English Translation of Sunan Ibn Mâjah

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Compiled by:

Imâm Muhammad Bin Yazeed Ibn Majah Al-Qazwînî

Volume 1

From Hadith No. 01 to 802

Ahâdith edited & referenced by:

Hâfiz Abu Tâhir Zubair 'Ali Za'i

Translated by:

Nasiruddin al-Khattab (Canada)

Final review by:

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Books and Chapters of Volume 1

Allâh's Messenger said:

"May Allâh make the man flourish who hears from me a *Hadith,* commits it to memory, and then communicates it (to others)."

(*Sunan Abu Dâwud : Hadith* no. 366)

Allâh's Messenger said:

"Oh, do look! I have been given the Book (Qur'ân) and the like thereof (i.e., *Sunnah*) along with it. Oh, do look! I have been given Qur'ân and the like thereof (i.e., Sunnah) along with it." (*Musnad Ahmad*: 4/131)

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بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

Publisher's Foreword

Islam has given two reliable pathways for the guidance of mankind. One of them is the clear Verses of Qur'ân while the other, quite consistent with the first, is what we call *Sunnah* or *Hadith*.

To explain and interpret its basic and brief teachings, Qur'ân has itself mentioned the need for *Sunnah* and the Prophet's model lifestyle. The latter explains the former. The *Sunnah* is an indispensable guide to understand the commandments and passages of Qur'ân. Without *Ahâdith*, the entire faith and the entire *Shari'ah* (Islamic Law) will become no better than a riddle. It is to be noted that the wealth of expository material relating to *Shari'ah*, as found in *Ahâdith*, was also given to the Prophet ﷺ by Allâh through the archangel Gabriel (Jibra'il). This is why Qur'ân is called Revelation Recited (*Wahy Matlu*) while the *Hadith* is called Revelation Unrecited (*Wahy Ghair Matlu*).

The Arabic word *Hadith* means conversation, account, narrative, report, and also novel or modern. But as a technical term, however, it means the deeds, utterances, circumstances and matters of Allâh's Messenger ﷺ or, in other words, whatever has come down to us concerning Allâh's Messenger ﷺ and his mission (through his Companions and their followers). *Hadith* is also called *Sunnah* (Tradition), *Akhbâr* (information, report, communication, and message) and *Athar* (track, trace, sign, mark). *Hadith* may be verbal, or practical or just tacit (that is, when the Prophet ﷺ did not object to some thing, thereby giving his tacit approval). However, some include even the Prophet's *Shamâ'il* (his physical descriptions, natural disposition and habits) under the general heading of *Hadith*.

The authority of *Hadith*, its truth and its position in *Shari'ah* is indisputable. The proper art of writing began soon after the Prophet ﷺ began his mission. The Verses of the Revelation "Who has taught by the pen,"[1] and "*Nun*; by the pen and by what they write (therewith),"[2] gave impetus to the art of writing during the era of the Prophet ﷺ. The people of Arabia who boasted of a retentive memory and their ability to reproduce with accuracy what they committed to memory now began to set down what they learnt in writing. We have come to know from varied sources that the scribes of Qur'ân totalled more than fifty in numbers. As for the narration and recording of *Ahâdith*, a much wider and more elaborate system evolved in the succeeding ages.

[1] *Al-'Alaq* 96:1.
[2] *Al-Qalam* 68:4.

The things being set down in writing, in addition to Qur'ân, during the Prophet's era were: official letters of the Islamic State, the Prophet's letters, the State Constitution, the Prophet's sermons, treaties, deeds of gift, writs guaranteeing security, census, writs of manumission of slaves, names of governors and officials appointed for different regions and provinces, state instructions and guidelines, details of revenues and expenditures of *Baitul-Mâl* (Exchequer), and the *Ahâdith* based on what the Companions saw the Prophet ﷺ do or heard him say. All these documents, written down with great care and accuracy, make an invaluable treasure. Moreover, we have authentic details that prove the Companions recorded *Ahâdith* carefully and responsibly.

On many an occasion did the Prophet ﷺ instruct his Companions to put in writing what he said. For example, the Farewell pilgrimage sermon was set down in writing at the request of Abu Shah of Yemen.

These Traditions dating back to the era of the Prophet ﷺ, and his Companions, set in motion a trend that continued during the successive generations of Muslims, till an elaborate science of *Hadith* blossomed forth with many technical terms, like *Riwâyah* (narration), *Dirâyah* (cognizance), *Al-Jarhu wat-Ta'dil* (Science of Validation of *Ahâdith*), terms that gave a scientific dimension to this branch of knowledge ensuring the safeguarding, preservation, and interpretation of *Ahâdith*. The Biographies of Narrators (*Asmâ'ur-Rijâl*), a branch of *Hadith* sciences, holds a prominent place among the arts and sciences developed by mankind. It is about this branch of knowledge that German Orientalist Dr Springer, while editing *Al-Isâbah fi Tamizis-Sahâbah*, remarked: "No nation in the past or in modern times ever invented an outstanding science like *Asmâ'ur-Rijâl* that provides information about five hundred thousand Muslims."

Of course, we concede that the enemies of Islam, hypocrites and liars fabricated some *Ahâdith* in an attempt to spread them. But, then, the *Hadith* scholars goaded by faith and endowed with keen observation, knowledge, and comprehension, while using scientific methods of inquiry, challenged and eliminated those fabrications from the treasure of (genuine) *Ahâdith*. No doubt, it was a notable achievement worthy of praise in the annals of human knowledge. Here is an incident illustrating the scholars' achievement in this field:

The Abbasid caliph Hârun Rashid (170–193 AH) had a disbeliever arrested for fabricating *Ahâdith* and ordered his execution. The disbeliever said to the king: "O Commander of the Faithful, how will you deal with those four thousand *Ahâdith* I have already fabricated, making lawful things unlawful, and the unlawful lawful, although not a word in those '*Ahâdith*' was ever spoken by Allâh's Messenger." Thereupon, the king retorted: "O enemy of Allâh, how can you escape from Abu Ishâq Fazâri and 'Abdullah bin

Mubârak? They will sieve them out and eliminate them letter by letter."

It is a well-known fact that the painstaking efforts of scholars gave *Ahâdith* a high degree of reliability next to Qur'ân. When the *Ahâdith* had been read over carefully, revised, corrected and expounded in the light of the principles of *Hadith* sciences like *Jarh* (invalidation), *Ta'dil* (validation), and *Asmâ'ur-Rijâl*, the stage for the recording of *Ahâdith* was set. Thanks to the exhausting efforts of *Hadith* scholars and their deep sense of responsibility, the Muslim nation got, in addition to *Sihâh Sittah* (the Sound Six books of *Hadith*) a vast treasure that included *Musannafât* (*Hadith* compilations according to subject-headings), *Jawâmi'* (comprehensive books of *Ahâdith*), *Sunan* (collections of legal and doctrinal *Ahâdith*), *Masânid* (*Hadith* compilations according to complete chains), *Ma'âjim* (compilations arranged according to names of Companions or regions or names of teachers of compilers), *Mustadrakât* (compilations of *Ahâdith* meeting the conditions of other compilers but not found in their books), and *Mustakhrajât* (compilations containing *Ahâdith* of other compilers with different chains of narration), the manuscripts of which—numbering in thousands—researched, edited and furnished with explanatory and marginal notes, exist even today in international libraries attracting the attention of research scholars. Anyhow, among those compilations, the six canonical books of *Ahâdith* (*Sihâh Sittah*) rank as the centerpiece.

I have a wish since long to present the Sound Six (*Sihâh Sittah*) translated into modern English in such a way as to list the inferences and gainful conclusions drawn from each *Hadith*, to remove any misgiving and misunderstanding, satisfying the mind and soul, and reinforcing the faith. With this noble cause in view, Darussalam has solicited the services of several learned scholars and researchers who are working with zeal on the translation of the Sound Six and writing commentaries on them.

All the *Ahâdith* of this collection have been documented, referenced and traced by the great research scholar, Hâfiz Zubair 'Ali Za'i.

One thing I want to mention is that in these collections, the original Arabic texts of the *Ahâdith* contain complete chain of narrators while in translation, for the sake of simplicity, only the name of the first narrator is mentioned who narrated the *Hadith* from the Prophet ﷺ.

'Abdul-Mâlik Mujâhid

Servant of Qur'ân and Sunnah
Director Darussalam
Riyadh and Lahore.

Preface

Hadith is next only to Qur'ân as a source of Islamic laws and proofs. The term *Hadith* applies to the words and acts of Allâh's Messenger ﷺ as well as his tacit approvals called *Taqrir*. The latter refers to acts done in his presence but he did not disapprove of them, his silence indicating his approval. All these three categories of *Ahâdith* are variously known as (1) *Khabar*, (2) *Athar*, (3) *Hadith* and (4) *Sunnah*. (All these words have already been mentioned under the technical terms employed by *Hadith* scholars).

In contradistinction with *Khabar* and *Athar*, the words *Hadith* and *Sunnah* are widely popular, so much so, that a mere mention of any of these two words, inevitably brings to mind the words, acts and tacit approvals of Allâh's Messenger ﷺ. No other thought comes to our mind except the foregoing at the mention of the word *Hadith* or *Sunnah*. Yes, of course, some people have made a distinction between *Hadith* and *Sunnah*, advancing as argument the words of some scholars, but, in fact, this distinction is not right. The *Hadith* scholars make no distinction between the two. According to them, *Hadith* and *Sunnah* are synonymous terms. Similarly, taking *Sunnah* as referring to the Prophet's habits, modes of behavior and manners and thereby denying their legal authority is equally wrong. It is, in fact, a deception, a concealed escape route leading to the rejection of *Ahâdith*. Again, in the same way, considering only the acts of the Prophet ﷺ that he did persistently and uninterruptedly as binding is, in fact, a rejection of a vast number of *Ahâdith*. Those who say so have, in deed, allied themselves with the rejecters of *Ahâdith*. Moreover, rejecting a *Hadith* on the ground that it is in conflict with Qur'ân and entraping people into believing so, is not the way befitting a Muslim. That is the way of the crooked, the sectarians and the dissenters who reject a lot of *Ahâdith* on the seemingly attractive plea of being in disharmony with Qur'ân.

Two centuries after the advent of Islam, the Mutazilites (*Mu'tazilah*)[1] rejected some *Ahâdith*. Their purpose was to justify their wrong and misleading beliefs. Likewise, about a century and a half ago, the naturalists, too, criticized the canonical authority of *Ahâdith*, their purpose being no more than to affirm naturalism and reinterpret Qur'ân according to their own desires and whims. It is the same group of naturalists who, impressed in our times by the 'rare research works' of the Orientalists and

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[1] A medieval theological sect that maintained that nothing but eternity could be asserted regarding Allâh, that the eternal nature of the Qur'ân was questionable, and that humans have free will.

charmed by the wizards of the West and their civilization, are working in an organized way to alienate the Muslims from their own culture and Islamic values and traditions and are moulding them according to modern civilization.

Anyhow, the term *Hadith* or *Sunnah* applies to whatever the Messenger of Allâh ﷺ said, did, or gave his tacit consent to. This, like Qur'ân, is an independent, distinct and reliable source of faith and law (*Shari'ah*). To benefit by *Hadith* and rely on it in giving legal rulings, we need to know the following:

Things worthy to note

1. The faith revealed by Allâh is Islam and only Islam. "Truly, the religion with Allâh (is) Islam."[1] "And whoever seeks a religion other than Islam, it will never be accepted of him and he will be one of the losers in the Hereafter."[2] Allâh commanded the believers to hold fast to the religion and forbade them to divide and fall apart: "And hold fast, all of you together, to the Rope of Allâh, and be not divided among yourselves."[3] Allâh also warned us through His Messenger ﷺ: "And (He commands you, saying): This is My straight path, so follow it, and follow not (other) paths, for they will separate you away from His path."[4]
2. Since Qur'ân has warned us, in several Verses, against separation and disunion, which means only dissenting and dividing up into sects, and since the Prophet ﷺ has commanded us to follow one course only and condemned other courses as wrong, it naturally follows, therefore, that the True Path can only be one, not many. How can many paths be true at one and the same time? It is not possible, neither by reason nor by tradition. Qur'ân declares: "After the Truth, what else can there be except error?"[5]
3. What is this religion of Islam or the Straight Path? Where is it to be found? It consists of two things: Qur'ân and the *Hadith* of the Prophet ﷺ. Allâh's Messenger ﷺ said: "I am leaving to you two things. You will not go astray as long as you cling to them: the Book of Allâh and the *Sunnah* of His Prophet."[6]

[1] *Âl 'Imrân* 3:19.
[2] *Âl 'Imrân* 3:85.
[3] *Âl 'Imrân* 3:103.
[4] *Al-An'âm* 6:153.
[5] *Yunus* 10:32.
[6] *Muwattâ' Imâm Mâlik*: 3.

4. This religion, unlike other religions, is not unguarded. It is secure from tampering. Since this religion is final and the only way of deliverance for mankind till the Judgment Day, Allâh has undertaken the responsibility of guarding it. He said: "Verily, We, it is We Who have sent down the Reminder and surely We will guard it."[1] The intended meaning of the Reminder is Qur'ân that is guarded and made secure. It remained unchanged and will remain ever so in future. Since it was impossible to understand it and act by it without *Ahâdith*, the safeguarding of it implies the safeguarding of *Hadith* also. Therefore, in order to safeguard the *Ahâdith*, Allâh created a group of *Hadith* scholars who took pains to safeguard the *Ahâdith*, separating the genuine from the spurious. Hence, Qur'ân and *Sunnah* are the only two basic sources of religion. However, to understand them correctly, the way of the Prophet's Companions and the righteous predecessors is an indispensable aid.

5. None of the founders of the schools of Islamic jurisprudence ever claimed that their ruling was final. On the contrary, they acknowledged they may have erred and, hence, advised their followers to ignore their ruling in case a sound, authentic *Hadith* is ever found contradicting their ruling. Moreover, they are known to have recanted some of their opinions. In case a *Hadith* was found later on contradicting the ruling of some jurist, his students are reported to have declared that the *Hadith* in question had remained unknown to their Imâm (the jurist) and that he would have surely recanted his ruling if only he had known it. It should be noted that *Ahâdith* were collected, recorded and examined long after the founders of the schools had gone. For example, the Sound Six (*Sihâh Sittah*) and other books of *Ahâdith* were compiled later on. But, no doubt, those Imâms of jurisprudence were excusable for their errors. Hopefully, they may be rather rewarded because their intent was good. Anyhow, now that *Ahâdith* have been collected and recorded, insistence on a particular legal ruling and rejecting a *Hadith* on different pleas is quite unjustified.

6. The students of the Imâms of *Fiqh* (Islamic jurisprudence) disagreed with their own teachers and mentors on some issues, but none blamed or rebuked them for having done so, but rather praised them for their truth and scholarly ability. So it is no error or sin if today someone disagrees with the learned Imâms of Islamic jurisprudence. He deserves praise, rather than condemnation.

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[1] *Al-Hijr* 15:9.

About the Four Books of *Sunan*

The Four Books of *Sunan* (*Sunan Arba'ah*) refer to *Sunan Abu Dâwud, Sunan Tirmidhi, Sunan Nasa'i* and *Sunan Ibn Mâjah*. The term *Sihâh Sittah*, widely known in the Indo-Pakistan subcontinent, refers to the six books of *Hadith*, that is, the foregoing four books of *Sunan* and the Sound *Ahâdith* of *Bukhâri* and *Muslim* (*Sahih Bukhâri* and *Sahih Muslim*). The latter two books, also called *Sahihain*, are believed by orthodox Muslims (*Ahlus-Sunnah*) to contain only Sound (*Sahih*) *Ahâdith*. With respect to the chain of narration (*Sanad*), no *Hadith* in those two books is weak.

Shah Waliullah wrote, while commenting on the two books: "As for the two authentic books of *Ahâdith* (*Bukhâri* and *Muslim*), scholars of *Hadith* sciences are unanimous that the *Muttasil* (Connected)[1] and *Marfu'* (Traceable)[2] contained in the twain are absolutely Sound and *Mutawâtir* (Continuous)[3] up to their compilers and that anyone who belittles the two is an innovator (*Mubtadi'*), following a way other than that of the believers."

Anyway, it is accepted by all, that the Four Books of *Sunan* do contain some *Ahâdith* that are Weak (*Da'if*). They are grouped together with the two books of *Bukhâri* and *Muslim* and often referred to as the Sound Six (*Sihâh Sittah*). This collective name is in popular usage. This title has been given to them, not because all the *Ahâdith* of the Four *Sunan* are Sound like those of *Bukhâri* and *Muslim* but because most of them are, except some that are Weak. In other words, the *Ahâdith* of the Four *Sunan* are generally, not totally, Sound. That is the reason why they are grouped together with those of *Bukhâri* and *Muslim* and collectively called *Sihâh Sittah*. Anyhow, this collective title created an impression among the laymen that all the Six are the collections of Sound *Ahâdith*. Besides, a large section of learned scholars who are usually unaware of the science of the Methodology of Critical Evaluation of *Ahâdith* (*Naqdul-Hadith*) and the science of Biographies of Narrators (*Asmâ'ur-Rijâl*), believe that the mere fact a *Hadith* exists in any one of the Four *Sunan* is enough to guarantee its soundness and, especially in the event of argumentations, they make good use of it and the Weak *Ahâdith* of the Four *Sunan* are taken as Sound and advanced as argument to prove their point. The majority of scholars find it difficult to tell the Weak from the Sound because this matter cannot be decided without a thorough knowledge of the science of the Methodology of

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[1] A *Hadith* with a continuous chain of narration

[2] A *Hadith* attributing the words of the *Hadith* to the Prophet.

[3] *Hadith* reported by a large group of narrators, it being impossible in practice for them to cooperate and concur on a falsehood by the authority of a similar group until it reaches the mind and the senses.

Critical Evaluation of *Ahâdith* and Biographies of Narrators. Only a few scholars are expert in the *Hadith* sciences.

This state of affairs continued till our times when the great traditionist and *Hadith* scholar of this century, Shaikh Nâsiruddin Albâni (d. 1999 CE) undertook, by grace of Allâh, the task of researching *Ahâdith* all over again, in a spirit of revival and reformation. Ever since the recording and compilation of *Hadith* books, no notable research work on *Ahâdith* had been done. This field of activity was almost stagnant. It was Shaikh Albâni who initiated this work in modern times with a renewed determination. On the one hand, he prepared a team of experts, endowed with a talent for research and inquiry, from amongst his own students and, on the other hand, he himself carried out an immense and wide-ranging research work on *Ahâdith*. His achievements in the field of *Ahâdith* are briefly given below:

One of his notable achievements is that he researched the *Ahâdith* of the Four *Sunan* and identified the Weak and the Sound, a work that proved that, unlike *Bukhâri* and *Muslim*, not all the *Ahâdith* of the *Sunan* are Sound and that the mere fact a *Hadith* exists in the *Sunan* is not enough to prove its reliability but, rather, its soundness or weakness can be determined only in the light of the principles of *Hadith* evaluation. He divided each book of the Four *Sunan* into two parts, the Weak and the Sound, thereby making it easy for any cleric not skilled in the methodology of evaluation to benefit by this division and know the Weak from the Sound.

Shaikh Albâni also called for the term 'the Sound Six' (*Sihâh Sittah*) to be changed. He proposed a new name: the Six Books (*Kutub Sittah*) for all the six books of *Hadith* because the four books of *Sunan* contain some Weak *Ahâdith*. To call all the six books *Sihâh Sittah* (Sound Six) conveys the idea to general public that all of them are Sound. His view was that the four books of *Sunan* should be called the Four *Sunan* (*Sunan Arba'ah*), *Bukhâri* and *Muslim* the Sound Two (*Sahihain*) and all the six be renamed the Six Books (*Kutub Sittah*).

An Earnest Plea

I entreat the readers of *Kutub Sittah* (the Six Books), a publication of Darussalam, to make their intent clear and pure before reading or teaching them, and determine that they would accept without hesitation each and every *Hadith* of the Prophet ﷺ and give it precedence over the opinions of others.

Second, they should pray to Allâh fervently and sincerely to guide them to the Straight Path. We say "(O Allâh,) Guide us to the Straight Path" in our daily prayers, but it seems to have little effect on us because we do not realize what we say. I entreat you, dear readers, to pray from the deepest

depths of your hearts for guidance and not to take for granted or remain self-satisfied with your denomination that may well be an accident of birth or milieu.

Third, Allâh has given you intellect, good sense and reasoning faculty. You use them to improve your material wealth and worldly possessions. You do not feel contented with what you inherit from your parents but ever strive to increase it and add to your material comforts, although you know that the joys of the world are short-lived and will perish sooner or later. Is it sensible to strive day and night for the fleeting pleasures of the world and ignore the joys and comforts of the Hereafter that are abiding, unending and supreme? Is it wise of us to keep on following the religious traditions we inherited from our family or acquired from our environs, no matter what they are?

Surely, it is not a good use of the gifts of Allâh, the gifts of reason and intellect. Reason demands of us to seek the Straight Path. Not to do so is to wrong yourself as well as your children. Remember that straying away from the Straight Path means loss in the Afterlife. It is our duty, therefore, to save us and our children from that great loss that is the inevitable end of those who digress from the Straight Path. And the only way to avoid losing in the Afterlife is the one we have outlined in the foregoing pages.

Our Actions and Day of Accounting

We, too, are not exempt from what we have said earlier. Our instructions to others are equally binding on us as on them. We call Allâh as witness that we have been fair in our evaluation of *Ahâdith*. While deciding the soundness or weakness of a *Hadith*, we never let ourselves be swayed by bias for any particular sect, party or denomination or mental reservations, or preconceived notions or circumstances. We have been completely fair, just and honest in our evaluation of *Ahâdith*. We have tried to be completely neutral. We have kept our inquiries untainted with prejudice. Our research is purely scientific. We followed only the accepted principles of *Hadith* evaluation. Only then did we decide a case or give a ruling as to which course is right or preferable. Twisting or distorting a *Hadith*, or wriggling out of it, or stretching it in an attempt to arrive at far-fetched meanings, dubbing a Sound *Hadith* as Weak or a Weak one as Sound, declaring without proof a *Hadith* as abrogated or abrogating—all these things we believe to be fraud, deception, and concealment of truth. We seek Allâh's refuge from these trickeries. Of course, we may have erred in applying the principles of *Hadith* evaluation, or we may have erred for lack of access to information, or we may have misunderstood something—and we will be grateful to those who point out our errors and we pledge to correct them forthwith—but, by grace of Allâh, we remained honest and

fair throughout our research work, there being no taint of bias for or prejudice against any school of thought, or party, or sect, or denomination, nor self motive or desire for profit. Allâh is the Warden over what we say.

Conclusion

If a person realizes the greatness of Allâh, his fear of Him will increase. And if a slave is afraid of His Lord's retribution, he will increase in righteous deeds. Fear of Allâh is a cure for idleness. It is also an excellent trait for a believer.

Hasan Basri said, "I have kept the company of a people who are more worried of their righteous deeds being rejected than of their being punished for their misdeeds."

Yusuf bin Abdul-Hasan was described as follows: "Whenever he emerged, he would look as if he was coming from the funeral of a close relative of his; and whenever he sat down, he would look as if he was a captive who was about to be executed. Whenever Hell-Fire was mentioned, he would react as if it was created exclusively for him."

Know that a Muslim should maintain balance between fear and hope. For, fear only, if it is not accompanied by hope, can kill. Breeze of hope enlivens the souls.

Fear is the driver of the soul while hope is its guide. If it becomes slack with its guide, its driver eggs it on; and it refuses to abide by the instruction of its driver, its guide encourages it. Coolness of hope ameliorates the hotness of fear, and the sword of fear deals a deadly blow on procrastination. If a servant ponders over the favor of his Lord, he will show gratitude to Him and forsake anxiety and worries. If he looks at his sins, he will take precaution and will spend the night seeking pardon and forgiveness.

My dear brother, death in the cause of seeking knowledge is better than perdition in the path of idleness. Continue to awake in the night and observe frequent supererogatory fasting. Leave sleep alone for the sleepers. Endeavor to catch up with righteous people. After you have attained cure to your ailment, rejoice with the assurance of Allâh: "And give good news to those who believe (in the Oneness of Allâh and in His Prophet Muhammad ﷺ) that they shall have with their Lord the rewards of their good deeds?" (*Yunus* 10:2)

But if you die in your ailment, console yourself with Allâh's promise for the martyrs: "Verily, the *Muttaqûn* (the pious), will be in the midst of Gardens and Rivers (Paradise): In a seat of truth (i.e., Paradise), near the Omnipotent King (Allâh, the All-Blessed, the Most High, the Owner of

majesty and honor)." (*Al-Qamar* 54:54-55)

Be always in remembrance of Allâh; perhaps your little remembrance of Allâh may make Him also remember you, as He said: "And the remembering (praising) of (you by) Allâh (in front of the angels) is greater indeed [than your remembering (praising) of Allâh in prayers]." (*Al-'Ankabut* 29:45) So be sincere in your remembrance of Him.

Abu Hurairah ﷺ narrated: "Allâh's Messenger ﷺ was traveling along the path leading to Makkah that he happened to pass by a mountain called Jumdan. He said: 'Proceed on, it is Jumdan. The *Mufarridun* have gone ahead.' The Companions said: 'O Allâh's Messenger, who are *Mufarridun*?' He said: 'They are those males and females who remember Allâh much.'"[1]

Abu Hurairah ﷺ said, while he was in the house of Umm Darda: "The Messenger of Allâh ﷺ reported from his Lord that He said, 'I am with My slave when he remembers Me and his lips move (in My remembrance)."[2]

Abu Darda said: "Those who always remembered Allâh shall enter Paradise smiling."

One of the signs of a lover is that he feels stirred up whenever the name of his beloved is mentioned. If you love someone from among the people of this world and you hear his name being mentioned, you feel stirred up from within.

However, remembrance of Allâh is being recited to you and nothing changed in you! You hear Allâh's commands and prohibitions many times and yet you fail to reflect upon them; though He has made the reflection on His Verses easy for whoever strives in His way. But there are some among His slaves who ponder, implement His commandments, and abstain from His prohibitions. Whenever such people look at their good deeds they realize that they have not done enough. They never enjoy any food, drink or sleep without remembering Allâh. Can't you hear Him describing such slaves of His and commending them in His Glorious Book saying: "The believers are only those who, when Allâh is mentioned, feel a fear in their hearts and when His Verses (this Qur'ân) are recited unto them, they (i.e., the Verses) increase their Faith." (*Al-Anfâl* 8:2)

He also describes them as: "*As-Sâbirun* [who patiently bear whatever may befall them (of calamities)]." (*Al-Hajj* 22:35)

So He thanked them for that and concealed their misdeeds. He informed them that He will be pleased with them on the Day the sky shall split open

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[1] *Muslim* (2676).

[2] *Ahmad* 2/540.

and, the Day "Man will be informed of what he sent forward (of his evil or good deeds), and what he left behind (of his good or evil traditions)." (*Al-Qiyâmah* 75:13)

On that Day, the sinner shall regret and be in sorrow for his negligence. He will be weighed down with his misdeeds. When he will be called to read his record of deeds, he will see that it is full of evil acts and he will be confused. When he sees other sinners like him being sent and dragged to Hell, he will then show a remorse that will be of no avail to him. He will cry but he will not be heard. He will neither be shown mercy nor be excused.

The punishment is severe for those who transgressed and behaved arrogantly. Therefore, my admonition for you is that, you should repent and give up sinning. Perhaps, you will be lead aright. For, Allâh helps those who seek refuge with Him and work righteously.

Introduction

Methodology of Research and Tracing of *Ahâdith*

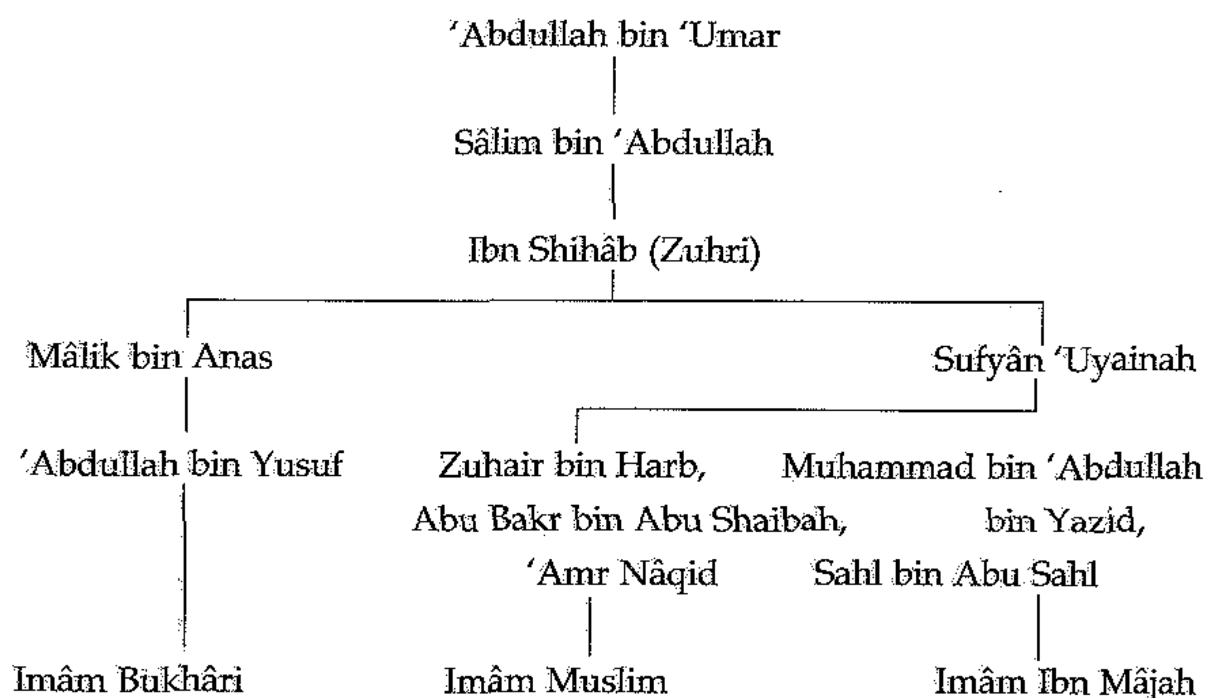
Praise is to Allâh. We extol Him and seek His help. None can misguide him whom Allâh guides and none can guide him whom Allâh misguides. I bear witness that there is no God except Allâh, Alone, without any partner, and I bear witness that Muhammad is His slave and His Messenger. The best speech is the Book of Allâh and the best course is the course of Muhammad ﷺ while the worst things are (religious) innovations and every innovation is an error and a delusion.

I thank Allâh, our Lord, Who made it possible for me to research and trace the *Ahâdith* of *Sunan Arba'ah* (*Sunan Abu Dâwud, Sunan Tirmidhi, Sunan Nasâ'i* and *Sunan Ibn Mâjah*).

Among the four *Sunan, Sunan Ibn Mâjah* holds a prominent place. I have already done research work and written a commentary on it in Arabic under the title *Tas-hilul-Hâjah fi Mukhtasar Takhrij Sunan Ibn Mâjah*. It is included in the Urdu edition now. To know my work and methodology, in this treatise, the following points need to be borne in mind:

- *Sunan Ibn Mâjah* contains two types of *Ahâdith*:
  a) *Ahâdith* that occur in *Sahih Bukhâri* or *Sahih Muslim* or in both.
  b) *Ahâdith* that occur neither in *Bukhâri* nor in *Muslim*.
- My own research finding is that all the *Musnad* (with chains of narrations) and *Marfu'* (traceable to the Prophet ﷺ) *Ahâdith* of *Sahih Bukhâri* and *Sahih Muslim* are Sound (*Sahih*). This is also the opinion of all the scholars of the nation. As for the other *Ahâdith*, I have given my verdict as to their soundness or weakness. See, for example, *Hadith* no. 50: the chain of narration is *Hasan* (Good), and *Hadith* no. 11: the chain of narration is *Da'if* (Weak).
- If I ruled a narration to be Weak, I also stated my reasons for that. For example, *Hadith* no. 19: Abu Bakr bin Khallâd Al-Bâhili narrated to us from Yahya bin Sa'eed from Shu'bah from Ibn 'Ajlân that 'Awn bin 'Abdullah told him, narrating from 'Abdullah bin Mas'ud. After I had declared it to be Weak, I wrote: "There is an interruption (*Inqitâ'*) in its chain of narration because 'Awn bin 'Abdullah did not hear from 'Abdullah bin Mas'ud."
- When I ruled a *Hadith* to be *Hasan* or *Sahih*, I also gave the reference of another *Hadith* scholar in case he also declared it to be so. See, for example, *Hadith* no. 87.

- In case a narration of *Ibn Mâjah* occurs in *Bukhâri* and *Muslim* as well as in other books, I have given the reference of *Bukhâri* and *Muslim* only while tracing it. See, for example, *Hadith* no. 10: (*Muslim*) although this narration also exists in *Sunan Tirmidhi* (*Hadith* no. 2229).
- The references of *Bukhâri* and *Muslim* do not mean that the narration, with respect to its text, is exactly the same in both *Bukhâri* and *Muslim*. It only means that the narration in both the books is the same with respect to the chain of narration. As to the text, it may be long in one and short in the other or vice versa or words may differ but the meaning is the same.
- Since, according to research scholars, *Bukhâri* has precedence over *Muslim*, I have given precedence to *Bukhâri* while tracing *Ahâdith*. But in some places, *Muslim* has been mentioned first while tracing. The reason for that is that a greater part of the chain of narration exists in *Muslim*. See, for example, *Hadith* no. 58: collected by *Muslim* on the authority of Sufyân bin 'Uyainah and by *Bukhâri* on the authority of Mâlik. The following chart explains it further:



It is clear from the foregoing chain that Muslim is closer to Ibn Mâjah. Hence, he has been mentioned before the other.

[For some reasons, like explicit affirmation of a *Mudallis* (Truncated - immediate narrator not known) having directly heard from whom he is reporting, references from outside the Sound Six have also been given. See,

for example, *Hadith* no. 35, collected by *Ahmad* from *Hadith* of Muhammad bin Ishâq about whom it was affirmed that he had heard directly from him.]

- Two things should be noted about *Tadlis* (truncation):
  a. There are those who cannot be accused of truncation, any such charge against them being baseless and false, like Bukhâri, Muslim, Abu Qilâbah Jarmi, Makhul Shâmi, Zaid bin Aslam, Jubair bin Nufair, and Hammâd bin Usâmah. All of them are leading *Hadith* scholars and narrators of the First Level. Their *Mu'an'an Ahâdith* (in which the narrator relates using the preposition *'an*, meaning 'from') are considered to have been heard directly by narrators unless there be a reason ruling it out.
  b. The *Mu'an'an* narrations, in *Hadith* books other than those of *Bukhâri* and *Muslim*, by narrators like Qatâdah, A'mash, Sufyân Thawri, and Abu Ishâq Sabi'i against whom it is proved that they did truncate, are considered *Da'if* (Weak) in case they did not hear them directly or any follow-up. Imâm Shâfi'i said: "We do not accept a *Hadith* from a *Mudallis* (truncater) until he says 'so-and-so told me' or 'I heard'"[1] . In the matter of *Tadlis*, his opinion is generally prevalent and preferred.
- Some scholars take the *Mu'an'an* narrations by Sufyân Thawri, Sufyân bin 'Uyainah, A'mash and others as Sound and those of Hasan Basri, Abu Zubair, and Abu Ishâq etc., as Weak. I do not see it as the right methodology. In my opinion, a decisive and categorical stand should be taken regarding this issue. See my treatise *At-Ta'sis fi Mas'alah At-Tadlis* for details.
- In case there is a difference of opinion among scholars about a narrator regarding his trustworthiness or weakness, finding it impossible to apply a single, consistent rule or reconcile between divergent opinions, I have always preferred the opinion of the majority of scholars.
- If a narrator is considered trustworthy by the lenient (*Mutasâhil*) experts in the science of Biographies like Tirmidhi, Ibn Hibbân, Hâkim, I have classified him as Unknown (*Majhul*), but if he is endorsed as trustworthy by two of them, for example, by Tirmidhi and Ibn Hibbân, I have classified him as good (*Hasanul-Hadith*) and truthful (*Saduq*).

  Note: Some scholars consider Imâm 'Ijlî as lenient. I do not agree with this view but consider Imâm 'Ijlî as moderate (*Mu'tadil*).
- When a narrator is classified as trustworthy or good, it endorses the

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[1] *Kitâbur-Risâlah*, p. 380.

reliability of each narrator in the chain of the narration. For example, Nâfi' bin Mahmud Al-Maqdisi's narration has been graded *Hasan* (Good) or *Sahih* (Sound) by *Dârâqutni* and *Baihaqi*. Hence, he is trustworthy (*Thiqah*), according to them. See also *Nasbur-Râyah* 1/49 and 3/264, and *Silsilatus-Sahihah* 7/16, *Hadith* no. 3007. It is wrong to classify such a narrator as Unknown (*Majhul*) or concealed (*Mastur*).

- While grading a *Hadith* as *Sahih* or *Hasan*, I have taken into account other *Ahâdith* as corroborators (*Shawâhid*) or follow-ups (*Mutâbi'ât*). So some *Ahâdith* have been graded *Sahih* or *Hasan* in the light of *Shawâhid* and *Mutâbi'ât*.
- Despite these methodologies of *Hadith* evaluation, errors may creep in. To err is human. But I declare hereby that I will not hesitate to recant if it is proved that there is error in my inquiry and the tracing of *Ahâdith*.
- While validating or invalidating narrators, I have invariably referred to original books of biographies of narrators and, after thorough investigation, selected the most correct and most preferable opinion. In case, the name of a preceding scholar of *Hadith* has been given without remark or note, it means I agree with him.

Abu Tâhir Zubair 'Ali Za'i

August, 2006.

The Six Collections

and what the Eminent Scholars said about them

Sahih Bukhâri:

Ibrâhim bin Ma'qil Nasafi said that he heard Muhammad bin Ismâ'il Bukhâri saying: "I collected the book *Al-Jâmi'* in ten plus years and I made it a proof between me and Allâh."

Ibrâhim bin Ma'qil Nasafi also said that he heard Bukhâri say: "I did not include in the book *Al-Jâmi'* but only that which is authentic. I have excluded many other authentic *Ahâdith* to avoid prolongation."[1]

Sahih Muslim:

Hâfiz Abu Abdullah bin Mandah said that he heard Abu 'Ali Husain bin 'Ali Nishapuri saying: "There is no book of *Hadith* under the heaven more authentic than the book of Muslim bin Hajjâj."[2]

Muhammad bin Husain Masarjasi reported from his father who said that he heard Muslim bin Hajjâj saying: "I compiled this *Al-Musnad As-Sahih* out of a collection of three hundred thousand heard *Ahâdith*."

Sunan Abu Dâwud:

Abu Bakr bin Dasah said that he heard Abu Dâwud saying: "I collected five hundred thousand *Ahâdith* reported from the Messenger of Allâh ﷺ. And I selected from this number four thousand eight hundred *Ahâdith* that I included in this book of mine - the *Sunan*. In this collection, I mentioned those that are authentic or closer. Four of these authentic *Hadith* are enough for a Muslim as the basis for his religion. These four are:

1. The Prophet's saying: "The reward of deeds depends upon the intentions."[3]
2. The Prophet's saying: "The proper practice of one's Islam demands that he should leave alone that which does not concern him."[4]
3. His saying: "None of you believes until he loves for his brother what he loves for himself."[5]
4. His saying: "The lawful things are clear and the forbidden things are

[1] *Tahdhibul-Kamâl* 1/671.
[2] *Tahdhibul-Kamâl* 1/168.
[3] *Bukhâri* (1); and *Abu Dâwud* (2201).
[4] *Tirmidhi* (2317); Albâni classified it as *Sahih*.
[5] *Bukhâri* (13); and *Muslim* (1599).

clear. But between the two are things are not so clear..."[1]

Abu Bakr Sawli reported that he heard Zakariya bin Yahya Saji saying, "The Book of Allâh is the foundation of Islam, and the book of *Sunan* by Abu Dâwud is the covenant of Islam."

Ismâ'il bin Muhammad Saffar narrated that he heard Muhammad bin Ishâq Saghani saying, "Knowledge of *Hadith* was softened for Abu Dâwud as iron was softened for Prophet Dâwud ﷺ."[2]

Abu Sulaimân Khattâbi reported: I heard Ibn A'rabi saying while he was reading to us the *Sunnah* by Abu Dâwud, he pointed the manuscript from which he was reading and said, "If someone has no source of knowledge beside a copy of Allâh's Book and then this book - *Sunan Abu Dâwud* - they are enough for him."

Khattâbi then said, "There is no doubt in what Ibn A'rabi said. This is because; Allâh revealed His Book as explanation for everything. He says: 'We have neglected nothing in the Book.' (*Al-An'am* 6:38) In the Verse, Allâh the Exalted informs us that there is nothing in matters of religion that the Qur'ân does not address."

However, this explanation is of two kinds: clear and explicit explanation and hidden and implicit mentioning. The detailed explanation of the latter was assigned to the Prophet ﷺ. This is the interpretation of Allâh's saying: "And We have also sent down to you (O Muhammad ﷺ) the *Dhikr* (Reminder) and the advice (i.e., the Qur'ân) that you may explain clearly to men what is sent down to them, and that they may give thought." (*An-Nahl* 16:44) Therefore, whoever combines between the Qur'an and the *Sunnah* has indeed attained both sources of explanation.

In his book, Abu Dâwud included *Ahâdith* about foundations of knowledge and traditions and rules of *Fiqh*. As far as I know, no scholar before Abu Dâwud or after him had accomplished this.

Abu Sulaimân said: A report reached us that Abu Dâwud said, "I did not include this book of mine a *Hadith* that the scholars unanimously rejected."[3]

Sunan Tirmidhi:

Hâfiz Abu Sa'eed Abdur-Rahmân bin Muhammad Idrisi said, "Muhammad bin 'Eisa bin Sawrah is one of the leading scholars of *Hadith*. He had a number of works among them are: *Al-Jâmi'*, *Tawârikh* and *Al-'Ilal*.

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[1] *Bukhâri* (52); *Muslim* (1599); and *Abu Dâwud* (3329).

[2] *Tahdhibul-Kamâl* 1/169.

[3] *Tahdhibul-Kamâl* 1/170.

These works are compilation of a widely-read scholar, who is cited as an example in erudition."

Abul-Fadl Muhammad bin Tâhir Maqdisi said: I was with Imâm Abu Ismâ'il Abdullah bin Muhammad Ansâri at Hira' when the mentioned was made of Abu 'Eisa Tirmidhi and his book. He said, "In my view, his book is more useful than those of Bukhâri and Muslim because; the benefits that are in the books of these two scholars can only be attained by well-versed scholars. But as for the book of Abu 'Eisa Trimidhi, all the people can benefit from it."

Sunan Nasâ'i:

Abul-Fadl bin Tâhir said: I asked Imâm Abu Qasim Sa'd bin 'Ali Zanjâni at Makkah about the situation of one of the reporters of *Hadith* and he declared him as trustworthy. I then said: But Abu Abdur-Rahmân Nasâ'i regarded him as Weak. Thereupon Zanjâni said: "My son, the condition of Abu Abdur-Rahmân on narrators of *Hadith* is stricter than that of Bukhâri and Muslim."

Hâkim Abu Abdullah bin Bayya' said: I heard Abu Hasan Ahmad bin Mahbub Ramali at Makkah saying: I heard Abu Abdur-Rahmân Ahmad bin Shu'aib Nasâ'i saying, "When I decided to compile the book *As-Sunan*, I made *Istikhârah* to Allâh concerning some Shaikhs about whom I had some reservations. The result of the *Istikhârah* was that I should reject their narrations. As a consequence, I had longer chains of narrators in some *Hadith* in which I would have had shorter chains."

Hâfiz Abdul-Ghani bin Sa'eed Misri said: I heard Abu Hasan Khidr As-Suyuti saying, "I saw the Prophet ﷺ in my sleep while there were in front of me many books among them was *As-Sunan* by Abu Abdur-Rahmân Nasâ'i. The Prophet ﷺ then told me: 'When are you going to stop gathering books and how much books are you going to acquire before you stop?! This is enough!' He then picked with hand part one of the Book of Purification from *Sunan Nasâ'i*. It then occurred to me that what the Prophet ﷺ meant was that Nasâ'i's book is dearest book to him."[1]

Sunan Ibn Mâjah:

Abu Zur'ah Râzi said, "I read the book compiled by Abu Abdullah Ibn Mâjah and I did not find there but few *Ahâdith* whose authenticity is contestable." And he mentioned some *Ahâdith* that are less than twenty.

Abu Abdullah Ibn Mâjah said, "I showed this transcript to Abu Zur'ah Râzi. He checked it and said, 'I think if people lay their hands on this book,

[1] *Tahdhibul-Kamâl* 1/172.

all or most of other great compiled works will become unnecessary."[1]

Comparing Ibn Mâjah's Book with Other Collections

Comparisons have been made between *Sunan Ibn Mâjah* and other collections such as *Muwatta'* of Imâm Mâlik, *Sunan Ad-Dârimi*, *Musnad Ahmad* and *Sahih Ibn Hibbân*. Yet, *Sunan Ibn Mâjah* succeeded in becoming the sixth of the major collections. The following are books compared to *Sunan Ibn Mâjah*:

Muwatta' by Imâm Mâlik

Abu Abdullah Mâlik bin Anas ﷺ was born in the year 93 or 94 AH. He was among the leaders of the generation that succeeded the *Tâbi'in*. He was a pious scholar and a great jurist. He showed great concern for the Prophet's *Sunnah*. He valiantly defended it and ferociously waged war against those who sought to oppose the *Sunnah*. He gave the *Sunnah* priority over all other things and never did he rely on invalid analogies at the expense of the *Sunnah*. He died in the year 179 AH.[2]

As regards comparing *Muwatta'* to *Sunan Ibn Mâjah*, Shamsuddin Jazari said about *Sunan Ibn Mâjah*: "It is the sixth of the six major collections, according to the scholars of *Hadith*. What Ibn Athir said that *Muwatta'* - not *Sunan Ibn Mâjah* - is the sixth of the major collections is his personal view."[3]

There are scholars who regarded *Muwatta'* as the sixth of the major collections. Some of these scholars are: Razin bin Mu'awiyah 'Abdari and Ibn Athir Jazari.[4]

Musnad by Imâm Ahmad

Imâm Ahmad bin Hanbal is a real leader and Shaikhul-Islam. He is one of the eminent Imâms.

Ibrâhim Harbi said, "I saw Abu Abdullah – Imâm Ahmad. It was as if Allâh has endowed him with the knowledge of the earlier and latter generations combined."

A man said, "I have never seen anyone more knowledgeable about *Fiqh* and *Hadith* and its meanings more than Ahmad."

Ishâq bin Râhwaih said, "I would sit in the company of Ahmad and Ibn Ma'een and we would do joint study. Whenever I inquired about

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[1] *Tahdhibul-Kamâl* 1/173.
[2] *Mashâhir 'Ulama' Al-Amsar* 1/223.
[3] *Kashfuz-Zunun* 2/1473.
[4] *Ar-Risâlah Al-Mustatrafah*, p. 11.

something as regards its meaning and interpretation, no one but Ahmad would dare speak."[1]

His book, *Al-Musnad*, is one of the greatest and most comprehensive books of *Hadith*. But it needs some arrangement.

Ibn Kathir said, "There are in *Musnad* of Imâm Ahmad many *Isnâd* and narrations that are equal in status to many of those found in *Sahih Muslim*, even in *Sahih Bukhâri*, but which none of them and none of the four collectors of *Sunan* had collected.

As for the statement of Hâfiz Abu Musa Muhammad bin Abu Bakr Al-Madini concerning *Musnad Ahmad* that its *Ahâdith* were *Sahih*, is not correct. This is because; the book contains, in addition to authentic *Ahâdith*, Weak and even spurious narrations such as narrations about virtues of Marw, 'Asqalân and Birthal-Ahmar, as pointed out by the scholars.

This is in addition to the fact that Imâm Ahmad had missed many *Ahâdith*. It is said that there are narrations from close to two hundred Companions that Imâm Bukhâri and Imâm Muslim recorded but that Imâm Ahmad did not have in his *Musnad*.[2]

Sunan Ad-Dârimi

Ad-Dârimi is Hâfiz Abdullah bin Abdur-Rahmân bin Fadl bin Bahrâm bin Abdullah Abu Muhammad Tamimi Dârimi As-Samarqandi.

Abu Hâtim bin Hibbân said, "Dârimi was one of the learned scholars of *Hadith* and was pious. He was well-versed in *Hadith* and *Fiqh*. He authored may works and taught *Hadith* to others. He promoted the *Sunnah* in his country, called unto it, defended it and defeated those who sought to oppose it."[3]

Some eminent scholars such as Hâfiz Ibn Salâh, Nawawi, Salahuddin 'Alâ'i and Hâfiz Ibn Hajar ﷺ believed that it would have been had *Sunan Ad-Dârimi* been regarded as the sixth of the six major collections.[4]

Sahih Ibn Hibbân Al-Busti

Imâm Abu Hâtim Muhammad bin Hibbân was a great and well-versed scholar. He was the leading scholar of Khorasan. He has many great and famous works to his credit. He was born in the year 270 AH.

Abu Sa'd Idrisi said about him, "He was the judge of Samarqand for quite sometime, and he was one of the eminent jurists and scholars of *Hadith*. He

[1] *Siyar A'lâm An-Nubala'* 11/188.
[2] *Al-Bâith Al-Hadith*, pp. 22 and 25.
[3] *Siyar A'lâm An-Nubala'* 12/224
[4] *Ar-Risâlah Al-Mustatrafah*, p. 11.

was also well-versed in medicine, astrology and other sciences.

Among his works are: *Al-Musnad As-Sahih, Al-Anwâ' wat-Taqâsim, Kitâbut-Târikh, Kitâbud-Du'afâ'* and many others. And he taught people *Fiqh* at Samarqand.

Hakim Nishapuri said, "Ibn Hibbân was one of the vessels of knowledge in *Fiqh*, Arabic language, *Hadith* and admonition. He was among the wisest men."[1]

Yâqut said, "Ibn Hibbân accomplished in the science of *Hadith* what others failed to do. People used to travel to Khorasan to read his works."

His book *Al-Musnad As-Sahih* is regarded as more authentic than *Sunan Ibn Mâjah*.[2]

Signs the Scholars Adopted for *Sunan Ibn Mâjah:*

After the six major collections - *Sahih Bukhâri, Sahih Muslim, Sunan Abu Dâwud, Sunan Tirmidhi, Sunan Nasâ'i* and *Sunan Ibn Mâjah* - have become popular among the scholars, they adopted signs as a shortcut to each of them.

The signs that are used as shortcuts for the each of the six collections, according to Suyuti are as follows:

(خ) for *Bukhâri*

(م) for *Muslim*

(ق) for *Bukhâri* and *Muslim*

(د) for *Abu Dâwud*

(ت) for *Tirmidhi*

(ن) for *Nasâ'i*

(ه) for *Ibn Mâjah*

(4) for the four collectors of *Sunan*

(3) for the collectors of *Sunnah* excluding Ibn Mâjah

(حم) for Ahmad in his *Musnad*[3]

[1] *Siyar A'lâm An-Nubala'* 16/94.

[2] *Al-A'lâm* by Khairuddin Zirakli 6/78.

[3] *Kashfuz-Zunun* 1/762

An Important Point

Most of the collectors of the *Sunan* ﷺ died with close intervals.

Imâm Abu Abdullah Muhammad Ibn Mâjah Al-Qazvini died in the year 273 AH.

Imâm Abu Dâwud Sulaimân bin Ash'ath As-Sijistâni died in the year 275 AH.

Imâm Abu 'Eisa Muhammad bin 'Eisa bin Sawrah Tirmidhi died in the year 279 AH.[1]

A number of scholars wrote eulogies in honor of Imâm Ibn Mâjah ﷺ. Among his scholars are: Yahya bin Zakariyya Tarâiqi and Muhammad bin Aswad Qazvini.

[1] *Al-Wafayât* by Ibn Qunfudh 1/6.

A Life Sketch of Imâm Ibn Mâjah

Imâm Ibn Mâjah, ﷺ is a bright star that continues to shine to this day on the firmament of *Hadith* sciences. He is counted among the greatest and most high-ranking Imâms of *Hadith*. He has also the honor of being one of the six Imâms whose collections of *Hadith* are widely popular among the Muslims.

Like other Imâms, he earned great fame for serving the *Hadith* sciences and played an important role in the recording of *Ahâdith*. His whole life he spent watering the garden of this science. To collect and record the sayings of the Prophet ﷺ, he traveled to several countries, learning from the greatest *Hadith* scholars of his times and then gathering together those pearls in a single place for the benefit of later generations.

Ibn Mâjah was a great scholar of *Hadith*, Qur'ânic interpretation and history. Especially in the field *Hadith* sciences, he was counted as a great memorizer of *Ahâdith* and an expert in this field. For this very reason, Hâfiz Shamsuddin Muhammad Dhahabi, Hâfiz Ibn Hajar and other critics in the field of *Hadith* sciences have acknowledged his leading position, high station, breadth of vision, and the ability to memorize *Ahâdith*, extolling his academic and technical services in this field.

Name and Lineage:

Abu 'Abdullah Muhammad bin Yazid bin 'Abdullah Rab'i Al-Qazvini nicknamed Ibn Mâjah. He was a non-Arab. He was Rab'i because he belonged to the tribe of Rab'i and was called Al-Qazvini because he belonged to Qazvin (Iran). Various explanations have been given for his nickname. Allamah Zubaidi, writing in *Tâjul-'Urus*, has given several explanations for the nickname, one explanation being that Mâjah was his mother's name. Imâm Nawawi gives weight to this explanation. Shah 'Abdul-'Aziz Dehlavi in *Bostânul-Muhadithin* says: (The correct opinion is that Mâjah was his mother.) That is why the Arabic word for son (Ibn) is written with the Arabic letter *alif* to indicate that Ibn Mâjah qualifies Muhammad, not 'Abdullah. Anyhow, some scholars believe that Mâjah was his father's name. That is also the opinion of Hâfiz Ibn Hajar.

Birth and Early Education:

He was born in 209 AH corresponding to 824 CE. Yâqut bin 'Abdullah Al-Hamavi, quoting Ja'far bin Idris' *Târikh Qazvin*, wrote: Abu 'Abdullah died in the year 273 AH and I heard him say "I was born in 209 AH." Much of

Ibn Mâjah's childhood is unknown but it appears that, according to the practice of those days, after receiving his early education, he turned to the *Hadith* sciences in his own hometown first that had become by then the cradle of *Hadith* sciences.

Travels in Pursuit of Knowledge:

After learning from the teachers in his own home town and the towns nearby, he began his travels in 230 AH, when he was 21 or 22 years old, to other countries to acquire more of *Hadith* sciences. Ibn Jawzi writes in *Al-Muntazim*: "He travelled to Khorasan, Iraq, Hijaz, Egypt and Shâm and attended the gatherings of *Hadith* scholars." Imâm Hanbal writes: "He journeyed to Kufah and Basrah, Egypt, and Shâm. He also learned from the scholars of Makkah and Al-Madinah and, later, traveled to Baghdad that was in those times, according to Imâm Dhahabi, the 'home of chains of narration and memorization' (*Dârul-Isnâdul-'Âli wal-Hifz*), the seat of the caliphate and knowledge. But he never ceased or tarried but continued his journeys in quest of knowledge. Again he traveled to Damascus, Homs, Egypt, Isfahan, Ashkelon (seaport in SW Palestine) and Nishapur where he became a pupil of the stars and celebrities of *Hadith* sciences. This gives us a good idea of how hard he strove to learn *Hadith* sciences and, in his desire to collect *Ahâdith*, journeyed to distant seats of learning.

His Teachers:

Imâm Ibn Mâjah had the honor of learning *Hadith* sciences from a number of great scholars of his times including those of Makkah, Al-Madinah and Qazvin. Among those of Al-Madinah were Hâfiz Ibn Mus'ab Zubairi, Ahmad bin Abu Bakr Al-'Awfi and Hâfiz Ibrâhim bin Al-Mundhir. His Makkan teachers were Hâfiz Jalwâni, Abu Muhammad Hasan bin 'Ali Al-Khilâl, Hâfiz Zubair bin Bakkâr, the Judge of Makkah, Hâfiz Salamah bin Shabib, etc. Notable among his teachers in Qazvin were 'Amr bin Râfi' Bajali, Ismâ'il bin Tawbah and Muhammad bin Abu Khâlid Qazvini. He also studied under other prominent teachers like Jubârah bin Mughallis, Abu Bakr bin Abu Shaibah, Nasr bin 'Ali Nishapuri, Abu Bakr bin Khallâd Bâhili, Muhammad bin Bashshâr, Abul-Hasan'Ali bin Muhammad Tanâfisi and 'Ali bin Mundhir.

His Pupils:

The list of his pupils is very long. They are scattered far and wide, in Qazvin, Hamadan, Isfahan, Baghdad, and other places. Notable among them are 'Ali bin 'Abdullah Al-Falâni, Ibrâhim bin Dinâr Al-Jarshi, Ahmad bin Ibrâhim Qazvini, Hâfiz Abu Ya'la Al-Khalili and Abu 'Amr Ahmad bin Muhammad bin Hakim Al-Madani Al-Isfahâni.

Narrators of *Sunan Ibn Mâjah:*

Among his closest students who had the honor of narrating *Sunan Ibn Mâjah* were Abul-Hasan Al-Qattân, Sulaimân bin Yazid, Abu Ja'far Muhammad bin 'Eisa, and Abu Bakr Hâmid Al-Abhari.

Recognition of his eminence by Scholars:

A great *Hadith* scholar, interpreter of Qur'ân and historian, his outstanding rank, especially in the field of *Hadith* sciences, has been acknowledged by scholars of *Hadith* sciences in every age.

- Imâm Dhahabi says: "Imâm Ibn Mâjah remembered *Ahâdith* by heart. He was a critic in the field of *Hadith* sciences, truthful, upright and a man of wide learning." Imâm Dhahabi wrote in *Tadhkiratul-Huffâz*: "He was a great memorizer of *Ahâdith* and a *Hadith* scholar and Qur'ân interpreter of Qazvin."
- Abu Ya'la Khalili said: "He was very trustworthy and an authority; and had a deep knowledge of *Hadith* sciences.".
- Allamah Sindi said: "Among the Imâms of *Hadith*, he had a high rank, was pious and a trustworthy scholar by consensus."

Writings of Ibn Mâjah:

After completing his education, Ibn Mâjah turned to writing and composing and left behind three great works:

As-Sunan: The *Sunan Ibn Mâjah* is counted among the Sound Six (or, say, the Six Books) and ranks sixth. A detailed account can be seen in the following pages.

At-Tafsir: It was a large commentary on Qur'ân in which the Imâm had collected *Ahâdith* and comments of the Companions and *Tâbi'in*[1] supported with chains of narrations. Sayuti counted this commentary and that of Ibn Hâtim among the voluminous commentaries of Qur'ân. Ibn Kathir, in *Al-Bidâyah*, said the same thing.

At-Târikh: A great history book and a manifestation of his great scholarship and learning, Ibn Kathir called it a complete history while Ibn Khalkân, the famous historian, called it *Târikh Malih* (nice history).

It is a pity that the last two books are no longer extant.

Death:

The Imâm died on Monday, 22 Ramadân, 273 AH corresponding to 887 CE, aged 64. May Allâh forgive him and have mercy on him. Amen.

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[1] Literally, the word means 'Followers' or 'Successors'. A technical term meaning those who saw and met a Companion of the Prophet ﷺ.

Hâfiz Abul-Fadl Muhammad bin Tâhir Maqdisi said, "I saw a book *Ibn Mâjah* authored on biographies and history of regions from the time of the Companions till his time. At the end of the book, there is a statement with the handwriting of his student Ja'far bin Idris that reads: Abu Abdullah Muhammad bin Yazid Mâjah died on Monday and was buried on Tuesday 22nd of Ramadân 273 AH. I heard him saying, 'I was born in the year 209 AH.' He was aged 64 years. The funeral prayer was performed on him by his brother Abu Bakr, and he was buried by his brothers, Abu Bakr and Abu Abdullah; and his son, Abdullah."

Some scholars said that Ibn Mâjah died in the year 275 A H.[1]

Many a poet wrote moving elegies on his death. Hâfiz Ibn Hajar, in *Tahdhibut-Tahdhib,* quoted a verse written by Muhammad bin Aswad Qazvini: "The loss of Ibn Mâjah weakened the columns of the throne of knowledge and shook up its pillars."

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[1] *Tahdhibul-Kamâl* 27/40.

Ibn Mâjah's Book: *As-Sunan*

Ahâdith began to be put down in writing even during the era of the Prophet ﷺ but these *Ahâdith* were no better than compilations by individuals. Their purpose was just to put them down in writing, with no regard for order or sequence. Later, during the caliphate of 'Umar bin 'Abdul-'Aziz (99 AH-101 AH), the state undertook this task but most of the works in this field were the products of individual labor. During the second century of the *Hijra* calendar, famous books like *Muwattâ'* of Imâm Mâlik and *Musnad* of Imâm Shâfi'i were prepared but the third stage of recording *Ahâdith*, known as the Golden Age, came only in the third century AH. Many a collection was made in this age. These included the Six Books (*Kutub Sittah*), popularly known as the Sound Six (*Sahah Sittah*), *Sunan* of Ibn Mâjah being one of them and considered the last of them.

Sunan Ibn Mâjah began to be included in the Six Books by the end of the fifth century AH. Since then, in every succeeding age, it kept on growing in value and importance. With respect to soundness and strength, *Sunan Ad-Dârimi, Sunan Ad-Dârâqutni* and other books of *Sunan* were superior to *Sunan Ibn Mâjah* but they did not gain popularity like *Sunan Ibn Mâjah*.

It is to be noted that *Sunan* is a technical term used by scholars of *Hadith* sciences to denote a book of *Ahâdith* relating to legal rulings, from the Chapters of Purification (*Abwâbut-Tahârah wa Sunanha*) down to the Chapter on Wills (*Kitâbul-Wasâya*) in the same order as followed in books of Islamic jurisprudence.

How important and useful the *Sunan Ibn Mâjah* is, can also be guaged by the fact that when Ibn Mâjah showed his work to Imâm Abu Zar'ah, the latter remarked: 'If this book reached the public, all or most of the existing *Jawâmi'* would cease to be used. The words of Imâm Abu Zar'ah proved to be true to the last letter. Several *Jawâmi'*, *Musnads* and *Sunan* were eclipsed by Ibn Mâjah's *Sunan*.

Hâfiz Ibn Hajar, writing in *Taqribut-Tahdhib*, termed the book *Jâmi' Jaiyid* (a good, comprehensive *Hadith* collection).

The book, *As-Sunan* by Imâm Ibn Mâjah was an excellent and beneficial work that stunned the scholars of his time.

He himself said about the book: "I showed this book to Abu Zur'ah Râzi. He checked it and said, 'I think if people lay their hands on this book, all or most of other great compiled works will become unnecessary.'"[1]

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[1] *Tahdhibul-Kamâl* 1/173.

The book was published and is popularly known among students of knowledge as *Sunan Ibn Mâjah.*

There was also an old edition of the book printed in Egypt in whose cover was written: '*Sunan Al-Mustafa* by Ibn Mâjah'. However, there is no authentic proof for correctness of this latter name, and no one has ever called the book of Ibn Mâjah with this name.

As for the first name *Sunan Ibn Mâjah,* it is inconceivable that author could give his work this name. For, the custom is that the author gives his book a name and then adds 'by so-and-so'. It is not in the habit of the scholars to ascribe their books to themselves in a genitive construction. It is even unimaginable.

There is a very old and authorized manuscript of *Sunan Ibn Mâjah* that dates back to year 601 AH. The manuscripts had writings of a number of scholars including Ibn Qudâmah and Imâm Mizzi, in this manuscript, Ibn Mâjah's work is called *As-Sunan li Ibn Mâjah.* This is the correct title of the work.

One should not say that there is little difference between the title *Sunan Ibn Mâjah* that means 'the *Sunan* of Ibn Mâjah', or *As-Sunan li Ibn Mâjah* that means 'the *Sunan* collected by Ibn Mâjah'. For, in the second title, what normally comes to mind is that you are talking about the *Sunan* (traditions) of Allâh's Messenger ﷺ while in the first title; the reader will think that you are talking about the *Sunan* of Ibn Mâjah and not that of the Messenger of Allâh ﷺ. Also, if you compare between the two titles, you will realize that the respect the second title commands in the hearts is greater than that of the first one.

All this is in addition to the fact that the author did not title his work *Sunan Ibn Mâjah.* Therefore, books and opinions of their authors in giving titles to their books should be respected. It follows then that, Ibn Mâjah's book should be called '*As-Sunan* by Ibn Mâjah', especially when printing the work.

It is, however, strange that though this book has been published several times, the correct title did not appear in the cover of any of these editions. What is more astounding is the fact that one of the editors of the book, Dr. Muhammad Mustafa A'zami adopted the authorized manuscript in which this title appeared. Yet, he disregarded this title.

While the scholars might be excused if they refer to Ibn Mâjah's work as *Sunan Ibn Mâjah* in their normal conversations, this usage should not be condoned if it is written on the cover of the book.

The Work's Printed Editions:

The work of Ibn Mâjah was first printed in 1233 AH in India. One volume of it was printed. The printing was then discontinued until the year 1273 AH when the second volume was printed, also in India. The work was republished once again in Lahore, India in 1311 AH.

In 1313 AH, it was published in Cairo. It was this Cairo edition that has in its margins the commentary of Sindi.

The book was published several times thereafter, the latest and most recognized of these editions is the one edited by Muhammad Fuwâd 'Abdul-Bâqi published in 1373 AH. It is the edition recognized by most scholars whenever they wanted to quote a *Hadith* from Ibn Mâjah's collection. This edition was reedited by Dr. Muhammad Mustafa A'zami and published again in 1404 AH.

General Information on *Sunan Ibn Mâjah*:

It has been pointed out earlier that the work is published in two volumes. It consists of thirty-two books on knowledge and *Fiqh*, and of one thousand five hundred and fifteen (1515) chapters.

According to Muhammad Fuwâd 'Abdul-Baqi's edition, it consists of four thousand three hundred and forty-one *Ahâdith*; and according to A'zami's it consists of four thousand three hundred and ninety-seven *Ahâdith*.

Ibn Mâjah started his collection with 'the Book of *Sunnah*', which is alternatively called 'the Introduction'. Indeed, this book with which he started his work is one of the most beautiful and most wonderful introductions for such a work. This is because; the collection itself is about the *Sunnah* and its fundamentals. It is therefore, very appropriate to start by discussing the *Sunnah*.

In this wonderful introduction, Ibn Mâjah mentioned many chapters. If he were to separate them, each of them would have been like individual *Sunnah* books such as *As-Sunnah* by Abdullah bin Ahmad, *As-Sunnah* by Lalkâ'i and *As-Sunnah* by Ibn Abu 'Âsim.

Ibn Mâjah then mentioned chapters that deal with the virtues of the Prophet's Companions such as Abu Bakr, 'Umar, 'Uthmân, 'Ali and others. He then mentioned chapters concerning the Khawârij and Jahmiyyah.

In the Book of *'Aqidah*, Imâm Ibn Mâjah mentioned chapters concerning a person who introduced good practice or bad practice; a person who revived a *Sunnah* that was extinct; and the virtue of a person who learnt the Qur'ân and taught others.

These and other chapters mentioned by Ibn Mâjah are like fundamentals

and principles of the science of *Sunnah* that should be inevitably read by whoever wants to learn the *Sunnah* or is keen about the Prophet's practice.

The first *Hadith* in the *Sunan* by Ibn Mâjah is as follows:

Ibn Mâjah narrated with his *Isnâd* that goes to Abu Hurairah ﷺ who narrated that the Messenger of Allâh ﷺ said: "Whatever I have commanded you, do it; and whatever I have forbidden you, refrain from it."[1] This statement from Allâh's Messenger ﷺ seems like an interpretation of Allâh's Word, "And whatsoever the Messenger (Muhammad ﷺ) gives you, take it; and whatsoever he forbids you, abstain (from it)." (*Al-Hashr* 59:7)

Starting the book with this *Hadith* also has its significance. The comprehensiveness of the *Hadith* in the sense of its command that the Prophet ﷺ should be followed is an indication that the 'Book of *Sunnah*' is the best and the most beautiful thing the compilation can be started with.

The last *Hadith* in the *Sunan* by Ibn Mâjah is the one he reported with his *Isnâd* to Abu Hurairah ﷺ that the Messenger of Allâh ﷺ said, "There is no one among you who does not have two abodes: An abode in Paradise and an abode in Hell. If he dies and enters Hell, the people of Paradise inherit his abode. This is what Allâh says, "These are indeed the inheritors." (*Al-Mu'minun* 23:10)[2]

Though this *Hadith* is one of those ones that only Ibn Mâjah narrated to the exclusion of the other five collectors, it is authentic. The other five collectors are: Bukhâri, Muslim, Abu Dâwud, Tirmidhi and Nasâ'i.

One of the wonderful lessons this *Hadith* teaches is that entering Paradise is the goal of all slaves and the consequence of all their actions. Ibn Mâjah concluded his collection with this *Hadith* to indicate this and that it is the end of whoever followed the Allâh's pleasure. It also indicates though the misguidance of those who deviated from the *Sunnah* of the Messenger of Allâh ﷺ may hurt the *Ahlus-Sunnah* in this world, they will be comforted on the Day of Resurrection. For, they shall inherit in Paradise the places of the inhabitants of Hell. The recompense shall be according to the deeds.

They were hurt by these people's abandonment of the religion and the Prophet's *Sunnah* in this world, so Allâh rewarded them for that by making them happy in the Hereafter and making them inherit places in Paradise allocated to the dwellers of Hell.

Further, it is also authentically reported from the Messenger of Allâh ﷺ that he said, "The scholars are the heirs of the Prophets, for the Prophets

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[1] *Ibn Mâjah* (1); Albâni classified it as *Sahih*.

[2] *Ibn Mâjah* (4341); Albâni classified it as *Sahih*.

did not leave behind Dinar or Dirham, rather they left behind knowledge, so whoever takes it has taken a great share."[1] The legacy the Messenger of Allâh ﷺ left behind is his *Sunnah*. Those who inherited it in this world are the scholars who follow his *Sunnah* and act upon it. Therefore, they deserved to be exclusively described as 'the inheritors' in the above Verse.

This should not be surprising; for, in this world, they inherited the legacy of knowledge left behind by the Prophets; and, in the Hereafter, they shall inherit the abodes of Paradise.

The above explanation is an attempt at finding reason for Ibn Mâjah's concluding his collection with this *Hadith*.

Concerning describing the *Sunan Ibn Mâjah* as collection of *Ahâdith* that deal about *Fiqh* issues - in line with the definition of latter scholars who defined *Sunan* as a collection of *Ahâdith* arranged according to *Fiqh* chapters - we do not believe that this description is accurate enough. This is because; the *Sunan* collections, in addition to their inclusion of chapters on *Fiqh*, also include chapters that are unrelated to *Fiqh*. Therefore, it is better to define them as 'the *Sunan* collections are books that mostly consist of *Ahâdith* arranged according to *Fiqh* chapters.'

For example, *Sunan Abu Dâwud* consists of *Ahâdith* about Mahdi, and this has nothing to do with rules of *Fiqh*.

There are also books in Ibn Mâjah's collection that have nothing to do with rules of *Fiqh* such as 'Chapters on the Interpretation of Dreams', 'Chapters on Asceticism' and 'Chapters on Tribulations'.

The Chapters on Asceticism, which is the last part of the collection, consists of *Ahâdith* that describe the Day of Resurrection and its horrors, description of the Prophet's Water Fountain, and mentioning of the Prophet's intercession. Ibn Mâjah then mentioned *Ahâdith* about description of Hell-Fire and then description of Paradise.

It is therefore clear that Ibn Mâjah's collection does not consists of chapters of *Fiqh* only but also comprises other chapters of knowledge.

The *Sunan Ibn Mâjah* is the sixth of the six major collections of *Ahâdith*. Others are: *Sahih Bukhâri* and *Sahih Muslim, Sunan Abu Dâwud, Sunan Tirmidhi,* and *Sunan Nasâ'i*. Hâfiz Ibn 'Asâkir made a collection of parts of each of the *Hadith* of the collection and Mizzi did the same on all its narrators.

However, Ibn Salâh and Nawawi did not make a mention of Ibn Mâjah's

[1] *Ibn Mâjah* (223); Albâni classified it as *Sahih*.

collection in their works. They did not regard it as one of the major collections. They regarded the major collections as only the five, following the way of the earliest scholars of *Hadith* and methodology of the many of latter scholars. When some of these scholars realized that Ibn Mâjah's collection is immensely useful and strong in terms of *Fiqh* and they realized that it included many *Ahâdith* that are not in the *Muwatta* of Imâm Mâlik, they included it among the major collections making them six.

The first Imâm to include *Sunan Ibn Mâjah* to other five collections is Abul-Fadl Muhammad bin Tâhir bin 'Ali Maqdisi in his work, *Atrâful-Kutub As-Sittah*. He was followed in doing so by Hâfiz Abdul-Ghani bin 'Abdul-Wahid bin 'Ali bin Surur Maqdisi in his work, *Al-Kamâl fi Asmâ'ur-Rijâl*, which is a work about the narrators of the six major collections, and summarized under the name *Tahdhibul-Kamâl* by Hâfiz Jamâluddin Abu Hajjâj Yusuf bin Abdur-Rahmân Al-Mizzi.

There were scholars such as Razin bin Mu'âwiyah 'Abdari and Athiruddin Abu Sa'âdat Mubârak bin Muhammad - otherwise known as Ibn Athir Al-Jazari Ash-Shâfi'i - who counted *Muwatta' Imâm Mâlik* as the sixth of major collection in place of *Sunan Ibn Mâjah*. 'Abdari did so in his work *Tajrid* while Ibn Athir did so in his work *Jâmi'ul-Usul*.

There were also eminent scholars such as Ibn Salâh, Nawawi, Salâhuddin 'Alâ'i and Hâfiz Ibn Hajar 'Asqalâni who believed that it would have been more preferable to count *Sunan Dârimi* as the sixth of the major collections instead of *Sunan Ibn Mâjah*.[1]

Date of Composition:

Ibn Mâjah left his home town in 230 AH in quest of *Ahâdith* and died in 264 AH. It was during this intervening period that he composed his *Sunan* and showed it to Abu Zar'ah. This leads us to infer that Ibn Mâjah wrote his *Sunan* between 230 AH and 264 AH.

Number of Narrations and Their Degree of Soundness:

According to Abul-Hasan Qattân, the *Sunan Ibn Mâjah* contains 32 Books, 1510 chapters and 4000 *Ahâdith* while, according to Muhammad Fuwâd 'Abdul-Bâqi, it contains 37 Books, 1560 chapters and 4341 *Ahâdith*. The latter opinion has more weight.

According to Fuwâd 'Abdul-Bâqi's research, of the additional 1339 *Ahâdith*, called *Zawâ'id* of *Sunan Ibn Mâjah*, 428 *Ahâdith* are *Sahih*, 199 *Hasan*, 613 *Da'if* and 99 *Munkar* (Denounced) and *Maudu'* (Fabricated). Shaikh Nâsiruddin in his book *Da'if Ibn Mâjah*, counts 948 *Ahâdith* as *Da'if*.

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[1] See *Ar-Risalah Al-Mustatrafah*, p. 11.

Ibn Mâjah's Conditions Regarding the *Ahâdith* of His Collection:

We did not find that Imâm Ibn Mâjah wrote any introduction to his book in which he explained the conditions he followed and the methodology he used in compiling his book *As-Sunan*. He neither did that at the beginning of the book, as most scholars did, nor in a separate booklet, as some of them, such as Abu Dâwud did.

Also, we did not know of any scholar who gave any assessment to Ibn Mâjah's collection that its *Ahâdith* are generally authentic, as it happened with the collection of Nasâ'i and those of others. As a result, we could not say that Ibn Mâjah stipulated that he would include only authentic *Ahâdith* in his collection. In fact, the reality of his book indicated the contrary. What the study showed is that Ibn Mâjah's collection contains greater number of Weak *Ahâdith* and greater number of narrations that can be described as fabricated - though these are very few - than any of the other five collections.

How then can we know the conditions Ibn Mâjah followed in compiling his book and the methodology he used? To start with, two things should attract the attention of the reader of Ibn Mâjah's collection:

One: Ibn Mâjah was greatly keen on compiling as many *Ahâdith* as he could as long as they are explicitly related to detailed branches of *Fiqh*. He was enthusiastic about mentioning evidences for detailed *Fiqh* issues. That is why his book was praised in this aspect. Ibn Kathir described Ibn Mâjah's collection in his book, *Ikhtisâr 'Ulumul-Hadith*, as 'a good and useful work, strongly chaptered in *Fiqh*.'

While making exhaustive compilation of these evidences of *Fiqh*, he was compelled to collect as many *Ahâdith* as he could regardless of authenticity or weakness of the *Ahâdith*. Perhaps, some scholars of Ibn Mâjah's time used to cite some of these Weak narrations as proofs and he wanted to bring out to our knowledge their chains so that we could know their status.

Two: It is related to the first factor - Ibn Mâjah has additional *Ahâdith* over those of the other five collections. These additions are many. If one was to consider the number of *Ahâdith* of the two *Sahih* collections and then those of the other three collections, namely *Sunan* of Abu Dâwud, Tirmidhi and Nasa'i, and he was to consider the fact that the other three collectors also arranged their collections according to *Fiqh* chapters without stipulating that they collected only authentic narrations; he would realize that Ibn Mâjah still had more exclusively additional *Ahâdith* than any of the other five collectors. The number of these additional *Ahâdith* is one thousand five hundred and fifty-two (1552) *Ahâdith*, according to the book *Miftah Az-*

Zujâjah by Imâm Busairi. This number is undoubtedly great.

In the light of the above two clear factors - namely that Ibn Mâjah was enormously concerned about branches of *Fiqh* and collecting proofs on detailed *Fiqh* issues and that he had more exclusively additional *Ahâdith* than any of the other five collectors - we can then be able to answer the question: What was the methodology of Ibn Mâjah and what was his purpose of compiling the book?

It is now clear to us that the purpose of Ibn Mâjah *was to bring to us* chains of transmitters of reports cited as basis of the rules of *Fiqh* regardless of the degree of authenticity or otherwise of the chains.

Works Concerning Narrators of *Sunan Ibn Mâjah:*

1. Imâm Dhahabi wrote biographies for narrators of *Sunan Ibn Mâjah* whose narrations were not collected by Bukhâri and Muslim. He named this work, *Al-Mujarrad fi Rijâl Sunan Ibn Mâjah.* The work has been published twice.
2. Dr. Abdullah Murâd 'Ali's thesis, *Al-Matrukunal-ladhina fee Ikhrâji lahum Ibn Mâjah;* this is a contemporary work.
3. There is also another work in this regard by Dr. Sa'di bin Mahdi Al-Hâshimi. It is published by Islamic University of Al-Madinah in 1402 AH.

Distinguishing Qualities of *Sunan Ibn Mâjah*:

The *Sunan* of Ibn Mâjah possesses some distinguishing qualities that kept it apart from other books of *Ahâdith,* made it outstanding and popular and called the attention of scholars in all ages. Here are those distinguishing qualities:

- The style is excellent. The titles of chapters are in harmony with the *Ahâdith* listed under them. There is no confusion or meshing or disorder. The chapters follow each other in the same order as in the books of Islamic jurisprudence, and the *Ahâdith,* too, are well-ordered—a quality that poses no difficulty in deriving legal rulings.
- The chapters are well-ordered and well-arranged. There is no repetition, a quality lacking in other basic *Hadith* books.
- The book, though brief, is comprehensive with respect to legal rulings. It is for this quality of comprehensiveness that Ibn Hajar, in *Taqribut-Tahdhib,* called it a 'good *Jâmi*''.
- On several occasions he identified those *Ahâdith* that are *Gharib* (Unfamiliar). Of course, Tirmidhi is famed for having already done so, yet Ibn Mâjah's work in this field, namely, identifying *Ahâdith* in some special chapters and ruling them as *Gharib* is unique. We do not find it

in other books.

- There were some *Ahâdith* specific to some particular town, there being no narrator of those *Ahâdith* in other towns. But Ibn Mâjah, while recording, gives the name of the town the narrator of a particular *Hadith* belongs.
- Ibn Mâjah added 482 *Sahih Ahâdith* to his *Sunan* that do not exist in the other five books of *Hadith*.
- There are 3002 common *Ahâdith* existing in both *Sunan Ibn Mâjah* and the other five books but Ibn Mâjah recorded them with quite different channels of narration. This multiplicity of channels of narration has further strengthened *Ahâdith*, a distinguishing quality of *Sunan Ibn Mâjah*, a quality that is not found in other books.
- There are 1339 *Ahâdith* in *Sunan Ibn Mâjah* that do not exist in the other Five books. *Hadith* scholars have also recorded them as *Zawâ'id* (additions or supplements). It is owing to those *Zawâ'id* that the *Sunan* of Ibn Mâjah has been elevated to the position of 'the sixth of the Six'.

Position of *Sunan Ibn Mâjah* among the Six Collections:

Allâh, High and Exalted has appointed for the *Sunnah* well-versed and learned scholars who shall protect it against the distortions of extremists, arrogation of liars and misinterpretations of the ignorant. These scholars devised various ways of recording the *Sunnah* in order to preserve it. One of the best results of these efforts, the most authentic, the most accurate and the most well-accepted by all and sundry is 'the *Sahih*', collected by Abu 'Abdullah Muhammad bin Ismâ'il Bukhâri. This is followed in terms of accuracy and acceptance by *Sahih* collected by Abu Husain Muslim bin Hajjâj Nishapuri.

These two collections are then followed by 'the *Sunan*' collected by each of: Abu Dâwud Sulaimân bin Ash'ath Sijistâni, Abu 'Eisa Muhammad bin 'Eisa Tirmidhi, Abu Abdur-Rahmân Ahmad bin Shu'aib Nasâ'i and Abu Abdullah Muhammad bin Yazid who is also known as Ibn Mâjah Qazvini; though he did not attained the status of the other five.[1]

Râfi'i (d. 623 AH), said in his book, *At-Tadwin* about Ibn Mâjah's collection: "Ibn Mâjah's collection, *As-Sunan* can be mentioned along with the two *Sahih* collections and the *Sunan* collection of each of Abu Dâwud, Nasâ'i and Tirmidhi."

[1] *Tahdhibul-Kamâl* 1/147.

As it has been pointed out earlier, there was a controversy among the scholars as to which of the three collections - *Sunan Ibn Mâjah, Muwatta' Imâm Mâlik* and *Sunan Dârimi* - should be counted as the sixth of the six major collections. This controversy was widened by Majduddin Ibn Taimiyyah's argument that *Musnad* of Imâm Ahmad deserved to be counted instead of *Sunan Ibn Mâjah.*

This controversy was, however, brought to a logical end by the latter scholars; that is by incorporating all the suggested books and raising the major collections to nine. Hence, we have the basic five collections: *Sahihs* of Bukhâri and Muslim, the *Sunan* collected by each of: Abu Dâwud Sulaimân bin Ash'ath Sijistâni, Abu 'Eisa Muhammad bin 'Eisa Tirmidhi and Abu Abdur-Rahmân Ahmad bin Shu'aib Nasâ'i with the addition of *Sunan* of Ibn Mâjah. Added to the list are: *Muwatta'* of Imâm Mâlik, *Sunan* of Dârimi and *Musnad* of Imâm Ahmad.

These nine collections are therefore the major basic collections of *Hadith* upon which the latter scholars finally agreed.

Ibn Hajar, in his work *An-Nukât,* did mention the reason that made Ibn Tâhir to count *Sunan Ibn Mâjah* as the sixth collection as opposed to *Muwatta'* by Imâm Mâlik. He said, "Ibn Tâhir and others counted *Sunan Ibn Mâjah* as the sixth collection as opposed to *Muwatta'* because; *Muwatta'* contains fewer fully-connected additions to the *Hadith* of the five collections whereas *Sunan Ibn Mâjah* contains more and more. Therefore, the intention of the scholars in choosing *Sunan Ibn Mâjah* was to maximize the number of *Ahâdith.*"

In the above statement, Ibn Hajar mentioned the clear reason for the scholars' choosing of *Sunan Ibn Mâjah* as opposed to *Muwatta'* of Imâm Mâlik though it is indisputably clear that *Muwatta'* is more recognized and more authentic in terms of its contents than *Sunan Ibn Mâjah.* However, by choosing *Sunan Ibn Mâjah,* the scholars were adding a great number of *Ahâdith* - more than one thousand five hundred additional *Ahâdith* - to the treasure of *Sunnah.*

Sunan Ibn Mâjah's Rank among *Hadith* Books:

Initially, only four were chosen from among the many *Hadith* books by Ibn Sakan and Ibn Mandah and called them the 'Four Bases' that included *Sahih Bukhâri, Sahih Muslim, Sunan Abu Dâwud* and *Sunan An-Nasâ'i.* Later on, *Sunan Tirmidhi* was also included in them and a new term 'the Five Bases' was coined. Towards the end of the fifth century AH, Hâfiz Abul-Fadl Muhammad bin Tâhir Al-Maqdisi added *Sunan Ibn Mâjah* to the Five Bases, calling it the sixth of the Six (*Sâdisus-Sittah*) and by writing his book *Shurutul-A'immaus-Sittah* (The conditions laid down by the six Imâms)

included it permanently in the Six Books. Later on, Hâfiz 'Abdul-Ghani Al-Maqdisi, writing in his book *Al-Kâmil,* followed the same line that was laid down by Ibn Tâhir.

The Scholars' Interest in *Sunan* Collections:

The scholars showed great interest in *Sunan* collections. They transcript it, quoted it, memorized it, narrated it, commented on it and explained the situations of its narrators.

- One of these scholars is Imâm Hâfiz Muhammad bin Tâhir bin 'Ali bin Ahmad the well-traveled scholar and the author of many books. He was born in Jerusalem.

  Salafi narrated that he heard Muhammad bin Tâhir saying: "I wrote the two *Sahihs* of Bukhâri and Muslim and *Sunan Abu Dâwud* seven times for wages. And I wrote *Sunan Ibn Mâjah* ten times at Ray."

  Ibn Tâhir also said, "I discharged blood while urinating twice in the cause of seeking *Ahâdith*: Once in Baghdad and the other time in Makkah. That was due to my walking barefooted in extreme heat. I never rode any mount in the cause of seeking *Ahâdith* and I used to carry my books on my back. Also, I never begged anyone for anything while I was a student of *Hadith*. I only used to live upon whatever came to me."

  It was also reported that Ibn Tâhir would walk continuously for a day and a night; for he was endowed with the strength to do so.

  Abdullah bin Muhammad Ansâri Harawi said, "A student of *Hadith* should be fast at reading, writing and walking. Allâh endowed this young man - meaning Ibn Tâhir - with these qualities."

  Shujâ' Dhuhli said, "Ibn Tâhir died when he arrived for *Hajj* on Friday 28th or 29th of Rabi'ul-Awwal 507 AH."[1]

- Sakhâwi said, "Hâfiz Ibn Hajar read the entire *Sunan Ibn Mâjah* in four sittings; *Sahih Muslim* in four sittings, *Sunan An-Nasâ'i Al-Kabir* in ten sittings, and each sitting was approximately of four hours. He also read *Mu'jam At-Tabarâni As-Saghir* in a single sitting between *Zuhr* and *'Asr* prayers - And this is his fastest."[2]

  The scholars had shown great interest in the books of *Sunan*. The lesser the number of narrators of a book and the closer its chains of narrators to the Messenger of Allâh ﷺ, the higher the status of that book, as long as long as the reports are authentic. That is why the scholars paid

[1] *Siyar A'lâm An-Nubala'* 19/361.

[2] *Khulâsah Al-Athar fi A'yan Al-Qarn Al-Hadi 'Ashar* 1/46.

greater attention to some *Ahâdith* whose chains of narrators are shorter. For instance, they paid greater attention to *Ahâdith* whose *Isnâd* consist of one, two or three narrators.

As for *Isnâd* with only three narrators in the chains, Imâm Shâfi'i recorded a number of them in his *Musnad*. Imâm Ahmad also has a lot of them in his *Musnad*. Bukhâri has about twenty of them; and Abu Dâwud and Tirmidhi have one each. As for Ibn Mâjah, he has about five of them but each of his narrators is accused of lying. Tabarâni in his *Mu'jam* also has a few of these *Isnâd*.

As for Imâm Mâlik, he has reports in his *Muwatta'* with only two narrators in their *Isnâd*. Imâm Abu Hanifah also has narrations with only one narrator between him and the Messenger of Allâh ﷺ. However, these reports are rejected because; the fact is that Abu Hanifah never heard anything from any of the Prophet's Companions. It then follows that one or more narrators must have been dropped between him and the Companions he is reported to have narrated from.

The Scholars' Interest in *Sunan Ibn Mâjah*:

It is in the habit of the scholars to read and memorize *Sunan* books. One of the most prominent among such scholars is Abu Zur'ah Maqdisi. The great scholar, who was well-versed in *Hadith* was Tâhir bin Muhammad bin Tâhir bin 'Ali Shaibâni Al-Maqdisi Al-Râzi Al-Hamdâni. He was born in Ray.

'Umar bin 'Ali Al-Qurashi said, "I started reading *Sunan Ibn Mâjah* to Abu Zur'ah when he came for *Hajj*. He said: 'I heard the book from Abu Mansur Miqwâmi, and it was from a copy written by my father.'" Al-Qurashi then said, "We then confirmed that he had *Ijâzah* (i.e., certificate of approval) from Miqwâmi."

Abu 'Abdullah Dubaithi said, "Abu Zur'ah died in the year 566 AH at Hamdân."[1]

Another prominent scholar in this regard is Muhammad bin Shâfi'i bin Muhammad bin Tâhir Nishapuri who was also known as as-Sinawbari, the jurist. He visited Baghdad and lived there for sometime. While he was there, he narrated *Sunan Ibn Mâjah* to people.[2]

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[1] *Siyar A'lâm An-Nubala'* 20/504.

[2] *Târikh Dimashq* 53/244.

Scholars Who were Unable to Acquire *Sunan Ibn Mâjah*:

1. 'Ali bin Ismâ'il bin Abbâs bin Qarqin Al-Ba'li (d. 772 AH).[1]
2. Hâfiz 'Allâmah Shaikhul-Islam Abu Bakr Ahmad bin Husain bin 'Ali bin Musa Al-Khazrujardi Khorasani Al-Baihaqi. He was a great scholar. His knowledge was blessed and he has many useful works to his credit. He did not have any of *Sunans* of Nasâ'i, Tirmidhi or Ibn Mâjah. He died in the year (458 AH).[2]

Explanatory Commentaries on *Ibn Mâjah*:

Like the other Five Books, in view of the usefulness, importance and fame of *Sunan Ibn Mâjah*, many notable commentaries and marginal notes have been written on it. Some of them are:

1. The first known commentary on *Sunan Ibn Mâjah* is the one done by the Egyptian Hâfiz Abu 'Abdullah 'Alâ'uddin Mughaltâ'i bin Qalij bin 'Abdullah Bakjari Al-Misri (d. 762 AH). He named his work *Al-I'lam bi Sunnatihi 'Alaihis-Salâm*. The author died before he could complete it. It still remains in manuscript and unedited, and it is in four volumes.
2. *Mâ Tamassu minhul-Hâjah min Sunan Ibn Mâjah*: An eight-volume commentary, written by Shaikh Sirâjuddin 'Umar bin 'Ali bin Al-Mulaqqin in 801 AH, on *Zawâ'id* of *Ibn Mâjah*. The book explains the odd words and describes difficult names and surnames with accuracy.
3. Some authors mention a book called *Mâ Tamass ilayh Hâjah liman Yutâlih Sunan Ibn Mâjah*. This book was written by one of the Indian scholars, Muhammad Abdur-Rashid Nu'mâni. The impression the title of the book gives is that it is about Ibn Mâjah's methodology and other necessary things a readers should know about *Sunan Ibn Mâjah*. But, sadly, the book is mostly devoid of that. It was only written in response to an issue that affects the Hanafites only. The only important thing the book has is that it made a mention of spurious *Ahâdith*.
4. *Ad-Dibajah fee Sharh Sunan Ibn Mâjah* is a five-volume work by Kamaluddin Muhammad bin Musa Ad-Damiri, the author of the famous *Hayâtul-Haiwân Al-Kubra*; he died in the year 808 AH.
5. Allâmah Jalâluddin Suyuti also had a commentary on *Sunan Ibn Mâjah*. It was printed along with a very old edition of *Sunan Ibn Mâjah* in New Delhi. Suyuti's commentary is called: *Misbah Az-Zujajah*. However, I do not know whether or not this name is authentic.
6. *Sharh Sunan Ibn Mâjah* by Ibn Rajab Hanbali (d. 795 AH); we know

[1] *Ad-Durar Al-Kaminah fee A'yân Al-Miah Ath-Thaminah* 1/350.

[2] *Siyar A'lâm An-Nubala'* 18/163.

nothing about this commentary except that Sindi quoted from it in his own commentary on *Sunan Ibn Mâjah.*

7. *Sharh Ibn Mâjah*: The work of Shaikh Burhânuddin Halabi. According to Imâm Shaukâni, it is a very delicate and refined commentary.
8. *Misbah Az-Zujâjah fi Zawâid Ibn Mâjah'* by Busairi (d. 840 AH). The unique feature of this work is that Busairi edited those narrations that Ibn Mâjah exclusively recorded. He then classified each of these narrations in terms of its authenticity or otherwise. It should be pointed out that this Busairi is different from the one who wrote a poetry in which the Prophet ﷺ was excessively praised and which is recited all over the Muslim world. We ask Allâh for guidance.
9. *Kifâyatul-Hâjah fi Sharh Ibn Mâjah*: Marginal notes by Shaikh Abul-Hasan Muhammad bin 'Abdul-Hâdi Sindi, a twelfth century AH scholar (d. 1138 AH). In his marginal notes, 'Allâmah Sindi explains odd words, gives correct spellings of words and, in particular, writes on declension inflections of words. It is a bit more comprehensive than 'Allâmah Suyuti's marginal notes.
10. *Raf'ul-Hâjah 'an Sunan Ibn Mâjah*: A translation and commentary by Maulâna Wahiduz-Zamân.
11. *Injâhul-Hâjah*: Marginal notes by Shaikh 'Abdul-Ghani Al-Mujaddadi Dehlavi.
12. *Ta'liq Sabt Ibnul-'Ajami*: A nice commentary on *Sunan Ibn Mâjah* by Hâfiz Sabt Ibnul-'Ajami.
13. *Injâzul-Hâjah bi Sharh Sunan Ibn Mâjah*: A very useful and comprehensive commentary written in Arabic by famous Pakistani scholar, Shaikh Muhammad 'Ali Janbâz. He documented and referenced each *Hadith,* gave his ruling on its soundness or weakness, wrote a brief biographical note on the narrators of each *Hadith,* gave accurate names of narrators and places, and quoted *Ahâdith* similar in meaning to the respective *Hadith.* Moreover, while writing his commentary, he mentioned the *Madhhab* of each school of Islamic jurisprudence, quoting from their authentic books and, after an objective analysis of the arguments of each jurist in the light of Qur'ân and *Sunnah,* mentioned the preferred opinion. At the end of each volume, there is also a list of famous biographies. The foregoing qualities make this commentary very useful, excellent and comprehensive. But it is still incomplete. The commentary on about half the book running into six volumes has already been published. May Allâh help the author complete his work and reward him for his labor. *Amen.*

How to benefit by *Sunan Ibn Mâjah*

- **Introduction:** The *Sunan* of Ibn Mâjah is one of the basic reference works. It occupies a special position among the six canonical books of *Ahâdith* (the Sound Six), next to the Sound Traditions of *Bukhâri* and *Muslim*. It has been arranged under subject-headings. Imâm Ibn Mâjah (209 AH-273 AH) divided his work into three parts according to the subject-matter: (1) chapters (2) subchapters (3) *Ahâdith*. This type of division and arrangement is technically called the *Fiqh* classification. The *Sunan* of Ibn Mâjah consists of 37 books and 4341 *Ahâdith* in all.
- **Chapters:** To begin with, titles have been given according to subject-matter, following the *Fiqh* classification (that is, the classification method followed in the books of Islamic jurisprudence), for example, chapters of Purity and its *Sunan*, chapters of Funerals. Following this pattern, *Sunan Ibn Mâjah* make 37 chapters, a separate list of which has been given on another page.
- **Subchapters:** These carry titles relating to each of the *Fiqh* subjects. For example, the chapter of Purity and its *Sunan* has 139 subchapters. The same method is followed in the chapters on Prayer-call (*Adhân*), Mosques, etc.
- ***Ahâdith***: The *Ahâdith* quoted under each chapter and each title have been arranged with respect to their contents and follow a well-ordered sequence. The *Ahâdith* quoted vary in numbers, more in some chapters and less in others. Readers should follow the same order in their search for a *Hadith* relating to a particular subject.
- **Refrences:** Readers will notice the word *Al-Mu'jam* in the beginning of each subchapter and the word *At-Tuhfah* at the end of it in the chapters of the Arabic part of *Sunan Ibn Mâjah*. The following explains the terms:
  a. *Al-Mu'jam* refers to *Al-Mu'jam Al-Mufahras li Alfâthil-Hadith*, a 7-8 volume work prepared by the (non-Muslim) Orientalists over a period of 65 years stretching from 1922 to 1987. It is an alphabetical list of words occurring in the texts of *Ahâdith* collected by nine traditionists in their compilations: *Sahihul-Bukhâri, Sahih Muslim, Sunan Abu Dâwud, Jâmi' Tirmidhi, Sunan An-Nasa'i, Sunan Ibn Mâjah, Musnad Ahmad, Muwatta' Al-Imâm Mâlik*, and *Sunan Ad-Dârimi*. Its purpose is to help readers find the text of any *Hadith* wherever it occurs among the foregoing nine *Hadith* compilations.

b. *At-Tuhfah* refers to *Tuhfatul-Ashrâf bi Ma'rifatil-Atrâf*, a book prepared by Jamâluddin Abul-Hajjâj Yusuf Al-Mizzi in the course of 27 years, from 696 AH to 722 AH. It contains the texts of all the *Ahâdith* of the Six canonical books plus *As-Sunan Al-Kubra* of Nasa'i and *Shamâ'il* of Tirmidhi along with the names, alphabetically arranged, of the Companions, their followers (*Tâbi'in*) and the followers of the followers (*Taba' Tâbi'in*), who narrated them. This arrangement is technically called *Musnad*. Numbers have also been given along with *Al-Mu'jam* and *At-Tuhfah* in the Arabic part of *Ibn Mâjah*. These numbers guide the reader to where those *Ahâdith* are to be found in *Al-Mu'jam Al-Mufahras* and *Tuhfatul-Ashrâf*, thereby enabling him to get to other reference works relating to *Ahâdith*. This arrangement has proved very helpful to research scholars in their search for a particular *Hadith*.

- **Numbering *Ahâdith***: Muhammad Fuwâd 'Abdul-Bâqi introduced about 60 to 70 years ago the system of giving number to each *Hadith* in the collections: *Bukhâri, Muslim,* and *Sunan Ibn Mâjah* to make it easy to find a particular *Hadith*. It is called in Arabic *Raqamul-Hadith*. Now it has become a normal practice in *Hadith* books. This method of numbering *Ahâdith* has made access to any *Hadith* very easy. You can find a *Hadith* now very quickly.
- ***Sanad* (chain) of *Hadith***: The traditionist transmits a *Hadith*, beginning from his teacher (*Shaikh*) through each narrator up to the Companion of the Prophet ﷺ. This sequence of narrators is called chain (*Sanad*) of narration.
- ***Matn* (text) of *Hadith:*** The words beginning at the end of the chain is called *Matn* (text).
- **Comments:** To further explain the meaning of each *Hadith* and to recount all the rulings and the points of law that can possibly be deduced from a particular *Hadith*, a new section, Comments, has been added in the English edition. While writing this section, quotations from Qur'ân and *Hadith* books, along with their references, have also been given. Sometimes *Hadith* numbers have also been given, the purpose being to help the reader gain more information if he so desires.

Readers will note in this English edition of *Ibn Mâjah* that at the end of each *Hadith*, the quoted *Hadith* has been investigated and traced. It is a technical thing normally useful for learned men and *Hadith* scholars but a layman may also benefit by discovering whether a particular *Hadith* is Weak or Sound.

Technical Terms used by *Hadith* Scholars

Definition of *Hadith*: Whatever has come down to us concerning Allâh's Messenger ﷺ through narrators is called *Hadith*. It is also sometimes called *Sunnah* (practice, usage, etc), *Khabar* (report) and *Athar* (track, trace, sign, impression, tradition).

Basic Kinds of *Ahâdith*:

- *Qauli* (Verbal): It records the utterances of the Prophet ﷺ.
- *Fi'li* (Practical): It records the deeds of the Prophet ﷺ.
- *Taqrir* (Tacit): It records the Prophet's tacit approval of some action, behavior, etc.
- *Shamâ'il* (physical characteristics): It records the physical characteristics, appearance, habits or behavior of the Prophet ﷺ.

Note: The main text of a *Hadith* is called *Matn*, which is preceded by *Sanad* (chain of narrators). If the chain is complete and no name of the narrator is missing from the chain, the *Hadith* is called *Muttasil* (Connected). Else, it is called *Munqati'* (Interrupted).

Kinds of *Ahâdith* with respect to Ascription (*Nisbah*):

- *Qudsi* (Sacred): It records the very Words of Allâh narrated by the Prophet ﷺ, transmitted through narrators, and not found in the Qur'ân.
- *Marfu'* (Traceable): A *Hadith* ascribing an utterance, deed, or tacit approval to the Prophet ﷺ.
- *Mauquf* (Discontinued): A *Hadith* ascribing an utterance, deed, or tacit approval to a Companion of the Prophet ﷺ.
- *Maqtu'* (Intersected): A *Hadith* ascribing an utterance or deed to *Tâbi'i*[1] or *Tabi' Tâbi'i*.[2]

[1] See the glossary.

[2] See the glossary.

Kinds of *Ahâdith* according to the Number of Narrators:

— *Mutawâtir* (Continuous): *Hadith* fulfilling the four conditions of continuity:

1. narrated by a large number of narrators;
2. human reason and usage cannot possibly rule it out as false;
3. occurring much in each chronological Level (*Tabaqah*) of narrators, right from the era of the Prophet ﷺ to the time of the compiler;
4. relates to human senses.

Note: Tabaqah (Era-Level) is a group of narrators hearing *Ahâdith* from one or more than one teacher.

— *Khabar Wâhid* (Isolated): A *Hadith* which does not meet the four conditions of *Mutawâtir Hadith*. It is of four kinds.

— *Mashhur* (Well-known): A *Hadith* with more than two narrators at each Level (*Tabaqah*) but not an equal number of narrators at any Level (e.g., three, four, five).

— *Mustafid* (Extensive): *Hadith* with a uniform number of narrators but more than two at each Level or a uniform number of them at the beginning or the end of the chain of narration.

— *'Aziz* (Precious): *Hadith* with only two narrators at any Level.

— *Gharib* (Unfamiliar): *Hadith* with only one narrator at any Era-Level. If the narrator is a Companion or a *Tâbi'i*, it will be called *Gharib Mutlaq* (Absolutely Unfamiliar). In case the narrator is some other person, it will be called *Gharib Nisabi* (Relatively Unfamiliar).

Note: Of the foregoing kinds, the *Mutawâtir Hadith* gives you certainty or positive knowledge (*'Ilmul-Yaqin*). The other kinds may be *Mardud* (Rejected) or *Maqbul* (Accepted).

Kinds of *Ahâdith* according to Acceptance or Rejection:

— *Maqbul* (Accepted): The one that is obligatory to act by.

— *Mardud* (Rejected): *Hadith* that is not Accepted.

Kinds and grades of *Maqbul Ahâdith* according to the extent they meet the conditions of acceptability:

1. *Sahih li-Dhâtihi*
2. *Sahih li-Ghairihi*
3. *Hasan li-Dhâtihi*
4. *Hasan li-Ghairihi*

- *Sahih li-Dhâtihi* (Sound by itself): the *Hadith* that fulfills the five conditions of soundness.
  a. Should have a connected chain of narration. That is, each narrator received the narration from his teacher.
  b. Each narrator should be upright (*'Âdil*), commits no major sin, does not insist on minor sins, is good-tempered and of good moral conduct.
  c. Perfectly accurate (*Kâmilud-Dabt*), transmitting his narration orally from memory or in writing perfectly and accurately.
  d. The *Hadith* should not be *Shâdhdh*, that is, it should not contradict other *Ahâdith*.
  e. The *Hadith* should not be *Ma'lul* (Defective).

(Detailed definition of *Shâdhdh* and *Ma'lul* will soon follow).

- *Hasan li-Dhâtihi* (Good by itself): A *Hadith*, some narrators of which are less accurate, but it fulfills all the remaining conditions.

  (*Note: Hasan li-Dhâtihi* ranks after *Sahih li-Ghairihi*. We have changed the sequence to make definitions easier.
- *Sahih li-Ghairihi* (Sound owing to supporting narrations): If a *Hasan Hadith* has more than one chain of narration, it is elevated to the grade of Sound (*Sahih*). It is called *Sahih li-Ghairihi* (Sound owing to supporting narrations) since it has become Sound by virtue of other supporting narrations.
- *Hasan li-Ghairihi* (Good owing to other supporting narrations): *Hadith* having several chains of narrations, each chain being a little weak but the weakness offset by virtue of multiplicity of chains, and, hence, reaching the grade of *Hasan li-Ghairihi*.

Kinds and Grades of Sound *Ahâdith* (as they occur in *Hadith* books):

- *Muttafiq Alaih* (Agreed upon): *Hadith* occurring in both *Sahih Bukhâri* and *Sahih Muslim*. Such a *Hadith* is sound to the highest degree.
- *Afrâd Bukhâri*: *Hadith* occurring in *Sahih Bukhâri* but not in *Sahih Muslim*.
- *Afrâd Muslim*: *Hadith* occurring in *Sahih Muslim* but not in *Sahih Bukhâri*.
- *Sahih 'ala Shartihima*: A *Hadith* not found in *Sahih Bukhâri* or *Sahih Muslim* but meeting the conditions laid down by both.
- *Sahih 'ala Shartil-Bukhâri*: *Hadith* not found in *Sahih Bukhâri* but meets

the conditions laid down by him for a *Hadith* to be Sound.

- *Sahih 'ala Sharti- Muslim*: *Hadith* not found in *Sahih Muslim* but meets the conditions laid down by Muslim for a *Hadith* to to be Sound.
- *Sahih 'ala Sharti-Ghairihima*: A *Hadith* that meets the conditions laid down by *Hadith* scholars other than Bukhâri and Muslim.

Kinds of *Mardud* (Rejected) *Ahâdith* due to Interrupted (*Munqati'*) chain:

- *Mu'allaq* (Suspended): A *Hadith* with the initial part of its chain of narration or the whole chain deleted (deliberately).
- *Mursal* (Disconnected): A *Hadith* narrated by a *Tâbi'i* from the Prophet ﷺ without an intermediary.
- *Mu'dal* (Double Break): Refers to a *Hadith* in which two or more consecutive narrators are deleted in the middle of the chain.
- *Munqati'* (Interrupted): This term is applied to a *Hadith* in which one or more than one narrator has been deleted at random from the middle of the chain of narration.
- *Mudallas* (Truncated): The term is applied to a *Hadith* in which the narrator hides the name of his teacher in a subtle way, such as calling him by an unknown or nickname, giving the impression that he did not do so. In this case, the chain is *Muttasil* (Connected) and the subnarrators are known to have met and heard directly from the relevant teachers but there is no proof that they heard the respective *Hadith* directly from them.
- *Mursal Khafi* (Disconnected-hidden): A *Hadith* in which the narrator narrates from a contemporary whom he could not have possibly heard from or seen, there being no proof of both having met each other.
- *Ma'lul* or *Mu'allal* (Defective): A technical term applied to a *Hadith* that looks *Maqbul* (Accepted) externally but contains an inherent, hidden defect making it unacceptable. Only an expert and highly skilled in the *Hadith* science can detect such a defect. It is impossible for others.

Kinds of Rejected *Ahâdith*, according to lack of integrity of narrators:

- *Riwâ'yatul-Mubtadi'* (narration of innovator): A *Hadith* from a narrator committing innovation (*Bid'ah*), by word or act, thereby reneging his faith. Anyhow, in case his sin of innovation does not warrant the charge of disbelief, his narration may be reliable providing he is a person of integrity (*'Adl*) and accurate (*Dâbit*). It is to be noted that innovation reneging disbelief leads, of necessity, to apostasy.
- *Riwâyatul-Fâsiq* (narration of dissolute): A *Hadith* narrated by one committing major sins, short of disbelief.

- *Matruk* (Abandoned): A *Hadith* narrated by a known liar and whose narrations have been rejected by traditionists (*Muhaddithin*).
- *Maudu'* (Fabricated): A *Hadith* whose narrator attributed a false report to the Prophet ﷺ on some occasion. Any narration by such a person is called Forged or Fabricated.

Kinds of Rejected *Ahâdith* according to inaccuracy of narrator:

- *Musahhaf* (misrepresented): A *Hadith* containing a word that looks right apparently but is actually mispronounced or misread due to misspelling or misplaced diacritical marks.
- *Maqlub* (Inverted): A *Hadith* containing words put before or after their proper place by the narrator forgetfully or containing the name of a narrator in place of another.
- *Mudraj* (Interpolated): A *Hadith* containing, in part, intentionally or unintentionally, a narrator's own word or words that look like a part of the text of the *Hadith* itself.
- *Al-Mazid fi Muttasilil-Asânid* (Additional): Narration so named when two narrators, one trustworthy and another more trustworthy, transmit a tradition, the former adding one more subnarrator to the chain.
- *Shâdhdh* (Contradicting): A *Hadith* transmitted by an accepted (trustworthy or truthful) narrator who contradicts another narrator more trustworthy than himself or several trustworthy narrators like himself. The antonym (opposite) of *Shâdhdh* is *Mahfuz* (Conforming).
- *Munkar* (Denounced): A *Hadith* whose narrator is Weak (*Da'if*) and contradicts one or more than one trustworthy narrators. The antonym of *Munkar* is *Ma'ruf* (Conventional).
- *Riwâyah Saiyyil Hifz* (Poor): A *Hadith* narrated by one born with a poor memory.
- *Riwâyah Kathirul-Ghaflah* (Lax): Term applied to *Hadith* narrated by one who is very lax and negligent or commits errors very often.
- *Riwâyah Fâhishul-Ghalat* (Monstrous): *Hadith* narrated by one who commits monstrous errors.
- *Riwâyatul-Mukhtalit* (Muddled): A *Hadith* narrated by one who lost memory through senility, dotage or accident or whose written narrations were lost.
- *Mudtarib* (Confounding): A *Hadith*, the chain or text of which contains conflicting things impossible to be resolved.

Kinds of Rejected *Ahâdith* due to narrator being Unknown:

- *Riwâyah Majhulil-'Ain* (Unknown): The *Hadith* of a narrator who is quite unknown, there being no comment about him by a *Hadith* scholar and no knowledge as to whether he was trustworthy or Weak and there being only one subnarrator narrating from him. Such a narrator is called Unknown.
- *Riwâyah Majhulil-Hâl*: The *Hadith* of a narrator unknown, there being no comment about him by a *Hadith* scholar and no knowledge as to whether he was trustworthy or Weak and there being only two subnarrators reporting from him. Such a person is called Unknown (*Majhul*). He is also called *Mastür* (Concealed).
- *Mubbham* (Vague): A *Hadith* whose chain does not clearly state the name of any narrator.

Kinds of *Hadith* Compilations

- ***Kutub Sihah* (Books of Sound *Ahâdith*)**: Any book, the compiler of which has committed himself to include only Sound (*Sahih*) narrations in his compilation and made the word *Sahih* a part of the title of his book. In the opinion of the compiler at least, the narrations of such a book are Sound. If he himself points out the defect in a *Hadith* he has recorded, it does not tarnish or detract from the soundness of his compilation.
- ***Sihah Sittah* (the Sound Six):** This term is applied to the sound six compilations—*Sahih Bukhâri, Sahih Muslim, Sunan Abu Dâwud, Sunan An-Nasâ'i, Jâmi' Tirmidhi,* and *Sunan Ibn Mâjah.* They are also known as *Usul Sittah* (the Six Majors or Basics) or *Kutub Sittah* (Six Books). The first two are called Sahihain and have earned universal acclaim. They are not considered Sound only by their compilers but by the whole Muslim nation. Anyone finding fault with the Twain is, in the words of Shah Waliullah, the renowned traditionist of Delhi, an innovator disputing the consensus of the nation. The last four books are called *Sunan Arba'ah.* These contain some Weak (*Da'if*) narrations but, on the whole, most of them are Sound. Hence, learned scholars include them in the 'Sound Six'.
- ***Jâmi'* (Comprehensive):** The term is applied to a book that contains *Ahâdith* on all subjects relating to Islam like doctrines (*'Aqâ'id*), laws, and commandments (*Ahkâm*), exegesis (*Tafsir*), the Paradise (*Jannah*), the Hell (*Jahannam*). Examples: *Sahih Bukhâri, Jâmi' Tirmidhi,* etc.
- ***Sunan***: Books containing *Ahâdith* of a practical nature, legal and doctrinal, focusing on topics of relevance to a Muslim's daily life like *Sunan Abu Dâwud.*
- ***Musnad***: A collection of *Ahâdith* narrated by a Companion or Companions, each collection arranged separately under the name of a Companion, like *Musnad Ahmad, Musnad Humaidi.*
- ***Mustakhraj***: A genre of *Hadith* literature in which the compiler gathers narrations from other books and writes them with his chains of narration like *Mustakhraj Ismâ'ili 'ala Sahihil-Bukhâri*.
- ***Mustadrak***: A compilation of *Ahâdith* not found in the book of a *Hadith* scholar but fulfilling the conditions laid down by him. Example: *Mustadrak Hâkim.*
- ***Mu'jam***: A compilation listing the *Ahâdith* narrated by each of the compiler's teachers separately, arranged in a particular order.

- ***Arba'in***: A book listing forty *Ahâdith* on one or more than one subject like *Arba'in Nawawi, Arba'in Thunâ'i.*
- ***Juz'***: A collection containing the narrations of a single narrator or on a single subject like Bukhâri's *Juz' Raf'il Yadain* and *Juz' Al-Qirâ'ati Khalfal-Imâm* and Baihaqi's *Kitâbul-Qirâ'ati Khalful-Imâm.*

Era-Categories (*Tabaqât*) of *Hadith* Compilations

1. The first *Tabaqah* covers *Sahihul-Bukhâri, Sahih Muslim* and *Muwatta' Al-Imâm Mâlik*. The latter precedes the former two with respect to the time of compilation but ranks third in the order of value and importance. Imâm Mâlik and his group of scholars believe all the *Ahâdith* in *Al-Muwatta'* to be Sound but other traditionists believe some narrations found therein to be *Munqati'* or *Mursal* although these are found in other books with Connected (*Muttasil*) chains. (But a Connected chain is not enough to establish the soundness of a *Hadith*).
2. The Four *Sunans* (*Sunan Arba'ah*) rank second. Some include *Musnad Ahmad* and *Sunan Ad-Dârimi* also in this Rank. The compilers of these books had a thorough knowledge of the *Hadith* sciences. They were known for their trustworthiness, integrity and accuracy. They were never negligent or lax in achieving their objectives and fulfilling the conditions they had set for themselves. In every age their books were liked and acclaimed by traditionists and learned scholars.
3. The *Masanid*[1] *Jawâmi'*[2] , and *Musannafât*[3] , written before, during and after the Sound Six (*Sihah Sittah*) fall third in order of rank. The purpose of their writers was just to collect and compile *Ahâdith*. This explains why their compilations contain all kinds of *Ahâdith*. These books are not unknown to *Hadith* scholars but, nonetheless, they do not find favor with them. The Muslim jurists did not make much use of the *Ahâdith* occurring in these compilations only but not in other books of the first two categories. Nor did *Hadith* scholars care much to investigate them as to their soundness or weakness, acceptance or rejection, exposition or elaboration. Under this category and rank come the works like *Musannaf 'Abdur-Razzâq, Musannaf Ibn Abu Shaibah, Musnad At-Tayâlisi*, and the works of Baihaqi, Tahâwi, and Tabarâni.
4. To the fourth rank belong those books that were composed much later, containing *Ahâdith* not found in the books of the top two ranks but rather in the compilations of little academic value. These books consist of arguments of preachers, proverbs of wise men and Israeli traditions that some weak transmitters mixed up, accidentally or purposely, with the Prophet's traditions. Or they are mere speculations or probabilities drawn from Qur'ân and *Sunnah* that ignorant mystics began

[1] Plural of *Musnad*. See the glossary.
[2] Plural of *Jâmi'*. See the glossary.
[3] Plural of *Musannaf*. See the glossary.

transmitting by meanings (not by words) down the ages till the common people took them as the sayings of the Prophet ﷺ himself. Or they pruned words and lines from a number of *Ahâdith*, pieced them together, and coined a new *Hadith* altogether. Examples: *Kitâbud-Du'afâ'* (the Book of Weak narrations) of Ibn Hibbân, *Al-Kâmil* (The Complete) of Ibn 'Adi, and the books of Khatib Baghdadi, Abu Nu'aim Isfahani, Ibn 'Asâkir, Juzqâni, Ibn Najjâr, and Dailami. They all belong to this category. And so are *Musnad Al-Khwârizmi* and *Al-Maudu'ât* of Ibn Jawzi and Mulla 'Ali Qâri.

5. To this category belong the books containing the *Ahâdith* that were widely current among the circles of jurists, mystics, historians and experts in various fields as well as the *Ahâdith* fabricated by ungodly people with fluent tongues who embellished them with eloquent words and even forged chains of narration themselves.

- The books of the first and the second category or Rank are fully trusted by *Hadith* scholars. They have always remained deeply attached to them.
- The *Ahâdith* of the third Rank can only be advanced for argument by those who are experts in the *Hadith* sciences and have profound knowledge of narrators and the degree of their reliability, and have a sharp insight into the hidden defects of *Ahâdith*. In general, these *Ahâdith* cannot be advanced for argument or evidence except, of course, as supporting evidence for *Maqbul* (Accepted) *Ahâdith*.
- To gather and advance the *Ahâdith* belonging to the fourth category (Rank) as argument in support of the *Ahâdith* of the top two Ranks is a mere forced, affected behavior of the later scholars. That is the way of the innovators in their bid to support their particular rite of *Fiqh* or their denomination or religious creed. But *Hadith* scholars consider it wrong to advance *Ahâdith* from this category for evidence - (synopsis of *Hujjatullâhil-Bâlighah*).

Meanings of *Masâdir* (Sourcebooks) and *Marâji'* (Reference Works)

- Sources or sourcebooks: These refer to books, the compilers of which recorded *Ahâdith* with their own chains of narrations. In the foregoing classification of Ranks, *Hadith* books mean sourcebooks (*Masâdir*, plural of *Masdar*).
- Reference works: The books containing *Ahâdith* collected from different sourcebooks. These are of three kinds:
  a. Reference works containing only Sound *Ahâdith* like *Al-lu'lu wal-Marjân fima Ittafaqa 'Alaihish-Shaikhân* and *'Umdatul-Ahkâm*.
  b. Reference works containing *Ahâdith*, both Sound and Weak, selected from sourcebooks like *Mishkâtul-Masâbih, Riyâdus-Sâlihin, At-Targhib wat-Tarhib,* and *Bulughul-Marâm,* etc.
  c. Reference works containing *Ahâdith* from both authentic and inauthentic sourcebooks without inquiry or criterion of selection like *Kanzul-'Ummâl*.

Note: It is not right to advance as argument a *Hadith* from the second and third types of reference works (b and c) without inquiry.

How to deal with Accepted (*Maqbul*) but Contradictory (*Shâdhdh*) *Ahâdith*

There are different ways to overcome this difficulty:

1. Reconciling between those two *Ahâdith,* and taking a common meaning, making it possible to act by both. In this case, preference shall be given to the meaning found in the third *Hadith* or the one stated by the scholars of *Hadith* sciences.
2. In case, this is not possible, we shall investigate which of the two has been abrogated. If it is established that one of the two has been abrogated, we shall take the abrogater and leave the abrogated.
3. In case there is no proof of abrogation, the *Hadith* that has a greater right to preference on technical grounds shall be taken, with no regard for the rite of *Fiqh* of any school (*Madhhab*) whatsoever, and the other *Hadith* abandoned. That is, the *Hadith* possessing the highest degree of soundness or occurring in a book of superior rank shall be given preference.

Note: In case of conflict between *Maqbul* and *Mardud Ahâdith,* the former shall prevail.

Technical Arabic Terms

We have already described some basic technical terms in the preceding pages. A revision of them to refresh memory will be hopefully useful:

Technical Arabic terms in short with their English equivalents are given in alphabetical order from the right—the Arabic Terms.

Isolated	آحاد
Biographies of narrators	أسماء الرجال
Persons who met/accompanied a Companion; second generation of Muslims	تابعون
Person who met a *Tabi'i*	تبع تابعي
Authentic	ثابت
Trustworthy	ثقة
Comprehensive *Hadith* compilation	جامع (ج جوامع)
Perfect	جيد
Perfect-Good	جيد حسن
Perfect-Strong	جيد قوي
Tradition; *Hadith*	حديث
Legal *Hadith*	حديث فقه
Good	حسن
Good-Sound	حسن صحيح
Good-Unfamiliar	حسن غريب
Good-Sound-Unfamiliar	حسن غريب صحيح
Good-by-itself	حسن لذاته
Good-through-others	حسن لغيره
Good-Disconnected	سن مرسل
Good-Intersected	حسن مقطوع
Absolute certainty	حق اليقين
Specific	خاص
Isolated/narration of an individual	خبر الواحد
Poor	رواية سيء الحفظ
Monstrous	رواية فاحش الغلط
Narration of Dissolute	رواية الفاسق
Lax	رواية كثير الغفلة
Narration of Innovator	رواية المبتدع
Muddled	رواية المختلط
Zawa'id; supplements; additions	زوائد

Righteous predecessors	سلف
Actual hearing from person from whom one is reporting	سماع
Chain of narration	سند
Contradicting	شاذ
Law	شريعة
Physical characteristics etc.	شمائل
Corroborating *Ahâdith*	شواهد
The Sound Six	الصحاح الستة
Sound	صحيح
Sound-Unfamiliar	صحيح غريب
Sound-by-itself	صحيح لذاته
Sound owing to supporting narrations	سحيح لغيره
Sound-Continuous	صحيح متواتر
Sound-Traceable	صحيح مرفوع
Sound-Intersected	صحيح مقطوع
Sound-Discontinued	صحيح موقوف
Truthful	صدوق
Truthful but less accurate	صدوق له أوهام
Accuracy	ضبط
Accuracy of memory	ضبط الصدر
Written accuracy	ضبط الكتابة
Very weak	ضعيف جداً
Weak-Discontinued	ضعيف موقوف
Era-Level	طبقة
Speculative knowledge	ظن
Speculation (*Zann*) closer to certainty than to falsehood	ظن راجح
Rejected *Zann*	ظن مرجوح
General (text)	عام
Uprightness	عدل
Upright	عدول
Precious	عزيز
Certainty; positive knowledge	علم اليقين
Unfamiliar	غريب
Absolutely Unfamiliar	غريب مطلق
Conforming; conformity	غير شاذ
Unrecited	غير متلو
Obscure	غير مشهور
Not-Defective	غير معلول

Unaccepted	غير مقبول
Unfamiliar	فرد (= غريب)
Minor matters	فروع
Jurisprudence; legalistic science	فقه
Jurist; legal scholar	فقيه
Sacred	قدسي
Variant readings of Qur'ân	قراءات
Strong	قوي
Strong-Good	قوي حسن
Biographies of narrators	كتب الرجال
The Six (canonical) Books	الكتب الستة
Implicit	كناية
Pet name; surname, agnomen, nickname	كنية
Feeble	لين
Vague	مبهم
Follow-up *Ahâdith*	متابعات
Abandoned	متروك
Lenient	متساهل
Connected	متصل السند
Agreed upon	متفق عليه
Text	متن
Continuous	متواتر
Unknown	مجهول
Traditionist; traditionary	محدث
Conforming	محفوظ
Interpolated	مدرج
Truncated	مدلس
Rejected	مردود
Disconnected	مرسل
Disconnected-Hidden	مرسل خفي
Disconnected-Sound	مرسل صحيح
Traceable	مرفوع
Additional	المزيند في متصل الأسانيد
Extensive	مستفيض
Concealed	مستور
Uninterrupted	مسلسل
Hadith compilation according to Companions' names	مسند
Misrepresented	مصحف

Hadith compilation according to subject-matter	مصنف
Confounding	مضطرب
Doubtful	مضعف
Hadith compilation according to names of Companions, regions, or names of teachers of compilers	معجم
Medium *Mu'jam*	المعجم الأوسط
Moinor *Mu'jam*	المعجم الصغير
Major *Mu'jam*	المعجم الكبير
Conventional	معروف
Defective	معلل
Defective	معلول
Hadith in which narrator narrates using the Arabic word *'an* (meaning 'from')	معنن
Accounts of historical nature	مغازي
Accepted	مقبول
Intersected	مقطوع
Inverted	مقلوب
Reporters of many traditions	مكثرون
Abrogated	منسوخ
Unique	منفرد
Interrupted	منقطع
Denounced	منكر
Trustworthy	موثوق
Hadith beginning with the Arabic word *anna*	مؤنن
Complete	موصول
Fabricated	موضوع
Discontinued	موقوف
Absurd	واهٍ / واهية
Positive knowledge; certainty	يقين

In the Name of Allâh, the Most Beneficent, the Most Merciful

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

And may the blessings and peace of Allâh be upon our master Muḥammad, his family, his Companions, and those who love him.

وصلى الله وسلم على سيدنا
محمد وآله وصحبه ومحبّيه

The Book Of The Sunnah

(المعجم . . .) [كِتَابُ السُّنَّةِ] (التحفة ١)

Chapter 1. Following The Sunnah Of The Messenger Of Allâh ﷺ

(المعجم ١) - بَابُ اتِّبَاعِ سُنَّةِ رَسُولِ اللهِ ﷺ (التحفة ١)

1. It was narrated that Abu Hurairah said: "The Messenger of Allâh ﷺ said, 'Whatever I have commanded you, do it, and whatever I have forbidden you, refrain from it.'" ***(Sahih)***

١ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ قَالَ: حَدَّثَنَا شَرِيكٌ، عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**مَا أَمَرْتُكُمْ بِهِ فَخُذُوهُ، وَمَا نَهَيْتُكُمْ عَنْهُ فَانْتَهُوا**».

تخريج: [صحيح] أخرجه أحمد: ٢/ ٣٥٥ من حديث شريك به، وانظر الحديث الآتي.

Comments:

a. Each and every command of the Prophet ﷺ is binding on the community. Numerous Verses of the Qur'ân confirm the assertion.

b. Anything and everything the Prophet ﷺ prohibits must be avoided. Allâh the Glorified says in His Book: "... And whatever the Messenger gives you, take it; and whatever he forbids you, desist from it...." (59:7)

c. The above quoted Verse proves that a command, as a rule, is binding although in certain contexts it could simply mean preferability or recommendation.

2. It was narrated that Abu Hurairah said: "The Messenger of Allâh ﷺ said: "Leave me as I have left you (Don't ask me the minor things that I have avoided to tell you). For those who came before you were doomed because of their questions and differences with their Prophets. If I command you to do

٢ - حَدَّثَنَا أَبُو عَبْدِ اللهِ قَالَ: حَدَّثَنَا مُحَمَّدُ ابْنُ الصَّبَّاحِ، قَالَ: أَنْبَأَنَا جَرِيرٌ، عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**ذَرُونِي مَا تَرَكْتُكُمْ، فَإِنَّمَا هَلَكَ مَنْ كَانَ قَبْلَكُمْ بِسُؤَالِهِمْ وَاخْتِلَافِهِمْ عَلَى أَنْبِيَائِهِمْ، فَإِذَا أَمَرْتُكُمْ بِشَيْءٍ**

something, then do as much of it as you can, and if I forbid you from doing something, then refrain from it.'" *(Sahih)*

فَخُذُوا مِنْهُ مَا اسْتَطَعْتُمْ، وَإِذَا نَهَيْتُكُمْ عَنْ شَيْءٍ فانْتَهُوا».

تخريج: أخرجه مسلم، الفضائل، باب توقيره ﷺ . . . إلخ، ح:١٣٣٧ بعد، ح:٢٣٥٧ من طريقين عن الأعمش به، وأصله عند البخاري، ح:٧٢٨٨، وله طرق أخرى.

Comments:

a. Permissibility is the rule in all worldly affairs as long as they are not prohibited by the Qur'ân and Sunnah. In the case of acts of worship, however, the rule is that only those acts are allowed that have their proof in the Qur'ân and Sunnah. It, therefore, follows that any newly-invented thing in religious matters is an innovation *(Bid'ah)*. Not so in the case of worldly affairs.

b. Discussion on matters having no practical relevance must be avoided.

c. Disobedience to the commands of the Prophet ﷺ means inviting one's own doom and destruction.

d. In cases where a person is not able to comply with a certain commandment for a reason, accepted in the sacred law of Islam as genuine, he will not be reckoned a sinner by Allâh, as expressed in the following Verse of the Qur'ân: "Allâh burdens not a soul with more than it can bear...." (2:286)

3. It was narrated that Abu Hurairah said: "The Messenger of Allâh ﷺ said: 'Whoever obeys me, obeys Allâh; and whoever disobeys me, disobeys Allâh.'" *(Sahih)*

٣ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ وَوَكِيعٌ، عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ أَطَاعَنِي فَقَدْ أَطَاعَ اللهَ، وَمَنْ عَصَانِي فَقَدْ عَصَى اللهَ».

تخريج: [صحيح] أخرجه أحمد:٢/٢٥٢، ٢٥٣ عن أبي معاوية ووكيع به، وللحديث طرق كثيرة عند البخاري، ح:٢٩٥٧، ومسلم، ح:١٨٣٥ وغيرهما.

Comments:

The rule quoted above has also been expressed in the Qur'ân in the following terms: "Whoever obeys the Messenger, thereby obeys Allâh..." (4:80)

This is so because the Messenger of Allâh ﷺ never prescribes any rule of *Shari'ah* out of his own likes or preferences; he only communicates what is revealed to him by Allâh, Who says in the Holy Book: "And he (the Prophet) never speaks of (his own) desire. It is only a revelation revealed." (53:3-4)

In fact the Prophet ﷺ himself obeyed the commandments of Allâh just like the rest of the community. The Prophet ﷺ, rather, presented a far greater

example of righteousness and piety than the ordinary Muslims.

4. It was narrated that Abu Ja'far said: "Whenever Ibn 'Umar heard a *Hadith* from the Messenger of Allâh ﷺ, he would not do more than it said, and he would not do less." ***(Sahih)***

٤ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ: حَدَّثَنَا زَكَرِيَّا بْنُ عَدِيٍّ، عَنِ ابْنِ الْمُبَارَكِ، عَنْ مُحَمَّدِ بْنِ سُوقَةَ، عَنْ أَبِي جَعْفَرٍ، قَالَ: كَانَ ابْنُ عُمَرَ إِذَا سَمِعَ مِنْ رَسُولِ اللهِ ﷺ حَدِيثاً لَمْ يَعْدُهُ وَلَمْ يُقَصِّرْ دُونَهُ.

تخريج: **[إسناده صحيح]** أخرجه أحمد: ٢/ ٨٢ من حديث محمد بن سوقة به مطولاً.

Comments:

a. The *Hadith* under reference shows how keen the Companions were to avoid innovation and literally implement each word of the Prophet's ordainments. They left no stone unturned in their effort. Nor did they try to put one step ahead of the Prophet ﷺ. It is because the Qur'ân expressly forbids the doing of it in the following terms: "O you who believe! Do not put yourselves forward before Allâh and His Messenger." (49:1)

b. The *Hadith* would also explain why 'Abdullâh bin 'Umar ؓ, when he heard a *Hadith* from the Prophet ﷺ, neither added to it nor omitted from it anything.

5. It was narrated that Abu Dardâ' said: "The Messenger of Allâh ﷺ came out to us when we were speaking of poverty and how we feared it. He said: 'Is it poverty that you fear? By the One in Whose Hand is my soul, (the delights and luxuries of) this world will come to you in plenty, and nothing will cause the heart of anyone of you to deviate except that. By Allâh, I am leaving you upon something like *Baydâ'* (white, bright, clear path) the night and day of which are the same.'"

Abu Dardâ' said: "He spoke the truth, by Allâh. The Messenger of Allâh ﷺ did indeed leave us upon something like *Baydâ'* (the white, bright, clear path) the days and nights of which were the

٥ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ الدِّمَشْقِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ عِيسَى بْنِ [الْقَاسِمِ بْنِ] سُمَيْعٍ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سُلَيْمَانَ الأَفْطَسُ، عَنِ الْوَلِيدِ بْنِ عَبْدِ الرَّحْمٰنِ الْجُرَشِيِّ، عَنْ جُبَيْرِ بْنِ نُفَيْرٍ، عَنْ أَبِي الدَّرْدَاءِ، قَالَ: خَرَجَ عَلَيْنَا رَسُولُ اللهِ ﷺ وَنَحْنُ نَذْكُرُ الْفَقْرَ وَنَتَخَوَّفُهُ. فَقَالَ: «**آلْفَقْرَ تَخَافُونَ؟ وَالَّذِي نَفْسِي بِيَدِهِ لَتُصَبَّنَّ عَلَيْكُمُ الدُّنْيَا صَبًّا حَتَّى لاَ يُزِيغَ قَلْبَ أَحَدِكُمْ إِزَاغَةً إِلَّا هِيَهْ. وايْمُ اللهِ لَقَدْ تَرَكْتُكُمْ عَلَى مِثْلِ الْبَيْضَاءِ، لَيْلُهَا وَنَهَارُهَا سَوَاءٌ**».

قَالَ أَبُو الدَّرْدَاءِ: صَدَقَ وَاللهِ، رَسُولُ اللهِ ﷺ تَرَكَنَا وَاللهِ، عَلَى مِثْلِ الْبَيْضَاءِ، لَيْلُهَا وَنَهَارُهَا سَوَاءٌ.

same." *(Hasan)*

تخريج: [إسناده حسن] أخرجه ابن أبي عاصم في السنة، ح: ٤٧ عن هشام به.

Comments:

a. Poverty is a kind of trial from Allâh. It drives a lot of people to unlawful ways in search of sustenance. Similarly, too much affluence is also a trial, which induces people to indulge in evils like false pride, greed, and so on. The *Hadith*, however, seems to suggest that the affliction of affluence is greater than the affliction of poverty. May Allâh protect us from all trials and temptations!

b. The "days and nights of which are the same" probably means that everything in the Divine Law is bright like day. It could also mean that just as right was made completely distinct from wrong during the lifetime of the Prophet ﷺ, the light of guidance would continue to shine even after his death, thanks to the luminous rays of the Book and the Sunnah that would guide the community to discriminate between truth and falsehood.

6. Mu'âwiyah bin Qurrah narrated that his father said: "The Messenger of Allâh ﷺ said: 'A group of my *Ummah* will continue to prevail and they will never be harmed by those who forsake them, until the Hour begins.'" *(Sahih)*

٦ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ ابْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ مُعَاوِيَةَ بْنِ قُرَّةَ، عَنْ أَبِيهِ، قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لاَ تَزَالُ طَائِفَةٌ مِنْ أُمَّتِي مَنْصُورِينَ لاَ يَضُرُّهُمْ مَنْ خَذَلَهُمْ حَتَّى تَقُومَ السَّاعَةُ».

تخريج: [إسناده صحيح] أخرجه الترمذي، الفتن، باب ما جاء في أهل الشام، ح: ٢١٩٢ من حديث شعبة به، وقال «هذا حديث حسن صحيح» وصححه ابن حبان (موارد)، ح: ١٨٥١، (ابن بلبان)، ح: ٦١، ٦٨٣٤ .

Comments:

a. Allâh the Glorified has honored the community of the Prophet Muhammad ﷺ, by decreeing that it will not go astray *en masse* as was the case with the earlier communities: they went astray so completely that no one, except whom Allâh pleased, remained on the right track.

b. Islam, the religion of truth, is immune from distortion, since the holy book of Islam — the Qur'ân — is fully preserved, and so are the traditions of the Prophet ﷺ, thanks to the efforts of those who faithfully transmitted them, and to those who faithfully implemented them.

c. A great number of scholars hold the view that the people referred to in the *Hadith* are *Ahl Hadith*, for it is they who do not consider anyone deserving unquestioned compliance after the Messenger of Allâh ﷺ.

d. The *Hadith* does not imply that those treading the path of truth shall be spared all trials and tribulations in life. It rather means that those trials and tribulations shall not force them to deviate from the path of truth.

e. The phrase "until the Hour begins" means 'until the time Islam remains in *the hearts of the people' since the last generation of men that shall witness* the Hour will be such that no one among them will say 'Allâh, Allâh' since the Prophet ﷺ has foretold that.

٧ - حَدَّثَنَا أَبُو عَبْدِ اللهِ، قَالَ: حَدَّثَنَا هِشَامُ ابْنُ عَمَّارٍ، قَالَ: حَدَّثَنَا يَحْيَى بْنُ حَمْزَةَ، قَالَ: حَدَّثَنَا أَبُو عَلْقَمَةَ نَصْرُ بْنُ عَلْقَمَةَ، عَنْ عُمَيْرِ بْنِ الأَسْوَدِ، وَكَثِيرِ بْنِ مُرَّةَ الْحَضْرَمِيِّ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «**لاَ تَزَالُ طَائِفَةٌ مِنْ أُمَّتِي قَوَّامَةً عَلَى أَمْرِ اللهِ لاَ يَضُرُّهَا مَنْ خَالَفَهَا**».

7. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "A group of my *Ummah* will continue to adhere steadfastly to the command of Allâh and those who oppose them will not be able to harm them." ***(Hasan)***

تخريج: [**إسناده حسن**] نصر بن علقمة الحمصي وثقه دحيم الشامي، وابن حبان، وله شاهد عند أحمد (٢/٣٢١)، وصححه ابن حبان (موارد)، ح:١٨٥٣ .

٨ - حَدَّثَنَا أَبُو عَبْدِ اللهِ، قَالَ: حَدَّثَنَا هِشَامُ ابْنُ عَمَّارٍ: حَدَّثَنَا الْجَرَّاحُ بْنُ مَلِيحٍ: حَدَّثَنَا بَكْرُ بْنُ زُرْعَةَ قَالَ: سَمِعْتُ أَبَا عِنَبَةَ الْخَوْلاَنِيَّ، وَكَانَ قَدْ صَلَّى الْقِبْلَتَيْنِ مَعَ رَسُولِ اللهِ ﷺ، قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «**لاَ يَزَالُ اللهُ يَغْرِسُ فِي هٰذَا الدِّينِ غَرْساً يَسْتَعْمِلُهُمْ فِي طَاعَتِهِ**».

8. Bakr bin Zur'ah said: "I heard Abu 'Inabah Al-Khawlâni, who had prayed facing both prayer directions (*Qiblah*) with the Messenger of Allâh ﷺ, say: 'I heard the Messenger of Allâh ﷺ say: Allâh will continue to plant new people in this religion and use them in His obedience'." ***(Hasan)***

تخريج: [**إسناده حسن**] أخرجه أحمد:٤/٢٠٠ عن الهيثم بن خارجة عن الجراح به، وصححه ابن حبان (موارد)، ح:٨٨، وقال البوصيري: «هذا إسناد صحيح»

Comments:

a. Abu 'Inabah Al-Khawlâni ﷺ, a Companion of the Prophet ﷺ, is among the earliest entrants into Islam. He, like so many other Companions, prayed for sixteen or seventeen months facing Jerusalem before the revelation came for the change of direction *(Qiblah)* towards the Sacred House of Allâh in Makkah.

b. Spread of Islam has not been a transitory phenomenon restricted to a particular period in history. People of different religious persuasions have all along been entering and, Allâh willing, will continue to enter its fold, and the Muslim *Ummah* shall continue to benefit by their capabilities.

9. 'Amr bin Shu'aib narrated that his father said: "Mu'âwiyah stood up to deliver a sermon and said: 'Where are your scholars? Where are your scholars? For I heard the Messenger of Allâh ﷺ say: The Hour will not begin until a group of my *Ummah* will prevail over the people, and they will not care who lets them down and who supports them'." ***(Sahih)***

٩ - حَدَّثَنَا يَعْقُوبُ بْنُ حُمَيْدِ بْنِ كَاسِبٍ: حَدَّثَنَا الْقَاسِمُ بْنُ نَافِعٍ: حَدَّثَنَا الْحَجَّاجُ بْنُ أَرْطَاةَ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ قَالَ: قَامَ مُعَاوِيَةُ خَطِيباً فَقَالَ: أَيْنَ عُلَمَاؤُكُمْ؟ أَيْنَ عُلَمَاؤُكُمْ؟ سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: **«لاَ تَقُومُ السَّاعَةُ إِلَّا وَطَائِفَةٌ مِنْ أُمَّتِي ظَاهِرُونَ عَلَى النَّاسِ، لاَ يُبَالُونَ مَنْ خَذَلَهُمْ وَلاَ مَنْ نَصَرَهُمْ»**.

تخريج: [صحيح] حجاج عنعن، ولأصل الحديث طرق كثيرة عند البخاري، ح:٣٦٤١، ومسلم، ح:١٠٣٧ بعد، ح:١٩٢٣ وغيرهما عن معاوية رضي الله عنه.

Comments:

a. "Where are your scholars?" because there were very few senior Companions at that time."
b. "...prevail over the people" means: they will continue to prevail over the deviant groups through the might of their proofs and arguments. It could also mean that those on the right path will win discernable supremacy.
c. The hallmark of scholars treading the path of truth is that they popularize the truth, and expose falsehood in belief and action, regardless of whether the number of people supporting them is large or small, or what position of authority their adversaries are holding.

10. It was narrated from Thawbân that the Messenger of Allâh ﷺ said: "A group among my *Ummah* will continue to follow the truth and prevail, and those who oppose them will not be able to harm them, until the command of Allâh comes to pass." ***(Sahih)***

١٠ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا مُحَمَّدُ ابْنُ شُعَيْبٍ: حَدَّثَنَا سَعِيدُ بْنُ بَشِيرٍ، عَنْ قَتَادَةَ، عَنْ أَبِي قِلاَبَةَ، عَنْ أَبِي أَسْمَاءَ الرَّحَبِيِّ، عَنْ ثَوْبَانَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: **«لاَ يَزَالُ طَائِفَةٌ مِنْ أُمَّتِي عَلَى الْحَقِّ مَنْصُورِينَ، لاَ يَضُرُّهُمْ مَنْ خَالَفَهُمْ حَتَّى يَأْتِيَ أَمْرُ اللهِ، عَزَّ وَجَلَّ»**.

تخريج: أخرجه مسلم، الإمارة، باب قوله ﷺ لا تزال طائفة ... إلخ، ح:١٩٢٠ من حديث أيوب عن أبي قلابة به.

11. Jâbir bin 'Abdullâh said: "We were with the Prophet ﷺ, and he drew a line (in the sand), then he drew two lines to its right and two to its left. Then he put his hand on the middle line and said: 'This is the path of Allâh.' Then he recited the Verse: And verily, this (i.e. Allâh's Commandments) is My straight path, so follow it, and follow not (other) paths, for they will separate you away from His path..."[1] *(Da'if)*

١١ - حَدَّثَنَا أَبُو سَعِيدٍ [عَبْدُ اللهِ بْنُ سَعِيدٍ]: حَدَّثَنَا أَبُو خَالِدٍ الأَحْمَرُ، قَالَ: سَمِعْتُ مُجَالِدًا يَذْكُرُ عَنِ الشَّعْبِيِّ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ قَالَ: كُنَّا عِنْدَ النَّبِيِّ ﷺ، فَخَطَّ خَطًّا. وَخَطَّ خَطَّيْنِ عَنْ يَمِينِهِ، وَخَطَّ خَطَّيْنِ عَنْ يَسَارِهِ، ثُمَّ وَضَعَ يَدَهُ فِي الْخَطِّ الأَوْسَطِ فَقَالَ: «هٰذَا سَبِيلُ اللهِ». ثُمَّ تَلاَ هٰذِهِ الآيَةَ: ﴿وَأَنَّ هَٰذَا صِرَٰطِى مُسْتَقِيمًا فَٱتَّبِعُوهُ وَلَا تَتَّبِعُوا۟ ٱلسُّبُلَ فَتَفَرَّقَ بِكُمْ عَن سَبِيلِهِۦ﴾. [الأنعام: ١٥٣]

تخريج: [إسناده ضعيف] أخرجه أحمد: ٣/٣٩٧ عن عبدالله بن محمد عن أبي خالد به * مجالد ضعيف (تلخيص المستدرك: ٢/٥٩٧) لبعض الحديث شواهد عند ابن حبان (موارد)، ح: ١٧٤١ وغيره، وصححه الحاكم: ٢/٣١٨، والذهبي، وحديث أحمد: ١/٤٣٥ يغني عنه.

Comments:

a. There is only one straight path leading to Allâh; those leading to error are many.

b. In order to exemplify the nature of error, the Prophet ﷺ drew lines on either side of the straight line. By doing so he seemed to suggest that error sometimes arises through exceeding the limits in religion, and at other times through unlawful remission or default. Exceeding the limits leads to innovations and heresies in belief and action.

Chapter 2. Venerating The *Hadith* Of The Messenger Of Allâh ﷺ And Dealing Harshly With Those Who Go Against It

(المعجم ٢) - بَابُ تَعْظِيمِ حَدِيثِ رَسُولِ اللهِ ﷺ وَالتَّغْلِيظِ عَلَى مَنْ عَارَضَهُ (التحفة ٢)

12. It was narrated from Miqdâm bin Ma'dikarib Al-Kindi that the Messenger of Allâh ﷺ said: "Soon there will come a time that a man will be reclining on his pillow, and when one of my *Ahadith* is

١٢ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ، عَنْ مُعَاوِيَةَ بْنِ صَالِحٍ: حَدَّثَنِي الْحَسَنُ بْنُ جَابِرٍ، عَنِ الْمِقْدَامِ بْنِ مَعْدِيكَرِبَ الْكِنْدِيِّ أَنَّ رَسُولَ اللهِ ﷺ قَالَ:

[1] *Al-An'âm* 6:153.

«يُوشِكُ الرَّجُلُ مُتَّكِئاً عَلَى أَرِيكَتِهِ يُحَدِّثُ بِحَدِيثٍ مِنْ حَدِيثِي فَيَقُولُ: بَيْنَنَا وَبَيْنَكُمْ كِتَابُ اللهِ عَزَّ وَجَلَّ. فَمَا وَجَدْنَا فِيهِ مِنْ حَلاَلٍ اسْتَحْلَلْنَاهُ، وَمَا وَجَدْنَا فِيهِ مِنْ حَرَامٍ حَرَّمْنَاهُ، أَلاَ وَإِنَّ مَا حَرَّمَ رَسُولُ اللهِ ﷺ مِثْلُ مَا حَرَّمَ اللهُ».

narrated, he will say: 'The Book of Allâh is (sufficient) between us and you. Whatever it states is permissible, we will take as permissible; and whatever it states is forbidden, we will take as forbidden.' Verily, whatever the Messenger of Allâh ﷺ has forbidden is like that which Allâh has forbidden." ***(Hasan)***

تخريج: **[إسناده حسن]** أخرجه الترمذي، العلم، باب ما نهى عنه أن يقال . . . إلخ، ح:٢٦٦٤ من حديث معاوية بن صالح به، وقال: «هذا حديث حسن غريب من هذا الوجه» وصححه الحاكم: ١/١٠٩ .

Comments:

a. "Reclining on his pillow" indicating the splendor enjoyed by the newly-wedded brides in their decorated beds in the Arabian societies of bygone days. This suggests that the denial of *Hadith* is the vocation of the over-fed, luxury-loving individuals, given to sitting and leaning against the backs of their sofas.

b. Nowadays we find such people who say that Qur'ân is enough for the rulings of Islam, while *Ahâdith* have been manipulated by some persons with evil intentions in the early times, so these cannot be trusted to be true. Such rejecters of the *Ahâdith* are called, by some; *Munkir Hadith.*

١٣ - حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، فِي بَيْتِهِ، أَنَا سَأَلْتُهُ، عَنْ سَالِمٍ أَبِي النَّضْرِ، ثُمَّ مَرَّ فِي الْحَدِيثِ قَالَ: أَوْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عُبَيْدِ اللهِ بْنِ أَبِي رَافِعٍ، عَنْ أَبِيهِ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «لاَ أُلْفِيَنَّ أَحَدَكُمْ مُتَّكِئاً عَلَى أَرِيكَتِهِ، يَأْتِيهِ الأَمْرُ مِمَّا أَمَرْتُ بِهِ أَوْ نَهَيْتُ عَنْهُ، فَيَقُولُ: لاَ أَدْرِي، مَا وَجَدْنَا فِي كِتَابِ اللهِ اتَّبَعْنَاهُ».

13. It was narrated from 'Ubaidullâh bin Abu Râfi' from his father, that the Messenger of Allâh ﷺ said: "I do not want to find anyone of you reclining on his pillow, and when news comes to him of something that I have commanded or forbidden, he says, 'I do not know, whatever we find in the Book of Allâh, we will follow.'" ***(Sahih)***

تخريج: **[إسناده صحيح]** أخرجه أبوداود، السنة، باب في لزوم السنة، ح:٤٦٠٥، والترمذي، ح:٢٦٦٣ من حديث سفيان به، وقال الترمذي: «حسن» وصححه ابن حبان، ح:١٣، والحاكم، والذهبي (١/١٠٨، ١٠٩).

Comments:

a. Just as compliance with the commandments of the Messenger of Allâh ﷺ was mandatory on people who took them direct from his mouth, it is

equally binding on all those who receive them from others provided the source of transmission is dependable and trustworthy. It is, therefore, the rule that any *Hadith* that is adjudged as 'authentic or *Sahih* (Sound) or *Hasan* (Good) in the light of the criteria set by the scholars of *Hadith* is binding on the believers.

b. To hear a Prophetic *Hadith* and then respond to it by saying, "I do not know," is indicative of one's false pride, willful denial and disrespect to the words of the Prophet ﷺ, which is a grave sin, for Allâh says: "... So, let those who go against his (Messenger's) command beware, lest a trial befall them or a painful torment overtake them." (24:63)

c. Denial of *Hadith* means the denial of the Qur'ân. The reason being that the Qur'ân has again and again commanded the believers to obey and follow the precepts of the Prophet ﷺ, and declared it as the very purpose of the Prophet's duty to explain and exemplify the teachings of the Noble Qur'ân through his word and action. The first people in the Islamic history to deny the *Hadith* of the Prophet ﷺ were the Khârijites (the Seceders).

14. It was narrated from 'Âishah that the Messenger of Allâh ﷺ said: "Whoever innovates something in this matter of ours (i.e., Islâm) that is not part of it, will have it rejected." ***(Sahih)***

١٤ - حَدَّثَنَا أَبُو مَرْوَانَ مُحَمَّدُ بْنُ عُثْمَانَ الْعُثْمَانِيُّ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدِ بْنِ إِبْرَاهِيمَ ابْنِ عَبْدِ الرَّحْمٰنِ بْنِ عَوْفٍ، عَنْ أَبِيهِ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ عَائِشَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «مَنْ أَحْدَثَ فِي أَمْرِنَا هٰذَا مَا لَيْسَ مِنْهُ، فَهُوَ رَدٌّ».

تخريج: أخرجه البخاري، الصلح، باب إذا اصطلحوا على صلح جور فالصلح مردود، ح:٢٦٩٧، ومسلم، الأقضية، باب نقض الأحكام الباطلة... إلخ، ح:١٧١٨ من حديث إبراهيم ابن سعد به.

Comments:

a. "In this matter of ours" may either mean matters pertaining to religion or to the sacred law of Islam. It may also mean the commandments of Allâh and His Messenger ﷺ. Every new thing added to or deleted from the acts of devotion through one's own whim or desire is *Bid'ah* (innovation). The Prophet ﷺ has also said: "Each innovation is an error." (Muslim, Book of Friday — Shortness of Prayer & Sermon.) Worldly affairs, such as clothes of various types, local methods of cooking, or the use of modern appliances in cultivation — these things are outside the purview of innovation. Nevertheless, matters violating the general rules of *Shari'ah,* such as dresses that do not fulfill the basic purpose of covering the concealable parts of the body, or those particular to non-Muslims shall be prohibited.

b. Any action that the Prophet of Allâh ﷺ has abstained from doing due to some consideration or expedient reason, although he wished to do it is, in principle, permissible. Therefore, the doing of it after the consideration no

longer exists is perfectly in order without the fear of its being branded as innovation. Cases in point are (i) the Prophet's abstaining from leading the *Tarâwih* prayer (Ramadân optional night prayer) through the entire month of Ramadân, lest it should assume the status of an obligatory duty, and (ii) the Companion's decision not to compile the whole of the Qur'ân as a codex during the lifetime of the Prophet ﷺ, since the revelation had not stopped, and there was always the possibility of a Verse being revealed or another being abrogated by Allâh. There remaining no such possibility after the death of the Prophet ﷺ, when the Companions lost no time in compiling an authentic copy of the Noble Book, and 'Umar ﷺ reintroduced the congregational form of the *Tarâwih* prayer.

15. It was narrated from 'Urwah bin Zubair that 'Abdullâh bin Zubair told him that a man from the *Ansâr* had a dispute with Zubair in the presence of the Messenger of Allâh ﷺ concerning a stream in the *Harrah*[1] which they used to irrigate the date-palm trees. The *Ansâri* said: "Let the water flow," but (Zubair) refused. So they referred the dispute to the Messenger of Allâh ﷺ, who said: "Irrigate (your land), O Zubair, then let the water flow to your neighbor." The *Ansâri* became angry and said: "O Messenger of Allâh, is it because he is your cousin?" The face of the Messenger of Allâh ﷺ changed color (because of anger) and he said: "O Zubair, irrigate (your land) then block the water until it flows back to the walls around the date-palm trees." Zubair said: "By Allâh, I think that this Verse was revealed concerning this matter: 'But no, by your Lord, they can have no Faith, until they make you (O Muhammad) judge in all disputes

١٥ - حَدَّثَنَا مُحَمَّدُ بْنُ رُمْحِ بْنِ الْمُهَاجِرِ الْمِصْرِيُّ: أَنْبَأَنَا اللَّيْثُ بْنُ سَعْدٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ أَنَّ عَبْدَ اللهِ بْنَ الزُّبَيْرِ حَدَّثَهُ: أَنَّ رَجُلاً مِنَ الأَنْصَارِ خَاصَمَ الزُّبَيْرَ عِنْدَ رَسُولِ اللهِ ﷺ فِي شِرَاجِ الْحَرَّةِ الَّتِي يَسْقُونَ بِهَا النَّخْلَ. فَقَالَ الأَنْصَارِيُّ: سَرِّحِ الْماءَ يَمُرُّ. فَأَبَى عَلَيْهِ. فَاخْتَصَمَا عِنْدَ رَسُولِ اللهِ ﷺ. فَقَالَ رَسُولُ اللهِ ﷺ: «اسْقِ يا زُبَيْرُ. ثُمَّ أَرْسِلِ الْماءَ إِلَى جَارِكَ» فَغَضِبَ الأَنْصَارِيُّ، فَقَالَ: يَا رَسُولَ اللهِ! أَنْ كَانَ ابْنَ عَمَّتِكَ؟ فَتَلَوَّنَ وَجْهُ رَسُولِ اللهِ ﷺ ثُمَّ قَالَ: «يَا زُبَيْرُ، اسْقِ. ثُمَّ احْبِسِ الْماءَ حَتَّى يَرْجِعَ إِلَى الْجَدْرِ» قَالَ: فَقَالَ الزُّبَيْرُ: وَاللهِ، إِنِّي لأَحْسِبُ هٰذِهِ الآيَةَ نَزَلَتْ فِي ذٰلِكَ: ﴿فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا﴾. [النساء: ٦٥]

[1] Fields of volcanic rock in and around Al-Madinah.

between them, and find in themselves no resistance against your decisions, and accept (them) with full submission'."[1] ***(Sahih)***

تخريج: أخرجه البخاري، المساقاة، باب سكر الأنهار، ح:٢٣٥٩، ٢٣٦٠، ومسلم، الفضائل، باب وجوب اتباعه ﷺ، ح:٢٣٥٧ من حديث الليث بن سعد به.

Comments:

a. People with their farms nearest to a river or a rivulet and the first recipients of its water for their farms, have more right over the water. Only after they have done with it, comes the right of others in line.

b. It is the moral duty of a believer to be mindful of the needs of his neighbors.

c. While dispensing justice, the judge must see to it that the judgment takes care of the interest of both the parties. The Qur'ân says: "...And reconciliation is better...." (4:128)

d. To deliver full rights to the deserving party, and no benefits to the opposing party, is perfectly in order. The Prophet ﷺ, in his first ruling, had kept the interest of both the parties in mind. Later on he ruled for full right in favor of Zubair ؓ.

e. The Arabic word *Jadr* refers to a low, wall-like boundary used to retain water inside the cultivation area. Scholars have defined the encircling wall to be as high as the ankles of men working in the field.

f. Feeling pain in the heart or the appearance of the signs of displeasure on the face is a part of human nature. Our decisions, however, should not be colored by our anger. The Prophet ﷺ has expressly instructed as follows:

"The judge must not give his verdict between two parties in a state of anger." (*Bukhâri*: 7158 & *Muslim*: 1717).

The Prophet ﷺ enjoyed a special gift of infallibility from Allâh, and as such he spoke nothing but truth even when angry. No one after him is immune from error.

g. Mistrust of others is a bad human trait born of satanic whispering. It was this trait that led the person mentioned in the *Hadith* to impute kinship bias against the Prophet ﷺ.

16. It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ said: "Do not prevent the female slaves of Allâh from praying in the mosque." A son of his[2] said: "We will indeed

١٦ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى النَّيْسَابُورِيُّ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَنْبَأَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنِ ابْنِ عُمَرَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «لاَ تَمْنَعُوا إِمَاءَ اللهِ أَنْ يُصَلِّينَ

[1] *An-Nisā'* 4:65.

[2] That is, a son of Ibn 'Umar.

prevent them!" He got very angry and said: "I tell you a *Hadith* from the Messenger of Allâh ﷺ and you say, we will indeed prevent them?!" ***(Sahih)***

فِي الْمَسْجِدِ» فَقَالَ ابْنٌ لَهُ: إِنَّا لَنَمْنَعُهُنَّ، فَقَالَ: فَغَضِبَ غَضَباً شَدِيداً، وَقَالَ: أُحَدِّثُكَ عَنْ رَسُولِ اللهِ ﷺ وَتَقُولُ: إِنَّا لَنَمْنَعُهُنَّ؟.

تخريج: أخرجه البخاري، الأذان، باب استئذان المرأة زوجها ... إلخ، ح:٨٧٣ من حديث معمر به مختصرًا، ورواه مسلم، ح:٤٤٢/١٣٥ من حديث ابن شهاب الزهري به، نحو المعنى.

Comments:

a. The women are allowed to go and join the congregational prayer in the mosque. Nevertheless it is preferable for them that they pray at home.

b. The Companions' displeasure with each other was not prompted by personal reasons. They did not, however, keep quiet when things improper were said or done before their eyes. We would, however, be well-advised to choose the right moment, and proper method, to admonish people against doing things wrong or unfair.

c. If a show of sternness is likely to be more effective, it is all right to adopt this course of action.

d. It was not the intention of Bilâl, the son of 'Abdullâh bin 'Umar ؓ to oppose the commandment of the Prophet ﷺ. He only meant to say that ladies of his time no longer took full care of the code of decency required of them outside their homes; hence they should not be permitted to go out to the mosques for prayers. But since the words used by Bilâl were apparently improper, Ibn 'Umar ؓ showed great anger. *Musnad Ahmad* (2/36) reports that ever since that day until his last breath Ibn 'Umar ؓ never spoke to that son.

17. It was narrated from Sa'eed bin Jubair that 'Abdullâh bin Mughaffal was sitting beside a nephew of his; the nephew hurled a pebble and he told him not to do that, and he said: "The Messenger of Allâh ﷺ had forbidden that. He (the Prophet) said: 'It cannot be used for hunting and it cannot harm an enemy, but it may break a tooth or put an eye out.'" He said: "His nephew hurled another pebble and he ('Abdullâh bin Mughaffal) said: 'I tell you that the Messenger of Allâh forbade that (and you go and hurl another pebble)? I will

١٧ - حَدَّثَنَا أَحْمَدُ بْنُ ثَابِتٍ الْجَحْدَرِيُّ وأَبُو عُمَرَ حَفْصُ بْنُ عُمَرَ، قَالاَ: حَدَّثَنَا عَبْدُ الْوَهَّابِ الثَّقَفِيُّ: حَدَّثَنَا أَيُّوبُ عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ عَبْدِ اللهِ بْنِ مُغَفَّلٍ أَنَّهُ كَانَ جَالِساً إِلَى جَنْبِهِ ابْنُ أَخٍ لَهُ، فَخَذَفَ فَنَهَاهُ، وَقَالَ: إِنَّ رَسُولَ اللهِ ﷺ نَهَى عَنْهَا. وَقَالَ: **«إِنَّهَا لاَ تَصِيدُ صَيْداً وَلاَ تَنْكِي عَدُوًّا، وإِنَّهَا تَكْسِرُ السِّنَّ وَتَفْقَأُ الْعَيْنَ»**. قَالَ: فَعَادَ ابْنُ أَخِيهِ يَخْذِفُ، فَقَالَ: أُحَدِّثُكَ أَنَّ رَسُولَ اللهِ ﷺ نَهَى عَنْهَا، [ثُمَّ عُدْتَ تَخْذِفُ؟] لاَ أُكَلِّمُكَ أَبَداً.

never speak to you again.'"
(Sahih)

تخريج: أخرجه مسلم، الصيد والذبائح، باب إباحة ما يستعان به على الاصطياد والعدو... إلخ، ح:١٩٥٤ من حديث الثقفي وغيره به.

Comments:

a. The Messenger of Allâh ﷺ has prohibited every unseemly or harmful act even though it would seem petty to the naked eye. The reason being that oftentimes a thing may appear petty at the moment, but may have extraordinary consequences in the end.

b. If an evil act, which is a major sin before Allâh, becomes rampant in the society, people begin to take it lightly. We must be on our guard and avoid even those seemingly minor sins.

c. All matters having no spiritual merit or worldly benefit, but fraught with harmful possibilities, must be avoided.

d. It is perfectly in order to severe relations with persons given to committing acts of sin, as part of admonition to them, or an expression of our disgust at their conduct. Such an attitude from us might prompt them to repent and reform their conduct.

e. All acts likely to harm the interests of Muslims must be avoided.

18. It was narrated from Ishâq bin Qabisah from his father that 'Ubâdah bin Sâmit Al-Ansâri, head of the army unit, the Companion of the Messenger of Allâh ﷺ, went on a military campaign with Mu'âwiyah in the land of the Byzantines. He saw people trading pieces of gold for Dinâr and pieces of silver for Dirham. He said: "O people, you are consuming *Ribâ* (usury)! For I heard the Messenger of Allâh ﷺ say: 'Do not sell gold for gold unless it is like for like; there should be no increase and no delay (between the two transactions).'" Mu'âwiyah said to him: "O Abu Walid, I do not think there is any *Ribâ* involved in this, except in cases where there is a delay." 'Ubâdah said to him: "I tell you a *Hadith* from the

١٨ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا يَحْيَى ابْنُ حَمْزَةَ: حَدَّثَنِي بُرْدُ بْنُ سِنَانٍ، عَنْ إِسْحَاقَ بْنِ قَبِيصَةَ، عَنْ أَبِيهِ أَنَّ عُبَادَةَ بْنَ الصَّامِتِ الأَنْصَارِيَّ، النَّقِيبَ، صَاحِبَ رَسُولِ اللهِ ﷺ غَزَا مَعَ مُعَاوِيَةَ أَرْضَ الرُّومِ. فَنَظَرَ إِلَى النَّاسِ وَهُمْ يَتَبَايَعُونَ كِسَرَ الذَّهَبِ بِالدَّنَانِيرِ، وَكِسَرَ الْفِضَّةِ بِالدَّرَاهِمِ. فَقَالَ: يَا أَيُّهَا النَّاسُ! إِنَّكُمْ تَأْكُلُونَ الرِّبَا، سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «**لاَ تَبْتَاعُوا الذَّهَبَ بِالذَّهَبِ إِلَّا مِثْلاً بِمِثْلٍ، لاَ زِيَادَةَ بَيْنَهُمَا وَلاَ نَظِرَةَ**». فَقَالَ لَهُ مُعَاوِيَةُ: يَا أَبَا الْوَلِيدِ! لاَ أَرَى الرِّبَا فِي هٰذَا إِلَّا مَا كَانَ مِنْ نَظِرَةٍ، فَقَالَ عُبَادَةُ: أُحَدِّثُكَ عَنْ رَسُولِ اللهِ ﷺ وَتُحَدِّثُنِي عَنْ رَأْيِكَ! لَئِنْ أَخْرَجَنِي اللهُ لاَ

أُسَاكِنُكَ بِأَرْضٍ لَكَ عَلَيَّ فِيهَا إِمْرَةٌ. فَلَمَّا قَفَلَ لَحِقَ بِالْمَدِينَةِ، فَقَالَ لَهُ عُمَرُ بْنُ الْخَطَّابِ: مَا أَقْدَمَكَ يَا أَبَا الْوَلِيدِ؟ فَقَصَّ عَلَيْهِ الْقِصَّةَ، وَمَا قَالَ مِنْ مُسَاكَنَتِهِ. فَقَالَ: ارْجِعْ يَا أَبَا الْوَلِيدِ! إِلَى أَرْضِكَ، فَقَبَّحَ اللهُ أَرْضاً لَسْتَ فِيهَا وَأَمْثَالُكَ، وَكَتَبَ إِلَى مُعَاوِيَةَ: لاَ إِمْرَةَ لَكَ عَلَيْهِ وَاحْمِلِ النَّاسَ عَلَى مَا قَالَ، فَإِنَّهُ هُوَ الأَمْرُ.

Messenger of Allâh ﷺ, and you tell me your opinion! If Allâh brings me back safely I will never live in a land in which you have authority over me." When he returned, he stayed in Al-Madinah, and 'Umar bin Khattâb said to him: "What brought you here, O Abu Walid?" So he told him the story, and what he had said about not living in the same land as Mu'âwiyah. 'Umar said: "Go back to your land, O Abu Walid, for what a bad land is the land from where you and people like you are absent." Then he wrote to Mu'âwiyah and said: "You have no authority over him; make the people follow what he says, for he is right." ***(Hasan)***

تخريج: [إسناده حسن] * قبيصة له رؤية، فالسند متصل أو من مراسيل الصحابة، وله شواهد عند مسلم وغيره، وانظر الحديث الآتي: ٢٢٥٤ .

Comments:

a. Selling gold for gold or silver for silver is only allowed if it is like for like, and the parties to the deal hand over their commodities on the spot. If the deal is silver for gold, they do not have to be equal in quantity. The deal must, however, be finalized in the same sitting. By the same analogy, exchange of old currency notes with new ones shall also be governed by the same rule. Thus, exchanging new 100 denomination currency notes for the old 110 denomination notes is not permissible in Islam.

b. No one's word, even that of a Companion, carries any weight if it is in conflict with the words of the Prophet ﷺ. It may, however, be the case that one Companion interpreted the *Hadith* in a certain way while the other Companion thought that the *Hadith* did not support the first Companion's deduction, or else he gave more weight to another *Hadith* related to the subject. In a situation like this, the right course for us is to analyse the *Hadith* to see which interpretation has more weight. Any well-meaning error in making the right choice through *Ijtihâd* (independent reasoning or excercise of judgment) is condonable.

c. The Companions attached so much importance and value to the *Hadith* that, when an opinion sounding different from the meaning of the *Hadith* was presented, the Companion was so enraged that he decided to leave the land he was staying in. 'Umar ﷺ appreciated the position taken by him so much

that he declared to Mu'âwiyah ﷺ that 'Ubâdah ﷺ would not be under his authority.

d. If two Companions have divergent views on a matter, the view more in line with teachings of the Qur'ân and *Sunnah* should be adopted. 'Umar ﷺ did just that. He ascertained the views of the two, and preferred the one that was in line with the teachings of the Prophet ﷺ and enforced it.

19. 'Abdullâh bin Mas'ud said: "When I tell you of a *Hadith* from the Messenger of Allâh ﷺ, then think of the Messenger of Allâh ﷺ as being the best, the utmost rightly guided and the one with the utmost *Taqwa* (piety, righteousness)." ***(Da'if)***

١٩ - حَدَّثَنَا أَبُو بَكْرِ بْنُ الْخَلَّادِ الْبَاهِلِيُّ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ شُعْبَةَ، عَنِ ابْنِ عَجْلَانَ أَنْبَأَنَا عَوْنُ بْنُ عَبْدِ اللهِ، عَنْ عَبْدِ اللهِ ابْنِ مَسْعُودٍ قَالَ: إِذَا حَدَّثْتُكُمْ عَنْ رَسُولِ اللهِ ﷺ فَظُنُّوا بِرَسُولِ اللهِ ﷺ الَّذِي هُوَ أَهْنَاهُ وَأَهْدَاهُ وَأَتْقَاهُ.

تخريج: [إسناده ضعيف] أخرجه أحمد: ١/ ٣٨٥، ٤١٥ عن يحيى به، وقال البوصيري: «هذا إسناد فيه انقطاع * عون بن عبدالله لم يسمع من عبدالله بن مسعود».

20. It was narrated that 'Ali bin Abu Tâlib said: "When I narrate a *Hadith* from the Messenger of Allâh ﷺ to you, then think of him as being the best, the most rightly guided and the one with the utmost *Taqwa* (piety, righteousness)." ***(Sahih)***

٢٠ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا يَحْيَى ابْنُ سَعِيدٍ، عَنْ شُعْبَةَ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ أَبِي الْبَخْتَرِيِّ، عَنْ أَبِي عَبْدِ الرَّحْمٰنِ السُّلَمِيِّ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ. قَالَ: إِذَا حَدَّثْتُكُمْ عَنْ رَسُولِ اللهِ ﷺ حَدِيثاً فَظُنُّوا بِهِ الَّذِي هُوَ أَهْنَاهُ وأَهْدَاهُ وَأَتْقَاهُ.

تخريج: [إسناده صحيح] أخرجه أحمد: ١/ ١٢٢، ١٢٦ من حديث شعبة به، وقال البوصيري: «هذا إسناد صحيح، رجاله محتج بهم في الصحيحين».

Comments: 19 & 20

a. The *Hadith* means that if we come across an authentic *Hadith* that seems to contain an impropriety, we should interpret it in such a way that the impropriety is removed. It is because a *Hadith* can sometimes admit of more than one interpretation. In that situation we must adopt the interpretation that is supported by the Qur'ân and other traditions of the Prophet ﷺ.

b. Just as some of the Verses of the Qur'ân contain concepts that are beyond the realm of human intellect (not against it), a *Hadith* may also contain such concepts. The right course to adopt, in such a case, is that we keep faith in the text of the *Hadith*, and leave the ultimate meaning to Allâh. Traditions referring to the attributes of Allâh and details about life in *Barzakh*

(intervening period between death and resurrection) belong to this category.

c. The suggested course is the best course, it being nearest to true guidance and piety.

21. It was narrated from Abu Hurairah that the Prophet ﷺ said: "I do not want to hear of anyone of you who, upon hearing a *Hadith* narrated from me, says while reclining on his pillow: 'Recite Qur'ân (to verify this *Hadith*).' (Here the Prophet ﷺ said:) Any excellent word that is said, it is I who have said it." [How then can you reject what I have said?] ***(Da'if)***

٢١ - حَدَّثَنَا عَلِيُّ بْنُ الْمُنْذِرِ: حَدَّثَنَا مُحَمَّدُ ابْنُ الْفُضَيْلِ: حَدَّثَنَا الْمَقْبُرِيُّ، عَنْ جَدِّهِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «لاَ أَعْرِفَنَّ مَا يُحَدَّثُ أَحَدُكُمْ عَنِّي الْحَدِيثَ وَهُوَ مُتَّكِىءٌ عَلَى أَرِيكَتِهِ فَيَقُولُ: اقْرَأْ قُرْآناً. مَا قِيلَ مِنْ قَوْلٍ حَسَنٍ فَأَنَا قُلْتُهُ».

تخريج: [ضعيف] * عبدالله بن سعيد المقبري متروك (تقريب)، وله طريق آخر ضعيف عند أحمد: ٢/ ٤٨٣، ٣٦٧.

Comments :

a. It is an extremely Weak *Hadith*. The last sentence of the *"Hadith"* is in obvious conflict with the more dependable *Mutawâtir* (Continuous) *Ahâdith* narrated by the 'Ten Companions' (who were given in advance the glad tiding of admittance to Paradise in the life after death.) The *Hadith* referred to above quotes the Prophet ﷺ as saying: "Whoever intentionally forges a lie against me, let him take his place in Hell-fire." (*Bukhâri* H.110)

b. A *Da'if* (Weak) *"Hadith"* is one that does not fulfill the conditions of a *Sahih* (Sound) or *Hasan* (Good) *Hadith*. Scholars have three different opinions about acting on weak *Hadith* as follows: (i) A vast majority of traditionists, researchers and scrupulous scholars do not regard the contents of a Weak *Hadith* as conclusive proof or binding, regardless whether it relates to the rules (of permission and prohibition) in Islam, or to the merits of performing certain acts of virtue or devotion, (ii) Some Traditionists and scholars accept them in matters related to acts of devotion or virtue, as well as for awakening the desire for Divine reward, or creating a fright from the impending doom in the Hereafter, (iii) There is also a third group of scholars that accepts a weak *Hadith* if (a) it is not extremely weak, (b) the *Hadith* belongs to some everyday matter and (c) while acting on it, one should not assume that he is doing a bidding of the Prophet ﷺ and it is none of his commands. Observing all these conditions is, however, a difficult proposition. As such one would be well-advised not to accept a Weak *Hadith* at all. And Allâh knows best of all.

22. It was narrated from Abu Salamah that Abu Hurairah said

٢٢ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبَّادِ بْنِ آدَمَ: حَدَّثَنَا

to a man: "O son of my brother, when I narrate a *Hadith* of the Messenger of Allâh ﷺ to you, then do not try to make any examples for it."[1] ***(Hasan)***

أَبِي، عَنْ شُعْبَةَ، عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ ح: وَحَدَّثَنَا هَنَّادُ ابْنُ السَّرِيِّ: حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ: حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، أَنَّ أَبَا هُرَيْرَةَ قَالَ لِرَجُلٍ: يَا ابْنَ أَخِي! إِذَا حَدَّثْتُكَ عَنْ رَسُولِ اللهِ ﷺ حَدِيثاً فَلا تَضْرِبْ لَهُ الأَمْثَالَ.

[قَالَ أَبُو الْحَسَنِ: حَدَّثَنَا يَحْيَى بْنُ عَبْدِ اللهِ الْكَرَابِيسِيُّ: حَدَّثَنَا عَلِيُّ بْنُ الْجَعْدِ، عَنْ شُعْبَةَ، عَنْ عَمْرِو بْنِ مُرَّةَ، مِثْلَ حَدِيثِ عَلِيٍّ رَضِيَ اللهُ تَعَالَى عَنْهُ].

تخريج: [**إسناده حسن**] انظر، ح: ٤٨٥ .

Comments:

Abu Hurairah ﷺ faulted the conduct of the man, who was Ibn 'Abbas, and warned him for raising objections to it. For more details see no. 485.

Chapter 3. Caution In Narrating *Ahâdith* From The Messenger Of Allâh ﷺ

(المعجم ٣) - بَابُ التَّوَقِّي فِي الْحَدِيثِ عَنْ رَسُولِ اللهِ ﷺ (التحفة ٣)

23. 'Amr bin Maimun said: "I used to visit Ibn Mas'ud every Thursday afternoon, but he never uttered the words: 'The Messenger of Allâh ﷺ said.' Then one evening, he said: 'The Messenger of Allâh ﷺ said,' then he let his head hang down." He said: "I looked at him and saw that his shirt was unfastened; his eyes were filled with tears, and his veins were bulging out (with fear). He said: 'Or more than that,

٢٣ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُعَاذُ بْنُ مُعَاذٍ، عَنِ ابْنِ عَوْنٍ. حَدَّثَنَا مُسْلِمٌ الْبَطِينُ، عَنْ إِبْرَاهِيمَ التَّيْمِيِّ، عَنْ أَبِيهِ، عَنْ عَمْرِو بْنِ مَيْمُونٍ قَالَ: مَا أَخْطَأَنِي ابْنُ مَسْعُودٍ عَشِيَّةَ خَمِيسٍ إِلَّا أَتَيْتُهُ فِيهِ. قَالَ: فَمَا سَمِعْتُهُ يَقُولُ بِشَيْءٍ قَطُّ قَالَ رَسُولُ اللهِ ﷺ. فَلَمَّا كَانَ ذَاتَ عَشِيَّةٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ. قَالَ، فَنَكَسَ. قَالَ فَنَظَرْتُ إِلَيْهِ فَهُوَ

[1] For the first part of this *Hadith*, see no. 485.

or less than that, or close to that, or something similar.'"[1] *(Sahih)*

قائِمٌ مُحَلَّلَةٌ أَزْرَارُ قَمِيصِهِ، قَدِ اغْرَوْرَقَتْ عَيْنَاهُ، وانْتَفَخَتْ أَوْدَاجُهُ. قَالَ: أَوْ دُونَ ذٰلِكَ. أَوْ فَوْقَ ذٰلِكَ. أَوْ قَرِيباً مِنْ ذٰلِكَ. أَوْ شَبِيهاً بِذٰلِكَ.

تخريج: [إسناده صحيح] أخرجه أحمد: ١/ ٤٥٢ عن معاذ وغيره به، وصححه البوصيري.

Comments:

a. 'Amr bin Maimun used to visit 'Abdullâh bin Mas'ud ﷺ every Thursday since he ('Abdullâh bin Mas'ud ﷺ) used to hold a weekly session of his scholarly discourse in his house on that day. It is narrated (in *Bukhâri,* 70) that he was requested to hold those sessions of admonition and knowledge often times once a week, but he said in reply: "The Prophet ﷺ also used to preach only on appropriate times and occasions, lest the audiences should start feeling bored. It follows from this that it is most advisable that we fix a particular time for purposes of preaching or imparting knowledge, so that the people can really benefit by the discourses.

b. The Arabic word *'Ashiyyah* used in the *Hadith* may mean any time from the decline of the sun until sunset. So, the time of the discourse may have been either after *Zuhr* or *'Asr* prayer. And Allâh knows best.

c. 'Abdullâh bin Mas'ud ﷺ avoided giving a verbatim narration of the *Hadith,* lest a word that the Prophet ﷺ had not spoken should be attributed to him. There were many other Companions who made a verbatim narration of the traditions. Both methods of narration are correct. Direct narration is considered better although the indirect narration is a safer option.

d. It is also a part of the etiquette of *Hadith* narration that if the narrator does not remember the exact words of the *Hadith,* he should finish his narration by saying: "Or as the Messenger of Allâh ﷺ said." We shall read about it in the next *Hadith* that narrates the practice of Anas bin Mâlik ﷺ in this regard.

24. Muhammad bin Sirin said: "Whenever Anas bin Mâlik finished narrating a *Hadith* from the Messenger of Allâh ﷺ, he would say, 'Or as the Messenger of Allâh ﷺ said.'" *(Sahih)*

٢٤ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُعَاذُ بْنُ مُعَاذٍ، عَنِ ابْنِ عَوْنٍ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، قَالَ: كَانَ أَنَسُ بْنُ مَالِكٍ إِذَا حَدَّثَ عَنْ رَسُولِ اللهِ ﷺ حَدِيثاً فَفَرَغَ مِنْهُ قَالَ: أَوْ كَمَا قَالَ رَسُولُ اللهِ ﷺ.

تخريج: [إسناده صحيح] أخرجه أحمد: ٣/ ٢٠٥ عن معاذ به، وقال البوصيري: «هذا إسناد صحيح على شرط الشيخين، فقد احتجا لجميع رواته».

[1] That is, Ibn Mas'ud was indicating that the Prophet ﷺ said something similar to what he had narrated.

25. It was narrated that 'Abdur-Rahmân bin Abi Laila said: "We said to Zaid bin Arqam: 'Tell us a *Hadith* from the Messenger of Allâh ﷺ.' He said: 'We have grown old and have forgotten, and (narrating) *Ahâdith* from the Messenger of Allâh ﷺ is difficult (not a simple matter).'" ***(Sahih)***

٢٥ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا غُنْدَرٌ، عَنْ شُعْبَةَ؛ ح: وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا شُعْبَةُ عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ عَبْدِ الرَّحْمٰنِ ابْنِ أَبِي لَيْلَىٰ قَالَ: قُلْنَا لِزَيْدِ بْنِ أَرْقَمَ: حَدِّثْنَا عَنْ رَسُولِ اللهِ ﷺ. قَالَ: كَبِرْنَا وَنَسِينَا وَالْحَدِيثُ عَنْ رَسُولِ اللهِ ﷺ شَدِيدٌ.

تخريج: [إسناده صحيح] أخرجه أحمد: ٤/ ٣٧٠، ٣٧١، ٣٧٢ عن غندر وغيره به، وقال البوصيري: «هذا إسناد صحيح، رجاله كلهم ثقات محتج بهم في الكتب الستة».

Comments: 24 & 25

a. It clearly shows that the Companions considered a *Hadith* something quite great and momentous. They, therefore, only narrated what they remembered well.

b. From this, some *Hadith* scholars have deduced the rule, that from the moment a scholar begins to make mistakes in narrating the *Ahâdith*, he should stop narrating them.

c. Our scholars must, therefore, make it a rule to quote only those *Ahâdith* in their writings and speeches that they know for sure belong to the category of *Sahih* or *Hasan Ahâdith*, and avoid narrating weak *Ahâdith*.

26. It was narrated that 'Abdullâh bin Abu Safar said: "I heard Ash-Sha'bi saying: 'I sat with Ibn 'Umar for a year and I did not hear him narrate anything from the Messenger of Allâh ﷺ.'" **(*Sahih*)**

٢٦ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبُو النَّضْرِ، عَنْ شُعْبَةَ، عَنْ عَبْدِ اللهِ بْنِ أَبِي السَّفَرِ قَالَ: سَمِعْتُ الشَّعْبِيَّ يَقُولُ: جَالَسْتُ ابْنَ عُمَرَ سَنَةً فَمَا سَمِعْتُهُ يُحَدِّثُ عَنْ رَسُولِ اللهِ ﷺ شَيْئاً.

تخريج: أخرجه البخاري، أخبار الآحاد، باب خبر المرأة الواحدة، ح:٧٢٦٧، ومسلم، الصيد والذبائح، باب إباحة الضب، ح:١٩٤٤ من حديث توبة العنبري عن الشعبي به مطولاً، وحديث ابن أبي السفر: أخرجه أحمد:٢/ ١٥٧ .

Comments:

a. 'Abdullâh bin 'Umar also avoided narrating *Ahâdith* in the name of the Prophet ﷺ, for reasons that made other Companions cautious, namely that they were afraid of attributing to the Prophet ﷺ words that he had not spoken.

b. Not that the Companions did not engage in the teachings of Islam but their

method was different. They clearly told the people the things that were obligatory, or permissible, or unlawful, as well as the things they would do well to avoid. All these things they told them in the light of the *Ahâdith* they had heard from the Prophet ﷺ, but they did not narrate those traditions in his name.

27. It was narrated from Ibn Tâwus that his father said: "I heard Ibn 'Abbâs saying: 'We used to memorize *Ahâdith,* and *Ahâdith* were memorized from the Messenger of Allâh ﷺ. But if you go to the extremes of either exaggeration or negligence (in narrating *Ahâdith*), there is no way we can trust your *Ahâdith.*'" ***(Sahih)***

٢٧ - حَدَّثَنَا الْعَبَّاسُ بْنُ عَبْدِ الْعَظِيمِ الْعَنْبَرِيُّ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَنْبَأَنَا مَعْمَرٌ، عَنِ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ: إِنَّا كُنَّا نَحْفَظُ الْحَدِيثَ، والْحَدِيثُ يُحْفَظُ عَنْ رَسُولِ اللهِ ﷺ. فَأَمَّا إِذَا رَكِبْتُمُ الصَّعْبَ وَالذَّلُولَ، فَهَيْهَاتَ.

تخريج: أخرجه مسلم في مقدمة صحيحه، باب النهي عن الرواية عن الضعفاء ... إلخ، ح:٧ من حديث عبدالرزاق به.

Comments:

a. Prophetic *Ahâdith* are conclusive proofs in the Islamic law. That is why the Companions listened to them attentively and memorized them studiously. Ibn 'Abbâs ؓ, as we know, was passing through the childhood phase during the lifetime of the Prophet ﷺ. As such he could hear only a limited number of *Ahâdith* from him. He nevertheless memorized a large number of *Ahâdith* from the senior Companions, so much so, that he came to be regarded as one of the major narrators among the Prophet's Companions.

b. Real Islam is the word of the Prophet ﷺ. Rulings given by others cannot take the place of Prophetic traditions. It is therefore, imperative that we seek the proof straightaway from the Qur'ân and *Sunnah* in all matters.

c. Recourse to the words of Companions and the Followers can only be taken where we have no word of the Prophet ﷺ. The Followers sometimes even used to write the words of the Companions. Ibn 'Abbâs ؓ did not like the idea of writing the words of others beside those of the Prophet ﷺ. That is why he counseled the people to memorize the *Ahâdith,* not the sayings and rulings of others.

d. The Arabic expression (*As-sa'ba wadh-dhalul*) literally means 'to tread the hard and soft ground'. In this *Hadith* it figuratively means: "You cannot distinguish between an acceptable and unacceptable tradition." It could also be understood as in; 'riding both the arrogant and the docile animal but one would be well-advised to avoid the arrogant animal.' The total meaning of the phrase is thus the same, namely: "You must not accept the word of each and every narrator, but only of those narrators that are dependable and trustworthy, lest anything that the Prophet ﷺ has not said be unknowingly attributed to him."

28. It was narrated that Qarazah bin Ka'b said: "Umar bin Al-Khattâb sent us to Kufah, and he accompanied us as far as a place called Sirâr. He said: 'Do you know why I walked with you?' We said: 'Because of the rights of the Companions of the Messenger of Allâh ﷺ and because of the rights of the *Ansâr*.' He said: 'No, rather it is because of words that I wanted to say to you. I wanted you to memorize it due to my walking with you. You are going to people in whose hearts the Qur'ân bubbles like water in a copper cauldron. When they see you, they will look up at you, saying: "The Companions of Muhammad!" But do not recite many reports from the Messenger of Allâh ﷺ, then I will be your partner." *(Da'if)*

٢٨ - حَدَّثَنَا أَحْمَدُ بْنُ عَبْدَةَ: حَدَّثَنَا حَمَّادُ ابْنُ زَيْدٍ، عَنْ مُجَالِدٍ، عَنِ الشَّعْبِيِّ، عَنْ قَرَظَةَ بْنِ كَعْبٍ قَالَ: بَعَثَنَا عُمَرُ بْنُ الْخَطَّابِ إِلَى الْكُوفَةِ وَشَيَّعَنَا. فَمَشَى مَعَنَا إِلَى مَوْضِعٍ يُقَالُ لَهُ صِرَارٌ. فَقَالَ: أَتَدْرُونَ لِمَ مَشَيْتُ مَعَكُمْ؟ قَالَ: قُلْنَا: لِحَقِّ صُحْبَةِ رَسُولِ اللهِ ﷺ وَلِحَقِّ الأَنْصَارِ. قَالَ: لٰكِنِّي مَشَيْتُ مَعَكُمْ لِحَدِيثٍ أَرَدْتُ أَنْ أُحَدِّثَكُمْ بِهِ، فَأَرَدْتُ أَنْ تَحْفَظُوهُ لِمَمْشَايَ مَعَكُمْ. إِنَّكُمْ تَقْدَمُونَ عَلَى قَوْمٍ، لِلْقُرْآنِ فِي صُدُورِهِمْ هَزِيزٌ كَهَزِيزِ الْمِرْجَلِ. فَإِذَا رَأَوْكُمْ مَدُّوا إِلَيْكُمْ أَعْنَاقَهُمْ وَقَالُوا: أَصْحَابُ مُحَمَّدٍ. فَأَقِلُّوا الرِّوَايَةَ عَنْ رَسُولِ اللهِ ﷺ، ثُمَّ أَنَا شَرِيكُكُمْ.

تخريج: [إسناده ضعيف] * مجالد تقدم، ح:١١، وتابعه بيان في رواية سفيان بن عيينة (المستدرك: ١/ ١٠٢) لكنه عنعن، وصححه الحاكم(!).

Comments:

a. To be moved by the reading of the Qur'ân and the melting of the heart by it, is the characteristic of a true believer, and the sign of the tenderness of the heart.

b. Along with the Qur'ân, it is also essential that we acquire the knowledge of the *Hadith* since 'Umar ؓ did not forbid to narrate the *Hadith*. He only forbade overdoing it.

c. While teaching, consideration should be given to the level of the students, and they should only be given at a time as much as they can easily take and digest.

d. Forbidding giving too much of *Hadith* at a time is also meant to keep alive the interest of the students in them, and make their lessons more fruitful.

29. It was narrated that Sâ'ib bin Yazid said: "I accompanied Sa'd bin Mâlik from Al-Madinah to Makkah, and I did not hear him narrate a single *Hadith* from the

٢٩ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنِ السَّائِبِ بْنِ يَزِيدَ، قَالَ: صَحِبْتُ

Prophet ﷺ." (Sahih)

سَعْدَ بْنَ مَالِكٍ مِنَ الْمَدِينَةِ إِلَى مَكَّةَ، فَمَا سَمِعْتُهُ يُحَدِّثُ عَنِ النَّبِيِّ ﷺ بِحَدِيثٍ وَاحِدٍ.

تخريج: [إسناده صحيح] وأصله عند البخاري، المغازي، باب «إذ همت طائفتان منكم ... إلخ»، ح:٤٠٦٢، ٢٨٢٤ من حديث السائب رضي الله عنه، أطول منه.

Comments:

The reason for this was the extreme caution the Companions were wont to exercise in the matter. However, they regularly explained the rules of the *Shari'ah* and engaged in wise counseling or admonition — all drawn from the *Ahâdith*.

Chapter 4. Severe Condemnation Of Deliberately Telling Lies Against The Messenger Of Allâh ﷺ

(المعجم ٤) - بَابُ التَّغْلِيظِ فِي تَعَمُّدِ الْكَذِبِ عَلَى رَسُولِ اللهِ ﷺ (التحفة ٤)

30. It was narrated from 'Abdur-Rahmân bin 'Abdullâh bin Mas'ud that his father said: "The Messenger of Allâh ﷺ said: 'Whoever tells lies about me deliberately, let him take his place in Hell.'" *(Sahih)*

٣٠ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَسُوَيْدُ ابْنُ سَعِيدٍ وَعَبْدُ اللهِ بْنُ عَامِرِ بْنِ زُرَارَةَ وَإِسْمَاعِيلُ بْنُ مُوسَى قَالُوا: حَدَّثَنَا شَرِيكٌ، عَنْ سِمَاكٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ عَبْدِ اللهِ بْنِ مَسْعُودٍ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ كَذَبَ عَلَيَّ مُتَعَمِّداً فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ».

تخريج: [صحيح] أخرجه الترمذي، الفتن، باب في لزوم تقوى الله عند الفتح والنصر، ح:٢٢٥٧ من حديث شعبة عن سماك به مطولاً، وقال: «هذا حديث حسن صحيح».

Comments :

a. 'Deliberately telling lies' means fabricating something, then attributing it to the Prophet ﷺ and presenting it as a Prophetic *Hadith*. It is an act of great sin.

b. It is on the basis of this that the *Hadith* scholars have drawn the maxim that if, on a certain occasion, one feels the need to narrate a Weak *Hadith* of the Prophet ﷺ, it must be clarified to the listeners that it is a Weak *Hadith*. The reason being that a Weak *Hadith* does not create the conviction as to whether the Prophet ﷺ did really speak those words, or the narrator has mistakenly narrated it as such.

c. 'Taking one's place in Hell' means the person is doomed to be consigned to Hell, and he must be sure that, due to his act of sin, his seat has been booked in Hell. However, it is hoped that, if the person repents and admits before the people that such and such traditions narrated by him in the name

of the Prophet ﷺ were coined by him, his sin may be forgiven by Allâh, although the *Hadith* scholars would not even then accept his narrations.

31. It was narrated that 'Ali said: "The Messenger of Allâh ﷺ said: 'Do not tell lies about me, for telling lies about me leads to Hell (Fire).'" (*Sahih*)

٣١ - حَدَّثَنَا عَبْدُ اللهِ بْنُ عَامِرِ بْنِ زُرَارَةَ، وَإِسْمَاعِيلُ بْنُ مُوسَى قَالاَ: حَدَّثَنَا شَرِيكٌ، عَنْ مَنْصُورٍ، عَنْ رِبْعِيِّ بْنِ حِرَاشٍ، عَنْ عَلِيٍّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**لاَ تَكْذِبُوا عَلَيَّ، فَإِنَّ الْكَذِبَ عَلَيَّ يُولِجُ النَّارَ**».

تخريج: أخرجه البخاري، العلم، باب إثم من كذب على النبي ﷺ، ح:١٠٦، ومسلم، المقدمة، باب تغليظ الكذب على رسول الله ﷺ، ح:١، من حديث شعبة عن منصور به.

32. It was narrated that Anas bin Mâlik said: "The Messenger of Allâh ﷺ said: 'Whoever tells lies about me,' I (the narrator) think that he also said, 'deliberately,' 'let him take his place in Hell.'" ***(Sahih)***

٣٢ - حَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ الْمِصْرِيُّ: حَدَّثَنَا اللَّيْثُ بْنُ سَعْدٍ، عَنِ ابْنِ شِهَابٍ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**مَنْ كَذَبَ عَلَيَّ - حَسِبْتُهُ قَالَ: مُتَعَمِّداً - فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ**».

تخريج: [صحيح] أخرجه الترمذي، العلم، باب ما جاء في تعظيم الكذب على رسول الله ﷺ، ح:٢٦٦١ من حديث الليث به، وقال: «هذا حديث حسن غريب صحيح من هذا الوجه من حديث الزهري».

Comments: *31 & 32*

a. The narrator (probably Anas bin Mâlik رضي الله عنه) doubts whether or not the Prophet ﷺ also spoke the word 'Muhammad'. There is no such doubt about the rest of the words of *Hadith*.

b. It is the proof of the narrator's integrity that he clearly pointed out his doubt about the authenticity of a word in the *Hadith*.

c. Other narrations of the *Hadith* confirm that the word 'Muhammad' was part of the *Hadith*. It is, therefore, not right to doubt its authenticity by the transmitter of the report.

33. It was narrated that Jâbir said: "The Messenger of Allâh ﷺ said: 'Whoever tells lies about me deliberately, let him take his place in Hell.'" ***(Sahih)***

٣٣ - حَدَّثَنَا أَبُو خَيْثَمَةَ زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا هُشَيْمٌ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**مَنْ كَذَبَ عَلَيَّ مُتَعَمِّداً فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ**».

تخريج: [**صحيح متواتر**] أخرجه أحمد:٣/٣٠٣ عن هشيم به، وصرح بالسماع عنده، والحديث متواتر كما في «الأزهار المتناثرة في الأحاديث المتواترة» وغيره.

34. It was narrated that Abu Hurairah said: "The Messenger of Allâh ﷺ said: 'Whoever attributes to me something that I have not said, let him take his place in Hell.'" *(Sahih)*

٣٤ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ، عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**مَنْ تَقَوَّلَ عَلَيَّ مَا لَمْ أَقُلْ، فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ**».

تخريج: [**صحيح**] أخرجه أحمد: ٢/ ٥٠١ من حديث محمد بن عمرو به، وهو حسن الحديث (ميزان الإعتدال: ٣/ ٦٧٣)، وللحديث طرق كثيرة جدًا.

35. It was narrated that Abu Qatâdah said: "While he was on this pulpit, I heard the Messenger of Allâh ﷺ saying: 'Beware of narrating too many *Ahâdith* from me. Whoever attributes something to me, let him speak the truth faithfully. Whoever attributes to me something that I did not say, let him take his place in Hell.'" *(Hasan)*

٣٥ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَحْيَى بْنُ يَعْلَى التَّيْمِيُّ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ مَعْبَدِ بْنِ كَعْبٍ، عَنْ أَبِي قَتَادَةَ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ عَلَى هٰذَا الْمِنْبَرِ: «**إِيَّاكُمْ وَكَثْرَةَ الْحَدِيثِ عَنِّي، فَمَنْ قَالَ عَلَيَّ فَلْيَقُلْ حَقًّا أَوْ صِدْقاً. وَمَنْ تَقَوَّلَ عَلَيَّ مَا لَمْ أَقُلْ، فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ**».

تخريج: [**إسناده حسن**] أخرجه أحمد: ٥/ ٢٩٧ من حديث محمد بن إسحاق به، وهو صرح بالسماع عنده.

36. It was narrated from 'Âmir bin 'Abdullâh bin Zubair that his father said: "I said to Zubair bin 'Awwâm: 'Why do I not hear you narrating *Ahâdith* from the Messenger of Allâh ﷺ as I hear Ibn Mas'ud and so-and-so and so-and-so?' He said: 'I never left him from the time I became Muslim, but I heard him say a word: "Whoever tells a lie about me deliberately, let him take his place in Hell."' " *(Sahih)*

٣٦ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ ابْنُ بَشَّارٍ قَالاَ: حَدَّثَنَا غُنْدَرٌ مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ جَامِعِ بْنِ شَدَّادٍ أَبِي صَخْرَةَ، عَنْ عَامِرِ بْنِ عَبْدِ اللهِ بْنِ الزُّبَيْرِ، عَنْ أَبِيهِ قَالَ: قُلْتُ لِلزُّبَيْرِ بْنِ الْعَوَّامِ: مَا لِيَ لاَ أَسْمَعُكَ تُحَدِّثُ عَنْ رَسُولِ اللهِ ﷺ كَمَا أَسْمَعُ ابْنَ مَسْعُودٍ وَفُلاَناً وَفُلاَناً؟ قَالَ: أَمَا إِنِّي لَمْ أُفَارِقْهُ مُنْذُ أَسْلَمْتُ، وَلٰكِنِّي سَمِعْتُ مِنْهُ كَلِمَةً يَقُولُ: «**مَنْ كَذَبَ عَلَيَّ مُتَعَمِّداً فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ**».

تخريج: أخرجه البخاري، العلم، باب إثم من كذب على النبي ﷺ، ح: ١٠٧ من حديث

شعبة به.

37. It was narrated that Abu Sa'eed said: "The Messenger of Allâh ﷺ said: 'Whoever tells lies about me deliberately, let him take his place in Hell.'" *(Sahih)*

٣٧ - حَدَّثَنَا سُوَيْدُ بْنُ سَعِيدٍ: حَدَّثَنَا عَلِيُّ ابْنُ مُسْهِرٍ، عَنْ مُطَرِّفٍ، عَنْ عَطِيَّةَ، عَنْ أَبِي سَعِيدٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ كَذَبَ عَلَيَّ مُتَعَمِّداً فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ».

تخريج: [صحيح] أخرجه أحمد: ٣/ ٣٩ من حديث عطية بن سعد العوفي به، وهو «تابعي معروف، ضعيف الحفظ، مشهور بالتدليس القبيح» (طبقات المدلسين الرابعة)، وانظر أيضًا، ح: ١١٢٩، والحديث متواتر كما تقدم، ح: ٣٣.

Comments: 33, 34, 35, 36 & 37

a Scholars have enumerated several reasons for the evil practice of fabricating the *Ahâdith*. A look at the reasons for fabrication would by itself indicate why the narrating of such *Ahâdith*, or considering them worth following in matters relating to the supposed merit of doing certain acts or circulating them among the people, is an abominable practice. Some of the reasons are: a desire to buttress the position of one's school of thought and disparage the opposing school, seeking proximity to the rulers, wanting to revile the faith of Islam or using them as a ploy to earn sustenance or gain fame, and so on.

b. Fabricated *Ahâdith* create doubts about the infallibility of the Prophets, degrade the position of the scholars, and defile the fair face of Islam. Circulation of such *Ahâdith* is, moreover, a major factor in the prevalence of innovations in the community. Therefore, the danger of citing fabricated *Ahâdith* is clear.

Chapter 5. He Who Narrated (A *Hadith*) From The Messenger Of Allâh ﷺ Thinking It To Be False

(المعجم ٥) - بَابُ مَنْ حَدَّثَ عَنْ رَسُولِ اللهِ ﷺ [حَدِيثًا] وَهُوَ يَرَى أَنَّهُ كَذِبٌ (التحفة ٥)

38. It was narrated from 'Ali that the Prophet ﷺ said: "Whoever narrates a *Hadith* from me thinking it to be false, then he is one of the two liars." (Either the one who invents the lie or the one who repeats it; both are liars). *(Sahih)*

٣٨ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَلِيُّ بْنُ هَاشِمٍ، عَنِ ابْنِ أَبِي لَيْلَى، عَنِ الْحَكَمِ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي لَيْلَى، عَنْ عَلِيٍّ، عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ حَدَّثَ عَنِّي حَدِيثاً وَهُوَ يَرَى أَنَّهُ كَذِبٌ فَهُوَ أَحَدُ الْكَاذِبَيْنِ».

تخريج: [صحيح] أخرجه ابن أبي شيبة، الأدب، باب ما ذكر من علامة النفاق: ٨/ ٥٩٥،

ح:٢٥٦٠٧ * ابن ابي ليلى تابعه شعبة في رواية، والأعمش، والحديث الآتي شاهد له، وانظر، ح:٤٠.

Comments:

a. Just as the fabrication of *Ahâdith* is unlawful, it is also a grave crime and sin to circulate them in the name of the Prophet ﷺ. And since the carrier of such a *Hadith* is an equal partner in crime with the one who minted it, he must also share the same punishment of burning in Hell-fire, as was forewarned for the fabricator of the *Hadith.*

b. Quoting such a *Hadith* in front of the people with the purpose of dissuading them from being duped is permissible, since the purpose is not to deceive the audiences but to undeceive them.

39. It was narrated from Samurah bin Jundub that the Prophet ﷺ said: "Whoever narrated a *Hadith* from me thinking it to be false, then he is one of the two liars." ***(Sahih)***

٣٩ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ قَالَ: حَدَّثَنَا وَكِيعٌ. ح: وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ قَالاَ: حَدَّثَنَا شُعْبَةُ، عَنِ الْحَكَمِ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي لَيْلَىٰ، عَنْ سَمُرَةَ بْنِ جُنْدُبٍ عَنِ النَّبِيِّ ﷺ قَالَ: **«مَنْ حَدَّثَ عَنِّي حَدِيثاً وَهُوَ يَرَى أَنَّهُ كَذِبٌ فَهُوَ أَحَدُ الْكَاذِبَيْنِ».**

تخريج: أخرجه مسلم في مقدمة صحيحه، باب وجوب الرواية عن الثقات . . . إلخ عن ابن أبي شيبة به.

40. It was narrated from 'Ali that the Prophet ﷺ said: "Whoever transmits a *Hadith* from me thinking it to be false, then he is one of the two liars." ***(Sahih)***

Another chain similar to the narration of Samurah bin Jundub.

٤٠ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنِ الأَعْمَشِ، عَنِ الْحَكَمِ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي لَيْلَىٰ، عَنْ عَلِيٍّ، عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ رَوَى عَنِّي حَدِيثاً وَهُوَ يَرَى أَنَّهُ كَذِبٌ فَهُوَ أَحَدُ الْكَاذِبَيْنِ».

حدّثنا مُحَمَّدُ بْنُ [عَبْدِ اللهِ]: أَنْبَأَنَا الْحَسَنُ ابْنُ مُوسَىٰ الأَشْيَبُ عَنْ شُعْبَةَ. مِثْلَ حَدِيثِ سَمُرَةَ بْنِ جُنْدُبٍ.

تخريج: [صحيح] انظر الحديث السابق، وأخرجه عبدالله بن أحمد في زوائد المسند (١/ ١١٢، ح:٩٠٣) عن عثمان بن أبي شيبة به.

41. It was narrated that Mughirah bin Shu'bah said: "The Messenger of Allâh ﷺ said: 'Whoever narrates a *Hadith* from me thinking it to be false, then he is one of the two liars.'" (*Sahih*)

٤١ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ مَيْمُونِ بْنِ أَبِي شَبِيبٍ، عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: **«مَنْ حَدَّثَ عَنِّي بِحَدِيثٍ وَهُوَ يَرَى أَنَّهُ كَذِبٌ فَهُوَ أَحَدُ الْكَاذِبَيْنِ»**.

تخريج: أخرجه مسلم، المقدمة، باب وجوب الرواية عن الثقات . . . إلخ عن ابن أبي شيبة به، وفيه: «عن شعبة وسفيان عن حبيب . . . إلخ».

Comments: 39, 40 ,41

The *Ahâdith* tell us about the punishment awaiting those who tell lies about the Prophet ﷺ. There is no doubt in the fact that a lie against the Messenger of Allâh ﷺ is among the worst of all lies in the world.

Chapter 6. Following The Path Of The Rightly-Guided Caliphs

(المعجم ٦) - بَابُ اتِّبَاعِ سُنَّةِ الْخُلَفَاءِ الرَّاشِدِينَ الْمَهْدِيِّينَ (التحفة ٦)

42. Yahya bin Abu Mutâ' said: "I heard 'Irbâd bin Sâriyah say: 'One day, the Messenger of Allâh ﷺ stood up among us and delivered a deeply moving speech to us that melted our hearts and caused our eyes to overflow with tears. It was said to him: 'O Messenger of Allâh, you have delivered a speech of farewell, so enjoin something upon us.' He said: 'I urge you to fear Allâh, and to listen and obey, even if (your leader) is an Abyssinian slave. After I am gone, you will see great conflict. I urge you to adhere to my Sunnah and the path of the Rightly-Guided Caliphs, and cling stubbornly to it. And beware of newly-invented matters, for every innovation is a

٤٢ - حَدَّثَنَا عَبْدُ اللهِ بْنُ أَحْمَدَ بْنِ بَشِيرِ بْنِ ذَكْوَانَ الدِّمَشْقِيُّ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنَا عَبْدُ اللهِ بْنُ الْعَلَاءِ يعني: ابنَ زَبْرٍ: حَدَّثَنِي يَحْيَى بْنُ أَبِي الْمُطَاعِ، قَالَ: سَمِعْتُ الْعِرْبَاضَ بْنَ سَارِيَةَ يَقُولُ: قَامَ فِينَا رَسُولُ اللهِ ﷺ، ذَاتَ يَوْمٍ، فَوَعَظَنَا مَوْعِظَةً بَلِيغَةً وَجِلَتْ مِنْهَا الْقُلُوبُ وَذَرَفَتْ مِنْهَا الْعُيُونُ. فَقِيلَ: يَا رَسُولَ اللهِ! وَعَظْتَ مَوْعِظَةَ مُوَدِّعٍ، فَاعْهَدْ إِلَيْنَا بِعَهْدٍ. فَقَالَ: **«عَلَيْكُمْ بِتَقْوَى اللهِ، وَالسَّمْعِ وَالطَّاعَةِ، وَإِنْ عَبْداً حَبَشِيًّا. وَسَتَرَوْنَ مِنْ بَعْدِي اخْتِلَافاً شَدِيداً، فَعَلَيْكُمْ بِسُنَّتِي وَسُنَّةِ الْخُلَفَاءِ الرَّاشِدِينَ الْمَهْدِيِّينَ، عَضُّوا عَلَيْهَا بِالنَّوَاجِذِ، وَإِيَّاكُمْ وَالأُمُورَ الْمُحْدَثَاتِ، فَإِنَّ كُلَّ بِدْعَةٍ ضَلَالَةٌ»**.

going astray.'" (*Hasan*)

تخريج: [إسناده حسن] أخرجه الطبراني في الكبير:١٨/٢٤٨، ح:٦٢٢، والحاكم:١/٩٧ من حديث عبدالله بن العلاء به (وله علة غير قادحة)، وانظر الحديث الآتي.

Comments:

a. It is the *Sunnah* of the Prophet ﷺ for a departing man to give good advice to those he is leaving behind.

b. Importance of *Taqwa* (piety; righteousness): *Taqwa* as a special term means obeying the commands of Allâh, and avoiding evil acts that would displease Him, so as to escape the punishment of Hell-fire.

c. Obedience to a legally recognized ruler is mandatory as long as he does not give an order that openly conflicts with the dictates of *Shari'ah*.

d. The Prophet ﷺ had already forewarned the people of impending conflicts in the community after him. The prediction came literally true. There cropped up many conflicts on religious and political grounds among the community. The Prophet's giving advance information about them is proof of the veracity of his prophethood.

e. The best adjudicators in the event of conflicts are the Qur'ân and *Hadith*.

f. Life stories of the Rightly-Guided Caliphs are the shining examples of adherence to the dictates of the Qur'ân and *Sunnah*. They had taken them direct from the Prophet ﷺ. We can, therefore, rightly depend on their understanding of Islam, especially because the Prophet ﷺ himself had declared them as the rightly-guided ones.

43. It was narrated from 'Abdur-Rahmân bin 'Amr As-Sulami that he heard Al-'Irbâd bin Sâriyah say: "The Messenger of Allâh ﷺ delivered a moving speech to us which made our eyes flow with tears and made our hearts melt. We said: 'O Messenger of Allâh, this is a speech of farewell. What do you enjoin upon us?' He said: 'I am leaving you upon a (path of) brightness whose night is like its day. No one will deviate from it after I am gone but one who is doomed. Whoever among you lives will see great conflict. I urge you to adhere to what you know of my Sunnah and the path of the Rightly-Guided Caliphs, and cling

٤٣ - حَدَّثَنَا إِسْمَاعِيلُ بْنُ بِشْرِ بْنِ مَنْصُورٍ، وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ السَّوَّاقُ قَالاَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ، عَنْ مُعَاوِيَةَ بْنِ صَالِحٍ، عَنْ ضَمْرَةَ بْنِ حَبِيبٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ عَمْرٍو السُّلَمِيِّ أَنَّهُ سَمِعَ الْعِرْبَاضَ ابْنَ سَارِيَةَ يَقُولُ: وَعَظَنَا رَسُولُ اللهِ ﷺ مَوْعِظَةً ذَرَفَتْ مِنْهَا الْعُيُونُ وَوَجِلَتْ مِنْهَا الْقُلُوبُ. فَقُلْنَا: يَا رَسُولَ اللهِ! إِنَّ هٰذِهِ لَمَوْعِظَةُ مُوَدِّعٍ. فَمَاذَا تَعْهَدُ إِلَيْنَا؟ قَالَ: «قَدْ تَرَكْتُكُمْ عَلَى الْبَيْضَاءِ، لَيْلُهَا كَنَهَارِهَا. لاَ يَزِيغُ عَنْهَا بَعْدِي إِلَّا هَالِكٌ، مَنْ يَعِشْ مِنْكُمْ فَسَيَرَى اخْتِلاَفاً كَثِيراً. فَعَلَيْكُمْ بِمَا عَرَفْتُمْ مِنْ

stubbornly to it. And you must obey, even if (your leader is) an Abyssinian slave. For the true believer is like a camel with a ring in its nose; wherever it is driven, it complies." (*Sahih*)

سُنَّتِي وَسُنَّةِ الْخُلَفَاءِ الرَّاشِدِينَ الْمَهْدِيِّينَ، عَضُّوا عَلَيْهَا بِالنَّوَاجِذِ. وَعَلَيْكُمْ بِالطَّاعَةِ، وإِنْ عَبْداً حَبَشِيًّا. فَإِنَّمَا الْمُؤْمِنُ كالْجَمَلِ الأَنِفِ، حَيْثُمَا قِيدَ انْقَادَ».

تخريج: [إسناده صحيح] أخرجه أبوداود، السنة، باب في لزوم السنة، ح:٤٦٠٧، والترمذي، ح:٢٦٧٦، وقال: «حسن صحيح»، ورواه أحمد (١٢٦/٤) عن عبدالرحمن بن مهدي به، وصححه ابن حبان (١٠٢)، والحاكم (٩٥/١، ٩٦)، والذهبي.

Comments:

a. Deviating from the teachings of the *Shari'ah* is tantamount to inviting one's own destruction and doom.

b. A true believer faithfully submits to the rules of *Shari'ah* even though it might seem difficult to do so. The reason why a believer is compared to a camel is because it (the camel) obeys the command of the master, even though the going might be tough for it.

c. History is witness that, even as the Messenger of Allâh ﷺ had foretold, wide-ranging conflicts raised their head in the community after the expiry of the first three centuries. New sects and deviant groups took their birth. Each one adopted its own leader or locus of following, although the Prophet ﷺ had instructed that should there arise any conflict, the community was to adhere to his *Sunnah* and the *Sunnah* of the Rightly-Guided Caliphs.

44. It was narrated that 'Irbâd bin Sâriyah said: "The Messenger of Allâh ﷺ led us in *Fajr* (morning) prayer, then he turned to us and delivered an eloquent speech." And he mentioned something similar (as no. 43). (*Sahih*)

٤٤ - حَدَّثَنَا يَحْيَى بْنُ حَكِيمٍ: حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ الصَّبَّاحِ الْمِسْمَعِيُّ: حَدَّثَنَا ثَوْرُ بْنُ يَزِيدَ، عَنْ خَالِدِ بْنِ مَعْدَانَ، عَنْ عَبْدِ الرَّحْمٰنِ ابْنِ عَمْرٍو، عَنِ الْعِرْبَاضِ بْنِ سَارِيَةَ، قَالَ: صَلَّى بِنَا رَسُولُ اللهِ ﷺ صَلاَةَ الصُّبْحِ ثُمَّ أَقْبَلَ عَلَيْنَا بِوَجْهِهِ فَوَعَظَنَا مَوْعِظَةً بَلِيغَةً. فَذَكَرَ نَحْوَهُ.

تخريج: [صحيح] أخرجه أبو داود، ح:٤٦٠٨ من حديث ثور به، انظر الحديث السابق.

Comments:

a. It is a part of the *Sunnah* of the Prophet ﷺ that the *Imâm*, having finished the prayer, should turn his face towards the worshippers.

b. The best time to give religious instruction to the people is immediately after the conclusion of the obligatory prayer, since the worshippers are all collected in the mosque and are attentive to the *Imâm*. The speech should

not, however, be so long as to create boredom among the listeners.

Chapter 7. Avoiding *Bid'ah* (Innovation) And Dispute

(المعجم ٧) - بَابُ اجْتِنَابِ الْبِدَعِ وَالْجَدَلِ (التحفة ٧)

45. It was narrated that Jâbir bin 'Abdullâh said: "When the Messenger of Allâh ﷺ delivered a sermon, his eyes would turn red, he would raise his voice and he would speak with intensity, as if he were warning of an (enemy) army, saying, 'They will surely attack you in the morning, or they will surely attack you in the evening!' He would say: 'I and the Hour have been sent like these two,' and he would hold up his index and middle finger. Then he would say: 'The best of matters is the Book of Allâh and the best of guidance is the guidance of Muhammad. The most evil matters are those that are newly-invented, and every innovation (*Bid'ah*) is a going astray.' And he used to say: 'Whoever dies and leaves behind some wealth, it is for his family, and whoever leaves behind a debt or dependent children, then they are both my responsibility.'" (***Sahih***)

٤٥ - حَدَّثَنَا سُوَيْدُ بْنُ سَعِيدٍ، وَأَحْمَدُ بْنُ ثَابِتٍ الْجَحْدَرِيُّ قَالاَ: حَدَّثَنَا عَبْدُ الْوَهَّابِ الثَّقَفِيُّ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ قَالَ: كَانَ رَسُولُ اللهِ ﷺ إِذَا خَطَبَ احْمَرَّتْ عَيْنَاهُ وَعَلاَ صَوْتُهُ وَاشْتَدَّ غَضَبُهُ كَأَنَّهُ مُنْذِرُ جَيْشٍ، يَقُولُ: «صَبَّحَكُمْ مَسَّاكُمْ». وَيَقُولُ: «**بُعِثْتُ أَنَا وَالسَّاعَةَ كَهَاتَيْنِ**». وَيَقْرِنُ بَيْنَ إِصْبَعَيْهِ السَّبَّابَةِ وَالْوُسْطَى. ثُمَّ يَقُولُ: **أَمَّا بَعْدُ. فَإِنَّ خَيْرَ الأُمُورِ كِتَابُ اللهِ. وَخَيْرَ الْهَدْيِ هَدْيُ مُحَمَّدٍ، وَشَرَّ الأُمُورِ مُحْدَثَاتُهَا، وكُلُّ بِدْعَةٍ ضَلاَلَةٌ**». وَكَانَ يَقُولُ: «**مَنْ تَرَكَ مَالاً فَلأَهْلِهِ، وَمَنْ تَرَكَ دَيْناً أَوْ ضَيَاعاً فَعَلَيَّ وَإِلَيَّ**».

تخريج: أخرجه مسلم، الجمعة، باب تخفيف الصلاة والخطبة، ح:٨٦٧ من حديث عبدالوهاب به.

Comments:

a. The main purpose of the sermon is to caution people against falling into error and the consequences of falling into error. It is therefore imperative that the sermon be used to pinpoint to the people the mistakes prevalent in the present times, and guide them to the right path.

b. It is also perfectly all right to give the sermon an emotional touch in accord with the nature of the subject.

c. The sum total of the true path is in following the Book of Allâh and the *Sunnah* of His Prophet ﷺ.
d. Pointing with the finger of the hand during the sermon is the *Sunnah* of the Prophet ﷺ and the use of appropriate gestures to drive home a point is an acceptable practice.
e. Reference to proximity of the Hour represents the clear indication that Muhammad ﷺ is the last of the Prophets. And just as no finger is there to intervene between the index and middle fingers, there is also no Prophet to come after the Messenger of Allâh ﷺ until the Last Hour. The descent from heaven of Prophet 'Eisa ﷺ does not negate the finality of the prophethood of Muhammad ﷺ for the simple reason that he had already been invested with prophethood, and in his second coming he will follow the *Shari'ah* of Muhammad ﷺ.
f. Reference to proximity of the Hour contains the message for the community that they must not be so engrossed in the affairs of the world as to lose sight of the approach of the Hour. They should instead prepare themselves more intently for the Hour.
g. It is not proper to classify the *Bid'ah* into 'good' and 'bad'. In fact *Bid'ah* in all its forms and manifestations must be avoided.
h. Inheritance of the deceased person must be distributed among the rightful heirs as per the rules given in the Qur'ân and *Hadith*. Rulers have no right to interfere in them. It is rather their duty to ensure that each inheritor gets his rightful share.
i. Taking care of the needs of the survivors and other persons in distress is the responsibility of the state. Similarly, if the deceased person has left some unpaid debts, and the property left by him is insufficient to pay off those debts, it is the responsibility of the Islamic state to pay off the debts from the state treasury and look after other genuine financial needs of the surviving members of the family.

46. It was narrated from 'Abdullâh bin Mas'ud that the Messenger of Allâh ﷺ said: "Verily, there are two things – words and guidance. The best words are the Words of Allâh, and the best guidance is the guidance of Muhammad. Beware of newly-invented matters, for every newly-invented matter is an innovation (*Bid'ah*) and every innovation is a going-astray. Do not let the desire for a long life cause your hearts to grow hard. That which is bound to happen is close to you, and the

٤٦ - حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدِ بْنِ مَيْمُونٍ الْمَدَنِيُّ، أَبُو عُبَيْدٍ: حَدَّثَنَا أَبِي، عَنْ مُحَمَّدِ ابْنِ جَعْفَرِ بْنِ أَبِي كَثِيرٍ، عَنْ مُوسى بْنِ عُقْبَةَ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي الأَحْوَصِ، عَنْ عَبْدِ اللهِ بْنِ مَسْعُودٍ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِنَّمَا هُمَا اثْنَتَانِ: الْكَلاَمُ وَالْهَدْيُ، فَأَحْسَنُ الْكَلاَمِ كَلاَمُ اللهِ، وَأَحْسَنُ الْهَدْيِ هَدْيُ مُحَمَّدٍ، أَلاَ وَإِيَّاكُمْ وَمُحْدَثَاتِ الأُمُورِ، فَإِنَّ شَرَّ الأُمُورِ مُحْدَثَاتُها، وَكُلُّ مُحْدَثَةٍ بِدْعَةٌ،

وَكُلُّ بِدْعَةٍ ضَلاَلَةٌ. أَلاَ لاَ يَطُولَنَّ عَلَيْكُمُ الأَمَدُ فَتَقْسُوَ قُلُوبُكُمْ، أَلاَ إِنَّ مَا هُوَ آتٍ قَرِيبٌ، وَإِنَّمَا الْبَعِيدُ مَا لَيْسَ بِآتٍ. أَلاَ إِنَّمَا الشَّقِيُّ مَنْ شَقِيَ فِي بَطْنِ أُمِّهِ، وَالسَّعِيدُ مَنْ وُعِظَ بِغَيْرِهِ: أَلاَ إِنَّ قِتَالَ الْمُؤْمِنِ كُفْرٌ وَسِبَابُهُ فُسُوقٌ، وَلاَ يَحِلُّ لِمُسْلِمٍ أَنْ يَهْجُرَ أَخَاهُ فَوْقَ ثَلاَثٍ. أَلاَ وَإِيَّاكُمْ وَالْكَذِبَ، فَإِنَّ الْكَذِبَ لاَ يَصْلُحُ بِالْجِدِّ وَلاَ بِالْهَزْلِ، وَلاَ يَعِدِ الرَّجُلُ صَبِيَّهُ ثُمَّ لاَ يَفِي لَهُ، فَإِنَّ الْكَذِبَ يَهْدِي إِلَى الْفُجُورِ، وَإِنَّ الْفُجُورَ يَهْدِي إِلَى النَّارِ، وَإِنَّ الصِّدْقَ يَهْدِي إِلَى الْبِرِّ، وَإِنَّ الْبِرَّ يَهْدِي إِلَى الْجَنَّةِ، وَإِنَّهُ يُقَالُ لِلصَّادِقِ: صَدَقَ وَبَرَّ. وَيُقَالُ لِلْكَاذِبِ: كَذَبَ وَفَجَرَ. أَلاَ وَإِنَّ الْعَبْدَ يَكْذِبُ حَتَّى يُكْتَبَ عِنْدَ اللهِ كَذَّاباً».

only thing that is far away is that which is not going to happen. The one who is doomed to Hell is doomed from his mother's womb, and the one who is destined for Paradise is the one who learns from the lessons of others. Killing a believer constitutes disbelief (*Kufr*) and verbally abusing him is immorality (*Fusuq*). It is not permissible for a Muslim to forsake his brother for more than three days. Beware of lying, for lying is never good, whether it is done seriously or in jest. A man should not make a promise to a child that he will not keep. Lying leads to immorality and immorality leads to Hell. Truthfulness leads to righteousness and righteousness leads to Paradise. It will be said of the truthful person: 'He spoke the truth and was righteous,' and it will be said of the liar, 'He told lies and was immoral.' For a person continues to tell lies until he is recorded with Allâh as a liar." **(*Da'if*)**

تخريج: [إسناده ضعيف] أخرجه ابن أبي عاصم في السنة، ح:٢٥ من حديث محمد بن جعفر به مختصرًا * أبو إسحاق «مشهور بالتدليس وهو تابعي ثقة» (طبقات المدلسين للحافظ ابن حجر/ المرتبة الثالثة) وعنعن، (وأكثر ألفاظ الحديث صحيحة في أحاديث أخرى).

Comments:

As regards the chain of narrators the *Hadith* is Weak. However, most of the sentences contained in it also appear in the authentic *Ahâdith*. They are, therefore, correct. We will offer our comments on them as and when they occur.

٤٧ - حَدَّثَنَا مُحَمَّدُ بْنُ خَالِدِ بْنِ خِدَاشٍ: حَدَّثَنَا إِسْمَاعِيلُ ابْنُ عُلَيَّةَ: حَدَّثَنَا أَيُّوبُ. ح: وَحَدَّثَنَا أَحْمَدُ بْنُ ثَابِتٍ الْجَحْدَرِيُّ، وَيَحْيَى ابْنُ حَكِيمٍ، قَالاَ: حَدَّثَنَا عَبْدُ الْوَهَّابِ: حَدَّثَنَا

47. It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ recited the following Verse: 'It is He Who has sent down to you (Muhammad) the Book (this Qur'ân). In it are Verses that are

أَيُّوبُ، عَنْ عَبْدِ اللهِ بْنِ أَبِي مُلَيْكَةَ، عَنْ عَائِشَةَ قَالَتْ: تَلاَ رَسُولُ اللهِ ﷺ هٰذِهِ الآيَةَ: ﴿هُوَ ٱلَّذِىٓ أَنزَلَ عَلَيْكَ ٱلْكِتَٰبَ مِنْهُ ءَايَٰتٌ مُّحْكَمَٰتٌ هُنَّ أُمُّ ٱلْكِتَٰبِ وَأُخَرُ مُتَشَٰبِهَٰتٌ﴾ - إِلَى قَوْلِهِ -: ﴿وَمَا يَذَّكَّرُ إِلَّآ أُو۟لُوا۟ ٱلْأَلْبَٰبِ﴾. [آل عمران: ٧]

فَقَالَ: «يَا عَائِشَةُ! إِذَا رَأَيْتُمُ الَّذِينَ يُجَادِلُونَ فِيهِ، فَهُمُ الَّذِينَ عَنَاهُمُ اللهُ، فَاحْذَرُوهُمْ».

entirely clear, they are the foundations of the Book; and *others not entirely clear.* (up to His saying:) 'And none receive admonition except men of understanding.'[1] Then he said: 'O 'Aishah, if you see those who dispute concerning it (the Qur'ân), they are those whom Allâh has referred to here, so beware of them.'" (*Sahih*)

تخريج: [صحيح] أخرجه أحمد: ٦/٤٨ عن إسماعيل به، وله طريق آخر متفق عليه عن ابن أبي مليكة عن القاسم ابن محمد عنها، رضي الله عنها.

Comments:

Some Verses of the Qur'ân deal with ordainments that are either 'clear' in themselves or the *Ahâdith* provide their clarification. As such they can be implemented without any difficulty. All such Verses belong to the category of 'clear' Verses. Some other verses deal with the articles of faith, such as the Oneness of Allâh, the prophethood, the resurrection, and so on. All the details and the proofs concerning them have been mentioned in the Qur'ân and *Ahâdith*. These are also 'clear'. On the contrary there are Verses whose exact meaning cannot be determined such as *Muqatta'ât*, the initial 'abbreviated letters' prefixed to certain *Surah* of the Qur'ân. The right course regarding them is to have the belief that they are also part of the Noble Qur'ân, and he who recites them gets the same reward as he gets for reciting other Verses of the Qur'ân. There is no need to involve oneself in further investigation. Similarly, there are matters belonging to the domain of the unseen. Regarding them as well, we just need to believe that they do exist, and the events that have been foretold are certain to pass, and whatever details the Qur'ân and *Ahâdith* provide regarding them are sufficient for us, and there is no need to further investigate them. For example, it is enough to know that angels are the obedient creatures of Allâh operating in areas and engaged in tasks assigned to them. Moreover, we just have to believe that our actions shall be weighed on the Day of Judgment, and so on. Avoiding unnecessary debate on *Mutashâbihât* (matters not entirely clear) is the method of the true scholars.

٤٨ - حَدَّثَنَا عَلِيُّ بْنُ الْمُنْذِرِ: حَدَّثَنَا مُحَمَّدُ ابْنُ فُضَيْلٍ؛ ح: وَحَدَّثَنَا حَوْثَرَةُ بْنُ مُحَمَّدٍ:

48. It was narrated that Abu Umâmah said: "The Messenger of Allâh ﷺ said: 'No people go

[1] *Âl 'Imrân* 3:7.

حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ، قَالاَ: حَدَّثَنَا حَجَّاجُ ابْنُ دِينَارٍ، عَنْ أَبِي غَالِبٍ، عَنْ أَبِي أُمَامَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَا ضَلَّ قَوْمٌ بَعْدَ هُدًى كَانُوا عَلَيْهِ إِلَّا أُوتُوا الْجَدَلَ». ثُمَّ تَلاَ هٰذِهِ الآيَةَ: ﴿بَلْ هُمْ قَوْمٌ خَصِمُونَ﴾. [الزخرف: ٥٨]

astray after having followed right guidance, but those who indulge in disputes.' Then he recited this Verse: "Nay! But they are a quarrelsome people.'"[1] (*Hasan*)

تخريج: [إسناده حسن] أخرجه الترمذي، التفسير، باب ومن سورة الزخرف، ح:٣٢٥٣ من حديث محمد بن بشر وغيره، وقال: «هذا حديث حسن صحيح»، وصححه الحاكم، والذهبي.

Comments:

a. The Arabic word *Jadal* (translated as dispute), in this context, means arguing with falsehood and lies against the truth.

Allâh has sent down the Prophets to separate the truth from falsehood. As a result of their preaching, some people have believed in them while others have stuck to falsehood, even though the truth had been made manifest to them. Even among the believers there are some who are of firm faith while others are weak in their faith, thus creating the apprehension that they might go off the track once again. That is why it behooves all of us to continue to pray to Allâh for fortitude, so that we remain steadfast in our faith until the last breath.

b. The natural course, which is the only right course to adopt for putting an end to the disputes, is to sincerely discuss them with the intention to arrive at the truth. Once the truth of the matter is proved, it must be accepted at all costs.

٤٩ - حَدَّثَنَا دَاوُدُ بْنُ سُلَيْمَانَ الْعَسْكَرِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ عَلِيٍّ أَبُو هَاشِمِ ابْنِ أَبِي خِدَاشٍ الْمَوْصِلِيُّ. قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ مِحْصَنٍ، عَنْ إِبْرَاهِيمَ بْنِ أَبِي عَبْلَةَ، عَنْ عَبْدِ اللهِ بْنِ الدَّيْلَمِيِّ، عَنْ حُذَيْفَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لاَ يَقْبَلُ اللهُ لِصَاحِبِ بِدْعَةٍ صَوْماً وَلاَ صَلاَةً، وَلاَ صَدَقَةً، وَلاَ حَجّاً، وَلاَ عُمْرَةً، وَلاَ جِهَاداً، وَلاَ صَرْفاً، وَلاَ عَدْلاً.

49. It was narrated that Hudhaifah said: "The Messenger of Allâh ﷺ said: 'Allâh will not accept any fasting, prayer, charity, *Hajj*, *'Umrah*, *Jihâd*, or any other obligatory or voluntary action from a person who follows innovation (*Bid'ah*). He comes out of Islâm like a hair pulled out of dough." (*Maudu'*)

[1] *Az-Zukhruf* 43:58.

يَخْرُجُ مِنَ الإِسْلَامِ كَمَا تَخْرُجُ الشَّعْرَةُ مِنَ الْعَجِينِ».

تخريج: [إسناده موضوع] * محمد بن محصن العكاشي كذاب كما قال الإمام ابن معين وغيره (تهذيب التهذيب).

50. It was narrated that 'Abdullâh bin 'Abbâs said: "The Messenger of Allâh ﷺ said: 'Allâh refuses to accept the good deeds of one who follows innovation until he gives up that innovation.'" ***(Da'if)***

٥٠ - حَدَّثَنَا عَبْدُ اللهِ بْنُ سَعِيدٍ: حَدَّثَنَا بِشْرُ ابْنُ مَنْصُورٍ الْخَيَّاطُ، عَنْ أَبِي زَيْدٍ، عَنْ أَبِي الْمُغِيرَةِ، عَنْ عَبْدِ اللهِ بْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «أَبَى اللهُ أَنْ يَقْبَلَ عَمَلَ صَاحِبِ بِدْعَةٍ حَتَّى يَدَعَ بِدْعَتَهُ».

تخريج: [إسناده ضعيف] أخرجه ابن أبي عاصم في السنة، ح:٣٩ من حديث عبدالله بن سعيد الأشج به * أبو زيد وأبو المغيرة مجهولان كما في التقريب وغيره.

51. It was narrated that Anas bin Mâlik said: "The Messenger of Allâh ﷺ said: 'Whoever gives up telling lies in support of a false claim, a palace will be built for him on the outskirts of Paradise. Whoever gives up argument when he is in the right, a palace will be built for him in the middle (of Paradise). And whoever has good behavior, a palace will be built for him in the highest reaches (of Paradise).'" (***Hasan***)

٥١ - حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ الدِّمَشْقِيُّ، وَهَارُونُ بْنُ إِسْحَاقَ، قَالَا: حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ، عَنْ سَلَمَةَ بْنِ وَرْدَانَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ تَرَكَ الْكَذِبَ وَهُوَ بَاطِلٌ بُنِيَ لَهُ قَصْرٌ فِي رَبَضِ الْجَنَّةِ، وَمَنْ تَرَكَ الْمِرَاءَ، وَهُوَ مُحِقٌّ بُنِيَ لَهُ فِي وَسَطِهَا، وَمَنْ حَسَّنَ خُلُقَهُ بُنِيَ لَهُ فِي أَعْلَاهَا».

تخريج: [حسن] أخرجه الترمذي، البر والصلة، باب ما جاء في المراء، ح:١٩٩٣ من حديث ابن أبي فديك به، وقال: «حديث حسن» * سلمة ضعيف (تقريب)، وله شاهد حسن عند أبي داود، الأدب، باب في حسن الخلق وغيره، ح:٤٨٠٠ .

Comments: 50 & 51

a. Effort must be made to end all disputes, be they of mundane nature or of religious type. Allâh says in the Qur'ân: "And reconciliation is better." (4:128)

b. As soon as a person realizes his mistake, he should recite this Verse so that the dispute is put to an end. The doing of it is of so much greatness, that the person doing it is promised a palace in Paradise as reward.

c. In worldly affairs, it is always possible that a person forgoes his due right and ends the dispute. This kind of sacrifice made for the sake of togetherness and unity is rated very highly by Allâh. As a reward for this, the person shall get a palatial abode in the middle of Paradise.

d. Muslims must excel in morals so that the daily affairs of life continue to run smoothly. They must cultivate the virtues of good demeanor, friendly disposition and tolerance, and thus avert all chances of dispute. The greater the number of such people in a society, the better will be the chances of peace and amity in it. Hence it is that the person doing it shall be ranked higher than the other two mentioned in the *Hadith* and shall, therefore, be awarded a higher place in Paradise.

Chapter 8. Avoiding Individual Opinion And Analogy (With Regard To Matters Of Religion)

(المعجم ٨) - بَابُ اجْتِنَابِ الرَّأْيِ وَالْقِيَاسِ (التحفة ٨)

52. It was narrated from 'Abdullâh bin 'Amr bin 'Âs that the Messenger of Allâh ﷺ said: 'Allâh will not take away knowledge by removing it from people (from their hearts). Rather He will take away knowledge by taking away the scholars, then when there are no scholars left, the people will take the ignorant as their leaders. They will be asked questions and they will issue verdicts without knowledge, thus they will go astray and lead others astray.'" (*Sahih*)

٥٢ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا عَبْدُ اللهِ بْنُ إِدْرِيسَ، وَعَبْدَةُ، وأَبُو مُعَاوِيَةَ، وعَبْدُ اللهِ بْنُ نُمَيْرٍ، وَمُحَمَّدُ بْنُ بِشْرٍ؛ ح: وَحَدَّثَنَا سُوَيْدُ بْنُ سَعِيدٍ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، وَمَالِكُ بْنُ أَنَسٍ، وَحَفْصُ بْنُ مَيْسَرَةَ، وَشُعَيْبُ بْنُ إِسْحَاقَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللهِ بْنِ عَمْرِو بْنِ الْعَاصِ، أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِنَّ اللهَ لاَ يَقْبِضُ الْعِلْمَ انْتِزَاعاً، يَنْتَزِعُهُ مِنَ النَّاسِ وَلٰكِنْ يَقْبِضُ الْعِلْمَ بِقَبْضِ الْعُلَمَاءِ، فَإِذَا لَمْ يُبْقِ عَالِماً اتَّخَذَ النَّاسُ رُؤُوساً جُهَّالاً، فَسُئِلُوا فَأَفْتَوْا بِغَيْرِ عِلْمٍ، فَضَلُّوا وَأَضَلُّوا».

تخريج: أخرجه البخاري، العلم، باب كيف يقبض العلم، ح:١٠٠، ومسلم، العلم، باب رفع العلم وقبضه... إلخ، ح:٢٦٧٣ من حديث هشام به، وتابعه أبو الأسود عندهما، ولفظ البخاري، الاعتصام، باب ما يذكر من ذم الرأى وتكلف القياس، ح:٧٣٠٧ «فيفتون برأيهم فيضلون ويضلون... إلخ».

Comment:

a. Muslims will not lose knowledge of religion in one go. What in fact will happen is that the true scholars will gradually be taken away from the community. That will herald the end of the religious sciences as well. In

order to forestall such a dangerous situation, the Muslim community must exert its utmost effort to produce scholars specializing in the Islamic sciences and law.

b. It is the duty of a religious scholar to give his verdict in the light of the Qur'ân and *Ahâdith*, instead of giving it on the basis of his own personal opinion or analogy.

53. It was narrated that Abu Hurairah said: "The Messenger of Allâh ﷺ said: 'Whoever is given a *Fatwa* (verdict) that has no basis, then his sin will be upon the one who issued that *Fatwa*.'" (***Hasan***)

٥٣ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ يَزِيدَ، عَنْ سَعِيدِ بْنِ أَبِي أَيُّوبَ: حَدَّثَنِي أَبُو هَانِىءٍ، حُمَيْدُ بْنُ هَانِىءٍ الْخَوْلَانِيُّ، عَنْ أَبِي عُثْمَانَ مُسْلِمِ بْنِ يَسَارٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: **«مَنْ أُفْتِيَ بِفُتْيَا غَيْرِ ثَبَتٍ، فَإِنَّمَا إِثْمُهُ عَلَى مَنْ أَفْتَاهُ»**.

تخريج: [إسناده حسن] أخرجه أبو داود، العلم، باب التوقي في الفتيا، ح: ٣٦٥٧ من حديث عبدالله بن يزيد به، وصححه الحاكم، والذهبي.

Comments:

a. It is the duty of a common man to seek religious opinions from scholars who, in turn, must answer them with proofs from the Qur'ân and *Ahâdith*.

b. Issuing religious edicts and opinions simply on the basis of subjective opinions is an act of sin. The reason being that the questioner puts his faith in the scholar and, if the scholar gives a wrong opinion, the entire responsibility of the action of the questioner will be on the scholar.

54. It was narrated that 'Abdullâh bin 'Amr said: "The Messenger of Allâh ﷺ said: 'Knowledge is based on three things, and anything beyond that is superfluous: a clear Verse, an established Sunnah, or the rulings by which the inheritance is divided fairly.'" (***Da'if***)

٥٤ - حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ الْهَمْدَانِيُّ: حَدَّثَنِي رِشْدِينُ بْنُ سَعْدٍ، وَجَعْفَرُ بْنُ عَوْنٍ، عَنِ ابْنِ أَنْعُمٍ، هُوَ الإِفْرِيقِيُّ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ رَافِعٍ، عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو، قَالَ: قَالَ رَسُولُ اللهِ ﷺ: **«الْعِلْمُ ثَلَاثَةٌ، فَمَا وَرَاءَ ذٰلِكَ فَهُوَ فَضْلٌ، آيَةٌ مُحْكَمَةٌ، أَوْ سُنَّةٌ قَائِمَةٌ، أَوْ فَرِيضَةٌ عَادِلَةٌ»**.

تخريج: [إسناده ضعيف] أخرجه أبو داود، الفرائض، باب ما جاء في تعليم الفرائض، ح: ٢٨٨٥ من حديث عبدالرحمٰن الإفريقي به، وهو ضعيف كشيخه (تقريب)، والحديث ضعفه الذهبي في تلخيص المستدرك: ٤/ ٣٣٢، وله شواهد ضعيفة.

Comments:

a. As to the chain of transmitters, the tradition is Weak. Nevertheless, the importance of the knowledge of Qur'ân and *Sunnah* is established from many other proofs. Similarly, the importance of the law of inheritance can also hardly be overemphasized.

b. The expression *'Muhkam'* (translated as clear) means a Verse that has not been abrogated, nor is it allegorical or ambiguous. The Qur'ânic Science of Abrogation is an equally important branch of knowledge. To give a ruling in any matter in ignorance of this science can lead one into error. 'Established *Sunnah'* also means the prophetic tradition that has not been abrogated.

55. Mu'âdh bin Jabal said: "When the Messenger of Allâh ﷺ sent me to Yemen, he said: 'Do not pass any judgement or make any decision except on the basis of what you know. If you are uncertain about a matter, wait until you understand it fully, or write to me concerning it.'" (*Maudu'*)

٥٥ - حَدَّثَنَا الْحَسَنُ بْنُ حَمَّادٍ، سَجَّادَةُ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ الأُمَوِيُّ، عَنْ مُحَمَّدِ ابْنِ سَعِيدِ بْنِ حَسَّانَ، عَنْ عُبَادَةَ بْنِ نُسَيٍّ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ غَنْمٍ: حَدَّثَنَا مُعَاذُ بْنُ جَبَلٍ، قَالَ: لَمَّا بَعَثَنِي رَسُولُ اللهِ ﷺ إِلَى الْيَمَنِ قَالَ: **«لاَ تَقْضِيَنَّ وَلاَ تَفْصِلَنَّ إِلَّا بِمَا تَعْلَمُ، وَإِنْ أَشْكَلَ عَلَيْكَ أَمْرٌ، فَقِفْ حَتَّى تُبَيِّنَهُ أَوْ تَكْتُبَ إِلَيَّ فِيهِ»**.

تخريج: [إسناده موضوع] * محمد بن سعيد المصلوب كذاب كما قال النسائي وغيره (تهذيب التهذيب).

56. It was narrated that 'Abdullâh bin 'Amr bin 'Âs said: "I heard the Messenger of Allâh ﷺ say: 'The affairs of the Children of Israel remained fair until *Muwalladun* emerged among them — the children of female slaves from other nations. They spoke of their own opinions (in religious matters), and so they went astray and led others astray.'" (*Da'if*)

٥٦ - حَدَّثَنَا سُوَيْدُ بْنُ سَعِيدٍ: حَدَّثَنَا ابْنُ أَبِي الرِّجَالِ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ عَمْرٍو الأَوْزَاعِيِّ، عَنْ عَبْدَةَ بْنِ أَبِي لُبَابَةَ، عَنْ عَبْدِ اللهِ بْنِ عَمْرِو بْنِ الْعَاصِ، قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: **«لَمْ يَزَلْ أَمْرُ بَنِي إِسْرَائِيلَ مُعْتَدِلاً حَتَّى نَشَأَ فِيهِمُ الْمُوَلَّدُونَ، أَبْنَاءُ سَبَايَا الأُمَمِ، فَقَالُوا بِالرَّأْيِ، فَضَلُّوا وَأَضَلُّوا»**.

تخريج: [إسناده ضعيف] أخرجه الطبراني كما في الجامع الصغير للسيوطي * عبدة: لم يلق ابن عمرو (تحفة الأشراف: ٦/ ٣٦٠)، وحارثة ابن أبي الرجال ضعيف (تقريب)، وله شاهد ضعيف عند البزار.

Chapter 9. Regarding Faith

(المعجم ٩) - بَابٌ: فِي الإِيمَانِ
(التحفة ٩)

57. It was narrated that Abu Hurairah said: "The Messenger of Allâh ﷺ said: 'Faith has sixty-some or seventy parts, the least of which is to remove a harmful thing from the road and the greatest of which is to say *Lâ ilâha illallâh* (none has the right to be worshipped but Allâh). And modesty is a branch of faith.'" (*Sahih*)

Another chain from Abu Hurairah, from the Prophet ﷺ with similar wording.

٥٧ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ الطَّنَافِسِيُّ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ، عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ عَبْدِ اللهِ بْنِ دِينَارٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**الإِيمَانُ بِضْعٌ وَسِتُّونَ أَوْ سَبْعُونَ بَاباً أَدْنَاهَا إِمَاطَةُ الأَذَى عَنِ الطَّرِيقِ. وَأَرْفَعُهَا قَوْلُ - لَا إِلَٰهَ إِلَّا اللهُ -. وَالْحَيَاءُ شُعْبَةٌ مِنَ الإِيمَانِ**».

حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو خَالِدٍ الأَحْمَرُ، عَنِ ابْنِ عَجْلَانَ. ح: وَحَدَّثَنَا عَمْرُو بْنُ رَافِعٍ: حَدَّثَنَا جَرِيرٌ، عَنْ سُهَيْلٍ، جَمِيعاً عَنْ عَبْدِ اللهِ بْنِ دِينَارٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ، نَحْوَهُ.

تخريج: أخرجه البخاري، الإيمان، باب أمور الإيمان، ح:٩، ومسلم، الإيمان، باب بيان عدد شعب الإيمان . . . إلخ، ح:٣٥ من حديث ابن دينار به، وأخرجه مسلم من حديث سهيل به.

Comments:

a. The likeness of *Imân* (faith) is as the likeness of a tree. Faith in Oneness of Allâh and the institution of prophethood is the root, virtuous deeds the branches, and the benefits of this world and of the Hereafter are its fruits. So, if you pull out the root, the tree is gone. As regards the branches, even if you cut them, the tree still remains although in a depleted form. Similarly, sins do harm our faith while good deeds lead to its perfection and growth.

b. All good deeds are but the branches of faith, but the most important of them all is the affirmation by word of mouth of the Oneness of Allâh, namely *Lâ ilâha illallâh* (none has the right to be worshipped but Allâh) since it is this by which accrue other benefits of faith.

c. Modesty is an important branch of faith, since it protects man from numerous acts of sin. It does not, however, imply that misplaced sense of shame, which prevents man from asking about religious matters, or forbids him from the acquisition of knowledge, or doing a good deed.

d. Faith includes deeds of the tongue, of the heart and of other parts of the body. Affirmation of the formula "*Lâ ilâha illallâh*" is thus the deed of the tongue. To believe in it is the deed of the heart, and removing a harmful thing from the road is the deed of other parts of the body. All these deeds are thus the parts and branches of faith.

٥٨ - حَدَّثَنَا سَهْلُ بْنُ أَبِي سَهْلٍ، وَمُحَمَّدُ ابْنُ عَبْدِ اللهِ بْنِ يَزِيدَ قَالاَ: حَدَّثَنَا سُفْيَانُ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ، قَالَ: سَمِعَ النَّبِيُّ ﷺ رَجُلاً يَعِظُ أَخَاهُ فِي الْحَيَاءِ فَقَالَ: «إِنَّ الْحَيَاءَ شُعْبَةٌ مِنَ الإِيمَانِ».

58. It was narrated from Sâlim that his father said: "The Prophet ﷺ heard a man urging his brother to be modest. He said: 'Indeed, modesty is a branch of faith.'" (*Sahih*)

تخريج: أخرجه مسلم، الإيمان، باب بيان عدد شعب الإيمان ... إلخ، ح:٣٦ من حديث سفيان به، وأخرجه البخاري، الإيمان، باب الحياء من الإيمان، ح:٢٤ وغيره من حديث مالك عن الزهري به.

Comments:

a. Modesty *(Haya)* means that state of morality in man which makes him avoid things improper and unseemly, but does not fall short in giving the rightful person his due.

b. Modesty is a special characteristic of a man. It is, therefore, necessary for man to avoid all actions and things that propel him to acts of immodesty.

c. The *Hadith* affirms once again that faith has many branches which may increase or decrease. So does *Imân*, i.e., it also increases and decreases.

d. While speaking on the subject of modesty, the man referred to in the *Hadith* was trying to suggest to his brother that excessive use of modesty was not good, but the Prophet ﷺ corrected him.

٥٩ - حَدَّثَنَا سُوَيْدُ بْنُ سَعِيدٍ: حَدَّثَنَا عَلِيُّ ابْنُ مُسْهِرٍ، عَنِ الأَعْمَشِ؛ ح: وَحَدَّثَنَا عَلِيُّ ابْنُ مَيْمُونٍ الرَّقِّيُّ: حَدَّثَنَا سَعِيدُ بْنُ مَسْلَمَةَ، عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لاَ يَدْخُلُ الْجَنَّةَ مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ ذَرَّةٍ مِنْ خَرْدَلٍ مِنْ كِبْرٍ، وَلاَ يَدْخُلُ النَّارَ مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ حَبَّةٍ مِنْ خَرْدَلٍ مِنْ إِيمَانٍ».

59. It was narrated that 'Abdullâh said: "The Messenger of Allâh ﷺ said: 'No one will enter Paradise who has even a mustard-seed's weight of arrogance in his heart, and no one will enter Hell who has even a mustard-seed's weight of faith in his heart.'"

تخريج: أخرجه مسلم، الإيمان، باب تحريم الكبر وبيانه، ح:٩١ من حديث سويد بن سعيد وغيره به.

Comments:

a. Arrogance is an extremely detestable trait. The saying of the Messenger of Allâh ﷺ that "arrogance means rejecting the truth and looking down upon the people" reflects the true meaning of the word.

b. If belief in the commands of Allâh and His Messenger is rejected out of arrogance, abiding permanently in Hell is the punishment because arrogance is totally antithetical to faith. Even if arrogance is of another type, and the man belittles others on account of his supposed superiority in wealth, or his presumed good looks and social status, or refuses to accept the truth out of obstinacy, even this is extremely detestable to Allâh.

60. It was narrated that Abu Sa'eed Khudri said: "The Messenger of Allâh ﷺ said: 'When Allâh has saved the believers from Hell and they are safe, none of you will dispute with his companion more vehemently for some right of his in this world than the believers will dispute with their Lord on behalf of their brothers in faith who will have entered Hell. They will say: "Our Lord! They are our brothers, they used to pray with us, fast with us and perform *Hajj* with us, and you have admitted them to Hell." He will say: "Go and bring forth those whom you recognize among them." So they will come to them, and they will recognize them by their faces. The Fire will not consume their faces, although there will be some whom the Fire will seize halfway up their shins, and others whom it will seize up to their ankles. They will bring them forth, and will say, "Our Lord, we have brought forth those whom You commanded us to bring forth." Then He will say: "Bring forth those who have a Dinâr's weight of faith in their hearts, then those who have half a Dinâr's

٦٠ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَنْبَأَنَا مَعْمَرٌ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا خَلَّصَ اللهُ الْمُؤْمِنِينَ مِنَ النَّارِ وَأَمِنُوا، فَمَا مُجَادَلَةُ أَحَدِكُمْ لِصَاحِبِهِ فِي الْحَقِّ يَكُونُ لَهُ فِي الدُّنْيَا، أَشَدَّ مُجَادَلَةً مِنَ الْمُؤْمِنِينَ لِرَبِّهِمْ فِي إِخْوَانِهِمُ الَّذِينَ أُدْخِلُوا النَّارَ، قَالَ: يَقُولُونَ: رَبَّنَا! إِخْوَانُنَا كَانُوا يُصَلُّونَ مَعَنَا، وَيَصُومُونَ مَعَنَا، وَيَحُجُّونَ مَعَنَا فَأَدْخَلْتَهُمُ النَّارَ، فَيَقُولُ: اذْهَبُوا فَأَخْرِجُوا مَنْ عَرَفْتُمْ مِنْهُمْ، فَيَأْتُونَهُمْ فَيَعْرِفُونَهُمْ بِصُوَرِهِمْ، لاَ تَأْكُلُ النَّارُ صُوَرَهُمْ، فَمِنْهُمْ مَنْ أَخَذَتْهُ النَّارُ إِلَى أَنْصَافِ سَاقَيْهِ، وَمِنْهُمْ مَنْ أَخَذَتْهُ إِلَى كَعْبَيْهِ، فَيُخْرِجُونَهُمْ، فَيَقُولُونَ: رَبَّنَا! أَخْرَجْنَا مَنْ قَدْ أَمَرْتَنَا، ثُمَّ يَقُولُ: أَخْرِجُوا مَنْ كَانَ فِي قَلْبِهِ وَزْنُ دِينَارٍ مِنَ الإِيمَانِ، ثُمَّ مَنْ كَانَ فِي قَلْبِهِ وَزْنُ نِصْفِ دِينَارٍ، ثُمَّ مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ حَبَّةٍ مِنْ خَرْدَلٍ». قَالَ أَبُو سَعِيدٍ: فَمَنْ لَمْ يُصَدِّقْ هٰذَا فَلْيَقْرَأْ: ﴿إِنَّ ٱللَّهَ لَا يَظْلِمُ مِثْقَالَ ذَرَّةٍ وَإِن تَكُ حَسَنَةً يُضَٰعِفْهَا وَيُؤْتِ مِن لَّدُنْهُ أَجْرًا عَظِيمًا﴾.

[النساء: ٤٠]

weight in their hearts, then those who have a mustard-seed's weight." Abu Sa'eed said: "He who does not believe this, let him recite: 'Surely, Allâh wrongs not even of the weight of an atom (or a small ant), but if there is any good (done), He doubles it, and gives from Him a great reward.' "[1] (**Sahih**)

تخريج: [إسناده صحيح] أخرجه النسائي، الإيمان، باب زيادة الإيمان، ح:٥٠١٣ من حديث عبدالرزاق به:٨/١١٢، ١١٣.

Comments:

a. Great Intercession on the Day of Judgment shall only be the exclusive privilege of Prophet Muhammad ﷺ, but other Prophets and believers shall, in their turn, also be allowed to intercede on behalf of the sinners.

b. No Prophets or 'holy men' will have the power to extricate anyone from Hell on their own. They will simply pray to Allâh and intercede on behalf of their sinning brethren. Allâh will, then, accept the intercession for whoever He wills, and grant deliverance from Hell to whoever He wishes.

c. Sinners among the believers will be recognizable in Hell-fire through their unburnt faces. A *Hadith* of the Prophet ﷺ says that the angels shall recognize the sinners from the prostration marks on their foreheads. The *Hadith* also underlines the singularly important place prayer occupies among all the acts of worship.

d. The sinners shall be subjected to severe or light punishment according to the degree of the gravity of their sins.

e. All believers are not equal in faith since faith increases and decreases.

f. Allâh's mercy is so pervasive that even those at the lowest level of faith shall get deliverance, not so the polytheists.

61. It was narrated that Jundub bin 'Abdullâh said: "We were with the Prophet ﷺ, and we were strong youths, so we learned faith before we learned the Qur'ân. Then we learned the Qur'ân and our faith increased thereby." (**Sahih**)

٦١ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا حَمَّادُ بْنُ نَجِيحٍ، وَكَانَ ثِقَةً، عَنْ أَبِي عِمْرَانَ الْجَوْنِيِّ، عَنْ جُنْدُبِ بْنِ عَبْدِ اللهِ، قَالَ: كُنَّا مَعَ النَّبِيِّ ﷺ وَنَحْنُ فِتْيَانٌ حَزَاوِرَةٌ، فَتَعَلَّمْنَا الإِيمَانَ قَبْلَ أَنْ نَتَعَلَّمَ الْقُرْآنَ، ثُمَّ تَعَلَّمْنَا الْقُرْآنَ، فَازْدَدْنَا بِهِ إِيمَاناً.

[1] *An-Nisâ'* 4:40.

تخريج: [إسناده صحيح] أخرجه الطبراني في الكبير: ٢/ ١٦٥، ح: ١٦٧٨ من حديث وكيع وغيره به، وقال البوصيري: «هذا إسناد صحيح، رجاله ثقات».

Comments:

a. Knowledge of the Oneness of Allâh and other basic beliefs gets priority over acts of worship and the code of daily dealings. That is why the main focus in Makkan *Surah* (chapters) of the Qur'ân is on basic beliefs while the Madinite *Surah* mostly deal with daily dealings and transactions.

b. Increase in knowledge leads to increase in faith.

c. The last sentence in the *Hadith* is a proof of the phenomenon of increase and decrease in faith.

62. It was narrated that Ibn 'Abbâs said: "The Messenger of Allâh ﷺ said: 'There are two types of people among this *Ummah* who have no share of Islam: The *Murji'ah* and the *Qadariyyah*.''[1] (*Da'if*)

٦٢ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا مُحَمَّدُ ابْنُ فُضَيْلٍ: حَدَّثَنَا عَلِيُّ بْنُ نِزَارٍ، عَنْ أَبِيهِ، عَنْ عِكْرِمَةَ عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «صِنْفَانِ مِنْ هٰذِهِ الأُمَّةِ لَيْسَ لَهُمَا فِي الإِسْلَامِ نَصِيبٌ: الْمُرْجِئَةُ وَالْقَدَرِيَّةُ».

تخريج: [إسناده ضعيف] أخرجه الترمذي، القدر، باب ما جاء في القدرية، ح: ٢١٤٩ من حديث محمد بن فضيل به، وقال: «هذا حديث حسن غريب صحيح» * نزار ضعيف (تقريب)، وله شاهد ضعيف عند الترمذي.

63. It was narrated that 'Umar said: "We were sitting with the Prophet ﷺ when a man came to him whose clothes were intensely white and whose hair was intensely black; no signs of travel could be seen upon him, and none of us recognized him. He sat down facing the Prophet ﷺ, with his knees touching his, and he put his hands on his thighs, and said: 'O Muhammad, what is Islam?' He said: 'To testify that none has the right to be worshiped but Allâh, and that I am the

٦٣ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ، عَنْ كَهْمَسِ بْنِ الْحَسَنِ، عَنْ عَبْدِ اللهِ بْنِ بُرَيْدَةَ، عَنْ يَحْيَى بْنِ يَعْمَرَ، عَنِ ابْنِ عُمَرَ، عَنْ عُمَرَ، قَالَ: كُنَّا جُلُوساً عِنْدَ النَّبِيِّ ﷺ، فَجَاءَ رَجُلٌ شَدِيدُ بَيَاضِ الثِّيَابِ، شَدِيدُ سَوَادِ شَعْرِ الرَّأْسِ، لَا يُرَى عَلَيْهِ أَثَرُ سَفَرٍ، وَلَا يَعْرِفُهُ مِنَّا أَحَدٌ، قَالَ: فَجَلَسَ إِلَى النَّبِيِّ ﷺ فَأَسْنَدَ رُكْبَتَهُ إِلَى رُكْبَتَيْهِ، وَوَضَعَ يَدَيْهِ عَلَى فَخِذَيْهِ، ثُمَّ قَالَ: يَا مُحَمَّدُ! مَا الإِسْلَامُ؟ قَالَ: «شَهَادَةُ أَنْ لَا إِلٰهَ إِلَّا اللهُ، وَأَنِّي رَسُولُ

[1] The *Murji'ah* sect has the belief that *Imân* (faith) concerns with words only, it has no link as far as deeds are concerned. The *Qadariyyah* sect has the belief that a person is bound to do what has been written for him, he is not free to do anything he wants — as against the *Jabariyyah* sect whose belief is just the opposite.

اللهِ، وَإِقَامُ الصَّلاَةِ، وَإِيْتَاءُ الزَّكَاةِ، وَصَوْمُ رَمَضَانَ، وَحَجُّ الْبَيْتِ». فَقَالَ: صَدَقْتَ، فَعَجِبْنَا مِنْهُ، يَسْأَلُهُ وَيُصَدِّقُهُ، ثُمَّ قَالَ: يَا مُحَمَّدُ! مَا الإِيمَانُ؟ قَالَ: «أَنْ تُؤْمِنَ بِاللهِ وَمَلاَئِكَتِهِ، وَرُسُلِهِ، وَكُتُبِهِ، وَالْيَوْمِ الآخِرِ، وَالْقَدَرِ، خَيْرِهِ وَشَرِّهِ». قَالَ: صَدَقْتَ. فَعَجِبْنَا مِنْهُ، يَسْأَلُهُ وَيُصَدِّقُهُ، ثُمَّ قَالَ: يَا مُحَمَّدُ! مَا الْإِحْسَانُ؟ قَالَ: «أَنْ تَعْبُدَ اللهَ كَأَنَّكَ تَرَاهُ، فَإِنَّكَ إِنْ لاَ تَرَاهُ فَإِنَّهُ يَرَاكَ». قَالَ: فَمَتَى السَّاعَةُ؟ قَالَ: «مَا الْمَسْؤُولُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ». قَالَ: فَمَا أَمَارَتُها؟ قَالَ: «أَنْ تَلِدَ الأَمَةُ رَبَّتَهَا - قَالَ وَكِيعٌ: يَعْنِي: تَلِدُ الْعَجَمُ الْعَرَبَ وَأَنْ تَرَى الْحُفَاةَ الْعُرَاةَ الْعَالَةَ رِعَاءَ الشَّاءِ، يَتَطَاوَلُونَ فِي الْبِنَاءِ». قَالَ: ثُمَّ قَالَ: فَلَقِيَنِي - النَّبِيُّ ﷺ بَعْدَ ثَلاَثٍ، فَقَالَ: «أَتَدْرِي مَنِ الرَّجُلُ؟» قُلْتُ: اللهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: «ذَاكَ جِبْرِيلُ، أَتَاكُمْ يُعَلِّمُكُمْ مَعَالِمَ دِينِكُمْ».

Messenger of Allâh; to establish regular prayer; to pay *Zakât*; to fast in Ramadân; and to perform *Hajj* to the House (the Ka'bah).' He said: 'You have spoken the truth.' We were amazed by him: He asked a question, then told him that he had spoken the truth. Then he said: 'O Muhammad, what is *Imân* faith?' He said: 'To believe in Allâh, His Angels, His Messengers, His Books, the Last Day, and the Divine Decree (*Qadar*), both the good of it and the bad of it.' He said: 'You have spoken the truth.' We were amazed by him: He asked a question, then told him that he had spoken the truth. Then he said: 'O Muhammad, what is *Ihsân* (right action, goodness, sincerity)? He said: 'To worship Allâh as if you see Him, for even though you do not see Him, He sees you.' He asked: 'When will the Hour be?' He said: 'The one who is being asked about it does not know more than the one who is asking.' He asked: 'Then what are its signs?' He said: 'When the slave woman gives birth to her mistress' (Waki' said: "This means when non-Arabs will give birth to Arabs") 'and when you see the barefoot, naked, destitute shepherds competing in constructing tall buildings.' The Prophet ﷺ met me three days later and asked me: 'Do you know who that man was?' I said: 'Allâh and His Messenger know best.' He said: 'That was Jibril,

who came to you to teach you your religion.'" (*Sahih*)

تخريج: أخرجه مسلم، الإيمان، ح:٨ من حديث وكيع به.

Comments::

a. The *Hadith* is known as the *Hadith* of Jibril. It encompasses important matters of our religion. It deals with acts of worship; with deeds of the heart and of other parts of the body; with acts that are categorized as compulsory or *Sunnah,* as well as the acts that are classified as desirable, undesirable or forbidden.

b. The term Islâm here denotes the apparent acts, whose doing or not doing determines whether the person in question is or is not a Muslim. *Imân,* however, is the testimony or affirmation of the heart on which depends deliverance in the Hereafter. *Ihsân* is the highest form of *Imân,* which bestows beauty to one's acts of devotion.

c. One must worship Allâh as though one is before Allâh, which means that the focusing of one's heart towards Allâh and the extent of one's turning in submissiveness, in fear and in repentance towards Him, must be at their peak. As far as the question of being able to see Allâh within the span of this life on earth, it is an absolute impossibility, for no creature can find itself equal to it. In Paradise, however, the faithful will be able to see Him. The Qur'ân and *Hadith* bear testimony to this. *Al-Bukhâri* (H. 7437) and *Muslim* (H. 1820) expressly mention it.

d. The exact time of the coming of the Hour nobody knows, not even the Prophets and angels. It is Allâh's special preserve, for He alone is the Knower of the unseen.

e. Constructing large, stately buildings just for worldly benefit and comfort or for ostentation and pride is not right.

f. Beliefs and dealings are all part of religion, and as such right belief and right action are both necessary for deliverance in the Hereafter.

g. 'Divine Decree' means the fact that whatever will happen, forever, Allâh knows it all from before. Whatever happens now is absolutely in keeping with what Allâh knows, and what He has already written down. The goodness or badness of the Decree means the things that are good for us, such as good health, economic prosperity, abundance and increase in productivity, or the things that we consider bad for us, such as famine and pain and misery. All this is happening according to Allâh's wise scheme and will. So, the good or bad is only in relation to us, the creatures. Otherwise, all the actions of Allâh are the reflection of His superior *prudence and wisdom, and are, therefore, absolutely good.*

h. The coming down of Jibril ﷺ with Qur'ânic revelations is a proven fact. His coming down for the clarification of the teachings and tenets of Islam is also proved from this *Hadith.*

i. There are different methodologies for learning religious and Islamic teachings. One of these is to hold question-answer sessions. Lessons are

very well driven home through this method.

j. Etiquette demands that the one who is asking should sit respectfully with folded legs before the one being asked, and the manner of his asking should be polite and reverential.

k. The faithful angel Jibril ﷺ was dressed in white. The Prophet ﷺ also emphasized his preference for white clothes and even chose white raiment for himself. Even for the dead he chose the white shroud. (*Tirmidhi*: 2810).

64. It was narrated that Abu Hurairah said: "One day the Messenger of Allâh ﷺ appeared among the people. A man came to him and said: 'O Messenger of Allâh, what is *Imân* (faith)?' He said: 'To believe in Allâh, His Angels, His Books, His Messengers and the meeting with Him, and to believe in the Final Resurrection.' He said: 'O Messenger of Allâh, what is Islam?' He said: 'To worship Allâh (alone) and not to associate anything with Him; to establish the prescribed prayers; to pay the obligatory *Zakât*; and to fast Ramadân.' He said: 'O Messenger of Allâh, what is *Ihsân*?' He said: 'To worship Allâh as if you see Him, for even though you do not see Him, He sees you.' He said: 'O Messenger of Allâh, when will the Hour be?' He said: 'The one who is being asked does not know more than the one who is asking, but I will tell you about its signs. When the slave-woman gives birth to her mistress, that is one of its signs. When the shepherds compete in constructing tall buildings, that is one of its signs. And there are five things which no one knows except Allâh.' Then the Messenger

٦٤ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا إِسْمَاعِيلُ ابْنُ عُلَيَّةَ، عَنْ أَبِي حَيَّانَ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: كَانَ رَسُولُ اللهِ ﷺ يَوْماً بَارِزاً لِلنَّاسِ، فَأَتَاهُ رَجُلٌ، فَقَالَ: يَا رَسُولَ اللهِ! مَا الإِيمَانُ؟ قَالَ: «أَنْ تُؤْمِنَ بِاللهِ، وَمَلاَئِكَتِهِ، وَكُتُبِهِ، وَرُسُلِهِ، وَلِقَائِهِ، وَتُؤْمِنَ بِالْبَعْثِ الآخِرِ». قَالَ: يَا رَسُولَ اللهِ! مَا الإِسْلاَمُ؟ قَالَ: «أَنْ تَعْبُدَ اللهَ وَلاَ تُشْرِكَ بِهِ شَيْئاً، وَتُقِيمَ الصَّلاَةَ الْمَكْتُوبَةَ، وَتُؤَدِّيَ الزَّكَاةَ الْمَفْرُوضَةَ، وَتَصُومَ رَمَضَانَ». قَالَ: يَا رَسُولَ! اللهِ مَا الإِحْسَانُ؟ قَالَ: «أَنْ تَعْبُدَ اللهَ كَأَنَّكَ تَرَاهُ فَإِنَّكَ إِنْ لاَ تَرَاهُ فَإِنَّهُ يَرَاكَ». قَالَ: يَا رَسُولَ اللهِ مَتَى السَّاعَةُ؟ قَالَ: «مَا الْمَسْؤُولُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ، وَلٰكِنْ سَأُحَدِّثُكَ عَنْ أَشْرَاطِهَا. إِذَا وَلَدَتِ الأَمَةُ رَبَّتَهَا فَذٰلِكَ مِنْ أَشْرَاطِهَا، وَإِذَا تَطَاوَلَ رِعَاءُ الْغَنَمِ فِي الْبُنْيَانِ فَذٰلِكَ مِنْ أَشْرَاطِهَا فِي خَمْسٍ لاَ يَعْلَمُهُنَّ إِلَّا اللهُ». فَتَلا رَسُولُ اللهِ ﷺ: ﴿إِنَّ ٱللَّهَ عِندَهُۥ عِلْمُ ٱلسَّاعَةِ وَيُنَزِّلُ ٱلْغَيْثَ وَيَعْلَمُ مَا فِى ٱلْأَرْحَامِ ۖ وَمَا تَدْرِى نَفْسٌ مَّاذَا تَكْسِبُ غَدًا ۖ وَمَا تَدْرِى نَفْسٌۢ بِأَىِّ أَرْضٍ تَمُوتُ ۚ إِنَّ ٱللَّهَ عَلِيمٌ خَبِيرٌۢ﴾. [لقمان: ٣٤]

of Allâh ﷺ recited the Verse: "Verily, Allâh, with Him (Alone) is the knowledge of the Hour, He sends down the rain, and knows that which is in the wombs. No person knows what he will earn tomorrow, and no person knows in what land he will die. Verily, Allâh is All-Knower, All-Aware (of things)."[1] (*Sahih*)

تخريج: أخرجه البخاري، الإيمان، باب سؤال جبريل النبي ﷺ ... إلخ، ح:٥٠، ومسلم، الإيمان، باب الإيمان ماهو؟ وبيان خصاله، ح:٩ من حديث إسماعيل به.

Comments:

a. Precise knowledge of the future is the exclusive preserve of Allâh. All matters mentioned in the Qur'ânic Verse belong to the realm of the future. Not to speak of the exact timing of the impending Hour. Even the precise timing of the appearance of its signs, mentioned in the *Hadith*, are known to no one but Allâh. Similar is the case of the other matters for which man can only conjecture, which may or may not come true. A case in point is the clouds, a sight of which awakens the hope, but holds no guarantee, that it will bring down rain. We can plan for the future but have no means of knowing beforehand what unexpected impediments or circumstances might be in store for us. Likewise, no one except Allâh knows for sure about anyone's life or death. Man can only conjecture about the future, but cannot guarantee that his conjecture will come true.

b. If a scholar does not know the answer of a question, let him plainly say that he does not know it without considering it an offense to his dignity.

c. A learned man should never get angry but answer the queries of the questioner with tenderness and love.

65. It was narrated that 'Ali bin Abu Tâlib said: "The Messenger of Allâh ﷺ said: 'Faith is knowledge in the heart, words on the tongue and action with the physical faculties. (limbs of the body).'" (*Maudu'*)

٦٥ - حَدَّثَنَا سَهْلُ بْنُ أَبِي سَهْلٍ، وَمُحَمَّدُ ابْنُ إِسْمَاعِيلَ قَالاَ: حَدَّثَنَا عَبْدُ السَّلاَمِ بْنُ صَالِحٍ أَبُو الصَّلْتِ الْهَرَوِيُّ: حَدَّثَنَا عَلِيُّ بْنُ مُوسَى الرِّضَا، عَنْ أَبِيهِ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ، عَنْ عَلِيِّ بْنِ الْحُسَيْنِ، عَنْ أَبِيهِ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ، قَالَ: قَالَ

[1] *Luqmân* 31:34.

رَسُولُ اللهِ ﷺ: «الإِيمَانُ مَعْرِفَةٌ بِالْقَلْبِ وَقَوْلٌ بِاللِّسَانِ وَعَمَلٌ بِالأَرْكَانِ». قَالَ أَبُو الصَّلْتِ: لَوْ قُرِيءَ هٰذَا الإِسْنَادُ عَلَى مَجْنُونٍ لَبَرَأَ.

تخريج: [إسناده موضوع] أخرجه ابن الجوزي في الموضوعات: ١/١٢٨ من حديث الهروي به * أبو الصلت الهروي كذاب، كذبه أبوحاتم وغيره (تهذيب) وتوثيق ابن معين له لا يزيده إلا وهنًا، كما في هامش الفوائد المجموعة للشوكاني، ح: ١٠٣، باب صلاة الجماعة.

66. It was narrated from Anas bin Mâlik that the Messenger of Allâh ﷺ said: "None of you truly believes until he loves for his brother" or he said "for his neighbor, what he loves for himself." (*Sahih*)

٦٦ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، وَمُحَمَّدُ بْنُ الْمُثَنَّى، قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ قَتَادَةَ يُحَدِّثُ عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «لاَ يُؤْمِنُ أَحَدُكُمْ حَتَّى يُحِبَّ لِأَخِيهِ - أَوْ قَالَ لِجَارِهِ - مَا يُحِبُّ لِنَفْسِهِ».

تخريج: أخرجه البخاري، الإيمان، باب من الإيمان أن يحب لأخيه ما يحب لنفسه، ح: ١٣، ومسلم، الإيمان، باب الدليل على أن من خصال الإيمان ... إلخ، ح: ٤٥ من حديث شعبة به.

Comments:

a. We should do to the Muslim brother as we would be done by. For example, if a person does not like to be deceived by the people, let him also not deceive others. And just as a man likes others to help him in his hour of need, he should also help others in their hour of need or difficulty.

b. Man is generally very touchy about his rights, but oblivious of his obligations, although his obligations are the rights of others. Thus, if each one of us respects the rights of others, the rights of all will be safeguarded and peace and amity will prevail in the society.

67. It was narrated that Anas bin Mâlik said: "The Messenger of Allâh ﷺ said: 'None of you truly believes until I am more beloved to him than his child, his father and all the people.'" (*Sahih*)

٦٧ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، وَمُحَمَّدُ بْنُ الْمُثَنَّى قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، قَالَ: سَمِعْتُ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لاَ يُؤْمِنُ أَحَدُكُمْ حَتَّى أَكُونَ أَحَبَّ إِلَيْهِ مِنْ وَلَدِهِ، وَوَالِدِهِ، وَالنَّاسِ أَجْمَعِينَ».

تخريج: أخرجه البخاري، الإيمان، باب حب الرسول من الإيمان، ح:١٥، ومسلم، الإيمان، باب وجوب محبة رسول الله ﷺ، ح:٤٤ من حديث شعبة به.

Comments:

a. Love of the Prophet ﷺ is the very foundation of faith. The stronger the love for him, the greater the faith. Increase or decrease in love for him is an indication of increase or decrease in one's faith.

b. The proof of love is not in lip service but in obedience. Allâh the Glorified says: "Say (O Muhammad to mankind): 'If you (really) love Allâh, then follow me.'" (3:31)

c. The real test of a person's having more love for Allâh and His Messenger ﷺ than others, comes when the love of one's children, parents, a religious leader or friend, demands that one do a thing that Allâh and His Messenger ﷺ have prohibited, but he will not bother about the displeasure of others and obey and follow the example of the Prophet of Allâh in disregard of his love for others. If, on the other hand, the love of others is greater, then he will go against the dictates of *Shari'ah* in order to please those others, and thus fall short of achieving the required level of faith. The same criterion holds true in respect of one's love for the traditions of the Prophet ﷺ and customs prevalent in one's tribe or community.

68. It was narrated that Abu Hurairah said: "The Messenger of Allâh ﷺ said: 'By the One in Whose Hand is my soul! You will not enter Paradise until you believe, and you will not (truly) believe until you love one another. Shall I not tell you of something which, if you do it, you will love one another? Spread the greetings of *Salâm* amongst yourselves.'" (*Sahih*)

٦٨ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ وَأَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «وَالَّذِي نَفْسِي بِيَدِهِ، لاَ تَدْخُلُوا الْجَنَّةَ حَتَّى تُؤْمِنُوا، وَلاَ تُؤْمِنُوا حَتَّى تَحَابُّوا، أَوَ لاَ أَدُلُّكُمْ عَلَى شَيْءٍ إِذَا فَعَلْتُمُوهُ تَحَابَبْتُمْ؟ أَفْشُوا السَّلاَمَ بَيْنَكُمْ».

تخريج: أخرجه مسلم، الإيمان، باب بيان أنه لا يدخل الجنة إلا المؤمنون ... إلخ، ح:٥٤ عن ابن أبي شيبة به.

Comments:

a. *Imân* is an essential requirement for entry into Paradise.

b. Mutual love is a means of gaining complete faith. We must, therefore, do all those things that promote mutual love and avoid things that would generate mutual hatred.

Greeting each other with *Salâm* is a good way of establishing and maintaining good relations with each other. Other *Ahâdith* speak of the other things as well, such as shaking hands, hugging and exchanging

presents with each other. (See *Muwatta Imâm Mâlik*: 1731 & *Adabul-Mufrad*: 594)

69. It was narrated that 'Abdullâh said: "The Messenger of Allâh ﷺ said: 'Verbally abusing a Muslim is immorality and fighting him is *Kufr* (disbelief).'" (***Sahih***)

٦٩ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ: حَدَّثَنَا عَفَّانُ: حَدَّثَنَا شُعْبَةُ، عَنِ الأَعْمَشِ؛ ح: وَحَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا عِيسَى بْنُ يُونُسَ: حَدَّثَنَا الأَعْمَشُ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**سِبَابُ الْمُسْلِمِ فُسُوقٌ وَقِتَالُهُ كُفْرٌ**».

تخريج: أخرجه البخاري، الإيمان، باب خوف المؤمن من أن يحبط عمله وهو لا يشعر، ح:٤٨، ومسلم، الإيمان، باب بيان قول النبي ﷺ ... إلخ، ح:٦٤ من حديث أبي وائل به، وأخرجاه، البخاري، ح:٧٠٧٦، ومسلم، من حديث الأعمش به، ح:٦٤.

Comments:

a. Since maintaining cordial relations between the Muslims is desirable in Islam, our sacred law forbids doing things that might spoil relations. One of those undesirable things is verbally abusing each other—an act wholly unbecoming a good Muslim. That is the reason why it has been branded as an act of disobedience, immorality and sin.

b. Fighting a Muslim is *Kufr*. The word *Kufr* as used here does not mean the *Kufr* that drives man out of the pale of Islam. It only means an act which is unfit for a Muslim. It is technically called a minor *Kufr*. The Qur'ân says: "And if two parties of believers fight, make peace between them". (49:9)
The Verse is categorical on the point that believers, even when they fight each other, continue to remain believers; they do not turn disbelievers.

70. It was narrated that Anas bin Mâlik said: "The Messenger of Allâh ﷺ said: 'Whoever departs this world with sincerity towards Allâh, worshipping Him alone with no partner, establishing regular prayer and paying *Zakât*, has died while Allâh is pleased with him.'"

٧٠ - حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ: حَدَّثَنَا أَبُو أَحْمَدَ: حَدَّثَنَا أَبُو جَعْفَرٍ الرَّازِيُّ، عَنِ الرَّبِيعِ بْنِ أَنَسٍ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**مَنْ فَارَقَ الدُّنْيَا عَلَى الإِخْلاَصِ لِلَّهِ وَحْدَهُ، وَعِبَادَتِهِ لاَ شَرِيكَ لَهُ، وَإِقَامِ الصَّلاَةِ، وَإِيتَاءِ الزَّكَاةِ، مَاتَ وَاللهُ عَنْهُ رَاضٍ**».

Anas said: "This is the religion of Allâh which was brought by the Messengers, and which they

قَالَ أَنَسٌ: وَهُوَ دِينُ اللهِ الَّذِي جَاءَتْ بِهِ الرُّسُلُ، وَبَلَّغُوهُ عَنْ رَبِّهِمْ قَبْلَ هَرْجِ

conveyed from their Lord before there arose the confusion of people's chattering and conflicting desires.

This is confirmed in the Book of Allâh, in one of the last Verses to be revealed, where Allâh says: "But if they repent."[1] renounce their idols, and worshipping them; "And establish *Salât* and give *Zakât*."[2] And Allâh says in another Verse: "But if they repent, perform *Salât* and give *Zakât*, then they are your brethren in religion."[3] ***(Da'if)***

Another chain with similar wording.

الأَحَادِيثِ، وَاخْتِلاَفِ الأَهْوَاءِ.

وَتَصْدِيقُ ذٰلِكَ فِي كِتَابِ اللهِ، فِي آخِرِ مَا نَزَلَ. يَقُولُ اللهُ: ﴿فَإِن تَابُوا﴾، - قَالَ: خَلْعُ الأَوْثَانِ وَعِبَادَتِها: - ﴿وَأَقَامُوا الصَّلَوٰةَ وَءَاتَوُا الزَّكَوٰةَ﴾. [التوبة: ٥]

وَقَالَ فِي آيَةٍ أُخْرَى: ﴿فَإِن تَابُوا وَأَقَامُوا الصَّلَوٰةَ وَءَاتَوُا الزَّكَوٰةَ فَإِخْوَانُكُمْ فِي الدِّينِ﴾. [التوبة: ١١]

حدّثنا أَبُو حَاتِمٍ: حَدَّثَنَا عُبَيْدُ اللهِ بْنُ مُوسَى الْعَبْسِيُّ: حَدَّثَنَا أَبُو جَعْفَرٍ الرَّازِيُّ، عَنِ الرَّبِيعِ بْنِ أَنَسٍ مِثْلَهُ.

تخريج: [ضعيف] أخرجه الطبري في تفسيره:٦/ ٣٢٠، التوبة:٥ من حديث أبي جعفر به، وصححه الحاكم:٢/ ٣٣٢، وحسّنه المنذري برمزه، وضعفه البوصيري، رجاله موثقون عند الجمهور لكن قال ابن حبان في الربيع بن أنس: «الناس يتقون حديثه ما كان من رواية أبي جعفر عنه لأن في أحاديثه عنه أضرابًا كثيرةً» (الثقات).

Comments:

a. Translation of the meaning of the first quoted Verse (complete text) shall read: "Then when the Sacred Months have passed, kill the polytheists wherever you find them, and capture them and besiege them, and lie in wait for them in every place of ambush. But if they repent and perform prayer, and pay *Zakât*, then let them go their way. Verily, Allâh is Oft-Forgiving, Most Merciful". (9:5).

   Anas ﷺ comments that repentance here means relinquishing disbelief.

b. The Verses are clear in their meaning, which is that a community will only be recognized as Muslim when, along with affirmation of the Oneness of Allâh and due testimony, they also perform the practical duties such as *Salât* and *Zakât* etc. In case of refusal, it would be declared disbeliever and deserving of being engaged in *Jihâd*, just like Abu Bakr ﷺ, in interpretation of the above quoted Verse, had conducted a *Jihâd* against those who refused to pay *Zakât* or accept it as an obligatory duty in Islam.

71. It was narrated that Abu Hurairah said: "The Messenger of

٧١ - حَدَّثَنَا أَحْمَدُ بْنُ الأَزْهَرِ: حَدَّثَنَا أَبُو

[1] *At-Taubah* 9:5.
[2] *At-Taubah* 9:5.
[3] *At-Taubah* 9:11.

Allâh ﷺ said: 'I have been commanded to fight the people until they testify to *Lâ ilâha ill-allâh* (none has the right to be worshipped but Allâh) and that I am the Messenger of Allâh, and they establish regular prayers and pay *Zakât*.'" (**Sahih**)

النَّضْرِ: حَدَّثَنَا أَبُو جَعْفَرٍ، عَنْ يُونُسَ، عَنِ الْحَسَنِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «أُمِرْتُ أَنْ أُقَاتِلَ النَّاسَ حَتَّى يَشْهَدُوا أَنْ لاَ إِلٰهَ إِلَّا اللهُ، وَأَنِّي رَسُولُ اللهِ، وَيُقِيمُوا الصَّلاَةَ، وَيُؤْتُوا الزَّكَاةَ».

تخريج: [صحيح متواتر] * الحسن موصوف بتدليس الإسناد (طبقات المدلسين / المرتبة الثانية) وعنعن، وللحديث طرق كثيرة عند البخاري ومسلم وغيرهما عن أبي هريرة رضي الله عنه، وهو من الأحاديث المتواترة.

Comments:

a. Fighting in the way of Allâh is the collective duty of Muslims with the objective of turning people away from the worship of others to the worship of Allâh.

b. Three things are reckoned as proof of a person's entry into the fold of Islam: (i) his affirmation of the Oneness of Allâh and the prophethood of Muhammad ﷺ, (ii) to performing regularly the ritual prayers, and (iii) paying *Zakât*, which is a prescribed financial obligation in Islam.

c. The tradition does not mention the other two pillars of Islam, namely fasting and *Hajj*. The reason being that fasting is a hidden act in the sense, that it is always possible for a non-fasting person to make others believe that he is fasting. As for *Hajj*, it is not in the first place obligatory for each Muslim. Secondly, even for the obligated person, it is compulsory just once in the entire lifetime. Additionally, even if the people against whom war is an Islamic duty affirm their commitment to fasting and *Hajj*, the practical demonstration of these acts will have to wait for the particular months of the year. It would, therefore, be against better judgment to link the decision about waging war against them to such matters. And Allâh knows best.

72. It was narrated that Mu'âdh bin Jabal said: The Messenger of Allâh ﷺ said: 'I have been commanded to fight the people until they testify to *Lâ ilâha ill-allâh* (none has the right to be worshipped but Allâh) and that I am the Messenger of Allâh, and they establish regular prayer and pay *Zakât*." (**Sahih**)

٧٢ - حَدَّثَنَا أَحْمَدُ بْنُ الأَزْهَرِ: حَدَّثَنَا مُحَمَّدُ ابْنُ يُوسُفَ: حَدَّثَنَا عَبْدُ الْحَمِيدِ بْنُ بَهْرَامٍ، عَنْ شَهْرِ بْنِ حَوْشَبٍ، عَنْ عَبْدِ الرَّحْمٰنِ ابْنِ غَنْمٍ، عَنْ مُعَاذِ بْنِ جَبَلٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «أُمِرْتُ أَنْ أُقَاتِلَ النَّاسَ حَتَّى يَشْهَدُوا أَنْ لاَ إِلٰهَ إِلَّا اللهُ، وَأَنِّي رَسُولُ اللهِ، وَيُقِيمُوا الصَّلاَةَ، وَيُؤْتُوا الزَّكَاةَ».

تخريج: [صحيح متواتر] وقال البوصيري: «هذا إسناد حسن» انظر الحديث السابق.

73. It was narrated that Ibn 'Abbâs and Jâbir bin 'Abdullâh said: "The Messenger of Allâh ﷺ said: 'There are two types among my *Ummah* who have no share of Islam: the people of *Irjâ'* and the people of *Qadar*.'" (***Da'if***)[1]

٧٣ - حَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ الرَّازِيُّ: أَنْبَأَنَا يُونُسُ بْنُ مُحَمَّدٍ: حَدَّثَنَا عَبْدُ اللهِ بْنُ مُحَمَّدٍ اللَّيْثِيُّ: حَدَّثَنَا نِزَارُ بْنُ حَيَّانَ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ، وَعَنْ جَابِرِ بْنِ عَبْدِ اللهِ قَالَا: قَالَ رَسُولُ اللهِ ﷺ: «**صِنْفَانِ مِنْ أُمَّتِي لَيْسَ لَهُمَا فِي الإِسْلَامِ نَصِيبٌ: أَهْلُ الإِرْجَاءِ، وَأَهْلُ الْقَدَرِ**».

تخريج: [إسناده ضعيف] أخرجه ابن أبي عاصم في السنة، ح:٩٤٨ عن يونس به، وضعفه البوصيري * نزار تقدم، ح:٦٢ وله شواهد ضعيفة عند الترمذي وغيره.

74. It was narrated that Abu Hurairah and Ibn 'Abbâs said: "Faith increases and decreases." (***Da'if***)

٧٤ - حَدَّثَنَا أَبُو عُثْمَانَ الْبُخَارِيُّ سَعِيدُ بْنُ سَعْدٍ، قَالَ: حَدَّثَنَا الْهَيْثَمُ بْنُ خَارِجَةَ: حَدَّثَنَا إِسْمَاعِيلُ - يَعْنِي ابْنَ عَيَّاشٍ - عَنْ عَبْدِ الْوَهَّابِ بْنِ مُجَاهِدٍ، عَنْ مُجَاهِدٍ، عَنْ أَبِي هُرَيْرَةَ وَابْنِ عَبَّاسٍ قَالَا: الإِيمَانُ يَزِيدُ وَيَنْقُصُ.

تخريج: [إسناده ضعيف جدًا] * عبدالوهاب «متروك، وقد كذبه الثوري» (تقريب)، ومفهوم الأثر صحيح، مروي بالتواتر عن ثقات أئمة المسلمين رحمهم الله.

75. It was narrated that Abu Dardâ' said: "Faith increases and decreases." (***Da'if***)

٧٥ - حَدَّثَنَا أَبُو عُثْمَانَ الْبُخَارِيُّ: حَدَّثَنَا الْهَيْثَمُ: حَدَّثَنَا إِسْمَاعِيلُ، عَنْ حَرِيزِ بْنِ عُثْمَانَ، عَنِ الْحَارِثِ، أَظُنُّهُ، عَنْ مُجَاهِدٍ، عَنْ أَبِي الدَّرْدَاءِ، قَالَ: الإِيمَانُ يَزْدَادُ وَيَنْتَقِصُ.

تخريج: [إسناده ضعيف] * إسماعيل بن عياش كان يدلس (طبقات المدلسين/ المرتبة الثالثة) وعنعن * والحارث لم أجد من وثقه، وفيه علل أخرى.

Comments: 74 & 75

Although, as to the principles of *Hadith* classification, the two traditions are Weak and do not come up to the level of *Marfu'* (Traceable) *Ahâdith*, these

[1] See no. 62.

are *Mash-hur* (Well-Known) *Ahâdith* and have all along been consecutively reported from the pious predecessors. As such the concept of increase and decrease in *Imân* is an established fact among the followers of *Sunnah.* Imâm Bukhâri ﷺ in his *Sahih* (Book of Faith, Ch. 1) has cited several Verses of the Qur'ân as evidence, and has followed them up with a number of *Ahâdith* in the next several chapters, to prove that virtuous deeds are but the parts of faith. It needs to be understood in this connection that anything that has parts shall remain imperfect or defective if one part or more thereof is missing. For further detail, it will be useful to study the relevant chapters of *Fathul-Bâri*, the well-known commentary of *Sahih Al-Bukhari.*

Chapter 10. Regarding The Divine Decree (*Qadar*)

(المعجم ١٠) - بَابٌ: فِي الْقَدْرِ

(التحفة ١٠)

76. 'Abdullâh bin Mas'ud said: "The Messenger of Allâh ﷺ, the true and truly inspired one, told us that: 'The creation of one of you is put together in his mother's womb for forty days, then it becomes a clot for a similar length of time, then it becomes a chewed lump of flesh for a similar length of time. Then Allâh sends the angel to him and commands him to write down four things. He says: "Write down his deeds, his life span, his provision, and whether he is doomed (destined for Hell) or blessed (destined for Paradise)." By the One in Whose Hand is my soul! One of you may do the deeds of the people of Paradise until there is no more than a forearm's length between him and it, then the decree overtakes him and he does the deeds of the people of Hell until he enters therein. And one of you may do the deeds of the people of Hell until there is no more than a forearm's length between him and it, then the decree overtakes him and he does the deeds of the people

٧٦ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ [الرَّقِّيُّ]: حَدَّثَنَا وَكِيعٌ، وَمُحَمَّدُ بْنُ فُضَيْلٍ، وَأَبُو مُعَاوِيَةَ. ح: وَحَدَّثَنَا عَلِيُّ بْنُ مَيْمُونٍ الرَّقِّيُّ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، وَمُحَمَّدُ بْنُ عُبَيْدٍ، عَنِ الأَعْمَشِ، عَنْ زَيْدِ بْنِ وَهْبٍ، قَالَ: قَالَ عَبْدُ اللهِ بْنُ مَسْعُودٍ: حَدَّثَنَا رَسُولُ اللهِ ﷺ وَهُوَ الصَّادِقُ الْمَصْدُوقُ أَنَّهُ: «يُجْمَعُ خَلْقُ أَحَدِكُمْ فِي بَطْنِ أُمِّهِ أَرْبَعِينَ يَوْماً، ثُمَّ يَكُونُ عَلَقَةً مِثْلَ ذٰلِكَ، ثُمَّ يَكُونُ مُضْغَةً مِثْلَ ذٰلِكَ، ثُمَّ يَبْعَثُ اللهُ إِلَيْهِ الْمَلَكَ، فَيُؤْمَرُ بِأَرْبَعِ كَلِمَاتٍ، فَيَقُولُ: اكْتُبْ عَمَلَهُ وَأَجَلَهُ وَرِزْقَهُ وَشَقِيٌّ أَمْ سَعِيدٌ، فَوَالَّذِي نَفْسِي بِيَدِهِ إِنَّ أَحَدَكُمْ لَيَعْمَلُ بِعَمَلِ أَهْلِ الْجَنَّةِ حَتَّى مَا يَكُونُ بَيْنَهُ وَبَيْنَهَا إِلَّا ذِرَاعٌ، فَيَسْبِقُ عَلَيْهِ الْكِتَابُ، فَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ فَيَدْخُلُهَا. وَإِنَّ أَحَدَكُمْ لَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ حَتَّى مَا يَكُونُ بَيْنَهُ وَبَيْنَهَا إِلَّا ذِرَاعٌ، فَيَسْبِقُ عَلَيْهِ الْكِتَابُ فَيَعْمَلُ بِعَمَلِ أَهْلِ الْجَنَّةِ فَيَدْخُلُهَا».

of Paradise until he enters therein."
(*Sahih*)

تخريج: أخرجه البخاري، القدر، ح:٦٥٩٤ وغيره، ومسلم، القدر، باب كيفية خلق الآدمي ... إلخ، ح:٢٦٤٣ من حديث الأعمش به، أخرجه مسلم من حديث أبي معاوية ووكيع به.

Comments:

a. Man's good and bad deeds, his life span, his provision, and his going either to Paradise or to Hell—all these things—even the angels only come to know when told by Allâh at an appropriate time. The angels then write those things which had been decreed and recorded in the Preserved Tablet since eternity.

b. Everyone has a predetermined life span, and will not die before that. No one should, therefore, abdicate his faith out of his fear for life, but be prepared to lay down his life in defence of his faith.

c. Everyone's quota of provision is predetermined, which he is sure to get anyhow. Man's test lies in what means he adopts to get it. He shall get his allotted provision even through lawful means, and what is not destined for him, he will not get it even through unlawful means. We must, therefore, put our trust in Allâh and try to earn our livelihood only through lawful means.

d. We must not decide, of our own, about someone's being of Paradise or of Hell, for Allâh alone knows who is designated for Paradise or destined to be the fuel of Hell-fire. We must, however, have faith in Allâh's mercy, and keep the hope that a person whom we believe to be virtuous shall, by the grace of Allâh, be admitted to Paradise. Nevertheless, we must have the belief that the people whom Allâh or His Messenger ﷺ expressly named as going to Paradise or Hell shall surely go there. Cases in point are the inevitability of Abu Lahab's (and his wife's) being consigned to Hell-fire — as mentioned in the Qur'ânic *Surah* of that name — and the certainty of a place in Paradise for each of the Ten Companion who have already been given the glad tiding of admittance to that blessed abode.

77. It was narrated that Ibn Dailami said: "I was confused about this Divine Decree (*Qadar*), and I was afraid lest that adversely affect my religion and my affairs. So I went to Ubayy bin Ka'b and said: 'O Abu Mundhir! I am confused about this Divine Decree, and I fear for my religion and my affairs, so tell me something about that through

٧٧ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا إِسْحَاقُ ابْنُ سُلَيْمَانَ، قَالَ: سَمِعْتُ أَبَا سِنَانٍ، عَنْ وَهْبِ بْنِ خَالِدٍ الْحِمْصِيِّ، عَنِ ابْنِ الدَّيْلَمِيِّ، قَالَ: وَقَعَ فِي نَفْسِي شَيْءٌ مِنْ هٰذَا الْقَدَرِ، خَشِيتُ أَنْ يُفْسِدَ عَلَيَّ دِينِي وَأَمْرِي، فَأَتَيْتُ أُبَيَّ بْنَ كَعْبٍ، فَقُلْتُ: أَبَا الْمُنْذِرِ! إِنَّهُ قَدْ وَقَعَ فِي نَفْسِي شَيْءٌ مِنْ هٰذَا الْقَدَرِ فَخَشِيتُ

which Allâh may benefit me.' He said: 'If Allâh were to punish the inhabitants of His heavens and of His earth, He would do so and He would not be unjust towards them. And if He were to have mercy on them, His mercy would be better for them than their own deeds. If you had the equivalent of Mount Uhud in gold, or the equivalent of Mount Uhud which you spent in the cause of Allâh, that would not be accepted from you until you believed in the Divine Decree and you know that whatever has befallen you, could not have passed you by; and whatever has passed you by, could not have befallen you; and that if you were to die believing anything other than this, you would enter Hell. And it will not harm you to go to my brother, 'Abdullâh bin Mas'ud, and ask him (about this).' So I went to 'Abdullâh and asked him, and he said something similar to what Ubayy had said, and he told me: 'It will not harm you to go to Hudhaifah.' So I went to Hudhaifah and asked him, and he said something similar to what they had said. And he told me: 'Go to Zaid bin Thâbit and ask him.' So I went to Zaid bin Thâbit and asked him, and he said: 'I heard the Messenger of Allâh ﷺ say: "If Allâh were to punish the inhabitants of His heavens and of His earth, He would do so and He would not be unjust towards them. And if He were to have

عَلَى دِينِي وَأَمْرِي، فَحَدِّثْنِي مِنْ ذٰلِكَ بِشَيْءٍ، لَعَلَّ اللهَ أَنْ يَنْفَعَنِي بِهِ، فَقَالَ: لَوْ أَنَّ اللهَ عَذَّبَ أَهْلَ سَمَاوَاتِهِ، وَأَهْلَ أَرْضِهِ لَعَذَّبَهُمْ، وَهُوَ غَيْرُ ظَالِمٍ لَهُمْ، وَلَوْ رَحِمَهُمْ لَكَانَتْ رَحْمَتُهُ خَيْراً لَهُمْ مِنْ أَعْمَالِهِمْ، وَلَوْ كَانَ لَكَ مِثْلُ جَبَلِ أُحُدٍ ذَهَباً، أَوْ مِثْلُ جَبَلِ أُحُدٍ تُنْفِقُهُ فِي سَبِيلِ اللهِ مَا قُبِلَ مِنْكَ حَتَّى تُؤْمِنَ بِالْقَدَرِ، فَتَعْلَمَ أَنَّ مَا أَصَابَكَ لَمْ يَكُنْ لِيُخْطِئَكَ، وَأَنَّ مَا أَخْطَأَكَ لَمْ يَكُنْ لِيُصِيبَكَ، وَأَنَّكَ إِنْ مُتَّ عَلَى غَيْرِ هٰذَا دَخَلْتَ النَّارَ، وَلاَ عَلَيْكَ أَنْ تَأْتِيَ أَخِي، عَبْدَ اللهِ بْنَ مَسْعُودٍ فَتَسْأَلَهُ، فَأَتَيْتُ عَبْدَ اللهِ، فَسَأَلْتُهُ فَذَكَرَ مِثْلَ مَا قَالَ أُبَيٌّ، وقَالَ لِي: وَلاَ عَلَيْكَ أَنْ تَأْتِيَ حُذَيْفَةَ، فَأَتَيْتُ حُذَيْفَةَ فَسَأَلْتُهُ، فَقَالَ مِثْلَ مَا قَالاَ، وَقَالَ: ائْتِ زَيْدَ بْنَ ثَابِتٍ فَاسْأَلْهُ، فَأَتَيْتُ زَيْدَ ابْنَ ثَابِتٍ فَسَأَلْتُهُ، فَقَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «**لَوْ أَنَّ اللهَ عَذَّبَ أَهْلَ سَمٰوَاتِهِ وَأَهْلَ أَرْضِهِ لَعَذَّبَهُمْ وَهُوَ غَيْرُ ظَالِمٍ لَهُمْ، وَلَوْ رَحِمَهُمْ لَكَانَتْ رَحْمَتُهُ خَيْراً لَهُمْ مِنْ أَعْمَالِهِمْ، وَلَوْ كَانَ لَكَ مِثْلُ أُحُدٍ ذَهَباً، أَوْ مِثْلُ جَبَلِ أُحُدٍ ذَهَباً تُنْفِقُهُ فِي سَبِيلِ اللهِ مَا قَبِلَهُ مِنْكَ حَتَّى تُؤْمِنَ بِالْقَدَرِ كُلِّهِ، فَتَعْلَمَ أَنَّ مَا أَصَابَكَ لَمْ يَكُنْ لِيُخْطِئَكَ، وَمَا أَخْطَأَكَ لَمْ يَكُنْ لِيُصِيبَكَ، وَأَنَّكَ إِنْ مُتَّ عَلَى غَيْرِ هٰذَا دَخَلْتَ النَّارَ**».

mercy on them, His mercy would be better for them than their own deeds. If you had the equivalent of Mount Uhud in gold, or the equivalent of Mount Uhud which you spent in the cause of Allâh, that would not be accepted from you until you believed in the Divine decree, and you know that whatever has befallen you, could not have passed you by; and whatever has passed you by, could not have befallen you, and that if you were to die believing anything other than this, you would enter Hell." (***Sahih***)

تخريج: [إسناده صحيح] أخرجه أبو داود، السنة، باب في القدر، ح:٤٦٩٩ من حديث أبي سنان به، وصححه ابن حبان (موارد)، ح:١٨١٧.

Comments:

a. The calamity destined to happen is bound to happen, even if the person concerned — out of the fear of it — leaves the path of virtue and takes to the path of evil. And the bounties and comforts destined for a person are sure to come to him, albeit preceded by a difficult and turbulent phase. We must, therefore, put our trust in Allâh, remain hopeful of His mercy, and never fall prey to despair, for Allâh cites, with approval, the following words of Ya'qub ﷺ: "Certainly no one despairs of Allâh's mercy except the people who disbelieve." (12:87)

b. The Companions were gifted with the kind of knowledge which was as profound as it was strong, which is why their faith was also firm and strong. Even on issues as delicate as the Divine Decree, their self-assurance and awareness of the truth made them brimful of contentment of the heart, with no iota of doubt to disturb their minds.

c. It is perfectly in order to consult more than one scholar on any matter for the satisfaction of one's heart.

d. Religious opinions (*Fatwâ*) given by the Companions are all drawn from the Qur'ân and *Ahâdith*. Not only this, they oftentimes quote the very words of the *Hadith* without mentioning the Prophet's name.

e. The issue of the Divine Decree is among Islam's fundamentals of faith. No one's belief is, therefore, of any consequence unless he also has faith in the Divine Decree. Denying the truth of the Divine Decree means inviting one's own punishment by Hell-fire.

78. It was narrated that 'Ali said: "We were sitting with the Prophet

٧٨ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا

ﷺ and he had a stick in his hand. He scratched in the ground with it, then raised his head and said: 'There is no one among you but his place in Paradise or Hell has already been decreed.' He was asked: 'O Messenger of Allâh, should we not then rely upon that?' He said: 'No, strive and do not rely upon that, for it will be made easy for each person to do that for which he was created.' Then he recited: "As for him who gives (in charity) and keeps his duty to Allâh and fears Him, And believes in *Al-Husnâ*.[1] We will make smooth for him the path of ease (goodness). But he who is a greedy miser and thinks himself self-sufficient. And denies *Al-Husnâ*. We will make smooth for him the path for evil."[2] (***Sahih***)

وَكِيعٌ؛ ح وَحَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ وَوَكِيعٌ، عَنِ الأَعْمَشِ، عَنْ سَعْدِ بْنِ عُبَيْدَةَ، عَنْ أَبِي عَبْدِ الرَّحْمٰنِ السُّلَمِيِّ، عَنْ عَلِيٍّ قَالَ: كُنَّا جُلُوساً عِنْدَ النَّبِيِّ ﷺ وَبِيَدِهِ عُودٌ، فَنَكَتَ فِي الأَرْضِ، ثُمَّ رَفَعَ رَأْسَهُ فَقَالَ: «**مَا مِنْكُمْ مِنْ أَحَدٍ إِلَّا وَقَدْ كُتِبَ مَقْعَدُهُ مِنَ الْجَنَّةِ وَمَقْعَدُهُ مِنَ النَّارِ**» قِيلَ: يَا رَسُولَ اللهِ! أَفَلاَ نَتَّكِلُ؟ قَالَ: «**لاَ، اعْمَلُوا وَلاَ تَتَّكِلُوا، فَكُلٌّ مُيَسَّرٌ لِمَا خُلِقَ لَهُ**» ثُمَّ قَرَأَ: ﴿فَأَمَّا مَنْ أَعْطَىٰ وَاتَّقَىٰ وَصَدَّقَ بِالْحُسْنَىٰ فَسَنُيَسِّرُهُ لِلْيُسْرَىٰ وَأَمَّا مَنْ بَخِلَ وَاسْتَغْنَىٰ وَكَذَّبَ بِالْحُسْنَىٰ فَسَنُيَسِّرُهُ لِلْعُسْرَىٰ﴾. [الليل: ٥-١٠]

تخريج: أخرجه البخاري، التفسير، سورة: «والليل إذا يغشى»، باب قوله: «وأما من بخل واستغنى»، ح:٤٩٤٧ وغيره، ومسلم، القدر، باب كيفية خلق الآدمي ... إلخ، ح:٢٦٤٧ من حديث وكيع به، وله طرق عندهما.

Comments:

a. The *Hadith* affirms the reality of Divine Decree.
b. Divine Decree is another name for Allâh's attribute of knowledge. It does not mean predetermination in the sense that man has no power over his actions.
c. Admittance of man to Paradise or Hell is linked to his actions. Nobody knows what the future holds for him. It is, therefore, necessary that we keep trying to do righteous deeds and avoid sinful acts.
d. Faith in the Divine Decree does not mean that man give up trying and doing hard work. He should rather make it a point not to be afraid of impending dangers nor despair of Allâh's mercy for, if success is to come

[1] *Al-Husna*: The Best (i.e. either *Lâ ilâha illallâh*: none has the right to be worshipped but Allâh) or a reward from Allâh (i.e. Allâh will compensate him for what he will spend in Allâh's way or bless him with Paradise).

[2] *Al-Lail* 92:5-10.

by Allâh's permission, it is bound to happen in spite of all odds and difficulties. If not, the person shall at least get reward for his good intentions and hard work. Allâh does not let the good done by anybody go to waste.

79. It was narrated that Abu Hurairah said: "The Messenger of Allâh ﷺ said: 'The strong believer is better and more beloved to Allâh than the weak believer, although both are good. Strive for that which will benefit you, seek the help of Allâh, and do not feel helpless. If anything befalls you, do not say, "If only I had done such and such." Rather say, "*Qaddara Allâhu wa mâ shâ'a fa'ala* (Allâh has decreed and whatever He wills, He does)." For (saying) 'If' opens (the door) to the deeds of Satan.'" (*Sahih*)

٧٩ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَلِيُّ ابْنُ مُحَمَّدٍ الطَّنَافِسِيُّ قَالاَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ إِدْرِيسَ، عَنْ رَبِيعَةَ بْنِ عُثْمَانَ، عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ حَبَّانَ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «الْمُؤْمِنُ الْقَوِيُّ خَيْرٌ وَأَحَبُّ إِلَى اللهِ مِنَ الْمُؤْمِنِ الضَّعِيفِ، وَفِي كُلٍّ خَيْرٌ. احْرِصْ عَلَى مَا يَنْفَعُكَ، واسْتَعِنْ بِاللهِ وَلاَ تَعْجَزْ، فَإِنْ أَصَابَكَ شَيْءٌ فَلاَ تَقُلْ: لَوْ أَنِّي فَعَلْتُ كَذَا وَكَذَا، وَلٰكِنْ قُلْ: قَدَّرَ اللهُ، وَمَا شَاءَ فَعَلَ، فَإِنَّ «لَوْ» تَفْتَحُ عَمَلَ الشَّيْطَانِ».

تخريج: أخرجه مسلم، القدر، باب الإيمان بالقدر والإذعان له، ح: ٢٦٦٤ عن ابن أبي شيبة به.

Comments:

a. Physical, mental and financial strength is a gift of Allâh which must be utilized in the doing of good deeds.

b. A man short of others in any kind of strength is not altogether without good in him. Maybe, the one who is weak in one area is strong in another. It, therefore, behooves us all to be grateful to Allâh for whatever capacity He has given to each one of us, and utilize it for the avoidance of evil and the acquisition and accumulation of as much good as possible.

c. Striving for worldly good is not against the doctrine of trust in Allâh. It is not, However, allowed to use unfair means to achieve one's goals, nor is it proper to engross oneself in the pursuit of worldly gains so absolutely that all attention is focused on that alone.

d. It is not desirable in the Islamic *Shari'ah* that a person, instead of working to earn his bread and be of benefit to others, himself becomes a burden on others. It is wrong to give such an attitude the name of 'trust in Allâh'. If, however, for some reason, a person is not capable of earning his bread for himself he is exempt from it, and it is the duty of the Islamic community to take care of his needs.

e. If the outcome of an endeavour ends up in an unexpected result that cannot be remedied, there is no reason for the person concerned to give himself up

to negative thinking since, far from being beneficial, such an attitude would only be harmful to him, and then it would be no use regretting at the aftermath and say, "Would that I had done this work that way and not this way." It is nevertheless all right to critically evaluate one's work so that the mistake done now should be avoided in the future.

80. It was narrated that 'Amr bin Dinâr heard Tawus say: "I heard Abu Hurairah narrating that the Prophet ﷺ said: 'Âdam and Musa debated, and Musa said to him: "O Âdam, you are our father but have deprived us and caused us to be expelled from Paradise because of your sin." Âdam said to him: "O Musa, Allâh chose you to speak with and He wrote the Tawrâh for you with His own Hand. Are you blaming me for something which Allâh decreed for me forty years before He created me?" Thus Âdam won the argument with Musa, thus Âdam won the argument with Musa, thus Âdam won the argument with Musa.'" (*Sahih*)

٨٠ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ، وَيَعْقُوبُ بْنُ حُمَيْدِ بْنِ كَاسِبٍ، قَالاَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عَمْرِو بْنِ دِينَارٍ، سَمِعَ طَاوساً يَقُولُ: سَمِعْتُ أَبَا هُرَيْرَةَ يُخْبِرُ عَنِ النَّبِيِّ ﷺ قَالَ: «احْتَجَّ آدَمُ وَمُوسٰى، فَقَالَ لَهُ مُوسٰى: يَا آدَمُ! أَنْتَ أَبُونَا خَيَّبْتَنَا وَأَخْرَجْتَنَا مِنَ الْجَنَّةِ بِذَنْبِكَ، فَقَالَ لَهُ آدَمُ: يَا مُوسٰى! اصْطَفَاكَ اللهُ بِكَلاَمِهِ وَخَطَّ لَكَ التَّوْرَاةَ بِيَدِهِ، أَتَلُومُنِي عَلَى أَمْرٍ قَدَّرَهُ اللهُ عَلَيَّ قَبْلَ أَنْ يَخْلُقَنِي بِأَرْبَعِينَ سَنَةً؟ فَحَجَّ آدَمُ مُوسٰى، فَحَجَّ آدَمُ مُوسٰى، فَحَجَّ آدَمُ مُوسٰى» ثَلاَثاً.

تخريج: أخرجه البخاري، القدر، باب تحاج آدم وموسى عند الله، ح:٦٦١٤، ومسلم، القدر، باب حجاج آدم وموسى صلي الله عليهما وسلم، ح:٢٦٥٢ من حديث سفيان بن عيينة به.

Comments:

a. Musa ﷺ did not mean to put Âdam ﷺ on the dock as to why he committed the mistake, because Allâh had already condoned it. The Qur'ân accordingly says: "Then his Lord chose him, and turned to him with forgiveness, and gave him guidance. (20:122)

He only meant to say that because of him, the human race had to suffer all those worldly trials and tribulations. Âdam ﷺ replied by saying that those trials had already been divinely decreed a long long time ago.

b. The Prophet ﷺ thrice repeated the words: "Thus Âdam won the argument with Musa." The repetition was meant to drive home the idea that what Âdam ﷺ did was nothing but the implementation of Allâh's decree and will.

81. It was narrated that 'Ali said: "The Messenger of Allâh ﷺ said:

٨١ - حَدَّثَنَا عَبْدُ اللهِ بْنُ عَامِرِ بْنِ زُرَارَةَ:

'No slave truly believes until he believes in four things: in Allâh alone with no partner; that I am the Messenger of Allâh; in the resurrection after death; and in the Divine Decree (*Qadar*).'" (***Hasan***)

حَدَّثَنَا شَرِيكٌ، عَنْ مَنْصُورٍ، عَنْ رِبْعِيٍّ، عَنْ عَلِيٍّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لاَ يُؤْمِنُ عَبْدٌ حَتَّى يُؤْمِنَ بِأَرْبَعٍ: بِاللهِ وَحْدَهُ لاَ شَرِيكَ لَهُ، وَأَنِّي رَسُولُ اللهِ، وَبِالْبَعْثِ بَعْدَ الْمَوْتِ، وَالْقَدَرِ».

تخريج: [حسن] أخرجه الترمذي، القدر، باب ما جاء أن الإيمان بالقدر خيره وشره، ح:٢١٤٥ من حديث شعبة عن منصور به، وذكر كلامًا، وصححه ابن حبان، والحاكم، والذهبي، وفيه علة قادحة * ربعي سمعه من رجل (من بني أسد) عن علي رضي الله عنه به، راجع مسند الطيالسي، ح:١٠٦، وأبي يعلى، ح:٣٧٦ وغيرهما، وهذا الرجل لم أعرفه، فالسند ضعيف، وللحديث شواهد عند ابن أبي عاصم في السنة، ح:١٣٤ وغيره.

Comments:

The *Hadith* contains the fundamentals of *Imân* (faith) which also include belief in the Divine Decree.

82. It was narrated that 'Âishah the Mother of the Believers said: "The Messenger of Allâh ﷺ was called to the funeral of a child from among the *Ansâr*. I said: 'O Messenger of Allâh, glad tidings for him! He is one of the little birds of Paradise, who never did evil or reached the age of doing evil (i.e., the age of accountability).' He said: 'It may not be so, O 'Âishah! For Allâh has created people for Paradise, He created them for it when they were still in their fathers' loins. And He has created people for Hell, He created them for it when they were still in their fathers' loins.'" (***Sahih***)

٨٢ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَلِيُّ ابْنُ مُحَمَّدٍ، قَالاَ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا طَلْحَةُ ابْنُ يَحْيَى بْنِ طَلْحَةَ بْنِ عُبَيْدِ اللهِ، عَنْ عَمَّتِهِ عَائِشَةَ بنت طَلْحَةَ عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ قَالَتْ: دُعِيَ رَسُولُ اللهِ ﷺ إِلَى جِنَازَةِ غُلاَمٍ مِنَ الأَنْصَارِ. فَقُلْتُ: يَا رَسُولَ اللهِ! طُوبَى لِهٰذَا، عُصْفُورٌ مِنْ عَصَافِيرِ الْجَنَّةِ لَمْ يَعْمَلِ السُّوءَ وَلَمْ يُدْرِكْهُ. قَالَ: «أَوَ غَيْرُ ذٰلِكَ يَا عَائِشَةُ؟ إِنَّ اللهَ خَلَقَ لِلْجَنَّةِ أَهْلاً، خَلَقَهُمْ لَهَا وَهُمْ فِي أَصْلاَبِ آبَائِهِمْ، وَخَلَقَ لِلنَّارِ أَهْلاً، خَلَقَهُمْ لَهَا وَهُمْ فِي أَصْلاَبِ آبَائِهِمْ».

تخريج: أخرجه مسلم، القدر، باب معنى كل مولود يولد على الفطرة... إلخ، ح:٢٦٦٢ عن ابن أبي شيبة به.

Comments:

a. The tone of certainty with which 'Âishah ﵂ spoke about the boy's being of the people of Paradise did not find favour with the Prophet ﷺ, and he said that knowledge of it rested with Allâh alone. Imâm Nawawi has claimed

consensus of religious scholars on the fact that all the children of the believers shall be in Paradise. Several *Ahâdith* of the Prophet ﷺ support the assertion. The Prophet ﷺ probably spoke the above quoted words while still the knowledge of it had not been conveyed to him by Allâh. Maybe, Allâh gave him the knowledge thereof at a later date.

b. The *Ahâdith* affirms the reality of Divine Decree.

83. It was narrated that Abu Hurairah said: "The idolators of Quraish came and disputed with the Prophet ﷺ concerning the Divine Decree. Then the following Verse was revealed: 'The Day they will be dragged on their faces into the Fire (it will be said to them): "Taste you the touch of Hell!" Verily, We have created all things with *Qadar*. (Divine Decree)' "[1] **(*Sahih*)**

٨٣ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَلِيُّ ابْنُ مُحَمَّدٍ، قَالاَ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ الثَّوْرِيُّ، عَنْ زِيَادِ بْنِ إِسْمَاعِيلَ الْمَخْزُومِيِّ، عَنْ مُحَمَّدِ بْنِ عَبَّادِ بْنِ جَعْفَرٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: جَاءَ مُشْرِكُو قُرَيْشٍ يُخَاصِمُونَ النَّبِيَّ ﷺ فِي الْقَدَرِ، فَنَزَلَتْ هٰذِهِ الآيَةُ: ﴿يَوْمَ يُسْحَبُونَ فِي ٱلنَّارِ عَلَىٰ وُجُوهِهِمْ ذُوقُوا۟ مَسَّ سَقَرَ إِنَّا كُلَّ شَيْءٍ خَلَقْنَٰهُ بِقَدَرٍ﴾. [القمر: ٤٨، ٤٩]

تخريج: أخرجه مسلم، القدر، باب كل شيء بقدر، ح:٢٦٥٦ عن ابن أبي شيبة وغيره به.

Comments:

a. The Qur'ânic Verse and the *Hadith* both reaffirm the certainty of the Divine Decree.

b. Idolaters are surely destined for Hell.

c. Allâh does not approve of argumentation on matters that are certain and clear.

84. 'Abdullâh bin Abi Mulaikah narrated that his father entered upon 'Âishah and said something to her about the Divine Decree. She said: "I heard the Messenger of Allâh ﷺ say: 'Whoever says anything about the Divine Decree will be questioned about that on the Day of Resurrection, and whoever does not say anything about it will not be questioned about it.'" **(*Da'if*)**

٨٤ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ قَالَ: حَدَّثَنَا مَالِكُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا يَحْيَى بْنُ عُثْمَانَ، مَوْلَى أَبِي بَكْرٍ: حَدَّثَنَا يَحْيَى بْنُ عَبْدِ اللهِ بْنِ أَبِي مُلَيْكَةَ، عَنْ أَبِيهِ أَنَّهُ دَخَلَ عَلَى عَائِشَةَ فَذَكَرَ لَهَا شَيْئاً مِنَ الْقَدَرِ، فَقَالَتْ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «مَنْ تَكَلَّمَ فِي شَيْءٍ مِنَ الْقَدَرِ سُئِلَ عَنْهُ يَوْمَ الْقِيَامَةِ، وَمَنْ لَمْ يَتَكَلَّمْ فِيهِ لَمْ يُسْأَلْ عَنْهُ».

[1] *Al-Qamar* 54:48-49.

[قَالَ أَبُو الْحَسَنِ الْقَطَّانُ: حَدَّثَنَاهُ خَازِمُ بْنُ يَحْيَىٰ: حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ سِنَانٍ: حَدَّثَنَا يَحْيَى بْنُ عُثْمَانَ، فَذَكَرَ نَحْوَهُ].

Another chain with similar wording.

تخريج: [إسناده ضعيف] أخرجه الآجري في الشريعة (ص: ٢١٤ علىٰ تصحيف في السند، باب ترك البحث والتنفير . . . إلخ) من حديث يحيى به، وقال البوصيري: «هذا إسناد ضعيف لاتفاقهم علىٰ ضعف يحيى ابن عثمان» وشيخه لين الحديث (تقريب).

٨٥ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا دَاوُدُ بْنُ أَبِي هِنْدٍ، عَنْ عَمْرِو ابْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: خَرَجَ رَسُولُ اللهِ ﷺ عَلَى أَصْحَابِهِ وَهُمْ يَخْتَصِمُونَ فِي الْقَدَرِ، فَكَأَنَّمَا يُفْقَأُ فِي وَجْهِهِ حَبُّ الرُّمَّانِ مِنَ الْغَضَبِ، فَقَالَ: «**بِهٰذَا أُمِرْتُمْ أَوْ لِهٰذَا خُلِقْتُمْ؟ تَضْرِبُونَ الْقُرْآنَ بَعْضَهُ بِبَعْضٍ، بِهٰذَا هَلَكَتِ الأُمَمُ قَبْلَكُمْ**».

قَالَ: فَقَالَ عَبْدُ اللهِ بْنُ عَمْرٍو: مَا غَبَطْتُ نَفْسِي بِمَجْلِسٍ تَخَلَّفْتُ فِيهِ عَنْ رَسُولِ اللهِ ﷺ مَا غَبَطْتُ نَفْسِي بِذٰلِكَ الْمَجْلِسِ وَتَخَلُّفِي عَنْهُ.

85. 'Amr bin Shu'aib narrated from his father that his grandfather said: "The Messenger of Allâh ﷺ came out to his Companions when they were disputing about the Divine Decree, and it was as if pomegranate seeds had burst on his face (i.e., it turned red) because of anger. He said: 'Have you been commanded to do this, or were you created for this purpose? You are using one part of the Qur'ân against another part, and this is what led to the doom of the nations who came before you.'" 'Abdullâh bin 'Amr said: "I was never so happy to have missed a gathering with the Messenger of Allâh ﷺ as I was to have missed that gathering." (***Hasan***)

تخريج: [إسناده حسن] أخرجه أحمد: ٢/١٧٨، عن أبي معاوية به، وقال البوصيري في الزوائد: «هذا إسناد صحيح، رجاله ثقات».

Comments: 84 & 85

a. Divine Decree is one of the closely-guarded secrets of Allâh. It will suffice us to have a general belief in it. Similarly, in other matters relating to the unseen world, it is enough that we believe in what has been told, without making an effort to discover the details of things deliberately left unexplained.

b. The main purpose of the study of the Qur'ân and *Hadith* is to reform one's morals and deeds. If there is a person who opens the paradox of delicate issues just to demonstrate his gift of the gab, or impress the people by his excessive knowledge and skills, it is an act of distraction from the main objective, and amounts to inviting the wrath of Allâh.

c. During the course of admonition, it is perfectly in order for the speaker to take recourse to a show of anger if the situation so demands, especially if the speaker is a person of eminence and a show of anger is not likely to have a negative effect on the audiences.

d. The Companion in question felt happy at having been absent from the assembly because in it, the Prophet ﷺ had expressed his displeasure to the listeners. This means that a person's expression of happiness on being able to do a good deed or avoid an act of sin, is not to be considered an act of self-pride or hypocrisy. It is rather a sign of his love of good and hatred of evil, which is a part of *Imân* (faith).

86. It was narrated that Ibn 'Umar said: "The Messenger of Allâh ﷺ said: 'There is no *'Adwa* (contagion),[1] no *Tiyarah* (evil omen) and no *Hâmah*.'[2] A Bedouin man stood up and said: 'O Messenger of Allâh, what do you think about a camel that suffers from mange and then all the other camels get mange?' He said: 'That is because of the Divine Decree. How else did the first one get mange?'" (*Sahih*)

٨٦ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَلِيُّ ابْنُ مُحَمَّدٍ، قَالاَ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا يَحْيَى بْنُ أَبِي حَيَّةَ، أَبُو جَنَابٍ الْكَلْبِيُّ، عَنْ أَبِيهِ، عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لاَ عَدْوَى وَلاَ طِيَرَةَ وَلاَ هَامَةَ». فَقَامَ إِلَيْهِ رَجُلٌ أَعْرَابِيٌّ فَقَالَ: يَا رَسُولَ اللهِ! أَرَأَيْتَ الْبَعِيرَ يَكُونُ بِهِ الْجَرَبُ فَيُجْرِبُ الإِبِلَ كُلَّهَا؟ قَالَ: «ذٰلِكُمُ الْقَدَرُ، فَمَنْ أَجْرَبَ الأَوَّلَ؟».

تخريج: [حديث صحيح] أخرجه أحمد: ٢/ ٢٤، ٢٥ عن وكيع به، وهو في مصنف ابن أبي شيبة: ٩/ ٣٩، ٤٠ * يحيى بن أبي حية ضعفوه لكثرة تدليسه، وأبوه مجهول (تقريب) وسيأتي هذا الحديث مكررًا: ٣٥٤٠، وللحديث شواهد عند البخاري، الطب، باب لا هامة، ح: ٥٧٧٠ وغيره.

Comments:

a. The chain of narrators mentioned by Imâm Ibn Mâjah is Weak. Nevertheless, because of other reliable chains of narrators it must be considered a Sound *Hadith*. The remark: "That is because of the Divine Decree" is, however, missing in other reports.

b. It is a common perception that if a healthy person comes into contact with a person suffering from certain diseases or shares the meals on the same table with him, or uses his clothing, the former would contract the disease of the latter. These categories of diseases are known as 'contagious diseases'. The

[1] Meaning one will not automatically be infected by another's ailment, rather only if Allâh has decreed it.

[2] Scholars mention different meanings for this pre-Islamic belief: It is a worm that comes out of the murdered person's head seeking vengeance; it refers to the owl which was considered a bad omen if seen in certain circumstances; or it was a bird that came from the bones of a dead person which would fly away. See *Fathul-Bâri* and *An-Nihâyah*.

fact of the matter, however, is that diseases do not travel like that. It could, however, be the case that the very fact that had caused the first man to get the disease might be present in the other fellow as well, which would make him also sick. The 'germ theory', as we know, is very popular in modern-day medicine, but the germs only act by Allâh's permission.

c. Arabs took their omen by the movement of the birds and beasts. For instance, if a person desired to start some work, he would throw a stone at a sitting bird or deer etc. to make it fly or run. If it went to the right they would presume that the outcome of their work would be favorable. If, on the other hand, it went left, they thought that their effort would not succeed. Such things just indicate one's superstitious nature; they have no basis in the world of reality. Even today people have several similar superstitions. For example, if they meet a lame or one-eyed person on their way, or if a black cat crosses their path, they take it as a bad omen. Similar is the case of those who consider certain numbers (13 for example) or days (e.g. Tuesday) or a certain month (Safar or Shawwâl) inauspicious for them. To the same category belong acts like drawing 'magical' charts or figures by the people, and divining their future through blindly putting their fingers in them, or drawing lots for similar purposes, and so on. All these acts are indicative of a lack of faith.

d. Arab idolaters also had a misplaced notion that if the murder of a person was not avenged, his spirit would assume the form of an owl and haunt around shrieking for revenge. It was primarily because of this misplaced notion that a never-ending chain of killing and plundering continued for generations after generations among them. *All these things are baseless.* Similarly, it is baseless to consider the owl a symbol of bad omen. The owl is just another creature of Allâh which has nothing to do with the destinies of men.

87. Sha'bi said: "When 'Adi bin Hâtim came to Kufah, we came to him with a delegation of the *Fuqahâ'* of Kufah and said to him: 'Tell us of something that you heard from the Messenger of Allâh ﷺ.' He said: 'I came to the Prophet ﷺ and he said: "O 'Adi bin Hâtim, enter Islam and you will be safe." I said, "What is Islâm?" He said: "To testify to *Lâ ilâha illallâh* (none has the right to be worshipped but Allâh) and that I am the Messenger of Allâh, and to believe in all the Divine Decrees, the good of them and the

٨٧ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا يَحْيَى ابْنُ عِيسَى الْجَرَّارُ، عَنْ عَبْدِ الأَعْلَى بْنِ أَبِي الْمُسَاوِرِ، عَنِ الشَّعْبِيِّ قَالَ: لَمَّا قَدِمَ عَدِيُّ ابْنُ حَاتِمٍ الْكُوفَةَ، أَتَيْنَاهُ فِي نَفَرٍ مِنْ فُقَهَاءِ أَهْلِ الْكُوفَةِ، فَقُلْنَا لَهُ: حَدِّثْنَا مَا سَمِعْتَ مِنْ رَسُولِ اللهِ ﷺ، فَقَالَ: أَتَيْتُ النَّبِيَّ ﷺ، فَقَالَ: «يَا عَدِيَّ بْنَ حَاتِمٍ! أَسْلِمْ تَسْلَمْ» قُلْتُ: وَمَا الْإِسْلَامُ؟ فَقَالَ: «تَشْهَدُ أَنْ لَا إِلٰهَ إِلَّا اللهُ، وَأَنِّي رَسُولُ اللهِ، وَتُؤْمِنُ بِالْأَقْدَارِ كُلِّهَا، خَيْرِهَا وَشَرِّهَا، حُلْوِهَا وَمُرِّهَا».

bad of them, the sweet of them and the bitter of them." (*Da'if*)

تخريج: [إسناده ضعيف جدًا] أخرجه ابن أبي عاصم في السنة، ح:١٣٥ من حديث عبدالأعلى به، وقال البوصيري: «هذا إسناد ضعيف، لاتفاقهم على ضعف عبدالأعلى».

88. It was narrated that Abu Musa Al-Ash'ari said: "The Messenger of Allâh ﷺ said: 'The likeness of the heart is that of a feather blown about by the wind in the desert.'" (*Sahih*)

٨٨ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَسْبَاطُ بْنُ مُحَمَّدٍ: حَدَّثَنَا الأَعْمَشُ، عَنْ يَزِيدَ الرَّقَاشِيِّ، عَنْ غُنَيْمِ بْنِ قَيْسٍ، عَنْ أَبِي مُوسَى الأَشْعَرِيِّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَثَلُ الْقَلْبِ مَثَلُ الرِّيشَةِ، تُقَلِّبُها الرِّيَاحُ بِفَلاَةٍ».

تخريج: [حديث صحيح] أخرجه ابن أبي عاصم في السنة، ح:٢٢٨ عن ابن نمير وغيره به * الرقاشي تابعه الجريري عند أحمد:٤/٤١٩، وله شاهد صحيح عند أحمد:٤/٤٠٨.

Comments: 87 & 88

a. The dislodged feather of a bird is so weightless that even a light wind can easily turn its head into tail and tail into head. If it is in an open field, the air shall have more effect on it, since there would be nothing to impede its flight, and it (the feather) would travel to and fro or up and down quickly. Similar is the case with the human heart. Numerous feelings and emotions play upon it in quick succession, which drive him to virtue at one moment, and to sin at the next.

b. Since the condition of the heart could change any moment, man can never rest assured about his ultimate end. It is, therefore, necessary that man pray to Allâh for the safety of his faith at the dying moments of his life.

89. It was narrated that Jâbir said: "A man from among the *Ansâr* came to the Prophet ﷺ and said: 'O Messenger of Allâh, I have a slave girl. Should I do *'Azl* (coitus interruptus) with her?' He said: 'Whatever is decreed for her shall come to her." He (the *Ansâri*) came to him later on and said: "That slave girl has become pregnant." The Prophet ﷺ said: "Nothing is decreed for a person

٨٩ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا خَالِي يَعْلَى، عَنِ الأَعْمَشِ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ جَابِرٍ قَالَ: جَاءَ رَجُلٌ مِنَ الأَنْصَارِ إِلَى النَّبِيِّ ﷺ، فَقَالَ: يَا رَسُولَ اللهِ! إِنَّ لِي جَارِيَةً، أَعْزِلُ عَنْهَا؟ قَالَ: «سَيَأْتِيهَا مَا قُدِّرَ لَهَا» فَأَتَاهُ بَعْدَ ذٰلِكَ فَقَالَ: قَدْ حَمَلَتِ الْجَارِيَةُ فَقَالَ النَّبِيُّ ﷺ: «مَا قُدِّرَ لِنَفْسٍ [شَيْءٌ] إِلاَّ هِيَ كَائِنَةٌ».

but it will surely come to pass."
(***Hasan***)

تخريج: [حسن] أخرجه أحمد: ٣/ ٣١٣، ٣٨٨ من حديث الأعمش به، وصححه البوصيري، وله شاهد حسن عند أحمد وغيره، وحسنه الهيثمي في المجمع: ٤/ ٢٩٦.

Comments:

a. There is no doubt that the Divine Decree shall overtake man's planning, but this should not deter man from taking the necessary steps. He should do his bit and leave the result to Allâh.

b. *'Azl* (coitus interruptus) means the process by which man, having an intercourse with his wife or slave girl, withdraws from her the moment he feels like ejaculating, so that he discharges himself outside, in the hope that no pregnancy would take place. This was their method of family planning in those days.

c. Recourse to *'Azl* is permitted with the slave girl for the simple reason that her pregnancy might impede her serviceability for the master and interfere with the domestic work, which is the main purpose of her presence in the house. As for the free woman (the wife), there is difference of opinion among the scholars as to the permissibility or otherwise of it.

90. It was narrated that Thawbân said: "The Messenger of Allâh ﷺ said: 'Nothing extends one's life span but righteousness, nothing averts the Divine Decree but supplication, and nothing deprives a man of provision but the sin that he commits.'" (***Da'if***)

٩٠ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ عَبْدِ اللهِ بْنِ عِيسٰى، عَنْ عَبْدِ اللهِ بْنِ أَبِي الْجَعْدِ، عَنْ ثَوْبَانَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: **«لاَ يَزِيدُ فِي الْعُمْرِ إِلَّا الْبِرُّ، وَلاَ يَرُدُّ الْقَدَرَ إِلَّا الدُّعَاءُ، وَإِنَّ الرَّجُلَ لَيُحْرَمُ الرِّزْقَ بِخَطِيئَةٍ يَعْمَلُهَا»**.

تخريج: [إسناده ضعيف] أخرجه النسائي في الكبرى (تحفة الأشراف: ٢/ ١٣٣، مختصرًا)، وأحمد: ٥/ ٢٧٧، ٢٨٢ عن وكيع به، وحسنه العراقي، ولبعض الحديث شاهد حسن عند الترمذي، ح: ٢١٣٩، وسيأتي هذا الحديث مكررًا، ح: ٤٠٢٢ .

Comments:

a. The promise of extension in one's life has been variously interpreted as (i) Life span gets Allâh's blessing in the sense that it is spent in the doing of good deeds, and is saved from going waste; (ii) Man is enabled to engage in righteous deeds, whose reward continue to flow to him even after death, as the Qur'ân says: "But the righteous deeds that last are better with your Lord for rewards and better in respect of hope". (18:46)

or (iii) The life span made known to the angels, particularly to the Angel of Death, is extended. This extension is only from the angel's point of view; otherwise Allâh had all along the knowledge that the man would do such and such righteous deed, or deeds that would be rewarded by an

appropriate extension in the span of his life.

b. 'Averting the Divine Decree' means that, because of man's supplications, the misfortune that the man dreaded would be blocked, and the calamity that had set in would be warded off.

91. It was narrated that Surâqah bin Ju'shum said: "I said: 'O Messenger of Allâh, is one's deed in that which has already dried of the Pen and what has passed of the Divine Decree, or is it in the future?' He said: 'No, it is in that which as already dried of the Pen and what has passed of the Divine Decree, and each person is facilitated for what he has been created.'" (*Sahih*)

٩١ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا عَطَاءُ بْنُ مُسْلِمٍ الْخَفَّافُ: حَدَّثَنَا الأَعْمَشُ، عَنْ مُجَاهِدٍ، عَنْ سُرَاقَةَ بْنِ جُعْشُمٍ قَالَ، قُلْتُ: يَا رَسُولَ اللهِ! الْعَمَلُ فِيمَا جَفَّ بِهِ الْقَلَمُ وَجَرَتْ بِهِ الْمَقَادِيرُ أَمْ فِي أَمْرٍ مُسْتَقْبَلٍ؟ قَالَ: **«بَلْ فِيمَا جَفَّ بِهِ الْقَلَمُ وَجَرَتْ بِهِ الْمَقَادِيرُ، وَكُلٌّ مُيَسَّرٌ لِمَا خُلِقَ لَهُ»**.

تخريج: [صحيح] وقال البوصيري: «مجاهد لم يسمع من سراقة»، وله شاهد عند مسلم، القدر، باب كيفية خلق الآدمي . . . إلخ، ح:٢٦٤٨، وبه صح الحديث.

Comments:

The question of a man's being righteous or otherwise is also linked to the Divine Decree, but he does not know it. He is, therefore, obligated to follow the laws of *Shari'ah*. For more details please see notes on *Hadith* 76.

92. It was narrated that Jâbir bin 'Abdullâh said: "The Messenger of Allâh ﷺ said: 'The Magians of this *Ummah* are those who deny the decrees of Allâh. If they fall sick, do not visit them; if they die, do not attend their funerals; and if you meet them, do not greet them with *Salâm*.'" (*Da'if*)

٩٢ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُصَفَّى الْحِمْصِيُّ: حَدَّثَنَا بَقِيَّةُ بْنُ الْوَلِيدِ، عَنِ الأَوْزَاعِيِّ، عَنِ ابْنِ جُرَيْجٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: **«إِنَّ مَجُوسَ هٰذِهِ الأُمَّةِ الْمُكَذِّبُونَ بِأَقْدَارِ اللهِ، إِنْ مَرِضُوا فَلاَ تَعُودُوهُمْ، وَإِنْ مَاتُوا فَلاَ تَشْهَدُوهُمْ، وَإِنْ لَقِيتُمُوهُمْ فَلاَ تُسَلِّمُوا عَلَيْهِمْ»**.

تخريج: [إسناده ضعيف] أخرجه ابن أبي عاصم في السنة، ح:٣٢٨ عن ابن المصفى به، وضعفه البوصيري * ابن جريج وشيخه عنعنا، ولبعض الحديث طرق أخرى.

Comments:

Those who deny the Divine Decree, claim that Allâh is only the creator of virtue, while it is man who is the creator of vice. In this way, they invest

every man with the attribute of creation. The Magians believe in two deities, one (Ahuramazda) the creator of good and the other (Angra Mainyu or Ahriman) the creator of evil. Thus both, the deniers of Divine Decree and the Magians, ascribe the attribute of the creation of evil to someone other than Allâh. *Ahlus-Sunnah* (People of the Prophet's Path), however, believe that Allâh alone is the creator of all things — be they good and virtuous, or bad and evil — while man is the doer of those deeds. Allâh in His infinite wisdom has granted His slaves the ability to do the deeds accordingly.

Chapter 11. The Virtues Of The Companions Of The Messenger Of Allâh ﷺ

(المعجم ١١) - بَابٌ: فِي فَضَائِلِ أَصْحَابِ رَسُولِ اللهِ ﷺ (التحفة ١١)

The term *Sahâbi* (Companion) literally means a person who assumes the company and association with another person, although for a short period of time. Scholars, however, hold that a *Sahâbi* is anyone from amongst the Muslims who has transmitted a report from the Prophet ﷺ or has had the good fortune of seeing him. A comprehensive definition of a *Sahâbi*, therefore, would be: "A *Sahâbi* is one who, as a believer, saw the Prophet ﷺ during his lifetime and died a believer."

(1/11) The Virtues Of Abu Bakr Siddiq رضي الله عنه

(١١/١) فَضْلُ أَبِي بَكْرٍ الصِّدِّيقِ [رَضِيَ اللهُ عَنْهُ]

His real name is 'Abdullâh, born in the sacred city of Makkah, two and a half years after the birth of the Prophet ﷺ. Here is his genealogy: 'Abdullâh bin 'Uthmân bin 'Âmir bin 'Amr bin Ka'b bin Sa'd bin Taim bin Murrah bin Ka'b bin Lu'ai bin Qurashi At-Tamimi, known as Abu Bakr bin Abu Qahâfah, the successor of the Messenger of Allâh ﷺ as the first caliph. He joins the Messenger of Allâh ﷺ in lineage at his sixth ancestor. He is nicknamed Abu Bakr.

93. It was narrated that 'Abdullâh said: "The Messenger of Allâh ﷺ said: 'I have no need of the friendship of any *Khalil* (close friend) but if I were to have taken anyone as a close friend, I would have taken Abu Bakr as a close friend, but your companion is the close friend of Allâh.'" (One of the narrators) Waki' said: (by the phrase 'your companion'), he was referring to himself. (***Sahih***)

٩٣ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا الْأَعْمَشُ، عَنْ عَبْدِ اللهِ بْنِ مُرَّةَ، عَنْ أَبِي الْأَحْوَصِ، عَنْ عَبْدِ اللهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «أَلَا إِنِّي أَبْرَأُ إِلَى كُلِّ خَلِيلٍ مِنْ خُلَّتِهِ، وَلَوْ كُنْتُ مُتَّخِذًا خَلِيلًا لَاتَّخَذْتُ أَبَا بَكْرٍ خَلِيلًا، إِنَّ صَاحِبَكُمْ خَلِيلُ اللهِ» قَالَ: وَكِيعٌ: - يَعْنِي: نَفْسَهُ -.

تخريج: أخرجه مسلم، فضائل الصحابة، باب من فضائل أبي بكر الصديق رضي الله عنه، ح:٢٣٨٣ من حديث وكيع وغيره به.

Comments:

a. The Prophet ﷺ has said: "Verily, Allâh has taken me as His *Khalil* just as He had taken Ibrâhim His *Khalil*. (*Muslim*: H. 532)

b. The *Hadith* affirms the superior position of Abu Bakr ﷺ since the Prophet ﷺ declared him as deserving the highest level of his love.

94. It was narrated that Abu Hurairah said: "The Messenger of Allâh ﷺ said: 'The wealth of none of you has benefited me as much as the wealth of Abu Bakr.'" Abu Bakr wept and said: 'O Messenger of Allâh, I and my wealth are only for you, O Messenger of Allâh.'" (***Da'if***)

٩٤ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَلِيُّ ابْنُ مُحَمَّدٍ، قَالاَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الأَعْمَشُ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: **«مَا نَفَعَنِي مَالٌ قَطُّ، مَا نَفَعَنِي مَالُ أَبِي بَكْرٍ»** قَالَ: فَبَكَى أَبُو بَكْرٍ، وَقَالَ: يَا رَسُولَ اللهِ! هَلْ أَنَا وَمَالِي إِلَّا لَكَ: يَا رَسُولَ اللهِ!

تخريج: [إسناده ضعيف] أخرجه النسائي في الكبرى، ح:٨١١٠ عن أبي معاوية به، وصححه ابن حبان، وله شواهد ضعيفة عند الترمذي، ح:٣٦٦١، والحميدي، ح:٢٥١ وغيرهما.

Comments:

a. Proximity to Allâh is achieved through righteous deeds. The more the righteous deeds the higher shall one's position be near Allâh and His Prophet ﷺ.

b. The *Hadith* shows the extent of Abu Bakr's sincerity and love for the Prophet ﷺ, as a result of which he not only did not exult on his deeds, but also declared his wealth as the Prophet's.

c. An *Imâm* (or leader) must appreciate and acknowledge the services of his companions, so that others also develop a love for the service of the faith, and give due respect to them, and try to follow their footsteps.

d. It is all right, as part of some expediency, to give appreciation, and praise to a person to his face, if we are sure that such an act would not create a sense of vanity or pride in his heart, although we should generally avoid praising a person in his presence.

e. The *Hadith* under discussion deals with just one aspect of Abu Bakr's personality, namely his openhandedness in spending for the pleasure of Allâh, although we find numerous other points of his excellence mentioned in the *Ahâdith*.

95. It was narrated that 'Ali said: "The Messenger of Allâh ﷺ said: 'Abu Bakr and 'Umar are the leaders of the mature people of Paradise, the first and the last, except for the Prophets and Messengers, but do not tell them about that, O 'Ali, as long as they are still alive.'" (*Da'if*)

٩٥ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا سُفْيَانُ، عَنِ الْحَسَنِ بْنِ عُمَارَةَ، عَنْ [فِرَاسٍ]، عَنِ الشَّعْبِيِّ، عَنِ الْحَارِثِ عَنْ عَلِيٍّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «أَبُو بَكْرٍ، وَعُمَرُ سَيِّدَا كُهُولِ أَهْلِ الْجَنَّةِ مِنَ الأَوَّلِينَ وَالآخِرِينَ، إِلَّا النَّبِيِّينَ وَالْمُرْسَلِينَ، لَا تُخْبِرْهُمَا يَا عَلِيُّ! مَا دَامَا حَيَّيْنِ».

تخريج: [إسناده ضعيف ... إلخ] أخرجه الترمذي، المناقب، باب أبو بكر وعمر سيدا ... إلخ، ح:٣٦٦٦ من حديث الشعبي به * الحارث ضعيف عند الجمهور، ولبعض الحديث طرق حسنة عند عبدالله بن أحمد في زوائد المسند وابن عدي وغيرهما، وانظر، ح:١٠٠ .

Comments:

a. The expression 'mature people of Paradise' means people who died in that age, otherwise there will be no age difference for the people in Paradise, and all those lodged there shall enjoy the bliss of youth in it.

b. The *Hadith* is also explicit on the point that a non-Prophet, however exalted in rank he might be, can never equal or surpass a Prophet.

c. It also affirms the fact that Abu Bakr and 'Umar ؓ rank the highest after the Prophets, in the sense that they are superior to all other believers, whether of Prophet Muhammad's community or of the community of previous Prophets.

96. It was narrated that Abu Sa'eed Al-Khudri said: "The Messenger of Allâh ﷺ said: 'The people of the highest degrees of Paradise will be seen by those beneath them as a rising star is seen on the horizon. Abu Bakr and 'Umar will be among them, and how blessed they are!'" (*Da'if*)

٩٦ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ، وَعَمْرُو بْنُ عَبْدِ اللهِ، قَالَا: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا الأَعْمَشُ، عَنْ عَطِيَّةَ بْنِ سَعْدٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ أَهْلَ الدَّرَجَاتِ الْعُلَى يَرَاهُمْ مَنْ أَسْفَلَ مِنْهُمْ كَمَا يُرَى الْكَوْكَبُ الطَّالِعُ فِي الأُفُقِ مِنْ آفَاقِ السَّمَاءِ، وَإِنَّ أَبَا بَكْرٍ وَعُمَرَ مِنْهُمْ، وَأَنْعَمَا».

تخريج: [إسناده ضعيف] أخرجه أبو داود، الحروف والقراءات، ح:٣٩٨٧، والترمذي، المناقب، باب مناقب أبي بكر الصديق رضي الله عنه، ح:٣٦٥٨ من حديث عطية العوفي به، تقدم، ح:٣٧، وقال الترمذي: «حسن» وحسنه البغوي، ولبعض الحديث شاهد حسن عند الطبراني في الأوسط (٦/٧، ح:٦٠٠٣).

Comments:

a. The difference between two levels of Paradise is not a minor one. It is, therefore, necessary that a believer exert his maximum effort to attain to as high a level as possible.

b. The tradition affirms higher degrees for Abu Bakr and 'Umar ﷺ as well as contains glad tidings of Paradise for them tboth.

97. It was narrated that Hudhaifah bin Yamân said: "The Messenger of Allâh ﷺ said: 'I do not know how long I will stay among you, so follow the example of these two after I am gone,' and he pointed to Abu Bakr and 'Umar." (***Hasan***)

٩٧ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ؛ ح: وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُؤَمَّلٌ، قَالاَ: حَدَّثَنَا سُفْيَانُ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ مَوْلًى لِرِبْعِيِّ بْنِ حِرَاشٍ، عَنْ رِبْعِيِّ بْنِ حِرَاشٍ، عَنْ حُذَيْفَةَ بْنِ الْيَمَانِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**إِنِّي لاَ أَدْرِي مَا قَدْرُ بَقَائِي فِيكُمْ، فَاقْتَدُوا بِاللَّذَيْنِ مِنْ بَعْدِي**» وَأَشَارَ إِلَى أَبِي بَكْرٍ وَعُمَرَ.

تخريج: [حسن] أخرجه الترمذي، المناقب، باب اقتدوا باللذين من بعدي أبي بكر وعمر، ح:٣٦٦٢ من حديث سفيان به، وقال: حسن إلخ، وسقط منه مولى لربعي، وله شاهد حسن عند الترمذي، وصححه ابن حبان (موارد)، ح:٢١٩٣.

Comments:

a. The *Hadith* contains a broad hint about the caliphate of the two venerable Companions.

b. The leader must train and cultivate individuals that would manage the affairs after him efficiently and well.

c. The rulings and judgments of these two venerable Companions are not only more weighty and valuable, but also more worthy of being followed than the opinions of other Companions and religious leaders.

98. It was narrated that Ibn Abi Mulaikah said: "I heard Ibn 'Abbâs say: 'When 'Umar was placed on his bed (i.e., his bier), the people gathered around him, praying and invoking blessings upon him,' or he said, 'praising him and invoking blessings upon him before (the bier) was lifted up, and I was among them. No one alarmed me except a man

٩٨ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا يَحْيَى ابْنُ آدَمَ: حَدَّثَنَا ابْنُ الْمُبَارَكِ، عَنْ عُمَرَ بْنِ سَعِيدِ بْنِ أَبِي حُسَيْنٍ، عَنِ ابْنِ أَبِي مُلَيْكَةَ قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ: لَمَّا وُضِعَ عُمَرُ عَلَى سَرِيرِهِ، اكْتَنَفَهُ النَّاسُ يَدْعُونَ وَيُصَلُّونَ، أَوْ قَالَ يُثْنُونَ وَيُصَلُّونَ عَلَيْهِ قَبْلَ أَنْ يُرْفَعَ، وَأَنَا فِيهِمْ، فَلَمْ يَرُعْنِي إِلَّا رَجُلٌ قَدْ

زَحَمَنِي وَأَخَذَ بِمَنْكِبِي، فالْتَفَتُّ، فَإِذَا عَلِيُّ ابْنُ أَبِي طَالِبٍ، فَتَرَحَّمَ عَلَى عُمَرَ، ثُمَّ قَالَ: مَا خَلَّفْتَ أَحَداً أَحَبَّ إِلَيَّ أَنْ أَلْقَىٰ اللهَ بِمِثْلِ عَمَلِهِ مِنْكَ، وَايْمُ اللهِ، إِنْ كُنْتُ لأَظُنُّ لَيَجْعَلَنَّكَ اللهُ عَزَّ وَجَلَّ مَعَ صَاحِبَيْكَ، وَذٰلِكَ أَنِّي كُنْتُ أُكْثِرُ أَنْ أَسْمَعَ رَسُولَ اللهِ ﷺ يَقُولُ: «ذَهَبْتُ أَنَا وَأَبُو بَكْرٍ وعُمَرُ، وَدَخَلْتُ أَنَا وَأَبُو بَكْرٍ وَعُمَرُ، وَخَرَجْتُ أَنَا وَأَبُو بَكْرٍ وَعُمَرُ». فَكُنْتُ أَظُنُّ لَيَجْعَلَنَّكَ اللهُ مَعَ صَاحِبَيْكَ.

who crowded against me and seized me by the shoulder. I turned and saw that it was 'Ali bin Abu Tâlib. He prayed for mercy for 'Umar, then he said: "You have not left behind anyone who it is more beloved to me to meet Allâh with the like of his deeds than yourself. By Allâh, I think that Allâh will most certainly unite you with your two companions, and that is because I often heard the Messenger of Allâh ﷺ saying: 'Abu Bakr, 'Umar and I went; Abu Bakr, 'Umar *and I came in; Abu Bakr,* 'Umar and I went out.' So I think that Allâh will most certainly join you to your two companions." (***Sahih***)

تخريج: أخرجه البخاري، المناقب، باب مناقب عمر بن الخطاب... إلخ، ح:٣٦٨٥، ومسلم، فضائل الصحابة، باب من فضائل عمر رضي الله عنه، ح:٢٣٨٩ من حديث ابن المبارك به.

Comments:

a. This shows that 'Ali ﷺ held a very high opinion of 'Umar ﷺ, because the Prophet ﷺ kept the two Companions 'Umar and Abu Bakr ﷺ with him in all important matters.

b. 'Ali ﷺ considered both the venerable Companions superior to himself. That is why he wished that he would also be enabled by Allâh to do acts like them.

c. It is desirable to try to follow those who are better than us in the doing of good deeds. It would, however, be wrong to envy the lot of those who are ahead of us in worldly riches, or are engaged in the doing of evil deeds.

٩٩ - حَدَّثَنَا عَلِيُّ بْنُ مَيْمُونٍ الرَّقِّيُّ: حَدَّثَنَا سَعِيدُ بْنُ مَسْلَمَةَ، عَنْ إِسْمَاعِيلَ بْنِ أُمَيَّةَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ. قَالَ: خَرَجَ رَسُولُ اللهِ ﷺ بَيْنَ أَبِي بَكْرٍ وَعُمَرَ، فَقَالَ: «هٰكَذَا نُبْعَثُ».

99. It was narrated that Ibn 'Umar said: "The Messenger of Allâh ﷺ came out standing between Abu Bakr and 'Umar and said: 'Thus will I be resurrected.'" (***Da'if***)

تخريج: [**إسناده ضعيف**] أخرجه الترمذي، المناقب، باب قوله ﷺ لأبي بكر وعمر هكذا

نبعث . . . إلخ، ح:٣٦٦٩ من حديث سعيد به، وقال: «وسعيد بن مسلمة ليس عندهم بالقوي».

100. It was narrated from 'Awn bin Abi Juhaifah that his father said: "The Messenger of Allâh ﷺ said: 'Abu Bakr and 'Umar are the leaders of the mature people of Paradise, the first and the last, except for the Prophets and Messengers.'" (***Hasan***)

١٠٠ - حَدَّثَنَا أَبُو شُعَيْبٍ، صَالِحُ بْنُ الْهَيْثَمِ الْوَاسِطِيُّ: حَدَّثَنَا عَبْدُ الْقُدُّوسِ بْنُ بَكْرِ بْنِ خُنَيْسٍ: حَدَّثَنَا مَالِكُ بْنُ مِغْوَلٍ، عَنْ عَوْنِ بْنِ أَبِي جُحَيْفَةَ، عَنْ أَبِيهِ. قَالَ: قَالَ رَسُولُ اللهِ ﷺ: **«أَبُو بَكْرٍ وَعُمَرُ سَيِّدَا كُهُولِ أَهْلِ الْجَنَّةِ مِنَ الْأَوَّلِينَ وَالْآخِرِينَ، إِلَّا النَّبِيِّينَ وَالْمُرْسَلِينَ»**.

تخريج: [إسناده حسن] صححه ابن حبان (موارد)، ح:٢١٩٢ من حديث مالك بن مغول به.

Comments:

A *Nabi* (Prophet) is one who receives the revelation while the *Rasul* (Messenger) is a special category of the Prophets. Some scholars hold that a *Rasul*, as distinct from *Nabi*, is the one given a separate Book and Law, and sent down towards a particular nation or people. As for the *Nabi*, he keeps him company and engages in preaching among the people the message delivered to the *Rasul*. The revelation (*Wahy*) is, however, sent down to both.

101. It was narrated that Anas said: "It was said: 'O Messenger of Allâh, which of the people is most beloved to you?' He said: "Âishah.' It was asked, 'And among men?' He said: 'Her father.'" (***Sahih***)

١٠١ - حَدَّثَنَا أَحْمَدُ بْنُ عَبْدَةَ، وَالْحُسَيْنُ بْنُ الْحَسَنِ الْمَرْوَزِيُّ، قَالَا: حَدَّثَنَا الْمُعْتَمِرُ بْنُ سُلَيْمَانَ، عَنْ حُمَيْدٍ، عَنْ أَنَسٍ قَالَ، قِيلَ: يَا رَسُولَ اللهِ! أَيُّ النَّاسِ أَحَبُّ إِلَيْكَ؟ [قَالَ]: **«عَائِشَةُ»** قِيلَ: مِنَ الرِّجَالِ؟ قَالَ: **«أَبُوهَا»**.

تخريج: [صحيح] أخرجه الترمذي، المناقب، باب من فضل عائشة رضي الله عنها، ح:٣٨٩٠ عن أحمد بن عبدة به، وقال: «حسن صحيح غريب من هذا الوجه من حديث أنس»، وأخرج البخاري، ومسلم وغيرهما من حديث عمرو بن العاص نحوه.

Comments:

a. The *Hadith* clearly affirms the superior position not only of Abu Bakr ﷺ but also of 'Âishah ﷺ.

b. Abu Bakr and 'Âishah ﷺ were the best beloved of all to the Messenger of Allâh ﷺ. Therefore, anyone who loves them would be loved by the Prophet ﷺ, and he who harbors hostility or enmity towards them would attract the displeasure of the Prophet ﷺ.

(2/11) The Virtues Of 'Umar  (٢/ ١١) فَضْلُ عُمَرَ رَضِيَ الله عَنْهُ

His full name is 'Umar bin Khattab bin Nufail bin 'Abdul 'Uzza bin Riyâh bin 'Abdullâh bin Qurat bin Razâh bin 'Adi bin Ka'b bin Lu'ai bin Ghâlib Al-Qurashi Al-'Adawi; nicknamed Abu Hafs, known by the title *Amirul-Mu'minin* (Commander of the Faithful) and *Fâruq*. His mother's name was Hantamah bint Hâshim. He was born thirty years before the Mission of the Messenger of Allâh ﷺ. He met his martyrdom in 23 AH.

102. It was narrated that 'Abdullâh bin Shaqiq said: "I said to 'Âishah: 'Which of the (Prophet's) Companions was most beloved to him?' She said: 'Abu Bakr.' I said: 'Then which of them?' She said: "Umar.' I said: 'Then which of them?' She said: 'Abu 'Ubaidah.'" (***Sahih***)

١٠٢ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا أَبُو أُسَامَةَ: أَخْبَرَنِي الْجُرَيْرِيُّ، عَنْ عَبْدِ اللهِ بْنِ شَقِيقٍ قَالَ: قُلْتُ لِعَائِشَةَ: أَيُّ أَصْحَابِهِ كَانَ أَحَبَّ إِلَيْهِ؟ قَالَتْ: أَبُو بَكْرٍ. قُلْتُ: ثُمَّ أَيُّهُمْ؟ قَالَتْ: عُمَرُ. قُلْتُ: ثُمَّ أَيُّهُمْ؟ قَالَتْ: أَبُو عُبَيْدَةَ.

تخريج: [إسناده صحيح] أخرجه الترمذي، المناقب، باب مناقب أبي بكر الصديق رضي الله عنه . . . إلخ، ح:٣٦٥٧ من حديث الجريري به، وقال: «حسن صحيح» * الجُرَيري حدث به قبل اختلاطه ورواه عنه جماعة.

Comments :

The *Hadith* affirms the superiority of the three venerable Companions mentioned in it, for the Prophet ﷺ had extreme love for all the three of them. By the same token they were also loved by Allâh.

103. It was narrated that Ibn 'Abbâs said: "When 'Umar became Muslim, Jibril came down and said: 'O Muhammad! The people of heaven are rejoicing because of 'Umar's Islam.'" (***Da'if***)

١٠٣ - حَدَّثَنَا إِسْمَاعِيلُ بْنُ مُحَمَّدٍ الطَّلْحِيُّ: حَدَّثَنَا عَبْدُ اللهِ بْنُ خِرَاشٍ الْحَوْشَبِيُّ، عَنِ الْعَوَّامِ بْنِ حَوْشَبٍ، عَنْ مُجَاهِدٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: لَمَّا أَسْلَمَ عُمَرُ نَزَلَ جِبْرِيلُ فَقَالَ: يَا مُحَمَّدُ! لَقَدِ اسْتَبْشَرَ أَهْلُ السَّمَاءِ بِإِسْلَامِ عُمَرَ.

تخريج: [إسناده ضعيف] أخرجه ابن عدي: ٤/ ١٥٢٥ من حديث ابن خراش به، وصححه الحاكم: ٣/ ٨٤ * ابن خراش «ضعيف، وأطلق عليه علي بن عمار الكذب» (تقريب)، وضعفه الجمهور.

104. It was narrated that Ubayy bin Ka'b said: "The Messenger of

١٠٤ - حَدَّثَنَا إِسْمَاعِيلُ بْنُ مُحَمَّدٍ الطَّلْحِيُّ:

أَنْبَأَنَا دَاوُدُ بْنُ عَطَاءٍ [الْمَدَنِيُّ]، عَنْ صَالِحِ ابْنِ كَيْسَانَ، عَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أُبَيِّ بْنِ كَعْبٍ، قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**أَوَّلُ مَنْ يُصَافِحُهُ الْحَقُّ عُمَرُ، وَأَوَّلُ مَنْ يُسَلِّمُ عَلَيْهِ، وَأَوَّلُ مَنْ يَأْخُذُ بِيَدِهِ فَيُدْخِلُهُ الْجَنَّةَ**».

Allâh ﷺ said: 'The first person with whom Allâh will shake hands will be 'Umar, (and he is) the first person to be greeted with the *Salâm*, and the first person who will be taken by the hand and admitted into Paradise.'" ***(Da'if)***

تخريج: [إسناده ضعيف جدًّا] أخرجه ابن أبي عاصم في السنة، ح:١٢٤٥ عن إسماعيل الطلحي به، وضعفه البوصيري، وقال في داود بن عطاء: «قد اتفقوا على ضعفه».

١٠٥ - **حَدَّثَنَا** مُحَمَّدُ بْنُ عُبَيْدٍ، أَبُو عُبَيْدٍ الْمَدِينِيُّ: حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ الْمَاجِشُونِ: حَدَّثَنِي الزَّنْجِيُّ، ابْنُ خَالِدٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَتْ: قَالَ رَسُولُ اللهِ ﷺ: «**اللَّهُمَّ أَعِزَّ الْإِسْلَامَ بِعُمَرَ بْنِ الْخَطَّابِ خَاصَّةً**».

105. It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ said: 'O Allâh! Strengthen Islâm with 'Umar bin Khattâb in particular.'" ***(Da'if)***

تخريج: [إسناده ضعيف] وضعفه البوصيري * عبدالملك وشيخه ضعيفان عند الجمهور، وله شاهد صحيح عند الحاكم:٣/٨٣، وصححه على شرط الشيخين، ووافقه الذهبي فالحديث صحيح دون قوله «خاصة».

Comments:

a. The *Hadith* is Weak through this chain of reporters, but is Sound from other sources. The event of 'Umar's accepting Islam took place in the 6th year of the Messenger of Allâh's Mission, i. e., seven years before the Prophet's emigration to Madinah. (See *The Sealed Nectar*, Safi-ur-Rahman Mubârakpuri, p. 112).

b. The fact that the Prophet ﷺ prayed to Allâh to bring 'Umar to the fold of Islam is a clear proof of his superior standing in the sight of the Prophet ﷺ.

١٠٦ - **حَدَّثَنَا** عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا شُعْبَةُ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ عَبْدِ اللهِ بْنِ سَلِمَةَ، قَالَ: سَمِعْتُ عَلِيًّا يَقُولُ: خَيْرُ النَّاسِ بَعْدَ رَسُولِ اللهِ ﷺ، أَبُو بَكْرٍ، وَخَيْرُ النَّاسِ بَعْدَ أَبِي بَكْرٍ عُمَرُ.

106. It was narrated that 'Abdullâh bin Salimah said: "I heard 'Ali say: 'The best of people after the Messenger of Allâh ﷺ is Abu Bakr, and the best of people after Abu Bakr is 'Umar.'" ***(Sahih)***

تخريج: [صحيح] * عبدالله بن سلمة حسن الحديث، لم يضر اختلاطه في رواية عمرو بن مرة، كذا حققته في تخريج مسند الحميدي، ح:٥٧، وله طرق عند البخاري وغيره، وهو من الأحاديث المتواترة.

Comments:

This shows that 'Ali ﷺ also believed in the superiority of Abu Bakr and 'Umar ﷺ. As such, any statement to the contrary imputed to 'Ali ﷺ is pure fabrication.

١٠٧ - حَدَّثَنَا مُحَمَّدُ بْنُ الْحَارِثِ الْمِصْرِيُّ: أَنْبَأَنَا اللَّيْثُ بْنُ سَعْدٍ: حَدَّثَنِي عُقَيْلٌ، عَنِ ابْنِ شِهَابٍ: أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيَّبِ أَنَّ أَبَا هُرَيْرَةَ، قَالَ: كُنَّا جُلُوساً عِنْدَ النَّبِيِّ ﷺ قَالَ: «بَيْنَا أَنَا نَائِمٌ رَأَيْتُنِي فِي الْجَنَّةِ، فَإِذَا أَنَا بِامْرَأَةٍ تَتَوَضَّأُ إِلَى جَنْبِ قَصْرٍ، فَقُلْتُ: لِمَنْ هٰذَا الْقَصْرُ؟ فَقَالَتْ: لِعُمَرَ، فَذَكَرْتُ غَيْرَتَهُ، فَوَلَّيْتُ مُدْبِراً». قَالَ: أَبُو هُرَيْرَةَ: فَبَكَىٰ عُمَرُ، فَقَالَ: أَعَلَيْكَ، بِأَبِي وَأُمِّي، يَا رَسُولَ اللهِ! أَغَارُ؟.

107. Abu Hurairah said: "We were sitting with the Prophet ﷺ and he said: 'While I was sleeping I saw myself in Paradise (in a dream), and I saw a woman performing ablution beside a palace. I asked: "Whose palace is this?" She said: "Umar's." I remembered his protective jealousy, so I turned away and left.'" Abu Hurairah said: "Umar wept and said: 'May my father and mother be sacrificed for you, O Messenger of Allâh! Would I feel any protective jealousy against you?'" (*Sahih*)

تخريج: أخرجه البخاري، فضائل الصحابة، باب مناقب عمر بن الخطاب ... إلخ، ح:٣٦٨٠، وغيره من حديث الليث به.

Comments:

a. The dreams seen by the Prophets are part of the Divine Revelation. As such this dream of the Prophet ﷺ is a conclusive proof that 'Umar ﷺ is of the people of Paradise.
b. The leader must respect the sensibilities of his associates; he should particularly consider their honor and dignity as his own.
c. This shows the great sense of reverence and love the Companion, especially the senior ones among them, had towards the Prophet ﷺ. And since love for the Prophet is part of faith, intensity in it is indicative of the strength of one's *Imân*.
d. There shall absolutely be no impurity or filth in Paradise. Therefore the ablution performed by the woman must be for purposes of added cleanliness and purity.

١٠٨ - حَدَّثَنَا أَبُو سَلَمَةَ، يَحْيَىٰ بْنُ خَلَفٍ:

108. It was narrated that Abu Dharr said: "I heard the

حَدَّثَنَا عَبْدُ الأَعْلَى، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ مَكْحُولٍ، عَنْ غُضَيْفِ بْنِ الْحارِثِ، عَنِ أَبِي ذَرٍّ، قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «إِنَّ اللهَ وَضَعَ الْحَقَّ عَلَى لِسَانِ عُمَرَ، يَقُولُ بِهِ».

Messenger of Allâh ﷺ say: 'Allâh has placed the truth on the tongue of 'Umar, and he speaks with that (truth).'" (*Sahih*)

تخريج: [صحيح] أخرجه أبو داود، الخراج والإمارة، باب في تدوين العطاء، ح:٢٩٦٢ من حديث ابن إسحاق به، وصححه الحاكم، والذهبي، وله شواهد عند أحمد وغيره.

Comments:

There were several instances in the life of 'Umar ﷺ where he said something out of his own judicious opinion or judgment, and Allâh's ordainment came in accord with that judgment. Cases in point are: the commandment regarding *Hijâb* (women's veil); the question of the prisoners of the Battle of Badr; taking the "Station of Ibrâhim ﷺ" as a place of prayer; and the decision concerning the funeral prayer of the chief of Hypocrites 'Abdullah by Ubayy. (See *Sunan Al-Kubra*, *Baihaqi*, p. 7/88). This attribute of forming correct opinions was certainly a special gift or favor granted to 'Umar ﷺ by Allâh.

(3/11) The Virtues Of 'Uthmân ﷺ

(٣/ ١١) فَضْلُ عُثْمَانَ رَضِيَ اللهُ عَنْهُ

His full name is 'Uthmân bin 'Affân bin Abul-'Âs bin Umayyah bin 'Abd Shams bin 'Abd Manâf Qurashi Umawi. He joins the lineage of the Prophet ﷺ at the 5th forefather. He is nicknamed Abu 'Abdullah and Abu 'Amr. The titles given to him are *Dhun-Nurain* and *Amirul-Mu'minin* (Commander of the Faithful). His mother Arwa bint Kuraiz was the daughter of the Prophet's paternal aunt Baidâ'. He was born six years after the Year of the Elephant. Was 36 at the time of the Messenger of Allâh's Call. He was the fourth person to accept Islam at the preaching of Abu Bakr ﷺ. He met his martyrdom in 35 AH at the age of 82.

١٠٩ - حَدَّثَنَا أَبُو مَرْوَانَ، مُحَمَّدُ بْنُ عُثْمَانَ الْعُثْمَانِيُّ: حَدَّثَنَا أَبِي، عُثْمَانُ بْنُ خَالِدٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي الزِّنَادِ، عَنْ أَبِيهِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «لِكُلِّ نَبِيٍّ رَفِيقٌ فِي الْجَنَّةِ، وَرَفِيقِي فِيهَا

109. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "Every Prophet will have a friend in Paradise, and my friend there will be 'Uthmân bin 'Affân." (*Da'if*)

عُثْمَانُ بْنُ عَفَّانَ».

تخريج: [ضعيف] * عثمان بن خالد متروك الحديث (تقريب)، وله شاهد ضعيف عند الترمذي، ح:٣٦٩٨.

Comments:

It is a Weak *Hadith*. Nonetheless 'Uthmân's being of the people of Paradise is above all doubt since it is proved from a number of other authentic *Ahâdith*.

110. It was narrated from Abu Hurairah that the Prophet ﷺ met 'Uthmân at the door of the mosque and said: "O 'Uthmân! Jibril has told me that Allâh married you to Umm Kulthum for a dowry like that of Ruqayyah, provided that you treat her as you treated Ruqayyah." (*Da'if*)

١١٠ - حَدَّثَنَا أَبُو مَرْوَانَ، مُحَمَّدُ بْنُ عُثْمَانَ الْعُثْمَانِيُّ: حَدَّثَنَا أَبِي، عُثْمَانُ بْنُ خَالِدٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي الزِّنَادِ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ ﷺ لَقِيَ عُثْمَانَ عِنْدَ بَابِ الْمَسْجِدِ فَقَالَ: «يَا عُثْمَانُ! هٰذَا جِبْرِيلُ أَخْبَرَنِي أَنَّ اللهَ قَدْ زَوَّجَكَ أُمَّ كُلْثُومٍ، بِمِثْلِ صَدَاقِ رُقَيَّةَ، عَلَى مِثْلِ صُحْبَتِهَا».

تخريج: [ضعيف] انظر الحديث السابق.

Comments:

a. It is also a Weak *Hadith*. It is, however, historically proved that the Prophet ﷺ gave his daughter Ruqayyah ؓ in marriage to him. After her death he gave his second daughter to him in marriage.

b. The Messenger of Allâh's giving away his second daughter to 'Uthmân ؓ is a clear proof that he ﷺ was extremely pleased with 'Uthmân, and appreciated his exemplary conduct.

111. It was narrated that Ka'b bin 'Ujrah said: "The Messenger of Allâh ﷺ mentioned a *Fitnah* (tribulation) that had drawn nigh. Then a man passed by with his head covered. The Messenger of Allâh ﷺ said: 'On that day, this man will be following right guidance.' I leapt up and took hold of 'Uthmân's arms, then I turned to face the Messenger of Allâh ﷺ and said: 'This man?' He said: 'This man.'" (*Sahih*)

١١١ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا عَبْدُ اللهِ بْنُ إِدْرِيسَ، عَنْ هِشَامِ بْنِ حَسَّانَ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ كَعْبِ بْنِ عُجْرَةَ قَالَ: ذَكَرَ رَسُولُ اللهِ ﷺ فِتْنَةً فَقَرَّبَهَا، فَمَرَّ رَجُلٌ مُقَنَّعٌ رَأْسُهُ، فَقَالَ رَسُولُ اللهِ ﷺ: «هٰذَا، يَوْمَئِذٍ عَلَى الْهُدَى». فَوَثَبْتُ فَأَخَذْتُ بِضَبْعَيْ عُثْمَانَ، ثُمَّ اسْتَقْبَلْتُ رَسُولَ اللهِ ﷺ، فَقُلْتُ: هٰذَا؟ قَالَ: «هٰذَا».

تخريج: [صحيح] أخرجه أحمد: ٤/ ٢٤٣ من حديث هشام به، وتابعه مطر الوراق عنده: ٤/ ٢٤٢، وقال البوصيري: «هذا إسناد منقطع، قال أبو حاتم محمد بن سيرين لم يسمع من كعب بن عجرة» وله شواهد عند الترمذي، ح: ٣٧٠٤ وغيره.

Comments:

a. The Prophet ﷺ foretold many things about the future at Allâh's bidding, and they came to pass exactly as he had foretold. This is a proof of the veracity of his prophethood. There are many things that are yet to happen, and it is our belief that they shall all happen at their appropriate time exactly in the manner foretold by the Prophet ﷺ. We must, however, make it a point that, before we attribute to the Prophet ﷺ, any news about the future events, we must make sure that the related report has been transmitted through reliable chain of narrators.

b. Forewarning about trials and turbulences destined to take place in the future, is meant to urge upon the believers to stick to the right path and avoid going astray. When what was foretold does happen, it serves to increases the faith in the heart of the believers.

c. The *Hadith* also proves that the accusations labeled against 'Uthmân ﷺ by the mischief-mongers were totally unfounded and baseless, and his conduct was absolutely above reproach.

d. The Arabic word *Fitnah* (literally trial or affliction) here refers to the systematic campaign of false accusations carried out by the miscreants against 'Uthmân ﷺ, which culminated in his wrongful assassination.

112. It was narrated that 'Âishah said: The Messenger of Allâh ﷺ said: "O 'Uthmân, if Allâh places you in authority over this matter (as the caliph) some day and the hypocrites want to rid you of the garment with which Allâh has clothed you (i.e., the position of caliph), do not take it off." He said that three times. (One of the narrators) Nu'mân said: "I said to 'Âishah: 'What kept you from telling the people that?' She said: 'I was made to forget it.'" (*Sahih*)

١١٢ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، حَدَّثَنَا الْفَرَجُ بْنُ فَضَالَةَ، عَنْ رَبِيعَةَ ابْنِ يَزِيدَ الدِّمَشْقِيِّ، عَنِ النُّعْمَانِ بْنِ بَشِيرٍ، عَنْ عَائِشَةَ، قَالَتْ: قَالَ رَسُولُ اللهِ ﷺ: «يَا عُثْمَانُ إِنْ وَلَّاكَ اللهُ هٰذَا الأَمْرَ يَوْماً، فَأَرَادَكَ الْمُنَافِقُونَ أَنْ تَخْلَعَ قَمِيصَكَ الَّذِي قَمَّصَكَ اللهُ، فَلَا تَخْلَعْهُ» يَقُولُ ذٰلِكَ ثَلَاثَ مَرَّاتٍ. قَالَ النُّعْمَانُ: فَقُلْتُ لِعَائِشَةَ: مَا مَنَعَكِ أَنْ تُعْلِمِي النَّاسَ بِهٰذَا؟ قَالَتْ: أُنْسِيتُهُ.

تخريج: [صحيح] أخرجه الترمذي (وقال: حديث حسن غريب)، المناقب، باب منع النبي ﷺ عثمان ... إلخ، ح: ٣٧٠٥، وفي سنده تصحيف مطبعي، من حديث ربيعة به، وزاد في السند: «عبدالله بن عامر» * ربيعة سمعه من عبدالله بن أبي قيس عن النعمان به، وصححه ابن حبان (موارد)، ح: ١٩٦٠.

Comments:

a. The *Hadith* foretells an impending trial or affliction for 'Uthmân ﷺ that happened exactly as was foretold by the Messenger of Allâh ﷺ. This is a proof of the veracity of his prophethood.

b. It also shows that 'Uthmân ﷺ was the rightful ruler (caliph) of the believers.

c. When the ruler of a country is running his administration, it is unlawful to unleash a campaign of distrust and strife, on flimsy grounds, against him unless he is really found guilty of promoting infidelity and unbelief and weakening the foundations of Islam.

d. The tradition is explicit on the point that the adversaries of 'Uthmân ﷺ were all hypocrites.

113. It was narrated that 'Âishah said: "When he was ill, the Messenger of Allâh ﷺ said: 'I would like to have some of my Companions with me.' We said: 'O Messenger of Allâh! Shall we call Abu Bakr for you?' But he remained silent. We said: 'Shall we call 'Umar for you?' But he remained silent. We said: 'Shall we call 'Uthmân for you?' He said: 'Yes.' So 'Uthmân came and he spoke to him in private. The Prophet ﷺ started to speak to him and 'Uthmân's expression changed." Qais said: "Abu Sahlah, the freed slave of 'Uthmân, narrated to me that on the Day of the House,[1] 'Uthmân bin 'Affân said: 'The Messenger of Allâh ﷺ told me what would come to pass and now I am coming to that day.'"

In his narration of the *Hadith*, 'Ali (one of the narrators) said (that he said): "And I am going to bear it with patience."

Qais said: "They used to think

١١٣ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ، وَعَلِيُّ بْنُ مُحَمَّدٍ، قَالاَ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ، عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ، عَنْ عَائِشَةَ، قَالَتْ: قَالَ رَسُولُ اللهِ ﷺ فِي مَرَضِهِ: «**وَدِدْتُ أَنَّ عِنْدِي بَعْضَ أَصْحَابِي**» قُلْنَا: يَا رَسُولَ اللهِ! أَلاَ نَدْعُو لَكَ أَبَا بَكْرٍ؟ فَسَكَتَ. قُلْنَا: أَلاَ نَدْعُو لَكَ عُمَرَ؟ فَسَكَتَ. قُلْنَا: أَلاَ نَدْعُو لَكَ عُثْمَانَ؟ قَالَ: «**نَعَمْ**» فَجَاءَ عُثْمَانُ، فَخَلاَ بِهِ، فَجَعَلَ النَّبِيُّ ﷺ يُكَلِّمُهُ، وَوَجْهُ عُثْمَانَ يَتَغَيَّرُ، قَالَ قَيْسٌ: فَحَدَّثَنِي أَبُو سَهْلَةَ، مَوْلَى عُثْمَانَ: أَنَّ عُثْمَانَ ابْنَ عَفَّانَ قَالَ، يَوْمَ الدَّارِ: إِنَّ رَسُولَ اللهِ ﷺ عَهِدَ إِلَيَّ عَهْداً، فَأَنَا صَائِرٌ إِلَيْهِ.

وَقَالَ عَلِيٌّ فِي حَدِيثِهِ: وَأَنَا صَابِرٌ عَلَيْهِ.

قَالَ قَيْسٌ: فَكَانُوا يُرَوْنَهُ ذٰلِكَ الْيَوْمَ.

[1] The Day of the House: This refers to the day when the rebels besieged 'Uthmân in his house and murdered him.

that that was the Day of the House." (*Sahih*)

تخريج: [صحيح] أخرجه أحمد:٦/٢١٤ عن وكيع به، والترمذي، ح:٣٧١١ مختصرًا، وقال: «حسن صحيح غريب» * إسماعيل صرح بالسماع عند ابن أبي شيبة على بعض الاختلاف فيه.

Comments:

a. This shows that 'Uthmân ﷺ was a close confidant of the Messenger of Allâh ﷺ.

b. The promise here refers to the instruction of the Messenger of Allâh ﷺ to 'Uthmân ﷺ, not to give in to the unjust demands of the miscreants, but remain patient and resolute.

c. So absolute was 'Uthmân's devotedness and obedience to the Prophet ﷺ that he preferred to lay down his life over bowing down before falsehood. At the same time, he revered the Prophet ﷺ so much that he abstained from taking military action against the rebels in order to avoid bloodshed in the city of the Prophet ﷺ.

d. Foretelling the future events so exactly, is a proof of the prophethood of the Messenger of Allâh ﷺ.

(4/11) The Virtues Of 'Ali Bin Abu Tâlib ﷺ

(١١/٤) فَضْلُ عَلِيِّ بْنِ أَبِي طَالِبٍ رَضِيَ اللهُ عَنْهُ

His full name is 'Ali bin Abu Tâlib bin 'Abd Al-Muttalib bin Hâshim bin 'Abd Manâf bin Qusai bin Kilâb bin Murrah bin Ka'b bin Lu'ai Qurashi Hâshimi. Mother's name was Fâtimah bint Asad bin Hâshim. He is nicknamed Abul-Hasan and Abu Sibtain. He was born ten years before the Prophet's Call, and received his breeding under the careful patronage of the Prophet ﷺ and his venerable wife Khadijah ﷺ. He was the first among children to accept Islam. The Companions pledged their allegiance to him after the martyrdom of 'Uthmân ﷺ. He was martyred in 40 AH at the age of 60.

114. It was narrated that 'Ali said: "The Unlettered Prophet ﷺ informed me (saying) that none but a believer would love me and none but a hypocrite would hate me." (*Sahih*)

١١٤ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ، وَأَبُو مُعَاوِيَةَ، وَعَبْدُ اللهِ بْنُ نُمَيْرٍ، عَنِ الأَعْمَشِ، عَنْ عَدِيِّ بْنِ ثَابِتٍ، عَنْ زِرِّ بْنِ حُبَيْشٍ، عَنْ عَلِيٍّ، قَالَ: عَهِدَ إِلَيَّ النَّبِيُّ الأُمِّيُّ ﷺ أَنَّهُ لاَ يُحِبُّنِي إِلَّا مُؤْمِنٌ، وَلاَ يُبْغِضُنِي إِلَّا مُنَافِقٌ.

تخريج: أخرجه مسلم، الإيمان، باب الدليل على أن حب الأنصار ... إلخ، ح:٧٨ من حديث وكيع وأبي معاوية به.

Comments:

a. Unmatched are the feats performed in the service and defence of Islam by the senior Companions. That is why anyone who loves Islam loves and respects them, while their very presence was a thorn in the side of the enemies of Islam. 'Ali ﷺ is also one among such great Companions. Therefore, love for him is the sign of love for Islam, and enmity towards him is the sign of hypocrisy.

b. Love for 'Ali ﷺ does not mean going beyond all limits, which a trait is found in some of the innovators. Some of these innovators, for example, regard him sinless like Prophets. Others hold him superior to Abu Bakr and 'Umar ﷺ. Still others invest him with Divine attributes, while others go still farther and deify him.

c. Differences among the Companions were their acts of judgment although, thanks to the machinations of the hypocrites, these differences of opinion sometimes even resulted in wars. It would, therefore, be unfair on the basis of these disputes to brand anyone of them a hypocrite. To believe like this is the hallmark of innovators. *Ahlus-Sunnah* (People of the Prophet's Path) consider it advisable to hold their tongues and avoid blaming any of them in such matters.

115. Sa'd bin Abu Waqqâs narrated from his father that the Prophet ﷺ said to 'Ali: "Would it not please you to be to me as Hârun was to Musa?" (*Sahih*)

١١٥ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ ابْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ قَالَ: سَمِعْتُ إِبْرَاهِيمَ بْنَ سَعْدِ بْنِ أَبِي وَقَّاصٍ، يُحَدِّثُ عَنْ أَبِيهِ، عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ لِعَلِيٍّ: «أَلاَ تَرْضَى أَنْ تَكُونَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى؟».

تخريج: أخرجه البخاري، فضائل أصحاب النبي ﷺ، باب مناقب علي بن أبي طالب القرشي . . . إلخ، ح:٣٧٠٦، ومسلم، فضائل الصحابة، باب من فضائل علي بن أبي طالب رضي الله عنه، ح:٢٤٠٤ عن محمد بن بشار به.

Comments:

a. The Messenger of Allâh ﷺ spoke these words to 'Ali ﷺ when the Prophet ﷺ set out for the battle of Tabuk, and charged 'Ali ﷺ to look after the affairs of Al-Madinah in his absence. 'Ali ﷺ grieved at being left out from *Jihâd* (fighting in the cause of Allâh) and said: "Do you want to leave me with children and women?" It was in response to this that the Messenger of Allâh ﷺ spoke the words quoted above. (*Bukhari: 4416*).

b. Some people have tried to deduce from this *Hadith* proof of 'Ali's being the immediate successor of the Prophet ﷺ. Hârun ﷺ, they argue, was the successor of the Prophet Musa ﷺ, therefore 'Ali ﷺ must also be considered the rightful successor of the Prophet Muhammad ﷺ as caliph of the community. It is because of this assumption that they question the validity

of the appointment of the first three caliphs and hold them guilty of usurping the right of 'Ali ﷺ. This is a clear case of misconception as the commission of Hârun ﷺ as his brother's deputy was just a temporary arrangement meant to last only as long as Musa ﷺ lived. Similarly, 'Ali's commission to work as the Prophet's deputy during the Prophet's military campaign of Tabuk was for a certain period of time during the lifetime of the Prophet ﷺ. Moreover, Hârun ﷺ never succeeded Musa ﷺ, as he had already died during the lifetime of his brother. It was in fact Yusha' bin Nun ﷺ who assumed the mantle of Musa ﷺ after his death. Thus, even if the *Hadith* is interpreted as containing a promise of 'Ali's caliphate, there is no basis to believe that he would be the first caliph after the Prophet's demise, without anyone intervening in between.

116. It was narrated that Barâ' bin 'Azib said: "We returned with the Messenger of Allâh ﷺ from his *Hajj* that he had performed, and we stopped at some point on the road. He commanded that prayer should be performed in congregation, then he took the hand of 'Ali and said: 'Am I not dearer to the believers than their own selves?' They said: 'Yes indeed.' He said: 'Am I not dearer to every believer than his own self?' They said: 'Yes indeed.' He said: 'This man is the friend of those whose master I am.' O Allâh, take as friends those who take him as a friend, and take as enemies those who take him as an enemy.'" (*Da'if*)

١١٦ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا أَبُو الْحُسَيْنِ: أَخْبَرَنِي حَمَّادُ بْنُ سَلَمَةَ، عَنْ عَلِيِّ ابْنِ زَيْدِ بْنِ جُدْعَانَ، عَنْ عَدِيِّ بْنِ ثَابِتٍ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ، قَالَ: أَقْبَلْنَا مَعَ رَسُولِ اللهِ ﷺ فِي حَجَّتِهِ الَّتِي حَجَّ، فَنَزَلَ فِي بَعْضِ الطَّرِيقِ، فَأَمَرَ الصَّلَاةَ جَامِعَةً، فَأَخَذَ بِيَدِ عَلِيٍّ، فَقَالَ: «أَلَسْتُ أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ؟» قَالُوا: بَلَى. قَالَ: «أَلَسْتُ أَوْلَىٰ بِكُلِّ مُؤْمِنٍ مِنْ نَفْسِهِ؟» قَالُوا: بَلَى. قَالَ: «فَهٰذَا وَلِيُّ مَنْ أَنَا مَوْلَاهُ، اللَّهُمَّ وَالِ مَنْ وَالَاهُ، اللَّهُمَّ عَادِ مَنْ عَادَاهُ».

تخريج: [إسناده ضعيف] أخرجه أحمد: ٤/ ٢٨١ من حديث حماد به، وضعفه البوصيري * علي بن زيد بن جدعان ضعيف (تقريب)، وأصل الحديث (من كنت مولاه فعلي مولاه) صحيح متواتر، راجع نظم المتناثر وغيره.

Comments:

a. The Prophet ﷺ spoke these words in praise of 'Ali ﷺ when he reached the place known as Ghadir Khum (Lake of Khum) on his way back from the Farewell Pilgrimage. An expression of proximity and close relationship with 'Ali ﷺ was considered necessary by the Prophet ﷺ because some people had come up with complaints against him who had just returned from Yemen.

b. Some people have used even these remarks to establish 'Ali's title to being Prophet's immediate successor as caliph, although proximity of relationship or friendship has nothing to do with title for caliphate.
c. The tradition also contains condemnation of the Khârijites who denied the merits of 'Ali ﷺ, as well as of those extremists among Shi'ahs who had deified 'Ali ﷺ, as a consequence of which he had punished them with death. (*Bukhâri*: 6922) As regards our attitude towards 'Ali ﷺ, the *Hadith* simply means that we must have a feeling of love and not of hatred or ill-will towards him.

117. It was narrated that 'Abdur-Rahmân bin Abu Laila said: "Abu Laila used to travel with 'Ali, and he used to wear summer clothes in winter and winter clothes in summer. We said: 'Why don't you ask him (about that)?' He said: "The Messenger of Allâh ﷺ sent for me and my eyes were sore, on the Day of Khaibar. I said: 'O Messenger of Allâh, my eyes are sore.' He put some spittle into my eyes, then he said: 'O Allâh, take heat and cold away from him.' I never felt hot or cold again after that day. He [the Prophet ﷺ] said: 'I will send a man who loves Allâh and His Messenger, and whom Allâh and His Messenger love, and he is not one who flees from the battlefield.' The people craned their necks to see, and he sent for 'Ali and gave it (the banner) to him." (***Da'if***)

١١٧ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا ابْنُ أَبِي لَيْلَىٰ: حَدَّثَنَا الْحَكَمُ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي لَيْلَى قَالَ: كَانَ أَبُو لَيْلَى يَسِيرُ مَعَ عَلِيٍّ، فَكَانَ يَلْبَسُ ثِيَابَ الصَّيْفِ فِي الشِّتَاءِ، وَثِيَابَ الشِّتَاءِ فِي الصَّيْفِ. فَقُلْنَا: لَوْ سَأَلْتَهُ. فَقَالَ: إِنَّ رَسُولَ اللهِ ﷺ بَعَثَ إِلَيَّ وَأَنَا أَرْمَدُ الْعَيْنِ، يَوْمَ خَيْبَرَ. قُلْتُ: يَا رَسُولَ اللهِ إِنِّي أَرْمَدُ الْعَيْنِ، فَتَفَلَ فِي عَيْنِي، ثُمَّ قَالَ: «اللَّهُمَّ أَذْهِبْ عَنْهُ الْحَرَّ وَالْبَرْدَ» قَالَ: فَمَا وَجَدْتُ حَرًّا وَلاَ بَرْداً بَعْدَ يَوْمَئِذٍ. وَقَالَ: «لأَبْعَثَنَّ رَجُلاً يُحِبُّ اللهَ وَرَسُولَهُ، وَيُحِبُّهُ اللهُ وَرَسُولُهُ، لَيْسَ بِفَرَّارٍ» فَتَشَرَّفَ لَهُ النَّاسُ، فَبَعَثَ إِلَى عَلِيٍّ، فَأَعْطَاهَا إِيَّاهُ.

تخريج: [إسناده ضعيف] * محمد بن أبي ليلى ضعفه الجمهور، قاله البوصيري، ح:٨٥٤، ولحديثه شواهد عند النسائي في الكبرى وأحمد وغيرهما.

Comments:

a. The battle of Khaibar took place in 7 AH. When Allâh granted the Muslims victory over the Jews, the Messenger of Allâh ﷺ concluded with them a share-cropping agreement for 50% produce of the dates. It may be mentioned here that Khaibar is on the road to Syria from Al-Madinah, and is known as the land of forts and date palms.

b. Successors of the Companions revered the Companions so much, that they dared not ask them questions not directly related to education or knowledge. That is why, when they wished to know why 'Ali ﷺ did not put on clothes appropriate for various seasons, they asked the question through one of their associates who was relatively free with him.
c. 'Ali's being specially summoned to lead the army of the believers is a proof of his special status.
d. The eyes of 'Ali ﷺ getting cured from the spittle of the Prophet ﷺ is a miraculous phenomenon that is another proof of his prophethood.
e. The *Hadith* also makes it clear that the word *Maula* used in the previous *Hadith* means 'friend'.

118. It was narrated that Ibn 'Umar said: "The Messenger of Allâh ﷺ said: 'Hasan and Husain will be the leaders of the youth of Paradise, and their father is better than them." (***Hasan***)

١١٨ - حَدَّثَنَا مُحَمَّدُ بْنُ مُوسَى الْوَاسِطِيُّ: حَدَّثَنَا الْمُعَلَّى بْنُ عَبْدِ الرَّحْمٰنِ: حَدَّثَنَا ابْنُ أَبِي ذِئْبٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**الْحَسَنُ وَالْحُسَيْنُ سَيِّدَا شَبَابِ أَهْلِ الْجَنَّةِ وَأَبُوهُمَا خَيْرٌ مِنْهُمَا**».

تخريج: [حسن] أخرجه الحاكم: ٣/١٦٧ من حديث محمد بن موسى به، وقال الذهبي: «معلى متروك» وكذبه ابن المديني وغيره، فالسند موضوع ولهذا المتن طريق حسن عند الحاكم أيضًا، وصححه، ووافقه الذهبي.

Comments:

The *Hadith* contains the good news of Hasan and Husain being among the people of Paradise.

119. It was narrated that Hubshi bin Junâdah said: "I heard the Messenger of Allâh ﷺ say: "Ali is part of me and I am part of him, and no one will represent me except 'Ali.'" (***Hasan***)

١١٩ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَسُوَيْدُ ابْنُ سَعِيدٍ، وَإِسْمَاعِيلُ بْنُ مُوسَى، قَالُوا: حَدَّثَنَا شَرِيكٌ، عَنْ أَبِي إِسْحَاقَ، عَنْ حُبْشِيِّ ابْنِ جُنَادَةَ، قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «**عَلِيٌّ مِنِّي وَأَنَا مِنْهُ، وَلاَ يُؤَدِّي عَنِّي إِلَّا عَلِيٌّ**».

تخريج: [حسن] أخرجه الترمذي، المناقب، باب علي منى وأنا من علي، ح: ٣٧١٩ عن إسماعيل به، وقال: «حسن غريب صحيح» * شريك تابعه إسرائيل وغيره، وأبو إسحاق صرح بالسماع.

Comments:

a. 'Ali is a part of me', is an expression denoting his extreme proximity and closeness to the Prophet ﷺ.
b. 'Representing someone' means delivering and proclaiming the message on

his behalf.

c. It could also mean fulfilling financial obligations, i..e, he had been authorized to carry out sale-purchase transactions on behalf of the Prophet ﷺ during his lifetime

120. It was narrated that 'Abbâd bin 'Abdullâh said: " Ali said: 'I am the slave of Allâh and the brother of His Messenger ﷺ. I am the greatest teller of the truth (*Siddiq Akbar*), and no one will say this after me but a liar. I prayed seven years before the people." ***(Da'if)***

١٢٠ - حَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ الرَّازِيُّ: حَدَّثَنَا عُبَيْدُ اللهِ بْنُ مُوسَى: أَنْبَأَنَا الْعَلَاءُ بْنُ صَالِحٍ، عَنِ الْمِنْهَالِ، عَنْ عَبَّادِ بْنِ عَبْدِ اللهِ قَالَ: قَالَ عَلِيٌّ: أَنَا عَبْدُ اللهِ، وَأَخُو رَسُولِهِ ﷺ. وَأَنَا الصِّدِّيقُ الأَكْبَرُ، لاَ يَقُولُهَا بَعْدِي إِلَّا كَذَّابٌ، صَلَّيْتُ قَبْلَ النَّاسِ بِسَبْعِ سِنِينَ.

تخريج: [إسناده ضعيف جدًا] أخرجه الحاكم: ٣/ ١١١، ١١٢، وتعقبه الذهبي، والحديث في الخصائص للنسائي * عباد بن عبدالله ضعيف (تقريب).

Comments:

It is a Weak *Hadith*. Nâsiruddin Albani has declared it a fabrication. A scrutiny of the text will also reveal that it is highly improbable that 'Ali ﷺ would claim that he alone prayed with the Messenger of Allâh ﷺ for seven years which was quite a long period, since after the declaration of the Prophet's mission. We know that, even during the first three years, a number of people in Makkah had accepted Islam through secret preaching. Moreover, how could a virtuous and modest servant of Allâh like 'Ali ﷺ utter words of boasting like "I am *Siddiq Akbar*," (the greatest of the truthful)? It is, thus, undoubtedly an extremely weak and false *Hadith*.

121. It was narrated that Sa'd bin Abu Waqqâs said: "Mu'âwiyah came on one of his pilgrimages and Sa'd entered upon him. They mentioned 'Ali, and Mu'âwiyah criticized him. Sa'd became angry and said: 'Are you saying this of a man of whom I heard the Messenger of Allâh ﷺ say: "If I am a person's close friend, 'Ali is also his close friend." And I heard him say: "You are to me like Hârun was to Musa, except that there will be no Prophet after me." And I heard him say: "I will give the banner today to a man who loves

١٢١ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ، حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا مُوسَى بْنُ مُسْلِمٍ، عَنِ ابْنِ سَابِطٍ، وَهُوَ: عَبْدُ الرَّحْمٰنِ، عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ قَالَ: قَدِمَ مُعَاوِيَةُ فِي بَعْضِ حَجَّاتِهِ، فَدَخَلَ عَلَيْهِ سَعْدٌ، فَذَكَرُوا عَلِيًّا، فَنَالَ مِنْهُ. فَغَضِبَ سَعْدٌ، وَقَالَ: تَقُولُ هٰذَا لِرَجُلٍ سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «مَنْ كُنْتُ مَوْلَاهُ فَعَلِيٌّ مَوْلَاهُ». وَسَمِعْتُهُ يَقُولُ: «أَنْتَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى إِلَّا أَنَّهُ لاَ نَبِيَّ بَعْدِي». وَسَمِعْتُهُ يَقُولُ: «لأُعْطِيَنَّ الرَّايَةَ الْيَوْمَ رَجُلاً يُحِبُّ اللهَ وَرَسُولَهُ»؟.

Allâh and His Messenger." (*Sahih*)

تخريج: [صحيح] * ابن سابط لم يسمع من سعد رضي الله عنه كما قال ابن معين، وللحديث شواهد عند مسلم وغيره.

Comments:

a. It was a difference based purely on judgment. It is, therefore, not allowed that in such matters we take to reviling a Companion of the Prophet ﷺ.
b. If a person is being criticised in absentia, those present on the occasion are required to speak for him and mention his good points.
c. The *Hadith* refers to a number of the virtues of 'Ali رضي الله عنه, some of which have already been mentioned in the previously quoted *Ahâdith*.

(5/11) The Virtues Of Zubair رضي الله عنه

(٥/ ١١) فَضْلُ الزُّبَيْرِ رَضِيَ اللهُ عَنْهُ

His full name is Zubair bin 'Awwâm bin Khuwailid bin Asad bin 'Abdul-'Uzza bin Qusai bin Kilâb bin Murrah bin Ka'b bin Lu'ai Qurashi Asadi. His mother Safiyyah, was the paternal aunt of the Prophet ﷺ, his grandfather was the father of Khadijah the Mother of the Believers. He accepted Islam at the age of 15, and met his martyrdom on 10th Jumâdah Al-'Ula, 36 AH during prayer, at the hands of Ibn Jarmuz, approximately at the age of 64. Zubair رضي الله عنه had a charming and handsome figure. He was tall, fairly built, and of brown complexion. He had a sparse beard, and long hair, and enjoyed perfect health at the time of martyrdom.

122. It was narrated that Jâbir said: "The Messenger of Allâh ﷺ said on the Day of Quraizah: 'Who will bring us news of the people?' Zubair said: 'I will.' The Prophet ﷺ said: 'Who will bring us news of the people?' Zubair said: 'I will,' three times. The Prophet ﷺ said: 'Every Prophet has a *Hawâri* (sincere supporter or disciple), and my *Hawâri* is Zubair.'" (*Sahih*)

١٢٢ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ جَابِرٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ، يَوْمَ قُرَيْظَةَ: «مَنْ يَأْتِينَا بِخَبَرِ الْقَوْمِ؟» فَقَالَ الزُّبَيْرُ: أَنَا، فَقَالَ: «مَنْ يَأْتِينَا بِخَبَرِ الْقَوْمِ؟» قَالَ الزُّبَيْرُ: أَنَا، ثَلَاثًا، فَقَالَ: النَّبِيُّ ﷺ: «لِكُلِّ نَبِيٍّ حَوَارِيٌّ، وَإِنَّ حَوَارِيَّ الزُّبَيْرُ».

تخريج: أخرجه البخاري، الجهاد، باب فضل الطليعة، ح:٢٨٤٦، ٤١١٣، ومسلم، فضائل الصحابة، باب من فضائل طلحة والزبير رضي الله عنهما، ح:٢٤١٥ من حديث سفيان الثوري به.

Comments:

a. The military campaign against Banu Quraizah started just after the Battle of the Trenches. Thus, for all intent and purpose, the two battles were one battle. The term "The Day of Quraizah" here refers to the event of a particular day.

123. It was narrated that Zubair said: "The Messenger of Allâh ﷺ named his parents together for me on the Day of Uhud."[1] (*Sahih*)

١٢٣ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللهِ بْنِ الزُّبَيْرِ، عَنِ الزُّبَيْرِ قَالَ: لَقَدْ جَمَعَ لِي رَسُولُ اللهِ ﷺ أَبَوَيْهِ يَوْمَ أُحُدٍ.

تخريج: أخرجه البخاري، فضائل أصحاب النبي ﷺ، باب مناقب الزبير بن العوام رضي الله عنه، ح:٣٧٢٠، ومسلم، فضائل الصحابة، باب من فضائل طلحة والزبير رضي الله عنهما، ح:٢٤١٦ من حديث هشام به.

Comments:

a. It was also during the Battle of Uhud that the Prophet ﷺ had named the his parents together for Sa'd bin Abu Waqqas ﷺ, and said: "Shoot the arrows, may my father and mother be sacrificed for you!" (*Bukhâri*: 6184)

b. Both Zubair and Sa'd bin Abu Waqqas ﷺ are of those ten persons who were given the good news of Paradise in their life.

124. It was narrated from Hishâm bin 'Urwah that his father said: "Aishah said to me: 'O 'Urwah, your two fathers were of those who answered (the Call of) Allâh and the Messenger (Muhammad) after being wounded,"[2] (they were) Abu Bakr and Zubair." (*Sahih*)

١٢٤ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ، وَهَدِيَّةُ بْنُ عَبْدِ الْوَهَّابِ، قَالاَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ قَالَ: قَالَتْ لِي عَائِشَةُ: يَا عُرْوَةُ! كَانَ أَبَوَاكَ مِنَ ﴿الَّذِينَ اسْتَجَابُوا لِلَّهِ وَالرَّسُولِ مِن بَعْدِ مَا أَصَابَهُمُ الْقَرْحُ﴾ [آل عمران: ١٧٢] أَبُو بَكْرٍ وَالزُّبَيْرُ.

تخريج: **[إسناده صحيح]** أخرجه الحميدي عن سفيان به، وصححه الحاكم على شرط الشيخين، ووافقه الذهبي.

Comments:

a. The tradition refers to the events that had taken place after the Battle of Uhud. The Prophet ﷺ pursued the enemy until Hamrâ' Al-Asad, at a distance of eight miles. When the idolaters got the news of the pursuit, they were frightened and went back without invading Al-Madinah. (See *The Sealed Nectar*, p. 291).

b. 'Urwah bin Zubair is a nephew of 'Âishah ﷺ. His mother is Asmâ' bint Abu Bakr ﷺ. Abu Bakr ﷺ is, thus, his maternal grand father and Zubair bin 'Awwâm is his father.

[1] Meaning, he said: "May my father and mother be sacrificed for you."

[2] *Âl 'Imrân* 3:172.

(6/11) The Virtues Of Talhah Bin 'Ubaidullâh ﷺ

(٦/ ١١) فَضْلُ طَلْحَةَ بْنِ عُبَيْدِ اللهِ رَضِيَ اللهُ عَنْهُ

His full name is Talhah bin 'Ubaidullâh bin 'Uthmân bin 'Amr bin Ka'b bin Sa'd bin Taim bin Murrah bin Ka'b bin Lu'ai bin Ghâlib Quraishi Taimi, nicknamed Abu Muhammad. He enjoyed many distinctions in Islam: He was one of the Ten given the good tiding of Paradise. He was the eighth entrant into Islam and fifth among those who accepted Islam by the preaching of Abu Bakr ﷺ. He was a member of the Consultative Committee of 'Umar ﷺ, and was killed on Thursday, 10th of Jamadaul-Ukhra, 36 AH, in the Battle of the Camel, by an arrow shot at the behest of Marwân bin Hakam.

125. It was narrated from Jâbir that Talhah passed by the Prophet ﷺ and he said: "A martyr walking upon the face of the earth." (*Da'if*)

١٢٥ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ، وَعَمْرُو بْنُ عَبْدِ اللهِ الأَوْدِيُّ، قَالاَ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا الصَّلْتُ الأَزْدِيُّ: حَدَّثَنَا أَبُو نَضْرَةَ، عَنْ جَابِرٍ: أَنَّ طَلْحَةَ مَرَّ عَلَى النَّبِيِّ ﷺ، فَقَالَ: «شَهِيدٌ يَمْشِي عَلَى وَجْهِ الأَرْضِ».

تخريج: [ضعيف] أخرجه الترمذي، المناقب، باب مناقب أبي محمد طلحة بن عبيدالله رضي الله عنه، ح:٣٧٣٩ من حديث الصلت بن دينار به، وقال: «غريب» * الصلت متروك كما قال أحمد وغيره (تهذيب)، وللحديث شواهد ضعيفة، ولم أجد له طريقًا صحيحًا ولا حسنًا، والحديث الآتي شاهد له معنوي.

Comments:

a. The authenticity of this *Hadith* is under dispute. Shaikh Albâni considers it sound. (*Silsilatul-Ahâdithus-Sahihah*: 126) The *Hadith* foretells that he will die a martyr which is a matter of great honour.

b. He met his martyrdom during the Battle of the Camel, which means that the believers killed in battles between the Companions are not sinners before Allâh, or else the news of his death would not have been given as a glad tiding.

126. It was narrated that Mu'âwiyah bin Abu Sufyân said: "The Prophet ﷺ looked at Talhah and said: 'This is one of those who fulfilled their covenant.'"[1] (*Hasan*)

١٢٦ - حَدَّثَنَا أَحْمَدُ بْنُ الأَزْهَرِ: حَدَّثَنَا عَمْرُو بْنُ عُثْمَانَ: حَدَّثَنَا زُهَيْرُ بْنُ مُعَاوِيَةَ: حَدَّثَنِي إِسْحَاقُ بْنُ يَحْيَى بْنِ طَلْحَةَ، عَنْ مُوسَى بْنِ طَلْحَةَ، عَنْ مُعَاوِيَةَ بْنِ أَبِي سُفْيَانَ قَالَ: نَظَرَ النَّبِيُّ ﷺ إِلَى طَلْحَةَ، فَقَالَ: «هٰذَا

[1] Referring to *Al-Ahzab* 33:23.

مِمَّنْ قَضَى نَحْبَهُ».

تخريج: [حسن] أخرجه الترمذي، تفسير القرآن، باب ومن سورة الأحزاب، ح:٣٢٠٢ من حديث إسحاق به، وقال: «غريب»، وصححه الحاكم، فتعقبه الذهبي * إسحاق بن يحيى ضعيف (تقريب)، وله طريق حسن عند الترمذي، ح:٣٢٠٣، وقال: «حسن غريب».

Comments:

The *Hadith* accords great honor to Talhah ﷺ by describing his death as a covenant fulfilled by him. In other words, the deeds done by him were considered so meritorious that he was ranked as a martyr even before his death.

127. It was narrated that Musa bin Talhah said: We were with Mu'âwiyah and he said: "I heard the Messenger of Allâh ﷺ say: 'Talhah is one of those who fulfilled their covenant.'" (***Hasan***)

١٢٧ - حَدَّثَنَا أَحْمَدُ بْنُ سِنَانٍ: حَدَّثَنَا يَزِيدُ ابْنُ هَارُونَ: أَنْبَأَنَا إِسْحَاقُ، عَنْ مُوسَى بْنِ طَلْحَةَ قَالَ: كُنَّا عِنْدَ مُعَاوِيَةَ، فَقَالَ: أَشْهَدُ لَسَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «طَلْحَةُ مِمَّنْ قَضَى نَحْبَهُ».

تخريج: [حسن] انظر الحديث السابق.

128. It was narrated that Qais said: "I saw the paralyzed hand of Talhah, with which he had defended the Messenger of Allâh ﷺ on the Day of Uhud." (*Sahih*)

١٢٨ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ، عَنْ إِسْمَاعِيلَ، عَنْ قَيْسٍ، قَالَ: رَأَيْتُ يَدَ طَلْحَةَ شَلَّاءَ، وَقَى بِهَا رَسُولَ اللهِ ﷺ، يَوْمَ أُحُدٍ.

تخريج: [صحيح] أخرجه البخاري، المغازي، باب إذ همت طائفتان منكم أن تفشلا والله وليهما، ح:٤٠٦٣ من حديث وكيع به.

Comments: 127 & 128

'Defending by the hand' here refers to the fact that he put his hand in front to block the arrows being directed by the enemy at the Prophet ﷺ, so as to keep him from harm. This had the effect of permanently paralyzing his hand. Probably there was no shield at hand at that moment.

(7/11) The Virtues Of Sa'd Bin Abu Waqqâs ﷺ

(٧/١١) فَضْلُ سَعْدِ بْنِ أَبِي وَقَّاصٍ رَضِيَ اللهُ عَنْهُ

His full name is Sa'd bin Mâlik bin Uhaib bin 'Abd Manâf bin Zahra bin Kilâb Qurashi Zahri, nicknamed Abu Ishâq, born approximately thirty years before emigration. He was one of the Ten given the good tidings of Paradise, a famous Arab horseman, an important member of the Consultative Committee of 'Umar ﷺ, and was the first archer in *Jihâd* (war

waged for the cause of Allâh). He was the maternal uncle of the Prophet ﷺ, and the third entrant into Islam. He founded the city of Kufah at the behest of 'Umar ﷺ. He died in a valley of Al-Madinah known as Aqiq at the age of fifty.

129. It was narrated that 'Ali said: "I never saw the Messenger of Allâh ﷺ mention his parents together[1] for anyone except Sa'd bin Mâlik. He said to him on the Day of Uhud: 'Shoot, Sa'd! May my father and mother be sacrificed for you!'" (*Sahih*)

١٢٩ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ ابْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ عَبْدِ اللهِ بْنِ شَدَّادٍ، عَنْ عَلِيٍّ قَالَ: مَا رَأَيْتُ رَسُولَ اللهِ ﷺ جَمَعَ أَبَوَيْهِ لِأَحَدٍ غَيْرِ سَعْدِ بْنِ مَالِكٍ، فَإِنَّهُ قَالَ لَهُ، يَوْمَ أُحُدٍ: «ارْمِ سَعْدُ! فِدَاكَ أَبِي وَأُمِّي».

تخريج: أخرجه البخاري، الجهاد والسير، باب المجن ومن يترس بترس صاحبه، ح:٢٩٠٥، ٤٠٥٨، ٤٠٥٩، ٦١٨٤، ومسلم، فضائل الصحابة، باب في فضل سعد بن أبي وقاص رضي الله عنه، ح:٢٤١١ من حديث سعد به.

Comments:

Zubair ﷺ also enjoys this distinction, as reported under *Hadith* 123. It may be that either 'Ali ﷺ had no knowledge of it, or else he did not hear those words in relation to Zubair ﷺ directly from the Prophet ﷺ, while the comments about Sa'd ﷺ were made in his presence.

130. It was narrated that Sa'eed bin Musayyab said: "I heard Sa'd bin Abu Waqqâs say: 'The Messenger of Allâh ﷺ mentioned his parents together for me on the Day of Uhud. He said: 'Shoot, Sa'd! May my father and mother be sacrified for you!'" (*Sahih*)

١٣٠ - حَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ: أَنْبَأَنَا اللَّيْثُ ابْنُ سَعْدٍ؛ ح: وَحَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ، وَإِسْمَاعِيلُ بْنُ عَيَّاشٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، قَالَ: سَمِعْتُ سَعْدَ بْنَ أَبِي وَقَّاصٍ يَقُولُ: لَقَدْ جَمَعَ لِي رَسُولُ اللهِ ﷺ، يَوْمَ أُحُدٍ، أَبَوَيْهِ، فَقَالَ: «ارْمِ سَعْدُ! فِدَاكَ أَبِي وَأُمِّي».

تخريج: أخرجه البخاري، المغازي، باب إذ همت طائفتان منكم أن تفشلا ... إلخ، ح:٤٠٥٧، ومسلم، فضائل الصحابة، باب في فضل سعد بن أبي وقاص رضي الله عنه، ح:٢٤١٢ من حديث يحيى به.

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[1] Meaning, to say 'May my father and mother be secrificed for you.'

131. It was narrated that Qais said: "I heard Sa'd bin Abu Waqqâs say: 'I am the first of the Arabs to shoot an arrow in the cause of Allâh.'" (*Sahih*)

١٣١ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ، حَدَّثَنَا عَبْدُ اللهِ بْنُ إِدْرِيسَ، وَخَالِي يَعْلَى، وَوَكِيعٌ، عَنْ إِسْمَاعِيلَ، عَنْ قَيْسٍ قَالَ: سَمِعْتُ سَعْدَ بْنَ أَبِي وَقَّاصٍ يَقُولُ: إِنِّي لأَوَّلُ الْعَرَبِ رَمَى بِسَهْمٍ فِي سَبِيلِ اللهِ.

تخريج: أخرجه البخاري، فضائل الصحابة، باب مناقب سعد بن أبي وقاص الزهري، ح:٣٧٢٨، ومسلم، الزهد، باب الدنيا سجن للمؤمن وجنة للكافر، ح:٢٩٦٦ من حديث إسماعيل به.

Comments: 130 & 131

It is certainly a matter of honor for anyone to be the first in any work related to *Jihâd*, and there is no harm describing such a feat as part of Allâh's bounty, and the individual's thanks and gratitude to Him for the same.

132. It was narrated that Hâshim bin Hâshim said: "I heard Sa'eed bin Musayyab say: 'Sa'd bin Abu Waqqâs said: 'No one else became Muslim on the same day as I did; for seven days I was one-third of Islam.' " (*Sahih*)

١٣٢ - حَدَّثَنَا مَسْرُوقُ بْنُ الْمَرْزُبَانِ: حَدَّثَنَا يَحْيَى بْنُ أَبِي زَائِدَةَ، عَنْ هَاشِمِ بْنِ هَاشِمٍ قَالَ: سَمِعْتُ سَعِيدَ بْنَ الْمُسَيَّبِ يَقُولُ: قَالَ سَعْدُ بْنُ أَبِي وَقَّاصٍ: مَا أَسْلَمَ أَحَدٌ فِي الْيَوْمِ الَّذِي أَسْلَمْتُ فِيهِ، وَلَقَدْ مَكَثْتُ سَبْعَةَ أَيَّامٍ، وَإِنِّي لَثُلُثُ الْإِسْلَامِ.

تخريج: [صحيح] أخرجه البخاري، فضائل الصحابة، باب مناقب سعد بن أبي قاص الزهري، ح:٣٧٢٧ من حديث ابن أبي زائده به.

Comments:

By all accounts Abu Bakr ﷺ was the first among the free persons to accept Islam, and there was just one more entrant to Islam between him and Sa'd ﷺ. Thus, Sa'd ﷺ rightly earns the title and honor of being included in the list of those early Companions who are foremost in good deeds.

(8/11) The Virtues Of The Ten ﷺ

(٨/ ١١) فَضَائِلُ الْعَشَرَةِ رَضِيَ اللهُ عَنْهُمْ

133. It was narrated that Sa'eed bin Zaid bin 'Amr bin Nufail said: "The Messenger of Allâh ﷺ was one of the Ten (given glad tidings of Paradise). He ﷺ said: 'Abu

١٣٣ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا عِيسَى ابْنُ يُونُسَ: حَدَّثَنَا صَدَقَةُ بْنُ الْمُثَنَّى، أَبُو الْمُثَنَّى النَّخَعِيُّ، عَنْ جَدِّهِ رِيَاحِ بْنِ الْحَارِثِ،

Bakr will be in Paradise; 'Umar will be in Paradise; 'Uthmân will be in Paradise; 'Ali will be in Paradise; Talhah will be in Paradise; Zubair will be in Paradise; Sa'd will be in Paradise; 'Abdur-Rahmân will be in Paradise." He was asked: 'Who will be the ninth?' He said: 'I will.'" (*Sahih*)

سَمِعَ سَعِيدَ بْنَ زَيْدِ بْنِ عَمْرِو بْنِ نُفَيْلٍ يَقُولُ: كَانَ رَسُولُ اللهِ ﷺ عَاشِرَ عَشَرَةٍ فَقَالَ: «أَبُو بَكْرٍ فِي الْجَنَّةِ، وَعُمَرُ فِي الْجَنَّةِ، وَعُثْمَانُ فِي الْجَنَّةِ، وَعَلِيٌّ فِي الْجَنَّةِ، وَطَلْحَةُ فِي الْجَنَّةِ، وَالزُّبَيْرُ فِي الْجَنَّةِ، وَسَعْدٌ فِي الْجَنَّةِ، وَعَبْدُ الرَّحْمٰنِ فِي الْجَنَّةِ» فَقِيلَ لَهُ: مَنِ التَّاسِعُ؟ قَالَ: «أَنَا».

تخريج: [**إسناده صحيح**] أخرجه أبو داود، السنة، باب في الخلفاء، ح:٤٦٥٠ من حديث صدقة به.

Comments:

The *Hadith* names nine people given glad timings of Paradise. Together with them the tenth is Abu 'Ubaidah bin Jarrâh. These are known as "The Ten given glad tidings of Paradise." These ten rank higher than all other Companions of the Prophet ﷺ.

134. It was narrated that Sa'eed bin Zaid said: "I bear witness that I heard the Messenger of Allâh ﷺ say: 'Stand firm, O (mountain of) Hirâ', for there is no one upon you but a Prophet, a *Siddiq* or a martyr.'" Then he listed them as follows: "The Messenger of Allâh ﷺ, Abu Bakr, 'Umar, 'Uthmân, 'Ali, Talhah, Zubair, Sa'd, Ibn 'Awf and Sa'eed bin Zaid." (*Sahih*)

١٣٤ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنْ شُعْبَةَ، عَنْ حُصَيْنٍ، عَنْ هِلَالِ بْنِ يَسَافٍ، عَنْ عَبْدِ اللهِ بْنِ ظَالِمٍ، عَنْ سَعِيدِ بْنِ زَيْدٍ قَالَ: أَشْهَدُ عَلَى رَسُولِ اللهِ ﷺ أَنِّي سَمِعْتُهُ يَقُولُ: «اثْبُتْ حِرَاءُ! فَمَا عَلَيْكَ إِلَّا نَبِيٌّ أَوْ صِدِّيقٌ أَوْ شَهِيدٌ». وَعَدَّهُمْ: رَسُولُ اللهِ ﷺ، وأَبُو بَكْرٍ، وَعُمَرُ، وَعُثْمَانُ، وَعَلِيٌّ، وَطَلْحَةُ، وَالزُّبَيْرُ، وَسَعْدٌ، وابْنُ عَوْفٍ، وَسَعِيدُ ابْنِ زَيْدٍ.

تخريج: [**حسن**] أخرجه أبو داود، السنة، باب في الخلفاء، ح:٤٦٤٨ من حديث حصين به، وصححه الترمذي، ح:٣٧٥٧، وابن حبان.

Comments:

a. The *Hadith* is explicit on the superiority of these Companions, because they accompanied the Prophet ﷺ on so many occasions.

b. The Prophet ﷺ spoke these words when the mountain of Hirâ' started shaking. The mountain stabilized the moment he spoke the words: "Stand firm." It is certainly a miracle performed by the Prophet ﷺ.

(9/11) The Virtues Of Abu 'Ubaidah Bin Al-Jarrâh ﷺ

(٩/ ١١) فَضْلُ أَبِي عُبَيْدَةَ بْنِ الْجَرَّاحِ [رَضِيَ اللهُ عَنْهُ]

His full name is 'Âmir bin 'Abdullâh bin Jarrâh bin Hilâl bin 'Uhaib bin Dabba bin Hârith bin Fihr Qurashi. He became known by the nickname Abu 'Ubaidah, the last part Jarrâh being the name of his grandfather instead of the father. He joins the genealogy of the Prophet ﷺ at his forefather, Fihr. His father never accepted Islam and was killed at the hand of this son of his. He accepted Islam, at the invitation of Abu Bakr ﷺ at the age of 29. He is the ninth entrant into Islam. He died during the plague epidemic of 'Amwâs in 8 AH, approximately at the age of 58.

135. It was narrated from Hudhaifah that the Messenger of Allâh ﷺ said to the people of Najrân: "I will send a trustworthy man with you, who is indeed trustworthy." The people craned their necks to see, and he sent Abu 'Ubaidah bin Jarrâh. (*Sahih*)

١٣٥ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ؛ ح: وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ. جَمِيعاً عَنْ أَبِي إِسْحَاقَ، عَنْ صِلَةَ بْنِ زُفَرَ، عَنْ حُذَيْفَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ، لِأَهْلِ نَجْرَانَ: «سَأَبْعَثُ مَعَكُمْ رَجُلاً أَمِيناً، حَقَّ أَمِينٍ». قَالَ: فَتَشَرَّفَ لَهُ النَّاسُ، فَبَعَثَ أَبَا عُبَيْدَةَ بْنَ الْجَرَّاحِ.

تخريج: أخرجه البخاري، فضائل أصحاب النبي ﷺ، باب مناقب أبي عبيدة بن الجراح رضي الله عنه، ح:٣٧٤٥ وغيره، ومسلم، فضائل الصحابة، باب من فضائل أبي عبيدة بن الجراح رضي الله عنه، ح:٢٤٢٠ من حديث أبي إسحاق به.

Comments:

a. The Prophet ﷺ deputed Abu 'Ubaidah bin Jarrâh ﷺ to collect the wealth agreed upon in the peace treaty. It was on this occasion that he spoke these words. Soon after, those people accepted Islam. (*The Sealed Nectar*, p. 452)
b. For offices involving financial responsibilities we should only appoint people who are trustworthy. Alongside other qualities, trustworthiness is the most important attribute for appointment to such offices.

136. It was narrated from 'Abdullâh that the Messenger of Allâh said to Abu 'Ubaidah bin Jarrâh: "This is the trustworthy man of this *Ummah*." (*Sahih*)

١٣٦ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا يَحْيَى ابْنُ آدَمَ: حَدَّثَنَا إِسْرَائِيلُ، عَنْ أَبِي إِسْحَاقَ، عَنْ صِلَةَ بْنِ زُفَرَ، عَنْ عَبْدِ اللهِ أَنَّ رَسُولَ اللهِ

ﷺ قَالَ لأَبِي عُبَيْدَةَ بْنِ الْجَرَّاحِ: «هٰذَا أَمِينُ هٰذِهِ الأُمَّةِ».

تخريج: [صحيح] انظر الحديث السابق.

Comments:

That is the reason why he is known as the "trustworthy man of this *Ummah* (community of the believers)."

(10/11) The Virtues Of 'Abdullâh Bin Mas'ud ﷺ

(١٠/ ١١) فَضْلُ عَبْدِ اللهِ بْنِ مَسْعُودٍ رَضِيَ اللهُ عَنْهُ

His full name is Abdullâh bin Mas'ud bin Ghâfil bin Habib bin Shamkh bin Fâr bin Makhzum Al-Hadhali, nicknamed Abu 'Abdul-Rahmân. His mother's name was Umm 'Abd Wadd. He embraced Islam in its early phase, and says that he was the sixth entrant into Islam. He died in 32 AH in Al-Madinah at the age of 63. In keeping with his will he was buried at night.

137. It was narrated that 'Ali said: "The Messenger of Allâh ﷺ said: 'If I were to appoint anyone as my successor without consulting anyone, I would have appointed Ibn Umm 'Abd.'" (*Da'if*)

١٣٧ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْحارِثِ، عَنْ عَلِيٍّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَوْ كُنْتُ مُسْتَخْلِفاً أَحَداً عَنْ غَيْرِ مَشُورَةٍ، لاسْتَخْلَفْتُ ابْنَ أُمِّ عَبْدٍ».

تخريج: [إسناده ضعيف] أخرجه الترمذي، المناقب، باب مناقب عبدالله بن مسعود رضي الله عنه، ح:٣٨٠٨ من حديث أبي إسحاق به، وقال: «غريب إنما نعرفه من حديث الحارث عن علي» [انظر، ح:٩٥].

Comments:

There is no need to try to rationalize the purported comments because the *Hadith* itself is weak.

138. It was narrated from 'Abdullâh bin Mas'ud that Abu Bakr and 'Umar gave him the glad tidings that the Messenger of Allâh ﷺ had said: "Whoever would like to recite the Qur'ân as fresh as when it was revealed, let him recite it like Ibn 'Umm 'Abd.'" (*Sahih*)

١٣٨ - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْخَلَّالُ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ، عَنْ عَاصِمٍ، عَنْ زِرٍّ، عَنْ عَبْدِ اللهِ ابْنِ مَسْعُودٍ: أَنَّ أَبَا بَكْرٍ وَعُمَرَ بَشَّرَاهُ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «مَنْ أَحَبَّ أَنْ يَقْرَأَ الْقُرْآنَ غَضًّا كَمَا أُنْزِلَ، فَلْيَقْرَأْهُ عَلَى قِرَاءَةِ ابْنِ أُمِّ عَبْدٍ».

تخريج: [حسن] أخرجه أحمد ١/ ٤٤٥، ٤٥٤ من حديث عاصم به، أبو بكر بن عياش تابعه زائدة وغيره، وباقي السند حسن.

Comments:

a. The *Hadith* praises Abdullâh bin Mas'ud ﷺ for his manner of reciting the Qur'ân. The expression 'as fresh as when it was revealed' means that Abdullâh bin Mas'ud ﷺ has a precise technique of producing the various sounds and words of the Qur'ân without the slightest deviation from the established norm.

b. Just as it is important to read the Qur'ân with understanding and follow its teachings, it is also essential and praiseworthy to recite it to the best of our ability. This shows the importance of learning the science of reciting the Qur'ân with the accuracy of pronunciation and intonation.

139. It was narrated that 'Abdullâh said: "The Messenger of Allâh ﷺ said to me: 'The sign that you have been permitted to come in is that you raise the curtain and that you hear me speaking quietly, until I forbid you.' (i.e. unless I forbid you)." (*Sahih*)

١٣٩ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا عَبْدُ اللهِ بْنُ إِدْرِيسَ، عَنِ الْحَسَنِ بْنِ عُبَيْدِ اللهِ، عَنْ إِبْرَاهِيمَ بْنِ سُوَيْدٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ يَزِيدَ، عَنْ عَبْدِ اللهِ، قَالَ: قَالَ لِي رَسُولُ اللهِ ﷺ: «إِذْنُكَ عَلَيَّ أَنْ تَرْفَعَ الْحِجَابَ، وَأَنْ تَسْتَمِعَ سِوَادِي حَتَّى أَنْهَاكَ».

تخريج: [صحيح] أخرجه مسلم، السلام، باب جواز جعل الإذن رفع حجاب، أو غيره من العلامات، ح: ٢١٦٩ من حديث عبدالله بن إدريس وغيره به.

Comments:

'Abdullâh bin Mas'ud ﷺ would most of the time keep himself in attendance with the Prophet ﷺ, and was often called for various errands. That is why the rules of entry had been relaxed for him. Even slaves and slave girls have been exempted in the Noble Qur'ân from seeking permission before entry, except on three occasions in the day and night. (24:58)

(11/11) The Virtues Of 'Abbâs bin 'Abdul-Muttalib ﷺ

(١١/١١) فَضْلُ الْعَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ رَضِيَ اللهُ عَنْهُ

His full name is 'Abbâs bin 'Abdul-Muttalib bin Hâshim bin 'Abd Manâf bin Qusai bin Kilâb bin Murrah; nicknamed Abul-Fadl. He is Prophet's uncle. His mother Natilah, bint Janâb bin Kulaib was the first woman to clothe the Sacred House in silk. Abbâs ﷺ was two years older than the Prophet ﷺ, and was the chief of the tribe of Quraish in the pre-Islamic era, and performed the voluntary duty of providing water to the pilgrims. He lost his eyesight in old age. He died in Al-Madinah on Friday the 12th of Ramadân, at the age of 88, two years before the martyrdom of 'Uthmân ﷺ.

140. It was narrated that 'Abbâs bin 'Abdul-Muttalib said: "We used to come across groups of Quraish who would be talking, but they would stop talking (when we approached). We mentioned that to the Messenger of Allâh ﷺ and he said: 'What is the matter with people who talk, then when they see a man from my family they stop talking? By Allâh, faith will not enter a person's heart until he loves them for the sake of Allâh and because of their closeness to me.'" (*Da'if*)

١٤٠ - حَدَّثَنَا مُحَمَّدُ بْنُ طَرِيفٍ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ: حَدَّثَنَا الأَعْمَشُ، عَنْ أَبِي سَبْرَةَ النَّخَعِيِّ، عَنْ مُحَمَّدِ بْنِ كَعْبٍ الْقُرَظِيِّ، عَنِ الْعَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ قَالَ: كُنَّا نَلْقَى النَّفَرَ مِنْ قُرَيْشٍ، وَهُمْ يَتَحَدَّثُونَ، فَيَقْطَعُونَ حَدِيثَهُمْ، فَذَكَرْنَا ذٰلِكَ لِرَسُولِ اللهِ ﷺ، فَقَالَ: «**مَا بَالُ أَقْوَامٍ يَتَحَدَّثُونَ، فَإِذَا رَأَوُا الرَّجُلَ مِنْ أَهْلِ بَيْتِي قَطَعُوا حَدِيثَهُمْ، وَاللهِ، لَا يَدْخُلُ قَلْبَ رَجُلٍ الإِيمَانُ حَتَّى يُحِبَّهُمْ لِلَّهِ وَلِقَرَابَتِهِمْ مِنِّي**».

تخريج: [إسناده ضعيف] أخرجه الحاكم: ٤/ ٧٥ من حديث محمد بن طريف به * محمد بن كعب لم يسمع من العباس رضي الله عنه، قاله يعقوب بن شيبة، وفيه علة أخرى.

141. It was narrated that 'Abdullâh bin 'Amr said: "The Messenger of Allâh ﷺ said: 'Allâh has taken me as a close friend (*Khalil*) as He took Ibrâhim as a close friend. So my house and the house of Ibrâhim will be opposite to one another on the Day of Resurrection, and 'Abbâs will be in between us, a believer between two close friends." (*Maudu'*)

١٤١ - حَدَّثَنَا عَبْدُ الْوَهَّابِ بْنُ الضَّحَّاكِ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَيَّاشٍ، عَنْ صَفْوَانَ بْنِ عَمْرٍو، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ جُبَيْرِ بْنِ نُفَيْرٍ، عَنْ كَثِيرِ بْنِ مُرَّةَ الْحَضْرَمِيِّ، عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**إِنَّ اللهَ اتَّخَذَنِي خَلِيلاً كَمَا اتَّخَذَ إِبْرَاهِيمَ خَلِيلاً، فَمَنْزِلِي وَمَنْزِلُ إِبْرَاهِيمَ فِي الْجَنَّةِ يَوْمَ الْقِيَامَةِ تُجَاهَيْنِ، وَالْعَبَّاسُ بَيْنَنَا مُؤْمِنٌ بَيْنَ خَلِيلَيْنِ**».

تخريج: [إسناده موضوع] أخرجه ابن الجوزي في الموضوعات: ٢/ ٣٢ من حديث عبدالوهاب به * وعبدالوهاب كذبه أبو حاتم وغيره (تهذيب).

Comments: 140 & 141

Both the *Ahâdith* quoted here are unauthentic. He is nevertheless a highly respected uncle and Companion of the Prophet ﷺ. This by itself is no insignificant matter of prestige and honor.

(12/11) The Virtues Of Hasan And Al-Husain, The Two Sons Of 'Ali Bin Abu Tâlib ﷺ

(١١/١٢) فَضْلُ الْحَسَنِ وَالْحُسَيْنِ ابْنَيْ عَلِيِّ بْنِ أَبِي طَالِبٍ رَضِيَ اللهُ عَنْهُمْ

142. It was narrated from Abu Hurairah that the Prophet ﷺ said to Hasan: "O Allâh, I love him, so love him and love those who love him." He said: "And he hugged him to his chest." (***Sahih***)

١٤٢ - حَدَّثَنَا أَحْمَدُ بْنُ عَبْدَةَ: حَدَّثَنَا سُفْيَانُ ابْنُ عُيَيْنَةَ، عَنْ عُبَيْدِ اللهِ بْنِ أَبِي يَزِيدَ، عَنْ نَافِعِ بْنِ جُبَيْرٍ، عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ ﷺ قَالَ لِلْحَسَنِ: «**اللَّهُمَّ إِنِّي أُحِبُّهُ، فَأَحِبَّهُ وَأَحِبَّ مَنْ يُحِبُّهُ**» قَالَ: وَضَمَّهُ إِلَى صَدْرِهِ.

تخريج: أخرجه البخاري، البيوع، باب ما ذكر في الأسواق، ح:٢١٢٢، ومسلم، فضائل الصحابة، باب من فضائل الحسن والحسين رضي الله عنهما، ح:٢٤٢١ من حديث سفيان به، مطولاً ومختصرًا.

Comments:

The *Hadith* affirms the excellence of Hasan ﷺ in that love for him is the means of getting the love of Allâh.

143. It was narrated that Abu Hurairah said: "The Messenger of Allâh ﷺ said: 'Whoever loves Hasan and Husain, loves me; and whoever hates them, hates me.'" (***Hasan***)

١٤٣ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ دَاوُدَ بْنِ أَبِي عَوْفٍ أَبِي الْجَحَّافِ، وَكَانَ مَرْضِيًّا، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**مَنْ أَحَبَّ الْحَسَنَ وَالْحُسَيْنَ فَقَدْ أَحَبَّنِي، وَمَنْ أَبْغَضَهُمَا فَقَدْ أَبْغَضَنِي**».

تخريج: [صحيح] أخرجه النسائي في الكبرى، ح:٨١٦٨ من حديث سفيان الثوري به، وصححه البوصيري، وله شواهد صحيحة عند الطبراني، والحاكم وغيرهما، وصحح بعضها الحاكم، والذهبي.

Comments:

a. Hasan and Husain were the beloved grand children of the Prophet of Allâh ﷺ). Love for the Prophet ﷺ, therefore, demands that we love all those whom the Prophet ﷺ loved.
b. Love for the Prophet's family and the Companions is not a matter of mere lip service. The essence of love for them in fact lies in following their life examples.

144. It was narrated from Sa'eed bin Abu Râshid that Ya'la bin Murrah told them that they had gone out with the Prophet ﷺ to a meal to which they had been invited, and Husain was there playing in the street. The Prophet ﷺ came in front of the people and stretched out his hands, and the child started to run here and there. The Prophet ﷺ made him laugh until he caught him, then he put one hand under his chin and the other on his head and kissed him, and said, "Husain is part of me and I am part of him. May Allâh love those who love Husain. Husain is a tribe among tribes." (*Hasan*)

Another chain with similar meaning).

١٤٤ - حَدَّثَنَا يَعْقُوبُ بْنُ حُمَيْدِ بْنِ كَاسِبٍ: حَدَّثَنَا يَحْيَى بْنُ سَلِيمٍ، عَنْ عَبْدِ اللهِ بْنِ عُثْمَانَ بْنِ خُثَيْمٍ، عَنْ سَعِيدِ بْنِ أَبِي رَاشِدٍ أَنَّ يَعْلَى بْنَ مُرَّةَ حَدَّثَهُمْ أَنَّهُمْ خَرَجُوا مَعَ النَّبِيِّ ﷺ إِلَى طَعَامٍ دُعُوا لَهُ: فَإِذَا حُسَيْنٌ يَلْعَبُ فِي السِّكَّةِ، قَالَ: فَتَقَدَّمَ النَّبِيُّ ﷺ أَمَامَ الْقَوْمِ، وَبَسَطَ يَدَيْهِ فَجَعَلَ الْغُلَامُ يَفِرُّ هٰهُنَا وَهٰهُنَا، وَيُضَاحِكُهُ النَّبِيُّ ﷺ حَتَّى أَخَذَهُ، فَجَعَلَ إِحْدَى يَدَيْهِ تَحْتَ ذَقَنِهِ، والأُخْرَى فِي فَأْسِ رَأْسِهِ فَقَبَّلَهُ، وَقَالَ: «**حُسَيْنٌ مِنِّي، وَأَنَا مِنْ حُسَيْنٍ، أَحَبَّ اللهُ مَنْ أَحَبَّ حُسَيْناً، حُسَيْنٌ سِبْطٌ مِنَ الأَسْبَاطِ**».

حدّثنا عَلِيُّ بْنُ مُحَمَّدٍ، حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ مِثْلَهُ.

تخريج: [إسناده حسن] أخرجه الترمذي، المناقب: مناقب حلمه ووضعه ﷺ الحسن والحسين بين يديه، ح: ٣٧٧٥ من حديث ابن خثيم به، وقال: «حديث حسن»، وصححه ابن حبان (موارد)، ح: ٢٢٤٠، والحاكم: ٣/ ١٧٧، والذهبي، وقال البوصيري: «هذا إسناد حسن، رجاله ثقات»، وله طرق أخرى.

Comments:

a. It is a part of *Sunnah* to accept an invitation for the meal.
b. It is all right if young children play in a street.
c. It is a part of *Sunnah* to hold a child and kiss him on the face as an expression of love.

145. It was narrated that Zaid bin Arqam said: "The Messenger of Allâh ﷺ said to 'Ali, Fâtimah, Hasan and Husain: 'I am peace for those with whom you make peace, and I am war for those with whom you make war.'" (***Da'if***)

١٤٥ - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْخَلَّالُ، وَعَلِيُّ بْنُ الْمُنْذِرِ، قَالَا: حَدَّثَنَا أَبُو غَسَّانَ: حَدَّثَنَا أَسْبَاطُ بْنُ نَصْرٍ، عَنِ السُّدِّيِّ، عَنْ صُبَيْحٍ، مَوْلَى أُمِّ سَلَمَةَ، عَنْ زَيْدِ بْنِ أَرْقَمٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ لِعَلِيٍّ وَفَاطِمَةَ وَالْحَسَنِ وَالْحُسَيْنِ: «**أَنَا سِلْمٌ لِمَنْ سَالَمْتُمْ،**

وَحَرْبٌ لِمَنْ حَارَبْتُمْ».

تخريج: [إسناده ضعيف] أخرجه الترمذي، المناقب، باب ما جاء في فضل فاطمة [بنت محمد ﷺ] رضي الله عنها، ح:٣٨٧٠ من حديث أسباط به، وقال: «غريب» * وصُبَيْحٌ مولى أم سلمة ليس بمعروف، ولم يوثقه غير ابن حبان.

Comments:

It is a weak *Hadith.*

(13/11) The Virtues Of 'Ammâr bin Yâsir ﷺ

(١٣/١١) فَضْلُ عَمَّارِ بْنِ يَاسِرٍ

His full name is 'Ammâr bin Yâsir bin 'Âmir bin Mâlik bin Kynânah bin Qais bin Husain bin 'Ans, nicknamed Yaqzân. His mother's name is Sumayyah. He embraced Islam with his parents in its early stage, and withstood tortures at the hands of the idolaters. He participated in the battle of Siffin on the side of 'Ali ﷺ and met his martyrdom at the age of 93, in the year 37 AH, at the hands of the Syrian army.

146. It was narrated that 'Ali bin Abu Tâlib said: "I was sitting with the Prophet ﷺ, and 'Ammâr bin Yâsir asked permission to enter. The Prophet ﷺ said: 'Let him in, welcome to the good and the purified.'" (***Hasan***)

١٤٦ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، وَعَلِيُّ ابْنُ مُحَمَّدٍ، قَالاَ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي إِسْحَاقَ، عَنْ هَانِئِ بْنِ هَانِئٍ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ قَالَ: كُنْتُ جَالِساً عِنْدَ النَّبِيِّ ﷺ، فَاسْتَأْذَنَ عَمَّارُ بْنُ يَاسِرٍ، فَقَالَ: النَّبِيُّ ﷺ: «**ائْذَنُوا لَهُ، مَرْحَباً بِالطَّيِّبِ الْمُطَيَّبِ**».

تخريج: [حسن] أخرجه الترمذي، المناقب، باب مناقب عمار بن ياسر ... إلخ، ح:٣٧٩٨ من حديث سفيان الثوري به، وقال: «حسن صحيح»، وصححه ابن حبان، والحاكم، والذهبي، رواه شعبة عن أبي إسحاق به عند أحمد وغيره.

Comments:

a. "Purified" here means the one whom Allâh has blessed with sincerity, and has exempt from traits and manners unbecoming of a person possessed of complete faith.

b. It is also a part of good manners to warmly welcome one's friends.

147. It was narrated that Hâni bin Hâni said that Ammâr entered upon 'Ali and he said: "Welcome to the good and the purified. I heard the Messenger of

١٤٧ - حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ: حَدَّثَنَا عَثَّامُ بْنُ عَلِيٍّ، عَنِ الأَعْمَشِ، عَنْ أَبِي إِسْحَاقَ، عَنْ هَانِئِ بْنِ هَانِئٍ قَالَ: دَخَلَ

Allâh say: 'Ammâr's heart overflows with faith (Literally: up to the top of his bones.' " (*Da'if*)

عَمَّارٌ عَلَى عَلِيٍّ، فَقَالَ: مَرْحَباً بِالطَّيِّبِ الْمُطَيَّبِ، سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «مُلِيءَ عَمَّارٌ إِيمَاناً إِلَى مُشَاشِهِ».

تخريج: [**إسناده ضعيف**] أخرجه ابن أبي شيبة في المصنف: ١٢/ ١٢٠، ١٢١، وصححه ابن حبان * أبو إسحاق وتلميذه عنعنا، تقدم، ح: ٤٦، وله شواهد ضعيفة عند النسائي، والحاكم وغيرهما، والله أعلم.

Comments:

a. The *Hadith* is an affirmation of Ammâr's being a sincere believer.
b. It is allowed to praise a person in his face if we are certain that it will not give him false vanity or pride.

148. It was narrated that 'Âishah said: 'The Messenger of Allâh ﷺ said: "Ammâr — no two things were shown to him but he chose the better of the two." (*Da'if*)

١٤٨ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عُبَيْدُ اللهِ بْنُ مُوسَى؛ ح: وَحَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ، وَعَمْرُو بْنُ عَبْدِ اللهِ قَالا: جَمِيعاً: حَدَّثَنَا وَكِيعٌ، عَنْ عَبْدِ الْعَزِيزِ بْنِ سِيَاهٍ، عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ عَائِشَةَ، قَالَتْ: قَالَ رَسُولُ اللهِ ﷺ: «عَمَّارٌ، مَا عُرِضَ عَلَيْهِ أَمْرَانِ إِلَّا اخْتَارَ الأَرْشَدَ مِنْهُمَا».

تخريج: [**ضعيف**] أخرجه الترمذي، المناقب، باب مناقب عمار بن ياسر ... إلخ، ح: ٣٧٩٩ من حديث عبيدالله بن موسى به، وقال: «حسن غريب» * حبيب عنعن، وله شاهد ضعيف عند أحمد، وصححه الحاكم، والذهبي، وفيه تدليس وانقطاع.

Comments:

This and other similar *Ahâdith* have been taken to mean that, in the dispute between 'Ali ؓ and Mu'âwiyah ؓ, 'Ali's position was nearer the truth because, in that battle, Ammâr ؓ had sided with 'Ali ؓ.

(14/11) The Virtues Of Salmân, Abu Dharr And Miqdâd

(١٤/ ١١) فَضْلُ سَلْمَانَ وَأَبِي ذَرٍّ وَالْمِقْدَادِ

Salman: When asked about his genealogy, he replied: "I'm Salmân the son of Islam." His family tree before Islam is as follows: Mâbah (or Rouzbeh) bin Budakhshân bin Moursalân bin Bahbudhân bin Firouz bin Sahrak. He is nicknamed 'Abdullâh, but was famous by his title Salmân Al-Khair He was

born in a Zoroastrian family, then spent considerable time in getting Christian education and training, but was finally blessed with the creed of Islam.

Abu Dharr: His full name: Jundub bin Junâdah bin Sufyân bin 'Ubaid bin Harâm bin Ghifâr Al-Ghifâri, was popularly known by his nickname Abu Dharr. He was the fourth or fifth among Muslims when he embraced Islam in Makkah. He died in Rabadhah in 23 AH. 'Abdullâh led his funeral prayer. He occupied a very high place in the attribute of piety and abstinence from worldly pleasures. He was completely averse to accepting official gifts and positions of authority. He was absolutely focused on aversion to this world and fondness for life in the next world.

Miqdad: His full name is Miqdâd bin 'Amr bin Tha'labah bin Mâlik bin Rabi'ah bin Thumâmah bin Matrud bin 'Amr bin Sa'd (according to *Al-Isti'âb*). He was an ally of Aswad bin 'Abd Yaghuth in the pre-Islamic era. Aswad had adopted him as his son. That is the reason why he became known as Miqdâd bin Aswad in Makkah and elsewhere. He was the first to openly declare his Islam in Makkah. In the battle of Badr he only possessed a horse. He thus enjoys the honour of being the first horseman to take part in *Jihâd* for the sake of Allâh. He died during the caliphate of 'Uthmân ﷺ at the age of seventy. His funeral prayer was led by 'Uthmân ﷺ.

١٤٩ - حَدَّثَنَا إِسْمَاعِيلُ بْنُ مُوسَى، وَسُوَيْدُ ابْنُ سَعِيدٍ، قَالاَ: حَدَّثَنَا شَرِيكٌ، عَنْ أَبِي رَبِيعَةَ الْإِيَادِيِّ، عَنِ ابْنِ بُرَيْدَةَ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ اللهَ أَمَرَنِي بِحُبِّ أَرْبَعَةٍ، وَأَخْبَرَنِي: أَنَّهُ يُحِبُّهُمْ» قِيلَ: يَا رَسُولَ اللهِ مَنْ هُمْ؟ قَالَ: «عَلِيٌّ مِنْهُمْ» يَقُولُ ذٰلِكَ ثَلاَثاً: «وَأَبُو ذَرٍّ، وَسَلْمَانُ، وَالْمِقْدَادُ».

149. Ibn Buraidah narrated that his father said: "The Messenger of Allâh ﷺ said: 'Allâh has commanded me to love four people, and He told me that He also loves them.' He was asked: 'O Messenger of Allâh, who are they?' He said: "Ali is one of them,' and he said that three times, 'and Abu Dharr, Salmân and Miqdâd.'" **(*Da'if*)**

تخريج: [إسناده ضعيف] أخرجه الترمذي، المناقب، باب تسميته ﷺ أربعة أمر بحبهم وأن الله يحبهم، ح:٣٧١٨ عن إسماعيل به، وقال: «حسن غريب لا نعرفه إلا من حديث شريك» وهو مذكور في المدلسين (للحافظ ابن حجر/ المرتبة الثانية) لعله كان يدلس بعد اختلاطه، وأما شيخه فهو حسن الحديث، وثقه الجمهور.

١٥٠ - حَدَّثَنَا أَحْمَدُ بْنُ سَعِيدٍ الدَّارِمِيُّ: حَدَّثَنَا يَحْيَى بْنُ أَبِي بُكَيْرٍ: حَدَّثَنَا زَائِدَةُ بْنُ قُدَامَةَ، عَنْ عَاصِمِ بْنِ أَبِي النَّجُودِ، عَنْ زِرِّ ابْنِ حُبَيْشٍ، عَنْ عَبْدِ اللهِ بْنِ مَسْعُودٍ قَالَ:

150. It was narrated that 'Abdullâh bin Mas'ud said: "The first people to declare their Islam publicly were seven: The Messenger of Allâh ﷺ, Abu Bakr, 'Ammâr and his mother

Sumayyah, Suhaib, Bilâl and Miqdâd. With regard to the Messenger of Allâh, Allâh protected him through his paternal uncle Abu Tâlib. With regard to Abu Bakr, Allâh protected him through his people. As for the rest, the idolaters seized them and made them wear coats of chain-mail and exposed them to the intense heat of the sun. There was none of them who did not do what they wanted them to do, except for Bilâl. He did not care what happened to him for the sake of Allâh, and his people did not care what happened to him. Then they gave him to the children, who took him around in the streets of Makkah while he was saying, *'Ahad, Ahad* (One, One).'" (***Hasan***)

كَانَ أَوَّلَ مَنْ أَظْهَرَ إِسْلاَمَهُ سَبْعَةٌ: رَسُولُ اللهِ ﷺ، وَأَبُو بَكْرٍ، وَعَمَّارٌ، وَأُمُّهُ سُمَيَّةُ، وَصُهَيْبٌ، وَبِلاَلٌ، وَالْمِقْدَادُ. فَأَمَّا رَسُولُ اللهِ ﷺ فَمَنَعَهُ اللهُ بِعَمِّهِ أَبِي طَالِبٍ، وَأَمَّا أَبُو بَكْرٍ فَمَنَعَهُ اللهُ بِقَوْمِهِ، وَأَمَّا سَائِرُهُمْ، فَأَخَذَهُمُ الْمُشْرِكُونَ وَأَلْبَسُوهُمْ أَدْرَاعَ الْحَدِيدِ وَصَهَرُوهُمْ فِي الشَّمْسِ، فَمَا مِنْهُمْ مِنْ أَحَدٍ إِلَّا وَقَدْ وَاتَاهُمْ عَلَى مَا أَرَادُوا، إِلَّا بِلاَلاً، فَإِنَّهُ هَانَتْ عَلَيْهِ نَفْسُهُ فِي اللهِ، وَهَانَ عَلَى قَوْمِهِ، فَأَخَذُوهُ، فَأَعْطَوْهُ الْوِلْدَانَ، فَجَعَلُوا يَطُوفُونَ بِهِ فِي شِعَابِ مَكَّةَ وَهُوَ يَقُولُ: أَحَدٌ، أَحَدٌ.

تخريج: [إسناده حسن] أخرجه أحمد: ١/٤٠٤ عن يحيى به، وصححه ابن حبان (الإحسان)، ح: ٧٠٨٣، والحاكم: ٣/٢٨٤، والذهبي.

Comments:

a. Whatever the Companions ﷺ said with their tongues, in conformity with the wishes of the idolaters, does not adversely affect their rank or status, since the Qur'ân itself gives us the permission to articulate the words of disbelief to protect our lives, if persecution and torture reach beyond the limits of human endurance (see 16:106).

b. This shows the steadfastness and greatness of Bilâl ﷺ, that he chose the path of determination and resolution instead of licence and permission.

151. It was narrated that Anas bin Mâlik said: "The Messenger of Allâh ﷺ said: 'I have been tortured for the sake of Allâh as no one else has, and I have suffered fear for the sake of Allâh as no one else has. I have spent three days when Bilâl and I had no food that any living being

١٥١ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ، عَنْ حَمَّادِ بْنِ سَلَمَةَ، عَنْ ثَابِتٍ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: **«لَقَدْ أُوذِيتُ فِي اللهِ وَمَا يُؤْذَى أَحَدٌ، وَلَقَدْ أُخِفْتُ فِي اللهِ وَمَا يُخَافُ أَحَدٌ، وَلَقَدْ أَتَتْ عَلَيَّ ثَالِثَةٌ، وَمَا لِي وَلِبِلاَلٍ طَعَامٌ يَأْكُلُهُ ذُو كَبِدٍ، إِلَّا مَا وَارَى**

could eat but that which could be concealed in the armpit of Bilâl.'" (*Hasan*)

إِبِطُ بِلاَلٍ».

تخريج: [إسناده صحيح] أخرجه الترمذي، صفة القيامة، باب أحاديث عائشة وأنس وعلي وأبي هريرة ... إلخ، ح:٢٤٧٢ من حديث حماد به، وقال: «حسن صحيح»، وصححه ابن حبان، ح:٢٥٢٨.

Comments:

The Prophet ﷺ endured the cruelties of the idolaters much before his Companions. This shows that anyone who invites the people to the path of truth, must demonstrate more fortitude and determination so that he becomes an exemplar for others.

(15/11) The Virtues Of Bilâl

(١٥/ ١١) فَضَائِلُ بِلاَلٍ

His full name is Bilâl bin Rabâh the Abyssinian, nicknamed Abu 'Abdul-Karim or Abu 'Abdullâh. His mother's name is Hamâmah. He was the Prophet's *Mu'adhdhin* and treasurer. He was a slave of Banu Jumah of Makkah. He embraced Islam at an early stage and endured great suffering at the hands of the idolaters. He ﷺ died after reaching the age of sixty in the year 20 AH, in the territory of Syria.

152. It was narrated from Sâlim that a poet praised Bilâl bin 'Abdullâh and said: "Bilâl bin 'Abdullâh is better than any other Bilâl." Ibn 'Umar said: 'You are lying. The Bilâl of the Messenger of Allâh is better than any other Bilâl.'" (*Da'if*)

١٥٢ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ عُمَرَ بْنِ حَمْزَةَ، عَنْ سَالِمٍ أَنَّ شَاعِرًا مَدَحَ بِلاَلَ بْنَ عَبْدِ اللهِ، [فَقَالَ: بِلاَلُ ابْنُ عَبْدِ اللهِ] خَيْرُ بِلاَلٍ فَقَالَ ابْنُ عُمَرَ: كَذَبْتَ، لاَ. بَلْ: بِلاَلُ رَسُولِ اللهِ خَيْرُ بِلاَلٍ.

تخريج: [إسناده ضعيف] أخرجه عبدالله بن أحمد في زوائده: ٢/ ٩٠ من حديث أبي أسامة به (راجع أطراف المسند: ٣/ ٣٦٥) * عمر بن حمزة صدوق ولكنه لا يحتج به في غير صحيح مسلم.

(16/11) The Virtues Of Khabbâb

(١٦/ ١١) فَضَائِلُ خَبَّابٍ

His full name is Khabbâb bin Aratt bin Jandalah bin Sa'd bin Khuzaimah Al-Tamim, nicknamed Abu 'Abdullâh or Abu Ahmad or Abu Yahya. He was enslaved in the days of pre-Islamic Ignorance (*Jâhiliyyah*) during the *plundering of a certain tribe, and was sold in* Makkah. Umm Anmâr bint Sibâ' purchased him. He is the sixth among those who loudly proclaimed their Islam. The idolaters tortured him by making him lie over burning-hot stones that burned the flesh of his back. All these cruelties failed to break his determination. He died after a protracted illness at the age of seventy-

three in 37 AH. 'Ali ﷺ led his funeral prayer. He was the first Companion to be buried in Kufah.

153. It was narrated that Abu Laila Al-Kindi said: "Khabbâb came to 'Umar and said: 'Come close, for no one deserves this meeting more than you, except 'Ammâr.' Then Khabbâb started to show him the marks on his back where the idolaters had tortured him." (*Da'if*)

١٥٣ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ، وَعَمْرُو بْنُ عَبْدِ اللهِ، قَالاَ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي لَيْلَى الْكِنْدِيِّ قَالَ: جَاءَ خَبَّابٌ إِلَى عُمَرَ، فَقَالَ: ادْنُ، فَمَا أَحَدٌ أَحَقَّ بِهٰذَا الْمَجْلِسِ مِنْكَ، إِلَّا عَمَّارٌ، فَجَعَلَ خَبَّابٌ يُرِيهِ آثَاراً بِظَهْرِهِ مِمَّا عَذَّبَهُ الْمُشْرِكُونَ.

تخريج: [إسناده ضعيف] وصححه البوصيري * أبو إسحاق عنعن وشيخه حسن الحديث، وللحديث شواهد ضعيفة عند ابن سعد (٣/ ١٦٥) وغيره.

Comments:

a. 'Umar ﷺ seated Khabbâb ﷺ close to himself. This shows both his honour and esteem as well as 'Umar's ﷺ love for him.

b. Muslim rulers must give due honor and respect to those who strive for the glory of the faith and endure torture and persecution for its sake.

154. It was narrated from Anas bin Mâlik that the Messenger of Allâh ﷺ said: "The most merciful of my *Ummah* towards my *Ummah* is Abu Bakr; the one who adheres most sternly to the religion of Allâh is 'Umar; the most sincere of them in shyness and modesty is 'Uthmân; the best judge is 'Ali bin Abu Tâlib; the best in reciting the Book of Allâh is Ubayy bin Ka'b; the most knowledgeable of what is lawful and unlawful is Mu'âdh bin Jabal; and the most knowledgeable of the rules of inheritance (*Farâ'id*) is Zaid bin Thâbit. And every nation has a trustworthy guardian, and the trustworthy guardian of this *Ummah* is Abu 'Ubaidah bin Jarrâh." (*Sahih*)

١٥٤ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الْوَهَّابِ بْنُ عَبْدِ الْمَجِيدِ: حَدَّثَنَا خَالِدٌ الْحَذَّاءُ، عَنْ أَبِي قِلاَبَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «أَرْحَمُ أُمَّتِي بِأُمَّتِي أَبُو بَكْرٍ، وَأَشَدُّهُمْ فِي دِينِ اللهِ عُمَرُ، وَأَصْدَقُهُمْ حَيَاءً عُثْمَانُ، وَأَقْضَاهُمْ عَلِيُّ بْنُ أَبِي طَالِبٍ، وَأَقْرَؤُهُمْ لِكِتَابِ اللهِ أُبَيُّ بْنُ كَعْبٍ، وَأَعْلَمُهُمْ بِالْحَلاَلِ وَالْحَرَامِ مُعَاذُ بْنُ جَبَلٍ، وَأَفْرَضُهُمْ زَيْدُ بْنُ ثَابِتٍ، أَلاَ وَإِنَّ لِكُلِّ أُمَّةٍ أَمِيناً، وَأَمِينُ هٰذِهِ الأُمَّةِ أَبُو عُبَيْدَةَ بْنُ الْجَرَّاحِ».

تخريج: [إسناده صحيح] أخرجه الترمذي، المناقب، باب مناقب معاذ بن جبل وزيد بن

ثابت . . . إلخ، ح:٣٧٩١ من حديث عبدالوهاب به، وقال: «حسن صحيح»، وصححه ابن حبان، والحاكم * أبو قلابة لا يعرف له تدليس، قاله أبو حاتم، وللحديث طرق أخرى.

155. Another chain with similar wording (as no. 154) but he ﷺ said that Zaid was: "The most knowledgeable of them concerning the rules of inheritance." (*Sahih*)

١٥٥ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ خَالِدٍ الْحَذَّاءِ، عَنْ أَبِي قِلاَبَةَ مِثْلَهُ [عِنْدَ ابْنِ قُدَامَةَ، غَيْرَ أَنَّهُ يَقُولُ فِي حَقِّ زَيْدٍ: «**وَأَعْلَمُهُمْ بِالْفَرَائِضِ**».]

تخريج: [**صحيح**] انظر الحديث السابق.

Comments: 154 & 155

a. The *Hadith* points out the special characteristics of certain Companions. Mention has been made here of the distinctive feature that characterizes each Companion, although the Companions were, in general terms, endowed with all such qualities.

b. A leader must be aware of the qualities of his associates and companions, so that he is able to entrust each one with the responsibility that he is best capable of performing.

(17/11) The Virtues Of Abu Dharr

(١١/١٧) فَضْلُ أَبِي ذَرٍّ

156. It was narrated that 'Abdullâh bin 'Amr said: "I heard the Messenger of Allâh ﷺ say: 'There is no one on earth, or under the sky, who speaks more truthfully than Abu Dharr.'" (***Hasan***)

١٥٦ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا عَبْدُ اللهِ بْنُ نُمَيْرٍ: حَدَّثَنَا الأَعْمَشُ، عَنْ عُثْمَانَ بْنِ عُمَيْرٍ، عَنْ أَبِي حَرْبِ بْنِ أَبِي الأَسْوَدِ الدِّيلِيِّ، عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «**مَا أَقَلَّتِ الْغَبْرَاءُ وَلاَ أَظَلَّتِ الْخَضْرَاءُ مِنْ رَجُلٍ أَصْدَقَ لَهْجَةً مِنْ أَبِي ذَرٍّ**».

تخريج: [**حسن**] أخرجه الترمذي، المناقب، باب مناقب أبي ذر الغفاري رضي الله عنه، ح:٣٨٠١ من حديث ابن نمير به، وقال: «حسن» * ابن عمير ضعيف مدلس، وله شاهد حسن عند الترمذي، ح:٣٨٠٢، وحسنه، وصححه ابن حبان، والحاكم، والذهبي.

Comments:

The *Hadith* does not mean that Abu Dharr ﷺ has outdone Abu Bakr ﷺ in superiority, since Abu Bakr ﷺ had many other virtues as well in which he was superior to Abu Dharr ﷺ.

(18/11) The Virtues Of Sa'd Bin Mu'âdh

(١٨/ ١١) فَضْلُ سَعْدِ بْنِ مُعَاذٍ

His full name is Sa'd bin Mu'âdh bin Nu'mân bin Imra'ul-Qais bin Zaid bin 'Abdul Ashhal Al-Ansari, nicknamed Abu 'Amr. His mother's name was Kabshah bint Râfi'. He entered the fold of Islam by the preaching of Mus'ab ﷺ appointed by the Prophet ﷺ to invite people to Islam in Al-Madinah. He met his martyrdom as a result of excessive bleeding from a wound received in the battle of Banu Quraizah. The Prophet ﷺ himself led the funeral prayer for him. And when the Prophet ﷺ returned from his burial, tears were seen trickling down to his beard. Sa'd ﷺ died at the age of 37 in the month of Shawwâl 5 AH.

157. It was narrated that Barâ' bin 'Âzib said: "The Messenger of Allâh ﷺ was given a gift of a length of silk fabric. The people started passing it around to one another. The Messenger of Allâh ﷺ said: 'Are you admiring this?' They said: 'Yes, O Messenger of Allâh.' He said: 'By the One in Whose Hand is my soul! The handkerchief of Sa'd bin Mu'âdh in Paradise is better than this.'" (*Sahih*)

١٥٧ - حَدَّثَنَا هَنَّادُ بْنُ السَّرِيِّ: حَدَّثَنَا أَبُو الأَحْوَصِ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ: أُهْدِيَ لِرَسُولِ اللهِ ﷺ سَرَقَةٌ مِنْ حَرِيرٍ، فَجَعَلَ الْقَوْمُ يَتَدَاوَلُونَهَا بَيْنَهُمْ، فَقَالَ رَسُولُ اللهِ ﷺ: **«أَتَعْجَبُونَ مِنْ هٰذَا؟»** فَقَالُوا لَهُ: نَعَمْ. يَا رَسُولَ اللهِ! فَقَالَ: **«وَالَّذِي نَفْسِي بِيَدِهِ! لَمَنَادِيلُ سَعْدِ بْنِ مُعَاذٍ فِي الْجَنَّةِ خَيْرٌ مِنْ هٰذَا»**.

تخريج: أخرجه البخاري، الأيمان والنذور، باب كيف كانت يمين النبي ﷺ، ح:٦٦٤٠ من حديث أبي الأحوص به.

Comments:

a. The *Hadith* affirms that Sa'd bin Mu'âdh ﷺ will not only be housed in Paradise, but will also receive superior blessings there.

b. Even the most extravagant article of this world cannot match the ordinary item of Paradise

158. It was narrated that Jâbir said: "The Messenger of Allâh ﷺ said: 'The Throne of the Most Merciful trembled upon the death of Sa'd bin Mu'âdh.'" (*Sahih*)

١٥٨ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: **«اهْتَزَّ عَرْشُ الرَّحْمٰنِ عَزَّ وَجَلَّ لِمَوْتِ سَعْدِ بْنِ مُعَاذٍ»**.

تخريج: أخرجه البخاري، مناقب الأنصار، باب مناقب سعد بن معاذ رضي الله عنه، ح:٣٨٠٣، ومسلم، فضائل الصحابة، باب من فضائل سعد بن معاذ رضي الله عنه، ح:٢٤٦٦ من حديث الأعمش به.

Comments:

a. Even the Throne of the Most High swayed in delight when the blessed soul of Sa'd bin Mu'âdh ﷺ reached the heavens above.

b. The apparently lifeless and irrational objects in Allâh's creation are not really so. In fact even these objects have consciousness and feelings of their own that are beyond our perception.

(19/11) The Virtues Of Jarir Bin 'Abdullâh Al-Bajali

(١١/١٩) فَضْلُ جَرِيرِ بْنِ عَبْدِ اللهِ الْبَجَلِيِّ

His full name is Jarir bin 'Abdullâh bin Jâbir bin Mâlik bin Nadr Al-Bajali, nicknamed Abu 'Amr or Abu 'Abdullâh. His mother's name was Bajilah bint Sa'd. He takes his family name Al-Bajali from her. He came to the Prophet ﷺ in the year 10 AH in Ramadân, and embraced Islam at his hands. He died in 51 or 54 AH.

159. It was narrated that Jarir bin 'Abdullâh Al-Bajali said: "The Messenger of Allâh ﷺ never refused to see me from the time I became Muslim, and whenever he saw me he would smile at me. I complained to him that I could not sit firmly on a horse, so he struck me on the chest with his hand and said: 'O Allâh, make him firm and cause him to guide others and be rightly-guided.'" (*Sahih*)

١٥٩ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ: حَدَّثَنَا عَبْدُ اللهِ بْنُ إِدْرِيسَ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ، عَنْ جَرِيرِ بْنِ عَبْدِ اللهِ الْبَجَلِيِّ قَالَ: مَا حَجَبَنِي رَسُولُ اللهِ ﷺ مُنْذُ أَسْلَمْتُ، وَلاَ رَآنِي إِلَّا تَبَسَّمَ فِي وَجْهِي، وَلَقَدْ شَكَوْتُ إِلَيْهِ أَنِّي لاَ أَثْبُتُ عَلَى الْخَيْلِ، فَضَرَبَ بِيَدِهِ فِي صَدْرِي، فَقَالَ: «**اللَّهُمَّ ثَبِّتْهُ وَاجْعَلْهُ هَادِياً مَهْدِيًّا**».

تخريج: أخرجه البخاري، الجهاد والسير، باب من لا يثبت على الخيل، ح:٣٠٣٥، وح:٦٠٨٩ عن ابن نمير، ومسلم، فضائل الصحابة، باب من فضائل جرير بن عبدالله رضي الله عنه، ح:٢٤٧٥ من حديث قيس به.

Comments:

a. Jarir bin 'Abdullâh ﷺ was very handsome and tall. 'Umar ﷺ used to call him 'Yousuf of this *Ummah*.'

b. Jarir bin 'Abdullâh ﷺ enjoyed much closeness to the Prophet ﷺ.

c. Meeting someone with a smiling face is an indication of joy born of love for the person concerned. It is because a person feels happy when he meets his loved one. This also shows the happy and affable disposition of the Prophet ﷺ.

d. Horsemanship is an art which is essential for a fighter for the cause of Allâh.

(20/11) The Virtues Of The People Of Badr

(٢٠/١١) فَضْلُ أَهْلِ بَدْرٍ

160. Râfi' bin Khadij said: "Jibril or an angel came to the Prophet ﷺ and said: 'How do you regard those among you who were present at Badr?' He said: 'They are the best among us.' He said: 'We think the same (of the angels who were present at Badr), they are the best of the angels.'" (*Sahih*)

١٦٠ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ و أَبُو كُرَيْبٍ، قَالاَ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ، عَنْ يَحْيَى ابْنِ سَعِيدٍ، عَنْ عَبَايَةَ بْنِ رِفَاعَةَ، عَنْ جَدِّهِ رَافِعِ ابْنِ خَدِيجٍ قَالَ: جَاءَ جِبْرِيلُ، أَوْ مَلَكٌ، إِلَى النَّبِيِّ ﷺ فَقَالَ: مَا تَعُدُّونَ مَنْ شَهِدَ بَدْراً فِيكُمْ؟ قَالُوا: خِيَارَنَا، قَالَ: كَذٰلِكَ هُمْ عِنْدَنَا، خِيَارُ الْمَلاَئِكَةِ.

تخريج: [صحيح] أخرجه أحمد: ٣/ ٤٦٥ عن وكيع به * سفيان عنعن، وله طريق آخر محفوظ، عند البخاري في صحيحه فتح: ٧/ ٣٩٥، ح: ٣٩٩٢.

Comments:

a. The *Hadith* is explicit on the superiority of those Companions who participated in the battle of Badr. According to a well-known *Hadith* the number of Companions who participated in the battle of Badr was 313 while other reports say it was 314 or 317 (see *Fathul-Bâri*, 364/7, H. 3956).

b. The angels have come down on occasions other than Badr as well. However, those who witnessed Badr are superior to others in rank.

c. *Jihâd* is a matter of great virtue. Hence, it is a thing of honor, not only for human beings, but also for the angels.

161. It was narrated that Abu Hurairah said: "The Messenger of Allâh ﷺ said: 'Do not revile my Companions, for by the One in Whose Hand is my soul! If any one of you were to spend the equivalent of Mount Uhud in gold, it would not equal a *Mudd*[1] spent by anyone of them, nor even half a *Mudd*.'" (*Sahih*)

١٦١ - حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ: حَدَّثَنَا جَرِيرٌ؛ ح: وَحَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ؛ ح: وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، جَمِيعاً عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: **«لاَ تَسُبُّوا أَصْحَابِي، فَوَالَّذِي نَفْسِي بِيَدِهِ! لَوْ أَنَّ أَحَدَكُمْ أَنْفَقَ مِثْلَ أُحُدٍ ذَهَباً مَا أَدْرَكَ مُدَّ أَحَدِ[هِمْ] وَلاَ نَصِيفَهُ»**.

تخريج: أخرجه البخاري، فضائل أصحاب النبي ﷺ، باب، ح: ٣٦٧٣، ومسلم، فضائل

[1] A dry measure of two thirds of a kilgram (approx.)

الصحابة، باب تحريم سب الصحابة رضي الله عنهم، ح:٢٥٤٠ من حديث الأعمش به، في الأصل وصحيح مسلم: «عن أبي هريرة رضي الله عنه» والصواب «عن أبي سعيد» كما في صحيح البخاري وغيره.

Comments:

a. The *Hadith* is addressed to all those Muslims who come after the Companions. Even a vastly meritorious act of the late day Muslims would not, before Allâh, equal a seemingly petty act done by the Companions.

b. The reason why the deeds done by the Companions rank so high, is simply this that they made their sacrifices at a time when Islam was just laying its foundations.

162. It was narrated that Nusair bin Dhu'luq said: "Ibn 'Umar used to say: 'Do not revile the Companions of Muhammad ﷺ, for the stay of anyone of them for a brief period (with the Prophet ﷺ) is better than all the good deeds that anyone of you does in his lifetime.'" (*Da'if*)

١٦٢ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ، وَعَمْرُو بْنُ عَبْدِ اللهِ، قَالَا: حَدَّثَنَا وَكِيعٌ. قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ نُسَيْرِ بْنِ ذُعْلُوقٍ، قَالَ: كَانَ ابْنُ عُمَرَ يَقُولُ: لَا تَسُبُّوا أَصْحَابَ مُحَمَّدٍ ﷺ. فَلَمُقَامُ أَحَدِهِمْ سَاعَةً، خَيْرٌ مِنْ عَمَلِ أَحَدِكُمْ عُمْرَهُ.

تخريج: [إسناده ضعيف] أخرجه أحمد في كتابه «فضائل الصحابة»:١٥ عن وكيع به * سفيان الثوري مذكور في المدلسين وإن كان تدليسه قليلاً (طبقات المدلسين/ المرتبة الثانية)، ولم أجد تصريح سماعه، وقال البوصيري: «هذا إسناد صحيح، رجاله ثقات».

(21/11) The Virtues Of The *Ansâr*

(٢١/ ١١) [فَضْلُ الْأَنْصَارِ]

The Arabic word *Ansâr* is the plural of *Nâsir* which means a helper. When the Prophet ﷺ came from Makkah to Al-Madinah after emigration, the tribes of Aws and Khazraj believed in him and made an agreement of help and cooperation with him. It was in recognition of their meritorious act that the Prophet ﷺ gave them the title *Ansâr*. (*Bukhâri*: 3776).

163. It was narrated that Barâ' bin 'Âzib said: "The Messenger of Allâh ﷺ said: 'Whoever loves the *Ansâr*, Allâh will love him, and whoever hates the *Ansâr*, Allâh will hate him.'" (One of the narrators) Shu'bah said: "I said to 'Adi: 'Did you hear that from Barâ' bin 'Âzib?' He said: 'It was to me that he narrated it.'" (*Sahih*)

١٦٣ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ، وَعَمْرُو بْنُ عَبْدِ اللهِ، قَالَا: حَدَّثَنَا وَكِيعٌ، عَنْ شُعْبَةَ، عَنْ عَدِيِّ بْنِ ثَابِتٍ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ أَحَبَّ الْأَنْصَارَ أَحَبَّهُ اللهُ. وَمَنْ أَبْغَضَ الْأَنْصَارَ أَبْغَضَهُ اللهُ». قَالَ: شُعْبَةُ: قُلْتُ لِعَدِيٍّ: أَسَمِعْتَهُ مِنَ الْبَرَاءِ بْنِ عَازِبٍ؟ قَالَ: إِيَّايَ حَدَّثَ.

تخريج: أخرجه البخاري، ح: ٣٧٨٣، ومسلم، ح: ٧٥ من حديث شعبة به.

Comments:

Hatred towards those devotees of Islam is indicative of hatred towards Islam, as well as towards the Messenger of Allâh ﷺ. It, therefore, follows that hatred towards the Helpers *(Ansâr)* can only lodge in the heart of a hypocrite.

164. It was narrated from 'Abdul-Muhaimin bin 'Abbâs bin Sahl bin Sa'd, from his father, from his grandfather, that the Messenger of Allâh ﷺ said: "The *Ansâr* are an inner garment and the people are an outer garment. If the people were to head towards one valley or a narrow mountain pass and the *Ansâr* towards another, I would travel to the valley of the *Ansâr,* and were it not for the *Hijrah,* I would have been a man from among the *Ansâr.*" **(*Sahih*)**

١٦٤ - حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ، عَنْ عَبْدِ الْمُهَيْمِنِ بْنِ عَبَّاسِ بْنِ سَهْلِ بْنِ سَعْدٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: **«الأَنْصَارُ شِعَارٌ وَالنَّاسُ دِثَارٌ، وَلَوْ أَنَّ النَّاسَ اسْتَقْبَلُوا وَادِياً أَوْ شِعْباً، واسْتَقْبَلَتِ الأَنْصَارُ وَادِياً، لَسَلَكْتُ وَادِيَ الأَنْصَارِ، وَلَوْلاَ الْهِجْرَةُ لَكُنْتُ امْرَءاً مِنَ الأَنْصَارِ».**

تخريج: [صحيح] * عبدالمهيمن ضعيف (تقريب) ولحديثه شواهد كثيرة عند البخاري ومسلم وغيرهما.

Comments:

a. Words of the Prophet ﷺ quoted above confirm not only the excellence of the *Ansâr,* but also the fact that they occupied a very prominent status in the sight of the Prophet ﷺ

b. The *Hadith* points out that just as *Hijrah* (emigration of the believers for the sake of Allâh) is a laudable act, extending help and assistance to the emigrants (*Muhâjir*) is also an extremely meritorious act.

c. The *Ansâr* are the best community second only to the *Muhâjir* in Islam.

165. Kathir bin 'Abdullâh bin 'Amr bin 'Awf narrated from his father, that his grandfather said: "The Messenger of Allâh ﷺ said: 'May Allâh have mercy on the *Ansâr,* and the children of the *Ansâr,* and the grandchildren of the *Ansâr.*'" **(*Da'if*)**

١٦٥ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ: حَدَّثَنِي كَثِيرُ بْنُ عَبْدِ اللهِ بْنِ عَمْرِو بْنِ عَوْفٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: **«رَحِمَ اللهُ الأَنْصَارَ، وَأَبْنَاءَ الأَنْصَارِ، وَأَبْنَاءَ أَبْنَاءِ الأَنْصَارِ».**

تخريج: [إسناده ضعيف] * كثير العوفي: «ضعيف أفرط من نسبه إلى الكذب» (تقريب)، ولم يثبت تكذيبه عن الشافعي ولا عن أبي داود لجهالة حال الآجرى، وحديث مسلم، ح: ٢٦٠٥ يغني عن حديثه.

(22/11) The Virtues Of Ibn 'Abbâs ﷺ (٢٢/ ١١) فَضْلُ ابْنِ عَبَّاسٍ

His full name is Abdullâh bin 'Abbâs bin 'Abdul-Muttalib bin Hâshim bin 'Abd Manâf Qurashi Hâshimi. He was the paternal cousin of the Prophet ﷺ and the maternal cousin of Khâlid bin Walid ﷺ. Due to his amazingly vast knowledge, he was popularly known as the 'Sea of Knowledge' and the 'Learned Man of the Community'. He was born during the Prophet's period of confinement in a narrow tract known as the Valley of Abu Tâlib, and died in the year 68 AH at the age of 71 in the city of Tâif.

166. It was narrated that Ibn 'Abbâs said: "The Messenger of Allâh ﷺ embraced me and said: 'O Allâh, teach him wisdom and the (correct) interpretation of the Book.'" (*Sahih*)

١٦٦ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، وَأَبُو بَكْرِ بْنُ خَلَّادٍ الْبَاهِلِيُّ، قَالَا: حَدَّثَنَا عَبْدُ الْوَهَّابِ: حَدَّثَنَا خَالِدٌ الْحَذَّاءُ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: ضَمَّنِي رَسُولُ اللهِ ﷺ إِلَيْهِ، وَقَالَ: **«اللَّهُمَّ عَلِّمْهُ الْحِكْمَةَ وَتَأْوِيلَ الْكِتَابِ»**.

تخريج: أخرجه البخاري، فضائل أصحاب النبي ﷺ، باب ذكر ابن عباس رضي الله عنهما، ح: ٣٧٥٦ من حديث خالد به.

Comments:

a. The word 'wisdom' used in the context of this *Hadith* means the knowledge of *Hadith*.

b. Allâh, the Glorified, accepted the prayer of His Messenger ﷺ, and bestowed upon Ibn 'Abbâs ﷺ that high position in the exegesis (interpretation) of the Noble Qur'ân, such that he has come to be known as the Prince of the Exegetes.

c. Prayer for the bestowal of useful knowledge is the best prayer, because it is a treasure that brings honor in this world and earns higher ranks in the Hereafter.

Chapter 12. The *Khawârij* (المعجم ١٢) - بَابٌ: فِي ذِكْرِ الْخَوَارِجِ (التحفة ١٢)

Khawârij (literally those who go out or secede) are known by several names, such as (i) *Hukmiyyah*: So named because they had rejected the verdict of the arbitrators appointed by 'Ali and Mu'âwiya ﷺ under the plea that judgment rests only with Allâh; (ii) *Haruriyyah*: Nicknamed as such because they were stationed at the place known as *Harurâ'*; (iii) *Shurât* (Purchasers): So called because they thought that they had sold their lives for the pleasure of Allâh; and (iv) *Mâriqah* (Passers through): So named because they had strayed away from true faith.

167. 'Ubaidah narrated from 'Ali

١٦٧ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا

bin Abu Tâlib, that he mentioned the *Khawârij*, and said: "Among them there will be a man with a defective hand, or a short hand, or small hand. If you were to exercise restraint (i.e. not become overjoyed), I would tell you of what Allâh has promised upon the lips of Muhammad ﷺ for those who kill them." I ('Ubaidah) said: "Did you hear that from Muhammad ﷺ?" He said: "Yes, by the Lord of the Ka'bah!' — three times." (*Sahih*)

إِسْمَاعِيلُ ابْنُ عُلَيَّةَ، عَنْ أَيُّوبَ، عَنْ مُحَمَّدِ ابْنِ سِيرِينَ، عَنْ عَبِيدَةَ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ قَالَ، وَذَكَرَ الْخَوَارِجَ، فَقَالَ: فِيهِمْ رَجُلٌ مُخْدَجُ الْيَدِ، أَوْ مُودَنُ الْيَدِ، أَوْ مَثْدُونُ الْيَدِ، وَلَوْلاَ أَنْ تَبْطَرُوا لَحَدَّثْتُكُمْ بِمَا وَعَدَ اللهُ الَّذِينَ يَقْتُلُونَهُمْ، عَلَى لِسَانِ مُحَمَّدٍ ﷺ، قُلْتُ: أَنْتَ سَمِعْتَهُ مِنْ مُحَمَّدٍ ﷺ؟ قَالَ: إِي، وَرَبِّ الْكَعْبَةِ. ثَلاَثَ مَرَّاتٍ.

تخريج: أخرجه مسلم، الزكاة، باب التحريض على قتل الخوارج، ح:١٠٦٦ عن ابن أبي شيبة وغيره به.

Comments:

a. The Prophet ﷺ has spoken about the *Khawârij* at some length, and the events happened exactly as he had described them. It is a proof of his prophethood.

b. The *Hadith* affirms the virtue of 'Ali ﷺ and his associates that waged a war against the *Khawârij*.

c. It is allowed to swear by Allâh for purposes of emphasis.

168. It was narrated that 'Abdullâh bin Mas'ud said: "The Messenger of Allâh ﷺ said: 'At the end of time there will appear a people with new teeth (i. e., young in age), with foolish minds. They will speak the best words ever uttered by mankind and they will recite the Qur'ân, but it will not go any deeper than their collarbones. They will pass through Islam like an arrow passes through its target. Whoever meets them, let him kill them, for killing them will bring a reward from Allâh for those who kill them." (*Sahih*)

١٦٨ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَبْدُ اللهِ بْنُ عَامِرِ بْنِ زُرَارَةَ، قَالاَ: حَدَّثَنَا أَبُو بَكْرِ ابْنُ عَيَّاشٍ، عَنْ عَاصِمٍ، عَنْ زِرٍّ، عَنْ عَبْدِ اللهِ بْنِ مَسْعُودٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**يَخْرُجُ فِي آخِرِ الزَّمَانِ قَوْمٌ أَحْدَاثُ الأَسْنَانِ، سُفَهَاءُ الأَحْلاَمِ، يَقُولُونَ مِنْ خَيْرِ قَوْلِ النَّاسِ، يَقْرَءُونَ الْقُرْآنَ، لاَ يُجَاوِزُ تَرَاقِيَهُمْ، يَمْرُقُونَ مِنَ الإِسْلاَمِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ، فَمَنْ لَقِيَهُمْ فَلْيَقْتُلْهُمْ، فَإِنَّ قَتْلَهُمْ أَجْرٌ عِنْدَ اللهِ لِمَنْ قَتَلَهُمْ**».

تخريج: [صحيح] أخرجه الترمذي، الفتن، باب ما جاء في صفة المارقة، ح:٢١٨٨ من حديث

أبي بكر بن عياش به، وقال: «حسن صحيح» ولحديثه شواهد كثيرة عند البخاري ومسلم وغيرهما.

Comments:

a. Innovation in religion, be it in belief or action, is a sign of lack of understanding or stupidity. In other words, only a person who either has no understanding of religion, or considers it imperfect and incomplete, indulges in acts of innovation.

b. The Qur'ân 'not going any deeper than the people's collarbones' would either mean that they would repeat the Qur'ân by the tongues, but it would not create any effect upon them, or that they would be denied the true understanding of it.

c. An innovator considers his self-invented words and actions as true Islam. That is why he is deprived from the real face of Islam.

d. We must first try to instruct them into true Islam and make manifest their error. In case they refuse to see reason and become a source of misguidance for others, the Islamic government should treat them as traitors and crush their mischief by force.

١٦٩ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَنْبَأَنَا مُحَمَّدُ بْنُ عَمْرٍو، عَنْ أَبِي سَلَمَةَ قَالَ: قُلْتُ لأَبِي سَعِيدٍ الْخُدْرِيِّ: هَلْ سَمِعْتَ رَسُولَ اللهِ ﷺ يَذْكُرُ فِي الْحَرُورِيَّةِ شَيْئاً؟ فَقَالَ: سَمِعْتُهُ يَذْكُرُ قَوْماً يَتَعَبَّدُونَ «يَحْقِرُ أَحَدُكُمْ صَلاَتَهُ مَعَ صَلاَتِهِمْ وَصَوْمَهُ مَعَ صَوْمِهِمْ، يَمْرُقُونَ مِنَ الدِّينِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ، أَخَذَ سَهْمَهُ فَنَظَرَ فِي نَصْلِهِ فَلَمْ يَرَ شَيْئاً، فَنَظَرَ فِي رِصَافِهِ فَلَمْ يَرَ شَيْئاً، فَنَظَرَ فِي قِدْحِهِ فَلَمْ يَرَ شَيْئاً. فَنَظَرَ فِي الْقُذَذِ فَتَمَارَى هَلْ يَرَى شَيْئاً أَمْ لاَ».

169. It was narrated that Abu Salamah said: "I said to Abu Sa'eed Khudri: 'Did you hear the Messenger of Allâh ﷺ mention anything about the *Haruriyyah* (a sect of *Khawârij*)?' He said: 'I heard him mention a people who would appear to be devoted worshippers: "Such that any one of you would regard his own prayer and fasting as insignificant when compared to theirs. But they will pass through Islâm like an arrow passing through its target, then he (the archer) picks up his arrow and looks at its Iron head but does not see anything, then he looks at the shaft and does not see anything then he looks at the band: that which is wrapped around the Iron head where it is connected to the shaft, then he looks at the feather and is not sure whether he sees anything or not." (*Sahih*)

تخريج: [صحيح] أخرجه أحمد: ٣/ ٣٣، ٣٤ عن يزيد به، وإسناده حسن، وأصله متفق عليه

(البخاري، ح:٥٠٥٨، ومسلم، ح:١٠٦٤).

Comments:

a. The *Khawârij* exerted great effort in the doing of devotional acts like prayers and fasting, so much so that even the Companions were amazed at their zeal and zest. But no amount of effort in the doing of acts of worship will be of any benefit if there are flaws in one's faith.

b. The *Khawârij* are certainly the people gone astray from the right path and lost touch with true Islam. The majority of the scholars, however, consider them just a misguided and rebellious lot.

170. It was narrated that Abu Dharr said: "The Messenger of Allâh ﷺ said: 'There will be people among my *Ummah* (nation) after me who will recite the Qur'ân, but it will not go any deeper than their throats. They will pass through Islâm like an arrow passing through its target, then they will never return to it. They are the most evil of mankind and of all creation.'" 'Abdullâh bin Sâmit said: "I mentioned that to Râfi' bin 'Amr, the brother of Hakam bin 'Amr Ghifâri and he said: 'I also heard that from the Messenger of Allâh ﷺ.'" (*Sahih*)

١٧٠ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ سُلَيْمَانَ بْنِ الْمُغِيرَةِ، عَنْ حُمَيْدِ بْنِ هِلاَلٍ، عَنْ عَبْدِ اللهِ بْنِ الصَّامِتِ، عَنْ أَبِي ذَرٍّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**إِنَّ بَعْدِي مِنْ أُمَّتِي، أَوْ سَيَكُونُ بَعْدِي مِنْ أُمَّتِي، قَوْماً يَقْرَءُونَ الْقُرْآنَ، لاَ يُجَاوِزُ حُلُوقَهُمْ، يَمْرُقُونَ مِنَ الدِّينِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ، ثُمَّ لاَ يَعُودُونَ فِيهِ، هُمْ شِرَارُ الْخَلْقِ وَالْخَلِيقَةِ**». قَالَ عَبْدُ اللهِ بْنُ الصَّامِتِ: فَذَكَرْتُ ذٰلِكَ لِرَافِعِ بْنِ عَمْرٍو، أَخِي الْحَكَمِ ابْنِ عَمْرٍو الْغِفَارِيِّ فَقَالَ: وَأَنَا أَيْضاً قَدْ سَمِعْتُهُ مِنْ رَسُولِ اللهِ ﷺ.

تخريج: أخرجه مسلم، الزكاة، باب الخوارج شر الخلق والخليقة، ح:١٠٦٧ من حديث سليمان به.

Comments:

a. Innovators are worse than animals.

b. The *Hadith* has been taken to mean that the group of innovators are part of the *Ummah,* which means that in worldly affairs they shall be treated like other Muslims. They are nevertheless a deviant and sinning lot.

171. It was narrated that Ibn 'Abbâs said: "The Messenger of Allâh ﷺ said: 'Some people among my *Ummah* will recite the Qur'ân, but they will pass through Islâm like an arrow passing through its target.'" (*Sahih*)

١٧١ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَسُوَيْدُ ابْنُ سَعِيدٍ، قَالاَ: حَدَّثَنَا أَبُو الأَحْوَصِ عَنْ سِمَاكٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**لَيَقْرَأَنَّ الْقُرْآنَ نَاسٌ مِنْ أُمَّتِي، يَمْرُقُونَ مِنَ الإِسْلاَمِ كَمَا يَمْرُقُ السَّهْمُ**

مِنَ الرَّمِيَّةِ».

تخريج: [صحيح] أخرجه أحمد: ١/ ٥٦ من حديث سماك به، وسلسلة سماك عن عكرمة ضعيفة، انظر «سير أعلام النبلاء»: ٥/ ٢٤٨ وغيره، وللحديث شواهد، ومعني الحديث صحيح، انظر الحديث الآتي.

172. It was narrated from Abu Zubair that Jâbir bin 'Abdullâh said: "The Messenger of Allâh ﷺ was in Ji'rânah and he was distributing gold nuggets and spoils of war which were in Bilâl's lap. A man said: 'Do justice, O Muhammad! For you have not done justice!' He said: 'Woe to you! Who will do justice after me if I do not do justice?' 'Umar said: 'O Messenger of Allâh! Let me strike the neck of this hypocrite!' The Messenger of Allâh ﷺ said: 'This man has some companions who recite the Qur'ân but it does not go any deeper than their collarbones. They will pass through Islâm like an arrow passing through its target.'" (*Sahih*)

١٧٢ - حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ: أَنْبَأَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرِ ابْنِ عَبْدِ اللهِ قَالَ: كَانَ رَسُولُ اللهِ ﷺ بِالْجِعِرَّانَةِ وَهُوَ يَقْسِمُ التِّبْرَ وَالْغَنَائِمَ، وَهُوَ فِي حِجْرِ بِلَالٍ، فَقَالَ رَجُلٌ: اعْدِلْ يَا مُحَمَّدُ! فَإِنَّكَ لَمْ تَعْدِلْ. فَقَالَ: **«وَيْلَكَ! وَمَنْ يَعْدِلُ بَعْدِي إِذَا لَمْ أَعْدِلْ؟»** فَقَالَ عُمَرُ: دَعْنِي يَا رَسُولَ اللهِ! حَتَّى أَضْرِبَ عُنُقَ هٰذَا الْمُنَافِقِ، فَقَالَ رَسُولُ اللهِ ﷺ: **«إِنَّ هٰذَا فِي أَصْحَابٍ، أَوْ أُصَيْحَابٍ لَهُ، يَقْرَءُونَ الْقُرْآنَ لَا يُجَاوِزُ تَرَاقِيَهُمْ، يَمْرُقُونَ مِنَ الدِّينِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ»**.

تخريج: أخرجه مسلم، الزكاة، باب ذكر الخوارج وصفاتهم، ح: ١٠٦٣ من حديث أبي الزبير به.

Comments:

a. To raise objections to an action or word of the Prophet ﷺ, or to find fault with it, or consider it impracticable — all these are the characteristics of the hypocrites. A true believer will never do any such thing.

b. The incident stands out as a shining example of the Prophet's attribute of tolerance, clemency and patience for which reason he chose not to punish the man for his insolence.

173. It was narrated that Ibn Abu Awfa said: "The Messenger of Allâh ﷺ said: 'The *Khawârij* are the dogs of Hell.'" (*Sahih*)

١٧٣ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا إِسْحَاقُ الْأَزْرَقُ، عَنِ الْأَعْمَشِ، عَنِ ابْنِ أَبِي أَوْفَى قَالَ: قَالَ رَسُولُ اللهِ ﷺ: **«الْخَوَارِجُ**

كِلاَبُ النَّارِ».

تخريج: [حسن] أخرجه أحمد: ٤/ ٣٥٥ عن إسحاق به، وله شاهد حسن، انظر، ح: ١٧٦ .

١٧٤ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا يَحْيَى ابْنُ حَمْزَةَ: حَدَّثَنَا الأَوْزَاعِيُّ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «يَنْشَأُ نَشْءٌ يَقْرَءُونَ الْقُرْآنَ لاَ يُجَاوِزُ تَرَاقِيَهُمْ، كُلَّمَا خَرَجَ قَرْنٌ قُطِعَ» قَالَ ابْنُ عُمَرَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «كُلَّمَا خَرَجَ قَرْنٌ قُطِعَ». أَكْثَرَ مِنْ عِشْرِينَ مَرَّةً. «حَتَّى يَخْرُجَ فِي عِرَاضِهِمُ الدَّجَّالُ».

174. It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ said: "There will emerge people who will recite the Qur'ân but it will not go any deeper than their collarbones. Whenever a group of them appears, they should be cut off (i.e. killed)." Ibn 'Umar said: "I heard the Messenger of Allâh ﷺ say: 'Whenever a group of them appears, they should be killed'—(he said it) more than twenty times — 'until *Dajjâl* emerges among them.'" (***Hasan***)

تخريج: [إسناده حسن] وصححه البوصيري، وله شواهد عند أحمد والحاكم وغيرهما.

Comments:

a. The *Hadith* contains the indication that only a small number of people shall be influenced by the erroneous ideas of the *Khawârij*. The majority of the people shall not only stick to the right path with regard to this misguided group, but also fight them and liquidate them.
b. It seems that the *Dajjâl* (False Christ) will also try to misrepresent falsehood as truth in order to misguide the people. The Prophet 'Eisa ﷺ shall kill him and his associates.

١٧٥ - حَدَّثَنَا بَكْرُ بْنُ خَلَفٍ، أَبُو بِشْرٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ، عَنْ مَعْمَرٍ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «يَخْرُجُ قَوْمٌ فِي آخِرِ الزَّمَانِ، أَوْ فِي هٰذِهِ الأُمَّةِ، يَقْرَءُونَ الْقُرْآنَ لاَ يُجَاوِزُ تَرَاقِيَهُمْ، أَوْ حُلُوقَهُمْ، سِيمَاهُمُ التَّحْلِيقُ، إِذَا رَأَيْتُمُوهُمْ، أَوْ إِذَا لَقِيتُمُوهُمْ، فَاقْتُلُوهُمْ».

175. It was narrated that Anas bin Mâlik said: "The Messenger of Allâh ﷺ said: 'At the end of time or among this nation (*Ummah*) there will appear people who will recite Qur'ân but it will not go any deeper than their collarbones or their throats. Their distinguishing feature will be their shaved heads. If you see them, or meet them, then kill them.'" (***Sahih***)

تخريج: أخرجه أبو داود، السنة، باب في قتال الخوارج، ح:٤٧٦٦ من حديث عبدالرزاق به، بألفاظ مختلفة، وصححه الحاكم، والذهبي * قتادة مشهور بالتدليس (طبقات المدلسين/ المرتبة الثالثة)، وعنعن، وحديث البخاري: ٧٥٦٢ يغني عنه.

Comments:

Some scholars consider it a Sound *Hadith*. Shaving the heads as the distinguishing feature of the *Khawârij* does not mean that anyone that shaves his head is necessarily a *Khâriji*. It only means that they did it as a habit. Among the noted Companions, 'Ali ﷺ also used to regularly shave his head.

176. Abu Ghâlib narrated that Abu Umâmah said: "(The *Khawârij*) are the worst of the slain who are killed under heaven, and the best of the slain are those who were killed by them. Those (*Khawârij*) are the dogs of Hell. Those people were Muslims but they became disbelievers." I said: "O Abu Umâmah, is that your opinion?" He said: "Rather I heard it from the Messenger of Allâh ﷺ." (*Hasan*)

١٧٦ - حَدَّثَنَا سَهْلُ بْنُ أَبِي سَهْلٍ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ أَبِي غَالِبٍ، عَنْ أَبِي أُمَامَةَ يَقُولُ: «شَرُّ قَتْلَىٰ قُتِلُوا تَحْتَ أَدِيمِ السَّمَاءِ، وَخَيْرُ قَتْلَى مَنْ قَتَلُوا، كِلاَبُ أَهْلِ النَّارِ. قَدْ كَانَ هٰؤُلَاءِ مُسْلِمِينَ فَصَارُوا كُفَّاراً»، قُلْتُ: يَا أَبَا أُمَامَةَ! هٰذَا شَيْءٌ تَقُولُهُ؟ قَالَ: بَلْ سَمِعْتُهُ مِنْ رَسُولِ اللهِ ﷺ.

تخريج: [إسناده حسن] أخرجه الترمذي، التفسير، باب ومن سورة آل عمران، ح:٣٠٠٠ من حديث حماد بن سلمة وغيره عن أبي غالب به، وقال: «حديث حسن».

Comments:

a. The *Hadith* contains a strong condemnation of the *Khawârij*, and is categorical on the point that they are disbelievers and are of the people of Hell.

b. The *Hadith* confirms the heretical nature of their beliefs for which reason they have been declared as having gone out of the fold of Islam and entered the realm of disbelief.

c. Muslims fighting the *Khawârij* shall earn for themselves a higher rank and a distinctive position before Allâh.

Chapter 13. Concerning Denial By The Jahmiyyah (i.e. Seeing Allâh In The Hereafter, etc.)

(المعجم ١٣) - بَابٌ: فِيمَا أَنْكَرَتِ الْجَهْمِيَّةُ (التحفة ١٣)

177. It was narrated that Jarir bin 'Abdullâh said: "We were sitting

١٧٧ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ:

with the Messenger of Allâh ﷺ. He looked at the moon, which was full, and said, 'Indeed, you will see your Lord as you see this moon. You will not feel the slightest inconvenience and overcrowding in seeing Him. If you have the power not to be overcome and to say this prayer before the sun rises and before it sets, then do that.' Then he recited: "And glorify the praises of your Lord, before the rising of the sun and before (its) setting."[1] (*Sahih*)

حَدَّثَنَا أَبِي، وَوَكِيعٌ؛ ح: وَحَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا خَالِي يَعْلَى، وَوَكِيعٌ، وَأَبُو مُعَاوِيَةَ، قَالُوا: حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ، عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ، عَنْ جَرِيرِ بْنِ عَبْدِ اللهِ قَالَ: كُنَّا جُلُوساً عِنْدَ رَسُولِ اللهِ ﷺ، فَنَظَرَ إِلَى الْقَمَرِ لَيْلَةَ الْبَدْرِ، قَالَ: «إِنَّكُمْ سَتَرَوْنَ رَبَّكُمْ كَمَا تَرَوْنَ هٰذَا الْقَمَرَ، لاَ تَضَامُّونَ فِي رُؤْيَتِهِ، فَإِنِ اسْتَطَعْتُمْ أَنْ لاَ تُغْلَبُوا عَلَى صَلاَةٍ قَبْلَ طُلُوعِ الشَّمْسِ وقَبْلَ غُرُوبِهَا فَافْعَلُوا». ثُمَّ قَرَأَ: ﴿وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ ٱلشَّمْسِ وَقَبْلَ ٱلْغُرُوبِ﴾. [ق: ٣٩]

تخريج: أخرجه البخاري، التوحيد، باب قول الله تعالى:«وجوه يومئذ ناضرة ... إلخ»، ح:٧٤٣٤، ٧٤٣٥، وغيره، ومسلم، المساجد، باب فضل صلاتي الصبح والعصر والمحافظة عليهما، ح:٦٣٣ من حديث إسماعيل به.

Comments:

a. The *Jahmiyyah* sect takes its name from its progenitor Jahm bin Safwân. This heretical sect differs from the mainstream school of the People of the *Sunnah* in several conceptual matters.

b. The *Hadith* affirms that the believers' seeing their Lord on the Day of Resurrection and thereafter in Paradise is an undeniable fact. This is, however, not possible in this world for the simple reason that we, with our present body and its potential, are not capable to endure seeing Allâh with our mortal eyes.

c. It does not mean that the other three obligatory prayers have no significance. It only means that anyone who can regularly perform the *Fajr* and *'Asr* prayers is in a better position to perform other prayers as well. It is because *Fajr* is performed at a time when a person tends to be sleepy and lazy. As for the *'Asr*, it is the peak time for man's occupation with his business and other worldly activities. That is why it needs much greater effort on the part of the man to perform them on time and in congregation. Anyone who does them well can also take care of other prayers with comparative ease.

d. Striking the similitude of the moon is also meant to convey the idea of Allâh's being above and aloof from His entire creation.

[1] *Qâf* 50:39.

178. It was narrated that Abu Hurairah said: "The Messenger of Allâh ﷺ said: 'Do you crowd one another in order to see the moon on the night when it is full?' They said: 'No.' He said: 'And you will not crowd one another in order to see your Lord on the Day of Resurrection.'" (*Sahih*)

١٧٨ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ: حَدَّثَنَا يَحْيَى بْنُ عِيسَى الرَّمْلِيُّ، عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**تَضَامُّونَ فِي رُؤْيَةِ الْقَمَرِ لَيْلَةَ الْبَدْرِ؟**» قَالُوا: لاَ. قَالَ: «**لاَ تَضَامُّونَ فِي رُؤْيَةِ رَبِّكُمْ يَوْمَ الْقِيَامَةِ**».

تخريج: [صحيح] * الأعمش كان يدلس (طبقات المدلسين/ المرتبة الثانية والتلخيص الحبير: ١/ ١٩، ح: ١١٨١) وعنعن، ولحديثه شواهد كثيرة، انظر الحديث السابق والآتي، ومسند الإمام أحمد: ٢/ ٣٨٩، وأخرجه مسلم، ح: ٢٩٦٨ من حديث أبي صالح به، نحو المعنى.

Comments:

The believers shall be able to see Allâh with as much ease as they can see the moon when it is full.

179. It was narrated that Abu Sa'eed said: "We said: 'O Messenger of Allâh! Will we see our Lord?' He said: 'Do you crowd one another to see the sun at mid-day when there are no clouds?' We said: 'No.' He said: 'Do you crowd one another to see the moon on the night when it is full and there are no clouds?' We said: 'No.' He said: 'You will not crowd one another to see Him, just as you do not crowd to see these two things.'" (*Sahih*)

١٧٩ - حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلاَءِ الْهَمْدَانِيُّ: حَدَّثَنَا عَبْدُ اللهِ بْنُ إِدْرِيسَ، عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ السَّمَّانِ، عَنْ أَبِي سَعِيدٍ قَالَ: قُلْنَا: يَا رَسُولَ اللهِ! أَنَرَى رَبَّنَا؟ قَالَ: «**تَضَامُّونَ فِي رُؤْيَةِ الشَّمْسِ فِي الظَّهِيرَةِ فِي غَيْرِ سَحَابٍ؟**» قُلْنَا: لاَ. قَالَ: «**فَتَضَارُّونَ فِي رُؤْيَةِ الْقَمَرِ لَيْلَةَ الْبَدْرِ فِي غَيْرِ سَحَابٍ؟**» قَالُوا: لاَ. قَالَ: «**إِنَّكُمْ لاَ تَضَارُّونَ فِي رُؤْيَتِهِ إِلَّا كَمَا تَضَارُّونَ فِي رُؤْيَتِهِمَا**».

تخريج: [صحيح] أخرجه أحمد: ٣/ ١٦، من حديث الأعمش به، وانظر الحديثين السابقين.

180. Waki' bin Hudus narrated that his paternal uncle Abu Razin said: "I said: 'O Messenger of Allâh, will we see Allâh on the Day of Resurrection? And what is the sign of that in His creation?' He said: 'O Abu Razin, do each of you not see the moon individually?' I said: 'Of course.'

١٨٠ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ يَعْلَى بْنِ عَطَاءٍ، عَنْ وَكِيعِ بْنِ حُدُسٍ، عَنْ عَمِّهِ أَبِي رَزِينٍ قَالَ، قُلْتُ: يَا رَسُولَ اللهِ! أَنَرَى اللهَ يَوْمَ الْقِيَامَةِ؟ وَمَا آيَةُ ذٰلِكَ فِي خَلْقِهِ؟ قَالَ: «**يَا أَبَا رَزِينٍ! أَلَيْسَ كُلُّكُمْ يَرَى**

He said: 'Allâh is Greater, and that is His sign in His creation.'" (*Hasan*)

الْقَمَرَ مُخْلِياً بِهِ؟» قَالَ، قُلْتُ: بَلَىٰ. قَالَ: «فَاللهُ أَعْظَمُ، وَذٰلِكَ آيَةٌ فِي خَلْقِهِ».

تخريج: [إسناده حسن] أخرجه أبو داود، السنة، باب في الرؤية، ح:٤٧٣١ من حديث يعلى به، وصححه الحاكم، والذهبي.

Comments:

The phrase 'each one seeing (the moon) individually' is used to convey the idea that, notwithstanding the fact that those seeing Him shall be in multitudes, no one shall have any difficulty in seeing Him.

181. Waki' bin Hudus narrated that his paternal uncle Abu Razin said: "The Messenger of Allâh ﷺ said: 'Allâh laughs at the despair of His slaves although He soon changes it.'[1] I said: 'O Messenger of Allâh, does the Lord laugh?' He said: 'Yes.' I said: 'We shall never be deprived of good by a Lord Who laughs.'"(*Hasan*)

١٨١ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَنْبَأَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ يَعْلَى بْنِ عَطَاءٍ، عَنْ وَكِيعِ بْنِ حُدُسٍ، عَنْ عَمِّهِ أَبِي رَزِينٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «ضَحِكَ رَبُّنَا مِنْ قُنُوطِ عِبَادِهِ وَقُرْبِ غِيَرِهِ» قَالَ، قُلْتُ: يَا رَسُولَ اللهِ! أَوَ يَضْحَكُ الرَّبُّ؟ قَالَ: «نَعَمْ» قُلْتُ: لَنْ نَعْدِمَ مِنْ رَبٍّ يَضْحَكُ خَيْراً.

تخريج: [إسناده حسن] أخرجه أحمد:٤/١١، ١٢ من حديث حماد به * وكيع حسن الحديث، جهله ابن القطان وغيره، ووثقه ابن حبان، والترمذي، والحاكم وغيرهم.

182. Waki' bin Hudus narrated that his paternal uncle Abu Razin said: "I said: 'O Messenger of Allâh, where was our Lord before He created His creation?' He said: He was above the clouds, below which was air, and above which was air and water. Then He created His Throne above the water.'" (*Hasan*)

١٨٢ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَمُحَمَّدُ ابْنُ الصَّبَّاحِ، قَالاَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَنْبَأَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ يَعْلَى بْنِ عَطَاءٍ، عَنْ وَكِيعِ بْنِ حُدُسٍ، عَنْ عَمِّهِ أَبِي رَزِينٍ قَالَ، قُلْتُ: يَا رَسُولَ اللهِ! أَيْنَ كَانَ رَبُّنَا قَبْلَ أَنْ يَخْلُقَ خَلْقَهُ؟ قَالَ: «كَانَ فِي عَمَاءٍ، مَا تَحْتَهُ هَوَاءٌ، وَمَا فَوْقَهُ هَوَاءٌ وماءٌ. ثُمَّ خَلَقَ عَرْشَهُ عَلَى الْمَاءِ».

[1] The calamity that gave rise to the despair.

تخريج: [إسناده حسن] أخرجه الترمذي، التفسير، باب ومن سورة هود، ح:٣١٠٩ من حديث يزيد به، وقال: «هذا حديث حسن».

Comments:

The word *'Amâ'* occurring in the Arabic sentence *Kâna fi 'amâ'* could stand for the cloud. It could also mean 'something beyond human comprehension'. In other words, the answer to the question asked would be beyond the understanding of man. Anyhow, there was probably the need to rationalize the answer or justify the text if the *Hadith* were Sound, it is not. It is in fact a Weak *"Hadith"*, (according to Shaikh Albâni) which needs no rationalizing.

183. It was narrated that Safwân bin Muhriz Al-Mâzini said: "We were with 'Abdullâh bin 'Umar when he was circumambulating the House; a man came up to him and said: 'O Ibn 'Umar, what did you hear the Messenger of Allâh ﷺ say about the *Najwa*?'[1] He said: 'I heard the Messenger of Allâh ﷺ say: 'On the Day of Resurrection, the believer will be brought close to his Lord until He will cover him with His screen, then He will make him confess his sins. He will ask him: "Do you confess?" He will say: "O Lord, I confess." This will continue as long as Allâh wills, then He will say: "I concealed them for you in the world, and I forgive you for them today." Then he will be given the scroll of his good deeds, or his record, in his right hand. But as for the disbeliever or the hypocrite, (his sins) will be announced before the witnesses.''' (One of the narrators) Khâlid said: "At: 'before the witnesses' there is something

١٨٣ - حَدَّثَنَا حُمَيْدُ بْنُ مَسْعَدَةَ: حَدَّثَنَا خَالِدُ ابْنُ الحارِثِ: حَدَّثَنَا سَعِيدٌ، عَنْ قَتَادَةَ، عَنْ صَفْوَانَ بْنِ مُحْرِزٍ الْمَازِنِيِّ قَالَ: بَيْنَمَا نَحْنُ مَعَ عَبْدِ اللهِ بْنِ عُمَرَ وَهُوَ يَطُوفُ بِالْبَيْتِ إِذْ عَرَضَ لَهُ رَجُلٌ فَقَالَ: يَا ابْنَ عُمَرَ! كَيْفَ سَمِعْتَ رَسُولَ اللهِ ﷺ يَذْكُرُ فِي النَّجْوَى؟ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «**يُدْنَى الْمُؤْمِنُ مِنْ رَبِّهِ يَوْمَ الْقِيَامَةِ حَتَّى يَضَعَ عَلَيْهِ كَنَفَهُ، ثُمَّ يُقَرِّرُهُ بِذُنُوبِهِ، فَيَقُولُ: هَلْ تَعْرِفُ؟ فَيَقُولُ: يَا رَبِّ! أَعْرِفُ، حَتَّى إِذَا بَلَغَ مِنْهُ مَا شَاءَ اللهُ أَنْ يَبْلُغَ قَالَ: إِنِّي سَتَرْتُهَا عَلَيْكَ فِي الدُّنْيَا وَأَنَا أَغْفِرُهَا لَكَ الْيَوْمَ**»، قَالَ: «**ثُمَّ يُعْطَى صَحِيفَةَ حَسَنَاتِهِ، أَوْ كِتَابَهُ، بِيَمِينِهِ**»، قَالَ: «**وَأَمَّا الْكَافِرُ أَوِ الْمُنَافِقُ فَيُنَادَى عَلَى رُؤُوسِ الأَشْهَادِ**».

قَالَ خَالِدٌ: فِي «الأَشْهَادِ» شَيْءٌ مِنِ انْقِطَاعٍ.

﴿هَٰٓؤُلَآءِ ٱلَّذِينَ كَذَبُواْ عَلَىٰ رَبِّهِمْۚ أَلَا لَعۡنَةُ

[1] The secret conversation that Allâh will have with His slaves on the Day of Resurrection.

missing."[1] "These are the ones who lied against their Lord!' No *doubt! the curse of Allâh is on the* wrongdoers."[2] (*Sahih*)

ٱللَّهِ عَلَى ٱلظَّٰلِمِينَ﴾. [هود: ١٨]

تخريج: أخرجه البخاري، التفسير، باب قوله: «ويقول الأشهاد هؤلاء الذين كذبوا»، ح:٤٦٨٥ كما في تحفة الأشراف:٥/٤٣٧، من حديث سعيد بن أبي عروبة به، ومسلم، التوبة، باب في سعة رحمة الله تعالى على المؤمنين . . . إلخ، ح:٢٧٦٨ من طريق آخر عن قتادة به.

Comments:

a. The *Hadith* contains the affirmation of Allâh's attribute of speech. The People of the *Sunnah* hold the belief that Allâh speaks whatever He wills, whenever He wills and, to whoever He wills; and the addressee hears Him speak.

b. It speaks of a great bounty from Allâh which encourages the believers to hope for His mercy. It also mentions the disgrace of the sinners, regarding which the believers are to remain in constant fear of Allâh, since both hope and fear are the necessary ingredients of *Imân*.

184. It was narrated that Jâbir bin 'Abdullâh said: "The Messenger of Allâh ﷺ said: 'While the people of Paradise are enjoying their blessings, a light will shine upon them, and they will raise their heads, and they will see their Lord looking down upon them from above. He will say: "*Peace be upon you, O people of* Paradise." This is what Allâh says in the Verse: "*Salâm* (peace be on you) — a Word from the Lord (Allâh), Most Merciful."[3] He will look at them and they will look at Him, and they will not pay any attention to the delights (of Paradise) so long as they look at Him, until He will screen Himself from them. But His light

١٨٤ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ بْنِ أَبِي الشَّوَارِبِ: حَدَّثَنَا أَبُو عَاصِمٍ الْعَبَّادَانِيُّ: حَدَّثَنَا الْفَضْلُ الرَّقَاشِيُّ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «بَيْنَا أَهْلُ الْجَنَّةِ فِي نَعِيمِهِمْ إِذْ سَطَعَ لَهُمْ نُورٌ، فَرَفَعُوا رُؤُوسَهُمْ، فَإِذَا الرَّبُّ قَدْ أَشْرَفَ عَلَيْهِمْ مِنْ فَوْقِهِمْ، فَقَالَ: السَّلاَمُ عَلَيْكُمْ، يَا أَهْلَ الْجَنَّةِ! قَالَ وَذٰلِكَ قَوْلُ اللهِ: ﴿سَلَٰمٌ قَوْلًا مِّن رَّبٍّ رَّحِيمٍ﴾ [يس: ٥٨] قَالَ: فَيَنْظُرُ إِلَيْهِمْ وَيَنْظُرُونَ إِلَيْهِ، وَلاَ يَلْتَفِتُونَ إِلَى شَيْءٍ مِنَ النَّعِيمِ مَا دَامُوا يَنْظُرُونَ إِلَيْهِ حَتَّى يَحْتَجِبَ عَنْهُمْ وَيَبْقَى نُورُهُ وَبَرَكَتُهُ عَلَيْهِمْ فِي دِيَارِهِمْ».

[1] That is: 'They say' as visible in the Verse.
[2] *Hud* 11:18.
[3] *Yâ-Sîn* 36:58.

and blessing will remain with them in their abodes.'" (*Da'if*)

تخريج: [إسناده ضعيف] وضعفه البوصيري * الفضل الرقاشي ضعيف جدًا، جرحه أحمد وغيره (تهذيب).

185. It was narrated that 'Adi bin Hâtim said: "The Messenger of Allâh ﷺ said: 'There is no one among you but his Lord will speak to him without any intermediary between them. He will look to his right and will not see anything but that which he sent forth.[1] He will look to his left and will not see anything but that which he sent forth. Then he will look in front of him and will be faced with the Fire. So whoever among you can protect himself from the Fire, even by means of half a date, let him do so.'" (*Sahih*)

١٨٥ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ، عَنِ الأَعْمَشِ، عَنْ خَيْثَمَةَ، عَنْ عَدِيِّ بْنِ حَاتِمٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَا مِنْكُمْ مِنْ أَحَدٍ إِلَّا سَيُكَلِّمُهُ رَبُّهُ، لَيْسَ بَيْنَهُ وَبَيْنَهُ تَرْجُمَانٌ، فَيَنْظُرُ عَمَّنْ أَيْمَنَ مِنْهُ فَلَا يَرَى إِلَّا شَيْئاً قَدَّمَهُ، ثُمَّ يَنْظُرُ مِنْ [عَنْ] أَيْسَرَ مِنْهُ فَلَا يَرَى إِلَّا شَيْئاً قَدَّمَهُ، ثُمَّ يَنْظُرُ أَمَامَهُ فَتَسْتَقْبِلُهُ النَّارُ، فَمَنِ اسْتَطَاعَ مِنْكُمْ أَنْ يَتَّقِيَ النَّارَ وَلَوْ بِشِقِّ تَمْرَةٍ، فَلْيَفْعَلْ».

تخريج: أخرجه البخاري، الرقاق، باب من نوقش الحساب عذب، ح:٦٥٣٩، ٧٤٤٣، ومسلم، الزكاة، باب الحث على الصدقة ولو . . . إلخ، ح:١٠١٦ من حديث الأعمش به.

Comments:

a. The *Hadith* also contains the confirmation of Allâh's attribute of speech.
b. Each person shall render his account by himself. No one in this world should, therefore, put his trust in some religious or divine person for intercession.
c. Virtuous deeds are a prerequisite for deliverance from Hell-fire.
d. Charity is also one of the means of securing deliverance from Allâh's punishment.

186. Abu Bakr bin Qais Al-Ash'ari narrated that his father said: "The Messenger of Allâh ﷺ said: 'Two gardens of silver, their vessels and everything in them;

١٨٦ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا أَبُو عَبْدِ الصَّمَدِ، عَبْدُ الْعَزِيزِ بْنُ عَبْدِ الصَّمَدِ: حَدَّثَنَا أَبُو عِمْرَانَ الْجَوْنِيُّ، عَنْ أَبِي بَكْرِ بْنِ

[1] i.e., his good and bad deeds.

and two gardens of gold, their vessels and everything in them, and nothing between the people and their seeing their Lord, the Blessed and Exalted, except the Veil of Pride covering His Face in the Garden of Eden (*Jannat 'Adn*)." (**Sahih**)

عَبْدِ اللهِ بْنِ قَيْسٍ الأَشْعَرِيِّ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «جَنَّتَانِ مِنْ فِضَّةٍ، آنِيَتُهُمَا وَمَا فِيهِمَا، وَجَنَّتَانِ مِنْ ذَهَبٍ، آنِيَتُهُمَا وَمَا فِيهِمَا، وَمَا بَيْنَ الْقَوْمِ وَبَيْنَ أَنْ يَنْظُرُوا إِلَى رَبِّهِمْ تَبَارَكَ وَتَعَالَى إِلَّا رِدَاءُ الْكِبْرِيَاءِ عَلَى وَجْهِهِ فِي جَنَّةِ عَدْنٍ».

تخريج: أخرجه البخاري، التفسير، باب قوله: «ومن دونهما جنتان»، ح:٤٨٧٨-٤٨٨٠، ٧٤٤٤، ومسلم، الإيمان، باب إثبات رؤية المؤمنين . . . إلخ، ح:١٨٠ من حديث أبي عبدالصمد به.

Comments:

a. The *Hadith* confirms the certainty of seeing Allâh.

b. The people of Paradise, once inside their abodes, shall be able to see their Lord — the only impediment being the Veil of His Pride. But when Allâh decides to shower His benevolence and mercy upon His servants, the screen will go and seeing will be made possible.

c. Countless and unmatched are the bounties of Allâh in Paradise. What we find mentioned in the Qur'ân and *Hadith* is only that which man can comprehend. Even the gold and silver in Paradise will be unlike the gold and silver of this world. They are superior beyond imagination.

187. It was narrated that Suhaib said: "The Messenger of Allâh ﷺ recited this Verse: 'For those who have done good is the best reward and even more.'[1] Then he said: 'When the people of Paradise enter Paradise, and the people of the Fire enter the Fire, a caller will cry out: "O people of Paradise! You have a covenant with Allâh and He wants to fulfill it." They will say: "What is it? Has Allâh not made the Balance (of our good deeds) heavy, and made our faces bright, and admitted us to Paradise and

١٨٧ - حَدَّثَنَا عَبْدُ الْقُدُّوسِ بْنُ مُحَمَّدٍ: حَدَّثَنَا حَجَّاجٌ: حَدَّثَنَا حَمَّادٌ، عَنْ ثَابِتٍ الْبُنَانِيِّ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي لَيْلَى، عَنْ صُهَيْبٍ قَالَ: تَلَا رَسُولُ اللهِ ﷺ هٰذِهِ الآيَةَ: ﴿لِّلَّذِينَ أَحْسَنُوا۟ ٱلْحُسْنَىٰ وَزِيَادَةٌ﴾ [يونس: ٢٦] وَقَالَ: «إِذَا دَخَلَ أَهْلُ الْجَنَّةِ الْجَنَّةَ، وَأَهْلُ النَّارِ النَّارَ، نَادَى مُنَادٍ: يَا أَهْلَ الْجَنَّةِ! إِنَّ لَكُمْ عِنْدَ اللهِ مَوْعِداً يُرِيدُ أَنْ يُنْجِزَكُمُوهُ، فَيَقُولُونَ: وَمَا هُوَ؟ أَلَمْ يُثَقِّلِ اللهُ مَوَازِينَنَا، وَيُبَيِّضْ وُجُوهَنَا، وَيُدْخِلْنَا الْجَنَّةَ وَيُنْجِنَا مِنَ

[1] *Yunus* 10:26.

saved us from Hell?" Then the Veil will be lifted and they will look upon Him, and by Allâh, Allâh will not give them anything that is more beloved to them or more delightful, than looking upon Him.'" (*Sahih*)

النَّارِ؟ قَالَ فَيَكْشِفُ الْحِجَابَ فَيَنْظُرُونَ إِلَيْهِ، فَوَاللهِ، مَا أَعْطَاهُمُ اللهُ شَيْئاً أَحَبَّ إِلَيْهِمْ مِنَ النَّظَرِ، - يَعْنِي: إِلَيْهِ، - وَلاَ أَقَرَّ لِأَعْيُنِهِمْ».

تخريج: أخرجه مسلم، الإيمان، باب إثبات رؤية المومنين . . . إلخ، ح:١٨١ من حديث حماد بن سلمة به.

Comments:

a. Looking upon Allâh is the greatest and most pleasing bounty to be showered over the believers lodged in Paradise, and they will relish it more than anything else.

b. Admittance to the Paradise, in itself a blessing, will also be the means of having the pleasure of seeing their Lord.

188. It was narrated that 'Âishah said: "Praise is to Allâh Whose hearing encompasses all voices. The woman who disputed concerning her husband (*Al-Mujâdilah*) came to the Prophet ﷺ when I was (sitting) in a corner of the house, and she complained about her husband, but I did not hear what she said. Then Allâh revealed: 'Indeed Allâh has heard the statement of her that disputes with you concerning her husband.'"[1] (*Sahih*)

١٨٨ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الأَعْمَشُ، عَنْ تَمِيمِ بْنِ سَلَمَةَ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ قَالَتِ: الْحَمْدُ لِلَّهِ الَّذِي وَسِعَ سَمْعُهُ الأَصْوَاتَ، لَقَدْ جَاءَتِ الْمُجَادِلَةُ إِلَى النَّبِيِّ ﷺ، وَأَنَا فِي نَاحِيَةِ الْبَيْتِ، تَشْكُو زَوْجَهَا، وَمَا أَسْمَعُ مَا تَقُولُ: فَأَنْزَلَ اللهُ: ﴿قَدْ سَمِعَ ٱللَّهُ قَوْلَ ٱلَّتِى تُجَـٰدِلُكَ فِى زَوْجِهَا﴾. [المجادلة: ١]

تخريج: **[صحيح]** أخرجه النسائي: ٦/١٦٨، ح: ٣٤٦٠ من حديث الأعمش به، وعلقه البخاري في التوحيد، باب قول الله تعالى: «وكان الله سميعًا بصيرًا» قبل، ح: ٧٣٨٦، وانظر، ح: ٢٠٦٣.

Comments:

a. Inclusion of this *Hadith* in this chapter is intended to confirm Allâh's attribute of hearing. It may, however, be pointed out that Allâh's attributes are totally unlike human attributes. Even the slightest sound anywhere in the universe is not outside His hearing because, like other attributes, His attribute of hearing is also limitless.

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[1] *Al-Mujâdilah* 58:1.

b. The Prophet ﷺ only followed the ordainments of Allâh. He never permitted or prohibited anything except by Allâh's command and permission. Therefore, he only gave the answer after he received the revelation from Allâh.

189. It was narrated that Abu Hurairah said: "The Messenger of Allâh ﷺ said: 'Your Lord wrote for Himself with His Own Hand before He created the creation: "My mercy precedes My wrath." (*Sahih*)

١٨٩ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَىٰ: حَدَّثَنَا صَفْوَانُ بْنُ عِيسَى، عَنِ ابْنِ عَجْلَانَ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**كَتَبَ رَبُّكُمْ عَلَى نَفْسِهِ بِيَدِهِ قَبْلَ أَنْ يَخْلُقَ الْخَلْقَ: رَحْمَتِي سَبَقَتْ غَضَبِي**».

تخريج: [إسناده صحيح] أخرجه الترمذي، الدعوات، باب إن رحمتي تغلب غضبي، ح:٣٥٤٣ من حديث ابن عجلان به، وقال: «حسن صحيح غريب» * ابن عجلان صرح بالسماع عند أحمد: ٢/ ٤٣٣، وانظر، ح: ٤٢٩٥.

Comments:

The *Hadith* confirms Allâh's attributes of mercy and anger. It also mentions the Hand of Allâh. It is necessary to believe in all of these, even as they are mentioned without coining similitude or imputing resemblance to anything else. It is also not right to claim or suggest that Allâh's Hand in reality symbolizes His attribute of power.

190. Talhah bin Khirâsh said: "I heard Jâbir bin 'Abdullâh say: 'When 'Abdullâh bin 'Amr bin (Harâm) was killed on the Day of Uhud, the Messenger of Allâh ﷺ met me, and said: "O Jâbir, shall I not tell you what Allâh has said to your father?" Yahya said in his *Hadith*: "And he said: 'O Jâbir, why do I see you broken-hearted?' I (Jâbir) said: 'O Messenger of Allâh, my father has been martyred and he has left behind dependents and debts.' He said: 'Shall I not give you the glad tidings of that with which Allâh met your father?' I said: 'Yes, O Messenger of Allâh.' He said: 'Allâh never spoke to anyone except from behind a screen, but He spoke to your father

١٩٠ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْمُنْذِرِ الْحِزَامِيُّ وَيَحْيَىٰ بْنُ حَبِيبِ بْنِ عَرَبِيٍّ، قَالَا: حَدَّثَنَا مُوسَى بْنُ إِبْرَاهِيمَ بْنِ كَثِيرٍ الْأَنْصَارِيُّ الْحِزَامِيُّ، قَالَ: سَمِعْتُ طَلْحَةَ بْنَ خِرَاشٍ، قَالَ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللهِ يَقُولُ: لَمَّا قُتِلَ عَبْدُ اللهِ بنُ عَمْرِو بْنِ [حَرَامٍ]، يَوْمَ أُحُدٍ، لَقِيَنِي رَسُولُ اللهِ ﷺ، فَقَالَ: «**يَا جَابِرُ! أَلَا أُخْبِرُكَ مَا قَالَ اللهُ لِأَبِيكَ؟**» وَقَالَ يَحْيَىٰ فِي حَدِيثِهِ، فَقَالَ: «**يَا جَابِرُ! مَا لِي أَرَاكَ مُنْكَسِراً؟**» قَالَ، قُلْتُ: يَا رَسُولَ اللهِ! اسْتُشْهِدَ أَبِي وَتَرَكَ عِيَالاً وَدَيْناً، قَالَ: «**أَفَلَا أُبَشِّرُكَ بِمَا لَقِيَ اللهُ بِهِ أَبَاكَ؟**» قَالَ: بَلَىٰ يَا رَسُولَ اللهِ! قَالَ: «**مَا كَلَّمَ اللهُ أَحَداً قَطُّ إِلَّا**

directly, and He said: "O My slave! Ask something from Me and I shall give it to you." He said: "O Lord, bring me back to life so that I may be killed in Your cause a second time." The Lord, Glorified is He, said: "I have already decreed that they will not return to life." He said: "My Lord, then convey (this news) to those whom I have left behind." Allâh said: "Think not of those as dead who are killed in the way of Allâh. Nay, they are alive, with their Lord, and they have provision."[1] (*Hasan*)

مِنْ وَرَاءِ حِجَابٍ، وَكَلَّمَ أَبَاكَ كِفَاحاً، فَقَالَ: يَا عَبْدِي! تَمَنَّ عَلَيَّ أُعْطِكَ. قَالَ: يَا رَبِّ! تُحْيِينِي فَأُقْتَلُ فِيكَ ثَانِيَةً. فَقَالَ الرَّبُّ سُبْحَانَهُ: إِنَّهُ سَبَقَ مِنِّي أَنَّهُمْ إِلَيْهَا لاَ يَرْجِعُونَ، قَالَ: يَا رَبِّ! فَأَبْلِغْ مَنْ وَرَائِي قَالَ اللهُ تَعَالَى: ﴿وَلَا تَحْسَبَنَّ ٱلَّذِينَ قُتِلُوا۟ فِى سَبِيلِ ٱللَّهِ أَمْوَٰتًۢا بَلْ أَحْيَآءٌ عِندَ رَبِّهِمْ يُرْزَقُونَ﴾. [آل عمران: ١٦٩]

تخريج: [**إسناده حسن**] أخرجه الترمذي، تفسير القرآن، باب ومن سورة آل عمران، ح: ٣٠١٠ عن يحي بن حبيب به، وقال: «حسن غريب»، وصححه ابن حبان، والحاكم، وانظر، ح: ٢٨٠٠، وله شواهد عند أحمد وغيره.

Comments:

a. One should not say to a bereaved person anything that might increases his sorrow and give him pain.
b. The *Hadith* confirms Allâh's attribute of Speech.
c. After a man dies he enters the next world where it will be possible that Allâh will bless him with special attributes.
d. The *Hadith* confirms the reality of a higher rank for the martyrs.
e. It is a proof of the high status of 'Abdullah bin Harâm, that Allâh Himself asked him to decide and say what he wanted.
f. All links of men with this world are severed after death, and they can never go back to the world they have left behind. This categorical statement cuts at the root of the people's belief in the transmigration of souls.

191. It was narrated that Abu Hurairah said: "The Messenger of Allâh ﷺ said: 'Allâh will laugh at two persons — one of them kills the other, and both of them enter Paradise, for the first one fought in the cause of Allâh and was martyred, then his killer repented

١٩١ – حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ اللهَ يَضْحَكُ إِلَى رَجُلَيْنِ يَقْتُلُ أَحَدُهُمَا الآخَرَ، كِلاَهُمَا دَخَلَ الْجَنَّةَ، يُقَاتِلُ

[1] *Âl 'Imrân* 3:169.

to Allâh and became Muslim, then he also fought in the cause of Allâh and was martyred.''' (*Sahih*)

هٰذَا فِي سَبِيلِ اللهِ فَيُسْتَشْهَدُ، ثُمَّ يَتُوبُ اللهُ عَلَى قَاتِلِهِ، فَيُسْلِمُ، فَيُقَاتِلُ فِي سَبِيلِ اللهِ فَيُسْتَشْهَدُ».

تخريج: أخرجه مسلم، الإمارة، باب بيان الرجلين يقتل أحدهما الآخر يدخلان الجنة، ح:١٨٩٠ عن ابن أبي شيبة، وغيره به.

Comments:

a. Allâh's laughter is an expression of His pleasure. Therefore, pleasure is also an attribute of Allâh.

b. Only Allâh knows what the end of a man would be like. Even the most hardened criminal can be expected to receive Allâh's guidance at some point in life. As such it is not proper to claim, as long as a person lives, that he will not accept guidance, and as such it is not right to stop inviting him to the right path until the last breath of his life.

192. Sa'eed bin Musayyab narrated that Abu Hurairah used to say: "The Messenger of Allâh ﷺ said: Allâh will seize the earth on the Day of Resurrection, and He will roll up the heavens in His Right Hand, then He will say, "I am the Sovereign. Where are the kings of the earth?''' (*Sahih*)

١٩٢ - حَدَّثَنَا حَرْمَلَةُ بْنُ يَحْيَىٰ وَيُونُسُ بْنُ عَبْدِ الأَعْلَىٰ، قَالَا: حَدَّثَنَا عَبْدُ اللهِ بْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ: حَدَّثَنِي سَعِيدُ ابْنُ الْمُسَيَّبِ أَنَّ أَبَا هُرَيْرَةَ كَانَ يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ: «يَقْبِضُ اللهُ الأَرْضَ يَوْمَ الْقِيَامَةِ، وَيَطْوِي السَّمَاءَ بِيَمِينِهِ، ثُمَّ يَقُولُ: أَنَا الْمَلِكُ. أَيْنَ مُلُوكُ الأَرْضِ».

تخريج: أخرجه البخاري، الرقاق، باب يقبض الله الأرض يوم القيامة، ح:٦٥١٩، ٧٣٨٢، ومسلم، صفات المنافقين، باب صفة القيامة والجنة والنار، ح:٢٧٨٧ من حديث يونس بن يزيد به.

Comments:

a. This confirms the reality of Allâh's Hand. However, it is not allowed for anyone to invent a mental picture for such attributes of Allâh. It is, instead, necessary that we believe in however much we have been told about His attributes, and not commit the mistake of likening the Divine attributes to those of the created things.

b. The sky as it exists now shall cease to exist on the Day of Resurrection.

193. It was narrated that 'Abbâs bin 'Abdul-Muttalib said: "I was in Bathâ' with a group of people, among whom was the Messenger of Allâh ﷺ. A cloud passed over

١٩٣ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَىٰ: حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ: حَدَّثَنَا الْوَلِيدُ بْنُ أَبِي ثَوْرٍ الْهَمْدَانِيُّ، عَنْ سِمَاكٍ، عَنْ عَبْدِ اللهِ بْنِ عَمِيرَةَ، عَنِ الأَحْنَفِ بْنِ قَيْسٍ، عَنِ الْعَبَّاسِ

ابْنِ عَبْدِ الْمُطَّلِبِ قَالَ: كُنْتُ بِالْبَطْحَاءِ فِي عِصَابَةٍ، وَفِيهِمْ رَسُولُ اللهِ ﷺ. فَمَرَّتْ بِهِ سَحَابَةٌ، فَنَظَرَ إِلَيْهَا، فَقَالَ: «مَا تُسَمُّونَ هٰذِهِ؟» قَالُوا: السَّحَابَ. قَالَ: «وَالْمُزْنُ» قَالُوا: وَالْمُزْنُ. قَالَ: «وَالْعَنَانُ» قَالَ أَبُو بَكْرٍ: قَالُوا: وَالْعَنَانُ. قَالَ: «كَمْ تَرَوْنَ بَيْنَكُمْ وَبَيْنَ السَّمَاءِ؟» قَالُوا: لاَ نَدْرِي. قَالَ: «فَإِنَّ بَيْنَكُمْ وَبَيْنَهَا إِمَّا وَاحِداً أَوِ اثْنَيْنِ أَوْ ثَلاَثاً وَسَبْعِينَ سَنَةً، وَالسَّمَاءُ فَوْقَهَا [كَذٰلِكَ]» حَتَّى عَدَّ سَبْعَ سَمٰوَاتٍ «ثُمَّ فَوْقَ السَّمَاءِ السَّابِعَةِ، بَحْرًا. بَيْنَ أَعْلاَهُ وَأَسْفَلِهِ كَمَا بَيْنَ سَمَاءٍ إِلَى سَمَاءٍ، ثُمَّ فَوْقَ ذٰلِكَ ثَمَانِيَةُ أَوْعَالٍ، بَيْنَ أَظْلاَفِهِنَّ وَرُكَبِهِنَّ كَمَا بَيْنَ سَمَاءٍ إِلَى سَمَاءٍ، ثُمَّ عَلَى ظُهُورِهِنَّ الْعَرْشُ، بَيْنَ أَعْلاَهُ وَأَسْفَلِهِ كَمَا بَيْنَ سَمَاءٍ إِلَى سَمَاءٍ، ثُمَّ اللهُ فَوْقَ ذٰلِكَ، تَبَارَكَ وَتَعَالَى».

him, and he looked at it and said: 'What do you call this?' They said: '*Sahâb* (a cloud).' He said: 'And *Muzn* (rain cloud).' They said: 'And *Muzn*.' He said: 'And '*Anân* (clouds).' Abu Bakr said: "They said: 'And '*Anân*.'" He said: 'How much (distance) do you think there is between you and the heavens?' They said: 'We do not know.' He said: 'Between you and it is seventy-one, or seventy-two, or seventy-three years, and there is a similar distance between it and the heaven above it (and so on)' until he counted seven heavens. 'Then above the seventh heaven there is a sea, between whose top and bottom is a distance like that between one heaven and another. Then above that there are eight (angels in the form of) mountain goats. The distance between their hooves and their knees is like the distance between one heaven and the next. Then on their backs is the Throne, and the distance between the top and the bottom of the Throne is like the distance between one heaven and another. Then Allâh is above that, the Blessed and Exalted." ***(Da'if)***

تخريج: [إسناده ضعيف] أخرجه أبو داود، السنة، باب في الجهمية، ح:٤٧٢٣ عن محمد ابن الصباح به، والترمذي، ح:٣٣٢٠، وقال: «حسن غريب» * سماك اختلط وابن عميرة لا يعرف له سماع من الأحنف.

١٩٤ - حَدَّثَنَا يَعْقُوبُ بْنُ حُمَيْدِ بْنِ كَاسِبٍ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عَمْرِو بْنِ

194. It was narrated from Abu Hurairah that the Prophet ﷺ said: "When Allâh decrees a matter in

heaven, the angels beat their wings in submission to His decree (with a sound) like a chain beating a rock. Then "When fear is banished from their hearts, they say: 'What is it that your Lord has said?' They say: 'The truth. And He is the Most High, the Most Great.''[1] He said: 'Then the eavesdroppers (from among the jinn) listen out for that, one above the other, so (one of them) hears the words and passes it on to the one beneath him. The *Shihâb* (shooting star) may strike him before he can pass it on to the one beneath him and the latter can pass it on to the soothsayer or sorcerer, or it may not strike him until he has passed it on. And he adds one hundred lies to it, and only that word which was overheard from the heavens is true." (*Sahih*)

دِينَارٍ، عَنْ عِكْرِمَةَ، عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ ﷺ قَالَ: «**إِذَا قَضَى اللهُ أَمْراً فِي السَّمَاءِ ضَرَبَتِ الْمَلَائِكَةُ أَجْنِحَتَهَا خُضْعَاناً لِقَوْلِهِ كَأَنَّهُ سِلْسِلَةٌ عَلَى صَفْوَانٍ**، ﴿إِذَا فُزِّعَ عَن قُلُوبِهِمْ قَالُوا مَاذَا قَالَ رَبُّكُمْ قَالُوا الْحَقَّ وَهُوَ الْعَلِيُّ الْكَبِيرُ﴾ [سبأ: ٢٣] قَالَ، فَيَسْمَعُهَا مُسْتَرِقُو السَّمْعِ بَعْضُهُمْ فَوْقَ بَعْضٍ، فَيَسْمَعُ الْكَلِمَةَ، فَيُلْقِيهَا إِلَى مَنْ تَحْتَهُ، فَرُبَّمَا أَدْرَكَهُ الشِّهَابُ قَبْلَ أَنْ يُلْقِيَهَا إِلَى الَّذِي تَحْتَهُ، فَيُلْقِيهَا عَلَى لِسَانِ الْكَاهِنِ أَوِ السَّاحِرِ، فَرُبَّمَا لَمْ يُدْرَكْ حَتَّى يُلْقِيَهَا، فَيَكْذِبُ مَعَهَا مِائَةَ كَذْبَةٍ، فَتَصْدُقُ تِلْكَ الْكَلِمَةُ الَّتِي سُمِعَتْ مِنَ السَّمَاءِ».

تخريج: [صحيح] أخرجه البخاري، التفسير، سورة سبأ، باب «حتى إذا فزع عن قلوبهم ... إلخ»، ح: ٤٨٠٠، ٧٤٨١ من حديث سفيان به.

Comments:

a. Allâh's speech consists of both sound and words, which the angels are able to hear.

b. Angels possess the consciousness and knowledge of Allâh's greatness and pride. That is why they affirm their lowliness and humility on hearing the Words of Allâh. In fact, it behooves man to show greater humility than the angels because he has been given greater status.

c. Soothsayers and astrologers have their links with the evil spirits (satans). Soothsaying and astrology etc. are, therefore, rightly branded as satanic sciences. Muslims must not believe in them. They should even avoid studying them.

195. It was narrated that Abu Musa said: "The Messenger of Allâh ﷺ stood up among us and

١٩٥ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ عَمْرِو بْنِ مُرَّةَ،

[1] *Saba'* 34: 23.

said five things. He said: 'Allâh does not sleep, and it is not befitting that He should sleep. He lowers the Scales and raises them. The deed done during the day is taken up to Him before the deed done during the night, and the deed done during the night before the deed done during the day. His Veil is Light and if He were to remove it, the glory of His Face would burn everything of His creation, as far as His gaze reaches.'" (*Sahih*)

عَنْ أَبِي عُبَيْدَةَ، عَنْ أَبِي مُوسَى قَالَ: قَامَ فِينَا رَسُولُ اللهِ ﷺ بِخَمْسِ كَلِمَاتٍ، فَقَالَ: «إِنَّ اللهَ لاَ يَنَامُ، وَلاَ يَنْبَغِي لَهُ أَنْ يَنَامَ، يَخْفِضُ الْقِسْطَ وَيَرْفَعُهُ، وَيُرْفَعُ إِلَيْهِ عَمَلُ النَّهَارِ قَبْلَ عَمَلِ اللَّيْلِ، وَعَمَلُ اللَّيْلِ قَبْلَ عَمَلِ النَّهَارِ، حِجَابُهُ النُّورُ، لَوْ كَشَفَهُ لأَحْرَقَتْ سُبُحَاتُ وَجْهِهِ مَا انْتَهَى إِلَيْهِ بَصَرُهُ مِنْ خَلْقِهِ».

تخريج: [صحيح] أخرجه مسلم، الإيمان، باب في قوله عليه السلام «إن الله لا ينام . . . إلخ»، ح: ١٧٩ من حديث أبي معاوية به.

Comments:

a. Sleep and rest are the needs of the creatures since they remedy the fatigue and weakness caused by work. Allâh, by contrast, is Ever Living and Sustainer of the entire creation. He is, therefore, exempt from both weariness and sleep.

b. One of the interpretations of lowering the Scales and raising them is that He, in His infinite wisdom, decreases in this life the provision for some and increases it for others.

c. Nothing in this mortal world can stand the glory of Allâh. That is why when Allâh manifested the splendor of His glory on the Mount of Sinai (i.e. the Tur), it could not stand it and was reduced to dust.

196. It was narrated that Abu Musa said: "The Messenger of Allâh ﷺ said: 'Allâh does not sleep, and it is not befitting that He should sleep. He lowers the Scales and raises them. His Veil is Light and if He were to remove it, the glory of His Face would burn everything of His creation, as far as His gaze reaches.'" Then Abu 'Ubaidah recited the Verse: 'Blessed is whosoever is in the fire, (i.e. the light of Allâh) and whosoever is round about it! And

١٩٦ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا الْمَسْعُودِيُّ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ أَبِي عُبَيْدَةَ، عَنْ أَبِي مُوسَى قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ اللهَ لاَ يَنَامُ، وَلاَ يَنْبَغِي لَهُ أَنْ يَنَامَ يَخْفِضُ الْقِسْطَ وَيَرْفَعُهُ، حِجَابُهُ النُّورُ، لَوْ كَشَفَهَا لأَحْرَقَتْ سُبُحَاتُ وَجْهِهِ كُلَّ شَيْءٍ أَدْرَكَهُ بَصَرُهُ» ثُمَّ قَرَأَ أَبُو عُبَيْدَةَ: ﴿أَنْ بُورِكَ مَن فِى ٱلنَّارِ وَمَنْ حَوْلَهَا وَسُبْحَٰنَ ٱللَّهِ رَبِّ ٱلْعَٰلَمِينَ﴾. [النمل: ٨]

Glorified is Allâh, the Lord of all that exists."[1] (*Sahih*)

تخريج: [صحيح] انظر الحديث السابق.

Comments :

a. It was not a worldly fire but, as mentioned in *Sahih Muslim*, the Light of Allâh. The Arabic expression *Hijâbuhu nur* or *Hijâbuhu nâr* means His Veil is Light or Fire.

b. 'And whosoever is roundabout the fire' means the Prophet Musa ﷺ and the Angel Jibril ﷺ (Tabari's Commentary, 11/165).

197. It was narrated from Abu Hurairah that the Prophet ﷺ said: "The Right Hand of Allâh is full and that is never affected by the continuous spending, night and day. In His other Hand is the Scale, which He raises and lowers. Have you seen what Allâh has spent since He created the heavens and the earth? And that has not decreased what is in His Hands in the slightest.'" (*Sahih*)

١٩٧ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَنْبَأَنَا مُحَمَّدُ بْنُ إِسْحَاقَ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «يَمِينُ اللهِ مَلأَى، لاَ يَغِيضُهَا شَيْءٌ، سَحَّاءُ اللَّيْلَ وَالنَّهَارَ، وَبِيَدِهِ الأُخْرَى الْمِيزَانُ، يَرْفَعُ الْقِسْطَ وَيَخْفِضُ، قَالَ: أَرَأَيْتَ مَا أَنْفَقَ مُنْذُ خَلَقَ اللهُ السَّمٰوَاتِ وَالأَرْضَ؟ فَإِنَّهُ لَمْ يَنْقُصْ مِمَّا فِي يَدَيْهِ شَيْئاً».

تخريج: [صحيح] أخرجه الترمذي، تفسير القرآن، باب ومن سورة المائدة، ح:٣٠٤٥ من حديث يزيد به، وقال: «حسن صحيح» ✽ ابن إسحاق عنعن، وللحديث طرق عند البخاري ومسلم وغيرهما.

Comments:

a. The *Hadith* contains the mention of "Hand" as well as "Hands" for Allâh. This is also one of those phenomena (attributes) that needs unquestioning literal faith without searching for resemblance in this world. The Qur'ân speaks of the two Hands of Allâh at several places (e.g. *Sâd*. 38:75).

b. This *Hadith* describes Allâh's Hand as 'right'. The Arabic text, in fact, contains the word *Yamin* that contains the sense of *Barakah* (blessing). A *Hadith* in *Sahih Muslim* (H. 1827) says that both His Hands are *Yamin*. Therefore, to describe one of Allâh's Hands as right or blessed does not mean that the other Hand is not so. The truth is that both His Hands are blessed.

198. It was narrated that 'Abdullâh bin 'Umar said: "I heard the Messenger of Allâh ﷺ say, when he was on the pulpit 'The Compeller will seize the

١٩٨ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ، وَ مُحَمَّدُ بْنُ الصَّبَّاحِ، قَالاَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ: حَدَّثَنِي أَبِي، عَنْ عُبَيْدِ اللهِ بْنِ مِقْسَمٍ،

[1] *An-Naml* 27:8.

heavens and the earths in His Hand' and he clenched his fist and began to open and close it. Then He will say: "I am the Compeller! Where are the tyrants? Where are the arrogant?"' He said, the Messenger of Allâh ﷺ was turning to his right and to his left, until I saw the pulpit moving from below and I thought: 'What if it falls with the Messenger of Allâh ﷺ on it?'" (*Sahih*)

عَنْ عَبْدِ اللهِ بْنِ عُمَرَ أَنَّهُ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ، وَهُوَ عَلَى الْمِنْبَرِ، يَقُولُ: «يَأْخُذُ الْجَبَّارُ سَمٰوَاتِهِ وَأَرَضِيَهُ بِيَدِهِ، - وَقَبَضَ بِيَدِهِ فَجَعَلَ يَقْبِضُهَا وَيَبْسُطُهَا - ثُمَّ يَقُولُ: أَنَا الْجَبَّارُ! أَيْنَ الْجَبَّارُونَ؟ أَيْنَ الْمُتَكَبِّرُونَ؟» قَالَ، وَيَتَمَيَّلُ رَسُولُ اللهِ ﷺ عَنْ يَمِينِهِ، وَعَنْ يَسَارِهِ، حَتَّى نَظَرْتُ إِلَى الْمِنْبَرِ يَتَحَرَّكُ مِنْ أَسْفَلِ شَيْءٍ مِنْهُ، حَتَّى إِنِّي أَقُولُ: أَسَاقِطٌ هُوَ بِرَسُولِ اللهِ ﷺ؟

تخريج: أخرجه مسلم، صفات المنافقين، باب صفة القيامة والجنة والنار، ح:٢٧٨٨ من حديث عبدالعزيز وغيره به.

Comments:

a. The *Hadith* gives us an idea of Allâh's attribute of greatness and pride inasmuch as this universe, however vast it might be, is no more than a particle of dust before Him.

b. It is allowed to make an occasional show of anger in religious sermons and admonitions.

199. Nawwâs bin Sam'ân Al-Kilâbi said: "I heard the Messenger of Allâh ﷺ say: 'There is no heart that is not between two of the Fingers of the Most Merciful. If He wills, He guides it and if He wills, He sends it astray.' The Messenger of Allâh ﷺ used to say: 'O You Who makes hearts steadfast, make our hearts steadfast in adhering to Your religion.' And he said: 'The Scale is in the Hand of the Most Merciful; He will cause some peoples to rise and others to fall until the Day of Resurrection.'" (*Sahih*)

١٩٩ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا صَدَقَةُ ابْنُ خَالِدٍ: حَدَّثَنَا ابْنُ جَابِرٍ قَالَ سَمِعْتُ بُسْرَ ابْنَ عُبَيْدِ اللهِ يَقُولُ: سَمِعْتُ أَبَا إِدْرِيسَ الْخَوْلَانِيَّ يَقُولُ: حَدَّثَنِي النَّوَّاسُ بْنُ سَمْعَانَ الْكِلَابِيُّ، قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «مَا مِنْ قَلْبٍ إِلَّا بَيْنَ إِصْبَعَيْنِ مِنْ أَصَابِعِ الرَّحْمٰنِ، إِنْ شَاءَ أَقَامَهُ وَإِنْ شَاءَ أَزَاغَهُ». وَكَانَ رَسُولُ اللهِ ﷺ يَقُولُ: «يَا مُثَبِّتَ الْقُلُوبِ ثَبِّتْ قُلُوبَنَا عَلَى دِينِكَ» قَالَ: «وَالْمِيزَانُ بِيَدِ الرَّحْمٰنِ يَرْفَعُ أَقْوَاماً وَيَخْفِضُ آخَرِينَ إِلَى يَوْمِ الْقِيَامَةِ».

تخريج: [إسناده صحيح] أخرجه النسائي في الكبرى، ح:٧٧٣٨ من حديث عبدالرحمن بن يزيد بن جابر به، وقال البوصيري: «هذا إسناد صحيح».

Comments:

a. The author has included this *Hadith* to prove the attribute of the Fingers for Allâh. With regard to all such *Ahâdith* the unanimous view of the pious predecessors is that we must have faith in them without imputing any kind of resemblance in them to anything in the world.

b. Giving guidance is the prerogative of Allâh alone. We must, therefore, keep asking Him for guidance and steadfastness in our adhering to faith.

c. Making someone high or low or enduing someone with honor and the other with disgrace, is sometimes decreed by Allâh in consequence of man's acts of commission or omission. At other times it is a test and trial from Allâh, and it is on the basis of his conduct in these tests and trials that man earns his high or low grades with Allâh.

200. It was narrated that Abu Sa'eed Al-Khudri said: "The Messenger of Allâh ﷺ said: 'Allâh smiles at three things: a row in the prayer, a man who prays in the depths of the night, and a man who fights' I think he said, 'behind the battalion.'" (*Da'if*)

٢٠٠ – حَدَّثَنَا أَبُو كُرَيْبٍ، مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا عَبْدُ اللهِ بْنُ إِسْمَاعِيلَ، عَنْ مُجَالِدٍ، عَنْ أَبِي الْوَدَّاكِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ اللهَ لَيَضْحَكُ إِلَى ثَلَاثَةٍ: لِلصَّفِّ فِي الصَّلَاةِ، وَلِلرَّجُلِ يُصَلِّي فِي جَوْفِ اللَّيْلِ، وَلِلرَّجُلِ يُقَاتِلُ أُرَاهُ قَالَ خَلْفَ الْكَتِيبَةِ».

تخريج: [إسناده ضعيف] أخرجه أحمد: ٣/ ٨٠ من حديث مجالد به * مجالد تقدم حاله، ح: ١١ وتلميذه مجهول (تقريب): ولبعض الحديث شاهد ضعيف عند البزار.

201. It was narrated that Jâbir bin 'Abdullâh said: "The Messenger of Allâh ﷺ used to appear before the people during the *Hajj* season and say: 'Is there any man who can take me to his people, for the Quraish have prevented me from conveying the speech (i.e. the Message) of my Lord.'" (*Sahih*)

٢٠١ – حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى: حَدَّثَنَا عَبْدُ اللهِ بْنُ رَجَاءٍ: حَدَّثَنَا إِسْرَائِيلُ، عَنْ عُثْمَانَ، - يَعْنِي: ابْنَ الْمُغِيرَةِ الثَّقَفِيَّ - عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ قَالَ: كَانَ رَسُولُ اللهِ ﷺ يَعْرِضُ نَفْسَهُ عَلَى النَّاسِ فِي الْمَوْسِمِ، فَيَقُولُ: «أَلَا رَجُلٌ يَحْمِلُنِي إِلَى قَوْمِهِ، فَإِنَّ قُرَيْشاً قَدْ مَنَعُونِي أَنْ أُبَلِّغَ كَلَامَ رَبِّي».

تخريج: [إسناده صحيح] أخرجه أبو داود، السنة، باب في القرآن، ح: ٤٧٣٤، والترمذي، ح: ٢٩٢٥ من حديث إسرائيل به، وقال الترمذي: «حسن صحيح غريب» * سالم مذكور في

المدلسين (المرتبة الثانية) ولا يثبت هذا عنه، والله أعلم.

Comments:

'Appearing before the people' (i.e. his meeting the people) was in the hope of finding a person or tribe from amongst the people coming from all parts of the Arab world at the time of *Hajj* that could help him in his preachings, and thwart the designs of his opponents, so that the people could comprehend the truth and accept it.

202. It was narrated from Abu Dardâ' that the Prophet ﷺ said concerning the Verse: "Every day He is (engaged) in some affair."[1] "His affairs include forgiving sins, relieving distress, raising some people and bringing others low." (***Hasan***)

٢٠٢ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا الْوَزِيرُ ابْنُ صَبِيحٍ: حَدَّثَنَا يُونُسُ بْنُ حَلْبَسٍ، عَنْ أُمِّ الدَّرْدَاءِ، عَنْ أَبِي الدَّرْدَاءِ، عَنِ النَّبِيِّ ﷺ، فِي قَوْلِهِ تَعَالَى: ﴿كُلَّ يَوْمٍ هُوَ فِي شَأْنٍ﴾ [الرحمن: ٢٩] قَالَ: «مِنْ شَأْنِهِ أَنْ يَغْفِرَ ذَنْباً، وَيُفَرِّجَ كَرْباً، وَيَرْفَعَ قَوْماً، وَيَخْفِضَ آخَرِينَ».

تخريج: [حسن] أخرجه ابن أبي حاتم في تفسيره، وصححه ابن حبان (الإحسان)، ح:٦٨٩، وحسنه البوصيري * الوزير محله الصدق، ولحديثه طرق أخرى، وله طريق موقوف في شعب الإيمان، وعلقه البخاري في صحيحه: ٨/ ٧٩٨ قبل حديث: ٤٨٧٨.

Comments:

a. The *Hadith* confirms Allâh's attribute of action manifested at all times without break.

b. Forgiving sins is also one such matter in which there is absolutely no intermediary between man and God. Some misguided souls think that, even in this, an intermediary is an imperative necessity. Christians believe that forgiving the sins is within the domain of their popes and priests. Hindus consider it impossible to approach God without the mediation of the Brahmins, and it is only through them that they can have their sins forgiven. The Qur'ân, on the other hand, asks in the form of a rhetorical question: "And who can forgive sins except Allâh?" (3:135), i.e., no one has the power to do it.

Chapter 14. One Who Introduces A Good Or Evil Practice

(المعجم ١٤) - بَابُ مَنْ سَنَّ سُنَّةً حَسَنَةً أَوْ سَيِّئَةً (التحفة ١٤)

203. It was narrated from Mundhir bin Jarir that his father

٢٠٣ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ بْنِ أَبِي الشَّوَارِبِ: حَدَّثَنَا أَبُو عَوَانَةَ: حَدَّثَنَا عَبْدُ

[1] *Ar-Rahmân* 55:29.

said: "The Messenger of Allâh ﷺ said: 'Whoever introduces a good practice that is followed, he will receive its reward and a reward equivalent to that of those who follow it, without that detracting from their reward in the slightest. And whoever introduces a bad practice that is followed, he will receive its sin and a burden of sin equivalent to that of those who follow it, without that detracting from their burden in the slightest.'" (*Sahih*)

الْمَلِكِ بْنُ عُمَيْرٍ، عَنِ الْمُنْذِرِ بْنِ جَرِيرٍ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ سَنَّ سُنَّةً حَسَنَةً فَعُمِلَ بِهَا كَانَ لَهُ أَجْرُهَا، وَمِثْلُ أَجْرِ مَنْ عَمِلَ بِهَا لاَ يَنْقُصُ مِنْ أُجُورِهِمْ شَيْئاً، وَمَنْ سَنَّ سُنَّةً سَيِّئَةً فَعُمِلَ بِهَا كَانَ عَلَيْهِ وِزْرُهَا وَوِزْرُ مَنْ عَمِلَ بِهَا لاَ يَنْقُصُ مِنْ أَوْزَارِهِمْ شَيْئاً».

تخريج: أخرجه مسلم، الزكاة، باب الحث على الصدقة ... إلخ، ح:١٠١٧، العلم، عن محمد بن عبدالملك وغيره به.

Comments:

a. 'Introducing a good practice' means that a need was being felt for an act of virtue but no one was practising it, or else introducing a good practice would mean reviving the implementation of a *Sunnah* that had since been abandoned, and when someone revived it, others also took to following it. It would also apply to the situation where one devises a new methodology for the promotion of a proven act of virtue. Declaring an action as good and giving it currency in the society on the basis of one's own subjective opinion is a form of innovation (*Bid'ah*) which will attract retribution or punishment instead of recompense or reward from Allâh.

b. 'Introducing an evil practice' means a situation where a man did an evil act which was non-existent in the society. Then, taking the cue from him, others also started doing the same. The Prophet ﷺ has warned against it.

c. People engaged in the work of *Da'wah* (calling people to the right path) must be on their guard lest they themselves start doing an act or inviting others to do something, on the basis of some weak or spurious *Hadith,* not proved from the sound sources. If they do so, not only will their entire labor go to waste but they shall also have to carry on their shoulders the burden of the sins of others who followed them in that act.

d. Crediting the reward or punishment for deeds done by a person to his account is an automatic operation, by the will of Allâh, in which the person concerned has no say either way. It is, therefore, meaningless to argue in support of the concept of the transference of the reward of one man's actions to another. If such a philosophy of transference were accepted, then, by the same token, the transference of a person's sins to others will also have to be accepted.

204. It was narrated that Abu Hurairah said: "A man came to the Prophet ﷺ, who encouraged the people to give charity to him. A man said: 'I have such and such,' and there was no one left in that gathering who did not give him something in charity, to a greater or lesser extent. The Messenger of Allâh ﷺ said: 'Whoever initiates a good practice that is followed, he will receive a perfect reward for that, and a reward equivalent to that of those who follow it, without that detracting from their reward in the slightest. And whoever introduces a bad practice that is followed, he will receive the complete burden of sin for that, and a burden of sin equivalent to that of those who follow it, without that detracting from their burden in the slightest.'" (*Sahih*)

٢٠٤ - حَدَّثَنَا عَبْدُ الْوَارِثِ بْنُ عَبْدِ الصَّمَدِ ابْنِ عَبْدِ الْوَارِثِ عَنْ أَبِيهِ قَالَ: حَدَّثَنِي أَبِي عَنْ أَيُّوبَ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَحَثَّ عَلَيْهِ، فَقَالَ رَجُلٌ: عِنْدِي كَذَا وَكَذَا قَالَ، فَمَا بَقِيَ فِي الْمَجْلِسِ رَجُلٌ إِلاَّ تَصَدَّقَ عَلَيْهِ بِمَا قَلَّ أَوْ كَثُرَ، فَقَالَ رَسُولُ اللهِ ﷺ: «مَنِ اسْتَنَّ خَيْراً فَاسْتُنَّ بِهِ، كَانَ لَهُ أَجْرُهُ كَامِلاً، وَمِنْ أُجُورِ مَنِ اسْتَنَّ بِهِ وَلاَ يَنْقُصُ مِنْ أُجُورِهِمْ شَيْئاً، وَمَنِ اسْتَنَّ سُنَّةً سَيِّئَةً، فَاسْتُنَّ بِهِ، فَعَلَيْهِ وِزْرُهُ كَامِلاً، وَمِنْ أَوْزَارِ الَّذِي اسْتَنَّ بِهِ، وَلاَ يَنْقُصُ مِنْ أَوْزَارِهِمْ شَيْئاً».

تخريج: [**إسناده صحيح**] أخرجه أحمد: ٢/ ٢٥٠ عن عبدالصمد به، وقال البوصيري: «هذا إسناد صحيح» / سقط «عن أبيه» من الأصل، وزدته من تحفة الأشراف وغيره.

205. It was narrated from Anas bin Mâlik that the Messenger of Allâh ﷺ said: "Every caller who invites people to misguidance and is followed, will have a burden of sin equal to that of those who follow him, without that detracting from their burden in the slightest. And every caller who invites people to true guidance and is followed, will have a reward equal to that of those who follow him, without that detracting from their reward

٢٠٥ - حَدَّثَنَا عِيسَى بْنُ حَمَّادٍ الْمِصْرِيُّ: أَنْبَأَنَا اللَّيْثُ بْنُ سَعْدٍ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ سَعْدِ بْنِ سِنَانٍ، عَنْ أَنَسِ بْنِ مَالِكٍ عَنْ رَسُولِ اللهِ ﷺ أَنَّهُ قَالَ: «أَيُّمَا دَاعٍ دَعَا إِلَى ضَلاَلَةٍ فَاتُّبِعَ، فَإِنَّ لَهُ مِثْلَ أَوْزَارِ مَنِ اتَّبَعَهُ وَلاَ يَنْقُصُ مِنْ أَوْزَارِهِمْ شَيْئاً، وَأَيُّمَا دَاعٍ دَعَا إِلَى هُدًى فَاتُّبِعَ، فَإِنَّ لَهُ مِثْلَ أُجُورِ مَنِ اتَّبَعَهُ، وَلاَ يَنْقُصُ مِنْ أُجُورِهِمْ شَيْئاً».

in the slightest.'" (*Hasan*)

تخريج: [إسناده حسن] وضعفه البوصيري * الراوي عن أنس رضي الله عنه حسن الحديث راجع نيل المقصود، ح:١٥٨٥.

Comments: 204 & 205

The term 'misguidance' as used here includes things like idolatry, innovation, sinful acts and all those actions that are forbidden in Islam. As such, anyone who invites the people, or persuades them, or cooperates with them in the doing of such acts, will receive the burden of sins equivalent to that of those who follow it. 'Guidance', on the other hand, includes things like believing in the Oneness of Allâh, following the Prophet's *Sunnah,* doing the obligatory duties, and avoiding all things that are sinful or evil. Therefore, anyone who invites others to the doing of such virtuous acts will receive a reward equivalent to the reward of all those who followed him in those matters.

206. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "Whoever calls people to true guidance, will have a reward equal to that of those who follow him, without that detracting from their reward in the slightest. And whoever calls people to misguidance, will have a (burden of) sin equal to that of those who follow him, without that detracting from their sins in the slightest.'"(*Sahih*)

٢٠٦ - حَدَّثَنَا أَبُو مَرْوَانَ، مُحَمَّدُ بْنُ عُثْمَانَ الْعُثْمَانِيُّ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ، عَنِ الْعَلاَءِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «مَنْ دَعَا إِلَى هُدًى كَانَ لَهُ مِنَ الأَجْرِ مِثْلُ أُجُورِ مَنِ اتَّبَعَهُ، لاَ يَنْقُصُ ذٰلِكَ مِنْ أُجُورِهِمْ شَيْئاً، وَمَنْ دَعَا إِلَى ضَلاَلَةٍ، فَعَلَيْهِ مِنَ الإِثْمِ مِثْلُ آثَامِ مَنِ اتَّبَعَهُ، لاَ يَنْقُصُ ذٰلِكَ مِنْ آثَامِهِمْ شَيْئاً».

تخريج: أخرجه مسلم، العلم، باب من سن سنةً حسنةً أو سيئةً ... إلخ، ح:٢٦٧٤ من حديث العلاء به.

207. It was narrated that Abu Juhaifah said: "The Messenger of Allâh ﷺ said: 'Whoever introduces a good practice that is followed after him, will have the reward for that and the equivalent of their reward, without that detracting from their reward in the slightest. Whoever introduces an evil practice that is followed after him, will bear the

٢٠٧ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَىٰ: حَدَّثَنَا أَبُو نُعَيْمٍ: حَدَّثَنَا إِسْرَائِيلُ، عَنِ الْحَكَمِ، عَنْ أَبِي جُحَيْفَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ سَنَّ سُنَّةً حَسَنَةً [فَ]عُمِلَ بِهَا بَعْدَهُ، كَانَ لَهُ أَجْرُهُ وَمِثْلُ أُجُورِهِمْ مِنْ غَيْرِ أَنْ يَنْقُصَ مِنْ أُجُورِهِمْ شَيْئاً، وَمَنْ سَنَّ سُنَّةً سَيِّئَةً، فَعُمِلَ بِهَا بَعْدَهُ، كَانَ عَلَيْهِ وِزْرُهُ وَمِثْلُ أَوْزَارِهِمْ مِنْ غَيْرِ أَنْ

burden of sin for that and the equivalent of their burden of sin, without that detracting from their burden in the slightest.'" (*Sahih*)

يَنْقُصَ مِنْ أَوْزَارِهِمْ شَيْئاً».

تخريج: [صحيح] ولشواهده انظر الأحاديث السابقة من ٢٠٣ إلى ٢٠٦.

208. It was narrated that Abu Hurairah said: "The Messenger of Allâh ﷺ said: 'There is no caller who invites people to a thing but on the Day of Resurrection he will be made to stand next to that to which he called others, even if he only called one other person.'" (*Da'if*)

٢٠٨ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ لَيْثٍ، عَنْ بَشِيرِ بْنِ نَهِيكٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَا مِنْ دَاعٍ يَدْعُو إِلَى شَيْءٍ إِلَّا وُقِفَ يَوْمَ الْقِيَامَةِ لَازِماً لِدَعْوَتِهِ، مَا دَعَا إِلَيْهِ، وَإِنْ دَعَا رَجُلٌ رَجُلاً».

تخريج: [**إسناده ضعيف**] أخرجه ابن أبي عاصم في السنة، ح:١١٢ عن ابن أبي شيبة به، وقال البوصيري: «هذا إسناد ضعيف * ليث هو ابن أبي سليم ضعفه الجمهور».

Chapter 15. One Who Revives A Sunnah That Had Died Out

(المعجم ١٥) - بَابُ مَنْ أَحْيَا سُنَّةً قَدْ أُمِيتَتْ (التحفة ١٥)

209. Kathir bin 'Abdullâh bin 'Amr bin 'Awf Al-Muzani said: "My father told me, narrating from my grandfather, that the Messenger of Allâh ﷺ said: 'Whoever revives a Sunnah of mine, which people then act upon, will have a reward equivalent to that of those who act upon it, without that detracting from their reward in the slightest. And whoever introduces an innovation (*Bid'ah*) that is acted upon, will have a burden of sins equivalent to that of those who act upon it, without that detracting from the burden of those who act upon it in the slightest.'"(*Da'if*)

٢٠٩ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ: حَدَّثَنَا كَثِيرُ بْنُ عَبْدِ اللهِ بْنِ عَمْرِو بْنِ عَوْفٍ الْمُزَنِيُّ: حَدَّثَنِي أَبِي، عَنْ جَدِّي أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «مَنْ أَحْيَا سُنَّةً مِنْ سُنَّتِي فَعَمِلَ بِهَا النَّاسُ، كَانَ لَهُ مِثْلُ أَجْرِ مَنْ عَمِلَ بِهَا لَا يَنْقُصُ مِنْ أُجُورِهِمْ شَيْئاً، وَمَنِ ابْتَدَعَ بِدْعَةً فَعُمِلَ بِهَا، كَانَ عَلَيْهِ أَوْزَارُ مَنْ عَمِلَ بِهَا لَا يَنْقُصُ مِنْ أَوْزَارِ مَنْ عَمِلَ بِهَا شَيْئاً».

تخريج: [إسناده ضعيف جدًا] أخرجه الترمذي، العلم، باب ما جاء في الأخذ بالسنة واجتناب البدعة، ح: ٢٦٧٧ من حديث كثير به، وقال: «حسن» * كثير تقدم حاله، ح: ١٦٥.

210. Kathir bin 'Abdullâh narrated from his father, that his grandfather said: "I heard the Messenger of Allâh ﷺ say: 'Whoever revives a *Sunnah* of mine that dies out after I am gone, he will have a reward equivalent to that of those among the people who act upon it, without that detracting from their reward in the slightest. Whoever introduces an innovation (*Bid'ah*) with which Allâh and His Messenger are not pleased, he will have a (burden of) sin equivalent to that of those among the people who act upon it, without that detracting from their sins in the slightest.'" (*Da'if*)

٢١٠ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَىٰ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي أُوَيْسٍ: حَدَّثَنِي كَثِيرُ بْنُ عَبْدِ اللهِ، عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «مَنْ أَحْيَا سُنَّةً مِنْ سُنَّتِي قَدْ أُمِيتَتْ بَعْدِي، فَإِنَّ لَهُ مِنَ الأَجْرِ مِثْلَ أَجْرِ مَنْ عَمِلَ بِهَا مِنَ النَّاسِ، لاَ يَنْقُصُ مِنْ أُجُورِ النَّاسِ شَيْئاً، وَمَنِ ابْتَدَعَ بِدْعَةً لاَ يَرْضَاهَا اللهُ وَرَسُولُهُ، فَإِنَّ عَلَيْهِ مِثْلَ إِثْمِ مَنْ عَمِلَ بِهَا مِنَ النَّاسِ، لاَ يَنْقُصُ مِنْ آثَامِ النَّاسِ شَيْئاً».

تخريج: [ضعيف جدًا] انظر الحديث السابق.

Comments:

a. The term 'dying *Sunnah*' means an action or deed perfectly in order in the sight of Islam—be it an enjoined duty or a compulsory or desirable act—that was neglected by the people out of their indolence or ignorance. And 'reviving' it means promoting it in the society once again.

b. The *Hadith* holds out a stern warning to those who try to promote innovations in the society and also invite others to indulge in them.

Chapter 16. The Virtue Of One Who Learns The Qur'ân And Teaches It

(المعجم ١٦) - بَابُ فَضْلِ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ (التحفة ١٦)

211. It was narrated that 'Uthmân bin 'Affân said that the Messenger of Allâh ﷺ said: (According to one of the narrators) Shu'bah (he) said: 'The best of you' (and according to) Sufyân (he) said: "The most excellent of you is the one who

٢١١ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا يَحْيَى ابْنُ سَعِيدٍ الْقَطَّانُ: حَدَّثَنَا شُعْبَةُ وَسُفْيَانُ، عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ، عَنْ سَعْدِ بْنِ عُبَيْدَةَ، عَنْ أَبِي عَبْدِ الرَّحْمٰنِ السُّلَمِيِّ، عَنْ عُثْمَانَ بْنِ عَفَّانَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ - قَالَ شُعْبَةُ

-: «خَيْرُكُمْ». - وَقَالَ سُفْيَانُ: - «أَفْضَلُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ».

learns the Qur'ân and teaches it." (*Sahih*)

تخريج: أخرجه البخاري، فضائل القرآن، باب خيركم من تعلم القرآن وعلمه، ح:٥٠٢٧، ٥٠٢٨ من حديث علقمة به.

٢١٢ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ، عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ، عَنْ أَبِي عَبْدِ الرَّحْمٰنِ السُّلَمِيِّ، عَنْ عُثْمَانَ بْنِ عَفَّانَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «أَفْضَلُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ».

212. It was narrated that 'Uthmân bin 'Affân said: "The Messenger of Allâh ﷺ said: 'The most excellent of you is the one who learns the Qur'ân and teaches it.'" (*Sahih*)

تخريج: [صحيح] انظر الحديث السابق.

Comments:

a. The test of a person's excellence, in consideration with Allâh, lies in his good deeds, although the general criterion in the world is to measure up the value and worth of a person by the yardstick of his wealth, his good looks and his status in the society, which is an incorrect criterion.

b. Learning and teaching the Qur'ân means learning and teaching the reading of the Qur'ân along with its rules of recitation, articulation and intonation, as well as its meaning and interpretation. And since *Hadith* is but the explication of the Qur'ân, anyone who learns the science of *Hadith* and teaches it, is also included in that roll of honors.

c. A person not following the teachings of the Qur'ân has no share in that honor, as proved from other *Ahâdith.*

٢١٣ - حَدَّثَنَا أَزْهَرُ بْنُ مَرْوَانَ: حَدَّثَنَا الحارِثُ بْنُ نَبْهَانَ: حَدَّثَنَا عَاصِمُ بْنُ بَهْدَلَةَ، عَنْ مُصْعَبِ بْنِ سَعْدٍ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «خِيَارُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ» قَالَ: وَأَخَذَ بِيَدِي فَأَقْعَدَنِي مَقْعَدِي هٰذَا، أُقْرِىءُ.

213. Mus'ab bin Sa'd narrated that his father said: "The Messenger of Allâh ﷺ said: 'The best of you is one who learns the Qur'ân and teaches it.'" 'Then he (Mus'ab) took me (the narrator) by the hand and made me sit here, and I started to teach Qur'ân." (*Da'if*)

تخريج: [إسناده ضعيف جدًا] والحديث صحيح أخرجه الدارمي:٢/٤٣٧، فضائل القرآن باب:٢، ح:٣٣٣٩ من حديث الحارث به، وقال البوصيري: «هذا إسناد ضعيف لضعف الحارث ابن نبهان» وهو متروك كما في التقريب، وح:٢١١ وغيره يغني عن حديثه.

Comments :

a. 'Âsim whose name appears in the chain of the narrators of this *Hadith* is the well known *Imâm* (authority) in the science of the Qur'ân recitation.

b. The man gifted with the capacity to do some noble work should be advised and encouraged to occupy himself in it for the benefit of the Muslim *Ummah,* as well for the sake of his own prosperity in this world and the next.

214. It was narrated from Abu Musa Al-Ash'ari that the Prophet ﷺ said: "The likeness of the believer who recites the Qur'ân is that of a citron, the taste and smell of which are good. The likeness of a believer who does not read the Qur'ân is that of a date, the taste of which is good but it has no smell. The likeness of a hypocrite who reads the Qur'ân is that of sweet basil, the smell of which is good but its taste is bitter. And the likeness of a hypocrite who does not read the Qur'ân is that of a colocynth (bitter apple), the taste of which is bitter and it has no smell.'" (***Sahih***)

٢١٤ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، وَمُحَمَّدُ بْنُ الْمُثَنَّى، قَالاَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ شُعْبَةَ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ، عَنْ أَبِي مُوسَى الأَشْعَرِيِّ، عَنِ النَّبِيِّ ﷺ قَالَ: «مَثَلُ الْمُؤْمِنِ الَّذِي يَقْرَأُ الْقُرْآنَ كَمَثَلِ الأُتْرُجَّةِ، طَعْمُهَا طَيِّبٌ وَرِيحُهَا طَيِّبٌ، وَمَثَلُ الْمُؤْمِنِ الَّذِي [لاَ] يَقْرَأُ الْقُرْآنَ كَمَثَلِ التَّمْرَةِ، طَعْمُهَا طَيِّبٌ وَلاَ رِيحَ لَهَا، وَمَثَلُ الْمُنَافِقِ الَّذِي يَقْرَأُ الْقُرْآنَ كَمَثَلِ الرَّيْحَانَةِ، رِيحُهَا طَيِّبٌ وَطَعْمُهَا مُرٌّ، وَمَثَلُ الْمُنَافِقِ الَّذِي لاَ يَقْرَأُ الْقُرْآنَ كَمَثَلِ الْحَنْظَلَةِ، طَعْمُهَا مُرٌّ وَلاَ رِيحَ لَهَا».

تخريج: أخرجه البخاري، فضائل القرآن، باب إثم من راءى بقراءة القرآن ... إلخ، ح:٥٠٥٩ وغيره، ومسلم، صلاة المسافرين، باب فضيلة حافظ القرآن، ح:٧٩٧ من حديث يحيى به.

Comments:

a. Both reciting the Noble Qur'ân and implementing its teachings are acts of great virtue, and are both required of all of us. Recitation being an outward quality has been likened to the sweet smell of the fruit. Implementation, on the other hand, is an internal phenomenon, since it includes qualities like deep-rooted faith, sincerity of purpose, love and fear of Allâh, as well as righteousness of conduct and piety. As such it has been likened to the taste of the fruit.

b. Both faith and conduct of a hypocrite are sour, but his recitation of the Qur'ân could be of benefit to others. That is the reason why he is likened to a flower whose sweet smell is sensed from afar, but its bad taste makes it unfit to eat.

215. It was narrated that Anas bin Mâlik said: "The Messenger of Allâh ﷺ said: 'Allâh has His own people among mankind.' They said: 'O Messenger of Allâh, who are they?' He said: 'The people of the Qur'ân, the people of Allâh and those who are closest to Him.'" (*Hasan*)

٢١٥ - حَدَّثَنَا بَكْرُ بْنُ خَلَفٍ أَبُو بِشْرٍ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ ابْنُ بُدَيْلٍ، عَنْ أَبِيهِ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**إِنَّ لِلَّهِ أَهْلِينَ مِنَ النَّاسِ**» قَالُوا: يَا رَسُولَ اللهِ مَنْ هُمْ؟ قَالَ: «**هُمْ أَهْلُ الْقُرْآنِ، أَهْلُ اللهِ وَخَاصَّتُهُ**».

تخريج: [إسناده حسن] أخرجه النسائي في الكبرى في فضائل القرآن، ح:٥٦، والحاكم: ١/٥٥٦ من حديث ابن مهدي به، وصححه المنذري، والبوصيري.

Comments:

The term 'people of the Qur'ân' means the reciters, the memorizers and the learners of the meaning of the Qur'ân, in the light of the *Ahâdith* of the Prophet ﷺ, as well as those who apply the teachings of the Qur'ân in their daily lives, and also those who carry its message to others.

216. It was narrated that 'Ali bin Abu Tâlib said: "The Messenger of Allâh ﷺ said: 'Whoever reads the Qur'ân and memorizes it, Allâh will admit him to Paradise and allow him to intercede for ten of his family members who all deserved to enter Hell.'" (*Da'if*)

٢١٦ - حَدَّثَنَا عَمْرُو بْنُ عُثْمَانَ بْنِ سَعِيدِ بْنِ كَثِيرِ بْنِ دِينَارٍ الْحِمْصِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ حَرْبٍ، عَنْ أَبِي عُمَرَ، عَنْ كَثِيرِ بْنِ زَاذَانَ، عَنْ عَاصِمِ بْنِ [ضَمْرَةَ]، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**مَنْ قَرَأَ الْقُرْآنَ وَحَفِظَهُ أَدْخَلَهُ اللهُ الْجَنَّةَ وَشَفَّعَهُ فِي عَشَرَةٍ مِنْ أَهْلِ بَيْتِهِ، كُلُّهُمْ قَدِ اسْتَوْجَبَ النَّارَ**».

تخريج: [إسناده ضعيف جدًا] أخرجه الترمذي، فضائل القرآن، باب ما جاء في فضل قارىء القرآن، ح:٢٩٠٥ من حديث أبي عمر حفص بن سليمان القاري به، وقال: «غريب . . .» وليس له إسناد صحيح * وحفص بن سليمان يضعف في الحديث» بل هو متروك الحديث وشيخه مجهول.

217. It was narrated that Abu Hurairah said: "The Messenger of Allâh ﷺ said: 'Learn the Qur'ân, recite it and go to bed, for the likeness of the Qur'an and the one who learns it and acts upon it is that of a sack filled with musk, which spreads its fragrance

٢١٧ - حَدَّثَنَا عَمْرُو بْنُ عَبْدِ اللهِ الأَوْدِيُّ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ عَبْدِ الْحَمِيدِ بْنِ جَعْفَرٍ، عَنِ الْمَقْبُرِيِّ، عَنْ عَطَاءٍ مَوْلَى أَبِي أَحْمَدَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**تَعَلَّمُوا الْقُرْآنَ وَاقْرَءُوهُ وَارْقُدُوا، فَإِنَّ**

everywhere. And the likeness of one who learns it then goes to bed with it in his heart is that of a sack that is tied up from which no fragrance comes out.'" (*Hasan*)

مَثَلَ الْقُرْآنِ وَمَنْ تَعَلَّمَهُ فَقَامَ بِهِ، كَمَثَلِ جِرَابٍ مَحْشُوٍّ مِسْكاً يَفُوحُ رِيحُهُ كُلَّ مَكَانٍ، وَمَثَلُ مَنْ تَعَلَّمَهُ فَرَقَدَ وَهُوَ فِي جَوْفِهِ، كَمَثَلِ جِرَابٍ أُوكِيَ عَلَى مِسْكٍ».

تخريج: [**إسناده حسن**] أخرجه الترمذي، فضائل القرآن، باب ما جاء في سورة البقرة وآية الكرسي، ح:٢٨٧٦ من حديث أبي أسامة به، وقال: «حسن»، وصححه ابن خزيمة، وابن حبان.

218. It was narrated that Nâfi' bin 'Abdul-Hârith met 'Umar bin Khattâb in 'Usfân, when 'Umar had appointed him as his governor in Makkah. 'Umar asked: "Whom have you appointed as your deputy over the people of the valley?" He said: "I have appointed Ibn Abza over them." 'Umar said: "Who is Ibn Abza?" Nâfi' said: "One of our freed slaves." 'Umar said: "Have you appointed a freed slave over them?" Nâfi' said: "He has great knowledge of the Book of Allâh, is well versed in the rules of inheritance (*Farâ'id*) and is a (good) judge." 'Umar said: "Did not your Prophet ﷺ say: 'Allâh raises some people (in status) because of this Book and brings others low because of it?'"(*Sahih*)

٢١٨ - حَدَّثَنَا أَبُو مَرْوَانَ، مُحَمَّدُ بْنُ عُثْمَانَ الْعُثْمَانِيُّ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عَامِرِ بْنِ وَاثِلَةَ أَبِي الطُّفَيْلِ عَنْ نَافِعِ بْنِ عَبْدِ الْحارِثِ لَقِيَ عُمَرَ بْنَ الْخَطَّابِ بِعُسْفَانَ، وَكَانَ عُمَرُ اسْتَعْمَلَهُ عَلَى مَكَّةَ، فَقَالَ عُمَرُ: مَنِ اسْتَخْلَفْتَ عَلَى أَهْلِ الْوَادِي؟ قَالَ: اسْتَخْلَفْتُ عَلَيْهِمُ ابْنَ أَبْزَى. قَالَ: وَمَنِ ابْنُ أَبْزَى؟ قَالَ: رَجُلٌ مِنْ مَوَالِينَا. قَالَ عُمَرُ: فَاسْتَخْلَفْتَ عَلَيْهِمْ مَوْلًى؟ قَالَ: إِنَّهُ قَارِئٌ لِكِتَابِ اللهِ تَعَالَى، عَالِمٌ بِالْفَرَائِضِ، قَاضٍ. قَالَ عُمَرُ: أَمَا إِنَّ نَبِيَّكُمْ ﷺ قَالَ: «إِنَّ اللهَ يَرْفَعُ بِهٰذَا الْكِتَابِ أَقْوَاماً وَيَضَعُ بِهِ آخَرِينَ».

تخريج: أخرجه مسلم، صلاة المسافرين، باب فضل من يقوم بالقرآن ويعلمه ... إلخ، ح:٨١٧ من حديث إبراهيم به.

Comments:

The *Hadith* only mentions the Book of Allâh. It, however, goes without saying, that in order to qualify for the title of a scholar of the Book, one also has to be well versed in the science of *Hadith*, since *Hadith* is both the theoretical interpretation and the practical application of the Qur'ân.

219. It was narrated that Abu Dharr said: "The Messenger of

٢١٩ - حَدَّثَنَا الْعَبَّاسُ بْنُ عَبْدِ اللهِ الْوَاسِطِيُّ: حَدَّثَنَا عَبْدُ اللهِ بْنُ غَالِبٍ الْعَبَّادَانِيُّ، عَنْ عَبْدِ

Allâh ﷺ said to me: 'O Abu Dharr! For you to come out in the morning and learn one Verse from the Book of Allâh is better for you than praying one hundred *Rak'ah*, and for you to come out and learn a matter of knowledge, whether it is acted upon or not, is better for you than praying one thousand *Rak'ah*.'" (*Da'if*)

اللهِ بْنِ زِيَادٍ الْبَحْرَانِيِّ، عَنْ عَلِيِّ بْنِ زَيْدٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي ذَرٍّ قَالَ: قَالَ لِي رَسُولُ اللهِ ﷺ: «يَا أَبَا ذَرٍّ: لأَنْ تَغْدُوَ فَتَعَلَّمَ آيَةً مِنْ كِتَابِ اللهِ، خَيْرٌ لَكَ مِنْ أَنْ تُصَلِّيَ مِائَةَ رَكْعَةٍ، وَلأَنْ تَغْدُوَ فَتَعَلَّمَ بَاباً مِنَ الْعِلْمِ، عُمِلَ بِهِ أَوْ لَمْ يُعْمَلْ، خَيْرٌ مِنْ أَنْ تُصَلِّيَ أَلْفَ رَكْعَةٍ».

تخريج: [**إسناده ضعيف**] أخرجه ابن عبدالبر في جامع بيان العلم وفضله: ١/ ٢٥ من حديث عبدالله بن زياد به، وحسنه المنذري، وضعفه العراقي، والبوصيري وغيرهما * علي بن زيد تقدم حاله، ح: ١١٦ وتلميذه والعبادانى مستوران.

Chapter 17. The Virtue Of The Scholars, And Encouragement To Seek Knowledge

(المعجم ١٧) - **بَابُ فَضْلِ الْعُلَمَاءِ وَالْحَثِّ عَلَى طَلَبِ الْعِلْمِ** (التحفة ١٧)

220. It was narrated that Abu Hurairah said: "The Messenger of Allâh ﷺ said: 'When Allâh wills good for a person, He causes him to understand the religion.'" (*Sahih*)

٢٢٠ - حَدَّثَنَا بَكْرُ بْنُ خَلَفٍ، أَبُو بِشْرٍ: حَدَّثَنَا عَبْدُ الأَعْلَى، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ يُرِدِ اللهُ بِهِ خَيْراً يُفَقِّهْهُ فِي الدِّينِ».

تخريج: [**صحيح**] أخرجه الطبراني في الصغير، ح: ٨١٠ من حديث معمر به، ورواه أحمد (٢/ ٢٣٤) عن عبدالأعلى به * الزهري عنعن، وله شواهد كثيرة عند البخاري، ح: ٧١، ومسلم، ح: ١٠٣٧ وغيرهما.

Comments:

a. Only a person well versed in the rules of *Shari'ah* concerning all important matters of life can achieve the blessings of this world and the next. This underlines the importance and need of acquiring the knowledge of religion.

b. It also highlights the lofty position of teachers of religion. However, the only people capable of delivering this knowledge to the people after the passing away of the Prophet ﷺ are the scholars of religion. The Messenger of Allâh was himself a teacher, as the Qur'ân says: "And he (the Prophet) will instruct them in the Book and wisdom" (2:129).

The term *Hikmah* (translated as wisdom), used in the Qur'ân, stands for the understanding of the religion, namely the laws and rules of the Islamic jurisprudence.

221. It was narrated that Yunus bin Maisarah bin Halbas said: "I heard Mu'âwiyah bin Abu Sufyân narrating that the Messenger of Allâh ﷺ said: 'Goodness is a (natural) habit while evil is a stubbornness (constant prodding from Satan). When Allâh wills good for a person, He causes him to understand the religion.'" (*Hasan*)

٢٢١ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا الْوَلِيدُ ابْنُ مُسْلِمٍ: حَدَّثَنَا مَرْوَانُ بْنُ جَنَاحٍ، عَنْ يُونُسَ بْنِ مَيْسَرَةَ بْنِ حَلْبَسٍ أَنَّهُ حَدَّثَهُ، قَالَ: سَمِعْتُ مُعَاوِيَةَ بْنَ أَبِي سُفْيَانَ يُحَدِّثُ عَنْ رَسُولِ اللهِ ﷺ أَنَّهُ قَالَ: «**الْخَيْرُ عَادَةٌ، وَالشَّرُّ لَجَاجَةٌ، وَمَنْ يُرِدِ اللهُ بِهِ خَيْراً يُفَقِّهْهُ فِي الدِّينِ**».

تخريج: [**إسناده حسن**] أخرجه الطبراني في الكبير: ١٩/ ٣٨٥، وصححه ابن حبان، ح: ٨٢، الوليد صرح بالسماع المسلسل عند الطبراني.

Comments:

a. The expression "Goodness is a (natural) habit" means that the knowledge of the straight path is already ingrained in human nature. Thus, a person possessed of upright nature has no difficulty treading the straight path.

b. "Evil is a stubbornness" means that a person treading the path of sin is all the time contending with himself. The inciting soul pulls him to the ways of sin and tries to keep him from repentance, while his conscience tries to keep him from the ways of sin.

222. It was narrated that Ibn 'Abbâs said: "The Messenger of Allâh ﷺ said: 'One *Faqih* (knowledgeable man) is more formidable against the *Shaitân* than one thousand devoted worshippers.'" (*Da'if*)

٢٢٢ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا الْوَلِيدُ ابْنُ مُسْلِمٍ: حَدَّثَنَا رَوْحُ بْنُ جَنَاحٍ، أَبُو سَعِيدٍ، عَنْ مُجَاهِدٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**فَقِيهٌ وَاحِدٌ أَشَدُّ عَلَى الشَّيْطَانِ مِنْ أَلْفِ عَابِدٍ**».

تخريج: [**إسناده ضعيف جدًا**] أخرجه الترمذي، العلم، باب ما جاء في فضل الفقه على العبادة، ح: ٢٦٨١ من حديث الوليد به، وقال: «غريب» روح بن جناح ضعفه الجمهور، واتهمه ابن حبان وغيره.

223. It was narrated that Kathir bin Qais said: "I was sitting with Abu Dardâ' in the mosque of Damascus, when a man came to him and said: 'O Abu Dardâ', I have come to you from Al-Madinah, the city of the Messenger of Allâh ﷺ, for a

٢٢٣ - حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ: حَدَّثَنَا عَبْدُ اللهِ بْنُ دَاوُدَ، عَنْ عَاصِمِ بْنِ رَجَاءِ ابْنِ حَيْوَةَ، عَنْ دَاوُدَ بْنِ جَمِيلٍ، عَنْ كَثِيرِ بْنِ قَيْسٍ قَالَ: كُنْتُ جَالِساً عِنْدَ أَبِي الدَّرْدَاءِ فِي مَسْجِدِ دِمَشْقَ، فَأَتَاهُ رَجُلٌ، فَقَالَ: يَا أَبَا الدَّرْدَاءِ أَتَيْتُكَ مِنَ الْمَدِينَةِ، مَدِينَةِ رَسُولِ اللهِ

ﷺ لِحَدِيثٍ بَلَغَنِي أَنَّكَ تُحَدِّثُ بِهِ عَنِ النَّبِيِّ ﷺ، قَالَ: فَمَا جَاءَ بِكَ تِجَارَةٌ؟ قَالَ: لاَ. قَالَ: وَلاَ جَاءَ بِكَ غَيْرُهُ؟ قَالَ: لاَ. قَالَ: فَإِنِّي سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «مَنْ سَلَكَ طَرِيقاً يَلْتَمِسُ فِيهِ عِلْماً سَهَّلَ اللهُ لَهُ طَرِيقاً إِلَى الْجَنَّةِ، وَإِنَّ الْمَلاَئِكَةَ لَتَضَعُ أَجْنِحَتَهَا رِضاً لِطَالِبِ الْعِلْمِ، وَإِنَّ طَالِبَ الْعِلْمِ يَسْتَغْفِرُ لَهُ مَنْ فِي السَّمَاءِ وَالأَرْضِ، حَتَّى الْحِيتَانِ فِي الْمَاءِ، وَإِنَّ فَضْلَ الْعَالِمِ عَلَى الْعَابِدِ كَفَضْلِ الْقَمَرِ عَلَى سَائِرِ الْكَوَاكِبِ، إِنَّ الْعُلَمَاءَ وَرَثَةُ الأَنْبِيَاءِ، إِنَّ الأَنْبِيَاءَ لَمْ يُوَرِّثُوا دِينَاراً وَلاَ دِرْهَماً، إِنَّمَا وَرَّثُوا الْعِلْمَ، فَمَنْ أَخَذَهُ، أَخَذَ بِحَظٍّ وَافِرٍ».

Hadith which I have heard that you narrate from the Prophet ﷺ.' He said: 'Did you not come for trade?' He said: 'No.' He said: 'Did you not come for anything else?' He said: 'No.' He said: 'I heard the Messenger of Allâh ﷺ say: "Whoever follows a path in the pursuit of knowledge, Allâh will make easy for him a path to Paradise. The angels lower their wings in approval of the seeker of knowledge, and everyone in the heavens and on earth prays for forgiveness for the seeker of knowledge, even the fish in the sea. The superiority of the scholar over the worshipper is like the superiority of the moon over all other heavenly bodies. The scholars are the heirs of the Prophets, for the Prophets did not leave behind Dinâr or Dirham, rather they left behind knowledge, so whoever takes it has taken a great share.'" **(*Da'if*)**

تخريج: [إسناده ضعيف] أخرجه أبو داود، العلم، ح:٣٦٤١ باب في فضل العلم، من حديث عبدالله بن داود، والترمذي، ح:٢٦٨٢، وقال: «وليس إسناده عندي بمتصل»، وصححه ابن حبان * داود ضعيف وكذا شيخه، وللحديث شواهد كثيرة ضعيفة.

Comments:

a. Scholars of religion must either sit in the mosques in order to impart knowledge to the people, or hold sessions at conveniently located places where everyone—rich or poor, high or low—can reach them and profit by their teaching.

b. It is a praiseworthy act if a man travels from one city or town to another, in order to gain knowledge from a learned man.

c. All the creatures of Allâh love and pray for the prosperity of the man who undertakes a journey in pursuit of knowledge.

d. It is a matter of great honor for the scholars of religion to be termed as the spiritual heirs of the Prophets. The honor, however, puts on their shoulders a heavy burden of responsibility to (i) make plain the essence of truth, (ii) invite the people to accept it, (iii) try to wean them away from falsehood

and, (iv) never allow greed or fear to distract them from the doing of their duty. They should, in short, try to emulate the example of the Prophets of Allâh who were the embodiments of fortitude, sincerity of purpose, and commitment to their mission of preaching the message of Islam among the people.

224. It was narrated that Anas bin Mâlik said: "Seeking knowledge is a duty upon every Muslim, and he who imparts knowledge to those who do not deserve it, is like one who puts a necklace of jewels, pearls and gold around the neck of swines." (*Da'if*)

٢٢٤ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا حَفْصُ ابْنُ سُلَيْمَانَ: حَدَّثَنَا كَثِيرُ بْنُ شِنْظِيرٍ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «طَلَبُ الْعِلْمِ فَرِيضَةٌ عَلَى كُلِّ مُسْلِمٍ. وَوَاضِعُ الْعِلْمِ عِنْدَ غَيْرِ أَهْلِهِ كَمُقَلِّدِ الْخَنَازِيرِ الْجَوْهَرَ وَاللُّؤْلُؤَ وَالذَّهَبَ».

تخريج: [إسناده ضعيف جدًا] * حفص تقدم، ح:٢١٦، وله طرق كلها ضعيفة.

Comments:

The expression 'Every Muslim' means both men and women, since following the laws of *Shari'ah* is the bounden duty of both sexes. It is, therefore, essential for both men and women to know the permissible from the prohibited in Islam. The Prophet ﷺ also taught the tenets of our faith and its demands to both the sexes alike.

225. It was narrated that Abu Hurairah said: "The Messenger of Allâh ﷺ said: 'Whoever relieves a Muslim of some worldly distress, Allâh will relieve him of some of the distress of the Day of Resurrection, and whoever conceals (the faults of) a Muslim, Allâh will conceal him (his faults) in this world and on the Day of Resurrection. And whoever relieves the burden from a destitute person, Allâh will relieve him in this world and the next. Allâh will help His slave so long as His slave helps his brother. Whoever follows a path in pursuit of knowledge, Allâh will make easy for him a path to Paradise. No people gather in one of the

٢٢٥ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وعَلِيُّ ابْنُ مُحَمَّدٍ قَالاَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ نَفَّسَ عَنْ مُسْلِمٍ كُرْبَةً مِنْ كُرَبِ الدُّنْيَا، نَفَّسَ اللهُ عَنْهُ كُرْبَةً مِنْ كُرَبِ يَوْمِ الْقِيَامَةِ، وَمَنْ سَتَرَ مُسْلِماً سَتَرَهُ اللهُ فِي الدُّنْيَا وَالآخِرَةِ، وَمَنْ يَسَّرَ عَلَى مُعْسِرٍ، يَسَّرَ اللهُ عَلَيْهِ فِي الدُّنْيَا وَالآخِرَةِ. واللهُ فِي عَوْنِ الْعَبْدِ مَا كَانَ الْعَبْدُ فِي عَوْنِ أَخِيهِ، وَمَنْ سَلَكَ طَرِيقاً يَلْتَمِسُ فِيهِ عِلْماً، سَهَّلَ اللهُ لَهُ بِهِ طَرِيقاً إِلَى الْجَنَّةِ، وَمَا اجْتَمَعَ قَوْمٌ فِي بَيْتٍ مِنْ بُيُوتِ اللهِ يَتْلُونَ كِتَابَ اللهِ وَيَتَدَارَسُونَهُ بَيْنَهُمْ إِلَّا حَفَّتْهُمُ الْمَلائِكَةُ وَنَزَلَتْ

houses of Allâh, reciting the Book of Allâh and teaching it to one another, but the angels will surround them, tranquility will descend upon them, mercy will envelop them and Allâh will mention them to those who are with Him. And whoever is hindered because of his bad deeds, his lineage will be of no avail to him.'" (***Sahih***)

عَلَيْهِمُ السَّكِينَةُ وَغَشِيَتْهُمُ الرَّحْمَةُ وَذَكَرَهُمُ اللهُ فِيمَنْ عِنْدَهُ، وَمَنْ أَبْطَأَ بِهِ عَمَلُهُ لَمْ يُسْرِعْ بِهِ نَسَبُهُ».

تخريج: أخرجه مسلم، الذكر والدعاء، باب فضل الاجتماع على تلاوة القرآن وعلى الذكر، ح:٢٦٩٩ عن ابن أبي شيبة وغيره به

Comments:

a. The *Hadith* confirms the fact that each and every action done by man shall have its appropriate reward or recompense from Allâh.

b. Not all the retribution or recompense for the deeds of man is necessarily postponed by Allâh till the next world, since some of the punishment or reward is also given in this world.

c. The *Hadith* holds out the inducement for such virtuous deeds as helping the believers in their hour of distress, concealing their faults and failures and doing one's bit to create ease for his brethren-in-faith. All of this is meant to build relationships between the Muslims on the foundation of mutual love and well-wishing.

d. Educational gatherings are like receptacles for the special mercies from Allâh. It is, therefore, important that one punctually attends and not miss his lessons in the Qur'ân and *Hadith* study circles, or in the religious institutions.

e. It is a matter of great honor for the seekers of knowledge, that Allâh approvingly mentions them to the angels with Him. It means that the pursuit of knowledge is an important means of gaining nearness to Allâh.

226. It was narrated that Zirr bin Hubaish said: "I went to Safwân bin 'Assâl Al-Murâdi and he said: 'What brought you here?' I said: 'I am seeking knowledge.' He said: 'I heard the Messenger of Allâh ﷺ say: "There is no one who goes out of his house in order to seek knowledge, but the angels lower their wings in approval of his action."' (***Hasan***)

٢٢٦ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَنْبَأَنَا مَعْمَرٌ، عَنْ عَاصِمِ بْنِ أَبِي النَّجُودِ، عَنْ زِرِّ بْنِ حُبَيْشٍ قَالَ: أَتَيْتُ صَفْوَانَ بْنَ عَسَّالٍ الْمُرَادِيَّ، فَقَالَ: مَا جَاءَ بِكَ؟ قُلْتُ: أُنْبِطُ الْعِلْمَ. قَالَ: فَإِنِّي سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «مَا مِنْ خَارِجٍ خَرَجَ مِنْ بَيْتِهِ فِي طَلَبِ الْعِلْمِ إِلَّا وَضَعَتْ لَهُ

الْمَلَائِكَةُ أَجْنِحَتَهَا، رِضاً بِمَا يَصْنَعُ».

تخريج: [إسناده حسن] أخرجه أحمد: ٤/٢٣٩، ٢٤٠ عن عبدالرزاق به، وصححه ابن حبان (موارد)، ح: ٧٩.

227. It was narrated that Abu Hurairah said: "I heard the Messenger of Allâh ﷺ say: 'Whoever comes to this mosque of mine, and only comes for a good purpose, such as to learn or to teach, his status is like that of one who fights in *Jihâd* in the cause of Allâh. Whoever comes for any other purpose, his status is that of a man who is keeping an eye on other people's property.'" (***Hasan***)

٢٢٧ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ، عَنْ حُمَيْدِ بْنِ صَخْرٍ، عَنِ الْمَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «مَنْ جَاءَ مَسْجِدِي هٰذَا، لَمْ يَأْتِهِ إِلَّا لِخَيْرٍ يَتَعَلَّمُهُ أَوْ يُعَلِّمُهُ، فَهُوَ بِمَنْزِلَةِ الْمُجَاهِدِ فِي سَبِيلِ اللهِ، وَمَنْ جَاءَ لِغَيْرِ ذٰلِكَ فَهُوَ بِمَنْزِلَةِ الرَّجُلِ يَنْظُرُ إِلَى مَتَاعِ غَيْرِهِ».

تخريج: [إسناده حسن] أخرجه أحمد: ٢/٤١٨ من حديث حاتم بن إسماعيل به، وصححه ابن حبان، والحاكم، والذهبي، والبوصيري.

Comments:

a. The purpose of building a mosque is not only to use it as a place for worshipping the One and Only God, but also to use it as a center for the propagation of Islam, and as a school for imparting and receiving knowledge and education.

b. Engaging in the teaching of religious sciences is also a form of *Jihâd*, since the real purpose of fighting in the cause of Allâh is to extricate the people from the misguided darkness of disbelief into the radiant light of Islam. So, if there were no centers for teaching and learning, it would be a difficult task to educate the new converts to Islam, which would nullify the very purpose of *Jihâd*.

228. It was narrated that Abu Umâmah said: "The Messenger of Allâh ﷺ said: 'You must acquire this knowledge before it is taken away, and its taking away means that it will be lifted up.' He joined his middle finger and the one that is next to the thumb like this, and said: 'The scholar and the seeker of knowledge will share the reward, and there is no good in

٢٢٨ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا صَدَقَةُ ابْنُ خَالِدٍ: حَدَّثَنَا عُثْمَانُ بْنُ أَبِي عَاتِكَةَ، عَنْ عَلِيِّ بْنِ يَزِيدَ، عَنِ الْقَاسِمِ، عَنْ أَبِي أُمَامَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «عَلَيْكُمْ بِهٰذَا الْعِلْمِ قَبْلَ أَنْ يُقْبَضَ، وَقَبْضُهُ أَنْ يُرْفَعَ» وَجَمَعَ بَيْنَ إِصْبَعَيْهِ الْوُسْطَى وَالَّتِي تَلِي الإِبْهَامَ هٰكَذَا، ثُمَّ قَالَ: «الْعَالِمُ وَالْمُتَعَلِّمُ شَرِيكَانِ

the rest of the people.'" (*Da'if*)

فِي الأَجْرِ، وَلاَ خَيْرَ فِي سَائِرِ النَّاسِ».

تخريج: [إسناده ضعيف جدًا] أخرجه الطبراني في الكبير: ٨/ ٦٢، ح: ٧٨٧٥ من حديث عثمان بن أبي العاتكة به * علي بن يزيد ضعيف جدًا وكذا تلميذه.

229. It was narrated that 'Abdullâh bin 'Amr said: "The Messenger of Allâh ﷺ came out of one of his apartments one day and entered the mosque, where he saw two circles, one reciting Qur'ân and supplicating to Allâh, and the other learning and teaching. The Prophet ﷺ said: 'Both of them are good. These people are reciting Qur'ân and supplicating to Allâh, and if He wills He will give them, and if He wills He will withhold from them. And these people are learning and teaching. Verily I have been sent as a teacher.' Then he sat down with them." (*Da'if*)

٢٢٩ - حَدَّثَنَا بِشْرُ بْنُ هِلاَلٍ الصَّوَّافُ: حَدَّثَنَا دَاوُدُ بْنُ الزِّبْرِقَانِ، عَنْ بَكْرِ بْنِ خُنَيْسٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ زِيَادٍ، عَنْ عَبْدِ اللهِ بْنِ يَزِيدَ، عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو. قَالَ: خَرَجَ رَسُولُ اللهِ ﷺ ذَاتَ يَوْمٍ مِنْ بَعْضِ حُجَرِهِ، فَدَخَلَ الْمَسْجِدَ، فَإِذَا هُوَ بِحَلْقَتَيْنِ: إِحْدَاهُمَا يَقْرَءُونَ الْقُرْآنَ وَيَدْعُونَ اللهَ، وَالأُخْرَى يَتَعَلَّمُونَ وَيُعَلِّمُونَ. فَقَالَ النَّبِيُّ: «كُلٌّ عَلَى خَيْرٍ، هٰؤُلاَءِ يَقْرَءُونَ الْقُرْآنَ وَيَدْعُونَ اللهَ، فَإِنْ شَاءَ أَعْطَاهُمْ وَإِنْ شَاءَ مَنَعَهُمْ، وَهٰؤُلاَءِ يَتَعَلَّمُونَ وَيُعَلِّمُونَ، وَإِنَّمَا بُعِثْتُ مُعَلِّماً» فَجَلَسَ مَعَهُمْ.

تخريج: [ضعيف] وضعفه العراقي * داود متروك وشيخه ضعفه الجمهور، وابن زياد تقدم، ح: ٥٤، وللحديث لون آخر عند الدارمي، وإسناده ضعيف لضعف الإفريقي وشيخه.

Chapter 18. He Who Conveys Knowledge

(المعجم ١٨) - بَابُ من بَلَّغَ عِلْمًا

(التحفة ١٨)

230. It was narrated from Zaid bin Thâbit that the Messenger of Allâh ﷺ said: "May Allâh cause his face to shine, the man who hears what I say and conveys it (to others). There are those who have knowledge but no understanding, and there may be those who convey knowledge to those who have more understanding of it than they do.'"

٢٣٠ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ، وَعَلِيُّ بْنُ مُحَمَّدٍ، قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ: حَدَّثَنَا لَيْثُ بْنُ أَبِي سُلَيْمٍ، عَنْ يَحْيَى ابْنِ عَبَّادٍ، أَبِي هُبَيْرَةَ الأَنْصَارِيِّ، عَنْ أَبِيهِ، عَنْ زَيْدِ بنِ ثَابِتٍ: قَالَ رَسُولُ اللهِ ﷺ: «نَضَّرَ اللهُ امْرَأً سَمِعَ مَقَالَتِي فَبَلَّغَهَا. فَرُبَّ حَامِلِ فِقْهٍ غَيْرُ فَقِيهٍ، وَرُبَّ حَامِلِ فِقْهٍ إِلَى مَنْ هُوَ أَفْقَهُ

(One of the narrators) 'Ali bin Muhammad added to it: "There are three things because of which hatred does not enter the heart of a Muslim: Sincerity in doing an action for the sake of Allâh; being sincere towards the rulers of the Muslims; and adhering to the *Jamâ'ah* (main body) of the Muslims." (***Hasan***)

مِنْهُ» زَادَ فِيهِ عَلِيُّ بْنُ مُحَمَّدٍ: «ثَلَاثٌ لَا يُغَلُّ عَلَيْهِنَّ قَلْبُ امْرِىءٍ مُسْلِمٍ: إِخْلَاصُ الْعَمَلِ لِلَّهِ، وَالنُّصْحُ لِأَئِمَّةِ الْمُسْلِمِينَ، وَلُزُومُ جَمَاعَتِهِمْ».

تخريج: [حسن] أخرجه الطبراني في الكبير: ٥/ ١٥٤، ح: ٤٩٢٤ من حديث ابن نمير وغيره به، ليث تقدم، ح: ٢٠٨، ولحديثه شواهد قوية عند أبي داود، والحاكم وغيرهما.

Comments:

a. The *Hadith* speaks of the honor and esteem of those who engage themselves in acquiring the knowledge of *Hadith* and conveying it to others. It says that the Messenger of Allâh ﷺ himself has praised those that are engaged in this laudable task.

b. The *Hadith* mentions one of the benefits of learning the *Ahâdith*, which is contained in the fact that at times it happens that a man knows the *Hadith*, but is incapable of exercising his independent judgment, or deducing the rules of *Shari'ah* that could be derived from it. But the same *Hadith* lights up with another man when it reaches him, and he is either able to draw various rules of *Shari'ah* from it, or draw more rules from it than were done by the first conveyor of the *Hadith*.

c. 'Adhering to the *Jamâ'ah*' means not to create dissensions in the community, and avoid doing things that could do harm to the Muslims and good to their opponents.

231. Muhammad bin Jubair bin Mut'im narrated that his father said: "The Messenger of Allâh ﷺ stood up at Khaif in Mina and said: 'May Allâh cause his face to shine, the man who hears what I say and conveys it (to others). There are those who have knowledge but no understanding, and there may be those who convey knowledge to those who have more understanding of it than they do.'" (***Hasan***)

Other chains with similar wording.

٢٣١ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ عَبْدِ السَّلَامِ، عَنِ الزُّهْرِيِّ، عَنْ مُحَمَّدِ بْنِ جُبَيْرِ ابْنِ مُطْعِمٍ، عَنْ أَبِيهِ قَالَ: قَامَ رَسُولُ اللهِ ﷺ بِالْخَيْفِ مِنْ مِنًى. فَقَالَ: «نَضَّرَ اللهُ امْرَأً سَمِعَ مَقَالَتِي فَبَلَّغَهَا، فَرُبَّ حَامِلِ فِقْهٍ غَيْرُ فَقِيهٍ، وَرُبَّ حَامِلِ فِقْهٍ إِلَى مَنْ هُوَ أَفْقَهُ مِنْهُ».

حدّثنا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا خَالِي، يَعْلَى؛ ح: وَحَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا

سَعِيدُ بْنُ يَحْيَىٰ، قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ
إِسْحَاقَ، عَنِ الزُّهْرِيِّ، عَنْ مُحَمَّدِ بْنِ جُبَيْرِ
ابْنِ مُطْعِمٍ، عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ بِنَحْوِهِ.

تخريج: [حسن] أخرجه الطبراني في الكبير: ٢/ ١٢٧ ح١٥٤٢ من حديث ابن نمير به * ابن إسحاق عنعن وشيخه عبدالسلام بن أبي الجنوب ضعيف، وللحديث شواهد كثيرة عند أحمد وغيره.

232. 'Abdur-Rahmân bin 'Abdullâh narrated from his father that the Prophet ﷺ said: "May Allâh cause his face to shine, the man who hears a *Hadith* from us and conveys it, for perhaps the one to whom it is conveyed may remember it better than the one who (first) hears it." (***Sahih***)

٢٣٢ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، وَمُحَمَّدُ بْنُ الْوَلِيدِ، قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ سِمَاكٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ عَبْدِ اللهِ، عَنْ أَبِيهِ أَنَّ النَّبِيَّ ﷺ قَالَ: «**نَضَّرَ اللهُ امْرَأً سَمِعَ مِنَّا حَدِيثاً فَبَلَّغَهُ، فَرُبَّ مُبَلَّغٍ أَحْفَظُ مِنْ سَامِعٍ**».

تخريج: [إسناده صحيح] أخرجه الترمذي، العلم، باب ما جاء في الحث على تبليغ السماع، ح: ٢٦٥٧ من حديث شعبة به، وقال: «حسن صحيح»، وصححه ابن حبان.

Comments:

a. The *Hadith* contains the glad tiding that each age, even after the age of the Companions, shall have its preservers (memorizers) of *Ahâdith*, regardless of whether their number is more or less.
b. Memorizing the *Ahâdith* is generally taken to mean learning them by heart, although the term would also include preserving them in black and white.

233. It was narrated that Abu Bakrah said: "The Messenger of Allâh ﷺ delivered a religious speech on the Day of Sacrifice and said: 'Let those who are present convey to those who are absent. For perhaps the one to whom it is conveyed will understand it better than the one who (first) hears it.'" (***Sahih***)

٢٣٣ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا يَحْيَىٰ ابْنُ سَعِيدٍ الْقَطَّانُ، أَمْلاَهُ عَلَيْنَا: حَدَّثَنَا قُرَّةُ ابْنُ خَالِدٍ: حَدَّثَنَا مُحَمَّدُ بْنُ سِيرِينَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي بَكْرَةَ، عَنْ أَبِيهِ، وَعَنْ رَجُلٍ آخَرَ هُوَ أَفْضَلُ فِي نَفْسِي مِنْ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِي بَكْرَةَ قَالَ: خَطَبَ رَسُولُ اللهِ ﷺ يَوْمَ النَّحْرِ، فَقَالَ: «**لِيُبَلِّغِ الشَّاهِدُ الْغَائِبَ، فَإِنَّهُ رُبَّ مُبَلَّغٍ يُبَلِّغُهُ، أَوْعَى لَهُ مِنْ سَامِعٍ**».

تخريج: [إسناده صحيح جليل] وأصله متفق عليه بإختلاف يسير، البخاري، الحج، باب الخطبة أيام منىً، ح:١٧٤١، ومسلم، القسامة، باب تغليظ تحريم الدماء ... إلخ، ح:١٦٧٩.

234. Bahz bin Hakim narrated from his father that his grandfather Mu'âwiyah Al-Qushairi said: "The Messenger of Allâh ﷺ said: 'Let the one who is present convey to the one who is absent.'" (*Hasan*)

٢٣٤ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ؛ ح: وَحَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ: أَنْبَأَنَا النَّضْرُ بْنُ شُمَيْلٍ، عَنْ بَهْزِ بْنِ حَكِيمٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ مُعَاوِيَةَ الْقُشَيْرِيِّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**أَلاَ لِيُبَلِّغِ الشَّاهِدُ الْغَائِبَ**».

تخريج: [إسناده حسن] أخرجه أحمد: ٥/٥ من حديث بهز به، وحسنه البوصيري.

Comments:

The expression 'Those who are absent' also includes those who, being present somewhere else at that time, were not able to hear the Prophet's word first hand. It also includes those that were to come after that period, but had the benefit of hearing the words of the Prophet ﷺ from the lips of the Companions ﷺ.

235. It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ said: "Let those of you who are present convey it to those of you who are absent." (*Da'if*)

٢٣٥ - حَدَّثَنَا أَحْمَدُ بْنُ عَبْدَةَ: أَنْبَأَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ الدَّرَاوَرْدِيُّ: حَدَّثَنِي قُدَامَةُ ابْنُ مُوسَى، عَنْ مُحَمَّدِ بْنِ الْحُصَيْنِ التَّمِيمِيِّ، عَنْ أَبِي عَلْقَمَةَ، مَوْلَى ابْنِ عَبَّاسٍ، عَنْ يَسَارٍ، مَوْلَى ابْنِ عُمَرَ، عَنِ ابْنِ عُمَرَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «**لِيُبَلِّغْ شَاهِدُكُمْ غَائِبَكُمْ**».

تخريج: [إسناده ضعيف] أخرجه أبو داود، التطوع، باب من رخص فيهما ... إلخ، ح:١٢٧٨، والترمذي، ح:٤١٩ عن أحمد بن عبدة من حديث قدامة به، وقال: «غريب» * ابن الحصين مجهول (تقريب)، والحديث السابق يغني عنه.

236. It was narrated that Anas bin Mâlik said: "The Messenger of Allâh ﷺ said: 'May Allâh cause to flourish a slave (of His) who hears my words and understands them, then he conveys them from

٢٣٦ - حَدَّثَنَا مُحَمَّدُ بْنُ إِبْرَاهِيمَ الدِّمَشْقِيُّ: حَدَّثَنَا مُبَشِّرُ بْنُ إِسْمَاعِيلَ الْحَلَبِيُّ، عَنْ مُعَانِ ابْنِ رِفَاعَةَ، عَنْ عَبْدِ الْوَهَّابِ بْنِ بُخْتٍ الْمَكِّيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ

me. There are those who have knowledge but no understanding, and there may be those who convey knowledge to those who have more understanding of it than they do.'" (*Hasan*)

اللهِ ﷺ: «نَضَّرَ اللهُ عَبْداً سَمِعَ مَقَالَتِي فَوَعَاهَا، ثُمَّ بَلَّغَهَا عَنِّي. فَرُبَّ حَامِلِ فِقْهٍ غَيْرُ فَقِيهٍ، وَرُبَّ حَامِلِ فِقْهٍ إِلَى مَنْ هُوَ أَفْقَهُ مِنْهُ».

تخريج: [حسن] أخرجه أحمد عن أبي المغيرة عن معان به، وهو ضعيف لين الحديث، وللحديث طريق حسن عند ابن عبدالبر في كتاب العلم.

Chapter 19. One Who Opens The Door To Good

(المعجم ١٩) - بَابُ مَنْ كَانَ مِفْتَاحًا لِلْخَيْرِ (التحفة ١٩)

237. It was narrated that Anas bin Mâlik said: "The Messenger of Allâh ﷺ said: 'Some people open the door to good and close the door to evil, and some people open the door to evil and close the door to good. Glad tidings to those in whose hands Allâh places the keys to good, and woe to those in whose hands Allâh places the keys to evil.'" (*Da'if*)

٢٣٧ - حَدَّثَنَا الْحُسَيْنُ بْنُ الْحَسَنِ الْمَرْوَزِيُّ: أَنْبَأَنَا مُحَمَّدُ بْنُ أَبِي عَدِيٍّ: حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي حُمَيْدٍ: حَدَّثَنَا حَفْصُ بْنُ عُبَيْدِ اللهِ بْنِ أَنَسٍ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ مِنَ النَّاسِ مَفَاتِيحَ لِلْخَيْرِ، مَغَالِيقَ لِلشَّرِّ، وَإِنَّ مِنَ النَّاسِ مَفَاتِيحَ لِلشَّرِّ، مَغَالِيقَ لِلْخَيْرِ، فَطُوبَى لِمَنْ جَعَلَ اللهُ مَفَاتِيحَ الْخَيْرِ عَلَى يَدَيْهِ، وَوَيْلٌ لِمَنْ جَعَلَ اللهُ مَفَاتِيحَ الشَّرِّ عَلَى يَدَيْهِ».

تخريج: [إسناده ضعيف] أخرجه ابن أبي عاصم على اختلاف في السند * محمد بن أبي حميد ضعيف، وللحديث طرق ضعيفة عند ابن أبي عاصم وغيره.

238. It was narrated from Sahl bin Sa'd that the Messenger of Allâh ﷺ said: "This goodness contains many treasures, and for those treasures there are keys. So glad tidings to the one whom Allâh makes a key to good and a lock for evil, and woe to the one whom Allâh makes a key to evil and a lock to good." (*Da'if*)

٢٣٨ - حَدَّثَنَا هَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ، أَبُو جَعْفَرٍ: حَدَّثَنَا عَبْدُ اللهِ بْنُ وَهْبٍ: أَخْبَرَنِي عَبْدُ الرَّحْمٰنِ بْنُ زَيْدِ بْنِ أَسْلَمَ، عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِنَّ هٰذَا الْخَيْرَ خَزَائِنُ، وَلِتِلْكَ الْخَزَائِنِ مَفَاتِيحُ فَطُوبَى لِعَبْدٍ جَعَلَهُ اللهُ مِفْتَاحاً لِلْخَيْرِ، مِغْلَاقاً لِلشَّرِّ، وَوَيْلٌ لِعَبْدٍ جَعَلَهُ اللهُ مِفْتَاحاً

لِلشَّرِّ، مِغْلاَقاً لِلْخَيْرِ».

تخريج: [إسناده ضعيف] أخرجه الأصبهاني في الحلية: ٨/ ٣٢٩ من حديث هارون بن سعيد به، وقال: «غريب» . . . إلخ * عبدالرحمٰن بن زيد ضعيف كما في التقريب وغيره.

Comments:

Arabic phrases, literally translated here as 'keys of good' and 'locks of evil', are in fact expressions meaning 'the people who open the door of good and close the door of evil', and so on. Thus, in plain language the person possessing the keys of good is the one whom Allâh grants the ability to attract more and more people to the path of good, and block the path of evil and, thus, keep the people from falling into error. On the other hand, the person who chooses to be an associate of the Devil, would be the one who opens the door of evil through which multitudes of people go astray, and take the path of Hell. Such a man can be said to have closed the door of good on the people and kept them from taking the path of guidance.

Chapter 20. The Reward Of One Who Teaches The People

(المعجم ٢٠) - بَابُ ثَوَابِ مُعَلِّمِ النَّاسِ الْخَيْرَ (التحفة ٢٠)

239. It was narrated that Abu Dharr said: "I heard the Messenger of Allâh ﷺ say: 'Everyone in the universe, in the heavens and on earth, prays for forgiveness for the scholar, even the fish in the sea." (*Da'if*)

٢٣٩ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا حَفْصُ ابْنُ عُمَرَ، عَنْ عُثْمَانَ بْنِ عَطَاءٍ، عَنْ أَبِيهِ، عَنْ أَبِي الدَّرْدَاءِ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «إِنَّهُ لَيَسْتَغْفِرُ لِلْعَالِمِ مَنْ فِي السَّمٰوَاتِ وَمَنْ فِي الأَرْضِ، حَتَّى الْحِيتَانِ فِي الْبَحْرِ».

تخريج: [إسناده ضعيف] أخرجه الآجري في «أخلاق العلماء» * عثمان بن عطاء الخراساني ضعيف وكذا أبوه، وحفص بن عمر مجهول (تقريب)، وله شواهد منها الحديث السابق (٢٢٣).

Comments:

a. 'Everyone in the heavens' means the angels, and 'on earth' means Allâh's creation on earth, namely animals, minerals, insects, birds and sea creatures, etc. The presence of a virtuous man on earth is a blessing for all the creatures.

b. The *Hadith* confirms the high place of honor and status of teachers and preachers before Allâh. Conveyance of Allâh's Message and propagating it could be done either through word of mouth, or writing, or formal teaching, provided that the promised honor will only go to a person if he is also acting upon the knowledge he is delivering to others.

240. Sahl bin Mu'âdh bin Anas narrated from his father that the Prophet ﷺ said: "Whoever teaches some knowledge will have the reward of the one who acts upon it, without that detracting from his reward in the slightest." (***Hasan***)

٢٤٠ - حَدَّثَنَا أَحْمَدُ بْنُ عِيسى الْمِصْرِيُّ: حَدَّثَنَا عَبْدُ اللهِ بْنُ وَهْبٍ، عَنْ يَحْيَى بْنِ أَيُّوبَ، عَنْ سَهْلِ بْنِ مُعَاذِ بْنِ أَنَسٍ، عَنْ أَبِيهِ أَنَّ النَّبِيَّ ﷺ، قَالَ: **«مَنْ عَلَّمَ عِلْماً، فَلَهُ أَجْرُ مَنْ عَمِلَ بِهِ. لاَ يَنْقُصُ مِنْ أَجْرِ الْعَامِلِ»**.

تخريج: [إسناده حسن] . . .

Comments:

It is because giving knowledge to others is also a form of preaching. The reward of one who engages in inviting others to the path of virtue has already been mentioned under *Ahâdith* 205 and 206.

241. 'Abdullâh bin Abi Qatâdah narrated that his father said: "The Messenger of Allâh ﷺ said: 'The best things that a man can leave behind are three: A righteous son who will pray for him, ongoing charity whose reward will reach him, and knowledge which is acted upon after his death.'" (***Hasan***)

Another chain with similar meaning.

٢٤١ - حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي كَرِيمَةَ الْحَرَّانِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ، عَنْ أَبِي عَبْدِ الرَّحِيمِ: حَدَّثَنِي زَيْدُ بْنُ أَبِي أُنَيْسَةَ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَبْدِ اللهِ بْنِ أَبِي قَتَادَةَ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: **«خَيْرُ مَا يُخَلِّفُ الرَّجُلُ مِنْ بَعْدِهِ ثَلاَثٌ: وَلَدٌ صَالِحٌ يَدْعُو لَهُ، وَصَدَقَةٌ تَجْرِي يَبْلُغُهُ أَجْرُهَا، وَعِلْمٌ يُعْمَلُ بِهِ مِنْ بَعْدِهِ»**.

[قَالَ أَبُو الْحَسَنِ: وَحَدَّثَنَا أَبُو حَاتِمٍ، [عَنْ] مُحَمَّدِ بْنِ يَزِيدَ بْنِ سِنَانٍ الرَّهَاوِيُّ: حَدَّثَنَا يَزِيدُ بْنُ سِنَانٍ، يَعْنِي أَبَاهُ: حَدَّثَنِي زَيْدُ ابْنُ أَبِي أُنَيْسَةَ، عَنْ فُلَيْحِ بْنِ سُلَيْمَانَ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَبْدِ اللهِ بْنِ أَبِي قَتَادَةَ، عَنْ أَبِيهِ سَمِعْتُ رَسُولَ اللهِ ﷺ. فَذَكَرَ نَحْوَهُ].

تخريج: [حسن] أخرجه النسائي في الكبرى، وصححه ابن حبان، والمنذري.

Comments:

a. Children, both sons and daughters, are the priceless gifts of God. The best way to pay one's thanks to Allâh for these gifts is to give the children good education and breeding, so that they grow into good Muslims and useful

members of the society.

b. 'Ongoing charity' means doing things whose benefit endures for a long period of time. For instance, it is an act of ongoing charity to make provision of water to the people in a place of scarcity. Another example would be the teaching of the skills of a trade or profession to an unemployed person, so that he is able to earn his livelihood through lawful means.

c. Teaching a branch of knowledge to someone or doing some useful scholarly work, is also an act of virtue whose reward shall endure. Works compiled by the scholars of *Ahâdith* and other scholars also fall in that category; their reward shall also continue to flow to the compilers as long as the people keep benefiting by them.

242. It was narrated that Abu Hurairah said: "The Messenger of Allâh ﷺ said: 'The rewards of the good deeds that will reach a believer after his death are: Knowledge which he taught and spread; a righteous son whom he leaves behind; a copy of the Qur'ân that he leaves as a legacy; a mosque that he built; a house that he built for wayfarers; a canal that he dug; or charity that he gave during his lifetime when he was in good health. These deeds will reach him after his death.'" (*Da'if*)

٢٤٢ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى: حَدَّثَنَا مُحَمَّدُ بْنُ وَهْبِ بْنِ عَطِيَّةَ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنَا مَرْزُوقُ بْنُ أَبِي الْهُذَيْلِ: حَدَّثَنِي الزُّهْرِيُّ: حَدَّثَنِي أَبُو عَبْدِ اللهِ الأَغَرُّ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ مِمَّا يَلْحَقُ الْمُؤْمِنَ مِنْ عَمَلِهِ وَحَسَنَاتِهِ بَعْدَ مَوْتِهِ، عِلْماً عَلَّمَهُ وَنَشَرَهُ، وَوَلَداً صَالِحاً تَرَكَهُ، وَمُصْحَفاً وَرَّثَهُ، أَوْ مَسْجِداً بَنَاهُ أَوْ بَيْتاً لابْنِ السَّبِيلِ بَنَاهُ، أَوْ نَهْراً أَجْرَاهُ أَوْ صَدَقَةً أَخْرَجَهَا مِنْ مَالِهِ فِي صِحَّتِهِ وَحَيَاتِهِ، يَلْحَقُهُ مِنْ بَعْدِ مَوْتِهِ».

تخريج: [إسناده ضعيف] أخرجه البيهقي في شعب الإيمان، وصححه ابن خزيمة، وحسنه المنذري * الوليد لم يصرح بالسماع المسلسل وشيخه ضعفه الجمهور.

Comments:

The *Hadith* only mentions a few acts of virtue that would attract Allâh's mercy and form a basis for the forgiving of a person's sins and the raising of his status after his death, as though the occurrence of his good deeds were still continuing.

It may be noted that all the acts of virtue mentioned in the *Hadith* are those that the dying person had himself performed during his lifetime. Acts like the reading of the Qur'ân or performing the prayers on the dead person's behalf do not figure in the list.

243. It was narrated from Abu Hurairah that the Prophet ﷺ said: "The best of charity is when a Muslim man gains knowledge, then he teaches it to his Muslim brother." (*Da'if*)

٢٤٣ - حَدَّثَنَا يَعْقُوبُ بْنُ حُمَيْدِ بْنِ كَاسِبٍ الْمَدَنِيُّ: حَدَّثَنِي إِسْحَاقُ بْنُ إِبْرَاهِيمَ، عَنْ صَفْوَانَ بْنِ سُلَيْمٍ، عَنْ عُبَيْدِ اللهِ بْنِ طَلْحَةَ، عَنِ الْحَسَنِ الْبَصْرِيِّ، عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ ﷺ قَالَ: «**أَفْضَلُ الصَّدَقَةِ أَنْ يَتَعَلَّمَ الْمَرْءُ الْمُسْلِمُ عِلْماً، ثُمَّ يُعَلِّمَهُ أَخَاهُ الْمُسْلِمَ**».

تخريج: [إسناده ضعيف] أخرجه المزي في تهذيب الكمال عن يعقوب به، الحسن عنعن تقدم، ح:١٧، وضعفه البوصيري.

Chapter 21. He Who Dislikes Having People Walk Behind Him

(المعجم ٢١) - بَابُ مَنْ كَرِهَ أَنْ يُوطَأَ عَقِبَاهُ (التحفة ٢١)

244. It was narrated from Shu'aib bin 'Abdullâh bin 'Amr that his father said: "The Messenger of Allâh ﷺ was never seen eating while reclining or making two men walk behind him." (*Sahih*)

Other chains with the same meanings.

٢٤٤ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا سُوَيْدُ بْنُ عَمْرٍو، عَنْ حَمَّادِ بْنِ سَلَمَةَ، عَنْ ثَابِتٍ، عَنْ شُعَيْبِ بْنِ عَبْدِ اللهِ بْنِ عَمْرٍو عَنْ أَبِيهِ قَالَ: مَا رُئِيَ رَسُولُ اللهِ ﷺ يَأْكُلُ مُتَّكِئاً قَطُّ، وَلاَ يَطَأُ عَقِبَيْهِ رَجُلاَنِ.

قَالَ أَبُو الْحَسَنِ: وَحَدَّثَنَا حَازِمُ بْنُ يَحْيَى: حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْحَجَّاجِ السَّامِيُّ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، قَالَ أَبُو الْحَسَنِ: وَحَدَّثَنَا إِبْرَاهِيمُ بْنُ نَصْرٍ الْهَمْدَانِيُّ، صَاحِبُ الْقَفِيزِ، حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ.

تخريج: [صحيح] أخرجه أبو داود، الأطعمة، باب في الأكل متكئًا، ح:٣٧٧١ عن موسى ابن إسماعيل به * شعيب هو ابن محمد بن عبدالله بن عمرو، وقوله «عن أبيه» أي عن جده عبدالله ابن عمرو كما في تحفة الأشراف (٦/٣٠٢، ح:٨٦٥٦) ونحوه في المستدرك (٤/٢٧٩).

Comments:

a. It is a sign of vanity or pride on the part of a man that he walks in front and makes others walk behind him. It means that the person concerned

thinks himself superior to others and cannot bear others to walk alongside himself.

b. Some people follow the custom that if a 'holy' man or an elderly person is sitting on a couch, they will not share the couch with him but sit on the ground. This is again a bad custom, since there is more humiliation in it than in walking behind someone.

245. It was narrated that Abu Umâmah said: "The Prophet ﷺ walked on a very hot day towards Baqi' Al-Gharqad (graveyard of Al-Madinah), and the people were walking behind him. When he heard the sound of their shoes, it affected his soul so he sat down until he made them go ahead of him, lest that make him feel too proud." (*Da'if*)

٢٤٥ – حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى: حَدَّثَنَا أَبُو الْمُغِيرَةِ: حَدَّثَنَا مُعَانُ بْنُ رِفَاعَةَ: حَدَّثَنِي عَلِيُّ ابْنُ يَزِيدَ قَالَ: سَمِعْتُ الْقَاسِمَ بْنَ عَبْدِ الرَّحْمٰنِ يُحَدِّثُ عَنْ أَبِي أُمَامَةَ قَالَ: مَرَّ النَّبِيُّ ﷺ، فِي يَوْمٍ شَدِيدِ الْحَرِّ نَحْوَ بَقِيعِ الْغَرْقَدِ، وَكَانَ النَّاسُ يَمْشُونَ خَلْفَهُ، فَلَمَّا سَمِعَ صَوْتَ النِّعَالِ وقَرَ ذٰلِكَ فِي نَفْسِهِ، فَجَلَسَ حَتَّى قَدَّمَهُمْ أَمَامَهُ، لِئَلَّا يَقَعَ فِي نَفْسِهِ شَيْءٌ مِنَ الْكِبْرِ.

تخريج: [إسناده ضعيف] وضعفه البوصيري، وانظر، ح:٢٢٨، ٢٤٥ لضعف معان وعلي ابن يزيد.

246. It was narrated that Jâbir bin 'Abdullâh said: "When the Prophet ﷺ walked, his Companions would walk in front of him, and he would leave his back for the angels." (*Hasan*)

٢٤٦ – حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنِ الأَسْوَدِ بْنِ قَيْسٍ، عَنْ نُبَيْحٍ الْعَنَزِيِّ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا مَشَى، مَشَى أَصْحَابُهُ أَمَامَهُ، وَتَرَكُوا ظَهْرَهُ لِلْمَلَائِكَةِ.

تخريج: [حسن] أخرجه أحمد:٣/ ٣٠٢ عن وكيع به، وصححه البوصيري * الثوري عنعن، وحديث أبي عوانة عن الأسود شاهد له عند أحمد (٣/ ٣٩٧، ٣٩٨، ح:١٥٣٥٥) وحديث شعبة (المستدرك: ٤/ ٢٨١) يخالفه والله أعلم.

Comments:

a. What we learn from this *Hadith* is that it is all right, that of the people, some walk in front of the revered person and others behind him. What is forbidden is that all of them walk behind him.

b. It is no offense to the dignity of the revered person that people walk in front of him.

Chapter 22. Taking Care Of The Seekers Of Knowledge

(المعجم ٢٢) - بَابُ الْوُصَاةِ بِطَلَبَةِ الْعِلْمِ (التحفة ٢٢)

247. Abu Sa'eed Al-Khudri narrated that the Messenger of Allâh ﷺ said: "People will come to you seeking knowledge. When you see them, say to them, 'Welcome, welcome,' in obedience to the injunctions of the Messenger of Allâh ﷺ, and instruct them in knowledge."

(One of the narrators said) "I said to Al-Hakam: 'What is '*Iqnuhum*?' He said: 'Instruct them.'" (*Da'if*)

٢٤٧ - حَدَّثَنَا مُحَمَّدُ بْنُ الْحَارِثِ بْنِ رَاشِدٍ الْمِصْرِيُّ: حَدَّثَنَا الْحَكَمُ بْنُ عَبْدَةَ، عَنْ أَبِي هَارُونَ الْعَبْدِيِّ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، عَنْ رَسُولِ اللهِ ﷺ قَالَ: «سَيَأْتِيكُمْ أَقْوَامٌ يَطْلُبُونَ الْعِلْمَ، فَإِذَا رَأَيْتُمُوهُمْ فَقُولُوا لَهُمْ: مَرْحَباً مَرْحَباً بِوَصِيَّةِ رَسُولِ اللهِ ﷺ، وَاقْنُوهُمْ».

قُلْتُ لِلْحَكَمِ: مَا «اقْنُوهُمْ؟» قَالَ: عَلِّمُوهُمْ.

تخريج: [إسناده ضعيف جدًا] أخرجه الترمذي، العلم، باب ما جاء في الاستيصاء بمن يطلب العلم، ح: ٢٦٥٠ من حديث أبي هارون به، وذكر كلامًا * وأبوهارون متروك، كذبه حماد ابن زيد وابن معين وغيرهما.

Comments:

a. Blessed are the seekers of the knowledge as given by the Prophet ﷺ, because these are the people who have been declared as deserving of a warm welcome by the Prophet ﷺ himself. It is true that other arts and sciences do not fall in that category, yet the learning of them is also the need of the society.

b. It is the duty of the scholars of religion to treat their students with kindness and love, and make them aware of the place of honor occupied by the religious sciences, so that the students feel inspired to learn them with zeal and passion, and bear with patience the hardships, if any, faced by them in their acquisition of that knowledge.

248. It was narrated that Ismâ'il said: "We entered upon Hasan to inquire after him until we filled the house. He tucked up his legs,[1] then he (Hasan) said: 'We entered upon Abu Hurairah to

٢٤٨ - حَدَّثَنَا عَبْدُ اللهِ بْنُ عَامِرِ بْنِ زُرَارَةَ: حَدَّثَنَا الْمُعَلَّى بْنُ هِلَالٍ، عَنْ إِسْمَاعِيلَ قَالَ: دَخَلْنَا عَلَى الْحَسَنِ نَعُودُهُ حَتَّى مَلأْنَا الْبَيْتَ، فَقَبَضَ رِجْلَيْهِ، ثُمَّ قَالَ: دَخَلْنَا عَلَى أَبِي

[1] Tucked up his legs: i.e., he was sitting with his legs stretched out in front of him, but when they entered he tucked up his legs (to sit cross-legged) as a sign of respect, good manners and giving them space.

inquire after him until we filled the house. He (Abu Hurairah) tucked up his legs and said: "We entered upon the Messenger of Allâh ﷺ until we filled the house. He was lying on his side, but when he saw us he tucked up his legs then he said: 'After I am gone, there will come to you people seeking knowledge. Welcome them, greet them and teach them.'" (*Maudu'*)

A narrator said: By Allâh! we came across some people who did not welcome us, greet us, nor teach us until we used to go to them, then they treated us rudely.

هُرَيْرَةَ نَعُودُهُ حَتَّى مَلأْنَا الْبَيْتَ، فَقَبَضَ رِجْلَيْهِ، ثُمَّ قَالَ: دَخَلْنَا عَلَى رَسُولِ اللهِ ﷺ حَتَّى مَلأْنَا الْبَيْتَ، وَهُوَ مُضْطَجِعٌ لِجَنْبِهِ، فَلَمَّا رَآنَا قَبَضَ رِجْلَيْهِ، ثُمَّ قَالَ: «إِنَّهُ سَيَأْتِيكُمْ أَقْوَامٌ مِنْ بَعْدِي يَطْلُبُونَ الْعِلْمَ، فَرَحِّبُوا بِهِمْ، وَحَيُّوهُمْ وَعَلِّمُوهُمْ».

قَالَ: فَأَدْرَكْنَا، وَاللهِ، أَقْوَاماً، مَا رَحَّبُوا بِنَا وَلاَ حَيَّوْنَا وَلاَ عَلَّمُونَا، إِلَّا بَعْدَ أَنْ كُنَّا نَذْهَبُ إِلَيْهِمْ فَيَجْفُونَا.

تخريج: [**إسناده موضوع**] مُعلّى بن هلال كذاب، اتفق النقاد على تكذيبه.

Comments:

Shaikh Albâni has described it as a fabricated *'Hadith'*. Obviously, Al-Hasan Basri is a successor of the Companions. His only teachers were the Companions and their venerable successors. It is, therefore, hard to believe that they treated their disciples inappropriately.

249. It was narrated that Abu Hârun Al-'Abdi said: "When we came to Abu Sa'eed Al-Khudri, he would say: 'Welcome, in accordance with the injunction of the Messenger of Allâh ﷺ, for the Messenger of Allâh ﷺ said to us: "The people will follow you; they will come to you from all parts of the earth seeking to understand the religion. So when they come to you, take care of them." (*Da'if*)

٢٤٩ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا عَمْرُو ابْنُ مُحَمَّدٍ الْعَنْقَزِيُّ: أَنْبَأَنَا سُفْيَانُ عَنْ أَبِي هَارُونَ الْعَبْدِيِّ قَالَ: كُنَّا إِذَا أَتَيْنَا أَبَا سَعِيدٍ الْخُدْرِيَّ، قَالَ: مَرْحَباً بِوَصِيَّةِ رَسُولِ اللهِ ﷺ. إِنَّ رَسُولَ اللهِ ﷺ قَالَ لَنَا: «إِنَّ النَّاسَ لَكُمْ تَبَعٌ، وَإِنَّهُمْ سَيَأْتُونَكُمْ مِنْ أَقْطَارِ الأَرْضِ يَتَفَقَّهُونَ فِي الدِّينِ، فَإِذَا جَاءُوكُمْ فَاسْتَوْصُوا بِهِمْ خَيْراً».

تخريج: [**ضعيف جدًا**] انظر، ح: ٢٤٧ .

Chapter 23. Gaining Benefit From Knowledge And Acting In Accordance With It

(المعجم ٢٣) - [بَابُ] الانْتِفَاعِ بِالْعِلْمِ وَالْعَمَلِ بِهِ (التحفة ٢٣)

250. It was narrated that Abu Hurairah said: "One of the supplications that the Prophet ﷺ used to say was: *'Allâhumma, inni a'udhu bika min 'ilmin lâ yanfa'u, wa min du'â'in lâ yusma'u, wa min qalbin lâ yakhsha'u, wa min nafsin lâ tashba'u* [O Allâh, I seek refuge with You from knowledge that is of no benefit, from a supplication that is not heard, from a heart that does not fear (You) and from a soul that is not satisfied].'" (*Sahih*)

٢٥٠ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو خَالِدٍ الأَحْمَرُ، عَنِ ابْنِ عَجْلاَنَ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: كَانَ مِنْ دُعَاءِ النَّبِيِّ ﷺ: «اللَّهُمَّ! إِنِّي أَعُوذُ بِكَ مِنْ عِلْمٍ لاَ يَنْفَعُ، وَمِنْ دُعَاءٍ لاَ يُسْمَعُ، وَمِنْ قَلْبٍ لاَ يَخْشَعُ، وَمِنْ نَفْسٍ لاَ تَشْبَعُ».

تخريج: [صحيح] أخرجه النسائي: ٨/ ٢٨٤، ح: ٥٥٣٨ من حديث أبي خالد به، وله شاهد حسن عند أبي داود، ح: ١٥٤٨، والنسائي، ح: ٥٥٣٩، وصححه الحاكم، والذهبي.

Comments:

a. Beneficial knowledge for which the supplication has been made in the *Hadith*, is that knowledge which is also acted upon, since it is the virtuous deeds that are of benefit to a person not only in this world but also in the next.

b. 'A supplication that is not heard' means a prayer that is not answered. 'Seeking refuge from it' means praying to Allâh to answer all of one's supplications, and enable him to articulate his supplications with all its precedent conditions, so that they are met with approval. 'A soul that is not satisfied' means a soul craving for worldly riches and fame, and position of authority. Yearning for more and more knowledge and not resting satisfied with the present, is the happy trait of a man's character. That is why we have been commanded to pray to *Allâh* thus: "O my Lord! Increase me in knowledge." (20:114)

251. It was narrated that Abu Hurairah said: "The Messenger of Allâh ﷺ used to say: *'Allâhumma, anfa'ni bima 'allamtani, wa 'allimni mâ yanfa'uni, wa zidni 'ilman. Wa'l-hamdu Lillâhi 'ala kulli hâl.* [O Allâh, benefit me by that which You have taught me, and teach me that which will benefit me,

٢٥١ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ نُمَيْرٍ، عَنْ مُوسَى بْنِ عُبَيْدَةَ، عَنْ مُحَمَّدِ بْنِ ثَابِتٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: كَانَ رَسُولُ اللهِ ﷺ يَقُولُ: «اللَّهُمَّ! انْفَعْنِي بِمَا عَلَّمْتَنِي، وَعَلِّمْنِي مَا يَنْفَعُنِي، وَزِدْنِي عِلْماً. وَالْحَمْدُ لِلَّهِ عَلَى كُلِّ حَالٍ».

and increase my knowledge. Praise is to Allâh in all circumstances].'" (*Da'if*)

تخريج: [إسناده ضعيف] أخرجه الترمذي، الدعوات، باب «سبق المفردون ... إلخ»، ح:٣٥٩٩ من حديث ابن نمير به، وذكر كلامًا * موسى بن عبيدة ضعيف وشيخه مجهول (تقريب)، ولبعض الحديث شواهد عند الحاكم: ١/ ٥١٠ .

Comments:

Alongside the prayer for grant of useful knowledge, the supplication also includes prayer to the effect that Allâh make beneficial the knowledge already granted by Him to the supplicating servant.

252. It was narrated that Abu Hurairah said: "The Messenger of Allâh ﷺ said: 'Whoever acquires knowledge by which the pleasure of Allâh is sought, but he only acquires it for the purpose of worldly gain, will not smell the fragrance of Paradise on the Day of Resurrection.'" (*Hasan*)

Another chain with similar wording.

٢٥٢ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ و[سُرَيْجُ] ابْنُ النُّعْمَانِ. قَالاَ: حَدَّثَنَا فُلَيْحُ بْنُ سُلَيْمَانَ، عَنْ عَبْدِ اللهِ ابْنِ عَبْدِ الرَّحْمٰنِ بْنِ مَعْمَرٍ، أَبِي طُوَالَةَ، عَنْ سَعِيدِ بْنِ يَسَارٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ تَعَلَّمَ عِلْماً مِمَّا يُبْتَغَى بِهِ وَجْهُ اللهِ، لاَ يَتَعَلَّمُهُ إِلَّا لِيُصِيبَ بِهِ عَرَضاً مِنَ الدُّنْيَا، لَمْ يَجِدْ عَرْفَ الْجَنَّةِ يَوْمَ الْقِيَامَةِ» يَعْنِي: رِيحَهَا.

[قَالَ أَبُو الْحَسَنِ: أَنْبَأَنَا أَبُو حَاتِمٍ: حَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ: حَدَّثَنَا فُلَيْحُ بْنُ سُلَيْمَانَ، فَذَكَرَ نَحْوَهُ].

تخريج: [إسناده حسن] أخرجه أبو داود، العلم، باب في طلب العلم لغير الله، ح:٣٦٦٤ عن ابن أبي شيبة به مختصرًا، وصححه ابن حبان، والحاكم، والذهبي.

Comments:

a. 'Not to be able to smell the fragrance of Paradise' means that the person under reference shall be far away from Paradise and, not to speak of the sight of Paradise, he shall not even get a scent of it. It so happens in the world that the scent reaches where even the sound cannot. Being so far away from Paradise obviously means that he shall straightaway go to Hell. May Allâh protect us all from this!

b. Learning the religious sciences for purposes of material gains has been condemned, because a person with this characteristic would certainly misrepresent the laws of the *Shari'ah* for worldly gains, since his sole intention would be to deceive the people and get them to serve his selfish

designs. Thus, instead of guidance, he will make himself a carrier of misguidance.

c. Acquiring the knowledge of worldly sciences with the purpose of being able to earn one's livelihood through lawful means is not included in this condemnation.

253. It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ said: "Whoever seeks knowledge in order to argue with the foolish, or to show off before the scholars, or to attract people's attention, will be in Hell." (*Da'if*)

٢٥٣ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا حَمَّادُ ابْنُ عَبْدِ الرَّحْمٰنِ: حَدَّثَنَا أَبُو كَرِبٍ الأَزْدِيُّ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ، قَالَ: «مَنْ طَلَبَ الْعِلْمَ لِيُمَارِيَ بِهِ السُّفَهَاءَ، أَوْ لِيُبَاهِيَ بِهِ الْعُلَمَاءَ، أَوْ لِيَصْرِفَ وُجُوهَ النَّاسِ إِلَيْهِ، فَهُوَ فِي النَّارِ».

تخريج: [إسناده ضعيف] * حماد ضعيف وشيخه مجهول (تقريب)، وللحديث شواهد عند الترمذي، ح:٢٦٥٤.

Comments:

a. Anyone who acquires knowledge without sincerity of intention is generally prompted by such motives as have been mentioned in the *Hadith*. His evil intention, therefore, will drive him to Hell.

b. There are people who either want to be more and more famous among the population, and also wish that many titles are added to their names both in speech and writing. Or else their aim is to secure a high position in a religious or political organization. With these aims in view, they use various tactics for the glorification of self, and the degradation of other scholars. The main reason behind all this is their lack of sincerity.

254. It was narrated from Jâbir bin 'Abdullâh that the Prophet ﷺ said: "Do not seek knowledge in order to show off in front of the scholars, or to argue with the foolish, and do not choose the best seat in a gathering, due to it (i.e. the knowledge which you have learned) for whoever does that, the Fire, the Fire (awaits him)." (*Da'if*)

٢٥٤ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى: حَدَّثَنَا ابْنُ أَبِي مَرْيَمَ: أَنْبَأَنَا يَحْيَى بْنُ أَيُّوبَ، عَنِ ابْنِ جُرَيْجٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ أَنَّ النَّبِيَّ ﷺ، قَالَ: «لاَ تَعَلَّمُوا الْعِلْمَ لِتُبَاهُوا بِهِ الْعُلَمَاءَ، وَلاَ لِتُمَارُوا بِهِ السُّفَهَاءَ، وَلاَ تَخَيَّرُوا بِهِ الْمَجَالِسَ. فَمَنْ فَعَلَ ذٰلِكَ، فَالنَّارُ النَّارُ».

تخريج: [إسناده ضعيف] أخرجه ابن عبدالبر في العلم، وصححه ابن حبان، ح:٩٠، والحاكم:١/٨٦، والذهبي * ابن جريج وشيخه عنعنا، وله شواهد.

255. It was narrated from Ibn 'Abbâs that the Prophet ﷺ said: "There will be some people among my *Ummah* (nation) who will gain knowledge of the religion, and they will recite Qur'ân, and will say: 'We come to the rulers so that we may have some share of their worldly wealth, and we will make sure that our religious commitment is not affected,' but that will not be the case. Just as nothing can be harvested from the *Qatâd*[1] except thorns, so nothing can be gained from being close to them except (sins).'" ***(Da'if)***

(One of the narrators) Muhammad bin As-Sabbâh said: "It is as if he meant, 'except sins.'"

٢٥٥ - حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ: أَنْبَأَنَا الْوَلِيدُ بْنُ مُسْلِمٍ، عَنْ يَحْيَى بْنِ عَبْدِ الرَّحْمٰنِ الْكِنْدِيِّ، عَنْ عُبَيْدِ اللهِ بْنِ أَبِي بُرْدَةَ، عَنِ ابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ ﷺ، قَالَ: «**إِنَّ أُنَاساً مِنْ أُمَّتِي سَيَتَفَقَّهُونَ فِي الدِّينِ، وَيَقْرَءُونَ الْقُرْآنَ، وَيَقُولُونَ: نَأْتِي الْأُمَرَاءَ فَنُصِيبُ مِنْ دُنْيَاهُمْ وَنَعْتَزِلُهُمْ بِدِينِنَا، وَلَا يَكُونُ ذٰلِكَ، كَمَا لَا يُجْتَنَى مِنَ الْقَتَادِ إِلَّا الشَّوْكُ، كَذٰلِكَ لَا يُجْتَنَى مِنْ قُرْبِهِمْ إِلَّا**».

قَالَ مُحَمَّدُ بْنُ الصَّبَّاحِ: كَأَنَّهُ يَعْنِي: الْخَطَايَا.

تخريج: [إسناده ضعيف] * الوليد بن مسلم «ثقة لكنه كثير التدليس والتسوية» (تقريب) وعنعن.

256. It was narrated that Abu Hurairah said: "The Messenger of Allâh ﷺ said: 'Seek refuge with Allâh from the pit of grief.' They said: 'O Messenger of Allâh, what is the pit of grief?' He said: 'A valley in Hell from which Hell itself seeks refuge four hundred times each day.' It was said: 'O Messenger of Allâh, who will enter it?' He said: 'It has been prepared for reciters of the Qur'ân who want to show off their deeds. The most hateful of reciters of the Qur'ân to Allâh are those who visit the rulers.'" ***(Da'if)***

٢٥٦ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ، وَمُحَمَّدُ بْنُ إِسْمَاعِيلَ، قَالَا: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مُحَمَّدٍ الْمُحَارِبِيُّ: حَدَّثَنَا عَمَّارُ بْنُ سَيْفٍ، عَنْ أَبِي مُعَاذٍ الْبَصْرِيِّ؛ ح: وَحَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ، عَنْ عَمَّارِ ابْنِ سَيْفٍ، عَنْ أَبِي مُعَاذٍ، عَنِ ابْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**تَعَوَّذُوا بِاللهِ مِنْ جُبِّ الْحُزْنِ**» قَالُوا: يَا رَسُولَ اللهِ! وَمَا جُبُّ الْحُزْنِ؟ قَالَ: «**وَادٍ فِي جَهَنَّمَ يَتَعَوَّذُ مِنْهُ جَهَنَّمُ كُلَّ يَوْمٍ أَرْبَعَمِائَةِ مَرَّةٍ**»

[1] Tragacanth, a thorny shrub.

قِيلَ: يَا رَسُولَ اللهِ! وَمَنْ يَدْخُلُهُ؟ قَالَ: «**أُعِدَّ لِلْقُرَّاءِ الْمُرَائِينَ بِأَعْمَالِهِمْ، وَإِنَّ مِنْ أَبْغَضِ الْقُرَّاءِ إِلَى اللهِ الَّذِينَ يَزُورُونَ الأُمَرَاءَ**».

قَالَ الْمُحَارِبِيُّ: الْجَوَرَةَ. [قال أبُو الحَسَن: حَدَّثَنَا حَازِمُ بنُ يَحْيَى: حَدَّثَنَا أبُو بَكْر بنُ أبي شَيْبَةَ، ومُحَمَّدُ بنُ نُمَير، قَالاَ: حَدَّثَنَا ابنُ نُمَير، عَنْ مُعَاوِيَةَ النَّصرِيِّ، وكَانَ ثِقَةً، ثم ذَكَرَ الحَدِيثَ نَحْوَهُ بإِسْنَادِهِ].

حدّثنا إِبْرَاهِيمُ بْنُ نَصْرٍ: حَدَّثَنَا أَبُو غَسَّانَ، مَالِكُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا عَمَّارُ بْنُ سَيْفٍ، عَنْ أَبِي مُعَاذٍ، قَالَ مَالِكُ بْنُ إِسْمَاعِيلَ: قَالَ عَمَّارٌ: لاَ أَدْرِي مُحَمَّدٌ أَوْ أَنَسُ بْنُ سِيرِينَ.

Other chains of narrators.

تخريج: [إسناده ضعيف] أخرجه الترمذي، الزهد، باب، ح:٢٣٨٣ من حديث المحاربي به، وقال: «حسن غريب» * عمار ضعيف الحديث وكان عابدًا وشيخه مجهول (تقريب).

٢٥٧ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ، وَالْحُسَيْنُ بْنُ عَبْدِ الرَّحْمٰنِ، قَالاَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ نُمَيْرٍ، عَنْ مُعَاوِيَةَ النَّصْرِيِّ، عَنْ نَهْشَلٍ، عَنِ الضَّحَّاكِ، عَنِ الأَسْوَدِ بْنِ يَزِيدَ، عَنْ عَبْدِ اللهِ ابْنِ مَسْعُودٍ، قَالَ: لَوْ أَنَّ أَهْلَ الْعِلْمِ صَانُوا الْعِلْمَ وَوَضَعُوهُ عِنْدَ أَهْلِهِ لَسَادُوا بِهِ أَهْلَ زَمَانِهِمْ، وَلٰكِنَّهُمْ بَذَلُوهُ لِأَهْلِ الدُّنْيَا لِيَنَالُوا بِهِ مِنْ دُنْيَاهُمْ، فَهَانُوا عَلَيْهِمْ، سَمِعْتُ نَبِيَّكُمْ ﷺ يَقُولُ: «**مَنْ جَعَلَ الْهُمُومَ هَمًّا وَاحِداً، هَمَّ آخِرَتِهِ، كَفَاهُ اللهُ هَمَّ دُنْيَاهُ، وَمَنْ تَشَعَّبَتْ بِهِ الْهُمُومُ فِي أَحْوَالِ الدُّنْيَا، لَمْ يُبَالِ اللهُ فِي أَيِّ أَوْدِيَتِهَا هَلَكَ**».

[قَالَ أَبُو الْحَسَنِ: حَدَّثَنَا حَازِمُ بْنُ

257. It was narrated that 'Abdullâh bin Mas'ud said: "If the people of knowledge had taken care of it and presented it only to those who cared for it, they would have become the leaders of their age by virtue of that. But they squandered it on the people of wealth and status in this world in order to gain some worldly benefit, so the people of wealth and status began to look down on them. I heard your Prophet ﷺ say: 'Whoever focuses all his concerns on one issue, the concerns of the Hereafter, Allâh will suffice him and spare him the worries of this world. But whoever wanders off in concern over different worldly issues,

Allâh will not care in which of these valleys he is destroyed.'" (*Da'if*)

Another chain with similar wording.

يَحْيَى: حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَمُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ، قَالاَ: حَدَّثَنَا ابْنُ نُمَيْرٍ، عَنْ مُعَاوِيَةَ النَّصْرِيِّ، وَكَانَ ثِقَةً، ثُمَّ ذَكَرَ الْحَدِيثَ بِنَحْوِهِ بِإِسْنَادِهِ].

تخريج: [**إسناده ضعيف جدًا**] أخرجه ابن أبي شيبة، وضعفه البوصيري * نهشل بن سعيد متروك، كذبه إسحاق بن راهويه، (وانظر، ح:٤١٠٦).

Comments:

a. The *Hadith* tells us that a man must keep an eye on the gains and losses of the Hereafter, even in matters mundane and temporal. A true believer thus sacrifices his worldly benefits for his gains in the Hereafter. Consequently, he relishes, rather than grieve over his worldly losses and sacrifices, and thus becomes secure from all worldly concerns.

b. Neglecting the Hereafter has its evil consequences, even in this world, to the extent that anyone who does it, is always plagued by worries and concerns. He falls into grief at anything that he loses, while a true believer maintains his patience and fortitude for the simple reason that he hopes of a better reward in the Hereafter.

258. It was narrated from Ibn 'Umar that the Prophet ﷺ said: "Whoever seeks knowledge for a reason other than for the sake of Allâh, or intends it for a purpose other than for the sake of Allâh, let him take his place in Hell." (*Da'if*)

٢٥٨ - حَدَّثَنَا زَيْدُ بْنُ أَخْزَمَ، [وَأَبُو بَدْرٍ]، عَبَّادُ بْنُ الْوَلِيدِ، قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبَّادٍ الْهُنَائِيُّ: حَدَّثَنَا عَلِيُّ بْنُ الْمُبَارَكِ الْهُنَائِيُّ، عَنْ أَيُّوبَ السَّخْتِيَانِيِّ، عَنْ خَالِدِ بْنِ دُرَيْكٍ، عَنِ ابْنِ عُمَرَ أَنَّ النَّبِيَّ ﷺ قَالَ: **«مَنْ طَلَبَ الْعِلْمَ لِغَيْرِ اللهِ، أَوْ أَرَادَ بِهِ غَيْرَ اللهِ، فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ»**.

تخريج: [**إسناده ضعيف**] أخرجه الترمذي، العلم، باب فيمن يطلب بعلمه الدنيا، ح:٢٦٥٥ من حديث محمد ابن عباد به، وقال: «حسن غريب» * خالد بن دريك لم يدرك ابن عمر رضي الله عنهما.

259. It was narrated that Hudhaifah said: "I heard the Messenger of Allâh ﷺ say: 'Do not acquire knowledge in order to show off before the scholars, or to argue with the foolish, or to attract people's attention, for

٢٥٩ - حَدَّثَنَا أَحْمَدُ بْنُ عَاصِمٍ الْعَبَّادَانِيُّ: حَدَّثَنَا بَشِيرُ بْنُ مَيْمُونٍ قَالَ: سَمِعْتُ أَشْعَثَ ابْنَ سَوَّارٍ، عَنِ ابْنِ سِيرِينَ، عَنْ حُذَيْفَةَ، قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: **«لاَ تَعَلَّمُوا الْعِلْمَ لِتُبَاهُوا بِهِ الْعُلَمَاءَ، أَوْ لِتُمَارُوا**

whoever does that will be in Hell.'" (*Da'if*)

بِهِ السُّفَهَاءَ، أَوْ لِتَصْرِفُوا وُجُوهَ النَّاسِ إِلَيْكُمْ، فَمَنْ فَعَلَ ذٰلِكَ، فَهُوَ فِي النَّارِ».

تخريج: [ضعيف] وقال البوصيري: «هذا إسناد ضعيف» * بشير بن ميمون متروك متهم وأشعث بن سوار ضعيف (تقريب)، وللحديث شواهد، منها الحديث السابق، ح:٢٥٤.

260. It was narrated that Abu Hurairah said: "The Messenger of Allâh ﷺ said: 'Whoever seeks knowledge in order to argue with the foolish, or to show off before the scholars, or to attract people's attention, Allâh will admit him to Hell.'" (*Da'if*)

٢٦٠ - حَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ: أَنْبَأَنَا وَهْبُ بْنُ إِسْمَاعِيلَ الأَسَدِيُّ: حَدَّثَنَا عَبْدُ اللهِ ابْنُ سَعِيدٍ الْمَقْبُرِيُّ، عَنْ جَدِّهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ تَعَلَّمَ الْعِلْمَ لِيُبَاهِيَ بِهِ الْعُلَمَاءَ، وَيُجَارِيَ بِهِ السُّفَهَاءَ، وَيَصْرِفَ بِهِ وُجُوهَ النَّاسِ إِلَيْهِ أَدْخَلَهُ اللهُ جَهَنَّمَ».

تخريج: [ضعيف] قال البوصيري: «هذا إسناد ضعيف لاتفاقهم علىٰ ضعف عبدالله بن سعيد» وهو متروك كما في التقريب، وله شواهد منها، ح:٢٥٤، ٢٥٩.

Chapter 24. One Who Is Asked About Knowledge But He Conceals It

(المعجم ٢٤) - بَابُ مَنْ سُئِلَ عَنْ عِلْمٍ فَكَتَمَهُ (التحفة ٢٤)

261. It was narrated from Abu Hurairah that the Prophet ﷺ said: "There is no man who memorizes knowledge then conceals it, but he will be brought forth on the Day of Resurrection bridled with reins of fire." (*Hasan*)

Another chain with similar wording.

٢٦١ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَسْوَدُ بْنُ عَامِرٍ: حَدَّثَنَا عُمَارَةُ بْنُ زَاذَانَ: حَدَّثَنَا عَلِيُّ بْنُ الْحَكَمِ: حَدَّثَنَا عَطَاءٌ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «مَا مِنْ رَجُلٍ يَحْفَظُ عِلْماً فَيَكْتُمُهُ، إِلاَّ أُتِيَ بِهِ يَوْمَ الْقِيَامَةِ مُلْجَماً بِلِجَامٍ مِنَ النَّارِ».

قَالَ أَبُو الْحَسَنِ، أَيِ الْقَطَّانُ: وَحَدَّثَنَا أَبُو حَاتِمٍ: حَدَّثَنَا أَبُو الْوَلِيدِ: حَدَّثَنَا عُمَارَةُ بْنُ زَاذَانَ، فَذَكَرَ نَحْوَهُ.

تخريج: [حسن] أخرجه أبو داود، العلم، باب كراهية منع العلم، ح:٣٦٥٨، والترمذي، ح:٢٦٤٩ من حديث علي بن الحكم به، وقال: «حسن»، وصححه ابن حبان، ح:٩٥ وله، شواهد عند ابن حبان، ح:٩٦، والحاكم (١٠٢/١) وغيرهما.

Comments:

a. Imâm Khattâbi is reported as saying: The knowledge under reference is the knowledge that is essential for each Muslim to have, for example the formula of ritual prayer, etc. The warning does not apply to the sciences of secondary importance, such as the knowledge of grammar, logic, philosophy and so on.

b. Reply to a questioner may be avoided if there is reason to believe that the questioner will put that knowledge to unlawful uses.

c. If questions are put to a person in order to test his knowledge, he must be given adequate opportunity to answer according to his knowledge, and no one else should try to help him in that, otherwise the very purpose of the examination will be failed.

262. It was narrated that 'Abdur-Rahmân bin Hurmuz Al-A'raj heard Abu Hurairah say: "By Allâh, were it not for two Verses in the Book of Allâh, I would never have narrated anything from him, meaning from the Prophet ﷺ, were it not for the Words of Allâh: Verily, those who conceal what Allâh has sent down of the Book, and purchase a small gain therewith (of worldly things), they eat into their bellies nothing but fire. Allâh will not speak to them on the Day of Resurrection, nor purify them, and theirs will be a painful torment. Those are they who have purchased error at the price of guidance, and torment at the price of forgiveness. So how bold they are (for evil deeds which will push them) to the Fire.'"[1] (*Sahih*)

٢٦٢ - حَدَّثَنَا أَبُو مَرْوَانَ الْعُثْمَانِيُّ، مُحَمَّدُ ابْنُ عُثْمَانَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنِ الزُّهْرِيِّ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ هُرْمُزَ الأَعْرَجِ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: وَاللهِ! لَوْلاَ آيَتَانِ فِي كِتَابِ اللهِ تَعَالَى مَا حَدَّثْتُ عَنْهُ - يَعْنِي: عَنِ النَّبِيِّ ﷺ شَيْئاً أَبَداً. لَوْلاَ قَوْلُ اللهِ: ﴿إِنَّ ٱلَّذِينَ يَكْتُمُونَ مَآ أَنزَلَ ٱللَّهُ مِنَ ٱلْكِتَٰبِ﴾ إِلَى آخِرِ الآيَتَيْنِ. [البقرة: ١٧٤، ١٧٥]

[1] *Al-Baqarah* 2:174-175.

تخريج: أخرجه البخاري، الحرث والمزارعة، باب ما جاء في الغرس، ح: ٢٣٥٠ من حديث ابن سعد، ومن غيره، ومسلم، فضائل الصحابة، باب من فضائل أبي هريرة الدوسي رضي الله عنه، ح: ٢٤٩٢ بغير هذا اللفظ، من حديث الزهري به.

Comments:

Ahâdith reported in the Books of *Hadith* from Abu Hurairah ﷺ are more numerous than those reported by any other Companion. Reasons for this are as follows:

1. Emigrant Companions devoted part of their time to trade activities etc, in order to earn sustenance for themselves and their families through legitimate means. Moreover, most of the Helpers were cultivators, a profession which naturally took up a lot of their time. Abu Hurairah, however, belonged to the group known as *Ahlus-Suffah* (People of the Platform). He was not concerned about earning his bread. Instead, he devoted all his time to the acquisition of knowledge, by which reason oftentimes he even had to go hungry.
2. Abu Hurairah ﷺ did not seek knowledge from the Prophet ﷺ alone. He even turned to other Companions for the knowledge of *Ahâdith* etc. in times when the Prophet ﷺ was either inside his house or busy with other things.
3. Abu Hurairah ﷺ enjoyed another point of distinction. The Prophet ﷺ had made a special supplication to Allâh to grant him good retentive memory. (*Bukhâri* 118 & *Muslim*: 6085). The Verses mentioned in the body of the *Hadith* speak of the sin of concealing knowledge, and the dire punishment awaiting those guilty of it, especially when it is necessary to reveal it.

263. It was narrated that Jâbir said: "The Messenger of Allâh ﷺ said: 'When the last people of this *Ummah* curse the first, (at that time) whoever conceals a *Hadith* will be concealing what Allâh has revealed.'" (*Maudu'*)

٢٦٣ - حَدَّثَنَا الْحُسَيْنُ بْنُ أَبِي السَّرِيِّ الْعَسْقَلاَنِيُّ: حَدَّثَنَا خَلَفُ بْنُ تَمِيمٍ، عَنْ عَبْدِ اللهِ بْنِ السَّرِيِّ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ جَابِرٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا لَعَنَ آخِرُ هٰذِهِ الأُمَّةِ أَوَّلَهَا، فَمَنْ كَتَمَ حَدِيثاً فَقَدْ كَتَمَ مَا أَنْزَلَ اللهُ».

تخريج: [موضوع] أخرجه ابن عدي وغيره من طرق عن خلف به * عبدالله بن السري لم يدرك محمد بن المنكدر، بل سمع هذا الحديث من سعيد بن زكريا المدائني عن عنبسة بن عبدالرحمن (متروك رماه أبو حاتم بالوضع) عن محمد بن زاذان (متروك) عن ابن المنكدر به كما في المعجم الأوسط للطبراني، ح: ٤٣٢ .

264. Yusuf bin Ibrâhim said: 'I heard Anas bin Mâlik say: "I heard the Messenger of Allâh ﷺ

٢٦٤ - حَدَّثَنَا أَحْمَدُ بْنُ الأَزْهَرِ: حَدَّثَنَا الْهَيْثَمُ بْنُ جَمِيلٍ: حَدَّثَنِي عَمْرُو بْنُ سَلِيمٍ: حَدَّثَنَا يُوسُفُ بْنُ إِبْرَاهِيمَ قَالَ سَمِعْتُ أَنَسَ

say: "Whoever is asked about knowledge and conceals it, will be bridled on the Day of Resurrection with reins of fire.'" (*Hasan*)

ابْنَ مَالِكٍ يَقُولُ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «مَنْ سُئِلَ عَنْ عِلْمٍ فَكَتَمَهُ، أُلْجِمَ يَوْمَ الْقِيَامَةِ بِلِجَامٍ مِنْ نَارٍ».

تخريج: [حسن] قال البوصيري: «هذا إسناد ضعيف، فيه يوسف بن إبراهيم، قال ابن حبان: روى عن أنس ما ليس من حديثه، لا تحل الرواية عنه» وانظر، ح:٢٦٦.

Comments:

a. The term 'concealing' as used here applies to a situation where a person knew the law of the *Shari'ah* but abstained from narrating it, for the benefit of others, without any reasonable excuse.

b. This confirms the handing down of dire punishment for those who conceal their knowledge.

265. It was narrated that Abu Sa'eed Khudri said: "The Messenger of Allâh ﷺ said: 'Whoever conceals knowledge which Allâh has made beneficial for mankind's affairs of religion, Allâh will bridle him with reins of fire on the Day of Resurrection." (*Da'if*)

٢٦٥ - حَدَّثَنَا إِسْمَاعِيلُ بْنُ حِبَّانَ بْنِ وَاقِدٍ الثَّقَفِيُّ، أَبُو إِسْحَاقَ الْوَاسِطِيُّ: حَدَّثَنَا عَبْدُ اللهِ بْنُ عَاصِمٍ: حَدَّثَنَا مُحَمَّدُ بْنُ دَأْبٍ، عَنْ صَفْوَانَ بْنِ سُلَيْمٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي سَعِيدٍ الْخُدْرِيِّ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ كَتَمَ عِلْماً مِمَّا يَنْفَعُ اللهُ بِهِ فِي أَمْرِ النَّاسِ، أَمْرِ الدِّينِ، أَلْجَمَهُ اللهُ يَوْمَ الْقِيَامَةِ بِلِجَامٍ مِنَ النَّارِ».

تخريج: [إسناده ضعيف جدًا] قال البوصيري: «هذا إسناد ضعيف، فيه محمد بن دأب، كذبه أبو زرعة وغيره ونسب إلى وضع الحديث».

266. It was narrated that Abu Hurairah said: "The Messenger of Allâh ﷺ said: 'Whoever is asked about knowledge that he has and he conceals it, will be bridled on the Day of Resurrection with reins of fire.'" (*Hasan*)

٢٦٦ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ حَفْصِ ابْنِ هِشَامِ بْنِ زَيْدِ بْنِ أَنَسِ بْنِ مَالِكٍ: حَدَّثَنَا أَبُو إِبْرَاهِيمَ، إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ الْكَرَابِيسِيُّ، عَنِ ابْنِ عَوْنٍ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ سُئِلَ عَنْ عِلْمٍ يَعْلَمُهُ فَكَتَمَهُ أُلْجِمَ يَوْمَ الْقِيَامَةِ بِلِجَامٍ مِنْ نَارٍ».

تخريج: [حسن] الكرابيسي لين الحديث، ولحديثه شاهد عند أبي داود، ح:٣٦٥٨، وانظر،

ح: ٢٦١.

Comments: 265 & 266

It is also an act of sin to give out a law of *Shari'ah* without knowledge, simply on the basis of one's personal opinion. It is, however, a different matter if one gives an opinion based on one's independent judgment after he has done his best, but failed to find the answer either in the Qur'ân or in the Sunnah.

(1) The Chapters Of Purification And Its *Sunnah*

(المعجم ١) أَبْوَابُ الطَّهَارَةِ وَسُنَنِهَا (التحفة ٢)

Comments:

a. The Arabic word *Tahârah* literally means:
   (i) to be cleansed of all filth, and
   (ii) to be blameless in word and deed.

b. In the context of the Islamic law, *Tahârah* means:
   (i) to remove the impurity of *Hadath Asghar* (minor impurity caused by passing wind or urine, or relieving oneself) by making *Wudu'* (ablution), and
   (ii) to remove the impurity of *Hadath Akbar* (major impurity caused by sexual discharge) by making *Ghusl* (full bath).

   The first practical lesson that we learn in Islam is the lesson of *Tahârah* (cleanliness). In fact, it is a prerequisite ordained by the Messenger of Allâh ﷺ for the validity of the ritual prayer *(Salât)* offered by a believer.

   When comparing this elevated system of purification and cleanliness in Islam with the practices of other religionists, it is no wonder that these people feel amazed at the decent system of purity advocated and practised in Islam. According to a famous report, a Jew once said tauntingly to the Companion Salmân Fârisi: "It is said that your Prophet even teaches you how to secure purity after relieving oneself?" The Companion answered in a tone of perfect self-assurance and ease, "Yes, our Prophet teaches us everything, even the rules of purification after relieving oneself.

Chapter 1. The Quantity Of Water Required For Ablution And Bath In A State Of Sexual Impurity

(المعجم ١) - بَابُ مَا جَاءَ فِي مِقْدَارِ الْمَاءِ لِلْوُضُوءِ وَالْغُسْلِ مِنَ الْجَنَابَةِ (التحفة ١)

267. It was narrated that Safinah said: "The Messenger of Allâh ﷺ used to perform ablution with a *Mudd* (of water) and bath with a *Sâ'*."[1] **(*Sahih*)**

٢٦٧ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، عَنْ أَبِي رَيْحَانَةَ، عَنْ سَفِينَةَ قَالَ: كَانَ رَسُولُ اللهِ ﷺ يَتَوَضَّأُ بِالْمُدِّ، وَيَغْتَسِلُ بِالصَّاعِ.

[1] *Mudd* is a measure of two thirds of a kilogram (apporox.), while *Sa'* equals 4 *Mudd* (3 kilograms approx.).

تخريج: أخرجه مسلم، الحيض، باب القدر المستحب من الماء في غسل الجنابة . . . إلخ، ح:٣٢٦ عن ابن أبي شيبة به.

268. It was narrated that 'Aishah said: "The Messenger of Allâh ﷺ used to perform ablution with a *Mudd* (of water) and bath with a *Sâ'*." (***Sahih***)

٢٦٨ - **حَدَّثَنَا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ هَمَّامٍ، عَنْ قَتَادَةَ، عَنْ صَفِيَّةَ بِنْتِ شَيْبَةَ، عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللهِ ﷺ يَتَوَضَّأُ بِالْمُدِّ، وَيَغْتَسِلُ بِالصَّاعِ.

تخريج: **[إسناده صحيح]** أخرجه أبو داود، الطهارة، باب ما يجزىء من الماء في الوضوء، ح:٩٢ من حديث همام به.

269. It was narrated from Jâbir that the Messenger of Allâh ﷺ used to perform ablution with a *Mudd* (of water) and bath with a *Sâ'*. (***Sahih***)

٢٦٩ - **حَدَّثَنَا** هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا الرَّبِيعُ بْنُ بَدْرٍ: حَدَّثَنَا أَبُو الزُّبَيْرِ، عَنْ جَابِرٍ أَنَّ رَسُولَ اللهِ ﷺ كَانَ يَتَوَضَّأُ بِالْمُدِّ، وَيَغْتَسِلُ بِالصَّاعِ.

تخريج: **[صحيح]** ※ الربيع بن بدر متروك (تقريب)، وله شواهد كثيرة جدًا منها الحديث السابق: ٢٦٧.

270. 'Abdullâh bin Muhammad bin 'Aqil bin Abu Tâlib narrated from his father that his grandfather said: "The Messenger of Allâh ﷺ said: 'A *Mudd* is sufficient for the ablution and a *Sâ'* is sufficient for the bath.' A man said: 'It is not sufficient for us.'" He (the narrator) said: "It was sufficient for one who is better than you and had more hair" meaning the Prophet ﷺ. (***Sahih***)

٢٧٠ - **حَدَّثَنَا** مُحَمَّدُ بْنُ الْمُؤَمَّلِ بْنِ الصَّبَّاحِ، وَعَبَّادُ بْنُ الْوَلِيدِ قَالَا: حَدَّثَنَا بَكْرُ ابْنُ يَحْيَى بْنِ زَبَّانَ: حَدَّثَنَا حِبَّانُ بْنُ عَلِيٍّ، عَنْ يَزِيدَ بْنِ أَبِي زِيَادٍ، عَنْ عَبْدِ اللهِ بْنِ مُحَمَّدِ بْنِ عَقِيلِ بْنِ أَبِي طَالِبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**يُجْزِىءُ مِنَ الْوُضُوءِ مُدٌّ، وَمِنَ الْغُسْلِ صَاعٌ**» فَقَالَ رَجُلٌ: لَا يُجْزِئُنَا، فَقَالَ: قَدْ كَانَ يُجْزِىءُ مَنْ هُوَ خَيْرٌ مِنْكَ، وَأَكْثَرُ شَعَراً: يَعْنِي: النَّبِيَّ ﷺ.

تخريج: **[صحيح]** قال البوصيري: «هذا إسناد ضعيف، لضعف حبان ويزيد» ولكن له شواهد عند البخاري وغيره.

Comments:

By answering so, 'Aqil ﷺ means to say that if excessive use of water is intended to secure purification and cleanliness, then the Prophet ﷺ presented a perfect example of it. If it means taking extra caution, then the

Prophet ﷺ was more God-fearing and pious than anyone else. If you mean to say that you have more hair, then the Prophet's hair was not less than yours. Therefore, your excessive use of water was either the result of your inclination for doubting and satanic whisperings, or of your disposition to extravagance, which must be avoided.

Chapter 2. Allâh Does Not Accept *Salât* (Prayer) Without Purification

(المعجم ٢) - **بَابٌ: لَا يَقْبَلُ اللهُ صَلَاةً بِغَيْرِ طُهُورٍ** (التحفة ٢)

271. It was narrated that Usâmah bin 'Umair Al-Hudhali said: "The Messenger of Allâh ﷺ said: 'Allâh does not accept any prayer without purification and He does not accept any charity from *Ghulul*.'"[1] (*Sahih*)

Another chain with similar wording.

٢٧١ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا يَحْيَى ابْنُ سَعِيدٍ، وَمُحَمَّدُ بْنُ جَعْفَرٍ؛ ح: وَحَدَّثَنَا بَكْرُ بْنُ خَلَفٍ، أَبُو بِشْرٍ، خَتَنُ الْمُقْرِىءِ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، قَالُوا: حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنْ أَبِي الْمَلِيحِ بْنِ أُسَامَةَ، عَنْ أَبِيهِ أُسَامَةَ بْنِ عُمَيْرٍ الْهُذَلِيِّ، قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**لَا يَقْبَلُ اللهُ صَلَاةً إِلَّا بِطُهُورٍ، وَلَا يَقْبَلُ صَدَقَةً مِنْ غُلُولٍ**».

حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عُبَيْدُاللهِ بْنُ سَعِيدٍ وشَبَابَةُ بْنُ سَوَّارٍ، عَنْ شُعْبَةَ نَحْوَهُ.

تخريج: [**إسناده صحيح**] أخرجه أبو داود، الطهارة، باب فرض الوضوء، ح:٥٩ من حديث شعبة به، وصححه ابن حبان.

Comments:

The Arabic word *Tahârah* (cleanliness) or *Tahur* here means *Wudu* (ablution) and *Ghusl* (bath). It is a prerequisite for the ritual prayer that the worshipper be free of both the minor and major impurities in addition to any other apparent filth. And just as one is required to be mindful of the lawful and the unlawful mode of expenditure, he must also be cautious about the lawful and unlawful ways of earning his wealth.

272. It was narrated that Ibn 'Umar said: "The Messenger of Allâh ﷺ said: 'Allâh does not accept any prayer without

٢٧٢ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا إِسْرَائِيلُ، عَنْ سِمَاكٍ؛ ح: وَحَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى: حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ:

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[1] *Ghulul* refers to withholding goods captured among the spoils of war, and the meaning includes deceitfully taking what one has no right to.

حَدَّثَنَا شُعْبَةُ، عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ مُصْعَبِ بْنِ سَعْدٍ، عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**لاَ يَقْبَلُ اللهُ صَلاَةً إِلَّا بِطُهُورٍ، وَلاَ صَدَقَةً مِنْ غُلُولٍ**».

purification, and He does not accept any charity from *Ghulul*.'" (***Sahih***)

تخريج: أخرجه مسلم، الطهارة، باب وجوب الطهارة للصلاة، ح: ٢٢٤ من حديث سماك به.

٢٧٣ - حَدَّثَنَا سَهْلُ بْنُ أَبِي سَهْلٍ: حَدَّثَنَا أَبُو زُهَيْرٍ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ يَزِيدَ ابْنِ أَبِي حَبِيبٍ، عَنْ سِنَانِ بْنِ سَعْدٍ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «**لاَ يَقْبَلُ اللهُ صَلاَةً بِغَيْرِ طُهُورٍ، وَلاَ صَدَقَةً مِنْ غُلُولٍ**».

273. It was narrated that Anas bin Mâlik said: "I heard the Messenger of Allâh ﷺ say: 'Allâh does not accept any prayer without purification, and He does not accept any charity from *Ghulul*.'" (***Sahih***)

تخريج: **[صحيح]** والسند ضعفه البوصيري، والحديث السابق شاهد له.

٢٧٤ - حَدَّثَنَا مُحَمَّدُ بْنُ عَقِيلٍ: حَدَّثَنَا الْخَلِيلُ بْنُ زَكَرِيَّا: حَدَّثَنَا هِشَامُ بْنُ حَسَّانَ، عَنِ الْحَسَنِ، عَنْ أَبِي بَكْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**لاَ يَقْبَلُ اللهُ صَلاَةً بِغَيْرِ طُهُورٍ، وَلاَ صَدَقَةً مِنْ غُلُولٍ**».

274. It was narrated that Abu Bakrah said: "The Messenger of Allâh ﷺ said: 'Allâh does not accept any *Salât* (prayer) without purification, and He does not accept any charity from *Ghulul*.'" (***Sahih***)

تخريج: **[صحيح]** قال البوصيري: «هذا إسناد ضعيف لضعف الخليل بن زكريا، انظر، ح: ٢٧٢».

(المعجم ٣) - بَابُ مِفْتَاحِ الصَّلاَةِ الطُّهُورُ (التحفة ٣)

Chapter 3. The Key To Prayer Is Purification

٢٧٥ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ عَبْدِ اللهِ بْنِ مُحَمَّدِ بْنِ عَقِيلٍ، عَنْ مُحَمَّدِ ابْنِ الْحَنَفِيَّةِ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**مِفْتَاحُ الصَّلاَةِ الطُّهُورُ، وَتَحْرِيمُهَا التَّكْبِيرُ، وَتَحْلِيلُهَا التَّسْلِيمُ**».

275. It was narrated from Muhammad bin Al-Hanafiyyah that his father said: "The Messenger of Allâh ﷺ said: 'The key to prayer is purification, its opening is to say '*Allâhu Akbar*' and its closing is to say *As-salâmu 'alaikum*.'" (***Hasan***)

تخريج: [حسن] أخرجه أبو داود، الطهارة، باب فرض الوضوء، ح:٦١ من حديث وكيع به، وحسنه البغوي، والنووي.

Comments:

a. Just as no lock is opened without a key, there is also no entering into prayer without freedom from minor and major impurities. This shows that cleanliness is a prerequisite for prayer.

b. Pronouncing the formula of Allâh's greatness *(Allâhu Akbar)* signals the banning of all things incompatible with prayer. This is why the formula pronounced at the start of the prayer is called *Takbir At-Tahrim* (formula of prohibition).

c. All restrictions imposed by the utterance of the *Takbir At-Tahrim* are waived *when the worshipper, at the close of his prayer utters the words As-salâmu 'alaikum*. That is why this action is known as *Tahlil* (legalizing or loosening), which means that all those things that were specifically prohibited during the prayer are now permissible again.

276. It was narrated from Abu Sa'eed Al-Khudri that the Messenger of Allâh ﷺ said: "The key to prayer is purification, its opening is to say *Allâhu Akbar* and its closing is to say *As-salâmu 'alaikum*." (***Hasan***)

٢٧٦ - حَدَّثَنَا سُوَيْدُ بْنُ سَعِيدٍ: حَدَّثَنَا عَلِيُّ ابْنُ مُسْهِرٍ، عَنْ أَبِي سُفْيَانَ، طَرِيفٍ السَّعْدِيِّ؛ ح: وَحَدَّثَنَا أَبُو كُرَيْبٍ - مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ أَبِي سُفْيَانَ السَّعْدِيِّ عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، عَنِ النَّبِيِّ ﷺ، قَالَ: «**مِفْتَاحُ الصَّلَاةِ الطُّهُورُ، وَتَحْرِيمُهَا التَّكْبِيرُ، وَتَحْلِيلُهَا التَّسْلِيمُ**».

تخريج: [حسن] أخرجه الترمذي، الصلاة، باب ما جاء في تحريم الصلاة وتحليلها، ح:٢٣٨، من حديث أبي سفيان به، وحسنه، وانظر الحديث السابق فإنه شاهد له.

Chapter 4. Maintaining One's Ablution

(المعجم ٤) - بَابُ الْمُحَافَظَةِ عَلَى الْوُضُوءِ (التحفة ٤)

277. It was narrated that Thawbân said: "The Messenger of Allâh ﷺ said: 'Adhere to righteousness even though you will not be able to do all acts of virtue. Know that the best of your deeds is *Salât* (prayer) and that no one maintains his ablution except a believer.'" (***Hasan***)

٢٧٧ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ مَنْصُورٍ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ ثَوْبَانَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**اسْتَقِيمُوا وَلَنْ تُحْصُوا. وَاعْلَمُوا أَنَّ خَيْرَ أَعْمَالِكُمُ الصَّلَاةُ، وَلَا يُحَافِظُ عَلَى الْوُضُوءِ إِلَّا مُؤْمِنٌ**».

تخريج: [حسن] * سالم لم يسمع من ثوبان رضي الله عنه، وللحديث شاهدان حسنان عند أحمد: ٥/ ٢٨٠، ٢٨٢ وغيره، وصححه ابن عبدالبر وغيره.

Comments:

a. 'Adherence to the righteousness' means adherence to the path of Islam.

b. 'You will not be able to do all acts of virtue' means none of you would be able to stick to the path of virtue in a manner that all deviations and shortcomings are banished from your life. Nor is it possible for you to offer your obeisance and remembrance to Allâh as would be commensurate with His supernal glory and majesty.

c. Maintenance of ablution or the nullification of it, is a state of being which no one else but the person concerned would generally know, and it could easily be kept hidden from others. It could only be taken due care of by the firm belief that, no matter whether others know it or not, Allâh surely knows it.

d. *Imân* is a matter of the heart. It finds expression in actions and deeds. And we have been told that the most important of all virtuous deeds is the prayer. Obligatory prayer (*Salât*) is of so much importance that it has been described as a dividing line between belief and disbelief. No wonder then, that prayer has been described as the highest attribute of the pious and the foremost condition for prosperity in the Hereafter.

278. It was narrated that 'Abdullâh bin 'Amr said: "The Messenger of Allâh ﷺ said: 'Adhere to righteousness even though you will not be able to do all acts of virtue. Know that among the best of your deeds is prayer and that no one maintains his ablution except a believer.'" (***Hasan***)

٢٧٨ - حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ بْنِ حَبِيبٍ: حَدَّثَنَا الْمُعْتَمِرُ بْنُ سُلَيْمَانَ، عَنْ لَيْثٍ، عَنْ مُجَاهِدٍ، عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «اسْتَقِيمُوا وَلَنْ تُحْصُوا. وَاعْلَمُوا أَنَّ مِنْ أَفْضَلِ أَعْمَالِكُمُ الصَّلَاةَ، وَلَا يُحَافِظُ عَلَى الْوُضُوءِ إِلَّا مُؤْمِنٌ».

تخريج: [حسن] ضعفه البوصيري، وانظر الحديث السابق وتخريجه.

279. It was narrated that Abu Umâmah said, in a *Marfu' Hadith*:[1] "Adhere to righteousness and it is a blessing if you are able to do so. Know that the best of your deeds is prayer and that no one maintains his ablution except a believer." (***Da'if***)

٢٧٩ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى: حَدَّثَنَا ابْنُ أَبِي مَرْيَمَ: حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ: حَدَّثَنِي إِسْحَاقُ بْنُ أَسِيدٍ، عَنْ أَبِي حَفْصٍ الدِّمَشْقِيِّ، عَنْ أَبِي أُمَامَةَ، يَرْفَعُ الْحَدِيثَ قَالَ: «اسْتَقِيمُوا، وَنِعِمَّا إِنِ اسْتَقَمْتُمْ، وَخَيْرُ

[1] That is, a Traceable *Hadith* attributed to the Prophet ﷺ.

أَعْمَالِكُمُ الصَّلاَةُ، وَلاَ يُحَافِظُ عَلَى الْوُضُوءِ إِلَّا مُؤْمِنٌ».

تخريج: [إسناده ضعيف] * إسحاق بن أسيد فيه ضعف وشيخه مجهول.

Chapter 5. Ablution Is Half Of Faith

(المعجم ٥) - بَابُ الوُضُوءُ شَطْرُ الإِيمَانِ (التحفة ٥)

280. It was narrated from Abu Mâlik Ash'ari that the Messenger of Allâh ﷺ said: "Performing ablution properly'[1] is half of faith, saying *Al-Hamdu Lillâh* fills the Scale (of good deeds), saying *Subhân-Allâh* and *Allâhu Akbar* fills the heavens and the earth, prayer is light, *Zakât* is proof, patience is brightness and the Qur'ân is proof for you or against you. Every person goes out in the morning to sell his soul, so he either frees it or destroys it.'" (*Sahih*)

٢٨٠ - حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ الدِّمَشْقِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ شُعَيْبِ بْنِ شَابُورٍ: أَخْبَرَنِي مُعَاوِيَةُ بْنُ سَلَّامٍ، عَنْ أَخِيهِ أَنَّهُ أَخْبَرَهُ عَنْ جَدِّهِ أَبِي سَلَّامٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ غَنْمٍ، عَنْ أَبِي مَالِكٍ الأَشْعَرِيِّ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِسْبَاغُ الْوُضُوءِ شَطْرُ الإِيمَانِ، وَالْحَمْدُ لِلَّهِ تَمْلأُ الْمِيزَانَ، وَالتَّسْبِيحُ وَالتَّكْبِيرُ مِلْءُ السَّمٰوَاتِ وَالأَرْضِ، وَالصَّلاَةُ نُورٌ، وَالزَّكَاةُ بُرْهَانٌ، وَالصَّبْرُ ضِيَاءٌ، وَالْقُرْآنُ حُجَّةٌ لَكَ أَوْ عَلَيْكَ، كُلُّ النَّاسِ يَغْدُو، فَبَائِعٌ نَفْسَهُ فَمُعْتِقُهَا، أَوْ مُوبِقُهَا».

تخريج: [إسناده صحيح] أخرجه النسائي: ٥/ ٨٥، ح: ٢٤٣٧ من حديث محمد بن شعيب به (أخوه زيد)، وأخرجه مسلم، ح: ٢٢٣ عن زيد أبي سلام عن أبي مالك الأشعري به.

Comments:

a. The term *Scale* here means the side of the Scale that weighs the good deeds done by a man. The formula *Al-Hamdu Lillâh* (praise is to Allâh) is not only an expression of praise for Allâh, but also an affirmation of the fact that He is the possessor of all those sublime attributes that are commensurate with His glory and majesty. Not only this, all the praiseworthy qualities found anywhere in the creatures are also created and invested in the creatures by Him. This is another aspect of His magnificence, deserving all praise.

b. *Subhân-Allâh* Glorified is Allâh means that Allâh is exempt from all those matters, actions and attributes that are unbecoming His majesty and glory.

c. Prayer has been dubbed as light because it keeps the worshippers from

[1] Performing ablution properly means either covering all required areas completely, or, washing them three times, and the scholars have elaborated upon it. See no. 426.

indulging in acts of sin.

d. Giving *Zakât* (obligatory sharing of wealth with the poor) is a proof that the man in question is sincere in his profession of faith.

e. Patience means (i) perseverance in obeying Allâh's commands and steadfastness in the doing of good, (ii) adhering to the principle of piety in the face of worldly temptations of lust and sin, and (iii) abstaining from falling prey to evils, like bewailing and grieving over mishaps and misfortunes, as well as keeping away from other acts of sin.

f. Man's salvation in the Hereafter is linked to his deeds. This has been illustrated in the *Hadith* by means of a parable, which says that when man starts his day, open before him are both the options – of good and of evil. Now, it is for the man to decide whether to sell his soul to Allâh or to the Devil. Thus, anyone who chooses the path of virtue and does good deeds, he certainly secures his salvation. But the one who surrenders his reins to Satan and does his biddings, brings about his own ruin.

Chapter 6. The Reward For Purification

(المعجم ٦) - [بَابُ] ثَوَابِ الطُّهُورِ

(التحفة ٦)

281. It was narrated that Abu Hurairah said: "The Messenger of Allâh ﷺ said: 'When anyone of you performs ablution and does it well, then he comes to the mosque for no other purpose than prayer, he does not take one step but Allâh will raise him one degree (in status) thereby, and remove one sin from him thereby, until he enters the mosque.'" (*Sahih*)

٢٨١ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ أَحَدَكُمْ إِذَا تَوَضَّأَ فَأَحْسَنَ الْوُضُوءَ، ثُمَّ أَتَى الْمَسْجِدَ لاَ يَنْهَزُهُ إِلَّا الصَّلاَةُ، لَمْ يَخْطُ خَطْوَةً إِلَّا رَفَعَهُ اللهُ عَزَّ وَجَلَّ بِهَا دَرَجَةً، وَحَطَّ عَنْهُ بِهَا خَطِيئَةً، حَتَّى يَدْخُلَ الْمَسْجِدَ».

تخريج: [صحيح] وهو متفق عليه في حديث أطول منه، وسيأتي طرفه: ٧٧٤.

Comments:

a. Greater reward is promised for those who perform their ablution and do it well.

b. Sometimes when a man comes to the mosque, his intention is to meet someone or to do some other necessary work. In addition to that, he also performs his prayer in the mosque. Of course this does not decrease his reward of the prayer, but if his coming out from the house were solely for the purpose of the prayer, his reward would be much more.

c. It is much more preferable to come to the mosque having performed the ablution at one's home, or shop, or office.

282. It was narrated from 'Abdullâh As-Sunâbihi that the Messenger of Allâh ﷺ said: "Whoever performs ablution and rinses his mouth and nose, his sins will exit through his mouth and nose. When he washes his face, his sins will exit from his face, even from beneath his eyelids. When he washes his hands, his sins will exit from his hands. When he wipes his head, his sins will exit from his head, and even from his ears. When he washes his feet, his sins will exit from his feet, even from beneath his toenails. Then his prayer and his walking towards the mosque will earn extra merit for him." (*Sahih*)

٢٨٢ - حَدَّثَنَا سُوَيْدُ بْنُ سَعِيدٍ: حَدَّثَنِي حَفْصُ بْنُ مَيْسَرَةَ: حَدَّثَنِي زَيْدُ بْنُ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ عَبْدِ اللهِ الصُّنَابِحِيِّ، عَنْ رَسُولِ اللهِ ﷺ قَالَ: «مَنْ تَوَضَّأَ فَمَضْمَضَ وَاسْتَنْشَقَ، خَرَجَتْ خَطَايَاهُ مِنْ فِيهِ وَأَنْفِهِ، فَإِذَا غَسَلَ وَجْهَهُ خَرَجَتْ خَطَايَاهُ مِنْ وَجْهِهِ، حَتَّى يَخْرُجَ مِنْ تَحْتِ أَشْفَارِ عَيْنَيْهِ، فَإِذَا غَسَلَ يَدَيْهِ خَرَجَتْ خَطَايَاهُ مِنْ يَدَيْهِ، فَإِذَا مَسَحَ بِرَأْسِهِ خَرَجَتْ خَطَايَاهُ مِنْ رَأْسِهِ، حَتَّى تَخْرُجَ مِنْ أُذُنَيْهِ، فَإِذَا غَسَلَ رِجْلَيْهِ خَرَجَتْ خَطَايَاهُ مِنْ رِجْلَيْهِ حَتَّى تَخْرُجَ مِنْ تَحْتِ أَظْفَارِ رِجْلَيْهِ، وَكَانَتْ صَلَاتُهُ، وَمَشْيُهُ إِلَى الْمَسْجِدِ نَافِلَةً».

تخريج: [صحيح] أخرجه النسائي: ١/ ٧٤، ٧٥، ح: ١٠٣ من حديث زيد به.

Comments:

a. The exiting of the sins means the forgiving of sins by Allâh.
b. Sins forgiven through ablution are generally the minor sins. Major sins are forgiven through sincere repentance, or else Allâh in His infinite mercy may pardon them. However, in case the sins had a bearing on the rights of others, their forgiveness depends upon remedying those grievances, or on being pardoned by the aggrieved party or parties.

283. It was narrated that 'Amr bin 'Abasah said: "The Messenger of Allâh ﷺ said: 'When a person performs ablution and washes his hands, his sins exit through his hands. When he washes his face, his sins exit through his face. When he washes his forearms and wipes his head, his sins exit through his forearms and head. When he washes his feet, his sins exit through his feet.'" (*Hasan*)

٢٨٣ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَمُحَمَّدُ ابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا غُنْدَرٌ، مُحَمَّدُ بْنُ جَعْفَرٍ، عَنْ شُعْبَةَ، عَنْ يَعْلَى بْنِ عَطَاءٍ، عَنْ يَزِيدَ بْنِ طَلْقٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ الْبَيْلَمَانِيِّ، عَنْ عَمْرِو بْنِ عَبَسَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ الْعَبْدَ إِذَا تَوَضَّأَ فَغَسَلَ يَدَيْهِ، خَرَجَتْ خَطَايَاهُ مِنْ يَدَيْهِ، فَإِذَا غَسَلَ وَجْهَهُ خَرَّتْ خَطَايَاهُ مِنْ وَجْهِهِ، فَإِذَا غَسَلَ

ذِرَاعَيْهِ وَمَسَحَ بِرَأْسِهِ خَرَّتْ خَطَايَاهُ مِنْ ذِرَاعَيْهِ وَرَأْسِهِ، فَإِذَا غَسَلَ رِجْلَيْهِ خَرَّتْ خَطَايَاهُ مِنْ رِجْلَيْهِ».

تخريج: [حسن] أخرجه أحمد: ٤/ ١١٤ عن محمد بن جعفر غندر به مطولاً * يزيد مجهول وشيخه ضعيف (تقريب)، وللحديث شواهد منها الحديث السابق: ٢٨٢.

Comments:

Sins of the hands are the sins of acts either neglected or committed by the hands. Likewise, the sins of the face are the sins related to uttering improper words, or giving ear to things that were not fit to be heard, and so on. If it is just a mistake or slip on the part of the person concerned, then it is a minor sin that would be removed through ablution. In case it is a deliberate and preplanned act, then it is a major sin for which repentance is an essential requirement.

284. 'Abdullâh bin Mas'ud said: "It was said: 'O Messenger of Allâh, how will you recognize those whom you have not seen of your *Ummah*?' He said: 'From the blazes on their foreheads and feet, like horses with black and white traces (which make them distinct from others) which are the traces of ablution.'" (***Hasan***)

Another chain with similar wording.

٢٨٤ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى النَّيْسَابُورِيُّ: حَدَّثَنَا أَبُو الْوَلِيدِ، هِشَامُ بْنُ عَبْدِ الْمَلِكِ: حَدَّثَنَا حَمَّادٌ، عَنْ عَاصِمٍ، عَنْ زِرِّ بْنِ حُبَيْشٍ أَنَّ عَبْدَ اللهِ بْنَ مَسْعُودٍ قَالَ: قِيلَ: يَا رَسُولَ اللهِ! كَيْفَ تَعْرِفُ مَنْ لَمْ تَرَ مِنْ أُمَّتِكَ؟ قَالَ: **«غُرٌّ مُحَجَّلُونَ، بُلْقٌ مِنْ آثَارِ الْوُضُوءِ»**.

قَالَ أَبُو الْحَسَنِ الْقَطَّانُ: حَدَّثَنَا أَبُو حَاتِمٍ: حَدَّثَنَا أَبُو الْوَلِيدِ، فَذَكَرَ مِثْلَهُ.

تخريج: [إسناده حسن] أخرجه الطيالسي في مسنده، ح: ١٥٢ عن هشام بن عبدالملك به، وصححه ابن حبان، ح: ١٤٦، وحسنه البوصيري.

Comments:

a. This shows the excellence of the followers of the Prophet ﷺ, since their distinguishing mark would be a blazing light on their parts of the body washed in ablution.

b. The blaze of light on the parts of body would be generated by the performance of ablution. It means that the Muslims neglecting their prayer shall be deprived of this blessed glow, so they would be indistinguishable from non-Muslims. There can be no greater misfortune for a person calling himself a Muslim, that the Prophet ﷺ refuses to recognize him as such.

285. Humrân the freed slave of 'Uthmân bin 'Affân said: "I saw 'Uthmân bin 'Affân sitting in *Maqâ'id*.[1] He called for water and he performed ablution, then he said: 'I saw the Messenger of Allâh ﷺ sitting in this place where I am sitting, performing ablution as I have done. Then he said: "Whoever performs ablution as I have done, his previous sins will be forgiven." And the Messenger of Allâh ﷺ said: "And do not be conceited (due to this great virtue)." (*Sahih*)

Another chain with similar wording.

٢٨٥ - حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنَا الأَوْزَاعِيُّ: حَدَّثَنَا يَحْيَى بْنِ أَبِي كَثِيرٍ: حَدَّثَنِي مُحَمَّدُ بْنُ إِبْرَاهِيمَ: حَدَّثَنِي شَقِيقُ بْنُ سَلَمَةَ: حَدَّثَنِي حُمْرَانُ مَوْلَى عُثْمَانَ بْنِ عَفَّانَ قَالَ: رَأَيْتُ عُثْمَانَ بْنَ عَفَّانَ قَاعِداً فِي الْمَقَاعِدِ، فَدَعَا بِوَضُوءٍ فَتَوَضَّأَ، ثُمَّ قَالَ: رَأَيْتُ رَسُولَ اللهِ ﷺ فِي مَقْعَدِي هٰذَا تَوَضَّأَ مِثْلَ وُضُوئِي هٰذَا، ثُمَّ قَالَ: «**مَنْ تَوَضَّأَ مِثْلَ وُضُوئِي هٰذَا، غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ**» وَقَالَ رَسُولُ اللهِ ﷺ: «**وَلاَ تَغْتَرُّوا**».

حدّثنا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا عَبْدُ الْحَمِيدِ ابْنُ حَبِيبٍ: حَدَّثَنَا الْأَوْزَاعِيُّ: حَدَّثَنِي يَحْيَى: حَدَّثَنِي مُحَمَّدُ بْنُ إِبْرَاهِيمَ: حَدَّثَنِي عِيسى بْنُ طَلْحَةَ: حَدَّثَنِي حُمْرَانُ، عَنْ عُثْمَانَ، عَنِ النَّبِيِّ ﷺ نَحْوَهُ.

تخريج: [**إسناده صحيح**] أخرجه أحمد: ١/ ٦٦ من طريق الأوزاعي به بالطريق الأول، والثاني أيضًا صحيح، وللحديث طرق كثيرة عن حمران به.

Comments:

'Do not be conceited or deceived' means that the promise of such a great reward for an act of virtue might make you contented, or neglectful of other virtuous deeds or, maybe, you start taking the acts of sin lightly under the illusion that the ablution would wash off all of your sins. This kind of contentment is in itself an act of sin. Nor should anyone allow the illusion to go into his head that he is the most virtuous or blameless of all his fellow human beings.

Chapter 7. Tooth Stick

(المعجم ٧) - **بَابُ السِّوَاكِ** (التحفة ٧)

286. It was narrated that Hudhaifah said: "Whenever the

٢٨٦ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ:

[1] A place in Al-Madinah near the mosque where people used to sit to discuss things.

Messenger of Allâh ﷺ got up for prayer at night to pray *Tahajjud* (night optional prayer), he would clean his mouth with the tooth stick." (*Sahih*)

حَدَّثَنَا أَبُو مُعَاوِيَةَ وَأَبِي، عَنِ الأَعْمَشِ؛ ح: وَحَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حدثنا وكِيعٌ، عَنْ سُفْيَانَ، عَنْ مَنْصُورٍ وَ حُصَيْنٌ، عَنْ أَبِي وَائِلٍ، عَنْ حُذَيْفَةَ قَالَ: كَانَ رَسُولُ اللهِ ﷺ إِذَا قَامَ مِنَ اللَّيْلِ يَتَهَجَّدُ يَشُوصُ فَاهُ بِالسِّوَاكِ.

تخريج: أخرجه البخاري، الجمعة، باب السواك يوم الجمعة، ح:٨٨٩، ومسلم، الطهارة، باب فضل إسباغ الوضوء على المكاره، ح:٢٥٥ من حديث سفيان به، وله طرق عندهما، ورواه مسلم عن ابن نمير به.

Comments:

a. The mouth and the tongue are the tools of pronouncing the glory of Allâh. It is, therefore, necessary for all of us to be particular about their cleanliness and purity. That is the reason why ablution has been declared as a precondition for the performance of prayers, since it contains both the elements connected with the purity of mouth, namely rinsing and using tooth stick.

b. Sleep creates a kind of foul smell in the mouth that needs to be removed through rinsing the mouth and use of tooth stick, regardless of whether a person gets up to offer *Tahajjud* (optional midnight prayer) or *Fajr* (obligatory dawn prayer).

287. It was narrated that Abu Hurairah said: "The Messenger of Allâh ﷺ said: 'Were it not that it would be too difficult for my *Ummah* (nation), I would have commanded them to use the tooth stick at every time of prayer.'" (*Sahih*)

٢٨٧ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ و عَبْدُ اللهِ بْنُ نُمَيْرٍ، عَنْ عُبَيْدِ اللهِ ابْنِ عُمَرَ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ الْمَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: **«لَوْلاَ أَنْ أَشُقَّ عَلَى أُمَّتِي لأَمَرْتُهُمْ بِالسِّوَاكِ عِنْدَ كُلِّ صَلاَةٍ».**

تخريج: **[إسناده صحيح]** أخرجه النسائي في الكبرىٰ، ح:٣٠٣٤، ٣٠٣٧ عن عبيدالله بن عمر به.

Comments:

a. 'Were it not that it would be too difficult' means the Prophet ﷺ feared that it might become too difficult for his followers to comply with his orders, since there could be occasions when the tooth stick might not be available, or at least not easily available.

b. 'Would have commanded' means that he would have made the use of tooth stick compulsory, since it still enjoys the status of a recommended act. It is

not, however, a prerequisite for the validity of ablution.

c. The words 'At every time of prayer' means that if the tooth stick was not used before ablution it would have been ordered to use it just before entering the prayer.

288. It was narrated that Ibn 'Abbâs said: "The Messenger of Allâh used to pray in the night (*Qiyâmul-Lail*) two *Rak'ah* by two, then when he finished he would use the tooth stick." (*Da'if*)

٢٨٨ - حَدَّثَنَا سُفْيَانُ بْنُ وَكِيعٍ: حَدَّثَنَا عَثَّامُ ابْنُ عَلِيٍّ، عَنِ الْأَعْمَشِ، عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ رَسُولُ اللهِ ﷺ يُصَلِّي بِاللَّيْلِ رَكْعَتَيْنِ رَكْعَتَيْنِ، ثُمَّ يَنْصَرِفُ فَيَسْتَاكُ.

تخريج: [إسناده ضعيف] أخرجه أحمد: ١/٢١٨ عن عثام به، والنسائي في الكبرى، وصححه الحاكم: ١/١٤٥، والذهبي * سليمان الأعمش عنعن، تقدم، ح: ١٧٨، وسيأتي، ح: ١٣٢١.

Comments:

a. As regards the prayer of *Tahajjud*, the Prophet ﷺ was most often used to perform two *Rak'ah* units by two, until he made a total of eleven *Rak'ahs* including the *Witr* prayer.

b. As has already been mentioned, the Prophet ﷺ often used a tooth stick even while preparing for the prayer of *Tahajjud* (see H. 286). Here it is mentioned that he used to do it even after each two *Rak'ah*.

289. It was narrated from Abu Umâmah that the Messenger of Allâh ﷺ said: "Use the tooth stick, for the tooth stick purifies the mouth and is pleasing to the Lord. Jibril never came to me but he advised me to use the tooth stick, until I feared that it would be made obligatory for me and my *Ummah*. Were it not that I fear that it would be too difficult for my *Ummah*, I would have enjoined it upon them. And I use the tooth stick until I fear that I may make the front of my mouth sore.' (i.e. my gums) (or cause my teeth to fall out due to brushing them so often)." (*Da'if*)

٢٨٩ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا مُحَمَّدُ ابْنُ شُعَيْبٍ: حَدَّثَنَا عُثْمَانُ بْنُ أَبِي الْعَاتِكَةِ، عَنْ عَلِيِّ بْنِ يَزِيدَ، عَنِ الْقَاسِمِ، عَنْ أَبِي أُمَامَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «تَسَوَّكُوا، فَإِنَّ السِّوَاكَ مَطْهَرَةٌ لِلْفَمِ، مَرْضَاةٌ لِلرَّبِّ، مَا جَاءَنِي جِبْرِيلُ إِلَّا أَوْصَانِي بِالسِّوَاكِ، حَتَّى لَقَدْ خَشِيتُ أَنْ يُفْرَضَ عَلَيَّ وَعَلَى أُمَّتِي، وَلَوْلَا أَنِّي أَخَافُ أَنْ أَشُقَّ عَلَى أُمَّتِي لَفَرَضْتُهُ لَهُمْ، وَإِنِّي لَأَسْتَاكُ حَتَّى لَقَدْ خَشِيتُ أَنْ أُحْفِيَ مَقَادِمَ فَمِي».

تخريج: [إسناده ضعيف] أخرجه الطبراني في الكبير: ٨/ ٢٦٢، ح: ٧٨٧٦ من حديث عثمان ابن أبي العاتكة به، وانظر، ح: ٢٢٨ .

290. It was narrated from Miqdâm bin Shuraih bin Hâni' that his father said: "I said to 'Aishah: 'Tell me, what was the first thing that the Messenger of Allâh ﷺ did when he entered upon you?' She said: 'The first thing he would do would be to use the tooth stick.'" (*Sahih*)

٢٩٠ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا شَرِيكٌ، عَنِ الْمِقْدَامِ بْنِ شُرَيْحِ بْنِ هَانِئٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَ، قُلْتُ: أَخْبِرِينِي، بِأَيِّ شَيْءٍ كَانَ النَّبِيُّ ﷺ يَبْدَأُ إِذَا دَخَلَ عَلَيْكِ؟ قَالَتْ: كَانَ إِذَا دَخَلَ يَبْدَأُ بِالسِّوَاكِ.

تخريج: أخرجه مسلم، الطهارة، باب السواك، ح: ٢٥٣ من حديث المقدام به.

Comments:

a. This shows that even outside the prayer timings the Prophet ﷺ used the tooth stick quite frequently.

b. Some of the scholars of *Fiqh* (jurisprudence) have added certain conditions with regard to the use of the tooth stick. They say, for example, that the tooth stick must be of the length of one span, or that one must not do it without drenching it in water, and so on. Nothing of these assertions is supported by any evidence or proof.

291. It was narrated that 'Ali bin Abu Tâlib said: "Your mouths are the paths of the Qur'ân, so perfume them with the tooth stick." (*Da'if*)

٢٩١ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْعَزِيزِ: حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا بَحْرُ بْنُ [كَنِيزٍ]، عَنْ عُثْمَانَ بْنِ سَاجٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ قَالَ: إِنَّ أَفْوَاهَكُمْ طُرُقٌ لِلْقُرْآنِ، فَطَيِّبُوهَا بِالسِّوَاكِ.

تخريج: [إسناده ضعيف] أخرجه الأصبهاني في الحلية: ٤/ ٢٩٦ من حديث مسلم بن إبراهيم به مرفوعًا، وضعفه البوصيري * بحر ضعيف (تقريب)، وفيه علة أخرى، وله شاهد ضعيف، انظر التلخيص الحبير: ١/ ٧٠، ح: ٦٩ .

Comments:

a. It is a *Mawquf* (Discontinued) *Hadith* since it is the saying of a Companion, not of the Prophet ﷺ. Nevertheless, the merits of the tooth stick are proved even from *Marfu'* (Traceable) *Ahâdith*, i.e. from *Ahâdith* traceable back to the Prophet ﷺ in ascending order.

b. 'Mouths are the paths of the Qur'ân' means that, mouths are the media in reciting the noble words of the Qur'ân. It is, therefore, necessary that the mouths be in a state of purity at the time of the recitation of the Noble Book.

Chapter 8. The *Fitrah* (Natural Inclination Of Man)

(المعجم ٨) - بَابُ الفِطْرَةِ (التحفة ٨)

292. It was narrated that Abu Hurairah said: "The Messenger of Allâh ﷺ said: 'The deeds connected to the *Fitrah* are five (or five things are connected to the *Fitrah*): circumcision, shaving the pubic hairs, clipping the nails, plucking the armpit hairs and trimming the mustache.'" (***Sahih***)

٢٩٢ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ ابْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «الْفِطْرَةُ خَمْسٌ، أَوْ خَمْسٌ مِنَ الفِطْرَةِ: الْخِتَانُ، وَالاِسْتِحْدَادُ، وَتَقْلِيمُ الأَظْفَارِ، وَنَتْفُ الْإِبِطِ، وَقَصُّ الشَّارِبِ».

تخريج: أخرجه البخاري، اللباس، باب قص الشارب، ح:٥٨٨٩، ومسلم، الطهارة، باب خصال الفطرة، ح:٢٥٧ من حديث سفيان بن عيينة به، وهو في جزءه (١١).

Comments :

a. *Fitrah* means the things that are part of a religion which are in perfect harmony with the demands of nature and, therefore, part of the *Sunnah* and *Shari'ah* of all the Prophets of Allâh that have gone before.

b. Circumcision means to remove the prepuce (the foreskin or the fold of skin that covers the head of the male organ) so that the head of the organ is bared. The process has great medical advantage because the filth collected inside the foreskin, if not removed, might breed various diseases.

c. Plucking the hair of the armpit is a *Sunnah* of the Prophet ﷺ. The act of plucking keeps the hair from growing again for a considerable period of time although shaving it also serves the purpose of achieving purity.

d. Nails, if left to grow, also tend to collect filth. It is, therefore, in the interest of cleanliness that they be clipped.

e. Growing the mustache was a custom of the non-Arab polytheists. Arabs also contracted this evil habit from them. The Prophet ﷺ enjoined that it be closely trimmed, but the *Hadith* only speaks of trimming, and not of shaving it.

293. It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ said: 'Ten things are connected to the *Fitrah*: trimming the mustache, letting the beard grow, using the tooth stick, rinsing out the nostrils with water, clipping the nails, washing the joints, plucking the armpit hairs, shaving the pubic hairs, washing the private parts with water.'" (***Sahih***)

٢٩٣ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا زَكَرِيَّا بْنُ أَبِي زَائِدَةَ، عَنْ مُصْعَبِ بْنِ شَيْبَةَ، عَنْ طَلْقِ بْنِ حَبِيبٍ، عَنِ [ابنِ] الزُّبَيْرِ، عَنْ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ اللهِ ﷺ: «عَشْرٌ مِنَ الْفِطْرَةِ: قَصُّ الشَّارِبِ، وَإِعْفَاءُ اللِّحْيَةِ، والسِّوَاكُ، وَالاِسْتِنْشَاقُ بِالْمَاءِ، وَقَصُّ الأَظْفَارِ، وَغَسْلُ الْبَرَاجِمِ،

وَنَتْفُ الْإِبِطِ، وَحَلْقُ الْعَانَةِ، وَانْتِقَاصُ الْمَاءِ» يَعْنِي: الاِسْتِنْجَاءَ.

قَالَ زَكَرِيَّا: قَالَ مُصْعَبٌ: وَنَسِيتُ الْعَاشِرَةَ. إِلَّا أَنْ تَكُونَ الْمَضْمَضَةَ.

(One of the narrators) Zakariyyâ said: "Mus'ab said: 'I have forgotten the tenth thing, but it may have been rinsing out the mouth.'" (*Sahih*)

تخريج: أخرجه مسلم، الطهارة، باب خصال الفطرة، ح:٢٦١ عن ابن أبي شيبة وغيره به.

Comments:

a. 'Letting the beard grow' means that, unlike the mustache, it should not be trimmed or shaved. Shaving the beard is unlawful and the person doing it *is a transgressor, since he violates the dictates of those Ahâdith that make* the growing of beard mandatory

b. Finger joints also collect filth. One, therefore, needs to be particular about cleaning them well during ablution. Similarly, the other parts of body that are more likely to collect filth need special attention during a bath. It is necessary because, if no special care is taken, bath water at times fails to reach those spots, and the bath remains incomplete.

٢٩٤ - حَدَّثَنَا سَهْلُ بْنُ أَبِي سَهْلٍ، وَمُحَمَّدُ ابْنُ يَحْيَىٰ قَالَا: حَدَّثَنَا أَبُو الْوَلِيدِ: حَدَّثَنَا حَمَّادٌ، عَنْ عَلِيِّ بْنِ زَيْدٍ، عَنْ سَلَمَةَ بْنِ مُحَمَّدِ بْنِ عَمَّارِ بْنِ يَاسِرٍ، عَنْ عَمَّارِ بْنِ يَاسِرٍ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «مِنَ الْفِطْرَةِ الْمَضْمَضَةُ وَالاِسْتِنْشَاقُ وَالسِّوَاكُ وَقَصُّ الشَّارِبِ وَتَقْلِيمُ الأَظْفَارِ وَنَتْفُ الْإِبِطِ وَالاِسْتِحْدَادُ وَغَسْلُ الْبَرَاجِمِ وَالاِنْتِضَاحُ وَالاِخْتِتَانُ».

حدّثنا جَعْفَرُ بْنُ أَحْمَدَ بْنِ عُمَرَ: حَدَّثَنَا عَفَّانُ بْنُ مُسْلِمٍ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ عَلِيِّ بْنِ زَيْدٍ، مِثْلَهُ.

294. It was narrated from 'Ammâr bin Yâsir that the Messenger of Allâh ﷺ said: "Part of the *Fitrah* is rinsing out the mouth, rinsing out the nostrils, using the tooth stick, trimming the mustache, clipping the nails, plucking the armpit hairs, shaving the pubic hairs, washing the joints, washing the private parts and circumcision.'" (*Da'if*)

Another chain with similar wording.

تخريج: **[إسناده ضعيف]** أخرجه أبو داود، الطهارة، ح:٥٤ من حديث حماد بن سلمة به
* علي بن زيد تقدم، ح:١١٦، وشيخه مجهول.

Comments:

The Arabic word *Intidâh* used in the *Hadith* means the sprinkling of water

on the lower garment. But the narrator also used the word *Istinja'* to clarify that it means 'washing the private parts'. The rationale of the action lies in the fact that, if perchance a drop of urine trickles down the body unintentionally, the person concerned should not feel unduly bothered about it, but persuade himself that the dampness is from the water sprinkled on the lower garment. Anyhow, it is Allâh who knows best.

295. It was narrated that Anas bin Mâlik said: "We were given a time limit with regard to trimming the mustache, shaving the pubic hairs, plucking the armpit hairs and clipping the nails. We were not to leave that for more than forty days." (*Sahih*)

٢٩٥ - حَدَّثَنَا بِشْرُ بْنُ هِلاَلٍ الصَّوَّافُ: حَدَّثَنَا جَعْفَرُ بْنُ سُلَيْمَانَ، عَنْ أَبِي عِمْرَانَ الْجَوْنِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: وُقِّتَ لَنَا فِي قَصِّ الشَّارِبِ، وَحَلْقِ الْعَانَةِ، وَنَتْفِ الْإِبِطِ وَتَقْلِيمِ الأَظْفَارِ أَنْ لاَ نَتْرُكَ أَكْثَرَ مِنْ أَرْبَعِينَ لَيْلَةً.

تخريج: أخرجه مسلم، الطهارة، باب خصال الفطرة، ح:٢٥٨ من حديث جعفر به.

Comments:

The acts must be performed as and when considered necessary. But even if delayed, the delay must not be for more than forty days, otherwise it shall be counted as sin. It should not, however, be construed that it is forbidden to do these acts in less than forty days.

Chapter 9. What Is To Be Said When Entering The Toilet

(المعجم ٩) - بَابُ مَا يَقُولُ [الرَّجُلُ] إِذَا دَخَلَ الْخَلَاءَ (التحفة ٩)

296. It was narrated that Zaid bin Arqam said: "The Messenger of Allâh ﷺ said: 'These *Hushush* (waste areas) are visited (by devils), so when anyone of you enters, let him say: *'Allâhumma inni a'udhu bika minal-khubthi wa'l-khabâ'ith* (O Allâh, I seek refuge with You from male and female devils).'" (*Sahih*)

Other chains with similar wording.

٢٩٦ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ ابْنُ جَعْفَرٍ وَ عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ قَالاَ: حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنِ النَّضْرِ بْنِ أَنَسٍ، عَنْ زَيْدِ بْنِ أَرْقَمَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ هٰذِهِ الْحُشُوشَ مُحْتَضَرَةٌ، فَإِذَا دَخَلَ أَحَدُكُمْ فَلْيَقُلْ: اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْخُبُثِ وَالْخَبَائِثِ».

حدّثنا جَمِيلُ بْنُ الْحَسَنِ الْعَتَكِيُّ: حَدَّثَنَا عَبْدُ الأَعْلَى بْنُ عَبْدِ الأَعْلَى: [حَدَّثَنَا سَعِيدُ ابْنُ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ]؛ ح: وَحَدَّثَنَا

هَارُونَ ابْنُ إِسْحَاقَ: حَدَّثَنَا عَبْدَةُ. قَالَ: حَدَّثَنَا سَعِيدٌ، عَنْ قَتَادَةَ، عَنِ الْقَاسِمِ بْنِ عَوْفٍ الشَّيْبَانِيِّ، عَنْ زَيْدِ بْنِ أَرْقَمَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ، فَذَكَرَ الْحَدِيثَ.

تخريج: [إسناده صحيح] أخرجه أبو داود، الطهارة، باب ما يقول الرجل إذا دخل الخلاء، ح:٦ من حديث شعبة به، وصححه ابن خزيمة، وابن حبان، والحاكم، والذهبي.

Comments:

a. 'Male and female devils' means the devils among the *Jinn*, that take pleasure in teasing humans just for fun.

b. The devils, of impure disposition as they are, only like unclean places. That is why they frequent the toilets.

c. The supplication quoted above must be recited before entering the washroom or lavatory. (See *Bukhâri*: 142.) It is against the rules of decency to articulate supplications inside the lavatory with the tongue. In case a person is going to relieve himself in an open field, let him pronounce the supplication before undressing himself.

297. It was narrated that 'Ali said: "The Messenger of Allâh ﷺ said: 'The screen between the *Jinn* and the nakedness of the sons of Âdam is that when a person enters the *Kanif*,[1] he should say: *Bismillâh* (in the Name of Allâh).'" (*Da'if*)

٢٩٧ - حَدَّثَنَا مُحَمَّدُ بْنُ حُمَيْدٍ: حَدَّثَنَا الْحَكَمُ بْنُ بَشِيرِ بْنِ سَلْمَانَ: حَدَّثَنَا خَلَّادٌ الصَّفَّارُ، عَنِ الْحَكَمِ النَّصْرِيِّ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي جُحَيْفَةَ، عَنْ عَلِيٍّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**سِتْرُ مَا بَيْنَ الْجِنِّ وَعَوْرَاتِ بَنِي آدَمَ، إِذَا دَخَلَ الْكَنِيفَ، أَنْ يَقُولَ: بِسْمِ اللهِ**».

تخريج: [إسناده ضعيف] أخرجه الترمذي، الجمعة، باب ما ذكر من التسمية عند دخول الخلاء، ح:٦٠٦ عن محمد بن حميد به، وقال: «غريب . . . وإسناده ليس بذاك القوي» * أبو إسحاق عنعن، تقدم، ح:٤٦ وللحديث شواهد كلها ضعيفة.

Comments:

It means that it is also necessary to say *Bismillâh* along with the abovementioned supplication in *Hadith* 296. Alternatively, one may first say *Bismillâh*, then recite. the supplication.

298. It was narrated that Anas bin Mâlik said: "Whenever the

٢٩٨ - حَدَّثَنَا عَمْرُو بْنُ رَافِعٍ: حَدَّثَنَا

[1] A man-made structure for relieving oneself.

Messenger of Allâh ﷺ entered the toilet, he would say: *'A'udhu Billâhi minal-khubuthi wa'l-khabâ'ith* (I seek refuge with Allâh from male and female devils).'" (*Sahih*)

إِسْمَاعِيلُ ابْنُ عُلَيَّةَ، عَنْ عَبْدِ الْعَزِيزِ بْنِ صُهَيْبٍ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كَانَ رَسُولُ اللهِ ﷺ، إِذَا دَخَلَ الْخَلَاءَ قَالَ: «**أَعُوذُ بِاللهِ مِنَ الْخُبُثِ وَالْخَبَائِثِ**».

تخريج: أخرجه مسلم، الحيض، باب ما يقول إذا أراد دخول الخلاء، ح:٣٧٥، من حديث إسماعيل وغيره به.

299. It was narrated from Abu Umâmah that the Messenger of Allâh ﷺ said: "None of you should fail to say, when he enters his toilet: *'Allâhumma inni a'udhu bika minar-rijsin-najis, al-khabithil-mukhbith, ash-Shaitânir-rajim* (O Allâh, I seek refuge with You from the filthy and impure, the evil one with evil companions, the accursed *Shaitân*).'" (*Da'if*)

Another chain with a slightly different wording from Ibn Abi Maryam who mentioned similar, but he did not say in his narration: "*Minar-rijsin-najis* (From the filthy and impure)" he only said: "*Minal-khabithil-mukhbith, ash-Shaitânir-rajim* (From the evil one with evil companions, the accursed *Shaitân*)"

٢٩٩ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَىٰ: حَدَّثَنَا ابْنُ أَبِي مَرْيَمَ: حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ، عَنْ عُبَيْدِ اللهِ بْنِ زَحْرٍ، عَنْ عَلِيِّ بْنِ يَزِيدَ، عَنِ الْقَاسِمِ، عَنْ أَبِي أُمَامَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «**لَا يَعْجِزْ أَحَدُكُمْ، إِذَا دَخَلَ مِرْفَقَهُ أَنْ يَقُولَ: اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الرِّجْسِ النَّجِسِ، الْخَبِيثِ الْمُخْبِثِ، الشَّيْطَانِ الرَّجِيمِ**».

قَالَ أَبُو الْحَسَنِ: وَحَدَّثَنَا أَبُو حَاتِمٍ: حَدَّثَنَا ابْنُ أَبِي مَرْيَمَ فَذَكَرَ نَحْوَهُ، وَلَمْ يَقُلْ فِي حَدِيثِهِ: مِنَ الرِّجْسِ النَّجِسِ، إِنَّمَا قَالَ: مِنَ الْخَبِيثِ الْمُخْبِثِ، الشَّيْطَانِ الرَّجِيمِ.

تخريج: [إسناده ضعيف] أخرجه الطبراني في الكبير:٨/٢٤٩، ح:٧٨٤٩ من حديث سعيد ابن أبي مريم به، وضعفه البوصيري، وانظر، ح:٢٢٨ لحال علي بن يزيد.

Chapter 10. What Is To Be Said When Exiting The Toilet

(المعجم ١٠) - بَابُ مَا يَقُولُ إِذَا خَرَجَ مِنَ الْخَلَاءِ (التحفة ١٠)

300. Yusuf bin Abi Burdah narrated: "I heard my father say: 'I entered upon 'Âishah, and I heard her say: "When the

٣٠٠ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَحْيَى بْنُ أَبِي [بُكَيْرٍ]: حَدَّثَنَا إِسْرَائِيلُ:

Messenger of Allâh ﷺ exited the toilet, he would say: *Ghufrânaka* (I seek Your forgiveness).'" (***Sahih***)

Another chain with similar wording.

حَدَّثَنَا يُوسُفُ بْنُ أَبِي بُرْدَةَ: سَمِعْتُ أَبِي يَقُولُ: دَخَلْتُ عَلَى عَائِشَةَ فَسَمِعْتُهَا تَقُولُ: كَانَ رَسُولُ اللهِ ﷺ، إِذَا خَرَجَ مِنَ الْغَائِطِ، قَالَ: «**غُفْرَانَكَ**».

[قَالَ أَبُو الْحَسَنِ بْنُ سَلَمَةَ: وَأَخْبَرَنَا أَبُو حَاتِمٍ: حَدَّثَنَا أَبُو غَسَّانَ النَّهْدِيُّ: حَدَّثَنَا إِسْرَائِيلُ، نَحْوَهُ].

تخريج: [إسناده صحيح] أخرجه أبو داود، الطهارة، باب ما يقول الرجل إذا خرج من الخلاء، ح:٣٠ من حديث إسرائيل به، وحسنه الترمذي، ح:٧، وصححه ابن خزيمة، وابن حبان، والحاكم، والذهبي.

Comments:

a. Asking forgiveness from Allâh after relieving oneself is recommended, because clearly the person concerned was unable to recite words of the remembrance of Allâh during that period of time. Imputing this failure by the person to himself, although for reasons involuntary, is a part of etiquette and respect for the Creator. Hence the appeal for forgiveness. Another likely explanation is that freeing the body of impurity is a great favor from Allâh which must be acknowledged and thanked for. And since we cannot thank our Benevolent Lord as much as we should, we ask Him for forgiveness.

b. The supplication under reference is to be offered after exiting the toilet. In case the person had used an open field for the purpose, the prayer should be offered by the person after he has properly dressed up himself.

301. It was narrated that Anas bin Mâlik said: "When aver the Prophet ﷺ exited the toilet, he would say: *'Al-hamdu lillâhilladhi adhhaba 'annial-adha wa 'âfâni* (Praise is to Allâh Who has relieved me of impurity and given me good health).'" (***Da'if***)

٣٠١ - حَدَّثَنَا هَارُونُ بْنُ إِسْحَاقَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ الْمُحَارِبِيُّ، عَنْ إِسْمَاعِيلَ بْنِ مُسْلِمٍ، عَنِ الْحَسَنِ وَقَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ: كَانَ النَّبِيُّ ﷺ، إِذَا خَرَجَ مِنَ الْخَلَاءِ قَالَ: «**الْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ عَنِّي الْأَذَى وَعَافَانِي**».

تخريج: [إسناده ضعيف] وقال البوصيري: «هذا إسناد ضعيف» * إسماعيل بن مسلم المكي ضعيف الحديث (تقريب)، وفيه علل أخرى، وله شاهد ضعيف عند ابن السني، ح:٢٢ وغيره.

Chapter 11. Remembering Allâh Before Entering The Toilet, And (Removing) Rings In The Toilet

(المعجم ١١) - بَابُ ذِكْرِ اللهِ عَزَّ وَجَلَّ عَلَى الْخَلَاءِ وَالْخَاتَمِ فِي الْخَلَاءِ

(التحفة ١١)

302. 'Urwah narrated from 'Âishah that the Messenger of Allâh ﷺ used to remember Allâh in all circumstances. (*Sahih*)

٣٠٢ - حَدَّثَنَا سُوَيْدُ بْنُ سَعِيدٍ: حَدَّثَنَا يَحْيَى ابْنُ زَكَرِيَّا بْنِ أَبِي زَائِدَةَ، عَنْ أَبِيهِ، عَنْ خَالِدِ ابْنِ سَلَمَةَ، عَنْ عَبْدِ اللهِ الْبَهِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ أَنَّ رَسُولَ اللهِ ﷺ كَانَ يَذْكُرُ اللهَ عَلَى كُلِّ أَحْيَانِهِ.

تخريج: أخرجه مسلم، الحيض، باب ذكر الله تعالى في حال الجنابة وغيرها، ح:٣٧٣ من طريق ابن أبي زائدة به، وعلقه البخاري، كتاب الأذان، باب: هل يتتبع المؤذن فاه ... إلخ، قبل، ح:٦٣٤.

Comments:

a. 'Remembering Allâh in all circumstances' means that the Prophet ﷺ used to remember Allâh at all times regardless of whether he was in a state of ablution or not. What we infer from the *Hadith* is that, in order to remember Allâh with the tongue, we do not have to follow all those rules of purity that are a prerequisite for the ritual prayer.

b. 'In all circumstances and times' could also mean that, unlike the prayer that is undesirable (*Makruh*) to perform at certain hours, there is no such restriction on engaging in the remembrance of Allâh.

303. It was narrated from Anas bin Mâlik that when the Prophet ﷺ entered the toilet, he would take off his ring. (*Da'if*)

٣٠٣ - حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ: حَدَّثَنَا أَبُو بَكْرٍ الْحَنَفِيُّ: حَدَّثَنَا هَمَّامُ بْنُ يَحْيَى، عَنِ ابْنِ جُرَيْجٍ، عَنِ الزُّهْرِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا دَخَلَ الْخَلَاءَ وَضَعَ خَاتَمَهُ.

تخريج: [إسناده ضعيف] أخرجه أبو داود، الطهارة، باب الخاتم يكون فيه ذكر الله تعالى يدخل به الخلاء، ح:١٩ عن نصر به، وقال: «هذا حديث منكر»، وصححه الترمذي، ح:١٧٤٦، وضعفه النسائي (تحفة الأشراف:١/ ٣٨٥) * ابن جريج مشهور بالتدليس ولم أجد تصريح سماعه.

Comments:

The *Hadith* is not only weak but *Munkar* (Denounced) as well. An authentic *Hadith* has only this; that the Prophet ﷺ had a silver ring made for himself, but later on he took it off. (See *Sunan Abu Dâ'wud*, 19). We cannot, therefore, say for sure as to whether or not the Prophet ﷺ used to take off

his ring while entering the toilet. Anyhow, etiquette demands that a ring or a book with Allâh's Name inscribed or written in it must not be taken inside the lavatory.

Chapter 12. It is Undesirable (*Makruh*) To Urinate In The Place For Washing

(المعجم ١٢) - **بَابُ كَرَاهَةِ الْبَوْلِ فِي الْمُغْتَسَلِ** (التحفة ١٢)

304. It was narrated that 'Abdullâh bin Mughaffal said: "The Messenger of Allâh ﷺ said: 'None of you should urinate in his wash area for most of the insinuating thoughts[1] come from that." (*Da'if*)

Abu 'Abdullâh bin Mâjah said: ("Abul-Hasan said: 'I heard Muhammad bin Yazid[2] saying:) "Ali bin Muhammad At-Tanâfisi said: 'This (prohibition) applies to cases where the ground (in the place used for washing) was soft. But nowadays this does not apply, because the baths you use now are built of plaster, *Sâruj*[3] and tar; so if a person urinates there then pours water over it, that clears it away, and that is fine.'"

٣٠٤ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَىٰ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَنْبَأَنَا مَعْمَرٌ، عَنْ أَشْعَثَ بْنِ عَبْدِ اللهِ، عَنِ الْحَسَنِ، عَنْ عَبْدِ اللهِ بْنِ مُغَفَّلٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: **«لاَ يَبُولَنَّ أَحَدُكُمْ فِي مُسْتَحَمِّهِ، فَإِنَّ عَامَّةَ الْوَسْوَاسِ مِنْهُ»**.

قَالَ أَبُو عَبْدِ اللهِ ابْنُ مَاجَهْ: [قَالَ أَبُو الْحَسَنِ: سَمِعْتُ مُحَمَّدَ بْنَ يَزِيدَ يَقُولُ:] سَمِعْتُ عَلِيَّ بْنَ مُحَمَّدٍ الطَّنَافِسِيَّ يَقُولُ: إِنَّمَا هٰذَا فِي الْحَفِيرَةِ. فَأَمَّا الْيَوْمَ، [فَلاَ]، فَمُغْتَسَلاَتُهُمُ الْجِصُّ وَالصَّارُوجُ وَالْقِيرُ، فَإِذَا بَالَ فَأَرْسَلَ عَلَيْهِ الْمَاءَ، لاَ بَأْسَ بِهِ.

تخريج: [**إسناده ضعيف**] أخرجه أبو داود، الطهارة، باب في البول في المستحم، ح:٢٧ من حديث عبدالرزاق به، واستغربه الترمذي، ح:٢١، وصححه الحاكم، والذهبي * الحسن عنعن، تقدم، ح:٧١، وحديث أبي داود، ح:٢٨ يغني عنه.

Comments:

When all is said and done, it must still be considered a part of the manners and respect for the *Sunnah* of the Noble Prophet ﷺ that we avoid urinating in the wash area.

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[1] i.e., doubts about whether the urine has touched him and made him impure.
[2] That is Ibn Mâjah, being a statement from one of the manuscripts.
[3] A mixture of chalk and sand.

Chapter 13. Urinating While Standing

(المعجم ١٣) - بَابُ مَا جَاءَ فِي الْبَوْلِ قَائِمًا (التحفة ١٣)

305. It was narrated from Hudhaifah that the Messenger of Allâh ﷺ came to the garbage dump of some people and he urinated on it standing up. (*Sahih*)

٣٠٥ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا شَرِيكٌ وَ هُشَيْمٌ وَ وَكِيعٌ، عَنِ الأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنْ حُذَيْفَةَ أَنَّ رَسُولَ اللهِ ﷺ أَتَىٰ سُبَاطَةَ قَوْمٍ فَبَالَ عَلَيْهَا قَائِماً.

تخريج: أخرجه البخاري، الوضوء، باب البول قائمًا وقاعدًا، ح:٢٢٤ وغيره، ومسلم، الطهارة، باب المسح على الخفين، ح:٢٧٣ من حديث الأعمش به.

Comments :

a. The best way to urinate is to do it in a sitting position. It was a part of the Prophet's normal practice to urinate while sitting.

b. On this occasion the Prophet ﷺ is reported to have urinated in the standing position. Maybe, his intention was to show to the *Ummah* that this was also permissible, so that a hard pressed man, obliged to do so, does not suffer from guilt-consciousness. There is also the possibility that the Prophet ﷺ himself was faced with a situation where he feared to defile his clothes if he did it in a sitting position, or maybe he found it too difficult to sit down at that hour. However, Allâh knows best of all. It is nevertheless essential that all of us take due precaution lest a splash of urine should defile our clothing.

306. Shu'bah narrated from 'Âsim, from Abu Wâ'il, from Mughirah bin Shu'bah that the Messenger of Allâh ﷺ came to the garbage dump of some people and urinated standing up. (***Hasan***)

Shu'bah said: "That day, 'Âsim said: 'Amash reported this from Abu Wâ'il, from Hudhaifah,[1] but he did not remember it (correctly). So I asked Mansur about it, and he narrated it to me from Abu Wâ'il, from Hudhaifah, that the Prophet ﷺ came to a

٣٠٦ - حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ: حَدَّثَنَا أَبُو دَاوُدَ: حَدَّثَنَا شُعْبَةُ، عَنْ عَاصِمٍ، عَنْ أَبِي وَائِلٍ، عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ أَنَّ رَسُولَ اللهِ ﷺ أَتَىٰ سُبَاطَةَ قَوْمٍ، فَبَالَ قَائِماً.

قَالَ شُعْبَةُ: قَالَ عَاصِمٌ يَوْمَئِذٍ، وَهٰذَا الأَعْمَشُ يَرْوِيهِ عَنْ أَبِي وَائِلٍ، عَنْ حُذَيْفَةَ، وَمَا حَفِظَهُ، فَسَأَلْتُ عَنْهُ مَنْصُوراً فَحَدَّثَنِيهِ عَنْ أَبِي وَائِلٍ، عَنْ حُذَيْفَةَ أَنَّ رَسُولَ اللهِ ﷺ أَتَىٰ سُبَاطَةَ قَوْمٍ فَبَالَ قَائِماً.

[1] That is the chain for the preceding narration.

dump of some people and urinated standing.'"

تخريج: [**إسناده حسن**] أخرجه أحمد: ٤/ ٢٤٦ من طريق آخر عن عاصم بن بهدلة وغيره به.

Chapter 14. Urinating While Sitting

(المعجم ١٤) - بَابٌ: فِي الْبَوْلِ قَاعِدًا (التحفة ١٤)

307. It was narrated that 'Aishah said: "If anyone tells you that the Messenger of Allâh ﷺ urinated while standing, do not believe him, for I (always) saw him urinating while sitting down." (*Hasan*)

٣٠٧ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَ سُوَيْدُ ابْنُ سَعِيدٍ، وَ إِسْمَاعِيلُ بْنُ مُوسى السُّدِّيُّ قَالُوا: حَدَّثَنَا شَرِيكٌ، عَنِ الْمِقْدَامِ بْنِ شُرَيْحِ ابْنِ هَانِيءٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَتْ: مَنْ حَدَّثَكَ أَنَّ رَسُولَ اللهِ ﷺ بَالَ قَائِماً فَلاَ تُصَدِّقْهُ، أَنَا رَأَيْتُهُ يَبُولُ قَاعِداً.

تخريج: [**حسن**] أخرجه الترمذي، الطهارة، باب ما جاء في النهي عن البول قائمًا، ح: ١٢ من حديث شريك به، وتابعه إسرائيل وغيره (السنن الكبرى للبيهقي: ١/ ١٠١، ١٠٢).

Comments:

Denial by 'Âishah ؓ is based on her personal knowledge and observation, because inside the house, the Prophet ﷺ always urinated in the sitting position and inside the toilet. In the preceding *Hadith*, however, Hudhaifah ؓ described what he had seen at the outside, of which the Mother of the Believers was not aware. Both of them are, therefore, right in their respective descriptions.

308. It was narrated that 'Umar said: "The Messenger of Allâh ﷺ saw me urinating while standing, and he said: 'O 'Umar, do not urinate standing up.' So I never urinated whilst standing after that." (*Da'if*)

٣٠٨ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَـىٰ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا ابْنُ جُرَيْجٍ، عَنْ عَبْدِ الْكَرِيمِ [أَبِي أُمَيَّةَ]، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنْ عُمَرَ قَالَ: رَآنِي رَسُولُ اللهِ ﷺ: وَأَنَا أَبُولُ قَائِماً، فَقَالَ: «**يَا عُمَرُ لاَ تَبُلْ قَائِماً**» فَمَا بُلْتُ قَائِماً، بَعْدُ.

تخريج: [**إسناده ضعيف**] أخرجه البيهقي: ١/ ١٠٢ من طريق عبدالرزاق به، وقال البوصيري: «هذا إسناد ضعيف، عبدالكريم متفق على تضعيفه».

309. It was narrated that Jâbir bin 'Abdullâh said: "The Messenger of Allâh ﷺ forbade us to urinate

٣٠٩ - حَدَّثَنَا يَحْيَـىَ بْنُ الْفَضْلِ: حَدَّثَنَا أَبُو عَامِرٍ: حَدَّثَنَا عَدِيُّ بْنُ الْفَضْلِ، عَنْ عَلِيِّ بْنِ

while standing." (*Da'if*)

I heard Muhammad bin Yazid, Abu 'Abdullâh,[1] say: "I heard Ahmad bin 'Abdur-Rahmân Al-Makhzumi say: 'Sufyân Ath-Thawri said concerning the *Hadith* of 'Aishah — 'I (always) saw him urinating whilst sitting down' — a man knows more about that (about such matters) than she.' Ahmad bin 'Abdur-Rahmân said: 'It was the custom of the Arabs to urinate standing up. Do you not see that in the *Hadith* of 'Abdur-Rahmân bin Hasanah it was said: 'He sits down to urinate as a woman does.'"[2]

الْحَكَمِ، عَنْ أَبِي نَضْرَةَ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ قَالَ: نَهَى رَسُولُ اللهِ ﷺ أَنْ يَبُولَ قَائِماً.

سَمِعْتُ مُحَمَّدَ بْنَ يَزِيدَ، أَبَا عَبْدِ اللهِ، يَقُولُ: سَمِعْتُ أَحْمَدَ بْنَ عَبْدِ الرَّحْمٰنِ الْمَخْزُومِيَّ يَقُولُ: قَالَ سُفْيَانُ الثَّوْرِيُّ - فِي حَدِيثِ عَائِشَةَ: أَنَا رَأَيْتُهُ يَبُولُ قَاعِداً - قَالَ: الرَّجُلُ أَعْلَمُ بِهٰذَا مِنْهَا.

قَالَ أَحْمَدُ بْنُ عَبْدِ الرَّحْمٰنِ: وَكَانَ مِنْ شَأْنِ الْعَرَبِ الْبَوْلُ قَائِماً، أَلاَ تَرَاهُ، فِي حَدِيثِ عَبْدِ الرَّحْمٰنِ بْنِ حَسَنَةَ يَقُولُ: قَعَدَ يَبُولُ كَمَا تَبُولُ الْمَرْأَةُ.

تخريج: [إسناده ضعيف جدًا] أخرجه ابن عدي في الكامل: ٥/ ٢٠١٣ من حديث أبي عامر العقدي به، وضعفه البوصيري * عدي بن الفضل متروك (تقريب).

Comments: 308 & 309

Both the above *Ahâdith* are Weak. As such no cognizance can be taken of them, and no interdiction on urinating in the standing position can be proved from them. There is, however, no doubt that the Prophet's normal practice was to urinate in the sitting position. As such the believers should follow this practice. The main issue in this context is to avoid defiling one's clothes from the splash of urine. Failure to take care of that is not pardonable, since there are strict warnings against it in the *Ahâdith* of the Prophet ﷺ.

Chapter 15. It Is Undesirable (*Makruh*) To Touch The Penis And To Clean Oneself With The Right Hand

(المعجم ١٥) - بَابُ كَرَاهَةِ مَسِّ الذَّكَرِ بِالْيَمِينِ وَالاِسْتِنْجَاءِ بِالْيَمِينِ (التحفة ١٥)

310. 'Abdullâh bin Abu Qatâdah said: "My father told me that he heard the Messenger of Allâh ﷺ say: 'When anyone of you

٣١٠ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا عَبْدُ الْحَمِيدِ بْنُ حَبِيبِ بْنِ أَبِي الْعِشْرِينَ: حَدَّثَنَا الأَوْزَاعِيُّ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ: حَدَّثَنِي

[1] That is, Ibn Mâjah.
[2] See no. 346.

عَبْدُ اللهِ بْنُ أَبِي قَتَادَةَ: أَخْبَرَنِي أَبِي أَنَّهُ سَمِعَ رَسُولَ اللهِ ﷺ يَقُولُ: «إِذَا بَالَ أَحَدُكُمْ فَلاَ يَمَسَّ ذَكَرَهُ بِيَمِينِهِ، وَلاَ يَسْتَنْجِ بِيَمِينِهِ».

حدّثنا عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنَا الأَوْزَاعِيُّ بِإِسْنَادِهِ، نَحْوَهُ.

urinates, let him not touch his penis with his right hand nor clean himself with his right hand.'" (*Sahih*)

Another chain with similar wording.

تخريج: أخرجه البخاري، الوضوء، باب لا يمسك ذكره بيمينه إذا بال، ح:١٥٤ من حديث الأوزاعي به، وغيره، ومسلم، الطهارة، باب النهي عن الاستنجاء باليمين، ح:٢٦٧ من حديث يحيى به.

Comments:

It is one of the features of the Islamic culture that purity and cleanliness occupy such a prominent place in it. The culture even teaches us as to how we are to cleanse ourselves after satisfying relieving ourselves. This *Hadith,* in particular, gives us the useful direction that we are not to use the right hand for cleaning the secret parts of our body, or even for touching those parts.

٣١١ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا الصَّلْتُ بْنُ دِينَارٍ، عَنْ عُقْبَةَ بْنِ صُهْبَانَ قَالَ: سَمِعْتُ عُثْمَانَ بْنَ عَفَّانَ يَقُولُ: مَا تَغَنَّيْتُ وَلاَ تَمَنَّيْتُ وَلاَ مَسِسْتُ ذَكَرِي بِيَمِينِي مُنْذُ بَايَعْتُ بِهَا رَسُولَ اللهِ ﷺ.

311. It was narrated that 'Uqbah bin Suhbân said: "I heard 'Uthmân bin 'Affân say: 'I never sang a song or told a lie or touched my penis with my right hand after I swore on oath of allegiance to the Messenger of Allâh ﷺ to that effect.'" (*Da'if*)

تخريج: [إسناده ضعيف جدًا] * الصلت بن دينار متروك الحديث، كما قال أحمد وغيره (تهذيب التهذيب).

٣١٢ - حَدَّثَنَا يَعْقُوبُ بْنُ حُمَيْدِ بْنِ كَاسِبٍ: حَدَّثَنَا الْمُغِيرَةُ بْنُ عَبْدِ الرَّحْمٰنِ، وَعَبْدُ اللهِ بْنُ رَجَاءٍ الْمَكِّيُّ، عَنْ مُحَمَّدِ بْنِ عَجْلاَنَ، عَنِ الْقَعْقَاعِ بْنِ حَكِيمٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا اسْتَطَابَ أَحَدُكُمْ، فَلاَ يَسْتَطِبْ بِيَمِينِهِ.

312. It was narrated that Abu Hurairah said: "The Messenger of Allâh ﷺ said: 'When anyone of you cleans himself, he should not clean himself with his right hand. Let him clean himself with his left hand.'" (*Hasan*)

لِيَسْتَنْجِ بِشِمَالِهِ».

تخريج: [إسناده حسن] أخرجه أبو داود، الطهارة، باب كراهية استقبال القبلة عند قضاء الحاجة، ح:٨ من حديث محمد بن عجلان به مطولاً، وصححه ابن خزيمة، وابن حبان.

Chapter 16. Cleaning Oneself With Stones, And The Prohibition Of Using Dung And Bones

(المعجم ١٦) - بَابُ الاسْتِنْجَاءِ بِالْحِجَارَةِ وَالنَّهْيِ عَنِ الرَّوْثِ وَالرِّمَّةِ (التحفة ١٦)

313. It was narrated that Abu Hurairah said: "The Messenger of Allâh ﷺ said: 'I am to you like a father to his son, and I teach you. So when you go to relieve yourselves, do not face the *Qiblah* or turn your backs towards it.' He ordered us to use three pebbles, and he forbade us to use dung and bones, and he forbade cleaning oneself with the right hand." (***Hasan***)

٣١٣ - حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ: أَنْبَأَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ ابْنِ عَجْلَانَ، عَنِ الْقَعْقَاعِ بْنِ حَكِيمٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّمَا أَنَا لَكُمْ مِثْلُ الْوَالِدِ لِوَلَدِهِ أُعَلِّمُكُمْ، إِذَا أَتَيْتُمُ الْغَائِطَ فَلَا تَسْتَقْبِلُوا الْقِبْلَةَ وَلَا تَسْتَدْبِرُوهَا». وَأَمَرَ بِثَلَاثَةِ أَحْجَارٍ، وَنَهَى عَنِ الرَّوْثِ وَالرِّمَّةِ، وَنَهَى أَنْ يَسْتَطِيبَ الرَّجُلُ بِيَمِينِهِ.

تخريج: [حسن] انظر الحديث السابق.

Comments:

a. It is not allowed for a person going out to urinate or relieve himself, either to sit facing the *Qiblah*, or turning his back towards it. Scholars consider the ruling applicable to the open areas and fields, since sitting inside the lavatory with the back turned towards the *Qiblah* is proved from the *Sunnah* of the Prophet ﷺ himself. (*Bukhâri*: 148 & *Muslim*: 266)

b. Prophet's order to use three pebbles for cleansing is meant to ensure greater degree of purity. In case one is using water for purification, then there is no need to use the pebbles or lumps of clay. Interdiction on the use of dung and bones for purification stems from the fact that Allâh has willed that they be the food of the jinns.

314. It was narrated from 'Abdullâh bin Mas'ud: "The Messenger of Allâh ﷺ went to the toilet and said: 'Bring me three stones.' So I brought him two stones and a piece of dung. He took the two stones and threw the dung away, saying: 'It is

٣١٤ - حَدَّثَنَا أَبُو بَكْرِ بْنُ خَلَّادٍ الْبَاهِلِيُّ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ الْقَطَّانُ، عَنْ زُهَيْرٍ، عَنْ أَبِي إِسْحَاقَ - قَالَ: لَيْسَ أَبُو عُبَيْدَةَ ذَكَرَهُ، وَلَكِنْ عَبْدُ الرَّحْمٰنِ بْنُ الْأَسْوَدِ، - عَنِ الْأَسْوَدِ عَنْ عَبْدِ اللهِ بْنِ مَسْعُودٍ، أَنَّ

impure.'" (*Sahih*)

رَسُولَ اللهِ ﷺ أَتَى الْخَلاَءَ، فَقَالَ: «ائْتِنِي بِثَلاَثَةِ أَحْجَارٍ» فَأَتَيْتُهُ بِحَجَرَيْنِ وَرَوْثَةٍ فَأَخَذَ الْحَجَرَيْنِ وَأَلْقَى الرَّوْثَةَ، وَقَالَ: «هِيَ رِجْسٌ».

تخريج: أخرجه البخاري، الوضوء، باب لا يستنجي بروث، ح:١٥٦ من حديث زهير به.

Comments:

We can deduce from the *Hadith* that in case only two stones or lumps of clay are available, they are enough for the purpose, although it is preferable to use three lumps or stones for purification.

315. It was narrated that Khuzaimah bin Thâbit said: "The Messenger of Allâh ﷺ said: 'For cleaning yourself you need three stones, no one of them being dung.'" (*Da'if*)

٣١٥ - حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ: أَنْبَأَنَا سُفْيَانُ بْنُ عُيَيْنَةَ؛ ح: وَحَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ، جَمِيعاً عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِي خُزَيْمَةَ، عَنْ عُمَارَةَ بْنِ خُزَيْمَةَ، عَنْ خُزَيْمَةَ بْنِ ثَابِتٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «فِي الاِسْتِنْجَاءِ ثَلاَثَةُ أَحْجَارٍ لَيْسَ فِيهَا رَجِيعٌ».

تخريج: [إسناده ضعيف] أخرجه أبو داود، الطهارة، باب الاستنجاء بالأحجار، ح:٤١ من حديث هشام به * عمرو بن خزيمة لم يوثقه غير ابن حبان.

Comments:

The term *Raji'* used in the *Hadith* includes both the dung and the excrement. Here it has been translated as dung. And since even the dung is ruled out for the purpose of cleaning, interdiction on the use of human excrement can very well be understood or surmised.

316. Salmân said that one of the idolaters said to him, while they were making fun of him: "I see that your companion (the Prophet ﷺ) is teaching you everything, even how to relieve yourselves?" He said: "Yes indeed. He has ordered us not to face the *Qiblah* (prayer direction) nor to clean

٣١٦ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ، عَنِ الأَعْمَشِ؛ ح: وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ: حَدَّثَنَا سُفْيَانُ، عَنْ مَنْصُورٍ وَالأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ يَزِيدَ، عَنْ سَلْمَانَ، قَالَ: قَالَ لَهُ بَعْضُ الْمُشْرِكِينَ، وَهُمْ يَسْتَهْزِئُونَ بِهِ: إِنِّي

ourselves with our right hands, and not to be content with anything less than three stones, which are not to include any excrement or bones." (*Sahih*)

أَرَى صَاحِبَكُمْ يُعَلِّمُكُمْ كُلَّ شَيْءٍ حَتَّى الْخِرَاءَةِ، قَالَ: أَجَلْ. أَمَرَنَا أَنْ لاَ نَسْتَقْبِلَ الْقِبْلَةَ، وَلاَ نَسْتَنْجِيَ بِأَيْمَانِنَا، وَلاَ نَكْتَفِيَ بِدُونِ ثَلاَثَةِ أَحْجَارٍ، لَيْسَ فِيهَا رَجِيعٌ وَلاَ عَظْمٌ.

تخريج: أخرجه مسلم، الطهارة، باب الاستطابة، ح:٢٦٢ من حديث وكيع وغيره به.

Comments:

a. The religion of Islam is in perfect harmony with nature. Hence it is that it has not neglected any aspect of human life. Even on matters often considered as taboo there is enough guidance for us in Islam.

b. The four things that form part of the lavatory etiquette mentioned by Salmân Al-Fârisi conclusively prove the superiority of the Islamic culture over others. The concept of reverence for respective *Qiblah* is there in other faiths as well, but the detailed instructions in the matter that exist in Islam are missing in them. Avoiding to face, while defecating, the *Qiblah* that is used as direction for the prayers, clearly demonstrates the reverence that Muslims attach to it. No such concept of reverence for the *Qiblah* is in evidence either among the Jews or the Christians. Particularizing the left and right hands for different purposes is also the specialty of the Islamic culture.

Chapter 17. The Prohibition Of Facing The *Qiblah* When Defecating Or Urinating

(المعجم ١٧) - **بَابُ النَّهْيِ عَنِ اسْتِقْبَالِ الْقِبْلَةِ بِالْغَائِطِ وَالْبَوْلِ** (التحفة ١٧)

317. 'Abdullâh bin Hârith bin Jaz' Az-Zubaidi said: "I am the first one who heard the Prophet ﷺ say: 'No one among you should urinate facing towards the *Qiblah*,' and I am the first one who told the people of that." (*Sahih*)

٣١٧ - حَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ الْمِصْرِيُّ: أَنْبَأَنَا اللَّيْثُ بْنُ سَعْدٍ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ أَنَّهُ سَمِعَ عَبْدَ اللهِ بْنَ الْحَارِثِ بْنِ جَزْءٍ الزُّبَيْدِيَّ، يَقُولُ: أَنَا أَوَّلُ مَنْ سَمِعَ النَّبِيَّ ﷺ يَقُولُ: «**لاَ يَبُولَنَّ أَحَدُكُمْ مُسْتَقْبِلَ الْقِبْلَةِ**» وَأَنَا أَوَّلُ مَنْ حَدَّثَ النَّاسَ بِذٰلِكَ.

تخريج: [إسناده صحيح] أخرجه أحمد: ٤/ ١٩١ من حديث الليث به، وصححه ابن حبان، والحاكم، والبوصيري وغيرهم.

318. It was narrated that Abu Ayyub Ansâri said: "The

٣١٨ - حَدَّثَنَا أَبُو الطَّاهِرِ، أَحْمَدُ بْنُ عَمْرِو ابْنِ السَّرْحِ: أَنْبَأَنَا عَبْدُ اللهِ بْنُ وَهْبٍ: أَخْبَرَنِي

يُونُسُ عَنِ ابْنِ شِهَابٍ، عَنْ عَطَاءِ بْنِ يَزِيدَ أَنَّهُ سَمِعَ أَبَا أَيُّوبَ الأَنْصَارِيَّ يَقُولُ: نَهَى رَسُولُ اللهِ ﷺ أَنْ يَسْتَقْبِلَ الَّذِي يَذْهَبُ إِلَى الْغَائِطِ الْقِبْلَةَ، وقَالَ: «شَرِّقُوا أَوْ غَرِّبُوا».

Messenger of Allâh ﷺ forbade the person who went to the *Ghâ'it*[1] to face the *Qiblah*. He said: 'Face towards the east or the west.'"[2] (*Sahih*)

تخريج: أخرجه البخاري، الوضوء، باب لا تستقبل القبلة ببول ولا غائط ... إلخ، ح:١٤٤، وح:٣٩٤، ومسلم، الطهارة، باب الاستطابة، ح:٢٦٤ من حديث الزهري به.

Comments: 317 & 318:

As will be evident from the *Ahâdith* of the next chapter, the interdiction only applies to open places. In cases where the toilets are constructed facing that direction, it is allowed to sit in them. However, it is preferable not to make them facing towards the *Qiblah* initially.

٣١٩ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ، عَنْ سُلَيْمَانَ بْنِ بِلَالٍ: حَدَّثَنِي عَمْرُو بْنُ يَحْيَى الْمَازِنِيُّ، عَنْ أَبِي زَيْدٍ مَوْلَى الثَّعْلَبِيِّينَ، عَنْ مَعْقِلِ بْنِ أَبِي مَعْقِلٍ الأَسَدِيِّ، وَقَدْ صَحِبَ النَّبِيَّ ﷺ، قَالَ: نَهَى رَسُولُ اللهِ ﷺ أَنْ نَسْتَقْبِلَ الْقِبْلَتَيْنِ بِغَائِطٍ أَوْ بَوْلٍ.

319. It was narrated that Ma'qil bin Abu Ma'qil Al-Asadi, who was a Companion of the Prophet ﷺ, said: "The Messenger of Allâh ﷺ forbade us from facing either of the two *Qiblah*[3] when defecating or urinating." (*Da'if*)

تخريج: **[إسناده ضعيف]** أخرجه أبو داود، الطهارة، باب كراهية استقبال القبلة عند قضاء الحاجة، ح:١٠ من حديث عمرو به، أبو زيد مجهول كما في التقريب وغيره.

٣٢٠ - حَدَّثَنَا الْعَبَّاسُ بْنُ الْوَلِيدِ الدِّمَشْقِيُّ: حَدَّثَنَا مَرْوَانُ بْنُ مُحَمَّدٍ: حَدَّثَنَا ابْنُ لَهِيعَةَ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ: حَدَّثَنِي أَبُو سَعِيدٍ الْخُدْرِيُّ أَنَّهُ شَهِدَ عَلَى رَسُولِ اللهِ ﷺ أَنَّهُ نَهَى أَنْ يَسْتَقْبِلَ الْقِبْلَةَ

320. It was narrated from Jâbir bin 'Abdullâh: "Abu Sa'eed Al-Khudri narrated to me, that he bears witness that the Messenger of Allâh forbade facing the *Qiblah* when defecating or urinating.'" (*Sahih*)

[1] *Ghâ'iṭ* refers to defecation, and to the hole in which one defecates.

[2] This applied specifically to the people of Al-Madinah because the *Qiblah* for them was towards the south.

[3] i.e., Jerusalem and Makkah.

بِغَائِطٍ وبَوْلٍ.

تخريج: [صحيح] * ابن لهيعة وشيخه عنعنا، فالسند ضعيف، وانظر، ح:٣١٨، والذي قبله.

Comments:

The expression 'He bears witness' means that he bears the testimony that the Prophet ﷺ did forbid facing the *Qiblah* while urinating or defecating. The tone of the speech used by the narrator has been adopted to make the narration more forceful. It is also meant to convey the idea that the narrator has heard it firsthand from the Prophet ﷺ, without the intervention of any other Companion.

321. It was narrated that Jâbir heard Abu Sa'eed Al-Khudri say: "The Messenger of Allâh ﷺ forbade me from drinking while standing and from urinating while facing the *Qiblah*." (***Sahih***)

٣٢١ - قَالَ أَبُو الْحَسَنِ بْنُ سَلَمَةَ: وَحَدَّثَنَاهُ أَبُو سَعِيدٍ، عُمَيْرُ بْنُ مِرْدَاسٍ الدَّوْنَقِيُّ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ، أَبُو يَحْيَىٰ الْبَصْرِيُّ: حَدَّثَنَا ابْنُ لَهِيعَةَ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ أَنَّهُ سَمِعَ أَبَا سَعِيدٍ الْخُدْرِيَّ يَقُولُ: إِنَّ رَسُولَ اللهِ ﷺ نَهَانِي أَنْ أَشْرَبَ قَائِماً، وَأَنْ أَبُولَ مُسْتَقْبِلَ الْقِبْلَةِ.

تخريج: [صحيح] انظر الحديث السابق هذا الحديث من زوائد القطان.

Comments:

The *Hadith* forbids the people from drinking water in the standing position. Some of the scholars take this prohibition as not punishable, which means that drinking water while standing up, although permissible, is by no means the best option.

Chapter 18. Permission Concerning That In The (Constructed) Toilet And Permitting It Anywhere Except In The Desert

(المعجم ١٨) - بَابُ الرُّخْصَةِ فِي ذَٰلِكَ فِي الْكَنِيفِ، وَإِبَاحَتِهِ دُونَ الصَّحَارَى (التحفة ١٨)

322. 'Abdullâh bin 'Umar said: "People say: 'When you sit to relieve yourself, do not face the *Qiblah*.' But one day I climbed up onto the roof of our house, and I saw the Messenger of Allâh ﷺ sitting on two bricks (to relieve himself), facing the direction of Baitul-Maqdis (Jerusalem)." This

٣٢٢ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا عَبْدُ الْحَمِيدِ بْنُ حَبِيبٍ: حَدَّثَنَا الأَوْزَاعِيُّ: حَدَّثَنِي يَحْيَى بْنُ سَعِيدٍ الأَنْصَارِيُّ؛ ح: وَحَدَّثَنَا أَبُو بَكْرِ بْنُ خَلَّادٍ، وَمُحَمَّدُ بْنُ يَحْيَىٰ قَالاَ: حَدَّثَنَا يَزِيدُ بْن هَارُونَ: أَنْبَأَنَا يَحْيَى بْنُ سَعِيدٍ أَنَّ مُحَمَّدَ بْنَ يَحْيَى بْنِ حَبَّانَ أَخْبَرَهُ

أَنَّ عَمَّهُ وَاسِعَ بْنَ حَبَّانَ أَخْبَرَهُ، أَنَّ عَبْدَ اللهِ ابْنَ عُمَرَ قَالَ: يَقُولُ أُنَاسٌ: إِذَا قَعَدْتَ لِلغَائِطِ فَلاَ تَسْتَقْبِلِ الْقِبْلَةَ، وَلَقَدْ ظَهَرْتُ، ذَاتَ يَوْمٍ مِنَ الأَيَّامِ، عَلَى ظَهْرِ بَيْتِنَا، فَرَأَيْتُ رَسُولَ اللهِ ﷺ قَاعِداً عَلَى لَبِنَتَيْنِ، مُسْتَقْبِلَ بَيْتِ الْمَقْدِسِ، هٰذَا حَدِيثُ يَزِيدَ بْنِ هَارُونَ.

is a *Hadith* narrated by Yazid bin Hârun. (***Sahih***)

تخريج: أخرجه البخاري، الوضوء، باب التبرز في البيوت، ح:١٤٩ من حديث يزيد بن هارون وغيره، ومسلم، الطهارة، باب الاستطابة، ح:٢٦٦ من حديث يحيى بن سعيد به.

Comments:

a. This was the apartment of the Mother of the Believers Hafsah ﷺ the sister of the narrator of the *Hadith* 'Abdullâh bin 'Umar ﷺ. (see *Bukhâri*: 148) The narrator described the house as his own because it was his sister's house.

b. The words 'I saw the Messenger of Allâh' does not mean that Ibn 'Umar saw the Prophet ﷺ without a screen covering him. The fact of the matter is that the toilet wall being not very high he was able to see the Prophet's head, which indicated that the Prophet ﷺ was sitting with his back towards the House of Allâh and face towards the Baitul-Maqdis (Jerusalem). As for the mud bricks, Ibn 'Umar already knew that they were there. (See *Fathul-Bâri* (Eng.) p. 28/1).

٣٢٣ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَىٰ: حَدَّثَنَا عُبَيْدُ اللهِ بْنُ مُوسَىٰ، عَنْ عِيسَىٰ الْخَيَّاطِ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: رَأَيْتُ رَسُولَ اللهِ ﷺ فِي كَنِيفِهِ مُسْتَقْبِلَ الْقِبْلَةِ.

قَالَ عِيسَىٰ: فَقُلْتُ ذٰلِكَ لِلشَّعْبِيِّ، فَقَالَ: صَدَقَ ابْنُ عُمَرَ وَصَدَقَ أَبُو هُرَيْرَةَ، أَمَّا قَوْلُ أَبِي هُرَيْرَةَ فَقَالَ: فِي الصَّحْرَاءِ لاَ يَسْتَقْبِلِ الْقِبْلَةَ وَلاَ يَسْتَدْبِرْهَا، وَأَمَّا قَوْلُ ابْنِ عُمَرَ، فَإِنَّ الْكَنِيفَ لَيْسَ فِيهِ قِبْلَةٌ، اسْتَقْبِلْ فِيهِ حَيْثُ شِئْتَ.

[قَالَ أَبُو الْحَسَنِ بْنُ سَلَمَةَ: وَحَدَّثَنَا أَبُو حَاتِمٍ: حَدَّثَنَا عُبَيْدُ اللهِ بْنُ مُوسَىٰ، فَذَكَرَ

323. It was narrated that Ibn 'Umar said: "I saw the Messenger of Allâh ﷺ in his (constructed) toilet, facing towards the *Qiblah*." (***Da'if***)

(One of the narrators) 'Eisa said: "I told that to Sha'bi, and he said: 'Ibn 'Umar spoke the truth and Abu Hurairah spoke the truth. As for the words of Abu Hurairah, he said: "In the desert do not face the *Qiblah* nor turning one's back towards it." As for the words of Ibn 'Umar, he said: "In the (constructed) toilet there is no *Qiblah* so turn in whatever direction you want."

نَحْوَهُ].

Another chain with similar wording.

٣٢٤ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَلِيُّ ابْنُ مُحَمَّدٍ، قَالاَ: حَدَّثَنَا وَكِيعٌ، عَنْ حَمَّادِ ابْنِ سَلَمَةَ، عَنْ خَالِدٍ الْحَذَّاءِ، عَنْ خَالِدِ بْنِ أَبِي الصَّلْتِ، عَنْ عِرَاكِ بْنِ مَالِكٍ، عَنْ عَائِشَةَ قَالَتْ: ذُكِرَ عِنْدَ رَسُولِ اللهِ ﷺ قَوْمٌ يَكْرَهُونَ أَنْ يَسْتَقْبِلُوا بِفُرُوجِهِمُ الْقِبْلَةَ. فَقَالَ: **«أُرَاهُمْ قَدْ فَعَلُوهَا، اسْتَقْبِلُوا بِمَقْعَدَتِي الْقِبْلَةَ»**.

[قَالَ أَبُو الْحَسَنِ الْقَطَّانُ: حَدَّثَنَا يَحْيَى بْنُ عَبْدَكَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ الْمُغِيرَةِ، عَنْ خَالِدٍ الْحَذَّاءِ، عَنْ خَالِدِ بْنِ أَبِي الصَّلْتِ، مِثْلَهُ].

324. It was narrated that 'Âishah said: "Mention was made in the presence of the Messenger of Allâh ﷺ of some people who did not like to face towards the *Qiblah* with their private parts.[1] He said: 'I think that they do that. Turn my seat (in the toilet) to face the *Qiblah*.'" (*Da'if*)

Another chain with similar wording.

تخريج: [إسناده ضعيف] أخرجه أحمد: ٦/ ١٣٧ عن وكيع به * خالد وثقه ابن حبان وحده وجهله أحمد وغيره، وضعفه عبدالحق، وفيه علل أخرى.

٣٢٥ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا وَهْبُ ابْنُ جَرِيرٍ: حَدَّثَنَا أَبِي قَالَ: سَمِعْتُ مُحَمَّدَ ابْنَ إِسْحَاقَ، عَنْ أَبَانِ بْنِ صَالِحٍ، عَنْ مُجَاهِدٍ، عَنْ جَابِرٍ قَالَ: نَهَى رَسُولُ اللهِ ﷺ أَنْ نَسْتَقْبِلَ الْقِبْلَةَ بِبَوْلٍ، فَرَأَيْتُهُ، قَبْلَ أَنْ يُقْبَضَ بِعَامٍ، يَسْتَقْبِلُهَا.

325. It was narrated that Jâbir said: "The Messenger of Allâh ﷺ forbade facing the *Qiblah* when urinating. But I saw him, one year before he died, facing the *Qiblah* (while urinating)." (***Hasan***)

تخريج: [**حسن**] أخرجه أبو داود، الطهارة، باب الرخصة في ذلك، ح: ١٣ عن محمد بن بشار به، وحسنه الترمذي، ح: ٩، وصححه ابن خزيمة، وابن حبان، والحاكم، والذهبي وغيرهم.

Comments: 324 & 325

Jâbir's narration seems to suggest that the prohibition on facing the *Qiblah* was subsequently abrogated. But if the prohibition may be taken as applying only to the open fields, or it be construed that facing the *Qiblah* is

[1] i.e., when relieving themselves.

permissible although avoiding it is preferable, then the question of abrogation will not arise.

Chapter 19. Cleaning Oneself After Urinating

(المعجم ١٩) - بَابُ الاسْتِبْرَاءِ بَعْدَ الْبَوْلِ (التحفة ١٩)

326. It was narrated from 'Eisa bin Yazdâd Al-Yamâni that his father said: "The Messenger of Allâh ﷺ said: 'When anyone of you urinates, let him squeeze his penis three times (to remove the remaining urine drops).'" (*Da'if*)

Another chain with similar wording.

٣٢٦ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ؛ ح: وَحَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَىٰ: حَدَّثَنَا أَبُو نُعَيْمٍ، قَالَ: حَدَّثَنَا زَمَعَةُ بْنُ صَالِحٍ، عَنْ عِيسَى بْنِ يَزْدَادَ الْيَمَانِيِّ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: **«إِذَا بَالَ أَحَدُكُمْ فَلْيَنْتُرْ ذَكَرَهُ ثَلَاثَ مَرَّاتٍ»**.

[قَالَ أَبُو الْحَسَنِ بْنُ سَلَمَةَ: حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ الْعَزِيزِ: حَدَّثَنَا أَبُو نُعَيْمٍ: حَدَّثَنَا زَمَعَةُ، [فَذَكَرَ] نَحْوَهُ].

تخريج: [إسناده ضعيف] أخرجه أحمد: ٤/٣٤٧ عن وكيع به، وقال البوصيري: «إسناده ضعيف ... وزمعة ضعيف»، وانظر، ح: ٥٠١ * وعيسى بن يزداد مجهول الحال.

Chapter 20. One Who Urinates And Does Not Use Water

(المعجم ٢٠) - بَابُ مَنْ بَالَ وَلَمْ يَمَسَّ مَاءً (التحفة ٢٠)

327. It was narrated that 'Âishah said: "The Prophet ﷺ went out to urinate, and 'Umar followed him with water. He said: 'What is this, O 'Umar?' He said, 'Water.' He said: 'I have not been commanded to perform ablution every time I urinate. If I did that it would have become a Sunnah.'" (*Da'if*)

٣٢٧ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ عَبْدِ اللهِ بْنِ يَحْيَى التَّوْأَمِ، عَنِ ابْنِ أَبِي مُلَيْكَةَ، عَنْ أُمِّهِ، عَنْ عَائِشَةَ قَالَتْ: انْطَلَقَ النَّبِيُّ ﷺ يَبُولُ، فَاتَّبَعَهُ عُمَرُ بِمَاءٍ، فَقَالَ: **«مَا هٰذَا؟ يَا عُمَرُ!»** قَالَ: مَاءٌ. قَالَ: **«مَا أُمِرْتُ كُلَّمَا بُلْتُ أَنْ أَتَوَضَّأَ، وَلَوْ فَعَلْتُ لَكَانَتْ سُنَّةً»**.

تخريج: [إسناده ضعيف] أخرجه أبو داود، الطهارة، باب في الإستبراء، ح: ٤٢ من حديث عبدالله بن يحيى التوأم به، وهو ضعيف كما في التقريب.

Chapter 21. Prohibition Of Urinating In The Middle Of The Street

(المعجم ٢١) - بَابُ النَّهْيِ عَنِ الْخَلَاءِ عَلى قَارِعَةِ الطَّرِيقِ (التحفة ٢١)

328. Abu Sa'eed Al-Himyari narrated that Mu'âdh bin Jabal used to narrate something that the Companions of the Messenger of Allâh ﷺ had not heard, and he used to keep quiet about what they had heard. News of this report reached 'Abdullâh bin 'Amr, and he said: "By Allâh, I never heard the Messenger of Allâh ﷺ say this, and Mu'âdh will put you into difficulty with regard to relieving yourself." News of that reached Mu'âdh, so he met with him ('Abdullâh). Mu'âdh said: "O 'Abdullâh! Denying a *Hadith* from the Messenger of Allâh is hypocrisy, and its sin is upon the one who said it (if it is not true). I did indeed hear the Messenger of Allâh ﷺ say: 'Beware of the three things which provoke curses: Relieving oneself in watering places, in places of shade and in the middle of the street.'" (***Da'if***)

٣٢٨ - حَدَّثَنَا حَرْمَلَةُ بْنُ يَحْيَى: حَدَّثَنَا عَبْدُ اللهِ بْنُ وَهْبٍ. أَخْبَرَنِي نَافِعُ بْنُ يَزِيدَ، عَنْ حَيْوَةَ بْنِ شُرَيْحٍ أَنَّ أَبَا سَعِيدٍ الْحِمْيَرِيَّ حَدَّثَهُ قَالَ: كَانَ مُعَاذُ بْنُ جَبَلٍ يَتَحَدَّثُ بِمَا لَمْ يَسْمَعْ أَصْحَابُ رَسُولِ اللهِ ﷺ، وَيَسْكُتُ عَمَّا سَمِعُوا، فَبَلَغَ عَبْدَ اللهِ بْنَ عَمْرٍو مَا يَتَحَدَّثُ بِهِ، فَقَالَ: وَاللهِ! مَا سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ هٰذَا. وَأَوْشَكَ مُعَاذٌ أَنْ يَفْتِنَكُمْ فِي الْخَلَاءِ، فَبَلَغَ ذٰلِكَ مُعَاذاً، فَلَقِيَهُ، فَقَالَ مُعَاذٌ: يَا عَبْدَ اللهِ بْنَ عَمْرٍو! إِنَّ التَّكْذِيبَ بِحَدِيثٍ عَنْ رَسُولِ اللهِ ﷺ نِفَاقٌ، وَإِنَّمَا إِثْمُهُ عَلَى مَنْ قَالَهُ، لَقَدْ سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «**اتَّقُوا الْمَلَاعِنَ الثَّلَاثَ: الْبَرَازَ فِي الْمَوَارِدِ، وَالظِّلِّ، وَقَارِعَةِ الطَّرِيقِ**».

تخريج: [إسناده ضعيف] أخرجه أبو داود، الطهارة، باب المواضع التي نهي عن البول فيها، ح:٢٦ من حديث نافع بن يزيد به، قال البوصيري: «هذا إسناد ضعيف فيه أبوسعيد . . . روايته عن معاذ مرسلة».

Comments:

a. The term 'watering places' means banks of ponds or rivers etc., frequented by the people for their needs of water or other purposes.

b. The Prophet's command to avoid relieving oneself in 'the middle of the street' is meant to spare the passers by possible inconvenience.

329. It was narrated that Jâbir bin 'Abdullâh said: "The Messenger of Allâh ﷺ said: 'Beware of stopping to rest and praying in the middle of the road, for it is the refuge of snakes and carnivorous animals, and beware of relieving yourselves in the middle of the road, for this is an act that provokes curses.'" (*Da'if*)

٣٢٩ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَىٰ: حَدَّثَنَا عَمْرُو بْنُ أَبِي سَلَمَةَ، عَنْ زُهَيْرٍ قَالَ: قَالَ سَالِمٌ: سَمِعْتُ الْحَسَنَ يَقُولُ: حَدَّثَنَا جَابِرُ بْنُ عَبْدِ اللهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**إِيَّاكُمْ وَالتَّعْرِيسَ عَلَى جَوَادِّ الطَّرِيقِ، وَالصَّلَاةَ عَلَيْهَا، فَإِنَّهَا مَأْوَى الْحَيَّاتِ وَالسِّبَاعِ، وَقَضَاءِ الْحَاجَةِ عَلَيْهَا، فَإِنَّهَا [مِنَ] الْمَلَاعِنِ**».

تخريج: **[ضعيف]** قال الإمام أحمد في عمرو بن سلمة: «روي عن زهير أحاديث بواطيل» (تهذيب)، وللحديث طرق ضعيفة عند أحمد (٣/ ٣٠٥، ٣٨١) وغيره.

Comments:

At night time when traffic comes to a halt on the streets, insects and carnivorous animals come out of their hiding and pass through the streets. So, if someone chooses to sleep there he runs the risk of being stung or bitten by scorpions and snakes etc.

330. Sâlim narrated from his father that the Prophet ﷺ forbade praying in the middle of the road, or defecating there, or urinating. (*Da'if*)

٣٣٠ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَىٰ: حَدَّثَنَا عَمْرُو بْنُ خَالِدٍ: حَدَّثَنَا ابْنُ لَهِيعَةَ، عَنْ قُرَّةَ، عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمٍ، عَنْ أَبِيهِ أَنَّ النَّبِيَّ ﷺ نَهَى أَنْ يُصَلَّى عَلَى قَارِعَةِ الطَّرِيقِ، أَوْ يُضْرَبَ الْخَلَاءُ عَلَيْهَا، أَوْ يُبَالَ فِيهَا.

تخريج: **[إسناده ضعيف]** أخرجه الطبراني في المعجم الكبير: ١٢/ ٢٨١، ح: ١٣١٢٠ من حديث عمرو بن خالد الحراني به * ابن لهيعة يدلس عن الضعفاء (انظر طبقات المدلسين/ المرتبة الخامسة)، والسند ضعفه البوصيري.

Chapter 22. Going Far Away When Relieving Oneself Out Of Doors

(المعجم ٢٢) - بَابُ التَّبَاعُدِ لِلْبَرَازِ فِي الْفَضَاءِ (التحفة ٢٢)

331. It was narrated that Mughirah bin Shu'bah said: "Whenever the Prophet ﷺ went to relieve himself, he would go far away." (*Hasan*)

٣٣١ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا إِسْمَاعِيلُ ابْنُ عُلَيَّةَ، عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ قَالَ: كَانَ النَّبِيُّ ﷺ، إِذَا ذَهَبَ الْمَذْهَبَ، أَبْعَدَ.

تخريج: **[إسناده حسن]** أخرجه أبو داود، الطهارة، باب التخلي عند قضاء الحاجة، ح: ١، وصححه الترمذي، وابن خزيمة، والحاكم، والذهبي.

Comments:

Hiding the private parts from the view of others is mandatory at all times. Therefore, it would be best to take shelter behind a tree or wall provided that there is no forbidding factor there, namely the tree is not used as a resting place by the people.

332. It was narrated that Anas said: "I was with the Prophet ﷺ on a journey. He went away to relieve himself, then he came and called for water and performed ablution." *(Da'if)*

٣٣٢ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ: حَدَّثَنَا [عُمَرُ] بْنُ عُبَيْدٍ، عَنْ عُمَرَ بْنِ الْمُثَنَّى، عَنْ عَطَاءٍ الْخُرَاسَانِيِّ، عَنْ أَنَسٍ قَالَ: كُنْتُ مَعَ النَّبِيِّ ﷺ فِي سَفَرٍ، فَتَنَحَّى لِحَاجَتِهِ، ثُمَّ جَاءَ فَدَعَا بِوَضُوءٍ فَتَوَضَّأَ.

تخريج: [**إسناده ضعيف**] وقال البوصيري: «هذا إسناد ضعيف لضعف (عمر بن المثنى) الأشجعي مستور (تقريب) ... وقال أبو زرعة: «عطاء لم يسمع من أنس»، وللحديث شواهد كثيرة.

Comments:

a. This *Hadith* is again about going away from the view of others for purposes of relieving oneself.

b. Defecation and urination are the nullifiers of ablution. Therefore, if one feels the need for doing ablution for certain acts, let him do it. Otherwise, performing ablution is not necessary.

333. It was narrated from Ya'la bin Murrah that when the Prophet ﷺ went to relieve himself, he would go far away. *(**Hasan**)*

٣٣٣ - حَدَّثَنَا يَعْقُوبُ بْنُ حُمَيْدِ بْنِ كَاسِبٍ: حَدَّثَنَا يَحْيَى بْنُ سُلَيْمٍ، عَنِ ابْنِ خُثَيْمٍ، عَنْ يُونُسَ بْنِ خَبَّابٍ، عَنْ يَعْلَىٰ بْنِ مُرَّةَ أَنَّ النَّبِيَّ ﷺ كَانَ، إِذَا ذَهَبَ إِلَى الْغَائِطِ، أَبْعَدَ.

تخريج: [**حسن**] وقال البوصيري: «هذا إسناد ضعيف لضعف يونس بن خباب»، والحديث السابق (٣٣١) شاهد له.

334. It was narrated that 'Abdur-Rahmân bin Abu Qurâd said: "I went for *Hajj* with the Prophet ﷺ, and he went far away to relieve himself." *(**Hasan**)*

٣٣٤ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ ابْنُ بَشَّارٍ، قَالَا: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ الْقَطَّانُ، عَنْ أَبِي جَعْفَرٍ الْخَطْمِيِّ، - قَالَ أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: وَاسْمُهُ عُمَيْرُ بْنُ يَزِيدَ - عَنْ عُمَارَةَ بْنِ خُزَيْمَةَ وَالْحَارِثِ بْنِ فُضَيْلٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي قُرَادٍ قَالَ: حَجَجْتُ مَعَ النَّبِيِّ ﷺ فَذَهَبَ لِحَاجَتِهِ فَأَبْعَدَ.

تخريج: [**إسناده حسن**] أخرجه النسائي: ١/١٧، ١٨، ح: ١٦ من حديث يحي بن سعيد به، وحسنه الحافظ في الإصابة (٢/٤١٩ ت: ٥١٨٥).

335. It was narrated that Jâbir said: "We went out on a journey with the Messenger of Allâh ﷺ, and the Messenger of Allâh ﷺ would not relieve himself until he had disappeared and could not be seen by anyone." (*Da'if*)

٣٣٥ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عُبَيْدُ اللهِ بْنُ مُوسَى: أَنْبَأَنَا إِسْمَاعِيلُ بْنُ عَبْدِ الْمَلِكِ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: خَرَجْنَا مَعَ رَسُولِ اللهِ ﷺ فِي سَفَرٍ، وَكَانَ رَسُولُ اللهِ ﷺ لاَ يَأْتِي الْبَرَازَ حَتَّى يَتَغَيَّبَ، فَلاَ يُرَى.

تخريج: [**إسناده ضعيف**] أخرجه أبو داود، الطهارة، باب التخلي عند قضاء الحاجة، ح: ٢ من حديث إسماعيل به، وهو ضعيف كما في التقريب وغيره، ولبعض الحديث شواهد عند أبي داود، ح: ١ وغيره.

336. It was narrated from Bilâl bin Al-Hârith Al-Muzani that when the Messenger of Allâh ﷺ wanted to relieve himself, he would go far away. (*Hasan*)

٣٣٦ - حَدَّثَنَا الْعَبَّاسُ بْنُ عَبْدِ الْعَظِيمِ الْعَنْبَرِيُّ: حَدَّثَنَا عَبْدُ اللهِ بْنُ كَثِيرِ بْنِ جَعْفَرٍ: حَدَّثَنَا كَثِيرُ بْنُ عَبْدِ اللهِ الْمُزَنِيُّ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، عَنْ بِلاَلِ بْنِ الحارِثِ الْمُزَنِيِّ أَنَّ رَسُولَ اللهِ ﷺ كَانَ إِذَا أَرَادَ الْحَاجَةَ أَبْعَدَ.

تخريج: [**حسن**] انظر، ح: ١٦٥ لضعف كثير العوفي (وتلميذه مستور)، وللحديث شواهد منها الحديث السابق: ٣٣١، ٣٣٤، وهو بها حسن.

Chapter 23. Looking For A Place To Defecate Or Urinate

(المعجم ٢٣) - بَابُ الارْتِيَادِ لِلْغَائِطِ وَالْبَوْلِ (التحفة ٢٣)

337. It was narrated from Abu Hurairah that the Prophet ﷺ said: "Whoever uses stones to clean himself, let him use an odd number of stones. Whoever does that has done well, and whoever does not, there is no harm in it. Whoever uses a toothpick should spit out (whatever he removes) and whoever removes (the particle of food) by dislodging it with his tongue should swallow it.

٣٣٧ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ الصَّبَّاحِ: حَدَّثَنَا ثَوْرُ بْنُ يَزِيدَ، عَنْ حُصَيْنٍ الْحِمْيَرِيِّ، عَنْ أَبِي سَعِيدٍ الْخَيْرِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «**مَنِ اسْتَجْمَرَ فَلْيُوتِرْ، مَنْ فَعَلَ [ذٰلِكَ] فَقَدْ أَحْسَنَ، وَمَنْ لاَ، فَلاَ حَرَجَ، وَمَنْ تَخَلَّلَ فَلْيَلْفِظْ، وَمَنْ لاَكَ فَلْيَبْتَلِعْ، مَنْ فَعَلَ ذٰاكَ فَقَدْ أَحْسَنَ، وَمَنْ لاَ،**

فَلاَ حَرَجَ، وَمَنْ أَتَى الْخَلاَءَ فَلْيَسْتَتِرْ، فَإِنْ لَمْ يَجِدْ إِلَّا كَثِيباً مِنْ رَمْلٍ فَلْيَمْدُدْهُ عَلَيْهِ، فَإِنَّ الشَّيْطَانَ يَلْعَبُ بِمَقَاعِدِ ابْنِ آدَمَ. مَنْ فَعَلَ فَقَدْ أَحْسَنَ وَمَنْ لاَ، فَلاَ حَرَجَ».

Whoever does that has done well, and whoever does not, there is no harm in it. Whoever goes to the toilet should conceal himself, and if he cannot find anything except a pile of sand (behind which to conceal himself), then he should use that, for the *Shaitân* plays with the backside of the son of Âdam. Whoever does that has done well, and whoever does not, there is no harm in it." (***Da'if***)

تخريج: [**إسناده ضعيف**] أخرجه أبو داود، الطهارة، باب الاستتار في إلخلاء، ح:٣٥، وصححه ابن حبان * حصين مجهول كما في التقريب.

٣٣٨ - حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ عُمَرَ: حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ الصَّبَّاحِ بِإِسْنَادِهِ نَحْوَهُ، وَزَادَ فِيهِ: «وَمَنِ اكْتَحَلَ فَلْيُوتِرْ، مَنْ فَعَلَ فَقَدْ أَحْسَنَ، وَمَنْ لاَ، فَلاَ حَرَجَ، وَمَنْ لاَكَ فَلْيَبْتَلِعْ».

338. A similar report was narrated by 'Abdul-Mâlik bin As-Sabbâh with a similar chain, with the additional words: "Whoever applies kohl to his eyes, let him add it an odd number of times. Whoever does that has done well, and whoever does not, there is no harm in it. And whoever dislodges (a particle of food from between the teeth) by dislodging it with his tongue, let him swallow it." (***Da'if***)

تخريج: [**ضعيف**] انظر الحديث السابق، وسيأتي، ح:٣٤٩٨.

٣٣٩ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ، عَنِ الأَعْمَشِ، عَنِ الْمِنْهَالِ بْنِ عَمْرٍو، عَنْ يَعْلَى بْنِ مُرَّةَ، عَنْ أَبِيهِ قَالَ: كُنْتُ مَعَ النَّبِيِّ ﷺ فِي سَفَرٍ، فَأَرَادَ أَنْ يَقْضِيَ حَاجَتَهُ، فَقَالَ لِي: «ائْتِ تِلْكَ الأَشَاءَتَيْنِ» قَالَ وَكِيعٌ: - يَعْنِي: النَّخْلَ الصِّغَارَ -. «فَقُلْ لَهُمَا: إِنَّ رَسُولَ اللهِ ﷺ يَأْمُرُكُمَا أَنْ تَجْتَمِعَا».

339. It was narrated from Ya'la bin Murrah that his father said: "I was with the Prophet ﷺ on a journey, and he wanted to relieve himself. He said to me: 'Go to those two small date-palm trees and tell them: "The Messenger of Allâh ﷺ orders you to come together."'" So they came together and he concealed himself behind them, and relieved himself. Then

he said to me: 'Go to them and tell them: "Go back, each one of you, to your places.'" So I said that to them and they went back." (*Hasan*)

فَاجْتَمَعَتَا، فَاسْتَتَرَ بِهِمَا، فَقَضَى حَاجَتَهُ، ثُمَّ قَالَ لِي: «ائْتِهِمَا، فَقُلْ لَهُمَا: لِتَرْجِعْ كُلُّ وَاحِدَةٍ مِنْكُمَا إِلَى مَكَانِهَا» فَقُلْتُ لَهُمَا فَرَجَعَتَا.

تخريج: [حسن] أخرجه أحمد: ٤/ ١٧٠ عن وكيع به * الأعمش عنعن تقدم، ح: ١٧٨، والمنهال لم يسمع من يعلى، وفيه علة أخرى، وللحديث شواهد عند مسلم، ح: ٣٠١٠ وغيره.

Comments:

It is one of the miracles of the Prophet ﷺ that, for his sake, Allâh moved the trees from their places, then made them go back where they were before. It is also noteworthy that the Messenger of Allâh did not address the trees himself directly, but the message was conveyed through a Companion, and the trees obeyed him. This is a supernatural happening (a sort of miracle or *Karâmah)* performed by a Companion.

340. It was narrated that 'Abdullâh bin Ja'far said: "The thing that the Prophet ﷺ most liked to conceal himself behind when relieving himself was a hillock or a stand of date-palm trees." (*Sahih*)

٣٤٠ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى: حَدَّثَنَا أَبُو النُّعْمَانِ: حَدَّثَنَا مَهْدِيُّ بْنُ مَيْمُونٍ: حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي يَعْقُوبَ، عَنِ الْحَسَنِ بْنِ سَعْدٍ، عَنْ عَبْدِ اللهِ بْنِ جَعْفَرٍ قَالَ: كَانَ أَحَبَّ مَا اسْتَتَرَ بِهِ النَّبِيُّ ﷺ لِحَاجَتِهِ هَدَفٌ أَوْ حَائِشُ نَخْلٍ.

تخريج: [صحيح] أخرجه مسلم، الحيض، باب التستر عند البول، ح: ٣٤٢ من حديث مهدي به.

Comments:

It is in order to relieve oneself behind a tree, provided that it is not a fruit tree. Dates are picked at a certain time of the year from the tree. Therefore, no one has any need to go to it and pluck its fruit in other seasons. As regards the shade, the date-palm garden is good for the purpose but the individual tree is not considered worthwhile for it. Nevertheless, trees of small height, not yet attained the stage of bearing fruit are good providers of shade.

341. It was narrated that Ibn 'Abbâs said: "The Messenger of Allâh ﷺ turned towards a mountain pass and urinated, until I took pity on him because of the

٣٤١ - حَدَّثَنَا مُحَمَّدُ بْنُ عَقِيلِ بْنِ خُوَيْلِدٍ: حَدَّثَنِي حَفْصُ بْنُ عَبْدِ اللهِ: حَدَّثَنِي إِبْرَاهِيمُ ابْنُ طَهْمَانَ، عَنْ مُحَمَّدِ بْنِ ذَكْوَانَ، عَنْ يَعْلَى بْنِ حَكِيمٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ

ابْنِ عَبَّاسٍ قَالَ: عَدَلَ رَسُولُ اللهِ ﷺ إِلَى الشِّعْبِ فَبَالَ، حَتَّى أَنِّي آوِي لَهُ مِنْ فَكِّ وَرِكَيْهِ حِينَ بَالَ.

way he parted his legs when he urinated." (*Da'if*)

تخريج: [**إسناده ضعيف**] وضعفه البوصيري * محمد ابن ذكوان ضعيف (تقريب).

(المعجم ٢٤) - بَابُ النَّهْيِ عَنِ الاِجْتِمَاعِ عَلَى الْخَلَاءِ وَالْحَدِيثِ عِنْدَهُ (التحفة ٢٤)

Chapter 24. The Prohibition Of Gathering Or Talking In The Toilet

٣٤٢ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى: حَدَّثَنَا عَبْدُ اللهِ بْنُ رَجَاءٍ: أَنْبَأَنَا عِكْرِمَةُ بْنُ عَمَّارٍ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ عِيَاضِ بْنِ هِلَالٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «**لَا يَتَنَاجَى اثْنَانِ عَلَى غَائِطِهِمَا، يَنْظُرُ كُلُّ وَاحِدٍ مِنْهُمَا إِلَى عَوْرَةِ صَاحِبِهِ، فَإِنَّ اللهَ عَزَّ وَجَلَّ يَمْقُتُ عَلَى ذٰلِكَ**».

حدّثنا مُحَمَّدُ بْنُ يَحْيَى: حَدَّثَنَا سَلْمُ بْنُ إِبْرَاهِيمَ الْوَرَّاقُ: حَدَّثَنَا عِكْرِمَةُ، عَنْ يَحْيَى ابْنِ أَبِي كَثِيرٍ، عَنْ عِيَاضِ بْنِ هِلَالٍ، قَالَ مُحَمَّدُ بْنُ يَحْيَى: وَهُوَ الصَّوَابُ.

حدّثنا مُحَمَّدُ بْنُ حُمَيْدٍ: حَدَّثَنَا عَلِيُّ بْنُ أَبِي بَكْرٍ، عَنْ سُفْيَانَ الثَّوْرِيِّ، عَنْ عِكْرِمَةَ بْنِ عَمَّارٍ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ عِيَاضِ ابْنِ عَبْدِ اللهِ، نَحْوَهُ.

342. It was narrated from Abu Sa'eed Khudri that the Messenger of Allâh ﷺ said: "No two people should converse while relieving themselves, each of them looking at the private parts of the other, for Allâh, the Mighty and Sublime, hates that." (*Da'if*)

Other chains with similar wording.

تخريج: [**إسناده ضعيف**] أخرجه أبو داود، الطهارة، باب كراهية الكلام عند الخلاء، ح:١٥، وصححه ابن خزيمة، وابن حبان، والحاكم، والذهبي * عكرمة مضطرب الحديث عن يحي بن أبي كثير.

Comments:

a. There is some weakness in this chain of the *Hadith*. Nevertheless this very *Hadith* is also reported on the authority of 'Abdullâh bin 'Umar ﷺ and Jâbir

ﷺ which is considered sound. (*Sahih Al-Jâmi' As-Saghir*: 6013)

b. A person who has uncovered his private parts must avoid conversing with the others, it being against the principle of modesty. That is why it is tantamount to inviing the wrath of Allâh.

c. Talking together is prohibited because in order to do it the persons concerned shall have to sit close to each other which means uncovering themselves before others.

Chapter 25. The Prohibition Of Urinating Into Standing Water

(المعجم ٢٥) - بَابُ النَّهْيِ عَنِ الْبَوْلِ فِي الْمَاءِ الرَّاكِدِ (التحفة ٢٥)

343. It was narrated from Jâbir that the Messenger of Allâh ﷺ forbade urinating into standing water. (**Sahih**)

٣٤٣ - حَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ: أَنْبَأَنَا اللَّيْثُ ابْنُ سَعْدٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، عَنْ رَسُولِ اللهِ ﷺ أَنَّهُ نَهَى عَنْ أَنْ يُبَالَ فِي الْمَاءِ الرَّاكِدِ.

تخريج: أخرجه مسلم، الطهارة، باب النهي عن البول في الماء الراكد، ح:٢٨١ عن محمد ابن رمح وغيره به.

344. It was narrated that Abu Hurairah said: "The Messenger of Allâh ﷺ said: 'No one among you should urinate into standing water.'"(**Hasan**)

٣٤٤ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو خَالِدٍ الأَحْمَرُ، عَنِ ابْنِ عَجْلاَنَ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**لاَ يَبُولَنَّ أَحَدُكُمْ فِي الْمَاءِ الرَّاكِدِ**».

تخريج: [**إسناده حسن**] أخرجه أبو داود، الطهارة، باب البول في الماء الراكد، ح:٧٠ من حديث ابن عجلان به.

345. It was narrated that Ibn 'Umar said: "The Messenger of Allâh ﷺ said: 'No one among you should urinate into standing water.'" (**Da'if**)

٣٤٥ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى: حَدَّثَنَا مُحَمَّدُ بْنُ الْمُبَارَكِ: حَدَّثَنَا يَحْيَى بْنُ حَمْزَةَ: حَدَّثَنَا ابْنُ أَبِي فَرْوَةَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**لاَ يَبُولَنَّ أَحَدُكُمْ فِي الْمَاءِ النَّاقِعِ**».

تخريج: [**إسناده ضعيف جدًا**] وقال البوصيري: «هذا إسناد ضعيف * ابن أبي فروة اسمه إسحاق متفق على تركه».

Comments:

a. 'Standing water' means still water in a pond etc., that is not flowing. If people make a habit of urinating in such waters, they shall turn dirty and

unfit for other uses.

b. What we infer from the *Hadith* is that it is not, as a rule, impermissible to urinate in the running water of a stream or river, still it would be best to avoid it, since doing so would be against the principle of cleanliness and purity.

Chapter 26. Strict Rulings Concerning Urination

(المعجم ٢٦) - بَابُ التَّشْدِيدِ فِي الْبَوْلِ

(التحفة ٢٦)

346. It was narrated that 'Abdur-Rahmân bin Hasanah said: "The Messenger of Allâh ﷺ came out to us holding a small shield in his hand. He put it down, then he sat down and urinated towards it. Some of the people said: 'Look at him, he urinates like a woman!' The Prophet ﷺ heard that and said: 'Woe to you! Do you not know what happened to one of the Children of Israel? If any urine touched any part of their clothes, they would cut that out with scissors. He told them not to do that, so he was tormented in his grave.'" (*Da'if*)

Another chain with similar wording.

٣٤٦ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ زَيْدِ بْنِ وَهْبٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ حَسَنَةَ قَالَ: خَرَجَ عَلَيْنَا رَسُولُ اللهِ ﷺ، وَفِي يَدِهِ الدَّرَقَةُ، فَوَضَعَهَا ثُمَّ جَلَسَ فَبَالَ إِلَيْهَا، فَقَالَ بَعْضُهُمْ: انْظُرُوا إِلَيْهِ، يَبُولُ كَمَا تَبُولُ الْمَرْأَةُ، فَسَمِعَهُ النَّبِيُّ ﷺ، فَقَالَ: **«وَيْحَكَ! أَمَا عَلِمْتَ مَا أَصَابَ صَاحِبَ بَنِي إِسْرَائِيلَ؟ كَانُوا إِذَا أَصَابَهُمُ الْبَوْلُ قَرَضُوهُ بِالْمَقَارِيضِ، فَنَهَاهُمْ [عَنْ ذٰلِكَ]، فَعُذِّبَ فِي قَبْرِهِ»**.

قَالَ أَبُو الْحَسَنِ بْنُ سَلَمَةَ: حَدَّثَنَا أَبُو حَاتِمٍ: حَدَّثَنَا عُبَيْدُ اللهِ بْنُ مُوسٰى: أَنْبَأَنَا الْأَعْمَشُ فَذَكَرَ نَحْوَه.

تخريج: [إسناده ضعيف] أخرجه أبو داود، الطهارة، باب الاستبراء من البول، ح:٢٢ وغيره * فيه الأعمش ولم أجد تصريح سماعه تقدم، ح:١٧٨.

Comments:

a. While urinating in an open place, a person must be particular about screening, which could be had either from a tree or a wall etc., or from any other thing available to the person concerned. A case in point is that of the shield which the Prophet ﷺ used for the purpose.

b. Inviting the people to an act of sin, or dissuading them from following some virtuous habit, or doing something good, is a deadly crime punishable even in the grave before the Day of Resurrection.

c. The *Hadith* confirms the reality of torment in the grave.

347. It was narrated that Ibn 'Abbâs said: "The Messenger of

٣٤٧ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا

Allâh ﷺ passed by two new graves, and he said: 'They are being punished, but they are not being punished for anything major. One of them was heedless about preventing urine from getting on his clothes, and the other used to walk about spreading malicious gossip.'" (*Sahih*)

أَبُو مُعَاوِيَةَ وَوَكِيعٌ، عَنِ الأَعْمَشِ، عَنْ مُجَاهِدٍ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: مَرَّ رَسُولُ اللهِ ﷺ بِقَبْرَيْنِ جَدِيدَيْنِ، فَقَالَ: «إِنَّهُمَا لَيُعَذَّبَانِ. وَمَا يُعَذَّبَانِ فِي كَبِيرٍ، أَمَّا أَحَدُهُمَا فَكَانَ لاَ يَسْتَنْزِهُ مِنْ بَوْلِهِ، وَأَمَّا الآخَرُ فَكَانَ يَمْشِي بِالنَّمِيمَةِ».

تخريج: أخرجه البخاري، الجنائز، باب الجريدة على القبر، ح:١٣٦١ من حديث أبي معاوية، ومسلم، الطهارة، باب الدليل على نجاسة البول . . . إلخ، ح:٢٩٢ من حديث الأعمش به.

Comments:

a. The *Hadith* again confirms the reality of torment in the grave.

b. 'Preventing urine from getting on the clothes' means taking due care to prevent any drops of urine from defiling the body or the clothes, and doing proper cleaning of the concerned part after urination with soil or water.

c. 'Not being punished for anything major' means that it was by no means a difficult task to guard against the drops of urine. What was needed was just a little bit of precaution in the matter.

d. The Arabic word *Namimah* translated here as 'malicious gossip' means carrying the word spoken by one person to another with the intention of creating dissension and bad blood between them. Even if the news thus carried is true, to transmit it with an evil intention is a major sin. In case the report thus carried is false, the seriousness of the crime increases manyfold.

348. It was narrated that Abu Hurairah said: "The Messenger of Allâh ﷺ said: 'Most of the torment of the grave is because of urine.'" (*Hasan*)

٣٤٨ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَفَّانُ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «أَكْثَرُ عَذَابِ الْقَبْرِ مِنَ الْبَوْلِ».

تخريج: [حسن] أخرجه أحمد: ٢/ ٣٨٨ عن عفان به، وهو في مصنف ابن أبي شيبة: ١/ ١٢٢، وصححه الحاكم، والذهبي، والبوصيري * الأعمش عنعن تقدم، ح:١٧٨، وله شاهد حسن عند النسائي، ح:١٣٤٤.

349. Bahr bin Marrâr narrated that his grandfather Abu Bakrah said: "The Messenger of Allâh ﷺ passed by two graves, and he

٣٤٩ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا الأَسْوَدُ بْنُ شَيْبَانَ: حَدَّثَنِي بَحْرُ ابْنُ مَرَّارٍ، عَنْ جَدِّهِ أَبِي بَكْرَةَ قَالَ: مَرَّ النَّبِيُّ

ﷺ بِقَبْرَيْنِ، فَقَالَ: «إِنَّهُمَا لَيُعَذَّبَانِ، وَمَا يُعَذَّبَانِ فِي كَبِيرٍ، أَمَّا أَحَدُهُمَا فَيُعَذَّبُ فِي الْبَوْلِ، وَأَمَّا الآخَرُ فَيُعَذَّبُ فِي الْغِيبَةِ».

said: 'They are being punished, but they are not being punished for anything major. One of them is being punished because of urine, and the other is being punished because of backbiting.'" (*Sahih*)

تخريج: [صحيح] أخرجه أحمد: ٥/ ٣٩ عن وكيع به * بحر سمع هذا الحديث من عبدالرحمٰن بن أبي بكرة عن أبيه، مسند أحمد: ٥/ ٣٥، ٣٦، وهو متهم بالاختلاط ولم يتبين تحديثه به قبل اختلاطه، فالسند ضعيف، وللحديث شواهد كثيرة منها الحديث السابق: ٣٤٧ .

Chapter 27. A Man Who Is Greeted While He Is Urinating

(المعجم ٢٧) - بَابُ الرَّجُلِ يُسَلَّمُ عَلَيْهِ وَهُوَ يَبُولُ (التحفة ٢٧)

٣٥٠ - حَدَّثَنَا إِسْماعِيلُ بْنُ مُحَمَّدٍ الطَّلْحِيُّ، وَأَحْمَدُ بْنُ سَعِيدٍ الدارمي، قَالَا: حَدَّثَنَا رَوْحُ ابْنُ عُبَادَةَ، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ الْحَسَنِ، عَنْ حُضَيْنِ بْنِ الْمُنْذِرِ بْنِ الْحَارِثِ بْنِ وَعْلَةَ، أَبِى سَاسَانَ الرَّقَاشِيِّ، عَنِ الْمُهَاجِرِ بْنِ قُنْفُذِ بْنِ [عُمَيْرِ] بْنِ جُدْعَانَ؛ قَالَ: أَتَيْتُ النَّبِيَّ ﷺ وَهُوَ يَتَوَضَّأُ، فَسَلَّمْتُ عليه فلم يَرُدَّ عليَّ [السَّلام]، فَلَمَّا فَرَغَ مِنْ وُضُوئِهِ، قَالَ «إِنَّهُ لَمْ يَمْنَعْنِي مِنْ أَنْ أَرُدَّ عَلَيْكَ، إِلَّا أَنِّى كُنْتُ عَلَى غَيْرِ وُضُوءٍ».

قَالَ أَبُو الْحَسَنِ بْنُ سَلَمَةَ: حَدَّثَنَا أَبُو حَاتِمٍ: حَدَّثَنَا الأَنْصَارِيُّ، عَنْ سَعِيدِ بْنِ أَبِي عَرُوبَةَ، فَذَكَرَ نَحْوَهُ.

350. It was narrated that Muhâjir bin Qunfudh bin ('Umair) bin Judh'ân said: "I came to the Prophet ﷺ when he was performing ablution and greeted him with the *Salâm*, but he did not return (the greeting). When he had finished his ablution he said: 'Nothing prevented me from returning your greeting but the fact that I did not have ablution.'" (*Da'if*)

Another chain with similar wording.

تخريج: [إسناده ضعيف] أخرجه أبو داود، الطهارة، باب في الرجل يرد السلام وهو يبول، ح: ١٧ * الحسن عنعن تقدم، ح: ١٧ .

Comments:

Greeting someone with *Salâm* or returning it is an act of remembering Allâh. And although the remembrance of Allâh is permitted even when one is not in a state of ablution, it is better to be in the state of ablution. The Prophet ﷺ delayed the returning of the greeting for adopting the better course.

351. It was narrated that Abu Hurairah said: "A man passed by the Prophet ﷺ while he was urinating, and greeted him with the *Salâm*, but he did not return the greeting. When he finished, he struck the ground with his palms and did dry ablution (*Tayammum*), then he returned the greeting." (***Da'if***)

٣٥١ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا مَسْلَمَةُ ابْنُ عَلِيٍّ: حَدَّثَنَا الأَوْزَاعِي، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: مَرَّ رَجُلٌ عَلَى النَّبِيِّ ﷺ وَهُوَ يَبُولُ، فَسَلَّمَ عَلَيْهِ، فَلَمْ يَرُدَّ عَلَيْهِ، فَلَمَّا فَرَغَ، ضَرَبَ بِكَفَّيْهِ الأَرْضَ فَتَيَمَّمَ، ثُمَّ رَدَّ عَلَيْهِ السَّلاَمَ.

تخريج: [**إسناده ضعيف جدًا**] وضعفه البوصيري * وفيه مسلمة بن علي وهو متروك كما في التقريب وغيره.

Comments:

This chain of narration has weakness in it. However, another authentic source also report a similar happening.

352. It was narrated from Jâbir bin 'Abdullâh that a man passed by the Prophet ﷺ while he was urinating, and greeted him with the *Salâm*. The Messenger of Allâh ﷺ said to him: 'If you see me in this situation, do not greet me with the *Salâm*, for if you do that I will not respond to you.'" (***Hasan***)

٣٥٢ - حَدَّثَنَا سُوَيْدُ بْنُ سَعِيدٍ: حَدَّثَنَا عِيسى ابْنُ يُونُسَ، عَنْ هَاشِمِ بْنِ الْبَرِيدِ، عَنْ عَبْدِاللهِ ابْنِ مُحَمَّدِ بْنِ عَقِيلٍ، عَنْ جَابِرِ بْنِ عَبْدِاللهِ؛ أَنَّ رَجُلًا مَرَّ عَلَى النَّبِيِّ ﷺ وَهُوَ يَبُولُ، فَسَلَّمَ عَلَيْهِ، فَقَالَ لَهُ رَسُولُ اللهِ ﷺ «إِذَا رَأَيْتَنِي عَلَى مِثْلِ هٰذِهِ الْحَالَةِ فَلاَ تُسَلِّمْ عَلَيَّ، فَإِنَّكَ إِنْ فَعَلْتَ ذٰلِكَ، لَمْ أَرُدَّ عَلَيْكَ».

تخريج: [**حسن**] أخرجه ابن عبدي:٧/ ٢٥٧٤ من حديث الحكم بن موسي ثنا عيسى بن يونس به، وقال البوصيري: «هذا إسناد حسن لأن سويدًا لم ينفرد به»

Comments:

It is not allowed for a defecating or urinating person to return someone's greeting. It is, therefore, better that he be not greeted in such a situation. And Allâh knows best.

353. It was narrated that Ibn 'Umar said: "A man passed by the Prophet ﷺ while he was urinating and greeted him with the *Salâm*, and he did not return the greeting." (***Sahih***)

٣٥٣ - حَدَّثَنَا عَبْدُ اللهِ بْنُ سَعِيدٍ، وَالْحُسَيْنُ ابْنُ أَبِي السَّرِيِّ الْعَسْقَلاَنِيُّ قَالاَ: حَدَّثَنَا أَبُو دَاوُدَ، عَنْ سُفْيَانَ، عَنِ الضَّحَّاكِ بْنِ عُثْمَانَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: مَرَّ رَجُلٌ عَلَى النَّبِيِّ ﷺ وَهُوَ يَبُولُ، فَسَلَّمَ عَلَيْهِ فَلَمْ يَرُدَّ عَلَيْهِ.

تخريج: [صحيح] أخرجه مسلم، الحيض، باب التيمم، ح: ٣٧٠ من حديث سفيان به.

Chapter 28. Cleaning Oneself With Water (*Istinjâ'*)

(المعجم ٢٨) - بَابُ الاسْتِنْجَاءِ بِالْمَاءِ

(التحفة ٢٨)

354. It was narrated that 'Âishah said: "I never saw the Messenger of Allâh ﷺ come out of the toilet without first (cleansing himself) with water." (*Da'if*)

٣٥٤ - حَدَّثَنَا هَنَّادُ بْنُ السَّرِيِّ: حَدَّثَنَا أَبُو الأَحْوَصِ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنِ الأَسْوَدِ، عَنْ عَائِشَةَ قَالَتْ: مَا رَأَيْتُ رَسُولَ اللهِ ﷺ خَرَجَ مِنْ غَائِطٍ قَطُّ إِلَّا مَسَّ مَاءً.

تخريج: [إسناده ضعيف] * إبراهيم النخعي كان يدلس (طبقات المدلسين، المرتبة الثانية) وعنعن.

Comments:

a. This shows that the Prophet's normal practice was to clean himself with water, since it is the best method of securing cleanliness.

b. In the outside, he mostly cleaned himself with pebbles, but even there he sometimes carried water with him.

355. Abu Sufyân said: "Abu Ayyub Al-Ansâri, Jâbir bin 'Abdullâh, and Anas bin Mâlik told me that when this Verse: "In it (the mosque) are men who love to clean and to purify themselves. And Allâh loves those who make themselves clean and pure."[1] was revealed, the Messenger of Allâh ﷺ said: 'O *Ansâr*! Allâh has praised you for your cleanliness. What is the nature of your cleanliness?' They said: 'We perform ablution for prayer and we take bath to cleanse ourselves of impurity due to sexual activity, and we clean ourselves with water (after urinating). He said: 'This is what it is. So adhere to it.''" (*Hasan*)

٣٥٥ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا صَدَقَةُ ابْنُ خَالِدٍ: حَدَّثَنَا عُتْبَةُ بْنُ أَبِي حَكِيمٍ: حَدَّثَنِي طَلْحَةُ بْنُ نَافِعٍ، أَبُو سُفْيَانَ، [قَالَ:] حَدَّثَنِي أَبُو أَيُّوبَ الأَنْصَارِيُّ، وَجَابِرُ بْنُ عَبْدِ اللهِ، وَأَنَسُ بْنُ مَالِكٍ، أَنَّ هٰذِهِ الآيَةَ نَزَلَتْ: ﴿فِيهِ رِجَالٌ يُحِبُّونَ أَن يَتَطَهَّرُواْ وَٱللَّهُ يُحِبُّ ٱلْمُطَّهِّرِينَ﴾، [التوبة: ١٠٨] قَالَ رَسُولُ اللهِ ﷺ: «**يَا مَعْشَرَ الأَنْصَارِ! إِنَّ اللهَ قَدْ أَثْنَىٰ عَلَيْكُمْ فِي الطُّهُورِ، فَمَا طُهُورُكُمْ؟**» قَالُوا: نَتَوَضَّأُ لِلصَّلَاةِ وَنَغْتَسِلُ مِنَ الْجَنَابَةِ وَنَسْتَنْجِي بِالْمَاءِ. قَالَ: «**فَهُوَ ذَاكَ فَعَلَيْكُمُوهُ**».

تخريج: [إسناده حسن] أخرجه البيهقي: ١/ ١٠٥ من حديث عتبة به، وصححه الحاكم: ١/

[1] *At-Tawbah* 9:108.

١٥٥، والذهبي * عتبة حسن الحديث.

Comments:

a. The *Hadith* confirms that using water for cleaning is better than relying only on pebbles.

b. According to some scholars, the mosque referred to in the Qur'ânic Verse is the Prophet's Mosque, while others take it to mean the mosque of Qubâ'.

356. It was narrated from 'Âishah that the Prophet ﷺ used to wash his private parts three times. Ibn 'Umar said: "We did that and we found it to be a healing and a means of purification." (***Da'if***)

Another chain with similar wording.

٣٥٦ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ، عَنْ شَرِيكٍ، عَنْ جَابِرٍ، عَنْ زَيْدٍ الْعَمِّيِّ، عَنْ أَبِي الصِّدِّيقِ النَّاجِي، عَنْ عَائِشَةَ أَنَّ النَّبِيَّ ﷺ كَانَ يَغْسِلُ مَقْعَدَتَهُ ثَلاَثاً، قَالَ ابْنُ عُمَرَ: فَعَلْنَاهُ فَوَجَدْنَاهُ دَوَاءً وَطُهُوراً.

قَالَ أَبُو الْحَسَنِ بْنُ سَلَمَةَ: حَدَّثَنَا أَبُو حَاتِمٍ، وَإِبْرَاهِيمُ بْنُ سُلَيْمَانَ الْوَاسِطِيُّ. قَالاَ: حَدَّثَنَا أَبُو نُعَيْمٍ. حَدَّثَنَا شَرِيكٌ، نَحْوَهُ.

تخريج: [**إسناده ضعيف جدًا**] وقال البوصيري: «هذا إسناد فيه زيد العمي وهو ضعيف ...» * وجابر وهو ضعيف رافضي كما في التقريب، وقال ابن رجب «جابر الجعفي ضعفه الأكثرون».

357. It was narrated that Abu Hurairah said: "The Messenger of Allâh ﷺ said: 'The (following) was revealed about the people of Qubâ': 'In it (the mosque) are men who love to clean and to purify themselves. And Allâh loves those who make themselves clean and pure.'''[1] He said: 'They used to clean themselves with water (after urinating), and this Verse was revealed concerning them.''' (***Hasan***)

٣٥٧ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا مُعَاوِيَةُ بْنُ هِشَامٍ، عَنْ يُونُسَ بْنِ الْحَارِثِ، عَنْ إِبْرَاهِيمَ ابْنِ أَبِي مَيْمُونَةَ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**نَزَلَتْ فِي أَهْلِ قُبَاءٍ** ﴿فِيهِ رِجَالٌ يُحِبُّونَ أَن يَتَطَهَّرُوا وَاللَّهُ يُحِبُّ الْمُطَّهِّرِينَ﴾ [التوبة: ١٠٨] قَالَ: كَانُوا يَسْتَنْجُونَ بِالْمَاءِ فَنَزَلَتْ فِيهِمْ هٰذِهِ الآيَةُ».

تخريج: [**حسن**] أخرجه أبو داود، الطهارة، باب في الاستنجاء بالماء، ح: ٤٤، والترمذي وقال: «غريب» * يونس ضعيف وشيخه مجهول الحال، والحديث السابق (٣٥٥) شاهد له.

[1] *At-Taubah* 9:108.

Comments:

It is reported in *Sahih Muslim* from Abu Sa'eed Al-Khudri ﷺ that when he enquired the Prophet ﷺ about the mosque referred to in the Qur'ânic Verse, he answered that it was the one known as the Prophet's Mosque (*Muslim*: 3221). Nevertheless even the Qubâ' Mosque was founded by the Prophet ﷺ himself. As such this one can also be described as the 'mosque founded on piety'.

Chapter 29. One Who Rubs His Hand On The Ground After Cleaning Himself

(المعجم ٢٩) -بَابُ مَنْ دَلَكَ يَدَهُ بِالأَرْضِ بَعْدَ الاسْتِنْجَاءِ (التحفة ٢٩)

358. It was narrated from Abu Hurairah that the Prophet ﷺ relieved himself, then he cleaned himself (with water) from a pot made of brass, then he wiped his hand on the ground. (***Hasan***)

Another chain with similar wording.

٣٥٨ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَوَ عليُّ ابْنُ مُحَمَّدٍ، قَالاَ: حَدَّثَنَا وَكِيعٌ، عَنْ شَرِيكٍ، [عَنْ] إِبْرَاهِيمَ بْنِ جَرِيرٍ، عَنْ أَبِي زُرْعَةَ بْنِ عَمْرِو بْنِ جَرِيرٍ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ النَّبِيَّ ﷺ قَضَى حَاجَتَهُ، ثُمَّ اسْتَنْجَى مِنْ تَوْرٍ، ثُمَّ دَلَكَ يَدَهُ بِالأَرْضِ.

[قَالَ أَبُو الْحَسَنِ بْنُ سَلَمَةَ: حَدَّثَنَا أبو حاتم: حدّثنا سَعِيدُ بْنُ سُلَيْمَانَ الْوَاسِطِيُّ، عَنْ شَرِيكٍ، نَحْوَهُ].

تخريج: [**إسناده حسن**] أخرجه أبو داود، الطهارة، باب الرجل يدلك يده بالأرض إذا استنجى، ح:٤٥، وصححه ابن حبان.

Comments:

Rubbing the earth on one's hand while washing ensures better purity. The use of soap etc, for the purpose being done these days is also in order. It is not, however, mandatory. Mere washing the hand with water is enough.

359. Ibrâhim bin Jarir narrated from his father that the Prophet of Allâh ﷺ entered a thicket and relieved himself, then Jarir brought him a small water skin from which he cleaned himself, then he wiped his hand in the dirt. (***Hasan***)

٣٥٩ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَىٰ: حَدَّثَنَا أَبُو نُعَيْمٍ: حَدَّثَنَا أَبَانُ بْنُ عَبْدِ اللهِ: حَدَّثَنِي إِبْرَاهِيمُ ابْنُ جَرِيرٍ، عَنْ أَبِيهِ أَنَّ نَبِيَّ اللهِ ﷺ دَخَلَ الْغَيْضَةَ فَقَضَى حَاجَتَهُ، فَأَتَاهُ جَرِيرٌ بِإِدَاوَةٍ مِنْ مَاءٍ فَاسْتَنْجَى مِنْهَا، وَمَسَحَ يَدَهُ بِالتُّرَابِ.

تخريج: [**حسن**] أخرجه النسائي:١/ ٤٥، الطهارة، باب دلك اليد بالأرض بعد الاستنجاء، ح:٥١ من حديث أبان به، وصححه ابن خزيمة:١/ ٤٧، وح:٨٩ * إبراهيم صدوق لكنه لم يسمع

من أبيه، وللحديث شواهد كثيرة.

Chapter 30. Covering Vessels

(المعجم ٣٠) - بَابُ تَغْطِيَةِ الإِنَاءِ

(التحفة ٣٠)

360. It was narrated that Jâbir said: "The Prophet ﷺ commanded (us) to tie up our water skins and cover our vessels." (***Sahih***)

٣٦٠ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَىٰ: حَدَّثَنَا يَعْلَى ابْنُ عُبَيْدٍ: حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ أَبِي سُلَيْمَانَ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: أَمَرَ[نَا] النَّبِيُّ ﷺ أَنْ نُوكِيَ أَسْقِيَتَنَا وَنُغَطِّيَ آنِيَتَنَا.

تخريج: أخرجه مسلم، من حديث الليث بن سعد عن أبي الزبير به مطولاً، انظر، ح: ٣٤١٠، ٣٧٧١ من هذا الكتاب.

Comments:

All containers of water or food must be duly covered in order to prevent dust or insects sneaking into them, mainly because some of the insects could be dangerous. Particularly at night time the insects etc., come out of their hiding and possibly enter food and drink items. Hence the order to especially keep the vessels covered at night. (*Bukhâri*: 5623)

361. It was narrated that 'Âishah said: "I used to cover three vessels for the Messenger of Allâh ﷺ at night: A vessel (of water) for his ablution, a vessel for his tooth stick and a vessel for his drink." (***Da'if***)

٣٦١ - حَدَّثَنَا عِصْمَةُ بْنُ الْفَضْلِ وَ يَحْيَى ابْنُ حَكِيمٍ، قَالاَ: حَدَّثَنَا حَرَمِيُّ بْنُ عُمَارَةَ بْنِ أَبِي حَفْصَةَ: حَدَّثَنَا حَرِيشُ بْنُ [الْخِرِّيتِ]: أَنْبَأَنَا ابْنُ أَبِي مُلَيْكَةَ، عَنْ عَائِشَةَ قَالَتْ: كُنْتُ أَصْنَعُ لِرَسُولِ اللهِ ﷺ ثَلاَثَةَ آنِيَةٍ مِنَ اللَّيْلِ مُخَمَّرَةً: إِنَاءً لِطَهُورِهِ، وَإِنَاءً لِسِوَاكِهِ، وَإِنَاءً لِشَرَابِهِ.

تخريج: **[إسناده ضعيف]** وقال البوصيري: «هذا إسناد ضعيف حريش بن خريت متفق عليه ضعفه»، وانظر، ح: ٣٤١٢.

362. It was narrated that Ibn 'Abbâs said: "The Messenger of Allâh ﷺ never entrusted his purification to anyone nor his charity that he had given to anyone; he would be the one to

٣٦٢ - حَدَّثَنَا أَبُو بَدْرٍ، عَبَّادُ بْنُ الْوَلِيدِ: حَدَّثَنَا مُطَهَّرُ بْنُ الْهَيْثَمِ: حَدَّثَنَا عَلْقَمَةُ بْنُ أَبِي جَمْرَةَ الضُّبَعِيُّ، عَنْ أَبِيهِ أَبِي جَمْرَةَ الضُّبَعِيِّ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ رَسُولُ اللهِ ﷺ لاَ

take care of these matters himself." (*Da'if*)

يَكِلُ طُهُورَهُ إِلَى أَحَدٍ وَلاَ صَدَقَتَهُ الَّتِي يَتَصَدَّقُ بِهَا، يَكُونُ هُوَ الَّذِي يَتَوَلَّاهَا بِنَفْسِهِ.

تخريج: [إسناده ضعيف] (قال البوصيري: «هذا إسناد ضعيف، علقمة بن أبي جمرة مجهول، ومطهر بن الهيثم ضعيف»).

Chapter 31. Washing A Vessel That Has Been Licked By A Dog

(المعجم ٣١) - **بَابُ غَسْلِ الإِنَاءِ مِن وُلُوغِ الْكَلْبِ** (التحفة ٣١)

363. It was narrated that Abu Razin said: 'I saw Abu Hurairah hitting his forehead with his hand and saying: "O people of Iraq! Do you claim that I would tell a lie against the Messenger of Allâh ﷺ so that it may be more convenient for you and a sin upon me?' I bear witness that I heard the Messenger of Allâh ﷺ say: 'If a dog licks the vessel of anyone of you, let him wash it seven times."' (*Da'if*)

٣٦٣ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ أَبِي رَزِينٍ قَالَ: رَأَيْتُ أَبَا هُرَيْرَةَ يَضْرِبُ جَبْهَتَهُ بِيَدِهِ وَيَقُولُ: يَا أَهْلَ الْعِرَاقِ! أَنْتُمْ تَزْعُمُونَ أَنِّي أَكْذِبُ عَلَى رَسُولِ اللهِ ﷺ: لِيَكُونَ لَكُمُ الْمَهْنَأُ وَعَلَيَّ الإِثْمُ، أَشْهَدُ لَسَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: **«إِذَا وَلَغَ الْكَلْبُ فِي إِنَاءِ أَحَدِكُمْ، فَلْيَغْسِلْهُ سَبْعَ مَرَّاتٍ»**.

تخريج: [إسناده ضعيف] * أبو معاوية، موصوف بالتدليس (طبقات المدلسين/ المرتبة الثانية) والأعمش تقدم، ح:١٧٨ عنعنا، وأخرجه مسلم، الطهارة، باب حكم ولوغ الكلب، ح:٢٧٩ من طريق آخر عن الأعمش به مختصرًا، المرفوع فقط، وروايات المدلسين في الصحيحين محمولة على السماع.

Comments:

a. If a dog licks a vessel, it must be washed seven times.
b. In addition, along with washing, it is also necessary to rub the vessel in question with dust.
c. The dog saliva contains rabies that cannot be cleaned by just one wash. As for dust, it contains germ-killing properties. That is why the sacred law of Islam has, of all the animals, particularised this method of cleaning only for the licking of dogs.

364. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "If a dog licks the vessel of anyone of you, let him wash it seven times." (*Sahih*)

٣٦٤ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَىٰ: حَدَّثَنَا رَوْحُ ابْنُ عُبَادَةَ: حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ

رَسُولَ اللهِ ﷺ قَالَ: «إِذَا وَلَغَ الْكَلْبُ فِي إِنَاءِ أَحَدِكُمْ فَلْيَغْسِلْهُ سَبْعَ مَرَّاتٍ».

تخريج: أخرجه البخاري، الوضوء، باب إذا شرب الكلب في إناء أحدكم فليغسله سبعًا، ح:١٧٢، ومسلم، الطهارة، باب حكم ولوغ الكلب، ح:٢٧٩ من حديث مالك به.

365. It was narrated from 'Abdullâh bin Mughaffal that the Messenger of Allâh ﷺ said: 'If a dog licks a vessel, wash it seven times and rub it with dust the eighth time." (*Sahih*)

٣٦٥ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا شَبَابَةُ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي التَّيَّاحِ قَالَ: سَمِعْتُ مُطَرِّفاً يُحَدِّثُ عَنْ عَبْدِ اللهِ بْنِ الْمُغَفَّلِ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِذَا وَلَغَ الْكَلْبُ فِي الْإِنَاءِ فَاغْسِلُوهُ سَبْعَ مَرَّاتٍ، وَعَفِّرُوهُ الثَّامِنَةَ بِالتُّرَابِ».

تخريج: أخرجه مسلم، الطهارة، باب حكم ولوغ الكلب، ح:٢٨٠ من حديث شعبة به.

366. It was narrated that Ibn 'Umar said: "The Messenger of Allâh ﷺ said: 'If a dog licks the vessel of any one of you, let him wash it seven times.'" (*Hasan*)

٣٦٦ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَىٰ: حَدَّثَنَا ابْنُ أَبِي مَرْيَمَ: أَنْبَأَنَا عُبيدُ اللهِ بْنُ عُمَرَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا وَلَغَ الْكَلْبُ فِي إِنَاءِ أَحَدِكُمْ فَلْيَغْسِلْهُ سَبْعَ مَرَّاتٍ».

تخريج: [إسناده حسن] أخرجه الطبراني في الكبير:١٢/ ٣٦٥، ح:١٣٣٥٧ من حديث سعيد ابن أبي مريم به * عبدالله العمري عن نافع قواه أحمد وابن معين، وانظر، ح:١٢٩٩ . تنبيه: قال الحافظ المزي في الأطراف: «وقع في بعض النسخ عن عبيدالله وهو وهم».

Chapter 32. Ablution With Water Left Over By A Cat And The Concession

(المعجم ٣٢) - بَابُ الْوُضُوءِ بِسُؤْرِ الْهِرَّةِ وَالرُّخْصَةِ فِي ذَلِكَ (التحفة ٣٢)

367. It was narrated from Kabshah bint Ka'b, who was married to one of the sons of Abu Qatâdah, that she poured water for Abu Qatâdah to perform ablution. A cat came and drank the water, and he tilted the vessel for it. She started looking at it (in surprise) and he said: "O

٣٦٧ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ: أَنْبَأَنَا مَالِكُ بْنُ أَنَسٍ: أَخْبَرَنِي إِسْحَاقُ بْنُ عَبْدِ اللهِ بْنِ أَبِي طَلْحَةَ الْأَنْصَارِيُّ، عَنْ حُمَيْدَةَ بِنْتِ عُبَيْدِ بْنِ رِفَاعَةَ، عَنْ كَبْشَةَ بِنْتِ كَعْبٍ، وَكَانَتْ تَحْتَ بَعْضِ وَلَدِ أَبِي قَتَادَةَ، أَنَّهَا صَبَّتْ لِأَبِي قَتَادَةَ مَاءً

daughter of my brother, do you find it strange? The Messenger of Allâh ﷺ said: 'They (cats) are not impure, they are of those who go around among you.'" (*Sahih*)

يَتَوَضَّأُ بِهِ، فَجَاءَتْ هِرَّةٌ تَشْرَبُ، فَأَصْغَى لَهَا الْإِنَاءَ، فَجَعَلْتُ أَنْظُرُ إِلَيْهِ، فَقَالَ: يَا ابْنَةَ أَخِي أَتَعْجَبِينَ؟ قَالَ رَسُولُ اللهِ ﷺ: «**إِنَّهَا لَيْسَتْ بِنَجَسٍ، هِيَ مِنَ الطَّوَّافِينَ أَوِ الطَّوَّافَاتِ**».

تخريج: [إسناده صحيح] أخرجه أبو داود، الطهارة، باب سؤر الهرة، ح:٧٥ من حديث مالك به، وصححه الترمذي، ح:٩٢، وابن خزيمة، وابن حبان، والبخاري، والدارقطني، والحاكم، والذهبي وغيرهم.

Comments:

a. What is left by the cat after drinking, is not impure.
b. Islam is a religion of facility and ease. Since we cannot take as much precaution from the cats as we can from the dogs, rules of purity from them are more lenient than from dogs

368. It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ and I used to perform ablution from a single vessel, when the cat had drunk from it beforehand." (*Da'if*)

٣٦٨ - حَدَّثَنَا عَمْرُو بْنُ رَافِعٍ، وَإِسْمَاعِيلُ ابْنُ تَوْبَةَ، قَالَا: حَدَّثَنَا يَحْيَى بْنُ زَكَرِيَّا بْنِ أَبِي زَائِدَةَ، عَنْ حَارِثَةَ، عَنْ عَمْرَةَ، عَنْ عَائِشَةَ قَالَتْ: كُنْتُ أَتَوَضَّأُ أَنَا وَرَسُولُ اللهِ ﷺ مِنْ إِنَاءٍ وَاحِدٍ، قَدْ أَصَابَتْ مِنْهُ الْهِرَّةُ قَبْلَ ذٰلِكَ.

تخريج: [إسناده ضعيف] قال البوصيري: «هذا إسناد ضعيف لضعف حارثة بن أبي الرجال»، وانظر، ح:٥٦.

Comments:

A husband and wife can perform ablution from a single vessel.

369. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "Cats do not invalidate the prayer,[1] because they are one of the things that are useful in the house." (*Hasan*)

٣٦٩ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عُبَيْدُ اللهِ بْنُ عَبْدِ الْمَجِيدِ، - يَعْنِي: أَبَا بَكْرٍ الْحَنَفِيَّ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ أَبِي الزِّنَادِ، عَنْ أَبِيهِ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**الْهِرَّةُ لَا تَقْطَعُ**

[1] If they walk in front of the worshipper.

الصَّلاَةَ، لِأَنَّهَا مِنْ مَتَاعِ الْبَيْتِ».

تخريج: [إسناده حسن] أخرجه ابن عدي: ٤/١٥٨٦ من حديث محمد بن بشار بندار به، وصححه الحاكم: ١/٢٥٤، ٢٥٥، والذهبي، وابن خزيمة * عبدالرحمٰن بن أبي الزناد حسن الحديث كما حققته في «نور العينين في إثبات رفع اليدين».

Chapter 33. Concession Regarding Water Left Over From A Woman's Ablution

(المعجم ٣٣) - بَابُ الرُّخْصَةِ بِفَضْلِ وُضُوءِ الْمَرْأَةِ (التحفة ٣٣)

370. It was narrated that Ibn 'Abbâs said: "One of the wives of the Prophet ﷺ took a bath from a large vessel, then the Prophet ﷺ came and had a bath or ablution, and she said: 'O Messenger of Allâh, I was sexually impure.' He said: 'Water does not become impure.'" (*Da'if*)

٣٧٠ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو الأَحْوَصِ، عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: اغْتَسَلَ بَعْضُ أَزْوَاجِ النَّبِيِّ ﷺ فِي جَفْنَةٍ، فَجَاءَ النَّبِيُّ ﷺ لِيَغْتَسِلَ أَوْ يَتَوَضَّأَ، فَقَالَتْ: يَا رَسُولَ اللهِ! إِنِّي كُنْتُ جُنُباً، قَالَ: «**الْمَاءُ لاَ يُجْنِبُ**».

تخريج: [إسناده ضعيف] أخرجه أبو داود، الطهارة، باب الماء لا يجنب، ح: ٦٨ من حديث أبي الأحوص به، وصححه الترمذي، ح: ٦٥، ولكن سلسلة سماك عن عكرمة ضعيفة كما تقدم، ح: ١٧١، ولبعض الحديث شواهد عند مسلم، ح: ٣٢٣ وغيره.

Comments:

We know from the *Hadith* that it is allowed for a man to perform ablution from the water left over by a woman in a vessel after taking her bath. It is, therefore, all the more acceptable for a man to perform ablution from the water left over by the woman after performing her ablution.

371. It was narrated from Ibn 'Abbâs that one of the wives of the Prophet ﷺ took a bath to cleanse herself from sexual impurity, then the Prophet ﷺ performed ablution and had a bath with the water left over from her ablution." (*Da'if*)

٣٧١ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ سِمَاكٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ أَنَّ امْرَأَةً مِنْ أَزْوَاجِ النَّبِيِّ ﷺ اغْتَسَلَتْ مِنْ جَنَابَةٍ، فَتَوَضَّأَ وَاغْتَسَلَ النَّبِيُّ ﷺ مِنْ فَضْلِ وَضُوئِهَا.

تخريج: [ضعيف] انظر الحديث السابق.

372. It was narrated from Ibn 'Abbâs, from Maimunah the wife of the Prophet ﷺ, that the

٣٧٢ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، وَمُحَمَّدُ ابْنُ يَحْيَىٰ، وَإِسْحَاقُ بْنُ مَنْصُورٍ قَالُوا:

حَدَّثَنَا أَبُو دَاوُدَ: حَدَّثَنَا شَرِيكٌ، عَنْ سِمَاكٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ، عَنْ مَيْمُونَةَ، زَوْجِ النَّبِيِّ ﷺ أَنَّ النَّبِيَّ ﷺ تَوَضَّأَ بِفَضْلِ غُسْلِهَا مِنَ الْجَنَابَةِ.

Prophet ﷺ performed ablution with the water left over after she had taken a bath to cleanse herself from sexual impurity. (***Da'if***)

تخريج: [**إسناده ضعيف**] أخرجه أحمد:٦/ ٣٣٠ عن أبي داود الطيالسي به، وانظر، ح: ٣٧٠ لعلته.

Comments:

The foregoing *Ahâdith* did not mention the name of the Mother of the Believers concerned. This *Hadith* has indicated that she was Maimunah ﷺ.

(المعجم ٣٤) - بَابُ النَّهْيِ عَنْ ذَلِكَ (التحفة ٣٤)

Chapter 34. The Prohibition Of That (i.e. Performing Ablution With The Leftover Water)

٣٧٣ - **حَدَّثَنَا** مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا أَبُو دَاوُدَ: حَدَّثَنَا شُعْبَةُ، عَنْ عَاصِمٍ الأَحْوَلِ، عَنْ أَبِي حَاجِبٍ، عَنِ الْحَكَمِ بْنِ عَمْرٍو أَنَّ رَسُولَ اللهِ ﷺ نَهَى أَنْ يَتَوَضَّأَ الرَّجُلُ بِفَضْلِ وَضُوءِ الْمَرْأَةِ.

373. It was narrated from Hakam bin 'Amr that the Messenger of Allâh ﷺ forbade men to perform ablution with the water left over by a woman. (***Hasan***)

تخريج: [**إسناده حسن**] أخرجه أبو داود، الطهارة، باب النهي عن ذلك، ح: ٨٢ عن ابن بشار به، وحسنه الترمذي، ح: ٦٤، وصححه ابن حبان.

Comments:

Imâm Ibn Mâjah has expressed the view that the truth is on the side of the first while the second is an illusion. Exact translation of the report is as follows: Abu 'Abdullah Ibn Mâjah said, "The first (narration) is correct, and the second (narration) is *Wahm* (an error)." It could also be construed from this that the ruling described in the previous chapter allowing both the husband and wife to have a bath from the water left over by each other, while the prohibition to do so as mentioned in the following chapter is not correct.

٣٧٤ - **حَدَّثَنَا** مُحَمَّدُ بْنُ يَحْيَىٰ: حَدَّثَنَا الْمُعَلَّى بْنُ أَسَدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ الْمُخْتَارِ: حَدَّثَنَا عَاصِمٌ الأَحْوَلُ، عَنْ عَبْدِ اللهِ بْنِ سَرْجِسَ قَالَ: نَهَى رَسُولُ اللهِ ﷺ أَنْ

374. It was narrated that 'Abdullâh bin Sarjis said: "The Messenger of Allâh ﷺ forbade men to perform ablution with the water left over by a woman, and

يَغْتَسِلَ الرَّجُلُ بِفَضْلِ وَضُوءِ الْمَرْأَةِ، وَالْمَرْأَةُ بِفَضْلِ الرَّجُلِ، وَلٰكِنْ يَشْرَعَانِ جَمِيعاً.

قَالَ أَبُو عَبْدِ اللهِ ابْنُ مَاجَه: الصَّحِيحُ هُوَ الأَوَّلُ، وَالثَّانِي وَهَمٌ.

قَالَ أَبُو الْحَسَنِ بْنُ سَلَمَةَ: حَدَّثَنَا أَبُو حَاتِمٍ، وَأَبُو عُثْمَانَ الْمُحَارِبِيُّ قَالاَ: حَدَّثَنَا الْمُعَلَّى بْنُ أَسَدٍ، نَحْوَهُ.

women to perform ablution with water left over by a man, however both (spouses) may start their ablutions at the same time." (*Sahih*)

Abu Abdullâh Ibn Mâjah said: "The first (naration) is correct, and the second (naration) is *Wahm* (an error).

Another chain with similar wording.

تخريج: [إسناده صحيح] أخرجه الدارقطني: ١/١١٦، ١١٨ من حديث أبي حاتم الرازي به، وقفه شعبة عن عاصم به، وقال الدارقطني: «وهذا موقوف صحيح وهو أولى بالصواب».

٣٧٥ - حَدَّثَنَا مُحَمَّد بْنُ يَحْيَىٰ: حَدَّثَنَا عُبَيْدُ اللهِ، عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْحَارِثِ، عَنْ عَلِيٍّ قَالَ: كَانَ النَّبِيُّ ﷺ وَأَهْلُهُ يَغْتَسِلُونَ مِنْ إِنَاءٍ وَاحِدٍ، وَلاَ يَغْتَسِلُ أَحَدُهُمَا بِفَضْلِ صَاحِبِهِ.

375. It was narrated that 'Ali said: "The Prophet ﷺ and his wife would take a bath from one vessel, but neither of them would have a bath with the leftover water of the other." (*Da'if*)

تخريج: [إسناده ضعيف] أخرجه أحمد: ١/٧٧ من حديث إسرائيل به، وانظر، ح:٩٥ لعلته.

Comments:

The fact of the matter is that both the husband and wife can have a bath together as well as use the water left over by each other for having a bath.

(المعجم ٣٥) - بَابُ الرَّجُلِ وَالْمَرْأَةِ يَغْتَسِلاَنِ مِنْ إِنَاءٍ وَاحِدٍ (التحفة ٣٥)

Chapter 35. A Man And Woman Taking Bath From A Single Vessel

٣٧٦ - حَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ: أَنْبَأَنَا اللَّيْثُ ابْنُ سَعْدٍ، عَنِ ابْنِ شِهَابٍ؛ ح: وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: كُنْتُ أَغْتَسِلُ أَنَا وَرَسُولُ اللهِ ﷺ مِنْ إِنَاءٍ وَاحِدٍ.

376. It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ and I would take a bath from a single vessel." (*Sahih*)

تخريج: أخرجه مسلم، الحيض، باب القدر المستحب من الماء في غسل الجنابة . . . إلخ، ح:٣١٩ عن ابن رمح، وابن أبي شيبة وغيرهما به.

Comments:

'Taking a bath from a single vessel' means that each one of the couple is taking water from the same vessel and having the bath individually. This is perfectly in order.

377. It was narrated from Ibn 'Abbâs that his maternal aunt Maimunah said: "The Messenger of Allâh ﷺ and I used to take a bath from a single vessel." (*Sahih*)

٣٧٧ - **حَدَّثَنَا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ جَابِرِ بْنِ زَيْدٍ، عَنِ ابْنِ عَبَّاسٍ، عَنْ خَالَتِهِ مَيْمُونَةَ قَالَتْ: كُنْتُ أَغْتَسِلُ أَنَا وَرَسُولُ اللهِ ﷺ مِنْ إِنَاءٍ وَاحِدٍ.

تخريج: أخرجه مسلم، الحيض، باب القدر المستحب من الماء . . . إلخ، ح:٣٢٢، وابن أبي شيبة وغيره به.

378. It was narrated from Umm Hâni that the Prophet ﷺ and Maimunah took a bath from a single vessel, a large bowl in which there were some traces of dough. (*Da'if*)

٣٧٨ - **حَدَّثَنَا** أَبُو عَامِرٍ الأَشْعَرِيُّ، عَبْدُ اللهِ ابْنُ عَامِرٍ: حَدَّثَنَا يَحْيَى بْنُ أَبِي بُكَيْرٍ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ نَافِعٍ، عَنِ ابْنِ أَبِي نَجِيحٍ، عَنْ مُجَاهِدٍ، عَنْ أُمِّ هَانِئٍ أَنَّ النَّبِيَّ ﷺ اغْتَسَلَ وَمَيْمُونَةُ مِنْ إِنَاءٍ وَاحِدٍ، فِي قَصْعَةٍ، فِيهَا أَثَرُ الْعَجِينِ.

تخريج: [**إسناده ضعيف**] أخرجه النسائي:١/١٣١، الطهارة، باب ذكر الاغتسال في القصعة التي يعجن فيها، ح:٢٤١ من حديث إبراهيم به * عبدالله بن أبي نجيح أكثر عن مجاهد وكان يدلس عنه وصفه بذلك النسائي (طبقات المدلسين/المرتبة الثالثة)، وحديث النسائي:٤١٥ يغني عنه.

379. It was narrated that Jâbir bin 'Abdullâh said: "The Messenger of Allâh ﷺ and his wives used to take a bath from a single vessel." (*Hasan*)

٣٧٩ - **حَدَّثَنَا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ الْحَسَنِ الأَسَدِيُّ: حَدَّثَنَا شَرِيكٌ، عَنْ عَبْدِ اللهِ بْنِ مُحَمَّدِ بْنِ عَقِيلٍ، عَنْ جَابِرِ ابْنِ عَبْدِ اللهِ قَالَ: كَانَ رَسُولُ اللهِ ﷺ وَأَزْوَاجُهُ يَغْتَسِلُونَ مِنْ إِنَاءٍ وَاحِدٍ.

تخريج: [**حسن**] أخرجه ابن أبي شيبة:١/٣٦ به، وانظر، ح:١٤٩ لعلته، وللحديث شواهد، انظر الحديث السابق:٣٧٨.

380. Zainab the daughter of Umm Salamah narrated from Umm Salamah that she and the Messenger of Allâh ﷺ used to take a bath from a single vessel. (*Sahih*)

٣٨٠ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا إِسْمَاعِيلُ ابْنُ عُلَيَّةَ، عَنْ هِشَامٍ الدَّسْتَوَائِيِّ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ زَيْنَبَ بِنْتِ أُمِّ سَلَمَةَ عَنْ أُمِّ سَلَمَةَ أَنَّهَا كَانَتْ وَرَسُولُ اللهِ ﷺ يَغْتَسِلاَنِ مِنْ إِنَاءٍ وَاحِدٍ.

تخريج: أخرجه البخاري، الصوم، باب القبلة للصائم، ح:١٩٢٩، ومسلم، الحيض، باب القدر المستحب من الماء ... إلخ، ح:٣٢٤ من حديث هشام الدستوائي به، وللحديث طرق.

Chapter 36. A Man And Woman Performing Ablution From A Single Vessel

(المعجم ٣٦) - **بَابُ الرَّجُلِ وَالْمَرْأَةِ يَتَوَضَّآنِ مِن إِنَاءٍ وَاحِدٍ** (التحفة ٣٦)

381. It was narrated that Ibn 'Umar said: "Men and women used to perform ablution from a single vessel during the time of the Messenger of Allâh ﷺ." (*Sahih*)

٣٨١ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا مَالِكُ ابْنُ أَنَسٍ: حَدَّثَنِي نَافِعٌ، عَنِ ابْنِ عُمَرَ قَالَ: كَانَ الرِّجَالُ وَالنِّسَاءُ يَتَوَضَّأُونَ عَلَى عَهْدِ رَسُولِ اللهِ ﷺ مِنْ إِنَاءٍ وَاحِدٍ.

تخريج: أخرجه البخاري، الوضوء، باب وضوء الرجل مع امرأته وفضل وضوء المرأة، ح:١٩٣ من حديث مالك به.

Comments:

It was discussed in the previous chapter that both husband and wife can take water from a single vessel and have a bath together. By the same analogy they can also perform ablution together. *Ahâdith* of this chapter have further established the permissibility of it.

Men and women performing the ablution together could also mean their being mutually *Mahram* (near relations forbidden to marry each other).

382. It was narrated that Umm Subyah Al-Juhaniyyah said: "Often my hand would touch the hand of the Messenger of Allâh ﷺ while performing ablution from a single vessel." (***Hasan***)

Abu 'Abdullâh bin Mâjah said: "I heard Muhammad say: 'Umm Subyah was Khawlah bint Qais. I mentioned that to Abu Zur'ah, and he said: "It is true."

٣٨٢ - حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ الدِّمَشْقِيُّ: حَدَّثَنَا أَنَسُ بْنُ عِيَاضٍ: حَدَّثَنَا أُسَامَةُ بْنُ زَيْدٍ، عَنْ سَالِمٍ أَبِي النُّعْمَانِ، - وَهُوَ ابْن سَرْجٍ - عَنْ أُمِّ صُبَيَّةَ الْجُهَنِيَّةِ قَالَتْ: رُبَّمَا اخْتَلَفَتْ يَدِي وَيَدُ رَسُولِ اللهِ ﷺ فِي الْوُضُوءِ مِنْ إِنَاءٍ وَاحِدٍ.

قَالَ أَبُو عَبْدِ اللهِ ابْنُ مَاجَه: سَمِعْتُ

مُحَمَّداً يَقُولُ: أُمُّ صُبَيَّةَ هِيَ خَوْلَةُ بِنْتُ قَيْسٍ، فَذَكَرْتُ لِأَبِي زُرْعَةَ، فَقَالَ: صَدَقَ.

تخريج: [إسناده حسن] أخرجه أبو داود، الطهارة، باب الوضوء بفضل المرأة، ح:٧٨ من حديث أسامة به.

Comments:

A clarification: Imâm Abu 'Abdullâh bin Mâjah: I heard Muhammad (bin Yahya Dhali) say: Umm Subyah was Khawlah bint Qais. I mentioned that to Abu Zur'ah, and he said: "It is true." Maybe the report belongs to the pre-*Hijâb* period or else the lady had some close relation with the Prophet ﷺ which prevented the observance of *Hijâb* from him. And Allâh knows best.

383. It was narrated from 'Âishah that the Prophet ﷺ and she used to perform ablution together for prayer. (***Sahih***)

٣٨٣ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَىٰ: حَدَّثَنَا دَاوُدُ ابْنُ شَبِيبٍ: حَدَّثَنَا حَبِيبُ بْنُ أَبِي حَبِيبٍ، عَنْ عَمْرِو بْنِ هَرِمٍ، عَنْ عِكْرِمَةَ، عَنْ عَائِشَةَ، عَنِ النَّبِيِّ ﷺ أَنَّهُمَا كَانَا يَتَوَضَّآنِ جَمِيعاً لِلصَّلَاةِ.

تخريج: [صحيح] إسناده ضعيف لعنعنة حبيب، وأما المتن فصحيح، وله طرق كثيرة، حبيب يكثر التدليس (طبقات المدلسين/ المرتبة الثالثة).

Chapter 37. Performing Ablution with *Nabidh*

(المعجم ٣٧) - بَابُ الْوُضُوءِ بِالنَّبِيذِ

(التحفة ٣٧)

384. It was narrated from 'Abdullâh bin Mas'ud that on the night of the jinn, the Messenger of Allâh ﷺ said to him: "Do you have water for ablution?" He said: "No, I have nothing but some *Nabidh*[1] in a vessel." He said: "Good dates and pure water. (i.e., there is no harm from the mixing of the two)." So he performed ablution with it. This is the narration of Waki'. (***Da'if***)

٣٨٤ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَلِيُّ ابْنُ مُحَمَّدٍ، قَالَا: حَدَّثَنَا وَكِيعٌ، عَنْ أَبِيهِ؛ ح: وَحَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى: حَدَّثَنَا عَبْدُ الرَّزَّاقِ، عَنْ سُفْيَانَ، عَنْ أَبِي فَزَارَةَ الْعَبْسِيِّ، عَنْ أَبِي زَيْدٍ، مَوْلَى عَمْرِو بْنِ حُرَيْثٍ، عَنْ عَبْدِ اللهِ بْنِ مَسْعُودٍ أَنَّ رَسُولَ اللهِ ﷺ قَالَ لَهُ، لَيْلَةَ الْجِنِّ «عِنْدَكَ طَهُورٌ؟» قَالَ: لَا. إِلَّا شَيْءٌ مِنْ نَبِيذٍ فِي إِدَاوَةٍ. قَالَ: «تَمْرَةٌ طَيِّبَةٌ وَمَاءٌ طَهُورٌ» فَتَوَضَّأَ. هٰذَا حَدِيثُ وَكِيعٍ.

[1] Water in which grapes or dates are soaked, but not fermented.

تخريج: [إسناده ضعيف] أخرجه أبو داود، الطهارة، باب الوضوء بالنبيذ، ح:٨٤ من حديث أبي فزارة به، وقال الترمذي، ح:٨٨ «أبو زيد رجل مجهول عند أهل الحديث»، والحديث ضعفه ابن حبان، والطحاوي وغيرهما بل قال السيد جمال: «أجمع المحدثون علٰى أن هذا الحديث ضعيف».

385. It was narrated from 'Abdullâh bin 'Abbâs that on the Night of the Jinn the Messenger of Allâh ﷺ said to Ibn Mas'ud: "Do you have water?" He said: "No, only some *Nabidh* in a large water skin." The Messenger of Allâh ﷺ said: "Good dates and pure water." (i.e., there is no harm from the mixing of the two) pour it for me." He said: "So I poured it for him and he performed ablution with it." ***(Da'if)***

٣٨٥ - حَدَّثَنَا الْعَبَّاسُ بْنُ الْوَلِيدِ الدِّمَشْقِيُّ: حَدَّثَنَا مَرْوَانُ بْنُ مُحَمَّدٍ: حَدَّثَنَا ابْنُ لَهِيعَةَ: حَدَّثَنَا قَيْسُ بْنُ الْحَجَّاجِ، عَنْ حَنَشٍ الصَّنْعَانِيِّ، عَنْ عَبْدِ اللهِ بْنِ عَبَّاسٍ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: لِابْنِ مَسْعُودٍ، لَيْلَةَ الْجِنِّ: **«مَعَكَ مَاءٌ؟»** قَالَ: لَا. إِلَّا نَبِيذاً فِي سَطِيحَةٍ، فَقَالَ رَسُولُ اللهِ ﷺ: **«تَمْرَةٌ طَيِّبَةٌ وَمَاءٌ طَهُورٌ، صُبَّ عَلَيَّ»** قَالَ: فَصَبَبْتُ عَلَيْهِ، فَتَوَضَّأَ بِهِ.

تخريج: [إسناده ضعيف] أخرجه الدارقطني:١/٧٦ عن ابن لهيعة به، وقال: تفرد به ابن لهيعة، وهو ضعيف الحديث، وقال البوصيري: «هذا إسناد ضعيف لضعف ابن لهيعة» يعني أنه حدث به بعد اختلاطه والحديث ضعفه البزار أيضًا.

Comments:

Some of the scholars take their cue from this '*Hadith*' and declare it lawful to perform ablution from it. However, the *Hadith* being 'Weak' no ruling can be based on it.

Chapter 38. Ablution With Seawater

(المعجم ٣٨) - بَابُ الْوُضُوءِ بِمَاءِ الْبَحْرِ (التحفة ٣٨)

386. It was narrated that Mughirah bin Abu Burdah, who was from the tribe of Banu 'Abdud-Dâr, said that he heard Abu Hurairah say: "A man came to the Messenger of Allâh ﷺ and said: 'O Messenger of Allâh, we travel by sea and carry a small amount of water with us. If we use it for ablution, we will become thirsty. Can we perform

٣٨٦ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا مَالِكُ ابْنُ أَنَسٍ: حَدَّثَنِي صَفْوَانُ بْنُ سُلَيْمٍ، عَنْ سَعِيدِ بْنِ سَلَمَةَ، هُوَ مِنْ آلِ ابْنِ الْأَزْرَقِ أَنَّ الْمُغِيرَةَ بْنَ أَبِي بُرْدَةَ، وَهُوَ مِنْ بَنِي عَبْدِ الدَّارِ حَدَّثَهُ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: جَاءَ رَجُلٌ إِلَى رَسُولِ اللهِ ﷺ فَقَالَ: يَا رَسُولَ اللهِ! إِنَّا نَرْكَبُ الْبَحْرَ، وَنَحْمِلُ مَعَنَا الْقَلِيلَ مِنَ الْمَاءِ،

ablution with seawater?' The Messenger of Allâh ﷺ said: 'Its water is a means of purification, and its dead meat is permissible. (i.e. the fish found dead in the sea).''' (*Sahih*)

فَإِنْ تَوَضَّأْنَا بِهِ عَطِشْنَا، أَفَنَتَوَضَّأُ مِنْ مَاءِ الْبَحْرِ؟ فَقَالَ: رَسُولُ اللهِ ﷺ: «**هُوَ الطَّهُورُ مَاؤُهُ، الْحِلُّ مَيْتَتُهُ**».

تخريج: [**إسناده صحيح**] أخرجه أبو داود، الطهارة، باب الوضوء بماء البحر، ح:٨٣ من حديث مالك به، وصححه الترمذي، ح:٦٩، والبخاري، وابن خزيمة، وابن حبان وغيرهم.

Comments:

a. The Prophet ﷺ has clarified that seawater is both pure and a purifier. It can, therefore, be used for ablution and other purposes.

b. 'The dead meat of the sea'' means the meat of the sea animal. And just as it is a lawful food if caught alive, it is also lawful if it dies inside the sea or outside it after capture. It is, however, best to avoid eating the animals that can live on both land and sea. And Allâh knows best.

387. It was narrated that Ibn Firâsi said: "I was fishing and I had a vessel with me in which I kept water, and I used seawater for ablution. I mentioned that to the Messenger of Allâh ﷺ and he said: 'Its water is a means of purification, and its dead meat is permissible.' " (*Da'if*)

٣٨٧ - **حَدَّثَنَا** سَهْلُ بْنُ أَبِي سَهْلٍ: حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ: حَدَّثَنِي اللَّيْثُ بْنُ سَعْدٍ، عَنْ جَعْفَرِ بْنِ رَبِيعَةَ، عَنْ بَكْرِ بْنِ سَوَادَةَ عَنْ مُسْلِمِ بْنِ مَخْشِيٍّ، عَنِ ابْنِ الْفِرَاسِيِّ قَالَ: كُنْتُ أَصِيدُ وَكَانَتْ لِي قِرْبَةٌ أَجْعَلُ فِيهَا مَاءً، وَإِنِّي تَوَضَّأْتُ بِمَاءِ البحر ذَكَرْتُ ذٰلِكَ لِرَسُولِ اللهِ ﷺ فَقَالَ: «**هُوَ الطَّهُورُ مَاؤُهُ، الْحِلُّ مَيْتَتُهُ**».

تخريج: [**إسناده ضعيف**] * مسلم بن مخشي مستور لم يوثقه غير ابن حبان، وأما ابن الفراسي فلم أجد من وثقه، والحديث السابق (٣٨٦) يغني عنه.

388. It was narrated from Jâbir that the Prophet ﷺ was asked about seawater, and he said: "Its water is a means of purification, and its dead meat is permissible." (*Hasan*)

Another chain with similar wording.

٣٨٨ - **حَدَّثَنَا** مُحَمَّدُ بْنُ يَحْيَى: حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا أَبُو الْقَاسِمِ بْنُ أَبِي الزِّنَادِ، قَالَ: حَدَّثَنِي إِسْحَاقُ بْنُ حَازِمٍ، عَنْ عُبَيْدِ اللهِ، هُوَ ابْنُ مِقْسَمٍ، عَنْ جَابِرٍ أَنَّ النَّبِيَّ ﷺ سُئِلَ عَنْ مَاءِ الْبَحْرِ، فَقَالَ: «**هُوَ الطَّهُورُ مَاؤُهُ. الْحِلُّ مَيْتَتُهُ**».

قَالَ أَبُو الْحَسَنِ بْنُ سَلَمَةَ: حَدَّثَنَا عَلِيُّ بْنُ

الْحَسَنِ الْهِسِنْجَانِيُّ: حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ:
حَدَّثَنَا أَبُو الْقَاسِمِ بْنُ أَبِي الزِّنَادِ: حَدثَنِي
إِسْحَاقُ بْنُ حَازِمٍ، عَنْ عُبَيْدِ اللهِ، هُوَ ابْنُ
مِقْسَمٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ: أَنَّ النَّبِيَّ ﷺ.
فَذَكَرَ نَحْوَهُ.

تخريج: [إسناده حسن] أخرجه أحمد: ٣/ ٣٧٣ به، وهذا من زيادات ابن القطان.

Chapter 39. A Man Who Asks For Help With His Ablution And Water Is Poured On Him

(المعجم ٣٩) -بَابُ الرَّجُلِ يَسْتَعِينُ عَلَى وُضُوئِهِ فَيُصَبُّ عَلَيْهِ (التحفة ٣٩)

389. It was narrated that Mughirah bin Shu'bah said: "The Prophet ﷺ went out to relieve himself and when he came back, I met him with a water skin and poured water for him. He washed his hands and his face, then he went to wash his forearms but his garment was too tight, so he brought his arms out from underneath his garment and washed them, then he wiped over his leather socks, then he led us in prayer." (*Sahih*)

٣٨٩ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا عِيسى ابْنُ يُونُسَ: حَدَّثَنَا الأَعْمَشُ، عَنْ مُسْلِمِ ابْنِ صُبَيْحٍ، عَنْ مَسْرُوقٍ، عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ قَالَ: خَرَجَ النَّبِيُّ ﷺ لِبَعْضِ حَاجَتِهِ، فَلَمَّا رَجَعَ تَلَقَّيْتُهُ بِالْإِدَاوَةِ، فَصَبَبْتُ عَلَيْهِ، فَغَسَلَ يَدَيْهِ، ثُمَّ غَسَلَ وَجْهَهُ، ثُمَّ ذَهَبَ يَغْسِلُ ذِرَاعَيْهِ فَضَاقَتِ الْجُبَّةُ فَأَخْرَجَهُمَا مِنْ تَحْتِ الْجُبَّةِ، فَغَسَلَهُمَا وَمَسَحَ عَلَى خُفَّيْهِ، ثُمَّ صَلَّى بِنَا.

تخريج: أخرجه البخاري، الصلاة، باب الصلاة في الجبة الشامية، ح:٣٦٣،٣٨٨،٢٩١٨، ٥٧٩٨، ومسلم، الطهارة، باب المسح على الخفين، ح:٢٧٤ من حديث الأعمش به، مطولاً ومختصرًا، بألفاظ متقاربة.

Comments:

a. Accepting service from those younger than oneself is quite in order even if the service belongs to an area connected with the rituals of worship.
b. The *Hadith* proves the permissibility of *Mash* (wiping) on socks.
c. The rest of the parts must be washed even though one might find it somewhat difficult, as was done by the Prophet ﷺ when he washed his forearms, although he had difficulty removing his garment.

390. It was narrated that Rubai' bint Mu'âwwidh said: "I brought a basin of water to the Prophet ﷺ

٣٩٠ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى: حَدَّثَنَا الْهَيْثَمُ بْنُ جَمِيلٍ: حَدَّثَنَا شَرِيكٌ، عَنْ عَبْدِ اللهِ

ابْنِ مُحَمَّدِ بْنِ عَقِيلٍ، عَنِ الرُّبَيِّعِ بِنْتِ مُعَوِّذٍ قَالَتْ: أَتَيْتُ النَّبِيَّ ﷺ بِمِيضَأَةٍ، فَقَالَ: «اسْكُبِي». فَسَكَبْتُ، فَغَسَلَ وَجْهَهُ وَذِرَاعَيْهِ، وَأَخَذَ مَاءً جَدِيداً، فَمَسَحَ بِهِ رَأْسَهُ، مُقَدَّمَهُ وَمُؤَخَّرَهُ، وَغَسَلَ قَدَمَيْهِ ثَلَاثاً ثَلَاثاً.

and he said: 'Pour it,' so I poured it and he washed his face and forearms, then he took fresh water and wiped his head, front and back, and then he washed his feet. He washed each part three times." (*Da'if*)

تخريج: [إسناده ضعيف] * ابن عقيل ضعيف نيل المقصود (١٢٦).

Comments:

a. Rubai' ﷺ is among the younger female Companions of the Prophet ﷺ, which is to say she was a minor during the lifetime of the Prophet ﷺ. She belonge to the Helpers' tribe of Banu Najjâr. Her father Mu'awwidh bin 'Afrâ' had participated in the battle of Badr.

b. It is part of *Sunnah* to wipe the entire head. This is what we mean by the expression 'wiped his head, front and back'. There is no proof that the Prophet ﷺ wiped half or one fourth of his head. It is, however, proved that the Prophet ﷺ first wiped part of the head, then completed the remainder part of it on his turban.

c. The original order in respect of the feet is washing them. Wiping them is only allowed if one is wearing socks while the feet had been washed for ablution before putting them on.

٣٩١ - حَدَّثَنَا بِشْرُ بْنُ آدَمَ: حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ: حَدَّثَنِي الْوَلِيدُ بْنُ عُقْبَةَ: حَدَّثَنِي حُذَيْفَةُ بْنُ أَبِي حُذَيْفَةَ الأَزْدِيُّ، عَنْ صَفْوَانَ ابْنِ عَسَّالٍ قَالَ: صَبَبْتُ عَلَى النَّبِيِّ ﷺ الْمَاءَ فِي السَّفَرِ وَالْحَضَرِ، فِي الْوُضُوءِ.

391. It was narrated that Safwân bin 'Assâl said: "I poured water for the Prophet ﷺ on journeys and as a resident, when he performed ablution." (*Da'if*)

تخريج: [إسناده ضعيف] * الوليد بن عقبة مجهول (تقريب)، وشيخه مستور.

٣٩٢ - حَدَّثَنَا كُرْدُوسُ بْنُ أَبِي عَبْدِ اللهِ الْوَاسِطِيُّ: حَدَّثَنَا عَبْدُ الْكَرِيمِ بْنُ رَوْحٍ: حَدَّثَنَا أَبِي، رَوْحُ بْنُ عَنْبَسَةَ بْنِ سَعِيدِ بْنِ أَبِي عَيَّاشٍ، مَوْلَى عُثْمَانَ بْنِ عَفَّانَ، عَنْ أَبِيهِ عَنْبَسَةَ بْنِ سَعِيدٍ، عَنْ جَدَّتِهِ، أُمِّ أَبِيهِ، أُمِّ عَيَّاشٍ، وَكَانَتْ أَمَةً لِرُقَيَّةَ بِنْتِ رَسُولِ اللهِ ﷺ قَالَتْ: كُنْتُ أُوَضِّئُ رَسُولَ اللهِ ﷺ، أَنَا

392. Umm 'Ayyâsh, the slave woman of Ruqayyah, the daughter of the Messenger of Allâh ﷺ, said: "I used to help the Messenger of Allâh ﷺ perform ablution, when I was standing and he was sitting." (*Da'if*)

قَائِمَةٌ وَهُوَ قَاعِدٌ.

تخريج: [**إسناده ضعيف جدًا**] أخرجه الطبراني في الكبير:٢٥/٩١، ح:٢٣٤ من حديث كردوس به، وقال البوصيري: «هذا إسناد مجهول وعبدالكريم مختلف فيه»، وهو ضعيف كما في التقريب وشيخه مجهول . . . إلخ فالسند ظلمات.

Chapter 40. When A Man Wakes Up From Sleep, Should He Put His Hand In The Vessel Before Washing It?

(المعجم ٤٠) - بَابُ الرَّجُلِ يَسْتَيقِظُ مِنْ مَنَامِهِ هَلْ يُدْخِلُ يَدَهُ فِي الْإِنَاءِ قَبْلَ أَن يَغْسِلَهَا (التحفة ٤٠)

393. Sa'eed bin Musayyab and Abu Salamah bin 'Abdur-Rahmân narrated that Abu Hurairah used to say: "The Messenger of Allâh said: 'When anyone of you wakes up from sleep, he should not put his hand into the vessel until he has poured water on it two or three times, for none of you knows where his hand spent the night.'" (*Sahih*)

٣٩٣ - حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ الدِّمَشْقِيُّ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنَا الْأَوْزَاعِيُّ: حَدَّثَنِي الزُّهْرِيُّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، وَأَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ أَنَّهُمَا حَدَّثَاهُ: أَنَّ أَبَا هُرَيْرَةَ كَانَ يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ: «**إِذَا اسْتَيْقَظَ أَحَدُكُمْ مِنَ اللَّيْلِ فَلاَ يُدْخِلْ يَدَهُ فِي الْإِنَاءِ حَتَّى يُفْرِغَ عَلَيْهَا مَرَّتَيْنِ أَوْ ثَلاَثاً: فَإِنَّ أَحَدَكُمْ لاَ يَدْرِي فِيمَ بَاتَتْ يَدُهُ**».

تخريج: [**صحيح**] أخرجه الترمذي، الطهارة، باب ما جاء إذا استيقظ أحدكم من منامه . . . إلخ، ح:٢٤ من حديث الوليد به، وقال: «هذا حديث حسن صحيح»، وأصله عند مسلم، ح:٢٧٨ وغيره.

Comments:

a. The commandment covers both night and day. The *Hadith* mentions the word 'night' because people mostly sleep at night.

b. 'Pouring water on the hand two or three times' is meant to ensure purity of the hand beyond any shred of doubt. However, if washing once serves the purpose, it would suffice.

394. It was narrated from Sâlim from his father that the Messenger of Allâh ﷺ said: "When anyone of you wakes up from sleep, he should not put his hand into the vessel until he has washed it." (*Sahih*)

٣٩٤ - حَدَّثَنَا حَرْمَلَةُ بْنُ يَحْيَىٰ: حَدَّثَنَا عَبْدُ اللهِ بْنُ وَهْبٍ: أَخْبَرَنِي ابْنُ لَهِيعَةَ، وَجَابِرُ ابْنُ إِسْمَاعِيلَ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمٍ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**إِذَا اسْتَيْقَظَ أَحَدُكُمْ مِنْ نَوْمِهِ فَلاَ يُدْخِلْ يَدَهُ**

فِي الْإِنَاءِ حَتَّى يَغْسِلَهَا».

تخريج: [صحيح] أخرجه الدارقطني:١/٤٩، ح: ١٢٦، وصححه البوصيري على شرط مسلم، إسناده فيه نظر، والحديث السابق شاهد له.

395. It was narrated that Jâbir said: "The Messenger of Allâh ﷺ said: 'When anyone of you gets up from sleep and wants to perform ablution, he should not put his hand into the vessel he used for ablution until he has washed it, because he does not know where his hand spent the night or where he put it.'" [(One of the narrators) Abu Ishâq said: "What is correct is that it is narrated from Jâbir, from Abu Hurairah."] (***Hasan***)

٣٩٥ - حَدَّثَنَا إِسْمَاعِيلُ بْنُ تَوْبَةَ: حَدَّثَنَا زِيَادُ ابْنُ عَبْدِ اللهِ الْبَكَّائِيُّ، عَنْ عَبْدِ الْمَلِكِ بْنِ أَبِي سُلَيْمَانَ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا قَامَ أَحَدُكُمْ مِنَ النَّوْمِ فَأَرَادَ أَنْ يَتَوَضَّأَ، فَلَا يُدْخِلْ يَدَهُ فِي وَضُوئِهِ حَتَّى يَغْسِلَهَا، فَإِنَّهُ لَا يَدْرِي أَيْنَ بَاتَتْ يَدُهُ، وَلَا عَلَى مَا وَضَعَهَا». [قَالَ أَبُو إِسحاقَ: الصَّحِيحُ جَابِرٌ عَنْ أَبِي هُرَيْرَةَ].

تخريج: [حسن] أخرجه الدارقطني:١/٤٨، ح:١٢٥ من حديث زياد بن عبدالله البكائي به، وقال إسناد حسن، وقال البوصيري: «هذا إسناد صحيح، رجاله ثقات» ※ أبو الزبير المكي مشهور بالتدليس (طبقات المدلسين / المرتبة الثالثة) وعنعن، وللحديث شواهد.

Comments:

Although *Hadith* 393 mentions the washing of hands 'two or three times' the scholars hold the order to wash more than once to be recommended rather than mandatory.

396. It was narrated that *Hârith* said: " Ali called for water, and he washed his hands before putting them in the vessel, then he said: 'This is what I saw the Messenger of Allâh ﷺ doing.'" (***Hasan***)

٣٩٦ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْحارِثِ، قَالَ: دَعَا عَلِيٌّ بِمَاءٍ، فَغَسَلَ يَدَيْهِ قَبْلَ أَنْ يُدْخِلَهُمَا الْإِنَاءَ، ثُمَّ قَالَ: هٰكَذَا رَأَيْتُ رَسُولَ اللهِ ﷺ صَنَعَ.

تخريج: [حسن] وله شواهد عند البيهقي:١/٤٧ وغيره، وانظر، ح:٩٥ لعلته، وفيه علل أخرى فالسند ضعيف، وحسن بالشواهد.

Chapter 41. Concerning Saying *'Bismillâh'* When Performing Ablution

(المعجم ٤١) - بَابُ مَا جَاءَ فِي التَّسْمِيَةِ فِي الْوُضُوءِ (التحفة ٤١)

397. It was narrated from Abu

٣٩٧ - حَدَّثَنَا أَبُو كُرَيْبٍ، مُحَمَّدُ بْنُ الْعَلَاءِ:

Sa'eed that the Messenger of Allâh ﷺ said: "There is no ablution for one who does not mention the Name of Allâh (before doing it)." (*Hasan*)

حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ؛ ح: وَحَدَّثَنَا مُحَمَّدُ ابْنُ بَشَّارٍ: حَدَّثَنَا أَبُو عَامِرٍ الْعَقَدِيُّ؛ ح: وَحَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا أَبُو أَحْمَدَ الزُّبَيْرِيُّ، قَالُوا: حَدَّثَنَا كَثِيرُ بْنُ زَيْدٍ، عَنْ رُبَيْحِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي سَعِيدٍ، عَنْ أَبِيهِ، عَنْ أَبِي سَعِيدٍ أَنَّ النَّبِيَّ ﷺ قَالَ: «لاَ وُضُوءَ لِمَنْ لَمْ يَذْكُرِ اسْمَ اللهِ عَلَيْهِ».

تخريج: [حسن] أخرجه أحمد: ٣/ ٤١ عن أبي أحمد به، وحسنه البوصيري * ربيح وثقه ابن حبان وابن عدي، ولحديثه شواهد كثيرة.

Comments:

Basing their opinion on the words of the *Hadith*, some of the scholars consider it obligatory to say *Bismillâh* before starting the ablution, while others regard it as a *Sunnah*.

398. It was narrated that Abu Sa'eed bin Zaid said: "The Messenger of Allâh ﷺ said: 'There is no prayer for one who does not have ablution, and there is no ablution for one who does not mention the Name of Allâh (before it).'" (*Hasan*)

٣٩٨ - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْخَلَّالُ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَنْبَأَنَا يَزِيدُ بْنُ عِيَاضٍ: حَدَّثَنَا أَبُو ثِفَالٍ، عَنْ رَبَاحِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي سُفْيَانَ أَنَّهُ سَمِعَ جَدَّتَهُ بِنْتَ سَعِيدِ بْنِ زَيْدٍ تَذْكُرُ أَنَّهَا سَمِعَتْ أَبَاهَا سَعِيدَ ابْنَ زَيْد يقُولُ: قَالَ رَسُولُ اللهِ ﷺ: «لاَ صَلاَةَ لِمَنْ لاَ وُضُوءَ لَهُ، وَلاَ وُضُوءَ لِمَنْ لَمْ يَذْكُرِ اسْمَ اللهِ عَلَيْهِ».

تخريج: [حسن] أخرجه الترمذي، الطهارة، باب ما جاء في التسمية عند الوضوء، ح: ٢٦ عن الحسن بن علي الخلال به * ابن عياض كذاب، ولحديثه طريق آخر عند الترمذي وغيره، وانظر الحديث السابق فإنه يغني عن حديث ابن عياض وأمثاله.

399. It was narrated that Abu Hurairah said: "The Messenger of Allâh ﷺ said: 'There is no prayer for one who does not have ablution, and there is no ablution for one who does not mention the Name of Allâh (before it).'" (*Da'if*)

٣٩٩ - حَدَّثَنَا أَبُو كُرَيْبٍ، وَعَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ، قَالاَ: حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ: حَدَّثَنَا مُحَمَّد بْنُ مُوسى بْنِ أَبِي عَبْدِ اللهِ، عَنْ يَعْقُوبَ بْنِ سَلَمَةَ اللَّيْثِيِّ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لاَ صَلاَةَ

لِمَنْ لاَ وُضُوءَ لَهُ، وَلاَ وُضُوءَ لِمَنْ لَمْ يَذْكُرِ اسْمَ اللهِ عَلَيْهِ».

تخريج: [إسناده ضعيف] أخرجه أبو داود، الطهارة، باب في التسمية على الوضوء، ح:١٠١ من حديث محمد بن موسى به * يعقوب الليثي وأبوه مستوران، لا يعرفان.

400. It was narrated by 'Abdul-Muhaimin bin 'Abbâs bin Sahl bin Sa'd As-Sâ'idi, from his father, from his grandfather, that the Prophet ﷺ said: "There is no prayer for one who does not have ablution, and there is no ablution for one who does not mention the Name of Allâh (before it). There is no prayer for one who does not send blessing, *(Salât)* upon the Prophet, and there is no prayer for one who does not love the *Ansâr.*" (*Da'if*)

Another chain with similar wording.

٤٠٠ - حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا بْنُ أَبِي فُدَيْكٍ، عَنْ عَبْدِ الْمُهَيْمِنِ بْنِ عَبَّاسِ بْنِ سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، عَنِ النَّبِيِّ ﷺ قَالَ: «**لاَ صَلاَةَ لِمَنْ لاَ وُضُوءَ لَهُ، وَلاَ وُضُوءَ لِمَنْ لَمْ يَذْكُرِ اسْمَ اللهِ عَلَيْهِ، وَلاَ صَلاَةَ لِمَنْ لاَ يُصَلِّي عَلَى النَّبِيِّ. وَلاَ صَلاَةَ لِمَنْ لم يُحِبَّ الأَنْصَارَ**».

[قَالَ أَبُو الْحَسَنِ بْنُ سَلَمَةَ: حَدَّثَنَا أَبُو حَاتِمٍ: حَدَّثَنَا عُبَيْسُ بْنُ مَرْحُومٍ الْعَطَّارُ: حَدَّثَنَا عَبْدُ الْمُهَيْمِنِ بْنُ عَبَّاسٍ، فَذَكَرَ نَحْوَهُ].

تخريج: [إسناده ضعيف] إسناده ضعيف، وقال البوصيري: «هذا إسناد ضعيف لاتفاقهم على ضعف عبدالمهيمن».

Chapter 42. Starting On The Right In Ablution

(المعجم ٤٢) - بَابُ التَّيَمُّنِ فِي الْوُضُوءِ (التحفة ٤٢)

401. It was narrated from 'Âishah that the Messenger of Allâh ﷺ liked to start on the right when purifying himself, when combing his hair and when putting on his footwear. (*Sahih*)

٤٠١ - حَدَّثَنَا هَنَّادُ بْنُ السَّرِيِّ: حَدَّثَنَا أَبُو الأَحْوَصِ، عَنْ أَشْعَثَ بْنِ أَبِي الشَّعْثَاءِ؛ ح: وَحَدَّثَنَا سُفْيَانُ بْنُ وَكِيعٍ: حَدَّثَنَا عُمَرُ بْنُ عُبَيْدٍ الطَّنَافِسِيُّ، عَنْ أَشْعَثَ بْنِ أَبِي الشَّعْثَاءِ، عَنْ أَبِيهِ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ: أَنَّ رَسُولَ اللهِ ﷺ كَانَ يُحِبُّ التَّيَمُّنَ فِي الطُّهُورِ إِذَا تَطَهَّرَ، وَفِي تَرَجُّلِهِ إِذَا تَرَجَّلَ، وَفِي انْتِعَالِهِ

إِذَا انْتَعَلَ.

تخريج: أخرجه البخاري، الوضوء، باب التيمن في الوضوء والغسل، ح:١٦٨ وغيره، ومسلم، الطهارة، باب التيمن في الطهور وغيره، ح:٢٦٨ من حديث أبي الأحوص، من حديث أشعث به.

Comments:

'Starting on the right hand' is the golden principle for the deeds done with one hand, e.g., shaking hands, taking and giving things, and writing etc. Some of the scholars have, in the light of this *Hadith*, even stated that we should wear our watches on the right hands.

402. It was narrated that Abu Hurairah said: "The Messenger of Allâh ﷺ said: 'When you perform ablution, start on the right.'" **(*Da'if*)**

Another chain with similar wording.

٤٠٢ - **حَدَّثَنَا** مُحَمَّدُ بْنُ يَحْيَىٰ: حَدَّثَنَا أَبُو جَعْفَرٍ النُّفَيْلِيُّ: حَدَّثَنَا زُهَيْرُ بْنُ مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**إِذَا تَوَضَّأْتُمْ فَابْدَأُوا بِمَيَامِنِكُمْ**».

[قَالَ أَبُو الْحَسَنِ بْنُ سَلَمَةَ: حَدَّثَنَا أَبُو حَاتِمٍ: حَدَّثَنَا يَحْيَى بْنُ صَالِحٍ وَابْنُ نُفَيْلٍ وَغَيْرُهُمَا، قَالُوا: حَدَّثَنَا زُهَيْرٌ، فَذَكَرَ نَحْوَهُ].

تخريج: **[إسناده ضعيف]** أخرجه أبو داود، اللباس، باب في الانتعال، ح:٤١٤١ * الأعمش عنعن تقدم، ح:١٧٨، ورواه شعبة عنه بلفظ «كان إذا لبس ثوبًا بدأ بميامنه»، وهو الصحيح.

Chapter 43. Rinsing The Mouth And Sniffing Up Water Into The Nostrils With One Handful Of Water

(المعجم ٤٣) - بَابُ الْمَضْمَضَةِ وَالِاسْتِنْشَاقِ مِنْ كَفٍّ وَاحِدٍ (التحفة ٤٣)

403. It was narrated from Ibn 'Abbâs that the Messenger of Allâh ﷺ rinsed his mouth and sniffed water up into his nostrils from one scoop of water. (***Sahih***)

٤٠٣ - **حَدَّثَنَا** عَبْدُ اللهِ بْنُ الْجَرَّاحِ، وَأَبُو بَكْرِ ابْنُ خَلَّادٍ الْبَاهِلِيُّ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللهِ ﷺ مَضْمَضَ وَاسْتَنْشَقَ مِنْ غَرْفَةٍ وَاحِدَةٍ.

تخريج: أخرجه البخاري، الوضوء، باب غسل الوجه باليدين من غرفة واحدة، ح:١٤٠ من

حديث زيد به مطولاً.

Comments:

a. The *Hadith* means; let one hold water in his hand, then put part of it into the mouth to rinse it, and enter the rest in the nose to clean it, without the need to take separate water for the nose. The process may be repeated three times.

b. It is also allowed that a person first rinse the mouth three times, then sniff water up into the nostrils three times.

٤٠٤ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا شَرِيكٌ، عَنْ خَالِدِ بْنِ عَلْقَمَةَ، عَنْ عَبْدِ خَيْرٍ، عَنْ عَلِيٍّ أَنَّ رَسُولَ اللهِ ﷺ تَوَضَّأَ فَمَضْمَضَ ثَلَاثًا، وَاسْتَنْشَقَ ثَلَاثًا، مِنْ كَفٍّ وَاحِدٍ.

404. It was narrated from 'Ali that the Messenger of Allâh ﷺ performed ablution and he rinsed his mouth three times, and sniffed water up into his nose three times, from one handful. (*Sahih*)

تخريج: [صحيح] أخرجه عبدالله بن أحمد في زوائد المسند: ١/ ١٢٣ عن ابن أبي شيبة به مطولاً * شريك تابعه غير واحد، وله شواهد كثيرة.

٤٠٥ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا أَبُو الْحُسَيْنِ الْعُكْلِيُّ، عَنْ خَالِدِ بْنِ عَبْدِ اللهِ، عَنْ عَمْرِو بْنِ يَحْيَىٰ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللهِ بْنِ زَيْدٍ الْأَنْصَارِيِّ قَالَ: أَتَانَا رَسُولُ اللهِ ﷺ فَسَأَلَنَا وَضُوءًا، فَأَتَيْتُهُ بِمَاءٍ، فَمَضْمَضَ وَاسْتَنْشَقَ مِنْ كَفٍّ وَاحِدٍ.

405. It was narrated that 'Abdullâh bin Zaid Al-Ansâri said: "The Messenger of Allâh ﷺ came to us and asked us for water for ablution. I brought water to him and he rinsed his mouth and sniffed water up into his nostrils from one handful." (*Sahih*)

تخريج: أخرجه البخاري، الوضوء، باب من مضمض واستنشق من غرفة واحدة، ح: ١٩١، ومسلم، الطهارة، باب آخر في صفة الوضوء، ح: ٢٣٥ من حديث خالد بن عبدالله به مطولاً ومختصرًا.

(المعجم ٤٤) - بَابُ الْمُبَالَغَةِ فِي الِاسْتِنْشَاقِ وَالِاسْتِنْثَارِ (التحفة ٤٤)

Chapter 44. Going To Extremes In Sniffing Water Up Into The Nostrils and blowing it out

٤٠٦ - حَدَّثَنَا أَحْمَدُ بْنُ عَبْدَةَ: حَدَّثَنَا حَمَّادُ ابْنُ زَيْدٍ، عَنْ مَنْصُورٍ؛ ح: وَحَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ مَنْصُورٍ، عَنْ هِلَالِ بْنِ يَسَافٍ، عَنْ سَلَمَةَ بْنِ

406. It was narrated that Salamah bin Qais said: "The Messenger of Allâh ﷺ said to me: 'When you perform ablution, clean your nose, and when you use pebbles to clean yourself after defecating, use an odd number.'" (*Sahih*)

قَيْسٍ قَالَ: قَالَ لِي رَسُولُ اللهِ ﷺ: «إِذَا تَوَضَّأْتَ فَانْثُرْ، وَإِذَا اسْتَجْمَرْتَ فَأَوْتِرْ».

تخريج: [إسناده صحيح] أخرجه الترمذي، الطهارة، باب ما جاء في المضمضة والاستنشاق، ح:٢٧ من حديث منصور به، وقال: حسن صحيح.

Comments:

a. The *Hadith* is clear on the point that mere passing water into the nose is not enough. If necessary, the nose should be thoroughly cleaned.

b. It is better to use three pebbles for cleaning after defecation.

407. It was narrated from 'Âsim bin Laqit bin Sabrah that his father said: "I said: 'O Messenger of Allâh! Tell me about ablution.' He said: 'Perform ablution properly[1] and sniff water up into your nostrils thoroughly, unless you are fasting.'" (*Sahih*)

٤٠٧ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَحْيَى بْنُ سُلَيْمٍ الطَّائِفِيُّ، عَنْ إِسْمَاعِيلَ بْنِ كَثِيرٍ، عَنْ عَاصِمِ بْنِ لَقِيطِ بْنِ صَبِرَةَ، عَنْ أَبِيهِ قَالَ: قُلْتُ: يَا رَسُولَ اللهِ! أَخْبِرْنِي عَنِ الْوُضُوءِ قَالَ: «أَسْبِغِ الْوُضُوءَ، وَبَالِغْ فِي الاِسْتِنْشَاقِ، إِلَّا أَنْ تَكُونَ صَائِماً».

تخريج: [صحيح] أخرجه أبو داود، الطهارة، باب في الاستنثار، ح:١٤٢ من حديث يحيى ابن سليم به، وصححه الترمذي، وابن خزيمة، وابن حبان، والحاكم، والذهبي وغيرهم.

Comments:

The Arabic expression *Asbighil-Wudu'* means doing the ablution so attentively and thoroughly that no part of the body meant to be washed remains dry. Thus, rubbing and washing each part thrice is also part of the completion of ablution.

408. It was narrated that Ibn 'Abbâs said: "The Messenger of Allâh ﷺ said: 'Sniff up water into the nostrils thoroughly, two or three times.'" (***Hasan***)

٤٠٨ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا إِسْحَاقُ بْنُ سُلَيْمَانَ؛ ح: وَحَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ، عَنِ ابْنِ أَبِي ذِئْبٍ، عَنْ قَارِظِ بْنِ شَيْبَةَ، عَنْ أَبِي غَطَفَانَ الْمُرِّيِّ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «اسْتَنْثِرُوا مَرَّتَيْنِ بَالِغَتَيْنِ أَوْ ثَلَاثاً».

تخريج: [إسناده حسن] أخرجه أبو داود، الطهارة، باب في الاستنثار، ح:١٤١ من حديث وكيع به.

[1] See nos. 280 and 426.

409. It was narrated that Abu Hurairah said: "The Messenger of Allâh ﷺ said: 'Whoever performs ablution, let him clean his nose, and whoever uses pebbles to clean himself after defecating, let him use an odd number.'" (*Sahih*)

٤٠٩ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ، وَدَاوُدُ بْنُ عَبْدِ اللهِ، قَالاَ: حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي إِدْرِيسَ الْخَوْلاَنِيِّ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ تَوَضَّأَ فَلْيَسْتَنْثِرْ، وَمَنِ اسْتَجْمَرَ فَلْيُوتِرْ».

تخريج: أخرجه البخاري، الوضوء، باب الاستنثار في الوضوء، ح:١٦١، ومسلم، الطهارة، باب الإيتار في الاستنثار والاستجمار، ح:٢٣٧ من حديث الزهري به.

Chapter 45. Concerning Ablution Washing Each Part Once

(المعجم ٤٥) - **بَابُ مَا جَاءَ فِي الْوُضُوءِ مَرَّةً مَرَّةً** (التحفة ٤٥)

410. It was narrated that Thâbit bin Abi Safiyyah Ath-Thumâli said: "I asked Abu Ja'far: Was it narrated to you from Jâbir bin 'Abdullâh that the Prophet ﷺ performed ablution washing each part once?' He said: 'Yes.' I said: 'And each part twice, and each part thrice?' He said: 'Yes.'" (*Sahih*)

٤١٠ - حَدَّثَنَا عَبْدُ اللهِ بْنُ عَامِرِ بْنِ زُرَارَةَ: حَدَّثَنَا شَرِيكٌ [بْنُ عَبْدِ اللهِ النَّخَعِيُّ]، عَنْ ثَابِتِ بْنِ أَبِي صَفِيَّةَ الثُّمَالِيِّ قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ، قُلْتُ لَهُ: حُدِّثْتَ عَنْ جَابِرِ بْنِ عَبْدِ اللهِ، أَنَّ النَّبِيَّ ﷺ تَوَضَّأَ مَرَّةً مَرَّةً؟ قَالَ: نَعَمْ. قُلْتُ: وَمَرَّتَيْنِ مَرَّتَيْنِ وَثَلاَثاً ثَلاَثاً؟ قَالَ: نَعَمْ.

تخريج: [صحيح] أخرجه الترمذي، الطهارة، باب ما جاء في الوضوء مرةً ومرتين وثلاثًا، ح:٤٥ من حديث شريك به * ثابت بن أبي صفية ضعيف رافضي (تقريب)، والحديث صحيح لكثرة الشواهد له.

Comments:

Some of the scholars regard the *Hadith* as weak, but the rule drawn from it is correct, since all the three methods of ablution are proved from the Messenger of Allâh ﷺ. (*Bukhâri*: 159, 160, 161).

411. It was narrated that Ibn 'Abbâs said: "I saw the Messenger of Allâh ﷺ performing ablution, taking one handful (of water) at a time.'" (*Sahih*)

٤١١ - حَدَّثَنَا أَبُو بَكْرِ بْنُ خَلَّادٍ الْبَاهِلِيُّ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ الْقَطَّانُ، عَنْ سُفْيَانَ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنِ

ابْنِ عَبَّاسٍ قَالَ: رَأَيْتُ رَسُولَ اللهِ ﷺ تَوَضَّأَ غُرْفَةً غُرْفَةً.

تخريج: أخرجه البخاري، الوضوء، باب الوضوء مرةً مرةً، ح:١٥٧، وأبو داود، الطهارة، باب الوضوء مرةً مرةً، ح:١٣٨ وغيرهما من حديث سفيان الثوري به.

412. It was narrated that 'Umar said: "I saw the Messenger of Allâh ﷺ during the campaign of Tabuk performing ablution, washing each part once." (*Da'if*)

٤١٢ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا رِشْدِينُ بْنُ سَعْدٍ: أَنْبَأَنَا الضَّحَّاكُ بْنُ شُرَحْبِيلَ، عَنْ زَيْدِ ابْنِ أَسْلَمَ، عَنْ أَبِيهِ، عَنْ عُمَرَ قَالَ: رَأَيْتُ رَسُولَ اللهِ ﷺ فِي غَزْوَةِ تَبُوكَ تَوَضَّأَ وَاحِدَةً وَاحِدَةً.

تخريج: **[إسناده ضعيف]** أخرجه أحمد: ١/ ٢٣ من حديث رشدين به، وعلقه الترمذي، وقال البوصيري: «هو إسناد ضعيف لضعف رشدين بن سعد»، وتابعه ابن لهيعة عند أحمد، وسنده ضعيف لأنه لم يعلم تحديث ابن لهيعة به قبل اختلاطه.

Chapter 46. Performing Ablution; Washing Each Part Three Times

(المعجم ٤٦) - بَابُ الْوُضُوءِ ثَلَاثًا ثَلَاثًا

(التحفة ٤٦)

413. It was narrated that Shaqiq bin Salamah said: "I saw 'Uthmân and 'Ali performing ablution, washing each part three times, and they said: 'This is how the Messenger of Allâh ﷺ used to perform ablution.'" (*Hasan*)

Another chain with similar wording.

٤١٣ - حَدَّثَنَا مَحْمُودُ بْنُ خَالِدٍ الدِّمَشْقِيُّ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ الدِّمَشْقِيُّ، عَنِ ابْنِ ثَوْبَانَ، عَنْ عَبْدَةَ بْنِ أَبِي لُبَابَةَ، عَنْ شَقِيقِ بْنِ سَلَمَةَ قَالَ: رَأَيْتُ عُثْمَانَ وَعَلِيًّا يَتَوَضَّآنِ ثَلَاثًا ثَلَاثًا، وَيَقُولَانِ: هٰكَذَا كَانَ وُضُوءُ رَسُولِ اللهِ ﷺ.

قَالَ أَبُو الْحَسَنِ بْنُ سَلَمَةَ: حَدَّثَنَاهُ أَبُو حَاتِمٍ: حَدَّثَنَا أَبُو نُعَيْمٍ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ ابْنُ ثَابِتِ بْنِ ثَوْبَانَ، فَذَكَرَ نَحْوَهُ.

تخريج: **[إسناده حسن]** أخرجه البزار في البحر الزخار: ٢/ ٥١، ح: ٣٩٤ من حديث عبدالرحمٰن بن ثابت ابن ثوبان به.

414. It was narrated that Ibn 'Umar performed ablution

٤١٤ - حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ الدِّمَشْقِيُّ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنَا

washing each part three times, and he attributed that to the Prophet ﷺ. (*Sahih*)

الأَوْزَاعِيُّ، عَنِ الْمُطَّلِبِ بْنِ عَبْدِ اللهِ بْنِ حَنْطَبٍ، عَنِ ابْنِ عُمَرَ: أَنَّهُ تَوَضَّأَ ثَلاَثاً ثَلاَثاً، وَرَفَعَ ذٰلِكَ إِلَى النَّبِيِّ ﷺ.

تخريج: [صحيح] أخرجه النسائي: ١/ ٦٢، ٦٣، الطهارة، باب الوضوء ثلاثًا ثلاثًا، ح: ٨١ من حديث الأوزاعي به، رواية مطلب عن ابن عمر مرسلة، قاله أبو حاتم الرازي، والوضوء ثلاثًا، ثابت عن رسول الله ﷺ، انظر الحديث السابق وغيره.

415. It was narrated from 'Âishah and Abu Hurairah that the Prophet ﷺ did ablution washing each part three times. (***Hasan***)

٤١٥ - **حَدَّثَنَا** أَبُو كُرَيْبٍ: حَدَّثَنَا خَالِدُ بْنُ حَيَّانَ، عَنْ سَالِمٍ أَبِي الْمُهَاجِرِ، عَنْ مَيْمُونِ ابْنِ مِهْرَانَ، عَنْ عَائِشَةَ وَأَبِي هُرَيْرَةَ: أَنَّ النَّبِيَّ ﷺ تَوَضَّأَ ثَلاَثاً ثَلاَثاً.

تخريج: [إسناده حسن].

416. It was narrated that 'Abdullâh bin Abi Awfa said: "I saw the Messenger of Allâh ﷺ performing ablution, washing each part three times, and wiping his head once." (*Sahih*)

٤١٦ - **حَدَّثَنَا** سُفْيَانُ بْنُ وَكِيعٍ: حَدَّثَنَا عِيسى ابْنُ يُونُسَ، عَنْ فَائِدٍ، أَبِي الْوَرْقَاءِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ عَبْدِ اللهِ بْنِ أَبِي أَوْفَى قَالَ: رَأَيْتُ رَسُولَ اللهِ ﷺ تَوَضَّأَ ثَلاَثاً ثَلاَثاً، وَمَسَحَ رَأْسَهُ مَرَّةً.

تخريج: [صحيح] قال البوصيري: «هذا إسناد ضعيف» * فائد بن عبدالرحمٰن قال فيه البخاري: منكر الحديث، وقال الحاكم: «روى عن ابن أبي أوفى أحاديث موضوعةً»، وللحديث شواهد منها الحديث السابق.

Comments:

The *Hadith* proves that, unlike other parts that are washed three times each, the head must be wiped only once.

417. It was narrated that Abu Mâlik Ash'ari said: "The Messenger of Allâh ﷺ used to perform ablution washing each part three times." (*Sahih*)

٤١٧ - **حَدَّثَنَا** مُحَمَّدُ بْنُ يَحْيَىٰ: حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ، عَنْ سُفْيَانَ، عَنْ لَيْثٍ، عَنْ شَهْرِ بْنِ حَوْشَبٍ، عَنْ أَبِي مَالِكٍ الأَشْعَرِيِّ قَالَ: كَانَ رَسُولُ اللهِ ﷺ يَتَوَضَّأُ ثَلاَثاً ثَلاَثاً.

تخريج: [صحيح] وضعفه البوصيري، وانظر، ح: ٢٠٨ لعلته، وحديث: ٤١٥ شاهد له.

418. It was narrated from Rabi' bint Mu'âwwidh bin 'Afrâ' that the Messenger of Allâh ﷺ performed ablution washing each part three times. (*Hasan*)

٤١٨ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَلِيُّ ابْنُ مُحَمَّدٍ، قَالاَ: حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ عَبْدِ اللهِ بْنِ مُحَمَّدِ بْنِ عَقِيلٍ، عَنِ الرُّبَيِّعِ بِنْتِ مُعَوِّذٍ ابْنِ عَفْرَاءَ أَنَّ رَسُولَ اللهِ ﷺ تَوَضَّأَ ثَلاَثاً ثَلاَثاً.

تخريج: [حسن] * سفيان الثوري تابعه بشر بن المفضل عند أبي داود، الطهارة، باب صفة وضوء النبي ﷺ، ح:١٢٦ به مطولاً.

Chapter 47. What Was Narrated Concerning Ablution; Washing Each Part Once, Twice Or Thrice

(المعجم ٤٧) -بَابُ مَا جَاءَ فِي الْوُضُوءِ مَرَّةً وَمَرَّتَيْنِ وَثَلَاثًا (التحفة ٤٧)

419. It was narrated that Ibn 'Umar said: "The Messenger of Allâh ﷺ performed ablution washing each part once. He said: 'This is the ablution of the person from whom Allâh will not accept his prayer without it.' Then he performed ablution washing each part twice, and he said: 'This is the ablution that Allâh appreciates.' Then he performed ablution washing each part three times, and said: 'This is how ablution is performed properly, and this is my ablution and the ablution of the Close Friend of Allâh, Ibrâhim. Whoever performs ablution like this, then on completing it says: '*Ashhadu an lâ ilâha illallâh, wa ashhadu anna Muhammadan 'abduhu wa rasuluhu*' (I bear witness that none has the right to be worshipped but Allâh, and I bear witness that Muhammad is His servant and his Messenger), eight gates of Paradise will be opened to

٤١٩ - حَدَّثَنَا أَبُو بَكْرِ بْنُ خَلَّادٍ الْبَاهِلِيُّ: حَدَّثَنِي مَرْحُومُ بْنُ عَبْدِ الْعَزِيزِ الْعَطَّارُ: حَدَّثَنِي عَبْدُ الرَّحِيمِ بْنُ زَيْدٍ الْعَمِّيُّ، عَنْ أَبِيهِ، عَنْ مُعَاوِيَةَ بْنِ قُرَّةَ، عَنِ ابْنِ عُمَرَ قَالَ: تَوَضَّأَ رَسُولُ اللهِ ﷺ وَاحِدَةً وَاحِدَةً. فَقَالَ: «هٰذَا وُضُوءُ مَنْ لاَ يَقْبَلُ اللهُ مِنْهُ صَلاَةً إِلَّا بِهِ» ثُمَّ تَوَضَّأَ ثِنْتَيْنِ ثِنْتَيْنِ، فَقَالَ: «هٰذَا وُضُوءُ الْقَدْرِ مِنَ الْوُضُوءِ». وَتَوَضَّأَ ثَلاَثاً، وَقَالَ: «هٰذَا أَسْبَغُ الْوُضُوءِ، وَهُوَ وُضُوئِي وَوُضُوءُ خَلِيلِ اللهِ إِبْرَاهِيمَ، وَمَنْ تَوَضَّأَ هٰكَذَا ثُمَّ قَالَ عِنْدَ فَرَاغِهِ: أَشْهَدُ أَنْ لاَ إِلٰهَ إِلَّا اللهُ وَأَشْهَدُ أَنَّ مُحَمَّداً عَبْدُهُ وَرَسُولُهُ، فُتِحَ لَهُ ثَمَانِيَةُ أَبْوَابِ الْجَنَّةِ يَدْخُلُ مِنْ أَيِّهَا شَاءَ».

him and he may enter through whichever one he wants.'" (*Da'if*)

تخريج: [إسناده ضعيف جدًا] وقال البوصيري: «هذا إسناد فيه زيد العمي، وهو ضعيف، وابنه عبدالرحيم متروك بل كذاب، ومعاوية بن قرة لم يلق ابن عمر، قاله ابن أبي حاتم في العلل، وصرح به الحاكم في المستدرك»، وللحديث طرق كلها ضعيفة.

Comments:

The chain of transmission in the *Hadith* is weak on account of the presence of Zaid Al-'Ammi and 'Abdur-Rahim in it. However, its contents are proved from other *Ahâdith*.

420. It was narrated from Ubayy bin Ka'b that the Messenger of Allâh ﷺ called for water and performed ablution washing each part once. He said: "This is the minimum requirement of ablution' or he said: 'The ablution of one who, if he does not perform this ablution, Allâh will not accept his prayer." Then he performed ablution washing each part twice, and he said: 'This is the ablution of one who, if he performs it, Allâh will give him two shares of reward." Then he performed ablution washing each part three times, and said: 'This is my ablution and the ablution of the Messengers who were sent before me." (*Da'if*)

٤٢٠ - حَدَّثَنَا جَعْفَرُ بْنُ مُسَافِرٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ قَعْنَبٍ، أَبُو بِشْرٍ: حَدَّثَنَا عَبْدُ اللهِ ابْنُ عَرَادَةَ الشَّيْبَانِيُّ، عَنْ زَيْدِ بْنِ الْحَوَارِيِّ، عَنْ مُعَاوِيَةَ بْنِ قُرَّةَ، عَنْ عُبَيْدِ بْنِ عُمَيْرٍ، عَنْ أُبَيِّ بْنِ كَعْبٍ: أَنَّ رَسُولَ اللهِ ﷺ دَعَا بِمَاءٍ فَتَوَضَّأَ مَرَّةً مَرَّةً، فَقَالَ: «هٰذَا وَظِيفَةُ الْوُضُوءِ» أَوْ قَالَ: «وُضُوءُ مَنْ لَمْ يَتَوَضَّأْهُ لَمْ يَقْبَلِ اللهُ لَهُ صَلَاةً» ثُمَّ تَوَضَّأَ مَرَّتَيْنِ مَرَّتَيْنِ ثُمَّ قَالَ: «هٰذَا وُضُوءُ مَنْ تَوَضَّأَهُ أَعْطَاهُ اللهُ كِفْلَيْنِ مِنَ الأَجْرِ» ثُمَّ تَوَضَّأَ ثَلَاثًا ثَلَاثًا، فَقَالَ: «هٰذَا وُضُوئِي وَوُضُوءُ الْمُرْسَلِينَ [مِنْ] قَبْلِي».

تخريج: [إسناده ضعيف] أخرجه الدارقطني: ١/٨١ من حديث إسماعيل به، وقال البوصيري: «هذا إسناد ضعيف، زيد بن الحواري هو العمي ضعيف وكذلك الراوي عنه»، وانظر، ح: ٣٥٦.

Chapter 48. Concerning Moderation In Ablution And Avoiding Extravagance

(المعجم ٤٨) - بَابُ مَا جَاءَ فِي الْقَصْدِ فِي الْوُضُوءِ وَكَرَاهِيَةِ التَّعَدِّي فِيهِ

(التحفة ٤٨)

421. It was narrated that Ubayy

٤٢١ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا أَبُو

bin Ka'b said: "The Messenger of Allâh ﷺ said: 'There is a devil for ablution who is called Walahân, so be on guard against the insinuating thoughts (*Waswâs*) about water.'"[1] (***Da'if***)

دَاوُدَ: حَدَّثَنَا خَارِجَةُ بْنُ مُصْعَبٍ، عَنْ يُونُسَ ابْنِ عُبَيْدٍ، عَنِ الْحَسَنِ، عَنْ عُتَيِّ بْنِ ضَمْرَةَ السَّعْدِيِّ، عَنْ أُبَيِّ بْنِ كَعْبٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: **«إِنَّ لِلْوُضُوءِ شَيْطَاناً يُقَالُ لَهُ وَلَهَانُ، فَاتَّقُوا وَسْوَاسَ الْمَاءِ»**.

تخريج: [**إسناده ضعيف جدًا**] أخرجه الترمذي، الطهارة، باب ما جاء في كراهية الإسراف في الوضوء بالماء، ح:٥٧ عن ابن بشار به، وضعفه * خارجة بن مصعب متروك، مدلس عن الكذابين راجع التقريب وغيره.

422. It was narrated from 'Amr bin Shu'aib, from his father, from his grandfather, that a Bedouin came to the Prophet ﷺ and asked him about ablution. He showed him how to perform it washing each part of the body three times. Then he said: 'This is ablution, and whoever does more than this, has done evil, transgressed the limits and wronged himself.'" (***Hasan***)

٤٢٢ - **حَدَّثَنَا** عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا خَالِي يَعْلَى، عَنْ سُفْيَانَ، عَنْ مُوسى بْنِ أَبِي عَائِشَةَ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: جَاءَ أَعْرَابِيٌّ إِلَى النَّبِيِّ ﷺ فَسَأَلَهُ عَنِ الْوُضُوءِ، فَأَرَاهُ ثَلاَثاً ثَلاَثاً، ثُمَّ قَالَ: «هٰذَا الْوُضُوءُ، فَمَنْ زَادَ عَلَى هٰذَا، فَقَدْ أَسَاءَ وتَعَدَّى وظَلَمَ».

تخريج: [**حسن**] أخرجه أبو داود، الطهارة، باب الوضوء ثلاثًا ثلاثًا، ح:١٣٥ وغيره، وصححه ابن خزيمة وغيره.

Comments:

a. An effective method of teaching is to demonstrate the subject through action. Teachers must make use of this method for explaining practical matters.

b. 'Doing more than this' means to wash a part more than thrice.

423. It was narrated that 'Amr heard Kuraib saying: "I heard Ibn 'Abbâs say: 'I stayed overnight with my maternal aunt Maimunah, and the Prophet ﷺ got up and performed ablution

٤٢٣ - **حَدَّثَنَا** أَبُو إِسْحَاقَ الشَّافِعِيُّ، إِبْرَاهِيمُ ابْنُ مُحَمَّدِ بْنِ الْعَبَّاسِ: حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرٍو، سَمِعَ كُرَيْباً يَقُولُ: سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ: بِتُّ عِنْدَ خَالَتِي مَيْمُونَةَ، فَقَامَ النَّبِيُّ

[1] Meaning: "That prompt you to waste water."

from an old water skin, and he did a brief ablution.[1] Then I got up and did the same as he had done." (*Sahih*)

ﷺ فَتَوَضَّأَ مِنْ شَنَّةٍ وُضُوءاً، يُقَلِّلُهُ، فَقُمْتُ فَصَنَعْتُ كَمَا صَنَعَ.

تخريج: أخرجه البخاري، الوضوء، باب التخفيف في الوضوء، ح:١٣٨، ومسلم، صلاة المسافرين، باب صلاة النبي ﷺ ودعائه بالليل، ح:٧٦٣ وح:١٨٦ من حديث ابن عيينة به.

Comments:

a. Children must be made to join voluntary acts of worship in order to habituate them.

b. Using more water than needed in ablution is wrong. Having a brief ablution with a small quantity of water is enough.

424. It is narrated that Ibn 'Umar said: "The Messenger of Allâh ﷺ saw a man performing ablution, and he said: 'Do not be extravagant, do not be extravagant (in using water).'" (*Maudu'*)

٤٢٤ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُصَفَّى الْحِمْصِيُّ: حَدَّثَنَا بَقِيَّةُ، عَنْ مُحَمَّدِ بْنِ الْفَضْلِ، عَنْ أَبِيهِ، عَنْ سَالِمٍ، عَنِ ابْنِ عُمَرَ قَالَ: رَأَى رَسُولُ اللهِ ﷺ رَجُلاً يَتَوَضَّأُ فَقَالَ: **«لاَ تُسْرِفْ، لاَ تُسْرِفْ»**.

تخريج: **[إسناده موضوع]** قال البوصيري: «هذا إسناد ضعيف، الفضل بن عطية ضعيف، وابنه كذاب، وبقية مدلس».

425. It was narrated from 'Abdullâh bin 'Amr that the Messenger of Allâh ﷺ passed by Sa'd when he was performing ablution, and he said: 'What is this extravagance?' He said: 'Can there be any extravagance in ablution?' He said: 'Yes, even if you are on the bank of a flowing river.'" (*Da'if*)

٤٢٥ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى: حدثنا قُتَيْبَةُ: حَدَّثَنَا ابْنُ لَهِيعَةَ، عَنْ [حُيَيٍّ] بْنِ عَبْدِ اللهِ الْمَعَافِرِيِّ، عَنْ أَبِي عَبْدِ الرَّحْمٰنِ الْحُبُلِيِّ، عَنْ عَبْدِاللهِ بْنِ عَمْرٍو أَنَّ رَسُولَ اللهِ ﷺ مَرَّ بِسَعْدٍ، وَهُوَ يَتَوَضَّأُ، فَقَالَ: **«مَا هٰذَا السَّرَفُ؟»**. فَقَالَ: أَفِي الْوُضُوءِ إِسْرَافٌ؟ قَالَ: **«نَعَمْ، وَإِنْ كُنْتَ عَلَى نَهْرٍ جَارٍ»**.

تخريج: **[إسناده ضعيف]** أخرجه أحمد:٢/ ٢٢١ عن قتيبة به، وضعفه الحافظ في التلخيص، والبوصيري في الزوائد، وانظر، ح:٣٣٠ .

[1] Using little water and done quickly.

Chapter 49. What Was Narrated Concerning performing Ablution Properly

(المعجم ٤٩) - بَابُ مَا جَاءَ فِي إِسْبَاغِ الْوُضُوءِ (التحفة ٤٩)

426. It was narrated that Ibn 'Abbâs said: "The Messenger of Allâh ﷺ commanded us to perform ablution properly."[1] (***Hasan***)

٤٢٦ - حَدَّثَنَا أَحْمَدُ بْنُ عَبْدَةَ: حَدَّثَنَا حَمَّادُ ابْنُ زَيْدٍ: حَدَّثَنَا مُوسَى [ابْنُ سَالِمٍ]، أَبُو جَهْضَمٍ: حَدَّثَنَا عَبْدُ اللهِ بْنُ عُبَيْدِ اللهِ بْنِ عَبَّاسٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: أَمَرَنَا رَسُولُ اللهِ ﷺ بِإِسْبَاغِ الْوُضُوءِ.

تخريج: [إسناده حسن] أخرجه أبو داود، الصلاة، باب قدر القراءة في صلاة الظهر والعصر، ح:٨٠٨ من حديث موسى بن سالم به، وصححه الترمذي، ح:١٧٠١.

Comments:

Please see note on *Hadith* 407.

427. It was narrated from Abu Sa'eed Khudri that he heard the Messenger of Allâh ﷺ say: "Shall I not tell you of something by means of which Allâh expiates for sins and increases good deeds?" They said: "Yes, O Messenger of Allâh." He said: "Perform ablution properly despite difficulties, increasing the number of steps one takes towards the mosque and waiting for the next prayer after prayer.'" (***Hasan***)

٤٢٧ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَحْيَى بْنُ أَبِي بُكَيْرٍ: حَدَّثَنَا زُهَيْرُ بْنُ مُحَمَّدٍ، عَنْ عَبْدِ اللهِ بْنِ مُحَمَّدِ بْنِ عَقِيلٍ، عَنْ سَعِيدِ ابْنِ الْمُسَيَّبِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ أَنَّهُ سَمِعَ رَسُولَ اللهِ ﷺ قَالَ: **«أَلَا أَدُلُّكُمْ عَلَى مَا يُكَفِّرُ اللهُ بِهِ الْخَطَايَا وَيَزِيدُ بِهِ فِي الْحَسَنَاتِ؟»** قَالُوا: بَلَى. يَا رَسُولَ اللهِ! قَالَ: **«إِسْبَاغُ الْوُضُوءِ عَلَى الْمَكَارِهِ، وَكَثْرَةُ الْخُطَا إِلَى الْمَسَاجِدِ، وَانْتِظَارُ الصَّلَاةِ بَعْدَ الصَّلَاةِ»**.

تخريج: [حسن] أخرجه أحمد:٣/٣ من حديث زهير به.

Comments:

a. Virtuous deeds wash off the sins of man, provided that the deeds are done with sincerity and are in conformity with the *Sunnah* of the Prophet ﷺ.

b. "Increasing the number of steps towards the mosque' means going to the

[1] 'Us' refers to the people of his family. This is part of a longer narration clarifying that, recorded through the same chain, by *Tirmidhi*: no. 1701 and *Ahmad*: 1:225 and others.

mosque to join the congregational prayers even if the mosque is at some distance from home.

c. 'Waiting for the next prayer after prayer' means (i) not to get so much bogged down in worldly affairs as to be forgetful of the obligation of prayer or (ii) fail to do it in proper time.

428. It was narrated from Abu Hurairah that the Prophet ﷺ said: "Sins are expiated by well-performed ablution despite difficulties, increasing the number of steps one takes towards the mosque, (and waiting for the next prayer after prayer)." (*Hasan*)

٤٢٨ - حَدَّثَنَا يَعْقُوبُ بْنُ حُمَيْدِ بْنِ كَاسِبٍ: حَدَّثَنَا سُفْيَانُ بْنُ حَمْزَةَ، عَنْ كَثِيرِ بْنِ زَيْدٍ، عَنِ الْوَلِيدِ بْنِ رَبَاحٍ، عَنْ أَبِي رَبَاحٍ عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ ﷺ قَالَ: «**كَفَّارَاتُ الْخَطَايَا إِسْبَاغُ الْوُضُوءِ عَلَى الْمَكَارِهِ، وَإِعْمَالُ الأَقْدَامِ إِلَى الْمَسَاجِدِ، [وَانْتِظَارُ الصَّلاَةِ بَعْدَ الصَّلاَةِ**»].

تخريج: [**إسناده حسن**] أخرجه أحمد: ٢/ ٣٩٤ من حديث كثير به.

Comments:

The words 'Increasing the number of steps one takes towards the mosque' seem to suggest that it is more meritorious and rewarding if one walks his way to the mosque than to ride a conveyance. And Allâh knows best.

Chapter 50. Concerning Running The Fingers Through The Beard (When Performing Ablution)

(المعجم ٥٠) - بَابُ مَا جَاءَ فِي تَخْلِيلِ اللِّحْيَةِ (التحفة ٥٠)

429. It was narrated that 'Ammâr bin Yâsir said: "I saw the Messenger of Allâh ﷺ running his fingers through his beard." (*Da'if*)

٤٢٩ - حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عُمَرَ الْعَدَنِيُّ: حَدَّثَنَا سُفْيَانُ، عَنْ عَبْدِ الْكَرِيمِ أَبِي أُمَيَّةَ، عَنْ حَسَّانِ بْنِ بِلاَلٍ، عَنْ عَمَّارِ بْنِ يَاسِرٍ؛ ح: وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ سَعِيدِ بْنِ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ، عَنْ حَسَّانِ بْنِ بِلاَلٍ، عَنْ عَمَّارِ بْنِ يَاسِرٍ قَالَ رَأَيْتُ رَسُولَ اللهِ ﷺ يُخَلِّلُ لِحْيَتَهُ.

تخريج: [**إسناده ضعيف**] أخرجه الترمذي، الطهارة، باب ما جاء في تخليل اللحية، ح:٢٩، ٣٠ من حديث سفيان به * عبدالكريم ضعيف (تقريب)، وسعيد بن أبي عروبة كثير التدليس (أيضًا)، وانظر، ح:١٧٥ فالسند ضعيف، والحديث الآتي يغني عنه.

Comments:

Imâm Ibn Qayyim has said that the Prophet ﷺ ran his fingers through his beard only occasionally, not regularly. (*Zâdul-Ma'âd;* p. 68/1) However, there is no proof to support the view that he did it 'only occasionally'. On the contrary, some of the *Ahâdith* explicitly enjoin the doing of it, which means that doing it 'consistently' is preferable. And Allâh knows best.

430. It was narrated from 'Uthmân that the Messenger of Allâh ﷺ performed ablution and ran his fingers through his beard. (***Hasan***)

٤٣٠ - حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي خَالِدٍ الْقَزْوِينِيُّ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ، عَنْ إِسْرَائِيلَ، عَنْ عَامِرِ بْنِ شَقِيقٍ الأَسَدِيِّ، عَنْ أَبِي وَائِلٍ، عَنْ عُثْمَانَ أَنَّ رَسُولَ اللهِ ﷺ تَوَضَّأَ فَخَلَّلَ لِحْيَتَهُ.

تخريج: [إسناده حسن] أخرجه الترمذي، الطهارة، باب ما جاء في تخليل اللحية، ح:٣١ من حديث عبدالرزاق به، وقال: «هذا حديث حسن صحيح».

Comments:

The *Hadith* indicates that running the fingers through the beard is a part of *Sunnah*.

431. It was narrated that Anas bin Mâlik said: "When the Messenger of Allâh ﷺ performed ablution, he ran his fingers through his beard and separated his fingers (to let water run through them) twice." (***Da'if***)

٤٣١ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ حَفْصِ ابْنِ هِشَامِ بْنِ زَيْدِ بْنِ أَنَسِ بْنِ مَالِكٍ: حَدَّثَنَا يَحْيَى بْنُ كَثِيرٍ، أَبُو النَّضْرِ، صَاحِبُ الْبَصْرِيِّ، عَنْ يَزِيدَ الرَّقَاشِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كَانَ رَسُولُ اللهِ ﷺ إِذَا تَوَضَّأَ خَلَّلَ لِحْيَتَهُ وَفَرَّجَ أَصَابِعَهُ مَرَّتَيْنِ.

تخريج: [إسناده ضعيف] وقال البوصيري: «هذا إسناد ضعيف لضعف يحيى بن كثير وشيخه».

432. It was narrated that Ibn 'Umar said: "Whenever the Messenger of Allâh ﷺ performed ablution, he rubbed the sides of his face then run his fingers through his beard from beneath." (***Da'if***)

٤٣٢ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا عَبْدُ الْحَمِيدِ بْنُ حَبِيبٍ: حَدَّثَنَا الأَوْزَاعِيُّ: حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ قَيْسٍ: حَدَّثَنِي نَافِعٌ، عَنِ ابْنِ عُمَرَ قَالَ: كَانَ رَسُولُ اللهِ ﷺ إِذَا تَوَضَّأَ عَرَكَ عَارِضَيْهِ بَعْضَ الْعَرْكِ، ثُمَّ شَبَّكَ لِحْيَتَهُ بِأَصَابِعِهِ مِنْ تَحْتِهَا.

تخريج: [**إسناده ضعيف**] وقال البوصيري: «هذا إسناد فيه عبدالواحد، وهو مختلف فيه»، وضعفه الجمهور.

433. It was narrated that Abu Ayyub Al-Ansâri said: "I saw the Messenger of Allâh ﷺ performing ablution and he ran his fingers through his beard." (*Sahih*)

٤٣٣ - حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَبْدِ اللهِ الرَّقِّيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ رَبِيعَةَ الْكِلَابِيُّ: حَدَّثَنَا وَاصِلُ بْنُ السَّائِبِ الرَّقَاشِيُّ، عَنْ أَبِي سَوْرَةَ، عَنْ أَبِي أَيُّوبَ الأَنْصَارِيِّ قَالَ: رَأَيْتُ رَسُولَ اللهِ ﷺ تَوَضَّأَ فَخَلَّلَ لِحْيَتَهُ.

تخريج: [**صحيح**] وقال البوصيري: «هذا إسناد ضعيف لضعف أبي سورة وواصل الرقاشي»، وللحديث شواهد كثيرة جدًا».

Chapter 51. What Was Narrated Concerning Wiping The Head

(المعجم ٥١) - بَابُ مَا جَاءَ فِي مَسْحِ الرَّأْسِ (التحفة ٥١)

434. 'Amr bin Yahya narrated that his father said to 'Abdullâh bin Zaid who was the grandfather of 'Amr bin Yahya: "Can you show me how the Messenger of Allâh ﷺ used to perform ablution?' 'Abdullâh bin Zaid said: "Yes." So he called for water, poured it over his hands and washed his hands twice. Then he rinsed his mouth and sniffed water up into his nostrils three times. Then he washed his face three times and his arms up to the elbows twice. Then he wiped his head with his hands, from front to back. He started at the front of his head, then went with them to the nape of his neck, then he brought them back, returning them to the place he started, then he washed his feet." (*Sahih*)

٤٣٤ - حَدَّثَنَا الرَّبِيعُ بْنُ سُلَيْمَانَ، وَحَرْمَلَةُ ابْنُ يَحْيَىٰ، قَالَا: أَخْبَرَنَا مُحَمَّدُ بْنُ إِدْرِيسَ الشَّافِعِيُّ، قَالَ: أَنْبَأَنَا مَالِكُ بْنُ أَنَسٍ، عَنْ عَمْرِو بْنِ يَحْيَىٰ، عَنْ أَبِيهِ أَنَّهُ قَالَ لِعَبْدِ اللهِ ابْنِ زَيْدٍ، وَهُوَ جَدُّ عَمْرِو بْنِ يَحْيَىٰ: هَلْ تَسْتَطِيعُ أَنْ تُرِيَنِي كَيْفَ كَانَ رَسُولُ اللهِ ﷺ يَتَوَضَّأُ؟ فَقَالَ عَبْدُ اللهِ بْنُ زَيْدٍ: نَعَمْ. فَدَعَا بِوَضُوءٍ، فَأَفْرَغَ عَلَى يَدَيْهِ، فَغَسَلَ يَدَيْهِ مَرَّتَيْنِ ثُمَّ تَمَضْمَضَ وَاسْتَنْثَرَ ثَلَاثاً، ثُمَّ غَسَلَ وَجْهَهُ ثَلَاثاً، ثُمَّ غَسَلَ يَدَيْهِ مَرَّتَيْنِ مَرَّتَيْنِ إِلَى الْمِرْفَقَيْنِ، ثُمَّ مَسَحَ رَأْسَهُ بِيَدَيْهِ فَأَقْبَلَ بِهِمَا وَأَدْبَرَ، بَدَأَ بِمُقَدَّمِ رَأْسِهِ، ثُمَّ ذَهَبَ بِهِمَا إِلَى قَفَاهُ، ثُمَّ رَدَّهُمَا حَتَّى رَجَعَ إِلَى الْمَكَانِ الَّذِي بَدَأَ مِنْهُ، ثُمَّ غَسَلَ رِجْلَيْهِ.

تخريج: أخرجه البخاري، الوضوء، باب مسح الرأس كله، ح:١٨٥، ومسلم، الطهارة، باب آخر في صفة الوضوء، ح:٢٣٥ .

Comments:

a. It is in order to wash some of the parts twice and others thrice during ablution. However, the head is to be wiped only once.
b. Wiping the ears is also a part of wiping the head.
c. 'He went with his hands to the nape of his neck, then he brought them back' means that the Prophet ﷺ did the passing of hands from the front of the head to the nape of the neck and back to the place he had started, as one continued action, not two separate actions.

435. It was narrated that 'Uthmân bin 'Affân said: "I saw the Messenger of Allâh ﷺ performing ablution and he wiped his head once." (*Sahih*)

٤٣٥ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبَّادُ بْنُ الْعَوَّامِ، عَنْ حَجَّاجٍ، عَنْ عَطَاءٍ، عَنْ عُثْمَانَ بْنِ عَفَّانَ قَالَ: رَأَيْتُ رَسُولَ اللهِ ﷺ تَوَضَّأَ فَمَسَحَ رَأْسَهُ مَرَّةً.

تخريج: [صحيح] وله شواهد، عند البخاري، الوضوء، باب مسح الرأس مرةً، ح:١٩٢ وغيره.

Comments:

This means that, unlike other parts which the Prophet ﷺ washed two or three times, he wiped his head only once.

436. It was narrated from 'Ali that the Messenger of Allâh wiped his head once. (*Sahih*)

٤٣٦ - حَدَّثَنَا هَنَّادُ بْنُ السَّرِيِّ: حَدَّثَنَا أَبُو الأَحْوَصِ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي حَيَّةَ، عَنْ عَلِيٍّ أَنَّ رَسُولَ اللهِ ﷺ مَسَحَ رَأْسَهُ مَرَّةً.

تخريج: [صحيح] انظر الحديث السابق.

437. It was narrated that Salamah bin Akwa' said: "I saw the Messenger of Allâh ﷺ performing ablution, and he wiped his head once." (*Sahih*)

٤٣٧ - حَدَّثَنَا مُحَمَّدُ بْنُ الْحَارِثِ الْمِصْرِيُّ: حَدَّثَنَا يَحْيَى بْنُ رَاشِدٍ الْبَصْرِيُّ، عَنْ يَزِيدَ، مَوْلَى سَلَمَةَ، عَنْ سَلَمَةَ بْنِ الأَكْوَعِ قَالَ: رَأَيْتُ رَسُولَ اللهِ ﷺ تَوَضَّأَ فَمَسَحَ رَأْسَهُ مَرَّةً.

تخريج: [صحيح] قال البوصيري: «هذا إسناد ضعيف لضعف يحيى بن راشد ...»، والحديث السابق شاهد له.

438. It was narrated that Ar-Rubai' bint Mu'âwwidh bin 'Afrâ'

٤٣٨ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَلِيُّ

said: "The Messenger of Allâh ﷺ performed ablution and wiped his head twice." (*Da'if*)

ابْنُ مُحَمَّدٍ، قَالاَ: حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ عَبْدِ اللهِ بْنِ مُحَمَّدِ بْنِ عَقِيلٍ، عَنِ الرُّبَيِّعِ بِنْتِ مُعَوِّذِ ابْنِ عَفْرَاءَ قَالَتْ: تَوَضَّأَ رَسُولُ اللهِ ﷺ فَمَسَحَ رَأْسَهُ مَرَّتَيْنِ.

تخريج: [إسناده ضعيف] أخرجه أبو داود، الطهارة، باب صفة وضوء النبي ﷺ، ح:١٢٦ من حديث ابن عقيل به مطولاً، ومعنى الحديث: أنه بدأ بمقدم (فهذه مرةً) ثم بمؤخر رأسه (وهذه مرةً ثانيةً) * ابن عقيل تقدم، ح:٣٩٠.

Comments:

'Wiped his head twice' means that once Prophet ﷺ took his hands from the front to the back, and then from the back to the front.

Chapter 52. Concerning Wiping The Ears

(المعجم ٥٢) - بَابُ مَا جَاءَ فِي مَسْحِ الأُذُنَيْنِ (التحفة ٥٢)

439. It was narrated from Ibn 'Abbâs that the Messenger of Allâh ﷺ wiped his ears, putting his forefingers in his ears and wiping the back of them with his thumbs, so he wiped them inside and out. (*Sahih*)

٤٣٩ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ إِدْرِيسَ، عَنِ ابْنِ عَجْلاَنَ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنِ ابْنِ عَبَّاسٍ أَنَّ رَسُولَ اللهِ ﷺ مَسَحَ أُذُنَيْهِ، دَاخِلَهُمَا بِالسَّبَّابَتَيْنِ، وَخَالَفَ إِبْهَامَيْهِ إِلَى ظَاهِرِ أُذُنَيْهِ، فَمَسَحَ ظَاهِرَهُمَا وَبَاطِنَهُمَا.

تخريج: [صحيح] تقدم، ح:٤٠٣.

440. It was narrated from Rubai' that the Prophet ﷺ performed ablution and wiped his ears inside and out. (*Hasan*)

٤٤٠ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا شَرِيكٌ: حَدَّثَنَا عَبْدُ اللهِ بْنُ مُحَمَّدِ بْنِ عَقِيلٍ، عَنِ الرُّبَيِّعِ أَنَّ النَّبِيَّ ﷺ تَوَضَّأَ فَمَسَحَ ظَاهِرَ أُذُنَيْهِ وَبَاطِنَهُمَا.

تخريج: [حسن] أخرجه الطبراني في الكبير:٢٤/٢٦٩، ٢٧٠، ح:٦٨٣ من حديث ابن أبي شيبة به، وللحديث شواهد، انظر الحديث الآتي (٤٤٢).

441. It was narrated that Rubai' bint Mu'âwwidh bin 'Afrâ' said: "The Prophet ﷺ performed ablution, and he put his fingers in

٤٤١ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَلِيُّ ابْنُ مُحَمَّدٍ، قَالاَ: حَدَّثَنَا وَكِيعٌ، عَنِ الْحَسَنِ ابْنِ صَالِحٍ، عَنْ عَبْدِ اللهِ بْنِ مُحَمَّدِ بْنِ

the (holes) inside of his ears." (*Hasan*)

عَقِيلٍ، عَنِ الرُّبَيِّعِ بِنْتِ مُعَوِّذِ ابْنِ عَفْرَاءَ قَالَتْ: تَوَضَّأَ النَّبِيُّ ﷺ فَأَدْخَلَ إِصْبَعَيْهِ فِي جُحْرَيْ أُذُنَيْهِ.

تخريج: [حسن] أخرجه أبو داود، الطهارة، باب صفة وضوء النبي ﷺ، ح:١٣١ من حديث وكيع به.

442. It was narrated from Miqdâm bin Ma'dikarib that the Messenger of Allâh ﷺ performed ablution and he wiped his head and his ears, inside and out. (*Hasan*)

٤٤٢ - **حَدَّثَنَا** هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا الْوَلِيدُ: حَدَّثَنَا حَرِيزُ بْنُ عُثْمَانَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ مَيْسَرَةَ، عَنِ الْمِقْدَامِ بْنِ مَعْدِيكَرِبَ أَنَّ رَسُولَ اللهِ ﷺ تَوَضَّأَ فَمَسَحَ بِرَأْسِهِ وَأُذُنَيْهِ، ظَاهِرَهُمَا وَبَاطِنَهُمَا.

تخريج: [حسن] أخرجه أبو داود، الطهارة، باب صفة وضوء النبي ﷺ، ح:١٢٢، ١٢٣ من حديث الوليد بن مسلم به.

Chapter 53. The Ears Are Part Of The Head

(المعجم ٥٣) - **بَابٌ:** الأُذُنَانِ مِنَ الرَّأْسِ (التحفة ٥٣)

443. It was narrated that 'Abdullâh bin Zaid said: "The Messenger of Allâh ﷺ said: 'The ears are part of the head.'" (*Hasan*)

٤٤٣ - **حَدَّثَنَا** سُوَيْدُ بْنُ سَعِيدٍ: حَدَّثَنَا يَحْيَى ابْنُ زَكَرِيَّا بْنِ أَبِي زَائِدَةَ، عَنْ شُعْبَةَ، عَنْ حَبِيبِ بْنِ زَيْدٍ، عَنْ عَبَّادِ بْنِ تَمِيمٍ، عَنْ عَبْدِ اللهِ بْنِ زَيْدٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: **«الأُذُنَانِ مِنَ الرَّأْسِ»**.

تخريج: [حسن] قال البوصيري: «هذا إسناد حسن إن كان سويد بن سعيد حفظه»، وله شواهد، انظر الحديث الآتي.

Comments:

a. The *Hadith* means that just like we wipe the head, we must also wipe the ears. The ears are not to be washed like the face. Therefore, while washing the face the ears must not be washed.
b. The water taken for wiping the head should also be used for the wiping of the ears. No additional water needs to be taken for wiping the ears.

444. It was narrated from Abu Umâmah that the Messenger of Allâh ﷺ said: "The ears are part of the head." He used to wipe his

٤٤٤ - **حَدَّثَنَا** مُحَمَّدُ بْنُ زِيَادٍ: أَنْبَأَنَا حَمَّادُ ابْنُ زَيْدٍ، عَنْ سِنَانِ بْنِ رَبِيعَةَ، عَنْ شَهْرِ بْنِ حَوْشَبٍ، عَنْ أَبِي أُمَامَةَ أَنَّ رَسُولَ اللهِ ﷺ

head once, and he used to wipe over the inner corners of the eyes (that are close to the nose). (*Hasan*)

قَالَ: «الأُذُنَانِ مِنَ الرَّأْسِ» وَكَانَ يَمْسَحُ رَأْسَهُ مَرَّةً، وَكَانَ يَمْسَحُ الْمَأْقَيْنِ.

تخريج: [**إسناده حسن**] أخرجه أبو داود، الطهارة، باب صفة وضوء النبي ﷺ، ح:١٣٤ من حديث حماد بن زيد به * شهر وتلميذه متكلمان فيهما ولكن حديثهما لا ينزل عن درجة الحسن، وله شواهد.

445. It was narrated that Abu Hurairah said: "The Messenger of Allâh ﷺ said: 'The ears are part of the head.'" (*Hasan*)

٤٤٥ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَىٰ: حَدَّثَنَا عَمْرُو بْنُ الْحُصَيْنِ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ ابْنِ عُلَاثَةَ، عَنْ عَبْدِ الْكَرِيمِ الْجَزَرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**الأُذُنَانِ مِنَ الرَّأْسِ**».

تخريج: [**حسن**] انظر الحديث السابق، وقال البوصيري: «هذا إسناد ضعيف لضعف محمد بن عبدالله بن عُلاثة وعمرو بن الحصين»، وهو متروك كما في التقريب.

Chapter 54. Running The Fingers Of One Hand Between The Fingers Of The Other (And The Toes)

(المعجم ٥٤) - بَابُ تَخْلِيلِ الأَصَابِعِ
(التحفة ٥٤)

446. It was narrated that Mustawrid bin Shaddâd said: "I saw the Messenger of Allâh ﷺ performing ablution, and he ran his little finger between his toes." (*Sahih*)

Another chain with similar wording.

٤٤٦ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُصَفَّى الْحِمْصِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ حِمْيَرَ، عَنِ ابْنِ لَهِيعَةَ: حَدَّثَنِي يَزِيدُ بْنُ عَمْرٍو الْمَعَافِرِيُّ، عَنْ أَبِي عَبْدِ الرَّحْمٰنِ الْحُبُلِيِّ، عَنِ الْمُسْتَوْرِدِ بْنِ شَدَّادٍ قَالَ: رَأَيْتُ رَسُولَ اللهِ ﷺ تَوَضَّأَ فَخَلَّلَ أَصَابِعَ رِجْلَيْهِ بِخِنْصِرِهِ.

قَالَ أَبُو الْحَسَنِ بْنُ سَلَمَةَ: حَدَّثَنَا خَلَّادُ ابْنُ يَحْيَىٰ الْحُلْوَانِيُّ: حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا ابْنُ لَهِيعَةَ، فَذَكَرَ نَحْوَهُ.

تخريج: [**صحيح**] أخرجه أبو داود، الطهارة، باب غسل الرجل، ح:١٤٨ من حديث ابن لهيعة به، وحسنه الترمذي، ح:٤٠ * ابن لهيعة صرح بالسماع وتابعه الليث ابن سعد وغيره.

Comments:

More often than not the part between the two fingers or toes remains dry

because the water fails to get there as it should. We must, therefore, run our wet finger between them. The next *Hadith* specifically speaks about running the wet finger between the fingers of the hands.

447. It was narrated that Ibn 'Abbâs said: "The Messenger of Allâh ﷺ said: 'When you get up for prayer, perform ablution properly and make the water run between your toes and your fingers.'" (***Hasan***)

٤٤٧ – حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعِيدٍ الْجَوْهَرِيُّ: حَدَّثَنَا سَعْدُ بْنُ عَبْدِ الْحَمِيدِ بْنِ جَعْفَرٍ، عَنِ ابْنِ أَبِي الزِّنَادِ، عَنْ مُوسى بْنِ عُقْبَةَ، عَنْ صَالِحٍ، مَوْلَى التَّوْأَمَةِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**إِذَا قُمْتَ إِلَى الصَّلَاةِ فَأَسْبِغِ الْوُضُوءَ وَاجْعَلِ الْمَاءَ بَيْنَ أَصَابِعِ رِجْلَيْكَ ويَدَيْكَ**».

تخريج: [**حسن**] أخرجه الترمذي، الطهارة، باب ما جاء في تخليل الأصابع، ح:٣٩ عن إبراهيم به، وقال: «هذا حديث حسن غريب»، وحسنه البخاري * موسى سمع من صالح قبل اختلاطه.

448. 'Âsim bin Laqit bin Sabirah narrated that his father said: "The Messenger of Allâh ﷺ said: perform ablution properly and let the water run between your fingers." (***Sahih***)

٤٤٨ – حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَحْيَى بْنُ سُلَيْمٍ الطَّائِفِيُّ، عَنْ إِسْمَاعِيلَ بْنِ كَثِيرٍ، عَنْ عَاصِمِ بْنِ لَقِيطِ بْنِ صَبِرَةَ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**أَسْبِغِ الْوُضُوءَ وَخَلِّلْ بَيْنَ الأَصَابِعِ**».

تخريج: [**صحيح**] تقدم، ح:٤٠٧.

449. 'Ubaidullâh bin Abu Râfi' narrated from his father that whenever the Messenger of Allâh ﷺ performed ablution, he moved his ring. (***Da'if***)

٤٤٩ – حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ مُحَمَّدٍ الرَّقَاشِيُّ: حَدَّثَنَا مَعْمَرُ بْنُ مُحَمَّدِ بْنِ عُبَيْدِ اللهِ ابْنِ أَبِي رَافِعٍ: حَدَّثَنِي أَبِي، عَنْ عُبَيْدِ اللهِ ابْنِ أَبِي رَافِعٍ، عَنْ أَبِيهِ أَنَّ رَسُولَ اللهِ ﷺ كَانَ إِذَا تَوَضَّأَ حَرَّكَ خَاتَمَهُ.

تخريج: [**إسناده ضعيف**] وقال البوصيري: «هذا إسناد ضعيف لضعف معمر وأبيه».

Chapter 55. Washing The (Heels and) Achilles' Tendon

(المعجم ٥٥) – بَابُ غَسْلِ الْعَرَاقِيبِ (التحفة ٥٥)

450. It was narrated that

٤٥٠ – حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَلِيُّ

'Abdullâh bin 'Amr said: "The Messenger of Allâh ﷺ saw some people performing ablution, and their heels were dry. He said: 'Woe to the heels because of Hell-fire, perform ablution properly!'" (*Sahih*)

ابْنُ مُحَمَّدٍ، قَالاَ: حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ مَنْصُورٍ، عَنْ هِلاَلِ بْنِ يَسَافٍ، عَنْ أَبِي يَحْيَىٰ، عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو قَالَ: رَأَى رَسُولُ اللهِ ﷺ قَوْماً يَتَوَضَّؤُونَ، وَأَعْقَابُهُمْ تَلُوحُ، فَقَالَ: **«وَيْلٌ لِلأَعْقَابِ مِنَ النَّارِ، أَسْبِغُوا الْوُضُوءَ»**.

تخريج: أخرجه مسلم، الطهارة، باب وجوب غسل الرجلين بكمالهما، ح:٢٤١ عن ابن أبي شيبة وغيره به.

Comments:

a. The *Hadith* confirms that the feet must be washed for ablution. Wiping them would not do. Wiping the feet is permitted if (i) one has put on the socks after performing the ablution or (ii) there is some injury on the foot and water is likely to aggravate or harm it.

b. Particular care must be taken for washing those parts where water does not get easy access, lest they remain dry.

c. A believer can also be consigned to Hell-fire due to an act of sin committed by him but the punishment shall not be interminable, whereas punishment for disbelievers and polytheists shall be without end. The Arabic word *'Wail'* means ruin, destruction, perdition.

451. It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ said: 'Woe to the heels because of Hell-fire.'" (*Sahih*)

٤٥١ - [قَالَ الْقَطَّانُ:] حَدَّثَنَا أَبُو حَاتِمٍ: حَدَّثَنَا عَبْدُ الْمُؤْمِنِ بْنُ عَلِيٍّ: حَدَّثَنَا عَبْدُ السَّلاَمِ بْنُ حَرْبٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ عَنْ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ اللهِ ﷺ: **«وَيْلٌ لِلأَعْقَابِ مِنَ النَّارِ»**.

تخريج: [صحيح] وأخرجه الدارقطني:١/ ٩٤، الطهارة، باب وجوب غسل القدمين والعقبين، ح:٣١٢ عن عروبة به.

452. It was narrated that Abu Salamah said: "Âishah saw 'Abdur-Rahmân performing ablution, and she said: Perform ablution properly, for I heard the Messenger of Allâh ﷺ say: "Woe to the Achilles' tendon because of Hell-fire.'" (*Hasan*)

٤٥٢ - **حَدَّثَنَا** مُحَمَّدُ بْنُ الصَّبَّاحِ: حَدَّثَنَا عَبْدُ اللهِ بْنُ رَجَاءٍ الْمَكِّيُّ، عَنِ ابْنِ عَجْلاَنَ؛ ح: وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَحْيَى ابْنُ سَعِيدٍ، وَأَبُو خَالِدٍ الأَحْمَرُ، عَنْ مُحَمَّدِ ابْنِ عَجْلاَنَ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ، عَنْ

أَبِي سَلَمَةَ قَالَ: رَأَتْ عَائِشَةُ عَبْدَ الرَّحْمٰنِ وَهُوَ يَتَوَضَّأُ، فَقَالَتْ: أَسْبِغِ الْوُضُوءَ. فَإِنِّي سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «**وَيْلٌ لِلْعَرَاقِيبِ مِنَ النَّارِ**».

تخريج: [حسن] أخرجه أحمد(٦/ ٤٠، ح:٢٤٦٢٤) من حديث ابن عجلان به، وصرح بالسماع، وله شواهد عند مسلم، ح:٤٤١ وغيره.

Comments:

The *Hadith* contains the word *'Arâqib*, which is the plural of *'Urqub* meaning the back part of the ankle joint which is above the heel. It is thus clear that the feet must be washed along with the ankle joints and their back.

453. It was narrated from Abu Hurairah that the Prophet ﷺ said: "Woe to the heels because of Hell-fire." (***Sahih***)

٤٥٣ - **حَدَّثَنَا** مُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ بْنِ أَبِي الشَّوَارِبِ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ الْمُخْتَارِ: حَدَّثَنَا سُهَيْلٌ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «**وَيْلٌ لِلأَعْقَابِ مِنَ النَّارِ**».

تخريج: أخرجه مسلم، الطهارة، باب وجوب غسل الرجلين بكمالها، ح:٢٤٢ من حديث سهيل به.

454. It was narrated that Jâbir bin 'Abdullâh said: "I heard the Messenger of Allâh ﷺ say: 'Woe to the Achilles' tendon because of Hell-fire.'" (***Sahih***)

٤٥٤ - **حَدَّثَنَا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو الأَحْوَصِ، عَنْ أَبِي إِسْحَاقَ، عَنْ سَعِيدِ ابْنِ أَبِي كَرِبٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «**وَيْلٌ لِلْعَرَاقِيبِ مِنَ النَّارِ**».

تخريج: [إسناده صحيح] أخرجه أحمد:٣/ ٣٦٩ من حديث شعبة عن أبي إسحاق به، وقال البوصيري: «هذا إسناد رجاله ثقات».

455. It was narrated from Khâlid bin Walid, Yazid bin Abu Sufyân, Shurahbil bin Hasanah and 'Amr bin 'Âs that they all heard the Messenger of Allâh ﷺ say: "Complete the ablution. Woe to the heels because of Hell-fire." (***Sahih***)

٤٥٥ - **حَدَّثَنَا** الْعَبَّاسُ بْنُ عُثْمَانَ، وَعُثْمَانُ ابْنُ إِسْمَاعِيلَ الدِّمَشْقِيَّانِ، قَالاَ: حَدَّثَنَا الْوَلِيدُ ابْنُ مُسْلِمٍ: حَدَّثَنَا شَيْبَةُ بْنُ الأَحْنَفِ، عَنْ أَبِي سَلَّامٍ الأَسْوَدِ، عَنْ أَبِي صَالِحٍ الأَشْعَرِيِّ: حَدَّثَنِي أَبُو عَبْدِ اللهِ الأَشْعَرِيُّ، عَنْ خَالِدِ بْنِ الْوَلِيدِ، وَيَزِيدَ بْنِ أَبِي سُفْيَانَ،

وَشُرَحْبِيلَ بْنِ حَسَنَةَ، وَعَمْرِو بْنِ الْعَاصِ كُلُّ
هٰؤُلَاءِ سَمِعُوا مِنْ رَسُولِ اللهِ ﷺ قَالَ:
«أَتِمُّوا الْوُضُوءَ، وَيْلٌ لِلأَعْقَابِ مِنَ النَّارِ».

تخريج: [صحيح] وقال البوصيري: «هذا إسناد حسن، ما علمت في رجاله ضعفًا» قلت: شيبة لم يوثقه غير ابن حبان، والوليد لم يصرح بالسماع المسلسل، وأصل الحديث صحيح متواتر.

Chapter 56. Washing The Feet

(المعجم ٥٦) - بَابُ مَا جَاءَ فِي غَسْلِ الْقَدَمَيْنِ (التحفة ٥٦)

456. It was narrated that Abu Haiyah said: "I saw 'Ali performing ablution and he washed his feet up to the ankles, then he said: 'I wanted to show you how your Prophet ﷺ purified himself.'" (*Sahih*)

٤٥٦ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو الأَحْوَصِ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي حَيَّةَ قَالَ رَأَيْتُ عَلِيًّا تَوَضَّأَ فَغَسَلَ قَدَمَيْهِ إِلَى الْكَعْبَيْنِ ثُمَّ قَالَ: أَرَدْتُ أَنْ أُرِيَكُمْ طُهُورَ نَبِيِّكُمْ ﷺ.

تخريج: [صحيح] أخرجه أبو داود، الطهارة، باب صفة وضوء النبي ﷺ، ح:١٦٦، وصححه الترمذي، وانظر، ح:٤٦ لعلته.

Comments:

The fact of washing the feet is proved from the reports of many Companions. It is rather the case that anyone of the Companions who has described the Prophet's way of performing the ablution has also mentioned the fact of his washing the feet. And since the Shiite scholars deny it, the Compiler of the book has quoted a *Hadith* to prove that 'Ali ؓ himself used to wash his feet during ablution.

457. It was narrated from Miqdâm bin Ma'dikarib that the Messenger of Allâh ﷺ performed ablution; so he washed his feet three times. (*Sahih*)

٤٥٧ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا الْوَلِيدُ ابْنُ مُسْلِمٍ: حَدَّثَنَا حَرِيزُ بْنُ عُثْمَانَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ مَيْسَرَةَ، عَنِ الْمِقْدَامِ بْنِ مَعْدِيكَرِبَ أَنَّ رَسُولَ اللهِ ﷺ تَوَضَّأَ فَغَسَلَ رِجْلَيْهِ ثَلَاثاً ثَلَاثاً.

تخريج: [صحيح] أخرجه الطبراني في الكبير: ٢٧٧/٢٠ من حديث الوليد به، وتابعه أبو المغيرة عند أبي داود، ح: ١٢١ وغيره، وحسنه الحافظ، والبوصيري.

458. It was narrated that Rubai' said: "Ibn 'Abbâs came to me and asked me about this *Hadith*" meaning the *Hadith*, that she had narrated, saying that the Messenger of Allâh ﷺ performed ablution and washed his feet. "Ibn 'Abbâs said: 'The people are insisting on washing their feet, but I do not find anything in the Qur'ân except (the injunction to) wipe them.'" (*Da'if*)

٤٥٨ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا ابْنُ عُلَيَّةَ، عَنْ رَوْحِ بْنِ الْقَاسِمِ، عَنْ عَبْدِ اللهِ ابْنِ مُحَمَّدِ بْنِ عَقِيلٍ، عَنِ الرُّبَيِّعِ قَالَتْ: أَتَانِي ابْنُ عَبَّاسٍ فَسَأَلَنِي عَنْ هٰذَا الْحَدِيثِ - تَعْنِي: حَدِيثَهَا الَّذِي ذَكَرَتْ - أَنَّ رَسُولَ اللهِ ﷺ تَوَضَّأَ وَغَسَلَ رِجْلَيْهِ، فَقَالَ ابْنُ عَبَّاسٍ: إِنَّ النَّاسَ أَبَوْا إِلَّا الْغَسْلَ، وَلاَ أَجِدُ فِي كِتَابِ اللهِ إِلَّا الْمَسْحَ.

تخريج: [**إسناده ضعيف**] وحسنه البوصيري، ولأثر ابن عباس طرق عنه (راجع تفسير ابن كثير: ٢/ ٢٥ وغيره) ولعله رجع إلى قول الجمهور لما قال: رجعت إلى الغسل (أيضًا، ص: ٢٤) ※ ابن عقيل ضعيف تقدم، ح: ٣٩٠.

Comments:

Ibn 'Abbâs ﷺ said it on the basis of an irregular reading of the Noble *Qur'ân*. The fact of the matter is that the regular reading of the *Qur'ân* only mentions 'washing', not wiping the feet.

Chapter 57. Ablution In Accordance With The Commands Of Allâh The Most High

(المعجم ٥٧) - **بَابُ مَا جَاءَ فِي الْوُضُوءِ عَلَى مَا أَمَرَ اللهُ تَعَالَى** (التحفة ٥٧)

459. It was narrated that Jâmi' bin Shaddâd — Abu Sakhrah — said: "I heard Humrân telling Abu Burdah in the mosque that he had heard 'Uthmân bin 'Affân narrating that the Prophet ﷺ had said: 'Whoever performs ablution perfectly as Allâh has enjoined, then his prescribed prayer will serve as expiation for what is between them.'"[1] (*Sahih*)

٤٥٩ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ ابْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ جَامِعِ بْنِ شَدَّادٍ، أَبِي صَخْرَةَ قَالَ: سَمِعْتُ حُمْرَانَ يُحَدِّثُ أَبَا بُرْدَةَ فِي الْمَسْجِدِ أَنَّهُ سَمِعَ عُثْمَانَ ابْنَ عَفَّانَ يُحَدِّثُ عَنِ النَّبِيِّ ﷺ قَالَ: «**مَنْ أَتَمَّ الْوُضُوءَ كَمَا أَمَرَهُ اللهُ، فَالصَّلَاةُ الْمَكْتُوبَاتُ كَفَّارَاتٌ لِمَا بَيْنَهُنَّ**».

تخريج: أخرجه مسلم، الطهارة، باب فضل الوضوء والصلاة عقبه، ح: ٢٣١ عن ابن بشار وغيره به.

[1] *Meaning the minor sins committed.*

Comments:

Ahâdith of this nature must not delude one into thinking that any amount of sins a worshipper commits, no harm shall come to him after that, since failure to observe the proper etiquettes of the prayer and lack of submissiveness and humility on his part would drastically lessen the chances of his sins being forgiven.

460. 'Ali bin Yahya bin Khallâd narrated, from his father, from his paternal uncle Rifâ'ah bin Râfi' that he was sitting with the Prophet ﷺ who said: 'No person's prayer is complete until he performs ablution properly as Allâh has commanded him, washing his face, his arms up to the elbows, wiping his head and his feet up to the ankles.'" (*Sahih*)

٤٦٠ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى: حَدَّثَنَا حَجَّاجٌ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا إِسْحَاقُ بْنُ عَبْدِ اللهِ بْنِ أَبِي طَلْحَةَ: حَدَّثَنِي عَلِيُّ بْنُ يَحْيَى ابْنِ خَلَّادٍ، عَنْ أَبِيهِ، عَنْ عَمِّهِ رِفَاعَةَ بْنِ رَافِعٍ أَنَّهُ كَانَ جَالِساً عِنْدَ النَّبِيِّ ﷺ فَقَالَ: «**إِنَّهَا لاَ تَتِمُّ صَلاَةٌ لِأَحَدٍ حَتَّى يُسْبِغَ الْوُضُوءَ كَمَا أَمَرَهُ اللهُ تَعَالَى، يَغْسِلُ وَجْهَهُ وَيَدَيْهِ إِلَى الْمِرْفَقَيْنِ، وَيَمْسَحُ بِرَأْسِهِ وَرِجْلَيْهِ إِلَى الْكَعْبَيْنِ**».

تخريج: [إسناده صحيح] أخرجه أبو داود، الصلاة، باب صلاة من لا يقيم صلبه في الركوع والسجود، ح:٨٥٨ من حديث حجاج به، وصححه الحاكم، والذهبي.

Comments:

a. Deficiency in the performance of ablution has its consequence on the prayer, which does not warrant its complete reward.
b. The complete formula of ablution is the same as discussed at some length in the preceding *Ahâdith*.

Chapter 58. Sprinkling Water After Ablution

(المعجم ٥٨) - بَابُ مَا جَاءَ فِي النَّضْحِ بَعْدَ الْوُضُوءِ (التحفة ٥٨)

461. It was narrated from Hakam bin Sufyân Ath-Thaqafi that he saw the Messenger of Allâh ﷺ perform ablution then take a handful of water and sprinkle it over his private area to remove any doubts about urine drippings. (*Hasan*)

٤٦١ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ: حَدَّثَنَا زَكَرِيَّا بْنُ أَبِي زَائِدَةَ قَالَ: قَالَ مَنْصُورٌ: حَدَّثَنَا مُجَاهِدٌ، عَنِ الْحَكَمِ ابْنِ سُفْيَانَ الثَّقَفِيِّ أَنَّهُ رَأَى رَسُولَ اللهِ ﷺ تَوَضَّأَ ثُمَّ أَخَذَ كَفًّا مِنْ مَاءٍ فَنَضَحَ بِهِ فَرْجَهُ.

تخريج: [حسن] أخرجه أبو داود، الطهارة، باب في الانتضاح، ح:١٦٨ من حديث منصور

به، وصححه الحاكم، والذهبي.

Comments:

a. The action (sprinkling water over the private parts) is not a part of ablution. It is, however, a part of the Prophet's *Sunnah*.

b. The rationale behind the action, as stated by the scholars of religion, is that the doing of it deters any apprehension in the mind of the person that some urine droppings might have trickled into his clothes.

462. *Usâmah bin Zaid narrated* that his father Zaid bin Hârithah said: "The Messenger of Allâh ﷺ said: 'Jibril taught me (how to perform) the ablution, and he ordered me to sprinkle water underneath my garment, lest a drop of urine leak out after the ablution.'" (*Da'if*)

Other chains with similar wording.

٤٦٢ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُحَمَّدٍ الْفِرْيَابِيُّ: حَدَّثَنَا حَسَّانُ بْنُ عَبْدِ اللهِ: حَدَّثَنَا ابْنُ لَهِيعَةَ، عَنْ عُقَيْلٍ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ قَالَ: حَدَّثَنَا أُسَامَةُ بْنُ زَيْدٍ، عَنْ أَبِيهِ زَيْدِ بْنِ حَارِثَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: **«عَلَّمَنِي جِبْرَائِيلُ الْوُضُوءَ، وَأَمَرَنِي أَنْ أَنْضَحَ تَحْتَ ثَوْبِي، لِمَا يَخْرُجُ مِنَ الْبَوْلِ بَعْدَ الْوُضُوءِ».**

قالَ أَبُو الْحَسَنِ بْنُ سَلَمَةَ: حَدَّثَنَا أَبُو حَاتِمٍ؛ [ح: وَ] حَدَّثَنَا عَبْدُ اللهِ بْنُ يُوسُفَ التِّنِّيسِيُّ: حَدَّثَنَا ابْنُ لَهِيعَةَ، فَذَكَرَ نَحْوَهُ.

تخريج: [إسناده ضعيف] أخرجه أحمد: ٤/ ١٦١ من حديث ابن لهيعة به، وقال البوصيري: «هذا إسناد ضعيف لضعف ابن لهيعة»، وانظر، ح: ٣٣٠.

Comments:

It is a Weak *Hadith*. It is, however, proved from other *Ahâdith* as well that the Angel Jibril ﷺ had taught the Prophet ﷺ the correct method of performing ablution.

463. It was narrated that Abu Hurairah said: "The Messenger of Allâh ﷺ said: 'When you perform ablution, sprinkle water.'" (*Da'if*)

٤٦٣ - حَدَّثَنَا الْحُسَيْنُ بْنُ سَلَمَةَ الْيَحْمَدِيُّ: حَدَّثَنَا سَلْمُ بْنُ قُتَيْبَةَ: حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْهَاشِمِيُّ، عَنْ عَبْدِ الرَّحْمٰنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: **«إِذَا تَوَضَّأْتَ فَانْتَضِحْ».**

تخريج: [إسناده ضعيف] أخرجه الترمذي، الطهارة، باب ما جاء في النضح بعد الوضوء، ح: ٥٠ من حديث سلم بن قتيبة به، وقال: «هذا حديث غريب، وسمعت محمدًا (البخاري) يقول: الحسن بن علي الهاشمي منكر الحديث».

464. It was narrated that Jâbir said: "The Messenger of Allâh ﷺ performed ablution and sprinkled his private part." (*Hasan*)

٤٦٤ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى: حَدَّثَنَا عَاصِمُ بْنُ عَلِيٍّ: حَدَّثَنَا قَيْسٌ، عَنِ ابْنِ أَبِي لَيْلَى، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: تَوَضَّأَ رَسُولُ اللهِ ﷺ فَنَضَحَ فَرْجَهُ.

تخريج: [حسن] وقال البوصيري: «هذا إسناد ضعيف لضعف قيس وشيخه»، وللحديث شواهد عند أبي داود، ح:١٦٦، ١٦٧، ١٦٨ وغيره.

Chapter 59. Drying Oneself With A Cloth After Ablution Or The Bath

(المعجم ٥٩) - بَابُ الْمِنْدِيلِ بَعْدَ الْوُضُوءِ وَبَعْدَ الْغُسْلِ (التحفة ٥٩)

465. Umm Hâni' bint Abu Tâlib narrated that when it was the year of the Conquest (of Makkah), the Messenger of Allâh ﷺ got up to perform a bath and Fâtimah screened him. Then he took his garment and wrapped himself in it (such that it became like the towel used to dry oneself). (*Sahih*)

٤٦٥ - حَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ: أَنْبَأَنَا اللَّيْثُ ابْنُ سَعْدٍ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ سَعِيدِ ابْنِ أَبِي هِنْدٍ أَنَّ أَبَا مُرَّةَ، مَوْلَى عَقِيلٍ: حَدَّثَهُ أَنَّ أُمَّ هَانِيءٍ بِنْتَ أَبِي طَالِبٍ حَدَّثَتْهُ: أَنَّهُ لَمَّا كَانَ عَامُ الْفَتْحِ، قَامَ رَسُولُ اللهِ ﷺ إِلَى غُسْلِهِ. فَسَتَرَتْ عَلَيْهِ فَاطِمَةُ، ثُمَّ أَخَذَ ثَوْبَهُ فَالْتَحَفَ بِهِ.

تخريج: أخرجه البخاري، الغسل، باب التستر في الغسل عند الناس، ح:٢٨٠ وغيره، ومسلم، الحيض، باب تستر المغتسل بثوب ونحوه، ح:٣٣٦ من حديث أبي مرة به.

Comments:

Even while there is a small cloth on the body, it is preferable to have further screen or cloth on the body in the bathroom during the bath. Nevertheless, it is quite in order to have a bath without any cloth on the body in the bathroom.

466. It was narrated that Qais bin Sa'd said: "The Prophet ﷺ came to us and we gave him water to perform a bath." Then we brought him a *Warsiyyah*[1] cloth, and he wrapped himself in it. It is as if I can see the marks of the

٤٦٦ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا ابْنُ أَبِي لَيْلَى، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ سَعْدِ بْنِ زُرَارَةَ، عَنْ مُحَمَّدِ بْنِ شُرَحْبِيلَ، عَنْ قَيْسِ بْنِ سَعْدٍ قَالَ: أَتَانَا النَّبِيُّ ﷺ فَوَضَعْنَا لَهُ مَاءً فَاغْتَسَلَ، ثُمَّ أَتَيْنَاهُ

[1] Dyed with *Wars*: memecyclon tinctorium, a plant from Yemen used as a liniment and yellow dye.

Wars on the folds of his stomach." (*Da'if*)

بِمِلْحَفَةٍ وَرْسِيَّةٍ فَاشْتَمَلَ بِهَا، فَكَأَنِّي أَنْظُرُ إِلَى أَثَرِ الْوَرْسِ عَلَى عُكَنِهِ.

تخريج: [**إسناده ضعيف**] أخرجه أحمد: ٦/٦،٧ عن وكيع به * محمد بن شرحبيل مجهول (تقريب)، وانظر، ح: ٤٦٤، ٨٥٤ لعلة أخرى.

467. Ibn 'Abbâs narrated that his maternal aunt Maimunah said: "I brought a piece of cloth (for drying) to the Messenger of Allâh ﷺ *when he performed a bath to cleanse himself from sexual impurity*. He refused it and began to shake off water." (*Sahih*)

٤٦٧ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَلِيُّ ابْنُ مُحَمَّدٍ، قَالاَ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا الأَعْمَشُ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ كُرَيْبٍ: حَدَّثَنَا ابْنُ عَبَّاسٍ، عَنْ خَالَتِهِ مَيْمُونَةَ قَالَتْ: أَتَيْتُ رَسُولَ اللهِ ﷺ بِثَوْبٍ، حِينَ اغْتَسَلَ مِنَ الْجَنَابَةِ، فَرَدَّهُ وَجَعَلَ يَنْفُضُ الْمَاءَ.

تخريج: أخرجه البخاري، الغسل، باب المضمضة والاستنشاق في الجنابة، ح: ٢٥٩ وغيره، ومسلم، الحيض، باب صفة غسل الجنابة، ح: ٣١٧، ٣٣٧ من حديث الأعمش به مطولاً ومختصرًا.

Comments:

The Prophet ﷺ returned the cloth, which was not needed by him, (i) to exclude the impression that using something like it was obligatory, as also (ii) to spare the believers any embarrassment in the event of the nonavailability of any such cloth.

468. It was narrated from Salmân Al-Fârisi that the Messenger of Allâh ﷺ performed ablution, then he turned inside out the woolen garment that he was wearing and wiped his face with it. (*Da'if*)

٤٦٨ - حَدَّثَنَا الْعَبَّاسُ بْنُ الْوَلِيدِ، وَأَحْمَدُ ابْنُ الأَزْهَرِ قَالاَ: حَدَّثَنَا مَرْوَانُ بْنُ مُحَمَّدٍ: حَدَّثَنَا يَزِيدُ بْنُ السِّمْطِ: حَدَّثَنَا الْوَضِينُ بْنُ عَطَاءٍ، عَنْ مَحْفُوظِ بْنِ عَلْقَمَةَ، عَنْ سَلْمَانَ الْفَارِسِيِّ أَنَّ رَسُولَ اللهِ ﷺ تَوَضَّأَ، فَقَلَبَ جُبَّةَ صُوفٍ كَانَتْ عَلَيْهِ، فَمَسَحَ بِهَا وَجْهَهُ.

تخريج: [**إسناده ضعيف**] صححه البوصيري مع قوله: «وفي سماع محفوظ عن سلمان نظر» يعني أنه منقطع.

Chapter 60. What Is To Be Said After Ablution

(المعجم ٦٠) - بَابُ مَا يُقَالُ بَعْدَ الْوُضُوءِ (التحفة ٦٠)

469. It was narrated from Anas

٤٦٩ - حَدَّثَنَا مُوسَى بْنُ عَبْدِ الرَّحْمٰنِ:

bin Mâlik that the Prophet ﷺ said: "Whoever performs ablution and does it well, then says three times: '*Ashhadu an lâ ilâha illallâh wahdahu lâ sharika lahu, wa ashhadu anna Muhammadan 'abduhu wa rasuluhu* (I bear witness that none has the right to be worshipped but Allâh alone, with no partner, and I bear witness that Muhammad is His slave and His Messenger),' eight gates of Paradise will be opened for him; whichever one he wants he may enter." (***Da'if***)

Another chain with similar wording.

حَدَّثَنَا الْحُسَيْنُ بْنُ عَلِيٍّ، وَزَيْدُ بْنُ الْحُبَابِ. ح: وَحَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَىٰ: حَدَّثَنَا أَبُو نُعَيْمٍ، قَالُوا: حَدَّثَنَا عَمْرُو بْنُ عَبْدِ اللهِ بْنِ وَهْبٍ، أَبُو سُلَيْمَانَ النَّخَعِيُّ، قَالَ: حَدَّثَنِي زَيْدٌ الْعَمِّيُّ، عَنْ أَنَسِ بْنِ مَالِكٍ، عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ تَوَضَّأَ فَأَحْسَنَ الْوُضُوءَ ثُمَّ قَالَ، ثَلَاثَ مَرَّاتٍ: أَشْهَدُ أَنْ لَا إِلٰهَ إِلَّا اللهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّداً عَبْدُهُ وَرَسُولُهُ فُتِحَ لَهُ ثَمَانِيَةُ أَبْوَابِ الْجَنَّةِ، مِنْ أَيِّهَا شَاءَ دَخَلَ».

قَالَ أَبُو الْحَسَنِ بْنُ سَلَمَةَ الْقَطَّانُ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ نَصْرٍ: حَدَّثَنَا أَبُو نُعَيْمٍ بِنَحْوِهِ.

تخريج: **[إسناده ضعيف]** وقال البوصيري: «هذا إسناد فيه زيد العمي وهو ضعيف»، وانظر، ح:٣٥٦.

Comments:

Zaid Al-'Ammi's name among the narrators makes this chain of transmission weak. But reciting the blessed words once is proved from authentic *Ahâdith*.

470. It was narrated that 'Umar bin Khattâb said: "The Messenger of Allâh ﷺ said: 'There is no Muslim who performs ablution and does it well, then says: *Ashhadu an lâ ilâha illallâh, wa ashhadu anna Muhammadan 'abduhu wa rasuluhu* (I bear witness that none has the right to be worshipped but Allâh, and I bear witness that Muhammad is His slave and Messenger),' (except that) eight gates of Paradise will be opened for him, and he will enter through whichever one he wants.'"(***Sahih***)

٤٧٠ - حَدَّثَنَا عَلْقَمَةُ بْنُ عَمْرٍو الدَّارِمِيُّ: حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَبْدِ اللهِ بْنِ عَطَاءٍ الْبَجَلِيِّ، عَنْ عُقْبَةَ بْنِ عَامِرٍ الْجُهَنِيِّ، عَنْ عُمَرَ بْنِ الْخَطَّابِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَا مِنْ مُسْلِمٍ يَتَوَضَّأُ فَيُحْسِنُ الْوُضُوءَ. ثُمَّ يَقُولُ: أَشْهَدُ أَنْ لَا إِلٰهَ إِلَّا اللهُ، وَأَشْهَدُ أَنَّ مُحَمَّداً عَبْدُهُ وَرَسُولُهُ، إِلَّا فُتِحَتْ لَهُ ثَمَانِيَةُ أَبْوَابِ الْجَنَّةِ، يَدْخُلُ مِنْ أَيِّهَا شَاءَ».

تخريج: أخرجه مسلم، الطهارة، باب الذكر المستحب عقب الوضوء، ح:٢٣٤ من طريق آخر من حديث عقبة به.

Comments:

It goes without saying that only one door is enough for entry, but to make it more is meant to make the incomer feel more honored and happy. And Allâh knows best.

Chapter 61. Ablution Using Brass

(المعجم ٦١) - بَابُ الْوُضُوءِ بِالصُّفْرِ

(التحفة ٦١)

471. It was narrated that 'Abdullâh bin Zaid, the Companion of the Prophet ﷺ, said: "The Messenger of Allâh ﷺ came to us, and we brought water out to him in a vessel of brass, and he performed ablution with it." (*Sahih*)

٤٧١ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ اللهِ، عَنْ عَبْدِ الْعَزِيزِ بْنِ الْمَاجِشُونِ: حَدَّثَنَا عَمْرُو بْنُ يَحْيَىٰ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللهِ بْنِ زَيْدٍ، صَاحِبِ النَّبِيِّ ﷺ قَالَ: أَتَانَا رَسُولُ اللهِ ﷺ فَأَخْرَجْنَا لَهُ مَاءً فِي تَوْرٍ مِنْ صُفْرٍ، فَتَوَضَّأَ بِهِ.

تخريج: أخرجه البخاري، الوضوء، باب الغسل والوضوء في المخضب ... إلخ، ح:١٩٧، ومسلم، الطهارة، باب آخر في صفة الوضوء، ح:٢٣٦.

472. It was narrated from Zainab bint Jahsh that she had a tub of brass. She said: "I used to comb the hair of the Messenger of Allâh ﷺ in it." (*Hasan*)

٤٧٢ - حَدَّثَنَا يَعْقُوبُ بْنُ حُمَيْدِ بْنِ كَاسِبٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ الدَّرَاوَرْدِيُّ، عَنْ عُبَيْدِ اللهِ بْنِ عُمَرَ، عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدِ بْنِ عَبْدِ اللهِ بْنِ جَحْشٍ، عَنْ أَبِيهِ، عَنْ زَيْنَبَ بِنْتِ جَحْشٍ أَنَّهُ كَانَ لَهَا مِخْضَبٌ مِنْ صُفْرٍ، قَالَتْ: كُنْتُ أُرَجِّلُ رَأْسَ رَسُولِ اللهِ ﷺ فِيهِ.

تخريج: [حسن] أخرجه أحمد:٦/ ٣٢٤ من طريق آخر عن عبيدالله به، وقال البوصيري: «هذا إسناد صحيح، ورجاله ثقات».

473. It was narrated from Abu Hurairah that the Prophet ﷺ performed ablution using (the water in) a vessel made of brass. (*Hasan*)

٤٧٣ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَلِيُّ ابْنُ مُحَمَّدٍ قَالاَ: حَدَّثَنَا وَكِيعٌ، عَنْ شَرِيكٍ، عَنْ إِبْرَاهِيمَ بْنِ جَرِيرٍ، عَنْ أَبِي زُرْعَةَ بْنِ عَمْرِو بْنِ جَرِيرٍ، عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ ﷺ تَوَضَّأَ فِي تَوْرٍ.

تخريج: [حسن] تقدم، ح:٣٥٨.

Chapter 62. Ablution After A Sleep

(المعجم ٦٢) - بَابُ الْوُضُوءِ مِنَ النَّوْمِ (التحفة ٦٢)

474. It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ would fall asleep until he was breathing deeply, then he would get up and offer the prayer, and he did not perform ablution." (***Hasan***)

Tanâfisi said: "Waki' said: 'She meant while he was prostrating (he would sleep).'"

٤٧٤ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَلِيُّ ابْنُ مُحَمَّدٍ، قَالاَ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا الأَعْمَشُ، عَنْ إِبْرَاهِيمَ، عَنِ الأَسْوَدِ، عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللهِ ﷺ يَنَامُ حَتَّى يَنْفُخَ، ثُمَّ يَقُومُ فَيُصَلِّي، وَلاَ يَتَوَضَّأُ.

قَالَ الطَّنَافِسِيُّ: قَالَ وَكِيعٌ: - تَعْنِي: وَهُوَ سَاجِدٌ -.

تخريج: [حسن] أخرجه أحمد:٦/١٣٥ عن وكيع به، الأعمش عنعن تقدم، ح:١٧٨، ولحديثه شواهد كثيرة، وهذا لا خلاف فيه بين العلماء.

Comments:

a. It was a characteristic of the Prophet ﷺ since all his senses remained intact even during sleep. He himself says: "My eyes sleep but my heart does not sleep." *Bukhâri*: 770.

b. Among the various explanations in the matter is the one hinted at by Waki' ﷺ who said that the said happening took place during a prayer. Based on this explanation, some of the scholars have formulated the opinion that sleep during the various actions connected with a prayer such as *Ruku'* (bowing down), *Qiyâm* (standing position) or *Sujud* (prostrations) does not invalidate the prayer. On close analysis, however, even this view is not much different from the previous one, since no manner of sleep during prayer is like sleeping in the stretched (lying down) position which alone, of all man's physical positions, invalidates the ablution. And Allâh knows best.

475. It was narrated from 'Abdullâh that the Messenger of Allâh ﷺ slept until he was breathing deeply, then he got up and prayed. (***Hasan***)

٤٧٥ - حَدَّثَنَا عَبْدُ اللهِ بْنُ عَامِرِ بْنِ زُرَارَةَ: حَدَّثَنَا يَحْيَى بْنُ زَكَرِيَّا بْنِ أَبِي زَائِدَةَ، عَنْ حَجَّاجٍ، عَنْ فُضَيْلِ بْنِ عَمْرٍو، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللهِ أَنَّ رَسُولَ اللهِ ﷺ نَامَ حَتَّى نَفَخَ. ثُمَّ قَامَ فَصَلَّى.

تخريج: [حسن] أخرجه أحمد:١/٤٢٦ من حديث يحيى به * حجاج بن أرطاة عنعن، والحديث السابق شاهد له، ولهما شواهد أخرى.

476. It was narrated that Ibn 'Abbâs said: "He ﷺ would sleep like that while he was sitting up." (*Da'if*)

٤٧٦ - حَدَّثَنَا عَبْدُ اللهِ بْنُ عَامِرِ بْنِ زُرَارَةَ، عَنِ ابْنِ أَبِي زَائِدَةَ، عَنْ حُرَيْثِ بْنِ أَبِي مَطَرٍ، عَنْ يَحْيَى بْنِ عَبَّادٍ، أَبِي هُبَيْرَةَ الأَنْصَارِيِّ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ نَوْمُهُ ذٰلِكَ وَهُوَ جَالِسٌ. [- يَعْنِي: النَّبِيَّ ﷺ -].

تخريج: **[إسناده ضعيف]** وقال البوصيري: «هذا إسناد فيه حريث بن أبي مطر وهو ضعيف».

477. It was narrated from 'Ali bin Abu Tâlib that the Messenger of Allâh ﷺ said: "The eye is the leather strap (that ties up) the anus,[1] so whoever falls asleep, let him perform ablution." (*Da'if*)

٤٧٧ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُصَفَّى الْحِمْصِيُّ: حَدَّثَنَا بَقِيَّةُ، عَنِ الْوَضِينِ بْنِ عَطَاءٍ، عَنْ مَحْفُوظِ بْنِ عَلْقَمَةَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ عَائِذٍ الأَزْدِيِّ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ، أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «**الْعَيْنُ وِكَاءُ السَّهِ، فَمَنْ نَامَ فَلْيَتَوَضَّأْ**».

تخريج: **[إسناده ضعيف]** أخرجه أبو داود، الطهارة، باب في الوضوء من النوم، ح:٢٠٣ من حديث بقية به * ابن عائذ عن علي مرسل كما قال أبو زرعة وأبو حاتم، وله شاهد ضعيف، وله شواهد أخرى.

Comments:

Wikâ' in Arabic is the string, thread or strap used to tie the mouth of a purse (or bag) full of gold coins etc. The obvious advantage is that, as long as the *Wikâ'* is in place, nothing can be taken out of the purse. In other words, it is a guardian over the contents of the purse. Similarly, as long as a person is awake he knows whether his ablution is intact or has been invalidated by the wind passing from his body. The moment one's eyes are closed for sleep he loses control over his body, as though a knot had been loosened and as such, he cannot tell whether or not he has released the wind. It is because of this that sleep has been dubbed as the invalidator of ablution'.

478. It was narrated that Safwân bin 'Assâl said: "The Messenger of Allâh ﷺ used to command us

٤٧٨ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عَاصِمٍ، عَنْ زِرٍّ، عَنْ

[1] What is meant is that when a person is asleep, it is as if the (muscle) straps tying his anus are loosened, because he may easily break wind in his sleep, thus invalidating his ablution without realizing it, so he should perform ablution when he wakes up.

صَفْوَانَ بْنِ عَسَّالٍ قَالَ: كَانَ رَسُولُ اللهِ ﷺ يَأْمُرُنَا أَنْ لاَ نَنْزِعَ خِفَافَنَا ثَلاَثَةَ أَيَّامٍ، إِلَّا مِنْ جَنَابَةٍ، لٰكِنْ مِنْ غَائِطٍ وَبَوْلٍ وَنَوْمٍ.

not to take off our leather socks for three days except in the case of sexual impurity, but not in the case of defecation, urine or sleep [i.e. during travel]." (***Hasan***)

تخريج: [إسناده حسن] أخرجه الترمذي، الطهارة، باب المسح على الخفين للمسافر والمقيم، ح:٩٦ وغيره، والنسائي، ح:١٢٦، ١٢٧ وغيرهما من حديث عاصم به، وقال الترمذي: «حسن صحيح».

Comments:

a. Washing the feet is an integral part of ablution. But if a person is wearing (leather) socks, he is allowed to do *Mash* (passing wet hands) on them, provided that he had performed ablution and washed his feet before putting on the socks. (*Sahih Muslim*: 520)

b. It may be pointed out that the three-day validity of wiping the socks is for a person on journey. A resident is, however, allowed to do it just for a day and night.

Chapter 63. Ablution After Touching The Penis

(المعجم ٦٣) - **بَابُ الْوُضُوءِ مِنْ مَسِّ الذَّكَرِ** (التحفة ٦٣)

٤٧٩ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ: حَدَّثَنَا عَبْدُ اللهِ بْنُ إِدْرِيسَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ عَنْ مَرْوَانَ بْنِ الْحَكَمِ، عَنْ بُسْرَةَ بِنْتِ صَفْوَانَ قَالَتْ: قَالَ رَسُولُ اللهِ ﷺ: **«إِذَا مَسَّ أَحَدُكُمْ ذَكَرَهُ فَلْيَتَوَضَّأْ»**.

479. It was narrated that Busrah bint Safwân said: "The Messenger of Allâh ﷺ said: 'If anyone of you touches his penis, let him perform ablution.'" (***Hasan***)

تخريج: [إسناده حسن] أخرجه الترمذي، الطهارة، باب الوضوء من مس الذكر، ح:٨٣ من حديث هشام به، وقال: «حسن صحيح»، وراجع سنن أبي داود، ح:١٨١ بتعليقي «نيل المقصود».

Comments:

a. It shows that touching the urine outlets nullifies the ablution.

b. Some of the scholars have raised their doubt on the *Hadith* saying that, for one thing it is a regular occurance and, secondly it is a male-specific problem but the narrator is a lone woman. The objection is, however, not tenable, since Imâm Tirmidhi ﷬, after narrating the *Hadith*, has commented that the *Hadith* has been transmitted by eight other Companions as well — five of them men and three women. Some of those *Ahâdith* transmitted by the Companions, alluded to by Imâm Tirmidhi ﷬, are to follow next in this chapter. Moreover, the ruling in question does not concern the men alone. Even women, if they touch their particular parts, are liable to refresh their ablution.

480. It was narrated that Jâbir bin 'Abdullâh said: "The Messenger of Allâh ﷺ said: 'If anyone of you touches his penis, then he has to perform ablution.'" (*Hasan*)

٤٨٠ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْمُنْذِرِ الْحِزَامِيُّ: حَدَّثَنَا مَعْنُ بْنُ عِيسَى؛ ح: وَحَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ الدِّمَشْقِيُّ: حَدَّثَنَا عَبْدُ اللهِ ابْنُ نَافِعٍ، جَمِيعاً، عَنِ ابْنِ أَبِي ذِئْبٍ، عَنْ عُقْبَةَ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ ثَوْبَانَ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**إِذَا مَسَّ أَحَدُكُمْ ذَكَرَهُ، فَعَلَيْهِ الْوُضُوءُ**».

تخريج: [حسن] * عقبة مجهول (تقريب) لم يوثقه غير ابن حبان، والحديث السابق شاهد له.

481. It was narrated that Umm Habibah said: "I heard the Messenger of Allâh ﷺ say: 'Whoever touches his sexual organ then let him perform ablution." (*Hasan*)

٤٨١ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا الْمُعَلَّىٰ بْنُ مَنْصُورٍ؛ ح: وَحَدَّثَنَا عَبْدُ اللهِ بْنُ أَحْمَدَ بْنِ بَشِيرِ بْنِ ذَكْوَانَ الدِّمَشْقِيُّ: حَدَّثَنَا مَرْوَانُ بْنُ مُحَمَّدٍ، قَالاَ: حَدَّثَنَا الْهَيْثَمُ بْنُ حُمَيْدٍ: حَدَّثَنَا الْعَلاَءُ بْنُ الْحَارِثِ، عَنْ مَكْحُولٍ، عَنْ عَنْبَسَةَ بْنِ أَبِي سُفْيَانَ، عَنْ أُمِّ حَبِيبَةَ قَالَتْ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «**مَنْ مَسَّ فَرْجَهُ فَلْيَتَوَضَّأْ**».

تخريج: [حسن] أخرجه البيهقي: ١/ ١٣٠ من حديث الهيثم به، قاله البوصيري، والحديث حسنه أبو زرعة الرازي.

482. It was narrated that Abu Ayyub said: "I heard the Messenger of Allâh ﷺ say: 'Whoever touches his sexual organ, let him perform ablution.'" (*Hasan*)

٤٨٢ - حَدَّثَنَا سُفْيَانُ بْنُ وَكِيعٍ: حَدَّثَنَا عَبْدُ السَّلاَمِ بْنُ حَرْبٍ، عَنْ إِسْحَاقَ بْنِ أَبِي فَرْوَةَ، عَنِ الزُّهْرِيِّ، عَنْ عَبْدِ اللهِ بْنِ عَبْدٍ الْقَارِيِّ، عَنْ أَبِي أَيُّوبَ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «**مَنْ مَسَّ فَرْجَهُ فَلْيَتَوَضَّأْ**».

تخريج: [حسن] أخرجه الطبراني: ٤/ ١٤٠، ح: ٣٩٢٨ من حديث عبدالسلام به إلا أنه قال: عبدالرحمٰن بن عبدالقاري ولعله الراجح كما يظهر من تهذيب الكمال وغيره، فيه علل منها ابن أبي فروة، انظر، ح: ٣٤٥ لحاله فالسند ضعيف جدًا، وللحديث شواهد منها الحديث السابق (٤٧٩).

Chapter 64. Concession Concerning That

(المعجم ٦٤) - بَابُ الرُّخْصَةِ فِي ذَلِكَ

(التحفة ٦٤)

483. Qais bin Talq Al-Hanafi narrated that his father said: "I heard the Messenger of Allâh ﷺ being asked about touching the penis. He said: 'That does not require ablution, because it is a part of you (your body).'" (*Sahih*)

٤٨٣ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا مُحَمَّدُ بْنُ جَابِرٍ قَالَ: سَمِعْتُ قَيْسَ بْنَ طَلْقٍ الْحَنَفِيَّ، عَنْ أَبِيهِ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ، سُئِلَ عَنْ مَسِّ الذَّكَرِ، فَقَالَ: «**لَيْسَ فِيهِ وُضُوءٌ، إِنَّمَا هُوَ مِنْكَ**».

تخريج: [صحيح] أخرجه أحمد: ٤/٢٣، وأبو داود، ح: ١٨٣ من حديث محمد بن جابر به، وهو ضعيف جدًا، لكنه لم ينفرد به، بل تابعه الثقة عبدالله بن بدر عند أبي داود، ح: ١٨٢ وغيره.

Comments:

a. 'It is a part of you' means that just as touching any other part of your body does not invalidate the ablution, touching this organ also does not invalidate it.

b. The *Hadith* narrated by Talq ﷺ is undoubtedly a sound one, but the ruling was subsequently abrogated. Some of the scholars have justified both the *Ahâdith* by saying that the one that rules out the invalidation of ablution speaks of touching the part if it is covered by a cloth, while the other speaks of invalidation if it is touched while uncovered.

484. It was narrated that Abu Umâmah said: "The Messenger of Allâh ﷺ was asked about touching the penis and he said: 'Rather it is a part of you (your body).'" (*Da'if*)

٤٨٤ - حَدَّثَنَا عَمْرُو بْنُ عُثْمَانَ بْنِ سَعِيدِ بْنِ كَثِيرِ بْنِ دِينَارٍ الْحِمْصِيُّ: حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ، عَنْ جَعْفَرِ بْنِ الزُّبَيْرِ، عَنِ الْقَاسِمِ، عَنْ أَبِي أُمَامَةَ قَالَ: سُئِلَ رَسُولُ اللهِ ﷺ عَنْ مَسِّ الذَّكَرِ، فَقَالَ: «**إِنَّمَا هُوَ جُزْءٌ مِنْكَ**».

تخريج: [إسناده ضعيف جدًا] قال البوصيري: «هذا إسناد فيه جعفر بن الزبير وقد اتفقوا على ترك حديثه واتهموه».

Chapter 65. Ablution After (Eating) That Which Has Been Changed By Fire (i.e. Cooked Upon Fire)

(المعجم ٦٥) - بَابُ الْوُضُوءِ مِمَّا غَيَّرَتِ النَّارُ (التحفة ٦٥)

485. It was narrated from Abu Hurairah that the Prophet ﷺ said: "Perform ablution after (eating) that which has been changed by

٤٨٥ - حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ مُحَمَّدِ بْنِ عَمْرِو بْنِ عَلْقَمَةَ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ

fire." Ibn 'Abbâs said: "Should I do ablution after (touching) hot water?" Abu Hurairah said: "O son of my brother, when I narrate a *Hadith* of the Messenger of Allâh ﷺ to you, then do not try to make any examples for it."[1] (***Hasan***)

أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ ﷺ قَالَ: «**تَوَضَّأُوا مِمَّا غَيَّرَتِ النَّارُ**». فَقَالَ ابْنُ عَبَّاسٍ: أَتَوَضَّأُ مِنَ الْحَمِيمِ؟ فَقَالَ لَهُ: يَا ابْنَ أَخِي! إِذَا سَمِعْتَ عَنْ رَسُولِ اللهِ ﷺ حَدِيثاً، فَلاَ تَضْرِبْ لَهُ الأَمْثَالَ.

تخريج: [حسن] تقدم، ح:٢٢، أخرجه الترمذي، ح:٧٩ من حديث سفيان به، وأخرج أحمد:١/٣٦٦ بإسناد صحيح عن ابن عباس، في هذه المناظرة، بأنه قال لأبي هريرة رضي الله عنهما: «ما أبالي مما توضأت، أشهد لرأيت رسول الله ﷺ أكل كتف لحم ثم قام إلى الصلاة وما توضأ» فالكل عنده حجة والكل معذور.

Comments:

a. 'That has been changed by fire' means anything that has been prepared by cooking or frying on fire.

b. *Ahâdith* included in the next chapter would clarify that the command is not mandatory, which is to say that performing ablution after eating recipes cooked on fire is recommendatory, not mandatory.

486. It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ said: 'Perform ablution after (eating) that which has been changed by fire.'" (***Sahih***)

٤٨٦ - حَدَّثَنَا حَرْمَلَةُ بْنُ يَحْيَى: حَدَّثَنَا ابْنُ وَهْبٍ: أَنْبَأَنَا يُونُسُ بْنُ يَزِيدَ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ اللهِ ﷺ: «**تَوَضَّأُوا مِمَّا مَسَّتِ النَّارُ**».

تخريج: أخرجه مسلم، الطهارة، باب الوضوء مما مست النار، ح:٣٥٣ من طريق آخر عن عروة به.

487. It was narrated that Anas bin Mâlik would place his hands over his ears and say: "May my ears be made deaf, if I did not hear the Messenger of Allâh ﷺ saying: 'Perform ablution after (eating) that which has been changed by fire.'" (***Da'if***)

٤٨٧ - حَدَّثَنَا هِشَامُ بْنُ خَالِدٍ الأَزْرَقُ: حَدَّثَنَا خَالِدُ بْنُ يَزِيدَ بْنِ أَبِي مَالِكٍ، عَنْ أَبِيهِ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كَانَ يَضَعُ يَدَيْهِ عَلَى أُذُنَيْهِ وَيَقُولُ: صُمَّتَا، إِنْ لَمْ أَكُنْ سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «**تَوَضَّأُوا مِمَّا مَسَّتِ النَّارُ**».

تخريج: [إسناده ضعيف جدًا] ❊ خالد بن يزيد كذبه ابن معين فيما يرويه عن أبيه والجمهور

[1] The second part appeared under no. 22.

على ضعفه، وقال البوصيري: «ولم ينفرد به» أي بهذا الحديث.

Chapter 66. Concession Concerning That

(المعجم ٦٦) - بَابُ الرُّخْصَةِ فِي ذَلِكَ (التحفة ٦٦)

488. It was narrated that Ibn 'Abbâs said: "The Messenger of Allâh ﷺ ate a shoulder,[1] then he wiped his hands on a *Mish*[2] that was underneath him, then he got up for prayer, and performed the prayer. (*Da'if*)

٤٨٨ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو الأَحْوَصِ، عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: أَكَلَ النَّبِيُّ ﷺ كَتِفاً، ثُمَّ مَسَحَ يَدَيْهِ بِمِسْحٍ كَانَ تَحْتَهُ، ثُمَّ قَامَ إِلَى الصَّلاَةِ، فَصَلَّى.

تخريج: [إسناده ضعيف] أخرجه أبو داود، الطهارة، باب في ترك الوضوء مما مست النار، ح:١٨٩ من حديث أبي الأحوص به، وانظر، ح:١٧١ لعلته.

Comments:

This clearly shows that the command contained in the previous chapter is recommendatory, not mandatory. Or else, as stated by Imâm Shâfi'i, the order to perform ablution was subsequently abrogated. Shaikh Ahmed Shâkir also holds this theory of abrogation as preferable and weighty. Another possible explanation is that the *Ahâdith* of the previous chapter simply mean washing the hands and mouth, not performing the formal ablution which is not mandatory.

489. It was narrated that Jâbir bin 'Abdullâh said: "The Prophet ﷺ, Abu Bakr and 'Umar ate some bread and meat, and they did not perform ablution (after that)." (*Sahih*)

٤٨٩ - حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ: أَخْبَرَنَا سُفْيَانُ [بْنُ عُيَيْنَةَ،] عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، وَعَمْرِو بْنِ دِينَارٍ، وَعَبْدِ اللهِ بْنِ مُحَمَّدِ بْنِ عَقِيلٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ قَالَ: أَكَلَ النَّبِيُّ ﷺ وَأَبُو بَكْرٍ وَعُمَرُ خُبْزاً وَلَحْماً، وَلَمْ يَتَوَضَّؤُوا.

تخريج: [صحيح] أخرجه أحمد: ٣/٣٠٧، ٣٨١ عن سفيان به مختصرًا، وله شواهد كثيرة.

490. Zuhri said: "I had dinner with Walid or 'Abdul-Malik. When the time for prayer came, I got up to perform ablution. Ja'far

٤٩٠ - حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ الدِّمَشْقِيُّ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنَا الأَوْزَاعِيُّ: حَدَّثَنَا الزُّهْرِيُّ قَالَ: حَضَرْتُ

[1] Meat from the shoulder of a lamb or goat, see no 491.

[2] 'A thin cloth made from animal skin.' (Explanation by Sindi).

bin 'Amr bin Umayyah said: 'I bear witness that my father bore witness, that the Messenger of Allâh ﷺ ate food that had been changed by fire, then he performed prayer and he did not perform ablution.' (*Sahih*)

And 'Ali bin 'Abdullâh bin 'Abbâs said: 'And I bear witness to similar from my father.'"

عَشَاءَ الْوَلِيدِ أَوْ عَبْدِ الْمَلِكِ، فَلَمَّا حَضَرَتِ الصَّلَاةُ قُمْتُ لِأَتَوَضَّأَ، فَقَالَ جَعْفَرُ بْنُ عَمْرِو ابْنِ أُمَيَّةَ: أَشْهَدُ عَلَى أَبِي أَنَّهُ شَهِدَ عَلَى رَسُولِ اللهِ ﷺ أَنَّهُ أَكَلَ طَعَاماً مِمَّا غَيَّرَتِ النَّارُ، ثُمَّ صَلَّى وَلَمْ يَتَوَضَّأْ.

وَقَالَ عَلِيُّ بْنُ عَبْدِ اللهِ بْنِ عَبَّاسٍ: وَأَنَا أَشْهَدُ عَلَى أَبِي بِمِثْلِ ذٰلِكَ.

تخريج: أخرجه البخاري، الوضوء، باب من لم يتوضأ من لحم الشاة والسويق، ح:٢٠٨ وغيره، ومسلم، الحيض، باب نسخ الوضوء مما مست النار، ح:٣٥٥ من حديث الزهري به.

Comments:

'I bear witness' means: 'I say it with full assurance and certainty'. The purpose is to strenghten the statement made by him.

491. It was narrated that Umm Salamah said: "Some meat from the shoulder of a sheep was brought to the Messenger of Allâh ﷺ and he ate some of it, then he performed prayer without touching water (for ablution)." (*Sahih*)

٤٩١ - حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ: حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ، عَنْ عَلِيِّ بْنِ الْحُسَيْنِ، عَنْ زَيْنَبَ بِنْتِ أُمِّ سَلَمَةَ، عَنْ أُمِّ سَلَمَةَ قَالَتْ: أُتِيَ رَسُولُ اللهِ ﷺ بِكَتِفِ شَاةٍ، فَأَكَلَ مِنْهُ، وَصَلَّى وَلَمْ يَمَسَّ مَاءً.

تخريج: [إسناده صحيح] أخرجه النسائي:١/١٠٧، ١٠٨، الطهارة، باب ترك الوضوء مما غيرت النار، ح:١٨٢ من حديث جعفر به.

492. Suwaid bin Nu'mân Ansâri narrated that they went out with the Messenger of Allâh ﷺ to Khaibar. When they reached As-Sahbâ' (a place near Khaibar), he performed *'Asr* (Afternoon prayer), then he called for food, but no food was brought except for *Sawiq*.[1] So they ate that and

٤٩٢ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ بُشَيْرِ بْنِ يَسَارٍ: أَنْبَأَنَا سُوَيْدُ بْنُ النُّعْمَانِ الْأَنْصَارِيُّ أَنَّهُمْ خَرَجُوا مَعَ رَسُولِ اللهِ ﷺ إِلَى خَيْبَرَ، حَتَّى إِذَا كَانُوا بِالصَّهْبَاءِ صَلَّى الْعَصْرَ، ثُمَّ دَعَا بِأَطْعِمَةٍ، فَلَمْ يُؤْتَ إِلَّا

[1] A kind of mush made of wheat or barley.

drank, and then he called for water and rinsed his mouth, then he stood up and led us for *Maghrib* (Sunset) prayer." (***Sahih***)

بِسَوِيقٍ، فَأَكَلُوا وَشَرِبُوا، ثُمَّ دَعَا بِمَاءٍ، فَمَضْمَضَ فَاهُ، ثُمَّ قَامَ فَصَلَّى بِنَا الْمَغْرِبَ.

تخريج: أخرجه البخاري، الوضوء، باب من مضمض من السويق ولم يتوضأ، ح:٢٠٩ وغيره من حديث يحيى به.

Comments:

Sawiq is a kind of mush made of roasted barley. This also shows that performing ablution after eating items prepared on fire is not mandatory.

493. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ ate meat from the shoulder of a sheep, then he rinsed his mouth and washed his hands, then he prayed. (***Sahih***)

٤٩٣ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ بْنِ أَبِي الشَّوَارِبِ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ الْمُخْتَارِ: حَدَّثَنَا سُهَيْلٌ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ ﷺ أَكَلَ كَتِفَ شَاةٍ، فَمَضْمَضَ وَغَسَلَ يَدَيْهِ وَصَلَّى.

تخريج: **[إسناده صحيح]** أخرجه أحمد:٢/٣٨٩ من حديث سهيل به، وهو في جزءه (١٠) رواية عبدالعزيز بن المختار.

Chapter 67. Concerning Performing Ablution After Eating Camel Meat

(المعجم ٦٧) - **بَابُ مَا جَاءَ فِي الْوُضُوءِ مِنْ لُحُومِ الْإِبِلِ** (التحفة ٦٧)

494. It was narrated that Barâ' bin 'Âzib said: "The Messenger of Allâh ﷺ was asked about performing ablution after eating camel meat. He said: 'Perform ablution after eating it.'" (***Sahih***)

٤٩٤ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ إِدْرِيسَ، وَأَبُو مُعَاوِيَةَ قَالَا: حَدَّثَنَا الْأَعْمَشُ، عَنْ عَبْدِ اللهِ بْنِ عَبْدِ اللهِ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي لَيْلَى، عَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ: سُئِلَ رَسُولُ اللهِ ﷺ عَنِ الْوُضُوءِ مِنْ لُحُومِ الْإِبِلِ؟ فَقَالَ: «**تَوَضَّأُوا مِنْهَا**».

تخريج: **[صحيح]** أخرجه أبو داود، الطهارة، باب الوضوء من لحوم الإبل، ح:١٨٤، وصححه الترمذي، ح:٨١.

495. It was narrated that Jâbir bin Samurah said: "The Messenger of

٤٩٥ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عَبْدُ

Allâh ﷺ commanded us to perform ablution after eating camel meat but not to perform ablution after eating the mutton." (*Sahih*)

الرَّحْمٰنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا زَائِدَةُ وَإِسْرَائِيلُ، عَنْ أَشْعَثَ بْنِ أَبِي الشَّعْثَاءِ، عَنْ جَعْفَرِ بْنِ أَبِي ثَوْرٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ: أَمَرَنَا رَسُولُ اللهِ ﷺ أَنْ نَتَوَضَّأَ مِنْ لُحُومِ الْإِبِلِ وَلَا نَتَوَضَّأَ مِنْ لُحُومِ الْغَنَمِ.

تخريج: أخرجه مسلم، الحيض، باب الوضوء من لحوم الإبل، ح: ٣٦٠ من حديث جعفر به.

Comments: 494 & 495

The previous chapter was about not performing ablution after eating meat. But all the descrptions there pertained to eating mutton. In this chapter, however, all the narrations are about performing ablution after eating camel meat. The second *Hadith* even brings out the different rulings for mutton and camel meat.

496. It was narrated that Usaid bin Hudair said: "The Messenger of Allâh ﷺ said: 'Do not perform ablution after (drinking) sheep's milk, but perform ablution after (drinking) camel's milk.'" (*Da'if*)

٤٩٦ - حَدَّثَنَا أَبُو إِسْحَاقَ الْهَرَوِيُّ، إِبْرَاهِيمُ ابْنُ عَبْدِ اللهِ بْنِ حَاتِمٍ: حَدَّثَنَا عَبَّادُ بْنُ الْعَوَّامِ، عَنْ حَجَّاجٍ، عَنْ عَبْدِ اللهِ بْنِ عَبْدِ اللهِ، مَوْلَى بَنِي هَاشِمٍ - وَكَانَ ثِقَةً، وَكَانَ الْحَكَمُ يَأْخُذُ عَنْهُ - حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ أَبِي لَيْلَى، عَنْ أُسَيْدِ بْنِ حُضَيْرٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: **«لَا تَوَضَّأُوا مِنْ أَلْبَانِ الْغَنَمِ وَتَوَضَّأُوا مِنْ أَلْبَانِ الْإِبِلِ»**.

تخريج: **[إسناده ضعيف]** وقال البوصيري: «هذا إسناد ضعيف لضعف حجاج بن أرطاة وتدليسه، لاسيما وقد خالف غيره».

497. 'Abdullâh bin 'Amr said: "I heard the Messenger of Allâh ﷺ say: 'Perform ablution after (eating) camel meat, but do not perform ablution after (eating) mutton. Perform ablution after (drinking) camel's milk, but do not perform ablution after (drinking) sheep's milk. Perform

٤٩٧ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَىٰ: حَدَّثَنَا يَزِيدُ ابْنُ عَبْدِ رَبِّهِ: حَدَّثَنَا بَقِيَّةُ، عَنْ خَالِدِ بْنِ يَزِيدَ ابْنِ عُمَرَ بْنِ هُبَيْرَةَ الْفَزَارِيِّ، عَنْ عَطَاءِ بْنِ السَّائِبِ قَالَ: سَمِعْتُ مُحَارِبَ بْنَ دِثَارٍ يَقُولُ: سَمِعْتُ عَبْدَ اللهِ بْنَ عَمْرٍو يَقُولُ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: **«تَوَضَّأُوا مِنْ**

لُحُومِ الْإِبِلِ، وَلاَ تَتَوَضَّأُوا مِنْ لُحُومِ الْغَنَمِ، وَتَوَضَّأُوا مِنْ أَلْبَانِ الْإِبِلِ، وَلاَ تَوَضَّأُوا مِنْ أَلْبَانِ الْغَنَمِ، وَصَلُّوا فِي مُرَاحِ الْغَنَمِ، وَلاَ تُصَلُّوا فِي مَعَاطِنِ الْإِبِلِ».

prayer in the sheep pens but not do so in the camels' *Ma'âtin*.'"[1] (***Da'if***)

تخريج: [**إسناده ضعيف**] وقال البوصيري: «فيه بقية وهو مدلس وقد رواه بالعنعنة، وشيخه خالد مجهول الحال».

(المعجم ٦٨) - بَابُ الْمَضْمَضَةِ مِنْ شُرْبِ اللَّبَنِ (التحفة ٦٨)

Chapter 68. Rinsing The Mouth After Drinking Milk

٤٩٨ - حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ الدِّمَشْقِيُّ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنَا الْأَوْزَاعِيُّ، عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللهِ بْنِ عَبْدِ اللهِ بْنِ عُتْبَةَ، عَنِ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ ﷺ قَالَ: «مَضْمِضُوا مِنَ اللَّبَنِ فَإِنَّ لَهُ دَسَماً».

498. It was narrated from Ibn 'Abbâs that the Prophet ﷺ said: "Rinse your mouths after drinking milk for there is some greasiness in it." (***Sahih***)

تخريج: أخرجه البخاري، الأشربة، باب شرب اللبن، وقول الله عزوجل «من بين فرث ودم»، ح:٥٦٠٩ من حديث الأوزاعي، ومسلم، الحيض، باب نسخ الوضوء مما مست النار، ح:٣٥٨ من حديث الزهري به بغير هذا اللفظ.

Comments:

Islam lays great emphasis on cleanliness. Hence it is, that rinsing the mouth and using the tooth stick have been made part of ablution. Traces of greasiness left by our eating and drinking are injurious for health. One must, therefore, be extremely particular about cleansing his mouth after drinking milk or eating greasy food.

٤٩٩ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ، عَنْ مُوسَى بْنِ يَعْقُوبَ: حَدَّثَنِي أَبُو عُبَيْدَةَ بْنُ عَبْدِ اللهِ بْنِ زَمْعَةَ، عَنْ أَبِيهِ، عَنْ أُمِّ سَلَمَةَ، زَوْجِ النَّبِيِّ ﷺ قَالَتْ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا شَرِبْتُمُ اللَّبَنَ

499. It was narrated that Umm Salamah, the wife of the Prophet ﷺ, said: "The Messenger of Allâh ﷺ said: 'If you drink milk, then rinse your mouths, for there is some greasiness in it.'" (***Hasan***)

[1] The kneeling place of camels near water. (Explanation by Sindi)

فَمَضْمِضُوا، فَإِنَّ لَهُ دَسَماً».

تخريج: [**إسناده حسن**] أخرجه الطبراني في الكبير: ٢٣/ ٣١٠، ٣١١، ح:٧٠٣ من حديث ابن أبي شيبة به، وهو في المصنف: ١/ ٥٧، وحسنه الحافظ في الفتح.

500. 'Abdul-Muhaimin bin 'Abbâs bin Sahl bin Sa'd As-Sâ'idi narrated from his father, from his grandfather, that the Messenger of Allâh ﷺ said: "Rinse your mouths after drinking milk, for it has some greasiness in it." (*Hasan*)

٥٠٠ - حَدَّثَنَا أَبُو مُصْعَبٍ: حَدَّثَنَا عَبْدُ الْمُهَيْمِنِ بْنُ عَبَّاسِ بْنِ سَهْلِ بْنِ سَعْدٍ السَّاعِدِيُّ، عَنْ أَبِيهِ، عَنْ جَدِّهِ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «**مَضْمِضُوا مِنَ اللَّبَنِ، فَإِنَّ لَهُ دَسَماً**».

تخريج: [**حسن**] أخرجه الطبراني في الكبير: ٦/ ١٢٥، ح:٥٧٢١ من حديث أبي مصعب وغيره به، وقال البوصيري: «هذا إسناد ضعيف، عبدالمهيمن قال فيه البخاري: منكر الحديث»، والحديث السابق شاهد له.

501. It was narrated that Anas bin Mâlik said: "The Messenger of Allâh ﷺ milked a sheep and drank some of its milk, then he called for water and rinsed his mouth and said: 'It has some greasiness in it.'" (*Da'if*)

٥٠١ - حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ السَّوَّاقُ: حَدَّثَنَا الضَّحَّاكُ بْنُ مَخْلَدٍ: حَدَّثَنَا زَمْعَةُ بْنُ صَالِحٍ، عَنِ ابْنِ شِهَابٍ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: حَلَبَ رَسُولُ اللهِ ﷺ شَاةً وَشَرِبَ مِنْ لَبَنِهَا، ثُمَّ دَعَا بِمَاءٍ فَمَضْمَضَ فَاهُ، وَقَالَ: «**إِنَّ لَهُ دَسَماً**».

تخريج: [**إسناده ضعيف**] وقال البوصيري: في زمعة: وقد ضعفه الجمهور، وانظر، ح:٣٢٦.

Chapter 69. Ablution After Kissing

(المعجم ٦٩) - بَابُ الْوُضُوءِ مِنَ الْقُبْلَةِ (التحفة ٦٩)

502. 'Urwah bin Az-Zubair narrated from 'Âishah, that the Messenger of Allâh ﷺ kissed one of his women (i.e., wives), then he went out to perform the prayer, and he did not perform ablution. I ('Urwah bin Zubair) said: "That was not anyone but you,' and she smiled." (*Hasan*)

٥٠٢ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَلِيُّ ابْنُ مُحَمَّدٍ، قَالَا: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا الْأَعْمَشُ، عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ أَنَّ رَسُولَ اللهِ ﷺ قَبَّلَ بَعْضَ نِسَائِهِ ثُمَّ خَرَجَ إِلَى الصَّلَاةِ وَلَمْ يَتَوَضَّأْ، قُلْتُ: مَنْ هِيَ إِلَّا أَنْتِ،

فَضَحِكَتْ.

تخريج: [حسن] أخرجه أبوداود، الطهارة، باب الوضوء من القبلة، ح:١٧٩، والترمذي، ح:٨٦ من حديث وكيع به، وضعفه البخاري، وله شاهد عند البزار وإسناده حسن، انظر نصب الراية(١/ ٧٤).

Comments:

a. 'Urwah ﷺ was the son of 'Âishah's sister.

b. Kissing one's wife does not nullify one's ablution provided that no prostatic fluid is secreted.

503. It was narrated from 'Âishah: "The Messenger of Allâh ﷺ would perform ablution, then he would kiss, then he would perform prayer without performing ablution again. And sometimes he did that with me." (*Da'if*)

٥٠٣ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ حَجَّاجٍ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ زَيْنَبَ السَّهْمِيَّةِ، عَنْ عَائِشَةَ أَنَّ رَسُولَ اللهِ ﷺ كَانَ يَتَوَضَّأُ ثُمَّ يُقَبِّلُ وَيُصَلِّي وَلاَ يَتَوَضَّأُ، وَرُبَّمَا فَعَلَهُ بِي.

تخريج: [إسناده ضعيف] قال البوصيري: هذا إسناد ضعيف حجاج هو ابن أرطاة كان يدلس وقد رواه بالعنعنة . . . .

Chapter 70. Ablution From Prostatic Fluid

(المعجم ٧٠) - بَابُ الْوُضُوءِ مِنَ الْمَذْيِ (التحفة ٧٠)

504. It was narrated that 'Ali said: "The Messenger of Allâh ﷺ was asked about prostatic fluid and he said: 'For that ablution (is necessary), and for semen, bath is necessary.'" (*Sahih*)

٥٠٤ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا هُشَيْمٌ، عَنْ يَزِيدَ بْنِ أَبِي زِيَادٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي لَيْلَى، عَنْ عَلِيٍّ، قَالَ: سُئِلَ رَسُولُ اللهِ ﷺ عَنِ الْمَذْيِ فَقَالَ: «**فِيهِ الْوُضُوءُ، وَفِي الْمَنِيِّ الْغُسْلُ**».

تخريج: [صحيح] أخرجه الترمذي، الطهارة، باب ماجاء في المني والمذي، ح:١١٤ من حديث هشيم به، وقال: حسن صحيح * يزيد بن أبي زياد ضعيف كما في التقريب وغيره (وانظر، ح:١٤٧١، ٢١١٦)، ولحديثه شواهد صحيحة، وانظر الحديث الآتي.

Comments:

a. Prostatic fluid is a sticky fluid that appears on the male organ during sexual foreplay with one's wife. Its appearance does not diminish sexual desire. Semen, on the other hand, is a thick whitish fluid produced in the male productive organs and discharged at the completion of the sexual act.

b. Prostatic fluid does not necessitate the bath; mere ablution is enough.

Ablution has the benefit of diverting a person's attention and putting an end to sexual excitation.

505. It was narrated from Miqdâd bin Aswad that he asked the Prophet ﷺ about a man who approached his wife, but did not ejaculate. He said: "If anyone of you finds that,[1] he should sprinkle water over his private part (meaning he must wash it) and perform ablution." (*Sahih*)

٥٠٥ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عُثْمَانُ ابْنُ عُمَرَ: حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ، عَنْ سَالِمٍ أَبِي النَّضْرِ، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ، عَنِ الْمِقْدَادِ بْنِ الأَسْوَدِ أَنَّهُ سَأَلَ النَّبِيَّ ﷺ عَنِ الرَّجُلِ يَدْنُو مِنِ امْرَأَتِهِ فَلاَ يُنْزِلُ؟ قَالَ: «**إِذَا وَجَدَ أَحَدُكُمْ ذٰلِكَ فَلْيَنْضِحْ فَرْجَهُ - يَعْنِي: لِيَغْسِلْهُ - وَيَتَوَضَّأْ**».

تخريج: [**صحيح**] أخرجه أبوداود، الطهارة، باب في المذي، ح:٢٠٧ من حديث مالك به، وصححه ابن خزيمة، وابن حبان، وله طريق آخر عند مسلم وغيره.

Comments:

'Approaching the wife' means kissing and lovemaking but not intercourse, since intercourse necessitates a bath even though no ejaculation takes place.

506. It was narrated that Sahl bin Hunaif said: "I used to suffer from a great deal of prostatic fluid, and I took many baths because of that. I asked the Messenger of Allâh ﷺ about that, and he said: 'Ablution is sufficient for you in this case.' I said: 'O Messenger of Allâh! What about the prostatic fluid that gets onto my clothes?' He said: 'It is sufficient for you to pour a handful of water on the part of your clothes wherever you see it has reached.'" (*Hasan*)

٥٠٦ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا عَبْدُ اللهِ بْنُ الْمُبَارَكِ، وَعَبْدَةُ بْنُ سُلَيْمَانَ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ: حَدَّثَنَا سَعِيدُ بْنُ عُبَيْدِ بْنِ السَّبَّاقِ، عَنْ أَبِيهِ، عَنْ سَهْلِ بْنِ حُنَيْفٍ قَالَ: كُنْتُ أَلْقَى مِنَ الْمَذْيِ شِدَّةً، فَأُكْثِرُ مِنْهُ الاِغْتِسَالَ. فَسَأَلْتُ رَسُولَ اللهِ! ﷺ فَقَالَ: «**إِنَّمَا يُجْزِيكَ، مِنْ ذٰلِكَ، الْوُضُوءُ**» قُلْتُ: يَا رَسُولَ اللهِ كَيْفَ بِمَا يُصِيبُ ثَوْبِي؟ قَالَ: «**إِنَّمَا يَكْفِيكَ كَفٌّ مِنْ مَاءٍ تَنْضِحُ بِهِ مِنْ ثَوْبِكَ حَيْثُ تَرَى أَنَّهُ أَصَابَ**».

تخريج: [**إسناده حسن**] أخرجه أبوداود، الطهارة، باب في المذي، ح:٢١٠ من حديث ابن إسحاق به، وصححه الترمذي، ح:١١٥، وابن خزيمة، وابن حبان.

507. It was narrated from Ibn 'Abbâs that he came to Ubayy bin

٥٠٧ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا

[1] That is, prostatic fluid.

مُحَمَّدُ بْنُ بِشْرٍ: حَدَّثَنَا مِسْعَرٌ، عَنْ مُصْعَبِ ابْنِ شَيْبَةَ، عَنْ أَبِي حَبِيبِ بْنِ يَعْلَى بْنِ مُنْيَةَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّهُ أَتَىٰ أُبَيَّ بْنَ كَعْبٍ وَمَعَهُ عُمَرُ، فَخَرَجَ عَلَيْهِمَا، فَقَالَ: إِنِّي وَجَدْتُ مَذْياً، فَغَسَلْتُ ذَكَرِي وَتَوَضَّأْتُ، فَقَالَ عُمَرُ: أَوَ يُجْزِىءُ ذٰلِكَ؟ قَالَ: نَعَمْ، قَالَ: أَسَمِعْتَهُ مِنْ رَسُولِ اللهِ ﷺ؟ قَالَ: نَعَمْ.

Ka'b, accompanied by 'Umar. Ubayy came out to them and said: "I noticed some prostatic fluid, so I washed my penis and performed ablution. 'Umar said: "Is that sufficient?" He said: "Yes." He ('Umar) asked: "Did you hear that from the Messenger of Allâh ﷺ?" He said: "Yes." (*Da'if*)

تخريج: [**إسناده ضعيف**] * أبوحبيب مجهول(تقريب)، وأصله في الصحيحين من حديث علي بن أبي طالب والمقداد بن الأسود، قاله البوصيري.

Comments:

The chain of transmission in respect of this *Hadith* makes it Weak. It is nevertheless a proven fact that prostatic fluid does not necessitate a bath.

Chapter 71. Ablution After Sleeping

(المعجم ٧١) - بَابُ وُضُوءِ النَّوْمِ

(التحفة ٧١)

508. It was narrated from Ibn 'Abbâs that the Prophet ﷺ got up during the night and went to the toilet and relieved himself, then he washed his face and hands, and went back to sleep. (*Sahih*)

Another chain with similar wording.

٥٠٨ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ: سَمِعْتُ سُفْيَانَ يَقُولُ لِزَائِدَةَ بْنِ قُدَامَةَ: يَا أَبَا الصَّلْتِ! هَلْ سَمِعْتَ فِي هٰذَا شَيْئاً؟ فَقَالَ: حَدَّثَنَا سَلَمَةُ بْنُ كُهَيْلٍ، عَنْ كُرَيْبٍ، عَنِ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ ﷺ قَامَ مِنَ اللَّيْلِ، فَدَخَلَ الْخَلَاءَ، فَقَضَى حَاجَتَهُ، ثُمَّ غَسَلَ وَجْهَهُ وَكَفَّيْهِ، ثُمَّ نَامَ.

حدّثنا أَبُو بَكْرِ بْنُ خَلَّادٍ الْبَاهِلِيُّ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ: حَدَّثَنَا شُعْبَةُ: أَنْبَأَنَا سَلَمَةُ ابْنُ كُهَيْلٍ: أَنْبَأَنَا بُكَيْرٌ، عَنْ كُرَيْبٍ، قَالَ: فَلَقِيتُ كُرَيْباً فَحَدَّثَنِي عَنِ ابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ ﷺ، فَذَكَرَ نَحْوَهُ.

تخريج: أخرجه البخاري، الدعوات، باب الدعاء إذا انتبه من الليل، ح:٦٣١٦، ومسلم، صلوٰة المسافرين، باب صلوٰة النبي ﷺ ودعائه بالليل، ح:٧٦٣ من حديث سفيان الثوري به مطولاً.

Comments:

Doing ablution while going to sleep is a virtuous act meriting reward in the next world. (*Bukhâri*: 247, & *Muslim*: 2710) However, sleeping in a state of ablution is not mandatory. Mere washing hands and mouth would suffice. Not only this, there is no harm in sleeping without ablution, even when in a state of major impurity necessitating a bath. See *Ahâdith* 581-583.

Chapter 72. Performing Ablution For Each Prayer And Offering All Prayers With One Ablution

(المعجم ٧٢) - **بَابُ الْوُضُوءِ لِكُلِّ صَلَاةٍ. وَالصَّلَوَاتِ كُلِّهَا بِوُضُوءٍ وَاحِدٍ**
(التحفة ٧٢)

509. It was narrated that Anas bin Mâlik said: "The Messenger of Allâh ﷺ used to perform ablution for every prayer, and we used to perform all of the prayers with one ablution." (*Sahih*)

٥٠٩ - **حَدَّثَنَا** سُوَيْدُ بْنُ سَعِيدٍ: حَدَّثَنَا شَرِيكٌ، عَنْ عَمْرِو بْنِ عَامِرٍ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كَانَ رَسُولُ اللهِ ﷺ يَتَوَضَّأُ لِكُلِّ صَلَاةٍ، وَكُنَّا نَحْنُ نُصَلِّي الصَّلَوَاتِ كُلَّهَا بِوُضُوءٍ وَاحِدٍ.

تخريج: أخرجه البخاري، الوضوء، باب الوضوء من غير حدث، ح:٢١٤ من حديث عمرو به مختصرًا.

Comments:

a. Ablution performed for one prayer if intact, is valid for any number of obligatory and voluntary prayers.

b. An ablution performed for one prayer even though intact, can be refreshed before another prayer. This action, i.e., making a fresh ablution during the validity of the previous one, is also proved from the *Sunnah* of the Prophet ﷺ.

510. Sulaimân bin Buraidah narrated from his father that the Prophet ﷺ used to perform ablution for every prayer, but on the day of the conquest of Makkah, he performed all of the prayers with one ablution. (*Sahih*)

٥١٠ - **حَدَّثَنَا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَلِيُّ ابْنُ مُحَمَّدٍ، قَالَا: حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ مُحَارِبِ بْنِ دِثَارٍ، عَنْ سُلَيْمَانَ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ أَنَّ النَّبِيَّ ﷺ كَانَ يَتَوَضَّأُ لِكُلِّ صَلَاةٍ، فَلَمَّا كَانَ يَوْمُ فَتْحِ مَكَّةَ صَلَّى الصَّلَوَاتِ كُلَّهَا بِوُضُوءٍ وَاحِدٍ.

تخريج: أخرجه مسلم، الطهارة، باب جواز الصلٰوات كلها بوضوء واحد، ح:٢٧٧ من حديث سفيان الثوري به مختصرًا.

Comments:

This was an act of the category of desirable (*Mustahab*) deeds, but the Prophet ﷺ did away with it in this case, lest it should become one of the obligatories for the *Ummah*, just as he had stopped leading the cogregational form of the *Tarâwih* prayer. (See *Fathul-Bâri*, 412/1).

511. Fadl bin Mubashshir said: "I saw Jâbir bin 'Abdullâh performing every prayer with one ablution, and I said: 'What is this?' He said: 'I saw the Messenger of Allâh ﷺ doing this, and I am doing as the Messenger of Allâh ﷺ did.'" (*Da'if*)

٥١١ - حَدَّثَنَا إِسْمَاعِيلُ بْنُ تَوْبَةَ: حَدَّثَنَا زِيَادُ ابْنُ عَبْدِ اللهِ: حَدَّثَنَا الْفَضْلُ بْنُ مُبَشِّرٍ، قَالَ: رَأَيْتُ جَابِرَ بْنَ عَبْدِ اللهِ يُصَلِّي الصَّلَوَاتِ بِوُضُوءٍ وَاحِدٍ، فَقُلْتُ: مَا هٰذَا؟ فَقَالَ: رَأَيْتُ رَسُولَ اللهِ ﷺ يَصْنَعُ هٰذَا، فَأَنَا أَصْنَعُ كَمَا صَنَعَ رَسُولُ اللهِ ﷺ.

تخريج: [إسناده ضعيف] قال البوصيري: هذا إسناد ضعيف، الفضل بن مبشر ضعفه الجمهور والحديث السابق(٥١٠) يغني عنه.

Comments:

It is no offence to the dignity of a scholar to enquire of him about the rationale and proof of doing an action that was not seen by anyone before.

Chapter 73. Ablution When In A State Of Purity

(المعجم ٧٣) - بَابُ الْوُضُوءِ عَلَى طَهَارَةٍ (التحفة ٧٣)

512. It was narrated that Abu Ghutaif Al-Hudhali said: "I was listening to 'Abdullâh bin 'Umar bin Khattâb in the mosque, and when the time for prayer came, he got up, performed ablution, and offered prayer, then he went back to where he had been sitting. When the time for *'Asr* (Afternoon prayer) came, he got up, performed ablution, and offered prayer, then he went back to where he had been sitting. When the time for *Maghrib* (Sunset prayer) came, he got up, performed ablution, and offered prayer, then he went back to where he had been sitting. I said:

٥١٢ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَىٰ: حَدَّثَنَا عَبْدُ اللهِ بْنُ يَزِيدَ الْمُقْرِىءُ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ زِيَادٍ، عَنْ أَبِي غُطَيْفٍ الْهُذَلِيِّ قَالَ: سَمِعْتُ عَبْدَ اللهِ بْنَ عُمَرَ بْنِ الْخَطَّابِ، فِي مَجْلِسِهِ فِي الْمَسْجِدِ، فَلَمَّا حَضَرَتِ الصَّلَاةُ قَامَ فَتَوَضَّأَ وَصَلَّى، ثُمَّ عَادَ إِلَى مَجْلِسِهِ. فَلَمَّا حَضَرَتِ الْعَصْرُ قَامَ فَتَوَضَّأَ وَصَلَّى، ثُمَّ عَادَ إِلَى مَجْلِسِهِ، فَلَمَّا حَضَرَتِ الْمَغْرِبُ قَامَ فَتَوَضَّأَ وَصَلَّى، ثُمَّ عَادَ إِلَى مَجْلِسِهِ، فَقُلْتُ: أَصْلَحَكَ اللهُ، أَفَرِيضَةٌ أَمْ سُنَّةٌ، الْوُضُوءُ عِنْدَ كُلِّ صَلَاةٍ؟ قَالَ: أَوَ فَطِنْتَ إِلَيَّ، وَإِلَى هٰذَا مِنِّي؟ فَقُلْتُ: نَعَمْ. فَقَالَ: لَا. لَوْ تَوَضَّأْتُ

لِصَلاَةِ الصُّبْحِ لَصَلَّيْتُ بِهِ الصَّلَوَاتِ كُلَّهَا، مَا لَمْ أُحْدِثْ، وَلٰكِنِّي سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «مَنْ تَوَضَّأَ عَلَى كُلِّ طُهْرٍ فَلَهُ عَشْرُ حَسَنَاتٍ» وَإِنَّمَا رَغِبْتُ فِي الْحَسَنَاتِ.

'May Allâh improve you (i.e., your condition) Is it obligatory or *Sunnah* to perform ablution for every prayer?' He said: 'Did you notice that?' I said: 'Yes.' He said: 'No (it is not obligatory). If I perform ablution for Morning prayer I can perform all of the prayers with this ablution, so long as I do not get impure. But I heard the Messenger of Allâh ﷺ say: "Whoever performs ablution while he is pure, he will have ten merits," so I wanted to earn the merits.'" (***Da'if***)

تخريج: [إسناده ضعيف] أخرجه أبوداود، الطهارة، باب الرجل يجدد الوضوء من غير حدث، ح:٦٢، وضعفه الترمذي، ح:٥٩، وقال البوصيري: هذا إسناد فيه عبدالرحمن بن زياد وهو ضعيف تقدم، ح:٥٤ ومع ضعفه كان يدلس.

(المعجم ٧٤) - بَابٌ: لَا وُضُوءَ إِلَّا مِنْ حَدَثٍ (التحفة ٧٤)

Chapter 74. No Ablution Except For Impurity

٥١٣ - حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ، قَالَ: أَنْبَأَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدٍ؛ وَعَبَّادُ بْنُ تَمِيمٍ، عَنْ عَمِّهِ قَالَ: شُكِيَ إِلَى النَّبِيِّ ﷺ الرَّجُلُ يَجِدُ الشَّيْءَ فِي الصَّلاَةِ فَقَالَ: «لا، حَتَّى يَجِدَ رِيحاً، أَوْ يَسْمَعَ صَوْتاً».

513. 'Abbâd bin Tamim narrated that his paternal uncle said: "A complaint was made to the Prophet ﷺ about a man who sensed something (some doubt about his ablution) during prayer. He said: 'No (he does not have to perform ablution) unless he notices a smell or hears a sound.'" (***Sahih***)

تخريج: أخرجه البخاري، الوضوء، باب لا يتوضأ من الشك حتى يستيقن، ح:١٣٧، ومسلم، الحيض، باب الدليل على أن من تيقن الطهارة . . . إلخ، ح:٣٦١ من حديث ابن عيينة به.

Comments:

a. The passing of the wind nullifies the ablution even though no sound is heard.

b. Mere doubt (in the absence of certainty) does not invalidate the ablution.

514. It was narrated that Abu Sa'eed Al-Khudri said: "The Prophet ﷺ was asked about doubts (concerning ablution) during prayer. He said: 'He should not leave until he hears a sound or detects an odor.'" (*Sahih*)

٥١٤ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا الْمُحَارِبِيُّ، عَنْ مَعْمَرِ بْنِ رَاشِدٍ، عَنِ الزُّهْرِيِّ: أَنْبَأَنَا سَعِيدُ بْنُ الْمُسَيَّبِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: سُئِلَ النَّبِيُّ ﷺ عَنِ التَّشَبُّهِ فِي الصَّلَاةِ، فَقَالَ: «لَا يَنْصَرِفْ حَتَّى يَسْمَعَ صَوْتاً أَوْ يَجِدَ رِيحاً».

تخريج: [صحيح] * المحاربي متهم بالتدليس وعنعن، ولحديثه شواهد.

515. It was narrated that Abu Hurairah said: "The Messenger of Allâh ﷺ said: 'No ablution (is needed) unless there is an odor or a sound.'" (*Sahih*)

٥١٥ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ؛ ح: وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ ابْنُ جَعْفَرٍ، وَعَبْدُ الرَّحْمٰنِ قَالُوا: حَدَّثَنَا شُعْبَةُ، عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَا وُضُوءَ إِلَّا مِنْ صَوْتٍ أَوْ رِيحٍ».

تخريج: أخرجه مسلم، الحيض، باب الدليل على أن من تيقن الطهارة ثم ... إلخ، ح:٣٦٢ من حديث سهيل به، وصححه الترمذي، ح:٧٤ من حديث وكيع.

516. It was narrated that 'Amr bin 'Atâ' said: "I saw Sâ'ib bin Khabbâb sniffing his garment, and I said: 'Why (are you doing) that?' He said: 'I heard the Messenger of Allâh ﷺ say: "No ablution (is needed) unless there is an odor or a sound."' (*Da'if*)

٥١٦ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَيَّاشٍ، عَنْ عَبْدِ الْعَزِيزِ بْنِ عُبَيْدِ اللهِ، عَنْ مُحَمَّدِ بْنِ عَمْرِو بْنِ عَطَاءٍ قَالَ: رَأَيْتُ السَّائِبَ بْنَ [خَبَّابٍ] يَشَمُّ ثَوْبَهُ، فَقُلْتُ: مِمَّ ذٰلِكَ؟ قَالَ: إِنِّي سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «لَا وُضُوءَ إِلَّا مِنْ رِيحٍ أَوْ سَمَاعٍ».

تخريج: [إسناده ضعيف] قال البوصيري: عبدالعزيز ضعيف، له شاهد ضعيف عند أحمد (٣/٤٢٦، ح:١٥٥٩١).

Chapter 75. The Quantity Of Water That Does Not Become Unclean

(المعجم ٧٥) - بَابُ مِقْدَارِ الْمَاءِ الَّذِي لَا يَنْجُسُ (التحفة ٧٥)

517. It was narrated from

٥١٧ - حَدَّثَنَا أَبُو بَكْرِ بْنُ خَلَّادٍ الْبَاهِلِيُّ:

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَنْبَأَنَا مُحَمَّدُ بْنُ إِسْحَاقَ، عَنْ مُحَمَّدِ بْنِ جَعْفَرِ بْنِ الزُّبَيْرِ، عَنْ عُبَيْدِ اللهِ بْنِ عَبْدِ اللهِ بْنِ عُمَرَ، عَنْ أَبِيهِ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ سُئِلَ عَنِ الْمَاءِ يَكُونُ بِالْفَلَاةِ مِنَ الأَرْضِ، وَمَا يَنُوبُهُ مِنَ الدَّوَابِّ وَالسِّبَاعِ؟ فَقَالَ رَسُولُ اللهِ ﷺ: «إِذَا بَلَغَ الْمَاءُ قُلَّتَيْنِ لَمْ يُنَجِّسْهُ شَيْءٌ».

حدثنا عَمْرُو بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ اللهِ بْنُ الْمُبَارَكِ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ مُحَمَّدِ ابْنِ جَعْفَرٍ، عَنْ عُبَيْدِ اللهِ بْنِ عَبْدِ اللهِ بْنِ عُمَرَ، عَنْ أَبِيهِ، عَنِ النَّبِيِّ ﷺ، نَحْوَهُ.

'Ubaidullâh bin 'Abdullâh bin 'Umar that his father said: "I heard the Messenger of Allâh ﷺ being asked about water in the wilderness that is frequented by beasts and predators. The Messenger of Allâh ﷺ said: "If the water reaches the amount of two *Qullah*,[1] nothing can make it impure (*Najis*).'" (**Sahih**)

Another chain with similar wording.

تخريج: [صحيح] أخرجه أبوداود، الطهارة، باب ما ينجس الماء، ح:٦٤ من حديث ابن إسحاق به، وصححه ابن خزيمة: ١/ ٤٩، ح: ٩٢.

Comments:

The Arabic *Qullah* is a large earthen jar or container. *Qullah* made at the place known as *Hajr* were very popular in the Arab world. The container was big enough, i.e. of the size of two-and-a-half water skins. Scholars have described the quantity of two *Qullah* as equivalent to 500 *Ratl*. One *Ratl* weighs half a seer, i.e., forty tolas. Thus, the total quantity of five water skins of water measures approximately 240 kilograms or, according to some scholars, about 227 kilograms. So much quantity of water would qualify for the definition of 'abundant' water. As such a little amount of impurity would not change the basic characteristic of the purity of water.

٥١٨ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ عَاصِمِ بْنِ الْمُنْذِرِ، عَنْ عُبَيْدِ اللهِ بْنِ عَبْدِ اللهِ بْنِ عُمَرَ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا كَانَ

518. It was narrated from 'Ubaidullâh bin 'Abdullâh bin 'Umar that his father said: "The Messenger of Allâh ﷺ said: 'If the water is the amount of two or three *Qullah*, nothing can make it impure (*Najis*).'" (**Sahih**)

[1] A *Qullah* is a large water container whose size the scholars differ over, from five to fifty waterskins. Tirmidhi said (no. 67): "And they say, it is approximately fifty *Qirbah* (water skins)." Khattâbi said (*Ma'alamus-Sunan*: 1:35): "The scholars have stated the size of two *Qullah* is five *Qirbah*." See Ahmad Shâkir's comments on *Jâmi' At-Tirmidhi*.

الْمَاءُ قُلَّتَيْنِ أَوْ ثَلاثًا، لَمْ يُنَجِّسْهُ شَيْءٌ».

[قَالَ أَبُو الْحَسَنِ بْنُ سَلَمَةَ: حَدَّثَنَا أَبُو حَاتِمٍ: حَدَّثَنَا أَبُو الْوَلِيدِ، وَأَبُو سَلَمَةَ، وَابْنُ عَائِشَةَ الْقُرَشِيُّ قَالُوا: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، فَذَكَرَ نَحْوَهُ].

تخريج: [صحيح] انظر الحديث السابق.

Another chain with similar wording.

Comments:

Other *Ahâdith* confirm that the original limit is two *Qullah*. If the size of water is less than this, then anything impure falling into it shall turn the water impure, regardless of whether its smell, taste or color remains unchanged. But water in a greater quantity than this shall only be considered impure if the impurity has either changed its color, or smell, or taste.

(المعجم ٧٦) - بَابُ الْحِيَاضِ

(التحفة ٧٦)

Chapter 76. Water Basins

٥١٩ - حَدَّثَنَا أَبُو مُصْعَبٍ الْمَدَنِيُّ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ زَيْدِ بْنِ أَسْلَمَ، عَنْ أَبِيهِ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ أَنَّ النَّبِيَّ ﷺ سُئِلَ عَنِ الْحِيَاضِ الَّتِي بَيْنَ مَكَّةَ وَالْمَدِينَةِ، تَرِدُهَا السِّبَاعُ وَالْكِلَابُ وَالْحُمُرُ، وَعَنِ الطَّهَارَةِ مِنْهَا؟ فَقَالَ: «**لَهَا مَا حَمَلَتْ فِي بُطُونِهَا، وَلَنَا مَا غَبَرَ، طَهُورٌ**».

519. It was narrated from Abu Sa'eed Al-Khudri that the Prophet ﷺ was asked about the water basins located between Makkah and Al-Madinah, which were visited by wild animals, dogs and donkeys, and about using them for means of purification. He said, "Whatever they (the animals) have carried in their bellies is for them, and whatever is left over is for us, and is pure."(***Da'if***)

تخريج: [إسناده ضعيف جدًا] قال البوصيري: هذا إسناد ضعيف ، وانظر، ح:٢٣٨.

٥٢٠ - حَدَّثَنَا أَحْمَدُ بْنُ سِنَانٍ: حَدَّثَنَا يَزِيدُ ابْنُ هَارُونَ: حَدَّثَنَا شَرِيكٌ، عَنْ طَرِيفِ بْنِ شِهَابٍ قَالَ: سَمِعْتُ أَبَا نَضْرَةَ، يُحَدِّثُ عَنْ جَابِرِ بْنِ عَبْدِ اللهِ قَالَ: انْتَهَيْنَا إِلَى غَدِيرٍ، فَإِذَا فِيهِ جِيفَةُ حِمَارٍ، قَالَ: فَكَفَفْنَا عَنْهُ، حَتَّى

520. It was narrated that Jâbir bin 'Abdullâh said: "We came to a pond in which there was the carcass of a donkey, so we refrained from using the water until the Messenger of Allâh ﷺ came to us and said: 'Water is not

made impure by anything.' Then we drank from it and gave it to our animals to drink, and we carried some with us." (*Da'if*)

انْتَهَى إِلَيْنَا رَسُولُ اللهِ ﷺ، فَقَالَ: «إِنَّ الْمَاءَ لاَ يُنَجِّسُهُ شَيْءٌ» فَاسْتَقَيْنَا وَأَرْوَيْنَا وَحَمَلْنَا.

تخريج: [إسناده ضعيف جدًا] قال البوصيري: هذا إسناد فيه طريف بن شهاب، وقد أجمعوا على ضعفه.

Comments:

The addition of the words 'the carcass of a donkey' in the *Hadith* being unsubstantiated by other sound authorities is Denounced (*Munkar*). The remaining part of the *Hadith*, being Traceable (*Marfu'*), is authentic.

521. It was narrated that Abu Umâmah Al-Bâhili said: "The Messenger of Allâh ﷺ said: 'Water is not made impure by anything except that which changes its smell, taste and color.'" (*Da'if*)

٥٢١ - حَدَّثَنَا مَحْمُودُ بْنُ خَالِدٍ، وَالْعَبَّاسُ ابْنُ الْوَلِيدِ الدِّمَشْقِيَّانِ، قَالاَ: حَدَّثَنَا مَرْوَانُ ابْنُ مُحَمَّدٍ: حَدَّثَنَا رِشْدِينُ: أَنْبَأَنَا مُعَاوِيَةُ بْنُ صَالِحٍ، عَنْ رَاشِدِ بْنِ سَعْدٍ، عَنْ أَبِي أُمَامَةَ الْبَاهِلِيِّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ الْمَاءَ لاَ يُنَجِّسُهُ شَيْءٌ، إِلَّا مَا غَلَبَ عَلَى رِيحِهِ وَطَعْمِهِ وَلَوْنِهِ».

تخريج: [إسناده ضعيف] وقال البوصيري: هذا إسناد فيه رشدين، وهو ضعيف، واختلف عليه مع ضعفه، ويغني عنه الإجماع، انظر الإجماع لابن المنذر، ص: ٣٣ نص: ١١، ١٢ وغيره.

Comments:

Although, as to the chain of transmission, the *Hadith* is 'Weak', yet there is consensus among the scholars on the point that water whose basic characteristic has been changed because of some impurity is no longer good as a means of purification.

Chapter 77. Concerning The Urine Of An Infant Boy Who Is Not Yet Eating Solid Food

(المعجم ٧٧) - بَابُ مَا جَاءَ فِي بَوْلِ الصَّبِيِّ الَّذِي لَمْ يَطْعَمْ (التحفة ٧٧)

522. It was narrated that Lubâbah bint Hârith said: "Husain bin 'Ali urinated in the lap of the Prophet ﷺ, and I said: 'O Messenger of Allâh, give me your garment and put on another garment.' He said: 'Water should

٥٢٢ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو الأَحْوَصِ، عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ قَابُوسَ بْنِ أَبِي الْمُخَارِقِ، عَنْ لُبَابَةَ بِنْتِ الْحَارِثِ قَالَتْ: بَالَ الْحُسَيْنُ بْنُ عَلِيٍّ فِي حِجْرِ النَّبِيِّ ﷺ، فَقُلْتُ: يَا رَسُولَ اللهِ!

be sprinkled on the urine of a baby boy, and the urine of a baby girl should be washed away.'" (*Sahih*)

أَعْطِنِي ثَوْبَكَ وَالْبَسْ ثَوْباً غَيْرَهُ، فَقَالَ: «إِنَّمَا يُنْضَحُ مِنْ بَوْلِ الذَّكَرِ، وَيُغْسَلُ مِنْ بَوْلِ الأُنْثَى».

تخريج: [صحيح] أخرجه أبوداود، الطهارة، باب بول الصبي يصيب الثوب، ح:٣٧٥ من حديث أبي الأحوص به، وصححه ابن خزيمة، والحاكم، والذهبي.

Comments:

a. If a suckling infant boy (who has not been weaned) urinates over the garment, it is not necessary to wash it. A cloth urinated over by a baby girl must, however, be washed.

b. We do not know for sure the wisdom behind this difference, but we are obligated to obey all the commands of Allâh and His Prophet ﷺ.

523. It was narrated that 'Âishah said: "A baby boy was brought to the Prophet ﷺ who then urinated on him. He sprinkled over it with water and did not wash it." (*Sahih*)

٥٢٣ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَلِيُّ ابْنُ مُحَمَّدٍ قَالاَ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا هِشَامُ ابْنُ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَتْ: أُتِيَ النَّبِيُّ ﷺ بِصَبِيٍّ، فَبَالَ عَلَيْهِ، فَأَتْبَعَهُ الْمَاءَ، وَلَمْ يَغْسِلْهُ.

تخريج: أخرجه مسلم، الطهارة، باب حكم بول الطفل الرضيع وكيفية غسله، ح:٢٨٦ من حديث هشام به.

524. It was narrated that Umm Qais bint Mihsan said: "I came to the Messenger of Allâh ﷺ with a son of mine who was not yet eating solid food, and he (the baby) urinated on him. He called for water and sprinkled it over (the urine)." (*Sahih*)

٥٢٤ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَمُحَمَّدُ ابْنُ الصَّبَّاحِ قَالاَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللهِ بْنِ عَبْدِ اللهِ، عَنْ أُمِّ قَيْسٍ بِنْتِ مِحْصَنٍ قَالَتْ: دَخَلْتُ بِابْنٍ لِي عَلَى رَسُولِ اللهِ ﷺ لَمْ يَأْكُلِ الطَّعَامَ، فَبَالَ عَلَيْهِ، فَدَعَا بِمَاءٍ، فَرَشَّ عَلَيْهِ.

تخريج: أخرجه البخاري، الوضوء، باب بول الصبيان، ح:٢٢٣، ومسلم، الطهارة، باب حكم بول الطفل الرضيع وكيفية غسله، ح:٢٨٧ من حديث الزهري به.

525. It was narrated from 'Ali, that the Prophet ﷺ said concerning the urine of a nursing

٥٢٥ - حَدَّثَنَا حَوْثَرَةُ بْنُ مُحَمَّدٍ وَ مُحَمَّدُ بْنُ سَعِيدِ بْنِ يَزِيدَ بْنِ إِبْرَاهِيمَ قَالاَ: حَدَّثَنَا مُعَاذُ

infant: "Water should be sprinkled over the urine of a boy, and the urine of a girl should be washed."

Abul-Hasan bin Salamah said: "Ahmad bin Musa bin Ma'qil narrated to us that Abul-Yamân Al-Misri said: 'I asked Shâfi'i about the *Hadith* of the Prophet ﷺ, "Water should be sprinkled over the urine of a boy, and the urine of a girl should be washed," when the two types of water (urine) are the same. He said, "That is because the urine of the boy is of water and clay, but the urine of the girl is of flesh and blood." Then he said to me: "Did you understand?" I said: "No." He said: "When Allâh the Most High created Âdam, He created Eve (Hawwa') from his short rib, so the boy's urine is from water and clay, and the girl's urine is from flesh and blood." Then he said to me: "Did you understand?" I said: "Yes." He said: "May Allâh cause you benefit from this." (***Hasan***)

ابْنُ هِشَامٍ: أَنْبَأَنَا أَبِي، عَنْ قَتَادَةَ، عَنْ أَبِي حَرْبِ ابْنِ أَبِي الأَسْوَدِ الدِّيلِيِّ، عَنْ أَبِيهِ، عَنْ عَلِيٍّ أَنَّ النَّبِيَّ ﷺ قَالَ، فِي بَوْلِ الرَّضِيعِ: **«يُنْضَحُ بَوْلُ الْغُلاَمِ، وَيُغْسَلُ بَوْلُ الْجَارِيَةِ»**.

قَالَ أَبُو الْحَسَنِ بْنُ سَلَمَةَ: حَدَّثَنَا أَحْمَدُ ابْنُ مُوسى بْنِ مَعْقِلٍ: حَدَّثَنَا أَبُو الْيَمَانِ الْمِصْرِيُّ قَالَ: سَأَلْتُ الشَّافِعِيَّ عَنْ حَدِيثِ النَّبِيِّ ﷺ: **«يُرَشُّ مِنْ بَوْلِ الْغُلاَمِ، وَيُغْسَلُ مِنْ بَوْلِ الْجَارِيَةِ»** وَالْمَاءَانِ جَمِيعاً وَاحِدٌ، قَالَ: لِأَنَّ بَوْلَ الْغُلاَمِ مِنَ الْمَاءِ وَالطِّينِ، وَبَوْلَ الْجَارِيَةِ مِنَ اللَّحْمِ وَالدَّمِ، ثُمَّ قَالَ لِي: فَهِمْتَ؟ أَوْ قَالَ: لَقِنْتَ؟ قَالَ، قُلْتُ: لاَ. قَالَ: إِنَّ اللهَ تَعَالَى لَمَّا خَلَقَ آدَمَ خُلِقَتْ حَوَّاءُ مِنْ ضِلَعِهِ الْقَصِيرِ، فَصَارَ بَوْلُ الْغُلاَمِ مِنَ الْمَاءِ وَالطِّينِ، وَصَارَ بَوْلُ الْجَارِيَةِ مِنَ اللَّحْمِ وَالدَّمِ، قَالَ، قَالَ لِي: فَهِمْتَ؟ قُلْتُ: نَعَمْ. قَالَ لِي: نَفَعَكَ اللهُ بِهِ.

تخريج: [حسن] أخرجه أبوداود، الطهارة، باب بول الصبي يصيب الثوب، ح:٣٧٨ من حديث معاذ به، وسنده ضعيف لعنعنة قتادة، وحسنه الترمذي، وصححه ابن خزيمة، وابن حبان، والحاكم، والذهبي(!)، وللحديث شواهد كثيرة جدًا.

526. Abu Samh said: "I was a servant of the Prophet ﷺ, and Hasan or Husain was brought to him and (the infant) urinated on his chest. They wanted to wash it, but the Messenger of Allâh ﷺ said: 'Sprinkle water on it, for the urine of a girl should be washed,

٥٢٦ - حَدَّثَنَا عَمْرُو بْنُ عَلِيٍّ وَ مُجَاهِدُ بْنُ مُوسٰى وَ الْعَبَّاسُ بْنُ عَبْدِ الْعَظِيمِ قَالُوا: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا يَحْيَى ابْنُ الْوَلِيدِ: حَدَّثَنَا مُحِلُّ بْنُ خَلِيفَةَ: أَخْبَرَنَا أَبُو السَّمْحِ قَالَ: كُنْتُ خَادِمَ النَّبِيِّ ﷺ فَجِيءَ

but the urine of a boy should be sprinkled over with water.'" (*Sahih*)

بِالْحَسَنِ أَوِ الْحُسَيْنِ، فَبَالَ عَلَى صَدْرِهِ، فَأَرَادُوا أَنْ يَغْسِلُوهُ، فَقَالَ رَسُولُ اللهِ ﷺ: «رُشَّهُ، فَإِنَّهُ يُغْسَلُ بَوْلُ الْجَارِيَةِ، وَيُرَشُّ مِنْ بَوْلِ الْغُلَامِ».

تخريج: [إسناده صحيح] أخرجه أبوداود، الطهارة، أيضًا، ح:٣٧٦ عن عباس وغيره به، وصححه ابن خزيمة، والحاكم، والذهبي.

527. It was narrated from Umm Kurz that the Messenger of Allâh ﷺ said: "The urine of a boy should be sprinkled over and the urine of a girl should be washed." (*Sahih*)

٥٢٧ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا أَبُو بَكْرٍ الْحَنَفِيُّ: حَدَّثَنَا أُسَامَةُ بْنُ زَيْدٍ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أُمِّ كُرْزٍ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «بَوْلُ الْغُلَامِ يُنْضَحُ، وَبَوْلُ الْجَارِيَةِ يُغْسَلُ».

تخريج: [صحيح] أخرجه أحمد:٦/٤٢٢، ٤٤٠، ٤٦٤ من حديث أبي بكر الحنفي به، قال البوصيري: هذا إسناد منقطع، عمرو بن شعيب لم يسمع من أم كرز والحديث السابق شاهد له.

Comments:

All these *Ahâdith* are explicit on the point that clothing urinated over on by a suckling girl is to be washed, while the baby boy's urine is to be sprinkled over with water.

Chapter 78. Ground That Is Soiled With Urine And How It Should Be Washed

(المعجم ٧٨) - بَابُ الأَرْضِ يُصِيبُهَا الْبَوْلُ كَيْفَ تُغْسَلُ(التحفة ٧٨)

528. It was narrated from Anas that a Bedouin urinated in the mosque, and some of the people rushed at him. The Messenger of Allâh ﷺ said: "Do not interrupt him." Then he called for a bucket of water and poured it over (the urine). (*Sahih*)

٥٢٨ - حَدَّثَنَا أَحْمَدُ بْنُ عَبْدَةَ: أَنْبَأَنَا حَمَّادُ ابْنُ زَيْدٍ: حَدَّثَنَا ثَابِتٌ، عَنْ أَنَسٍ أَنَّ أَعْرَابِيًّا بَالَ فِي الْمَسْجِدِ، فَوَثَبَ إِلَيْهِ بَعْضُ الْقَوْمِ، فَقَالَ رَسُولُ اللهِ ﷺ: «لَا تُزْرِمُوهُ»، ثُمَّ دَعَا بِدَلْوٍ مِنْ مَاءٍ، فَصَبَّ عَلَيْهِ.

تخريج: أخرجه البخاري، الأدب، باب الرفق في الأمر كله، ح:٦٠٢٥، ومسلم، الطهارة، باب وجوب غسل البول وغيره من النجاسات ... الخ، ح:٢٨٤ من حديث حماد بن زيد به.

529. It was narrated that Abu Hurairah said: "A Bedouin entered the mosque when the

٥٢٩ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ

أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: دَخَلَ أَعْرَابِيٌّ الْمَسْجِدَ، وَرَسُولُ اللهِ ﷺ جَالِسٌ، فَقَالَ: اللَّهُمَّ! اغْفِرْ لِي وَلِمُحَمَّدٍ، وَلاَ تَغْفِرْ لِأَحَدٍ مَعَنَا، فَضَحِكَ رَسُولُ اللهِ ﷺ وَقَالَ: «**لَقَدِ احْتَظَرْتَ وَاسِعاً**» ثُمَّ وَلَّى، حَتَّى إِذَا كَانَ فِي نَاحِيَةِ الْمَسْجِدِ فَشَجَ يَبُولُ، فَقَالَ الأَعْرَابِيُّ، بَعْدَ أَنْ فَقِهَ فَقَامَ إِلَيَّ، بِأَبِي وَأُمِّي، فَلَمْ يُؤَنِّبْ وَلَمْ يَسُبَّ، فَقَالَ: «**إِنَّ هٰذَا الْمَسْجِدَ لاَ يُبَالُ فِيهِ، وَإِنَّمَا بُنِيَ لِذِكْرِ اللهِ وَلِلصَّلاَةِ**». ثُمَّ أَمَرَ بِسَجْلٍ مِنْ مَاءٍ، فَأُفْرِغَ عَلَى بَوْلِهِ.

Messenger of Allâh ﷺ was sitting there, and (the man) said: 'O Allâh, forgive me and Muhammad, and do not forgive anyone else with us.' The Messenger of Allâh ﷺ smiled and said: 'You have placed restrictions on something that is vast.' Then the Bedouin turned away, went to a corner of the mosque, spread his legs and began to urinate. After he had a better understanding, the Bedouin said: 'He got up and came to me, and may my father and mother be ransomed for him, he did not rebuke me nor revile me. He said: "This mosque is not for urinating in. Rather it is built for the remembrance of Allâh and prayer.'" Then he called for a large vessel of water and poured it over the place where he had urinated." (***Hasan***)

تخريج: [**إسناده حسن**] أخرجه أحمد: ٢/٥٠٣ من حديث محمد بن عمرو به، وأصله عند البخاري(٦٠١٠).

Comments:

a. Even a big mistake by a person ignorant of the laws of *Shari'ah* should be tolerated and he should be politely told that what he had done was not proper.

b. The Prophet ﷺ allowed the Bedouin to complete his urination in the mosque because he had already started doing it. Had the man been stopped in the middle, it would have caused harm to his body system, or else he would start running away in panic, and the drops of urine would have defiled not only a considerable part of the mosque but also his own body and clothes.

c. The Prophet ﷺ drew the attention of the Bedouin to the mistake he had committed in his supplication to Allâh, although the mistake was the result of his excessive love and reverence for the Prophet ﷺ.

d. The mosque must be kept free from all kinds of trash and impurities.

e. In order to remedy the defilement of an unmettled piece of earth caused by somebody's urine, it is enough to pour a bucket of water over the place. Thus, once the earth absorbs the water and the remains of the urine, it shall regain its purity.

530. It was narrated that Wâthilah bin Asqa' said: "A Bedouin came to the Prophet ﷺ and said: 'O Allâh, have mercy on me and Muhammad, and do not allow anyone else to share in Your mercy.' The Prophet ﷺ said: 'You have placed restrictions on something that is vast, woe to you!' Then (the Bedouin) spread his legs and urinated, and the Companions of the Prophet ﷺ told him to stop, but the Messenger of Allâh ﷺ said: 'Let him be,' then he called for a vessel of water and poured it over (the urine)." (*Hasan*)

٥٣٠ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَىٰ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ، عَنْ عُبَيْدِ اللهِ الْهُذَلِيِّ، قَالَ مُحَمَّدُ بْنُ يَحْيَىٰ: وَهُوَ عِنْدَنَا ابْنُ أَبِي حُمَيْدٍ؛ أَنْبَأَنَا أَبُو الْمَلِيحِ الْهُذَلِيُّ، عَنْ وَاثِلَةَ ابْنِ الأَسْقَعِ قَالَ: جَاءَ أَعْرَابِيٌّ إِلَى النَّبِيِّ ﷺ، فَقَالَ: اللَّهُمَّ! ارْحَمْنِي وَمُحَمَّداً، وَلاَ تُشْرِكْ فِي رَحْمَتِكَ إِيَّانَا أَحَداً، فَقَالَ: **«لَقَدْ حَظَرْتَ وَاسِعاً، وَيْحَكَ! أَوْ وَيْلَكَ!»** قَالَ، فَشَجَ يَبُولُ، فَقَالَ أَصْحَابُ النَّبِيِّ ﷺ: مَهْ، فَقَالَ رَسُولُ اللهِ ﷺ **«دَعُوهُ»** ثُمَّ دَعَا بِسَجْلٍ مِنْ مَاءٍ فَصَبَّ عَلَيْهِ.

تخريج: [**حسن**] وقال السندي نقلاً عن البوصيري: إسناد حديث واثلة بن الأسقع ضعيف لاتفاقهم على ضعف عبيدالله الهذلي ... ، وهو متروك الحديث كما في التقريب وغيره، والحديث السابق شاهد له.

Chapter 79. Some Parts Of The Earth Purify Others

(المعجم ٧٩) - بَابُ الأَرْضِ يُطَهِّرُ بَعْضُهَا بَعْضًا (التحفة ٧٩)

531. It was narrated that Umm Salamah, the wife of the Prophet ﷺ, said: "I am a woman whose hem is lengthy, and I may walk through a dirty place. The Messenger of Allâh ﷺ said: 'That which comes after it purifies it.'" (*Hasan*)

٥٣١ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا مَالِكُ ابْنُ أَنَسٍ: حَدَّثَنَا مُحَمَّدُ بْنُ عُمَارَةَ بْنِ عَمْرِو ابْنِ حَزْمٍ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ بْنِ الْحَارِثِ التَّيْمِيِّ، عَنْ أُمِّ وَلَدٍ لإِبْرَاهِيمَ بْنِ عَبْدِ الرَّحْمٰنِ ابْنِ عَوْفٍ أَنَّهَا سَأَلَتْ أُمَّ سَلَمَةَ، زَوْجَ النَّبِيِّ ﷺ قَالَتْ: إِنِّي امْرَأَةٌ أُطِيلُ ذَيْلِي، فَأَمْشِي فِي الْمَكَانِ الْقَذِرِ، فَقَالَتْ: قَالَ رَسُولُ اللهِ ﷺ: **«يُطَهِّرُهُ مَا بَعْدَهُ»**.

تخريج: [**حسن**] أخرجه أبوداود، الطهارة، باب الأذي يصيب الذيل، ح:٣٨٣ من حديث مالك به * أم ولد لإبراهيم اسمها حميدة وثقها ابن الجارود(١٤٢)، والعقيلي بقوله هذا إسناد صالح جيد (الضعفاء ٢/٢٥٧).

Comments:

If a person's garment or shoe has no visible impurity over it, then it should be presumed that walking further on clean ground has purified it. In case some impurity can still be seen over either of them, then it is a definite uncleanness, which must be washed off.

532. It was narrated that Abu Hurairah said: It was said: "O Messenger of Allâh, we want to come to the mosque, but the path that we walk upon is impure." The Messenger of Allâh ﷺ said: "Some parts of the earth purify others." (*Da'if*)

٥٣٢ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ إِسْمَاعِيلَ الْيَشْكُرِيُّ، عَنِ ابْنِ أَبِي حَبِيبَةَ، عَنْ دَاوُدَ بْنِ الْحُصَيْنِ، عَنْ أَبِي سُفْيَانَ، عَنْ أَبِي هُرَيْرَةَ قَالَ، قِيلَ: يَا رَسُولَ اللهِ! إِنَّا نُرِيدُ الْمَسْجِدَ فَنَطَأُ الطَّرِيقَ النَّجِسَةَ، فَقَالَ رَسُولُ اللهِ ﷺ: «**الأَرْضُ يُطَهِّرُ بَعْضُهَا بَعْضاً**».

تخريج: [إسناده ضعيف] وقال البوصيري: هذا إسناد فيه ابن أبي حبيبة وإسمه إبراهيم بن إسماعيل متفق على ضعفه، والراوي (عنه) مجهول (الحال).

533. It was narrated that a woman from (the tribe of) Banu 'Abdul-Ashhal said: "I said to the Prophet ﷺ: 'Between the mosque and I there is a filthy path.' He said: 'After that is there a cleaner path?' I said: 'Yes.' He said: 'This is (a remedy) for that.'" (*Sahih*)

٥٣٣ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا شَرِيكٌ، عَنْ عَبْدِ اللهِ بْنِ عِيسَى، عَنْ مُوسَى بْنِ عَبْدِ اللهِ بْنِ يَزِيدَ، عَنِ امْرَأَةٍ مِنْ [بَنِي] عَبْدِ الأَشْهَلِ، قَالَتْ: سَأَلْتُ النَّبِيَّ ﷺ، فَقُلْتُ: إِنَّ بَيْنِي وَبَيْنَ الْمَسْجِدِ طَرِيقاً قَذِرَةً، قَالَ: «**فَبَعْدَهَا طَرِيقٌ أَنْظَفُ مِنْهَا؟**» قُلْتُ: نَعَمْ. قَالَ: «**فَهٰذِهِ بِهٰذِهِ**».

تخريج: [صحيح] أخرجه أبوداود، الطهارة، باب الأذى يصيب الذيل، ح:٣٨٤ من حديث زهير عن عبدالله بن عيسى به.

Comments:

a. Feet defiled by any kind of indiscernable impurity while walking on the earth shall become pure by walking further on clean ground, and there is no need to wash them. The view is confirmed by the first *Hadith* of this chapter that speaks of a part of garment dragged over a dirty place.

b. Islam is not about unnecessarily stiff rules and restrictions. It is one of its characteristics that it is a religion of facility and ease.

Chapter 80. Shaking Hands With One Who Is In A State Of Sexual Impurity

(المعجم ٨٠) - **بَابُ مُصَافَحَةِ الْجُنُبِ**

(التحفة ٨٠)

534. It was narrated from Abu

٥٣٤ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا

إِسْمَاعِيلُ ابْنُ عُلَيَّةَ، عَنْ حُمَيْدٍ، عَنْ بَكْرِ بْنِ عَبْدِ اللهِ، عَنْ أَبِي رَافِعٍ، عَنْ أَبِي هُرَيْرَةَ أَنَّهُ لَقِيَهُ النَّبِيُّ ﷺ فِي طَرِيقٍ مِنْ طُرُقِ الْمَدِينَةِ وَهُوَ جُنُبٌ، فَانْسَلَّ، فَفَقَدَهُ النَّبِيُّ ﷺ، فَلَمَّا جَاءَ، قَالَ: «**أَيْنَ كُنْتَ يَا أَبَا هُرَيْرَةَ؟**» قَالَ: يَا رَسُولَ اللهِ! لَقِيتَنِي وَأَنَا جُنُبٌ، فَكَرِهْتُ أَنْ أُجَالِسَكَ حَتَّى أَغْتَسِلَ، فَقَالَ رَسُولُ اللهِ ﷺ: «**الْمُؤْمِنُ لاَ يَنْجَسُ**».

Râfi' that Abu Hurairah was met by the Prophet ﷺ in one of the streets of Al-Madinah when he was in a state of sexual impurity, so he slipped away. The Prophet ﷺ missed him, so when he came (later on), he said: 'Where were you O Abu Hurairah?' He said: 'O Messenger of Allâh, you met me when I was in a state of sexual impurity, and I did not want to sit with you until I had a bath. The Messenger of Allâh ﷺ said: 'The believer does not become impure.'" (*Sahih*)

تخريج: أخرجه البخاري، الغسل، باب عرق الجنب وإن المسلم لا ينجس، ح:٢٨٣، ٢٨٥، ومسلم، الحيض، باب الدليل على أن المسلم لا ينجس، ح:٣٧١ عن ابن أبي شيبة وغيره من حديث حميد الطويل به.

Comments:

The body of a believer, whether dead or alive, is pure. It is, therefore, perfectly in order to shake hands with him and sit and eat together. It is, however, preferable that a sexually impure person performs ablution before starting to eat and drink. Even before going to sleep such a person should perform ablution in order that, at least, he attains to a partial state of purity (*Bukhâri*: 287).

٥٣٥ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ؛ ح: وَحَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ: أَنْبَأَنَا يَحْيَى ابْنُ سَعِيدٍ، جَمِيعاً، عَنْ مِسْعَرٍ، عَنْ وَاصِلٍ الأَحْدَبِ، عَنْ أَبِي وَائِلٍ، عَنْ حُذَيْفَةَ قَالَ: خَرَجَ النَّبِيُّ ﷺ، فَلَقِيَنِي وَأَنَا جُنُبٌ، فَحِدْتُ عَنْهُ، فَاغْتَسَلْتُ ثُمَّ جِئْتُ، فَقَالَ: «**مَا لَكَ؟**» قُلْتُ: كُنْتُ جُنُباً، قَالَ رَسُولُ اللهِ ﷺ: «**إِنَّ الْمُسْلِمَ لاَ يَنْجُسُ**».

535. It was narrated that Hudhaifah said: "The Prophet ﷺ came out and met me when I was sexually impure, so I kept away from him. Then I had a bath and came to him. He said: 'What is the matter with you?' I said: 'I was sexually impure.' The Messenger of Allâh ﷺ said: 'The Muslim does not become impure.'" (*Sahih*)

تخريج: أخرجه مسلم، الحيض، باب الدليل على أن المسلم لا ينجس، ح:٣٧٢ من حديث وكيع به.

Chapter 81. Semen That Soils Clothes

(المعجم ٨١) - بَابُ الْمَنِيِّ يُصِيبُ الثَّوْبَ (التحفة ٨١)

536. It was narrated that 'Amr bin Maimun said: "I asked Sulaimân bin Yasâr about a garment which gets semen on it 'Should I wash it off or wash the entire garment?' Sulaimân said: 'Âishah said: "Semen used to get on the garment of the Messenger of Allâh ﷺ and he would wash it off his garment, then he would go out to pray wearing that garment, and I could see the marks left on it by washing." (*Sahih*)

٥٣٦ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ، عَنْ عَمْرِو بْنِ مَيْمُونٍ قَالَ: سَأَلْتُ سُلَيْمَانَ بْنَ يَسَارٍ عَنِ الثَّوْبِ يُصِيبُهُ الْمَنِيُّ، أَنَغْسِلُهُ أَوْ نَغْسِلُ الثَّوْبَ كُلَّهُ؟ قَالَ سُلَيْمَانُ، قَالَتْ عَائِشَةُ: كَانَ النَّبِيُّ ﷺ يُصِيبُ ثَوْبَهُ، فَنَغْسِلُهُ مِنْ ثَوْبِهِ، ثُمَّ يَخْرُجُ فِي ثَوْبِهِ إِلَى الصَّلَاةِ، وَأَنَا أَرَى أَثَرَ الْغُسْلِ فِيهِ.

تخريج: أخرجه البخاري، الوضوء، باب غسل المني وفركه وغسل ما يصيب من المرأة، ح:٢٢٩،٢٣٢، ومسلم، الطهارة، باب حكم المني، ح:٢٨٩ من حديث عمرو بن ميمون به.

Chapter 82. Scraping Semen From Clothing

(المعجم ٨٢) - بَابٌ: فِي فَرْكِ الْمَنِيِّ مِنَ الثَّوْبِ (التحفة ٨٢)

537. It was narrated that 'Âishah said: "I often scraped it (semen) from the garment of the Messenger of Allâh ﷺ with my hand." (*Sahih*)

٥٣٧ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ؛ ح: وَحَدَّثَنَا مُحَمَّدُ بْنُ طَرِيفٍ: حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ، جَمِيعاً عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ هَمَّامِ بْنِ الْحَارِثِ، عَنْ عَائِشَةَ قَالَتْ: رُبَّمَا فَرَكْتُهُ مِنْ ثَوْبِ رَسُولِ اللهِ ﷺ بِيَدِي.

تخريج: أخرجه مسلم، الطهارة، باب حكم المني، ح:٢٨٨ من حديث الأعمش به باختلاف يسير.

Comments:

It shows that it is enough to to scratch it off with a finger nail. There is an obvious possibility of certain particles of it still remaining in the garment. Yet the clothing shall be considered as pure even without washing.

538. Hammâm bin Hârith narrated: "A guest came and stayed with 'Aishah, and she ordered that he be given a yellow blanket of hers. He had a nocturnal emission in it, and he felt too shy to send it back to her when it had the traces of that emission on it, so he dipped it in water and then sent it to her. 'Âishah said: 'Why did he spoil our garment? It would have been sufficient for him to scrape it off with his finger. I often scraped it (semen) from the garment of the Messenger of Allâh ﷺ with my finger.'" (*Sahih*)

٥٣٨ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَ عَلِيُّ ابْنُ مُحَمَّدٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ هَمَّامِ بْنِ الْحَارِثِ قَالَ: نَزَلَ بِعَائِشَةَ ضَيْفٌ، فَأَمَرَتْ لَهُ بِمِلْحَفَةٍ لَهَا صَفْرَاءَ، فَاحْتَلَمَ فِيهَا، فَاسْتَحْيَىٰ أَنْ يُرْسِلَ بِهَا، وَفِيهَا أَثَرُ الاِحْتِلَامِ، فَغَمَسَهَا فِي الْمَاءِ، ثُمَّ أَرْسَلَ بِهَا، فَقَالَتْ عَائِشَةُ: لِمَ أَفْسَدَتَ عَلَيْنَا ثَوْبَنَا؟ إِنَّمَا كَانَ يَكْفِيهِ أَنْ يَفْرُكَهُ بِإِصْبَعِهِ، رُبَّمَا فَرَكْتُهُ مِنْ ثَوْبِ رَسُولِ اللهِ ﷺ بِإِصْبَعِي.

تخريج: [صحيح] أخرجه الترمذي، الطهارة، باب ما جاء في المني يصيب الثوب، ح:١١٦ من حديث أبي معاوية به، وقال: هذا حديث حسن صحيح ، وانظر الحديث السابق فإنه شاهد له.

539. It was narrated that 'Âishah said: "I remember when I found it (semen) on the garment of the Messenger of Allâh ﷺ and I scratched it off." (*Sahih*)

٥٣٩ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا هُشَيْمٌ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، عَنِ الأَسْوَدِ، عَنْ عَائِشَةَ قَالَتْ: لَقَدْ رَأَيْتُنِي أَجِدُهُ فِي ثَوْبِ رَسُولِ اللهِ ﷺ فَأَحُتُّهُ عَنْهُ.

تخريج: أخرجه مسلم، الطهارة، باب حكم المني، ح:٢٨٨ عن ابن أبي شيبة به مختصرًا.

Comments:

The ruling relates to a situation where the substance is thick enough to be scratched off. If it is thin, it penetrates into the texture of the clothing and leaves its mark. It would not, therefore, disappear by mere rubbing it or scratching it. In that case, it would be better to wash off the relevant portion of the garment in order to ensure its purity.

Chapter 83. Offering Prayer In A Garment In Which One Has Had Intercourse

(المعجم ٨٣) - بَابُ الصَّلَاةِ فِي الثَّوْبِ الَّذِي يُجَامِعُ فِيهِ (التحفة ٨٣)

540. It was narrated from Mu'âwiyah bin Abu Sufyân that he asked his sister Umm Habibah, the wife of the Prophet ﷺ: "Did

٥٤٠ - حَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ: أَنْبَأَنَا اللَّيْثُ ابْنُ سَعْدٍ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ سُوَيْدِ ابْنِ قَيْسٍ، عَنْ مُعَاوِيَةَ بْنِ حُدَيْجٍ، عَنْ

the Messenger of Allâh ﷺ ever offered prayer in a garment in which he had sexual intercourse?" She said: "Yes, if there was nothing noxious on it." (*Sahih*)

مُعَاوِيَةَ ابْنِ أَبِي سُفْيَانَ أَنَّهُ سَأَلَ أُخْتَهُ أُمَّ حَبِيبَةَ، زَوْجَ النَّبِيِّ ﷺ: هَلْ كَانَ رَسُولُ اللهِ ﷺ يُصَلِّي فِي الثَّوْبِ الَّذِي يُجَامِعُ فِيهِ؟ قَالَتْ: نَعَمْ، إِذَا لَمْ يَكُنْ فِيهِ أَذًى.

تخريج: [إسناده صحيح] أخرجه أبوداود، الطهارة، باب الصلوة في الثوب الذي يصيب أهله فيه، ح:٣٦٦ من حديث الليث به، وله طرق كثيرة عند ابن خزيمة، وابن حبان وغيرهما، وانظر، ح:٦٣٨.

Comments:

a. It shows that we do not have to have separate clothing because of sexual activity.

b. The garment on one's body does not become impure because of ritual impurity.

541. It was narrated that Abu Dardâ' said: "The Messenger of Allâh ﷺ came out to us with water dripping from his head, and he led us in prayer wearing a single garment, placing its one end on the right shoulder, and the other end on the other shoulder. When he finished praying, 'Umar bin Khattâb said to him: 'O Messenger of Allâh, did you lead us in prayer wearing a single garment? He said: 'Yes, I perform prayer in it, and in it I (i.e. I had sexual intercourse in it)." (*Da'if*)

٥٤١ - حَدَّثَنَا هِشَامُ بْنُ خَالِدٍ الأَزْرَقُ: حَدَّثَنَا الْحَسَنُ بْنُ يَحْيَى الْخُشَنِيُّ: حَدَّثَنَا زَيْدُ ابْنُ وَاقِدٍ، عَنْ بُسْرِ بْنِ عُبَيْدِ اللهِ، عَنْ أَبِي إِدْرِيسَ الْخَوْلَانِيِّ، عَنْ أَبِي الدَّرْدَاءِ قَالَ: خَرَجَ عَلَيْنَا رَسُولُ اللهِ ﷺ وَرَأْسُهُ يَقْطُرُ مَاءً، فَصَلَّى بِنَا فِي ثَوْبٍ وَاحِدٍ، مُتَوَشِّحاً بِهِ، قَدْ خَالَفَ بَيْنَ طَرَفَيْهِ، فَلَمَّا انْصَرَفَ قَالَ عُمَرُ بْنُ الْخَطَّابِ: يَا رَسُولَ اللهِ! تُصَلِّي بِنَا فِي ثَوْبٍ وَاحِدٍ؟ قَالَ: «**نَعَمْ. أُصَلِّي فِيهِ، وَفِيهِ**» أَيْ قَدْ جَامَعْتُ فِيهِ.

تخريج: [إسناده ضعيف] وقال البوصيري: هذا إسناد فيه الحسن بن يحيى، اتفق الجمهور على ضعفه .

Comments:

a. Be it the *Imâm* of the prayer or his follower, it is not binding for him to cover the head during prayer, although it is not desirable to make it a practice to remain without a head cover.

b. This rule is man-specific. As for the woman, she must always have a head cover. This means that the prayer of a woman shall be in order if she puts on two pieces of clothing — a long shirt that covers her body including the feet and a cover for her head.

542. It was narrated that Jâbir bin Samurah said: "A man asked the

٥٤٢ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى: حَدَّثَنَا

يَحْيَى بْنُ يُوسُفَ الزِّمِّيُّ؛ ح: وَحَدَّثَنَا أَحْمَدُ ابْنُ عُثْمَانَ بْنِ حَكِيمٍ: حَدَّثَنَا سُلَيْمَانُ بْنُ عُبَيْدِ اللهِ الرَّقِّيُّ قَالاَ: حَدَّثَنَا عُبَيْدُ اللهِ بْنُ عَمْرٍو، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ جَابِرِ ابْنِ سَمُرَةَ قَالَ: سَأَلَ رَجُلٌ النَّبِيَّ ﷺ: يُصَلِّي فِي الثَّوْبِ الَّذِي يَأْتِي فِيهِ أَهْلَهُ؟ قَالَ: «نَعَمْ. إِلاَّ أَنْ يَرَى فِيهِ شَيْئاً، فَيَغْسِلَهُ».

Prophet ﷺ whether he could perform prayer in a garment in which he had intercourse with his wife. He said: 'Yes, unless he sees something on it, in which case he should wash it.'" (*Sahih*)

تخريج: [صحيح] أخرجه أحمد: ٥/ ٨٩ من حديث عبيدالله به، وقال البوصيري: هذا إسناد صحيح، رجاله ثقات ، وصححه ابن حبان، ح: ٢٣٦، وأعله أحمد، وأبوحاتم بعلة غير قادحة.

(المعجم ٨٤) - بَابُ مَا جَاءَ فِي الْمَسْحِ عَلَى الْخُفَّيْنِ (التحفة ٨٤)

Chapter 84. Wiping Over Leather Socks

٥٤٣ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ، عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ هَمَّامِ ابْنِ الْحَارِثِ قَالَ: بَالَ جَرِيرُ بْنُ عَبْدِ اللهِ ثُمَّ تَوَضَّأَ وَمَسَحَ عَلَى خُفَّيْهِ فَقِيلَ لَهُ: أَتَفْعَلُ هٰذَا؟ قَالَ: وَمَا يَمْنَعُنِي؟ وَقَدْ رَأَيْتُ رَسُولَ اللهِ ﷺ يَفْعَلُهُ.

قَالَ إِبْرَاهِيمُ: كَانَ يُعْجِبُهُمْ حَدِيثُ جَرِيرٍ، لِأَنَّ إِسْلاَمَهُ كَانَ بَعْدَ نُزُولِ الْمَائِدَةِ.

543. It was narrated that Hammâm bin Hârith said: "Jarir bin 'Abdullâh urinated, then he performed ablution and wiped over his leather socks. Someone asked him: 'Do you do this?' He said: 'Why shouldn't I? I saw the Messenger of Allâh ﷺ doing this.'" Ibrâhim (who narrated it from Hammâm) said: "They were pleased by the *Hadith* of Jarir because he accepted Islam after the revelation of *Mâ'idah*."[1] (*Sahih*)

تخريج: أخرجه البخاري، الصلوة، باب الصلوة في الخفاف، ح: ٣٨٧، ومسلم، الطهارة، باب المسح على الخفين، ح: ٢٧٢ من حديث الأعمش به.

Comments:

Ahâdith affirming the provision of wiping over the socks have been narrated by more than eighty Companions, including the Ten who were given the glad tiding of Paradise.

[1] That is *Al-Mâ'idah* 5:6.

544. It was narrated from Hudhaifah that the Messenger of Allâh ﷺ performed ablution and wiped over his leather socks. (*Sahih*)

٥٤٤ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ، وَ عَلِيُّ بْنُ مُحَمَّدٍ قَالاَ: حَدَّثَنَا وَكِيعٌ؛ ح: وَحَدَّثَنَا أَبُو هَمَّامٍ الْوَلِيدُ بْنُ شُجَاعِ بْنِ الْوَلِيدِ: حَدَّثَنَا أَبِي، وَابْنُ عُيَيْنَةَ، وَابْنُ أَبِي زَائِدَةَ، جَمِيعاً عَنِ الأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنْ حُذَيْفَةَ أَنَّ رَسُولَ اللهِ ﷺ تَوَضَّأَ وَمَسَحَ عَلَى خُفَّيْهِ.

تخريج: [**صحيح**] تقدم، ح: ٣٠٥.

545. It was narrated from 'Urwah bin Mughirah bin Shu'bah from his father Mughirah bin Shu'bah, that the Messenger of Allâh ﷺ went out to relieve himself, and Mughirah followed him with a vessel of water. When he finished relieving himself, he performed ablution and wiped over his leather socks. (*Sahih*)

٥٤٥ - حَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ: أَنْبَأَنَا اللَّيْثُ ابْنُ سَعْدٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ سَعْدِ ابْنِ إِبْرَاهِيمَ، عَنْ نَافِعِ بْنِ جُبَيْرٍ، عَنْ عُرْوَةَ ابْنِ الْمُغِيرَةِ بْنِ شُعْبَةَ، عَنْ أَبِيهِ الْمُغِيرَةِ بْنِ شُعْبَةَ، عَنْ رَسُولِ اللهِ ﷺ أَنَّهُ خَرَجَ لِحَاجَتِهِ، فَاتَّبَعَهُ الْمُغِيرَةُ بِإِدَاوَةٍ فِيهَا مَاءٌ، حَتَّى فَرَغَ مِنْ حَاجَتِهِ، فَتَوَضَّأَ وَمَسَحَ عَلَى الْخُفَّيْنِ.

تخريج: أخرجه البخاري، الوضوء، باب إذا أدخل رجليه وهما طاهرتان، ح: ٢٠٦، ومسلم، الطهارة، باب المسح على الخفين، ح: ٢٧٤ من حديث الليث به، ورواه مسلم عن محمد ابن رمح وغيره به.

Comments:

The Prophet ﷺ, while intending to ease himself, used to go a long distance to be out of the view of the people (*Ibn Mâjah*: 331-336). Any Companion volunteering to take the water with him used to stop at a distance from the Prophet ﷺ, after which he alone carried the water, and either went far to make himself out of sight, or screened himself behind something.

546. It was narrated from Ibn 'Umar that he saw Sa'd bin Mâlik wiping over his leather socks and said: "Is it you doing this?" They both went to 'Umar and Sa'd said to 'Umar: "Give my brother's son a verdict regarding wiping over leather socks." 'Umar said: "We

٥٤٦ - حَدَّثَنَا عِمْرَانُ بْنُ مُوسَى اللَّيْثِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ سَوَاءٍ: حَدَّثَنَا سَعِيدُ بْنُ أَبِي عَرُوبَةَ، عَنْ أَيُّوبَ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ أَنَّهُ رَأَى سَعْدَ بْنَ مَالِكٍ وَهُوَ يَمْسَحُ عَلَى الْخُفَّيْنِ، فَقَالَ: إِنَّكُمْ لَتَفْعَلُونَ ذٰلِكَ؟ فَاجْتَمَعَا

used to wipe over our leather socks when we were with the Messenger of Allâh ﷺ and we do not see anything wrong with that." Ibn 'Umar said: "Even if that is after one has defecated?" He said: "Yes." (*Sahih*)

عِنْدَ عُمَرَ، فَقَالَ سَعْدٌ لِعُمَرَ: أَفْتِ ابْنَ أَخِي فِي الْمَسْحِ عَلَى الْخُفَّيْنِ. فَقَالَ عُمَرُ: كُنَّا وَنَحْنُ مَعَ رَسُولِ اللهِ ﷺ نَمْسَحُ عَلَى خِفَافِنَا، لاَ نَرَى بِذٰلِكَ بَأْساً، فَقَالَ ابْنُ عُمَرَ: وَإِنْ جَاءَ مِنَ الْغَائِطِ؟ قَالَ: نَعَمْ.

تخريج: [**صحيح**] أخرجه البزار في البحر الزخار:١/٢٤٨، ح:١٣٨ عن عمران بن موسى به، وصححه ابن خزيمة:١/٩٣، ح:١٨٤ * سعيد تابعه معمر عند أحمد:١/ ٣٥ وغيره، وللحديث شواهد كثيرة.

Comments:

a. Scholars have a duty to to satisfy the questions or points of doubt with proofs, just as 'Umar ﷺ provided the evidence by saying that he and others had been doing it in the presence of the Prophet ﷺ, and he never objected to it. Hence it was perfectly in order.
b. An act being done in the presence of the Prophet ﷺ and his refraining from objecting to it is called a *Hadith Taqriri* (a *Hadith* proved from the Prophet's silent approval).

547. 'Abdul-Muhaimin bin 'Abbâs bin Sahl As-Sâ'idi narrated from his father, from his grandfather: "The Messenger of Allâh ﷺ wiped over his leather socks and he ordered us to wipe over the leather socks." (*Da'if*)

٥٤٧ - حَدَّثَنَا أَبُو مُصْعَبٍ الْمَدَنِيُّ: حَدَّثَنَا عَبْدُ الْمُهَيْمِنِ بْنُ الْعَبَّاسِ بْنِ سَهْلٍ السَّاعِدِيُّ، عَنْ أَبِيهِ، عَنْ جَدِّهِ أَنَّ رَسُولَ اللهِ ﷺ مَسَحَ عَلَى الْخُفَّيْنِ، وَأَمَرَنَا بِالْمَسْحِ عَلَى الْخُفَّيْنِ.

تخريج: [**إسناده ضعيف**] أخرجه الطبراني في الكبير:٦/ ١٢٥، ح:٥٧٢٣ من حديث أبي مصعب به، وقال البوصيري: هذا إسناد ضعيف، عبدالمهيمن ضعفه الجمهور .

548. It was narrated that Anas bin Mâlik said: "I was with the Messenger of Allâh ﷺ on a journey, and he said: 'Is there any water?' He performed ablution and wiped over his leather socks, then he joined the army and led them (in prayer)." (*Da'if*)

٥٤٨ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ: حَدَّثَنَا عُمَرُ بْنُ عُبَيْدٍ الطَّنَافِسِيُّ: حَدَّثَنَا عُمَرُ ابْنُ الْمُثَنَّى، عَنْ عَطَاءٍ الْخُرَاسَانِيِّ، عَنْ أَنَسِ ابْنِ مَالِكٍ قَالَ: كُنْتُ مَعَ رَسُولِ اللهِ ﷺ فِي سَفَرٍ، فَقَالَ: «هَلْ مِنْ مَاءٍ؟» فَتَوَضَّأَ وَمَسَحَ عَلَى خُفَّيْهِ، ثُمَّ لَحِقَ بِالْجَيْشِ، فَأَمَّهُمْ.

تخريج: [**إسناده ضعيف**] قال في الزوائد: هذا إسناد ضعيف منقطع، قال أبوزرعة: عطاء

الخراساني لم يسمع من أنس، وقال العقيلي: عمر بن المثنى حديثه غير محفوظ .

549. It was narrated from Abu Buraidah from his father that An-Najâshi gave the Prophet ﷺ a gift of a pair of plain black leather socks. He put them on, then he (performed ablution and) wiped over them. (*Da'if*)

٥٤٩ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا دَلْهَمُ بْنُ صَالِحٍ الْكِنْدِيُّ، عَنْ حُجَيْرِ ابْنِ عَبْدِ اللهِ الْكِنْدِيِّ، عَنِ ابن بُرَيْدَةَ، عَنْ أَبِيهِ أَنَّ النَّجَاشِيَّ أَهْدَى لِلنَّبِيِّ ﷺ خُفَّيْنِ أَسْوَدَيْنِ سَاذِجَيْنِ، فَلَبِسَهُمَا، ثُمَّ [تَوَضَّأَ وَ]مَسَحَ عَلَيْهِمَا.

تخريج: [إسناده ضعيف] أخرجه أبوداود، الطهارة، باب المسح على الخفين، ح:١٥٥ وغيره * دَلهَم ضعيف.

Chapter 85. Wiping The Top And The Bottom Of The Leather Socks

(المعجم ٨٥) - بَابٌ: فِي مَسْحِ أَعْلَى الْخُفِّ وَأَسْفَلِهِ (التحفة ٨٥)

550. It was narrated from Mughirah bin Shu'bah that the Messenger of Allâh ﷺ wiped over the top and the bottom of the leather socks. (*Da'if*)

٥٥٠ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا الْوَلِيدُ ابْنُ مُسْلِمٍ: حَدَّثَنَا ثَوْرُ بْنُ يَزِيدَ، عَنْ رَجَاءِ ابْنِ حَيْوَةَ، عَنْ وَرَّادٍ، كَاتِبِ الْمُغِيرَةِ بْنِ شُعْبَةَ، عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ أَنَّ رَسُولَ اللهِ ﷺ مَسَحَ أَعْلَى الْخُفِّ وَأَسْفَلَهُ.

تخريج: [إسناده ضعيف] أخرجه أبوداود، الطهارة، باب كيف المسح، ح:١٦٥ من حديث الوليد به، والترمذي، ح:٩٧، وفيه علة الانقطاع، وتدليس الوليد بن مسلم.

Comments:

The *Hadith* is Weak. It cannot, therefore, be presented as supportive of the content of the heading of this chapter.

551. It was narrated that Jâbir said: "The Messenger of Allâh ﷺ passed by a man who was performing ablution and washing his leather socks. He gestured with his hand, (and said): 'Rather I have been commanded to wipe them.' The Messenger of Allâh ﷺ gestured with his hand like this, from the tips of the toes to the

٥٥١ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُصَفَّى الْحِمْصِيُّ قَالَ: حَدَّثَنَا بَقِيَّةُ، عَنْ جَرِيرِ بْنِ يَزِيدَ قَالَ: حَدَّثَنِي مُنْذِرٌ: حَدَّثَنِي مُحَمَّدُ بْنُ الْمُنْكَدِرِ، عَنْ جَابِرٍ قَالَ: مَرَّ رَسُولُ اللهِ ﷺ بِرَجُلٍ يَتَوَضَّأُ وَيَغْسِلُ خُفَّيْهِ، فَقَالَ بِيَدِهِ، كَأَنَّهُ دَفَعَهُ: «إِنَّمَا أُمِرْتُ بِالْمَسْحِ». وَقَالَ رَسُولُ اللهِ ﷺ

base of the shin, tracing lines with his fingers." (*Da'if*)

بِيَدِهِ هٰكَذَا: مِنْ أَطْرَافِ الأَصَابِعِ إِلَى أَصْلِ السَّاقِ، وَخَطَّطَ بِالأَصَابِعِ.

تخريج: **[إسناده ضعيف]** * بقية مدلس وعنعن، شيخه ضعيف أو مجهول، راجع التقريب وغيره، (وانظر، ح: ٧١٢).

Chapter 86. What Was Narrated Concerning The Period Of Wiping For Residents And Travelers

(المعجم ٨٦) - بَابُ مَا جَاءَ فِي التَّوْقِيتِ فِي الْمَسْحِ لِلْمُقِيمِ وَالْمُسَافِرِ (التحفة ٨٦)

552. It was narrated that Shuraih bin Hâni' said: "I asked 'Âishah about wiping over the leather socks and she said: 'Go to 'Ali and ask him, for he knows more about that than I do.' So I went to 'Ali and asked him about wiping. He said: 'The Messenger of Allâh ﷺ used to tell us that the resident could wipe for one day and one night, and the traveler could do so for three days.'" (*Sahih*)

٥٥٢ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ ابْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنِ الْحَكَمِ قَالَ: سَمِعْتُ الْقَاسِمَ بْنَ مُخَيْمِرَةَ، عَنْ شُرَيْحِ بْنِ هَانِىءٍ قَالَ: سَأَلْتُ عَائِشَةَ عَنِ الْمَسْحِ عَلَى الْخُفَّيْنِ، فَقَالَتِ: ائْتِ عَلِيًّا فَسَلْهُ، فَإِنَّهُ أَعْلَمُ بِذٰلِكَ مِنِّي، فَأَتَيْتُ عَلِيًّا فَسَأَلْتُهُ عَنِ الْمَسْحِ فَقَالَ: كَانَ رَسُولُ اللهِ ﷺ يَأْمُرُنَا أَنْ نَمْسَحَ، لِلْمُقِيمِ يَوْماً وَلَيْلَةً، وَلِلْمُسَافِرِ ثَلاَثَةَ أَيَّامٍ.

تخريج: أخرجه مسلم، الطهارة، باب التوقيت في المسح على الخفين، ح: ٢٧٦ من حديث الحكم به.

Comments:

a. If a person on a journey does not take off his socks, he can do away with washing and continue to to wipe over them. In case he takes off the socks, it becomes compulsory for him to wash the feet.

b. A non-traveler, if he puts on the socks after performing his ablution, can only wipe his socks for a day and night.

553. It was narrated that Khuzaimah bin Thâbit said: "The Messenger of Allâh ﷺ set a time limit for the traveler of three days, and if the questioner had persisted in asking, he would have made it five (days)." (*Sahih*)

٥٥٣ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ، عَنْ أَبِيهِ، عَنْ إِبْرَاهِيمَ التَّيْمِيِّ، عَنْ عَمْرِو بْنِ مَيْمُونٍ، عَنْ خُزَيْمَةَ بْنِ ثَابِتٍ، قَالَ: جَعَلَ رَسُولُ اللهِ ﷺ لِلْمُسَافِرِ ثَلاَثاً، وَلَوْ مَضَى السَّائِلُ عَلَى مَسْأَلَتِهِ لَجَعَلَهَا خَمْساً.

تخريج: [إسناده صحيح] أخرجه أبوداود، الطهارة، باب التوقيت في المسح، ح:١٥٧ من حديث إبراهيم التيمي به، وصححه الترمذي، ح:٩٥، وابن معين، وابن حبان.

٥٥٤ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ ابْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ سَلَمَةَ بْنِ كُهَيْلٍ قَالَ: سَمِعْتُ إِبْرَاهِيمَ التَّيْمِيَّ، يُحَدِّثُ عَنِ الْحَارِثِ بْنِ سُوَيْدٍ، عَنْ عَمْرِو بْنِ مَيْمُونٍ، عَنْ خُزَيْمَةَ بْنِ ثَابِتٍ، عَنِ النَّبِيِّ ﷺ قَالَ: **«ثَلاَثَةُ أَيَّامٍ»** أَحْسِبُهُ قَالَ: **«وَلَيَالِيهِنَّ لِلْمُسَافِرِ فِي الْمَسْحِ عَلَى الْخُفَّيْنِ»**.

554. It was narrated from Khuzaimah bin Thâbit that the Prophet ﷺ said: "Three days." I think he said, "And three nights during which the traveler may wipe over his leather socks." (***Sahih***)

تخريج: [إسناده صحيح] انظر الحديث السابق.

٥٥٥ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَأَبُو كُرَيْبٍ قَالاَ: حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ قَالَ: حَدَّثَنَا عُمَرُ بْنُ عَبْدِ اللهِ بْنِ أَبِي خَثْعَمٍ الثُّمَالِيُّ، قَالَ: حَدَّثَنَا يَحْيَى بْنُ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ، قَالُوا: يَا رَسُولَ اللهِ! ﷺ مَا الطُّهُورُ عَلَى الْخُفَّيْنِ؟ قَالَ: **«لِلْمُسَافِرِ ثَلاَثَةُ أَيَّامٍ وَلَيَالِيهِنَّ، وَلِلْمُقِيمِ يَوْمٌ وَلَيْلَةٌ»**.

555. It was narrated that Abu Hurairah said: "They said: 'O Messenger of Allâh! What about the purification of the leather socks?' He said: 'For the traveler it is three days and nights, and for the resident it is one day and one night.'" (***Da'if***)

تخريج: [إسناده ضعيف] * عمر بن عبدالله ضعيف كما في التقريب وغيره، والحديث الآتي يغني عنه.

٥٥٦ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، وَبِشْرُ بْنُ هِلاَلٍ الصَّوَّافُ قَالاَ: حَدَّثَنَا عَبْدُ الْوَهَّابِ بْنُ عَبْدِ الْمَجِيدِ قَالَ: حَدَّثَنَا الْمُهَاجِرُ أَبُو مَخْلَدٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي بَكْرَةَ، عَنْ أَبِيهِ، عَنِ النَّبِيِّ ﷺ أَنَّهُ رَخَّصَ لِلْمُسَافِرِ، إِذَا تَوَضَّأَ وَلَبِسَ خُفَّيْهِ ثُمَّ أَحْدَثَ وُضُوءاً، أَنْ يَمْسَحَ ثَلاَثَةَ أَيَّامٍ وَلَيَالِيَهُنَّ، وَلِلْمُقِيمِ، يَوْماً وَلَيْلَةً.

556. It was narrated from 'Abdur-Rahmân bin Abu Bakrah, from his father, that the Prophet ﷺ granted a concession to travelers: "If a traveler performed ablution and put on leather socks, then he performed a fresh ablution, he could wipe over the leather socks for three days and nights; the resident could do so

for one day and one night." (*Hasan*)

تخريج: [إسناده حسن] أخرجه أبويعلى (كما في تهذيب الكمال:٢٨/ ٥٨٢ ترجمة مهاجر) عن محمد بن بشار بندار به، وزاد: وكان أبوبكرة لا يمسح على الخفين * المهاجر حسن الحديث على الراجح وباقي السند صحيح.

Chapter 87. Concerning Wiping Over The Leather Socks With No Time Limit

(المعجم ٨٧) - **بَابُ مَا جَاءَ فِي الْمَسْحِ بِغَيْرِ تَوْقِيتٍ** (التحفة ٨٧)

557. It was narrated from Ubayy bin 'Imârah, in whose house the Messenger of Allâh ﷺ performed prayer facing both prayer direction, that he said to the Messenger of Allâh ﷺ: "Can I wipe over my leather socks?" He said: "Yes." He said: "For one day?" He said: "For two days." He said: "For three?" And so on, until the number reached seven. He (the Prophet ﷺ) said: "For as long as you see fit." (*Da'if*)

٥٥٧ - حَدَّثَنَا حَرْمَلَةُ بْنُ يَحْيَىٰ، وَعَمْرُو ابْنُ سَوَّادٍ الْمِصْرِيَّانِ قَالاَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ وَهْبٍ: أَنْبَأَنَا يَحْيَى بْنُ أَيُّوبَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ رَزِينٍ، عَنْ مُحَمَّدِ بْنِ يَزِيدَ بْنِ أَبِي زِيَادٍ، عَنْ أَيُّوبَ بْنِ قَطَنٍ، عَنْ عُبَادَةَ بْنِ نُسَيٍّ، عَنْ أُبَيِّ بْنِ عِمَارَةَ، وَكَانَ رَسُولُ اللهِ ﷺ قَدْ صَلَّى فِي بَيْتِهِ الْقِبْلَتَيْنِ كِلْتَيْهِمَا، أَنَّهُ قَالَ لِرَسُولِ اللهِ ﷺ: أَمْسَحُ عَلَى الْخُفَّيْنِ؟ قَالَ: **«نَعَمْ»**. قَالَ: يَوْماً؟ قَالَ: **«وَيَوْمَيْنِ»** قَالَ: وَثَلاَثاً؟ حَتَّى بَلَغَ سَبْعاً. قَالَ لَهُ: **«وَمَا بَدَا لَكَ»**.

تخريج: [إسناده ضعيف] أخرجه أبوداود، الطهارة، باب التوقيت في المسح، ح:١٥٨ من حديث يحي بن أيوب به، وقال ابن معين أحد رواته: إسناده مظلم ، وقال النووي: هو حديث ضعيف بإتفاق أهل الحديث .

558. It was narrated from 'Uqbah bin 'Âmir Al-Juhani that he came to 'Umar bin Khattâb from Egypt. 'Umar said: "How long has it been since you have taken off your leather socks?" He said: "From one Friday till the next." He said: "You have acted in accordance with the Sunnah." (*Hasan*)

٥٥٨ - حَدَّثَنَا أَحْمَدُ بْنُ يُوسُفَ السُّلَمِيُّ: حَدَّثَنَا أَبُو عَاصِمٍ: حَدَّثَنَا حَيْوَةُ بْنُ شُرَيْحٍ، عَنْ يَزِيد بْنِ أَبِي حَبِيبٍ، عَنِ الْحَكَمِ بْنِ عَبْدِ اللهِ الْبَلَوِيِّ، عَنْ عَلِيِّ بْنِ رَبَاحٍ اللَّخْمِيِّ، عَنْ عُقْبَةَ بْنِ عَامِرٍ الْجُهَنِيِّ، أَنَّهُ قَدِمَ عَلَى عُمَرَ بْنِ الْخَطَّابِ مِنْ مِصْرَ، فَقَالَ: مُنْذُ كَمْ لَمْ تَنْزِعْ خُفَّيْكَ؟ قَالَ: مِنَ الْجُمُعَةِ إِلَى الْجُمُعَةِ،

قَالَ: أَصَبْتَ السُّنَّةَ.

تخريج: [إسناده حسن] أخرجه المزي في تهذيب الكمال:(٧/١٠٧ ترجمة البلوي) من حديث أبي عاصم به.

Comments:

On the face of it, the *Ahâdith* of this chapter seem to be in conflict with the *Ahâdith* of the previous chapter. The scholars have, however, removed this apparent anomaly by suggesting that the *Ahâdith* prescribing a time limit on wiping the socks would be applicable if the person on a journey has no difficulty in taking off the socks after three days and three nights. However, in case the journey is long and the person cannot afford lagging behind the caravan, or else he finds it difficult or painful to take off the socks, he could wipe over the socks for an indefinite period of time, as was the case with 'Uqbah bin 'Âmir ﷺ. It was on this basis that 'Umar ﷺ expressed his approval of the action by commenting: 'You have acted in accordance with the *Sunnah*.'

Chapter 88. Concerning Wiping Over The Socks And The Sandals

(المعجم ٨٨) - بَابُ مَا جَاءَ فِي الْمَسْحِ عَلَى الْجَوْرَبَيْنِ وَالنَّعْلَيْنِ (التحفة ٨٨)

559. It was narrated from Mughirah bin Shu'bah that the Messenger of Allâh ﷺ performed ablution and wiped over his socks and his sandals. (***Da'if***)

٥٥٩ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي قَيْسٍ الأَوْدِيِّ، عَنِ الْهُزَيْلِ بْنِ شُرَحْبِيلَ، عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ أَنَّ رَسُولَ اللهِ ﷺ تَوَضَّأَ وَمَسَحَ عَلَى الْجَوْرَبَيْنِ وَالنَّعْلَيْنِ.

تخريج: [إسناده ضعيف] أخرجه أبوداود، الطهارة، باب المسح على الجوربين، ح:١٥٩ من حديث وكيع به، وصححه الترمذي، ح:٩٩، قلت: سفيان الثوري، تقدم، ح:١٦٢ حاله في التدليس، ولم أجد تصريح سماعه، وللحديث شواهد كثيرة ولكنها ضعيفة، وإجماع الصحابة يغني عنه.

Comments:

a. Arabs had open sandals, i.e., that they had only one or two small leather straps over the soles of their shoes. It was, therefore, not necessary to take off the shoes for wiping over the socks. The *Hadith* can be acted upon even today in the case of plastic slippers etc.

b. The report also speaks of wiping over the socks and the shoes separately, which means that he did both in turns, i.e., either wiping only over the socks or wiping over the strapped shoes alone.

560. It was narrated from Abu Musa Al-Ash'ari that the

٥٦٠ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى: حَدَّثَنَا

مُعَلَّى بْنُ مَنْصُورٍ وَ بِشْرُ بْنُ آدَمَ، قَالاَ: حَدَّثَنَا عِيسَى بْنُ يُونُسَ، عَنْ عِيسَى بْنِ سِنَانٍ، عَنِ الضَّحَّاكِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ عَرْزَبٍ، عَنْ أَبِي مُوسَى الأَشْعَرِيِّ أَنَّ رَسُولَ اللهِ ﷺ تَوَضَّأَ وَمَسَحَ عَلَى الْجَوْرَبَيْنِ وَالنَّعْلَيْنِ.

قَالَ الْمُعَلَّى فِي حَدِيثِهِ: لاَ أَعْلَمُهُ إِلَّا قَالَ: وَالنَّعْلَيْنِ.

Messenger of Allâh ﷺ performed ablution and wiped over his socks and his sandals. (*Da'if*)

تخريج: [**إسناده ضعيف**] أخرجه البيهقي: ١/ ٢٨٤، ٢٨٥ من حديث المعلى به، وقال: الضحاك بن عبدالرحمٰن لم يثبت سماعه من أبي موسى، وعيسى بن سنان ضعيف ، والسند ضعفه أبوداود وغيره، وقال البوصيري: سنده ضعيف ، وله شواهد كثيرة ضعيفة منها الحديث السابق.

Chapter 89. What Was Narrated Concerning Wiping Over The Turban[1]

(المعجم ٨٩) - بَابُ مَا جَاءَ فِي الْمَسْحِ عَلَى الْعِمَامَةِ (التحفة ٨٩)

٥٦١ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا عِيسَى ابْنُ يُونُسَ، عَنِ الأَعْمَشِ، عَنِ الْحَكَمِ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي لَيْلَى، عَنْ كَعْبِ بْنِ عُجْرَةَ، عَنْ بِلاَلٍ أَنَّ رَسُولَ اللهِ ﷺ مَسَحَ عَلَى الْخُفَّيْنِ وَالْخِمَارِ.

561. It was narrated from Bilâl that the Messenger of Allâh ﷺ wiped over his leather socks and his head cover (i.e., the *Imâmah*). (*Sahih*)

تخريج: أخرجه مسلم، الطهارة، باب المسح على الناصية والعمامة، ح: ٢٧٥ من حديث عيسى بن يونس وغيره به.

Comments:

Wiping over the head can take several forms, namely (i) wiping over the head or (ii) wiping over the head cover or turban. Another method, the third, could be starting with the head and finishing off with wiping over the turban. There is, however, no clear-cut proof of wiping just over one-fourth of the head.

٥٦٢ - حَدَّثَنَا دُحَيْمٌ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنَا الأَوْزَاعِيُّ؛ [ح: وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ حَدَّثَنَا مُحَمَّدُ بْنُ مُصْعَبٍ:

562. It was narrated from Ja'far bin 'Amr that his father said: "I saw the Messenger of Allâh ﷺ wiping over his leather socks and turban." (*Sahih*)

[1] Or similar head covering as is mentioned in the first narration.

حَدَّثَنَا الأَوْزَاعِيُّ]: حَدَّثَنَا يَحْيَى بْنُ أَبِي كَثِيرٍ: حَدَّثَنَا أَبُو سَلَمَةَ، عَنْ جَعْفَرِ بْنِ عَمْرٍو، عَنْ أَبِيهِ قَالَ: رَأَيْتُ رَسُولَ اللهِ ﷺ يَمْسَحُ عَلَى الْخُفَّيْنِ وَالْعِمَامَةِ.

تخريج: أخرجه البخاري، الوضوء، باب المسح على الخفين، ح:٢٠٥ من حديث الأوزاعي به.

563. It was narrated that Abu Muslim, the freed slave of Zaid bin Suhân, said: "I was with Salmân, and he saw a man removing his leather socks for ablution. Salmân said to him: 'Wipe over your leather socks and your head cover, and your forehead, for I saw the Messenger of Allâh ﷺ wiping over his leather socks and head cover.'" *(Da'if)*

٥٦٣ - **حَدَّثَنَا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ، عَنْ دَاوُدَ بْنِ أَبِي الْفُرَاتِ، عَنْ مُحَمَّدِ بْنِ زَيْدٍ، عَنْ أَبِي شُرَيْحٍ، عَنْ أَبِي مُسْلِمٍ، مَوْلَى زَيْدِ بْنِ صُوحَانَ قَالَ: كُنْتُ مَعَ سَلْمَانَ، فَرَأَى رَجُلاً يَنْزِعُ خُفَّيْهِ لِلْوُضُوءِ، فَقَالَ لَهُ سَلْمَانُ: امْسَحْ عَلَى خُفَّيْكَ وَعَلَى خِمَارِكَ وَبِنَاصِيَتِكَ، فَإِنِّي رَأَيْتُ رَسُولَ اللهِ ﷺ يَمْسَحُ عَلَى الْخُفَّيْنِ وَالْخِمَارِ.

تخريج: **[إسناده ضعيف]** أخرجه الطيالسي في مسنده، ح:٦٥٦ عن داود به.

564. It was narrated that Anas bin Mâlik said: "I saw the Messenger of Allâh ﷺ performing ablution, wearing a Qatari turban. He put his hand beneath the turban and wiped the front part of his head, and he did not take the turban off." *(Da'if)*

٥٦٤ - **حَدَّثَنَا** أَبُو طَاهِرٍ، أَحْمَدُ بْنُ عَمْرِو ابْنِ السَّرْحِ: حَدَّثَنَا عَبْدُ اللهِ بْنُ وَهْبٍ: حَدَّثَنَا مُعَاوِيَةُ بْنُ صَالِحٍ، عَنْ عَبْدِ الْعَزِيزِ بْنِ مُسْلِمٍ، عَنْ أَبِي مَعْقِلٍ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: رَأَيْتُ رَسُولَ اللهِ ﷺ تَوَضَّأَ وَعَلَيْهِ عِمَامَةٌ قِطْرِيَّةٌ. فَأَدْخَلَ يَدَهُ مِنْ تَحْتِ الْعِمَامَةِ، فَمَسَحَ مُقَدَّمَ رَأْسِهِ، وَلَمْ يَنْقُضِ الْعِمَامَةَ.

تخريج: **[إسناده ضعيف]** أخرجه أبوداود، الطهارة، باب المسح على العمامة، ح:١٤٧ من حديث ابن وهب به * أبومعقل لا يعرف كما في ميزان الإعتدال وغيره.

The Chapters On Dry Ablution

[أَبْوَابُ التَّيَمُّمِ]

Chapter 90. What Was Narrated Concerning Dry Ablution

(المعجم ٩٠) - بَابُ مَا جَاءَ فِي التَّيَمُّمِ

(التحفة ٩٠)

565. It was narrated that 'Ammâr bin Yâsir said: " Âishah dropped a necklace and she stayed behind to look for it. Abu Bakr went to 'Âishah and got angry with her for keeping the people waiting. Then Allâh revealed the concession allowing dry ablution, so we wiped our arms up to the shoulders.[1] Abu Bakr went to 'Aishah and said: 'I did not know that you are blessed.'" (*Sahih*)

٥٦٥ - حَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ: حَدَّثَنَا اللَّيْثُ ابْنُ سَعْدٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللهِ بْنِ عَبْدِ اللهِ، عَنْ عَمَّارِ بْنِ يَاسِرٍ أَنَّهُ قَالَ: سَقَطَ عِقْدُ عَائِشَةَ، فَتَخَلَّفَتْ لِالْتِمَاسِهِ، فَانْطَلَقَ أَبُو بَكْرٍ إِلَى عَائِشَةَ فَتَغَيَّظَ عَلَيْهَا فِي حَبْسِهَا النَّاسَ، فَأَنْزَلَ اللهُ، عَزَّ وَجَلَّ، الرُّخْصَةَ فِي التَّيَمُّمِ، قَالَ فَمَسَحْنَا يَوْمَئِذٍ إِلَى الْمَنَاكِبِ، قَالَ فَانْطَلَقَ أَبُو بَكْرٍ إِلَى عَائِشَةَ فَقَالَ: مَا عَلِمْتُ إِنَّكِ لَمُبَارَكَةٌ.

تخريج: [صحيح] أخرجه أبوداود، الطهارة، باب التيمم، ح:٣١٨ من حديث الزهري به، إسناده منقطع ولكن له طرق صحيحة، انظر سنن أبي داود، ح:٣٢٠ وغيره.

Comments:

a. The *Hadith* clearly establishes the excellence of 'Âishah, the Mother of the Believers ﷺ, that, because of a momentary inconvenience, a great facility in the form of dry ablution was granted to the entire community of believers.
b. Ordainment to wipe the head up to the shoulders was later abrogated. Dry ablution, as clearly indicated in other *Ahâdith*, is only necessary now over the face and the palms of the two hands.

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[1] *Sindi said: "Either because that was legislated, then abrogated, or due to their Ijtihâd* (judgment) without asking, in which case it was a mistake. It also contains proof that the Prophet ﷺ ordered them with it, and this is supported from one angle, except that it is said: 'The meaning is that he ordered them to perform dry ablution, not the how of it.'"

566. It was narrated that 'Ammâr [bin Yâsir] said: "We did dry ablution with the Messenger of Allâh ﷺ, (wiping our arms) up to our shoulders." (*Sahih*)

٥٦٦ - حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عُمَرَ الْعَدَنِيُّ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عَمْرٍو، عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللهِ بْنِ عَبْدِ اللهِ، عَنْ أَبِيهِ، عَنْ عَمَّارِ [بْنِ يَاسِرٍ] قَالَ: تَيَمَّمْنَا مَعَ رَسُولِ اللهِ ﷺ إِلَى الْمَنَاكِبِ.

تخريج: [صحيح] أخرجه النسائي: ١/١٦٨، الطهارة، باب التيمم في السفر، ح: ٣١٥ من حديث صالح عن الزهري به.

567. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "The earth has been made for me a place of worship and a means of purification." (*Sahih*)

٥٦٧ - حَدَّثَنَا يَعْقُوبُ بْنُ حُمَيْدِ بْنِ كَاسِبٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ ح: وَحَدَّثَنَا أَبُو إِسْحَاقَ الْهَرَوِيُّ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ، جمِيعاً عَنِ الْعَلَاءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «**جُعِلَتْ لِيَ الْأَرْضُ مَسْجِداً وَطَهُوراً**».

تخريج: أخرجه مسلم، المساجد، باب المساجد ومواضع الصلوٰة، ح: ٥٢٣ من حديث إسماعيل بن جعفر به مطولاً.

Comments:

a. The earth being a place of worship means that a mosque is not a precondition for the performance of prayer, it can be offered even outside it.

b. The earth has been made 'a means of purification' means that, in the event of a valid excuse, purity through dry ablution is a permissible alternative to ablution and a bath.

568. It was narrated from 'Âishah that she borrowed a necklace from Asmâ', and she lost it. The Prophet ﷺ sent some people to look for it, and the time for prayer came so they prayed without ablution. When they came to the Prophet ﷺ they complained to him about that, then the Verse of dry ablution was revealed. Usaid bin Hudair said: "May Allâh reward you with good, for by Allâh, nothing ever happens to

٥٦٨ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ أَنَّهَا اسْتَعَارَتْ مِنْ أَسْمَاءَ قِلَادَةً، فَهَلَكَتْ، فَأَرْسَلَ النَّبِيُّ ﷺ أُنَاساً فِي طَلَبِهَا، فَأَدْرَكَتْهُمُ الصَّلَاةُ، فَصَلَّوْا بِغَيْرِ وُضُوءٍ، فَلَمَّا أَتَوُا النَّبِيَّ ﷺ شَكَوْا ذٰلِكَ إِلَيْهِ، فَنَزَلَتْ آيَةُ التَّيَمُّمِ، فَقَالَ أُسَيْدُ بْنُ حُضَيْرٍ: جَزَاكِ اللهُ خَيْراً، فَوَاللهِ مَا نَزَلَ بِكِ أَمْرٌ قَطُّ إِلَّا جَعَلَ

you but Allâh grants you a way out and blesses the Muslims thereby." (*Sahih*)

اللهُ لَكِ مِنْهُ مَخْرَجاً، وَجَعَلَ لِلْمُسْلِمِينَ فِيهِ بَرَكَةً.

تخريج: أخرجه البخاري، فضائل الصحابة، باب فضل عائشة رضي الله عنها، ح:٣٧٧٣، ٥١٦٤، ومسلم، الحيض، باب التيمم، ح:٣٦٧ من حديث أبي أسامة وغيره به.

Chapter 91. Concerning Striking The Ground Once In Dry Ablution

(المعجم ٩١) - بَابُ مَا جَاءَ فِي التَّيَمُّمِ ضَرْبَةٌ وَاحِدَةٌ (التحفة ٩١)

569. It was narrated from Sa'eed bin 'Abdur-Rahmân bin Abza from his father, that a man came to 'Umar bin Khattâb and said: "I became impure following sexual emission and cannot find any water." 'Umar said to him: "Do not pray." But 'Ammâr bin Yâsir said, "Do you not remember, O Commander of the Believers, when you and I were on a military expedition and we became sexually impure and could not find water? As for you, you did not pray, but I rolled in the dust and then prayed. When I came to the Prophet ﷺ and told him what had happened, he said: 'It would have been enough for you (to do this).' (Then demonstrating) the Prophet ﷺ struck the ground with his hands, then blew on them, and wiped his face and palms with them." (*Sahih*)

٥٦٩ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ ابْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنِ الْحَكَمِ، عَنْ ذَرٍّ، عَنْ سَعِيدِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ أَبْزَى، عَنْ أَبِيهِ أَنَّ رَجُلاً أَتَىٰ عُمَرَ بْنَ الْخَطَّابِ، فَقَالَ: إِنِّي أَجْنَبْتُ فَلَمْ أَجِدِ الْمَاءَ، فَقَالَ عُمَرُ: لاَ تُصَلِّ، فَقَالَ عَمَّارُ بْنُ يَاسِرٍ: أَمَا تَذْكُرُ، يَا أَمِيرَ الْمُؤْمِنِينَ! إِذْ أَنَا وَأَنْتَ فِي سَرِيَّةٍ، فَأَجْنَبْنَا فَلَمْ نَجِدِ الْمَاءَ، فَأَمَّا أَنْتَ فَلَمْ تُصَلِّ، وَأَمَّا أَنَا فَتَمَعَّكْتُ فِي التُّرَابِ فَصَلَّيْتُ فَلَمَّا أَتَيْتُ النَّبِيَّ ﷺ، فَذَكَرْتُ ذٰلِكَ [لَهُ،] فَقَالَ: «إِنَّمَا كَانَ يَكْفِيكَ» وَضَرَبَ النَّبِيُّ ﷺ بِيَدَيْهِ إِلَى الأَرْضِ، ثُمَّ نَفَخَ فِيهِمَا، وَمَسَحَ بِهِمَا وَجْهَهُ وَكَفَّيْهِ.

تخريج: أخرجه البخاري، التيمم، باب التيمم للوجه والكفين، ح:٣٤٣ عن ابن بشار مختصرًا، ح:٣٣٨ وغيره، ومسلم، الحيض، باب التيمم، ح:٣٦٨ من حديث شعبة به.

Comments:

a. This shows the correct way to perform the dry ablution. It is like this: Strike your hands on a piece of pure ground, then blow the dust off. After that,

pass the hands over the face and, finally, wipe one hand with the other. This completes the dry ablution. You do not have to wipe your arms and feet. Neither do you have to wipe your head and ears.

b. Dry ablution thus done is as good a substitute for a bath as it is for ablution. There is no need to soil your entire body with earth to secure purity from sexual impurity.

c. The rationale behind blowing off the hands after striking the ground with them is to shake off the extra dust. The idea is simply to comply with an order, not to cover the body with dust.

570. It was narrated from Hakam and Salamah bin Kuhail that they asked 'Abdullâh bin Abi Awfa about dry ablution. He said: "The Prophet ﷺ commanded 'Ammâr to do like this;" and he struck the ground with his palms, shook the dust off and wiped his face. (*Da'if*)

Hakam said, "and his hands." Salamah said, "and his elbows."

٥٧٠ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا حُمَيْدُ بْنُ عَبْدِ الرَّحْمٰنِ، عَنِ ابْنِ أَبِي لَيْلَىٰ، عَنِ الْحَكَمِ، وَسَلَمَةَ بْنِ كُهَيْلٍ أَنَّهُمَا سَأَلاَ عَبْدَ اللهِ بْنَ أَبِي أَوْفَىٰ عَنِ التَّيَمُّمِ، فَقَالَ: أَمَرَ النَّبِيُّ ﷺ عَمَّاراً أَنْ يَفْعَلَ هٰكَذَا، وَضَرَبَ بِيَدَيْهِ إِلَى الأَرْضِ ثُمَّ نَفَضَهُمَا، وَمَسَحَ عَلَى وَجْهِهِ.

قَالَ الْحَكَمُ: وَيَدَيْهِ، وَقَالَ سَلَمَةُ: وَمِرْفَقَيْهِ.

تخريج: [إسناده ضعيف] انظر، ح: ٨٥٤ لعلته.

Comments:

The upshot of the matter is that one of the narrators (Hakam) reports that, having wiped the face, the Prophet ﷺ rubbed his one hand on the other (which is correct). The second narrator (Salamah) said that he ﷺ, afterwards, wiped his elbows with the hands. This version is not acceptable since it contradicts the other dependable narrations. Moreover, the *Hadith* itself is Weak.

Chapter 92. Striking The Ground Twice In Dry Ablution

(المعجم ٩٢) - بَابٌ: فِي التَّيَمُّمِ ضَرْبَتَيْنِ (التحفة ٩٢)

571. It was narrated from 'Ammâr bin Yâsir that when they did dry abluton with the Messenger of Allâh ﷺ, he commanded the Muslims to strike the dust with the palms of their hands, and they did not pick up

٥٧١ - حَدَّثَنَا أَبُو الطَّاهِرِ أَحْمَدُ بْنُ عَمْرِو ابْنِ السَّرْحِ [الْمِصْرِيُّ]: حَدَّثَنَا عَبْدُ اللهِ بْنُ وَهْبٍ: أَنْبَأَنَا يُونُسُ بْنُ يَزِيدَ، عَنِ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللهِ بْنِ عَبْدِ اللهِ، عَنْ عَمَّارِ

ابْنِ يَاسِرٍ حِينَ تَيَمَّمُوا مَعَ رَسُولِ اللهِ ﷺ، فَأَمَرَ الْمُسْلِمِينَ فَضَرَبُوا بِأَكُفِّهِمُ التُّرَابَ وَلَمْ يَقْبِضُوا مِنَ التُّرَابِ شَيْئاً فَمَسَحُوا بِوُجُوهِهِمْ مَسْحَةً وَاحِدَةً، ثُمَّ عَادُوا فَضَرَبُوا بِأَكُفِّهِمُ الصَّعِيدَ مَرَّةً أُخْرَى فَمَسَحُوا بِأَيْدِيهِمْ.

تخريج: [صحيح] تقدم، ح: ٥٦٥.

any dust. Then they wiped their faces once, then they struck the dust with their palms once again and wiped their hands. (*Sahih*)

Comments:

Most of the narrations reported from 'Ammâr bin Yâsir ﷺ speak of striking the dust once. His own *Fatwa* (formal legal opinion), as pointed out by Imâm Tirmidhi, speaks of doing the dry ablution by a single strike of the hands. Imâm Shawkâni says: "All reports speaking of double strike of the hands on the dust are open to question. Had the reports been sound they would have been implemented, especially because they contain one additional element which would have to be accepted." The right thing to do is, thus, to accept the *Hadith* contained in the two most authentic books (*Sahih Bukhâri* & *Sahih Muslim*) which is about making a single srike of the hands on the dust, unless the report telling about double strike of the hands were proven to be authentic. (*Nainul-Awtâr* 264/1)

(المعجم ٩٣) - **بَابٌ: فِي الْمَجْرُوحِ تُصِيبُهُ الْجَنَابَةُ فَيَخَافُ عَلَى نَفْسِهِ إِنِ اغْتَسَلَ** (التحفة ٩٣)

Chapter 93. An Injured Man Who Becomes Sexually Impure And Fears For His Life If He Takes A Bath

٥٧٢ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا عَبْدُ الْحَمِيدِ بْنُ حَبِيبِ بْنِ أَبِي الْعِشْرِينَ: حَدَّثَنَا الْأَوْزَاعِيُّ، عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ يُخْبِرُ أَنَّ رَجُلاً أَصَابَهُ جُرْحٌ فِي رَأْسِهِ، عَلَى عَهْدِ رَسُولِ اللهِ ﷺ، ثُمَّ أَصَابَهُ احْتِلَامٌ، فَأُمِرَ بِالِاغْتِسَالِ، فَاغْتَسَلَ، فَكُزَّ، فَمَاتَ، فَبَلَغَ ذٰلِكَ النَّبِيَّ ﷺ فَقَالَ: «**قَتَلُوهُ قَتَلَهُمُ اللهُ، أَوَ لَمْ يَكُنْ شِفَاءَ الْعِيِّ السُّؤَالُ**».

قَالَ عَطَاءٌ: وَبَلَغَنَا أَنَّ رَسُولَ اللهِ ﷺ

572. It was narrated that 'Atâ' bin Abu Rabâh said: "I heard Ibn 'Abbâs saying that a man was injured in the head at the time of the Messenger of Allâh ﷺ, then he had a wet dream. He was told to have a bath, so he took the bath, became rigid and stiff, and died. News of that reached the Messenger of Allâh ﷺ and he said: 'They have killed him, may Allâh kill them! Is not the cure for a lack of knowledge to ask questions?' "

'Atâ' said: "We heard that the

Messenger of Allâh ﷺ said: 'If only he had washed his body and left his head alone where the wound was.'" (*Sahih*)

قَالَ: «لَوْ غَسَلَ جَسَدَهُ وَتَرَكَ رَأْسَهُ، حَيْثُ أَصَابَهُ الْجِرَاحُ».

تخريج: [صحيح] رواه أبوداود، ح:٣٠٣٧ من حديث الأوزاعي أنه بلغه عن عطاء به، وصرح الأوزاعي بالسماع من عطاء عند الحاكم(١/١٧٨) فحديث ابن عباس صحيح، وللحديث طرق أخرى، وحديث عطاء: لو غسل جسده ... الخ، ضعيف لإرساله.

Comments:

a. If the water is too cold and there is no way to heat it, and if taking a cold bath is fraught with risk of death or sickness, it is perfectly in order to do dry ablution of prayer. At the expiry of the risk the person concerned shall have to take a bath.

b. The injury factor mentioned in the report leads one to presume that this was also a contributing factor to his ailment. Thus, although the immediate cause of death was extreme cold, it is also true that the cold water poured on the wound also aggravated the sickness that eventually resulted in his death.

c. Issuance of *Fatwa* demands extreme caution. While issuing a ruling, it is one of the imperatives to give due consideration to the situation of the questioner.

d. If the question asked has no easy answer, it is best to avoid giving the answer, and advise the questioner to refer the matter to a higher authority on Islamic jurisprudence.

e. If the mistake is grave, it is permissible to use harsh words of reprimand provided that there is no fear of a negative reaction to it. It may be noted that anything that invalidates ablution also invalidates dry ablution. Dry ablution shall also be nullified as soon as a person regains the ability to use water or, alternately, the water that was non-existant, or out of reach, becomes available to the user. And Allâh knows best.

Chapter 94. Concerning Performing A Bath For Being Sexually Impure

(المعجم ٩٤) - بَابُ مَا جَاءَ فِي الْغُسْلِ مِنَ الْجَنَابَةِ (التحفة ٩٤)

573. Ibn 'Abbâs narrated that his maternal aunt Maimunah said: "I put out some water for the Prophet ﷺ to take a bath, and he bathe to cleanse himself from impurity following sexual activity. He tilted the vessel with his left hand, pouring water into his

٥٧٣ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَلِيُّ ابْنُ مُحَمَّدٍ، قَالاَ: حَدَّثَنَا وَكِيعٌ، عَنِ الأَعْمَشِ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ كُرَيْبٍ مَوْلَى ابْنِ عَبَّاسٍ: حَدَّثَنَا ابْنُ عَبَّاسٍ، عَنْ خَالَتِهِ مَيْمُونَةَ قَالَتْ: وَضَعْتُ لِلنَّبِيِّ ﷺ

right, and washed his hands three times. Then he poured water over his private parts, then he rubbed his hands on the ground. Then he *rinsed his mouth and nose, and* washed his face three times, and his forearms three times. Then he poured water over the rest of his body, then he moved aside and washed his feet." (*Sahih*)

غُسْلاً، فَاغْتَسَلَ مِنَ الْجَنَابَةِ، فَأَكْفَأَ الْإِنَاءَ بِشِمَالِهِ عَلَى يَمِينِهِ، فَغَسَلَ كَفَّيْهِ ثَلاَثاً، ثُمَّ أَفَاضَ عَلَى فَرْجِهِ، ثُمَّ دَلَكَ يَدَهُ بِالأَرْضِ، ثُمَّ تَمَضْمَضَ وَاسْتَنْشَقَ، وَغَسَلَ وَجْهَهُ ثَلاَثاً، وَذِرَاعَيْهِ ثَلاَثاً، ثُمَّ أَفَاضَ الْمَاءَ عَلَى سَائِرِ جَسَدِهِ، ثُمَّ تَنَحَّى فَغَسَلَ رِجْلَيْهِ.

تخريج: [صحيح] تقدم، ح:٤٦٧.

Comments:

a. Before putting the hands into the water, the hands must be washed.
b. Rubbing the hands on the ground after cleaning one's private parts ensures *better purification. Using soap for the purpose is also in order.*
c. Feet should not be washed while performing ablution during the bath. They should be washed after the bath is completed.

574. Jumai' bin 'Umair At-Taimi said: "I went out with my paternal aunt and maternal aunt and we entered upon 'Âishah. We asked her: 'What did the Messenger of Allâh ﷺ do when he had the bath to cleanse himself from sexual impurity?' She said: 'He used to pour water on his hands three times, then he would put them in the vessel and wash his face three times, then he would pour water over his body, then he would get up and perform prayer. As for us, we would wash our heads five times because of our braided hair.'" (*Da'if*)

٥٧٤ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ بْنِ أَبِي الشَّوَارِبِ: حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ: حَدَّثَنَا صَدَقَةُ بْنُ سَعِيدٍ الْحَنَفِيُّ: حَدَّثَنَا جُمَيْعُ ابْنُ عُمَيْرٍ التَّيْمِيُّ قَالَ: انْطَلَقْتُ مَعَ عَمَّتِي وَخَالَتِي، فَدَخَلْنَا عَلَى عَائِشَةَ، فَسَأَلْنَاهَا: كَيْفَ كَانَ يَصْنَعُ رَسُولُ اللهِ ﷺ عِنْدَ غُسْلِهِ مِنَ الْجَنَابَةِ، قَالَتْ: كَانَ يُفِيضُ عَلَى كَفَّيْهِ ثَلاَثَ مَرَّاتٍ، ثُمَّ يُدْخِلُهَا الْإِنَاءَ، ثُمَّ يَغْسِلُ رَأْسَهُ ثَلاَثَ مَرَّاتٍ، ثُمَّ يُفِيضُ عَلَى جَسَدِهِ، ثُمَّ يَقُومُ إِلَى الصَّلاَةِ، وَأَمَّا نَحْنُ فَإِنَّا نَغْسِلُ رُؤُوسَنَا خَمْسَ مِرَارٍ، مِنْ أَجْلِ الضَّفْرِ.

تخريج: [إسناده ضعيف] أخرجه أبوداود، الطهارة، باب في الغسل من الجنابة، ح:٢٤١ من حديث صدقة به * صدقة وجُمَيع ضعيفان ضعفهما الجمهور.

Chapter 95. Bathing To Cleanse Oneself From Sexual Impurity

(المعجم ٩٥) - بَابٌ: فِي الْغُسْلِ مِنَ الْجَنَابَةِ (التحفة ٩٥)

575. It was narrated that Jubair bin Mut'im said: "(The Companions) disputed in the presence of the Messenger of Allâh ﷺ about having a bath to cleanse oneself from sexual impurity. The Messenger of Allâh ﷺ said: 'As for me, I pour three handfuls of water on my head.'" (*Sahih*)

٥٧٥ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ أَبِي إِسْحَاقَ، عَنْ سُلَيْمَانَ ابْنِ صُرَدٍ، عَنْ جُبَيْرِ بْنِ مُطْعِمٍ قَالَ: تَمَارَوْا فِي الْغُسْلِ مِنَ الْجَنَابَةِ عِنْدَ رَسُولِ اللهِ ﷺ. فَقَالَ رَسُولُ اللهِ ﷺ: «أَمَّا أَنَا فَأُفِيضُ عَلَى رَأْسِي ثَلَاثَ أَكُفٍّ».

تخريج: أخرجه البخاري، الغسل، باب من أفاض على رأسه ثلاثًا، ح:٢٥٤، ومسلم، الحيض، باب استحباب إفاضة الماء على الرأس وغيره ثلاثًا، ح:٣٢٧ من حديث أبي إسحاق به.

Comments:

a. 'Disputed' here means started talking about the subject and everybody narrated how he had a bath after sexual impurity.

b. The *Hadith* discusses only one of the issues connected with the bath after being sexually impure. Maybe, the Prophet ﷺ had discussed the entire procedure, but the narrator chose to mention only the most important one. It is also possible that the Prophet ﷺ did not mention other points because the Companions had rightly stated them, and he just mentioned what was missing in their narrations. And Allâh knows best.

576. It was narrated from Abu Sa'eed that a man asked him about having a bath to cleanse oneself from sexual impurity. He said to pour water three times. The man said: "But I have a lot of hair." He said: "The Messenger of Allâh ﷺ had more hair than you and he was cleaner." (*Da'if*)

٥٧٦ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَ عَلِيُّ ابْنُ مُحَمَّدٍ، قَالَا: حَدَّثَنَا وَكِيعٌ؛ ح: وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا ابْنُ فُضَيْلٍ، جَمِيعاً عَنْ فُضَيْلِ بْنِ مَرْزُوقٍ، عَنْ عَطِيَّةَ، عَنْ أَبِي سَعِيدٍ أَنَّ رَجُلاً سَأَلَهُ عَنِ الْغُسْلِ مِنَ الْجَنَابَةِ، فَقَالَ: ثَلَاثاً. فَقَالَ الرَّجُلُ: إِنَّ شَعْرِي كَثِيرٌ، فَقَالَ: رَسُولُ اللهِ ﷺ كَانَ أَكْثَرَ شَعْراً مِنْكَ وَأَطْيَبَ.

تخريج: [إسناده ضعيف جدًا] أخرجه أحمد:٣/ ٧٣،٥٤ من حديث وكيع وابن فضيل به، ولم يذكره في تحفة الأشراف * عطية تقدم، ح:٣٧، وفضيل يروي عن عطية الموضوعات، قاله

ابن حبان في المجروحين، والحديث الآتي يغني عنه.

Comments:

'Atyab' could also mean that the Prophet ﷺ was cleaner and more particular about cleanliness than you (the questioner). Still three handfuls of water was enough for him. Therefore, it should be enough for you as well.

577. It was narrated that Jâbir said: "I said: 'O Messenger of Allâh! I live in a cold land, so how should I have a bath to cleanse myself from sexual impurity?' He said: 'As for me, I pour three handfuls of water over my head.'" (***Sahih***)

٥٧٧ - **حَدَّثَنَا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ قَالَ: حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ، عَنْ جَابِرٍ قَالَ: قُلْتُ يَا رَسُولَ اللهِ! أَنَا فِي أَرْضٍ بَارِدَةٍ، فَكَيْفَ الْغُسْلُ مِنَ الْجَنَابَةِ؟ فَقَالَ ﷺ: «**أَمَّا أَنَا فَأَحْثُو عَلَى رَأْسِي ثَلَاثاً**».

تخريج: أخرجه مسلم، الحيض، باب استحباب إفاضة الماء على الرأس وغيره ثلاثًا، ح:٣٢٩ من حديث جعفر به بغير هذا اللفظ.

578. It was narrated from Abu Hurairah that a man asked him: "How much water should I pour over my head when I am sexually impure?" He said: "The Messenger of Allâh ﷺ used to pour three handfuls of water over his head." The man said: "My hair is long." He said: "The Messenger of Allâh ﷺ had more hair than you and he was cleaner." (***Sahih***)

٥٧٨ - **حَدَّثَنَا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ، عَنِ ابْنِ عَجْلَانَ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ سَأَلَهُ رَجُلٌ: كَمْ أُفِيضُ عَلَى رَأْسِي وَأَنَا جُنُبٌ؟ قَالَ: [كَانَ] رَسُولُ اللهِ ﷺ يَحْثُو عَلَى رَأْسِهِ ثَلَاثَ حَثَيَاتٍ، قَالَ الرَّجُلُ: إِنَّ شَعْرِي طَوِيلٌ، قَالَ: كَانَ رَسُولُ اللهِ ﷺ أَكْثَرَ شَعْراً مِنْكَ وَأَطْيَبَ.

تخريج: [صحيح] أخرجه أحمد:٢/٢٥١ من حديث القطان عن ابن عجلان به، وللحديث شواهد كثيرة منها الحديث السابق.

Chapter 96. Ablution After The Bath

(المعجم ٩٦) - بَابٌ: فِي الْوُضُوءِ بَعْدَ الْغُسْلِ (التحفة ٩٦)

579. It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ would not perform ablution after the bath to cleanse himself from sexual impurity." (***Da'if***)

٥٧٩ - **حَدَّثَنَا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَبْدُ اللهِ بْنُ عَامِرِ بْنِ زُرَارَةَ، وَإِسْمَاعِيلُ بْنُ مُوسَى السُّدِّيُّ، قَالُوا: حَدَّثَنَا شَرِيكٌ، عَنْ أَبِي

إِسْحَاقَ، عَنِ الأَسْوَدِ، عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللهِ ﷺ لاَ يَتَوَضَّأُ بَعْدَ الْغُسْلِ مِنَ الْجَنَابَةِ.

تخريج: **[إسناده ضعيف]** أخرجه الترمذي، الطهارة، باب ماجاء في الوضوء بعد الغسل، ح:١٠٧ عن إسماعيل بن موسى به، وقال: حسن صحيح ، وقواه ابن سيد الناس، وصححه الحاكم، والذهبي كما في نيل المقصود(٢٥٠) * أبوإسحاق مدلس عنعن.

Comments:

The reason being that while going for a bath, he used to first clean his private parts and perform ablution. After that he did not touch the private parts. Thus, the ablution performed alongwith the bath sufficed him for prayer.

Chapter 97. The Sexually Impure Person Warming Himself With His Wife Before She Had The Bath

(المعجم ٩٧) - بَابٌ: فِي الْجُنُبِ يَسْتَدْفِيءُ بِامْرَأَتِهِ قَبْلَ أَنْ تَغْتَسِلَ (التحفة ٩٧)

580. It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ used to have a bath to cleanse himself from sexual impurity, then he would warm himself with me before I had the bath." (*Da'if*)

٥٨٠ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا شَرِيكٌ، عَنْ حُرَيْثٍ، عَنِ الشَّعْبِيِّ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللهِ ﷺ يَغْتَسِلُ مِنَ الْجَنَابَةِ ثُمَّ يَسْتَدْفِيءُ بِي قَبْلَ أَنْ أَغْتَسِلَ.

تخريج: **[إسناده ضعيف]** أخرجه الترمذي، الطهارة، باب ماجاء في الرجل يستدفيء بالمرأة بعد الغسل، ح:١٢٣ من حديث وكيع عن حريث بن أبي مطر به * وحريث ضعيف كما في التقريب وغيره، ومع ذلك قال الترمذي: ليس بإسناده بأس .

Comments:

It has already been stated (*Ahâdith* 534 & 535) that the body of a sexually impure person is not impure. Unlike the palpable and observable uncleanness caused by urine, impurity caused by sexual activity is an impalpable and unobservable matter. As such there is no harm if a person who has taken a bath shares the bed with his sexually impure wife. Nevertheless, the narration is Weak. As such we should avoid quoting it as a *Hadith* of the Prophet ﷺ.

Chapter 98. The Sexually Impure Person Sleeping As He Is Without Touching Water

(المعجم ٩٨) - بَابٌ: فِي الْجُنُبِ يَنَامُ كَهَيْئَتِهِ لَا يَمَسُّ مَاءً (التحفة ٩٨)

581. It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ would become sexually impure and then sleep without touching water until he got up later on and taken a bath." (*Da'if*)

٥٨١ - حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ: حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ، عَنِ الأَعْمَشِ، عَنْ أَبِي إِسْحَاقَ، عَنِ الأَسْوَدِ، عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللهِ ﷺ يُجْنِبُ ثُمَّ يَنَامُ وَلاَ يَمَسُّ مَاءً، حَتَّى يَقُومَ بَعْدَ ذٰلِكَ فَيَغْتَسِلَ.

تخريج: [إسناده ضعيف] أخرجه الترمذي، الطهارة، باب ماجاء في الجنب ينام قبل أن يغتسل، ح:١١٨ من حديث أبي بكر بن عياش به، وصححه البيهقي، وابن حزم * أبوإسحاق عنعن وصرح بالسماع عند البيهقي(١/ ٢٠١، ٢٠٢) ولكن السند إليه ضعيف.

Comments:

a. Sleeping 'without touching water' means that he went to sleep without performing either ablution or having a bath. It does not mean that he did not even cleanse the impurity from his body.
b. The better course would be to sleep after performing ablution as we will see in the next chapter.

582. It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ, if he needed any of his wives, would satisfy his need, then he would sleep as he was, without touching water." (*Da'if*)

٥٨٢ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو الأَحْوَصِ، عَنْ أَبِي إِسْحَاقَ، عَنِ الأَسْوَدِ، عَنْ عَائِشَةَ قَالَتْ: إِنَّ رَسُولَ اللهِ ﷺ، إِنْ كَانَتْ لَهُ إِلَى أَهْلِهِ حَاجَةٌ قَضَاهَا. ثُمَّ يَنَامُ كَهَيْئَتِهِ لاَ يَمَسُّ مَاءً.

تخريج: [ضعيف] انظر الحديث السابق.

583. It was narrated from 'Âishah that the Messenger of Allâh ﷺ would become sexually impure then sleep as he was, without touching water. (*Da'if*)

٥٨٣ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي إِسْحَاقَ، عَنِ الأَسْوَدِ، عَنْ عَائِشَةَ أَنَّ رَسُولَ اللهِ ﷺ كَانَ يُجْنِبُ ثُمَّ يَنَامُ كَهَيْئَتِهِ لاَ يَمَسُّ مَاءً.

Sufyân said: "I mentioned this *Hadith* one day, and Ismâ'il said to me: 'O young man, you should support this *Hadith* with

قَالَ سُفْيَانُ: فَذَكَرْتُ الْحَدِيثَ يَوْماً، فَقَالَ لِي إِسْمَاعِيلُ: يَا فَتَى! يُشَدُّ هٰذَا الْحَدِيثُ

something else.'"

بِشَيْءٍ.

تخريج: [ضعيف] انظر، ح:٥٨١ والذي بعده.

Comments:

Ismâ'il means to say that this is only reported on the authority of Abu Ishâq who reports it 'from Aswad, from 'Âishah ﵂'. As such, in order to support Abu Ishâq's version, there must be another chain of narration as well. However, on the basis of other chains of narration the *Hadith* can be dubbed as *Sahih* (Sound) or *Hasan* (Good). For detailed discussion see Egyptian scholar Ahmad Shâkir's commentary on *Tirmidhi*, 202/1.

Chapter 99. Concerning Those Who Say That The Sexually Impure Person Should Not Sleep Until He Performs Ablution As For Prayer

(المعجم ٩٩) - بَابُ مَنْ قَالَ لَا يَنَامُ الْجُنُبَ حَتَّى يَتَوَضَّأَ وُضُوءَهُ لِلصَّلَاةِ (التحفة ٩٩)

584. It was narrated that 'Âishah said: "When the Messenger of Allâh ﷺ wanted to sleep and he was sexually impure, he would perform ablution as for prayer." (***Sahih***)

٥٨٤ - حَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ الْمِصْرِيُّ: أَنْبَأَنَا اللَّيْثُ بْنُ سَعْدٍ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللهِ ﷺ إِذَا أَرَادَ أَنْ يَنَامَ، وَهُوَ جُنُبٌ، تَوَضَّأَ وُضُوءَهُ لِلصَّلَاةِ.

تخريج: أخرجه مسلم، الحيض، باب جواز نوم الجنب واستحباب الوضوء له ... الخ، ح:٣٠٥ عن محمد بن رمح وغيره به.

Comments:

This *Hadith* has a greater degree of soundness than the ones quoted in the previous chapter. Nevertheless, the earlier *Ahâdith* are also without any blemish. Reconciliation between both versions could be achieved by interpreting the action of performing the ablution as Desirable (*Mustahab*) and that of sleeping without performing the ablution as simply Permissible (*Mubâh*).

585. It was narrated from Ibn 'Umar that 'Umar bin Khattâb said to the Messenger of Allâh ﷺ: "Can anyone of us sleep if he is sexually impure?" He said: "Yes, if he performs ablution." (***Sahih***)

٥٨٥ - حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ: حَدَّثَنَا عَبْدُ الْأَعْلَى: حَدَّثَنَا عُبَيْدُ اللهِ بْنُ عُمَرَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ أَنَّ عُمَرَ بْنَ الْخَطَّابِ قَالَ لِرَسُولِ اللهِ ﷺ: أَيَرْقُدُ أَحَدُنَا وَهُوَ جُنُبٌ؟ قَالَ، «**نَعَمْ. إِذَا تَوَضَّأَ**».

تخريج: أخرجه مسلم، الحيض، باب جواز نوم الجنب واستحباب الوضوء له ... الخ،

ح:٣٠٦ من حديث عبيدالله به.

586. It was narrated from Abu Sa'eed Khudri that he used to become sexually impure at night, then he would want to sleep. The Messenger of Allâh ﷺ told him to perform ablution and then go to sleep. (*Sahih*)

٥٨٦ - حَدَّثَنَا أَبُو مَرْوَانَ الْعُثْمَانِيُّ، مُحَمَّدُ ابْنُ عُثْمَانَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ، عَنْ يَزِيدَ بْنِ عَبْدِ اللهِ بْنِ الْهَادِ، عَنْ عَبْدِ اللهِ ابْنِ خَبَّابٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ أَنَّهُ كَانَ تُصِيبُهُ الْجَنَابَةُ بِاللَّيْلِ، فَيُرِيدُ أَنْ يَنَامَ، فَأَمَرَهُ رَسُولُ اللهِ ﷺ أَنْ يَتَوَضَّأَ ثُمَّ يَنَامَ.

تخريج: [إسناده صحيح] أخرجه أحمد: ٣/ ٥٥ من حديث يزيد به.

Chapter 100. When A Person Who Is Sexually Impure Wants To Have Intercourse Again, He Should Perform Ablution

(المعجم ١٠٠) - **بَابٌ: فِي الْجُنُبِ إِذَا أَرَادَ الْعَوْدَ تَوَضَّأَ** (التحفة ١٠٠)

587. It was narrated that Abu Sa'eed said: "The Messenger of Allâh ﷺ said: 'If anyone of you has intercourse with his wife, then he wants to do it again, let him perform ablution.'" (*Sahih*)

٥٨٧ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ بْنِ أَبِي الشَّوَارِبِ: حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ: حَدَّثَنَا عَاصِمٌ الأَحْوَلُ، عَنْ أَبِي الْمُتَوَكِّلِ، عَنْ أَبِي سَعِيدٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: **«إِذَا أَتَى أَحَدُكُمْ أَهْلَهُ، ثُمَّ أَرَادَ أَنْ يَعُودَ، فَلْيَتَوَضَّأْ»**.

تخريج: أخرجه مسلم، الحيض، باب جواز نوم الجنب واستحباب الوضوء له . . . الخ، ح:٣٠٨ من حديث عاصم به.

Comments:

This ablution is not obligatory but Desirable (*Mustahab*), since the Prophet ﷺ has himself said that the benefit accruing from the act is that it provides further stimulus or energy. (*Sahih Ibn Khuzaimah*: 221)

Chapter 101. One Who Has One Bath After Being Intimate With All His Wives

(المعجم ١٠١) - **بَابُ مَا جَاءَ فِيمَنْ يَغْتَسِلُ مِنْ جَمِيعِ نِسَائِهِ غُسْلًا وَاحِدًا** (التحفة ١٠١)

588. It was narrated from Anas that Prophet ﷺ used to go round to all his wives with one bath. (*Sahih*)

٥٨٨ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ، وَأَبُو أَحْمَدَ، عَنْ

سُفْيَانَ، عَنْ مَعْمَرٍ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ أَنَّ النَّبِيَّ ﷺ كَانَ يَطُوفُ عَلَى نِسَائِهِ فِي غُسْلٍ وَاحِدٍ.

تخريج: [صحيح] أخرجه الترمذي، الطهارة، باب ماجاء في الرجل يطوف علٰى نسائه بغسل واحد، ح: ١٤٠ من حديث الثوري به، وتابعه ابن المبارك عند النسائي: ١/ ١٤٣، ١٤٤، ح: ٢٦٤، وأصله في صحيح البخاري وغيره.

Comments:

If a person has sex with more wives than one in the same night, it is not necessary to have a bath after each act. One bath at the end will be enough.

589. It was narrated that Anas said: "I put out water for the Messenger of Allâh ﷺ for a bath, and he hade a bath after going to all of his wives in one night." ***(Da'if)***

٥٨٩ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ، عَنْ صَالِحِ بْنِ أَبِي الأَخْضَرِ، عَنِ الزُّهْرِيِّ، عَنْ أَنَسٍ قَالَ: وَضَعْتُ لِرَسُولِ اللهِ ﷺ غُسْلاً، فَاغْتَسَلَ مِنْ جَمِيعِ نِسَائِهِ فِي لَيْلَةٍ.

تخريج: [إسناده ضعيف] * صالح هذا ضعيف يعتبر به كما في التقريب.

Chapter 102. Concerning One Who Has A Bath After Intimacy With Each Of His Wives

(المعجم ١٠٢) - بَابٌ: فِيمَنْ يَغْتَسِلُ عِنْدَ كُلِّ وَاحِدَةٍ غُسْلًا (التحفة ١٠٢)

590. It was narrated from Abu Râfi' that the Prophet ﷺ went around to all of his wives in one night, and he had a bath after each one of them. It was said to him: "O Messenger of Allâh, why not make it one bath?" He said: "This is purer, better and cleaner." ***(Hasan)***

٥٩٠ - حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ: أَنْبَأَنَا عَبْدُ الصَّمَدِ: حَدَّثَنَا حَمَّادٌ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ ابْنُ أَبِي رَافِعٍ، عَنْ عَمَّتِهِ سَلْمَى، عَنْ أَبِي رَافِعٍ أَنَّ النَّبِيَّ ﷺ طَافَ عَلَى نِسَائِهِ فِي لَيْلَةٍ، وَكَانَ يَغْتَسِلُ عِنْدَ كُلِّ وَاحِدَةٍ مِنْهُنَّ، فَقِيلَ لَهُ: يَا رَسُولَ اللهِ! أَلاَ تَجْعَلُهُ غُسْلاً وَاحِداً؟ فَقَالَ: «**هُوَ أَزْكَى وَأَطْيَبُ وَأَطْهَرُ**».

تخريج: [إسناده حسن] أخرجه أبوداود، الطهارة، باب في الوضوء لمن أراد أن يعود، ح: ٢١٩ من حديث حماد به * سلمى وثقها ابن حبان، والحاكم: ٢/ ٣١١، والذهبي.

Comments:

The *Hadith* proves that the Prophet ﷺ was extremely particular about cleanliness and purity. This also explains why he so much loved perfume

and why he had profound abhorrence for things of foul odour or smell.

Chapter 103. Concerning Eating And Drinking Of One Who Is Sexually Impure

(المعجم ١٠٣) - بَابٌ: فِي الْجُنُبِ يَأْكُلُ وَيَشْرَبُ (التحفة ١٠٣)

591. It was narrated that 'Âishah said: "If the Messenger of Allâh ﷺ wanted to eat when he was sexually impure, he would perform ablution." (*Sahih*)

٥٩١ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا ابْنُ عُلَيَّةَ، وَغُنْدَرٌ، وَوَكِيعٌ، عَنْ شُعْبَةَ، عَنِ الْحَكَمِ، عَنْ إِبْرَاهِيمَ، عَنِ الأَسْوَدِ، عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللهِ ﷺ إِذَا أَرَادَ أَنْ يَأْكُلَ، وَهُوَ جُنُبٌ، تَوَضَّأَ.

تخريج: أخرجه مسلم، الحيض، باب جواز نوم الجنب واستحباب الوضوء له ... الخ، ح:٣٠٥ عن ابن أبي شيبة به.

Comments:

The term ablution as used here, may either mean the formal ablution performed for the prayer (as shall be mentioned under *Hadith* 592) or just washing the hands and mouth, which is the lexical meaning of the term.

592. It was narrated that Jâbir bin 'Abdullâh said: "The Prophet ﷺ was asked about whether a person who is sexually impure can sleep, or eat, or drink. He said: 'Yes, if he does ablution as for the prayer.'" (*Da'if*)

٥٩٢ - حَدَّثَنَا مُحَمَّدُ بْنُ عُمَرَ بْنِ هَيَّاجٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ صَبِيحٍ: حَدَّثَنَا أَبُو أُوَيْسٍ، عَنْ شُرَحْبِيلَ بْنِ سَعْدٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ قَالَ: سُئِلَ النَّبِيُّ ﷺ عَنِ الْجُنُبِ، هَلْ يَنَامُ أَوْ يَأْكُلُ أَوْ يَشْرَبُ؟ قَالَ: «نَعَمْ، إِذَا تَوَضَّأَ وُضُوءَهُ لِلصَّلَاةِ».

تخريج: [إسناده ضعيف] * شرحبيل وثقه ابن حبان، وضعفه جمهور الأئمة، قاله الهيثمي، نيل المقصود:(٤٨١٣).

Chapter 104. Concerning One Who Says That Washing The Hands Is Sufficient

(المعجم ١٠٤) - بَابُ مَنْ قَالَ يُجْزِئُهُ غَسْلُ يَدَيْهِ (التحفة ١٠٤)

593. It was narrated from 'Âishah that if the Prophet ﷺ wanted to eat when he was sexually impure, he would wash his hands. (*Sahih*)

٥٩٣ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ الْمُبَارَكِ، عَنْ يُونُسَ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ عَائِشَةَ أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا أَرَادَ أَنْ يَأْكُلَ، وَهُوَ

جُنُبٌ، غَسَلَ يَدَيْهِ.

تخريج: [صحيح] تقدم، ح: ٥٨٤، وله شواهد عند مسلم.

Comments:

It is desirable to wash hands before eating the meals even though one is not sexually impure. But washing the hands is a must, and performing ablution a desirable act for a sexually impure person.

Chapter 105. What Was Narrated Concerning Reciting Qur'ân When One Is Not In A State Of Purity

(المعجم ١٠٥) - بَابُ مَا جَاءَ فِي قِرَاءَةِ الْقُرْآنِ عَلَى غَيْرِ طَهَارَةٍ (التحفة ١٠٥)

594. It was narrated that 'Abdullâh bin Salamah said: "I entered upon 'Ali bin Abu Tâlib and he said: 'The Messenger of Allâh ﷺ used to go to the lavatory and relieve himself, then come out, and he would eat bread and meat with us and recite Qur'ân, nothing stopped him' or perhaps he said: 'prevented him from doing so except sexual impurity.'" (*Hasan*)

٥٩٤ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ ابْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ عَبْدِ اللهِ بْنِ سَلِمَةَ قَالَ: دَخَلْتُ عَلَى عَلِيِّ ابْنِ أَبِي طَالِبٍ، فَقَالَ: كَانَ رَسُولُ اللهِ ﷺ يَأْتِي الْخَلَاءَ، فَيَقْضِي الْحَاجَةَ، ثُمَّ يَخْرُجُ، فَيَأْكُلُ مَعَنَا الْخُبْزَ واللَّحْمَ وَيَقْرأُ الْقُرْآنَ، وَلَا يَحْجُبُهُ، وَرُبَّمَا قَالَ: وَلَا يَحْجُزُهُ عَنِ الْقُرْآنِ شَيْءٌ إِلَّا الْجَنَابَةُ.

تخريج: [إسناده حسن] أخرجه أبوداود، الطهارة، باب في الجنب يقرأ القرآن، ح: ٢٢٩، وقال الترمذي، ح: ١٤٦ حسن صحيح ، وصححه ابن خزيمة، وابن حبان، والحاكم، والذهبي وغيرهم.

Comments:

a. On the basis of proofs, it can be asserted that it is better to abstain from reciting the Qur'ân when one is in a state of impurity, although there is no question about its permissibility.

b. In our present times the problem frequently raises its head, especially in girls' schools, where the situation is this; at times it is the lady teacher, and at other times it is the girls that are faced with this problem. Considering all aspects of the matter it seems expedient to say that reciting the Qur'ân in a state of impurity is undesirable although permissible in pressing circumstances. And Allâh knows best.

595. It was narrated that Ibn 'Umar said: "The Messenger of Allâh ﷺ said: 'No one who is

٥٩٥ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَيَّاشٍ: حَدَّثَنَا مُوسى بْنُ عُقْبَةَ،

sexually impure and no woman who is menstruating should recite Qur'ân.'" (*Da'if*)

عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**لَا يَقْرَأُ الْقُرْآنَ الْجُنُبُ وَلَا الْحَائِضُ**».

تخريج: [**إسناده ضعيف**] أخرجه الترمذي، الطهارة، باب ماجاء في الجنب والحائض: أنهما لا يقرأن القرآن، ح:١٣١ من حديث إسماعيل به * موسى مدني، ورواية إسماعيل عن الحجازيين ضعيفة كما في التهذيب وغيره، وهو حسن الحديث عن أهل بلده الشاميين، انظر، ح:١٥٩٧.

596. It was narrated that Ibn 'Umar said: "The Messenger of Allâh ﷺ said: 'No one who is sexually impure and no woman who is menstruating should recite anything of the Qur'ân.'" (*Da'if*)

٥٩٦ - قَالَ أَبُو الْحَسَنِ: وحَدَّثَنَا أَبُو حَاتِمٍ: حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا إِسْمَاعِيلُ ابْنُ عَيَّاشٍ: حَدَّثَنَا مُوسى بْنُ عُقْبَةَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**لَا يَقْرَأُ الْجُنُبُ وَالْحَائِضُ شَيْئاً مِنَ الْقُرْآنِ**».

تخريج: [**ضعيف**] انظر الحديث السابق.

Chapter 106. Under Every Hair There Is The State Of Sexual Impurity

(المعجم ١٠٦) - بَاب: تَحْتَ كُلِّ شَعْرَةٍ جَنَابَةٌ (التحفة ١٠٦)

597. It was narrated that Abu Hurairah said: "The Messenger of Allâh ﷺ said: 'Under every hair there is the state of sexual impurity, so wash the hair and cleanse the skin.'" (*Da'if*)

٥٩٧ - **حَدَّثَنَا** نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ: حَدَّثَنَا الْحارِثُ بْنُ [وَجِيهٍ:] حَدَّثَنَا مَالِكُ بْنُ دِينَارٍ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**إِنَّ تَحْتَ كُلِّ شَعَرَةٍ جَنَابَةً، فَاغْسِلُوا الشَّعَرَ، وَأَنْقُوا الْبَشَرَةَ**».

تخريج: [**إسناده ضعيف**] أخرجه أبوداود، الطهارة، باب في الغسل من الجنابة، ح:٢٤٨، والترمذي، ح:١٠٦، وقال: حديث الحارث بن وجيه حديث غريب، لا نعرفه إلا من حديثه، وهو شيخ ليس بذلك .

598. Abu Ayyub Al-Ansâri narrated that the Prophet ﷺ said: "The five daily prayers, from one Friday to the next, and fulfilling the trust are all expiation for whatever (sins) come between

٥٩٨ - **حَدَّثَنَا** هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا يَحْيَى ابْنُ حَمْزَةَ: حَدَّثَنِي عُتْبَةُ بْنُ أَبِي حَكِيمٍ: حَدَّثَنِي طَلْحَةُ بْنُ نَافِعٍ: حَدَّثَنِي أَبُو أَيُّوبَ الْأَنْصَارِيُّ أَنَّ النَّبِيَّ ﷺ قَالَ: «**الصَّلَوَاتُ**

them." I said: "What is fulfilling the trust?" He said: Having a bath to cleanse oneself from sexual impurity, for under every hair there is the state of sexual impurity." (*Hasan*)

الْخَمْسُ، وَالْجُمُعَةُ إِلَى الْجُمُعَةِ، وَأَدَاءُ الأَمَانَةِ، كَفَّارَةٌ لِمَا بَيْنَهَا». قُلْتُ: وَمَا أَدَاءُ الأَمَانَةِ؟ قَالَ: «غُسْلُ الْجَنَابَةِ، فَإِنَّ تَحْتَ كُلِّ شَعَرَةٍ جَنَابَةً».

تخريج: [حسن] أخرجه الطبراني في الكبير(٤/ ١٥٥، ح:٣٩٨) من حديث هشام بن عمار به، أورده الضياء في المختارة وانظر، ح:٣٥٥ لحال السند، والحديث الآتي شاهد لبعضه.

Comments:

a. Taking a bath to remove sexual impurity has been likened to 'fulfilling a trust'. Which means that just as fulfilling a trust is mandatory for the person concerned, taking a bath to remove sexual impurity is also an obligatory duty which must be accomplished, since this impurity cannot be removed without taking a bath.

b. Sins promised to be expiated through a bath are those that belong to the category of minor sins. As for the major sins, they are not expiated through man's actions or deeds, but only through sincere repentance or a special grace from Alláh.

599. It was narrated from 'Ali bin Abu Tâlib that the Prophet ﷺ said: "Whoever leaves an area the size of a hair on his body and does not cleanse it from sexual impurity, such and such will be done to him in the Fire." 'Ali said: "Because of that I am hostile towards my hair," and he used to shave his head. (*Hasan*)

٥٩٩ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا الأَسْوَدُ بْنُ عَامِرٍ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ زَاذَانَ، عَنْ عَلِيِّ ابْنِ أَبِي طَالِبٍ، عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ تَرَكَ [مَوْضِعَ] شَعَرَةٍ مِنْ جَسَدِهِ، مِنْ جَنَابَةٍ، لَمْ يَغْسِلْهَا، فُعِلَ بِهِ كَذَا وَكَذَا، مِنَ النَّارِ». قَالَ عَلِيٌّ: فَمِنْ ثَمَّ عَادَيْتُ شَعَرِي، وَكَانَ يَجُزُّهُ.

تخريج: [إسناده حسن] أخرجه أبوداود، الطهارة، باب في الغسل من الجنابة، ح:٢٤٩ من حديث حماد به، وصححه ابن جرير، والحافظ في التلخيص الحبير.

Comments:

Keeping hair on the head is doubtless a desirable act, provided that the hair is full-grown and straight — as proved from the *Sunnah* of the Prophet ﷺ — and not of the European style. Nevertheless, shaving it off is also perfectly in order.

Chapter 107. A Woman Who Sees In Her Dream Something Like Men See

(المعجم ١٠٧) - بَابٌ: فِي الْمَرْأَةِ تَرَى فِي مَنَامِهَا مَا يَرَى الرَّجُلُ (التحفة ١٠٧)

600. It was narrated from Zainab, the daughter of Umm Salamah, that her mother Umm Salamah said: "Umm Sulaim came to the Prophet ﷺ and asked him about a woman who sees in her dream something like a man sees. He said: 'Yes, if she sees water (discharge), let her take a bath.' I said: 'You have embarrassed the women. Do women experience wet dreams?' The Prophet ﷺ said: 'May your hands be rubbed with dust, how else does her child resemble her?'" (*Sahih*)

٦٠٠ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَلِيُّ ابْنُ مُحَمَّدٍ، قَالاَ: حَدَّثَنَا وَكِيعٌ، عَنْ هِشَامِ ابْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ زَيْنَبَ بِنْتِ أُمِّ سَلَمَةَ، عَنْ أُمِّهَا أُمِّ سَلَمَةَ قَالَتْ: جَاءَتْ أُمُّ سُلَيْمٍ إِلَى النَّبِيِّ ﷺ فَسَأَلَتْهُ عَنِ الْمَرْأَةِ تَرَى فِي مَنَامِهَا مَا يَرَى الرَّجُلُ؟ قَالَ: «نَعَمْ، إِذَا رَأَتِ الْمَاءَ فَلْتَغْتَسِلْ» فَقُلْتُ: فَضَحْتِ النِّسَاءَ، وَهَلْ تَحْتَلِمُ الْمَرْأَةُ؟ قَالَ النَّبِيُّ ﷺ: «تَرِبَتْ يَمِينُكِ، فَبِمَ يُشْبِهُهَا وَلَدُهَا إِذًا؟».

تخريج: أخرجه البخاري، العلم، باب الحياء في العلم، ح:١٣٠، ٢٨٢، ٣٣٢٨، ٦٠٩١، ٦١٢١، ومسلم، الحيض، باب وجوب الغسل على المرأة بخروج المني منها، ح:٣١٣ من حديث هشام به.

Comments:

a. The Mother of the Believers expressed her surprise because she had never experienced anything like it. The reason being that an occurrence like this is a rarity among women, while it is a normal occurance among men.

b. Merely having a vision of something like intercourse in dreams, does not necessitate a bath; only a wet dream, i.e., the discharge of the male or female water makes it compulsory. Therefore, if traces of semen become visible on the body or clothes, a bath becomes mandatory regardless of whether, on awakening, the person concerned remembers or does not remember the dream experienced by him.

c. The Prophet ﷺ means to say that since the woman has the fluid inside her that procreates the child, it could as well be emitted in her dream, and there is no reason to feel surprised about it.

601. It was narrated from Anas that Umm Sulaim asked the Messenger of Allâh ﷺ about a woman who sees in her dream something like that which a man

٦٠١ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، وَعَبْدُ الأَعْلَى، عَنْ سَعِيدِ بْنِ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ أَنَّ أُمَّ سُلَيْمٍ

sees. The Messenger of Allâh ﷺ said: "If she sees that and has a discharge, then let her perform a bath." Umm Salamah said: "O Messenger of Allâh, does that really happen?" He said: "Yes, the water of a man is thick and white and the water of a woman is thin and yellow. Whichever of them comes first or predominates, the child will resemble (that parent)." (*Sahih*)

سَأَلَتْ رَسُولَ اللهِ ﷺ عَنِ الْمَرْأَةِ تَرَى فِي مَنَامِهَا مَا يَرَى الرَّجُلُ؟ فَقَالَ رَسُولُ اللهِ ﷺ: **«إِذَا رَأَتْ ذٰلِكَ، فَأَنْزَلَتْ، فَعَلَيْهَا الْغُسْلُ»** فَقَالَتْ أُمُّ سَلَمَةَ: يَا رَسُولَ اللهِ أَيَكُونُ هٰذَا؟ قَالَ: «نَعَمْ، مَاءُ الرَّجُلِ غَلِيظٌ أَبْيَضُ، وَمَاءُ الْمَرْأَةِ رَقِيقٌ أَصْفَرُ، فَأَيُّهُمَا سَبَقَ أَوْ عَلاَ، أَشْبَهَهُ الْوَلَدُ».

تخريج: أخرجه مسلم، الحيض، باب وجوب الغسل علي المرأة . . . الخ، ح:٣١١ من حديث سعيد به.

602. It was narrated from Khawlah bint Hakim that she asked the Messenger of Allâh ﷺ about a woman who sees in her dream that which a man sees. He said: "She does not have to take a bath unless she has an orgasm, just as man does not have to take a bath unless he has an orgasm." (*Da'if*)

٦٠٢ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَ عَلِيُّ ابْنُ مُحَمَّدٍ، قَالاَ: حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ عَلِيِّ بْنِ زَيْدٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ خَوْلَةَ بِنْتِ حَكِيمٍ أَنَّهَا سَأَلَتْ رَسُولَ اللهِ ﷺ عَنِ الْمَرْأَةِ تَرَى فِي مَنَامِهَا مَا يَرَى الرَّجُلُ؟ فَقَالَ: **«لَيْسَ عَلَيْهَا غُسْلٌ حَتَّى تُنْزِلَ. كَمَا أَنَّهُ لَيْسَ عَلَى الرَّجُلِ غُسْلٌ حَتَّى يُنْزِلَ»**.

تخريج: [إسناده ضعيف] أخرجه أحمد:٦/٤٠٩ عن وكيع به * علي بن زيد تقدم، ح:١١٦، وتابعه عطاء الخراساني عند النسائي(١/ ١١٥، ح:١٩٨)، وعطاء كان يدلس كما في التقريب وغيره، ولم أجد تصريح سماعه، والحديث السابق:٦٠١ يغني عنه.

Chapter 108. Concerning Women Taking A Bath To Cleanse Themselves From Sexual Impurity

(المعجم ١٠٨) - **بَابُ مَا جَاءَ فِي غُسْلِ النِّسَاءِ مِنَ الْجَنَابَةِ** (التحفة ١٠٨)

603. It was narrated that Umm Salamah said: "I said, O Messenger of Allâh! I am a woman with tight braids. Should I undo them when I take a bath to cleanse myself from

٦٠٣ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ أَيُّوبَ بْنِ مُوسَى، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ الْمَقْبُرِيِّ، عَنْ عَبْدِ اللهِ

ابْنِ رَافِعٍ، عَنْ أُمِّ سَلَمَةَ قَالَتْ: قُلْتُ يَا رَسُولَ اللهِ! إِنِّي امْرَأَةٌ أَشُدُّ ضَفْرَ رَأْسِي، أَفَأَنْقُضُهُ لِغُسْلِ الْجَنَابَةِ؟ فَقَالَ: «إِنَّمَا يَكْفِيكِ أَنْ تَحْثِي عَلَيْهِ ثَلَاثَ حَثَيَاتٍ مِنْ مَاءٍ، ثُمَّ تُفِيضِي عَلَيْكِ مِنَ الْمَاءِ فَتَطْهُرِينَ». أَوْ قَالَ: «فَإِذَا أَنْتِ قَدْ طَهُرْتِ».

the state of sexual impurity?" He said: "Rather it is sufficient for you to pour three handfuls of water over them, then pour water over yourself, and you will be purified," or he said: "In that case you would have become purified." (*Sahih*)

تخريج: أخرجه مسلم، الحيض، باب حكم ضفائر المغتسلة، ح:٣٣٠ عن ابن أبي شيبة وغيره.

Comments:

Much like men, women are also required to wet the skins of their head along with their bodies while taking a bath from sexual impurity. However, she can have the ritual shower without undoing the braids of her hair if they are bound tightly. In case the hair is loose or loosely tied, she must wash them well.

٦٠٤ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا إِسْمَاعِيلُ ابْنُ عُلَيَّةَ، عَنْ أَيُّوبَ، عَنْ أَبِي الزُّبَيْرِ، عَنْ عُبَيْدِ بْنِ عُمَيْرٍ قَالَ: بَلَغَ عَائِشَةَ أَنَّ عَبْدَ اللهِ بْنَ عَمْرٍو يَأْمُرُ نِسَاءَهُ، [إِذَا اغْتَسَلْنَ،] أَنْ يَنْقُضْنَ رُؤُوسَهُنَّ، فَقَالَتْ: يَا عَجَباً لِابْنِ عَمْرٍو هٰذَا، أَفَلَا يَأْمُرُهُنَّ أَنْ يَحْلِقْنَ رُؤُوسَهُنَّ، لَقَدْ كُنْتُ أَنَا وَرَسُولُ اللهِ ﷺ نَغْتَسِلُ مِنْ إِنَاءٍ وَاحِدٍ، فَلَا أَزِيدُ عَلَى أَنْ أُفْرِغَ عَلَى رَأْسِي ثَلَاثَ إِفْرَاغَاتٍ.

604. It was narrated that 'Ubaid bin 'Umair said: "Âishah heard that 'Abdullâh bin 'Amr was telling his wives to undo their braids (when they bathed). She said: 'How odd that Ibn 'Amr would do that! Why does he not tell them to shave their heads? The Messenger of Allâh ﷺ and I used to bathe from a single vessel, and I never did more than pour three handfuls of water over my head.'" (*Sahih*)

تخريج: أخرجه مسلم، الحيض، باب حكم ضفائر المغتسلة، ح:٣٣١ عن ابن أبي شيبة وغيره به.

(المعجم ١٠٩) - بَابُ الْجُنُبِ يَنْغَمِسُ فِي الْمَاءِ الدَّائِمِ أَيُجْزِئُهُ (التحفة ١٠٩)

Chapter 109. Is It Sufficient For One Who Is Sexually Impure To Immerse Himself In Standing Water?

٦٠٥ - حَدَّثَنَا أَحْمَدُ بْنُ عِيسَى، وَ حَرْمَلَةُ ابْنُ يَحْيَى الْمِصْرِيَّانِ، قَالَا: حَدَّثَنَا ابْنُ

605. It was narrated from Bukair bin 'Abdullâh bin Ashajj that Abu Sâ'ib, the freed slave of Hishâm

وَهْبٍ، عَنْ عَمْرِو بْنِ الْحَارِثِ، عَنْ بُكَيْرِ بْنِ عَبْدِ اللهِ بْنِ الأَشَجِّ أَنَّ أَبَا السَّائِبِ، مَوْلَى هِشَامِ بْنِ زُهْرَةَ: حَدَّثَهُ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ: «**لاَ يَغْتَسِلْ أَحَدُكُمْ فِي الْمَاءِ الدَّائِمِ وَهُوَ جُنُبٌ**» فَقَالَ: كَيْفَ يَفْعَلُ؟ يَا أَبَا هُرَيْرَةَ! قَالَ: يَتَنَاوَلُهُ تَنَاوُلاً.

bin Zuhrah, told him that he heard Abu Hurairah say: "The Messenger of Allâh ﷺ said: 'No one of you should bathe in standing water when he is sexually impure.'" He (Abu Sâ'ib) said: "What should he do, O Abu Hurairah?" He said: "Let him take some out (and pour it over himself)." (*Sahih*)

تخريج: أخرجه مسلم، الطهارة، باب النهي عن الاغتسال في الماء الراكد، ح:٢٨٣ عن أحمد بن عيسى وغيره به.

Comments:

The rationale behind forbidding one to immerse themself in standing water for purposes of a bath is that, if person after person starts doing it, the water shall soon become unusable. Taking the water out of it for the purpose, on the other hand, will ensure that the water remains clean and useful for all.

Chapter 110. Water Is For Water

(المعجم ١١٠) - **بَابُ الْمَاءِ مِنَ الْمَاءِ**

(التحفة ١١٠)

٦٠٦ - **حَدَّثَنَا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، و مُحَمَّدُ ابْنُ بَشَّارٍ، قَالاَ: حَدَّثَنَا غُنْدَرٌ، مُحَمَّدُ بْنُ جَعْفَرٍ، عَنْ شُعْبَةَ، عَنِ الْحَكَمِ، عَنْ ذَكْوَانَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ أَنَّ رَسُولَ اللهِ ﷺ مَرَّ عَلَى رَجُلٍ مِنَ الأَنْصَارِ، فَأَرْسَلَ إِلَيْهِ، فَخَرَجَ وَرَأْسُهُ يَقْطُرُ، فَقَالَ: «**لَعَلَّنَا أَعْجَلْنَاكَ؟**» قَالَ: نَعَمْ. يَا رَسُولَ اللهِ! قَالَ: «**إِذَا أُعْجِلْتَ أَوْ أُقْحِطْتَ، فَلاَ غُسْلَ عَلَيْكَ، وَعَلَيْكَ الْوُضُوءُ**».

606. It was narrated from Abu Sa'eed Al-Khudri that the Messenger of Allâh ﷺ passed by (the house of) one of the *Ansâr* and sent word for him to come out. He came out with his head dripping and (the Prophet ﷺ) said: "Perhaps we made you hurry?" He said: "Yes, O Messenger of Allâh." He said, "If you are hurried (by someone) or obstructed (from orgasm) and do not ejaculate, then you do not have to take a bath, but you should perform ablution." (*Sahih*)

تخريج: أخرجه البخاري، الوضوء، باب من لم ير الوضوء إلا من المخرجين من القبل والدبر، ح:١٨٠، ومسلم، الحيض، باب بيان أن الجماع كان في أول الإسلام ... الخ، ح:٣٤٥ من حديث شعبة به.

607. It was narrated that Abu Ayyub said: "The Messenger of Allâh ﷺ said: 'Water (of bath) is for water (of seminal discharge).'" (*Sahih*)

٦٠٧ - **حَدَّثَنَا** مُحَمَّدُ بْنُ الصَّبَّاحِ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنِ ابْنِ السَّائِبِ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ سُعَادٍ، عَنْ أَبِي أَيُّوبَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**الْمَاءُ مِنَ الْمَاءِ**».

تخريج: [**صحيح**] أخرجه النسائي: ١/ ١١٥، الطهارة، باب الذي يحتلم ولا يرى الماء، ح: ١٩٩ من حديث سفيان به، وله شواهد عند مسلم، ح: ٣٤٣ وغيره.

Comments:

The *Ahâdîth* imply that no bath is obligatory for a man who was in the process of intercourse with his wife but had to leave it midway before ejaculation for some reason. However, the concession belongs to the early days of Islam which was later abolished. Now the ruling is that, ejaculation or no ejaculation, bath becomes obligatory by the mere consummation of the intercourse.

Chapter 111. What Was Narrated About The Obligation Of Bath When The Two Circumcised Parts Meet

(المعجم ١١١) - **بَابُ مَا جَاءَ فِي وُجُوبِ الْغُسْلِ إِذَا الْتَقَى الْخِتَانَانِ**

(التحفة ١١١)

608. It was narrated that 'Âishah the wife of the Prophet ﷺ said: "When the two circumcised parts meet, then bath is obligatory. The Messenger of Allâh ﷺ and I did that, and we bathed." (*Sahih*)

٦٠٨ - **حَدَّثَنَا** عَلِيُّ بْنُ مُحَمَّدٍ الطَّنَافِسِيُّ، وَ عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ الدِّمَشْقِيُّ، قَالَا: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنَا الأَوْزَاعِيُّ: أَنْبَأَنَا عَبْدُ الرَّحْمٰنِ بْنُ الْقَاسِمِ: أَخْبَرَنَا الْقَاسِمُ ابْنُ مُحَمَّدٍ، عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ قَالَتْ: إِذَا الْتَقَى الْخِتَانَانِ فَقَدْ وَجَبَ الْغُسْلُ، فَعَلْتُهُ أَنَا وَرَسُولُ اللهِ ﷺ، فَاغْتَسَلْنَا.

تخريج: [**إسناده صحيح**] أخرجه الترمذي، الطهارة، باب ماجاء: إذا التقى الختانان وجب الغسل، ح: ١٠٨، وقال: حسن صحيح، وصححه ابن حبان، وابن القطان.

Comments:

The expression 'When the two circumcised parts meet' means the happening of intercourse. In other words, it means that, ejaculation or no ejaculation, bath becomes an obligation the moment the pair is engaged in the sexual act.

609. Ubayy bin Ka'b said: "That was a concession that was granted in the early days of Islam, then we were commanded to have a bathe after that."[1] (*Sahih*)

٦٠٩ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عُثْمَانُ ابْنُ عُمَرَ: أَنْبَأَنَا يُونُسُ، عَنِ الزُّهْرِيِّ قَالَ: قَالَ سَهْلُ بْنُ سَعْدٍ السَّاعِدِيُّ: أَنْبَأَنَا أُبَيُّ ابْنُ كَعْبٍ، قَالَ: إِنَّمَا كَانَتْ رُخْصَةً فِي أَوَّلِ الْإِسْلَامِ، ثُمَّ أُمِرْنَا بِالْغُسْلِ، بَعْدُ.

تخريج: [صحيح] أخرجه الترمذي، الطهارة، باب ماجاء: أن الماء من الماء، ح:١١٠ من حديث يونس بن يزيد به، وقال: حسن صحيح * الزهري تابعه أبوحازم عند أبي داود، ح:٢١٥ وغيره، وصححه ابن خزيمة، وابن حبان، والدارقطني، والبيهقي.

610. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "When a man sits between the four parts (arms and legs of his wife) and has intercourse with her, then bath is obligatory." (*Sahih*)

٦١٠ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا الْفَضْلُ بْنُ دُكَيْنٍ، عَنْ هِشَامٍ الدَّسْتَوَائِيِّ، عَنْ قَتَادَةَ، عَنِ الْحَسَنِ، عَنْ أَبِي رَافِعٍ، عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللهِ ﷺ قَالَ: «**إِذَا جَلَسَ الرَّجُلُ بَيْنَ شُعَبِهَا الْأَرْبَعِ، ثُمَّ جَهَدَهَا، فَقَدْ وَجَبَ الْغُسْلُ**».

تخريج: أخرجه البخاري، الغسل، باب إذا التقى الختانان، ح:٢٩١، ومسلم، الحيض، باب نسخ: الماء من الماء ووجوب الغسل بالتقاء الختانين، ح:٣٤٨ من حديث هشام به، وللحديث شواهد كثيرة.

Comments:

The expression 'sits between the four parts (of the wife)' means approaching the woman for the sexual act. The Arabic expression *Jahadaha* in the context means going into the woman, which necessitates the bath whether or not ejaculation takes place.

611. It was narrated from 'Amr bin Shu'aib, from his father, that his grandfather said: "The Messenger of Allâh ﷺ said: 'When the two circumcised parts meet, and (the tip of the penis) disappears, then bath is obligatory.'" (*Da'if*)

٦١١ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ حَجَّاجٍ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**إِذَا الْتَقَى الْخِتَانَانِ، وَتَوَارَتِ [الْحَشَفَةُ]، فَقَدْ وَجَبَ الْغُسْلُ**».

تخريج: [إسناده ضعيف] قال البوصيري: هذا إسناد ضعيف لضعف حجاج وهو ابن أرطاة،

[1] He was referring to: 'Water is for water' as is clear from other versions of it.

وتدليسه، وقد رواه بالعنعنة ، وللحديث شواهد ضعيفة، والحديث السابق(٦٠٨) يغني عنه.

Comments:

The expression "When the two circumcised parts meet" means the same thing as the disappearance of the tip of the male organ into the female organ.

Chapter 112. One Who Has An Erotic Dream But Does Not Feel Any Wetness

(المعجم ١١٢) - **بَابُ مَنِ احْتَلَمَ وَلَمَ يَرَ بَلَلاً** (التحفة ١١٢)

612. It was narrated from 'Âishah that the Prophet ﷺ said: "If anyone of you wakes up and sees some wetness, but he does not think that he had an erotic dream, let him have a bath. But if he thinks that he had an erotic dream but he does not see any wetness, then he does not have to take a bath." (*Da'if*)

٦١٢ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا حَمَّادُ بْنُ خَالِدٍ، عَنِ الْعُمَرِيِّ، عَنْ عُبَيْدِ اللهِ، عَنِ الْقَاسِمِ، عَنْ عَائِشَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «**إِذَا اسْتَيْقَظَ أَحَدُكُمْ مِنْ نَوْمِهِ فَرَأَى بَلَلاً، وَلَمْ يَرَ أَنَّهُ احْتَلَمَ، اغْتَسَلَ، وَإِذَا رَأَى أَنَّهُ قَدِ احْتَلَمَ وَلَمْ يَرَ بَلَلاً، فَلاَ غُسْلَ عَلَيْهِ**».

تخريج: [إسناده ضعيف] أخرجه أبوداود، الطهارة، باب في الرجل يجد البلة في منامه، ح:٢٣٦، والترمذي، ح:١١٣ من حديث حماد بن خالد به، وقال الترمذي: عبدالله (العمري) ضعفه يحيى بن سعيد القطان من قبل حفظه في الحديث .

Chapter 113. About Concealing Oneself When Taking A Bath

(المعجم ١١٣) - **بَابُ مَا جَاءَ فِي الاسْتِتَارِ عِنْدَ الْغُسْلِ**(التحفة ١١٣)

613. Abu Samh said: "I used to serve the Prophet ﷺ, and when he wanted to take a bath he would say: 'Turn your back to me.' So I would turn my back and hung up a cloth, and concealed him with it." (*Sahih*)

٦١٣ - حَدَّثَنَا الْعَبَّاسُ بْنُ عَبْدِ الْعَظِيمِ الْعَنْبَرِيُّ، وَأَبُو حَفْصٍ، عَمْرُو بْنُ عَلِيٍّ الْفَلَّاسُ، وَمُجَاهِدُ بْنُ مُوسٰى قَالُوا: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا يَحْيَى بْنُ الْوَلِيدِ: أَخْبَرَنِي مُحِلُّ بْنُ خَلِيفَةَ: حَدَّثَنِي أَبُو السَّمْحِ قَالَ: كُنْتُ أَخْدُمُ النَّبِيَّ ﷺ، فَكَانَ إِذَا أَرَادَ أَنْ يَغْتَسِلَ، قَالَ: «**وَلِّنِي**» فَأُوَلِّيهِ قَفَايَ، وَأَنْشُرُ الثَّوْبَ فَأَسْتُرُهُ بِهِ.

تخريج: [إسناده صحيح] أخرجه أبوداود، الطهارة، باب بول الصبي يصيب الثوب،

ح: ٣٧٦ عن العباس وغيره، وصححه ابن خزيمة، والحاكم، والذهبي.

Comments:

It is not permissible to undress oneself in anybody else's view or presence. One can, however, undress oneself, when necessary, in loneliness or seclusion.

٦١٤ - حَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ الْمِصْرِيُّ: أَنْبَأَنَا اللَّيْثُ بْنُ سَعْدٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عَبْدِ اللهِ بْنِ الْحَارِثِ بْنِ نَوْفَلٍ أَنَّهُ قَالَ: سَأَلْتُ أَنَّ رَسُولَ اللهِ ﷺ سَبَّحَ فِي سَفَرٍ، فَلَمْ أَجِدْ أَحَداً يُخْبِرُنِي، حَتَّى أَخْبَرَتْنِي أُمُّ هَانِيءٍ بِنْتُ أَبِي طَالِبٍ: أَنَّهُ قَدِمَ عَامَ الْفَتْحِ، فَأَمَرَ بِسِتْرٍ فَسُتِرَ عَلَيْهِ، فَاغْتَسَلَ، ثُمَّ سَبَّحَ ثَمَانِيَ رَكَعَاتٍ.

614. It was narrated that 'Abdullâh bin 'Hârith bin Nawfal said: "I asked whether the Messenger of Allâh ﷺ prayed voluntary prayer when travelling, but I could not find anyone to tell me until Umm Hâni' bint Abu Tâlib told me that he had come during the year of the Conquest (of Makkah). He ordered that a screen be held up, and that was done, and he took a bath; then he prayed eight *Rak'ah* (units) of voluntary prayer." (***Sahih***)

تخريج: أخرجه مسلم، صلوة المسافرين، باب استحباب صلوة الضحى ... الخ، ح: ٣٣٦ب، من حديث الزهري به بإختلاف يسير.

Comments:

The Prophet ﷺ stayed in Makkah on the occasion of its conquest in the capacity of a 'person on a journey'. In spite of it, he performed the forenoon (*Dhuha*) voluntary prayer. He, however, did not perform the *Sunnah* prayer (regular supererogatory prayer performed before and after the obligatory prayers).

٦١٥ - حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدِ بْنِ ثَعْلَبَةَ الْحِمَّانِيُّ: حَدَّثَنَا عَبْدُ الْحَمِيدِ أَبُو يَحْيَى الْحِمَّانِيُّ: حَدَّثَنَا الْحَسَنُ بْنُ عِمَارَةَ، عَنِ الْمِنْهَالِ بْنِ عَمْرٍو، عَنْ أَبِي عُبَيْدَةَ، عَنْ عَبْدِ اللهِ بْنِ مَسْعُودٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: **«لاَ يَغْتَسِلَنَّ أَحَدُكُمْ بِأَرْضِ فَلاَةٍ، وَلاَ فَوْقَ سَطْحٍ لاَ يُوَارِيهِ، فَإِنْ لَمْ يَكُنْ يَرَى، فَإِنَّهُ يُرَى»**.

615. It was narrated that 'Abdullâh bin Mas'ud said: "The Messenger of Allâh ﷺ said: 'No one of you should bathe in open land or on a roof where he is not concealed; even if he does not see anyone, he can still be seen.'" (***Da'if***)

تخريج: **[إسناده ضعيف جدًا]** وقال البوصيري: هذا إسناد ضعيف، أبوعبيده، قيل: لم يسمع من أبيه عبدالله بن مسعود، والحسن بن عمارة مجمع علٰى ترك حديثه.

Chapter 114. Concerning The Prohibition Of Suppressing Urine Or Feces During Prayer

(المعجم ١١٤) - بَابُ مَا جَاءَ فِي النَّهْيِ لِلْحَاقِنِ أَنْ يُصَلِّيَ (التحفة ١١٤)

616. It was narrated that 'Abdullâh bin Arqam said: "The Messenger of Allâh ﷺ said: 'If anyone of you needs to defecate and the immediate call to prayer (*Iqâmah*) is given, let him start with it (relieving himself).'" (***Sahih***)

٦١٦ - حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ: أَنْبَأَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللهِ بْنِ أَرْقَمَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا أَرَادَ أَحَدُكُمُ الْغَائِطَ، وَأُقِيمَتِ الصَّلَاةُ، فَلْيَبْدَأْ بِهِ».

تخريج: [صحيح] أخرجه أبوداود، الطهارة، باب أيصلي الرجل وهو حاقن، ح:٨٨ من حديث هشام به، وصححه الترمذي، وابن خزيمة، وابن حبان، والحاكم، والذهبي وغيرهم.

Comments:

The rationale behind the ruling is that if someone starts his prayer by suppressing the urge to relieve himself, he will neither feel at ease nor be able to pay due attention to the prayer which is the most important act of worship.

617. It was narrated from Abu Umâmah that the Messenger of Allâh ﷺ forbade a man to perform prayer when he was suppressing (the urge to urinate or defecate). (***Sahih***)

٦١٧ - حَدَّثَنَا بِشْرُ بْنُ آدَمَ: حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ: حَدَّثَنَا مُعَاوِيَةُ بْنُ صَالِحٍ، عَنِ السَّفْرِ بْنِ نُسَيْرٍ، عَنْ يَزِيدَ بْنِ شُرَيْحٍ، عَنْ أَبِي أُمَامَةَ أَنَّ رَسُولَ اللهِ ﷺ نَهَى أَنْ يُصَلِّيَ الرَّجُلُ وَهُوَ حَاقِنٌ.

تخريج: [صحيح] أخرجه أحمد:٥/٢٦٠ عن زيد بن الحباب به مطولاً، وقال البوصيري: هذا إسناد فيه السفر وهو ضعيف وللحديث شواهد منها الحديث الآتي(٦١٩).

618. It was narrated that Abu Hurairah said: "The Messenger of Allâh ﷺ said, 'No one of you should stand to pray when he feels some discomfort (because of needing to urinate or defecate).'" (***Sahih***)

٦١٨ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ إِدْرِيسَ الْأَوْدِيِّ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَا يَقُومُ أَحَدُكُمْ إِلَى الصَّلَاةِ وَبِهِ أَذًى».

تخريج: [صحيح] أخرجه ابن أبي شيبة:٢/٤٢٢ به، وقال البوصيري: رجاله ثقات ، وله شواهد.

619. It was narrated from Thawbân that the Messenger of Allâh ﷺ said: "No one among the Muslims should stand to pray when he is suppressing (the need to urinate or defecate), until he has relieved himself." (*Hasan*)

٦١٩ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُصَفَّى الْحِمْصِيُّ: حَدَّثَنَا بَقِيَّةُ، عَنْ حَبِيبِ بْنِ صَالِحٍ، [عَنْ يَزِيدَ ابْنِ شُرَيْحٍ] عَنْ أَبِي حَيٍّ الْمُؤَذِّنِ، عَنْ ثَوْبَانَ، عَنْ رَسُولِ اللهِ ﷺ أَنَّهُ قَالَ: **«لاَ يَقُومُ أَحَدٌ مِنَ الْمُسْلِمِينَ وَهُوَ حَاقِنٌ حَتَّى يَتَخَفَّفَ»**.

تخريج: [**حسن**] أخرجه أبوداود، الطهارة، باب أيصلي الرجل وهو حاقن؟، ح:٩٠، وحسنه الترمذي، ح:٣٥٧، والبغوي.

Chapter 115. What Was Narrated Concerning The Bleeding Woman Who Has Counted The Days Of Her Period Before Her Flow Of Blood Became Continuous

(المعجم ١١٥) - **بَابُ مَا جَاءَ فِي الْمُسْتَحَاضَةِ الَّتِي قَدْ عَدَّتْ أَيَّامَ أَقْرَائِهَا قَبْلَ أَنْ يَسْتَمِرَّ بِهَا الدَّمُ** (التحفة ١١٥)

620. It was narrated from 'Urwah bin Zubair that Fâtimah bint Abi Hubaish narrated to him that she went to the Messenger of Allâh ﷺ and complained to him about bleeding. The Messenger of Allâh ﷺ said: "Rather that is a vein, so look and see when your period comes, then do not perform the prayer. When the period is over, then purify yourself and perform the prayer between one period to the next." (*Da'if*)

٦٢٠ - حَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ: أَنْبَأَنَا اللَّيْثُ ابْنُ سَعْدٍ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ بُكَيْرِ ابْنِ عَبْدِ اللهِ، عَنِ الْمُنْذِرِ بْنِ الْمُغِيرَةِ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ أَنَّ فَاطِمَةَ بِنْتَ أَبِي حُبَيْشٍ حَدَّثَتْهُ أَنَّهَا أَتَتْ رَسُولَ اللهِ ﷺ فَشَكَتْ إِلَيْهِ الدَّمَ، فَقَالَ رَسُولُ اللهِ ﷺ: **«إِنَّمَا ذٰلِكَ عِرْقٌ، فَانْظُرِي إِذَا أَتَى قَرْؤُكِ فَلاَ تُصَلِّي، فَإِذَا مَرَّ الْقَرْءُ فَتَطَهَّرِي، ثُمَّ صَلِّي مَا بَيْنَ الْقَرْءِ إِلَى الْقَرْءِ»**.

تخريج: [**إسناده ضعيف**] أخرجه أبوداود، الطهارة، باب في المرأة تستحاض . . . الخ، ح:٢٨٠ من حديث الليث به * المنذر لم يوثقه غير ابن حبان، وقال الذهبي: لا يعرف .

Comments:

a. 'That is a vein' means it is a ailment, not the regular menstrual blood. As such the rules governing the routine period do not apply to it.

b. A woman suffering from bleeding out of her ordinary periods must also take a bath at the end of the menstruation period, like a normal woman and thereafter start praying like a normal woman. She can also go to the mosque,

read the Qur'ân and let the husband have intercourse with her, and do all things that are forbidden during the monthly period for a woman.

621. It was narrated that 'Âishah said: "Fâtimah bint Abi Hubaish came to the Messenger of Allâh ﷺ and said: 'O Messenger of Allâh ﷺ! I am a woman who bleeds continuously and never becomes pure, should I give up the prayer?' He said: 'No, rather that is a vein and it is not menstruation. When the time of your period comes, leave off the prayer, and when it is over, take a bath and wash the blood from yourself and perform the prayer." This is the *Hadith* of Waki'. (***Sahih***)

٦٢١ - **حَدَّثَنَا** عَبْدُ اللهِ بْنُ الْجَرَّاحِ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ؛ ح: وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَ عَلِيُّ بْنُ مُحَمَّدٍ. قَالاَ: حَدَّثَنَا وَكِيعٌ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: جَاءَتْ فَاطِمَةُ بِنْتُ أَبِي حُبَيْشٍ إِلَى رَسُولِ اللهِ ﷺ، فَقَالَتْ: يَا رَسُولَ اللهِ! إِنِّي امْرَأَةٌ أُسْتَحَاضُ فَلاَ أَطْهُرُ، أَفَأَدَعُ الصَّلاَةَ؟ قَالَ: «**لاَ، إِنَّمَا ذٰلِكَ عِرْقٌ، وَلَيْسَ بِالْحَيْضَةِ، فَإِذَا أَقْبَلَتِ الْحَيْضَةُ فَدَعِي الصَّلاَةَ، وَإِذَا أَدْبَرَتْ فَاغْسِلِي عَنْكِ الدَّمَ وَصَلِّي**». هٰذَا حَدِيثُ وَكِيعٍ.

تخريج: أخرجه مسلم، الحيض، باب المستحاضة وغسلها وصلاتها، ح:٣٣٣ من حديث وكيع وحماد بن زيد به.

622. It was narrated that Umm Habibah bint Jahsh said: "I used to bleed continuously and heavily. I went to the Prophet ﷺ asking him for advice and telling him (about my situation). I found him with my sister Zainab and said: 'O Messenger of Allâh! I need to ask you something.' He said: 'What is it?' I said: 'I bleed continuously and heavily, and that is keeping me from prayer and fasting. What do you command me to do about it?' He said: 'I advise you to use a piece of cotton, for that will take away the blood.' I said: 'It is more than that.'" And he mentioned something like the *Hadith* of Sharik (below). (***Da'if***)

٦٢٢ - **حَدَّثَنَا** مُحَمَّدُ بْنُ يَحْيَىٰ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ - إِمْلاَءً عَلَيَّ مِنْ كِتَابِهِ، وَكَانَ السَّائِلُ غَيْرِي: أَنْبَأَنَا ابْنُ جُرَيْجٍ، عَنْ عَبْدِ اللهِ بْنِ مُحَمَّدِ بْنِ عَقِيلٍ، عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدِ بْنِ طَلْحَةَ، عَنْ عُمَرَ بْنِ طَلْحَةَ، عَنْ أُمِّ حَبِيبَةَ بِنْتِ جَحْشٍ قَالَتْ: كُنْتُ أُسْتَحَاضُ حَيْضَةً كَثِيرَةً طَوِيلَةً، قَالَتْ: فَجِئْتُ إِلَى النَّبِيِّ ﷺ أَسْتَفْتِيهِ وَأُخْبِرُهُ، قَالَتْ فَوَجَدْتُهُ عِنْدَ أُخْتِي زَيْنَبَ، قَالَتْ: قُلْتُ: يَا رَسُولَ اللهِ! إِنَّ لِي إِلَيْكَ حَاجَةً، قَالَ: «**وَمَا هِيَ؟ أَيْ هَنْتَاهْ**» قُلْتُ: إِنِّي أُسْتَحَاضُ حَيْضَةً طَوِيلَةً كَبِيرَةً، وَقَدْ مَنَعَتْنِيَ الصَّلاَةَ وَالصَّوْمَ، فَمَا تَأْمُرُنِي فِيهَا؟ قَالَ: «**أَنْعَتُ لَكِ الْكُرْسُفَ، فَإِنَّهُ يُذْهِبُ**

الدَّمَ». قُلْتُ: هُوَ أَكْثَرُ، فَذَكَرَ نَحْوَ حَدِيثِ شَرِيكٍ.

تخريج: [إسناده ضعيف] أخرجه أبوداود، الطهارة، باب ما روي أن المستحاضة تغتسل لكل صلوة، ح:٢٨٨ من حديث ابن عقيل به * وابن عقيل ضعيف تقدم، ح:٣٩٠.

Comments:

'Use a piece of cotton' means: I advise you to put some cotton on the blood spot, and tie it with a piece of cloth so that the blood gets absorbed in the cotton, and does not intermittently spoil your clothes, and you are able to perform prayer etc., with perfect ease.

623. It was narrated that Umm Salamah said: "A woman asked the Prophet ﷺ: 'I bleed continuously and do not become pure. Should I give up the prayer?' He said: 'No, but leave off praying for the number of days and nights that you used to menstruate.''' (One of the narrators) Abu Bakr (Ibn Abu Shaibah) said in his *Hadith*: "Estimate the number of days in the month, then take a bath and cover your private part with a cloth and perform prayer." (*Da'if*)

٦٢٣ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَ عَلِيُّ ابْنُ مُحَمَّدٍ، قَالاَ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ عُبَيْدِ اللهِ بْنِ عُمَرَ، عَنْ نَافِعٍ، عَنْ سُلَيْمَانَ ابْنِ يَسَارٍ، عَنْ أُمِّ سَلَمَةَ، قَالَتْ: سَأَلَتِ امْرَأَةٌ النَّبِيَّ ﷺ قَالَتْ: إِنِّي أُسْتَحَاضُ فَلاَ أَطْهُرُ، أَفَأَدَعُ الصَّلاَةَ؟ قَالَ: **«لاَ، وَلٰكِنْ دَعِي قَدْرَ الأَيَّامِ وَاللَّيَالِي الَّتِي كُنْتِ تَحِيضِينَ»**. قَالَ أَبُو بَكْرٍ فِي حَدِيثِهِ: **«وَقَدْرَهُنَّ مِنَ الشَّهْرِ، ثُمَّ اغْتَسِلِي وَاسْتَذْفِرِي بِثَوْبٍ، وَصَلِّي»**.

تخريج: [إسناده ضعيف] أخرجه أبوداود، الطهارة، باب في المرأة تستحاض . . . الخ، ح:٢٧٦ من حديث عبيدالله به، إلا أنه قال: عن سليمان عن رجل من الأنصار * والرجل مجهول، والله أعلم.

Comments:

Just like the woman's bleeding out of periods, if a person is suffering from some other condition that invalidates his ablution', such as frequent passing of wind, or involuntary dripping of urine, then the person concerned is to be regarded as exempt from normal rules of *Shari'ah*. In such cases he is not to shun his prayers but to perform fresh ablution for each prayer, and complete the entire cycle of his prayer including his *Sunnah* (supererogatory) and *Nafl* (voluntary) prayers.

624. It was narrated that 'Âishah said: "Fâtimah bint Abi Hubaish came to the Prophet ﷺ and said: 'O Messenger of Allâh! I am a woman who bleeds continuously and never becomes pure. Should I give up prayer?' He said: 'No, that is just a vein and is not menstruation. Do not perform prayer during the days of your period, then take a bath, and perform ablution for each prayer, even if drops of blood fall on the mat.'" (*Da'if*)

٦٢٤ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ، وَ أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ، قَالاَ: حَدَّثَنَا وَكِيعٌ، عَنِ الأَعْمَشِ، عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ عُرْوَةَ ابْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ قَالَتْ: جَاءَتْ فَاطِمَةُ بِنْتُ أَبِي حُبَيْشٍ إِلَى النَّبِيِّ ﷺ فَقَالَتْ: يَا رَسُولَ اللهِ! إِنِّي امْرَأَةٌ أُسْتَحَاضُ فَلاَ أَطْهُرُ، أَفَأَدَعُ الصَّلاَةَ؟ قَالَ: «لاَ، إِنَّمَا ذٰلِكِ عِرْقٌ، وَلَيْسَ بِالْحَيْضَةِ، اجْتَنِبِي الصَّلاَةَ أَيَّامَ مَحِيضِكِ، ثُمَّ اغْتَسِلِي وَتَوَضَّئِي لِكُلِّ صَلاَةٍ، وَإِنْ قَطَرَ الدَّمُ عَلَى الْحَصِيرِ».

تخريج: [إسناده ضعيف] أخرجه أبوداود، الطهارة، باب من قال تغتسل من طهر إلى طهر، ح:٢٩٨، وضعفه يحي القطان وابن معين * الأعمش تقدم، ح:١٧٨، وحبيب، ح:٣٨٣ عنعنا.

Comments:

It is preferable for a woman undergoing the phase of bleeding out of periods, to perform two prayers at a time with one bath. Alternately, it is enough that she just makes the ablution for each prayers.

625. It was narrated from 'Adiyy bin Thâbit, from his father, from his grandfather, that the Prophet ﷺ said: "The woman who experiences irregular non-menstrual bleeding should leave prayer during the days of her period, then she should take a bath, and perform ablution for each prayer, and she should fast and perform the prayer." (*Da'if*)

٦٢٥ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَإِسْمَاعِيلُ بْنُ مُوسٰى، قَالاَ: حَدَّثَنَا شَرِيكٌ، عَنْ أَبِي الْيَقْظَانِ، عَنْ عَدِيِّ بْنِ ثَابِتٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، عَنِ النَّبِيِّ ﷺ قَالَ: «الْمُسْتَحَاضَةُ تَدَعُ الصَّلاَةَ أَيَّامَ أَقْرَائِهَا، ثُمَّ تَغْتَسِلُ وَتَتَوَضَّأُ لِكُلِّ صَلاَةٍ، وَتَصُومُ وَتُصَلِّي».

تخريج: [إسناده ضعيف] أخرجه أبوداود، الطهارة، الباب السابق، ح:٢٩٧، وضعفه * أبواليقظان ابن عمير تقدم، ح:١٥٦، وشيخه مجهول الحال، راجع التقريب وغيره.

Chapter 116. Concerning The Woman Who Is Confused About Her Bleeding And Does Not Know The Days Of Her Cycle

(المعجم ١١٦) - **بَابُ مَا جَاءَ فِي الْمُسْتَحَاضَةِ إِذَا اخْتَلَطَ عَلَيْهَا الدَّمُ فَلَمْ تَقِفْ عَلَى أَيَّامِ حَيْضِهَا** (التحفة ١١٦)

626. It was narrated from 'Urwah bin Zubair and 'Amrah bint 'Abdur-Rahmân that 'Âishah the wife of the Prophet ﷺ said: "Umm Habibah bint Jahsh experienced prolonged non-menstrual bleeding for seven years when she was married to 'Abdur-Rahmân bin 'Awf. She complained about that to the Prophet ﷺ and the Prophet ﷺ said: 'That is not menstruation, rather it is a vein, so when the time of your period comes, leave the prayer, and when it is over, take a bath and perform prayer.'" 'Âishah said: "She used to bathe for every prayer and then perform the prayer. She used to sit in a washtub belonging to her sister Zainab bint Jahsh and the blood would turn the water red." (*Sahih*)

٦٢٦ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى: حَدَّثَنَا أَبُو الْمُغِيرَةِ: حَدَّثَنَا الأَوْزَاعِيُّ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، وَعَمْرَةَ بِنْتِ عَبْدِ الرَّحْمٰنِ، أَنَّ عَائِشَةَ زَوْجَ النَّبِيِّ ﷺ قَالَتْ: اسْتُحِيضَتْ أُمُّ حَبِيبَةَ بِنْتُ جَحْشٍ، وَهِيَ تَحْتَ عَبْدِ الرَّحْمٰنِ بْنِ عَوْفٍ، سَبْعَ سِنِينَ، فَشَكَتْ ذٰلِكَ لِلنَّبِيِّ ﷺ، فَقَالَ النَّبِيُّ ﷺ: «**إِنَّ هٰذِهِ لَيْسَتْ بِالْحَيْضَةِ، وَإِنَّمَا هُوَ عِرْقٌ، فَإِذَا أَقْبَلَتِ الْحَيْضَةُ فَدَعِي الصَّلَاةَ، وَإِذَا أَدْبَرَتْ فَاغْتَسِلِي وَصَلِّي**».

قَالَتْ عَائِشَةُ: فَكَانَتْ تَغْتَسِلُ لِكُلِّ صَلَاةٍ، ثُمَّ تُصَلِّي، وَكَانَتْ تَقْعُدُ فِي مِرْكَنٍ لِأُخْتِهَا زَيْنَبَ بِنْتِ جَحْشٍ، حَتَّى إِنَّ حُمْرَةَ الدَّمِ لَتَعْلُو الْمَاءَ.

تخريج: أخرجه البخاري، الحيض، باب عرق الاستحاضة، ح:٣٢٧، ومسلم، الحيض، باب المستحاضة وغسلها وصلاتها، ح:٣٣٤ من حديث الزهري به.

Comments:

a. 'When the time of your period comes' means when there come the days of your menstruation before you developed the present condition.
b. Taking a bath separately for each prayer was Umm Habibah bint Jahsh's independent judgment. The *Ahâdith* of the Prophet ﷺ speak of only one obligatory bath to be done by women at the end of their period of menstruation.

Chapter 117. Concerning A Virgin Who Starts To Experience Prolonged Non-Menstrual Bleeding, Or If She Has A Regular Period But Forgets It

(المعجم ١١٧) - بَابُ مَا جَاءَ فِي الْبِكْرِ إِذَا ابْتَدَأَتْ مُسْتَحَاضَةً أَوْ كَانَ لَهَا أَيَّامُ حَيْضٍ فَنَسِيَتْهَا (التحفة ١١٧)

627. It was narrated from Hamnah bint Jahsh that she experienced prolonged non-menstrual bleeding during the time of the Messenger of Allâh ﷺ. She came to the Messenger of Allâh ﷺ and said: "I am suffering prolonged and painful bleeding." He said: "Fill it with a pad of cloth." She said: "It is worse than that, it is flowing copiously." He said: "Then bind yourself with a cloth and observe your menses for six or seven days, in the knowledge of Allâh, then have a bath and perform prayer and fast for twenty-three or twenty-four days. Delay *Zuhr* and bring *'Asr* forward, and take (one) bath for both, and delay *Maghrib* and bring *'Ishâ'* forward, and have (one) bath for both. This is what I prefer of the two matters.'" (*Da'if*)

٦٢٧ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَنْبَأَنَا شَرِيكٌ، عَنْ عَبْدِ اللهِ بْنِ مُحَمَّدِ بْنِ عَقِيلٍ، عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدِ بْنِ طَلْحَةَ، عَنْ عَمِّهِ عِمْرَانَ بْنِ طَلْحَةَ، عَنْ أُمِّهِ حَمْنَةَ بِنْتِ جَحْشٍ أَنَّهَا اسْتُحِيضَتْ عَلَى عَهْدِ رَسُولِ اللهِ ﷺ، فَأَتَتْ رَسُولَ اللهِ ﷺ فَقَالَتْ: إِنِّي اسْتُحِضْتُ حَيْضَةً مُنْكَرَةً شَدِيدَةً، قَالَ لَهَا: «**احْتَشِي كُرْسُفاً**» قَالَتْ لَهُ: إِنَّهُ أَشَدُّ مِنْ ذٰلِكَ، إِنِّي أَثُجُّ ثَجًّا. قَالَ: «تَلَجَّمِي وَتَحَيَّضِي فِي كُلِّ شَهْرٍ فِي عِلْمِ اللهِ سِتَّةَ أَيَّامٍ أَوْ سَبْعَةَ أَيَّامٍ، ثُمَّ اغْتَسِلِي غُسْلاً، فَصَلِّي وَصُومِي ثَلاَثَةً وَعِشْرِينَ، أَوْ أَرْبَعَةً وَعِشْرِينَ، وَأَخِّرِي الظُّهْرَ وَقَدِّمِي الْعَصْرَ، وَاغْتَسِلِي لَهُمَا غُسْلاً، وَأَخِّرِي الْمَغْرِبَ وَعَجِّلِي الْعِشَاءَ، وَاغْتَسِلِي لَهُمَا غُسْلاً، وَهٰذَا أَحَبُّ الأَمْرَيْنِ إِلَيَّ.

تخريج: [ضعيف] تقدم، ح: ٦٢٢ .

Comments:

a. The Arabic expression *Fi 'ilm-i-llâh* (literally, in Allâh's knowledge) used by the Prophet ﷺ in his reply means: Reckon the days of your impurity according to your best judgment, and put your trust in Allâh who knows perfectly well your limitations in keeping count of your days. He will surely forgive any genuine mistake made by you in reckoning the days of your purity and impurity.

b. The expression "This is what I prefer of the two matters' conveys the idea that three bathes in a day is not a binding necessity. The Prophet ﷺ,

however, preferred it because it ensures greater cleanliness and purity.

Chapter 118. What Was Narrated About Menstrual Blood That Gets On Clothing

(المعجم ١١٨) - **بَابٌ: فِي مَا جَاءَ فِي دَمِ الْحَيْضِ يُصِيبُ الثَّوبَ** (التحفة ١١٨)

628. It was narrated that Umm Qais bint Mihsan said: "I asked the Messenger of Allâh ﷺ about menstrual blood that gets on clothing. He said, 'Wash it with water and lote leaves, and rub it, even with a piece of stick.'" (*Sahih*)

٦٢٨ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا يَحْيَى ابْنُ سَعِيدٍ، وَعَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ، قَالاَ: حَدَّثَنَا سُفْيَانُ، عَنْ ثَابِتِ بْنِ هُرْمُزَ أَبِي الْمِقْدَامِ، عَنْ عَدِيِّ بْنِ دِينَارٍ، عَنْ أُمِّ قَيْسٍ بِنْتِ مِحْصَنٍ قَالَتْ: سَأَلْتُ رَسُولَ اللهِ ﷺ عَنْ دَمِ الْحَيْضِ يُصِيبُ الثَّوْبَ، قَالَ: «اغْسِلِيهِ بِالْمَاءِ وَالسِّدْرِ، وَحُكِّيهِ وَلَوْ بِضِلَعٍ».

تخريج: [إسناده صحيح] أخرجه أبوداود، الطهارة، باب المرأة تغسل ثوبها الذي تلبسه في حيضها، ح:٣٦٣ من حديث يحيٰ به، وصححه ابن خزيمة، وابن حبان.

Comments:

a. This shows that menstrual blood is impure and must be washed off.

b. At times, mere washing with plain water does not remove the blood spot. The clothing should, therefore, be rubbed to clean it. Any faint impression still lurking on the garment after one's best effort is condonable. The Arabic word *Dila'i* (literally a rib) used by the Prophet ﷺ as a rubbing agent here means any thin and semi-long twig or piece of wood.

629. It was narrated that Asmâ' bint Abi Bakr Siddiq said: "The Messenger of Allâh ﷺ was asked about menstrual blood that gets on clothing. He said: 'Rub it off, wash it and perform prayer in (the garment).'" (*Sahih*)

٦٢٩ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو خَالِدٍ الأَحْمَرُ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ فَاطِمَةَ بِنْتِ الْمُنْذِرِ، عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ الصِّدِّيقِ، قَالَتْ: سُئِلَ رَسُولُ اللهِ ﷺ عَنْ دَمِ الْحَيْضِ يَكُونُ فِي الثَّوْبِ. قَالَ: «اقْرُصِيهِ وَاغْسِلِيهِ وَصَلِّي فِيهِ».

تخريج: أخرجه البخاري، الوضوء، باب غسل الدم، ح:٢٢٧، ٣٠٧، ومسلم، الطهارة، باب نجاسة الدم وكيفية غسله، ح:٢٩١ من حديث هشام به.

630. It was narrated that 'Âishah the wife of the Prophet ﷺ said:

٦٣٠ - حَدَّثَنَا حَرْمَلَةُ بْنُ يَحْيَىٰ: حَدَّثَنَا ابْنُ

"One of us used to menstruate, then rub the blood off her garment when she became pure again, and wash it, and sprinkle water over the rest of the garment, then perform prayer in it." (*Sahih*)

وَهْبٍ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، زَوْجِ النَّبِيِّ ﷺ أَنَّهَا قَالَتْ: إِنْ كَانَتْ إِحْدَانَا لَتَحِيضُ ثُمَّ تَقْرُصُ الدَّمَ مِنْ ثَوْبِهَا عِنْدَ طُهْرِهَا فَتَغْسِلُهُ وَتَنْضِحُ عَلَى سَائِرِهِ، ثُمَّ تُصَلِّي فِيهِ.

تخريج: أخرجه البخاري، الحيض، باب غسل دم المحيض، ح:٣٠٨ من حديث ابن وهب به.

Comments:

The clothing on the woman's body during the period, if free from any trace of blood, is perfectly pure. If smeared with blood, washing will turn it clean. As such there should be no hitch in performing prayer with such clothes on. It is also perfectly in order if separate clothes are used during those particular days by the ladies. (*Bukhâri*: 323)

Chapter 119. The Menstruating Woman Does Not Have To Make Up For The Prayer She Missed

(المعجم ١١٩) - بَابُ الْحَائِضِ لَا تَقْضِي الصَّلَاةَ (التحفة ١١٩)

631. It was narrated from 'Âishah that a woman asked her: "Does a woman who menstruates have to make up for the prayers she misses?" 'Âishah said to her: "Are you a Haruriyyah?[1] We used to menstruate with the Prophet ﷺ then become pure, and he did not tell us to make up for the prayers we missed." (*Sahih*)

٦٣١ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ سَعِيدِ بْنِ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ، عَنْ مُعَاذَةَ الْعَدَوِيَّةِ، عَنْ عَائِشَةَ أَنَّ امْرَأَةً سَأَلَتْهَا: أَتَقْضِي الْحَائِضُ الصَّلَاةَ؟ قَالَتْ لَهَا عَائِشَةُ: أَحَرُورِيَّةٌ أَنْتِ؟ قَدْ كُنَّا نَحِيضُ عِنْدَ النَّبِيِّ ﷺ ثُمَّ نَطْهُرُ، وَلَمْ يَأْمُرْنَا بِقَضَاءِ الصَّلَاةِ.

تخريج: أخرجه البخاري، الحيض، باب لا تقضي الحائض الصلوة، ح:٣٢١ من حديث قتادة، ومسلم، الحيض، باب وجوب قضاء الصوم على الحائض دون الصلوة، ح:٣٣٥ من حديث معاذة به.

Comments:

a. Women are not allowed to perform prayer during their monthly course period (*Bukhâri*: 304). All Muslims, with the exception of Khârijites are agreed on this point. This is the reason why 'Âishah ﵂ asked the woman

[1] Meaning from the *Khawârij*, taken from Harura' the location where they originated.

questioner in surprise if she was a Khârijite because it is only they who ask such questions.

b. It is a special favor of Allâh on women that He did not command them to make up for the missed prayers, for it would surely be quite a difficult task for them to make good their missed eight to ten days of ritual prayers each month. Fasts, on the other hand, come only once in a year, and it is not such a great task to fast for the missed eight to ten days during the course of the coming eleven months.

Chapter 120. A Menstruating Woman Taking Something From The Mosque

(المعجم ١٢٠) - بَابُ الْحَائِضِ تَتَنَاوَلُ الشَّيْءَ مِنَ الْمَسْجِدِ (التحفة ١٢٠)

632. It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ said to me: 'Get me a mat from the mosque.' I said: 'I am menstruating.' He said: 'Your menstruation is not in your hand.'" (*Sahih*)

٦٣٢ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو الأَحْوَصِ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَهِيِّ، عَنْ عَائِشَةَ قَالَتْ: قَالَ لِي رَسُولُ اللهِ ﷺ: «نَاوِلِينِي الْخُمْرَةَ مِنَ الْمَسْجِدِ». فَقُلْتُ: إِنِّي حَائِضٌ، فَقَالَ: «لَيْسَتْ حَيْضَتُكِ فِي يَدِكِ».

تخريج: [صحيح] أخرجه أحمد:٦/١٠٦ بإسناد صحيح عن عبدالله البهي قال: حدثتني عائشة أن رسول الله ﷺ كان في المسجد فقال للجارية: ناوليني الخمرة .

Comments:

a. Women in the state of menstruation or *Nifâs* (postnatal bleeding) are prohibited from entering the mosque.

b. It is a different matter if a woman, standing outside the precincts of the mosque takes something of necessity from, or put it inside the mosque, since this action, not falling under the definition of 'entering the mosque,' is perfectly in order.

633. It was narrated that 'Âishah said: "The Prophet ﷺ used to bring his head close to me when I was menstruating and he was in *I'tikâf* (seclusion in a mosque for the purpose of worship), and I would wash it and comb his hair." (*Sahih*)

٦٣٣ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَلِيُّ ابْنُ مُحَمَّدٍ، قَالاَ: حَدَّثَنَا وَكِيعٌ، عَنْ هِشَامِ ابْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: كَانَ النَّبِيُّ ﷺ يُدْنِي رَأْسَهُ إِلَيَّ وَأَنَا حَائِضٌ، وَهُوَ مُجَاوِرٌ، - تَعْنِي: مُعْتَكِفاً، - فَأَغْسِلُهُ وَأُرَجِّلُهُ.

تخريج: أخرجه البخاري، الحيض، باب غسل الحائض رأس زوجها وترجيله، ح:٢٩٥ من حديث هشام به، وسيأتي:١٧٧٨، وعن ابن جريج، ح:٢٩٦، ومسلم، الحيض، باب جواز غسل الحائض . . . الخ، ح:٢٩٩ عن زهير بن معاوية، كلاهما عن هشام به.

Comments:

a. A man in a state of *I'tikâf* (seclusion in a mosque for worship) is not allowed to come out of the mosque without a genuine excuse or pressing necessity.

b. Peeping the head out of the mosque does not fall under the definition of coming out of the mosque.

634. It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ used to put his head in my lap when I was menstruating and recite Qur'ân." (*Sahih*)

٦٣٤ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَىٰ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَنْبَأَنَا سُفْيَانُ، عَنْ مَنْصُورِ بْنِ صَفِيَّةَ، عَنْ أُمِّهِ، [عَنْ] عَائِشَةَ قَالَتْ: لَقَدْ كَانَ رَسُولُ اللهِ ﷺ يَضَعُ رَأْسَهُ فِي حِجْرِي وَأَنَا حَائِضٌ، وَيَقْرَأُ الْقُرْآنَ.

تخريج: أخرجه البخاري، الحيض، باب قراءة الرجل في حجر امرأته وهي حائض، ح:٢٩٧ وح:٧٥٤٩، ومسلم، الحيض، باب جواز غسل الحائض رأس زوجها . . . الخ، ح:٣٠١ من حديث منصور به.

Comments:

a. It also confirms the fact that the entire body of a menstruating woman is pure, the only exception being the part connected with the 'blood'.

b. Rules for reciting the Qur'ân from memory are different from those relating to the touching of the Noble Book for that purpose.

Chapter 121. What A Man May Do With His Wife When She Is Menstruating

(المعجم ١٢١) - بَابُ مَا لِلرَّجُلِ مِنِ امْرَأَتِهِ إِذَا كَانَتْ حَائِضًا (التحفة ١٢١)

635. It was narrated that 'Âishah said: "If one of us was menstruating, the Messenger of Allâh ﷺ would tell her to tie her waist-wrapper around herself if the bleeding was heavy, then he would embrace her. And who among you can control his desire as the Messenger of Allâh ﷺ used to control his desire?" (*Sahih*)

٦٣٥ - حَدَّثَنَا عَبْدُ اللهِ بْنُ الْجَرَّاحِ: حَدَّثَنَا أَبُو الأَحْوَصِ، [عَنْ] عَبْدِ الْكَرِيمِ؛ ح: وَحَدَّثَنَا أَبُو سَلَمَةَ يَحْيَى بْنُ خَلَفٍ: حَدَّثَنَا عَبْدُ الأَعْلَىٰ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ؛ ح: وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنِ الشَّيْبَانِيِّ، جَمِيعاً عَنْ عَبْدِ الرَّحْمٰنِ بْنِ الأَسْوَدِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: كَانَتْ إِحْدَانَا، إِذَا كَانَتْ حَائِضاً، أَمَرَهَا النَّبِيُّ ﷺ أَنْ تَأْتَزِرَ فِي فَوْرِ حَيْضَتِهَا، ثُمَّ يُبَاشِرُهَا، وَأَيُّكُمْ يَمْلِكُ إِرْبَهُ كَمَا كَانَ

رَسُولُ اللهِ ﷺ يَمْلِكُ إِرْبَهُ؟

تخريج: أخرجه البخاري، الحيض، باب مباشرة الحائض، ح:٣٠٢، ومسلم، الحيض، باب مباشرة الحائض فوق الإزار، ح:٢٩٣ من حديث علي بن مسهر به.

Comments:

a. Having sex with a menstruating woman is prohibited in Islam.

b. Short of the intercourse, all other things like embracing her or kissing her etc., are perfectly in order.

c. *Mubâsharah* in Arabic means either (i) having sex or (ii) simply embracing and caressing the wife. Here it is used in the latter sense.

636. It was narrated that 'Âishah said: "If one of us was menstruating, the Messenger of Allâh ﷺ would tell her to tie her waist-wrapper around herself, then he would embrace her." (*Sahih*)

٦٣٦ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنِ الأَسْوَدِ، عَنْ عَائِشَةَ قَالَتْ: كَانَتْ إِحْدَانَا، إِذَا حَاضَتْ، أَمَرَهَا النَّبِيُّ ﷺ أَنْ تَأْتَزِرَ بِإِزَارٍ، ثُمَّ يُبَاشِرُهَا.

تخريج: أخرجه البخاري، الحيض، باب مباشرة الحائض، ح:٣٠٠، ٢٠٣٠، ٢٠٣١، ومسلم، الحيض، باب مباشرة الحائض فوق الإزار، ح:٢٩٣ من حديث منصور به.

637. It was narrated that Umm Salamah said: "I was with the Messenger of Allâh ﷺ under his blanket, then I felt that I was menstruating as women do, so I slipped out from under the cover. The Messenger of Allâh ﷺ said: 'Are you menstruating?' I said: 'I feel that I am menstruating as women do.' He said: 'That is what Allâh has decreed for the daughters of Âdam.' So I slipped out and sorted myself out, then I came back, and the Messenger of Allâh ﷺ said to me: 'Come under the cover with me,' so I went in with him.'" (*Hasan*)

٦٣٧ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ: حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرٍو: حَدَّثَنَا أَبُو سَلَمَةَ، عَنْ أُمِّ سَلَمَةَ قَالَتْ: كُنْتُ مَعَ رَسُولِ اللهِ ﷺ فِي لِحَافِهِ، فَوَجَدْتُ مَا تَجِدُ النِّسَاءُ مِنَ الْحَيْضَةِ، فَانْسَلَلْتُ مِنَ اللِّحَافِ، فَقَالَ رَسُولُ اللهِ ﷺ: «**أَنَفِسْتِ؟**» قُلْتُ: وَجَدْتُ مَا تَجِدُ النِّسَاءُ مِنَ الْحَيْضَةِ، قَالَ: «**ذٰلِكَ مَا كَتَبَ اللهُ عَلَى بَنَاتِ آدَمَ**»، قَالَتْ: فَانْسَلَلْتُ، فَأَصْلَحْتُ مِنْ شَأْنِي، ثُمَّ رَجَعْتُ، فَقَالَ لِي رَسُولُ اللهِ ﷺ: «**تَعَالَيْ فَادْخُلِي مَعِي فِي اللِّحَافِ**». قَالَتْ: فَدَخَلْتُ مَعَهُ.

تخريج: [**إسناده حسن**] أخرجه أحمد:٦/ ٢٩٤ من حديث محمد بن عمرو به، وقال

البوصيري: هذا إسناد صحيح رجاله ثقات .

Comments:

'Sorted myself out' means took due precaution against defiling my clothes from impurity.

638. It was narrated from Mu'âwiyah bin Abu Sufyân that he asked Umm Habibah, the wife of the Prophet ﷺ: "What did you used to do with the Messenger of Allâh ﷺ when you were menstruating?" She said: "If it was at the beginning of the period when the bleeding is heavy, we would tie the waist-wrapper tightly around our thighs, then lie down with the Messenger of Allâh ﷺ." (*Sahih*)

٦٣٨ - حَدَّثَنَا الْخَلِيلُ بْنُ عَمْرٍو: حَدَّثَنَا ابْنُ سَلَمَةَ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ سُوَيْدِ بْنِ قَيْسٍ، عَنْ مُعَاوِيَةَ ابْنِ حُدَيْجٍ، عَنْ مُعَاوِيَةَ بْنِ أَبِي سُفْيَانَ، عَنْ أُمِّ حَبِيبَةَ، زَوْجِ النَّبِيِّ ﷺ قَالَ، سَأَلْتُهَا: كَيْفَ كُنْتِ تَصْنَعِينَ مَعَ رَسُولِ اللهِ ﷺ فِي الْحَيْضَةِ؟ قَالَتْ: كَانَتْ إِحْدَانَا، فِي فَوْرِهَا أَوَّلَ مَا تَحِيضُ، تَشُدُّ عَلَيْهَا إِزَاراً إِلَى أَنْصَافِ فَخِذَيْهَا، ثُمَّ تَضْطَجِعُ مَعَ رَسُولِ اللهِ ﷺ.

تخريج: [صحيح] أخرجه أحمد: ٦/ ٣٢٥ عن محمد بن سلمة به * ابن إسحاق تابعه ليث بن سعد، انظر، ح: ٥٤٠.

Chapter 122. Prohibition Of Sexual Intercourse With A Menstruating Woman

(المعجم ١٢٢) - بَابُ النَّهْيِ عَنْ إِتْيَانِ الْحَائِضِ (التحفة ١٢٢)

639. It was narrated that Abu Hurairah said: "The Messenger of Allâh ﷺ said: 'Whoever has intercourse with a menstruating woman, or with a woman in her rear, or who goes to a fortuneteller and believes what he says, he has disbelieved in that which was revealed to Muhammad.'" (*Hasan*)

٦٣٩ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَ عَلِيُّ ابْنُ مُحَمَّدٍ، قَالاَ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا حَمَّادُ ابْنُ سَلَمَةَ عَنْ حَكِيمٍ الأَثْرَمِ، عَنْ أَبِي تَمِيمَةَ الْهُجَيْمِيِّ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: **«مَنْ أَتَى حَائِضاً، أَوِ امْرَأَةً فِي دُبُرِهَا، أَوْ كَاهِناً، فَصَدَّقَهُ بِمَا يَقُولُ، فَقَدْ كَفَرَ بِمَا أُنْزِلَ عَلَى مُحَمَّدٍ»**.

تخريج: [حسن] أخرجه أبوداود، الكهانة والتطير، باب في الكهان، ح: ٣٩٠٤، والترمذي، ح: ١٣٥، وذكر كلامًا في تعليله * حكيم الأثرم وثقه الجمهور، ولحديثه شواهد عند مسلم وغيره.

Comments:

a. Allâh has appointed a natural channel for satisfying men's sexual urge with

women. It is a channel that would breed offsprings. The anus is not the place for the purpose. It is unnatural to use it the way the inhabitants of Sodom did among whom the Prophet Lut ﷺ was sent as a warner.

b. A *Kâhin* (fortuneteller) is one who claims to know the future of the people. In our part of the world people practising *Nujum* (astrology), *Ramal* (foretelling by figures) and *Jafar* (art of prediction) all belong to the same category which the Messenger of Allâh ﷺ has denounced and warned against.

Chapter 123. The Expiation For One Who Has Sexual Intercourse With A Menstruating Woman

(المعجم ١٢٣) - بَابٌ: فِي كَفَّارَةِ مَنْ أَتَى حَائِضًا (التحفة ١٢٣)

640. It was narrated from Ibn 'Abbâs that the Prophet ﷺ said concerning one who has intercourse with a woman when she is menstruating: "Let him give a Dinâr or half a Dinâr in charity." (*Sahih*)

٦٤٠ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا يَحْيَى ابْنُ سَعِيدٍ، وَمُحَمَّدُ بْنُ جَعْفَرٍ، وَابْنُ أَبِي عَدِيٍّ، عَنْ شُعْبَةَ، عَنِ الْحَكَمِ، عَنْ عَبْدِ الْحَمِيدِ، عَنْ مِقْسَمٍ، عَنِ ابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ ﷺ، فِي الَّذِي يَأْتِي امْرَأَتَهُ، وَهِيَ حَائِضٌ قَالَ: «يَتَصَدَّقُ بِدِينَارٍ أَوْ بِنِصْفِ دِينَارٍ».

تخريج: [**إسناده صحيح**] أخرجه أبوداود، الطهارة، باب في إتيان الحائض، ح: ٢٦٤ من حديث يحيى به، وصححه أحمد، والحاكم، والذهبي وغيرهم.

Comments:

a. Dinâr was a gold coin used in the days of the Prophet ﷺ in Arabia. It measured about 4.4 grams. It is is, therefore, incumbent, in the light of the *Hadíth*, on any one committing this act to give in charity a price equivalent to 4.4 grams of gold to a person who is deserving, poor and hard-pressed.

b. Some scholars from among the pious predecessors have reconciled the apparent difference between the figures of one Dinâr and half a Dinâr, by suggesting that one Dinâr of charity is expiation for committing the act in the early stages of menstruation when blood is reddish in colour, while half a Dinâr is for doing it in the later stages when the blood colour is yellowish. Some other scholars have suggested that it depends on your capacity. If well-to-do, give a full Dinâr, if hard-pressed, give just half a Dinâr.

Chapter 124. How A Menstruating Woman Should Bathe

(المعجم ١٢٤) - بَابٌ: فِي الْحَائِضِ كَيْفَ تَغْتَسِلُ (التحفة ١٢٤)

641. It was narrated from 'Âishah that the Prophet ﷺ said to her,

٦٤١ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَ عَلِيُّ ابْنُ مُحَمَّدٍ، قَالاَ: حَدَّثَنَا وَكِيعٌ، عَنْ هِشَامِ

when she was menstruating: "Undo your braids and bathe." (*Sahih*)

(A narrator) 'Ali said in his narration: "Undo your head."

ابْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ أَنَّ النَّبِيَّ ﷺ قَالَ لَهَا، وَكَانَتْ حَائِضاً: «**انْقُضِي شَعْرَكِ وَاغْتَسِلِي**».

قَالَ عَلِيٌّ فِي حَدِيثِهِ: «**انْقُضِي رَأْسَكِ**».

تخريج: [إسناده صحيح] أخرجه ابن أبي شيبة: ١/ ٧٩ به، وصححه المجد ابن تيمية وغيره، وأصله في الصحيحين.

Comments:

'Undo your head' means: Undo the braids of your hair or plaits and wash your head. The ruling does not apply to a bath from sexual impurity. (Compare previous *Ahâdith* 603 & 604).

642. It was narrated from 'Âishah that Asmâ' asked the Messenger of Allâh ﷺ about bathing after one's period. He said: "One of you should take her water and lote leaves, and purify herself, and purify herself well, or thoroughly. Then she should pour water over her head and rub it vigorously so that the water reaches the roots of her hair. Then she should take a piece of cotton perfumed with musk and purify herself with it." Asmâ' said: "How should I purify myself with it?" He said: "*Subhân Allâh!* purify yourself with it!" 'Âishah said, as if whispering to her: "Wipe away the traces of blood with it." Then she (Asmâ') asked him about bathing to cleanse oneself from sexual impurity. He said: "One of you should take her water, and purify herself, and purify herself well, or thoroughly. She should pour water over her head and rub it so that water reaches the roots of her hair, then she should pour water over her body." 'Âishah

٦٤٢ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ ابْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ إِبْرَاهِيمَ بْنِ مُهَاجِرٍ قَالَ: سَمِعْتُ صَفِيَّةَ تُحَدِّثُ عَنْ عَائِشَةَ أَنَّ أَسْمَاءَ سَأَلَتْ رَسُولَ اللهِ ﷺ عَنِ الْغُسْلِ مِنَ الْمَحِيضِ، فَقَالَ: «**تَأْخُذُ إِحْدَاكُنَّ مَاءَهَا وَسِدْرَهَا فَتَطْهُرُ، فَتُحْسِنُ الطُّهُورَ، أَوْ تَبْلُغُ فِي الطُّهُورِ، ثُمَّ تَصُبُّ عَلَى رَأْسِهَا فَتَدْلُكُهُ دَلْكاً شَدِيداً، حَتَّى تَبْلُغَ شُؤُونَ رَأْسِهَا، ثُمَّ تَصُبُّ عَلَيْهَا الْمَاءَ، ثُمَّ تَأْخُذُ فِرْصَةً مُمَسَّكَةً [فَتَطْهُرُ] بِهَا**»، قَالَتْ أَسْمَاءُ: كَيْفَ أَتَطَهَّرُ بِهَا؟ قَالَ: «**سُبْحَانَ اللهِ تَطَهَّرِي بِهَا**» قَالَتْ عَائِشَةُ: - كَأَنَّهَا تُخْفِي ذٰلِكَ - [تَتَبَّعِي] بِهَا أَثَرَ الدَّمِ، قَالَتْ: وَسَأَلَتْهُ عَنِ الْغُسْلِ مِنَ الْجَنَابَةِ، فَقَالَ: «**تَأْخُذُ إِحْدَاكُنَّ مَاءَهَا فَتَطْهُرُ، فَتُحْسِنُ الطُّهُورَ أَوْ تَبْلُغُ فِي الطُّهُورِ، حَتَّى تَصُبَّ الْمَاءَ عَلَى رَأْسِهَا فَتَدْلُكُهُ حَتَّى تَبْلُغَ شُؤُونَ رَأْسِهَا، ثُمَّ تُفِيضُ الْمَاءَ عَلَى جَسَدِهَا**». فَقَالَتْ عَائِشَةُ: نِعْمَ النِّسَاءُ نِسَاءُ الأَنْصَارِ! لَمْ يَمْنَعْهُنَّ الْحَيَاءُ أَنْ يَتَفَقَّهْنَ فِي الدِّينِ.

said: "How good were the women of the *Ansâr*! For they did not let shyness keep them from understanding their religion properly." (*Sahih*)

تخريج: أخرجه مسلم، الحيض، باب استحباب استعمال المغتسلة من الحيض فرصةً من مسك في موضع الدم، ح:٣٣٢(ج) من ابن بشار وغيره به.

Comments:

a. A bath from the impurity of menses needs more elaborate cleaning than a bath from the impurity of intercourse because the frequency of the former is less than that of the latter.
b. Putting lote leaves in boiling water makes it a better detergent.
c. Applying perfume on the particular spot is meant to remove any unwelcome smell.

Chapter 125. What Was narrated Concerning Eating With A Menstruating Woman

(المعجم ١٢٥) - بَابُ مَا جَاءَ فِي مُؤَاكَلَةِ الْحَائِضِ وَسُؤْرِهَا (التحفة ١٢٥)

643. It was narrated that 'Âishah said: "I used to eat the meat from a bone when I was menstruating, then the Messenger of Allâh ﷺ would take it and put his mouth where my mouth had been. And I would drink from a vessel, and the Messenger of Allâh ﷺ would take it and put his mouth where my mouth had been, and I was menstruating." (*Sahih*)

٦٤٣ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ ابْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنِ الْمِقْدَامِ بْنِ شُرَيْحِ بْنِ هَانِيءٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: كُنْتُ أَتَعَرَّقُ الْعَظْمَ وَأَنَا حَائِضٌ، فَيَأْخُذُهُ رَسُولُ اللهِ ﷺ فَيَضَعُ فَمَهُ حَيْثُ كَانَ فَمِي، وَأَشْرَبُ مِنَ الْإِنَاءِ، فَيَأْخُذُهُ رَسُولُ اللهِ ﷺ فَيَضَعُ فَمَهُ حَيْثُ كَانَ فَمِي، وَأَنَا حَائِضٌ.

تخريج: أخرجه مسلم، الحيض، باب جواز غسل الحائض رأس زوجها . . . الخ، ح:٣٠٠ من حديث المقدام به.

Comments:

a. It shows that the body of a menstruating woman is pure, and the impurity in essence is 'legal' except for the blood whose impurity is perceivable.
b. The mouth and saliva of a menstruating woman is also pure. It is perfectly in order to eat and drink from the food and water left over by her.

644. It was narrated from Anas that the Jews would not sit with a

٦٤٤ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَىٰ: حَدَّثَنَا أَبُو

الْوَلِيدِ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ أَنَّ الْيَهُودَ كَانُوا لاَ يَجْلِسُونَ مَعَ الْحَائِضِ فِي بَيْتٍ، وَلاَ يَأْكُلُونَ وَلاَ يَشْرَبُونَ. قَالَ: فَذُكِرَ ذٰلِكَ لِلنَّبِيِّ ﷺ فَأَنْزَلَ اللهُ: ﴿وَيَسْـَٔلُونَكَ عَنِ ٱلْمَحِيضِ قُلْ هُوَ أَذًى فَٱعْتَزِلُوا۟ ٱلنِّسَآءَ فِى ٱلْمَحِيضِ﴾ [البقرة: ٢٢٢]. فَقَالَ رَسُولُ اللهِ ﷺ: «اصْنَعُوا كُلَّ شَيْءٍ إِلَّا الْجِمَاعَ».

menstruating woman in a house, nor eat with her, nor drink with her. That was mentioned to the Messenger of Allâh ﷺ, then Allâh revealed the words: "They ask you concerning menstruation. Say: that is a harmful thing, therefore, keep away from women during menses."[1] The Messenger of Allâh ﷺ said: "Do everything except sexual intercourse." (*Sahih*)

تخريج: أخرجه مسلم، الحيض، الباب السابق، ح:٣٠٢ من حديث حماد به مطولاً.

Comments:

a. Islam attaches the highest importance to cleanliness and purity. It is, nevertheless, free from the strict laws of the Jews. Hence it is that, except sexual intercourse (which is prohibited during the monthly course and days of impurity after childbirth), all other activities — sitting together, eating and drinking together, kissing each other, and sharing the bed together — are all permissible in Islam.

b. Should a person feel that, while embracing his wife, he might not be able to keep a check on his passion and might feel tempted to commit the prohibited, he would be well advised not to avail the juridical licence but try to avoid being too intimate with his wife during that period.

(المعجم ١٢٦) - بَابٌ: فِي مَا جَاءَ فِي اجْتِنَابِ الْحَائِضِ الْمَسْجِدَ (التحفة ١٢٦)

Chapter 126. Concerning Menstruating Women Keeping Away From the Mosque

٦٤٥ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَ مُحَمَّدُ بْنُ يَحْيَىٰ، قَالاَ: حَدَّثَنَا أَبُو نُعَيْمٍ: حَدَّثَنَا ابْنُ أَبِي غَنِيَّةَ، عَنْ أَبِي الْخَطَّابِ الْهَجَرِيِّ، عَنْ مَحْدُوجٍ الذُّهْلِيِّ، عَنْ جَسْرَةَ قَالَتْ: أَخْبَرَتْنِي أُمُّ سَلَمَةَ، قَالَتْ: دَخَلَ رَسُولُ اللهِ ﷺ صَرْحَةَ هٰذَا الْمَسْجِدِ، فَنَادَى بِأَعْلَىٰ صَوْتِهِ: «إِنَّ الْمَسْجِدَ لاَ يَحِلُّ لِجُنُبٍ

645. It was narrated that Jasrah said: "Umm Salamah told me: 'The Messenger of Allâh ﷺ entered the courtyard of this mosque and called out at the top of his voice: "The mosque is not permissible for anyone who is sexually impure or any woman who is menstruating." (*Da'if*)

[1] *Al-Baqarah* 2:222.

وَلاَ حَائِضٍ».

تخريج: [**إسناده ضعيف**] أخرجه المزي في تهذيب الكمال: ٢٧/ ٢٧١، ٢٧٢ ترجمة محدوج من حديث أبي نعيم به مطولاً ※ أبوالخطاب وشيخه مجهولان (تقريب)، والحديث ضعفه صاحب الزوائد، وحديث أبي داود(٣٣٢) يغني عنه.

Comments:

Scholars have divergent views on this *Hadith*. Some of them regard its chain of transmission as 'Weak' while others consider it of the category of *Hasan* (Good) because of other supporting evidences. There is, however, a consensus among the scholars that the ruling contained in the *Hadith* is valid and binding.

Chapter 127. Concerning What A Woman Sees Of Yellowish Or Brownish Discharge After Her Period Is Over

(المعجم ١٢٧) - بَابُ مَا جَاءَ فِي الْحَائِضِ تَرَى بَعْدَ الطُّهْرِ الصُّفْرَةَ وَالْكُدْرَةَ (التحفة ١٢٧)

646. It was narrated from Umm Bakr that she was told that 'Âishah said: "The Messenger of Allâh ﷺ said concerning a woman who sees that which causes her doubt (i.e. some bleeding) after she becomes pure: 'That is a vein or veins.'" (*Da'if*)

Muhammad bin Yahya said: "What was meant by 'after she becomes pure' is after having a bath (following the end of her period)."

٦٤٦ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى: حَدَّثَنَا عُبَيْدُ اللهِ بْنُ مُوسَى، عَنْ شَيْبَانَ النَّحْوِيِّ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أُمِّ بَكْرٍ أَنَّهَا أُخْبِرَتْ أَنَّ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ اللهِ ﷺ فِي الْمَرْأَةِ تَرَى مَا يَرِيبُهَا بَعْدَ الطُّهْرِ قَالَ: «**إِنَّمَا هِيَ عِرْقٌ أَوْ عُرُوقٌ**».

قَالَ مُحَمَّدُ بْنُ يَحْيَى: يُرِيدُ بَعْدَ الطُّهْرِ بَعْدَ الْغُسْلِ.

تخريج: [**إسناده ضعيف**] أخرجه أبوداود، الطهارة، باب ما روى أن المستحاضة تغتسل لكل صلوة، ح:٢٩٣ من حديث يحيى به، والبيهقي: ١/ ٣٣٧ من حديث شيبان به ※ أم بكر مجهولة الحال، وللحديث شواهد.

647. It was narrated that Umm 'Atiyyah said: "We did not think anything of the yellowish or brownish discharge." (*Sahih*)

(Another chain) It was narrated that Umm 'Atiyyah said: "We did

٦٤٧ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَنْبَأَنَا مَعْمَرٌ، عَنْ أَيُّوبَ، عَنِ ابْنِ سِيرِينَ، عَنْ أُمِّ عَطِيَّةَ قَالَتْ: لَمْ نَكُنْ نَرَى الصُّفْرَةَ وَالْكُدْرَةَ شَيْئاً.

not think that the yellowish or brownish discharge counted for anything."

Muhamamd bin Yahya said: "Wuhaib (who narrated the second version) is the better of them with this according to us."

حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَىٰ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ الرَّقَاشِيُّ: حَدَّثَنَا وُهَيْبٌ، عَنْ أَيُّوبَ، عَنْ حَفْصَةَ، عَنْ أُمِّ عَطِيَّةَ قَالَتْ: كُنَّا لاَ نَعُدُّ الصُّفْرَةَ وَالْكُدْرَةَ شَيْئاً.

قَالَ مُحَمَّدُ بْنُ يَحْيَىٰ: وُهَيْبٌ أَوْلاَهُمَا، عِنْدَنَا بِهٰذَا.

تخريج: أخرجه البخاري، الحيض، باب الصفرة والكدرة في غير أيام الحيض، ح:٣٢٦ من حديث أيوب به، الحديث الأول والثاني أيضًا صحيح.

Comments:

The narrator means to say that they (the women in those days) did not consider it a part of menstruation. The previous *Hadith* has already indicated that the ruling belongs to the time following the bath at the end of the period. However, if the yellowish or brownish discharge is once again followed by the red fluid, then it shall be considered a part of menstruation.

Chapter 128. How Long Should Women In Postnatal Bleeding Wait (Before Praying, etc.)?

(المعجم ١٢٨) - بَابُ النُّفَسَاءِ كَمْ تَجْلِسُ (التحفة ١٢٨)

648. It was narrated that Umm Salamah said: "At the time of the Messenger of Allâh ﷺ, women in postnatal bleeding (after childbirth) used to wait for forty days, and we used to put *Wars*[1] on our faces because of freckles." (***Hasan***)

٦٤٨ - حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ: حَدَّثَنَا شُجَاعُ بْنُ الْوَلِيدِ، عَنْ عَلِيِّ بْنِ عَبْدِ الأَعْلَىٰ، عَنْ أَبِي سَهْلٍ، عَنْ مُسَّةَ الأَزْدِيَّةِ، عَنْ أُمِّ سَلَمَةَ قَالَتْ: كَانَتِ النُّفَسَاءُ عَلَى عَهْدِ رَسُولِ اللهِ ﷺ تَجْلِسُ أَرْبَعِينَ يَوْماً، وَكُنَّا نَطْلِي وُجُوهَنَا بِالْوَرْسِ مِنَ الْكَلَفِ.

تخريج: [حسن] أخرجه أبوداود، الطهارة، باب ماجاء في وقت النفساء، ح:٣١١ من حديث علي بن عبدالأعلى به، وصححه الحاكم، والذهبي، وحسنه النووي.

Comments:

a. *Nifâs* is the blood secreted from inside a woman after childbirth. Scholars have divergent views about its maximum duration. A majority of them are inclined towards considering it for forty days. In case the flow of blood persists beyond that period, then technically it is not postnatal bleeding but vaginal secretion other than postnatal bleeding. In this condition the woman must bathe and start performing devotional acts like prayers and fasting. If

[1] See no. 466.

bleeding stops earlier than forty days, then abstinence from the aforementioned rituals is not needed, and normal devotional activities can be restarted after taking the bath.

b. *Wars*, as explained under *Hadith* 466, is a yellowish plant from Yemen used (especially by women) as a liniment and for dye.

649. It was narrated that Anas said: "The Messenger of Allâh ﷺ set the time for postnatal bleeding at forty days, except for one who becomes pure before that." (*Da'if*)

٦٤٩ - حَدَّثَنَا عَبْدُ اللهِ بْنُ سَعِيدٍ: حَدَّثَنَا الْمُحَارِبِيُّ، عَنْ سَلَّامِ بْنِ سُلَيْمٍ أَوْ سَلَمَةَ، شَكَّ أَبُو الْحَسَنِ. - وَأَظُنُّهُ هُوَ أَبُو الأَحْوَصِ، - عَنْ حُمَيْدٍ، عَنْ أَنَسٍ قَالَ: كَانَ رَسُولُ اللهِ ﷺ وَقَّتَ لِلنُّفَسَاءِ أَرْبَعِينَ يَوْماً، إِلَّا أَنْ تَرَى الطُّهْرَ قَبْلَ ذٰلِكَ.

تخريج: [إسناده ضعيف] وصححه البوصيري * المحاربي كان يدلس وعنعن، وسلاّم هو الطويل كما قال البيهقي: ١/٣٤٣، وهو متروك كما في التقريب وغيره، وللحديث شواهد كثيرة.

Comments:

As to the chain of narration, the *Hadith* is 'Weak' but the ruling contained in it, being proved from other sound *Ahâdith*, is correct.

Chapter 129. One Who Has Intercourse With His Wife When She Is Menstruating

(المعجم ١٢٩) - بَابُ مَنْ وَقَعَ عَلَى امْرَأَتِهِ وَهِيَ حَائِضٌ (التحفة ١٢٩)

650. It was narrated that Ibn 'Abbâs said: "If a man had intercourse with his wife while she was menstruating, the Prophet ﷺ commanded him to give half a Dinâr in charity." (*Sahih*)

٦٥٠ - حَدَّثَنَا عَبْدُ اللهِ بْنُ الْجَرَّاحِ: حَدَّثَنَا أَبُو الأَحْوَصِ، عَنْ عَبْدِ الْكَرِيمِ، عَنْ مِقْسَمٍ، عَنِ ابْنِ عَبَّاسٍ، قَالَ: كَانَ الرَّجُلُ، إِذَا وَقَعَ عَلَى امْرَأَتِهِ وَهِيَ حَائِضٌ، أَمَرَهُ النَّبِيُّ ﷺ أَنْ يَتَصَدَّقَ بِنِصْفِ دِينَارٍ.

تخريج: [صحيح] أخرجه الترمذي، الطهارة، باب ماجاء في الكفارة في ذلك، ح: ١٣٧ من حديث عبدالكريم (أبي أمية) به، وانظر، ح: (٦٤٠) فإنه شاهد له.

Comments:

For detailed comments see notes under *Hadith* 640.

Chapter 130. Eating With A Menstruating Woman

(المعجم ١٣٠) - بَابٌ: فِي مُؤَاكَلَةِ الْحَائِضِ (التحفة ١٣٠)

651. It was narrated that

٦٥١ - حَدَّثَنَا أَبُو بِشْرٍ، بَكْرُ بْنُ خَلَفٍ:

'Abdullâh bin Sa'd said: "I asked the Messenger of Allâh ﷺ about eating with a menstruating woman and he said: 'Eat with her.'" (*Hasan*)

حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ، عَنْ مُعَاوِيَةَ ابْنِ صَالِحٍ، عَنِ الْعَلَاءِ بْنِ الْحَارِثِ، عَنْ حَرَامِ بْنِ حَكِيمٍ، عَنْ عَمِّهِ عَبْدِ اللهِ بْنِ سَعْدٍ، قَالَ: سَأَلْتُ رَسُولَ اللهِ ﷺ: عَنْ مُؤَاكَلَةِ الْحَائِضِ، فَقَالَ: «وَاكِلْهَا».

تخريج: [**إسناده حسن**] أخرجه أبوداود، الطهارة، باب في المذي، ح:٢١٢ من حديث العلاء به، وحسنه الترمذي، ح:١٣٣.

Comments:

The question has been dealt with under *Hadith* 643.

Chapter 131. Performing Prayer In The Garment Of A Menstruating Woman

(المعجم ١٣١) - **بَابٌ: فِي الصَّلَاةِ فِي ثَوْبِ الْحَائِضِ** (التحفة ١٣١)

652. It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ was performing prayer, and I was by his side. I was menstruating, and I was wearing a wool cloak, and part of it was over him." (*Sahih*)

٦٥٢ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ، عَنْ طَلْحَةَ بْنِ يَحْيَىٰ، عَنْ عُبَيْدِ اللهِ ابْنِ عَبْدِ اللهِ بْنِ عُتْبَةَ، عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللهِ ﷺ يُصَلِّي، وَأَنَا إِلَى جَنْبِهِ، وَأَنَا حَائِضٌ، وَعَلَيَّ مِرْطٌ لِي، وَعَلَيْهِ بَعْضُهُ.

تخريج: أخرجه مسلم، الصلٰوة، باب الاعتراض بين يدي المصلي، ح:٥١٤ عن ابن أبي شيبة وغيره به.

Comments:

The use of a cloth or garment as a covering for the body by a menstruating woman does not make the entire clothing unclean. Her blood, however, if it soils the cloth, shall only make the affected part unclean. Once the spot is washed, the entire cloth or garment becomes fit for all uses, even for prayer etc.

653. It was narrated from Maimunah that the Messenger of Allâh ﷺ performed prayer wearing a wool cloak. Part of it was over him and part was over her, and she was menstruating. (*Sahih*)

٦٥٣ - حَدَّثَنَا سَهْلُ بْنُ أَبِي سَهْلٍ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ: حَدَّثَنَا الشَّيْبَانِيُّ، عَنْ عَبْدِ اللهِ بْنِ شَدَّادٍ، عَنْ مَيْمُونَةَ: أَنَّ رَسُولَ اللهِ ﷺ صَلَّى وَعَلَيْهِ مِرْطٌ، بَعْضُهُ عَلَيْهِ، وَعَلَيْهَا بَعْضُهُ، وَهِيَ حَائِضٌ.

تخريج: [**إسناده صحيح**] أخرجه أبوداود، الطهارة، باب الرخصة في ذلك، ح:٣٦٩ من

حديث سفيان به، وأصله متفق عليه (البخاري، ح: ٣٣٣، ومسلم، ح: ٥١٣).

Chapter 132. When A Girl's Puberty Period Begins, She Should Not Pray Unless She Is Wearing A Head Cover

(المعجم ١٣٢) - بَابٌ: إِذَا حَاضَتِ الْجَارِيَةُ لَمْ تُصَلِّ إِلَّا بِخِمَارٍ (التحفة ١٣٢)

654. It was narrated from 'Âishah that the Prophet ﷺ entered upon her, and a freed slave girl of hers concealed herself. The Prophet ﷺ asked: "Have her periods begun?" She said: "Yes." He tore a piece of his turban and said: "Cover your head with this." (*Da'if*)

٦٥٤ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَ عَلِيُّ ابْنُ مُحَمَّدٍ قَالاَ: حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ عَبْدِ الْكَرِيمِ، عَنْ عَمْرِو بْنِ سَعِيدٍ، عَنْ عَائِشَةَ: أَنَّ النَّبِيَّ ﷺ دَخَلَ عَلَيْهَا، فَاخْتَبَأَتْ مَوْلَاةٌ لَهَا، فَقَالَ النَّبِيُّ ﷺ: «**حَاضَتْ؟**» فَقَالَتْ نَعَمْ، فَشَقَّ لَهَا مِنْ عِمَامَتِهِ، فَقَالَ: «**اخْتَمِرِي بِهٰذَا**».

تخريج: [**إسناده ضعيف**] أخرجه ابن أبي شيبة: ٢/ ٢٢٩ به، وقال البوصيري: هذا إسناد فيه عبدالكريم وهو ابن أبي المخارق، ضعفه أحمد وغيره بل قال ابن عبدالبر مجمع على ضعفه.

655. It was narrated from 'Âishah that the Prophet ﷺ said: "Allâh does not accept the prayer of a woman who menstruates (i.e., an adult woman) except with a head cover." (*Sahih*)

٦٥٥ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَىٰ: حَدَّثَنَا أَبُو الْوَلِيدِ وَأَبُو النُّعْمَانِ، [قَالاَ]: حَدَّثَنَا حَمَّادُ ابْنُ سَلَمَةَ، عَنْ قَتَادَةَ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ صَفِيَّةَ بِنْتِ الْحَارِثِ، عَنْ عَائِشَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «**لاَ يَقْبَلُ اللهُ صَلاَةَ الْحَائِضِ إِلَّا بِخِمَارٍ**».

تخريج: [**صحيح**] أخرجه أبوداود، الصلوة، باب المرأة تصلي بغير خمار، ح: ٦٤١ من حديث حماد به، وحسنه الترمذي، ح: ٣٧٧، وصححه ابن خزيمة، وابن حبان، والحاكم، والذهبي.

Comments:

a. Covering the head for prayer is compulsory for a woman, even if she is secluded from the sight of others. This command for covering is not related to rulings concerning veil, which is not needed before non-marriageable near relations.

b. Singling out 'woman' for the ruling clearly indicates that it is a female-specific ruling, and a man can perform prayer without a cover on his head. However, even for men it is not desirable to make it a habit to perform prayer with a bare head.

Chapter 133. A Women Who Is Menstruating May Dye Her Hands

(المعجم ١٣٣) - بَابُ الْحَائِضِ تَخْتَضِبُ (التحفة ١٣٣)

656. It was narrated from Mu'âdh that a woman asked 'Âishah: "Can a woman who is menstruating, dye her hands?" She said: "We were with the Prophet ﷺ and we used to dye our hands, and he did not tell us not to do that." (*Sahih*)

٦٥٦ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى: حَدَّثَنَا حَجَّاجٌ: حَدَّثَنَا يَزِيدُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا أَيُّوبُ، عَنْ مُعَاذَةَ أَنَّ امْرَأَةً سَأَلَتْ عَائِشَةَ قَالَتْ: تَخْتَضِبُ الْحَائِضُ؟ فَقَالَتْ: قَدْ كُنَّا عِنْدَ النَّبِيِّ ﷺ وَنَحْنُ نَخْتَضِبُ، فَلَمْ يَكُنْ يَنْهَانَا عَنْهُ.

تخريج: [إسناده صحيح] وقال البوصيري: هذا إسناد صحيح، حجاج هو ابن منهال، وأيوب هو السختياني .

Comments:

a. The Prophet's not prohibiting a thing means his silent approval.
b. The term 'dye" stands for anything that, when applied to the hands or the head, changes their color. Henna is also a dyeing agent.

Chapter 134. Wiping Over Bandages

(المعجم ١٣٤) - بَابُ الْمَسْحِ عَلَى الْجَبَائِرِ (التحفة ١٣٤)

657. It was narrated that 'Ali bin Abu Tâlib said: "I broke one of my forearms and I asked the Prophet ﷺ about that. He told me to wipe over the bandages." (*Maudu'*)

Another chain with similar meaning.

٦٥٧ - حَدَّثَنَا مُحَمَّدُ بْنُ أَبَانٍ الْبَلْخِيُّ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَنْبَأَنَا إِسْرَائِيلُ، عَنْ عَمْرِو بْنِ خَالِدٍ، عَنْ زَيْدِ بْنِ عَلِيٍّ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ قَالَ: انْكَسَرَتْ إِحْدَى زَنْدَيَّ، فَسَأَلْتُ النَّبِيَّ ﷺ، فَأَمَرَنِي أَنْ أَمْسَحَ عَلَى الْجَبَائِرِ.

قَالَ أَبُو الْحَسَنِ بْنُ سَلَمَةَ: أنبأه الدَّبَرِيُّ، عَنْ عَبْدِ الرَّزَّاقِ، نَحْوَهُ.

تخريج: [إسناده موضوع] قال الإمام أحمد في عمرو بن خالد الواسطي: كذاب يروي عن زيد بن علي عن آبائه أحاديث موضوعة يكذب .

Comments:

The ruling contained in the *Hadith* is correct because the affected person has no other alternative.

Chapter 135. Saliva That Gets On Clothes

(المعجم ١٣٥) - بَابُ اللُّعَابِ يُصِيبُ الثَّوْبَ (التحفة ١٣٥)

658. It was narrated that Abu Hurairah said: "I saw the Prophet ﷺ carrying Hasan bin 'Ali on his shoulder, and his saliva was dripping down on him." (*Sahih*)

٦٥٨ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ، عَنْ حَمَّادِ بْنِ سَلَمَةَ، عَنْ مُحَمَّدِ بْنِ زِيَادٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: رَأَيْتُ النَّبِيَّ ﷺ حَامِلَ الْحَسَنِ بْنِ عَلِيٍّ، عَلَى عَاتِقِهِ، وَلُعَابُهُ يَسِيلُ عَلَيْهِ.

تخريج: [إسناده صحيح] أخرجه أحمد: ٢/ ٤٤٧ عن وكيع به، إلا أنه قال: الحسن بن علي وهو الراجح، وقال البوصيري: هذا إسناد صحيح .

Comments:

a. Human saliva is not impure.
b. It is no affront to a person's dignity, however high or mighty he might be, to hold a child in his lap or carry it on his shoulders.

Chapter 136. Spitting Into A Vessel

(المعجم ١٣٦) - بَابُ الْمَجِّ فِي الإِنَاءِ (التحفة ١٣٦)

659. It was narrated from 'Abdul-Jabbâr bin Wâ'il that his father said: "A bucket was brought to the Prophet ﷺ; he rinsed his mouth and spat into it, and it was like musk or better than musk, and he rinsed his nostrils outside the bucket." (*Da'if*)

٦٥٩ - حَدَّثَنَا سُوَيْدُ بْنُ سَعِيدٍ: حَدَّثَنَا سُفْيَانُ ابْنُ عُيَيْنَةَ، عَنْ مِسْعَرٍ؛ ح: وَحَدَّثَنَا مُحَمَّدُ بْنُ عُثْمَانَ بْنِ كَرَامَةَ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ مِسْعَرٍ، عَنْ عَبْدِ الْجَبَّارِ بْنِ وَائِلٍ، عَنْ أَبِيهِ قَالَ: رَأَيْتُ النَّبِيَّ ﷺ أُتِيَ بِدَلْوٍ، فَمَضْمَضَ مِنْهُ، فَمَجَّ فِيهِ مِسْكاً أَوْ أَطْيَبَ مِنَ الْمِسْكِ، وَاسْتَنْثَرَ خَارِجاً مِنَ الدَّلْوِ.

تخريج: [إسناده ضعيف] أخرجه أحمد: ٤/ ٣١٥، ٣١٦، ٣١٨ من حديث مسعر به، وقال البوصيري: هذا إسناد منقطع * عبدالجبار لم يسمع من أبيه شيئًا قاله ابن معين، والبخاري .

660. It was narrated from Zuhri that Mahmud bin Rabi' remembered that the Prophet ﷺ spat into a bucket from a well that belonged to them. (*Sahih*)

٦٦٠ - حَدَّثَنَا أَبُو مَرْوَانَ: حَدَّثَنَا إِبْرَاهِيمُ ابْنُ سَعْدٍ، عَنِ الزُّهْرِيِّ، عَنْ مَحْمُودِ بْنِ الرَّبِيعِ وَكَانَ قَدْ عَقَلَ مَجَّةً مَجَّهَا رَسُولُ اللهِ ﷺ فِي

دَلْوٍ مِنْ بِئْرٍ لَهُمْ.

تخريج: [صحيح] انظر، ح:٧٥٤.

Comments:

a. Whatever the Messenger of Allâh ﷺ touched with hand or body became blessed. Hence it is that the Companions preserved his hair and other personal belongings. However, the Companions and their Successors never ever kept anything associated with other Companions or Successors as a holy relic.

b. The Messenger of Allâh ﷺ, on this occasion took some water in his mouth and blew it over the face of Mahmud for fun. This shows that it is all right to make merry with small children.

Chapter 137. Prohibition Of Seeing One's Brother's Nakedness

(المعجم ١٣٧) - بَابُ النَّهْيِ أَنْ يَرَى عَوْرَةَ أَخِيهِ (التحفة ١٣٧)

661. It was narrated from 'Abdur-Rahmân bin Abu Sa'eed Al-Khudri from his father that the Messenger of Allâh ﷺ said: "No woman should look at the nakedness of another woman, and no man should look at the nakedness of another man." (*Sahih*)

٦٦١ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ، عَنِ الضَّحَّاكِ بْنِ عُثْمَانَ: حَدَّثَنَا زَيْدُ بْنُ أَسْلَمَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي سَعِيدٍ الْخُدْرِيِّ، عَنْ أَبِيهِ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «لاَ تَنْظُرِ الْمَرْأَةُ إِلَى عَوْرَةِ الْمَرْأَةِ، وَلاَ يَنْظُرِ الرَّجُلُ إِلَى عَوْرَةِ الرَّجُلِ».

تخريج: أخرجه مسلم، الحيض، باب تحريم النظر إلى العورات، ح:٣٣٨ عن ابن أبي شيبة به مطولاً.

Comments:

a. There is consensus among the scholars that, among the things prohibited for man to look at, are the private parts (anus and penis of another man). There are, however, divergent views about the permissibility or otherwise of seeing the thighs of another man. Imâm Bukhâri does not include them among the concealable parts. Still he thinks it prudent to conceal them. Generally for men, this is from the navel to the knee, and for women it is all of her body except the hands, feet and face.

b. Women should also avoid seeing the private parts of other women. Even in case of childbirth, etc., only the women whose services are indispensable for the job may see them. All others must avoid seeing them.

c. Women must not lay bare even their breasts before other women.

662. It was narrated from a freed slave of 'Âishah that 'Âishah said: "I never looked at (or I never saw) the private part of the Messenger of Allâh ﷺ." (*Da'if*)

(One of the narrators) Abu Bakr (Ibn Abu Shaibah) said: "Abu Nu'aim would say: '(From) a freed female slave of 'Âishah.'"

٦٦٢ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ مَنْصُورٍ، عَنْ مُوسى ابْنِ عَبْدِ اللهِ بْنِ يَزِيدَ، عَنْ مَوْلًى لِعَائِشَةَ، عَنْ عَائِشَةَ قَالَتْ: مَا نَظَرْتُ، أَوْ مَا رَأَيْتُ فَرْجَ رَسُولِ اللهِ ﷺ قَطُّ.

قَالَ أَبُو بَكْرٍ: كَانَ أَبُو نُعَيْمٍ يَقُولُ: عَنْ مَوْلَاةٍ لِعَائِشَةَ.

تخريج: [إسناده ضعيف] أخرجه أحمد: ٦/ ٦٣ عن وكيع به، وقال البوصيري: هذا إسناد ضعيف، مولى عائشة لم يسم * أبونعيم تابعه ابن مهدي عند أحمد: ٦/ ١٩٠.

Chapter 138. If A Person Bathes To Cleanse Himself From Sexual Impurity And There Remains A Spot On His Body That Was Not Touched By Water, What Should He Do?

(المعجم ١٣٨) - بَابُ مَنِ اغْتَسَلَ مِنَ الْجَنَابَةِ فَبَقِيَ مِنْ جَسَدِهِ لَمْعَةٌ لَمْ يُصِبْهَا الْمَاءُ كَيْفَ يَصْنَعُ (التحفة ١٣٨)

663. It was narrated from Ibn 'Abbâs: "The Prophet ﷺ bathed to cleanse himself from sexual impurity, then he saw a spot that the water did not reach." Then he motioned with the hair hanging over his shoulders and squeezed (the water from it) over that spot." (*Da'if*)

In his narration, Ishâq said: "So he wrung his hair over it."

٦٦٣ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَ إِسْحَاقُ بْنُ مَنْصُورٍ، قَالَا: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَنْبَأَنَا مُسْلِمُ بْنُ سَعِيدٍ، عَنْ أَبِي عَلِيٍّ الرَّحَبِيِّ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ ﷺ اغْتَسَلَ مِنْ جَنَابَةٍ، فَرَأَى لُمْعَةً لَمْ يُصِبْهَا الْمَاءُ، فَقَالَ بِجُمَّتِهِ فَبَلَّهَا عَلَيْهَا.

قَالَ إِسْحَاقُ، فِي حَدِيثِهِ: فَعَصَرَ شَعْرَهُ عَلَيْهَا.

تخريج: [ضعيف] وقال البوصيري: هذا إسناد ضعيف، أبوعلى الرحبي اسمه حسين بن قيس أجمعوا على ضعفه وله شاهد ضعيف في مراسيل أبي داود، ح: ٧ ومصنف ابن أبي شيبة(١/ ٤١، ح: ٤٤٤).

664. It was narrated that 'Ali said: "A man came to the Prophet ﷺ and said: 'I bathed to cleanse

٦٦٤ - حَدَّثَنَا سُوَيْدُ بْنُ سَعِيدٍ: حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ مُحَمَّدِ بْنِ عُبَيْدِ اللهِ، عَنِ

myself from sexual impurity, and I prayed *Fajr*, then I noticed a spot the size of a fingernail that the water did not reach.' The Messenger of Allâh ﷺ said: 'If you had wiped it that would have been sufficient for you.'" (*Da'if*)

الْحَسَنِ بْنِ سَعْدٍ، عَنْ أَبِيهِ، عَنْ عَلِيٍّ قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ، فَقَالَ: إِنِّي اغْتَسَلْتُ مِنَ الْجَنَابَةِ، وَصَلَّيْتُ الْفَجْرَ، ثُمَّ أَصْبَحْتُ فَرَأَيْتُ قَدْرَ مَوْضِعِ الظُّفْرِ لَمْ يُصِبْهُ الْمَاءُ، فَقَالَ رَسُولُ اللهِ ﷺ: «لَوْ كُنْتَ مَسَحْتَ عَلَيْهِ بِيَدِكَ أَجْزَأَكَ».

تخريج: [إسناده ضعيف جدًا] وقال البوصيري: هذا إسناد ضعيف لضعف محمد بن عبيدالله العرزمي لأنه متروك (تقريب).

Comments:

Both the *Ahâdith* are Weak. As such they do not prove the intended ruling. The correct position is that the person concerned shall have to redo his bath or ablution. And Allâh knows best.

Chapter 139. If A Person Performs Ablution And Leaves A Place Where Water Does not Reach

(المعجم ١٣٩) - بَابُ مَنْ تَوَضَّأَ فَتَرَكَ مَوْضِعًا لَمْ يُصِبْهُ الْمَاءُ (التحفة ١٣٩)

665. It was narrated from Anas that a man came to the Prophet ﷺ; he had performed ablution and has missed a spot the size of a fingernail where water had not reached. The Prophet ﷺ said to him: 'Go back and perform ablution properly.'" (*Sahih*)

٦٦٥ - حَدَّثَنَا حَرْمَلَةُ بْنُ يَحْيَىٰ: حَدَّثَنَا عَبْدُ اللهِ بْنُ وَهْبٍ: حَدَّثَنَا جَرِيرُ بْنُ حَازِمٍ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ أَنَّ رَجُلاً أَتَى النَّبِيَّ ﷺ، وَقَدْ تَوَضَّأَ وَتَرَكَ مَوْضِعَ الظُّفْرِ لَمْ يُصِبْهُ الْمَاءُ، فَقَالَ لَهُ النَّبِيُّ ﷺ: «ارْجِعْ فَأَحْسِنْ وُضُوءَكَ».

تخريج: [صحيح] أخرجه أبوداود، الطهارة، باب تفريق الوضوء، ح:١٧٣ من حديث ابن وهب به، وصححه ابن خزيمة.

Comments:

If a dry spot from essential of washing during ablution is spotted before going for prayer, then the prayer must be repeated. In case it was discovered after the prayer then, as explained in the next *Hadith*, both the ablution and the prayer have to be done again.

666. It was narrated that 'Umar bin Khattâb said: "The Messenger of Allâh ﷺ saw a man performing ablution and he missed a spot the size of a

٦٦٦ - حَدَّثَنَا حَرْمَلَةُ بْنُ يَحْيَىٰ: حَدَّثَنَا ابْنُ وَهْبٍ؛ ح: وَحَدَّثَنَا ابْنُ حُمَيْدٍ: حَدَّثَنَا زَيْدُ ابْنُ الْحُبَابِ، قَالاَ: حَدَّثَنَا ابْنُ لَهِيعَةَ عَنْ أَبِي

الزُّبَيْرِ، عَنْ جَابِرٍ، عَنْ عُمَرَ بْنِ الْخَطَّابِ قَالَ: رَأَى رَسُولُ اللهِ ﷺ رَجُلاً تَوَضَّأَ فَتَرَكَ مَوْضِعَ الظُّفْرِ عَلَى قَدَمِهِ، فَأَمَرَهُ أَنْ يُعِيدَ الْوُضُوءَ وَالصَّلاَةَ، قَالَ، فَرَجَعَ.

fingernail on his foot. He commanded him to repeat his ablution and his prayer, so he did." (*Sahih*)

تخريج: أخرجه مسلم، الطهارة، باب وجوب استيعاب جميع أجزاء محل الطهارة، ح:٢٤٣ من حديث معقل عن أبي الزبير به.

(2) The Book Of The Prayer

(المعجم٢) كِتَابُ الصَّلَاةِ (التحفة ٣)

Comments:

a. According to the lexicographers and jurists the word *Salât* means prayer or supplication. Some of the scholars hold that the essence of *Salât* is reverence. The ritual prayer is so called because it signifies reverence for Allâh.

b. Prayer is a devotional act consisting of a series of utterances and actions that start with pronouncing the the greatness of Allâh symbolized by the words *Allâhu Akbar* and end with turning one's face right and left, articulating *Taslim* (greeting), symbolized by the the words: *As-Salâmu-'Alaikum Wa Rahmatullâh* (Peace and Allâh's mercy be upon you).

c. Prayer is an important pillar (among the Five Pillars) of Islam. It is the surest means of securing nearness to Allâh, the coolness of our beloved Prophet's eye, a healing for the believer's pains and miseries, a bulwark against the believer's misfortunes, and the key to the doors of Paradise for the chosen ones of Allâh, even as the Qur'ân says: "And seek help in patience and prayer." (2:153)

   Important as the prayer is, the manner of its performance is also equally important. A prayer performed by one's devised method will not be acceptable to Allâh. Its acceptability is linked to doing it exactly according to the *Sunnah* of the Prophet ﷺ, since he himself has said: Pray as you have seen me pray. (*Bukhâri*: 631). It is, therefore, essential that we perform the prayer complete with all the *Sunnah*, obligatory duties and desirable acts specified by the Prophet ﷺ. It will be a punitive act on the part of anyone who belittles and neglects anyone of the blessed *Sunnah* on the basis of one's own deviant interpretations and arguments. The degree of reward promised for performing prayer in conformity with the precepts of the Prophet ﷺ can be estimated by the following saying of our beloved Prophet ﷺ: Abu Hurairah ؓ reported: I heard the Messenger of Allâh ﷺ say, "Say, if there were a river at the door of one of you in which he takes a bath five times a day, would any soiling remain on him?" They replied, "No soiling would be left on him." He ﷺ said, "That is the five (obligatory) prayers. Allâh wipes out all sins as a result of performing them." (*Bukhâri*: 528 & *Muslim*: 666)

1. The Chapters On The Times Of Prayer

(المعجم ١) - أَبْوَابُ مَوَاقِيتِ الصَّلَاةِ

(التحفة ١)

667. It was narrated from Sulaimân bin Buraidah that his father said: "A man came to the Prophet ﷺ and asked him about the times of prayer. He said: 'Pray with us for two days.' When the sun passed its zenith he commanded Bilâl to call the *Adhân,* then he commanded him to give the *Iqâmah* for *Zuhr;* then he commanded him to give the *Iqâmah* for *'Asr* when the sun was high and clearly white. Then he commanded him to give the *Iqâmah* for *Maghrib* when the sun had set; then he commanded him to give the *Iqâmah* for *'Ishâ'* when the red afterglow had disappeared; then he commanded him to give the *Iqâmah* for *Fajr* when dawn came. On the following day he commanded him to give the *Adhân* for *Zuhr* when the extreme heat had passed and it had cooled down; then he prayed *'Asr* when the sun was still high, but he delayed it more than he had done the day before; then he prayed *Maghrib* before the red afterglow disappeared; he prayed *'Ishâ'* when one-third of the night had passed; and he prayed *Fajr* at the time when it was already light. Then he said: 'Where is the one who was asking about the times of Prayer?' The man said: 'Here I am, O Messenger of Allâh.' He said: 'The times of your prayer

٦٦٧ - حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ، وَ أَحْمَدُ ابْنُ سِنَانٍ، قَالاَ: حَدَّثَنَا إِسْحَاقُ بْنُ يُوسُفَ الأَزْرَقُ: أَنْبَأَنَا سُفْيَانُ ح: وَحَدَّثَنَا عَلِيُّ بْنُ مَيْمُونٍ الرَّقِّيُّ: حَدَّثَنَا مَخْلَدُ بْنُ يَزِيدَ، عَنْ سُفْيَانَ، عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ، عَنْ سُلَيْمَانَ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَسَأَلَهُ عَنْ وَقْتِ الصَّلاَةِ، فَقَالَ: «صَلِّ مَعَنَا هٰذَيْنِ الْيَوْمَيْنِ» فَلَمَّا زَالَتِ الشَّمْسُ أَمَرَ بِلاَلاً فَأَذَّنَ، ثُمَّ أَمَرَهُ فَأَقَامَ الظُّهْرَ، ثُمَّ أَمَرَهُ فَأَقَامَ الْعَصْرَ، وَالشَّمْسُ مُرْتَفِعَةٌ بَيْضَاءُ نَقِيَّةٌ، ثُمَّ أَمَرَهُ فَأَقَامَ الْمَغْرِبَ حِينَ غَابَتِ الشَّمْسُ، ثُمَّ أَمَرَهُ فَأَقَامَ الْعِشَاءَ حِينَ غَابَ الشَّفَقُ، ثُمَّ أَمَرَهُ فَأَقَامَ الْفَجْرَ حِينَ طَلَعَ الْفَجْرُ، فَلَمَّا كَانَ مِنَ الْيَوْمِ الثَّانِي، أَمَرَهُ فَأَذَّنَ الظُّهْرَ فَأَبْرَدَ بِهَا، وَأَنْعَمَ أَنْ يُبْرِدَ بِهَا، ثُمَّ صَلَّى الْعَصْرَ، وَالشَّمْسُ مُرْتَفِعَةٌ، أَخَّرَهَا فَوْقَ الَّذِي كَانَ، فَصَلَّى الْمَغْرِبَ، قَبْلَ أَنْ يَغِيبَ الشَّفَقُ، وَصَلَّى الْعِشَاءَ بَعْدَمَا ذَهَبَ ثُلُثُ اللَّيْلِ، وَصَلَّى الْفَجْرَ فَأَسْفَرَ بِهَا، ثُمَّ قَالَ: «أَيْنَ السَّائِلُ عَنْ وَقْتِ الصَّلاَةِ؟» فَقَالَ الرَّجُلُ: أَنَا، يَا رَسُولَ اللهِ! قَالَ: «وَقْتُ صَلاَتِكُمْ بَيْنَ مَا رَأَيْتُمْ».

are between the times you have seen.'" (*Sahih*)

تخريج: أخرجه مسلم، المساجد، باب أوقات الصلوات الخمس، ح:٦١٣ من حديث الأزرق به.

Comments:

a. With regard to any prayer, it is best to perform it at the earliest after the onset of the permissible time for it, although it is also permissible to delay it as long as it does not cross the prescribed limit of time for that particular prayer.

b. It is permissible to sometimes leave the optimum for something other than optimum, but only for purposes prudent or educative. It is not, however, proper to make a habit of it.

c. Cooling down of the day for *Zuhr* (early afternoon prayer) means waiting for reduction in the intensity of the heat. It is, as we all know, extremely hot at noon in the summer season. The *Zuhr* prayer can, therefore, wait a little after the sun has passed its zenith. There is, however, no justification for such delays in colder weathers.

d. It may be noted that the time for *Asr* (afternoon prayer), for both the days mentioned in the *Hadith*, has been expressed in similar terms, namely: (i) "When the sun was high and clearly white,' and (ii) 'When the sun was still high.' We will read more discussion about the sun's height in coming *Ahâdith*.

e. The time for *Maghrib* (early evening prayer) starts with the sinking of the sundisk on the horizon, and ends with the disappearance of the red afterglow appearing on the west.

f. The time for *'Ishâ'* (night prayer) starts with the disappearance of the red afterglow. As inferred from the *Hadith*, its end seems to be the passing of one-third of the night. Some other *Ahâdith* suggest it to be until the passing of half of the night.

668. It was narrated from Ibn Shihâb that he was sitting on the cushions of 'Umar bin 'Abdul-'Aziz when he was the leader over Al-Madinah, and with him was 'Urwah bin Zubair. 'Umar delayed *'Asr* somewhat, and 'Urwah said to him: "Jibril came down and led the Messenger of Allâh ﷺ in prayer." 'Umar said to him: "Know what you are saying, O 'Urwah!" He said: "I heard Bashir bin Abu Mas'ud

٦٦٨ - حَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ الْمِصْرِيُّ: أَنْبَأَنَا اللَّيْثُ بْنُ سَعْدٍ، عَنِ ابْنِ شِهَابٍ أَنَّهُ كَانَ قَاعِداً عَلَى مَيَاثِرِ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ، فِي إِمَارَتِهِ عَلَى الْمَدِينَةِ، وَمَعَهُ عُرْوَةُ بْنُ الزُّبَيْرِ، فَأَخَّرَ عُمَرُ الْعَصْرَ شَيْئاً، فَقَالَ لَهُ عُرْوَةُ: أَما إِنَّ جِبْرِيلَ نَزَلَ فَصَلَّى إِمَامَ رَسُولِ اللهِ ﷺ، فَقَالَ لَهُ عُمَرُ: اعْلَمْ مَا تَقُولُ يَا عُرْوَةُ! قَالَ: سَمِعْتُ بَشِيرَ بْنَ أَبِي مَسْعُودٍ يَقُولُ: سَمِعْتُ أَبَا مَسْعُودٍ يَقُولُ: سَمِعْتُ

saying, 'I heard Abu Mas'ud saying, "I heard the Messenger of Allâh ﷺ saying, 'Jibril came down and led me in prayer, and I prayed with him, then I prayed with him, then I prayed with him, then I prayed with him, then I prayed with him,' and he counted five prayers on his fingers." (*Sahih*)

رَسُولَ اللهِ ﷺ يَقُولُ: «نَزَلَ جِبْرِيلُ فَأَمَّنِي، فَصَلَّيْتُ مَعَهُ، ثُمَّ صَلَّيْتُ مَعَهُ، ثُمَّ صَلَّيْتُ مَعَهُ، ثُمَّ صَلَّيْتُ مَعَهُ، ثُمَّ صَلَّيْتُ مَعَهُ». يَحْسُبُ بِأَصَابِعِهِ خَمْسَ صَلَوَاتٍ.

تخريج: أخرجه البخاري، بدء الخلق، باب ذكر الملائكة صلوات الله عليهم، ح: ٣٢٢١، ومسلم، المساجد، باب أوقات الصلوات الخمس، ح: ٦١٠ من حديث الليث به، ورواه مسلم عن محمد بن رمح وغيره.

Comments:

a. The coming down of Jibril (the Archangel) for the determination of prayer times highlights the importance of prayer in general, and of congregational prayer in particular. It also highlights the importance of performing the prayers on time.
b. No one in an Islamic society is above criticism. But even while dissenting with someone, it is essential that we do not neglect the norms of decency and respect towards others.
c. If the point at issue is not clear, it is no offence to the dignity of the speaker to seek further clarification from him.
d. Any *Hadith* narrated before the people will carry more conviction if it is supported by reference to the source of the *Hadith* or its chain of narrators.
e. The practice of narrating *Ahâdith* along with their chain of narrators had started as early as the age of the Successors, which made it easy for the people to distinguish between an authentic *Hadith* and a fabricated one.

Chapter 2. The Time Of The *Fajr* Prayer

(المعجم ٢) - بَابُ وَقْتِ صَلَاةِ الْفَجْرِ

(التحفة ٢)

669. It was narrated that 'Âishah said: "The believing women used to perform the *Subh*[1] prayer with the Prophet ﷺ, then they would go back to their families and no one would recognize them," meaning because of the darkness. (*Sahih*)

٦٦٩ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: كُنَّ نِسَاءُ الْمُؤْمِنَاتِ يُصَلِّينَ مَعَ النَّبِيِّ ﷺ صَلَاةَ الصُّبْحِ، ثُمَّ يَرْجِعْنَ إِلَى أَهْلِهِنَّ فَلَا يَعْرِفُهُنَّ أَحَدٌ - تَعْنِي: مِنَ

[1] The obligatory *Fajr* prayer.

الْغَلَسِ - .

تخريج: أخرجه مسلم، المساجد، باب استحباب التبكير بالصبح ... الخ، ٦٤٥: عن ابن أبي شيبة وغيره.

Comments:

a. Women also used to join the prayers along with their male counterparts. The reason for this was that, when the Prophet ﷺ delivered his discourses or the people asked him questions, even the women would listen to it and gain knowledge about their religion.

b. Being able to listen to longer recitations of the Qur'ân and still finish it early means that the congregation assembled quite early, and the prayer was performed in its earliest prescribed hour.

c. The women did not stay back after the prayer for purposes of doing other devotional recitals, but left the mosque immediately after the prayer. As for men they, as becomes clear from other *Ahâdith,* waited until all the women had left the mosque.

670. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ recited: And recite the Qur'ân during the *Fajr*. Verily, the recitation of the Qur'ân during *Fajr* is ever witnessed."[1] He said: "It is witnessed by the angels of the night and the day." (***Sahih***)

٦٧٠ - حَدَّثَنَا عُبَيْدُ بْنُ أَسْبَاطَ بْنِ مُحَمَّدٍ الْقُرَشِيُّ: حَدَّثَنَا أَبِي، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَبْدِ اللهِ، وَالْأَعْمَشُ عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللهِ ﷺ: ﴿وَقُرْءَانَ ٱلْفَجْرِ إِنَّ قُرْءَانَ ٱلْفَجْرِ كَانَ مَشْهُودًا﴾. [الإسراء: ٧٨] قَالَ: «تَشْهَدُهُ مَلَائِكَةُ اللَّيْلِ وَالنَّهَارِ».

تخريج: [صحيح] أخرجه أحمد: ٢/ ٤٧٤ عن أسباط به، والترمذي، ح: ٣١٣٥ من حديث عبيد بن أسباط بسنده عن أبي هريرة رضي الله عنه به، وقال: حسن صحيح ، وصححه ابن خزيمة، ح: ١٤٧٤، والحاكم: ١/ ٢١٠، ٢١١، والذهبي، وللحديث شواهد عند البخاري وغيره، تفسير ابن كثير: ٣/ ٥٣، ٥٤ .

Comments:

a. This shows the importance and merit of the of *Fajr* prayer. The *'Asr* prayer also partners it in merit.

b. Angels witnessing the congregation is indicative of the pride of place in the Divine scheme occupied by the believers.

671. Mughith bin Sumayi said: "I prayed the *Subh* with 'Abdullâh

٦٧١ - حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ الدِّمَشْقِيُّ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنَا

[1] *Al-Isrâ'* 17:78.

bin Zubair in the darkness, and when he said the *Taslim,* I turned to Ibn 'Umar and said: 'What is this prayer?' He said: 'This is how we prayed with the Messenger of Allâh ﷺ and with Abu Bakr and 'Umar. When 'Umar was stabbed, 'Uthmân delayed it until there was light.'" (***Sahih***)

الأَوْزَاعِيُّ: حَدَّثَنَا نَهِيكُ بْنُ يَرِيمَ الأَوْزَاعِيُّ: حَدَّثَنَا مُغِيثُ بْنُ سُمَيٍّ قَالَ: صَلَّيْتُ مَعَ عَبْدِ اللهِ بْنِ الزُّبَيْرِ الصُّبْحَ بِغَلَسٍ، فَلَمَّا سَلَّمَ أَقْبَلْتُ عَلَى ابْنِ عُمَرَ، فَقُلْتُ: مَا هٰذِهِ الصَّلَاةُ؟ قَالَ: هٰذِهِ صَلَاتُنَا كَانَتْ مَعَ رَسُولِ اللهِ ﷺ وَأَبِي بَكْرٍ وَعُمَرَ، فَلَمَّا طُعِنَ عُمَرُ أَسْفَرَ بِهَا عُثْمَانُ.

تخريج: [إسناده صحيح] أخرجه البيقهي:١/٤٥٦ من حديث الأوزاعي به، وقال البوصيري: هذا إسناد صحيح ، وحسنه البخاري .

Comments:

a. The best time of *Fajr* prayer as proved from the precept of the Prophet ﷺ in this regard is to offer it at its earliest hour. This was the practice followed during the times of Abu Bakr and 'Umar ﷺ.

b. 'Uthmân's ﷺ decision to delay the prayer until there was light, was only dictated by the particular circumstances of the time, and was not meant to be permanent. That is why 'Abdullah bin Zubair did not feel the need to delay the prayer, and performed it at its earliest prescribed time in accord with the *Sunnah* of the Prophet ﷺ.

672. It was narrated from Râfi' bin Khadij that the Prophet ﷺ said: "Pray the *Subh* early, for indeed its reward is greater" or "your reward." (***Sahih***)

٦٧٢ - **حَدَّثَنَا** مُحَمَّدُ بْنُ الصَّبَّاحِ: أَنْبَأَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ ابْنِ عَجْلَانَ، سَمِعَ عَاصِمَ بْنَ عُمَرَ بْنِ قَتَادَةَ - وَجَدُّهُ بَدْرِيٌّ - يُخْبِرُ عَنْ مَحْمُودِ بْنِ لَبِيدٍ، عَنْ رَافِعِ بْنِ خَدِيجٍ: أَنَّ النَّبِيَّ ﷺ قَالَ: «**أَصْبِحُوا بِالصُّبْحِ، فَإِنَّهُ أَعْظَمُ لِلأَجْرِ، أَوْ لأَجْرِكُمْ**».

تخريج: [صحيح] أخرجه أبوداود، الصلوة، باب وقت الصبح، ح:٤٢٤ من حديث سفيان به، وتابعه يحيى عند النسائي:١/ ٢٧٢، ح:٥٤٨، وللحديث طرق أخرى، وصححه ابن حبان.

Comments:

a. The words *Asbihu bis-Subh* spoken by the Prophet ﷺ, correctly translated here as 'Pray the *Subh* early', is sometimes translated as 'Delay it until there is morning light." It is on this basis that the adherents of the Hanafi School of Jurisprudence delay the *Fajr* prayer until there is clear light. Such an interpretation is clearly against the teaching and practice of the Prophet ﷺ who always performed the *Fajr* prayer at the earliest hour, in darkness. As such, even if the second translation is taken as correct, it would either

mean: (i) 'Avoid performing the *Fajr* prayer at *Subh Kâdhib* (at the appearance of reddish blackness) but do it when you are sure of the onset of *Subh Sâdiq* (daybreak; true dawn), or it would mean: (ii) 'Prolong the recitation of the Qur'ân so that when you finish your prayer, it is already bright morning'. It is so because the preceding *Ahâdith* unmistakably highlight the merit of performing each prayer at its earliest prescribed hour.

Chapter 3. The Time Of The *Zuhr* Prayer

(المعجم ٣) - بَابُ وَقْتِ صَلَاةِ الظُّهْرِ (التحفة ٣)

673. It was narrated from Jâbir bin Samurah that the Prophet ﷺ used to pray *Zuhr* when the sun had passed its zenith. (***Sahih***)

٦٧٣ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا يَحْيَى ابْنُ سَعِيدٍ، عَنْ شُعْبَةَ، عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ أَنَّ النَّبِيَّ ﷺ كَانَ يُصَلِّي الظُّهْرَ إِذَا دَحَضَتِ الشَّمْسُ.

تخريج: أخرجه مسلم، المساجد، باب استحباب تقديم الظهر في أول الوقت في غير شدة الحر، ح:٦١٨ عن ابن بشار وغيره به.

Comments:

a. The time for *Az-Zuhr* prayer starts just after the sun has passed its zenith.

b. The Prophet's way is to perform the prayer at its earliest hour.

674. It was narrated that Abu Barzah Al-Aslami said: "The Prophet ﷺ used to pray the *Hajir* prayer, which you call *'Zuhr,'* when the sun had passed its zenith." (***Sahih***)

٦٧٤ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا يَحْيَى ابْنُ سَعِيدٍ، عَنْ عَوْفِ بْنِ أَبِي جَمِيلَةَ، عَنْ سَيَّارِ بْنِ سَلَامَةَ، عَنْ أَبِي بَرْزَةَ الْأَسْلَمِيِّ قَالَ: كَانَ النَّبِيُّ ﷺ يُصَلِّي صَلَاةَ الْهَجِيرِ الَّتِي تَدْعُونَهَا الظُّهْرَ، إِذَا دَحَضَتِ الشَّمْسُ.

تخريج: أخرجه البخاري، مواقيت الصلوة، باب ما يكره من السمر بعد العشاء، ح:٥٩٩ من حديث يحيى، ومسلم، المساجد، باب استحباب التبكير بالصبح في أول وقتها ... الخ، ح:٦٤٧ من حديث سيار، أبي المنهال به.

675. It was narrated that Khabbâb said: "We complained to the Messenger of Allâh ﷺ about the heat of the sunbaked ground, but he did not respond to our complaint." (***Sahih***)

Another chain with similar

٦٧٥ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا الْأَعْمَشُ، عَنْ أَبِي إِسْحَاقَ، عَنْ حَارِثَةَ بْنِ مُضَرِّبٍ الْعَبْدِيِّ، عَنْ خَبَّابٍ قَالَ: شَكَوْنَا إِلَى رَسُولِ اللهِ ﷺ حَرَّ الرَّمْضَاءِ، فَلَمْ يُشْكِنَا.

wording.

[قَالَ الْقَطَّانُ: حَدَّثَنَا أَبُو حَاتِمٍ: حَدَّثَنَا الأَنْصَارِيُّ: حَدَّثَنَا عَوْفٌ نَحْوَهُ].

تخريج: أخرجه مسلم، المساجد، باب استحباب تقديم الظهر ... الخ، ح:٦١٩ من حديث أبي إسحاق به.

Comments:

a. The Companions' plea was to the effect that the sun turns the sand burning hot, and prostration for the *Zuhr* prayer over it becomes difficult during summer, would it not, therefore, be better to delay the prayer until the sand cools down a little? The Prophet ﷺ did not concede to the implied request, but continued to lead the prayer early even in the hot season.

b. Some other *Ahâdith* do speak of delaying the *Zuhr* prayer during the hot season (as we shall see under *Ahâdith* in Chapter 4) but it only means a slight delay, not so much that it should push the worshippers towards the end of the prayer time.

676. It was narrated that 'Abdullâh bin Mas'ud said: "We complained to the Messenger of Allâh ﷺ about the heat of the sunbaked ground, but he did not respond to our complaint." (*Sahih*)

٦٧٦ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا مُعَاوِيَةُ بْنُ هِشَامٍ، عَنْ سُفْيَانَ، عَنْ زَيْدِ بْنِ [جُبَيْرٍ]، عَنْ خِشْفِ بْنِ مَالِكٍ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللهِ بْنِ مَسْعُودٍ قَالَ: شَكَوْنَا إِلَى النَّبِيِّ ﷺ حَرَّ الرَّمْضَاءِ، فَلَمْ يُشْكِنَا.

تخريج: [صحيح] أخرجه البزار(كشف):٣٧٠ مختصر، الحافظ ابن حجر:٢٢٧ عن أبي كريب وغيره به، وقال: لا نعلم رواه بهذا الإسناد إلا معاوية عن سفيان (الثوري):١٦٢، ولم أجد تصريح سماعه، وفيه علة أخرى، وله شواهد منها الحديث السابق.

Chapter 4. Waiting For It To Cool Down Before the *Zuhr* Prayer When The Heat Is Intense

(المعجم ٤) - بَابُ الإِبْرَادِ بِالظُّهْرِ فِي شِدَّةِ الْحَرِّ (التحفة ٤)

677. It was narrated that Abu Hurairah said: "The Messenger of Allâh ﷺ said: 'When it is very hot, then wait for it to cool down before you pray, for intense heat is from the flaring up of the Hell-fire.'" (*Sahih*)

٦٧٧ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا مَالِكُ ابْنُ أَنَسٍ: حَدَّثَنَا أَبُو الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: **«إِذَا اشْتَدَّ الْحَرُّ فَأَبْرِدُوا بِالصَّلَاةِ، فَإِنَّ شِدَّةَ الْحَرِّ مِنْ فَيْحِ جَهَنَّمَ»**.

تخريج: [إسناده صحيح] أخرجه مالك في الموطأ: ١٦/١ به.

Comments:

The wisdom behind waiting for the prayer until it cools down a little, is the fact that intense heat dampens the spirit of devotional submissiveness and fervor, while under cooler conditions the prayers are likely to be more focused. The wait should, however, not be excessive.

678. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "When it is very hot, then wait for it to cool down before you pray, for intense heat is from the flaring up of the Hell-Fire." (*Sahih*)

٦٧٨ - حَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ: أَنْبَأَنَا اللَّيْثُ ابْنُ سَعْدٍ، عَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، وَأَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «**إِذَا اشْتَدَّ الْحَرُّ فَأَبْرِدُوا بِالظُّهْرِ، فَإِنَّ شِدَّةَ الْحَرِّ مِنْ فَيْحِ جَهَنَّمَ**».

تخريج: أخرجه مسلم، المساجد، باب استحباب الإبراد بالظهر في شدة الحر ... الخ، ح:٦١٥ عن محمد بن رمح وغيره به.

679. It was narrated that Abu Sa'eed said: "The Messenger of Allâh ﷺ said: 'Wait for it to cool down before you pray, for intense heat is from the flaring up of the Hell-fire.'" (*Sahih*)

٦٧٩ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي سَعِيدٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**أَبْرِدُوا بِالظُّهْرِ، فَإِنَّ شِدَّةَ الْحَرِّ مِنْ فَيْحِ جَهَنَّمَ**».

تخريج: أخرجه البخاري، بدء الخلق، باب صفة النار وأنها مخلوقة، ح:٣٢٥٩ من حديث الأعمش به.

680. It was narrated that Mughirah bin Shu'bah said: We were praying *Zuhr* with the Messenger of Allâh ﷺ at the time of intense heat (i.e., midday when the sun has just passed its zenith) and he said to us, "Wait for it to cool down before you pray, for intense heat is from the flaring up of the Hell-fire." (*Da'if*)

٦٨٠ - حَدَّثَنَا تَمِيمُ بْنُ الْمُنْتَصِرِ الْوَاسِطِيُّ: حَدَّثَنَا إِسْحَاقُ بْنُ يُوسُفَ، عَنْ شَرِيكٍ، عَنْ بَيَانٍ، عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ، عَنِ الْمُغِيرَةِ ابْنِ شُعْبَةَ قَالَ: كُنَّا نُصَلِّي مَعَ رَسُولِ اللهِ ﷺ صَلَاةَ الظُّهْرِ بِالْهَاجِرَةِ، فَقَالَ لَنَا: «**أَبْرِدُوا بِالصَّلَاةِ، فَإِنَّ شِدَّةَ الْحَرِّ مِنْ فَيْحِ جَهَنَّمَ**».

تخريج: [إسناده ضعيف] أخرجه أحمد:٤/٢٥٠ عن إسحاق به * شريك عنعن تقدم، ح:١٤٩، ولأصل الحديث شواهد كثيرة، وقال البوصيري: هذا إسناد صحيح، رجاله ثقات.

681. It was narrated that Ibn 'Umar said: "The Messenger of Allâh ﷺ said: 'Wait for it to cool down before you pray the *Zuhr*.'" (*Sahih*)

٦٨١ - حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ عُمَرَ: حَدَّثَنَا عَبْدُ الْوَهَّابِ الثَّقَفِيُّ، عَنْ عُبَيْدِ اللهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «أَبْرِدُوا بِالظُّهْرِ».

تخريج: [إسناده صحيح] وقال البوصيري: هذا إسناد صحيح.

Chapter 5. The Time Of The *'Asr* Prayer

(المعجم ٥) - بَابُ وَقْتِ صَلَاةِ الْعَصْرِ (التحفة ٥)

682. It was narrated from Anas bin Mâlik that the Messenger of Allâh ﷺ used to pray *'Asr* when the sun was still hot and high, and if a person were to go to the suburbs (of Al-Madinah) he would be able to reach it while the sun was still hot and high. (*Sahih*)

٦٨٢ - حَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ: أَنْبَأَنَا اللَّيْثُ ابْنُ سَعْدٍ، عَنِ ابْنِ شِهَابٍ، عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّهُ أَخْبَرَهُ أَنَّ رَسُولَ اللهِ ﷺ كَانَ يُصَلِّي الْعَصْرَ وَالشَّمْسُ مُرْتَفِعَةٌ حَيَّةٌ، فَيَذْهَبُ الذَّاهِبُ إِلَى الْعَوَالِي، وَالشَّمْسُ مُرْتَفِعَةٌ.

تخريج: أخرجه مسلم، المساجد، باب استحباب التبكير بالعصر، ح:٦٢١ عن محمد بن رمح به.

a. The sun being 'hot and high' is the condition when it is still white and has not become pale. The term 'delay' in this context would mean the condition when the sun either turns pale or red.

b. It is reported from Jâbir ؓ that a man asked the Prophet ﷺ about the times of prayer. He said: 'Attend the prayers with me.' Then the Prophet ﷺ performed the *Zuhr* prayer when the sun passed its zenith, and the *'Asr* prayer when the shadow of everything became twice the size of the original. Then the next day he ﷺ performed *Zuhr* prayer when each person had a matching shadow, and the *'Asr* prayer when the shadow of each person became twice the original. (*Sunan An-Nasâ'i*: 505)

683. It was narrated that 'Âishah said: "The Prophet ﷺ prayed the *'Asr* when the sun was shining into my room and there were no shadows yet." (*Sahih*)

٦٨٣ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: صَلَّى النَّبِيُّ ﷺ الْعَصْرَ، وَالشَّمْسُ فِي حُجْرَتِي، لَمْ يُظْهِرْهَا الْفَيْءُ بَعْدُ.

تخريج: أخرجه البخاري، مواقيت الصلوة، باب وقت العصر، ح: ٥٤٦، ومسلم، المساجد، باب أوقات الصلوات الخمس، ح: ٦١١ من حديث سفيان به.

Comments:

This shows that the Prophet ﷺ performed the *'Asr* prayer early, since if the prayer had been delayed, the shadow would have covered the entire courtyard and started mounting the walls.

Chapter 6. Maintaining The *'Asr* Prayer

(المعجم ٦) - بَابُ الْمُحَافَظَةِ عَلَى صَلَاةِ الْعَصْرِ (التحفة ٦)

684. It was narrated from 'Ali bin Abu Tâlib that, on the Day of Khandaq, the Messenger of Allâh ﷺ said: "May Allâh fill their houses and graves with fire, just as they distracted us from the middle prayer." (***Hasan***)

٦٨٤ - حَدَّثَنَا أَحْمَدُ بْنُ عَبْدَةَ: حَدَّثَنَا حَمَّادُ ابْنُ زَيْدٍ، عَنْ عَاصِمِ بْنِ بَهْدَلَةَ، عَنْ زِرِّ بْنِ حُبَيْشٍ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ أَنَّ رَسُولَ اللهِ ﷺ قَالَ يَوْمَ الْخَنْدَقِ: «مَلَأَ اللهُ بُيُوتَهُمْ وَقُبُورَهُمْ نَاراً، كَمَا شَغَلُونَا عَنِ الصَّلَاةِ الْوُسْطَى».

تخريج: [إسناده حسن] أخرجه البزار في البحر الزخار: ٢/ ١٨٠، ١٨١، ح: ٥٥٧ عن أحمد ابن عبدة به.

Comments:

a. Loss in religious matters is greater than loss in worldly affairs.

b. The *'Asr* prayer has greater importance than other prayers.

c. The very tongue that had remained silent at the trials of Tâif, was forced to invoke Allâh's wrath upon the invading idolaters when the events of the battle of the Confederates (also known as the battle of Trench) distracted the believers from offering the *'Asr* prayer on time. He ﷺ was so angry at this failure, that he besought Allâh to fill the infidels' houses and graves with fire. In it perhaps, is sufficient food for thought for those who miss their prayers just out of laziness, or because of their indulgence in sports or business activities. How reprehensible will this act of theirs be to Allâh and His Messenger ﷺ! May Allâh protect us all from His wrath!

685. It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ said: "The one who misses the *'Asr* prayer, it is as if he has been cheated out of his family and his wealth." (***Sahih***)

٦٨٥ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا سُفْيَانُ ابْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنِ ابْنِ عُمَرَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِنَّ الَّذِي تَفُوتُهُ صَلَاةُ الْعَصْرِ، فَكَأَنَّمَا وُتِرَ أَهْلَهُ وَمَالَهُ».

تخريج: [صحيح] أخرجه مسلم، المساجد، باب التغليظ في تفويت صلوة العصر، ح: ٦٢٦ب من حديث سفيان بن عيينة به.

Comments:

For a man of the world there can be no greater loss than that his family, his relations and his herd of animals all meet their sudden death, all his buildings collapse in an instant, all his money is taken away by thieves, and he is reduced to the state of an absolute beggar. But, in the sight of the Messenger of Allâh, all this loss cannot match the loss of failing to observe one prayer on time. We can thus say that anyone who misses just one prayer from the bidding of the inciting soul or the temptation of Satan, his loss is as irreparable as the loss sustained by the miserable man cited above.

686. It was narrated that 'Abdullâh said: "The idolaters kept the Prophet ﷺ from the *'Asr* prayer until the sun had set. He said: 'They kept us from performing the middle prayer; may Allâh fill their graves and their houses with fire.'" (*Sahih*)

٦٨٦ - حَدَّثَنَا حَفْصُ بْنُ عَمْرٍو: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ؛ ح: وَحَدَّثَنَا يَحْيَى بْنُ حَكِيمٍ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ طَلْحَةَ، عَنْ زُبَيْدٍ، عَنْ مُرَّةَ، عَنْ عَبْدِ اللهِ قَالَ: حَبَسَ الْمُشْرِكُونَ النَّبِيَّ ﷺ عَنْ صَلَاةِ الْعَصْرِ، حَتَّى غَابَتِ الشَّمْسُ، فَقَالَ: «حَبَسُونَا عَنْ صَلَاةِ الْوُسْطَى، مَلَأَ اللهُ قُبُورَهُمْ وَبُيُوتَهُمْ نَاراً».

تخريج: أخرجه مسلم، المساجد، باب الدليل لمن قال: الصلوة الوسطى هي صلوة العصر، ح: ٦٢٨ من حديث محمد بن طلحة به.

Comments:

a. The *Hadith* confirms that the middle prayer is another name for the *'Asr* prayer, whose importance has been underlined by the Qur'ân in the following terms: "Guard strictly the prayers, especially the middle prayer" (2:238).

b. Prayer in Islam is more important than even *Jihâd* (fighting in the cause of Allâh).

Chapter 7. The Time Of The *Maghrib* Prayer

(المعجم ٧) - بَابُ وَقْتِ صَلَاةِ الْمَغْرِبِ (التحفة ٧)

687. Abu Najâshi said: "I heard Râfi' bin Khadij say: 'We used to perform the *Maghrib* at the time of the Messenger of Allâh ﷺ, and one of us would be able to see the places where his arrows would land when shot from his bow.'" (*Sahih*)

٦٨٧ - حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ إِبْرَاهِيمَ الدِّمَشْقِيُّ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنَا الْأَوْزَاعِيُّ: حَدَّثَنَا أَبُو النَّجَاشِيِّ قَالَ: سَمِعْتُ رَافِعَ بْنَ خَدِيجٍ يَقُولُ: كُنَّا نُصَلِّي الْمَغْرِبَ عَلَى عَهْدِ رَسُولِ اللهِ ﷺ، فَيَنْصَرِفُ أَحَدُنَا وَإِنَّهُ لَيَنْظُرُ إِلَى مَوَاقِعِ نَبْلِهِ.

Another chain with similar wording.

حدّثنا أَبُو يَحْيَىٰ الزَّعْفَرَانِيُّ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَىٰ، نَحْوَهُ.

تخريج: أخرجه البخاري، مواقيت الصلوة، باب وقت المغرب، ح:٥٥٩، ومسلم، المساجد، باب بيان أن أول وقت المغرب عند غروب الشمس، ح:٦٣٧ من حديث الوليد به.

Comments:

One reason for completing the *Maghrib* prayer so early was that they used to perform it just at the setting of the sun. The second is that the prayer was relatively brief, in the sense that, unlike other prayers, there was no prolonged recitation of the Qur'ân in it.

688. It was narrated from Salamah bin Akwa' that he used to pray the *Maghrib* with the Messenger of Allâh ﷺ when the sun set. (***Sahih***)

٦٨٨ - حَدَّثَنَا يَعْقُوبُ بْنُ حُمَيْدِ بْنِ كَاسِبٍ: حَدَّثَنَا الْمُغِيرَةُ بْنُ عَبْدِ الرَّحْمٰنِ، عَنْ يَزِيدَ بْنِ أَبِي عُبَيْدٍ، عَنْ سَلَمَةَ بْنِ الأَكْوَعِ: أَنَّهُ كَانَ يُصَلِّي مَعَ النَّبِيِّ ﷺ الْمَغْرِبَ إِذَا تَوَارَتْ بِالْحِجَابِ.

تخريج: أخرجه البخاري، مواقيت الصلوة، باب وقت المغرب، ح:٥٦١، ومسلم، المساجد، باب بيان أن أول وقت المغرب ... الخ، ح:٦٣٦ من حديث يزيد به.

689. It was narrated that 'Abbâs bin 'Abdul-Muttalib said: "The Messenger of Allâh ﷺ said: 'My *Ummah* will continue to adhere to the *Fitrah*[1] so long as they do not delay the *Maghrib* until the stars have all come out." (***Hasan***)

Abu 'Abdullâh bin Mâjah said: I heard Muhammad bin Yahya saying: 'The people in Baghdâd were confused in narrating this *Hadith*. Abu Bakr Al-A'yan and I went to 'Awwâm bin 'Abbâd bin 'Awwâm and he brought out to us the book of his father, and this *Hadith* was in it.'"

٦٨٩ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَىٰ: حَدَّثَنِي إِبْرَاهِيمُ بْنُ مُوسَىٰ: أَنْبَأَنَا عَبَّادُ بْنُ الْعَوَّامِ، عَنْ [عُمَرَ] بْنِ إِبْرَاهِيمَ، عَنْ قَتَادَةَ، عَنِ الْحَسَنِ، عَنِ الأَحْنَفِ بْنِ قَيْسٍ، عَنِ الْعَبَّاسِ ابْنِ عَبْدِ الْمُطَّلِبِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: **«لاَ تَزَالُ أُمَّتِي عَلَى الْفِطْرَةِ مَا لَمْ يُؤَخِّرُوا الْمَغْرِبَ حَتَّى تَشْتَبِكَ النُّجُومُ».**

قَالَ أَبُو عَبْدِ اللهِ ابْنُ مَاجَه: سَمِعْتُ مُحَمَّدَ بْنَ يَحْيَىٰ يَقُولُ: اضْطَرَبَ النَّاسُ فِي هٰذَا الْحَدِيثِ بِبَغْدَادَ. فَذَهَبْتُ أَنَا وَأَبُو بَكْرٍ الأَعْيَنُ إِلَى الْعَوَّامِ بْنِ عَبَّادِ بْنِ الْعَوَّامِ،

[1] Natural inclination of man, i.e., Islam.

فَأَخْرَجَ إِلَيْنَا أَصْلَ أَبِيهِ، فَإِذَا الْحَدِيثُ فِيهِ.

تخريج: [حسن] أخرجه البيهقي: ١/٤٤٨ من حديث إبراهيم بن موسى به، بزيادة معمر قبل قتادة * قتادة وشيخه عنعنا، ولحديثهما شواهد عند أبي داود، ح:٤١٨ وغيره، والحديث حسنه البوصيري.

Comments:

a. It is better to perform the prayer in its earliest prescribed time. One should especially avoid delaying the *Maghrib* prayer, since the time limit for it is less than for others.

b. Delaying the prayers is deviation from the faith of Islam.

Chapter 8. The Time Of The *'Ishâ'* Prayer

(المعجم ٨) - بَابُ وَقْتِ صَلَاةِ الْعِشَاءِ (التحفة ٨)

690. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "Were it not that it would be too difficult for my *Ummah*, I would have commanded them to delay the *'Ishâ'*." (*Sahih*)

٦٩٠ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا سُفْيَانُ ابْنُ عُيَيْنَةَ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «لَوْلَا أَنْ أَشُقَّ عَلَى أُمَّتِي لَأَمَرْتُهُمْ بِتَأْخِيرِ الْعِشَاءِ».

تخريج: أخرجه مسلم، الطهارة، باب السواك، ح:٢٥٢ من حديث سفيان به.

Comments:

a. Unlike other prayers, it is preferable to delay the *'Ishâ'* prayer.

b. The delay should only be to the extent that the worshippers in general do not feel inconvenienced.

691. It was narrated that Abu Hurairah said: "The Messenger of Allâh ﷺ said: 'Were it not that it would be too difficult for my *Ummah*, I would have delayed the *'Ishâ'* prayer until one third or one half of the night had passed.'" (*Sahih*)

٦٩١ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ وَعَبْدُ اللهِ بْنُ نُمَيْرٍ، عَنْ عُبَيْدِ اللهِ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَوْلَا أَنْ أَشُقَّ عَلَى أُمَّتِي لَأَخَّرْتُ صَلَاةَ الْعِشَاءِ إِلَى ثُلُثِ اللَّيْلِ أَوْ نِصْفِ اللَّيْلِ».

تخريج: [إسناده صحيح] أخرجه الترمذي، الصلوة، باب ماجاء في تاخير صلوة العشاء الآخرة، ح:١٦٧ من حديث عبيدالله بن عمر به، وقال: حسن صحيح ، وللحديث طرق أخرى.

Comments:

We may infer from this, that the *'Ishâ'* prayer must be performed before half of the night has passed, since the Prophet ﷺ had only wished to delay it

until the half of the night. Nevertheless, the congregational prayer should be held at a suitable time, taking into view the convenience of the worshipers.

692. Humaid said: "Anas bin Mâlik was asked: 'Did the Prophet ﷺ wear a ring?' He said: 'Yes.' One night he delayed the *'Ishâ'* prayer until almost the middle of the night. When he had prayed he turned to face us and said: 'The people have prayed and gone to sleep, but you will still be in a state of prayer so long as you are waiting for the (next) prayer.'" (*Sahih*)

Anas said: "It is as if I can see the sparkle from his ring.'"

٦٩٢ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا خَالِدُ بْنُ الْحارِثِ: حَدَّثَنَا حُمَيْدٌ قَالَ: سُئِلَ أَنَسُ بْنُ مَالِكٍ، هَلِ اتَّخَذَ النَّبِيُّ ﷺ خَاتَماً؟ قَالَ: نَعَمْ. أَخَّرَ لَيْلَةً صَلاَةَ الْعِشَاءِ إِلَى قَرِيبٍ مِنْ شَطْرِ اللَّيْلِ. فَلَمَّا صَلَّى أَقْبَلَ عَلَيْنَا بِوَجْهِهِ، فَقَالَ: «**إِنَّ النَّاسَ قَدْ صَلَّوْا وَنَامُوا. وَإِنَّكُمْ لَنْ تَزَالُوا فِي صَلاَةٍ مَا انْتَظَرْتُمُ الصَّلاَةَ**».

قَالَ أَنَسٌ: كَأَنِّي أَنْظُرُ إِلَى وَبِيصِ خَاتَمِهِ.

تخريج: [صحيح] أخرجه النسائي: ١/٦٨، المواقيت، باب ما يستحب من تأخير العشاء، ح: ٥٤٠ عن محمد بن المثنى وغيره به، وللحديث شواهد، البخاري، ح: ٦٦١ ومسلم، ح: ٦٤٠.

Comments:

a. The Prophet ﷺ mostly performed the *'Ishâ'* prayer early, which means not delaying it unduly. However, at times he departed from the normal practice in order to highlight the merit of delaying it.
b. Religious speech can be delivered after the congregational prayer.
c. Sitting in wait for the prayers is a meritorious act.
d. It is permissible to wear a ring. Men can, however, wear only silver. Use of gold is prohibited for men (*Sunan Ibn Mâjah*: 3595).

693. It was narrated that Abu Sa'eed said: "The Messenger of Allâh ﷺ led us for the *Maghrib* prayer. Then he did not come out until half the night had passed. Then he came out and led them in prayer, then he said: 'The people have prayed and gone to sleep, but you are still in a state of prayer so long as you are waiting for the (next) prayer. Were it not for the weak and the sick, I wanted to delay this prayer until

٦٩٣ - حَدَّثَنَا عِمْرَانُ بْنُ مُوسَى اللَّيْثِيُّ: حَدَّثَنَا عَبْدُ الْوَارِثِ بْنُ سَعِيدٍ: حَدَّثَنَا دَاوُدُ بْنُ أَبِي هِنْدٍ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ قَالَ: صَلَّى بِنَا رَسُولُ اللهِ ﷺ صَلاَةَ الْمَغْرِبِ، ثُمَّ لَمْ يَخْرُجْ حَتَّى ذَهَبَ شَطْرُ اللَّيْلِ. فَخَرَجَ، فَصَلَّى بِهِمْ ثُمَّ قَالَ: «**إِنَّ النَّاسَ قَدْ صَلَّوْا وَنَامُوا. وَأَنْتُمْ لَمْ تَزَالُوا فِي صَلاَةٍ مَا انْتَظَرْتُمُ الصَّلاَةَ، وَلَوْلاَ الضَّعِيفُ**

the middle of the night.'" (*Sahih*)

وَالسَّقِيمُ أَحْبَبْتُ أَنْ أُؤَخِّرَ هٰذِهِ الصَّلَاةَ إِلَى شَطْرِ اللَّيْلِ».

تخريج: **[إسناده صحيح]** أخرجه أبوداود، الصلٰوة، باب وقت العشاء الآخرة، ح:٤٢٢ من حديث داود به.

Chapter 9. Times Of Prayer When It Is Cloudy

(المعجم ٩) - **بَابُ مِيقَاتِ الصَّلَاةِ فِي الْغَيْمِ** (التحفة ٩)

694. It was narrated that Buraidah Al-Aslami said: "We were with the Messenger of Allâh ﷺ on a campaign, and he said: 'Hasten to perform prayer on a cloudy day, for whoever misses the *'Asr* prayer, all his good deeds will be in vain.'" (*Sahih*)

٦٩٤ - **حَدَّثَنَا** عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ، وَمُحَمَّدُ بْنُ الصَّبَّاحِ، قَالَا: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنَا الأَوْزَاعِيُّ: حَدَّثَنِي يَحْيَى بْنُ أَبِي كَثِيرٍ، عَنْ أَبِي قِلَابَةَ، عَنْ أَبِي الْمُهَاجِرِ، عَنْ بُرَيْدَةَ الأَسْلَمِيِّ قَالَ: كُنَّا مَعَ رَسُولِ اللهِ ﷺ فِي غَزْوَةٍ، فَقَالَ: «**بَكِّرُوا بِالصَّلَاةِ فِي الْيَوْمِ الْغَيْمِ، فَإِنَّهُ مَنْ فَاتَتْهُ صَلَاةُ الْعَصْرِ حَبِطَ عَمَلُهُ**».

تخريج: **[صحيح]** أخرجه أحمد:٥/٣٦١ عن وكيع عن الأوزاعي به، والصواب عن عمه أبي المهلب كما في صحيح ابن حبان (موارد)، ح:٢٥٦ وغيره، ولفظه ... فإنه من ترك الصلٰوة فقد كفر، وله شواهد عند البخاري وغيره.

Comments:

Sinful acts eat up the good deeds. Missing the *'Asr* prayer is a grave sin, which might eat up the deeds of the whole day.

Chapter 10. Whoever Sleeps Through Prayer Or Forgets It

(المعجم ١٠) - **بَابُ مَنْ نَامَ عَنِ الصَّلَاةِ أَوْ نَسِيَهَا** (التحفة ١٠)

695. It was narrated that Anas bin Mâlik said: 'The Prophet ﷺ was asked about a man who forgets prayer or sleeps and misses it. He said: 'He performs it when he remembers it.'" (*Sahih*)

٦٩٥ - **حَدَّثَنَا** نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا حَجَّاجٌ: حَدَّثَنَا قَتَادَةُ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: سُئِلَ النَّبِيُّ ﷺ عَنِ الرَّجُلِ يَغْفُلُ عَنِ الصَّلَاةِ أَوْ يَرْقُدُ عَنْهَا، قَالَ: «**يُصَلِّيهَا إِذَا ذَكَرَهَا**».

تخريج: أخرجه مسلم، المساجد، باب قضاء الصلٰوة الفائتة ... الخ، ح:٦٨٤ من حديث

قتادة به، بألفاظ متقاربة.

Comments:

a. Forgetfulness and sleep are valid excuses. No sin devolves on account of them, provided that the event is not the result of one's carelessness.

b. A prayer missed out of forgetfulness must be performed as soon as one is reminded of it. Delaying it without a valid reason is not right.

c. Do not deliberately pray at sunrise or sunset. Anyone who remembers his prayer or wakes up at the undesirable time must wait for his prayer till the undesirable time has passed.

696. It was narrated that Anas bin Mâlik said: "The Messenger of Allâh ﷺ said: 'Whoever forgets a prayer, let him perform it when he remembers it.'" (*Sahih*)

٦٩٦ - حَدَّثَنَا جُبَارَةُ بْنُ الْمُغَلِّسِ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**مَنْ نَسِيَ صَلَاةً فَلْيُصَلِّهَا إِذَا ذَكَرَهَا**».

تخريج: [**صحيح**] انظر الحديث السابق.

697. It was narrated from Abu Hurairah that when the Messenger of Allâh ﷺ was coming back from the battle of Khaibar, night came and he felt sleepy, so he made camp and said to Bilâl: "Keep watch for us tonight." Bilâl prayed as much as Allâh decreed for him, and the Messenger of Allâh ﷺ and his Companions went to sleep. When dawn was approaching, Bilâl went to his mount, facing towards the east, watching for the dawn. Then Bilâl's eyes grew heavy while he was leaning on his mount (and he slept). Neither Bilâl nor any of his Companions woke until they felt the heat of the sun. The Messenger of Allâh ﷺ was the first one to wake up. The Messenger of Allâh ﷺ was startled and said: "O Bilâl!" Bilâl said: "The same thing happened

٦٩٧ - حَدَّثَنَا حَرْمَلَةُ بْنُ يَحْيَىٰ: حَدَّثَنَا عَبْدُ اللهِ بْنُ وَهْبٍ: حَدَّثَنَا يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ ﷺ، حِينَ قَفَلَ مِنْ غَزْوَةِ خَيْبَرَ، فَسَارَ لَيْلَةً، حَتَّى إِذَا أَدْرَكَهُ الْكَرَى عَرَّسَ، وقَالَ لِبِلَالٍ: «**اكْلَأْ لَنَا اللَّيْلَ**» فَصَلَّى بِلَالٌ مَا قُدِّرَ لَهُ، وَنَامَ رَسُولُ اللهِ ﷺ وَأَصْحَابُهُ، فَلَمَّا تَقَارَبَ الْفَجْرُ اسْتَنَدَ بِلَالٌ إِلَى رَاحِلَتِهِ، مُوَاجِهَ الْفَجْرِ، فَغَلَبَتْ بِلَالًا عَيْنَاهُ، وَهُوَ مُسْتَنِدٌ إِلَى رَاحِلَتِهِ، فَلَمْ يَسْتَيْقِظْ بِلَالٌ وَلَا أَحَدٌ مِنْ أَصْحَابِهِ حَتَّى ضَرَبَتْهُمُ الشَّمْسُ، فَكَانَ رَسُولُ اللهِ ﷺ أَوَّلَهُمُ اسْتِيقَاظًا، فَفَزِعَ رَسُولُ اللهِ ﷺ فَقَالَ: «**أَيْ بِلَالُ!**» فَقَالَ بِلَالٌ: أَخَذَ بِنَفْسِي الَّذِي أَخَذَ بِنَفْسِكَ، بِأَبِي أَنْتَ وَأُمِّي، يَا رَسُولَ اللهِ! قَالَ: «**اقْتَادُوا**» فَاقْتَادُوا رَوَاحِلَهُمْ شَيْئًا، ثُمَّ

to me as happened to you. May my father and mother be ransomed for you, O Messenger of Allâh!" He said: "Bring your mounts forward a little." So they brought their mounts forward a little (away from that place). Then the Messenger of Allâh ﷺ performed ablution and told Bilâl to call the *Iqâmah* for prayer, and he led them in the prayer. When the Prophet ﷺ finished praying, he said: "Whoever forgets a *Salâh*, let him pray it when he remembers, for Allâh says: And perform the prayer for My remembrance."[1] He (one of the narrators) said: "Ibn Shihâb used to recite this Verse as meaning, 'when you remember.'"

تَوَضَّأَ رَسُولُ اللهِ ﷺ، وَأَمَرَ بِلَالاً فَأَقَامَ الصَّلَاةَ، فَصَلَّى بِهِمُ الصُّبْحَ، فَلَمَّا قَضَى النَّبِيُّ ﷺ الصَّلَاةَ قَالَ: «مَنْ نَسِيَ صَلَاةً فَلْيُصَلِّهَا إِذَا ذَكَرَهَا فَإِنَّ اللهَ - عَزَّ وَجَلَّ - قَالَ: ﴿وَأَقِمِ ٱلصَّلَوٰةَ لِذِكۡرِيٓ﴾» [طه: ١٤] قَالَ، وكَانَ ابنُ شِهابٍ يَقْرَؤُهَا لِلذِّكْرَى.

تخريج: أخرجه مسلم، المساجد، باب قضاء الصلوة الفائتة . . . الخ، ح: ٦٨٠ عن حرملة به.

Comments:

a. How much importance the Prophet ﷺ attached to the prayer may be gauged from the fact that even when extremely exhausted from journey, he was keen that the prayer be not delayed. That is why he ﷺ charged Bilâl ﷺ to see to it that the prayer is performed on time.
b. If there is reason to believe that any default in work is not the result of deliberate negligence, the person concerned may not be chided or rebuked but pardoned and excused.
c. Getting the party to bring their mounts forward a little was meant to help them shake off their sleepiness, so that no trace of laziness is left while they perform their prayers.
d. A missed prayer can also be performed as a congregational prayer.

698. 'Abdullâh bin Rabâh narrated that Abu Qatâdah said: "They mentioned negligence because of sleeping too much, and he said: 'They slept until the sun

٦٩٨ - حَدَّثَنَا أَحْمَدُ بْنُ عَبْدَةَ: حَدَّثَنَا حَمَّادُ ابْنُ زَيْدٍ، عَنْ ثَابِتٍ، عَنْ عَبْدِ اللهِ بْنِ رَبَاحٍ، عَنْ أَبِي قَتَادَةَ قَالَ: ذَكَرُوا تَفْرِيطَهُمْ فِي النَّوْمِ، فَقَالَ: نَامُوا حَتَّى طَلَعَتِ الشَّمْسُ،

[1] *Ta-Ha* 20:14.

had risen. The Messenger of Allâh ﷺ said: "There is no negligence when one is sleeping, rather there is negligence when one is awake. If anyone of you forgets to pray, or sleeps and misses a prayer, then let him pray when he remembers, and during its time if it is the day after. (*Sahih*)

'Abdullâh bin Rabâh said: "Imrân bin Husain heard me when I was narrating this *Hadith* and said: 'O young man, look at how you are narrating the *Hadith*. I was present at the time of this *Hadith* with the Messenger of Allâh ﷺ.' And he did not deny anything of the *Hadith*."

فَقَالَ رَسُولُ اللهِ ﷺ: «لَيْسَ فِي النَّوْمِ تَفْرِيطٌ، إِنَّمَا التَّفْرِيطُ فِي الْيَقَظَةِ، فَإِذَا نَسِيَ أَحَدُكُمْ صَلَاةً، أَوْ نَامَ عَنْهَا، فَلْيُصَلِّهَا إِذَا ذَكَرَهَا، وَلِوَقْتِهَا مِنَ الْغَدِ».

قَالَ عَبْدُ اللهِ بْنُ رَبَاحٍ: فَسَمِعَنِي عِمْرَانُ ابْنُ الْحُصَيْنِ وَأَنَا أُحَدِّثُ بِالْحَدِيثِ فَقَالَ: يَا فَتَى! انْظُرْ كَيْفَ تُحَدِّثُ فَإِنِّي شَاهِدٌ لِلْحَدِيثِ مَعَ رَسُولِ اللهِ ﷺ. قَالَ: فَمَا أَنْكَرَ مِنْ حَدِيثِهِ شَيْئاً.

تخريج: [إسناده صحيح] أخرجه أبوداود، الصلوٰة، باب في من نام عن صلوٰة أو نسيها، ح: ٤٣٧، وصححه ابن خزيمة.

Comments:

a. It is perfectly in order if youngsters narrate prophetic *Ahâdith* before the elders, since in this way their mistakes in the narration, if any, would be rectified.

b. Narration of *Ahâdith* demands great caution lest the listeners should construe anything (mistakenly mentioned by the narrator from outside the original) as being part of the *Hadith*, and start acting upon it.

Chapter 11. The Time Of Prayer When One Has An Excuse Or In Cases Of Necessity

(المعجم ١١) - بَابُ وَقْتِ الصَّلَاةِ فِي الْعُذْرِ وَالضَّرُورَةِ (التحفة ١١)

699. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "Whoever catches one *Ra'kah* of the *'Asr* before the sun sets, then he has caught it, and whoever catches one *Ra'kah* of the *Subh* before the sun rises, then he has caught it." (*Sahih*)

٦٩٩ - حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ الدَّرَاوَرْدِيُّ: أَخْبَرَنِي زَيْدُ ابْنُ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، وَعَنْ بُسْرِ بْنِ سَعِيدٍ، وَعَنِ الْأَعْرَجِ، يُحَدِّثُونَهُ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «مَنْ أَدْرَكَ مِنَ الْعَصْرِ رَكْعَةً قَبْلَ أَنْ تَغْرُبَ الشَّمْسُ، فَقَدْ أَدْرَكَهَا، وَمَنْ أَدْرَكَ مِنَ الصُّبْحِ رَكْعَةً قَبْلَ أَنْ

تَطْلُعَ الشَّمْسُ، فَقَدْ أَدْرَكَهَا».

تخريج: أخرجه البخاري، مواقيت الصلوة، باب من أدرك من الفجر ركعةً، ح:٥٧٩، ومسلم، المساجد، باب من أدرك ركعةً . . . الخ، ح:٦٠٨ من حديث زيد به.

Comments:

a. Another *Hadith* reports the Messenger of Allâh ﷺ as saying: "The time for *'Asr* is as long as the sun has not become pale." (*Sahih Muslim*: 612). So much so, that even if one is able to perform just one *Rak'ah* before sunset, the prayer is considered to have been performed on time. However, it is forbidden to delay the *'Asr* prayer, without any valid reason — just out of laziess. Such a prayer has been characterized by the Prophet ﷺ as the 'hypocrite's prayer'. (*Sahih Muslim*: 622)

b. The same ruling holds good for the *Fajr* prayer as well, i.e., if a person is able to perform even one *Rak'ah* before sunrise, his prayer will be considered to have been performed on time.

700. It was narrated from 'Âishah that the Messenger of Allâh ﷺ said: "Whoever catches one *Ra'kah* of the *Subh* before the sun rises, then he has caught it, and whoever catches one *Ra'kah* of the *'Asr* before the sun sets, then he has caught it." (***Sahih***)

Another chain with similar wording.

٧٠٠ - حَدَّثَنَا أَحْمَدُ بْنُ عَمْرِو بْنِ السَّرْحِ، وَ حَرْمَلَةُ بْنُ يَحْيَى، الْمِصْرِيَّانِ، قَالاَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ وَهْبٍ، قَالَ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «**مَنْ أَدْرَكَ مِنَ الصُّبْحِ رَكْعَةً قَبْلَ أَنْ تَطْلُعَ الشَّمْسُ فَقَدْ أَدْرَكَهَا، وَمَنْ أَدْرَكَ مِنَ الْعَصْرِ رَكْعَةً قَبْلَ أَنْ تَغْرُبَ الشَّمْسُ فَقَدْ أَدْرَكَهَا**».

حدّثنا جَمِيلُ بْنُ الْحَسَنِ: حَدَّثَنَا عَبْدُ الأَعْلَىٰ: حَدَّثَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: فَذَكَرَ نَحْوَهُ.

تخريج: أخرجه مسلم، المساجد، باب من أدرك ركعةً من الصلوة فقد أدرك تلك الصلوة، ح:٦٠٩ من حديث يونس بن يزيد به.

Chapter 12. The Prohibition Of Sleeping Before The *'Ishâ'* Prayer And Engaging In Conversation After It

(المعجم ١٢) - بَابُ النَّهْيِ عَنِ النَّوْمِ قَبْلَ صَلَاةِ الْعِشَاءِ وَعَنِ الْحَدِيثِ بَعْدَهَا (التحفة ١٢)

701. It was narrated that Abu

٧٠١ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا يَحْيَى

Barzah Al-Aslami said: "The Messenger of Allâh ﷺ used to like to delay the *'Ishâ'*, and he disliked sleeping before it, and engaging in conversation after it." (***Sahih***)

ابْنُ سَعِيدٍ، وَ مُحَمَّدُ بْنُ جَعْفَرٍ، وَ عَبْدُ الْوَهَّابِ، قَالُوا: حَدَّثَنَا عَوْفٌ، عَنْ أَبِي الْمِنْهَالِ، سَيَّارِ بْنِ سَلاَمَةَ، عَنْ أَبِي بَرْزَةَ الأَسْلَمِيِّ قَالَ: كَانَ رَسُولُ اللهِ ﷺ يَسْتَحِبُّ أَنْ يُؤَخِّرَ الْعِشَاءَ. وَكَانَ يَكْرَهُ النَّوْمَ قَبْلَهَا وَالْحَدِيثَ بَعْدَهَا.

تخريج: أخرجه البخاري، مواقيت الصلوة، باب ما يكره من النوم قبل العشاء، ح:٥٦٨ من حديث عبدالوهاب الثقفي به.

Comments:

a. Anyone sleeping before the *'Ishâ'* prayer runs the risk of not waking in time to perform the *'Ishâ'* prayer or, even if he awakes, laziness might get the better of him and not allow him to perform the prayer with due submissiveness and devotion. It is, therefore, necessary that we go to sleep only after performing the *'Ishâ'* prayer.
b. Staying up and talking after the *'Ishâ'* is also not proper, because it could result in one's sleeping past the *Fajr* prayer.

702. It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ did not sleep before the *'Ishâ'* nor stay up (talking) after it." (***Hasan***)

٧٠٢ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو نُعَيْمٍ؛ ح: وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا أَبُو عَامِرٍ، قَالاَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ عَبْدِ الرَّحْمٰنِ بْنِ يَعْلَى الطَّائِفِيُّ، عَنْ عَبْدِ الرَّحْمٰنِ ابْنِ الْقَاسِمِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: مَا نَامَ رَسُولُ اللهِ ﷺ قَبْلَ الْعِشَاءِ، وَلاَ سَمَرَ بَعْدَهَا.

تخريج: [**إسناده حسن**] أخرجه أحمد:٦/ ٢٦٤ من حديث الطائفي به، وقال البوصيري: هذا إسناد صحيح، رجاله ثقات.

Comments:

'Âishah, the Mother of Believers ؓ, has spoken of the general habit of the Messenger of Allâh ﷺ otherwise, on occasions, his having discussions with the Companions and delivering admonitions is proven from authentic *Ahâdith*.

703. It was narrated that 'Abdullâh bin Mas'ud said: "The Messenger of Allâh ﷺ rebuked us for staying up (talking) after the

٧٠٣ - حَدَّثَنَا عَبْدُ اللهِ بْنُ سَعِيدٍ، وَ إِسْحَاقُ ابْنُ إِبْرَاهِيمَ بْنِ حَبِيبٍ، وَ عَلِيُّ بْنُ الْمُنْذِرِ قَالُوا: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ: حَدَّثَنَا عَطَاءُ

'Ishâ'." (*Da'if*)

ابْنُ السَّائِبِ، عَنْ شَقِيقٍ، عَنْ عَبْدِ اللهِ بْنِ مَسْعُودٍ قَالَ: جَدَبَ لَنَا رَسُولُ اللهِ ﷺ السَّمَرَ بَعْدَ الْعِشَاءِ - يَعْنِي: زَجَرَنَا -.

تخريج: [إسناد ضعيف] أخرجه أحمد: ١/ ٣٨٨، ٣٨٩، ٤١٠ من حديث عطاء به، وصححه ابن خزيمة، ح: ١٣٤٠، وابن حبان (الإحسان)، ح: ٣٠٣١، وقال البوصيري: ... عطاء بن السائب اختلط بآخره، ومحمد بن فضيل روى عنه بعد الاختلاط ، وكذا سائر من رواه عنه، ولأصل الحديث شواهد بغير هذا اللفظ.

Comments:

The prohibition was in respect to the long sittings of poetic recitations and tale-telling that the Arabs were wont to have in those days. It does not apply to engaging in useful and purposeful speeches and discussions.

Chapter 13. Prohibition Of Saying The "*'Atamah* Prayer" (Prayer Of Darkness)

(المعجم ١٣) - بَابُ النَّهْيِ أَنْ يُقَالَ صَلَاةَ الْعَتَمَةِ (التحفة ١٣)

704. It was narrated that Ibn 'Umar said: "I heard the Messenger of Allâh ﷺ say: 'Do not let the Bedouin make you change the name of your prayer. It is the *Ishâ'*, and they bring their camels in and milk them at nightfall.'" (*Sahih*)

٧٠٤ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ، وَ مُحَمَّدُ بْنُ الصَّبَّاحِ، قَالاَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عَبْدِ اللهِ بْنِ أَبِي لَبِيدٍ، عَنْ أَبِي سَلَمَةَ، عَنِ ابْنِ عُمَرَ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «لاَ تَغْلِبَنَّكُمُ الأَعْرَابُ عَلَى اسْمِ صَلاَتِكُمْ، فَإِنَّهَا الْعِشَاءُ، وَإِنَّهُمْ لَيُعْتِمُونَ بِالْإِبِلِ».

تخريج: أخرجه مسلم، المساجد، باب وقت العشاء وتأخيرها، ح: ٦٤٤ من حديث سفيان به.

Comments:

'Atamah in Arabic means darkness. Since the Bedouin used to bring their camels in for milking after darkness, they started calling the *'Ishâ'* prayer the *'Atamah* prayer.' However, we find the term *'Atamah* also appearing in some of the *Ahâdith.* As such, the Prophet's command to this effect is to be taken as recommendatory rather than obligatory, i.e., it is preferable that we avoid calling it the *'Atamah* prayer. And Allâh knows best.

705. It was narrated from Abu Hurairah that the Prophet ﷺ said: "Do not let the Bedouins make you change the name of your prayer." Ibn Harmalah added: "Rather it is the *'Ishâ'*, but they

٧٠٥ - حَدَّثَنَا يَعْقُوبُ بْنُ حُمَيْدِ بْنِ كَاسِبٍ: حَدَّثَنَا الْمُغِيرَةُ بْنُ عَبْدِ الرَّحْمٰنِ، عَنْ مُحَمَّدِ ابْنِ عَجْلاَنَ، عَنِ الْمَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ. ح: وحَدَّثَنَا يَعْقُوبُ بْنُ حُمَيْدٍ: حَدَّثَنَا ابْنُ

أَبِي حَازِمٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ حَرْمَلَةَ، عَنْ سَعِيدِ ابْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ ﷺ قَالَ: «**لاَ تَغْلِبَنَّكُمُ الأَعْرَابُ عَلَى اسْمِ صَلاَتِكُمْ**». زَادَ ابْنُ حَرْمَلَةَ: «**فَإِنَّمَا هِيَ الْعِشَاءُ، وَإِنَّمَا يَقُولُونَ الْعَتَمَةُ لإِعْتَامِهِمْ بِالْإِبِلِ**».

say the *'Atamah* because they bring their camels in for milking at that time (when it is dark)." (***Sahih***)

تخريج: أخرجه أحمد: ٤٣٨/٢ عن يحيى القطان عن ابن عجلان قال حدثني سعيد عن أبي هريرة به الخ.

(3) The Chapters On The *Adhân* And The *Sunnah* Regarding It

(المعجم ٣) أَبْوَابُ الأَذَانِ وَالسُّنَّةِ فِيهَا (التحفة ...)

Comments:

a. *Adhân* literally means to inform somebody of something. *Adhân* as a special Islamic term, means a series of specific phrases repeated to proclaim the time of the prayer to the people. (*Naylul-Awtâr* : 1/31)

b Raising the *Adhân* for the five daily prayers as well as for the Friday prayer is a 'Compulsory (*Wâjib*) obligation.

c. Since the *Adhân* is but an announcement of time for the obligatory prayer, it is not the Prophet's precept to proclaim the *Adhân* for non-obligatory prayers such as *'Eid* prayers, *Duha* (Forenoon Prayer), Eclipse prayers and so on.

d. It is not in order to call the *Adhân* before the prescribed time of the prayer.

e. It is better to call the *Adhân* while standing on a raised part of the ground, although the purpose of the voice reaching far is achieved through the loud speaker these days.

Chapter 1. How The *Adhân* Began

(المعجم ١) - بَابُ بَدْءِ الأَذَانِ (التحفة ١٤)

706. It was narrated from Muhammad bin 'Abdullâh bin Zaid that his father said that the Messenger of Allâh ﷺ was thinking of a horn, and he commanded that a bell be made and it was done. Then 'Abdullâh bin Zaid had a dream. He said: "I saw a man wearing two green garments, carrying a bell. I said to him, 'O slave of Allâh, will you sell the bell?' He said; 'What will you do with it?' I said, 'I will call (the people) to prayer.' He said, 'Shall I not tell you of something better than that?' I said, 'What is it?' He said, 'Say: *Allâhu Akbar*

٧٠٦ - حَدَّثَنَا أَبُو عُبَيْدٍ، مُحَمَّدُ بْنُ عُبَيْدِ بْنِ مَيْمُونٍ [الْمَدَنِيُّ]: حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ الْحَرَّانِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ إِسْحَاقَ: حَدَّثَنَا مُحَمَّدُ بْنُ إِبْرَاهِيمَ التَّيْمِيُّ، عَنْ مُحَمَّدِ بْنِ عَبْدِ اللهِ بْنِ زَيْدٍ، عَنْ أَبِيهِ قَالَ: كَانَ رَسُولُ اللهِ ﷺ قَدْ هَمَّ بِالْبُوقِ، وَأَمَرَ بِالنَّاقُوسِ فَنُحِتَ، فَأُرِيَ عَبْدُ اللهِ بْنُ زَيْدٍ فِي الْمَنَامِ، قَالَ: رَأَيْتُ رَجُلاً عَلَيْهِ ثَوْبَانِ أَخْضَرَانِ، يَحْمِلُ نَاقُوساً، فَقُلْتُ لَهُ: يَا عَبْدَ اللهِ! تَبِيعُ النَّاقُوسَ؟ قَالَ: وَمَا تَصْنَعُ بِهِ؟ قُلْتُ: أُنَادِي بِهِ إِلَى الصَّلاَةِ، قَالَ: أَفَلاَ أَدُلُّكَ عَلَى خَيْرٍ

Allâhu Akbar, Allâhu Akbar Allâhu Akbar; Ash-hadu an lâ ilâha illallâh, Ash-hadu an lâ ilâha illallâh; Ash-hadu anna Muhammadan Rasulullâh, Ash-hadu anna Muhammadan Rasulullâh; Hayya 'alas-salâh, Hayya 'alas-salâh; Hayya 'alal-falâh, Hayya 'alal-falâh; Allâhu Akbar Allâhu Akbar; Lâ ilâha illallâh (Allâh is the Most Great, Allâh is the Most Great, Allâh is the Most Great, Allâh is the Most Great; I bear witness that none has the right to be worshipped but Allâh, I bear witness that none has the right to be worshipped but Allâh; I bear witness that Muhammad is the Messenger of Allâh, I bear witness that Muhammad is the Messenger of Allâh; Come to the prayer, Come to the prayer; come to the prosperity, Come to the prosperity; Allâh is the Most Great, Allâh is the Most Great; none has the right to be worshipped but Allâh).'' 'Abdullâh bin Zaid went out and came to the Messenger of Allâh ﷺ, and told him what he had seen. He said, 'O Messenger of Allâh, I saw a man wearing two green garments carrying a bell,'' and he told him the story. The Messenger of Allâh ﷺ said, "Your companion has had a dream. Go out with Bilâl to the mosque and teach it to him, for he has a louder voice than you." I ('Abdullâh) went out with Bilâl to the mosque, and I started teaching him the words and he was calling them out. 'Umar bin Al-Khattâb heard

مِنْ ذٰلِكَ؟ قُلْتُ: وَمَا هُوَ؟ قَالَ تَقُولُ: اللهُ أَكْبَرُ، اللهُ أَكْبَرُ، اللهُ أَكْبَرُ، اللهُ أَكْبَرُ. أَشْهَدُ أَنْ لاَ إِلٰهَ إِلَّا اللهُ، أَشْهَدُ أَنْ لاَ إِلٰهَ إِلَّا اللهُ، أَشْهَدُ أَنَّ مُحَمَّداً رَسُولُ اللهِ، أَشْهَدُ أَنَّ مُحَمَّداً رَسُولُ اللهِ، حَيَّ عَلَى الصَّلاَةِ، حَيَّ عَلَى الصَّلاَةِ، حَيَّ عَلَى الْفَلاَحِ، حَيَّ عَلَى الْفَلاَحِ. اللهُ أَكْبَرُ، اللهُ أَكْبَرُ، لاَ إِلٰهَ إِلَّا اللهُ. قَالَ فَخَرَجَ عَبْدُ اللهِ بْنُ زَيْدٍ، حَتَّى أَتَىٰ رَسُولَ اللهِ ﷺ، فَأَخْبَرَهُ بِمَا رَأَى. قَالَ: يَا رَسُولَ اللهِ! رَأَيْتُ رَجُلاً عَلَيْهِ ثَوْبَانِ أَخْضَرَانِ يَحْمِلُ نَاقُوساً، فَقَصَّ عَلَيْهِ الْخَبَرَ، فَقَالَ رَسُولُ اللهِ ﷺ: **«إِنَّ صَاحِبَكُمْ قَدْ رَأَى رُؤْيَا، فَاخْرُجْ مَعَ بِلاَلٍ إِلَى الْمَسْجِدِ فَأَلْقِهَا عَلَيْهِ، وَلْيُنَادِ بِلاَلٌ، فَإِنَّهُ أَنْدَى صَوْتاً مِنْكَ»**. قَالَ فَخَرَجْتُ مَعَ بِلاَلٍ إِلَى الْمَسْجِدِ. فَجَعَلْتُ أُلْقِيهَا عَلَيْهِ وَهُوَ يُنَادِي بِهَا، قَالَ فَسَمِعَ عُمَرُ بْنُ الْخَطَّابِ بِالصَّوْتِ، فَخَرَجَ فَقَالَ: يَا رَسُولَ اللهِ! وَاللهِ، لَقَدْ رَأَيْتُ مِثْلَ الَّذِي رَأَى.

the voice and came out saying: "O Messenger of Allâh! By Allâh, I saw the same (dream) as him." (***Hasan***)

Abu 'Ubaid said: "Abu Bakr Al-Hakami told me that 'Abdullâh bin Zaid Al-Ansâri said concerning that:

'I praise Allâh, the Possessor of majesty and honor,

A great deal of praise for the *Adhân*.

Since the news of it came to me from Allâh,

So due to it, I was honored by the information.

During the three nights.

Each of which increased me in honor.'"

قَالَ أَبُو عُبَيْدٍ: فَأَخْبَرَنِي أَبُو بَكْرٍ الْحَكَمِيُّ أَنَّ عَبْدَ اللهِ بْنَ زَيْدٍ الأَنْصَارِيَّ قَالَ فِي ذٰلِكَ:

أَحْمَدُ اللهَ ذَا الْجَلاَلِ وَذَا الإِكْـ رَامِ حَمْداً عَلَى الأَذَانِ كَثِيراً

إِذْ أَتَانِي بِهِ الْبَشِيرُ مِنَ اللّـ ـهِ فَأَكْرِمْ بِهِ لَدَيَّ بَشِيراً

فِي لَيَالٍ وَالَى بِهِنَّ ثَلاَثٍ كُلَّمَا جَاءَ زَادَنِي تَوْقِيراً

تخريج: **[إسناده حسن]** أخرجه أبوداود، الصلٰوة، باب كيف الأذان، ح:٤٩٩، وصححه الترمذي، وابن خزيمة، وابن حبان، والبخاري وغيرهم، حديث الحكمي ضعيف.

Comments:

a. Allâh sometimes even sends His guidance to a virtuous believer through dreams. That is why the Prophet ﷺ has said: "The dream of a believer is one forty-sixth part of Prophecy." (*Sahih Muslim*).

b. A mere dream cannot be the basis for deducing any religious principle. The vision seen by 'Abdullâh bin Zaid became a tenet of *Shari'ah* only with the approval of the Messenger of Allâh ﷺ.

c. Administrative affairs, even in matters of religion, must be decided through mutual consultation among the believers. Matters proven from an express text of the Book or *Sunnah* are exempt from this requirement. They must be implemented right away.

d. The incident affirms the virtues of 'Abdullâh bin Zaid and 'Umar ﷺ.

e. The *Mu'adh-dhin* (caller to prayer) chosen to call the *Adhân*, should be a person with a louder voice.

707. It was narrated from Sâlim, from his father, that the Prophet ﷺ consulted the people as to how he could call them to the prayer. They suggested a horn, but he disliked that because of the Jews

٧٠٧ - حَدَّثَنَا مُحَمَّدُ بْنُ خَالِدِ بْنِ عَبْدِ اللهِ الْوَاسِطِيُّ: حَدَّثَنَا أَبِي، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ إِسْحَاقَ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ أَنَّ النَّبِيَّ ﷺ اسْتَشَارَ النَّاسَ لِمَا يُهِمُّهُمْ إِلَى

(because the Jews used a horn). Then they suggested a bell but he disliked that because of the Christians (because the Christians used a bell). Then that night the call to the prayer was shown in a dream to a man from among the *Ansâr* whose name was 'Abdullâh bin Zaid, and to 'Umar bin Khattâb. The *Ansâri* man came to the Messenger of Allâh ﷺ at night, and the Messenger of Allâh ﷺ commanded Bilâl to give the call to the prayer. (***Da'if***)

Zuhri said: "Bilâl added the phrase "*As-salâtu khairum minan-nawm* (the prayer is better than sleep)" to the call for the morning prayer, and the Messenger of Allâh ﷺ approved of that." 'Umar said: "O Messenger of Allâh, I saw the same as he did, but he beat me to it."

الصَّلاَةِ، فَذَكَرُوا الْبُوقَ، فَكَرِهَهُ مِنْ أَجْلِ الْيَهُودِ، ثُمَّ ذَكَرُوا النَّاقُوسَ، فَكَرِهَهُ مِنْ أَجْلِ النَّصَارَى، فَأُرِيَ النِّدَاءَ تِلْكَ اللَّيْلَةَ رَجُلٌ مِنَ الأَنْصَارِ يُقَالُ لَهُ عَبْدُ اللهِ بْنُ زَيْدٍ، وَعُمَرُ بْنُ الْخَطَّابِ، فَطَرَقَ الأَنْصَارِيُّ رَسُولَ اللهِ ﷺ لَيْلاً، فَأَمَرَ رَسُولُ اللهِ ﷺ بِلاَلاً بِهِ، فَأَذَّنَ.

قَالَ الزُّهْرِيُّ: وَزَادَ بِلاَلٌ، فِي نِدَاءِ صَلاَةِ الْغَدَاةِ، الصَّلاَةُ خَيْرٌ مِنَ النَّوْمِ. فَأَقَرَّهَا رَسُولُ اللهِ ﷺ.

قَالَ عُمَرُ: يَا رَسُولَ اللهِ! قَدْ رَأَيْتُ مِثْلَ الَّذِي رَأَى، وَلٰكِنَّهُ سَبَقَنِي.

تخريج: [إسناده ضعيف جدًا] * الزهري عنعن وهو مذكور في المدلسين (المرتبة الثالثة)، وتلميذه عباد المدني، حسن الحديث، ومحمد بن خالد ضعيف جدًا، متهم بالكذب كما في التهذيب وغيره، ولبعض الحديث شواهد عند البخاري، ح:٦٠٣، ٦٠٦، ومسلم، ح:٣٧٧، ٣٧٨ وغيرهما.

Comments:

a. It was an accepted principle with the Companions that copying the Jews and Christians was not a desirable act.

b. The addition of the sentence meaning: "The prayer is better than sleep" to the *Fajr* prayer was also made with the approval of the Messenger of Allâh ﷺ. As such it is also a part of his *Sunnah*.

Chapter 2. Repeating The Words In The *Adhân*

(المعجم ٢) - بَابُ التَّرجِيع فِي الأَذَانِ

(التحفة ١٥)

708. Ibn Juraij narrated: "Abdul-'Aziz bin 'Abdul-Malik bin Abu Mahdhurah narrated from 'Abdullâh bin Muhairiz who was an orphan under the care of Abu

٧٠٨ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، وَمُحَمَّدُ بْنُ يَحْيَىٰ، قَالاَ: حَدَّثَنَا أَبُو عَاصِمٍ: أَنْبَأَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي عَبْدُ الْعَزِيزِ بْنُ عَبْدِ الْمَلِكِ

Mahdhurah bin Mi'yar that when he was preparing him to travel to *Shâm,* he said: 'O my uncle, I am going out to *Shâm,* and I will be asked about how you started the *Adhân.*' So he informed me that. Abu Mahdhurah said: 'I went out with a group of people, and we were somewhere on the road, when the *Mu'adh-dhin* of the Messenger of Allâh ﷺ gave the call to prayer in the presence of the Messenger of Allâh ﷺ. We heard the voice of the *Mu'adh-dhin,* and we were shunning it (the *Adhân*), so we started yelling, imitating it and mocking it. The Messenger of Allâh ﷺ heard us, so he sent some people who brought us to sit in front of him. He said: 'Who is the one whose voice I heard so loud?' The people all pointed to me, and they were telling the truth. He sent them all away, but kept me there and said to me: 'Stand up and give the call to prayer.' I stood up and there was nothing more hateful to me than the Messenger of Allâh ﷺ and what he was telling me to do. I stood up in front of the Messenger of Allâh ﷺ and the Messenger of Allâh ﷺ himself taught me the call. He said: "Say: '*Allâhu Akbar Allâhu Akbar, Allâhu Akbar Allâhu Akbar; Ash-hadu an lâ ilâha illallâh, Ashhadu an lâ ilâha illallâh; Ash-hadu anna Muhammadan Rasulullâh, Ash-hadu anna Muhammadan Rasulullâh* (Allâh is the Most Great, Allâh is the Most Great, Allâh is the Most

ابْنِ أَبِي مَحْذُورَةَ، عَنْ عَبْدِ اللهِ بْنِ مُحَيْرِيزٍ، وَكَانَ يَتِيماً فِي حِجْرِ أَبِي مَحْذُورَةَ بْنِ مِعْيَرٍ، حِينَ جَهَّزَهُ إِلَى الشَّامِ، فَقُلْتُ لِأَبِي مَحْذُورَةَ: أَيْ عَمِّ! إِنِّي خَارِجٌ إِلَى الشَّامِ، وَإِنِّي أُسْأَلُ عَنْ تَأْذِينِكَ، فَأَخْبَرَنِي أَنَّ أَبَا مَحْذُورَةَ قَالَ: خَرَجْتُ فِي نَفَرٍ، فَكُنَّا بِبَعْضِ الطَّرِيقِ، فَأَذَّنَ مُؤَذِّنُ رَسُولِ اللهِ ﷺ بِالصَّلاَةِ، عِنْدَ رَسُولِ اللهِ ﷺ. فَسَمِعْنَا صَوْتَ الْمُؤَذِّنِ وَنَحْنُ عَنْهُ مُتَنَكِّبُونَ، فَصَرَخْنَا نَحْكِيهِ، نَهْزَأُ بِهِ، فَسَمِعَ رَسُولُ اللهِ ﷺ، فَأَرْسَلَ إِلَيْنَا قَوْماً فَأَقْعَدُونَا بَيْنَ يَدَيْهِ، فَقَالَ: «**أَيُّكُمُ الَّذِي سَمِعْتُ صَوْتَهُ قَدِ ارْتَفَعَ؟**» فَأَشَارَ إِلَيَّ الْقَوْمُ كُلُّهُمْ، وَصَدَقُوا، فَأَرْسَلَ كُلَّهُمْ وَحَبَسَنِي، وَقَالَ لِي: «**قُمْ فَأَذِّنْ**». فَقُمْتُ، وَلاَ شَيْءَ أَكْرَهُ إِلَيَّ مِنْ رَسُولِ اللهِ ﷺ وَلاَ مِمَّا يَأْمُرُنِي بِهِ، فَقُمْتُ بَيْنَ يَدَيْ رَسُولِ اللهِ ﷺ، فَأَلْقَى عَلَيَّ رَسُولُ اللهِ ﷺ التَّأْذِينَ هُوَ بِنَفْسِهِ، فَقَالَ: «**قُلْ: اللهُ أَكْبَرُ، اللهُ أَكْبَرُ، اللهُ أَكْبَرُ، اللهُ أَكْبَرُ. أَشْهَدُ أَنْ لاَ إِلَهَ إِلَّا اللهُ، أَشْهَدُ أَنْ لاَ إِلَهَ إِلَّا اللهُ، أَشْهَدُ أَنَّ مُحَمَّداً رَسُولُ اللهِ، أَشْهَدُ أَنَّ مُحَمَّداً رَسُولُ اللهِ**». ثُمَّ قَالَ لِي: «**ارْفَعْ مِنْ صَوْتِكَ: أَشْهَدُ أَنْ لاَ إِلَهَ إِلَّا اللهُ، أَشْهَدُ أَنْ لاَ إِلَهَ إِلَّا اللهُ. أَشْهَدُ أَنَّ مُحَمَّداً رَسُولُ اللهِ، أَشْهَدُ أَنَّ مُحَمَّداً رَسُولُ اللهِ. حَيَّ عَلَى الصَّلاَةِ، حَيَّ عَلَى الصَّلاَةِ. حَيَّ عَلَى الْفَلاَحِ، حَيَّ عَلَى الْفَلاَحِ. اللهُ أَكْبَرُ، اللهُ أَكْبَرُ، لاَ إِلَهَ إِلَّا اللهُ**». ثُمَّ دَعَانِي حِينَ قَضَيْتُ

التَّأْذِينَ فَأَعْطَانِي صُرَّةً فِيهَا شَيْءٌ مِنْ فِضَّةٍ، ثُمَّ وَضَعَ يَدَهُ عَلَى نَاصِيَةِ أَبِي مَحْذُورَةَ، ثُمَّ أَمَرَّهَا عَلَى وَجْهِهِ، مِنْ بَيْنِ ثَدْيَيْهِ، ثُمَّ عَلَى كَبِدِهِ، ثُمَّ بَلَغَتْ يَدُ رَسُولِ اللهِ ﷺ سُرَّةَ أَبِي مَحْذُورَةَ، ثُمَّ قَالَ رَسُولُ اللهِ ﷺ: «**بَارَكَ اللهُ لَكَ وَبَارَكَ عَلَيْكَ**». فَقُلْتُ: يَا رَسُولَ اللهِ! أَمَرْتَنِي بِالتَّأْذِينِ بِمَكَّةَ؟ قَالَ: «**نَعَمْ، قَدْ أَمَرْتُكَ**». فَذَهَبَ كُلُّ شَيْءٍ كَانَ لِرَسُولِ اللهِ ﷺ مِنْ كَرَاهِيَةٍ، وَعَادَ ذٰلِكَ كُلُّهُ مَحَبَّةً لِرَسُولِ اللهِ ﷺ، فَقَدِمْتُ عَلَى عَتَّابِ بْنِ أَسِيدٍ، عَامِلِ رَسُولِ اللهِ ﷺ بِمَكَّةَ، فَأَذَّنْتُ مَعَهُ بِالصَّلاَةِ عَنْ أَمْرِ رَسُولِ اللهِ ﷺ.

قَالَ: وَأَخْبَرَنِي ذٰلِكَ مَنْ أَدْرَكَ أَبَا مَحْذُورَةَ، عَلَى مَا أَخْبَرَنِي عَبْدُ اللهِ بْنُ مُحَيْرِيزٍ.

Great, Allâh is the Most Great; I bear witness that none has the right to be worshipped but Allâh, I bear witness that none has the right to be worshipped but Allâh; I bear witness that Muhammad is the Messenger of Allâh, I bear witness that Muhammad is the Messenger of Allâh).'" Then he said: "Raise your voice (and say).

Ash-hadu an lâ ilâha illallâh, Ash-hadu an lâ ilâha illallâh; Ash-hadu anna Muhammadan Rasulullâh, Ash-hadu anna Muhammadan Rasulullâh; Hayya 'alas-salâh, Hayya 'alas-salâh; Hayya 'alal-falâh, Hayya 'alal-falâh; 'Allâhu Akbar Allâhu Akbar; Lâ ilâha illallâh (I bear witness that none has the right to be worshipped but Allâh, I bear witness that none has the right to be worshipped but Allâh; I bear witness that Muhammad is the Messenger of Allâh, I bear witness that Muhammad is the Messenger of Allâh; Come to the prayer, come to the prayer; Come to the prosperity, come to the prosperity; Allâh is the Most Great, Allâh is the Most Great; none has the right to be worshipped but Allâh).'" Then he called me when I had finished saying the *Adhân*, and gave me a small bag in which there was some silver.' Then he put his hand on the forelock of Abu Mahdhurah, then passed it over his face, then over his chest, and over his heart, until the hand of the Messenger of Allâh ﷺ reached his navel. Then the

Messenger of Allâh ﷺ said: 'May Allâh bless you and send blessings upon you.' I said: 'O Messenger of Allâh, do you command me to give the call to prayer in Makkah? He said: 'Yes, I command you (to do so).' Then all the hatred I had felt towards the Messenger of Allâh disappeared, and was replaced with love for the Messenger of Allâh ﷺ. I came to 'Attâb bin Asid, the governor of the Messenger of Allâh ﷺ in Makkah, and gave the call to prayer with him by command of the Messenger of Allâh ﷺ." (***Sahih***)

He ('Abdul-'Aziz) said: "Someone who met Abu Mahdhurah told me the same as 'Abdullâh bin Muhairiz told me."

تخريج: [صحيح] أخرجه النسائي: ٢/ ٥،٦، ح: ٦٣٣ من حديث أبي عاصم به، وصححه ابن خزيمة، ح: ٣٧٩، وابن حبان (الإحسان)، ح: ١٦٨٠، والحديث الآتي شاهد له.

Comments:

a. On hearing the loud voice of Abu Mahdhurah, the Messenger of Allâh ﷺ decided to make him a *Mu'adh-dhin* (caller to prayer). Thus, everyone must be assigned the task in keeping with his ability, so that he is able to do it well.

b. It is also a useful proposition to give awards to children for their encouragement. The award could either be in the form of cash or of something of utility, or just a few words of praise or blessing.

c. If a capable person makes a request for an office or job, it could be assigned to him, although it is not desirable to crave an office or position.

d. The act of repeating the twice uttered words of testimony called *Tarji'* (repetition of recitation) is a *Sunnah* of the Prophet ﷺ. In everyday use it is called *'Dual Adhân'*. The *Mu'adh-dhin* is at liberty whether to say the *Adhân* with or without *Tarji'*. Both methods are permissible.

709. It was narrated that Abu Mahdhurah said: "The Messenger of Allâh ﷺ taught me the *Adhân* with nineteen phrases and the

٧٠٩ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَفَّانُ: حَدَّثَنَا هَمَّامُ بْنُ يَحْيَى، عَنْ عَامِرٍ الأَحْوَلِ أَنَّ مَكْحُولاً حَدَّثَهُ، أَنَّ عَبْدَ اللهِ بْنَ

مُحَيْرِيزٍ حَدَّثَهُ، أَنَّ أَبَا مَحْذُورَةَ حَدَّثَهُ قَالَ: عَلَّمَنِي رَسُولُ اللهِ ﷺ الأَذَانَ تِسْعَ عَشْرَةَ كَلِمَةً، وَالْإِقَامَةَ سَبْعَ عَشْرَةَ كَلِمَةً، الأَذَانُ «اللهُ أَكْبَرُ، اللهُ أَكْبَرُ، اللهُ أَكْبَرُ، اللهُ أَكْبَرُ. أَشْهَدُ أَنْ لاَ إِلٰهَ إِلَّا اللهُ، أَشْهَدُ أَنْ لاَ إِلٰهَ إِلَّا اللهُ. أَشْهَدُ أَنَّ مُحَمَّداً رَسُولُ اللهِ، أَشْهَدُ أَنَّ مُحَمَّداً رَسُولُ اللهِ. أَشْهَدُ أَنْ لاَ إِلٰهَ إِلَّا اللهُ، أَشْهَدُ أَنْ لاَ إِلٰهَ إِلَّا اللهُ. أَشْهَدُ أَنَّ مُحَمَّداً رَسُولُ اللهِ، أَشْهَدُ أَنَّ مُحَمَّداً رَسُولُ اللهِ. حَيَّ عَلَى الصَّلاَةِ، حَيَّ عَلَى الصَّلاَةِ. حَيَّ عَلَى الْفَلاَحِ، حَيَّ عَلَى الْفَلاَحِ. اللهُ أَكْبَرُ، اللهُ أَكْبَرُ، لاَ إِلٰهَ إِلَّا اللهُ». وَالْإِقَامَةُ سَبْعَ عَشْرَةَ كَلِمَةً «اللهُ أَكْبَرُ، اللهُ أَكْبَرُ، اللهُ أَكْبَرُ، اللهُ أَكْبَرُ. أَشْهَدُ أَنْ لاَ إِلٰهَ إِلَّا اللهُ، أَشْهَدُ أَنْ لاَ إِلٰهَ إِلَّا اللهُ. أَشْهَدُ أَنَّ مُحَمَّداً رَسُولُ اللهِ، أَشْهَدُ أَنَّ مُحَمَّداً رَسُولُ اللهِ. حَيَّ عَلَى الصَّلاَةِ، حَيَّ عَلَى الصَّلاَةِ. حَيَّ عَلَى الْفَلاَحِ، حَيَّ عَلَى الْفَلاَحِ. قَدْ قَامَتِ الصَّلاَةُ، قَدْ قَامَتِ الصَّلاَةُ. اللهُ أَكْبَرُ، اللهُ أَكْبَرُ، لاَ إِلٰهَ إِلَّا اللهُ».

Iqâmah with seventeen. The *Adhân* is: *Allâhu Akbar Allâhu Akbar, Allâhu Akbar Allâhu Akbar; Ash-hadu an lâ ilâha illallâh, Ash-hadu an lâ ilâha illallâh; Ash-hadu anna Muhammadan Rasulullâh, Ash-hadu anna Muhammadan Rasulullâh; Ash-hadu an lâ ilâha illallâh, Ash-hadu an lâ ilâha illallâh; Ash-hadu anna Muhammadan Rasulullâh, Ash-hadu anna Muhammadan Rasulullâh; Hayya 'alas-salâh, Hayya 'alas-salâh; Hayya 'alal-falâh, Hayya 'alal-falâh; 'Allâhu Akbar Allâhu Akbar; Lâ ilâha illallâh* (Allâh is the Most Great, Allâh is the Most Great, Allâh is the Most Great, Allâh is the Most Great; I bear witness that none has the right to be worshiped but Allâh, I bear witness that none has the right to be worshiped but Allâh; I bear witness that Muhammad is the Messenger of Allâh, I bear witness that Muhammad is the Messenger of Allâh; I bear witness that none has the right to be worshiped but Allâh, I bear witness that none has the right to be worshiped but Allâh; I bear witness that Muhammad is the Messenger of Allâh, I bear witness that Muhammad is the Messenger of Allâh; Come to the prayer, come to the prayer; come to the prosperity, come to the prosperity; Allâh is the Most Great, Allâh is the Most Great; none has the right to be worshiped but Allâh). And the *Iqâmah* is seventeen phrases: *Allâhu Akbaru Allâhu Akbar, Allâhu*

Akbaru Allâhu akbar; Ash-hadu an lâ ilâha illallâh, Ash-hadu an lâ ilâha illallâh; Ash-hadu anna Muhammadan Rasulullâh, Ash-hadu anna Muhammadan Rasulullâh; Hayya 'alas-salâh, Hayya 'alas-salâh; Hayya 'alal-falâh, Hayya 'alal-falâh; Qad qâmatis-salâh, qad qâmatis-salâh; Allâhu Akbar Allâhu Akbar; Lâ ilâha illallâh (Allâh is the Most Great, Allâh is the Most Great, Allâh is th Most Great, Allâh is the Most Great; I bear witness that none has the right to be worshiped but Allâh, I bear witness that none has the right to be worshiped but Allâh; I bear witness that Muhammad is the Messenger of Allâh, I bear witness that Muhammad is the Messenger of Allâh; Come to the prayer, come to the prayer; Come to prosperity, come to the prosperity; the prayer is about to begin, the prayer is about to begin; Allâh is the Most Great, Allâh is the Most Great; none has the right to be worshiped but Allâh)." (*Sahih*)

تخريج: أخرجه مسلم، الصلوة، باب صفة الأذان، ح:٣٧٩ من حديث عامر به.

Comments:

Some people say that making *Tarji'* in *Adhân* is the result of Abu Mahdhurah's misunderstanding. Had Abu Mahdhurah got it wrong in *Adhân* in the days of the Prophet ﷺ, Allâh would have informed the Prophet ﷺ through *Wahy* (revelation), and he would have communicated the command to Abu Mahdhurah.

Chapter 3. The Sunnah Regarding the *Adhân*

(المعجم ٣) - بَابُ السُّنَّةِ فِي الأَذَانِ (التحفة ١٦)

710. 'Abdur-Rahmân bin Sa'd bin 'Ammâr bin Sa'd, who was the

٧١٠ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا عَبْدُ

Mu'adh-dhin[1] of the Messenger of Allâh ﷺ, narrated from his grandfather, that the Messenger of Allâh ﷺ commanded Bilâl to put his fingers in his ears when calling the *Adhân*, and he said, "It makes the voice louder." (*Da'if*)

الرَّحْمٰنِ بْنُ سَعْدِ بْنِ عَمَّارِ بْنِ سَعْدٍ، مُؤَذِّنِ رَسُولِ اللهِ ﷺ: حَدَّثَنِي أَبِي، عَنْ أَبِيهِ، عَنْ جَدِّهِ أَنَّ رَسُولَ اللهِ ﷺ أَمَرَ بِلَالًا أَنْ يَجْعَلَ إِصْبَعَيْهِ فِي أُذُنَيْهِ، وَقَالَ: «إِنَّهُ أَرْفَعُ لِصَوْتِكَ».

تخريج: [**إسناده ضعيف**] وقال البوصيري: هذا إسناد ضعيف لضعف أولاد سعد القرظ، عمار وسعد وعبدالرحمن.

Comments:

As to the chain of narration, the tradition is Weak, but the content is correct.

711. It was narrated from 'Awn bin Abu Juhaifah that his father said: "I came to the Messenger of Allâh ﷺ in Abtah, when he was in a red tent. Bilâl came out and gave the call to prayer, turning around and putting his fingers in his ears."(*Hasan*)

٧١١ - حَدَّثَنَا أَيُّوبُ بْنُ مُحَمَّدٍ الْهَاشِمِيُّ: حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ، عَنْ حَجَّاجِ بْنِ أَرْطَاةَ، عَنْ عَوْنِ بْنِ أَبِي جُحَيْفَةَ، عَنْ أَبِيهِ قَالَ: أَتَيْتُ رَسُولَ اللهِ ﷺ بِالْأَبْطَحِ، وَهُوَ فِي قُبَّةٍ حَمْرَاءَ، فَخَرَجَ بِلَالٌ، فَأَذَّنَ فَاسْتَدَارَ فِي أَذَانِهِ، وَجَعَلَ إِصْبَعَيْهِ فِي أُذُنَيْهِ.

تخريج: [**حسن**] وانظر، ح:٤٩٦ لعلته، وللحديث طرق أخرى عند الترمذي، ح:١٩٧ وغيره.

Comments:

a. Even while on journey, it is necessary to call *Adhân* for the congregational prayer.
b. 'Turning around in his *Adhân*' means turning his face right and left while saying *Hayya 'alas-salâh* and *Hayya 'alal-falâh* respectively.
c. It confirms the practice of putting the fingers in one's ears during *Adhân*.

712. It was narrated that Ibn 'Umar said: "The Messenger of Allâh ﷺ said: There are two characteristics in which the Muslims are dependent upon their *Mu'adh-dhins*: their prayer and their fasting." (*Da'if*)

٧١٢ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُصَفَّى الْحِمْصِيُّ: حَدَّثَنَا بَقِيَّةُ، عَنْ مَرْوَانَ بْنِ سَالِمٍ، عَنْ عَبْدِ الْعَزِيزِ بْنِ أَبِي رَوَّادٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**خَصْلَتَانِ مُعَلَّقَتَانِ فِي أَعْنَاقِ الْمُؤَذِّنِينَ لِلْمُسْلِمِينَ: صَلَاتُهُمْ**

[1] That is, Sa'd.

وَصِيَامُهُمْ».

تخريج: [إسناده ضعيف جدًا] وقال البوصيري: هذا إسناد ضعيف لتدليس بقية بن الوليد تقدم، ح: ٥٥١، وشيخه مروان بن سالم متروك ، ورماه الساجي وغيره بالوضع، (تقريب).

713. It was narrated that Jâbir bin Samurah said: "Bilâl did not delay the *Adhân* from its proper time, but he sometimes delayed the *Iqâmah* a little." (***Da'if***)

٧١٣ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا أَبُو دَاوُدَ: حَدَّثَنَا شَرِيكٌ، عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ: كَانَ بِلاَلٌ لاَ يُؤَخِّرُ الأَذَانَ عَنِ الْوَقْتِ، وَرُبَّمَا أَخَّرَ الْإِقَامَةَ شَيْئاً.

تخريج: [إسناده ضعيف] أخرجه الطيالسي: ٧٧٠ عن شريك نحو المعنى * شريك عنعن، حديث أبي داود(٤٠٣) يغني عنه.

Comments:

If the *Imâm* takes a little time before he comes to lead the prayer, the worshipers should patiently wait for him, and not put forward another man in haste in his place. It is, however, another matter if we know for certain that the regular *Imâm* is not available to lead the congregation at that time. In that case someone else may be asked to lead the prayer.

714. It was narrated that 'Uthmân bin Abul-Âs said: "The last instruction that the Messenger of Allâh ﷺ gave to me was that I should not appoint a *Mu'adh-dhin* who took payment for the *Adhân*." (**Sahih**)

٧١٤ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، عَنْ أَشْعَثَ، عَنِ الْحَسَنِ، عَنْ عُثْمَانَ بْنِ أَبِي الْعَاصِ قَالَ: كَانَ آخِرُ مَا عَهِدَ إِلَيَّ النَّبِيُّ ﷺ أَنْ لاَ أَتَّخِذَ مُؤَذِّناً يَأْخُذُ عَلَى الأَذَانِ أَجْراً.

تخريج: [صحيح] أخرجه الترمذي، الصلوة، باب ماجاء في كراهية أن يأخذ المؤذن على الأذان أجرًا، ح: ٢٠٩ من حديث أشعث (بن عبدالملك الحمراني) به، وقال: حسن صحيح ، وله شواهد عند أبي داود، ح: ٥٣١ وغيره.

Comments:

a. It is for the *Imâm* to appoint the *Mu'adh-dhin*.

b. It is preferable for a person rendering communal service, not to claim any money in return. However, it is proper to duly compensate him for his services.

715. It was narrated that Bilâl said: "The Messenger of Allâh ﷺ

٧١٥ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا

مُحَمَّدُ بْنُ عَبْدِ اللهِ الأَسَدِيُّ، عَنْ أَبِي إِسْرَائِيلَ، عَنِ الْحَكَمِ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي لَيْلَىٰ، عَنْ بِلاَلٍ قَالَ: أَمَرَنِي رَسُولُ اللهِ ﷺ أَنْ أُثَوِّبَ فِي الْفَجْرِ، وَنَهَانِي أَنْ أُثَوِّبَ فِي الْعِشَاءِ.

commanded me (with *Tathwib*) in the *Adhân* for *Fajr*, and he forbade me to do so in the *Adhân* for *'Ishâ'*." (***Da'if***)

تخريج: [إسناده ضعيف] أخرجه الترمذي، الصلٰوة، باب ماجاء في التثويب في الفجر، ح:١٩٨ من حديث محمد بن عبدالله الزبيري به، وذكر كلامًا، وقال: أبوإسرئيل . . . وليس بذلك القوي عند أهل الحديث ، وفيه علة أخرى.

Comments:

The word *Tathwib* used in the context means saying *As-salâtu khairum minan-nawm* (the prayer is better than sleep). The *Hadith* confirms that the words *As-salâtu khairum minan-nawm* were included in the *Adhân* for *Fajr* at the bidding of the Prophet ﷺ himself.

٧١٦ - حَدَّثَنَا عَمْرُو بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ اللهِ بْنُ الْمُبَارَكِ، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ بِلاَلٍ، أَنَّهُ أَتَى النَّبِيَّ ﷺ يُؤْذِنُهُ بِصَلاَةِ الْفَجْرِ، فَقِيلَ: هُوَ نَائِمٌ. فَقَالَ: الصَّلاَةُ خَيْرٌ مِنَ النَّوْمِ، الصَّلاَةُ خَيْرٌ مِنَ النَّوْمِ، فَأُقِرَّتْ فِي تَأْذِينِ الْفَجْرِ، فَثَبَتَ الأَمْرُ عَلَى ذٰلِكَ.

716. It was narrated that Bilâl came to the Prophet ﷺ to call him for the *Fajr* prayer, and was told: "He is sleeping." He said: "*As-salâtu khairum minan-nawm, As-salâtu khairum min an-nawm* (The prayer is better than sleep, the prayer is better than sleep). These words were approved of in the *Adhân* for the *Fajr*, and that is how it remained. (***Da'if***)

تخريج: [إسناده ضعيف] وقال البوصيري: رجاله ثقات إلاّ أنَّ فيه انقطاعًا، سعيد بن المسيب لم يسمع من بلال .

٧١٧ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَعْلَى بْنُ عُبَيْدٍ: حَدَّثَنَا الإفْرِيقِيُّ، عَنْ زِيَادِ بْنِ نُعَيْمٍ، عَنْ زِيَادِ بْنِ الحارِثِ الصُّدَائِيِّ قَالَ: كُنْتُ مَعَ رَسُولِ اللهِ ﷺ فِي سَفَرٍ، فَأَمَرَنِي فَأَذَّنْتُ، فَأَرَادَ بِلاَلٌ أَنْ يُقِيمَ، فَقَالَ رَسُولُ اللهِ ﷺ: «**إِنَّ أَخَا صُدَاءٍ قَدْ أَذَّنَ، وَمَنْ أَذَّنَ فَهُوَ يُقِيمُ**».

717. It was narrated that Ziyâd bin Hârith As-Sudâ'i said: "I was with the Messenger of Allâh ﷺ on a journey, and he commanded me to call the *Adhân*. Bilâl wanted to call the *Iqâmah*, but the Messenger of Allâh ﷺ said: 'The brother of Sudâ' called the *Adhân*, and the one who calls the *Adhân* is the one who calls the *Iqâmah*.'" (***Da'if***)

تخريج: [**إسناده ضعيف**] أخرجه أبوداود، الصلوة، باب الرجل يؤذن ويقيم آخر، ح:٥١٤، والترمذي، ح:١٩٩، وقال: إنما نعرفه من حديث الإفريقي وهو ضعيف عند أهل الحديث .

Comments:

It is preferable that the person who calls the *Adhân* also calls the *Iqâmah*. However, there is no bar to anybody else's calling it either.

Chapter 4. What Should Be Said When The *Mu'adh-dhin* Calls the *Adhân*

(المعجم ٤) - **بَابُ مَا يُقَالُ إِذَا أَذَّنَ الْمُؤَذِّنُ** (التحفة ١٧)

718. It was narrated that Abu Hurairah said: "The Messenger of Allâh ﷺ said: 'When the *Mu'adh-dhin* calls the *Adhân*, say as he says.'" (***Hasan***)

٧١٨ - **حَدَّثَنَا** أَبُو إِسْحَاقَ الشَّافِعِيُّ، إِبْرَاهِيمُ ابْنُ مُحَمَّدِ بْنِ الْعَبَّاسِ: حَدَّثَنَا عَبْدُ اللهِ ابْنُ رَجَاءٍ الْمَكِّيُّ، عَنْ عَبَّادِ بْنِ إِسْحَاقَ، عَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**إِذَا أَذَّنَ الْمُؤَذِّنُ فَقُولُوا مِثْلَ قَوْلِهِ**».

تخريج: [**حسن**] وعلقه الترمذي، ح:٢٠٨ * الزهري عنعن تقدم، ح:٧٠٧، وقال البوصيري: هذا إسناد معلول والمحفوظ . . . ، وله شواهد، انظر، ح:٧٢٠.

Comments:

When the *Mu'adh-dhin* calls the *Adhân* we should say as the *Mu'adh-dhin* says. But when the *Mu'adh-dhin* says: *"Hayya 'alas-salâh* (Come for the prayer)" and *"Hayya 'alal-falâh* (Come to prosperity)" we are to say: *"Lâ hawla wa la quwwata illa billâh"* (There is no change of conditions nor power except by Allâh)." (*Muslim*: 385).

719. Umm Habibah narrated that when the Messenger of Allâh ﷺ was with her on her day and night, and he heard the *Mu'adh-dhin* calling the *Adhân*, she heard him saying what he said. (***Hasan***)

٧١٩ - **حَدَّثَنَا** شُجَاعُ بْنُ مَخْلَدٍ، أَبُو الْفَضْلِ قَالَ: حَدَّثَنَا هُشَيْمٌ: أَنْبَأَنَا أَبُو بِشْرٍ، عَنْ أَبِي الْمَلِيحِ بْنِ أُسَامَةَ، عَنْ عَبْدِ اللهِ بْنِ عُتْبَةَ بْنِ أَبِي سُفْيَانَ: حَدَّثَتْنِي عَمَّتِي أُمُّ حَبِيبَةَ أَنَّهَا سَمِعَتْ رَسُولَ اللهِ ﷺ يَقُولُ: «إِذَا كَانَ عِنْدَهَا فِي يَوْمِهَا وَلَيْلَتِهَا، فَسَمِعَ الْمُؤَذِّنَ يُؤَذِّنُ، قَالَ كَمَا يَقُولُ الْمُؤَذِّنُ».

تخريج: [**حسن**] أخرجه النسائي في الكبرٰى، وأحمد:٦/ ٤٢٥،٤٢٦، وقال الحافظ في التهذيب:٥/ ٢٧٢ أخرج ابن خزيمة حديثه في صحيحه فهو ثقة عنده ، ولحديثه شواهد.

720. It was narrated that Abu Sa'eed Al-Khudri said: "The Messenger of Allâh ﷺ said: 'When you hear the call (to prayer), say what the *Mu'adh-dhin* says.'" (***Sahih***)

٧٢٠ - حَدَّثَنَا أَبُو كُرَيْبٍ، وَ أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، قَالاَ: حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ، عَنْ مَالِكِ بْنِ أَنَسٍ، عَنِ الزُّهْرِيِّ، عَنْ عَطَاءِ بْنِ يَزِيدَ اللَّيْثِيِّ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: قَالَ: رَسُولُ اللهِ ﷺ: «**إِذَا سَمِعْتُمُ النِّدَاءَ فَقُولُوا كَمَا يَقُولُ الْمُؤَذِّنُ**».

تخريج: أخرجه البخاري، الأذان، باب ما يقول إذا سمع المنادى، ح:٦١١، ومسلم، الصلوة، باب استحباب القول مثل قول المؤذن لمن سمعه ... الخ، ح:٣٨٣ من حديث مالك به.

Comments:

What it all means is that when the *Mu'adh-dhin* says *Allâhu Akbar*, the listener should also say *Allâhu Akbar*. Thus he should repeat after each phrase. It does not mean that the listener listens silently and repeats the entire *Adhân* after the *Mu'adh-dhin* has finished it (*Muslim*: 385).

721. It was narrated from Sa'd bin Abu Waqqâs that the Messenger of Allâh ﷺ said: "Whoever says, when he hears the *Mu'adh-dhin, 'Wa ana Ash-hadu an lâ ilâha illallâh wahdahu lâ sharika lahu, wa ash-hadu anna Muhammadan 'abduhu wa rasuluhu, radaytu Billâhi rabban wa bil-Islâmi dinan wa bi Muhammadin nabiyyan* (And I bear witness that none has the right to be worshiped but Allâh alone, with no partner, and I bear witness that Muhammad is His slave and Messenger, and I am content with Allâh as my Lord, Islam as my religion and Muhammad as my Prophet),' his sins will be forgiven to him." (***Sahih***)

٧٢١ - حَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ الْمِصْرِيُّ: أَنْبَأَنَا اللَّيْثُ بْنُ سَعْدٍ، عَنِ الْحُكَيْمِ بْنِ عَبْدِ اللهِ بْنِ قَيْسٍ، عَنْ عَامِرِ بْنِ سَعْدِ بْنِ أَبِي وَقَّاصٍ، عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ عَنْ رَسُولِ اللهِ ﷺ أَنَّهُ قَالَ: «**مَنْ قَالَ حِينَ يَسْمَعُ الْمُؤَذِّنَ: وَأَنَا أَشْهَدُ أَنْ لاَ إِلٰهَ إِلَّا اللهُ وَحْدَهُ لاَ شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ مُحَمَّداً عَبْدُهُ وَرَسُولُهُ، رَضِيتُ بِاللهِ رَبًّا، وَبِالْإِسْلاَمِ دِيناً، وَبِمُحَمَّدٍ نَبِيًّا ـ غُفِرَ لَهُ ذَنْبُهُ**».

تخريج: أخرجه مسلم، الصلوة، باب استحباب القول مثل قول المؤذن، ح:٣٨٦ عن محمد ابن رمح وغيره به.

Comments:

a. Affirmation of the Oneness of Allâh (monotheism) and the institution of prophethood is the very foundation of Islam and a prerequisite for salvation.

b. To be content with Allâh as one's Lord (*Rabb*) means to believe in His Lordship as it suits His majesty. The feeling that He alone is the Dispenser of all favours and Provider of all the necessities of life to us, creates a sense of gratitude and love in our hearts.

722. It was narrated that Jâbir bin 'Abdullâh said: "The Messenger of Allâh ﷺ said: 'Whoever says when he hears the call to the prayer: "*Allâhumma Rabba hâdhihid-da'watit-tâmmah was-salâtil-qâ'imah, âti Muhammadanil-wasilata wal-fadilah, wab'athhu maqâman mahmudanilladhi wa'adtah* (O Allâh, Lord of this perfect call and the prayer to be offered, grant Muhammad the privilege (of intercession) and also the eminence, and resurrect him to the praised position that You have promised)," my intercession for him will be permitted on the Day of Resurrection.'" (*Sahih*)

٧٢٢ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَىٰ، وَالْعَبَّاسُ ابْنُ الْوَلِيدِ الدِّمَشْقِيُّ، وَمُحَمَّدُ بْنُ أَبِي الْحُسَيْنِ. قَالُوا: حَدَّثَنَا عَلِيُّ بْنُ عَيَّاشٍ الأَلْهَانِيُّ: حَدَّثَنَا شُعَيْبُ بْنُ أَبِي حَمْزَةَ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ قَالَ حِينَ يَسْمَعُ النِّدَاءَ: اللَّهُمَّ رَبَّ هٰذِهِ الدَّعْوَةِ التَّامَّةِ وَالصَّلاَةِ الْقَائِمَةِ، آتِ مُحَمَّداً الْوَسِيلَةَ وَالْفَضِيلَةَ، وَابْعَثْهُ مَقَاماً مَحْمُوداً الَّذِي وَعَدْتَهُ، إِلَّا حَلَّتْ لَهُ الشَّفَاعَةُ يَوْمَ الْقِيَامَةِ».

تخريج: أخرجه البخاري، الأذان، باب الدعاء عند النداء، ح:٦١٤ عن علي بن عياش به.

Comments:

a. There will be intercession on the Day of Resurrection. First of all, the Prophets will be granted this privilege (of intercession). Thereafter, the believers, one by one according to their ranks, will be allowed to intercede.

b. *Al-Wasilah* is the name of the highest station in Paradise reserved for the most exalted and loved one of Allâh in the entire humankind, i.e., the Prophet Muhammad ﷺ. (*Sahih Muslim*: 384)

c. *Maqâm Mahmud* (the praised position) means the privilege of grand intercession on behalf of the the sinners promised by Allâh to be granted only to the Last of the Prophets Muhammad ﷺ.

d. These are the only authentic words of supplication after *Adhân* taught by the Prophet ﷺ.

Chapter 5. The Virtue Of The *Adhân* And The Reward Of The *Mu'adh-dhin*

(المعجم ٥) - بَابُ فَضْلِ الأَذَانِ وَثَوَابِ الْمُؤَذِّنِينَ (التحفة ١٨)

723. It was narrated from 'Abdullâh bin 'Abdur-Rahmân bin Abu Sa'sa'ah that his father, who was under the care of Abu Sa'eed, said: "Abu Sa'eed said to me: 'If you are in the desert, raise your voice when you say the *Adhân*, for I heard the Messenger of Allâh ﷺ say: 'No jinn, human, tree or rock will hear it, but it will bear witness for you.'" (*Sahih*)

٧٢٣ - حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عَبْدِ اللهِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي صَعْصَعَةَ، عَنْ أَبِيهِ، وَكَانَ أَبُوهُ فِي حِجْرِ أَبِي سَعِيدٍ، قَالَ: قَالَ لِي أَبُو سَعِيدٍ: إِذَا كُنْتَ فِي الْبَوَادِي، فَارْفَعْ صَوْتَكَ بِالأَذَانِ، فَإِنِّي سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «لاَ يَسْمَعُهُ جِنٌّ وَلاَ إِنْسٌ وَلاَ شَجَرٌ وَلاَ حَجَرٌ، إِلَّا شَهِدَ لَهُ».

تخريج: أخرجه البخاري، الأذان، باب رفع الصوت بالنداء، ح:٦٠٩ وغيره من حديث عبدالرحمن بن عبدالله به.

Comments:

a. If a man who is in a lonely place and calls the *Adhân* for his prayer in obedience to the commands of Allâh and His Prophet ﷺ, even for him the Prophet's instruction is to call the *Adhân* in a loud voice.

b. Even inanimate objects have some kind of consciousness which we are not aware of.

c. Conditions in the Hereafter and on the Day of Resurrections will be totally different from the Divine laws operating in this world. Even inanimate objects shall be witnesses for or against human beings.

d. *Mu'adh-dhin* occupy a place of great eminence near Allâh. The reason being that the *Adhân* is the doorway to the congregational prayer.

724. It was narrated that Abu Hurairah said: "I heard the Messenger of Allâh ﷺ himself say: 'The *Mu'adh-dhin's* sins will be forgiven as far as his voice reaches, and every wet and dry thing will pray for forgiveness for him. For the one who attends the prayer, twenty-five *Hasanât* (good deeds) will be recorded, and it will be an expiation (for sins committed) between them (the

٧٢٤ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا شَبَابَةُ: حَدَّثَنَا شُعْبَةُ، عَنْ مُوسَى بْنِ أَبِي عُثْمَانَ، عَنْ أَبِي يَحْيَىٰ، عَنْ أَبِي هُرَيْرَةَ قَالَ: سَمِعْتُ مِنْ فِي رَسُولِ اللهِ ﷺ يَقُولُ: «الْمُؤَذِّنُ يُغْفَرُ لَهُ مَدَى صَوْتِهِ، وَيَسْتَغْفِرُ لَهُ كُلُّ رَطْبٍ وَيَابِسٍ، وَشَاهِدُ الصَّلَاةِ يُكْتَبُ لَهُ خَمْسٌ وَعِشْرُونَ حَسَنَةً، وَيُكَفَّرُ لَهُ مَا بَيْنَهُمَا».

two prayers).'"

تخريج: [إسناده حسن] أخرجه أبوداود، الصلٰوة، باب رفع الصوت بالأذان، ح:٥١٥ من حديث شعبة به، وصححه ابن خزيمة، وابن حبان.

Comments:

'Sins being forgiven as far as the *Mu'adh-dhin's* voice reaches' means his sins will be forgiven even if they are so numerous as to occupy such a vast expanse of the earth.

725. It was narrated that 'Esa bin Talhah said: "I heard Mu'âwiyah bin Abu Sufyân say that Messenger of Allâh ﷺ said: "The *Mu'adh-dhins* will have the longest necks of all people on the Day of Resurrection." (*Sahih*)

٧٢٥ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، وَ إِسْحَاقُ ابْنُ مَنْصُورٍ، قَالاَ: حَدَّثَنَا أَبُو عَامِرٍ: حَدَّثَنَا سُفْيَانُ، عَنْ طَلْحَةَ بْنِ يَحْيَىٰ، عَنْ عِيسَى بْنِ طَلْحَةَ قَالَ: سَمِعْتُ مُعَاوِيَةَ بْنَ أَبِي سُفْيَانَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**الْمُؤَذِّنُونَ أَطْوَلُ النَّاسِ أَعْنَاقاً يَوْمَ الْقِيَامَةِ**».

تخريج: أخرجه مسلم، الصلٰوة، باب فضل الأذان وهرب الشيطان عند سماعه، ح:٣٨٧ عن إسحاق بن منصور وغيره به.

Comments:

'*Mu'adh-dhin* having the longest necks' could either be an expression for their lofty and elevated position, or simply a statement of fact.

726. It was narrated that Ibn 'Abbâs said: "The Messenger of Allâh ﷺ said: 'Let the best of you give the call to prayer (*Adhân*), and let those who are most versed in the Qur'ân lead you in prayer.'" (*Da'if*)

٧٢٦ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا حُسَيْنُ بْنُ عِيسَىٰ، أَخُو سُلَيْمٍ الْقَارِي، عَنِ الْحَكَمِ بْنِ أَبَانَ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**لِيُؤَذِّنْ لَكُمْ خِيَارُكُمْ، وَلْيَؤُمَّكُمْ قُرَّاؤُكُمْ**».

تخريج: [إسناده ضعيف] أخرجه أبوداود، الصلٰوة، باب من أحق بالإمامة، ح:٥٩٠ عن عثمان به * حسين بن عيسى ضعيف ضعفه الجمهور.

727. It was narrated that Ibn 'Abbâs said: "The Messenger of Allâh ﷺ said: 'Whoever calls the *Adhân* for seven years, seeking reward (from Allâh), Allâh will decree for him deliverance from the Fire.'" (*Da'if*)

٧٢٧ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا مُخْتَارُ بْنُ غَسَّانَ: حَدَّثَنَا حَفْصُ بْنُ عُمَرَ الأَزْرَقُ الْبُرْجُمِيُّ، عَنْ جَابِرٍ عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ ح: وَحَدَّثَنَا رَوْحُ بْنُ الْفَرَجِ: حَدَّثَنَا عَلِيُّ بْنُ الْحَسَنِ بْنِ شَقِيقٍ: حَدَّثَنَا أَبُو حَمْزَةَ،

عَنْ جَابِرٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ أَذَّنَ مُحْتَسِباً سَبْعَ سِنِينَ، كَتَبَ [اللهُ] لَهُ بَرَاءَةً مِنَ النَّارِ».

تخريج: [إسناده ضعيف جدًا] * جابر الجعفي تقدم حاله، ح:٣٥٦، وللجعفي طريق آخر عند الترمذي، ح:٢٠٦ واسْتَغْرَبَهُ، والحديث ضعفه العقيلي، والبغوي وغيرهما.

728. It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ said: "Whoever calls the *Adhân* for twelve years, he will be guaranteed Paradise, and for each day sixty *Hasanât* (good deeds) will be recorded for him by virtue of his *Adhân*, and thirty *Hasanât* by virtue of his *Iqâmah*." (***Da'if***)

٧٢٨ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى، وَالْحَسَنُ ابْنُ عَلِيٍّ الْخَلَّالُ، قَالاَ: حدثنا عَبْدُ اللهِ بْنُ صَالِحٍ: حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ، عَنِ ابْنِ جُرَيْجٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «مَنْ أَذَّنَ ثِنْتَيْ عَشْرَةَ سَنَةً، وَجَبَتْ لَهُ الْجَنَّةُ، وَكُتِبَ لَهُ، بِتَأْذِينِهِ، فِي كُلِّ يَوْمٍ، سِتُّونَ حَسَنَةً، وَلِكُلِّ إِقَامَةٍ ثَلاثُونَ حَسَنَةً».

تخريج: [إسناده ضعيف] أخرجه ابن عدي وغيره، وصححه الحاكم: ١/ ٢٠٥، والذهبي * ابن جريج مدلس وعنعن، وفيه علة أخرى، وله شاهد ضعيف عند الحاكم.

Comments:

It demands a lot of perseverance to call *Adhân* for twelve years without a stop. No one can accomplish it except by Allâh's help and favor. Hence the glad tiding for those who perform this feat.

Chapter 6. Saying The Phrases Of The *Iqâmah* Once

(المعجم ٦) - **بَابُ إِفْرَادِ الإِقَامَةِ**

(التحفة ١٩)

729. It was narrated that Anas bin Mâlik said: "They looked for something by means of which they could call out informing of (the time of) the prayer. Then Bilâl was commanded to say the phrases of the *Adhân* twice and the phrases of the *Iqâmah* once." (***Sahih***)

٧٢٩ - حَدَّثَنَا عَبْدُ اللهِ بْنُ الْجَرَّاحِ: حَدَّثَنَا الْمُعْتَمِرُ بْنُ سُلَيْمَانَ، عَنْ خَالِدٍ الْحَذَّاءِ، عَنْ أَبِي قِلَابَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: الْتَمَسُوا شَيْئاً يُؤْذِنُونَ بِهِ عِلْماً لِلصَّلَاةِ، فَأُمِرَ بِلَالٌ أَنْ يَشْفَعَ الأَذَانَ وَيُوتِرَ الإِقَامَةَ.

تخريج: أخرجه البخاري، الأذان، باب بدء الأذان، ح:٦٠٣، ومسلم، الصلوة، باب الأمر بشفع الأذان وإيتار الإقامة إلا كلمة الإقامة فإنها مثناة، ح:٣٧٨ من خالد الحذاء به.

Comments:

For the details of the story kindly refer to *Ahâdith* 706, 707 & 708.

730. It was narrated that Anas said: "Bilâl was commanded to say the phrases of the *Adhân* twice and the phrases of the *Iqâmah* once." ***(Sahih)***

٧٣٠ - حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ: حَدَّثَنَا عُمَرُ بْنُ عَلِيٍّ، عَنْ خَالِدٍ الْحَذَّاءِ، عَنْ أَبِي قِلَابَةَ، عَنْ أَنَسٍ قَالَ: أُمِرَ بِلَالٌ أَنْ يَشْفَعَ الْأَذَانَ وَيُوتِرَ الْإِقَامَةَ.

تخريج: [صحيح] انظر الحديث السابق.

731. 'Abdur-Rahmân bin Sa'd bin 'Ammâr bin Sa'd narrated (from his great-grandfather who was the *Mu'adh-dhin* of the Messenger of Allâh ﷺ) that in the *Adhân* of Bilâl, the phrases were two by two, and in his *Iqâmah* they were said once. ***(Da'if)***

٧٣١ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ سَعْدِ بنِ عَمَّارِ بْنِ سَعْدٍ، مُؤَذِّنِ رَسُولِ اللهِ ﷺ: حَدَّثَنِي أَبِي، عَنْ أَبِيهِ، عَنْ جَدِّهِ أَنَّ أَذَانَ بِلَالٍ كانَ مَثْنَى مَثْنَى. وَإِقَامَتُهُ مُفْرَدَةٌ.

تخريج: [إسناده ضعيف] انظر، ح:٧١٠ لعلته، والحديث السابق(٧٢٩) يغني عنه.

732. It was narrated that Abu Râfi' said: "I saw Bilâl calling the *Adhân* in front of Allâh's Messenger ﷺ, (saying the phrases) two by two, and saying each phrase once in the *Iqâmah*." ***(Da'if)***

٧٣٢ - حَدَّثَنَا أَبُو بَدْرٍ، عَبَّادُ بْنُ الْوَلِيدِ: حَدَّثَنِي مَعْمَرُ بْنُ مُحَمَّدِ بْنِ عُبَيْدِ اللهِ بْنِ أَبِي رَافِعٍ، مَوْلَى النَّبِيِّ ﷺ: حَدَّثَنِي أَبِي، مُحَمَّدُ ابْنُ عُبَيْدِ اللهِ، عَنْ أَبِيهِ عُبَيْدِ اللهِ، عَنْ أَبِي رَافِعٍ قَالَ: رَأَيْتُ بِلَالاً يُؤَذِّنُ بَيْنَ يَدَيْ رَسُولِ اللهِ ﷺ مَثْنَى مَثْنَى، وَيُقِيمُ وَاحِدَةً.

تخريج: [إسناده ضعيف] وقال البوصيري: هذا إسناد ضعيف لإتفاقهم على ضعف معمر بن محمد بن عبيدالله وأبيه محمد.

Comments:

If the words of the *Adhân* are said twice the words of the *Iqâmah* will also have to be said twice as we have seen in the *Hadith* 709 narrated by Abu Mahdhurah ؓ.

Chapter 7. If The *Adhân* Is Called And You Are In The Mosque, Then Do Not Leave

(المعجم ٧) - بَابُ إِذَا أَذَّنَ وَأَنْتَ فِي الْمَسْجِدِ فَلَا تَخْرُجْ (التحفة ٢٠)

733. It was narrated that Abu Sha'tha' said: "We were sitting in the mosque with Abu Hurairah when the *Mu'adh-dhin* called the *Adhân*. A man got up and walked out of the mosque, and Abu Hurairah followed him with his gaze until he left the mosque. Then Abu Hurairah said: 'This man has disobeyed Abul-Qâsim ﷺ.'" (*Sahih*)

٧٣٣ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو الأَحْوَصِ، عَنْ إِبْرَاهِيمَ بْنِ مُهَاجِرٍ، عَنْ أَبِي الشَّعْثَاءِ قَالَ: كُنَّا قُعُوداً فِي الْمَسْجِدِ مَعَ أَبِي هُرَيْرَةَ، فَأَذَّنَ الْمُؤَذِّنُ، فَقَامَ رَجُلٌ مِنَ الْمَسْجِدِ يَمشي، فَأَتْبَعَهُ أَبُو هُرَيْرَةَ بَصَرَهُ حَتَّى خَرَجَ مِنَ الْمَسْجِدِ، فَقَالَ أَبُو هُرَيْرَةَ: أَمَّا هٰذَا فَقَدْ عَصَى أَبَا الْقَاسِمِ ﷺ.

تخريج: أخرجه مسلم، المساجد، باب النهي عن الخروج من المسجد إذا أذن المؤذن، ح:٦٥٥ عن ابن أبي شيبة به.

Comments:

Leaving the mosque after the *Adhân*, as a rule, is prohibited. However, there may be relaxation in the rule if the excuse is valid.

734. It was narrated that 'Uthmân said: "The Messenger of Allâh ﷺ said: 'Whoever hears the *Adhân* when he is in the mosque, then goes out and does not go out for any (legitimate) need and does not intend to return, is a hypocrite.'" (*Da'if*)

٧٣٤ - حَدَّثَنَا حَرْمَلَةُ بْنُ يَحْيَىٰ: حَدَّثَنَا عَبْدُ اللهِ بْنُ وَهْبٍ: أَنْبَأَنَا عَبْدُ الْجَبَّارِ بْنُ عُمَرَ، عَنِ ابْنِ أَبِي فَرْوَةَ، عَنْ مُحَمَّدِ بْنِ يُوسُفَ، مَوْلَى عُثْمَانَ بْنِ عَفَّانَ، عَنْ أَبِيهِ، عَنْ عُثْمَانَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ أَدْرَكَهُ الأَذَانُ فِي الْمَسْجِدِ، ثُمَّ خَرَجَ، لَمْ يَخْرُجْ لِحَاجَةٍ، وَهُوَ لاَ يُرِيدُ الرَّجْعَةَ، فَهُوَ مُنَافِقٌ».

تخريج: [ضعيف] * ابن أبي فروة تقدم، ح:٣٤٥، عبدالجبار ضعيف كما في التقريب وغيره، ولبعض الحديث شواهد عند الطبراني في الأوسط:٤/٥٠١،٥٠٢، ح:٣٨٥٤، والبيهقي:٣/٥٦ وغيرهما، ترغيب:١/١٨٩، وقال رواته محتج بهم في الصحيح.

Comments:

The reason being that he deliberately declined the merit of joining the congregational prayer. No true believer, aware of the importance of doing of virtuous deeds, can do such a thing.

(4) The Chapters On The Mosques And The Congregations

(المعجم ٤) أَبْوَابُ الْمَسَاجِدِ وَالْجَمَاعَاتِ (التحفة ...)

Comments:

a. The mosque is, without doubt, the most important of all structures in an Islamic state and an Islamic society.

b. In the early days of Islam all devotional acts and non-obligatory prayers were only carried out in the Sacred House at Makkah. But when an organized Islamic authority came into being, after emigration, in Al-Madinah, the first thing the Prophet ﷺ did, was to lay with his own blessed hands, the foundation of a mosque at Qubâ'. He then followed it up with the construction of what came to be called the Prophet's Mosque. Side by side with the Prophet ﷺ the Emigrants (*Muhâjir*) and Helpers (*Ansâr*), with great zeal and fervor, participated in the construction of the mosque.

c. Receiving wages for providing various facilities such as arrangement for lighting and the performance of ablution etc., in the mosque, is permissible in Islam, but it is a highly commendable act if some one donates, free of charge, a piece of land or building materials etc., just for the sake of Allâh.

d. Although the entire face of the earth has been proclaimed as mosque for the Believers, it is not in order to perform prayer in places like garbage dumping spots, animal slaughterhouses, graveyards, baths at public places, camels' enclosures, and the top of the Sacred House.

e. Mosques play an extremely significant and fundamental role in the building of the Islamic society. The Messenger of Allâh ﷺ used the mosque for a myriad of purposes — as the capital of the Islamic state, as a command center for military expeditions, as a consultation chamber for state affairs, as a public treasury, as an Islamic court, as the first Islamic university, as a Civil secretariat, as a state guest house, and for many other constructive purposes. The Noble Qur'ân, however, particularized the mosque only for purposes of prayer and remembrance of Allâh, and as a place most suited for bowing and prostrating before Allâh, for delivering sermons and for the communication of the Divine message, as well as for the recitation of the Noble Qur'ân and the learning and teaching of the tenets of faith.

f. Management of the mosque and their upkeep is the primary duty of the Believers. But the way the mosques are being increasingly used for purposes contrary to the precepts of the Prophet ﷺ is a matter of great concern, and needs critical examination. For more information about the institution of the mosques and the necessary etiquettes in respect of them, one would do well to study the forthcoming *Ahâdîth*.

Chapter 1. One Who Builds A Mosque For The Sake Of Allâh

(المعجم ١) - بَابُ مَنْ بَنَى لِلّهِ مَسْجِداً (التحفة ٢١)

735. It was narrated that 'Umar bin Khattâb said: "I heard the Messenger of Allâh ﷺ say: 'Whoever builds a mosque in which the Name of Allâh is mentioned, Allâh will build a house for him in Paradise.'" (*Sahih*)

٧٣٥ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ: حَدَّثَنَا لَيْثُ بْنُ سَعْدٍ ح: وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا دَاوُدُ بْنُ عَبْدِ اللهِ الْجَعْفَرِيُّ، عَنْ عَبْدِ الْعَزِيزِ بْنِ مُحَمَّدٍ جَمِيعاً عَنْ يَزِيدَ بْنِ عَبْدِ اللهِ بْنِ أُسَامَةَ بْنِ الْهَادِ، عَنِ الْوَلِيدِ بْنِ أَبِي الْوَلِيدِ، عَنْ عُثْمانَ ابْنِ عَبْدِ اللهِ بْنِ سُرَاقَةَ الْعَدَوِيِّ، عَنْ عُمَرَ بْنِ الْخَطَّابِ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: **«مَنْ بَنَى مَسْجِداً يُذْكَرُ فِيهِ اسْمُ اللهِ، بَنَى اللهُ لَهُ بَيْتاً فِي الْجَنَّةِ»**.

تخريج: [صحيح] أخرجه أحمد: ١/٢٠ بسنده عن ليث به * عثمان بن عبدالله عن عمر مرسل (تهذيب الكمال وغيره)، وللحديث شواهد صحيحة.

Comments:

a. 'Mentioning the Name of Allâh' means not only the performance of prayer, but also other devotional acts, such as the recitation of prophetic supplications and other texts containing the remembrance of Allâh, and the glorification of His majesty. It also includes giving admonitions, delivering the message of Islam, as well as the learning and teaching of the tenets of Islam.

b. It is great tiding for anyone who participates in the building of a mosque that, as a reward for it, Allâh will build a house for him in Paradise. This amounts to a Divine promise that such a person shall certainly be admitted to Paradise.

736. It was narrated that 'Uthmân bin 'Affân said: "I heard the Messenger of Allâh ﷺ say: 'Whoever builds a mosque for the sake of Allâh, Allâh will build something similar for him in Paradise.'" (*Sahih*)

٧٣٦ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا أَبُو بَكْرٍ الْحَنَفِيُّ: حَدَّثَنَا عَبْدُ الْحَمِيدِ بْنُ جَعْفَرٍ، عَنْ أَبِيهِ، عَنْ مَحْمُودِ بْنِ لَبِيدٍ، عَنْ عُثْمَانَ ابْنِ عَفَّانَ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: **«مَنْ بَنَى لِلّهِ مَسْجِداً، بَنَى اللهُ لَهُ مِثْلَهُ فِي الْجَنَّةِ»**.

تخريج: أخرجه مسلم، المساجد، باب فضل بناء المساجد والحث عليها، ح:٥٣٣ من حديث عبدالحميد به.

Comments:

a. Building a mosque "for the sake of Allâh' means doing the deed with full sincerity. No action done without sincerity is acceptable to Allâh.

b. 'Building something similar in Paradise' means that just as a mosque is superior to all the other structures raised by man, the person concerned shall be given a house in Paradise that will be superior to all others.

737. It was narrated that 'Ali bin Abu Tâlib said: "The Messenger of Allâh ﷺ said: 'Whoever builds a mosque for the sake of Allâh (from his own wealth), Allâh will build a house for him in Paradise.'" (*Da'if*)

٧٣٧ - حَدَّثَنَا الْعَبَّاسُ بْنُ عُثْمَانَ الدِّمَشْقِيُّ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ، عَنِ ابْنِ لَهِيعَةَ: حَدَّثَنِي أَبُو الأَسْوَدِ، عَنْ عُرْوَةَ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ بَنَى مَسْجِدًا لِلَّهِ [مِنْ مَالِهِ]، بَنَى اللهُ لَهُ بَيْتاً فِي الْجَنَّةِ».

تخريج: [إسناده ضعيف] وقال البوصيري: هذا إسناد ضعيف، الوليد مدلس، وابن لهيعة ضعيف، والحديث السابق شاهد له.

738. It was narrated from Jâbir bin 'Abdullâh that the Messenger of Allâh ﷺ said: "Whoever builds a mosque for the sake of Allâh, like a sparrow's nest or even smaller, Allâh will build for him a house in Paradise." (*Sahih*)

٧٣٨ - حَدَّثَنَا يُونُسُ بْنُ عَبْدِ الأَعْلَىٰ: حَدَّثَنَا عَبْدُ اللهِ بْنُ وَهْبٍ، عَنْ إِبْرَاهِيمَ بْنِ نَشِيطٍ، عَنْ عَبْدِ اللهِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي حُسَيْنٍ النَّوْفَلِيِّ، عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ، عَنْ جَابِرِ ابْنِ عَبْدِ اللهِ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «مَنْ بَنَى مَسْجِداً لِلَّهِ كَمَفْحَصِ قَطَاةٍ، أَوْ أَصْغَرَ، بَنَى اللهُ لَهُ بَيْتاً فِي الْجَنَّةِ».

تخريج: [إسناده صحيح] وقال البوصيري: هذا إسناد صحيح.

Comments:

Rather than the apparent volume of the deed or deeds done by a person, it is the amount of effort and the sincerity behind the righteous deed that shall count with Allâh in the Hereafter.

Chapter 2. Construction Of Lofty Mosque

(المعجم ٢) - بَابُ تَشْيِيدِ الْمَسَاجِدِ (التحفة ٢٢)

739. It was narrated that Anas

٧٣٩ - حَدَّثَنَا عَبْدُ اللهِ بْنُ مُعَاوِيَةَ الْجُمَحِيُّ:

bin Mâlik said: "The Messenger of Allâh ﷺ said: 'The Hour will not begin until the people compete in (building) mosques.'" (*Sahih*)

حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ أَيُّوبَ، عَنْ أَبِي قِلَابَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَا تَقُومُ السَّاعَةُ حَتَّى يَتَبَاهَى النَّاسُ فِي الْمَسَاجِدِ».

تخريج: [إسناده صحيح] أخرجه أبوداود، الصلوة، باب في بناء المساجد، ح:٤٤٩ من حديث حماد به، وصححه ابن خزيمة: ٢/ ٢٨٢.

Comments:

'Competing in mosque' has been interpreted in two ways: (i) People will boast of their wealth and prosperity in the mosques. (ii) They will vie with each other in the building of mosques.

740. It was narrated that Ibn 'Abbâs said: The Messenger of Allâh ﷺ said: "I see you building your mosque high after I am gone, just as the Jews built their synagogues high and the Christians built their churches high." (*Da'if*)

٧٤٠ - حَدَّثَنَا جُبَارَةُ بْنُ الْمُغَلِّسِ: حَدَّثَنَا عَبْدُ الْكَرِيمِ بْنُ عَبْدِ الرَّحْمٰنِ الْبَجَلِيُّ، عَنْ لَيْثٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «أَرَاكُمْ سَتُشَرِّفُونَ مَسَاجِدَكُمْ بَعْدِي كَمَا شَرَّفَتِ الْيَهُودُ كَنَائِسَهَا، وَكَمَا شَرَّفَتِ النَّصَارَى بِيَعَهَا».

تخريج: [إسناده ضعيف جدًا] وقال البوصيري: هذا إسناد ضعيف، فيه ليث وهو ابن أبي سليم ضعيف، وجبارة بن المغلس وهو كذاب ، والبجلي مستور.

741. It was narrated that 'Umar bin Khattâb said: The Messenger of Allâh ﷺ said: "No people's deeds ever became evil deeds but they started to adorn their places of worship." (*Da'if*)

٧٤١ - حَدَّثَنَا جُبَارَةُ بْنُ الْمُغَلِّسِ: حَدَّثَنَا عَبْدُ الْكَرِيمِ بْنُ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَمْرِو بْنِ مَيْمُونٍ، عَنْ عُمَرَ بْنِ الْخَطَّابِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَا سَاءَ عَمَلُ قَوْمٍ قَطُّ إِلَّا زَخْرَفُوا مَسَاجِدَهُمْ».

تخريج: [إسناده ضعيف جدًا] انظر الحديث السابق لعلته وح:٤٦.

Chapter 3. Where It Is Permissible To Build Mosque

(المعجم ٣) - بَابُ أَيْنَ يَجُوزُ بِنَاءُ الْمَسَاجِدِ (التحفة ٢٣)

742. It was narrated that Anas

٧٤٢ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ،

bin Mâlik said: "The location where the Prophet's Mosque was built belonged to Banu Najjâr. In it there were date-palm trees and graves of the idolaters. The Prophet ﷺ said to them: 'Name its price.' They said: 'We will never take any money for it.' The Prophet ﷺ built it and they were assisting him, and the Prophet ﷺ was saying: 'The real life is the life of the Hereafter so forgive the *Ansâr* and the *Muhâjirah*.' Before the mosque was built, the Prophet ﷺ would perform prayer wherever he was when the time for prayer came." (***Sahih***)

عَنْ حَمَّادِ بْنِ سَلَمَةَ، عَنْ أَبِي التَّيَّاحِ الضُّبَعِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كَانَ مَوْضِعُ مَسْجِدِ النَّبِيِّ ﷺ لِبَنِي النَّجَّارِ، وَكَانَ فِيهِ نَخْلٌ وَمَقَابِرُ لِلْمُشْرِكِينَ، فَقَالَ لَهُمُ النَّبِيُّ ﷺ: «ثَامِنُونِي بِهِ». قَالُوا: لاَ نَأْخُذُ لَهُ ثَمَناً أَبَداً، قَالَ: فَكَانَ النَّبِيُّ ﷺ يَبْنِيهِ وَهُمْ يُنَاوِلُونَهُ، وَالنَّبِيُّ ﷺ يَقُولُ: «أَلاَ إِنَّ الْعَيْشَ عَيْشُ الآخِرَةِ، فَاغْفِرْ لِلأَنْصَارِ وَالْمُهَاجِرَةِ» قَالَ: وَكَانَ النَّبِيُّ ﷺ يُصَلِّي قَبْلَ أَنْ يَبْنِيَ الْمَسْجِدَ حَيْثُ أَدْرَكَتْهُ الصَّلاَةُ.

تخريج: أخرجه البخاري، الصلوة، باب هل تنبش قبور مشركي الجاهلية ... الخ، ح:٤٢٨، ١٨٦٨ وغيرهما، ومسلم، المساجد، باب ابتناء مسجد النبي ﷺ، ح:٥٢٤ من حديث أبي التياح به.

Comments:

a. It is perfectly in order to 'purchase' land for the construction of a mosque, and the landowner is allowed in Islam to charge price for the land sold to the mosque management. Similarly, there is no bar to receiving wages for services rendered for the construction, repairs and the putting in place of electric and water supply systems for the mosque.

b. Gifting land for the building of a mosque, rendering free various services for it and donating things of necessity to it, are acts of great virtue that may earn reward from Allâh.

c. It is prohibited to perform prayer in the graveyard. However, if all traces of the former graves of the past have been erased, the site shall be considered as good as any other piece of land, and there will be no bar to the construction of a mosque there.

d. There is no bar either on reciting or on listening to the verses of poetry whose contents are not aganist the teaching of *Sharî'ah*. Use of musical instruments as accompaniment thereto is, however, prohibited in Islam.

e. In places where there is no mosque in the neighborhood, prayer can be performed on any appropriate piece of land.

743. It was narrated from 'Uthmân bin Abul-'As that the Messenger of Allâh ﷺ commanded him to build the

٧٤٣ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى: حَدَّثَنَا أَبُو هَمَّامٍ الدَّلاَّلُ: حَدَّثَنَا سَعِيدُ بْنُ السَّائِبِ، عَنْ

mosque of Tâ'if in the place where their *Taghuts* used to be.[1] (*Da'if*)

مُحَمَّدِ بْنِ عَبْدِ اللهِ بْنِ عِيَاضٍ، عَنْ عُثْمَانَ بْنِ أَبِي الْعَاصِ أَنَّ رَسُولَ اللهِ ﷺ أَمَرَهُ أَنْ يَجْعَلَ مَسْجِدَ الطَّائِفِ حَيْثُ كَانَ طَاغِيَتُهُمْ.

تخريج: [إسناده ضعيف] أخرجه أبوداود، الصلوة، باب في بناء المساجد، ح:٤٥٠ من حديث أبي همام به * محمد بن عبدالله بن عياض لم يوثقه غير ابن حبان فهو مجهول الحال.

744. It was narrated that Ibn 'Umar was asked about gardens in which excrement was thrown. He said: "If it has been watered several times, then perform prayer there," and he attributed that to the Prophet ﷺ. (*Da'if*)

٧٤٤ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَىٰ: حَدَّثَنَا عَمْرُو بْنُ عُثْمَانَ: حَدَّثَنَا مُوسَى بْنُ أَعْيَنَ: حَدَّثَنَا مُحَمَّدُ بْنُ إِسْحَاقَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، وَسُئِلَ عَنِ الْحِيطَانِ تُلْقَى [فِيهَا] الْعَذِرَاتُ، فَقَالَ: «إِذَا سُقِيَتْ مِرَاراً فَصَلُّوا فِيهَا». يَرْفَعُهُ إِلَى النَّبِيِّ ﷺ.

تخريج: [إسناده ضعيف] وقال البوصيري: هذا إسناد ضعيف لتدليس ابن إسحاق * وعمرو بن عثمان بن سيار الرقي ضعيف كما في التقريب.

Comments:

Repeated watering in the gardens turns the excrements etc., used in them (as manure) into soil and almost completely changes its character. The earth, therefore, should be considered as clean. The *Hadith* proves that any unclean piece of land, when cleansed, becomes fit for erecting a mosque into it and for performing prayers in it.

Chapter 4. Places Where It Is Disliked To Perform Prayer

(المعجم ٤) - بَابُ الْمَوَاضِعِ الَّتِي تُكْرَهُ فِيهَا الصَّلَاةُ (التحفة ٢٤)

745. It was narrated that Abu Sa'eed Khudri said: "The Messenger of Allâh ﷺ said: 'All the earth is a mosque, except for graveyards and *Hammâm*.'" (*Sahih*)[2]

٧٤٥ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَىٰ: حَدَّثَنَا يَزِيدُ ابْنُ هَارُونَ: حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرِو بْنِ يَحْيَىٰ، عَنْ أَبِيهِ. وَحَمَّادُ بْنُ سَلَمَةَ، عَنْ عَمْرِو بْنِ يَحْيَىٰ، عَنْ أَبِيهِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «الأَرْضُ

[1] 'Where they used to worship others besides Allâh, from the idols and other than that.' (Explanation by Sindi).

[2] *Hammâm*: It is the place (it is not restricted to a room) where washing is performed with hot water, and they also say it includes any kind of water. See *Tuhfatul-Ahwadhi*.

كُلُّهَا مَسْجِدٌ، إِلَّا الْمَقْبُرَةَ والْحَمَّامَ».

تخريج: [إسناده صحيح] أخرجه أبوداود، الصلوة، باب في المواضع التي لا تجوز فيها الصلوة، ح:٤٩٢، وعلقه الترمذي من حديث حماد به، وصححه ابن خزيمة، وابن حبان، والحاكم، والذهبي.

Comments:

a. Prohibition on performing prayers in the graveyard is meant to avoid any resemblance of prostrating before the graves.

b. Some people build their mosque close to the grave of a 'holy man' or Prophet under the assumption that praying by the side of the deceased holy man is a virtuous act. All of this is prohibited in Islam.

746. It was narrated that Ibn 'Umar said: "Allâh's Messenger ﷺ prohibited prayer from being performed in seven places: The garbage dump, the slaughtering area, the graveyard, the commonly used road, the bathroom, in the area that camels rest at,[1] and above the Ka'bah." ***(Da'if)***

٧٤٦ - حَدَّثَنَا مُحَمَّدُ بْنُ إِبْرَاهِيمَ الدِّمَشْقِيُّ: حَدَّثَنَا عَبْدُ اللهِ بْنُ يَزِيدَ، عَنْ يَحْيَى بْنِ أَيُّوبَ، عَنْ زَيْدِ بْنِ جَبِيرَةَ، عَنْ دَاوُدَ بْنِ الْحُصَيْنِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: نَهَى رَسُولُ اللهِ ﷺ أَنْ يُصَلَّى فِي سَبْعِ مَوَاطِنَ: فِي الْمَزْبَلَةِ، وَالْمَجْزَرَةِ، وَالْمَقْبَرَةِ، وقَارِعَةِ الطَّرِيقِ، وَالْحَمَّامِ، ومَعَاطِنِ الْإِبِلِ، وَفَوْقَ الْكَعْبَةِ.

تخريج: [إسناده ضعيف] أخرجه الترمذي، الصلوة، باب ماجاء في كراهية ما يصلى إليه وفيه، ح:٣٤٦ من حديث عبدالله بن يزيد المقرىء به، وقال: إسناده ليس بذاك القوي، وقد تكلم في زيد بن جبيرة من قبل حفظه ، وهو متروك كما في التقريب وغيره، وقال الساجي: حدث عن داود بن الحصين بحديث منكر جدًا (التهذيب)، والحديث الآتي يغني عنه.

Comments:

a. The *Hadith* is 'Weak', yet the rule to the effect that we must avoid praying in unclean places is correct, since the Prophet ﷺ has directed that the mosque must be kept clean and smelling good. (See *Sunan Ibn Mâjah*: H.758).

b. Slaughterhouses also fall in that category. Therefore, no prayer should be performed there. The *Hadith* concerning prohibition of prayer in wash areas (public baths) and graveyards is correct. (See no. 745).

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[1] In no. 746, it is possible that it means 'watering holes' that camels rest at. See *Tuhfatul-Ahwadhi*, and this is the meaning that Sindi preferred, he said: "It is where they kneel around water, because it is feared that the camels will flee and stampede through it, and perhaps that will lead to ruining the prayer." And this is the understanding that most commentaries endorse.

747. It was narrated from 'Umar bin Khattâb that the Messenger of Allâh ﷺ said: "There are seven places where it is not permissible to perform the prayer: The top of the House of Allâh; graveyards; garbage dumps; slaughterhouses; bathrooms; the area that camels rest, and the main road." (*Da'if*)

٧٤٧ - حَدَّثَنَا عَلِيُّ بْنُ دَاوُدَ، وَ مُحَمَّدُ بْنُ أَبِي الْحُسَيْنِ، قَالاَ: حَدَّثَنَا أَبُو صَالِحٍ: حَدَّثَنِي اللَّيْثُ، حَدَّثَنِي نَافِعٌ، عَنِ ابْنِ عُمَرَ، عَنْ عُمَرَ بْنِ الْخَطَّابِ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «**سَبْعُ مَوَاطِنَ لاَ تَجُوزُ فِيهَا الصَّلاَةُ: ظَاهِرُ بَيْتِ اللهِ، وَالْمَقْبَرَةُ، وَالْمَزْبَلَةُ، وَالْمَجْزَرَةُ، وَالْحَمَّامُ، وَعَطَنُ الْإِبِلِ، وَمَحَجَّةُ الطَّرِيقِ**».

تخريج: [**إسناده ضعيف**] أخرجه البزار (البحر الزخار)، ح:١٦١، وأحمد بن سلمان النجاد في مسند عمر، ح:٧١ من طريق أبي صالح كاتب الليث عن الليث عن عبدالله بن عمر العمري عن نافع به، وكذا علقه الترمذي، ح:٣٤٧، فالعمري سقط ذكره من سند ابن ماجة، راجع التلخيص:١/ ٢١٥ وغيره * وأبوصالح ضعيف في غير ما يروي عنه الحذاق كالبخاري وغيره، والحديث ضعفه البوصيري.

Chapter 5. What Is Disliked In The Mosques

(المعجم ٥) - بَابُ مَا يُكْرَهُ فِي الْمَسَاجِدِ (التحفة ٢٥)

748. It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ said: "There are things which are not befitting for the mosque: it should not be taken as a thoroughfare; weapons should not be unsheathed in it; bows should not be drawn nor arrows shot in it; no one should pass through it carrying raw meat; no prescribed punishment or retaliatory punishment should be carried out in it; and it should not be used as a marketplace." (*Da'if*)

٧٤٨ - حَدَّثَنَا يَحْيَى بْنُ عُثْمَانَ بْنِ سَعِيدِ ابْنِ كَثِيرِ بْنِ دِينَارٍ الْحِمْصِيُّ: حَدَّثَنَا مُحَمَّدُ ابْنُ حِمْيَرَ: حَدَّثَنَا زَيْدُ بْنُ جَبِيرَةَ الأَنْصَارِيُّ، عَنْ دَاوُدَ بْنِ الْحُصَيْنِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنْ رَسُولِ اللهِ ﷺ قَالَ: «**خِصَالٌ لاَ تَنْبَغِي فِي الْمَسْجِدِ: لاَ يُتَّخَذُ طَرِيقاً، وَلاَ يُشْهَرُ فِيهِ سِلاَحٌ، وَلاَ يُقْبَضُ فِيهِ بِقَوْسٍ وَلاَ يُنْشَرُ فِيهِ نَبْلٌ، وَلاَ يُمَرُّ فِيهِ بِلَحْمٍ نَيِءٍ، وَلاَ يُضْرَبُ فِيهِ حَدٌّ وَلاَ يُقْتَصُّ فِيهِ مِنْ أَحَدٍ، وَلاَ يُتَّخَذُ سُوقاً**».

تخريج: [**إسناده ضعيف جدًا**] أخرجه ابن عدي انظر، ح:٧٤٦ لعلته، وضعفه البوصيري.

Comments:

'Not taking the mosque as a thoroughfare' refers to a situation where, for

example, a person is standing at one end outside the mosque and wants to go to the other side and, instead of going around the mosque, he decides to pass through the mosque. This is not proper.

749. It was narrated from 'Amr bin Shu'aib, from his father, that his grandfather said: "The Messenger of Allâh ﷺ forbade buying and selling in the mosque, and reciting poetry in the mosque." (*Hasan*)

٧٤٩ - حَدَّثَنَا عَبْدُ اللهِ بْنُ سَعِيدٍ الْكِنْدِيُّ: حَدَّثَنَا أَبُو خَالِدٍ الأَحْمَرُ، عَنِ ابْنِ عَجْلَانَ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: نَهَى رَسُولُ اللهِ ﷺ عَنِ الْبَيْعِ وَالابْتِيَاعِ وَعَنْ تَنَاشُدِ الأَشْعَارِ فِي الْمَسَاجِدِ.

تخريج: [**إسناده حسن**] أخرجه أبوداود، الصلوة، باب التحلق يوم الجمعة قبل الصلوة، ح:١٠٧٩ من حديث ابن عجلان به، وحسنه الترمذي، ح:٣٢٢ * ابن عجلان صرح بالسماع عند أحمد.

Comments:

a. The *Hadith* further confirms the point made in no.748, namely the prohibition of using the mosque as a marketplace. It is because buying and selling often degenerates into wrangling, giving rise to unseemly noises that are antithetical to the dignity of the mosque.

b. Lines of poetry that promote monotheism and good moral conduct or degrade idolatry and idolaters, are allowed to be recited inside the mosques.

750. It was narrated from Wâthilah bin Asqa' that the Prophet ﷺ said: "Keep your infants, your insane and your evil ones away from your mosques. Avoid engaging in transactions and disputes, raising your voices, carrying out your prescribed punishments and unsheathing your swords therein. Make places for purification at their gates, and perfume them with incense on Fridays." (*Maudu'*)

٧٥٠ - حَدَّثَنَا أَحْمَدُ بْنُ يُوسُفَ السُّلَمِيُّ: حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا الْحَارِثُ بْنُ نَبْهَانَ: حَدَّثَنَا عُتْبَةُ بْنُ يَقْظَانَ، عَنْ أَبِي سَعِيدٍ، عَنْ مَكْحُولٍ، عَنْ وَاثِلَةَ بْنِ الأَسْقَعِ أَنَّ النَّبِيَّ ﷺ قَالَ: «**جَنِّبُوا مَسَاجِدَكُمْ صِبْيَانَكُمْ وَمَجَانِينَكُمْ وَشِرَارَكُمْ وَبَيْعَكُمْ وَخُصُومَاتِكُمْ وَرَفْعَ أَصْوَاتِكُمْ وَإِقَامَةَ حُدُودِكُمْ وَسَلَّ سُيُوفِكُمْ، وَاتَّخِذُوا عَلَى أَبْوَابِهَا الْمَطَاهِرَ، وَجَمِّرُوهَا فِي الْجُمَعِ**».

تخريج: [**إسناده موضوع**] * الحارث تقدم، ح:٢١٣، عتبة ضعيف (تقريب)، وأبوسعيد المصلوب كذاب كما في التهذيب وغيره، وفيه علة أخرى.

Chapter 6. Sleeping In The Mosque

(المعجم ٦) - بَابُ النَّوْمِ فِي الْمَسْجِدِ
(التحفة ٢٦)

751. It was narrated that Ibn 'Umar said: "We used to sleep in the mosque at the time of the Messenger of Allâh ﷺ." (*Sahih*)

٧٥١ - حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ: حَدَّثَنَا عَبْدُ اللهِ بْنُ نُمَيْرٍ: أَنْبَأَنَا عُبَيْدُ اللهِ بْنِ عُمَرَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: كُنَّا نَنَامُ فِي الْمَسْجِدِ عَلَى عَهْدِ رَسُولِ اللهِ ﷺ.

تخريج: [إسناده صحيح] أخرجه أحمد: ٢/ ١٢ من حديث عبيدالله به.

Comments:

It is all right if a traveler or any other hard-pressed person sleeps in the mosque. We should not, however, make a habit of it. However, it is not a matter of reproach or censure if a person waiting for the congregational prayer falls asleep in the mosque.

752. Ya'ish bin Qais bin Tikhfah narrated that his father, who was one of the people of *Suffah*, said: "The Messenger of Allâh ﷺ said to us: 'Come with me.' So we went to the house of 'Âishah, where we ate and drank. Then the Messenger of Allâh ﷺ said to us: 'If you want, you can sleep here, or if you want you can go out to the mosque.' We said: 'We will go out to the mosque.'" (*Sahih*)

٧٥٢ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا الْحَسَنُ بْنُ مُوسَى: حَدَّثَنَا شَيْبَانُ بْنُ عَبْدِ الرَّحْمٰنِ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ أَنَّ يَعِيشَ بْنَ قَيْسِ بْنِ طِخْفَةَ حَدَّثَهُ عَنْ أَبِيهِ، وَكَانَ مِنْ أَصْحَابِ الصُّفَّةِ، قَالَ: قَالَ لَنَا رَسُولُ اللهِ ﷺ: «انْطَلِقُوا» فَانْطَلَقْنَا إِلَى بَيْتِ عَائِشَةَ وَأَكَلْنَا وَشَرِبْنَا، فَقَالَ لَنَا رَسُولُ اللهِ ﷺ: «إِنْ شِئْتُمْ نِمْتُمْ هٰهُنَا، وَإِنْ شِئْتُمْ انْطَلَقْتُمْ إِلَى الْمَسْجِدِ» قَالَ: فَقُلْنَا: بَلْ نَنْطَلِقُ إِلَى الْمَسْجِدِ.

تخريج: [صحيح] أخرجه أبوداود، الأدب، باب في الرجل ينبطح على بطنه، ح: ٥٠٤٠ من حديث يحيٰ: أخبرنا أبوسلمة به مطولاً، وصححه ابن حبان، ح: ١٩٦٠، وله شاهد حسن عند ابن حبان، ح: ١٩٥٩، والحاكم(٤/ ٢٧١).

Chapter 7. Which Mosque Was Built First?

(المعجم ٧) - بَابُ: أَيُّ مَسْجِدٍ وُضِعَ أَوَّلُ
(التحفة ٢٧)

753. It was narrated that Abu Dharr Al-Ghifâri said: "I said: 'O Messenger of Allâh! Which

٧٥٣ - حَدَّثَنَا عَلِيُّ بْنُ مَيْمُونٍ الرَّقِّيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ؛ ح: وَحَدَّثَنَا عَلِيُّ بْنُ

mosque was built first?' He said: '*Al-Masjid Al-Harâm* (in Makkah).' I said: 'Then which?' He said: 'Then *Al-Masjid Al-Aqsa* (in Jerusalem).' I said: 'How many years between them?' He said: 'Forty years, but the whole earth is a mosque for you, so pray wherever you are when the time for prayer comes.'" (*Sahih*)

مُحَمَّدٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ التَّيْمِيِّ، عَنْ أَبِيهِ، عَنْ أَبِي ذَرٍّ الْغِفَارِيِّ قَالَ، قُلْتُ: يَا رَسُولَ اللهِ! أَيُّ مَسْجِدٍ وُضِعَ أَوَّلُ؟ قَالَ: «الْمَسْجِدُ الْحَرَامُ» قَالَ: قُلْتُ: ثُمَّ أَيٌّ؟ قَالَ: «ثُمَّ الْمَسْجِدُ الأَقْصَى» قُلْتُ: كَمْ بَيْنَهُمَا؟ قَالَ: «أَرْبَعُونَ عَاماً، ثُمَّ الأَرْضُ لَكَ مُصَلًّى، فَصَلِّ حَيْثُ مَا أَدْرَكَتْكَ الصَّلاَةُ».

تخريج: أخرجه البخاري، أحاديث الأنبياء، باب:١٠، ح:٣٣٦٦ وح:٣٤٢٥، ومسلم، المساجد، باب المساجد ومواضع الصلوة، ح:٥٢٠ من حديث الأعمش به.

Comments:

a. The reference here is to the building of the first mosque ever built in history, which was accomplished at the hands of Âdam ﷺ. As for the Prophets Ibrâhim ﷺ and Ismâ'il ﷺ, they rebuilt *Al-Masjid Al-Harâm* after old marks had been erased. Similarly, Sulaimân ﷺ was also not the first to build *Al-Masjid Al-Aqsa*.

b. This confirms the superiority of these two mosque. Apart from these two mosque the only other mosque on earth for which we are allowed to undertake an exclusive journey is the Prophet's Mosque at Al-Madínah.

c. Since even setting out on a journey exclusively to visit any mosque (except the three mentioned above) is prohibited, the situation of those who undertake journeys to visit the graves of 'holy men' etc, can very well be judged.

d. Visits to the graves are permitted, but only to draw lessons about the impending death and the life in the Hereafter.

e. 'Pray wherever you are' means that except for the three mosques mentioned above, all other mosques are equal in rank, and we can pray anywhere we like.

Chapter 8. Mosque In Houses

(المعجم ٨) - بَابُ الْمَسَاجِدِ فِي الدُّورِ

(التحفة ٢٨)

754. Mahmud bin Rabi' Al-Ansâri, who remembered that the Messenger of Allâh ﷺ spat a mouthful of water from a bucket into a well that belonged to them,

٧٥٤ - حَدَّثَنَا أَبُو مَرْوَانَ، مُحَمَّدُ بْنُ عُثْمَانَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنِ ابْنِ شِهَابٍ، عَنْ مَحْمُودِ بْنِ الرَّبِيعِ الأَنْصَارِيِّ، وَكَانَ قَدْ

عَقَلَ مَجَّةً مَجَّهَا رَسُولُ اللهِ ﷺ مِنْ دَلْوٍ فِي بِئْرٍ لَهُمْ، عَنْ عِتْبَانَ بْنِ مَالِكٍ السَّالِمِيِّ، وَكَانَ إِمَامَ قَوْمِهِ بَنِي سَالِمٍ، وَكَانَ شَهِدَ بَدْراً مَعَ رَسُولِ اللهِ ﷺ، قَالَ: جِئْتُ رَسُولَ اللهِ ﷺ فَقُلْتُ: يَا رَسُولَ اللهِ! ﷺ إِنِّي قَدْ أَنْكَرْتُ مِنْ بَصَرِي، وَإِنَّ السَّيْلَ يَأْتِي فَيَحُولُ بَيْنِي وَبَيْنَ مَسْجِدِ قَوْمِي، وَيَشُقُّ عَلَيَّ اجْتِيَازُهُ، فَإِنْ رَأَيْتَ أَنْ تَأْتِيَنِي فَتُصَلِّيَ فِي بَيْتِي مَكَاناً أَتَّخِذُهُ مُصَلًّى، فَافْعَلْ. قَالَ: **«أَفْعَلُ»**. فَغَدَا رَسُولُ اللهِ ﷺ وَأَبُو بَكْرٍ، بَعْدَمَا اشْتَدَّ النَّهَارُ، وَاسْتَأْذَنَ، فَأَذِنْتُ لَهُ، وَلَمْ يَجْلِسْ حَتَّى قَالَ: **«أَيْنَ تُحِبُّ أَنْ أُصَلِّيَ لَكَ مِنْ بَيْتِكَ؟»** فَأَشَرْتُ لَهُ إِلَى الْمَكَانِ الَّذِي أُحِبُّ أَنْ أُصَلِّيَ فِيهِ، فَقَامَ رَسُولُ اللهِ ﷺ، وَصَفَفْنَا خَلْفَهُ، فَصَلَّى بِنَا رَكْعَتَيْنِ، ثُمَّ احْتَبَسْتُهُ عَلَى خَزِيرَةٍ تُصْنَعُ لَهُمْ.

narrated that 'Itbân bin Mâlik As-Sâlimi who was the chief of his people Banu Sâlim and had participated in (the battle of) Badr with the Messenger of Allâh ﷺ said: "I came to the Messenger of Allâh ﷺ and said: 'O Messenger of Allâh, my sight is failing and the flood comes and prevents me from reaching the mosque of my people, and it is too hard for me to cross the water. Do you think you could come and perform prayer in my house in a place which I can then take as a place for prayer?' He said: 'I will do that.' The following day, the Messenger of Allâh ﷺ and Abu Bakr came, when the heat of the day had grown intense. He asked permission to enter, and I gave him permission. He did not sit down until he said: 'Where would you like me to perform prayer for you in your house?' I showed him the place where I wanted him to pray, so the Messenger of Allâh ﷺ stood and we lined up behind him, and he led us in praying two *Rak'ah* (units). Then I asked him to stay and eat some *Khazirah*[1] that had been prepared for them.'" (***Sahih***)

تخريج: أخرجه البخاري، الوضوء، باب استعمال فضل وضوء الناس، ح:١٨٩ وغيره، ومسلم، المساجد، باب الرخصة في التخلف عن الجماعة لعذر، ح:٣٣ بعد، ح:٦٥٧ من حديث الزهري به.

Comments:

a. The Prophet's spitting a mouthful of water into the well was intended to bring *Barakah* (blessing) to the water. His spittle (and saliva), as confirmed by both his biographers and compilers of *Ahâdith,* had on several occasions

[1] A dish made with ground meat and flour.

worked wonders and brought *Barakah* to the people. (See *Bukhâri*: 4151)

b. On this occasion the Prophet ﷺ had even sprinkled some water from his mouth on the face of the child Mahmud. (See *Bukhâri*:77) The idea was to have fun with the child. Thus, any playful activity that provides amusement to the children but causes no discomfort to them is permissible — being it an expression of the elders' love and affection for the little ones.

c. There was a depression in the path between the house of 'Itbân ؓ and the mosque that used to be flooded by rain, making his access to the mosque difficult. In situations like this it is allowed to perform prayers inside one's house.

d. An invitee for the meals can also bring someone else with him, provided that he is sure that it will not be an inconvenience to the host and may be a source of pleasure to him.

e. It is permissible to designate a place for prayers in the house.

f. It is all right to invite or ask a pious person, or a revered personality, to inaugurate a noble program or venture.

g. It is permissible to offer voluntary prayer as a congregational prayer.

٧٥٥ - حَدَّثَنَا يَحْيَى بْنُ الْفَضْلِ [الخِرَقِيُّ]: حَدَّثَنَا أَبُو عَامِرٍ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ عَاصِمٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَجُلاً مِنَ الأَنْصَارِ أَرْسَلَ إِلَى رَسُولِ اللهِ ﷺ أَنْ: تَعَالَ فَخُطَّ لِي مَسْجِداً فِي دَارِي أُصَلِّي فِيهِ، وَذٰلِكَ بَعْدَمَا عَمِيَ، فَجَاءَ فَفَعَلَ.

755. It was narrated from Abu Hurairah that a man among the *Ansâr* sent word to the Messenger of Allâh ﷺ saying: "Come and designate a place in my house where I can perform prayer,' that was after he had become blind. So he went and did that. (***Hasan***)

تخريج: [إسناده حسن] وقال البوصيري: هذا إسناد صحيح .

Comments:

The Companion under reference, as specified in the previous *Hadíth*, was 'Itbân ؓ.

٧٥٦ - حَدَّثَنَا يَحْيَى بْنُ حَكِيمٍ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنِ ابْنِ عَوْنٍ، عَنْ أَنَسِ بْنِ سِيرِينَ، عَنْ عَبْدِ الْحَمِيدِ بْنِ الْمُنْذِرِ بْنِ الْجَارُودِ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: صَنَعَ بَعْضُ عُمُومَتِي لِلنَّبِيِّ ﷺ طَعَاماً، فَقَالَ لِلنَّبِيِّ ﷺ: إِنِّي أُحِبُّ أَنْ تَأْكُلَ فِي بَيْتِي وَتُصَلِّيَ فِيهِ، قَالَ، فَأَتَاهُ، وَفِي الْبَيْتِ فَحْلٌ مِنْ هٰذِهِ

756. It was narrated that Anas bin Mâlik said: "One of my paternal uncles made some food for the Prophet ﷺ and said to the Prophet ﷺ: 'I would like you to eat and perform prayer in my house.' So he went to him, and in his house there was one of these *Fahl*. He ordered that a corner be swept and water sprinkled in it, then he performed prayer and we

prayed with him.'" (*Sahih*)

Abu 'Abdullâh bin Mâjah said: A *Fahl* is a mat that has become black (through use).

الْفُحُولِ، فَأَمَرَ بِنَاحِيَةٍ مِنْهُ، فَكُنِسَ وَرُشَّ فَصَلَّى وَصَلَّيْنَا مَعَهُ.

قَالَ أَبُو عَبْدِ اللهِ ابْنُ مَاجَه: الْفَحْلُ هُوَ الْحَصِيرُ الَّذِي قَدِ اسْوَدَّ.

تخريج: [إسناده صحيح] أخرجه أحمد: ٣/١٢٩، ١١٢ عن ابن أبي عدي وغيره بإختلاف يسير في المطبوع، وانظر أطراف المسند: ١/٤٢٨.

Chapter 9. Purifying And Perfuming The Mosque

(المعجم ٩) - بَابُ تَطْهِيرِ الْمَسَاجِدِ وَتَطْيِيبِهَا (التحفة ٢٩)

757. It was narrated that Abu Sa'eed Al-Khudri said: "The Messenger of Allâh ﷺ said: 'Whoever removes something harmful from the mosque, Allâh will build for him a house in Paradise.'" (***Dai'f***)

٧٥٧ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ سُلَيْمَانَ بْنِ أَبِي الْجَوْنِ: حَدَّثَنَا مُحَمَّدُ بْنُ صَالِحٍ الْمَدَنِيُّ: حَدَّثَنَا مُسْلِمُ بْنُ أَبِي مَرْيَمَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**مَنْ أَخْرَجَ أَذًى مِنَ الْمَسْجِدِ بَنَى اللهُ لَهُ بَيْتاً فِي الْجَنَّةِ**».

تخريج: [إسناده ضعيف] وقال البوصيري: هذا إسناد ضعيف * مسلم هو ابن يسار لم يسمع من أبي سعيد الخدري، ومحمد، فيه لين.

758. It was narrated from 'Âishah that the Messenger of Allâh ﷺ commanded that mosque be built in (Ad-Dur) villages,[1] and that they be purified and perfumed. (***Sahih***)

٧٥٨ - حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ بِشْرِ بْنِ الْحَكَمِ، وَ أَحْمَدُ بْنُ الأَزْهَرِ، قَالاَ: حَدَّثَنَا مالِكُ بْنُ سُعَيْرٍ: أَنْبَأَنَا هِشَامُ بْنُ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ أَنَّ رَسُولَ اللهِ ﷺ أَمَرَ بِالْمَسَاجِدِ أَنْ تُبْنَى فِي الدُّورِ، وَأَنْ تُطَهَّرَ وَتُطَيَّبَ.

تخريج: [إسناده صحيح] انظر الحديث الآتي.

Comments:

a. Having just one central mosque in a city or town is not enough. There must be a mosque in each district so that the Believers may perform congregational prayer with facility and ease. It is in order to build a mosque

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[1] The areas where large family tribal branches reside as neighbors.

at some distance from the other.

b. 'Perfuming' here means burning incense or some other substance producing a sweet odor.

759. It was narrated from 'Âishah that the Messenger of Allâh ﷺ commanded that places of prayer be established in villages, and that they be purified and perfumed. (*Sahih*)

٧٥٩ - حَدَّثَنَا رِزْقُ اللهِ بْنُ مُوسَى: حَدَّثَنَا يَعْقُوبُ بْنُ إِسْحَاقَ الْحَضْرَمِيُّ: حَدَّثَنَا زَائِدَةُ ابْنُ قُدَامَةَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: أَمَرَ رَسُولُ اللهِ ﷺ أَنْ تُتَّخَذَ الْمَسَاجِدُ فِي الدُّورِ وَأَنْ تُطَهَّرَ وَتُطَيَّبَ.

تخريج: [صحيح] أخرجه أبوداود، الصلوة، باب اتخاذ المساجد في الدور، ح:٤٥٥ من حديث زائدة به، وصححه ابن حبان.

760. It was narrated that Abu Sa'eed Al-Khudri said: "The first person who put lamps in the mosque was Tamim Ad-Dâri." (*Dai'f*)

٧٦٠ - حَدَّثَنَا أَحْمَدُ بْنُ سِنَانٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ خَالِدِ بْنِ إِيَاسٍ، عَنْ يَحْيَى بْنِ عَبْدِ الرَّحْمٰنِ بْنِ حَاطِبٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: أَوَّلُ مَنْ أَسْرَجَ فِي الْمَسَاجِدِ تَمِيمٌ الدَّارِيُّ.

تخريج: [إسناده ضعيف جدًا] وقال البوصيري: في إسناده خالد بن إياس وقد اتفقوا على ضعفه، وهو متروك الحديث كما في التقريب.

Chapter 10. Repugnance Of Spitting In The Mosque

(المعجم ١٠) - بَابُ كَرَاهِيَةِ النُّخَامَةِ فِي الْمَسْجِدِ (التحفة ٣٠)

761. It was narrated from Abu Hurairah and Abu Sa'eed Al-Khudri that the Messenger of Allâh ﷺ saw some sputum on the wall of the mosque. He picked up a stone and scraped it off, then he said, "If anyone of you needs to spit, he should not spit in front of him or to his right; let him spit to his left or under his left foot." (*Sahih*)

٧٦١ - حَدَّثَنَا مُحَمَّدُ بْنُ عُثْمَانَ الْعُثْمَانِيُّ أَبُو مَرْوَانَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنِ ابْنِ شِهَابٍ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ عَوْفٍ، عَنْ أَبِي هُرَيْرَةَ، وَ أَبِي سَعِيدٍ الْخُدْرِيِّ أَنَّهُمَا أَخْبَرَاهُ أَنَّ رَسُولَ اللهِ ﷺ رَأَى نُخَامَةً فِي جِدَارِ الْمَسْجِدِ، فَتَنَاوَلَ حَصَاةً فَحَكَّهَا، ثُمَّ قَالَ: «إِذَا تَنَخَّمَ أَحَدُكُمْ فَلَا يَتَنَخَّمَنَّ قِبَلَ وَجْهِهِ، وَلَا عَنْ يَمِينِهِ، وَلْيَبْزُقْ عَنْ شِمَالِهِ أَوْ تَحْتَ قَدَمِهِ الْيُسْرَى».

تخريج: أخرجه البخاري، الصلوٰة، باب حك المخاط بالحصى من المسجد، ح:٤٠٨،٤٠٩ وغيره، ومسلم، المساجد، باب النهي عن البصاق في المسجد، ح:٥٤٨ من حديث إبراهيم بن سعد وغيره به.

Comments:

a. Keeping the mosque clean is an absolute necessity.

b. It is essential to avoid activities that spoil the purity of mosque.

c. If the floor of the mosque is unmetaled or muddy and without matting, it is allowed to spit under the foot since once rubbed under the foot the spittle will be absorbed by the soil.

d. Spitting to one's left is only allowed if there is no worshipper on that side.

e. It is not allowed to spit on a solid constructed floor or a rug or carpet—it being against the principle of cleanliness.

f. The Prophet's act of cleaning the wall himself is indicative of his exemplary manners and humility.

762. It was narrated from Anas that the Prophet ﷺ saw some sputum in the prayer direction of the mosque and he became so angry that his face turned red. Then a woman from among the *Ansâr* came and scraped it off, and put some *Khaluq*[1] on that spot. The Messenger of Allâh ﷺ said: "How good this is." ***(Dai'f)***

٧٦٢ - حَدَّثَنَا مُحَمَّدُ بْنُ طَرِيفٍ: حَدَّثَنَا عَائِذُ ابْنُ حَبِيبٍ، عَنْ حُمَيْدٍ، عَنْ أَنَسٍ أَنَّ النَّبِيَّ ﷺ رَأَى نُخَامَةً فِي قِبْلَةِ الْمَسْجِدِ، فَغَضِبَ حَتَّى احْمَرَّ وَجْهُهُ، فَجَاءَتْهُ امْرَأَةٌ مِنَ الأَنْصَارِ فَحَكَّتْهَا، وَجَعَلَتْ مَكَانَهَا خَلُوقاً، فَقَالَ رَسُولُ اللهِ ﷺ: «مَا أَحْسَنَ هٰذَا».

تخريج: **[إسناده ضعيف]** أخرجه النسائي:٢/٥٢،٥٣، المساجد، تخليق المساجد، ح:٧٢٩ من حديث عائذ به، وصححه ابن خزيمة، ح:١٢٩٦ * حميد الطويل ثقة مدلس (تقريب/ المرتبة الثالثة من طبقات المدلسين)، ولم أجد تصريح سماعه، والحديث علله البخاري في التاريخ الكبير:٧/ ٦٠ .

Comments:

a. It is permissible to express anger on seeing someone doing something abominable.

b. Sometimes, mere facial expressions may serve the purpose of admonition.

c. It is permissible to give words of praise or appreciation to someone who has done something good.

d. Both praise and punishment, whether in the form of a few words or through some other opportune method, are the recognized tools of education.

[1] A kind of perfume containing saffron etc. See explanation by *Sindi*.

763. It was narrated that 'Abdullâh bin 'Umar said: "The Messenger of Allâh ﷺ saw some sputum in the prayer direction of the mosque, when he was praying in front of the people. He scratched it off, then when the prayer was over, he said: 'When anyone of you is performing prayer, Allâh is before him, so none of you should spit toward the front while praying.'" (*Sahih*)

٧٦٣ - حَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ الْمِصْرِيُّ: أَنْبَأَنَا اللَّيْثُ بْنُ سَعْدٍ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللهِ ابْنِ عُمَرَ قَالَ: رَأَى رَسُولُ اللهِ ﷺ نُخَامَةً فِي قِبْلَةِ الْمَسْجِدِ، وَهُوَ يُصَلِّي بَيْنَ يَدَيِ النَّاسِ، فَحَكَّهَا. ثُمَّ قَالَ، حِينَ انْصَرَفَ مِنَ الصَّلَاةِ: «إِنَّ أَحَدَكُمْ، إِذَا كَانَ فِي الصَّلَاةِ، كَانَ اللهُ قِبَلَ وَجْهِهِ، فَلَا يَتَنَخَّمَنَّ أَحَدُكُمْ قِبَلَ وَجْهِهِ فِي الصَّلَاةِ».

تخريج: أخرجه البخاري، الأذان، باب هل يلتفت لأمر ينزل به؟ أو يرى شيئًا ... الخ، ح:٧٥٣، ومسلم، المساجد، باب النهي عن البصاق في المسجد، في الصلوة وغيرها ... الخ، ح:٥٤٧ من حديث نافع به، البخاري من طريق الليث به.

Comments:

a. Prayer, is an occasion where Allâh's slave offers his homage and servitude to his Lord. It is, therefore, contrary to the spirit of that occasion to indulge in acts like spitting towards the front.

b. 'Allâh's being before the worshiper' is an expression, which in plain language means Allâh's beneficence and mercy being directed towards him.

c. Some people have put forward the claim on the basis of these words that Allâh is physically present everywhere. But the argument is not tenable, since if it were the case that Allâh was present everywhere, then spitting on one's left and behind should also have been prohibited because, as they put it, Allâh is physically present everywhere.

764. It was narrated from 'Âishah that the Prophet ﷺ scratched some spittle from the prayer direction of the mosque. (*Sahih*)

٧٦٤ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ أَنَّ النَّبِيَّ ﷺ حَكَّ بُزَاقًا فِي قِبْلَةِ الْمَسْجِدِ.

تخريج: [إسناده صحيح] أخرجه أحمد:٦/١٣٨ عن وكيع به، ومسلم، ح:٥٤٩.

Chapter 11. Prohibition Of Making Lost-and-Found Announcements In The Mosque

(المعجم ١١) -بَابُ النَّهْيِ عَنْ إِنْشَادِ الضَّوَالِّ فِي الْمَسْجِدِ (التحفة ٣١)

765. It was narrated from Sulaimân bin Burdah that his father said: "The Messenger of

٧٦٥ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ، عَنْ أَبِي سِنَانٍ، سَعِيدِ بْنِ سِنَانٍ، عَنْ عَلْقَمَةَ

Allâh ﷺ performed prayer, then a man said: 'Who was looking for the red camel?' The Prophet ﷺ said: 'May you not find it! The mosques were built for that for which they were built.'" (*Sahih*)

ابْنِ مَرْثَدٍ، عَنْ سُلَيْمَانَ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ قَالَ: صَلَّى رَسُولُ اللهِ ﷺ، فَقَالَ رَجُلٌ: مَنْ دَعَا إِلَى الْجَمَلِ الأَحْمَرِ؟ فَقَالَ النَّبِيُّ ﷺ: «لاَ وَجَدْتَهُ، إِنَّمَا بُنِيَتِ الْمَسَاجِدُ لِمَا بُنِيَتْ لَهُ».

تخريج: أخرجه مسلم، المساجد، باب النهي عن نشد الضالة في المسجد . . . الخ، ح:٥٦٩ من حديث وكيع به.

Comments:

a. The purpose behind the harsh words is to show his disapproval of the announcement. This, in fact, is a form of admonition.

b. Mosques are built for conducting prayers, delivering admonitions, imparting wise counsels and engaging in learning and teaching, not for making searches for things lost outside.

766. It was narrated from 'Amr bin Shu'aib, from his father, from his grandfather, that the Messenger of Allâh ﷺ forbade making lost-and-found announcements in the mosque. (*Hasan*)

٧٦٦ - حَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ: أَنْبَأَنَا ابْنُ لَهِيعَةَ؛ ح: وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا حَاتِمُ ابْنُ إِسْمَاعِيلَ، جَمِيعاً عَنِ ابْنِ عَجْلاَنَ، عَنْ عَمْرِو ابْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ أَنَّ رَسُولَ اللهِ ﷺ نَهَى عَنْ إِنْشَادِ الضَّالَّةِ فِي الْمَسْجِدِ.

تخريج: [حسن] تقدم، ح:٧٤٩.

767. It was narrated from Abu 'Abdullâh, the freed slave of Shaddâd bin Hâd that he heard Abu Hurairah say: "I heard the Messenger of Allâh ﷺ say: 'Whoever hears a man making a lost-and-found announcement in the mosque, let him say: "May Allâh not return it to you!" For the mosques were not built for that.'" (*Sahih*)

٧٦٧ - حَدَّثَنَا يَعْقُوبُ بْنُ حُمَيْدِ بْنِ كَاسِبٍ: حَدَّثَنَا عَبْدُ اللهِ بْنُ وَهْبٍ: أَخْبَرَنِي حَيْوَةُ بْنُ شُرَيْحٍ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمٰنِ الأَسَدِيِّ، أَبِي الأَسْوَدِ، عَنْ أَبِي عَبْدِ اللهِ مَوْلَى شَدَّادِ بْنِ الْهَادِ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «مَنْ سَمِعَ رَجُلاً يَنْشُدُ ضَالَّةً فِي الْمَسْجِدِ فَلْيَقُلْ: لاَ رَدَّ اللهُ عَلَيْكَ، فَإِنَّ الْمَسَاجِدَ لَمْ تُبْنَ لِهٰذَا».

تخريج: أخرجه مسلم، المساجد، باب النهي عن نشد الضالة في المسجد ... الخ، ح:٥٦٨ من حديث ابن وهب به.

Chapter 12. Prayer In Camels' Resting-Places[1] And Sheep's Resting-Places

(المعجم ١٢) - بَابُ الصَّلَاةِ فِي أَعْطَانِ الإِبِلِ وَمُرَاحِ الْغَنَمِ (التحفة ٣٢)

768. It was narrated that Abu Hurairah said: The Messenger of Allâh ﷺ said: "If you cannot find any where (for prayer) except sheep's resting-places and camels' resting-places, then perform prayer in the sheep's resting-places and do not perform prayer in the camels' resting-places." (*Hasan*)

٧٦٨ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ ح: وَحَدَّثَنَا أَبُو بِشْرٍ، بَكْرُ بْنُ خَلَفٍ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، قَالَا: حَدَّثَنَا هِشَامُ بْنُ حَسَّانَ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنْ لَمْ تَجِدُوا إِلَّا مَرَابِضَ الْغَنَمِ وَأَعْطَانَ الإِبِلِ، فَصَلُّوا فِي مَرَابِضِ الْغَنَمِ، وَلَا تُصَلُّوا فِي أَعْطَانِ الإِبِلِ».

تخريج: [حسن] أخرجه الدارمي: ١/٣٢٣، ح:١٣٩١ من حديث يزيد به، وصححه الترمذي، ح:٣٤٨، وابن خزيمة، ح:٧٩٥، وابن حبان (موارد)، ح:٣٣٦، والبوصيري * هشام عنعن، ولحديثه شاهد عند الترمذي، ح:٣٤٩ وغيره، وصححه ابن خزيمة، ح:٧٩٦، وانظر، ح:٧٧٠.

Comments:

The reason behind it is that, if a sheep tries to gore you with its horn, it is not life-threatening, and you can very well defend yourself against it. But if you see a camel bent on mischief, you will be hard put to handle it. Especially, its sudden attack could be fatal. As for a camel sitting at rest, the Prophet ﷺ is known to have performed his prayer facing it. (See *Sahih Al-Bukhâri*: 507).

769. It was narrated that 'Abdullâh bin Mughaffal Al-Muzani said: "The Prophet ﷺ said: 'Perform prayer in the sheep's resting-places and do not perform prayer in the camels' resting-places, for they were created from the devils." (*Hasan*)

٧٦٩ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا [هُشَيْمٌ،] عَنْ يُونُسَ، عَنِ الْحَسَنِ، عَنْ عَبْدِ اللهِ بْنِ مُغَفَّلٍ الْمُزَنِيِّ قَالَ: قَالَ النَّبِيُّ ﷺ: «صَلُّوا فِي مَرَابِضِ الْغَنَمِ، وَلَا تُصَلُّوا فِي أَعْطَانِ الإِبِلِ، فَإِنَّهَا خُلِقَتْ مِنَ الشَّيَاطِينِ».

[1] See no. 746.

تخريج: [حسن] أخرجه ابن أبي شيبة، ح:٣٨٧٧ عن هشيم به، والنسائي:٢/٥٦، ح:٧٣٦ من طريق آخر عن الحسن به، وانظر، ح:٧١ لعلته، وللحديث شواهد، انظر الحديث الآتي.

Comments:

'Camels being created from the devils' means they are mischievous by nature.

770. 'Abdul-Malik bin Rabi' bin Sabrah bin Ma'bad Al-Juhani said: "My father told me, from his father, that the Messenger of Allâh ﷺ said: 'Do not perform prayer in the camels' resting-places, and perform prayer in the sheep's resting-places.'" (*Sahih*)

٧٧٠ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ: حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ رَبِيعِ ابْنِ سَبْرَةَ بْنِ مَعْبَدٍ الْجُهَنِيُّ، أَخْبَرَنِي أَبِي، عَنْ أَبِيهِ أَنَّ رَسُولَ اللهِ ﷺ: قَالَ: **«لَا يُصَلَّى فِي أَعْطَانِ الْإِبِلِ، وَيُصَلَّى فِي مُرَاحِ الْغَنَمِ»**.

تخريج: [إسناده صحيح] أخرجه أحمد:٣/٤٠٤، أطراف المسند:٢/٤٢٧ عن زيد به.

Chapter 13. Supplication When Entering The Mosque

(المعجم ١٣) - بَابُ الدُّعَاءِ عِنْدَ دُخُولِ الْمَسْجِدِ (التحفة ٣٣)

771. It was narrated that Fâtimah the daughter of the Messenger of Allâh ﷺ said: "Whenever the Messenger of Allâh ﷺ entered the mosque he would say: '*Bismillâh, was-salâmu 'alâ Rasulillâh, Allâhummagh-firli dhunubi waftah li abwâba rahmatika*. (In the Name of Allâh, and peace be upon the Messenger of Allâh. O Allâh, forgive me my sins and open to me the gates of Your mercy).' When he left he would say: '*Bismillâh, was-salâmu 'alâ Rasulillâh, Allâhummagh-firli dhunubi waftah li abwâba fadlika*. (In the Name of Allâh, and peace be upon the Messenger of Allâh. O Allâh, forgive me my sins and open to me the gates of Your bounty).'" (*Dai'f*)

٧٧١ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، وَ أَبُو مُعَاوِيَةَ، عَنْ لَيْثٍ، عَنْ عَبْدِ اللهِ بْنِ الْحَسَنِ، عَنْ أُمِّهِ، عَنْ فَاطِمَةَ بِنْتِ رَسُولِ اللهِ ﷺ قَالَتْ: كَانَ رَسُولُ اللهِ ﷺ إِذَا دَخَلَ الْمَسْجِدَ يَقُولُ: **«بِسْمِ اللهِ، وَالسَّلَامُ عَلَى رَسُولِ اللهِ، اللَّهُمَّ اغْفِرْ لِي ذُنُوبِي وَافْتَحْ لِي أَبْوَابَ رَحْمَتِكَ»**. وَإِذَا خَرَجَ قَالَ: **«بِسْمِ اللهِ، وَالسَّلَامُ عَلَى رَسُولِ اللهِ. اللَّهُمَّ اغْفِرْ لِي ذُنُوبِي وَافْتَحْ لِي أَبْوَابَ فَضْلِكَ»**.

تخريج: **[إسناده ضعيف]** أخرجه الترمذي، الصلٰوة، باب ماجاء ما يقول عند دخوله المسجد، ح:٣١٤ من حديث إسماعيل به، وقال: حديث حسن وليس إسناده بمتصل * ليث بن أبي سليم تقدم حاله، ح:٢٠٨، وانظر الحديث الآتي فإنه يغني عنه.

772. It was narrated that Abu Humaid As-Sâ'idi said: "The Messenger of Allâh ﷺ said: 'When anyone of you enters the mosque, let him send peace upon the Prophet, then let him say: "*Allâhummaftah li abwâba rahmatika* (O Allâh, open to me the gates of Your mercy)." And when he leaves, let him say: "*Allâhumma inni as'aluka min fadlika*. (O Allâh, I ask of you from Your bounty)." (*Sahih*)

٧٧٢ - حَدَّثَنَا عَمْرُو بْنُ عُثْمَانَ بْنَ سَعِيدِ بْنِ كَثِيرِ بْنِ دِينَارٍ الْحِمْصِيُّ، وَ عَبْدُ الْوَهَّابِ بْنُ الضَّحَّاكِ قَالاَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَيَّاشٍ، عَنْ عُمَارَةَ بْنِ غَزِيَّةَ، عَنْ رَبِيعَةَ بْنِ أَبِي عَبْدِ الرَّحْمٰنِ، عَنْ عَبْدِ الْمَلِكِ بْنِ سَعِيدِ بْنِ سُوَيْدٍ الأَنْصَارِيِّ، عَنْ أَبِي حُمَيْدٍ السَّاعِدِيِّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا دَخَلَ أَحَدُكُمُ الْمَسْجِدَ فَلْيُسَلِّمْ عَلَى النَّبِيِّ ﷺ. ثُمَّ لْيَقُلِ: اللَّهُمَّ افْتَحْ لِي أَبْوَابَ رَحْمَتِكَ، وَإِذَا خَرَجَ فَلْيَقُلِ: اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ فَضْلِكَ».

تخريج: أخرجه مسلم، صلٰوة المسافرين، باب ما يقول إذا دخل المسجد، ح:٧١٣ب من حديث عمارة به.

Comments:

The purpose of going to the mosque is worship, which would hopefully be the harbinger of Allâh's mercy. Hence it is that, while entering the mosque we pray for Allâh's mercy. Once out of the mosque, however, man becomes engrossed in worldly affairs, e.g., the earning of his bread-and-butter. It is, therefore, the time for him to ask for Allâh's bounty in order to get lawful and blissful sustenance.

773. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "When anyone of you enters the mosque, let him send peace upon the Prophet, then let him say: '*Allâhumma aftahli abwâba rahmatik* (O Allâh, open to me the gates of Your mercy).' And when he leaves, let him send peace upon the Prophet and say: '*Allâhumma-'simni minash-shaitânir-rajim* (O Allâh, protect me from the accursed *Shaitân*).'" (*Sahih*)

٧٧٣ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا أَبُو بَكْرٍ الْحَنَفِيُّ: حَدَّثَنَا الضَّحَّاكُ بْنُ عُثْمَانَ: حَدَّثَنِي سَعِيدٌ الْمَقْبُرِيُّ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِذَا دَخَلَ أَحَدُكُمُ الْمَسْجِدَ فَلْيُسَلِّمْ عَلَى النَّبِيِّ ﷺ وَلْيَقُلِ: اللَّهُمَّ افْتَحْ لِي أَبْوَابَ رَحْمَتِكَ، وَإِذَا خَرَجَ فَلْيُسَلِّمْ عَلَى النَّبِيِّ وَلْيَقُلِ: اللَّهُمَّ اعْصِمْنِي مِنَ الشَّيْطَانِ الرَّجِيمِ».

تخريج: [صحيح] أخرجه النسائي في الكبرى (عمل اليوم والليلة، ح: ٩٠) عن ابن بشار به، وسنده حسن، وقال البوصيري: هذا إسناد صحيح، رجاله ثقات، وصححه ابن حبان(موارد)، ح: ٣٢١، وابن خزيمة، ح: ٤٥٢، والحاكم: ١/٢٠٧، والذهبي، وذكر النسائي له علةً غير قادحة.

Comments:

The reason behind asking protection from Satan is that, as long as a person is in the mosque, he is busy in the worship and remembrance of Allâh. Satan, therefore, has no sway over him. But as soon as he comes out of the mosque, Satan sees his opportunity to mislead him in his business affairs. That is the time when the person needs to come under Allâh's special protection so as to be secure from the evil machinations of Satan.

Chapter 14. Walking To Prayer

(المعجم ١٤) - بَابُ الْمَشْيِ إِلَى الصَّلَاةِ

(التحفة ٣٤)

774. It was narrated that Abu Hurairah said: "The Messenger of Allâh ﷺ said: 'When one of you performs ablution and does it well, then he comes to the mosque with no other motive but prayer and not seeking anything other than the prayer, he does not take one step but Allâh raises him in status one degree thereby, and takes away one of his sins, until he enters the mosque. When he enters the mosque he is in a state of prayer so long as he is waiting for the prayer.'" (*Sahih*)

٧٧٤ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا تَوَضَّأَ أَحَدُكُمْ فَأَحْسَنَ الْوُضُوءَ، ثُمَّ أَتَى الْمَسْجِدَ لاَ يَنْهَزُهُ إِلَّا الصَّلَاةُ، لاَ يُرِيدُ إِلَّا الصَّلَاةَ، لَمْ يَخْطُ خَطْوَةً إِلَّا رَفَعَهُ اللهُ بِهَا دَرَجَةً، وَحَطَّ عَنْهُ بِهَا خَطِيئَةً، حَتَّى يَدْخُلَ الْمَسْجِدَ، فَإِذَا دَخَلَ الْمَسْجِدَ كَانَ فِي صَلَاةٍ، مَا كَانَتِ الصَّلَاةُ تَحْبِسُهُ».

تخريج: [صحيح] تقدم، ح: ٢٨١.

Comments:

a. The *Hadith* confirms the superiority of congregational prayer since it is an established fact, that it is better to perform the voluntary prayers at home.
b. There is much reward for one who performs ablution and does it well.
c. When the reward for just walking towards the mosque is so great that at each step Allâh takes away one of the worshipper's sins and raises his status one degree, the amount of reward to be awarded to him for the performance of prayer can very well be imagined.
d. There is great reward promised even for those who just wait for the congregational prayer in the mosque. We must, therefore, try to reach the mosque after the call to prayer as soon as possible.

775. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "When the *Iqâmah* is called for the prayer, do not come running. Come walking, with tranquility. Whatever you catch up with, pray, and whatever you miss, complete it." (*Sahih*)

٧٧٥ - حَدَّثَنَا أَبُو مَرْوَانَ الْعُثْمَانِيُّ، مُحَمَّدُ ابْنُ عُثْمَانَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، وَ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِذَا أُقِيمَتِ الصَّلَاةُ فَلَا تَأْتُوهَا وَأَنْتُمْ تَسْعَوْنَ، وَأْتُوهَا تَمْشُونَ، وَعَلَيْكُمُ السَّكِينَةُ، فَمَا أَدْرَكْتُمْ فَصَلُّوا، وَمَا فَاتَكُمْ فَأَتِمُّوا».

تخريج: أخرجه مسلم، المساجد، باب استحباب إتيان الصلوٰة بوقار وسكينة ... الخ، ح:٦٠٢ من حديث إبراهيم به.

Comments:

a. It is not permitted to come running to the mosque in order to catch up with the prayer.

b. 'Walking with tranquility' does not mean to move at a snail's pace as if prayer had no value for him.

c. A person joining the prayer at a stage where the *Imâm* has already completed one *Rak'ah* or two, must not follow the *Imâm* in saying the concluding salutation (*Salâm*), but say it after completing the missed part of his prayer. In his book *Subulus-Salâm*, which is a commentary on the well known *Hadith* book *Bulughul-Marâm*, Imâm Amir San'âni says: There is divergence of opinion among the scholars as to whether the part of *Salâh* the late comer performs with the *Imâm* should be reckoned as his initial *Rak'ah* or the final ones. The truth, however, is that these are to be reckoned as his initial *Rak'ah*. And Allâh knows best.

776. It was narrated from Abu Sa'eed Al-Khudri that he heard the Messenger of Allâh ﷺ say: 'Shall I not tell you of something by means of which Allâh expiates for sins and increases good deeds?' They said: 'Yes, O Messenger of Allâh.' He said: 'Performing ablution properly[1] despite difficulties, increasing the number of steps one takes towards the mosque and waiting

٧٧٦ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَحْيَى بْنُ أَبِي بُكَيْرٍ: حَدَّثَنَا زُهَيْرُ بْنُ مُحَمَّدٍ، عَنْ عَبْدِ اللهِ بْنِ مُحَمَّدِ بْنِ عَقِيلٍ، عَنْ سَعِيدِ ابْنِ الْمُسَيَّبِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ أَنَّهُ سَمِعَ رَسُولَ اللهِ ﷺ يَقُولُ: «أَلَا أَدُلُّكُمْ عَلَى مَا يُكَفِّرُ اللهُ بِهِ الْخَطَايَا وَيَزِيدُ بِهِ فِي الْحَسَنَاتِ؟». قَالُوا: بَلَىٰ. يَا رَسُولَ اللهِ! قَالَ: «إِسْبَاغُ الْوُضُوءِ عِنْدَ الْمَكَارِهِ، وَكَثْرَةُ

[1] See nos. 280, 426, and 427, and this narration preceded under the last of them.

الْخُطَى إِلَى الْمَسَاجِدِ، وَانْتِظَارُ الصَّلَاةِ بَعْدَ الصَّلَاةِ».

for the next prayer after prayer.' (*Hasan*)

تخريج: [حسن] أخرجه أحمد: ٣/٣ عن أبي عامر عن زهير به.

٧٧٧ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ ابْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ إِبْرَاهِيمَ الْهَجَرِيِّ، عَنْ أَبِي الْأَحْوَصِ، عَنْ عَبْدِ اللهِ قَالَ: مَنْ سَرَّهُ أَنْ يَلْقَى اللهَ غَداً مُسْلِماً، فَلْيُحَافِظْ عَلَى هٰؤُلَاءِ الصَّلَوَاتِ الْخَمْسِ، حَيْثُ يُنَادَى بِهِنَّ، فَإِنَّهُنَّ مِنْ سُنَنِ الْهُدَى، وَإِنَّ اللهَ شَرَعَ لِنَبِيِّكُمْ ﷺ سُنَنَ الْهُدَى، وَلَعَمْرِي، لَوْ أَنَّ كُلَّكُمْ صَلَّى فِي بَيْتِهِ، لَتَرَكْتُمْ سُنَّةَ نَبِيِّكُمْ، وَلَوْ تَرَكْتُمْ سُنَّةَ نَبِيِّكُمْ لَضَلَلْتُمْ، وَلَقَدْ رَأَيْتُنَا وَمَا يَتَخَلَّفُ عَنْهَا إِلَّا مُنَافِقٌ، مَعْلُومُ النِّفَاقِ، وَلَقَدْ رَأَيْتُ الرَّجُلَ يُهَادَى بَيْنَ الرَّجُلَيْنِ حَتَّى يَدْخُلَ فِي الصَّفِّ، وَمَا مِنْ رَجُلٍ يَتَطَهَّرُ فَيُحْسِنُ الطُّهُورَ، فَيَعْمِدُ إِلَى الْمَسْجِدِ فَيُصَلِّي فِيهِ، فَمَا يَخْطُو خَطْوَةً إِلَّا رَفَعَ اللهُ لَهُ بِهَا دَرَجَةً، وَحَطَّ عَنْهُ بِهَا خَطِيئَةً.

777. It was narrated that 'Abdullâh said: "Whoever would like to meet Allâh tomorrow (i.e. on the Day of Judgment) as a Muslim, let him preserve these five (daily) prayer when the call for them is given, for they are part of the ways of guidance, and Allâh prescribed the ways of guidance to your Prophet ﷺ. By Allâh, if each of you prays in his house, you will have abandoned the Sunnah of your Prophet ﷺ, and if you abandon the Sunnah of your Prophet you will go astray. I remember when no one stayed behind from the prayer except a hypocrite who was known for his hypocrisy. I have seen a man coming supported by two others, until he joined the row (of worshippers). There is no man who purifies himself and does it well, and comes to the mosque and prays there, but for every step that he takes, Allâh raises him in status one degree thereby, and takes away one of his sins." (*Hasan*)

تخريج: [حسن] أخرجه أحمد: ١/ ٣٨٢ من حديث إبراهيم به * وإبراهيم بن مسلم الهجري ضعيف الحديث كما في التهذيب وغيره، ولكن تابعه علي بن الأقمر عند أحمد: ١/ ٤١٤، ٤١٥ .

Comments:

a. In 'Abdullâh bin Mas'ud's estimation, a true Muslim is one that regularly attends congregational prayers. It means that a defaulter, when he is called before Allâh on the Day of Resurrection after death, will not come as one of the Muslims.

b. If the *Sunnah* of congregational prayers is abandoned, there will be nothing left to distinguish between the communities of believers and non-believers.

c. The keenness exhibited by the Companions to attend the congregational prayers shows that they did not think it permissible to miss the congregational prayers without a valid reason. That is why even a sick man, unable to walk by himself, would come supported by others to the mosque but would not pray at home.

778. It was narrated that Abu Sa'eed Al-Khudri said: "The Messenger of Allâh ﷺ said: 'Whoever leaves his house for the prayer and says: *'Allâhumma inni asa'luka bi-haqqis-sâ'ilina 'alaika, wa as'aluka bi-haqqi mamshâya hâdhâ, fa inni lam akhruj asharan wa lâ batran, wa lâ riyâ'an, wa lâ sum'atan, wa kharajtu-ttiqâ'a sukhtika wabtighâ'a mardâtika, fa's'aluka an tu'idhani minan-nâri wa an taghfira li dhunubi, Innahu lâ yaghfirudh-dhunuba illâ Anta.* (O Allâh, I ask You by the right that those who ask of You have over You, and I ask You by virtue of this walking of mine, for I am not going out because of pride or vanity, or to show off or make a reputation, rather I am going out because I fear Your wrath and seek Your pleasure. So I ask You to protect me from the Fire and to forgive me my sins, for no one can forgive sins except You),' Allâh will turn His Face towards him and seventy thousand angels will pray for his forgiveness." *(Dai'f)*

٧٧٨ - حَدَّثَنَا مُحَمَّدُ بْنُ سَعِيدِ بْنِ يَزِيدَ بْنِ إِبْرَاهِيمَ التُّسْتَرِيُّ: حَدَّثَنَا الْفَضْلُ بْنُ الْمُوَفَّقِ أَبُو الْجَهْمِ: حَدَّثَنَا فُضَيْلُ بْنُ مَرْزُوقٍ، عَنْ عَطِيَّةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ خَرَجَ مِنْ بَيْتِهِ إِلَى الصَّلَاةِ فَقَالَ: اللَّهُمَّ إِنِّي أَسْأَلُكَ بِحَقِّ السَّائِلِينَ عَلَيْكَ، وَأَسْأَلُكَ بِحَقِّ مَمْشَايَ هٰذَا، فَإِنِّي لَمْ أَخْرُجْ أَشَراً وَلَا بَطَراً وَلَا رِيَاءً وَلَا سُمْعَةً، وَخَرَجْتُ اتِّقَاءَ سُخْطِكَ وَابْتِغَاءَ مَرْضَاتِكَ، فَأَسْأَلُكَ أَنْ تُعِيذَنِي مِنَ النَّارِ وَأَنْ تَغْفِرَ لِي ذُنُوبِي، إِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ. أَقْبَلَ اللهُ عَلَيْهِ بِوَجْهِهِ، وَاسْتَغْفَرَ لَهُ سَبْعُونَ أَلْفِ مَلَكٍ».

تخريج: [إسناده ضعيف] وقال البوصيري: هذا إسناد مسلسل بالضعفاء، عطية هو العوفي، ح:٣٧، وفضيل بن مرزوق، والفضل بن الموفق: كلهم ضعفاء .

779. It was narrated that Abu

٧٧٩ - حَدَّثَنَا رَاشِدُ بْنُ سَعِيدِ بْنِ رَاشِدٍ

Hurairah said: "The Messenger of Allâh ﷺ said: 'Those who walk to the mosque in the dark are those who are diving into the mercy of Allâh.'" (*Dai'f*)

الرَّمْلِيُّ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ، عَنْ أَبِي رَافِعٍ، إِسْمَاعِيلَ بْنِ رَافِعٍ، عَنْ سُمَيٍّ، مَوْلَى أَبِي بَكْرٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**الْمَشَّاءُونَ إِلَى الْمَسَاجِدِ فِي الظُّلَمِ، أُولَئِكَ الْخَوَّاضُونَ فِي رَحْمَةِ اللهِ**».

تخريج: [إسناده ضعيف] وقال البوصيري: هذا إسناد ضعيف، أبورافع اجمعوا على ضعفه، والوليد بن مسلم مدلس تقدم، ح:٢٥٥، وقد عنعنه .

780. It was narrated that Sahl bin Sa'd As-Sâ'idi said: "The Messenger of Allâh ﷺ said: 'Give glad tidings, to those who walk to the mosques in the dark, of perfect light on the Day of Resurrection.'" (***Hasan***)

٧٨٠ - **حَدَّثَنَا** إِبْرَاهِيمُ بْنُ مُحَمَّدٍ الْحَلَبِيُّ: حَدَّثَنَا يَحْيَى بْنُ الْحارِثِ الشِّيرَازِيُّ: حَدَّثَنَا زُهَيْرُ بْنُ مُحَمَّدٍ التَّمِيمِيُّ، عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**لِيَبْشَرِ الْمَشَّاءُونَ فِي الظُّلَمِ إِلَى الْمَسَاجِدِ بِنُورٍ تَامٍّ يَوْمَ الْقِيَامَةِ**».

تخريج: [إسناده حسن] أخرجه ابن خزيمة: ٢/ ٣٧٧، ح:١٤٩٨ في صحيحه عن الحلبي به
* الشيرازي وثقه العجلي، وابن خزيمة، والحلبي، فحديثه لا ينزل عن درجة الحسن.

Comments:

At one of the stages on the Day of Resurrection pitched darkness shall envelop all men. In that situation the believers shall be aided in their walk ahead by the light of their good deeds. The disbelievers shall be shorn of this light. The hypocrites shall get some light initially only to be deprived of it after a few steps. Among the deeds that would help bring this light to the believers would be the fact that they had not allowed the darkness of the night to make them stay away from congregational prayers.

781. It was narrated that Anas bin Mâlik said: "The Messenger of Allâh ﷺ said: "Give glad tidings, to those who walk to the mosques in the dark, of perfect light on the Day of Resurrection.'" (***Hasan***)

٧٨١ - **حَدَّثَنَا** مَجْزَأَةُ بْنُ سُفْيَانَ بْنِ أَسِيدٍ، مَوْلَى ثَابِتٍ الْبُنَانِيِّ: حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ الصَّائِغُ، عَنْ ثَابِتٍ الْبُنَانِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**بَشِّرِ الْمَشَّائِينَ فِي الظُّلَمِ إِلَى الْمَسَاجِدِ بِالنُّورِ التَّامِّ يَوْمَ الْقِيَامَةِ**».

تخريج: [حسن] * الصائغ مجهول وتلميذه مستور، والحديث السابق شاهد له، وضعفه البوصيري.

Chapter 15. The Greater The Distance From The Mosque, The Greater The Reward

(المعجم ١٥) - بَابٌ: الأَبْعَدُ فَالأَبْعَدُ مِنَ الْمَسْجِدِ أَعْظَمُ أَجْرًا (التحفة ٣٥)

782. It was narrated that Abu Hurairah said: "The Messenger of Allâh ﷺ said: 'The greater the distance from the mosque, the greater the reward.'" (*Hasan*)

٧٨٢ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ، عَنِ ابْنِ أَبِي ذِئْبٍ، عَنْ عَبْدِ الرَّحْمٰنِ ابْنِ مِهْرَانَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ سَعْدٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «الأَبْعَدُ فَالأَبْعَدُ مِنَ الْمَسْجِدِ أَعْظَمُ أَجْراً».

تخريج: [إسناده حسن] أخرجه أبوداود، الصلوٰة، باب ماجاء في فضل المشي إلى الصلوٰة، ح:٥٥٦ من حديث ابن أبي ذئب به، وصححه الحاكم، والذهبي.

Comments:

a. In it is motivation for those who live at a distance from mosque, to attend the congregational prayers.

b. Subjecting oneself to unnecessary hardship is not the demand of *Shari'ah*. But the ease that the *Shari'ah* gives us does not mean open licence for laziness and inaction. What we must do is remain clear of all extremes and tread the middle path.

783. It was narrated that Ubayy bin Ka'b said: "There was a man among the *Ansâr* whose house was the furthest house in Al-Madinah, yet he never missed prayer with the Messenger of Allâh ﷺ. I felt sorry for him and said: 'O so-and-so, why do you not buy a donkey to spare yourself the heat of the scorching sand, to carry you over the stony ground, and keep you away from the vermin on the ground?' He said: 'By Allâh! I do not want to live so close to Muhammad ﷺ.' This troubled me until I came to the house of the Prophet ﷺ and

٧٨٣ - حَدَّثَنَا أَحْمَدُ بْنُ عَبْدَةَ: حَدَّثَنَا عَبَّادُ ابْنُ عَبَّادٍ الْمُهَلَّبِيُّ: حَدَّثَنَا عَاصِمٌ الأَحْوَلُ، عَنْ أَبِي عُثْمَانَ النَّهْدِيِّ، عَنْ أُبَيِّ بْنِ كَعْبٍ قَالَ: كَانَ رَجُلٌ مِنَ الأَنْصَارِ، بَيْتُهُ أَقْصَىٰ بَيْتٍ بِالْمَدِينَةِ، وَكَانَ لاَ تُخْطِئُهُ الصَّلاَةُ مَعَ رَسُولِ اللهِ ﷺ، قَالَ، فَتَوَجَّعْتُ لَهُ، فَقُلْتُ: يَا فُلاَنُ! لَوْ أَنَّكَ اشْتَرَيْتَ حِمَاراً يَقِيكَ الرَّمَضَ، وَيَرْفَعُكَ مِنَ الْوَقَعِ وَيَقِيكَ هَوَامَّ الأَرْضِ فَقَالَ: وَاللهِ، مَا أُحِبُّ أَنَّ بَيْتِي بِطُنُبِ بَيْتِ مُحَمَّدٍ ﷺ. قَالَ، فَحَمَلْتُ بِهِ حِمْلاً حَتَّى أَتَيْتُ [بَيْتَ] النَّبِيِّ ﷺ فَذَكَرْتُ ذٰلِكَ لَهُ،

فَدَعَاهُ فَسَأَلَهُ، فَذَكَرَ لَهُ مِثْلَ ذٰلِكَ، وَذَكَرَ أَنَّهُ يَرْجُو فِي أَثَرِهِ، فَقَالَ رَسُولُ اللهِ ﷺ: «إِنَّ لَكَ مَا احْتَسَبْتَ».

mentioned that to him. He called (the man) and asked him, and he said something similar, and said that he was hoping for the reward for his steps. The Messenger of Allâh ﷺ said, 'You will have that (reward) that you sought.'" (*Sahih*)

تخريج: أخرجه مسلم، المساجد، باب فضل كثرة الخطا إلى المساجد، ح:٦٦٣ من حديث عباد وغيره به.

Comments:

a. How keen the Companions were to do the deeds of piety and virtue! This incident is but a small example of how the Companions used to bear all the hardship of the path, and walked a long distance to reach the mosque in order to get more reward from Allâh.

b. Sincerity towards brethren-in-faith demands that we give them good advice, even though we are not asked to.

c. If a complaint is brought forward against a person, no adverse opinion should be formed without investigation against him. The best thing to do is to ask the person concerned himself what he meant by the 'improper words' purportedly spoken by him.

d. A good intention by a believer merits reward from Allâh.

٧٨٤ - حَدَّثَنَا أَبُو مُوسَى، مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ: حَدَّثَنَا حُمَيْدٌ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: أَرَادَتْ بَنُو سَلِمَةَ أَنْ يَتَحَوَّلُوا مِنْ دِيَارِهِمْ إِلَى قُرْبِ الْمَسْجِدِ، فَكَرِهَ النَّبِيُّ ﷺ أَنْ يُعْرُوا الْمَدِينَةَ، فَقَالَ: «يَا بَنِي سَلِمَةَ! أَلاَ تَحْتَسِبُونَ آثَارَكُمْ؟» فَأَقَامُوا.

784. It was narrated that Anas said: "Banu Salimah wanted to move from their homes to somewhere near the mosque, but the Prophet ﷺ did not want the outskirts of Al-Madinah to be left vacant, so he said: 'O Banu Salimah, do you not hope for the reward of your footsteps?' So they stayed (where they were)." (*Sahih*)

تخريج: أخرجه البخاري، الأذان، باب احتساب الآثار، ح:٦٥٥، ٦٥٦، ١٨٨٧ من حديث حميد به، وله شواهد عند مسلم، المساجد، باب فضل كثرة الخطا إلى المساجد، ح:٦٦٥ وغيره.

Comments:

a. The Prophet ﷺ forbade them to move to a residence near the mosque in order that the outskirts of the city remain well protected from sudden attacks by the enemy.

b. Attending the congregational prayers is a must even for those who live at a distance from the mosque, or else the Prophet ﷺ would have allowed them to pray at home.

785. It was narrated that Ibn 'Abbâs said: "The houses of the *Ansâr* were far from the mosque and they wanted to move closer. Then the following Verse was revealed: 'We record that which they send before (them), and their traces.'''[1] He said: So they remained (where they were)." (***Hasan***)

٧٨٥ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا إِسْرَائِيلُ، عَنْ سِمَاكٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَتِ الأَنْصَارُ بَعِيدَةً مَنَازِلُهُمْ مِنَ الْمَسْجِدِ. فَأَرَادُوا أَنْ يَقْتَرِبُوا فَنَزَلَتْ: ﴿وَنَكْتُبُ مَا قَدَّمُوا وَءَاثَارَهُمْ﴾ قَالَ، فَثَبَتُوا.

تخريج: [حسن] أخرجه ابن جرير في تفسيره من حديث إسرائيل به، وسنده ضعيف، وضعفه البوصيري، وانظر، ح:١٧١ لعلته، وله طريق آخر، ضعيف شاذ عند الطبراني في الكبير، وللحديث شواهد عند مسلم، ح:٦٦٥، والبزار، وابن أبي حاتم وغيرهم، انظر سنن الترمذي بتحقيقي(٣٢٢٦).

Comments:

For people endowed with firm determination it is better to live at a distance from the mosque. But for the people who do not take the mosque so devoutly, it is better to live close to the mosque, so that they are not tempted to miss their enjoined duty.

Chapter 16. The Virtue Of Prayer In Congregation

(المعجم ١٦) - بَابُ فَضْلِ الصَّلَاةِ فِي جَمَاعَةٍ (التحفة ٣٦)

786. It was narrated that Abu Hurairah said: "The Messenger of Allâh ﷺ said: 'A man's prayer in congregation is twenty-some levels higher than his prayer in his house or in the marketplace.'" (***Sahih***)

٧٨٦ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: **«صَلَاةُ الرَّجُلِ فِي جَمَاعَةٍ، تَزِيدُ عَلَى صَلَاتِهِ فِي بَيْتِهِ وَصَلَاتِهِ فِي سُوقِهِ، بِضْعاً وَعِشْرِينَ دَرَجَةً».**

تخريج: أخرجه البخاري، الصلوة، باب الصلوة في مسجد السوق، ح:٤٧٧، ومسلم، المساجد، باب فضل صلوة الجماعة وبيان التشديد ... الخ، ح:٦٤٩ من حديث أبي معاوية به

[1] *Yâ-Sîn* 36:12.

مطولاً ومختصرًا.

Comments:

a. The timespan allowed to us to act in this world is very limited. It is Allâh's special favor that He bestows great reward over some of our good deeds. We must take advantage of this act of mercy and try to be regular in attending the congregational prayers, in order to win greater reward from Allâh.

b. The Arabic expression *Bid'* (over *'Ishrin*, i.e., twenty) used in the *Hadith* means any number between three to nine. Its precise definition appears in the ensuing *Ahâdith* that contain the words 'twenty-five times' and 'twenty-seven times'.

c. The numbers mentioned in the *Ahâdith* mean the upper limit of reward for the specified acts. Thus, if the level of submissiveness, devotion, and tranquility on the part of the devotee is less, the reward will also be less.

٧٨٧ - حَدَّثَنَا أَبُو مَرْوَانَ، مُحَمَّدُ بْنُ عُثْمَانَ الْعُثْمَانِيُّ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «**فَضْلُ الْجَمَاعَةِ عَلَى صَلاَةِ أَحَدِكُمْ وَحْدَهُ خَمْسٌ وَعِشْرُونَ جُزْءاً**».

787. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "The prayer in congregation is twenty-five times more virtuous than the prayer of anyone of you on his own." (***Sahih***)

تخريج: أخرجه البخاري، التفسير، باب قوله إن قرآن الفجر كان مشهودًا ح:٤٧١٧، ومسلم، المساجد، باب فضل صلوة الجماعة ... الخ، ح:٦٤٩ وغيرهما من طرق عن الزهري به بإختلاف يسير.

٧٨٨ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ هِلاَلِ بْنِ مَيْمُونٍ، عَنْ عَطَاءِ بْنِ يَزِيدَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**صَلاَةُ الرَّجُلِ فِي جَمَاعَةٍ تَزِيدُ عَلَى صَلاَتِهِ فِي بَيْتِهِ خَمْساً وَعِشْرِينَ دَرَجَةً**».

788. It was narrated that Abu Sa'eed Al-Khudri said: "The Messenger of Allâh ﷺ said: 'The prayer of a man in congregation is twenty-five levels higher than his prayer in his home.'" (***Sahih***)

تخريج: [**صحيح**] أخرجه أبوداود، الصلوة، باب ماجاء في فضل المشي إلى الصلوة، ح:٥٦٠ من حديث أبي معاوية به، وصححه ابن حبان، والحاكم، والذهبي.

٧٨٩ - حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ عُمَرَ رُسْتَهْ:

789. It was narrated that Ibn 'Umar said: "The Messenger of

Allâh ﷺ said: 'The prayer of a man in congregation is twenty-seven levels more virtuous than a man's prayer on his own.''' (*Sahih*)

حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ: حَدَّثَنَا عُبَيْدُ اللهِ بْنُ عُمَرَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «صَلاَةُ الرَّجُلِ فِي جَمَاعَةٍ تَفْضُلُ عَلَى صَلاَةِ الرَّجُلِ وَحْدَهُ بِسَبْعٍ وَعِشْرِينَ دَرَجَةً».

تخريج: أخرجه مسلم، المساجد، باب فضل صلوة الجماعة ... الخ، ح:٦٥٠ من حديث يحيى القطان به.

Comments:

We have *Ahâdith* that speak of twenty-five times the reward and *Ahâdith* that speak of twenty-seven times the reward for performing prayers in congregation. Scholars have opined that the difference relates to an increase or decrease in the level of adherence to the norms and rules, as well as the degree of submissiveness in prayers exhibited by the worshipper.

790. It was narrated that Ubayy bin Ka'b said: "The Messenger of Allâh ﷺ said: 'The prayer of a man in congregation is higher than his prayer on his own by twenty-four or twenty-five levels." (*Hasan*)

٧٩٠ - حَدَّثَنَا مُحَمَّدُ بْنُ مَعْمَرٍ: حَدَّثَنَا أَبُو بَكْرٍ الْحَنَفِيُّ: حَدَّثَنَا يُونُسُ بْنُ أَبِي إِسْحَاقَ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللهِ بْنِ أَبِي بَصِيرٍ، عَنْ أَبِيهِ، عَنْ أُبَيِّ بْنِ كَعْبٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «صَلاَةُ الرَّجُلِ فِي جَمَاعَةٍ تَزِيدُ عَلَى صَلاَةِ الرَّجُلِ وَحْدَهُ أَرْبَعاً وَعِشْرِينَ أَوْ خَمْساً وَعِشْرِينَ دَرَجَةً».

تخريج: [حسن] أخرجه أبوداود، الصلوة، باب في فضل صلوة الجماعة، ح:٥٥٤ من حديث شعبة عن أبي إسحاق به، وصححه ابن خزيمة، وابن حبان، وابن معين، وابن المديني، والذهلي وغيرهم، أخرجه النسائي، ح:٨٤٤ من حديث شعبة عن أبي إسحاق به.

Chapter 17. Severe Warning Against Missing Prayer In Congregation

(المعجم ١٧) - بَابُ التَّغْلِيظِ فِي التَّخَلُّفِ عَنِ الْجَمَاعَةِ (التحفة ٣٧)

791. It was narrated that Abu Hurairah said: "The Messenger of Allâh ﷺ said: 'I was thinking of commanding that the call to prayer be given, then I would tell a man to lead the people in

٧٩١ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَقَدْ هَمَمْتُ أَنْ آمُرَ بِالصَّلاَةِ فَتُقَامَ، ثُمَّ آمُرَ

prayer, then I would go out with some other men carrying bundles of wood, and go to people who do not attend the prayer, and burn their houses down around them.'" (*Sahih*)

رَجُلاً فَيُصَلِّيَ بِالنَّاسِ، ثُمَّ أَنْطَلِقَ بِرِجَالٍ مَعَهُمْ حُزَمٌ مِنْ حَطَبٍ إِلَى قَوْمٍ لاَ يَشْهَدُونَ الصَّلاَةَ، فَأُحَرِّقَ عَلَيْهِمْ بُيُوتَهُمْ بِالنَّارِ».

تخريج: [صحيح] أخرجه أبوداود، الصلوة، باب التشديد في ترك الجماعة، ح:٥٤٨ من حديث أبي معاوية به، وهو حديث متفق عليه عن الأعمش به، والبخاري، ح:٦٥٧، ومسلم، ح:٦٥١.

Comments:

a. It shows that attending the prayer in congregation is an enjoined duty for men; no such warning or threat of punishment has been mentioned for missing the voluntary prayers.
b. It is allowed to raid the the houses of culprits and force them out of their homes without prior warning or notice.

792. It was narrated that Ibn Umm Maktum said: "I said to the Prophet ﷺ: 'I am an old man and blind; my house is far away, and I have no one to lead me. Is there any concession (for me not to have to attend the prayer in the mosque)?' He said: 'Can you hear the call?' I said: 'Yes.' He said: 'Then I do not find any concession for you.'" (*Da'if*)

٧٩٢ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ زَائِدَةَ، عَنْ عَاصِمٍ، عَنْ أَبِي رَزِينٍ، عَنِ ابْنِ أُمِّ مَكْتُومٍ قَالَ، قُلْتُ لِلنَّبِيِّ ﷺ: إِنِّي كَبِيرٌ، ضَرِيرٌ، شَاسِعُ الدَّارِ، وَلَيْسَ لِي قَائِدٌ يُلاَوِمُنِي، فَهَلْ تَجِدُ مِنْ رُخْصَةٍ؟ قَالَ: «هَلْ تَسْمَعُ النِّدَاءَ؟» قُلْتُ: نَعَمْ. قَالَ: «مَا أَجِدُ لَكَ رُخْصَةً».

تخريج: [إسناده ضعيف] أخرجه أبوداود، الصلوة، الباب السابق، ح:٥٥٢ من حديث عاصم بن بهدلة به * أبورزين عن ابن أم مكتوم مرسل، وحديث مسلم(٦٥٣) وأبي داود(٣/ ٤٢٣) يغني عنه.

Comments:

a. The *Hadith* underlines the importance of the prayer in congregation, so much so, that the Prophet ﷺ did not grant any sort of concession, even to Ibn Umm Maktum ؓ although he was handicapped in several ways.
b. The Prophet ﷺ did not accept Ibn Umm Maktum's request to allow him to stay away from the prayer in congregation, because he ﷺ wanted him to earn more and more reward in the Hereafter. His wish was to create an inducement in him for the congregational prayer although, as we know, a blind man who finds it difficult to attend the prayer in the mosque is allowed to perform it at home as it happened in the case of 'Itbân bin Mâlik ؓ (*Sunan Ibn Mâjah*: 754).

793. It was narrated from Ibn 'Abbâs that the Prophet ﷺ said: "Whoever hears the call and does not come, his prayer is not valid, except for those who have an excuse." (*Sahih*)

٧٩٣ - حَدَّثَنَا عَبْدُ الْحَمِيدِ بْنِ بَيَانٍ الْوَاسِطِيُّ: أَنْبَأَنَا هُشَيْمٌ، عَنْ شُعْبَةَ، عَنْ عَدِيِّ ابْنِ ثَابِتٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ سَمِعَ النِّدَاءَ فَلَمْ يَأْتِهِ، فَلاَ صَلاَةَ لَهُ، إِلَّا مِنْ عُذْرٍ».

تخريج: [صحيح] أخرجه ابن حبان، ح:٤٢٦ من حديث عبدالحميد بن بيان به * وهشيم صرح بالسماع عند الحاكم، وصححه الحاكم، والذهبي، وله طريق آخر عند أبي داود، ح:٥٥١، وإسناده ضعيف.

Comments:

The prayer being invalid either means that the prayer shall lose its full reward or that the blessing of Allâh promised for a prayer in congregation shall be denied to it.

794. Ibn 'Abbâs and Ibn 'Umar narrated that they heard the Prophet ﷺ say on his pulpit: "People should desist from failing to attend the congregations, otherwise Allâh will seal their hearts, and then they will be among the negligent." (*Sahih*)

٧٩٤ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامٍ الدَّسْتَوَائِيِّ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنِ الْحَكَمِ بْنِ مِينَاءَ: أَخْبَرَنِي ابْنُ عَبَّاسٍ، وَ ابْنُ عُمَرَ أَنَّهُمَا سَمِعَا النَّبِيَّ ﷺ يَقُولُ، عَلَى أَعْوَادِهِ: «لَيَنْتَهِيَنَّ أَقْوَامٌ عَنْ وَدْعِهِمُ الْجَمَاعَاتِ، أَوْ لَيَخْتِمَنَّ اللهُ عَلَى قُلُوبِهِمْ، ثُمَّ لَيَكُونُنَّ مِنَ الْغَافِلِينَ».

تخريج: أخرجه مسلم، الجمعة، باب التغليظ في ترك الجمعة، ح:٨٦٥ من حديث الحكم به.

Comments:

a. Pointing out the mistake of a few before the assembly was intended to admonish others, and dissuade them from falling into that error.
b. Pointing out the mistake of someone without naming him is designed to make him concerned, and realize his mistake without humiliating him.
c. Some of the sins could be the cause of the hearts being sealed that would slam the door on reform in the future.
d. Avoiding prayers in congregation is a huge sin, punishable by the sealing of the heart even in this world.

795. It was narrated that Usâmah bin Zaid said: "The Messenger of Allâh ﷺ said: 'Let men desist

٧٩٥ - حَدَّثَنَا عُثْمَانُ بْنُ إِسْمَاعِيلَ الْهُذَلِيُّ الدِّمَشْقِيُّ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ، عَنِ ابْنِ

from failing to attend the congregation, otherwise I will burn their houses down.'" (*Sahih*)

أَبِي ذِئْبٍ، عَنِ الزِّبْرِقَانِ بْنِ عَمْرٍو الضَّمْرِيِّ، عَنْ أُسَامَةَ بْنِ زَيْدٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَيَنْتَهِيَنَّ رِجَالٌ عَنْ تَرْكِ الْجَمَاعَةِ، أَوْ لأُحَرِّقَنَّ بُيُوتَهُمْ».

تخريج: [صحيح] إسناده ضعيف لعلل، والحديث السابق شاهد له.

Chapter 18. Performing The *'Ishâ'* And *Fajr* Prayers In Congregation

(المعجم ١٨) - بَابُ صَلَاةِ الْعِشَاءِ وَالْفَجْرِ فِي جَمَاعَةٍ (التحفة ٣٨)

796. 'Âishah said: "The Messenger of Allâh ﷺ said: 'If the people knew what (reward) there is in the *'Ishâ'* prayer and *Fajr* prayer, they would come even if they had to crawl.'" (*Sahih*)

٧٩٦ - حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ الدِّمَشْقِيُّ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنَا الأَوْزَاعِيُّ: حَدَّثَنَا يَحْيَى بْنُ أَبِي كَثِيرٍ: حَدَّثَنِي مُحَمَّدُ بْنُ إِبْرَاهِيمَ التَّيْمِيُّ: حَدَّثَنِي عِيسَى بْنُ طَلْحَةَ: حَدَّثَتْنِي عَائِشَةُ، قَالَتْ: قَالَ رَسُولُ اللهِ ﷺ: «لَوْ يَعْلَمُ النَّاسُ مَا فِي صَلَاةِ الْعِشَاءِ وَصَلَاةِ الْفَجْرِ، لأَتَوْهُمَا وَلَوْ حَبْواً».

تخريج: [إسناده صحيح] أخرجه النسائي في الكبرٰى، ح:٣٨٧ من حديث يحيى بن أبي كثير به.

Comments:

a. 'If the people knew what there is' is the literal translation of the Arabic words of *Hadith*. The 'what' here means the reward and the blessings promised by Allâh for the worshippers.
b. Reward and blessings in question have only been promised for prayers performed in congregation.

797. It was narrated that Abu Hurairah said: "The Messenger of Allâh ﷺ said: 'The most burdensome prayers for the hypocrites are the *'Ishâ'* prayer and the *Fajr* prayer. If only they knew what (reward) there is in them, they would come to them even if they had to crawl.'" (*Sahih*)

٧٩٧ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: أَنْبَأَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ أَثْقَلَ الصَّلَاةِ عَلَى الْمُنَافِقِينَ صَلَاةُ الْعِشَاءِ وَصَلَاةُ الْفَجْرِ، وَلَوْ يَعْلَمُونَ مَا فِيهِمَا لأَتَوْهُمَا وَلَوْ حَبْواً».

تخريج: أخرجه مسلم، المساجد، باب فضل صلوة الجماعة وبيان التشديد ... الخ، ح: ٦٥١ من حديث أبي معاوية به.

Comments:

a. *'Ishâ'* and *Fajr* prayers are most burdensome for the hypocrites, because they are quite demanding physically and, in order to perform them in congregation, one has to strive against oneself.

b. Anyone who performs these prayers with fondness and punctuality, practically proves that he is free from hypocrisy.

c. The more burdensome an act of devotion, the more reward would it fetch from Allâh provided that it does not go against the *Sunnah* of the Prophet ﷺ.

798. It was narrated from 'Umar bin Khattâb that the Prophet ﷺ used to say: "Whoever performs prayer in congregation at the mosque for forty nights, never missing the first *Ra'kah* of the *'Ishâ'* prayer, Allâh will thereby decree for him salvation from the Fire." (*Da'if*)

٧٩٨ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَيَّاشٍ، عَنْ عُمَارَةَ بْنِ [غَزِيَّةَ] عَنْ أَنَسِ بْنِ مَالِكٍ، عَنْ عُمَرَ بْنِ الْخَطَّابِ، عَنِ النَّبِيِّ ﷺ أَنَّهُ كَانَ يَقُولُ: «مَنْ صَلَّى فِي مَسْجِدٍ، جَمَاعَةً، أَرْبَعِينَ لَيْلَةً، لاَ تَفُوتُهُ الرَّكْعَةُ الأُولَى مِنْ صَلاَةِ الْعِشَاءِ، كَتَبَ اللهُ لَهُ بِهَا عِتْقاً مِنَ النَّارِ».

تخريج: [إسناده ضعيف] وقال البوصيري: عمارة لم يدرك أنسًا ولم يلقه، وانظر، ح: ٧٥ لعلة أخرى.

Comments:

a. 'Forty nights' means (prayers performed for) a continuous period of forty days and nights.

b. Performing the prayers in congregation for forty days on end by a person, will have the effect of making him used to it, and enables him to continue with it on a regular basis which, in turn, would earn him Allâh's pleasure and salvation from Fire.

Chapter 19. Staying In The Mosques And Awaiting The Prayer

(المعجم ١٩) - بَابُ لُزُومِ الْمَسَاجِدِ وَانْتِظَارِ الصَّلاَةِ (التحفة ٣٩)

799. It was narrated that Abu Hurairah said: "The Messenger of Allâh ﷺ said: 'When one of you enters the mosque, he is in a state of prayer, so long as the prayer keeps him there, and the angels

٧٩٩ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ أَحَدَكُمْ إِذَا دَخَلَ الْمَسْجِدَ، كَانَ فِي

صَلاَةٍ، مَا كَانَتِ الصَّلاَةُ تَحْبِسُهُ، وَالْمَلاَئِكَةُ يُصَلُّونَ عَلَى أَحَدِكُمْ مَا دَامَ فِي مَجْلِسِهِ الَّذِي صَلَّى فِيهِ. يَقُولُونَ: اللَّهُمَّ اغْفِرْ لَهُ، اللَّهُمَّ ارْحَمْهُ، اللَّهُمَّ تُبْ عَلَيْهِ، مَا لَمْ يُحْدِثْ فِيهِ، مَا لَمْ يُؤْذِ فِيهِ».

will send prayer upon anyone of you so long as he remains in the place where he prayed, saying: "O Allâh, forgive him; O Allâh, have mercy on him; O Allâh, accept his repentance," so long as he does not commit *Hadath* nor disturb anyone.'" (*Sahih*)

تخريج: أخرجه البخاري، الصلوة، باب الصلوة في مسجد السوق، ح:٤٧٧ من حديث أبي معاوية به مطولاً.

Comments:

a. We must reach the mosque well before the prayer begins so that we are able to perform the *Sunnah* and voluntary prayers, or earn reward from Allâh by His remembrance or the recitation of the Noble Qur'ân.

b. Waiting for the start of the obligatory prayer in the mosque fetches as much reward as for the performance of it. Recitation of Allâh's Names and praises, and the performing of voluntary prayers in the mean time can bring us additional reward.

c. It is extremely rewarding to continue to sit reciting the Names and praises of Allâh at the same place after the completion of the obligatory prayer.

d. (i) 'So long as he does not disturb anyone' has also been taken to mean that, as long as he does not affront any worshipper by uttering improper words.
(ii) 'Committing *Hadath*' could mean the passing of the wind which, if done in the mosque, could cause discomfort to the worshippers. And Allâh knows best.

٨٠٠ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا شَبَابَةُ: حَدَّثَنَا ابْنُ أَبِي ذِئْبٍ، عَنِ الْمَقْبُرِيِّ، عَنْ سَعِيدِ بْنِ يَسَارٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «مَا تَوَطَّنَ رَجُلٌ مُسْلِمٌ الْمَسَاجِدَ لِلصَّلاَةِ وَالذِّكْرِ، إِلَّا تَبَشْبَشَ اللهُ لَهُ كَمَا يَتَبَشْبَشُ أَهْلُ الْغَائِبِ بِغَائِبِهِمْ، إِذَا قَدِمَ عَلَيْهِمْ».

800. It was narrated from Abu Hurairah that the Prophet ﷺ said: "A Muslim does not regularly attend the mosques to perform prayer and remember Allâh, but Allâh feels happy with him just as the family of one who is absent feels happy when he comes back to them." (*Sahih*)

تخريج: [إسناده صحيح] أخرجه الطيالسي، ح:٢٣٣٤ عن ابن أبي ذئب به، وصححه ابن خزيمة، ح:١٥٠٣، وابن حبان (الإحسان)، ح:١٦٠٧، والحاكم:١/١٣، والذهبي.

Comments:

Allâh's feeling happy or unhappy is one of the attributes of Allâh. The unanimous view of the pious predecessors regarding the attributes of Allâh is that we believe in them as they are mentioned in the Qur'ân and *Ahâdith*

without either denying them or twisting their meaning, or giving them resemblance to any of the created things.

801. It was narrated that 'Abdullâh bin 'Amr said: "We performed the *Maghrib* (prayer) with the Messenger of Allâh ﷺ, then those who went back went back, and those who stayed, stayed. Then the Messenger of Allâh ﷺ came back in a hurry, out of breath, with his garment pulled up to his knees, and said: 'Be of good cheer, for your Lord has opened one of the gates of heaven and is boasting of you before the angels, saying: "Look at My slaves; they have fulfilled one obligatory duty and are awaiting another." (***Sahih***)

٨٠١ - حَدَّثَنَا أَحْمَدُ بْنُ سَعِيدٍ الدَّارِمِيُّ: حَدَّثَنَا النَّضْرُ بْنُ شُمَيْلٍ: حَدَّثَنَا حَمَّادٌ، عَنْ ثَابِتٍ، عَنْ أَبِي أَيُّوبَ، عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو قَالَ: صَلَّيْنَا مَعَ رَسُولِ اللهِ ﷺ الْمَغْرِبَ، فَرَجَعَ مَنْ رَجَعَ، وَعَقَّبَ مَنْ عَقَّبَ، فَجَاءَ رَسُولُ اللهِ ﷺ مُسْرِعاً، قَدْ حَفَزَهُ النَّفَسُ، وَقَدْ حَسَرَ عَنْ رُكْبَتَيْهِ، فَقَالَ: **«أَبْشِرُوا، هٰذَا رَبُّكُمْ قَدْ فَتَحَ بَاباً مِنْ أَبْوَابِ السَّمَاءِ، يُبَاهِي بِكُمُ الْمَلَائِكَةَ، يَقُولُ: انْظُرُوا إِلَى عِبَادِي قَدْ قَضَوْا فَرِيضَةً وَهُمْ يَنْتَظِرُونَ أُخْرَى»**.

تخريج: [إسناده صحيح] أخرجه أحمد: ٢/ ١٨٦، ١٨٧ من حديث حماد بن سلمة به، وصححه البوصيري، وله علة غير قادحة، وله شاهد عند أحمد: ٢/ ٢٠٨، وإسناده ضعيف.

Comments:

a. Staying back in the mosque awaiting the prayer is an act of great virtue.
b. Man's knee is not the part of body which it is unlawful to expose before others.
c. Allâh the Glorified, communicates such things to the angels because it was they who had remarked that man will make mischief and shed blood on the earth.

802. It was narrated from Abu Sa'eed that the Messenger of Allâh ﷺ said: "If you see a man frequenting the mosques, then bear witness to his faith. Allâh says: 'The mosques of Allâh shall be maintained only by those who believe in Allâh and the Last Day.'"[1] (***Da'if***)

٨٠٢ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا رِشْدِينُ بْنُ سَعْدٍ، عَنْ عَمْرِو بْنِ الْحَارِثِ، عَنْ دَرَّاجٍ، عَنْ أَبِي الْهَيْثَمِ، عَنْ أَبِي سَعِيدٍ، عَنْ رَسُولِ اللهِ ﷺ قَالَ: **«إِذَا رَأَيْتُمُ الرَّجُلَ يَعْتَادُ الْمَسَاجِدَ، فَاشْهَدُوا لَهُ بِالْإِيمَانِ، قَالَ اللهُ تَعَالَى: ﴿إِنَّمَا يَعْمُرُ مَسَاجِدَ اللَّهِ مَنْ ءَامَنَ بِاللَّهِ﴾ الْآيَةَ»**. [التوبة: ١٨]

[1] *At-Taubah* 9:18.

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the Most Gracious, the Most Merciful

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In the Name of Allâh, the Most Beneficent, the Most Merciful

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

(5) The Chapters Of Establishing The Prayer And The *Sunnah* Regarding Them

(المعجم ٥) أَبْوَابُ إِقَامَةِ الصَّلَوَاتِ وَالسُّنَّةِ فِيهَا

(التحفة . . .)

Chapter 1. The Opening Of The Prayer

(المعجم ١) - بَابُ افْتِتَاحِ الصَّلَاةِ

(التحفة ٤٠)

803. Muhammad bin 'Amr bin 'Atâ' said: "I heard Abu Humaid As-Sâ'idi say: 'When the Messenger of Allâh ﷺ stood up for prayer, he would face the prayer direction, raise his hands, and say: "*Allâhu Akbar* (Allâh is Most Great)." (*Sahih*)

٨٠٣ - حَدَّثَنَا أَبُو بَكْرِ بْنِ أَبِي شَيْبَةَ وَعَلِيُّ ابْنُ مُحَمَّدٍ الطَّنَافِسِيُّ: حَدَّثَنَا أَبُو أُسَامَةَ: حَدَّثَنِي عَبْدُ الْحَمِيدِ بْنُ جَعْفَرٍ: حَدَّثَنَا مُحَمَّدُ ابْنُ عَمْرِو بْنِ عَطَاءٍ قَالَ: سَمِعْتُ أَبَا حُمَيْدٍ السَّاعِدِيَّ يَقُولُ: كَانَ رَسُولُ اللهِ ﷺ إِذَا قَامَ إِلَى الصَّلَاةِ اسْتَقْبَلَ الْقِبْلَةَ، وَرَفَعَ يَدَيْهِ وَقَالَ: «اللهُ أَكْبَرُ».

تخريج:[صحيح] أخرجه البيهقي:٢/١١٦ من حديث أبي أسامة به، وصححه ابن حبان، ح:٤٤٢.

Comments:

a. Facing the *Qiblah* (direction of Ka'bah) during the prayer is mandatory.
b. There is no harm if the face of a person praying on a moving mount, turns to a direction other than that of the *Qiblah*.
c. Raising the hands (*Raf' yadain*) while (i) starting the prayer, (ii) bowing (going for *Ruku'*) and (iii) rising from *Ruku'* is the *Sunnah* (precept) of the Prophet ﷺ, as will be seen under the coming *Ahâdith* (858 & 859).
d. Both ways of raising the hands, namely (i) up to the ears, or (ii) up to the shoulders, are in order. (ibid.)

804. It was narrated that Abu Sa'eed Al-Khudri said: "The Messenger of Allâh ﷺ used to start his prayer by saying: '*Subhânaka Allâhumma wa bi hamdika, wa tabârakas-muka, wa*

٨٠٤ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ: حَدَّثَنِي جَعْفَرُ بْنُ سُلَيْمَانَ الضُّبَعِيُّ: حَدَّثَنِي عَلِيُّ بْنُ عَلِيٍّ الرِّفَاعِيُّ، عَنْ أَبِي الْمُتَوَكِّلِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ:

ta'âla jadduka, wa lâ ilâha ghairuka (Glory and praise be to You, O Allâh, blessed be Your Name and exalted be Your majesty, none has the right to be worshipped but you)." (***Hasan***)

كَانَ رَسُولُ اللهِ ﷺ يَسْتَفْتِحُ صَلاَتَهُ يَقُولُ: «سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ، وَتَبَارَكَ اسْمُكَ، وَتَعَالَى جَدُّكَ، وَلاَ إِلَهَ غَيْرُكَ».

تخريج: [**إسناده حسن**] أخرجه أبوداود، الصلٰوة، باب من رأى الاستفتاح بسبحانك اللهم وبحمدك، ح:٧٧٥ من حديث جعفر به، وصححه ابن خزيمة.

Comments:

Several variations of supplication are reported to have been recited from time to time by the Prophet ﷺ, after saying the introductory *Takbir* (*Allâhu Akbar*) for the prayer. We are free to recite any of these. It is, however, preferable to vary our supplications off and on.

805. It was narrated that Abu Hurairah said: "When the Messenger of Allâh ﷺ said the *Takbir* (*Allâh Akbar*), he would remain silent between the *Takbir* and the recitation. I said: 'May my father and mother be ransomed for you! I noticed that you are silent between the *Takbir* and the recitation; please tell me what you say then.' He said: 'I say: '*Allâhumma bâ'id baini wa baina khatâyâya kamâ bâ'adta bainal-mashriqi wal-maghrib; Allâhumma naqqini min khatâyâya kath-thawbil abyad minad-danas; Allâhummagh-silni min khatâyâya bil-mâ'i wath-thalji wal-barad* (O Allâh, distance me from my sins as You have distanced the east from the west; O Allâh purify me of my sins as a white garment is purified of dirt; O Allâh, cleanse me of my sins with water and snow and hail)." (***Sahih***)

٨٠٥ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَ عَلِيُّ ابْنُ مُحَمَّدٍ قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ عُمَارَةَ بْنِ الْقَعْقَاعِ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: كَانَ رَسُولُ اللهِ ﷺ إِذَا كَبَّرَ سَكَتَ بَيْنَ التَّكْبِيرِ وَالْقِرَاءَةِ، قَالَ فَقُلْتُ: بِأَبِي أَنْتَ وَأُمِّي، أَرَأَيْتَ سُكُوتَكَ بَيْنَ التَّكْبِيرِ وَالْقِرَاءَةِ، فَأَخْبِرْنِي مَا تَقُولُ. قَالَ: «أَقُولُ: اللَّهُمَّ بَاعِدْ بَيْنِي وَبَيْنَ خَطَايَايَ كَمَا بَاعَدْتَ بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ، اللَّهُمَّ نَقِّنِي مِنْ خَطَايَايَ كَالثَّوْبِ الأَبْيَضِ مِنَ الدَّنَسِ، اللَّهُمَّ اغْسِلْنِي مِنْ خَطَايَايَ بِالْمَاءِ وَالثَّلْجِ وَالْبَرَدِ».

تخريج: أخرجه البخاري، الأذان، باب ما يقول بعد التكبير، ح:٧٤٤، ومسلم، المساجد، باب ما يقال بين تكبيرة الإحرام والقراءة، ح:٥٩٨ من حديث عمارة به.

Comments:

a. '(O Allâh!) Distance me from my sins' means: Protect me (or us) through Your mercy from all sins and, not to speak of committing the sins, enable us to avoid even going close to the sins.

b. Sins are likened to filth and dirt. That is why extreme purity has been likened to white garments.

c. Sins push one to the Hell-fire. They give discomfort to the soul, just as the physical body feels discomfort from the heat. That is why, in order to cleanse the sins and give quietude to the soul, things prayed for by the Prophet (ﷺ) are also cool by their very nature.

806. It was narrated from 'Âishah that when the Prophet ﷺ started *Salât* he would say: "*Subhânaka Allâhumma wa bi hamdika, wa tabârakas-muka wa ta'âla jadduka, wa lâ ilâha ghayruk* (Glory and praise is to You, O Allâh, blessed is Your Name and exalted is Your majesty, none has the right to be worshiped but You)." (***Hasan***)

٨٠٦ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ، وَ عَبْدُ اللهِ ابْنُ عِمْرَانَ، قَالاَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا حَارِثَةُ بْنُ أَبِي الرِّجَالِ، عَنْ عَمْرَةَ، عَنْ عَائِشَةَ أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا افْتَتَحَ الصَّلاَةَ قَالَ: **«سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ، وتَبَارَكَ اسْمُكَ، وَتَعَالَى جَدُّكَ، وَلاَ إِلٰهَ غَيْرُكَ»**.

تخريج: [حسن] أخرجه الترمذي، الصلوة، باب ما يقول عند افتتاح الصلوة، ح:٢٤٣ من حديث أبي معاوية به، وانظر، ح:٥٦ لعلته، وح:٨٠٤ شاهد له.

Chapter 2. Seeking Refuge During The Prayer

(المعجم ٢) - **بَابُ الاسْتِعَاذَةِ فِي الصَّلاَةِ** (التحفة ٤١)

807. It was narrated from Ibn Jubair bin Mut'im that his father said: "I saw the Messenger of Allâh ﷺ when he started the prayer. He said: '*Allâhu Akbaru kabiran, Allâhu Akbaru kabiran* (Allâh is the Most Great indeed),' three times; '*Al-hamdu Lillâhi kathiran, al-hamdu Lillâhi kathiran* (Much praise is to Allâh),' three times; '*Subhân Allâhi bukratan wa asilan* (Glory is to Allâh morning and evening),' three times; '*Allâhumma inni a'udhu bika*

٨٠٧ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ عَاصِمٍ الْعَنَزِيِّ، عَنِ ابْنِ جُبَيْرِ بْنِ مُطْعِمٍ، عَنْ أَبِيهِ قَالَ: رَأَيْتُ رَسُولَ اللهِ ﷺ حِينَ دَخَلَ فِي الصَّلاَةِ، قَالَ: **«اللهُ أَكْبَرُ كَبِيراً، اللهُ أَكْبَرُ كَبِيراً»** ثَلاَثاً. **«الْحَمْدُ لِلّٰهِ كَثِيراً، الْحَمْدُ لِلّٰهِ كَثِيراً»** ثَلاَثاً. **«سُبْحَانَ اللهِ بُكْرَةً وَأَصِيلاً»** ثَلاَثَ مَرَّاتٍ. **«اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الشَّيْطَانِ الرَّجِيمِ، مِنْ هَمْزِهِ وَنَفْخِهِ وَنَفْثِهِ»**.

minash-Shaitânir-rajim, min hamzihi wa nafkhihi wa nafthihi (O Allâh, I seek refuge in You from the accursed Satan, from his madness, his poetry, and his pride)." (***Hasan***)

(One of the narrators) 'Amr said: "*Hamzuhu* is his madness, *Nafathuhu* is poetry and *Nafkhuhu* is pride."

قَالَ عَمْرٌو: هَمْزُهُ الْمُوتَةُ، وَنَفْثُهُ الشِّعْرُ، وَنَفْخُهُ الْكِبْرُ.

تخريج: [**إسناده حسن**] أخرجه أبوداود، الصلوة، باب ما يستفتح به الصلوة من الدعاء، ح: ٧٦٤ من حديث شعبة به، وصححه ابن خزيمة، وابن حبان، والحاكم، والذهبي.

808. It was narrated from Ibn Mas'ud that the Prophet ﷺ said: "*Allâhumma inni a'udhu bika minash-Shaitânir-rajim, wa hamzihi wa nafkhihi wa nafthihi* (O Allâh, I seek refuge in You from the accursed Satan, from his madness, his pride, and his poetry)." (***Hasan***)

He said: "*Hamzuhu* is his madness, *Nafathuhu* is poetry, and *Nafkhuhu* is pride."

٨٠٨ - حَدَّثَنَا عَلِيُّ بْنُ الْمُنْذِرِ: حَدَّثَنَا ابْنُ فُضَيْلٍ: حَدَّثَنَا عَطَاءُ بْنُ السَّائِبِ، عَنْ أَبِي عَبْدِ الرَّحْمٰنِ السُّلَمِيِّ، عَنِ ابْنِ مَسْعُودٍ، عَنِ النَّبِيِّ ﷺ قَالَ: «**اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الشَّيْطَانِ الرَّجِيمِ، وَهَمْزِهِ وَنَفْخِهِ وَنَفْثِهِ**».

قَالَ: هَمْزُهُ الْمُوتَةُ، وَنَفْثُهُ الشِّعْرُ، وَنَفْخُهُ الْكِبْرُ.

تخريج: [**حسن**] سنده ضعيف، وانظر الحديث السابق فهو شاهد له.

Comments:

a. *Hamz* in Arabic means to put somebody to discomfort by piercing one's fingers into his body.

b. *Nafth* literally means to emit a puff or breath from the mouth. Here, it applies to obscene songs or erotic and vulgar lines of poetry inspired by Satan.

c. *Nafkh* means to blow from the mouth or breathe into something in order to inflate it. In the context of the *Hadith* it means the feeling of vanity and pride.

Chapter 3. Placing The Right Hand On The Left During Prayer

(المعجم ٣) - بَابُ وَضْعِ الْيَمِينِ عَلَى الشِّمَالِ فِي الصَّلَاةِ (التحفة ٤٢)

809. It was narrated from Qabisah bin Hulb that his father

٨٠٩ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو الأَحْوَصِ، عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ

said: "The Prophet ﷺ used to lead us in prayer, and he would take hold of his left hand with his right." (*Hasan*)

قَبِيصَةَ بْنِ هُلْبٍ، عَنْ أَبِيهِ قَالَ: كَانَ النَّبِيُّ ﷺ يَؤُمُّنَا، فَيَأْخُذُ شِمَالَهُ بِيَمِينِهِ.

تخريج: [إسناده حسن] أخرجه الترمذي، الصلٰوة، باب ماجاء في وضع اليمين على الشمال في الصلٰوة، ح:٢٥٢ من حديث أبي الأحوص به، وقال: حديث حسن ، وأحمد:٥/٢٢٦ بإسناد صحيح عن سماك بسنده به، وفيه: رأيت النبي ﷺ . . . يضع هذه على صدره يعني في الصلٰوة، وإسناده حسن.

Comments:

a. It shows that the *Sunnah* in prayer is putting one hand on the other, not leave them hanging.
b. It means putting the right hand on the left, as we shall see under *Hadith* 811.
c. During *Qiyâm* (standing position) one hand must be upon the other, on the chest, as shall follow in the coming several *Ahâdith*.

810. It was narrated that Wâ'il bin Hujr said: "I saw the Prophet ﷺ performing prayer, and he took hold of his left hand with his right." (*Sahih*)

٨١٠ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا عَبْدُ اللهِ بْنُ إِدْرِيسَ ح: وحَدَّثَنَا بِشْرُ بْنُ مُعَاذٍ الضَّرِيرُ: حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ، قَالاَ: حَدَّثَنَا عَاصِمُ بْنُ كُلَيْبٍ، عَنْ أَبِيهِ، عَنْ وَائِلِ بْنِ حُجْرٍ قَالَ: رَأَيْتُ النَّبِيَّ ﷺ يُصَلِّي، فَأَخَذَ شِمَالَهُ بِيَمِينِهِ.

تخريج: [إسناده صحيح] أخرجه أبوداود(٧٢٦) من حديث بشر بن المفضل به مطولاً، وصححه ابن خزيمة، ح:٤٨٠، ٧١٤، وابن حبان(١/٤٨٥)، والترمذي، ح:٢٩٢ وغيرهم.

811. It was narrated that 'Abdullâh bin Mas'ud said: "The Prophet ﷺ passed by me, and I was putting my left hand on my right. He took hold of my right hand and put it on my left." (*Hasan*)

٨١١ - حَدَّثَنَا أَبُو إِسْحَاقَ الْهَرَوِيُّ، إِبْرَاهِيمُ ابْنُ عَبْدِ اللهِ بْنِ حَاتِمٍ: أَنْبَأَنَا هُشَيْمٌ: أَنْبَأَنَا الْحَجَّاجُ بْنُ أَبِي زَيْنَبَ السُّلَمِيُّ، عَنْ أَبِي عُثْمَانَ النَّهْدِيِّ، عَنْ عَبْدِ اللهِ بْنِ مَسْعُودٍ قَالَ: مَرَّ بِي النَّبِيُّ ﷺ وَأَنَا وَاضِعٌ يَدِي الْيُسْرَى عَلَى الْيُمْنَى، فَأَخَذَ بِيَدِي الْيُمْنَى فَوَضَعَهَا عَلَى الْيُسْرَى.

تخريج: [إسناده حسن] أخرجه أبوداود، الصلٰوة، باب وضع اليمنى على اليسرى في الصلٰوة، ح:٧٥٥ من حديث هشيم به، وحسنه الحافظ في الفتح.

Comments:

At times it becomes necessary to rectify a mistake then and there.

Chapter 4. Starting The Recitation

(المعجم ٤) - بَابُ افْتِتَاحِ الْقِرَاءَةِ

(التحفة ٤٣)

812. It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ, Abu Bakr, 'Umar and 'Uthmân used to start their recitation with "All the praises and thanks are to Allâh, the Lord of all that exists. (*Al-hamdu Lillâhi Rabbil-'Âlamin*)."[1] (*Sahih*)

٨١٢ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ حُسَيْنٍ الْمُعَلِّمِ، عَنْ بُدَيْلِ ابْنِ مَيْسَرَةَ، عَنْ أَبِي الْجَوْزَاءِ، عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللهِ ﷺ يَفْتَتِحُ الْقِرَاءَةَ بِـ ﴿ٱلْحَمْدُ لِلَّهِ رَبِّ ٱلْعَٰلَمِينَ﴾. [الفاتحة: ١]

تخريج: أخرجه مسلم، الصلوة، باب ما يجمع صفة الصلوة، وما يفتتح به ويختم به ... الخ، ح:٤٩٨ من حديث حسين المعلم به مطولاً.

813. It was narrated that Anas bin Mâlik said: "The Messenger of Allâh ﷺ, Abu Bakr and 'Umar used to start their recitation with 'All the praises and thanks are to Allâh, the Lord of all that exists (*Al-hamdu Lillâhi Rabbil-'Âlamin*)."[2] (*Sahih*)

٨١٣ - حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ: أَنْبَأَنَا سُفْيَانُ، عَنْ أَيُّوبَ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ ح: وَحَدَّثَنَا جُبَارَةُ بْنُ الْمُغَلِّسِ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كَانَ رَسُولُ اللهِ ﷺ، وَأَبُو بَكْرٍ وَعُمَرُ يَفْتَتِحُونَ الْقِرَاءَةَ بِـ ﴿ٱلْحَمْدُ لِلَّهِ رَبِّ ٱلْعَٰلَمِينَ﴾.

تخريج: أخرجه البخاري، الأذان، باب ما يقول بعد التكبير، ح:٧٤٣، ومسلم، الصلوة، باب حجة من قال لا يجهر بالبسملة، ح:٣٩٩ من حديث قتادة به.

814. It was narrated from Abu Hurairah that the Prophet ﷺ used to start his recitation with 'All the praises and thanks are to Allâh, the Lord of all that exists' (*Al-*

٨١٤ - حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ، وَ بَكْرُ بْنُ خَلَفٍ، وَ عُقْبَةُ بْنُ مُكْرَمٍ، قَالُوا: حَدَّثَنَا صَفْوَانُ بْنُ عِيسَى: حَدَّثَنَا بِشْرُ بْنُ

[1] *Al-Fâtihah* 1:2.

[2] *Al-Fâtihah* 1:2.

رَافِعٍ، عَنْ أَبِي [عَبْدِ] اللهِ، ابْنِ عَمِّ أَبِي هُرَيْرَةَ عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ ﷺ كَانَ يَفْتَتِحُ الْقِرَاءَةَ بِـ ﴿ٱلْحَمْدُ لِلَّهِ رَبِّ ٱلْعَٰلَمِينَ﴾.

hamdu Lillâhi Rabbil-'Âlamin),'[1] (***Sahih***)

تخريج: [صحيح] وقال البوصيري: هذا إسناد ضعيف أبوعبدالله الدوسي، ابن عم أبي هريرة مجهول الحال وبشر: فقيه ضعيف الحديث (تقريب)، وله شواهد صحيحة.

٨١٥ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا إِسْمَاعِيلُ ابْنُ عُلَيَّةَ، عَنِ الْجُرَيْرِيِّ، عَنْ قَيْسِ ابْنِ عَبَايَةَ: حَدَّثَنِي ابْنُ عَبْدِ اللهِ بْنِ الْمُغَفَّلِ، عَنْ أَبِيهِ قَالَ: وَقَلَّمَا رَأَيْتُ رَجُلاً أَشَدَّ عَلَيْهِ فِي الْإِسْلَامِ حَدَثاً مِنْهُ، فَسَمِعَنِي وَأَنَا أَقْرَأُ ﴿بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ﴾ فَقَالَ: أَيْ بُنَيَّ! إِيَّاكَ وَالْحَدَثَ، فَإِنِّي صَلَّيْتُ مَعَ رَسُولِ اللهِ ﷺ، وَمَعَ أَبِي بَكْرٍ، وَمَعَ عُمَرَ، وَمَعَ عُثْمَانَ، فَلَمْ أَسْمَعْ رَجُلاً مِنْهُمْ يَقُولُهُ، فَإِذَا قَرَأْتَ فَقُلْ: ﴿ٱلْحَمْدُ لِلَّهِ رَبِّ ٱلْعَٰلَمِينَ﴾.

815. Ibn 'Abdullâh bin Mughaffal narrated from his father and he said: "I have rarely seen a man for whom innovation in Islam was harder to bear than him. He heard me reciting: 'In the Name of Allâh, the Most Gracious, the Most Merciful' *Bismillâhir-Rahmânir-Rahim*[2] and he said: 'O my son, beware of innovation, for I prayed with the Messenger of Allâh ﷺ, and with Abu Bakr, and with 'Umar, and with 'Uthmân, and I never heard any of them saying this. When you (begin to) recite, say: 'All the praises and thanks are to Allâh, the Lord of all that exists.' *(Al-hamdu Lillâhi Rabbil-'Âlamin).'"*[3] (***Da'if***)

تخريج: [إسناده ضعيف] أخرجه الترمذي، الصلوة، باب ماجاء في ترك الجهر ببسم الله الرحمن الرحيم، ح:٢٤٤ من حديث إسماعيل به، وقال: حديث حسن * وابن عبدالله بن مغفل، اسمه يزيد كما في مسند أحمد:٤/٨٥، وسنن الترمذي، ولم أجد من وثقه غير الترمذي فهو مجهول الحال، أخرجه النسائي، ح:٩٠٩ من طريق آخر عن قيس بن عباية به.

[1] *Al-Fâtihah* 1:2.
[2] *Al-Fâtihah* 1:1.
[3] *Al-Fâtihah* 1:2.

Chapter 5. Recitation In The *Fajr* Prayer

(المعجم ٥) - بَابُ الْقِرَاءَةِ فِي صَلَاةِ الْفَجْرِ (التحفة ٤٤)

816. It was narrated from Qutbah bin Mâlik that he heard the Prophet ﷺ recite: "And tall date palms, with ranged clusters"[1] in the *Subh* (***Sahih***).

٨١٦ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا شَرِيكٌ وَ عبد الرحمٰنُ بْنُ عُيَيْنَةَ، عَنْ زِيَادِ ابْنِ عِلَاقَةَ، عَنْ قُطْبَةَ بْنِ مَالِكٍ، سَمِعَ النَّبِيَّ ﷺ يَقْرَأُ فِي الصُّبْحِ ﴿وَالنَّخْلَ بَاسِقَاتٍ لَّهَا طَلْعٌ نَّضِيدٌ﴾. [ق: ١٠]

تخريج: أخرجه مسلم، الصلٰوة، باب القراءة في الصبح، ح:٤٥٧ عن ابن أبي شيبة وغيره به.

Comments:

A worshipper can recite any part of the Qur'ân that he pleases, after *Al-Fâtihah* in the prayer. The Qur'ân says:

"So recite as much of the Qur'ân as may be easy (for you)" (*Al-Muzzammil* 73: 20).

The *Hadith* informs us that the Prophet ﷺ had recited (*Surat Qâf*: chapter 50) in the *Fajr* prayer.

817. It was narrated that 'Amr bin Huraith said: "I performed prayer with the Prophet ﷺ when he was reciting in the *Fajr*, and it is as if I can hear him reciting: 'So verily, I swear by the planets that recede. And by the planets that move swiftly and hide themselves.'"[2] (***Sahih***)

٨١٧ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ، عَنْ أَصْبَغَ، مَوْلَى عَمْرِو بْنِ حُرَيْثٍ، عَنْ عَمْرِو بْنِ حُرَيْثٍ قَالَ: صَلَّيْتُ مَعَ النَّبِيِّ ﷺ وَهُوَ يَقْرَأُ فِي الْفَجْرِ، كَأَنِّي أَسْمَعُ قِرَاءَتَهُ ﴿فَلَآ أُقْسِمُ بِالْخُنَّسِ الْجَوَارِ الْكُنَّسِ﴾. [التكوير: ١٥، ١٦]

تخريج: [صحيح] أخرجه أبوداود، الصلٰوة، باب القراءة في الفجر، ح:٨١٧ من حديث إسماعيل به، وله طريق آخر عند مسلم، الصلٰوة، باب القراءة في الصبح، ح:٤٥٦ وغيره.

818. It was narrated from Abu Barzah that the Messenger of Allâh ﷺ used to recite between sixty and one hundred (Verses) in *Fajr* prayer. (***Sahih***)

٨١٨ - حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ: حَدَّثَنَا عَبَّادُ بْنُ الْعَوَّامِ، عَنْ عَوْفٍ، عَنْ أَبِي الْمِنْهَالِ، عَنْ أَبِي بَرْزَةَ ح: وَحَدَّثَنَا سُوَيْدٌ: حَدَّثَنَا مُعْتَمِرُ بْنُ سُلَيْمَانَ، عَنْ أَبِيهِ حَدَّثَهُ أَبُو

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[1] *Qâf* 50:10.

[2] *At-Takwir* 81:15, 16.

الْمِنْهَالِ، عَنْ أَبِي بَرْزَةَ أَنَّ رَسُولَ اللهِ ﷺ كَانَ يَقْرَأُ فِي الْفَجْرِ مَا بَيْنَ السِّتِّينَ إِلَى الْمِائَةِ.

تخريج: أخرجه مسلم، الصلوة، باب القراءة في الصبح، ح:٤٦١ من حديث أبي المنهال به.

Comments:

It was a general trend. It should not be taken to mean that we cannot increase or decrease the number of Verses. As much as one can easily recite and the worshippers can easily take is alright.

819. It was narrated that Abu Qatâdah said: "The Messenger of Allâh ﷺ used to lead us in prayer, and he would lengthen the first *Rak'ah* of the *Zuhr* and shorten the second *Rak'ah*, and he would do likewise in the *Subh*." (*Sahih*)

٨١٩ - حَدَّثَنَا أَبُو بِشْرٍ، بَكْرُ بْنُ خَلَفٍ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنْ حَجَّاجٍ الصَّوَّافِ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ عَبْدِ اللهِ بْنِ أَبِي قَتَادَةَ، وَعَنْ أَبِي سَلَمَةَ، عَنْ أَبِي قَتَادَةَ قَالَ: كَانَ رَسُولُ اللهِ ﷺ يُصَلِّي بِنَا، فَيُطِيلُ فِي الرَّكْعَةِ الأُولَى مِنَ الظُّهْرِ وَيُقْصِرُ فِي الثَّانِيَةِ. وَكَذٰلِكَ فِي الصُّبْحِ.

تخريج: أخرجه مسلم، الصلوة، باب القراءة في الظهر والعصر، ح:٤٥١ من حديث ابن أبي عدي به، وله طرق أخرى عند البخاري، ومسلم وغيرهما به باختلاف يسير.

Comments:

The wisdom behind it is that, in the first *Rak'ah*, the worshippers are more energetic and receptive. Besides, there are chances for more worshippers to catch up with the first *Rak'ah* and therefore the entire prayer of the congregation.

820. It was narrated that 'Abdullâh bin Sâ'ib said: "The Messenger of Allâh ﷺ recited *Al-Mu'minun*[1] in the *Subh* prayer, and when he came to the mention of 'Eisa, he was overcome with a cough, so he bowed in *Ruku'*." (*Sahih*)

٨٢٠ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا سُفْيَانُ ابْنُ عُيَيْنَةَ، عَنِ ابْنِ جُرَيْجٍ، عَنِ ابْنِ أَبِي مُلَيْكَةَ، عَنْ عَبْدِ اللهِ بْنِ السَّائِبِ قَالَ: قَرَأَ رَسُولُ اللهِ ﷺ فِي صَلَاةِ الصُّبْحِ بِالْمُؤْمِنِينَ فَلَمَّا أَتَىٰ عَلَى ذِكْرِ عِيسَى، أَصَابَتْهُ شَرْقَةٌ، فَرَكَعَ. - يَعْنِي: سَعْلَةً -.

[1] *Al-Mu'minun* 23.

تخريج: [صحيح] وله طريق آخر عند مسلم، الصلوٰة، باب القراءة في الصبح، ح:٤٥٥ عن عبدالله بن السائب به، وعلقه البخاري في صحيحه قبل، ح:٧٧٤م.

Comments:

a. It shows that reciting the whole *Surah* (chapter of the Qur'ân) in prayer is not binding.
b. If the *Imâm* encounters a problem during the prayer that renders him unable to continue with the recitation, let him discontinue the recitation and directly go to bowing (*Ruku'*).

Chapter 6. The Recitation In The *Fajr* Prayer On Fridays

(المعجم ٦) - **بَابُ الْقِرَاءَةِ فِي صَلَاةِ الْفَجْرِ يَوْمَ الْجُمُعَةِ** (التحفة ٤٥)

821. It was narrated that Ibn 'Abbâs said: "For the *Subh* prayer on Fridays, the Messenger of Allâh ﷺ used to recite *'Alif-Lâm-Mim*. The revelation...'[1] and 'Has there not been over man...'"[2] (*Sahih*)

٨٢١ - حَدَّثَنَا أَبُو بَكْرِ بْنُ خَلَّادٍ الْبَاهِلِيُّ: حَدَّثَنَا وَكِيعٌ، وَ عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ قَالَا: حَدَّثَنَا سُفْيَانُ، عَنْ مُخَوَّلٍ، عَنْ مُسْلِمٍ الْبَطِينِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ رَسُولُ اللهِ ﷺ يَقْرَأُ فِي صَلَاةِ الصُّبْحِ، يَوْمَ الْجُمُعَةِ: ﴿الٓمٓ تَنزِيلُ﴾، [السجدة: ١] السَّجْدَةَ. وَ﴿هَلْ أَتَىٰ عَلَى ٱلْإِنسَٰنِ﴾. [الإنسان: ١]

تخريج: أخرجه مسلم، الجمعة، باب ما يقرأ في يوم الجمعة، ح:٨٧٩ من حديث وكيع وغيره به.

Comments:

The *Imâm* of mosque should make it a point to recite these *Surahs* in the prayer of *Fajr* on Fridays. There is no doubt that the prayer will be in order by reciting any other *Surah* as well, but the *Sunnah* of the Prophet ﷺ is to recite these *Surahs*.

822. It was narrated from Mus'ab bin Sa'd that his father said: "For the *Fajr* prayer on Fridays, the Messenger of Allâh ﷺ used to recite *'Alif-Lâm-Mim*. The

٨٢٢ - حَدَّثَنَا أَزْهَرُ بْنُ مَرْوَانَ: حَدَّثَنَا الْحَارِثُ بْنُ نَبْهَانَ: حَدَّثَنَا عَاصِمُ بْنُ بَهْدَلَةَ، عَنْ مُصْعَبِ بْنِ سَعْدٍ، عَنْ أَبِيهِ قَالَ: كَانَ

[1] *As-Sajdah* 32:1.

[2] *Al-Insân* 76:1.

revelation...'[1] and 'Has there not been over man...''[2] (*Sahih*)

رَسُولُ اللهِ ﷺ يَقْرَأُ فِي صَلاَةِ الْفَجْرِ، يَوْمَ الْجُمُعَةِ: ﴿الٓمٓ تَنزِيلُ﴾، وَ﴿هَلْ أَتَىٰ عَلَى ٱلْإِنسَٰنِ﴾.

تخريج: [صحيح] سنده ضعيف، والحديث السابق شاهد له.

823. It was narrated from Abu Hurairah that for the *Subh* prayer on Fridays, the Messenger of Allâh ﷺ used to recite *'Alif-Lâm-Mim'*. The revelation...'[3] and 'Has there not been over man....''[4] (*Sahih*)

٨٢٣ - حَدَّثَنَا حَرْمَلَةُ بْنُ يَحْيَىٰ: حَدَّثَنَا عَبْدُ اللهِ بْنُ وَهْبٍ: أَخْبَرَنِي إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ أَبِيهِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ ﷺ كَانَ يَقْرَأُ فِي صَلاَةِ الصُّبْحِ، يَوْمَ الْجُمُعَةِ: ﴿الٓمٓ تَنزِيلُ﴾ وَ﴿هَلْ أَتَىٰ عَلَى ٱلْإِنسَٰنِ﴾.

تخريج: أخرجه البخاري، الجمعة، باب ما يقرأ في صلوة الفجر يوم الجمعة، ح:٨٩١، ومسلم، الجمعة، باب ما يقرأ في يوم الجمعة، ح:٨٨٠ من حديث إبراهيم به.

824. It was narrated from 'Abdullâh bin Mas'ud that for the *Subh* prayer on Fridays, the Messenger of Allâh ﷺ used to recite *"Alif-Lâm-Mim"* The revelation... ''[5] and "Has there not been over man...''[6] (*Hasan*)

Ishâq said: 'Amr has narrated to us like this from Abdullâh, I have no doubt about it.

٨٢٤ - حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ: أَنْبَأَنَا إِسْحَاقُ بْنُ سُلَيْمَانَ: أَنْبَأَنَا عَمْرُو بْنُ أَبِي قَيْسٍ، عَنْ أَبِي فَرْوَةَ، عَنْ أَبِي الأَحْوَصِ، عَنْ عَبْدِ اللهِ بْنِ مَسْعُودٍ أَنَّ رَسُولَ اللهِ ﷺ كَانَ يَقْرَأُ فِي صَلاَةِ الصُّبْحِ، يَوْمَ الْجُمُعَةِ: ﴿الٓمٓ تَنزِيلُ﴾ وَ﴿هَلْ أَتَىٰ عَلَى ٱلْإِنسَٰنِ﴾.

قَالَ إِسْحَاقُ: هٰكَذَا حَدَّثَنَا عَمْرٌو، عَنْ عَبْدِ اللهِ، لاَ أَشُكُّ فِيهِ.

تخريج: [إسناده حسن] وقال البوصيري: هذا إسناد صحيح، رجاله ثقات.

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[1] *As-Sajdah* 32:1.
[2] *Al-Insân* 76:1.
[3] *As-Sajdah* 32:1.
[4] *Al-Insân* 76:1.
[5] *As-Sajdah* 32:1.
[6] *Al-Insân* 76:1.

Chapter 7. The Recitation For The *Zuhr* And The *'Asr*

(المعجم ٧) - بَابُ الْقِرَاءَةِ فِي الظُّهْرِ وَالْعَصْرِ (التحفة ٤٦)

825. It was narrated that Qaza'ah said: "I asked Abu Sa'eed Al-Khudri about the prayer of the Messenger of Allâh ﷺ. He said: 'There is nothing good in that for you.'[1] I said: 'Explain it, may Allâh have mercy on you.' He said: 'The *Iqâmah* would be given for the *Zuhr* prayer for the Messenger of Allâh ﷺ, then one of us would go out to Al-Baqi', relieve himself, then come back and perform ablution, and he would find the Messenger of Allâh ﷺ still in the first *Rak'ah* of the *Zuhr*.'" (***Sahih***)

٨٢٥ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ: حَدَّثَنَا مُعَاوِيَةُ بْنُ صَالِحٍ: حَدَّثَنَا رَبِيعَةُ بْنُ يَزِيدَ، عَنْ قَزَعَةَ قَالَ: سَأَلْتُ أَبَا سَعِيدٍ الْخُدْرِيَّ عَنْ صَلَاةِ رَسُولِ اللهِ ﷺ. فَقَالَ: لَيْسَ لَكَ فِي ذٰلِكَ خَيْرٌ، قُلْتُ: بَيِّنْ. رَحِمَكَ اللهُ. قَالَ: كَانَتِ الصَّلَاةُ تُقَامُ لِرَسُولِ اللهِ ﷺ الظُّهْرَ، فَيَخْرُجُ أَحَدُنَا إِلَى الْبَقِيعِ، فَيَقْضِي حَاجَتَهُ، فَيَجِيءُ، فَيَتَوَضَّأُ، فَيَجِدُ رَسُولَ اللهِ ﷺ فِي الرَّكْعَةِ الْأُولَىٰ مِنَ الظُّهْرِ.

تخريج: أخرجه مسلم، الصلوة، باب القراءة في الظهر والعصر، ح:٤٥٤ من حديث معاوية ابن صالح به.

Comments:

a. 'There is nothing good in it for you' means that the purpose of knowledge is to act upon it but you people cannot act upon it, since you will not perform such lengthy prayers, then what would you gain by asking questions about it?

b. If a person does not find it too difficult, the prayer can be lengthened more than usual, otherwise it is allowed to make it shorter.

826. It was narrated that Abu Ma'mar said: "I said to Khabbâb: 'How did you recognize that the Messenger of Allâh ﷺ was reciting in the *Zuhr* and the *'Asr*?' He said: 'From the movement of his beard.'" (***Sahih***)

٨٢٦ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا الْأَعْمَشُ، عَنْ عُمَارَةَ بْنِ عُمَيْرٍ، عَنْ أَبِي مَعْمَرٍ، قَالَ، قُلْتُ لِخَبَّابٍ: بِأَيِّ شَيْءٍ كُنْتُمْ تَعْرِفُونَ قِرَاءَةَ رَسُولِ اللهِ ﷺ فِي الظُّهْرِ وَالْعَصْرِ؟ قَالَ: بِاضْطِرَابِ لِحْيَتِهِ.

تخريج: أخرجه البخاري، الأذان، باب رفع البصر إلي الإمام في الصلوة، ح:٧٤٦، ٧٦٠، ٧٦١ من حديث الأعمش به.

[1] Meaning, "If you do not act upon it." See explanation by *Sindi*.

Comments:

a. In a prayer of inaudible recitation of the Qur'ân, the recitation should be such that the lips' movement follows the articulation of words recited. Simply reciting the words at the pre-speech level will not suffice.

b. The worshipper's gaze, if it is raised towards the *Imâm*, will not invalidate his prayer.

827. It was narrated that Abu Hurairah said: "I have never seen anyone whose prayer more closely resembles that of the Messenger of Allâh ﷺ than so-and-so. He used to lengthen the first two *Rak'ah* of the *Zuhr* and shorten the last two *Rak'ah*, and he used to shorten the *'Asr*." (***Sahîh***)

٨٢٧ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا أَبُو بَكْرٍ الْحَنَفِيُّ: حَدَّثَنَا الضَّحَّاكُ بْنُ عُثْمَانَ: حَدَّثَنِي بُكَيْرُ بْنُ عَبْدِ اللهِ بْنِ الأَشَجِّ، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: مَا رَأَيْتُ أَحَداً أَشْبَهَ صَلاَةً بِرَسُولِ اللهِ ﷺ مِنْ فُلاَنٍ. قَالَ: وَكَانَ يُطِيلُ الأُولَيَيْنِ مِنَ الظُّهْرِ، وَيُخَفِّفُ الأُخْرَيَيْنِ، وَيُخَفِّفُ الْعَصْرَ.

تخريج: [صحيح] أخرجه النسائي: ٢/ ١٦٧، ١٦٨، الافتتاح، تخفيف القيام والقراءة، ح: ٩٨٣ من حديث الضحاك به، وسنده حسن، وصححه ابن خزيمة، ح: ٥٢٠، وابن حبان (الإحسان)، ح: ١٨٣٧.

Comments:

Making the *'Asr* prayer shorter than the *Zuhr* is the *Sunnah* of the Prophet ﷺ. Even in this, the first two *Rak'ah* should be longer than the last two.

828. It was narrated that Abu Sa'eed Al-Khudri said: "Thirty of the Companions of the Messenger of Allâh ﷺ who had been at Badr came together and said: 'Come, let us estimate the length of the recitation of the Messenger of Allâh ﷺ for the prayer in which Qur'ân is not recited out aloud.' No two men among them disagreed, and they estimated the length of his recitation in the first *Rak'ah* of the *Zuhr* to be thirty Verses and in the second *Rak'ah* to be half of that. They estimated his recitation in *'Asr* to be half of the last two *Rak'ah* of *Zuhr*." (***Da'if***)

٨٢٨ - حَدَّثَنَا يَحْيَى بْنُ حَكِيمٍ: حَدَّثَنَا أَبُو دَاوُدَ الطَّيَالِسِيُّ: حَدَّثَنَا الْمَسْعُودِيُّ: حَدَّثَنَا زَيْدٌ الْعَمِّيُّ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: اجْتَمَعَ ثَلاَثُونَ بَدْرِيًّا مِنْ أَصْحَابِ رَسُولِ اللهِ ﷺ فَقَالُوا: تَعَالَوْا حَتَّى نَقِيسَ قِرَاءَةَ رَسُولِ اللهِ ﷺ فِيمَا لَمْ يَجْهَرْ فِيهِ مِنَ الصَّلاَةِ فَمَا اخْتَلَفَ مِنْهُمْ رَجُلاَنِ، فَقَاسُوا قِرَاءَتَهُ فِي الرَّكْعَةِ الأُولَى مِنَ الظُّهْرِ بِقَدْرِ ثَلاَثِينَ آيَةً، وَفِي الرَّكْعَةِ الأُخْرَى قَدْرَ النِّصْفِ مِنْ ذٰلِكَ، وَقَاسُوا ذٰلِكَ فِي الْعَصْرِ عَلَى قَدْرِ النِّصْفِ مِنَ الرَّكْعَتَيْنِ الأُخْرَيَيْنِ مِنَ

الظُّهْرِ.

تخريج: [**إسناده ضعيف**] ❊ زيد تقدم حاله، ح:٣٥٦، ٣٦٩ وتلميذه اختلط باخره كما قال البوصيري، وغيره، وسماع الطيالسي منه بعد اختلاطه كما في التقييد والإيضاح للعراقي ص:٤٣١، وحديث المسلم، ح:٤٥٢ يغني عنه.

Comments:

The *Hadith* as such is 'Weak', yet the rule mentioned in it is correct. It is reported from Abu Sa'eed Al-Khudri ﷺ that "the Prophet ﷺ used to recite about thirty Verses in every *Rak'ah* of the first two *Rak'ah* of the *Zuhr* prayer, and about fifteen Verses (or: half of the first *Rak'ah*) in the last two (*Rak'ah*); and about fifteen Verses in every *Rak'ah* of the *'Asr* prayer in the first two *Rak'ah*, and half of the first ones in the last two *Rak'ah*." (*Sahih Muslim*:157).

Chapter 8. Occasionally Reciting A Verse Aloud For *Zuhr* And *'Asr* Prayers

(المعجم ٨) - بَابُ الْجَهْرِ بِالآيَةِ أَحْيَانًا فِي صَلَاةِ الظُّهْرِ وَالْعَصْرِ (التحفة ٤٧)

829. It was narrated from 'Abdullâh bin Abu Qatâdah that his father said: "The Messenger of Allâh ﷺ used to recite when leading us in the first two *Rak'ah* of the *Zuhr* prayer, and sometimes he would recite such that we could hear the Verse." (***Sahih***)

٨٢٩ - حَدَّثَنَا بِشْرُ بْنُ هِلَالٍ الصَّوَّافُ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا هِشَامٌ الدَّسْتَوَائِيُّ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ عَبْدِ اللهِ بْنِ أَبِي قَتَادَةَ، عَنْ أَبِيهِ قَالَ: كَانَ رَسُولُ اللهِ ﷺ يَقْرَأُ بِنَا فِي الرَّكْعَتَيْنِ الأُولَيَيْنِ مِنْ صَلَاةِ الظُّهْرِ، وَيُسْمِعُنَا الآيَةَ أَحْيَاناً.

تخريج: أخرجه البخاري، الأذان، باب القراءة في العصر، ح:٧٦٢، ٧٧٩ من حديث هشام، ومسلم، الصلوة، باب القراءة في الظهر، ح:٤٥١ من حديث يحيى به.

Comments:

a. There is no harm in reciting aloud a Verse or a word of the Qur'ân in the otherwise 'inaudible' prayer.

b. It could be that by reciting a part of the Qur'ân in this manner the Prophet (ﷺ) wanted to convey the message to the Companions that even in the prayer of inaudible recitation, any part of the Qur'ân can be recited after *Al-Fâtihah*. And Allâh knows best.

830. It was narrated that Barâ' bin 'Âzib said: "The Messenger of Allâh ﷺ used to lead us for the *Zuhr*, and we would hear him reciting a Verse after the Verses

٨٣٠ - حَدَّثَنَا عُقْبَةُ بْنُ مُكْرَمٍ: حَدَّثَنَا سَلْمُ ابْنُ قُتَيْبَةَ، عَنْ هَاشِمِ بْنِ الْبَرِيدِ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ: كَانَ رَسُولُ اللهِ ﷺ يُصَلِّي بِنَا الظُّهْرَ، فَنَسْمَعُ مِنْهُ

from *Surat Luqmân* (31) and *Adh-Dhâriyât* (51)." (***Da'if***)

الآيَةَ بَعْدَ الآيَاتِ، مِنْ سُورَةِ لُقْمَانَ وَالذَّارِيَاتِ.

تخريج: [إسناده ضعيف] أخرجه النسائي: ٢/ ١٦٣، الافتتاح، القراءة في الظهر، ح: ٩٧٢ من حديث سلم به، وانظر، ح: ٤٦ لعلته.

Chapter 9. The Recitation For The *Maghrib* Prayer

(المعجم ٩) - **بَابُ الْقِرَاءَةِ فِي صَلَاةِ الْمَغْرِبِ** (التحفة ٤٨)

831. It was narrated that Ibn 'Abbâs said, narrating from his mother (one of the narrators) Abu Bakr bin Abu Shaibah said: "(She was) Lubâbah" that she heard the Messenger of Allâh ﷺ reciting 'By the winds sent forth one after another...'[1] in the *Maghrib*. (***Sahih***)

٨٣١ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَ هِشَامُ ابْنُ عَمَّارٍ، قَالَا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللهِ بْنِ عَبْدِ اللهِ، عَنِ ابْنِ عَبَّاسٍ، عَنْ أُمِّهِ - قَالَ أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: هِيَ: لُبَابَةُ - أَنَّهَا سَمِعَتْ رَسُولَ اللهِ ﷺ يَقْرَأُ فِي الْمَغْرِبِ بِالْمُرْسَلَاتِ عُرْفاً.

تخريج: أخرجه البخاري، الأذان، باب القراءة في المغرب، ح: ٧٦٣، ٤٤٢٩، ومسلم، الصلوة، باب القراءة في الصبح، ح: ٤٦٢ من حديث الزهري به.

832. It was narrated from Muhammad bin Jubair bin Mut'im that his father said: "I heard the Prophet ﷺ reciting *At-Tur* (52) in the *Maghrib*." In a different narration, Jubair said: "And when I heard him recite: 'Were they created by nothing? Or were they themselves the creators?' up to: 'Then let their listener produce some manifest proof',[2] it was as if my heart were about to take flight." (***Sahih***)

٨٣٢ - حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ: أَنْبَأَنَا سُفْيَانُ، عَنِ الزُّهْرِيِّ، عَنْ مُحَمَّدِ بْنِ جُبَيْرِ بْنِ مُطْعِمٍ، عَنْ أَبِيهِ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقْرَأُ فِي الْمَغْرِبِ بِالطُّورِ.

قَالَ جُبَيْرٌ، فِي غَيْرِ هٰذَا الْحَدِيثِ: فَلَمَّا سَمِعْتُهُ يَقْرَأُ: ﴿أَمْ خُلِقُوا مِنْ غَيْرِ شَيْءٍ أَمْ هُمُ الْخَالِقُونَ﴾ إِلَى قَوْلِهِ: ﴿فَلْيَأْتِ مُسْتَمِعُهُم بِسُلْطَانٍ مُّبِينٍ﴾ كَادَ قَلْبِي يَطِيرُ. [الطور: ٣٥، ٣٦]

تخريج: أخرجه البخاري، التفسير، سورة والطور، باب، ح: ٤٨٥٤ من حديث سفيان، وعن غيره، ومسلم، الصلوة، باب القراءة في الصبح، ح: ٤٦٣ من حديث سفيان بن عيينة به.

[1] *Al-Mursalât* (77).

[2] *At-Tur* 52:35-38.

Comments:

a. Jubair bin Mut'im ﷺ was on the side of the idolaters in the battle of Badr and was taken prisoner along with other infidels by the Muslims. It was during this period in Al-Madinah that he heard the Prophet ﷺ recite the Qur'ân in the prayer of *Maghrib*.

b. "It was as if my heart were about to take flight." In simple words it means that the words of the Qur'ân made such a powerful impact on my heart that I felt an uncontrollable urge to accept Islam.

833. It was narrated that Ibn 'Umar said: "The Prophet ﷺ used to recite in the *Maghrib*: 'Say: O you disbelievers!'[1] and 'Say: He is Allâh, (the) One.'" [2] ***(Da'if)***

٨٣٣ - حَدَّثَنَا أَحْمَدُ بْنُ بُدَيْلٍ: حَدَّثَنَا حَفْصُ ابْنُ غِيَاثٍ: حَدَّثَنَا عُبَيْدُ اللهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: كَانَ النَّبِيُّ ﷺ يَقْرَأُ فِي الْمَغْرِبِ: ﴿قُلْ يَٰٓأَيُّهَا ٱلْكَٰفِرُونَ﴾ وَ﴿قُلْ هُوَ ٱللَّهُ أَحَدٌ﴾.

تخريج: [إسناده ضعيف] أخرجه الخطيب: ٤/٤٩ من حديث أحمد بن بديل به، وقال ابن عدي: حدث عن حفص بن غياث وغيره أحاديث أنكرت عليه وهو ممن يكتب حديثه على ضعفه، والحديث طعن فيه أبوزرعة الرازي، والدارقطني وغيرهما(تهذيب الكمال وغيره)، فالجرح مقدم.

Chapter 10. The Recitation For The *'Ishâ'* Prayer

(المعجم ١٠) - بَابُ الْقِرَاءَةِ فِي صَلَاةِ الْعِشَاءِ (التحفة ٤٩)

834. It was narrated from Barâ' bin 'Âzib that he performed the *'Ishâ'*, the later, with the Prophet ﷺ. He said: "I heard him reciting 'By the fig, and the olive'."[3] ***(Sahih)***

٨٣٤ - حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ: أَنْبَأَنَا سُفْيَانُ بْنُ عُيَيْنَةَ ح: وَحَدَّثَنَا عَبْدُ اللهِ بْنُ عَامِرِ ابْنِ زُرَارَةَ: حَدَّثَنَا يَحْيَى بْنُ زَكَرِيَّا بْنِ أَبِي زَائِدَةَ جَمِيعاً عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ عَدِيِّ بْنِ ثَابِتٍ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ أَنَّهُ صَلَّى مَعَ النَّبِيِّ ﷺ الْعِشَاءَ الْآخِرَةَ، قَالَ: فَسَمِعْتُهُ يَقْرَأُ بِالتِّينِ وَالزَّيْتُونِ.

تخريج: أخرجه البخاري، الأذان، باب الجهر في العشاء، ح: ٧٦٧، ٧٦٩، ٤٩٥٢، ٧٥٤٦، ومسلم، الصلوة، باب القراءة في العشاء، ح: ٤٦٤ عن يحي بن سعيد وغيره من حديث عدي به.

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[1] *Al-Kâfirun* (109).
[2] *Al-Ikhlâs* (112).
[3] *At-Tin* (95).

835. 'Adi bin Thâbit narrated something similar from Barâ' and said: "I have never heard any man with a better voice or who recites it better than him." (*Sahih*)

٨٣٥ - حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ: أَنْبَأَنَا سُفْيَانُ ح: وَحَدَّثَنَا عَبْدُ اللهِ بْنُ عَامِرِ بْنِ زُرَارَةَ: حَدَّثَنَا ابْنُ أَبِي زَائِدَةَ، جَمِيعاً، عَنْ مِسْعَرٍ، عَنْ عَدِيِّ بْنِ ثَابِتٍ، عَنِ الْبَرَاءِ، مِثْلَهُ، قَالَ: فَمَا سَمِعْتُ إِنْسَاناً أَحْسَنَ صَوْتاً أَوْ قِرَاءَةً مِنْهُ.

تخريج: [صحيح] انظر الحديث السابق.

Comments:

While reciting the Qur'ân, effort should be made to recite it as melodiously as one can. However, any resemblance to singing a song, or giving it a touch of music, must be avoided.

836. It was narrated from Jâbir that Mu'âdh bin Jabal led his companions for the *'Ishâ'* and he made the prayer too long for them. The Prophet ﷺ said: "Recite 'By the sun and its brightness,'[1] 'Glorify the Name of your Lord, the Most High,'[2] 'By the night as it envelops,'[3] or, 'Read! In the Name of your Lord Who has created.'"[4] (*Sahih*)

٨٣٦ - حَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ: أَنْبَأَنَا اللَّيْثُ ابْنُ سَعْدٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ أَنَّ مُعَاذَ ابْنَ جَبَلٍ صَلَّى بِأَصْحَابِهِ الْعِشَاءَ، فَطَوَّلَ عَلَيْهِمْ، فَقَالَ النَّبِيُّ ﷺ: «اقْرَأْ بِالشَّمْسِ وَضُحَاهَا، وَسَبِّحِ اسْمَ رَبِّكَ الأَعْلَىٰ، وَاللَّيْلِ إِذَا يَغْشَىٰ، وَاقْرَأْ بِاسْمِ رَبِّكَ».

تخريج: أخرجه مسلم، الصلوة، باب القراءة في العشاء، ح:٤٦٥ عن محمد بن رمح وغيره مطولاً.

Comments:

a. Mu'âdh bin Jabal ؓ, having offered the *'Ishâ'* prayer behind the Prophet ﷺ used to lead the prayer in the mosque of his locality. In a situation like this, when this prayer was conducted even after the prayer in the Prophet's Mosque, lengthy recitation made it burdensome for the people, so much so that some of the people brought the complaint to the Prophet ﷺ. The Prophet ﷺ, therefore, admonished Mu'âdh. (*Sahih Muslim*:178)

b. The *Imâm* must show consideration to the people who are weak or have other needs to fulfill.

c. In case of a grievance against someone, it does not fall under the category

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[1] *Ash-Shams* (91).
[2] *Al-A'la* (87).
[3] *Al-Lail* (92).
[4] *Al-'Alaq* (96).

of backbiting to bring the matter to the notice of the superior authority since the objective here is to bring improvement through the correction of the mistake.

d. Recitation in the *'Ishâ'* prayer should be brief. It is, therefore, the *Sunnah* to recite either the chapters named by the Prophet ﷺ, or similar to them.

Chapter 11. Reciting Behind The *Imâm*

(المعجم ١١) - بَابُ الْقِرَاءَةِ خَلْفَ الإِمَامِ (التحفة ٥٠)

837. It was narrated from 'Ubâdah bin Sâmit that the Prophet ﷺ said: "There is no prayer for the one who does not recite *Fâtihatil-Kitâb* in it." (***Sahih***)

٨٣٧ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ، وَ سَهْلُ بْنُ أَبِي سَهْلٍ، وَ إِسْحَاقُ بْنُ إِسْمَاعِيلَ، قَالُوا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ مَحْمُودِ بْنِ الرَّبِيعِ، عَنْ عُبَادَةَ بْنِ الصَّامِتِ أَنَّ النَّبِيَّ ﷺ قَالَ: «لاَ صَلاَةَ لِمَنْ لَمْ يَقْرَأْ فِيهَا بِفَاتِحَةِ الْكِتَابِ».

تخريج: أخرجه البخاري، الأذان، باب وجوب القراءة للإمام والمأموم في الصلوات كلها ... الخ، ح:٧٥٦، ومسلم، الصلوة، باب وجوب قراءة الفاتحة في كل ركعة ... الخ، ح:٣٩٤ من حديث ابن عيينة به.

Comments:

a. This proves that the recitation of *Al-Fâtihah* (Opening Chapter of the Qur'ân) is a *Rukn* (basic article) of prayer. There can be no prayer without it.

b. 'There is no prayer for the one who does not recite *Fâtihahatil-Kitâb* in it' clearly means that this rule applies to all denominations of prayer — obligatory prayer, voluntary prayer, *Imâm's* prayer, follower's prayer or the individual's prayer. Which is to say that reciting *Fâtihah* is essential for one and all.

838. It was narrated from Abu Sâ'ib that he heard Abu Hurairah say: "The Messenger of Allâh ﷺ said: 'Whoever performs a prayer in which he does not recite *Ummul Qur'ân* (the Mother of the Qur'ân, i.e., *Al-Fâtihah*), it is deficient; not complete.'" I said: 'O Abu Hurairah, sometimes I am behind the *Imâm*. He pressed my forearm and said: 'O Persian! Recite it to yourself.'" (***Sahih***)

٨٣٨ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا إِسْمَاعِيلُ ابْنُ عُلَيَّةَ، عَنِ ابْنِ جُرَيْجٍ، عَنِ الْعَلاَءِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ يَعْقُوبَ، أَنَّ أَبَا السَّائِبِ أَخْبَرَهُ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ صَلَّى صَلاَةً لَمْ يَقْرَأْ فِيهَا بِأُمِّ الْقُرْآنِ فَهِيَ خِدَاجٌ، غَيْرُ تَمَامٍ». فَقُلْتُ: يَا أَبَا هُرَيْرَةَ فَإِنِّي أَكُونُ أَحْيَاناً وَرَاءَ الإِمَامِ، فَغَمَزَ ذِرَاعِي، وَقَالَ: يَا فَارِسِيُّ!

اقْرَأْ بِهَا فِي نَفْسِكَ.

تخريج: أخرجه مسلم، الصلٰوة، باب وجوب قراءة الفاتحة في كل ركعة ... الخ، ح:٣٩٥ من حديث ابن جريج به، وفي رواية الحميدي (نسخة ديوبندية:٩٧٤) قال عبدالرحمن: فقلت لأبي هريرة: فإني أسمع قراءة الإمام فغمزني بيده، فقال: يافارسي، أو قال يا ابن الفارسي! اقرأ بها في نفسك .

Comments:

a. Being 'deficient; not complete' means that a prayer done without it is not complete and we have to redo it.

b. 'Recite it to yourself' does not mean to recite it in the heart without uttering it by the tongue, because the term 'reciting' does not apply to it. It only means to recite it in a way that the person next to you does not hear it. This manner of recitation in no way violates the Qur'ânic command to 'listen with attention' and 'holding one's peace' (7:204) as the Prophet's clear command (to recite it behind the *Imâm*) is sometimes suggested to be.

839. It was narrated that Abu Sa'eed said: "The Messenger of Allâh ﷺ said: 'There is no prayer for the one who does not recite in every *Rak'ah*: *Al-Hamd (Al-Fâtihah)* and a *Surah* whether in an obligatory prayer or another.'" (*Da'if*)

٨٣٩ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا مُحَمَّدُ بْنُ الْفُضَيْلِ. ح: وَحَدَّثَنَا سُوَيْدُ بْنُ سَعِيدٍ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، جَمِيعاً عَنْ أَبِي سُفْيَانَ السَّعْدِيِّ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**لاَ صَلاَةَ لِمَنْ لَمْ يَقْرَأْ فِي كُلِّ رَكْعَةٍ: الْحَمْدَ وَسُورَةً، فِي فَرِيضَةٍ أَوْ غَيْرِهَا**».

تخريج: [إسناده ضعيف] أخرجه ابن أبي شيبة:١/٣٦١، ح:٣٦٣٢ عن ابن فضيل به وانظر، ح:٥٢٠ لحال أبي سفيان طريف بن شهاب، وقال البوصيري: هذا إسناد ضعيف .

Comments:

a. The *Hadith* suggests that, along with *Al-Fâtihah*, some other part of the Qur'ân must also be recited. But the *Hadith* is 'Weak'. As such the only obligatory recitation is that of *Al-Fâtihah*. Reciting some other text of the Qur'ân is voluntary, not obligatory. (*Injâh Al-Hâjah*)

840. It was narrated that 'Âishah said: "I heard the Messenger of Allâh ﷺ say: 'Every prayer in which *Ummul-Kitâb* (the Mother of the Book) is not recited is deficient.'" (***Hasan***)

٨٤٠ - حَدَّثَنَا الْفَضْلُ بْنُ يَعْقُوبَ الْجَزَرِيُّ: حَدَّثَنَا عَبْدُ الأَعْلَىٰ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ يَحْيَىٰ بْنِ عَبَّادِ بْنِ عَبْدِ اللهِ بْنِ الزُّبَيْرِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «**كُلُّ صَلاَةٍ لاَ يُقْرَأُ فِيهَا بِأُمِّ**

الْكِتَابِ، فَهِيَ خِدَاجٌ».

تخريج: [إسناده حسن] أخرجه أحمد:٦/ ٢٧٥ عن ابن اسحاق قال حدثني يحيى بن عباد به الخ، باختلاف يسير، وللحديث شواهد كثيرة، انظر الحديث الآتي.

841. It was narrated that from 'Amr bin Shu'aib, from his father, from his grandfather, that the Messenger of Allâh ﷺ said: "Every prayer in which *Fâtihatil-Kitâb* (the Opening of the Book) is not recited, it is deficient, it is deficient." (***Hasan***)

٨٤١ - حَدَّثَنَا الْوَلِيدُ بْنُ عَمْرِو بْنِ السُّكَيْنِ: حَدَّثَنَا يُوسُفُ بْنُ يَعْقُوبَ السَّلَعِيُّ: حَدَّثَنَا حُسَيْنٌ الْمُعَلِّمُ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «كُلُّ صَلاَةٍ لاَ يُقْرَأُ فِيهَا بِفَاتِحَةِ الْكِتَابِ، فَهِيَ خِدَاجٌ، فَهِيَ خِدَاجٌ».

تخريج: [إسناده حسن] . . .

842. Abu Idris Al-Khawlâni narrated that a man asked Abu Dardâ': "Should I recite when the *Imâm* is reciting?" He said: "A man asked the Prophet ﷺ whether there was recitation in every prayer. The Messenger of Allâh ﷺ said: 'Yes.' A man among the people said: 'It has become obligatory.'" (***Da'if***)

٨٤٢ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا إِسْحَاقُ بْنُ سُلَيْمَانَ: حَدَّثَنَا مُعَاوِيَةُ بْنُ يَحْيَىٰ، عَنْ يُونُسَ بْنِ مَيْسَرَةَ، عَنْ أَبِي إِدْرِيسَ الْخَوْلاَنِيِّ، عَنْ أَبِي الدَّرْدَاءِ قَالَ: سَأَلَهُ رَجُلٌ فَقَالَ: أَقْرَأُ وَالإِمَامُ يَقْرَأُ؟ قَالَ: سَأَلَ رَجُلٌ النَّبِيَّ ﷺ: أَفِي كُلِّ صَلاَةٍ قِرَاءَةٌ؟ فَقَالَ رَسُولُ اللهِ ﷺ: «نَعَمْ» فَقَالَ رَجُلٌ مِنَ الْقَوْمِ: وَجَبَ هٰذَا.

تخريج: [إسناده ضعيف] أخرجه البيهقي في كتاب القرأة،(ح:٣٥٧ ط باكستان) من حديث إسحاق بن سليمان به، وقال البوصيري: هذا إسناد فيه معاوية بن يحيى الصدفي * أبوروح وهو ضعيف .

843. It was narrated that Jâbir bin 'Abdullâh said: "We used to recite the Opening of the Book and a *Surah* behind the *Imâm* in the first two *Rak'ah* of the *Zuhr* and the *'Asr*, and in the last two *Rak'ah* (we would recite) the Opening of the Book." (***Hasan***)

٨٤٣ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَىٰ: حَدَّثَنَا سَعِيدُ بْنُ عَامِرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ مِسْعَرٍ، عَنْ يَزِيدَ الْفَقِيرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ قَالَ: كُنَّا نَقْرَأُ فِي الظُّهْرِ وَالْعَصْرِ خَلْفَ الإِمَامِ فِي الرَّكْعَتَيْنِ الأُولَيَيْنِ، بِفَاتِحَةِ الْكِتَابِ وَسُورَةٍ، وَفِي الأُخْرَيَيْنِ، بِفَاتِحَةِ الْكِتَابِ.

تخريج: [إسناده حسن] أخرجه البيهقي:٢/ ١٧٠ من حديث محمد بن يحيى به، قال البوصيري: هذا إسناد صحيح، رجاله ثقات .

Comments:

a. Reciting *Al-Fâtihah* behind the *Imâm* as well, is an enjoined duty.
b. In prayers of inaudible recitation by the *Imâm*, some other part of the Qur'ân may also be recited after *Al-Fâtihah*.

Chapter 12. The Two Pauses Of The *Imâm*

(المعجم ١٢) - **بَابٌ: فِي سَكْتَتَي الإِمَامِ** (التحفة ٥١)

844. It was narrated that Samurah bin Jundab said: "There are two pauses which I memorized from the Messenger of Allâh ﷺ, but 'Imrân bin Husain denied that. We wrote to Ubayy bin Ka'b in Al-Madinah, and he wrote that Samurah had indeed memorized them." (***Hasan***)

(One of the narrators) Sa'eed said: "We said to Qatâdah: 'What are these two pauses?' He said: 'When he started his prayer, and when he finished reciting.'"

Then later he said: 'And when he recited: 'Not (the way) of those who earned Your Anger, nor of those who went astray.'[1] They used to like (for the *Imâm*) when he had finished reciting to remain silent until he had caught his breath.'"

٨٤٤ - حَدَّثَنَا جَمِيلُ بْنُ الْحَسَنِ بْنِ جَمِيلٍ الْعَتَكِيُّ: حَدَّثَنَا عَبْدُ الأَعْلَىٰ: حَدَّثَنَا سَعِيدٌ، عَنْ قَتَادَةَ، عَنِ الْحَسَنِ، عَنْ سَمُرَةَ بْنِ جُنْدَبٍ قَالَ: سَكْتَتَانِ حَفِظْتُهُمَا عَنْ رَسُولِ اللهِ ﷺ. فَأَنْكَرَ ذٰلِكَ عِمْرَانُ بْنُ الْحُصَيْنِ. فَكَتَبْنَا إِلَى أُبَيِّ بْنِ كَعْبٍ بِالْمَدِينَةِ، فَكَتَبَ أَنَّ سَمُرَةَ قَدْ حَفِظَ.

قَالَ سَعِيدٌ: فَقُلْنَا لِقَتَادَةَ: مَا هَاتَانِ السَّكْتَتَانِ؟ قَالَ: إِذَا دَخَلَ فِي صَلَاتِهِ، وَإِذَا فَرَغَ مِنَ الْقِرَاءَةِ.

ثُمَّ قَالَ بَعْدُ: وَإِذَا قَرَأَ ﴿غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ﴾.

قَالَ: وَكَانَ يُعْجِبُهُمْ، إِذَا فَرَغَ مِنَ الْقِرَاءَةِ، أَنْ يَسْكُتَ حَتَّى يَتَرَادَّ إِلَيْهِ نَفَسُهُ.

تخريج: [حسن] أخرجه أبوداود، الصلوة، باب السكتة عند الافتتاح، ح:٧٧٩، ٧٨٠ من حديث سعيد به، وحسنه الترمذي، ح:٢٥١ * الحسن عن سمرة كتاب والرواية عن كتاب صحيحة عند الجمهور.

Comments:

Some people say that one should recite *Fâtihah* behind the *Imâm* as the *Imâm* recites, within oneself, or rather, he should recite it during one of the two

[1] *Al-Fâtihah* 1:7.

pauses of the *Imâm* but the view is not correct, since the Prophet ﷺ had not made those pauses for that purpose. That is why they were so short. Besides, the Companions did not keep to this practice. There is, thus, no secure basis for allowing the recitation of *Al-Fâtihah* only during those pauses.

845. Samurah said: "I memorized two pauses in the prayer, a pause before reciting and a pause when bowing. 'Imrân bin Husain denied that, so they wrote to Al-Madinah, to Ubayy bin Ka'b, and he said that Samurah was speaking the truth." (***Hasan***)

٨٤٥ - حَدَّثَنَا مُحَمَّدُ بْنُ خَالِدِ بْنِ خِدَاشٍ، وَ عَلِيُّ بْنُ الْحُسَيْنِ بْنِ إِشْكَابَ. قَالاَ: حَدَّثَنَا إِسْمَاعِيلُ ابْنُ عُلَيَّةَ، عَنْ يُونُسَ، عَنِ الْحَسَنِ قَالَ، قَالَ سَمُرَةُ: حَفِظْتُ سَكْتَتَيْنِ فِي الصَّلاَةِ. سَكْتَةً قَبْلَ الْقِرَاءَةِ، وَسَكْتَةً عِنْدَ الرُّكُوعِ، فَأَنْكَرَ ذٰلِكَ عَلَيْهِ عِمْرَانُ بْنُ الْحُصَيْنِ. فَكَتَبُوا إِلَى الْمَدِينَةِ إِلَى أُبَيِّ بْنِ كَعْبٍ، فَصَدَّقَ سَمُرَةَ.

تخريج: [حسن] انظر الحديث السابق.

Chapter 13. When The *Imâm* Is Reciting, Then Listen Attentively

(المعجم ١٣) - بَابٌ: إِذَا قَرَأَ الإِمَامُ فَأَنْصِتُوا (التحفة ٥٢)

846. It was narrated that Abu Hurairah said: "The Messenger of Allâh ﷺ said: 'The *Imâm* has been appointed to be followed, so when he says *Allâhu Akbar*, then say *Allâhu Akbar*, when he recites, then listen attentively; when he says: Not (the way) of those who earned Your anger, nor of those who went astray,[1] then say *Âmin*; when he bows then bow; when he says *Sami' Allâhu liman hamidah* (Allâh hears those who praise Him), then say *Allâhumma Rabbanâ wa lakal-hamd* (O Allâh, our Lord, to You is the praise);" when he prostrates then prostrate;

٨٤٦ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو خَالِدٍ الأَحْمَرُ، عَنِ ابْنِ عَجْلاَنَ، عَنْ زَيْدِ ابْنِ أَسْلَمَ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**إِنَّمَا جُعِلَ الإِمَامُ لِيُؤْتَمَّ بِهِ، فَإِذَا كَبَّرَ فَكَبِّرُوا، وَإِذَا قَرَأَ فَأَنْصِتُوا، وَإِذَا قَالَ:** ﴿غَيْرِ ٱلْمَغْضُوبِ عَلَيْهِمْ وَلَا ٱلضَّآلِّينَ﴾، فَقُولُوا: آمِينَ، وَإِذَا رَكَعَ فَارْكَعُوا، وَإِذَا قَالَ: سَمِعَ اللهُ لِمَنْ حَمِدَهُ، فَقُولُوا: اللَّهُمَّ رَبَّنَا وَلَكَ الْحَمْدُ، وَإِذَا سَجَدَ فَاسْجُدُوا، وَإِذَا صَلَّى جَالِساً فَصَلُّوا جُلُوساً أَجْمَعِينَ».

[1] *Al-Fâtihah* 1:7.

and if he prays sitting down then all of you pray sitting down.'" (*Sahih*)

تخريج: [صحيح] أخرجه أبوداود، الصلوة، باب الإمام يصلي من قعود، ح:٦٠٤ من حديث أبي خالد به، وصححه الإمام مسلم، وله شاهد في صحيحه، والحديث لا يدل على منع الفاتحة خلف الإمام، انظر، ح:٨٣٨ .

Comments:

a. The follower is prohibited to precede the *Imâm* in his movements and rests. His duty is to follow the *Imâm* totally.

b. 'When the *Imâm* recites, then listen attentively' means that when the *Imâm* finishes reciting *Fâtihah* and starts reciting some other part of the Qur'ân, then the follower has to listen to him silently without reciting the Qur'ân. As for *Al-Fâtihah,* we have already seen in Abu Hurairah's narration that the follower has to recite it. (See H.838).

c. The rule requiring the followers to perform the prayer sitting down (even though they had no problem standing) if the *Imâm* leads them sitting down, was later abrogated.

847. It was narrated that Abu Musa Al-Ash'ari said: "The Messenger of Allâh ﷺ said: 'When the *Imâm* recites, then listen attentively, and if he is sitting (in the prayer) then the first remembrance that anyone of you recites should be the *Tashah-hud.*'" (*Sahih*)

٨٤٧ - حَدَّثَنَا يُوسُفُ بْنُ مُوسى الْقَطَّانُ: حَدَّثَنَا جَرِيرٌ، عَنْ سُلَيْمَانَ التَّيْمِيِّ، عَنْ قَتَادَةَ، عَنْ أَبِي غَلَّابٍ، عَنْ حِطَّانَ بْنِ عَبْدِ اللهِ الرَّقَاشِيِّ، عَنْ أَبِي مُوسى الأَشْعَرِيِّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: **«إِذَا قَرَأَ الإِمَامُ فَأَنْصِتُوا، فَإِذَا كَانَ عِنْدَ الْقَعْدَةِ فَلْيَكُنْ أَوَّلَ ذِكْرِ أَحَدِكُمُ التَّشَهُّدُ»**.

تخريج: أخرجه مسلم، الصلوة، باب التشهد في الصلوة، ح:٤٠٤ من حديث جرير به مختصرًا، وانظر الحديث السابق.

Comments:

a. We should listen attentively when the *Imâm* recites any other Chapter after *Al-Fâtihah* in the prayer of audible recitation.

b. In *Tashah-hud,* first recite the prescribed invocation (*At-Tahiyyâtu Lillâhi*...), then the Salutation (*Salât*) on the Prophet ﷺ, and then other supplications.

848. It was narrated that Ibn Ukaimah said: "I heard Abu Hurairah say: 'The Prophet ﷺ led his Companions in a prayer; we think it was the *Subh.* He said:

٨٤٨ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَ هِشَامُ بْنُ عَمَّارٍ. قَالاَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنِ ابْنِ أُكَيْمَةَ قَالَ:

سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: صَلَّى النَّبِيُّ ﷺ بِأَصْحَابِهِ صَلَاةً، نَظُنُّ أَنَّهَا الصُّبْحُ. فَقَالَ: «هَلْ قَرَأَ مِنْكُمْ مِنْ أَحَدٍ؟» قَالَ رَجُلٌ: أَنَا. قَالَ: «إِنِّي أَقُولُ مَا لِي أُنَازَعُ الْقُرْآنَ».

"Did anyone among you recite?" A man said: "I did." He said: "I was saying to myself, what is wrong with me that someone is fighting to wrest the Qur'ân from me?" (*Sahih*)

تخريج: [صحيح] أخرجه أبوداود، الصلوة، باب من رأى القراءة إذا لم يجهر، ح:٨٢٦ من حديث الزهري به، وحسنه الترمذي، ح:٣١٢، وصححه ابن خزيمة، وابن حبان.

٨٤٩ - حَدَّثَنَا جَمِيلُ بْنُ الْحَسَنِ: حَدَّثَنَا عَبْدُ الْأَعْلَى: حَدَّثَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنِ ابْنِ أُكَيْمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: صَلَّى بِنَا رَسُولُ اللهِ ﷺ، فَذَكَرَ نَحْوَهُ، وَزَادَ فِيهِ، قَالَ: فَسَكَتُوا، بَعْدُ، فِيمَا جَهَرَ فِيهِ الْإِمَامُ.

849. It was narrated that Abu Hurairah said: "The Messenger of Allâh ﷺ led us in prayer," and he mentioned a similar report, and added to it, and he said: "And after that they were quiet in the prayers in which the *Imâm* recites aloud." (*Sahih*)

تخريج: [صحيح] انظر الحديث السابق.

Comments:

The two *Ahâdith* are explicit on the point that prohibition on reciting the Qur'ânic chapters other than *Al-Fâtihah* relates to the prayer of audible recitation.

٨٥٠ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا عُبَيْدُ اللهِ بْنُ مُوسَى، عَنِ الْحَسَنِ بْنِ صَالِحٍ، عَنْ جَابِرٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ كَانَ لَهُ إِمَامٌ، فَقِرَاءَةُ الْإِمَامِ لَهُ قِرَاءَةٌ».

850. It was narrated that Jâbir said: "The Messenger of Allâh ﷺ said: 'Whoever has an *Imâm*, the recitation of the *Imâm* is his recitation.'" (*Da'if*)

تخريج: [إسناده ضعيف جدًا] أخرجه الدارقطني: ١/ ٣٣١ من حديث الحسن بن صالح به، وقال البوصيري: هذا إسناد ضعيف، جابر هو ابن يزيد الجعفي متهم ، وله شواهد كلها ضعيفة، وصنف فيه شيخنا الإمام أبومحمد بديع الدين شاه الراشدي السندي رحمه الله كتابًا مستقلاً وبين أنه حديث ضعيف من جميع طرقه * أبوالزبير مدلس كما تقدم، ح:٣٩٥ .

Comments:

Taking the cue from this *Hadith* it is sometimes argued that the follower has no need to do the recitation, since the *Imâm's* recitation is enough for him. However, the *Hadith* is extremely Weak and not fit for argumentation.

Chapter 14. Saying *Âmin* Aloud

(المعجم ١٤) - بَابُ الْجَهْرِ بِآمِينَ

(التحفة ٥٣)

851. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "When the reciter says *Âmin*, then say *Âmin*, for the angels say *Âmin*, and if a person's *Âmin* coincides with the *Âmin* of the angels, his previous sins will be forgiven." (***Sahih***)

٨٥١ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَ هِشَامُ بْنُ عَمَّارٍ، قَالاَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِذَا أَمَّنَ الْقَارِىءُ فَأَمِّنُوا، فَإِنَّ الْمَلاَئِكَةَ تُؤَمِّنُ، فَمَنْ وَافَقَ تَأْمِينُهُ تَأْمِينَ الْمَلاَئِكَةِ، غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ».

تخريج: أخرجه البخاري، الدعوات، باب التأمين، ح:٦٤٠٢ من حديث سفيان به.

Comments:

a. It means that the follower should say *Âmin* upon the *Imâm's* saying it, even if he was ahead or behind the *Imâm* in his recitation.

b. It confirms the *Imâm's* saying *Âmin* aloud, since the followers can only answer it if he hears the *Imâm* say it.

852. It was narrated that Abu Hurairah said: The Messenger of Allâh ﷺ said: "When the reciter says *Âmin*, then say *Âmin*, for if a person's *Âmin* coincides with the *Âmin* of the angels, his previous sins will be forgiven." (***Sahih***)

٨٥٢ - حَدَّثَنَا بَكْرُ بْنُ خَلَفٍ، وَ جَمِيلُ بْنُ الْحَسَنِ قَالاَ: حَدَّثَنَا عَبْدُ الأَعْلَى: حَدَّثَنَا مَعْمَرٌ. ح: وَحَدَّثَنَا أَحْمَدُ بْنُ عَمْرِو بْنِ السَّرْحِ الْمِصْرِيُّ، وَ هَاشِمُ بْنُ الْقَاسِمِ الْحَرَّانِيُّ قَالاَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ وَهْبٍ، عَنْ يُونُسَ، جَمِيعاً عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، وَ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا أَمَّنَ الْقَارِىءُ فَأَمِّنُوا، فَمَنْ وَافَقَ تَأْمِينُهُ تَأْمِينَ الْمَلاَئِكَةِ غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ».

تخريج: أخرجه البخاري، الأذان، باب جهر الإمام بالتأمين، ح:٧٨٠، ومسلم، الصلوٰة، باب التسميع والتحميد والتأمين، ح:٤١٠ من حديث الزهري به.

853. It was narrated that Abu Hurairah said: "The people

٨٥٣ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا

صَفْوَانُ بْنُ عِيسَى: حَدَّثَنَا بِشْرُ بْنُ رَافِعٍ، عَنْ أَبِي عَبْدِ اللهِ، ابْنِ عَمِّ أَبِي هُرَيْرَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: تَرَكَ النَّاسُ التَّأْمِينَ، وَكَانَ رَسُولُ اللهِ ﷺ إِذَا قَالَ: «﴿غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ﴾» قَالَ: «آمِينَ» حَتَّى يَسْمَعَهَا أَهْلُ الصَّفِّ الأَوَّلِ، فَيَرْتَجُّ بِهَا الْمَسْجِدُ.

stopped saying *Âmin,* but when the Messenger of Allâh ﷺ said 'Not (the way) of those who earned Your Anger, nor of those who went astray'[1] he would say *Âmin*, until the people in the first row could hear it, and the mosque would shake with it. ***(Da'if)***

تخريج: [إسناده ضعيف] أخرجه أبوادود، الصلوة، باب التأمين وراء الإمام، ح:٩٣٤ من حديث صفوان به، وانظر، ح:٨١٤ لعلته، وقال البوصيري: هذا إسناده ضعيف .

Comments:

As to the chain of narration, the *Hadith is 'Weak'*. However, the rule is proved from other sound *Ahâdith*. (See *Silsilatul-Ahâdithus-Sahihah*, H. 464.) Imâm Bukhâri has said: Both 'Abdullâh bin Zubair ؓ and those performing the prayer behind him said *Âmin* in a way that the entire mosque reverberated with the sound.

٨٥٤ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا حُمَيْدُ بْنُ عَبْدِ الرَّحْمٰنِ: حَدَّثَنَا ابْنُ أَبِي لَيْلَىٰ، عَنْ سَلَمَةَ بْنِ كُهَيْلٍ، عَنْ حُجَيَّةَ بْنِ عَدِيٍّ، عَنْ عَلِيٍّ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ إِذَا قَالَ: «وَلاَ الضَّالِّينَ» قَالَ: «آمِينَ».

854. It was narrated that 'Ali said: "I heard the Messenger of Allâh ﷺ saying '*Âmin*' after he said, 'nor of those who went astray.'[2] ***(Sahih)***

تخريج: [صحيح] وقال البوصيري: ابن أبي ليلى هو محمد بن عبدالرحمن بن أبي ليلى، ضعفه الجمهور . . . ، وله شواهد صحيحة.

٨٥٥ - حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ، وَ عَمَّارُ ابْنُ خَالِدٍ الْوَاسِطِيُّ قَالاَ: حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَبْدِ الْجَبَّارِ بْنِ وَائِلٍ، عَنْ أَبِيهِ قَالَ: صَلَّيْتُ مَعَ النَّبِيِّ ﷺ. فَلَمَّا قَالَ: ﴿وَلَا الضَّالِّينَ﴾ قَالَ: «آمِينَ».

855. It was narrated from 'Abdul-Jabbâr bin Wâ'il that his father said: "I performed prayer with the Prophet ﷺ and when he said: 'Nor of those who went astray',[3] he said *Âmin* and we heard that from him." ***(Sahih)***

[1] *Al-Fâtihah* 1:7.
[2] *Al-Fâtihah* 1:7.
[3] *Al-Fâtihah* 1:7.

فَسَمِعْنَاهَا مِنْهُ.

تخريج: [صحيح] * عبدالجبار لم يسمع من أبيه كما في التهذيب وغيره، وأبوإسحاق تقدم، ح:٤٦، وابن عياش ضعيف على الراجح، وللحديث شواهد صحيحة عند أبي داود، ح:٩٣٢، ٩٣٣ وغيره.

856. It was narrated from 'Âishah that the Prophet ﷺ said: "The Jews do not envy you for anything more than they envy you for the *Salâm* and (saying) *'Âmin.'*" **(*Sahih*)**

٨٥٦ - **حَدَّثَنَا** إِسْحَاقُ بْنُ مَنْصُورٍ: أَخْبَرَنَا عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ: حَدَّثَنَا سُهَيْلُ بْنُ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ عَنِ النَّبِيِّ ﷺ قَالَ: **«مَا حَسَدَتْكُمُ الْيَهُودُ عَلَى شَيْءٍ، مَا حَسَدَتْكُمْ عَلَى السَّلَامِ وَالتَّأْمِينِ».**

تخريج: [إسناده صحيح] أخرجه البخاري في الأدب المفرد، ح:٩٨٨ عن إسحاق به، وصححه ابن خزيمة، ح:١٥٨٥، والمنذري، والبوصيري، وحسنه الهيثمي في المجمع:٢/ ١١٣، وقال المنذري في الترغيب:١/ ٣٩٦، ح:٧١٩، رواه الطبراني في الأوسط بإسناد حسن، ولفظه قال: إن اليهود قد سئموا دينهم، وهم قوم حُسّد ولم يحسدوا المسلمين على أفضل من ثلاث، رد السلام وإقامة الصفوف وقولهم خلف إمامهم في المكتوبة آمين.

857. It was narrated from Ibn 'Abbâs that the Messenger of Allâh said: "The Jews do not envy you for anything more than they envy you for the *Salâm* and (saying) *Âmin*, so say *Âmin* a great deal." **(*Da'if*)**

٨٥٧ - **حَدَّثَنَا** الْعَبَّاسُ بْنُ الْوَلِيدِ الْخَلَّالُ الدِّمَشْقِيُّ: حَدَّثَنَا مَرْوَانُ بْنُ مُحَمَّدٍ، وَ أَبُو مُسْهِرٍ قَالَا: حَدَّثَنَا خَالِدُ بْنُ يَزِيدَ بْنِ صُبَيْحٍ الْمُرِّيُّ: حَدَّثَنَا طَلْحَةُ بْنُ عَمْرٍو، عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: **«مَا حَسَدَتْكُمُ الْيَهُودُ عَلَى شَيْءٍ، مَا حَسَدَتْكُمْ عَلَى آمِينَ. فَأَكْثِرُوا مِنْ قَوْلِ آمِينَ».**

تخريج: [إسناده ضعيف جدًا] وقال البوصيري: هذا إسناد ضعيف لإتفاقهم على ضعف طلحة بن عمرو.

Comments:

a. Exchanging *Salâm* (salutations) while greeting each other, and saying *Âmin*, is a special characteristic of the Muslim people, noticed even by the non-Muslims.

b. Envy keeps them from adopting it, yet they wish the Muslims as well to lose this characteristic.

c. Islamic etiquette is to greet each other by saying *As-Salâmu 'Alaikum* and

Wa 'Alaikum As-Salâm. But the sad state is that some people have given up this excellent invocation in favor of meaningless words of greeting used by the non-Muslims.

d. *Âmin* means: 'O Allâh, accept our invocation' or simply 'May it be so'. This abbreviated invocation is in fact the repetition of the longer invocations already articulated. Jews and Christians also use this expression (spelt as 'amen'). They have probably taken it from the Muslims, or else it is one of those things still extant from the teaching of earlier Prophets. Hence it is that they do not like the idea of seeing the Muslims using this blessed word. Muslims, therefore, must be wary of the designs of the disbelievers and never leave the blessed invocations of *Âmin* and *Salâm*.

Chapter 15. Raising The Hands When Bowing, And When Raising The Head From Bowing

(المعجم ١٥) - بَابُ رَفْعِ الْيَدَيْنِ إِذَا رَكَعَ، وَإِذَا رَفَعَ رَأْسَهُ مِنْ الرُّكُوعِ

(التحفة ٥٤)

858. It was narrated that Ibn 'Umar said: "I saw the Messenger of Allâh ﷺ raising his hands until they were parallel to his shoulders when he started the prayer, and when he bowed in *Ruku'*, and when he raised his head from *Ruku'*, but he did not raise them between the two prostrations." **(*Sahih*)**

٨٥٨ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ، وَ هِشَامُ بْنُ عَمَّارٍ، وَ أَبُو عُمَرَ الضَّرِيرُ قَالُوا: حَدَّثَنَا سُفْيَانُ ابْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنِ ابْنِ عُمَرَ قَالَ: رَأَيْتُ رَسُولَ اللهِ ﷺ إِذَا افْتَتَحَ الصَّلاَةَ، رَفَعَ يَدَيْهِ حَتَّى يُحَاذِيَ بِهِمَا مَنْكِبَيْهِ، وَإِذَا رَكَعَ، وَإِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ. وَلاَ يَرْفَعُ بَيْنَ السَّجْدَتَيْنِ.

تخريج: أخرجه مسلم، الصلٰوة، باب استحباب رفع اليدين حذو المنكبين ... الخ، ح: ٣٩٠ من حديث سفيان بن عيينه به، أخرجه البخاري، الأذان، باب رفع اليدين في التكبيرة الأولى ... الخ، ح: ٧٣٥، ٧٣٦، ٧٣٨، ومسلم وغيرهما من طرق عن الزهري به، وهو من الأحاديث المتواترة كما في نظم المتناثر وغيره.

Comments:

a. It is unanimously agreed that raising the hands (*Raf' Yadain*) while starting the prayer is the *Sunnah* of the Prophet ﷺ.

b. This *Hadith* speaks of raising the hands up to the shoulders, while there are other *Ahâdith* that speak of raising the hands up close to the ears. Thus, both of these variations are proven from the *Sunnah*. We would do well to alternate between the two practices, namely raising up to the shoulders at times and taking them close to the ears at other times.

c. *Raf' Al-Yadain* (raising up the two hands) on three occasions, namely (i) while going into the bowing (*Ruku'*), (ii) raising the head from the *Ruku'*, and (iii) rising for the third *Rak'ah*, is the *Sunnah* of the Prophet ﷺ.

d. Hâfiz Zainuddin Abul-Fadl Al-'Irâqi in his book (*Taqribul-Asânid*) has this to say: "*Ahâdith* concerning *Raf' Yadain* have been narrated by fifty Companions, including those that have been given the glad tidings of Paradise." (*Tarhut-Tathrib* 2/254).

859. It was narrated that Mâlik bin Huwairith said that when the Messenger of Allâh ﷺ said *Allâhu Akbar,* he would raise his hands until they were close to his ears; when he bowed in *Ruku'* he did likewise, and when he raised his head from *Ruku'* he did likewise. (***Sahih***)

٨٥٩ - حَدَّثَنَا حُمَيْدُ بْنُ مَسْعَدَةَ: حَدَّثَنَا يَزِيدُ ابْنُ زُرَيْعٍ: حَدَّثَنَا هِشَامٌ، عَنْ قَتَادَةَ، عَنْ نَصْرِ بْنِ عَاصِمٍ، عَنْ مَالِكِ بْنِ الْحُوَيْرِثِ: أَنَّ رَسُولَ اللهِ ﷺ كَانَ إِذَا كَبَّرَ رَفَعَ يَدَيْهِ حَتَّى يَجْعَلَهُمَا قَرِيباً مِنْ أُذُنَيْهِ، وَإِذَا رَكَعَ صَنَعَ مِثْلَ ذٰلِكَ، وَإِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ، صَنَعَ مِثْلَ ذٰلِكَ.

تخريج: أخرجه مسلم، الصلوة، باب استحباب رفع اليدين حذو المنكبين ... الخ، ح:٣٩١ من حديث قتادة به، وله طرق أخرى عند البخاري، ح:٧٣٧، ومسلم وغيرهما، وانظر الحديث السابق.

860. It was narrated that Abu Hurairah said: "I saw the Messenger of Allâh ﷺ raising his hands during prayer until they were parallel with his shoulders when he started to pray, when he bowed and when he prostrated." (***Da'if***)

٨٦٠ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، وَ هِشَامُ ابْنُ عَمَّارٍ قَالاَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَيَّاشٍ، عَنْ صَالِحِ بْنِ كَيْسَانَ، عَنْ عَبْدِ الرَّحْمٰنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: رَأَيْتُ رَسُولَ اللهِ ﷺ يَرْفَعُ يَدَيْهِ فِي الصَّلاَةِ حَذْوَ مَنْكِبَيْهِ حِينَ يَفْتَتِحُ الصَّلاَةَ، وَحِينَ يَرْكَعُ، وَحِينَ يَسْجُدُ.

تخريج: **[إسناده ضعيف]** انظر، ح:٥٩٥ لعلته، والسند ضعفه البوصيري، وللحديث طريق آخر عند أبي داود، ح:٧٣٨ وغيره بغير هذا اللفظ، بإثبات رفع اليدين قبل الركوع وبعده، وإسناده صحيح، وصححه ابن خزيمة وغيره.

861. It was narrated that 'Umair bin Habib said: "The Messenger of Allâh ﷺ used to raise his hands at every *Takbir* (saying *Allâhu Akbar*) in the obligatory prayer." (***Da'if***)

٨٦١ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا رِفْدَةُ ابْنُ قُضَاعَةَ الْغَسَّانِيُّ: حَدَّثَنَا الأَوْزَاعِيُّ، عَنْ عَبْدِ اللهِ بْنِ عُبَيْدِ بْنِ عُمَيْرٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، عُمَيْرِ بْنِ حَبِيبٍ، قَالَ: كَانَ رَسُولُ اللهِ

ﷺ يَرْفَعُ يَدَيْهِ مَعَ كُلِّ تَكْبِيرَةٍ، فِي الصَّلاَةِ الْمَكْتُوبَةِ.

تخريج: [إسناده ضعيف] وقال البوصيري: هذا إسناد فيه رفدة بن قضاعة وهو ضعيف، وعبدالله لم يسمع من أبيه شيئا .

862. It was narrated that Muhammad bin 'Amr bin 'Atâ' said, concerning Abu Humaid As-Sâ'di: "I heard him when he was among ten of the Companions of the Messenger of Allâh ﷺ, one of whom was Abu Qatâdah bin Rib'i, saying: 'I am the most knowledgeable of you about the prayer of the Messenger of Allâh ﷺ. When he stood up for prayer, he stood up straight and raised his hands until they were parallel to his shoulders, then he said: *Allâhu Akbar*. When he wanted to bow in *Ruku'*, he raised his hands until they were parallel to his shoulders. When he said *Sami' Allâhu liman hamidah* (Allâh hears those who praise Him), he raised his hands and stood up straight. When he stood up after two *Rak'ah*, he said *Allâhu Akbar* and raised his hands until they were parallel to his shoulders, as he did when he started the prayer.'" (*Sahih*)

٨٦٢ - **حَدَّثَنَا** مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ الْحَمِيدِ بْنُ جَعْفَرٍ: حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرِو بْنِ عَطَاءٍ، عَنْ أَبِي حُمَيْدٍ السَّاعِدِيِّ، قَالَ: سَمِعْتُهُ، وَهُوَ فِي عَشَرَةٍ مِنْ أَصْحَابِ رَسُولِ اللهِ ﷺ، أَحَدُهُمْ أَبُو قَتَادَةَ بْنُ رِبْعِيٍّ قَالَ: أَنَا أَعْلَمُكُمْ بِصَلاَةِ رَسُولِ اللهِ ﷺ. كَانَ إِذَا قَامَ فِي الصَّلاَةِ اعْتَدَلَ قَائِماً، وَرَفَعَ يَدَيْهِ حَتَّى يُحَاذِيَ بِهِمَا مَنْكِبَيْهِ، ثُمَّ قَالَ: «**اللهُ أَكْبَرُ**» وَإِذَا أَرَادَ أَنْ يَرْكَعَ، رَفَعَ يَدَيْهِ حَتَّى يُحَاذِيَ بِهِمَا مَنْكِبَيْهِ، فَإِذَا قَالَ: «**سَمِعَ اللهُ لِمَنْ حَمِدَهُ**» رَفَعَ يَدَيْهِ فَاعْتَدَلَ، فَإِذَا قَامَ مِنَ الثِّنْتَيْنِ، كَبَّرَ وَرَفَعَ يَدَيْهِ حَتَّى يُحَاذِيَ بِهِمَا مَنْكِبَيْهِ، كَمَا صَنَعَ حِينَ افْتَتَحَ الصَّلاَةَ.

تخريج: [صحيح] تقدم، ح: ٨٠٣ .

Comments:

In addition to other occasions, the *Hadith* also proves the practice of raising the hands while rising up after *Tashah-hud*, and as many as ten Companions ﷺ bear testimony to it, with no dissension.

863. 'Abbâs bin Sahl As-Sâ'di said: "Abu Humaid, Abu Usaid As-Sâ'idi, Sahl bin Sa'd, and

٨٦٣ - **حَدَّثَنَا** مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا أَبُو عَامِرٍ: حَدَّثَنَا فُلَيْحُ بْنُ سُلَيْمَانَ: حَدَّثَنَا عَبَّاسُ

ابْنُ سَهْلٍ السَّاعِدِيُّ، قَالَ: اجْتَمَعَ أَبُو حُمَيْدٍ وَأَبُو أُسَيْدٍ السَّاعِدِيُّ، وَسَهْلُ بْنُ سَعْدٍ، وَمُحَمَّدُ بْنُ مَسْلَمَةَ، فَذَكَرُوا صَلَاةَ رَسُولِ اللهِ ﷺ فَقَالَ أَبُو حُمَيْدٍ: أَنَا أَعْلَمُكُمْ بِصَلَاةِ رَسُولِ اللهِ ﷺ: إِنَّ رَسُولَ اللهِ ﷺ قَامَ فَكَبَّرَ وَرَفَعَ يَدَيْهِ، ثُمَّ رَفَعَ حِينَ كَبَّرَ لِلرُّكُوعِ، ثُمَّ قَامَ فَرَفَعَ يَدَيْهِ، وَاسْتَوَى حَتَّى رَجَعَ كُلُّ عَظْمٍ إِلَى مَوْضِعِهِ.

Muhammad bin Maslamah came together and spoke about the prayer of the Messenger of Allâh ﷺ. Abu Humaid said: 'I am the most knowledgeable of you about the prayer of the Messenger of Allâh ﷺ. The Messenger of Allâh ﷺ stood up and said *Allâhu Akbar*, and raised his hands, then he raised them when he said *Allâhu Akbar* for *Ruku'*, then he stood up and raised his hands, and stood straight until every bone had returned to its place.'" (***Sahih***)

تخريج: [**صحيح**] أخرجه أبوداود، الصلوة، باب افتتاح الصلوة، ح:٧٣٤ من حديث أبي عامر به، وصححه الترمذي، وابن خزيمة، وابن حبان وغيرهم.

Comments:

It is necessary to stand up straight after the bowing. Not to stand up straight from the bowing and hurry towards the prostration is against the *Sunnah*. This composed method of bowing and rising from bowing is what has been conveyed through the phrase 'returning of each bone to its place'.

٨٦٤ - حَدَّثَنَا الْعَبَّاسُ بْنُ عَبْدِ الْعَظِيمِ الْعَنْبَرِيُّ: حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ، أَبُو أَيُّوبَ الْهَاشِمِيُّ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ أَبِي الزِّنَادِ، عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ عَبْدِ اللهِ بْنِ الْفَضْلِ، عَنْ عَبْدِ الرَّحْمٰنِ الْأَعْرَجِ، عَنْ عُبَيْدِ اللهِ بْنِ أَبِي رَافِعٍ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا قَامَ إِلَى الصَّلَاةِ الْمَكْتُوبَةِ كَبَّرَ وَرَفَعَ يَدَيْهِ حَتَّى يَكُونَا حَذْوَ مَنْكِبَيْهِ، وَإِذَا أَرَادَ أَنْ يَرْكَعَ فَعَلَ مِثْلَ ذٰلِكَ،

864. It was narrated that 'Ali bin Abu Tâlib said: "When the Prophet ﷺ stood up to offer a prescribed prayer, he said *Allâhu Akbar* and raised his hands until they were parallel to his shoulders. When he wanted to bow he did likewise; when he raised his head from bowing he did likewise; and when he stood up after the two prostrations he did likewise."[1] (***Hasan***)

[1] Sindi said: "It is as if they abandoned that because of it contradicting the popular narrations." 'Azimabâdi (*'Awnul-Ma'bud*) said: "The meaning of 'the two prostrations' is two *Rak'ahs* without a doubt, as is reported in the following narrations. This is what was said by the scholars among the *Muhadithin* and the *Fuqahâ'*, except for Khattâbi."

وَإِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ فَعَلَ مِثْلَ ذٰلِكَ، وَإِذَا قَامَ مِنَ السَّجْدَتَيْنِ فَعَلَ مِثْلَ ذٰلِكَ.

تخريج: [**إسناده حسن**] أخرجه أبوداود، الصلوٰة، باب من ذكر أنه يرفع يديه إذا قام من الثنتين، ح:٧٤٤ من حديث سليمان به، وصححه الترمذي، وابن خزيمة، وابن حبان، وأحمد وغيرهم.

865. It was narrated from Ibn 'Abbâs that the Messenger of Allâh ﷺ used to raise his hands at every *Takbir* (saying *Allâhu Akbar*). (***Da'if***)

٨٦٥ - **حَدَّثَنَا** أَيُّوبُ بْنُ مُحَمَّدٍ الْهَاشِمِيُّ: حَدَّثَنَا عُمَرُ بْنُ [رِياحٍ]، عَنْ عَبْدِ اللهِ بْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ أَنَّ رَسُولَ اللهِ ﷺ كَانَ يَرْفَعُ يَدَيْهِ عِنْدَ كُلِّ تَكْبِيرَةٍ.

تخريج: [**إسناده ضعيف جدًا**] وقال البوصيري: هذا إسناد ضعيف، فيه عمر بن رياح، وقد اتفقوا على تضعيفه * وقال في التقريب: متروك، وكذبه بعضهم.

866. It was narrated from Anas that the Messenger of Allâh ﷺ used to raise his hands when he entered prayer, and when he bowed in *Ruku'*." (***Sahih***)

٨٦٦ - **حَدَّثَنَا** مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عَبْدُ الْوَهَّابِ: حَدَّثَنَا حُمَيْدٌ، عَنْ أَنَسٍ أَنَّ رَسُولَ اللهِ ﷺ كَانَ يَرْفَعُ يَدَيْهِ إِذَا دَخَلَ فِي الصَّلَاةِ، وَإِذَا رَكَعَ.

تخريج: [**صحيح**] أخرجه أبويعلى في مسنده، ح:٣٧٩٣ من حديث عبدالوهاب الثقفي به، وزاد: وإذا رفع رأسه من الركوع ، وعلله الدارقطني فالسند ضعيف، وهو صحيح بالشواهد الصحيحة * حميد الطويل ثقة مدلس (تقريب)، وذكره الحافظ في المرتبة الثالثة من المدلسين، وعنعن.

867. It was narrated that Wâ'il bin Hujr said: "I said: 'I will look at the Messenger of Allâh ﷺ and see how he performs the prayer.' He stood up and faced the *Qiblah,* and raised his hands until they were parallel to his ears. When he bowed, he raised them likewise, and when he raised his head from *Ruku',* he raised them likewise." (***Sahih***)

٨٦٧ - **حَدَّثَنَا** بِشْرُ بْنُ مُعَاذٍ الضَّرِيرُ: حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ: حَدَّثَنَا عَاصِمُ بْنُ كُلَيْبٍ، عَنْ أَبِيهِ، عَنْ وَائِلِ بْنِ حُجْرٍ، قَالَ: قُلْتُ لَأَنْظُرَنَّ إِلَى رَسُولِ اللهِ ﷺ كَيْفَ يُصَلِّي، فَقَامَ فَاسْتَقْبَلَ الْقِبْلَةَ فَرَفَعَ يَدَيْهِ حَتَّى حَاذَتَا أُذُنَيْهِ، فَلَمَّا رَكَعَ رَفَعَهُمَا مِثْلَ ذٰلِكَ، فَلَمَّا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ رَفَعَهُمَا مِثْلَ ذٰلِكَ.

تخريج: [**إسناده صحيح**] أخرجه أبوداود، الصلوٰة، باب رفع اليدين في الصلوٰة، ح:٧٢٦ من حديث بشر به مطولاً، وصححه ابن خزيمة، وابن حبان وغيرهما.

868. It was narrated from Abu Zubair that Jâbir bin 'Abdullâh would raise his hands when he began the prayer, and when he bowed, and when he raised (his head) from *Ruku'* he would do likewise, and he said: "I saw the Messenger of Allâh ﷺ doing that." (One of the narrators) said: "Ibrâhim bin Tahmân (one of the narrators) raised his hands to his ears." (***Hasan***)

٨٦٨ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى: حَدَّثَنَا أَبُو حُذَيْفَةَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ طَهْمَانَ، عَنْ أَبِي الزُّبَيْرِ: أَنَّ جَابِرَ بْنَ عَبْدِ اللهِ كَانَ إِذَا افْتَتَحَ الصَّلَاةَ رَفَعَ يَدَيْهِ، وَإِذَا رَكَعَ، وَإِذَا رَفَعَ [رَأْسَهُ] مِنَ الرُّكُوعِ فَعَلَ مِثْلَ ذٰلِكَ، وَيَقُولُ: رَأَيْتُ رَسُولَ اللهِ ﷺ فَعَلَ مِثْلَ ذٰلِكَ، وَرَفَعَ إِبْرَاهِيمُ بْنُ طَهْمَانَ يَدَيْهِ إِلَى أُذُنَيْهِ.

تخريج: [إسناده حسن] * أبوالزبير صرح بالسماع عند السراج(ق٢٥/ ١) به.

Chapter 16. The Bowing In Prayer

(المعجم ١٦) - **بَابُ الرُّكُوعِ فِي الصَّلَاةِ**
(التحفة ٥٥)

869. It was narrated that 'Âishah said: "When the Messenger of Allâh ﷺ bowed, he neither raised his head nor lowered it, rather (he did something) between that." (***Sahih***)

٨٦٩ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ حُسَيْنٍ الْمُعَلِّمِ، عَنْ بُدَيْلٍ، عَنْ أَبِي الْجَوْزَاءِ، عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللهِ ﷺ إِذَا رَكَعَ لَمْ يَشْخَصْ رَأْسَهُ وَلَمْ يُصَوِّبْهُ، وَلٰكِنْ بَيْنَ ذٰلِكَ.

تخريج: [صحيح] تقدم، ح: ٨١٢.

Comments:

The *Hadith* instructs us the correct method of performing *Ruku'*, which is to *bring the head and the spine level with each other.*

870. It was narrated that Abu Mas'ud said: "The Messenger of Allâh ﷺ said: 'No prayer is acceptable in which a man does not settle[1] his spine when bowing and when prostrating.'" (***Sahih***)

٨٧٠ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ، وَ عَمْرُو بْنُ عَبْدِ اللهِ قَالَا: حَدَّثَنَا وَكِيعٌ، عَنِ الْأَعْمَشِ، عَنْ عُمَارَةَ، عَنْ أَبِي مَعْمَرٍ، عَنْ أَبِي مَسْعُودٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**لَا تُجْزِئُ صَلَاةٌ**

[1] See no. 891. In relation to prostration, it means that the back should be settled and become still, it does not mean that it must be straight as in the case of *Ruku'*. As-Sindi said: "Not balanced and settled. And the objective is tranquility in bowing and prostration." 'Azimabâdi said: "The meaning for the two of them (bowing and

لاَ يُقِيمُ الرَّجُلُ فِيهَا صُلْبَهُ، فِي الرُّكُوعِ وَالسُّجُودِ».

تخريج: [صحيح] أخرجه أبوداود، الصلوة، باب صلوة من لا يقيم صلبه في الركوع والسجود، ح: ٨٥٥ من حديث الأعمش به، وحسنه الحافظ في الفتح.

Comments:

a. Settling the spine in bowing and prostrating means performing these functions with tranquility. In other words, the correct method of performing *Ruku'* is to do the bowing perfectly and performing the prostration with full composure, which is the true *Sunnah* of the Prophet ﷺ.

b. No prayer devoid of tranquility and composure will be acceptable to Allâh. That is the reason why the Messenger of Allâh ﷺ had ordered a person (who had hurried through his prayer and performed it without tranquility) to pray again (*Sahih Al-Bukhâri*: H.793)

871. It was narrated that 'Ali bin Shaibân, who was part of a delegation (to the Prophet ﷺ) said: "We set out until we came to the Messenger of Allâh ﷺ, and we gave him our oath of allegiance and performed prayer behind him. He glanced out of the corner of his eye at a man who was not settling his spine when he bowed and prostrated. When the Prophet ﷺ finished the prayer, he said: 'O Muslims, there is no prayer for the one who does not settle his spine when bowing and prostrating.'" (*Sahih*)

٨٧١ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُلاَزِمُ بْنُ عَمْرٍو، عَنْ عَبْدِ اللهِ بْنِ بَدْرٍ أَخْبَرَنِي عَبْدُ الرَّحْمٰنِ بْنُ عَلِيِّ بْنِ شَيْبَانَ، عَنْ أَبِيهِ، عَلِيِّ بْنِ شَيْبَانَ، وَكَانَ مِنَ الْوَفْدِ قَالَ: خَرَجْنَا حَتَّى قَدِمْنَا عَلَى رَسُولِ اللهِ ﷺ، فَبَايَعْنَاهُ وَصَلَّيْنَا خَلْفَهُ، فَلَمَحَ بِمُؤْخِرِ عَيْنِهِ رَجُلاً لاَ يُقِيمُ صَلاَتَهُ - يَعْنِي: صُلْبَهُ - فِي الرُّكُوعِ وَالسُّجُودِ، فَلَمَّا قَضَى النَّبِيُّ ﷺ الصَّلاَةَ، قَالَ: «يَا مَعْشَرَ الْمُسْلِمِينَ! لاَ صَلاَةَ لِمَنْ لاَ يُقِيمُ صُلْبَهُ فِي الرُّكُوعِ وَالسُّجُودِ».

تخريج: [إسناده صحيح] أخرجه أحمد: ٤/ ٢٣ من حديث ملازم به، وقال البوصيري: هذا إسناد صحيح، رجاله ثقات.

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prostration) is tranquility." (*'Awnul-Ma'bud*) Regarding *Hadith*:822 with *Al-Bukhâri*, in which the Prophet ﷺ said: "Be balanced in the prostrations, and none of you should put his forearms on the ground like the dog." Ibn Hajar (*Fathul-Bâri*) quoted Ibn Daqiq Al-'Eid saying: "The perceived straightness sought in bowing is not the same here. For there it is having the neck and back level, and what is sought here is raising the lower parts above the higher parts."

Comments:

a. We must undertake journeys to gain religious knowledge and attend the company of great scholars.
b. Coming to know about the movements of a person by glancing out of the corners of one's eyes (without turning the face) does not invalidate the prayer. Turning the neck to see something during prayer is prohibited.

872. It was narrated that Râshid said: "I heard Wâbisah bin Ma'bad saying: 'I saw the Messenger of Allâh ﷺ performing prayer, and when he bowed he made his back so straight that if water were poured on it, it would have stayed there.'" (*Da'if*)

٨٧٢ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُحَمَّدِ بْنِ يُوسُفَ الْفِرْيَابِيُّ: حَدَّثَنَا عَبْدُ اللهِ بْنُ عُثْمَانَ بْنِ عَطَاءٍ: حَدَّثَنَا طَلْحَةُ بْنُ زَيْدٍ، عَنْ رَاشِدٍ قَالَ: سَمِعْتُ وَابِصَةَ بْنَ مَعْبَدٍ يَقُولُ: رَأَيْتُ رَسُولَ اللهِ ﷺ يُصَلِّي، فَكَانَ إِذَا رَكَعَ سَوَّى ظَهْرَهُ، حَتَّى لَوْ صُبَّ عَلَيْهِ الْمَاءُ لَاسْتَقَرَّ.

تخريج: [ضعيف] ضعفه البوصيري، وإسناده ضعيف جدًا، وللحديث شواهد ضعيفة.

Chapter 17. Putting The Hands On The Knees

(المعجم ١٧) - **بَابُ وَضْعِ الْيَدَيْنِ عَلَى الرُّكْبَتَيْنِ** (التحفة ٥٦)

873. It was narrated that Mus'ab bin Sa'd said: "I bowed (in prayer) beside my father, and I put my hands between my knees. He struck my hand and said: 'We used to do that, then we were commanded to put them on the knees.'" (*Sahih*)

٨٧٣ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ: حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ، عَنِ الزُّبَيْرِ بْنِ عَدِيٍّ، عَنْ مُصْعَبِ ابْنِ سَعْدٍ قَالَ: رَكَعْتُ إِلَى جَنْبِ أَبِي، فَطَبَّقْتُ، فَضَرَبَ يَدِي وَقَالَ: قَدْ كُنَّا نَفْعَلُ هٰذَا، ثُمَّ أُمِرْنَا أَنْ نَرْفَعَ إِلَى الرُّكَبِ.

تخريج: أخرجه البخاري، الأذان، باب وضع الأكف على الركب في الركوع، ح:٧٩٠، ومسلم، المساجد، باب الندب إلى وضع الأيدي على الركب في الركوع ونسخ التطبيق، ح:٥٣٥ من حديث مصعب به، أخرجه مسلم من حديث إسماعيل به.

Comments:

a. The Arabic word '*Tatbiq*' means joining the two hands with one's fingers crossing the other's, and putting them between the thighs. This manner of bowing was later abrogated.
b. *It is not allowed to act upon a ruling that has been abrogated.*

874. It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ used to bow with his hands on

٨٧٤ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ، عَنْ حَارِثَةَ بْنِ أَبِي

الرِّجَالِ، عَنْ عَمْرَةَ، عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللهِ ﷺ يَرْكَعُ فَيَضَعُ يَدَيْهِ عَلَى رُكْبَتَيْهِ، وَيُجَافِي بِعَضُدَيْهِ.

his knees and his upper arms held away from his sides." (*Hasan*)

تخريج: [حسن] انظر، ح:٥٦ لعلته، وللحديث شواهد حسنة عند أبي داود وغيره.

Comments:

The upper arms of the body must be kept away from one's sides when bowing or prostrating in prayer, as will be seen under *Ahâdith* nos. 880 and 886.

(المعجم ١٨) - بَابُ مَا يَقُولُ إِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ (التحفة ٥٧)

Chapter 18. What To Say When Raising The Head From Bowing

٨٧٥ - حَدَّثَنَا أَبُو مَرْوَانَ، مُحَمَّدُ بْنُ عُثْمَانَ الْعُثْمَانِيُّ، وَ يَعْقُوبُ بْنُ حُمَيْدِ بْنِ كَاسِبٍ قَالَا: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، وَ أَبِي سَلَمَةَ ابْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ ﷺ كَانَ إِذَا قَالَ: «سَمِعَ اللهُ لِمَنْ حَمِدَهُ» قَالَ: «رَبَّنَا وَلَكَ الْحَمْدُ».

875. It was narrated from Abu Hurairah that when the Messenger of Allâh ﷺ said: "*Sami' Allâhu liman hamidah* (Allâh hears those who praise Him)," he said: "*Rabbanâ wa lakal-hamd* (O our Lord, to You is the praise)." (*Sahih*)

تخريج: [صحيح] وللحديث طرق عند البخاري، ح:٨٠٣، ٨٠٤ وغيره.

٨٧٦ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا سُفْيَانُ، عَنِ الزُّهْرِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِذَا قَالَ الْإِمَامُ: سَمِعَ اللهُ لِمَنْ حَمِدَهُ، فَقُولُوا: رَبَّنَا وَلَكَ الْحَمْدُ».

876. It was narrated from Anas bin Mâlik that the Messenger of Allâh ﷺ said: "When the *Imâm* says: '*Sami' Allâhu liman hamidah* (*Allâh hears those who praise Him*),' *say*: '*Rabbanâ wa lakal-hamd* (O our Lord, to You is the praise).'" (*Sahih*)

تخريج: أخرجه البخاري، الأذان، باب: يهوي بالتكبير حين يسجد، ح:٨٠٥، ومسلم، الصلوة، باب ائتمام المأموم بالإمام، ح:٤١١ من حديث سفيان بن عيينة به مطولاً.

Comments:

'Allâh hears' means Allâh is pleased with, and accepts the supplication.

877. It was narrated from Abu Sa'eed Al-Khudri that he heard the Messenger of Allâh ﷺ say: "When the *Imâm* says: '*Sami' Allâhu liman hamidah* (Allâh hears those who praise Him),' say: '*Allâhumma, Rabbanâ wa lakal-hamd* (O Allâh! O our Lord! To You is the praise).'" (***Hasan***)

٨٧٧ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَحْيَى بْنُ أَبِي بُكَيْرٍ: حَدَّثَنَا زُهَيْرُ بْنُ مُحَمَّدٍ، عَنْ عَبْدِ اللهِ بْنِ مُحَمَّدِ بْنِ عَقِيلٍ، عَنْ سَعِيدِ ابْنِ الْمُسَيَّبِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ أَنَّهُ سَمِعَ رَسُولَ اللهِ ﷺ يَقُولُ: «إِذَا قَالَ الإِمَامُ: سَمِعَ اللهُ لِمَنْ حَمِدَهُ، فَقُولُوا: اللَّهُمَّ رَبَّنَا وَلَكَ الْحَمْدُ».

تخريج: [إسناده حسن] وله شواهد عند مسلم، ح:٤٧٧ وغيره، وهو بها صحيح.

Comments:

The follower shall only say the second part of the Arabic invocation, meaning: "O our Lord, to You is the praise"; he will not say the first one meaning: 'Allâh hears those who praise Him'. The *Imâm* shall, however, say both, since it is proved from the *Sunnah* of the Messenger of Allâh ﷺ.

878. It was narrated that Ibn Abu Awfa said: "When the Messenger of Allâh ﷺ raised his head from *Ruku'*, he said: '*Sami' Allâhu liman hamidah, Allâhumma, Rabbanâ lakal-hamd, mil' as-samawâti wa mil' al-ard wa mil' ma shi'ta min shay'in ba'd* (Allâh hears those who praise Him. O Allâh! O our Lord, to You is the praise as much as fills the heavens, as much as fills the earth and as much as You will after that).'" (***Sahih***)

٨٧٨ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا الأَعْمَشُ، عَنْ عُبَيْدِ بْنِ الْحَسَنِ، عَنِ ابْنِ أَبِي أَوْفَى، قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ قَالَ: «سَمِعَ اللهُ لِمَنْ حَمِدَهُ. اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ مِلْءَ السَّمٰوَاتِ وَمِلْءَ الأَرْضِ، وَمِلْءَ مَا شِئْتَ مِنْ شَيْءٍ بَعْدُ».

تخريج: أخرجه مسلم، الصلوة، باب ما يقول إذا رفع رأسه من الركوع، ح:٤٧٦ من حديث وكيع وغيره به.

Comments:

The main purpose of prayer is the remembrance of Allâh, who Himself has said in the Qur'ân: "Perform the prayer for My remembrance." (20:14). That is the reason why the Messenger of Allâh ﷺ has taught us many recitals of Allâh's praise and remembrance. We must memorize these texts and recite them in our prayer. We should especially try to win more and more reward, as well as closeness to Allâh and His pleasure, by reciting longer invocations in the optional night (*Tahajjud*) prayers.

879. It was narrated that Abu 'Umar said: "I heard Abu Juhaifah say: Good fortune was mentioned in the presence of the Messenger of Allâh ﷺ while he was performing prayer. A man said: 'So-and-so's fortune is in horses.' Another man said: 'So-and-so's fortune is in camels.' another man said: 'So-and-so's fortune is in sheep.' Another man said: 'So-and-so's fortune is in slaves.' While the Messenger of Allâh ﷺ was finishing his prayer, he raised his head at the end of the last *Rak'ah* and said: *'Allâhumma Rabbanâ lakal-hamd mil' as-samawâti wa mil' al-ard wa mil' ma shi'ta min shai'in ba'du. Allâhumma lâ mâni' lima a'taita wa lâ mu'ti lima mana'ta, wa lâ yanfa'u dhâl-jaddi minkal-jadd* (Allâh hears those who praise Him. O Allâh! O our Lord! To You is the praise as much as fills the heavens, as much as fills the earth and as much as You will after that. O Allâh, there is none who can withhold what You give, and none who can give what You withhold, and the good fortune of any fortunate person is to no avail against You).' The Messenger of Allâh ﷺ elongated the word *Jadd* (fortune) so that they would know that it was not as they had said." ***(Da'if)***

٨٧٩ - حَدَّثَنَا إِسْمَاعِيلُ بْنُ مُوسى السُّدِّيُّ: حَدَّثَنَا شَرِيكٌ، عَنْ أَبِي عُمَرَ قَالَ: سَمِعْتَ أَبَا جُحَيْفَةَ يَقُولُ: ذُكِرَتِ الْجُدُودُ عِنْدَ رَسُولِ اللهِ ﷺ وَهُوَ فِي الصَّلاَةِ، فَقَالَ رَجُلٌ: جَدُّ فُلاَنٍ فِي الخَيْلِ، وَقَالَ آخَرُ: جَدُّ فُلاَنٍ فِي الْإِبِلِ، وَقَالَ آخَرُ: جَدُّ فُلاَنٍ فِي الْغَنَمِ، وَقَالَ آخَرُ: جَدُّ فُلاَنٍ فِي الرَّقِيقِ، فَلَمَّا قَضَى رَسُولُ اللهِ ﷺ صَلاَتَهُ، وَرَفَعَ رَأْسَهُ مِنْ آخِرِ الرَّكْعَةِ، قَالَ: «**اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ، مِلْءَ السَّمٰوَاتِ وَمِلْءَ الأَرْضِ وَمِلْءَ مَا شِئْتَ مِنْ شَيْءٍ بَعْدُ، اللَّهُمَّ لاَ مَانِعَ لِمَا أَعْطَيْتَ، وَلاَ مُعْطِيَ لِمَا مَنَعْتَ، وَلاَ يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ**». وَطَوَّلَ رَسُولُ اللهِ ﷺ صَوْتَهُ بِـ: الْجَدِّ، لِيَعْلَمُوا أَنَّهُ لَيْسَ كَمَا يَقُولُونَ.

تخريج: [إسناده ضعيف] أخرجه الطبراني في الكبير: ٢٢/ ١٣٣، ١٣٤، ح: ٣٥٥ من حديث شريك به، وقال البوصيري: هذا إسناد ضعيف، أبوعمر لا يعرف حاله، وهو مجهول كما في التقريب وغيره.

Chapter 19. Prostration

(المعجم ١٩) - بَابُ السُّجُودِ (التحفة ٥٨)

880. It was narrated from Maimunah that when the Prophet ﷺ prostrated, he would hold his forearms away from his sides, such that if a lamb wanted to pass under his arms, it would be able to do so. (*Sahih*)

٨٨٠ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا سُفْيَانُ ابْنُ عُيَيْنَةَ، عَنْ عُبَيْدِ اللهِ بْنِ عَبْدِ اللهِ بْنِ الأَصَمِّ، عَنْ عَمِّهِ يَزِيدَ بْنِ الأَصَمِّ، عَنْ مَيْمُونَةَ أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا سَجَدَ جَافَى يَدَيْهِ، فَلَوْ أَنَّ بَهْمَةً أَرَادَتْ أَنْ تَمُرَّ بَيْنَ يَدَيْهِ لَمَرَّتْ.

تخريج: أخرجه مسلم، الصلوة، باب الاعتدال في السجود ووضع الكفين على الأرض . . . الخ، ح:٤٩٦ من حديث سفيان به.

Comments:

While prostrating we must keep our forearms away from our sides and the belly away from our thighs.

881. It was narrated from ('Ubaidullâh bin 'Abdullâh) bin Aqram Al-Khuzâ'i that his father said: "I was with my father on the plain in Namirah,[1] when some riders passed us and made their camels kneel down at the side of the road. My father said to me: 'Stay with your lambs until I go to those people and see what they want.' He said: Then he (my father) went out and I come, (i.e. I came near,) then there was the Messenger of Allâh ﷺ, and the time for prayer came so I prayed with them, and I was looking at the whiteness of the armpits of the Messenger of Allâh ﷺ every time he prostrated." (*Sahih*)

Ibn Majah said: The people say 'Ubdaidullâh bin 'Abdullâh, but Abu Bakr bin Abu Shaibah said:

٨٨١ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ، عَنْ دَاوُدَ بْنِ قَيْسٍ، عَنْ [عُبَيْدِ اللهِ بْنِ عَبْدِ اللهِ] بْنِ أَقْرَمَ الْخُزَاعِيِّ، عَنْ أَبِيهِ قَالَ: كُنْتُ مَعَ أَبِي بِالْقَاعِ مِنْ نَمِرَةَ، فَمَرَّ بِنَا رَكْبٌ وَأَنَاخُوا بِنَاحِيَةِ الطَّرِيقِ، فَقَالَ لِي أَبِي: كُنْ فِي بَهْمِكَ حَتَّى آتِيَ هٰؤُلَاءِ الْقَوْمَ فَأَسْأَلُهُمْ، قَالَ: فَخَرَجَ. وَجِئْتُ - يَعْنِي: دَنَوْتُ - فَإِذَا رَسُولُ اللهِ ﷺ، فَحَضَرْتُ الصَّلَاةَ فَصَلَّيْتُ مَعَهُمْ. فَكُنْتُ أَنْظُرُ إِلَى عُفْرَتَيْ إِبْطَيْ رَسُولِ اللهِ ﷺ كُلَّمَا سَجَدَ.

قَالَ ابْنُ مَاجَه: النَّاسُ يَقُولُونَ: عُبَيْدُ اللهِ ابْنُ عَبْدِ اللهِ، وَقَالَ أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: يَقُولُ النَّاسُ: عَبْدُ اللهِ بْنُ عُبَيْدِ اللهِ.

حدَّثنا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عَبْدُ

[1] A location near 'Arafât.

"The people say 'Abdullâh bin 'Ubaidullâh." Muhammad bin Bashshâr said: "Abdur-Rahmân bin Mahdi, Safwân bin 'Eisa and Abu Dâwud all said: 'Dâwud bin Qais narrated to us, from 'Ubaidullâh bin 'Abdullâh bin Aqram, from his father, from the Prophet ﷺ.'" With similar wording. (*Sahih*)

الرَّحْمٰنِ بْنُ مَهْدِيٍّ، وَ صَفْوَانُ بْنُ عِيسٰى، وَ أَبُو دَاوُدَ. قَالُوا: حَدَّثَنَا دَاوُدُ بْنُ قَيْسٍ، عَنْ عُبَيْدِ اللهِ بْنِ عَبْدِ اللهِ بْنِ أَقْرَمَ، عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ، نَحْوَهُ.

تخريج: [إسناده صحيح] أخرجه الترمذي، الصلٰوة، باب ماجاء في التجافي في السجود، ح:٢٧٤ من حديث داود به، وقال حسن.

Comments:

a. If a traveling party has to break its journey midway, it must avoid the main road and camp on one side of the road.
b. The Companions attached so much importance to the prayer that 'Abdullâh ﷺ left his lambs alone, and joined the prayer in congregation.
c. When the Messenger of ﷺ prostrated, he did not hold his forearms close to his sides. The Companion was, therefore, able to clearly see the armpits of the Prophet ﷺ.

882. It was narrated that Wâ'il bin Hujr said: "I saw the Prophet ﷺ when he prostrated and put his knees on the ground before his hands, and when he stood up after prostrating, he took his hands off the ground before his knees." (*Da'if*)

٨٨٢ - **حَدَّثَنَا** الْحَسَنُ بْنُ عَلِيٍّ الْخَلَّالُ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَنْبَأَنَا شَرِيكٌ، عَنْ عَاصِمِ بْنِ كُلَيْبٍ، عَنْ أَبِيهِ، عَنْ وَائِلِ بْنِ حُجْرٍ قَالَ: رَأَيْتُ النَّبِيَّ ﷺ إِذَا سَجَدَ وَضَعَ رُكْبَتَيْهِ قَبْلَ يَدَيْهِ، وَإِذَا قَامَ مِنَ السُّجُودِ رَفَعَ يَدَيْهِ قَبْلَ رُكْبَتَيْهِ.

تخريج: [إسناده ضعيف] أخرجه أبو داود، الصلٰوة، باب: كيف يضع ركبتيه قبل يديه، ح:٨٣٨ عن الحسن بن علي وغيره به، وحسنه الترمذي، ح:٢٦٨ * شريك تقدم، ح:١٤٩، ولم أجد تصريح سماعه.

883. It was narrated from Ibn 'Abbâs that the Prophet ﷺ said: "I have been commanded to prostrate on seven bones." (*Sahih*)

٨٨٣ - **حَدَّثَنَا** بِشْرُ بْنُ مُعَاذٍ الضَّرِيرُ: حَدَّثَنَا أَبُو عَوَانَةَ، وَ حَمَّادُ بْنُ زَيْدٍ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ قَالَ: **«أُمِرْتُ أَنْ أَسْجُدَ عَلَى سَبْعَةِ**

أَعْظُمٍ».

تخريج: أخرجه البخاري، الأذان، باب: لا يكف شعرًا، ح:٨١٥،٨١٦، ومسلم، الصلوٰة، باب أعضاء السجود . . . الخ، ح:٤٩٠ من حديث حماد بن زيد وغيره به.

Comments:

'Seven bones' means seven parts of the body. For clarification please see the next *Hadith*.

884. It was narrated that Ibn 'Abbâs said: The Messenger of Allâh ﷺ said: "I have been commanded to prostrate on seven, and not to tuck up my hair or my garment." (*Sahih*)

Ibn Tâwus said: My father used to say: The two palms, two knees and two feet, and he used to count the forehead and nose as one.

٨٨٤ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا سُفْيَانُ، عَنِ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**أُمِرْتُ أَنْ أَسْجُدَ عَلَى سَبْعٍ، وَلاَ أَكُفَّ شَعَرًا وَلاَ ثَوْباً**».

قَالَ ابْنُ طَاوُسٍ: فَكَانَ أَبِي يَقُولُ: الْيَدَيْنِ وَالرُّكْبَتَيْنِ وَالْقَدَمَيْنِ، وَكَانَ يَعُدُّ الْجَبْهَةَ وَالأَنْفَ وَاحِدًا.

تخريج: أخرجه البخاري، الأذان، باب السجود على الأنف، ح:٨١٢، ومسلم، الصلوٰة، باب أعضاء السجود . . . الخ، ح:٤٩٠ من حديث ابن طاوس به.

Comments:

a. 'Prostration on seven parts of the body' means letting all the seven parts mentioned in the *Hadith* touch the ground.

b. The reason why the forehead and nose have been counted as one in this *Hadith*, is the fact that in the next *Hadith* the two words have been replaced by the single word 'face'.

c. We need not unnecessarily worry if our hair touches the ground during prostration. The reason being that by trying to protect the the hair or garment from the meager dust of the ground, we run the risk of losing our concentration in prostration and in our recitals.

d. Prohibition to tuck up the hair also includes prohibition on uplifting the hair. Ladies should also avoid making topknots of their hair but leave them loose for the prayer.

e. Sleeves of the shirts etc., folded up for ablution should be loosened while going to the prayer.

885. It was narrated from 'Abbâs bin 'Abdul-Muttalib that he heard the Prophet ﷺ say: "When a person prostrates, seven parts of his body prostrate with him: His face, his two hands, his two

٨٨٥ - حَدَّثَنَا يَعْقُوبُ بْنُ حُمَيْدِ بْنِ كَاسِبٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ، عَنْ يَزِيدَ بْنِ الْهَادِ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ التَّيْمِيِّ، عَنْ عَامِرِ بْنِ سَعْدٍ، عَنِ الْعَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ

أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقُولُ: «إِذَا سَجَدَ الْعَبْدُ سَجَدَ مَعَهُ سَبْعَةُ آرَابٍ: وَجْهُهُ وَكَفَّاهُ وَرُكْبَتَاهُ وَقَدَمَاهُ».

knees, and his two feet." (**Sahih**)

تخريج: أخرجه مسلم، الصلوة، باب أعضاء السجود ... الخ، ح:٤٩١ من حديث ابن الهاد به.

٨٨٦ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا عَبَّادُ بْنُ رَاشِدٍ، عَنِ الْحَسَنِ: حَدَّثَنَا أَحْمَرُ، صَاحِبُ رَسُولِ اللهِ ﷺ قَالَ: إِنْ كُنَّا لَنَأْوِي لِرَسُولِ اللهِ ﷺ مِمَّا يُجَافِي بِيَدَيْهِ عَنْ جَنْبَيْهِ، إِذَا سَجَدَ.

886. Ahmar, the Companion of the Messenger of Allâh ﷺ, narrated to us: "We used to feel sorry for the Messenger of Allâh ﷺ because he took pains to keep his arms away from his sides when he prostrated." (**Hasan**)

تخريج: [**إسناده حسن**] أخرجه أبو داود، الصلوة، باب صفة السجود، ح:٩٠٠ من حديث عباد به.

(المعجم ٢٠) - بَابُ التَّسْبِيحِ فِي الرُّكُوعِ وَالسُّجُودِ (التحفة ٥٩)

Chapter 20. *Tasbih* (Glorifying Allâh) When Bowing And Prostrating

٨٨٧ - حَدَّثَنَا عَمْرُو بْنُ رَافِعٍ الْبَجَلِيُّ: حَدَّثَنَا عَبْدُ اللهِ بْنُ الْمُبَارَكِ، عَنْ مُوسَى بْنِ أَيُّوبَ الْغَافِقِيِّ قَالَ: سَمِعْتُ عَمِّي إِيَاسَ بْنَ عَامِرٍ، يَقُولُ: سَمِعْتُ عُقْبَةَ بْنَ عَامِرٍ الْجُهَنِيَّ يَقُولُ: لَمَّا نَزَلَتْ: ﴿فَسَبِّحْ بِٱسْمِ رَبِّكَ ٱلْعَظِيمِ﴾ [الحاقة: ٥٢] قَالَ لَنَا رَسُولُ اللهِ ﷺ: «اجْعَلُوهَا فِي رُكُوعِكُمْ» فَلَمَّا نَزَلَتْ: ﴿سَبِّحِ ٱسْمَ رَبِّكَ ٱلْأَعْلَى﴾ قَالَ لَنَا رَسُولُ اللهِ ﷺ: «اجْعَلُوهَا فِي سُجُودِكُمْ».

887. 'Uqbah bin 'Âmir Al-Juhani said: "When the following was revealed: 'So glorify the Name of your Lord, the Most Great',[1] the Messenger of Allâh ﷺ said to us: 'Say this in your *Ruku'*.' And when the following was revlealed: 'Glorify the Name of your Lord, the Most High.',[2] the Messenger of Allâh ﷺ said to us: 'Say this in your prostrations.'" (**Sahih**)

تخريج: [**إسناده صحيح**] أخرجه أبو داود، الصلوة، باب ما يقول الرجل في ركوعه وسجوده، ح:٨٦٩ من حديث ابن المبارك به، وصححه ابن حبان، والحاكم، ووافقه الذهبي مرةً: ٢/ ٤٧٧.

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[1] *Al-Hâqqah* 69:52.

[2] *Al-A'lâ* 87:1.

888. It was narrated from Hudhaifah bin Al-Yamân that he heard the Messenger of Allâh ﷺ say when he bowed: "*Subhâna Rabbiyal-'Azim* (Glory is to my Lord, the Most Great)" three times, and when he prostrated he said: "*Subhâna Rabbiyal-A'la* (Glory is to my Lord the Most High)" three times. (***Da'if***)

٨٨٨ - حَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ الْمِصْرِيُّ: أَنْبَأَنَا ابْنُ لَهِيعَةَ، عَنْ عُبَيْدِ اللهِ بْنِ أَبِي جَعْفَرٍ، عَنْ أَبِي الأَزْهَرِ، عَنْ حُذَيْفَةَ بْنِ الْيَمَانِ أَنَّهُ سَمِعَ رَسُولَ اللهِ ﷺ يَقُولُ إِذَا رَكَعَ: «**سُبْحَانَ رَبِّيَ الْعَظِيمِ**» ثَلاَثَ مَرَّاتٍ، وَإِذَا سَجَدَ قَالَ: «**سُبْحَانَ رَبِّيَ الأَعْلَىٰ**» ثَلاَثَ مَرَّاتٍ.

تخريج: [**إسناده ضعيف**] أخرجه المزي في تهذيب الكمال:٣٣/٢٦ من حديث ابن ماجه به، انظر، ح:٣٣٠ لعلته * وأبو الأزهر مستور، وللحديث شواهد مرفوعة وموقوفة عند ابن أبي شيبة وغيره.

Comments:

Repeating the formulas of the Glorification of Allâh three times is the minimum essential for these occasions. Otherwise, the Messenger of Allâh ﷺ has recited them during his *Tahajjud* bowings and prostrations which used to be quite long. (*Sahih Muslim*:203).

889. It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ often used to say when bowing and prostrating: '*Subhânaka Allâhumma wa bi hamdika, Allâhummaghfir li* (Glory is to You, O Allâh, and praise; O Allâh forgive me),' following the command given by the Qur'ân."[1] (***Sahih***)

٨٨٩ - حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ: حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ أَبِي الضُّحَى، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللهِ ﷺ يُكْثِرُ أَنْ يَقُولَ فِي رُكُوعِهِ وَسُجُودِهِ: «**سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ. اللَّهُمَّ اغْفِرْ لِي**» يَتَأَوَّلُ الْقُرْآنَ.

تخريج: أخرجه البخاري، التفسير، سورة:إذا جاء نصر الله، باب٢، ح:٤٩٦٨، ومسلم، الصلوة، باب ما يقال في الركوع والسجود؟، ح:٤٨٤ من حديث جرير به، وله طرق أخرى وغيرهما.

Comments:

Allâh the Glorified says in the Qur'ân:

"So glorify the praises of your Lord, and ask His forgiveness. Verily, He is the One Who accepts repentance." (*An-Nasr* 110: 3)).

[1] *Surat An-Nasr* (110).

The Messenger of Allâh ﷺ complied with the command of Allâh by reciting the statement repeatedly in his bowing and prostrations.

890. It was narrated that Ibn Mas'ud said: "The Messenger of Allâh ﷺ said: 'When anyone of you bows, let him say in his bowing: "*Subhâna Rabbiyal-'Azim* (Glory is to my Lord, the Most Great)" three times; if he does that his bowing will be complete. And when anyone of you prostrates, let him say in his prostration, *'Subhâna Rabbiyal-A'la* (Glory is to my Lord, the Most High)" three times; if he does that, his prostration will be complete, and that is the minimum.'" (***Da'if***)

٨٩٠ - حَدَّثَنَا أَبُو بَكْرِ بْنُ خَلَّادٍ الْبَاهِلِيُّ: حَدَّثَنَا وَكِيعٌ، عَنِ ابْنِ أَبِي ذِئْبٍ، عَنْ إِسْحَاقَ ابْنِ يَزِيدَ الْهُذَلِيِّ، عَنْ عَوْنِ بْنِ عَبْدِ اللهِ بْنِ عُتْبَةَ، عَنِ ابْنِ مَسْعُودٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا رَكَعَ أَحَدُكُمْ فَلْيَقُلْ فِي رُكُوعِهِ: سُبْحَانَ رَبِّيَ الْعَظِيمِ، ثَلَاثاً، فَإِذَا فَعَلَ ذٰلِكَ فَقَدْ تَمَّ رُكُوعُهُ، وَإِذَا سَجَدَ أَحَدُكُمْ فَلْيَقُلْ فِي سُجُودِهِ: سُبْحَانَ رَبِّيَ الْأَعْلَىٰ ثَلَاثاً. فَإِذَا فَعَلَ ذٰلِكَ فَقَدْ تَمَّ سُجُودُهُ، وَذٰلِكَ أَدْنَاهُ».

تخريج: [إسناده ضعيف] أخرجه أبو داود، الصلوة، باب مقدار الركوع والسجود، ح:٨٨٦ من حديث ابن أبي ذئب به، وقال: هذا مرسل، عون لم يدرك عبدالله ، وقال الترمذي: ليس إسناده بمتصل، عون لم يلق ابن مسعود ، ح:٢٦١ * وإسحاق بن يزيد مجهول (تقريب).

Chapter 21. Being Balanced During Prostration

(المعجم ٢١) - بَابُ الاعْتِدَالِ فِي السُّجُودِ (التحفة ٦٠)

891. It was narrated that Jâbir said: The Messenger of Allâh ﷺ said: "When anyone of you prostrates let him be balanced in prostration,[1] and not spread his arms as a dog does." (***Sahih***)

٨٩١ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ، عَنِ الْأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا سَجَدَ أَحَدُكُمْ فَلْيَعْتَدِلْ، وَلَا يَفْتَرِشْ ذِرَاعَيْهِ افْتِرَاشَ الْكَلْبِ».

تخريج: [صحيح] أخرجه الترمذي، الصلوة، باب ماجاء في الاعتدال في السجود، ح:٢٧٥ من حديث الأعمش به، وقال: حسن صحيح ، وصححه ابن خزيمة، ح:٦٤٤ * الأعمش عنعن

[1] See no. 870, i.e., by placing his hands on the ground, lifting his elbows and not letting his stomach rest on his thighs. See explanation by Sindi.

تقدم، ح:١٧٨، ولحديثه شاهد متفق عليه، البخاري، ح:٨٢٢،٥٣٢، ومسلم، ح:٤٩٣ من حديث أنس نحوه، انظر الحديث الآتي.

Comments:

'Being balanced in prostration' means neither keeping oneself so high that some of the parts of the body fail to touch the ground, nor so low that the forearms begin to rest on the ground, or the belly starts touching the thighs. 'Being balanced' could also mean being moderate in performing the prostration, i.e., neither making it too long nor too short. Long prostration is, however, to be curtailed only if somebody else is performing the prayer behind us, whether it is an obligatory prayer or a voluntary one.

892. It was narrated from Anas bin Mâlik that the Prophet ﷺ said: "Be balanced in prostration; none of you should prostrate with his arms spread out like a dog." (*Sahih*)

٨٩٢ - حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ: حَدَّثَنَا عَبْدُ الأَعْلَىٰ: حَدَّثَنَا سَعِيدٌ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ النَّبِيَّ ﷺ قَالَ: «اعْتَدِلُوا فِي السُّجُودِ، وَلاَ يَسْجُدْ أَحَدُكُمْ وَهُوَ بَاسِطٌ ذِرَاعَيْهِ كَالْكَلْبِ».

تخريج: [متفق عليه]، انظر الحديث السابق.

Chapter 22. Sitting Between The Two Prostrations

(المعجم ٢٢) - بَابُ الْجُلُوسِ بَيْنَ السَّجْدَتَيْنِ (التحفة ٦١)

893. It was narrated that 'Âishah said: "When the Messenger of Allâh ﷺ raised his head from bowing, he would not prostrate until he had stood up straight. When he prostrated, he would raise his head and not prostrate again until he had sat up straight. And he used to spread out his left leg." (*Sahih*)

٨٩٣ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ حُسَيْنٍ الْمُعَلِّمِ، عَنْ بُدَيْلٍ، عَنْ أَبِي الْجَوْزَاءِ، عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللهِ ﷺ إِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ لَمْ يَسْجُدْ حَتَّى يَسْتَوِيَ قَائِماً، فَإِذَا سَجَدَ فَرَفَعَ رَأْسَهُ، لَمْ يَسْجُدْ حَتَّى يَسْتَوِيَ جَالِساً، وَكَانَ يَفْتَرِشُ رِجْلَهُ الْيُسْرَى.

تخريج: [صحيح] تقدم، ح:٨١٢.

Comments:

a. Raising one's head from bowing and standing up straight is called *Qaumah*. Some of the invocations recited on this occasion have already been mentioned under Chapter 18. Sitting between the two prostrations is called *Jalsah*. Memorable invocations for the occasion shall be discussed under Chapter 23.

b. *Qaumah* and *Jalsah* are parts as essential for the prayer as the bowing and prostration.

894. It was narrated that 'Ali said: The Messenger of Allâh ﷺ said to me: "Do not squat between the two prostrations." (*Da'if*)

٨٩٤ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا عُبَيْدُ اللهِ بْنُ مُوسَى، عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنِ الحَارِثِ، عَنْ عَلِيٍّ قَالَ: قَالَ لِي رَسُولُ اللهِ ﷺ: **«لاَ تُقْعِ بَيْنَ السَّجْدَتَيْنِ»**.

تخريج: [إسناده ضعيف] أخرجه الترمذي، الصلوة، باب ماجاء في كراهية الإقعاء بين السجدتين، ح: ٢٨٢ من حديث عبيدالله به، وانظر، ح: ٩٥ لعلته.

895. It was narrated that 'Ali said: "The Prophet ﷺ said: 'O 'Ali, do not squat like a dog.'"

٨٩٥ - حَدَّثَنَا مُحَمَّدُ بْنُ ثَوَابٍ: حَدَّثَنَا أَبُو نُعَيْمٍ النَّخَعِيُّ، عَنْ أَبِي مَالِكٍ، عَنْ عَاصِمِ بْنِ كُلَيْبٍ عَنْ أَبِيهِ، عَنْ أَبِي مُوسَى وَ أَبِي إِسْحَاقَ، عَنِ الْحَارِثِ، عَنْ عَلِيٍّ قَالَ: قَالَ النَّبِيُّ ﷺ: **«يَا عَلِيُّ! لاَ تُقْعِ إِقْعَاءَ الْكَلْبِ»**.

تخريج: [ضعيف] انظر الحديث السابق، وحديث مسلم(٤٩٨) يغني عنه.

Comments:

The Arabic word for squatting is *Iq'â'*. *Iq'â'* could take two forms, of them, one is prohibited and the other permissible. What is prohibited is to raise the two ankles up, sit on the buttock, and put the two hands on the ground. This is a doglike posture. What is permitted is to sit, between the two prostrations, by raising the two feet and sitting on the two heels so that the ankles and knees rest on the ground. This is the posture that has been described by Ibn 'Abbâs ﷺ as *Sunnah*. (*Sahih Muslim*:32)

896. It was narrated that Anas bin Mâlik said: "The Prophet ﷺ said to me: 'When you raise your head from prostration, do not squat like a dog. Put your buttocks between your feet and let the tops of your feet touch the ground.'"

٨٩٦ - حَدَّثَنَا الْحَسَنُ بْنُ مُحَمَّدِ بْنِ الصَّبَّاحِ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَنْبَأَنَا الْعَلاَءُ أَبُو مُحَمَّدٍ. قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ يَقُولُ: قَالَ لِي النَّبِيُّ ﷺ: **«إِذَا رَفَعْتَ رَأْسَكَ مِنَ السُّجُودِ فَلاَ تُقْعِ كَمَا يُقْعِي الْكَلْبُ ضَعْ أَلْيَتَيْكَ بَيْنَ قَدَمَيْكَ، وَأَلْزِقْ ظَاهِرَ قَدَمَيْكَ بِالأَرْضِ»**.

تخريج: [إسناده ضعيف جدًا] * العلاء: متروك ورماه أبوالوليد بالكذب (تقريب)، وقال البوصيري: هذا إسناد ضعيف الخ .

Chapter 23. What Is To Be Said Between The Two Prostrations

(المعجم ٢٣) - بَابُ مَا يُقُولُ بَيْنَ السَّجْدَتَيْنِ (التحفة ٦٢)

897. It was narrated from Hudhaifah that the Prophet ﷺ used to say between the two prostrations: "*Rabbighfir li, Rabbighfir li* (O Lord forgive me, O Lord forgive me)." (***Sahih***)

٧٩٧ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا حَفْصُ ابْنُ غِيَاثٍ: حَدَّثَنَا الْعَلاَءُ بْنُ الْمُسَيَّبِ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ طَلْحَةَ بْنِ يَزِيدَ، عَنْ حُذَيْفَةَ، ح: وَحَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، عَنِ الأَعْمَشِ، عَنْ سَعْدِ ابْنِ عُبَيْدَةَ، عَنِ الْمُسْتَوْرِدِ بْنِ الأَحْنَفِ، عَنْ صِلَةَ بْنِ زُفَرَ، عَنْ حُذَيْفَةَ أَنَّ النَّبِيَّ ﷺ كَانَ يَقُولُ بَيْنَ السَّجْدَتَيْنِ: «رَبِّ اغْفِرْ لِي، رَبِّ اغْفِرْ لِي».

تخريج: أخرجه مسلم، صلٰوة المسافرين، باب استحباب تطويل القراءة في صلٰوة الليل، ح:٧٧٢ من حديث الأعمش به مطولاً، ولم يسق هذا اللفظ.

898. It was narrated that Ibn 'Abbâs said: "When praying at night (*Qiyâmul-Lail*), the Messenger of Allâh ﷺ used to say between the two prostrations: '*Rabbighfir li warhamni wajburni warzuqni warfa'ni* (O Lord, forgive me, have mercy on me, improve my situation, grant me provision and raise me in status).'" (***Da'if***)

٨٩٨ - حَدَّثَنَا أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلاَءِ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ صَبِيحٍ، عَنْ كَامِلٍ أَبِي الْعَلاَءِ، قَالَ: سَمِعْتُ حَبِيبَ بْنَ أَبِي ثَابِتٍ يُحَدِّثُ عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ رَسُولُ اللهِ ﷺ يَقُولُ بَيْنَ السَّجْدَتَيْنِ فِي صَلاَةِ اللَّيْلِ: «رَبِّ اغْفِرْ لِي وَارْحَمْنِي وَاجْبُرْنِي وَارْزُقْنِي وَارْفَعْنِي».

تخريج: [إسناده ضعيف] أخرجه أبو داود، الصلٰوة، باب الدعاء بين السجدتين، ح:٨٥٠ من حديث كامل به، واستغربه الترمذي، وصححه الحاكم، والذهبي * حبيب عنعن، وانظر، ح:٣٨٣ لتدليسه .

Comments:

The invocation is also recorded, with slight variations, in *Jâmi' At-Tirmidhi* and *Sunan Abu Dâwud.*

Chapter 24. What Was Narrated Concerning The *Tashah-hud* (Sitting Posture)

(المعجم ٢٤) - بَابُ مَا جَاءَ فِي التَّشَهُّدِ (التحفة ٦٣)

899. It was narrated that

٨٩٩ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ

نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا الأَعْمَشُ، عَنْ شَقِيقِ بْنِ سَلَمَةَ، عَنْ عَبْدِ اللهِ بْنِ مَسْعُودٍ، ح: وَحَدَّثَنَا أَبُو بَكْرِ بْنُ خَلَّادٍ الْبَاهِلِيُّ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ: حَدَّثَنَا الأَعْمَشُ، عَنْ شَقِيقٍ، عَنْ عَبْدِ اللهِ بْنِ مَسْعُودٍ قَالَ: كُنَّا إِذَا صَلَّيْنَا مَعَ النَّبِيِّ ﷺ قُلْنَا: السَّلَامُ عَلَى اللهِ قَبْلَ عِبَادِهِ. السَّلَامُ عَلَى جِبْرَائِيلَ وَمِيكَائِيلَ وَعَلَى فُلَانٍ وَفُلَانٍ. يَعْنُونَ الْمَلَائِكَةَ -. فَسَمِعَنَا رَسُولُ اللهِ ﷺ فَقَالَ: «لَا تَقُولُوا: السَّلَامُ عَلَى اللهِ، فَإِنَّ اللهَ هُوَ السَّلَامُ، فَإِذَا جَلَسْتُمْ فَقُولُوا: التَّحِيَّاتُ لِلَّهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ، السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ، السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللهِ الصَّالِحِينَ، فَإِنَّهُ إِذَا قَالَ ذٰلِكَ أَصَابَتْ كُلَّ عَبْدٍ صَالِحٍ فِي السَّمَاءِ وَالأَرْضِ، أَشْهَدُ أَنْ لَا إِلٰهَ إِلَّا اللهُ، وَأَشْهَدُ أَنَّ مُحَمَّداً عَبْدُهُ وَرَسُولُهُ».

حدّثنا مُحَمَّدُ بْنُ يَحْيَى: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَنْبَأَنَا الثَّوْرِيُّ، عَنْ مَنْصُورٍ، وَالأَعْمَشِ، وَحُصَيْنٍ، وَأَبِي هَاشِمٍ، وَحَمَّادٌ عَنْ أَبِي وَائِلٍ. وَعَنْ أَبِي إِسْحَاقَ، عَنِ الأَسْوَدِ وَأَبِي الأَحْوَصِ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ عَنِ النَّبِيِّ ﷺ، نَحْوَهُ

حَدَّثَنَا مُحَمَّدُ بْنُ مَعْمَرٍ: حَدَّثَنَا قَبِيصَةُ: أَنْبَأَنَا سُفْيَانُ، عَنِ الأَعْمَشِ، وَ مَنْصُورٍ، وَحُصَيْنٍ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللهِ بْنِ مَسْعُودٍ، ح: قَالَ: وَحَدَّثَنَا سُفْيَانُ عَنْ أَبِي

'Abdullâh bin Mas'ud said: "When we performed prayer with the Prophet ﷺ we said: 'Peace be upon Allâh from His slaves, peace be upon Jibrâ'il and Mikâ'il and so-and-so and so-and-so.' The Messenger of Allâh ﷺ heard us and said: 'Do not say peace (*Salâm*) be upon Allâh, for He is *As-Salâm*. When you sit (during prayer) say: *At-Tahiyyâtu lillâhi was-salawâtu wat-tayyibâtu; as-salâmu 'alayka ayyuhan-Nabiyyu wa rahmatullâhi wa barakâtuhu; as-salâmu 'alayna wa 'ala 'ibâdillâhis-sâlihin* (All compliments, prayers and good words are due to Allâh; peace be upon you, O Prophet, and the mercy of Allâh and His blessings; peace be upon us and upon the righteous slaves of Allâh)." For if you say that it will reach every righteous slave in the heavens and on earth. (Then say:) "*Ashhadu an lâ ilâha illallâh wa ashhadu anna Muhammadan 'abduhu wa Rasuluhu* (I bear witness that none has the right to be worshiped but Allâh, and I bear witness that Muhammad is His slave and Messenger)." (***Sahih***)

(Another chain) with similar wording. (Another chain) that 'Abdullâh bin Mas'ud said: "The Prophet ﷺ used to teach us the *Tashah-hud*." And he mentioned similarly.

إِسْحَاقَ، عَنْ أَبِي عُبَيْدَةَ وَ الأَسْوَدِ وَ أَبِي الأَحْوَصِ، عَنْ عَبْدِ اللهِ بْنِ مَسْعُودٍ أَنَّ النَّبِيَّ ﷺ كَانَ يُعَلِّمُهُمُ التَّشَهُّدَ. فَذَكَرَ نَحْوَهُ.

تخريج: أخرجه البخاري، الأذان، باب التشهد في الآخرة، ح:٨٣١، ٨٣٥، ٦٢٣٠، ومسلم، الصلوة، باب التشهد في الصلوة، ح:٤٠٢ من حديث الأعمش به، وله طرق عندهما.

Comments:

a. The Arabic word *Tahiyyât* translated here as 'blessed compliments' in fact stands for all the acts of devotion related to the spoken word, such as the praises, thanks, and supplications for Allâh. All these compliments are properly due to Allâh alone, and it is blasphemy to associate anyone else with Him.

b. *Salawât* translated as 'prayers' is the plural of *Salât*, which means 'invocation' and 'ritual prayer'. Here it means bodily acts of worship, such as bowing, prostration, standing after bowing and *Tawâf* (circling the Ka'bah) and so on.

c. *Tayyibât*, literally good things and good deeds, stands in this context for the monetary acts of worship, such as *Zakât*, (obligatory charity), *Sadaqât* (voluntary charities or alms), vows and religious offerings. No such offerings—whether monetary or physical—are permitted for any of Allâh's created things.

d. The term 'righteous slaves of Allâh' covers all the righteous creatures—humans, jinn, angels—whether in the skies or on the earth. As such, there is no need to mention Jibrâil and Mikâil ﷺ by name.

900. It was narrated that Ibn 'Abbâs said: "The Messenger of Allâh ﷺ used to teach us the *Tashah-hud* as he used to teach us a *Surah* of the Qur'ân. He used to say: *'At-Tahiyyâtul-Mubârakâtus salawâtut-tayyibâtu lillâh; As-salâmu 'alayka ayyuhan-Nabiyyu wa rahmatullâhi wa barakâtuhu; as-salâmu 'alayna wa 'ala 'ibâdillâhis-sâlihin. Ashhadu an lâ ilâha illallâh wa ashhadu anna Muhammadan 'abduhu wa Rasuluhu* (All blessed compliments and good prayers are due to Allâh; peace be upon you, O Prophet, and the mercy of

٩٠٠ - حَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ: أَنْبَأَنَا اللَّيْثُ ابْنُ سَعْدٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ وَ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ رَسُولُ اللهِ ﷺ يُعَلِّمُنَا التَّشَهُّدَ كَمَا يُعَلِّمُنَا السُّورَةَ مِنَ الْقُرْآنِ، فَكَانَ يَقُولُ: «التَّحِيَّاتُ الْمُبَارَكَاتُ الصَّلَوَاتُ الطَّيِّبَاتُ لِلَّهِ، السَّلاَمُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ، السَّلاَمُ عَلَيْنَا وَعَلَى عِبَادِ اللهِ الصَّالِحِينَ، أَشْهَدُ أَنْ لاَ إِلَهَ إِلَّا اللهُ وَأَشْهَدُ أَنَّ مُحَمَّداً عَبْدُهُ وَرَسُولُهُ».

Allâh and His blessings; peace be upon us and upon the righteous slaves of Allâh. I bear witness that none has the right to be worshiped but Allâh and I bear witness that Muhammad is His slave and Messenger).'" (*Sahih*)

تخريج: أخرجه مسلم، الصلوٰة، باب التشهد في الصلوٰة، ح:٤٠٣ عن محمد بن رمح وغيره به.

Comments:

a. 'Teaching the *Tashah-hud* as he used to teach a *Surah* of the Qur'ân', means teaching it as seriously as he would teach the Qur'ân. From this we conclude that it is essential to recite this invocation in prayer.

b. The expression *ayyuhan-Nabiyyu* (O Prophet!) is not intended to make it heard by the Prophet ﷺ. We just have to recite the vocative as we would recite expressions like O Nuh, O Ibrâhim, O Muzzammil, O you who believe! etc. While reciting these vocatives no one assumes that he is addressing them face to face, nor does he believe that they are physically present before him.

901. It was narrated from Abu Musa Al-Ash'ari: "The Messenger of Allâh ﷺ addressed us and explained the Sunnah for us, and he taught us our prayer. He said: 'When you perform prayer, and you are sitting, let the first thing you say be: *At-Tahiyyâtut-tayyibâtus-salawâtu lillâh; as-salâmu 'alayka ayyuhan-Nabiyyu wa rahmatullâhi wa barakâtuhu; as-salâmu 'alayna wa 'ala 'ibâdillâhis-sâlihin. Ashhadu an lâ ilâha illallâh wa ashhadu anna Muhammadan 'abduhu wa Rasuluhu* (All compliments, good words and prayers are due to Allâh; peace be upon you, O Prophet, and the mercy of Allâh and His blessings; peace be upon us and upon the righteous slaves of Allâh. I bear witness that none has the right to be worshiped but Allâh and I

٩٠١ - حَدَّثَنَا جَمِيلُ بْنُ الْحَسَنِ: حَدَّثَنَا عَبْدُ الأَعْلَىٰ: حَدَّثَنَا سَعِيدٌ، عَنْ قَتَادَةَ. ح: وَحَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ عُمَرَ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ: حَدَّثَنَا سَعِيدُ بْنُ أَبِي عَرُوبَةَ، وَ هِشَامُ ابْنُ أَبِي عَبْدِ اللهِ، عَنْ قَتَادَةَ.

وَهٰذَا حَدِيثُ عَبْدِ الرَّحْمٰنِ، عَنْ يُونُسَ بْنِ جُبَيْرٍ، عَنْ حِطَّانَ بْنِ عَبْدِ اللهِ، عَنْ أَبِي مُوسىٰ الأَشْعَرِيِّ أَنَّ رَسُولَ اللهِ ﷺ خَطَبَنَا وَبَيَّنَ لَنَا سُنَّتَنَا، وَعَلَّمَنَا صَلاَتَنَا، فَقَالَ: «إِذَا صَلَّيْتُمْ، فَكَانَ عِنْدَ الْقَعْدَةِ، فَلْيَكُنْ مِنْ أَوَّلِ قَوْلِ أَحَدِكُمْ: التَّحِيَّاتُ الطَّيِّبَاتُ الصَّلَوَاتُ لِلّٰهِ، السَّلاَمُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ، السَّلاَمُ عَلَيْنَا وَعَلَى عِبَادِ اللهِ الصَّالِحِينَ، أَشْهَدُ أَنْ لاَ إِلٰهَ إِلَّا اللهُ، وَأَشْهَدُ أَنَّ مُحَمَّداً عَبْدُهُ وَرَسُولُهُ، سَبْعُ كَلِمَاتٍ هُنَّ

bear witness that Muhammad is His slave and Messenger). Seven phrases which are the greeting of the prayer.'"

تَحِيَّةُ الصَّلَاةِ».

تخريج: [صحيح] تقدم، ح: ٨٤٧ مختصرًا، وهذا طرف منه.

Comments:

a. The order in which the recitals of the prayer have been taught to us must be strictly maintained unless the context tells us otherwise.

b. The *Tashah-hud* has been described by the Prophet ﷺ as containing seven phrases or sentences, since the expressions *Tahiyyât*, *Salawât*, and *Tayyibât*, although apparently a single group of three words, they in fact constitute three momentous concepts. The fourth sentence is the supplication for the Prophet ﷺ, and the fifth is the supplication for all the righteous slaves. The two testimonies peratining to Allâh's Oneness and the Prophesy of the Messenger of Allâh ﷺ constitute the sixth and the seventh sentence respectively. And Allâh knows best.

902. It was narrated that Jâbir bin 'Abdullâh said: "The Messenger of Allâh ﷺ used to teach us the *Tashah-hud* as he used to teach us a *Surah* from the Qur'ân: '*Bismillâhi wa Billâhi, at-tahiyyâtu lillâhi was-salawâtu wat-tayyibâtu lillahi; as-salâmu 'alayka ayyuhan-Nabiyyu wa rahmatullâhi wa barakâtuhu; as-salâmu 'alayna wa 'ala 'ibâdillâhis-sâlihin. Ashhadu an lâ ilâha illallâh wa ashhadu anna Muhammadan 'abduhu wa rasuluhu. As'alu Allâhal-jannah, wa a'udhu billâhi minannâr* (In the Name of Allâh and by the grace of Allâh. All compliments are due to Allâh and all prayers and good words are due to Allâh. Peace be upon you, O Prophet, and the mercy of Allâh and His blessings; peace be upon us and upon the righteous slaves of Allâh . I bear witness that none has the right to be worshiped but Allâh and I bear witness that Muhammad is His

٩٠٢ - حَدَّثَنَا مُحَمَّدُ بْنُ زِيَادٍ: حَدَّثَنَا الْمُعْتَمِرُ ابْنُ سُلَيْمَانَ. ح: وَحَدَّثَنَا يَحْيَى بْنُ حَكِيمٍ: حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ قَالَا: حَدَّثَنَا أَيْمَنُ بْنُ نَابِلٍ: حَدَّثَنَا أَبُو الزُّبَيْرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ قَالَ: كَانَ رَسُولُ اللهِ ﷺ يُعَلِّمُنَا التَّشَهُّدَ كَمَا يُعَلِّمُنَا السُّورَةَ مِنَ الْقُرْآنِ: «بِاسْمِ اللهِ وَبِاللهِ، التَّحِيَّاتُ لِلَّهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ لِلَّهِ، السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ، السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللهِ الصَّالِحِينَ، أَشْهَدُ أَنْ لَا إِلَٰهَ إِلَّا اللهُ، وَأَشْهَدُ أَنَّ مُحَمَّداً عَبْدُهُ وَرَسُولُهُ. أَسْأَلُ اللهَ الْجَنَّةَ، وَأَعُوذُ بِاللهِ مِنَ النَّارِ».

slave and Messenger. I ask Allâh for Paradise and I seek refuge with Allâh from the Fire).'" (*Da'if*)

تخريج: [إسناده ضعيف] أخرجه النسائي: ٢/ ٢٤٣، التطبيق، نوع آخر من التشهد، ح: ١١٧٦، ٣/ ٤٣، ح: ١٢٨٢ من حديث أيمن به، وانظر، ح: ٣٩٥ لعلته.

Chapter 25. Sending Peace and Blessings Upon The Prophet ﷺ

(المعجم ٢٥) - بَابُ الصَّلَاةِ عَلَى النَّبِيِّ ﷺ (التحفة ٦٤)

903. It was narrated that Abu Sa'eed Al-Khudri said: "We said: 'O Messenger of Allâh! We know what it means to send greetings upon you, but what does it mean to send peace and blessings upon you?' He said: 'Say: "*Allâhumma salli 'ala Muhammadin 'abdika wa Rasulika kamâ salayta 'ala Ibrâhima, wa bârik 'ala Muhammad (wa 'ala âli Muhammadin) kamâ bârakta 'ala Ibrâhima* [O Allâh, send Your grace, honor and mercy upon Muhammad, Your slave and Messenger, as You sent Your (grace, honour and mercy) upon Ibrâhim, and send Your blessings upon Muhammad (and the family of Muhammad) as You sent Your blessings upon Ibrâhim]."

٩٠٣ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ؛ ح: وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا أَبُو عَامِرٍ قَالَ: أَنْبَأَنَا عَبْدُ اللهِ ابْنُ جَعْفَرٍ، عَنْ يَزِيدَ بْنِ الْهَادِ، عَنْ عَبْدِ اللهِ ابْنِ خَبَّابٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: قُلْنَا يَا رَسُولَ اللهِ! هٰذَا السَّلَامُ عَلَيْكَ قَدْ عَرَفْنَاهُ، فَكَيْفَ الصَّلَاةُ؟ قَالَ: «قُولُوا: اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ عَبْدِكَ وَرَسُولِكَ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ، وَبَارِكْ عَلَى مُحَمَّدٍ [وَعَلَى آلِ مُحَمَّدٍ] كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ».

تخريج: أخرجه البخاري، التفسير، باب قوله: إن الله وملئكته يصلون على النبي، ح: ٤٧٩٧، ٦٣٥٨ من حديث يزيد به.

Comments:

a. Allâh says in the Qur'ân:
"Allâh sends His *Salât* (grace, honor and mercy) on the Prophet, and also His angels (ask Allâh to bless him). O you who believe! Send your *Salât* on (ask Allâh to bless) him, and send your greetings to him with due respect." (33:56). On the Companions' asking about the manner to do it, the Prophet ﷺ taught them the words mentioned in the *Hadith*.

b. On receiving the command to send their blessings and greetings, the Companions abstained from coining their own phraseology and, instead,

they asked the Messenger of Allâh ﷺ himself to teach them the best way to do it.

c. The word *Âl* is often taken to mean the children. But, in the phraseology of the *Shari'ah*, the term covers all those people who love some great personality and follow his footsteps.

904. It was narrated that Hakam said: "I heard Ibn Abi Laila say: 'Ka'b bin 'Ujrah met me and said: "Shall I not give you a gift? The Messenger of Allâh ﷺ came out to us and we said: 'We know what it means to send greetings on you, but what does it mean to send peace and blessings upon you?' He said: 'Say: *Allâhumma salli 'ala Muhammadin wa 'ala âli Muhammadin, kamâ sallayta 'ala Ibrâhima, innaka Hamidum Majid; Allâhumma bârik 'ala Muhammadin wa 'ala âli Muhammadin kamâ bârakta 'ala Ibrâhima, innaka Hamidum Majid* (O Allâh, send Your grace, honor and mercy upon Muhammad and upon the family of Muhammad, as You sent Your grace, honor and mercy upon Ibrâhim, You are indeed Praiseworthy, Most Glorious. O Allâh, send Your blessings upon Muhammad and the family of Muhammad, as You sent Your blessings upon Ibrâhim, You are indeed Praiseworthy, Most Glorious).'" (*Sahih*)

٩٠٤ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا شُعْبَةُ. ح: وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ، وَ مُحَمَّدُ ابْنُ جَعْفَرٍ، قَالاَ: حَدَّثَنَا شُعْبَةُ، عَنِ الْحَكَمِ قَالَ: سَمِعْتُ ابْنَ أَبِي لَيْلَىٰ، قَالَ: لَقِيَنِي كَعْبُ ابْنُ عُجْرَةَ فَقَالَ: أَلاَ أُهْدِي لَكَ هَدِيَّةً؟ خَرَجَ عَلَيْنَا رَسُولُ اللهِ ﷺ. فَقُلْنَا: قَدْ عَرَفْنَا السَّلاَمَ عَلَيْكَ، فَكَيْفَ الصَّلاَةُ عَلَيْكَ؟ قَالَ: «قُولُوا: اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ. اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ».

تخريج: أخرجه البخاري، الدعوات، باب الصلٰوة على النبي ﷺ، ح:٦٣٥٧، ومسلم، الصلٰوة، باب الصلٰوة على النبي ﷺ بعد التشهد، ح:٤٠٦ من حديث شعبة به، وله طريق آخر جميل عند البخاري، ح:٣٣٧٠، أحاديث الأنبياء، باب(١٠).

905. It was narrated from Abu Humaid As-Sâ'di that they said: "O Messenger of Allâh! We have

٩٠٥ - حَدَّثَنَا عَمَّارُ بْنُ طَالُوتَ: حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ عَبْدِ الْعَزِيزِ الْمَاجِشُونُ: حَدَّثَنَا

مَالِكُ بْنُ أَنَسٍ، عَنْ عَبْدِ اللهِ بْنِ أَبِي بَكْرِ بْنِ مُحَمَّدِ بْنِ عَمْرِو بْنِ حَزْمٍ، عَنْ أَبِيهِ، عَنْ عَمْرِو بْنِ سُلَيْمٍ الزُّرَقِيِّ، عَنْ أَبِي حُمَيْدٍ السَّاعِدِيِّ أَنَّهُمْ قَالُوا: يَا رَسُولَ اللهِ! أُمِرْنَا بِالصَّلاَةِ عَلَيْكَ. فَكَيْفَ نُصَلِّي عَلَيْكَ؟ فَقَالَ: «قُولُوا: **اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَأَزْوَاجِهِ وَذُرِّيَّتِهِ، كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ، وَبَارِكْ عَلَى مُحَمَّدٍ وَأَزْوَاجِهِ وَذُرِّيَّتِهِ، كَمَا بَارَكْتَ عَلَى آلِ إِبْرَاهِيمَ فِي الْعَالَمِينَ، إِنَّكَ حَمِيدٌ مَجِيدٌ**».

been commanded to send peace and blessings upon you. How should we send peace and blessings upon you?" He said: "Say: *Allâhumma salli 'ala Muhammadin wa azwâjihi wa dhurriyatihi, kamâ sallayta 'ala Ibrâhim; wa bârik 'ala Muhammadin wa azwâjihi wa dhurriyatihi kamâ bârakta 'ala âli Ibrâhim fil-'âlamin, innaka Hamidum Majid* (O Allâh, send Your grace, honor and mercy upon Muhammad and his wives and offspring, as You sent Your grace, honor and mercy upon Ibrâhim. O Allâh, send Your blessings upon Muhammad and his wives and offspring, as You sent Your blessings upon the family of Ibrâhim among the nations, You are indeed Praiseworthy, Most Glorious)." (***Sahih***)

تخريج: أخرجه البخاري، أحاديث الأنبياء، باب(١٠)، ح:٣٣٦٩، ومسلم، الصلوة، باب الصلوة على النبي ﷺ بعد التشهد، ح:٤٠٧ من حديث مالك به.

٩٠٦ - حَدَّثَنَا الْحُسَيْنُ بْنُ بَيَانٍ: حَدَّثَنَا زِيَادُ ابْنُ عَبْدِ اللهِ: حَدَّثَنَا الْمَسْعُودِيُّ، عَنْ عَوْنِ ابْنِ عَبْدِ اللهِ، عَنْ أَبِي فَاخِتَةَ، عَنِ الأَسْوَدِ ابْنِ يَزِيدَ، عَنْ عَبْدِ اللهِ بْنِ مَسْعُودٍ قَالَ: إِذَا صَلَّيْتُمْ عَلَى رَسُولِ اللهِ ﷺ فَأَحْسِنُوا الصَّلاَةَ عَلَيْهِ، فَإِنَّكُمْ لاَ تَدْرُونَ لَعَلَّ ذٰلِكَ يُعْرَضُ عَلَيْهِ، قَالَ، فَقَالُوا لَهُ: فَعَلِّمْنَا، قَالَ، قُولُوا: «**اللَّهُمَّ اجْعَلْ صَلاَتَكَ وَرَحْمَتَكَ وَبَرَكَاتِكَ عَلَى سَيِّدِ الْمُرْسَلِينَ، وَإِمَامِ الْمُتَّقِينَ وَخَاتَمِ النَّبِيِّينَ، مُحَمَّدٍ عَبْدِكَ وَرَسُولِكَ إِمَامِ الْخَيْرِ،**

906. Aswad bin Yazid narrated that 'Abdullâh bin Mas'ud said: "When you send peace and blessings upon the Messenger of Allâh ﷺ, then do it well, for you do not know, that may be shown to him." They said to him: "Teach us." He said: "Say: '*Allâhumma aj'al salâtaka wa rahmataka wa barakâtika 'ala sayyidil-mursalin wa imâmil-muttaqin wa khâtamin-nabiyyin, Muhammad 'abdika wa Rasulika imâmil-khayri (wa qâ'idil-khair), wa Rasulir-rahmah. Allâhummab'athhu maqâmam mahmudan yaghbituhu bihil-*

awwâluna wal-âkhirun. Allâhumma salli 'ala Muhammadin wa 'ala âli Muhammadin kamâ sallayta 'ala Ibrâhim wa 'ala âli Ibrâhim; Allâhumma bârik 'ala Muhammadin wa 'ala âli Muhammadin kamâ bârakta 'ala Ibrâhim wa 'ala âli Ibrâhim, innaka Hamidum Majid (O Allâh, send Your grace honor, mercy and blessings upon the leader of the Messengers, the *Imâm* of the pious and the seal of the Prophets, Muhammad, Your slave and Messenger, the *Imâm* of the good (and the leader) of the good, and the Messenger of mercy. O Allâh, raise him to a station of praise and glory that will be the envy of the first and the last. O Allâh, send Your grace, honor and mercy upon Muhammad and upon the family of Muhammad, as You sent Your grace, honor and mercy upon Ibrâhim, You are indeed Praiseworthy, Most Glorious. O Allâh, send blessings upon Muhammad and upon the family of Muhammad as You sent blessings upon Ibrâhim and the family of Ibrâhim, You are Praiseworthy, Most Glorious).'" (***Da'if***)

[وَقَائِدِ] الْخَيْرِ، وَرَسُولِ الرَّحْمَةِ، اللَّهُمَّ ابْعَثْهُ مَقاماً مَحْمُوداً يَغْبِطُهُ بِهِ الأَوَّلُونَ وَالآخِرُونَ. اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ، اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ».

تخريج: [إسناده ضعيف] وقال البوصيري: المسعودي ... اختلط بآخره ، وانظر التقييد والإيضاح: (٤٣٠-٤٣٣)، ولم يثبت هل سمع زياد منه قبل اختلاطه أو بعده، والثاني أظهر.

907. It was narrated that Âsim bin 'Ubaidullâh said: "I heard 'Abdullâh bin 'Âmir bin Rabi'ah narrating from his father that the

٩٠٧ - حَدَّثَنَا بَكْرُ بْنُ خَلَفٍ، أَبُو بِشْرٍ: حَدَّثَنَا خَالِدُ بْنُ الحارِثِ، عَنْ شُعْبَةَ، عَنْ عَاصِمِ بْنِ عُبَيْدِ اللهِ، قَالَ: سَمِعْتُ عَبْدَ اللهِ

Prophet ﷺ said: "There is no Muslim who sends peace and blessings upon me, but the angels will send peace and blessings upon him as long as he sends peace and blessings upon me. So let a person do a little of that or a lot." (*Da'if*)

ابْنَ عَامِرِ بْنِ رَبِيعَةَ، عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ قَالَ: «مَا مِنْ مُسْلِمٍ يُصَلِّي عَلَيَّ إِلَّا صَلَّتْ عَلَيْهِ الْمَلَائِكَةُ مَا صَلَّى عَلَيَّ، فَلْيُقِلَّ الْعَبْدُ مِنْ ذٰلِكَ أَوْ لِيُكْثِرْ».

تخريج: [إسناده ضعيف] * عاصم ضعيف كما في التقريب وغيره، وضعفه الجمهور(مجمع الزوائد:٨/ ١٥٠)، وقال البوصيري: هذا إسناد ضعيف ، وله شواهد عند إسحاق القاضي في الصلوة على النبي ﷺ، ح:٣ وغيره.

Comments:

The *Hadith* specifies the excellence and the benefit of sending peace and blessings on the Prophet ﷺ, as well as exhorts the believers to recite them abundantly.

908. It was narrated that Ibn 'Abbâs said: "The Messenger of Allâh ﷺ said: 'Whoever forgets to send peace and blessings upon me, then he has missed the road to Paradise.'" (*Da'if*)

٩٠٨ - حَدَّثَنَا جُبَارَةُ بْنُ الْمُغَلِّسِ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ جَابِرِ ابْنِ زَيْدٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ نَسِيَ الصَّلَاةَ عَلَيَّ خَطِىءَ طَرِيقَ الْجَنَّةِ».

تخريج: [إسناده ضعيف] أخرجه الطبراني:١٢/ ١٨٠ من حديث جبارة به، وله شواهد عند البيهقي:٦/ ٢٨٦، وإسماعيل القاضي في الصلوة على النبي ﷺ، ح:٤١-٤٤ وغيرهما، انظر، ح:٧٤٠ لعلته.

Comments:

Virtuous deeds lead man to the Gardens of Paradise. And a man who neglects the blessed deed of sending peace and blessings on the Prophet ﷺ will surely be neglectful of many other virtuous deeds.

Chapter 26. What Is To Be Said During The *Tashah-hud* And Sending *Salât* Upon The Prophet ﷺ

(المعجم ٢٦) - بَابُ مَا يُقَالُ فِي التَّشَهُّدِ وَالصَّلَاةِ عَلَى النَّبِيِّ ﷺ (التحفة ٦٥)

909. Muhammad bin Abi 'Âishah said: "I heard Abu Hurairah say 'that Messenger of Allâh ﷺ said: 'When anyone of you finishes the

٩٠٩ - حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ الدِّمَشْقِيُّ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنَا الْأَوْزَاعِيُّ: حَدَّثَنِي حَسَّانُ بْنُ عَطِيَّةَ: حَدَّثَنِي

last *Tashah-hud*, let him seek refuge with Allâh from four things: From the torment of Hell, from the torment of the grave, from the trials of life and death, and from the *Fitnah* (tribulation) of *Masihud-Dajjâl*.' (**Sahih**)

مُحَمَّدُ بْنُ أَبِي عَائِشَةَ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا فَرَغَ أَحَدُكُمْ مِنَ التَّشَهُّدِ الأَخِيرِ فَلْيَتَعَوَّذْ بِاللهِ مِنْ أَرْبَعٍ: مِنْ عَذَابِ جَهَنَّمَ، وَمِنْ عَذَابِ الْقَبْرِ، وَمِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ، وَمِنْ فِتْنَةِ الْمَسِيحِ الدَّجَّالِ».

تخريج: أخرجه مسلم، المساجد، باب ما يستعاذ منه في الصلوة، ح:٥٨٨ من حديث الوليد ابن مسلم به.

Comments:

'Let him seek refuge from four things'. This order of the Prophet ﷺ can be complied with by reciting the Arabic recital meaning: "O Allâh! I seek refuge with You from the torment of Hell, from the torment of the grave, from the trials of life and death, and from the tribulation of *Masihud-Dajjâl* (False Christ)."

910. It was narrated that Abu Hurairah said: "The Messenger of Allâh ﷺ said to a man: 'What do you say during your *Salât*?' He said: 'The *Tashah-hud*, then I ask Allâh for Paradise, and I seek refuge with Him from Hell, but I do not understand what you and Mu'âdh murmur (during *Salât*). He said: 'Our murmuring revolves around the same things.'" (**Sahih**)

٩١٠ - حَدَّثَنَا يُوسُفُ بْنُ مُوسَى الْقَطَّانُ: حَدَّثَنَا جَرِيرٌ، عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ لِرَجُلٍ: «مَا تَقُولُ فِي الصَّلاَةِ؟» قَالَ: التَّشَهُّدَ ثُمَّ أَسْأَلُ اللهَ الْجَنَّةَ، وَأَعُوذُ بِهِ مِنَ النَّارِ، أَمَا وَاللهِ مَا أُحْسِنُ دَنْدَنَتَكَ وَلاَ دَنْدَنَةَ مُعَاذٍ، فَقَالَ: «حَوْلَهَا نُدَنْدِنُ».

تخريج: [صحيح] أخرجه ابن حبان (موارد)، ح:٥١٤ من حديث جرير بن عبدالحميد به، وصححه ابن خزيمة، ح:٧٢٥، والبوصيري، والنووي، وأخرجه أبوداود، ح:٧٩٢ من طريق آخر به، وله شواهد عند أبي داود، ح:٥٩٩، ٧٩٣ وغيره.

Comments:

The perception prevailing among the *Sufis* (*Mystics*) that they only do their deeds for the love of Allâh and not out of desire for Paradise, or the fear of Hell, is not right. Here is the Messenger of Allâh ﷺ, the most beloved and nearest slave of Allâh, the best informed person about the rights of Allâh on His creatures on the one hand, and about the most appropriate manners of paying homage to Allâh on the other. And yet he never tires of praying to Allâh for admittance to Paradise and salvation from Hell. Paradise, it must

be remembered, is a synonym of the bounties of Allâh. It is Paradise where the believers shall have the greatest bliss of looking at their Lord. Therefore, any hint of turning away from Paradise, is turning away from nearness to Allâh, which is the very antithesis of love for Allâh. Similarly, the feeling of fearlessness from Hell is the feeling of fearlessness from the wrath of Allâh, which is not a trait befitting a true believer.

Chapter 27. Pointing In *Tashah-hud*

(المعجم ٢٧) - بَابُ الإِشَارَةِ فِي التَّشَهُّدِ (التحفة ٦٦)

911. It was narrated from Mâlik bin Numair Al-Khuzâ'i that his father said: "I saw the Prophet ﷺ putting his right hand on his right thigh during prayer, and pointing with his finger." (***Hasan***)

٩١١ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ، عَنْ عِصَامِ بْنِ قُدَامَةَ، عَنْ مَالِكِ بْنِ نُمَيْرٍ الْخُزَاعِيِّ، عَنْ أَبِيهِ، قَالَ: رَأَيْتُ النَّبِيَّ ﷺ وَاضِعاً يَدَهُ الْيُمْنَى عَلَى فَخِذِهِ الْيُمْنَى فِي الصَّلاَةِ، وَيُشِيرُ بِإِصْبَعِهِ.

تخريج: [إسناده حسن] أخرجه أبو داود، الصلوة، باب الإشارة في التشهد، ح:٩٩١ من حديث عصام به، وصححه ابن خزيمة، وابن حبان * مالك بن نمير وثقه ابن خزيمة وابن حبان.

Comments:

a. Pointing with the finger in *Tashah-hud* is a part of *Sunnah*.
b. Only the right hand finger should be used for pointing. (See:913)
c. The position of the hand during pointing shall be discussed in the coming *Ahâdith*.

912. It was narrated that Wâ'il bin Hujr said: "I saw the Prophet ﷺ making a circle with his thumb and middle finger, and raising the one next to it (the index finger), supplicating with it during the *Tashah-hud*." (***Sahih***)

٩١٢ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا عَبْدُ اللهِ بْنُ إِدْرِيسَ، عَنْ عَاصِمِ بْنِ كُلَيْبٍ، عَنْ أَبِيهِ، عَنْ وَائِلِ بْنِ حُجْرٍ قَالَ: رَأَيْتُ النَّبِيَّ ﷺ قَدْ حَلَّقَ الإِبْهَامَ وَالْوُسْطَى، وَرَفَعَ الَّتِي تَلِيهِمَا، يَدْعُو بِهَا فِي التَّشَهُّدِ.

تخريج: [إسناده صحيح] وقال البوصيري: هذا إسناد صحيح، رجاله ثقات .

913. It was narrated from Ibn 'Umar that the Prophet ﷺ used to sit during prayer, putting his hands on his knees and raising his right finger which was next to his thumb, supplicating with it, and

٩١٣ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى، وَ الْحَسَنُ ابْنُ عَلِيٍّ، وَ إِسْحَاقُ بْنُ مَنْصُورٍ، قَالُوا: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَنْبَأَنَا مَعْمَرٌ، عَنْ عُبَيْدِ اللهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ أَنَّ النَّبِيَّ ﷺ

كَانَ إِذَا جَلَسَ فِي الصَّلَاةِ وَضَعَ يَدَيْهِ عَلَى رُكْبَتَيْهِ وَرَفَعَ إِصْبَعَهُ الْيُمْنَى الَّتِي تَلِي الْإِبْهَامَ، فَيَدْعُو بِهَا، وَالْيُسْرَى عَلَى رُكْبَتِهِ، [بَاسِطَهَا] عَلَيْهَا.

with his left hand (spread out) on his knee. (*Sahih*)

تخريج: أخرجه مسلم، المساجد، باب صفة الجلوس في الصلوٰة وكيفية وضع اليدين على الفخذين، ح: ٥٨٠ من حديث عبدالرزاق به.

Comments:

a. Pointing with finger is done only in *Tashah-hud* and not during the worshiper's sitting between the two prostrations. The words 'Sitting during prayer' in the context of this *Hadith* mean, as was made clear under *Hadith* : 912, sitting for *Tashah-hud*.

b. The left hand, during *Tashah-hud*, shall be in the same position as usual during the sitting between the two prostrations. The position for the right hand as described in this *Hadith* is as follows: Making a ring by joining the thumb with the middle finger and raising the forefinger (also known as the finger of attestation, which is next to the thumb) and pointing with it. The two remaining fingers are kept closed. (*Sunan Abu Dâwud*: 987) Another version reported in this connection is as follows: Putting the thumb on the lowest part of the forefinger and closing the remaining three fingers. This has been described in *Ahâdith* as forming a ring like fifty-three (figures used in Arabic)(*Sahih Muslim*: 115)

Chapter 28. The *Taslim*

(المعجم ٢٨) - بَابُ التَّسْلِيمِ (التحفة ٦٧)

914. It was narrated from 'Abdullâh that the Messenger of Allâh ﷺ used to say the *Salâm* to his right and his left, until the whiteness of his cheek could be seen (saying): "*As-salâmu 'alaikum wa rahmatullâh* (Peace be upon you and the mercy of Allâh)." (*Sahih*)

٩١٤ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ: حَدَّثَنَا عُمَرُ بْنُ عُبَيْدٍ، عَنْ أَبِي إِسْحَاقَ، عَنِ أَبِي الْأَحْوَصِ، عَنْ عَبْدِ اللهِ أَنَّ رَسُولَ اللهِ ﷺ كَانَ يُسَلِّمُ عَنْ يَمِينِهِ وَعَنْ شِمَالِهِ، حَتَّى يُرَى بَيَاضُ خَدِّهِ «السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللهِ».

تخريج: [صحيح] * أبوإسحاق عنعن تقدم، ح: ٤٦، وأصل الحديث صحيح أخرجه أبوداود، ح: ٩٩٦ وغيرهم، وصححه الترمذي، وابن خزيمة، وابن حبان.

Comments:

a. As mentioned under H:275 and 276, *Taslim* (salutation), is the proper way to signal the end of prayer.

b. Several versions of 'salutation' or 'greetings' are proven in the *Sunnah*, such as (i) *As-salâmu 'alaikum wa rahmatullâh – As-salâmu 'alaikum wa rahmatullâh* (as we will see under H. 916), (ii) *As-salâmu 'alaikum wa rahmatullâh wa barakâtuhu – As-salâmu 'alaikum wa rahmatullâh wa barakâtuhu* (*Bulugh Al-Marâm* by Ibn Hajar: 252), (iii) *As-salâmu 'alaikum wa rahmatullâh wa barakâtuhu* to the right and *As-salâmu 'alaikum wa rahmatullâh* to the left (*Sunan Abu-Dâ'wud*: 987), (iv) Finishing the prayer with just one *Taslim* is also in order. But while saying a single *Salâm*, the face must be turned to the right just a little (*Jâmi' At-Tirmidhi*: 296).

915. It was narrated from 'Âmir bin Sa'd, from his father, that the Messenger of Allâh ﷺ used to say the *Salâm* to his right and to his left. (***Sahih***)

٩١٥ - حَدَّثَنَا مَحْمُودُ بْنُ غَيْلَانَ: حَدَّثَنَا بِشْرُ ابْنُ السَّرِيِّ، عَنْ مُصْعَبِ بْنِ ثَابِتِ بْنِ عَبْدِ اللهِ بْنِ الزُّبَيْرِ، عَنْ إِسْمَاعِيلَ بْنِ مُحَمَّدِ بْنِ سَعْدِ بْنِ أَبِي وَقَّاصٍ، عَنْ عَامِرِ بْنِ سَعْدٍ، عَنْ أَبِيهِ أَنَّ رَسُولَ اللهِ ﷺ كَانَ يُسَلِّمُ عَنْ يَمِينِهِ وَعَنْ يَسَارِهِ.

تخريج: أخرجه مسلم، المساجد، باب السلام للتحليل من الصلوٰة عند فراغها وكيفيته، ح:٥٨٢ من حديث إسماعيل به.

916. It was narrated that 'Ammâr bin Yâsir said: "The Messenger of Allâh ﷺ used to say the *Salâm* to his right and to his left, until the whiteness of his cheek could be seen (saying): '*As-salâmu 'alaikum wa rahmatullâh, as-salâmu 'alaikum wa rahmatullâh*.'" (***Sahih***)

٩١٦ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا يَحْيَى ابْنُ آدَمَ: حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ، عَنْ أَبِي إِسْحَاقَ، عَنْ صِلَةَ بْنِ زُفَرَ، عَنْ عَمَّارِ بْنِ يَاسِرٍ قَالَ: كَانَ رَسُولُ اللهِ ﷺ يُسَلِّمُ عَنْ يَمِينِهِ وَعَنْ يَسَارِهِ، حَتَّى يُرَى بَيَاضُ خَدِّهِ «السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللهِ. السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللهِ».

تخريج: [صحيح] * أبو إسحاق عنعن تقدم، ح:٤٦، وأبوبكر بن عياش تقدم، ح:٨٥٥، وللحديث شواهد كثيرة عند أبي داود، ح:٩٩٧ وغيره، والسند حسنه البوصيري.

917. It was narrated that Abu Musa said: "Ali led us in prayer on the day of (the battle of) the Camel, in a way that reminded us of the prayer of the Messenger of Allâh ﷺ. Either we had forgotten it or we had abandoned it. He

٩١٧ - حَدَّثَنَا عَبْدُ اللهِ بْنُ عَامِرِ بْنِ زُرَارَةَ: حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ، عَنْ أَبِي إِسْحَاقَ، عَنْ [بُرَيْدِ] بْنِ أَبِي مَرْيَمَ، عَنْ أَبِي مُوسَى قَالَ: صَلَّى بِنَا عَلِيٌّ، يَوْمَ الْجَمَلِ، صَلَاةً ذَكَّرَنَا صَلَاةَ رَسُولِ اللهِ ﷺ. فَإِمَّا أَنْ نَكُونَ

said the *Salâm* to his right and to his left."(*Da'if*)

نَسِينَاهَا، وَإِمَّا أَنْ نَكُونَ تَرَكْنَاهَا، فَسَلَّمَ عَلَى يَمِينِهِ وَعَلَى شِمَالِهِ.

تخريج: [إسناده ضعيف] انظر الحديث السابق لعلته، ومع ذلك صححه البوصيري.

Chapter 29. The One Who Says One *Salâm*

(المعجم ٢٩) - بَابُ مَنْ يُسَلِّمُ تَسْلِيمَةً وَاحِدَةً (التحفة ٦٨)

918. 'Abdul-Muhaimin bin 'Abbâs bin Sahl bin Sa'd As-Sâ'idi narrated from his father, from his grandfather, that the Messenger of Allâh ﷺ said one *Taslim* to the front. (*Da'if*)

٩١٨ - حَدَّثَنَا أَبُو مُصْعَبٍ [الْمَدَنِيُّ]، أَحْمَدُ ابْنُ أَبِي بَكْرٍ: حَدَّثَنَا عَبْدُ الْمُهَيْمِنِ بْنِ عَبَّاسِ ابْنِ سَهْلِ بْنِ سَعْدٍ السَّاعِدِيُّ، عَنْ أَبِيهِ، عَنْ جَدِّهِ أَنَّ رَسُولَ اللهِ ﷺ سَلَّمَ تَسْلِيمَةً وَاحِدَةً تِلْقَاءَ وَجْهِهِ.

تخريج: [إسناده ضعيف] أخرجه الطبراني في الكبير: ٦/ ١٢٢، ح: ٥٧٠٣ من حديث عبدالمهيمن به، وانظر، ح: ١٦٤ لعلته.

Comments:

'Said one *Taslim* to the front' means he ﷺ did not turn his face on both sides as is the usual practice in saying *Salâm*, but turned his face a little to the right once, as has already been discussed in comments on H. 914.

919. It was narrated from Hishâm bin 'Uwrah, from his father, from 'Âishah, that the Messenger of Allâh ﷺ used to say one *Salâm*, to the front. (*Da'if*)

٩١٩ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ مُحَمَّدٍ [الصَّنْعَانِيُّ]: حَدَّثَنَا زُهَيْرُ ابْنُ مُحَمَّدٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ أَنَّ رَسُولَ اللهِ ﷺ كَانَ يُسَلِّمُ تَسْلِيمَةً وَاحِدَةً تِلْقَاءَ وَجْهِهِ.

تخريج: [إسناده ضعيف] أخرجه الترمذي، الصلوة، باب منه أيضًا، ح: ٢٩٦ من حديث عمرو بن أبي سلمة (الشامي) عن زهير به، وقال: قال محمد بن إسماعيل (البخاري): زهير بن محمد، أهل الشام يروون عنه مناكير . . . الخ ، وكذا قال أحمد وغيره، وللحديث شواهد كلها ضعيفة.

920. It was narrated that Salamah bin Akwa' said: "I saw the Messenger of Allâh ﷺ performing the prayer, and he said one *Salâm*." (*Da'if*)

٩٢٠ - حَدَّثَنَا مُحَمَّدُ بْنُ الْحَارِثِ الْمِصْرِيُّ: حَدَّثَنَا يَحْيَى بْنُ رَاشِدٍ، عَنْ يَزِيدَ، مَوْلَى سَلَمَةَ، عَنْ سَلَمَةَ بْنِ الأَكْوَعِ قَالَ: رَأَيْتُ رَسُولَ اللهِ ﷺ صَلَّى فَسَلَّمَ مَرَّةً وَاحِدَةً.

تخريج: [إسناده ضعيف] وقال البوصيري: هذا إسناد ضعيف لضعف يحيى بن راشد يعني المازني البراء.

Chapter 30. Responding To The *Imâm's Salâm*

(المعجم ٣٠) - بَابُ رَدِّ السَّلَامِ عَلَى الْإِمَامِ (التحفة ٦٩)

921. It was narrated from Samurah bin Jundub that the Prophet ﷺ said: "When the *Imâm* says the *Salâm*, then respond to him." (*Da'if*)

٩٢١ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَيَّاشٍ: حَدَّثَنَا أَبُو بَكْرٍ الْهُذَلِيُّ، عَنْ قَتَادَةَ، عَنِ الْحَسَنِ، عَنْ سَمُرَةَ بْنِ جُنْدُبٍ أَنَّ النَّبِيَّ ﷺ قَالَ: «إِذَا سَلَّمَ الْإِمَامُ فَرُدُّوا عَلَيْهِ».

تخريج: [ضعيف] * أبوبكر الهذلي (البصري) أخباري متروك الحديث (تقريب)، وله شاهد ضعيف عند ابن خزيمة، ح:١٧١١.

922. It was narrated that Samurah bin Jundab said: "The Messenger of Allâh ﷺ commanded us to greet our *Imâm* with *Salâm*, and to greet one another with *Salâm*." (*Da'if*)

٩٢٢ - حَدَّثَنَا عَبْدَةُ بْنُ عَبْدِ اللهِ: حَدَّثَنَا عَلِيُّ بْنُ الْقَاسِمِ: أَنْبَأَنَا هَمَّامٌ، عَنْ قَتَادَةَ، عَنِ الْحَسَنِ، عَنْ سَمُرَةَ بْنِ جُنْدَبٍ قَالَ: أَمَرَنَا رَسُولُ اللهِ ﷺ أَنْ نُسَلِّمَ عَلَى أَئِمَّتِنَا، وَأَنْ يُسَلِّمَ بَعْضُنَا عَلَى بَعْضٍ.

تخريج: [إسناده ضعيف] أخرجه أبوداود، الصلوة، باب الرد على الإمام، ح:١٠٠١ من حديث قتادة به، وصححه الحاكم، والذهبي * قتادة مدلس تقدم، ح:١٧٥، ولم أجد تصريح سماعه في هذا الحديث.

Comments:

Both these *Ahâdith* are 'Weak'. As such the command concerning the response is not proved.

Chapter 31. The *Imâm* Should Not Supplicate For Himself Only

(المعجم ٣١) - بَابٌ: وَلَا يَخُصَّ الْإِمَامُ نَفْسَهُ بِالدُّعَاءِ (التحفة ٧٠)

923. It was narrated that Thawbân said: "The Messenger of Allâh ﷺ said: 'No person should lead others in prayer, then

٩٢٣ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُصَفَّى الْحِمْصِيُّ: حَدَّثَنَا بَقِيَّةُ بْنُ الْوَلِيدِ، عَنْ حَبِيبِ بْنِ صَالِحٍ، عَنْ يَزِيدَ بْنِ شُرَيْحٍ، عَنْ أَبِي حَيٍّ الْمُؤَذِّنِ،

عَنْ ثَوْبَانَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لاَ يَؤُمُّ عَبْدٌ، فَيَخُصَّ نَفْسَهُ بِدَعْوَةٍ دُونَهُمْ. فَإِنْ فَعَلَ فَقَدْ خَانَهُمْ».

تخريج: [حسن] تقدم، ح:٦١٩.

supplicate only for himself and not for them. If he does that, he has betrayed them.'" (*Hasan*)

Chapter 32. What Is To Be Said After The *Salâm*

(المعجم ٣٢) - بَابُ مَا يُقَالُ بَعْدَ التَّسْلِيمِ (التحفة ٧١)

٩٢٤ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ؛ ح: وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ بْنِ أَبِي الشَّوَارِبِ: حَدَّثَنَا عَبْدُ الْوَاحِدِ ابْنُ زِيَادٍ، قَالَ: حَدَّثَنَا عَاصِمٌ الأَحْوَلُ، عَنْ عَبْدِ اللهِ بْنِ الحارِثِ، عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللهِ ﷺ إِذَا سَلَّمَ لَمْ يَقْعُدْ إِلَّا مِقْدَارَ مَا يَقُولُ: «اللَّهُمَّ أَنْتَ السَّلاَمُ وَمِنْكَ السَّلاَمُ، تَبَارَكْتَ يَا ذَا الْجَلاَلِ وَالإِكْرَامِ».

924. It was narrated that 'Âishah said: "When the Messenger of Allâh ﷺ said the *Salâm,* he would sit only for as long as it took to say: *'Allâhumma Antas-Salâm wa minkas-salâm. Tabârakta yâ Dhal-jalâli wal-ikrâm.* (O Allâh, You are As-Salâm.[1] From You is all peace, blessed are You O Possessor of majesty and honor).'" (*Sahih*)

تخريج: أخرجه مسلم، المساجد، باب استحباب الذكر بعد الصلوة وبيان صفته، ح:٥٩٢ عن ابن أبي شيبة (وغيره) به.

Comments:

a. This invocation must be recited after each obligatory prayer.
b. The text mentioned in the *Hadith* is the only part of the invocation proven in the *Sunnah*. Other sentences, are the creation of the people's own mind.

٩٢٥ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا شَبَابَةُ: حَدَّثَنَا شُعْبَةُ، عَنْ مُوسى بْنِ أَبِي عَائِشَةَ، عَنْ مَوْلًى لِأُمِّ سَلَمَةَ، عَنْ أُمِّ سَلَمَةَ أَنَّ النَّبِيَّ ﷺ كَانَ يَقُولُ، إِذَا صَلَّى الصُّبْحَ حِينَ يُسَلِّمُ: «اللَّهُمَّ إِنِّي أَسْأَلُكَ عِلْماً نَافِعاً، وَرِزْقاً طَيِّباً، وَعَمَلاً مُتَقَبَّلاً».

925. It was narrated from Umm Salamah that when the Prophet ﷺ performed the *Subh,* while he said the *Salâm,* he would say: *'Allâhumma inni as'aluka 'ilman nâfi'an, wa rizqan tayyiban, wa 'amalan mutaqabbalan* (O Allâh, I ask You for beneficial knowledge, goodly provision and acceptable deeds).'" (*Sahih*)

[1] The One Who is free from all defects and deficiencies.

تخريج: [صحيح] أخرجه أحمد: ٦/٣٠٥، ٣٢٢ من حديث شعبة به * مولى لأم سلمة، اسمه عبدالله بن شداد كما في تقريب التهذيب والنكت الظراف: ١٣/٤٦ وغيرهما، فالسند صحيح، وله شاهد ضعيف عند الطبراني في الصغير، ح: ٧٣٥، وقال الهيثمي في المجمع: ١٠/١١١، ورجاله ثقات .

Comments:

It is an inclusive invocation. The Messenger of Allâh ﷺ often used to recite invocations that were comprehensive, but characterized by the economy of words and abundance of meaningful ideas.

926. It was narrated that 'Abdullâh bin 'Amr said: "The Messenger of Allâh ﷺ said: 'There are two characteristics which no Muslim man acquires but he will enter Paradise. They are easy but those who do them are few. At the end of every prayer he should glorify Allâh (by saying *Subhân Allâh*) ten times, extol Him (by saying *Allâhu Akbar*) ten times, and praise Him (by saying *Al-Hamdu Lillâh*) ten times.' I saw the Messenger of Allâh ﷺ counting them on his hand. 'That is one hundred and fifty (after all the prayers of the day) on the tongue, and one thousand and five hundred on the Scale. And when he goes to his bed, let him glorify Allâh and praise Him and extol Him one hundred times. That will be one hundred on the tongue and one thousand on the Scale. Who among you does two thousand and five hundred evil actions in one day?' They said: 'Who would not be keen to do that?' He said: 'But the *Shaitân* comes to anyone of you while he is performing prayer and says: "Remember such and such, remember such and

٩٢٦ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا إِسْمَاعِيلُ ابْنُ عُلَيَّةَ، وَ مُحَمَّدُ بْنُ فُضَيْلٍ، وَ أَبُو يَحْيَى التَّيْمِيُّ، وَ[ابْنُ] الأَجْلَحِ، عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «خَصْلَتَانِ لاَ يُحْصِيهِمَا رَجُلٌ مُسْلِمٌ إِلَّا دَخَلَ الْجَنَّةَ، وَهُمَا يَسِيرٌ، وَمَنْ يَعْمَلُ بِهِمَا قَلِيلٌ. يُسَبِّحُ اللهَ فِي دُبُرِ كُلِّ صَلاَةٍ عَشْراً، وَيُكَبِّرُ عَشْراً، وَيَحْمَدُ عَشْراً» فَرَأَيْتُ رَسُولَ اللهِ ﷺ يَعْقِدُهَا بِيَدِهِ: «فَذٰلِكَ خَمْسُونَ وَمِائَةٌ بِاللِّسَانِ، وَأَلْفٌ وَخَمْسُمِائَةٍ فِي الْمِيزَانِ، وَإِذَا أَوَى إِلَى فِرَاشِهِ سَبَّحَ وَحَمِدَ وَكَبَّرَ مِائَةً، فَتِلْكَ مِائَةٌ بِاللِّسَانِ، وَأَلْفٌ فِي الْمِيزَانِ، فَأَيُّكُمْ يَعْمَلُ فِي الْيَوْمِ أَلْفَيْنِ وَخَمْسَمِائَةِ سَيِّئَةٍ» قَالُوا: وَكَيْفَ لاَ يُحْصِيهِمَا؟ قَالَ: «يَأْتِي أَحَدَكُمُ الشَّيْطَانُ، وَهُوَ فِي الصَّلاَةِ، فَيَقُولُ: اذْكُرْ كَذَا وَكَذَا، حَتَّى يَنْفَكَّ الْعَبْدُ لاَ يَعْقِلُ، وَيَأْتِيهِ وَهُوَ فِي مَضْجَعِهِ، فَلاَ يَزَالُ يُنَوِّمُهُ حَتَّى يَنَامَ».

such," until the person becomes distracted and does not understand (what he is saying). And he comes to him when he is in his bed, and makes him sleepy such that he sleeps.'" (*Hasan*)

تخريج: [إسناده حسن] أخرجه أبو داود، الأدب، باب في التسبيح عند النوم، ح:٥٠٦٥ من حديث شعبة عن عطاء به، وقال الترمذي، ح:٣٤١٠: حسن صحيح ، وصححه ابن حبان.

Comments:

a. Saying *Subhân-Allâh, Al-Hamdu-Lillâh, and Allâhu Akbar* ten times each at the end of the obligatory prayer is acceptable, and so is saying each of them thirty-three times, as we shall see in the next *Hadith*.

b. Reciting brief invocations proved from *Sunnah* are better than repeating lenthy supplications not proved from *Sunnah*.

c. 'That is one hundred and fifty on the tongue' means that these thirty (phrases) when recited after the five obligatory prayers will make up a total of one hundred and fifty (phrases).

927. It was narrated that Abu Dharr said: "It was said to the Prophet ﷺ and perhaps (one of the narrators) Sufyân said: I said: O Messenger of Allâh! Those who have property and wealth have surpassed us in reward. They say the same as we do, and they spend but we do not spend.' He said to me: 'Shall I not tell you something which, if you do it, you will catch up with those who have surpassed you and you will excel over those who come after you? Praise Allâh (by saying *Al-Hamdu Lillâh*) after every prayer, and glorify Him (by saying *Subhân-Allâh*) and extol Him (by saying *Allâhu Akbar*), thirty-three, and thirty-three, and thirty-four times.'" Sufyân said: "I do not know which of them was to be recited thirty-four times." (*Sahih*)

٩٢٧ - حَدَّثَنَا الْحُسَيْنُ بْنُ الْحَسَنِ الْمَرْوَزِيُّ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ بِشْرِ بْنِ عَاصِمٍ، عَنْ أَبِيهِ، عَنْ أَبِي ذَرٍّ قَالَ: قِيلَ لِلنَّبِيِّ ﷺ - وَرُبَّمَا قَالَ سُفْيَانُ: قُلْتُ -: يَا رَسُولَ اللهِ! ذَهَبَ أَهْلُ الأَمْوَالِ وَالدُّثُورِ بِالأَجْرِ، يَقُولُونَ كَمَا نَقُولُ وَيُنْفِقُونَ وَلاَ نُنْفِقُ. قَالَ لِي: «أَلاَ أُخْبِرُكُمْ بِأَمْرٍ إِذَا فَعَلْتُمُوهُ أَدْرَكْتُمْ مَنْ قَبْلَكُمْ وَفُتُّمْ مَنْ بَعْدَكُمْ، تَحْمَدُونَ اللهَ فِي دُبُرِ كُلِّ صَلاَةٍ وَتُسَبِّحُونَهُ، وَتُكَبِّرُونَهُ ثَلاَثاً وَثَلاَثِينَ، وَثَلاَثاً وَثَلاَثِينَ، وَأَرْبَعاً وَثَلاَثِينَ».

قَالَ سُفْيَانُ: لاَ أَدْرِي أَيَّتُهُنَّ أَرْبَعٌ.

تخريج: [إسناده صحيح] أخرجه الحميدي، من حديث سفيان به، وصححه ابن خزيمة، ح:٧٤٨، وله طرق عند أحمد:٥/١٥٨ وغيره.

Comments:

'Catch up with those who have surpassed you' means that those who have gone ahead of you in rank by doing many virtuous deeds, you can outdo them by engaging in the remembrance of Allâh. And those who do more virtuous deeds but neglect the remembrance of Allâh cannot attain ranks as high as you. The message that we get from the *Hadith* is that, alongside other virtuous deeds, it is also necessary that we focus on reciting the praise and remembrance of Allâh.

928. Thawbân narrated that when he finished his prayer, the Messenger of Allâh ﷺ would ask for forgiveness three times, then he would say: "*Allâhumma Antas-Salâm wa minkas-salâm tabârakta yâ Dhal-jalâli wal-ikrâm*" (O Allâh, You are As-Salâm and from You is all peace, Blessed are You O Possessor of majesty and honor)." (***Sahih***)

٩٢٨ - **حَدَّثَنَا** هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا عَبْدُ الْحَمِيدِ بْنُ حَبِيبٍ: حَدَّثَنَا الأَوْزَاعِيُّ. ح: وَحَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ الدِّمَشْقِيُّ، قَالَ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ. قَالَ: حَدَّثَنَا الأَوْزَاعِيُّ: حَدَّثَنِي شَدَّادٌ، أَبُو عَمَّارٍ: حَدَّثَنِي أَبُو أَسْمَاءَ الرَّحَبِيُّ: حَدَّثَنِي ثَوْبَانُ أَنَّ رَسُولَ اللهِ ﷺ كَانَ إِذَا انْصَرَفَ مِنْ صَلاَتِهِ اسْتَغْفَرَ ثَلاَثَ مَرَّاتٍ. ثُمَّ يَقُولُ: «**اللَّهُمَّ أَنْتَ السَّلاَمُ وَمِنْكَ السَّلاَمُ تَبَارَكْتَ يَا ذَا الْجَلاَلِ وَالإِكْرَامِ**».

تخريج: أخرجه مسلم، المساجد، باب استحباب الذكر بعد الصلٰوة وبيان صفته، ح:٥٩١ من حديث الوليد بن مسلم به.

Chapter 33. Departing After Completing The Prayer

(المعجم ٣٣) - بَابُ الاِنْصِرَافِ مِنَ الصَّلاَةِ (التحفة ٧٢)

929. It was narrated from Qabisah bin Hulb that his father said: "The Prophet ﷺ led us (in prayer), and he used to depart from both sides. (i.e. from either side)." (***Hasan***)

٩٢٩ - **حَدَّثَنَا** عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو الأَحْوَصِ، عَنْ سِمَاكٍ، عَنْ قَبِيصَةَ بْنِ هُلْبٍ، عَنْ أَبِيهِ قَالَ: أَمَّنَا النَّبِيُّ ﷺ فَكَانَ يَنْصَرِفُ عَنْ جَانِبَيْهِ جَمِيعاً.

تخريج: [إسناده حسن] أخرجه أبو داود، الصلٰوة، باب: كيف الانصراف من الصلٰوة؟ ح:١٠٤١ من حديث شعبة عن سماك بن حرب به، وحسنه الترمذي، والنووي في المجموع، وصححه ابن عبدالبر في الإستيعاب، وانظر، ح:٨٠٩.

Comments:

'It is a part of *Sunnah* that, after finishing the prayer, the *Imâm* turns his back to the *Qiblah* and sits facing the people. In order to do this, it is the same whether he turns to his right or to his left after finishing the prayer.

930. It was narrated that Aswad said: "'Abdullâh (bin Mas'ud) said: 'None of you should apportion within himself a part (of his prayer) thinking that it is a right of Allâh upon him that he must only turn to his right to leave after finishing the prayer. I saw the Messenger of Allâh ﷺ and most of the time he turned to his left.'" (*Sahih*)

٩٣٠ – حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ؛ ح: وَحَدَّثَنَا أَبُو بَكْرِ بْنُ خَلَّادٍ: حَدَّثَنَا يَحْيَى ابْنُ سَعِيدٍ. قَالاَ: حَدَّثَنَا الأَعْمَشُ، عَنْ عُمَارَةَ، عَنِ الأَسْوَدِ قَالَ: قَالَ عَبْدُ اللهِ: لاَ يَجْعَلَنَّ أَحَدُكُمْ لِلشَّيْطَانِ فِي نَفْسِهِ جُزْءًا، يَرَى أَنَّ حَقًّا لِلَّهِ عَلَيْهِ أَنْ لاَ يَنْصَرِفَ إِلَّا عَنْ يَمِينِهِ. قَدْ رَأَيْتُ رَسُولَ اللهِ ﷺ، أَكْثَرُ انْصِرَافِهِ عَنْ يَسَارِهِ.

تخريج: أخرجه البخاري، الأذان، باب الانفتال والانصراف عن اليمين والشمال، ح:٨٥٢، ومسلم، صلوة المسافرين، باب جواز الانصراف من الصلوة عن اليمين والشمال، ح:٧٠٧ من حديث الأعمش به.

Comments:

The Companions were so careful about innovations that even with regard to seemingly insignificant things, they considered it imperative to follow the *Sunnah* all in all.

931. It was narrated from 'Amr bin Shu'aib, from his father, that his grandfather said: "I saw the Prophet ﷺ departing to his right and to his left when he finished the prayer." (***Hasan***)

٩٣١ - حَدَّثَنَا بِشْرُ بْنُ هِلاَلٍ الصَّوَّافُ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، عَنْ حُسَيْنٍ الْمُعَلِّمِ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: رَأَيْتُ النَّبِيَّ ﷺ يَنْفَتِلُ عَنْ يَمِينِهِ وَعَنْ يَسَارِهِ فِي الصَّلاَةِ.

تخريج: **[إسناده حسن]** أخرجه أحمد:٢/١٧٤، ١٧٩، ٢٠٥، ٢١٥ من حديث حسين المعلم به، وقال البوصيري: رجاله ثقات .

932. It was narrated that Umm Salamah said: "When the Messenger of Allâh ﷺ said the *Salâm*, the women would stand up when he finished his *Taslim*, and he would stay where he was for a little while before standing up. (i.e. to depart)." (*Sahih*)

٩٣٢ – حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ الْمَلِكِ بْنِ وَاقِدٍ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنِ ابْنِ شِهَابٍ، عَنْ [هِنْدٍ] بِنْتِ الْحَارِثِ، عَنْ أُمِّ سَلَمَةَ قَالَتْ: كَانَ رَسُولُ اللهِ ﷺ إِذَا سَلَّمَ قَامَ النِّسَاءُ حِينَ

يَقْضِي تَسْلِيمَهُ، ثُمَّ يَلْبَثُ فِي مَكَانِهِ يَسِيراً قَبْلَ أَنْ يَقُومَ.

تخريج: [صحيح] أخرجه البخاري، الأذان، باب التسليم، ح:٨٣٧، ٨٤٩، ٨٧٠ من حديث إبراهيم بن سعد به.

Comments:

The participation of ladies, alongside with men, in the prayer of congregation is a proven *Sunnah*. However, their praying at home is preferable. (See *Sunan Abu Dâwud*: 567)

Chapter 34. If The Time For Prayer Comes When Food Has Been Served

(المعجم ٣٤) - **بَابٌ: إِذَا حَضَرَتِ الصَّلَاةِ وَوُضِعَ الْعَشَاءُ** (التحفة ٧٣)

933. It was narrated from Anas bin Mâlik that the Messenger of Allâh ﷺ said: "If food is served and the *Iqâmah* for prayer is given, then start with the food." (*Sahih*)

٩٣٣ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا سُفْيَانُ ابْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «**إِذَا وُضِعَ الْعَشَاءُ وَأُقِيمَتِ الصَّلَاةُ، فَابْدَأُوا بِالْعَشَاءِ**».

تخريج: أخرجه مسلم، المساجد، باب كراهة الصلوة بحضرة الطعام الذي يريد أكله في الحال ... الخ، ح:٥٥٧ من حديث سفيان بن عيينة به.

Comments:

If a man is hungry and food has been served, then even while praying, his hunger will continue to distract his attention away from the prayer. It is, therefore, advisable that he first eat his food so that he is in a better position to concentrate on his prayer.

934. It was narrated from Nâfi' that Ibn 'Umar said: "The Messenger of Allâh ﷺ said: 'If food is served and the *Iqâmah* for prayer is given, then start with the food.''

He said: "Ibn 'Umar ate dinner one night while he could hear the *Iqâmah*." (*Sahih*)

٩٣٤ - حَدَّثَنَا أَزْهَرُ بْنُ مَرْوَانَ: حَدَّثَنَا عَبْدُ الْوَارِثِ: حَدَّثَنَا أَيُّوبُ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**إِذَا وُضِعَ الْعَشَاءُ وَأُقِيمَتِ الصَّلَاةُ، فَابْدَأُوا بِالْعَشَاءِ**».

قَالَ: فَتَعَشَّى ابنُ عُمَر لَيْلَةً، وهوَ يَسْمَعُ الإقامَةَ.

تخريج: أخرجه البخاري، الأطعمة، باب: إذا حضر العشاء فلا يعجل عن عشائه، ح:٥٤٦٣، ٥٤٦٤، ومسلم، المساجد، باب كراهة الصلوة بحضرة الطعام ... إلخ، ح:٥٥٩ من حديث أيوب به.

935. It was narrated from 'Âishah

٩٣٥ - حَدَّثَنَا سَهْلُ بْنُ أَبِي سَهْلٍ: حَدَّثَنَا

سُفْيَانُ بْنُ عُيَيْنَةَ؛ ح: وَحَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ، جَمِيعاً عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِذَا حَضَرَ الْعَشَاءُ وَأُقِيمَتِ الصَّلَاةُ، فَابْدَأُوا بِالْعَشَاءِ».

that the Messenger of Allâh ﷺ said: "If food is ready and the *Iqâmah* is being given, then start with the food." (*Sahih*)

تخريج: أخرجه البخاري، الباب السابق، ح:٥٤٦٥، ومسلم، الباب السابق، ح:٥٥٨ من حديث هشام به.

Comments:

The order to eat first is for conditions of extreme hunger, otherwise it would be highly improper to avoid the prayer in congregation. And Allâh knows best.

Chapter 35. Prayer In Congregation On A Rainy Night

(المعجم ٣٥) - بَابُ الْجَمَاعَةِ فِي اللَّيْلَةِ الْمَطِيرَةِ (التحفة ٧٤)

٩٣٦ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، عَنْ خَالِدٍ الْحَذَّاءِ، عَنْ أَبِي الْمَلِيحِ قَالَ: خَرَجْتُ فِي لَيْلَةٍ مَطِيرَةٍ، فَلَمَّا رَجَعْتُ اسْتَفْتَحْتُ، فَقَالَ أَبِي: مَنْ هٰذَا؟ قَالَ: أَبُو الْمَلِيحِ، قَالَ: لَقَدْ رَأَيْتُنَا مَعَ رَسُولِ اللهِ ﷺ يَوْمَ الْحُدَيْبِيَةِ، وَأَصَابَتْنَا سَمَاءٌ لَمْ تَبُلَّ أَسَافِلَ نِعَالِنَا، فَنَادَى مُنَادِي رَسُولِ اللهِ ﷺ: «صَلُّوا فِي رِحَالِكُمْ».

936. It was narrated that Abu Malih said: "I went out on a rainy night (for congregational prayer), and when I came back I asked for the door to be opened. My father said: 'Who is this?' I said: 'Abu Malih.' He said: 'We were with the Messenger of Allâh ﷺ at Hudaybiyah and it rained a little, such that the soles of our sandals did not get wet. The announcer of the Messenger of Allâh ﷺ called out: 'Perform prayer at your camps.'" (*Sahih*)

تخريج: [إسناده صحيح] أخرجه أبو داود، الصلوة، باب الجمعة في اليوم المطير، ح:١٠٥٩ من حديث خالد به، وله طرق أخرى عند أبي داود، ح:١٠٥٧ وغيره، وصححه ابن خزيمة، وابن حبان، والحاكم، والذهبي وغيرهم.

Comments:

a. It is permitted to pray at home in rainy conditions.

b. On such occasions the *Mu'adh-dhin* should call out to the people to perform their prayers at their homes and camps.

٩٣٧ - حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ: حَدَّثَنَا

937. It was narrated that Ibn 'Umar said: "On rainy nights or

سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: كَانَ رَسُولُ اللهِ ﷺ يُنَادِي مُنَادِيهِ، فِي اللَّيْلَةِ الْمَطِيرَةِ، أَوِ اللَّيْلَةِ الْبَارِدَةِ ذَاتِ الرِّيحِ: «صَلُّوا فِي رِحَالِكُمْ».

on cold windy nights, the Messenger of Allâh ﷺ would summon his announcer to call out: 'Perform prayer at your camps.'" (*Sahih*)

تخريج: [إسناده صحيح] أخرجه أبو داود، الصلوة، باب التخلف عن الجماعة في الليلة الباردة أو الليلة المطيرة، ح:١٠٦٠، ١٠٦١ من حديث أيوب به، وله طرق عند البخاري، ح:٦٦٦، ومسلم، ح:٦٩٧ وغيرهما.

٩٣٨ - حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ عَبْدِ الْوَهَّابِ: حَدَّثَنَا الضَّحَّاكُ بْنُ مَخْلَدٍ، عَنْ عَبَّادِ بْنِ مَنْصُورٍ، قَالَ: سَمِعْتُ عَطَاءً يُحَدِّثُ عَنِ ابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ، فِي يَوْمِ جُمُعَةٍ، يَوْمِ مَطَرٍ: «صَلُّوا فِي رِحَالِكُمْ».

938. It was narrated from Ibn 'Abbâs that the Prophet ﷺ said, on a Friday that was rainy: "Perform prayer at your camps." (*Hasan*)

تخريج: [حسن] أخرجه ابن خزيمة، ح:١٨٦٦ من حديث أبي عاصم الضحاك بن مخلد به * عباد صدوق رمي بالقدر، وكان يدلس، وتغير بآخره (تقريب)، وصرح بالسماع، ولحديثه شواهد، انظر الحديثين السابقين والآتي.

٩٣٩ - حَدَّثَنَا أَحْمَدُ بْنُ عَبْدَةَ: حَدَّثَنَا عَبَّادُ ابْنُ عَبَّادٍ الْمُهَلَّبِيُّ: حَدَّثَنَا عَاصِمٌ الأَحْوَلُ، عَنْ عَبْدِ اللهِ بْنِ الْحَارِثِ بْنِ نَوْفَلٍ أَنَّ ابْنَ عَبَّاسٍ أَمَرَ الْمُؤَذِّنَ أَنْ يُؤَذِّنَ يَوْمَ الْجُمُعَةِ، وَذٰلِكَ يَوْمٌ مَطِيرٌ. فَقَالَ: اللهُ أَكْبَرُ، اللهُ أَكْبَرُ، أَشْهَدُ أَنْ لاَ إِلٰهَ إِلَّا اللهُ. أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللهِ. ثُمَّ قَالَ: نَادِ فِي النَّاسِ فَلْيُصَلُّوا فِي بُيُوتِهِمْ. فَقَالَ لَهُ النَّاسُ: مَا هٰذَا الَّذِي صَنَعْتَ؟ قَالَ: قَدْ فَعَلَ هٰذَا مَنْ هُوَ خَيْرٌ مِنِّي، تَأْمُرُنِي أَنْ أُخْرِجَ النَّاسَ مِنْ بُيُوتِهِمْ فَيَأْتُونِي يَدُوسُونَ الطِّينَ إِلَى رُكَبِهِمْ.

939. It was narrated from 'Abdullâh bin Hârith bin Nawfal that Ibn 'Abbâs commanded the *Mu'adh-dhin* to call the *Adhân* one Friday, which was a rainy day. He said: "*Allâhu Akbar, Allâhu Akbar, Ashhadu an lâ ilâha illallâh, Ashhadu anna Muhammadan Rasulullâh* (Allâh is the Most Great, Allâh is Most Great, I bear witness that none has the right to be worshiped but Allâh, I bear witness that Muhammad is the Messenger of Allâh)." Then he (Ibn 'Abbâs) said: "Proclaim to the people that they should pray in their houses." The people said to him: "What is this that you have done?" He said: "One who

is better than me did that. Are you telling me that I should bring the people out of their houses and make them come to me wading through mud up to their knees?" (*Sahih*)

تخريج: أخرجه البخاري، الأذان، باب الكلام في الأذان، ح:٦١٦، ومسلم، صلوة المسافرين، باب الصلوة في الرحال في المطر، ح:٦٩٩ من حديث عاصم وغيره به.

Comments:

Permission to perform the prayer at home because of rain applies not only to the five daily prayers, but also to the Friday prayers.

Chapter 36. What Suffices As A *Sutrah* (Screen) For One Performing Prayer

(المعجم ٣٦) - **بَابُ مَا يَسْتُرُ الْمُصَلِّي**

(التحفة ٧٥)

940. It was narrated from Musa bin Talhah that his father said: "We used to perform prayer while the beasts were passing in front of us. That was mentioned to the Messenger of Allâh ﷺ and he said: 'If something like the handle of a saddle[1] is placed in front of anyone of you, it will not matter whoever passes in front of him." (*Sahih*)

٩٤٠ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ: حَدَّثَنَا عُمَرُ بْنُ عُبَيْدٍ، عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ مُوسٰى بْنِ طَلْحَةَ، عَنْ أَبِيهِ قَالَ: كُنَّا نُصَلِّي، وَالدَّوَابُّ تَمُرُّ بَيْنَ أَيْدِينَا، فَذُكِرَ ذٰلِكَ لِرَسُولِ اللهِ ﷺ فَقَالَ: «**مِثْلُ مُؤْخِرَةِ الرَّحْلِ تَكُونُ بَيْنَ يَدَيْ أَحَدِكُمْ، فَلَا يَضُرُّهُ مَنْ مَرَّ بَيْنَ يَدَيْهِ**».

تخريج: أخرجه مسلم، الصلوة، باب سترة المصلي والندب إلى الصلوة إلى سترة ... الخ، ح:٤٩٩ من حديث ابن نمير وغيره به.

Comments:

a. How high (or what type) a *Sutrah* (a symbolic barrier or screen in front of the worshipper) should be, is determined by this *Hadith*, which is equal to the 'handle of a saddle' in height. The handle referred to is about one-and-a-quarter or one-and-a-half feet in height. A *Sutrah* should, therefore, be of this minimum height.

b. The *Sutrah* is a mark, which determines that whoever passes in front of the worshipper, should pass from beyond that mark, not from within it.

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[1] It is the piece of wood on the camel saddle which is held on to. (Explanation by *Sindi*.)

941. It was narrated that Ibn 'Umar said: "A small spear (*Harbah*) would be brought out to the Prophet ﷺ when he was travelling; he would plant it (in the ground) to perform prayer while facing it." (***Sahih***)

٩٤١ - حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ: أَنْبَأَنَا عَبْدُ اللهِ بْنُ [رَجَاءٍ] الْمَكِّيُّ، عَنْ عُبَيْدِ اللهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: كَانَ النَّبِيُّ ﷺ تُخْرَجُ لَهُ حَرْبَةٌ فِي السَّفَرِ، فَيَنْصِبُهَا فَيُصَلِّي إِلَيْهَا.

تخريج: أخرجه البخاري، الصلوة، باب سترة الإمام سترة من خلفه، ح:٤٩٤، ومسلم، الصلوة، باب سترة المصلي والندب إلى الصلوة إلى سترة . . . الخ، ح:٥٠١ من حديث عبيدالله ابن عمر به مطولاً.

Comments:

This shows that the Prophet (ﷺ) was particular about the *Sutrah* even during his journeys.

942. It was narrated that 'Âishah said: "The Messenger of Allâh had a reed mat that he would spread out during the day, and make into a compartment at night, towards which he would perform prayer." (***Sahih***)

٩٤٢ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ، عَنْ عُبَيْدِ اللهِ بْنِ عُمَرَ: حَدَّثَنِي سَعِيدُ بْنُ أَبِي سَعِيدٍ، عَنْ أَبِي سَلَمَةَ ابْنِ عَبْدِ الرَّحْمٰنِ، عَنْ عَائِشَةَ قَالَتْ: كَانَ لِرَسُولِ اللهِ ﷺ حَصِيرٌ يُبْسَطُ بِالنَّهَارِ وَيَحْتَجِرُهُ بِاللَّيْلِ، يُصَلِّي إِلَيْهِ.

تخريج: أخرجه البخاري، الأذان، باب صلوة الليل، ح:٧٣٠، ومسلم، صلوة المسافرين، باب فضيلة العمل الدائم من قيام الليل وغيره . . . الخ، ح:٧٨٢ من حديث سعيد المقبري به مطولاً.

Comments:

This confirms the binding nature of the *Sutrah* even inside one's house.

943. It was narrated from Abu Hurairah that the Prophet ﷺ said: "When anyone of you performs prayer, let him put something in front of him. If he cannot find anything then let him put a stick. If he cannot find one, then let him draw a line. Then it will not matter if anything passes in front of him." (***Da'if***)

٩٤٣ - حَدَّثَنَا بَكْرُ بْنُ خَلَفٍ، أَبُو بِشْرٍ: حَدَّثَنَا حُمَيْدُ بْنُ الأَسْوَدِ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ أُمَيَّةَ. ح: وَحَدَّثَنَا عَمَّارُ بْنُ خَالِدٍ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ إِسْمَاعِيلَ بْنِ أُمَيَّةَ، عَنْ أَبِي عَمْرِو بْنِ مُحَمَّدِ بْنِ عَمْرِو بْنِ حُرَيْثٍ، عَنْ جَدِّهِ حُرَيْثِ بْنِ سُلَيْمٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا صَلَّى أَحَدُكُمْ

فَلْيَجْعَلْ تِلْقَاءَ وَجْهِهِ شَيْئاً، فَإِنْ لَمْ يَجِدْ فَلْيَنْصِبْ عَصاً، فَإِنْ لَمْ يَجِدْ فَلْيَخُطَّ خَطًّا، ثُمَّ لاَ يَضُرُّهُ مَا مَرَّ بَيْنَ يَدَيْهِ».

تخريج: [ضعيف] أخرجه أبوداود، الصلوٰة، باب الخط إذا لم يجد عصًا، ح:٦٨٩، ٦٩٠ من حديث إسماعيل به، وصححه ابن خزيمة، وابن حبان، وضعفه سفيان بن عيينة، والطحاوي، والدارقطني، والبغوي في شرح السنة وغيرهم، وهو الصواب.

Chapter 37. Passing In Front Of Someone Who Is Performing Prayer

(المعجم ٣٧) - بَابُ الْمُرُورِ بَيْنَ يَدَيِ الْمُصَلِّي (التحفة ٧٦)

944. Busr bin Sa'eed said: "They sent me to Zaid bin Khâlid to ask him about passing in front of one who is performing prayer. He told me that the Prophet ﷺ said: 'Waiting for forty is better than passing in front of one who is performing prayer.'" (*Sahih*)

(One of the narrators) Sufyân said: "I do not know if he meant forty years, months, days, or hours."

٩٤٤ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا سُفْيَانُ ابْنُ عُيَيْنَةَ، عَنْ سَالِمٍ أَبِي النَّضْرِ، عَنْ بُسْرِ ابْنِ سَعِيدٍ قَالَ: أَرْسَلُونِي إِلَى زَيْدِ بْنِ خَالِدٍ أَسْأَلُهُ عَنِ الْمُرُورِ بَيْنَ يَدَيِ الْمُصَلِّي، فَأَخْبَرَنِي عَنِ النَّبِيِّ ﷺ قَالَ: «لأَنْ يَقُومَ أَرْبَعِينَ، خَيْرٌ لَهُ مِنْ أَنْ يَمُرَّ بَيْنَ يَدَيْهِ».

قَالَ سُفْيَانُ: فَلاَ أَدْرِي أَرْبَعِينَ سَنَةً، أَوْ شَهْراً، أَوْ صَبَاحاً، أَوْ سَاعَةً.

تخريج: [صحيح] انظر الحديث الآتي.

Comments:

a. Passing in front of one who is performing prayer is a sin of such magnitude, that even waiting for long periods of time for it is worth the wait.

b. The narrators of *Ahâdith* were so discreet in narrating a *Hadith* that they made it a point to mention any point of doubt in its wording or detail.

945. It was narrated from Busr bin Sa'eed that Zaid bin Khâlid sent word to Abu Juhaim Al-Ansâri asking him: "What did you hear from the Prophet ﷺ about a man who passes in front of another man when he is performing prayer?" He said: "I heard the Prophet ﷺ saying: 'If

٩٤٥ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ، عَنْ سَالِمٍ أَبِي النَّضْرِ، عَنْ بُسْرِ بْنِ سَعِيدٍ أَنَّ زَيْدَ بْنَ خَالِدٍ أَرْسَلَ إِلَى أَبِي جُهَيْمٍ الأَنْصَارِيِّ يَسْأَلُهُ: مَا سَمِعْتَ مِنَ النَّبِيِّ ﷺ فِي الرَّجُلِ يَمُرُّ بَيْنَ يَدَيِ الرَّجُلِ وَهُوَ يُصَلِّي؟ فَقَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ:

«لَوْ يَعْلَمُ أَحَدُكُمْ مَا لَهُ فِي أَنْ يَمُرَّ بَيْنَ يَدَيْ أَخِيهِ وَهُوَ يُصَلِّي، كَانَ لأَنْ يَقِفَ أَرْبَعِينَ». قَالَ: لاَ أَدْرِي أَرْبَعِينَ عَاماً، أَوْ أَرْبَعِينَ شَهْراً، أَوْ أَرْبَعِينَ يَوْماً «خَيْرٌ لَهُ مِنْ ذٰلِكَ».

anyone of you knew (how great is the sin involved) when he passes in front of his brother who is performing prayer, then waiting for forty,'" (one of the narrators) said: "I do not know if he meant forty years, forty months, or forty days, 'would be better for him than that." (*Sahih*)

تخريج: أخرجه البخاري، الصلوة، باب إثم المار بين يدي المصلي، ح:٥١٠، ومسلم، الصلوة، باب منع المار بين يدي المصلي، ح:٥٠٧ من حديث أبي النضر به.

٩٤٦ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ، عَنْ عُبَيْدِ اللهِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ مَوْهَبٍ، عَنْ عَمِّهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ النَّبِيُّ ﷺ: «لَوْ يَعْلَمُ أَحَدُكُمْ مَا لَهُ فِي أَنْ يَمُرَّ بَيْنَ يَدَيْ أَخِيهِ، مُعْتَرِضاً فِي الصَّلاَةِ، كَانَ لأَنْ يُقِيمَ مِائَةَ عَامٍ خَيْرٌ لَهُ مِنَ الْخَطْوَةِ الَّتِي خَطَاهَا».

946. It was narrated that Abu Hurairah said: "The Prophet ﷺ said: 'If anyone of you knew (how great is the sin involved) in passing in front of his brother while he is performing prayer, waiting for one hundred years would be better for him than one step that he takes.'" (*Da'if*)

تخريج: **[إسناده ضعيف]** * عبيدالله ليس بالقوي (تقريب)، وعمه مستور قال الإمام الشافعي: لا نعرفه(تهذيب).

(المعجم ٣٨) - بَابُ مَا يَقْطَعُ الصَّلَاةَ (التحفة ٧٧)

Chapter 38. What Severs The Prayer[1]

٩٤٧ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا سُفْيَانُ، عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللهِ بْنِ عَبْدِ اللهِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ النَّبِيُّ ﷺ

947. It was narrated that Ibn 'Abbâs said: "The Prophet ﷺ was performing prayer at 'Arafât, and Fadl and I came riding a female donkey. We passed in front of

[1] Regarding the things mentioned that 'sever' the prayer, As-Sindi commented on number 949: "The obvious implication of this *Hadith* is that a dog which passes by, or other than that, mentioned in this *Hadith*, invalidates the prayer. And some people said this. But the majority hold the opposite view. This is how Nawawi and others explained it; that the meaning of 'severing' is 'diminishing' it due to the distraction of the heart by these things."

part of the row, then we dismounted and left the donkey, and we came and joined the row." (*Sahih*)

يُصَلِّي بِعَرَفَةَ، فَجِئْتُ أَنَا وَالْفَضْلُ عَلَى أَتَانٍ، فَمَرَرْنَا عَلَى بَعْضِ الصَّفِّ، فَنَزَلْنَا عَنْهَا وَتَرَكْنَاهَا، ثُمَّ دَخَلْنَا فِي الصَّفِّ.

تخريج: أخرجه البخاري، العلم، باب: متى يصح سماع الصغير، ح:٧٦، ٤٩٣، ٨٦١، ١٨٥٧، ٤٤١٢، ومسلم، الصلوة، باب سترة المصلي والندب إلى الصلوة إلى السترة . . . الخ، ح:٥٠٤ من حديث الزهري به مختصرًا ومطولاً.

948. It was narrated that Umm Salamah said: "The Prophet ﷺ was performing prayer in the house of Umm Salamah, and 'Abdullâh or 'Umar bin Abu Salamah passed in front of him; he gestured with his hand, and he went back. Then Zainab bint Umm Salamah passed in front of him, and he gestured with his hand, but she kept going. When the Messenger of Allâh ﷺ finished his prayer, he said: 'These (women) are more stubborn.'" (*Da'if*)

٩٤٨ - **حَدَّثَنَا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ، عَنْ أُسَامَةَ بْنِ زَيْدٍ، عَنْ مُحَمَّدِ بْنِ قَيْسٍ، هُوَ قَاصُّ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ، عَنْ [أُمِّهِ]، عَنْ أُمِّ سَلَمَةَ قَالَتْ: كَانَ النَّبِيُّ ﷺ يُصَلِّي فِي حُجْرَةِ أُمِّ سَلَمَةَ، فَمَرَّ بَيْنَ يَدَيْهِ عَبْدُ اللهِ، أَوْ عُمَرُ بْنُ أَبِي سَلَمَةَ، فَقَالَ بِيَدِهِ. فَرَجَعَ. فَمَرَّتْ زَيْنَبُ بِنْتُ أُمِّ سَلَمَةَ، فَقَالَ بِيَدِهِ هٰكَذَا، فَمَضَتْ، فَلَمَّا صَلَّى رَسُولُ اللهِ ﷺ قَالَ: «**هُنَّ أَغْلَبُ**».

تخريج: **[إسناده ضعيف]** أخرجه أحمد:٦/٢٩٤ عن وكيع به، وقال: عن أمه * قيس المدني مجهول (تقريب) وفي بعض الأسانيد: عن أمه، وهي مجهولة الحال أيضًا راجع التهذيب وغيره، وقال البوصيري: هذا إسناد ضعيف . . . الخ .

Comments:

'Abdullâh, 'Umar and Zainab ﷺ are all the children of Abu Salamah ﷺ. After the death of Abu Salamah the Prophet ﷺ had married Umm Salamah, and these children were raised under the care of the Prophet ﷺ. All three are, therefore, reckoned among the young Companions, as they had the good fortune of seeing the Prophet ﷺ in their childhood.

949. It was narrated from Ibn 'Abbâs that the Prophet ﷺ said: "The prayer is severed by a black dog and a woman who has reached the age of menstruation." (*Sahih*)

٩٤٩ - **حَدَّثَنَا** أَبُو بَكْرِ بْنُ خَلَّادٍ الْبَاهِلِيُّ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا قَتَادَةُ: حَدَّثَنَا جَابِرُ بْنُ زَيْدٍ، عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ قَالَ: «**يَقْطَعُ الصَّلَاةَ الْكَلْبُ الْأَسْوَدُ، وَالْمَرْأَةُ الْحَائِضُ**».

تخريج: [إسناده صحيح] أخرجه أبو داود، الصلوة، باب ما يقطع الصلوة، ح:٧٠٣ من حديث يحي به، وصححه ابن خزيمة، وابن حبان وغيرهما، ولا يضره إيقاف من أوقفه.

950. It was narrated from Abu Hurairah that the Prophet ﷺ said: "The prayer is severed by a woman, a dog and a donkey." (*Sahih*)

٩٥٠ - حَدَّثَنَا زَيْدُ بْنُ أَخْزَمَ، أَبُو طَالِبٍ: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ: حَدَّثَنَا أَبِي، عَنْ قَتَادَةَ، عَنْ [زُرَارَةَ بْنِ أَوْفَى]، عَنْ سَعْدِ بْنِ هِشَامٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «**يَقْطَعُ الصَّلَاةَ الْمَرْأَةُ وَالْكَلْبُ وَالْحِمَارُ**».

تخريج: [صحيح] أخرجه أحمد:٢/٢٩٩ عن معاذ به، قتادة عنعن تقدم، ح:١٧٥، ولحديثه شواهد، انظر، ح:٩٥٢ وغيره، وقال البوصيري: هذا إسناد صحيح.

951. It was narrated from 'Abdullâh bin Mughaffal that the Prophet ﷺ said: "The prayer is severed by a woman, a dog and a donkey." (*Sahih*)

٩٥١ - حَدَّثَنَا جَمِيلُ بْنُ الْحَسَنِ: حَدَّثَنَا عَبْدُ الْأَعْلَى: حَدَّثَنَا سَعِيدٌ، عَنْ قَتَادَةَ، عَنِ الْحَسَنِ، عَنْ عَبْدِ اللهِ بْنِ مُغَفَّلٍ عَنِ النَّبِيِّ ﷺ قَالَ: «**يَقْطَعُ الصَّلَاةَ الْمَرْأَةُ وَالْكَلْبُ وَالْحِمَارُ**».

تخريج: [صحيح] أخرجه أحمد:٤/٨٦، ٥/٥٧ من حديث سعيد بن أبي عروبة به * الحسن تقدم، ح:٧١، وقتادة تقدم، ح:١٧٥، وسعيد، ح:٤٢٩ عنعنوا، والحديث الآتي شاهد له.

952. It was narrated from 'Abdullâh bin Sâmit from Abu Dharr, that the Prophet ﷺ said: "The prayer is severed by a woman, a donkey, and a black dog, if there is not something like the handle of a saddle in front of a man." I ('Abdullâh) said: "What is wrong with a black dog and not a red one?" He (Abu Dharr) said: 'I asked the Messenger of Allâh ﷺ the same question, and he said: "The black dog is a *Shaitân* (satan)." (*Sahih*)

٩٥٢ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ ابْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ حُمَيْدِ بْنِ هِلَالٍ، عَنْ عَبْدِ اللهِ بْنِ الصَّامِتِ، عَنْ أَبِي ذَرٍّ عَنِ النَّبِيِّ ﷺ قَالَ: «**يَقْطَعُ الصَّلَاةَ، إِذَا لَمْ يَكُنْ بَيْنَ يَدَيِ الرَّجُلِ مِثْلُ مُؤْخِرَةِ الرَّحْلِ، الْمَرْأَةُ وَالْحِمَارُ وَالْكَلْبُ الْأَسْوَدُ**».

قَالَ: قُلْتُ: مَا بَالُ الْأَسْوَدِ مِنَ الْأَحْمَرِ؟ فَقَالَ: سَأَلْتُ رَسُولَ اللهِ ﷺ كَمَا سَأَلْتَنِي، فَقَالَ: «**الْكَلْبُ الْأَسْوَدُ شَيْطَانٌ**».

تخريج: أخرجه مسلم، الصلوة، باب قدر ما يستر المصلي، ح:٥١٠ عن محمد بن بشار وغيره به.

Comments:

There is a divergence of opinion among the scholars as to whether or not the prayer is severed by passing of the above mentioned. A section of the scholars believes that they do sever the prayer as is evident from the words of *Hadith* taken at face value. The second section interprets the Arabic word *yaqta'u* to mean 'diminish the quality' because of distraction in concentration and devotion. There is also a third group that says that the *Hadith* stands abrogated by another *Hadith* which says: *'Lâ yaqta'us-salâta shai'un'* nothing severs the prayer. This last opinion is certainly preferable. For details please see Ahmad Shâkir the Egyptian's Notes on *Al-Muhalla* by Ibn Hazm: Ruling 385, Vol.4,pp.13-14, Dâr Al-Jial, Beirut, Mir'âtul-Mafâtih and *Injâz Al-Hâjah*.

Chapter 39. Stopping (The Passing Person) As Much As Possible

(المعجم ٣٩) - بَابٌ: ادْرَأْ مَا اسْتَطَعْتَ

(التحفة ٧٨)

953. It was narrated that Hasan Al-'Urani said: "Mention was made in the presence of Ibn 'Abbâs about what severs the prayer. They mentioned a dog, a donkey and a woman. He said: 'What do you say about kids (young goats)? The Messenger of Allâh ﷺ was performing prayer one day, when a kid came and wanted to pass in front of him. The Messenger of Allâh ﷺ preceded it toward the *Qiblah*. (to tighten the space and prevent it from passing in front of him).'" (*Da'if*)

٩٥٣ - حَدَّثَنَا أَحْمَدُ بْنُ عَبْدَةَ: أَنْبَأَنَا حَمَّادُ ابْنُ زَيْدٍ: حَدَّثَنَا يَحْيَى، أَبُو الْمُعَلَّى، عَنِ الْحَسَنِ الْعُرَنِيِّ قَالَ: ذُكِرَ عِنْدَ ابْنِ عَبَّاسٍ، مَا يَقْطَعُ الصَّلَاةَ، فَذَكَرُوا الْكَلْبَ وَالْحِمَارَ وَالْمَرْأَةَ، فَقَالَ: مَا تَقُولُونَ فِي الْجَدْيِ؟ إِنَّ رَسُولَ اللهِ ﷺ كَانَ يُصَلِّي يَوْماً، فَذَهَبَ جَدْيٌ يَمُرُّ بَيْنَ يَدَيْهِ، فَبَادَرَهُ رَسُولُ اللهِ ﷺ الْقِبْلَةَ.

تخريج: [إسناده ضعيف] وقال البوصيري: هذا إسناد صحيح، رجاله ثقات، إلا إنه منقطع قال أحمد وابن معين: لم يسمع الحسن (العرني) من ابن عباس .

Comments:

a. The worshiper must not allow anything to pass in front of him.

b. The Messenger of Allâh ﷺ preceded towards the front in order to tighten the space so that the kid (or lamb) passed from behind.

c. It seems that 'Abdullâh bin Abbâs interpreted the term 'severing the prayer' by the passing of these things as disruption in concentration and devotion. He did not see in it the need to redo the prayer. That is the reason why he spoke the words: "The Messenger of Allâh ﷺ preceded it (the kid or lamb)

toward the *Qiblah*" although nobody believes that their passing would sever the prayer.

954. It was narrated from 'Abdur-Rahmân bin Abu Sa'eed that his father said: "The Messenger of Allâh ﷺ said: 'When anyone of you performs prayer, let him pray facing towards a *Sutrah*, and let him get close to it, and not let anyone pass in front of him. If someone comes and wants to pass in front of him, let him fight him, for he is a *Shaitân* (satan).'" (***Sahih***)

٩٥٤ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو خَالِدٍ الأَحْمَرُ، عَنِ ابْنِ عَجْلاَنَ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي سَعِيدٍ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا صَلَّى أَحَدُكُمْ فَلْيُصَلِّ إِلَى سُتْرَةٍ. وَلْيَدْنُ مِنْهَا. وَلاَ يَدَعْ [أَحَداً] يَمُرُّ بَيْنَ يَدَيْهِ. فَإِنْ جَاءَ أَحَدٌ يَمُرُّ، فَلْيُقَاتِلْهُ. فَإِنَّهُ شَيْطَانٌ».

تخريج: أخرجه مسلم، الصلٰوة، باب منع المار بين يدي المصلي، ح:٥٠٥ من حديث زيد به.

Comments:

a. We must stop anyone trying to pass between the worshiper and the *Sutrah*. If he refuses to stop, we must stop him by force. And if the situation demands, we should not hesitate to even push him away. This is the real purport of the Prophet's command to 'fight' him.

b. Anyone who tries to pass in front of the worshipper has been dubbed by the Prophet ﷺ as a *Shaitân*, because he has obviously been deluded by the *Shaitân* into doing it.

955. It was narrated from 'Abdullâh bin 'Umar that the Messenger of Allâh ﷺ said: "When anyone of you is performing prayer, he should not let anyone pass in front of him. If he insists then let him fight him, for he has a *Qarin* (devil-companion) with him." (***Sahih***)

(One of the narrators) Al-Munkadiri said: "He has al-'Uzza with him."[1]

٩٥٥ - حَدَّثَنَا هَارُونُ بْنُ عَبْدِ اللهِ الْحَمَّالُ، وَ الْحَسَنُ بْنُ دَاوُدَ الْمُنْكَدِرِيُّ قَالاَ: حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ، عَنِ الضَّحَّاكِ بْنِ عُثْمَانَ، عَنْ صَدَقَةَ بْنِ يَسَارٍ، عَنْ عَبْدِ اللهِ بْنِ عُمَرَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِذَا كَانَ أَحَدُكُمْ يُصَلِّي، فَلاَ يَدَعْ أَحَداً يَمُرُّ بَيْنَ يَدَيْهِ، فَإِنْ أَبَى فَلْيُقَاتِلْهُ، فَإِنَّ مَعَهُ الْقَرِينَ».

وَقَالَ الْمُنْكَدِرِيُّ: فَإِنَّ مَعَهُ الْعُزَّى.

[1] That is Hasan bin Dâwud (and they say: 'Abdullâh) Al-Munkadiri one of the two that Ibn Mâjah narrated it from. The *Hadith* is also recorded by Muslim and Ahmad without this statement, so it is clear that it is from Munkadiri alone.

تخريج: أخرجه مسلم، الصلوٰة، الباب السابق، ح:٥٠٦ عن هارون بن عبدالله وغيره به.

Chapter 40. One Who Performs Prayer With Something Between Himself And The Prayer Direction

(المعجم ٤٠) - بَابُ مَنْ صَلَّى وَبَيْنَهُ وَبَيْنَ الْقِبْلَةِ شَيْءٌ (التحفة ٧٩)

956. It was narrated from 'Âishah: "The Prophet ﷺ used to pray at night, and I was laying between him and the prayer direction, as a (body for a) funeral horizontally.'" (*Sahih*)

٩٥٦ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا سُفْيَانُ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ أَنَّ النَّبِيَّ ﷺ كَانَ يُصَلِّي مِنَ اللَّيْلِ، وَأَنَا مُعْتَرِضَةٌ بَيْنَهُ وَبَيْنَ الْقِبْلَةِ، كَاعْتِرَاضِ الْجَنَازَةِ.

تخريج: أخرجه مسلم، الصلوٰة، باب الاعتراض بين يدي المصلي، ح:٥١٢ عن أبي بكر بن شيبة وغيره به.

Comments:

The ruling about a person lying stretched out on the ground in front is not the same as the one who passes between the worshiper and the prayer direction (i.e. *Sutrah*).

957. It was narrated from Zainab bint Umm Salamah that her mother said that her bed was in front of the place where the Messenger of Allâh ﷺ prostrated. (*Sahih*)

٩٥٧ - حَدَّثَنَا بَكْرُ بْنُ خَلَفٍ، وَ سُوَيْدُ بْنُ سَعِيدٍ قَالاَ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا خَالِدٌ الْحَذَّاءُ، عَنْ أَبِي قِلاَبَةَ، عَنْ زَيْنَبَ بِنْتِ أَبِي سَلَمَةَ، عَنْ أُمِّهَا قَالَتْ: كَانَ فِرَاشُهَا بِحِيَالِ مَسْجِدِ رَسُولِ اللهِ ﷺ.

تخريج: **[إسناده صحيح]** أخرجه أبوداود، اللباس، باب في الفرش، ح:٤١٤٨ من حديث يزيد به.

Comments:

It does not matter if the wife of a person performing prayer is lying close to him.

958. Maimunah, the wife of the Prophet ﷺ, said: "The Prophet ﷺ used to perform prayer when I was opposite him, and his garment would sometimes touch me when he prostrated." (*Sahih*)

٩٥٨ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبَّادُ بْنُ الْعَوَّامِ، عَنِ الشَّيْبَانِيِّ، عَنْ عَبْدِ اللهِ ابْنِ شَدَّادٍ قَالَ: حَدَّثَتْنِي مَيْمُونَةُ، زَوْجُ النَّبِيِّ ﷺ، قَالَتْ: كَانَ النَّبِيُّ ﷺ يُصَلِّي وَأَنَا بِحِذَائِهِ، وَرُبَّمَا أَصَابَنِي ثَوْبُهُ إِذَا سَجَدَ.

تخريج: أخرجه البخاري، الصلوٰة، باب:(٣٠)، ح:٣٣٣، ٣٧٩، ٣٨١، ٥١٧، ٥١٨، ومسلم، الصلوٰة، باب الاعتراض بين يدي المصلي، ح:٥١٣ عن ابن أبي شيبة وغيره من حديث الشيباني به [والمساجد، باب جواز الجماعة في النافلة . . . الخ، ح:٥١٣].

Comments:

The Mother of the Believers means to say that she used to be in her bedding very close to where the Prophet ﷺ would be performing his prayer.

959. It was narrated that Ibn 'Abbâs said: "The Messenger of Allâh ﷺ forbade performing prayer behind one who is engaged in conversation or one who is sleeping." (*Hasan*)

٩٥٩ - حَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ: حَدَّثَنِي أَبُو الْمِقْدَامِ، عَنْ مُحَمَّدِ بْنِ كَعْبٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: نَهٰى رَسُولُ اللهِ ﷺ أَنْ يُصَلَّى خَلْفَ الْمُتَحَدِّثِ وَالنَّائِمِ.

تخريج: [حسن] * أبوالمقدام هشام بن زياد متروك (تقريب)، وله علة أخرى عند مسلم في مقدمة صحيحه(٦: ٩)، وتابعه متروك مثله: صالح بن حسان، عند ابن ماجه، ح:١١٨١ وغيره، ولهما طريق آخر مظلم، ضعيف عند أبي داود، ح:٦٩٤ وغيره، الراوي عن محمد بن كعب وعبدالملك بن محمد مجهولان، وعبدالله بن يعقوب مجهول الحال، وله طريق حسن عند الطبراني في الأوسط:٦/١١٨، ح:٥٢٤٢.

Comments:

In the previous *Ahâdith* we have seen that it is permissible for a person to perform prayer in a situation where a sleeping person is lying in front of him. This *Hadith* seems to contradict the ruling of the previous *Ahâdith*. The prohibition contained in this *Hadith* shall thus be assumed to be in the nature of *Makruh Tanzihi* (that which nearly approaches the unlawful without actually being so) which means that it is preferable to avoid praying like this if it is likely to impact the concentration of the worshiper.

Chapter 41. Prohibition Of Bowing Or Prostrating Before The *Imâm*

(المعجم ٤١) - بَابُ النَّهْيِ أَنْ يُسْبَقَ الإِمَامَ بِالرُّكُوعِ وَالسُّجُودِ (التحفة ٨٠)

960. It was narrated that Abu Hurairah said: "The Prophet ﷺ used to teach us not to bow or prostrate before the *Imâm*; when he says the *Takbir* then say the *Takbir*, and when he prostrates, you should prostrate." (*Sahih*)

٩٦٠ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ، عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: كَانَ النَّبِيُّ ﷺ يُعَلِّمُنَا أَنْ لاَ نُبَادِرَ الإِمَامَ بِالرُّكُوعِ وَالسُّجُودِ. وَإِذَا كَبَّرَ فَكَبِّرُوا. وَإِذَا سَجَدَ فَاسْجُدُوا.

تخريج: [صحيح] أخرجه أحمد: ٢/ ٤٤٠ عن محمد بن عبيد به، وأخرجه مسلم، الصلوة، باب النهي عن مبادرة الإمام بالتكبير وغيره، ح: ٤١٥ من حديث عيسى بن يونس عن الأعمش به.

961. It was narrated that Abu Hurairah said: "The Messenger of Allâh ﷺ said: 'Does not the one who raises his head before the *Imâm* fear that Allâh may turn his head into the head of a donkey?'" (*Sahih*)

٩٦١ - حَدَّثَنَا حُمَيْدُ بْنُ مَسْعَدَةَ، وَ سُوَيْدُ ابْنُ سَعِيدٍ قَالاَ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ: حَدَّثَنَا مُحَمَّدُ بْنُ زِيَادٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «أَلاَ يَخْشَى الَّذِي يَرْفَعُ رَأْسَهُ قَبْلَ الْإِمَامِ أَنْ يُحَوِّلَ اللهُ رَأْسَهُ رَأْسَ حِمَارٍ؟».

تخريج: [صحيح] أخرجه مسلم، الصلوة، باب تحريم سبق الإمام بركوع أو سجود ونحوهما، ح: ٤٢٧ من حديث حماد بن زيد به.

Comments:

This strict warning clearly indicates that it is an act of great sin for the worshiper to raise his head before the *Imâm* in bowing and prostrating.

962. It was narrated that Abu Musa said: "The Messenger of Allâh ﷺ said: 'I have gained weight, so when I bow, then bow, and when I stand up, then stand up, and when I prostrate, then prostrate. I should never find anyone preceding me in bowing or prostration.'" (*Sahih*)

٩٦٢ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبُو بَدْرٍ، شُجَاعُ بْنُ الْوَلِيدِ، عَنْ زِيَادِ ابْنِ خَيْثَمَةَ، عَنْ أَبِي إِسْحَاقَ، عَنْ دَارِمٍ، عَنْ سَعِيدِ ابْنِ أَبِي بُرْدَةَ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسٰى قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنِّي قَدْ بَدَّنْتُ، فَإِذَا رَكَعْتُ فَارْكَعُوا، وَإِذَا رَفَعْتُ فَارْفَعُوا، وَإِذَا سَجَدْتُ فَاسْجُدُوا، وَلاَ أُلْفِيَنَّ رَجُلاً يَسْبِقُنِي إِلَى الرُّكُوعِ، وَلاَ إِلَى السُّجُودِ».

تخريج: [صحيح] * أبوإسحاق تقدم، ح: ٤٦، ودارم مجهول(تقريب)، فالسند ضعيف له شواهد منها الحديث الآتي.

Comments:

The Messenger of Allâh ﷺ had gained a little bit of weight because of advancing age. Maybe, someone relatively young and agile got the notion that the Prophet ﷺ performed the prayer slowly because of his physique, but for the others who could do it with agility, there was no harm in doing it quickly. The Prophet ﷺ, however, made it plain that the followers have to follow the *Imâm* in all cases.

963. It was narrated that Mu'âwiyah bin Abu Sufyân said: "The Messenger of Allâh ﷺ said: 'Do not bow or prostrate before me. No matter how far ahead of you I bow, you will catch up with me when I stand up, and no matter how far ahead of you I prostrate, you will catch up with me when I raise my head. I have become bulky.'" (*Sahih*)

٩٦٣ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا سُفْيَانُ، عَنِ ابْنِ عَجْلَانَ؛ ح: وَحَدَّثَنَا أَبُو بِشْرٍ، بَكْرُ بْنُ خَلَفٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنِ ابْنِ عَجْلَانَ، عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ حَبَّانَ، عَنِ ابْنِ مُحَيْرِيزٍ، عَنْ مُعَاوِيَةَ بْنِ أَبِي سُفْيَانَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: **«لَا تُبَادِرُونِي بِالرُّكُوعِ وَلَا بِالسُّجُودِ، فَمَهْمَا أَسْبِقْكُمْ بِهِ إِذَا رَكَعْتُ، تُدْرِكُونِي بِهِ إِذَا رَفَعْتُ، وَمَهْمَا أَسْبِقْكُمْ بِهِ إِذَا سَجَدْتُ، تُدْرِكُونِي بِهِ إِذَا رَفَعْتُ، إِنِّي قَدْ بَدَّنْتُ»**.

تخريج: [صحيح] أخرجه أبو داود، الصلوة، باب ما يؤمر به المأموم من اتباع الإمام، ح:٦١٩ من حديث يحيى القطان به، وصححه ابن خزيمة، وابن حبان، والبوصيري.

Comments:

If a person chooses to wait for his actions in the prayer and goes into bowing after the *Imâm* has done it, he will also be as much behind the *Imâm* in time in raising his head from the bowing. Thus, his bowing will be as long as the *Imâm's*. The same will be the position of his standing after the bowing, of his sitting between the two prostrations and of his prostrations.

Chapter 42. What Is Disliked In The Prayer

(المعجم ٤٢) - بَابُ مَا يُكْرَهُ فِي الصَّلَاةِ (التحفة ٨١)

964. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "It is impolite for a man to wipe his forehead a great deal before he finishes prayer." (*Da'if*)

٩٦٤ - حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ الدِّمَشْقِيُّ: حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ: حَدَّثَنَا هَارُونُ [بْنُ هَارُونَ] بْنِ عَبْدِ اللهِ بْنِ الْهُدَيْرِ التَّيْمِيُّ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: **«إِنَّ مِنَ الْجَفَاءِ أَنْ يُكْثِرَ الرَّجُلُ مَسْحَ جَبْهَتِهِ، قَبْلَ الْفَرَاغِ مِنْ صَلَاتِهِ»**.

تخريج: [إسناده ضعيف] وقال البوصيري: هذا إسناد ضعيف، فيه هارون بن هارون، وقد اتفقوا على تضعيفه .

Comments:

The presence of Hârun At-Tamimi in the chain of narrators makes the *Hadith* 'Weak'. However, the commandment to abstain from excessive movement during the prayer is proved from other sound *Ahâdith*. (*Sahih Muslim* : 47)

965. It was narrated from 'Ali that the Messenger of Allâh ﷺ said: "Do not crack your fingers during the prayer." ***(Da'if)***

٩٦٥ - حَدَّثَنَا يَحْيَى بْنُ حَكِيمٍ: حَدَّثَنَا أَبُو قُتَيْبَةَ: حَدَّثَنَا يُونُسُ بْنُ أَبِي إِسْحَاقَ، وَإِسْرَائِيلُ بْنُ يُونُسَ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْحَارِثِ، عَنْ عَلِيٍّ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: **«لاَ تُفَقِّعْ أَصَابِعَكَ وَأَنْتَ فِي الصَّلاَةِ»**.

تخريج: [إسناده ضعيف] انظر، ح:٩٥ لعلته * وأبو إسحاق عنعن تقدم، ح:٤٦.

966. It was narrated that Abu Hurairah said: "The Messenger of Allâh ﷺ forbade a man to cover his mouth during the prayer." ***(Da'if)***

٩٦٦ - حَدَّثَنَا أَبُو سَعِيدٍ، سُفْيَانُ بْنُ زِيَادٍ الْمُؤَدِّبُ: حَدَّثَنَا مُحَمَّدُ بْنُ رَاشِدٍ، عَنِ الْحَسَنِ بْنِ ذَكْوَانَ، عَنْ عَطَاءٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: نَهٰى رَسُولُ اللهِ ﷺ أَنْ يُغَطِّيَ الرَّجُلُ فَاهُ فِي الصَّلاَةِ.

تخريج: [إسناده ضعيف] أخرجه أبو داود، الصلوة، باب السدل في الصلوة، ح:٦٤٣ من حديث الحسن بن ذكوان عن سليمان الأحول عن عطاء به * الحسن هذا كان يدلس عن عمرو بن خالد الواسطي (كذاب كما في التهذيب وغيره) وغيره، فتدليسه شر التدليس، وعنعن.

Comments:

It means it is prohibited to cover one's mouth with a piece of cloth etc., during the prayer, even though other parts of the face, such as the forehead and nose etc., be covered by it.

967. It was narrated from Ka'b bin 'Ujrah that the Messenger of Allâh ﷺ saw a man who had interlocked his fingers during the prayer, so the Messenger of Allâh ﷺ separated his fingers. ***(Hasan)***

٩٦٧ - حَدَّثَنَا عَلْقَمَةُ بْنُ عَمْرٍو الدَّارِمِيُّ: حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ، عَنْ مُحَمَّدِ بْنِ عَجْلاَنَ، عَنْ سَعِيدٍ [الْمَقْبُرِيِّ]، عَنْ كَعْبِ بْنِ عُجْرَةَ أَنَّ رَسُولَ اللهِ ﷺ رَأَى رَجُلاً قَدْ شَبَّكَ أَصَابِعَهُ فِي الصَّلاَةِ، فَفَرَّجَ رَسُولُ اللهِ ﷺ بَيْنَ أَصَابِعِهِ.

تخريج: [حسن] أخرجه ابن خزيمة، ح:٤٤٤ وغيره من طرق عن ابن عجلان به، وصرح

بالسماع في رواية الثوري عند الطبراني في الكبير: ١٩/ ١٥٣، ح: ٣٣٤ * وسعيد المقبري سمعه من رجل عن كعب به، رواه الترمذي، ح: ٣٨٦ وغيره، والرجل لعله أبو ثمامة الحناط، ومن طريقه أخرجه أبو داود، ح: ٥٦٢ وغيره، وصححه ابن خزيمة، ح: ٤٤١، وابن حبان (الإحسان)، ح: ٢٠٣٦، وإسناده حسن، ولبعض الحديث شواهد عند ابن خزيمة، والحاكم وغيرهما.

968. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "When anyone of you yawns, let him put his hand over his mouth and not make a sound, because Satan laughs at him." (*Da'if*)

٩٦٨ - حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ: أَنْبَأَنَا حَفْصُ بْنُ غِيَاثٍ، عَنْ عَبْدِ اللهِ بْنِ سَعِيدٍ الْمَقْبُرِيِّ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِذَا تَثَاءَبَ أَحَدُكُمْ فَلْيَضَعْ يَدَهُ عَلَى فِيهِ، وَلاَ يَعْوِي، فَإِنَّ الشَّيْطَانَ يَضْحَكُ مِنْهُ».

تخريج: [إسناده ضعيف جدًا] انظر، ح: ٢٦٠ لعلته، وحديث البخاري(٦٢٢٣) يغني عنه.

Comments:

a. *'Lâ ya'wi'* in Arabic means that he should not produce sounds similar to those of the dogs and wolves. However, the expression is not confirmed from reliable sources.

b. We must try to stop yawning in order to avoid emitting unseemly sounds.

969. It was narrated from 'Adi bin Thâbit, from his father, from his grandfather, that the Prophet ﷺ said: "Spitting, blowing one's nose, menstruating and drowsiness during the prayer are from Satan." (*Da'if*)

٩٦٩ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا الْفَضْلُ بْنُ دُكَيْنٍ، عَنْ شَرِيكٍ، عَنْ أَبِي الْيَقْظَانِ، عَنْ عَدِيِّ بْنِ ثَابِتٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ عَنِ النَّبِيِّ ﷺ قَالَ: «الْبُزَاقُ وَالْمُخَاطُ وَالْحَيْضُ وَالنُّعَاسُ فِي الصَّلاَةِ، مِنَ الشَّيْطَانِ».

تخريج: [إسناده ضعيف جدًا] أخرجه الترمذي، الأدب، باب ماجاء إن العطاس في الصلوة من الشيطان، ح: ٢٧٤٨ من حديث شريك به، وانظر، ح: ١٥٦ لعلته، وفيه علة أخرى.

Comments:

Menstruation during prayer nullifies the prayer, and the woman concerned is not able to continue it. Although it is an event beyond anybody's control, Satan sees in it cause for celebration, because it puts a believing woman in an embarrassing situation for having been rendered unable to complete her prayer.

Chapter 43. The One Who Leads People In Prayer When They Do Not Like Him (To Lead Them)

(المعجم ٤٣) - بَابُ مَنْ أَمَّ قَوْمًا وَهُمْ لَهُ كَارِهُونَ (التحفة ٨٢)

970. It was narrated that 'Abdullâh bin 'Amr said: "The Messenger of Allâh ﷺ said: 'There are three whose prayer are not accepted: A man who leads people while they do not like him; a man who does not come to prayer until its end – meaning after its time has expired – and one who enslaves a freed person.'" (*Da'if*)

٩٧٠ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ، وَ جَعْفَرُ بْنُ عَوْنٍ، عَنِ الإِفْرِيقِيِّ، عَنْ عِمْرَانَ، عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «ثَلاَثَةٌ لاَ تُقْبَلُ لَهُمْ صَلاَةٌ: الرَّجُلُ يَؤُمُّ الْقَوْمَ وَهُمْ لَهُ كَارِهُونَ، وَالرَّجُلُ لاَ يَأْتِي الصَّلاَةَ إِلَّا دِبَاراً - يَعْنِي: بَعْدَمَا يَفُوتُهُ الْوَقْتُ -. وَمَنِ اعْتَبَدَ مُحَرَّراً».

تخريج: [إسناده ضعيف] أخرجه أبوداود، الصلوٰة، باب الرجل يؤم القوم وهم له كارهون، ح:٥٩٣ من حديث عبدالرحمٰن الإفريقي به * الإفريقي تقدم، ح:٥٤، وشيخه عمران المعافري ضعيف (تقريب).

Comments:

a. This disparagement of the leader (i.e. *Imâm*) applies to a situation where there are lawful reasons for the people to dislike the *Imâm*.

b. The sin involved in performing prayer towards the end of the prescribed period, and in enslaving a freed person, is proved from other sound *Ahâdith*. However, as explained by Shaikh Albâni, the wording concerning the non-acceptance of prayer is unconfirmed.

c. Prayer delayed until the end of time without a valid reason has been disapproved by the Prophet ﷺ, and has been called by him; "the prayer of the hypocrites."

971. It was narrated from Ibn 'Abbâs that the Messenger of Allâh ﷺ said: "There are three whose prayer do not rise more than a hand span above their heads: A man who leads people (in prayer) when they do not like him; a woman who has spent the night with her husband angry with her; and two brothers who have severed contact with one another." (*Hasan*)

٩٧١ - حَدَّثَنَا مُحَمَّدُ بْنُ عُمَرَ بْنِ هَيَّاجٍ: حَدَّثَنَا يَحْيَى بْنُ عَبْدِ الرَّحْمٰنِ الأَرْحَبِيُّ: حَدَّثَنَا عُبَيْدَةُ بْنُ الأَسْوَدِ، عَنِ الْقَاسِمِ بْنِ الْوَلِيدِ، عَنِ الْمِنْهَالِ بْنِ عَمْرٍو، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ عَنْ رَسُولِ اللهِ ﷺ قَالَ: «ثَلاَثَةٌ لاَ تَرْتَفِعُ صَلاَتُهُمْ فَوْقَ رُؤُوسِهِمْ شِبْرًا: رَجُلٌ أَمَّ قَوْماً وَهُمْ لَهُ كَارِهُونَ، وَامْرَأَةٌ بَاتَتْ وَزَوْجُهَا عَلَيْهَا سَاخِطٌ وَأَخَوَانِ مُتَصَارِمَانِ».

تخريج: [حسن] أخرجه الطبراني في الكبير:١١/٤٤٩، ح:١٢٢٧٥ من حديث يحيى الأرحبي به، وصححه ابن حبان (موارد)، ح:٣٧٧، والبوصيري، وحسنه النووي، والعراقي * عبيدة بن الأسود صدوق ربّما دلّس (تقريب)، وعنعن، ولحديثه شاهد حسن عند الترمذي، ح:٣٦٠، وقال: حسن غريب .

Comments:

a. The rising of prayer towards the skies refers to its acceptance. By the same token, its not rising upwards refers to its non-acceptance. In plain words, it means that the prayer of such people is not accepted.

b. Just as it is the duty of the woman to provide sexual satisfaction to the husband, it is also the duty of the man to take care of the needs of his wife and give sexual satisfaction to her. The *Hadith* only mentions the woman because it is generally the woman, not man, that expresses unwillingness or refusal in the matter

Chapter 44. Two Are A Congregation

(المعجم ٤٤) - بَابُ الاثْنَانِ جَمَاعَةٌ

(التحفة ٨٣)

972. It was narrated that Abu Musa Al-Ash'ari said: "The Messenger of Allâh ﷺ said: 'Two or more people are a congregation.'" (*Da'if*)

٩٧٢ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا الرَّبِيعُ ابْنُ بَدْرٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ عَمْرِو بْنِ جَرَادٍ، عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: **«اثْنَانِ، فَمَا فَوْقَهُمَا، جَمَاعَةٌ»**.

تخريج: [**إسناده ضعيف جدًا**] أخرجه البيهقي:٣/٦٩ من حديث الربيع بن بدر به، وانظر، ح:٢٦٩ لعلته، وفيه علل أخرى، وقال البوصيري: هذا إسناد ضعيف . . . الخ .

973. It was narrated that Ibn 'Abbâs said: "I stayed overnight with my maternal aunt Maimunah, and the Prophet ﷺ got up during the night to perform prayer. So I got up and stood on his left. He took me by the hand and made me stand on his right." (*Sahih*)

٩٧٣ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ بْنِ أَبِي الشَّوَارِبِ: حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ: حَدَّثَنَا عَاصِمٌ، عَنِ الشَّعْبِيِّ، عَنِ ابْنِ عَبَّاسٍ قَالَ: بِتُّ عِنْدَ خَالَتِي مَيْمُونَةَ، فَقَامَ النَّبِيُّ ﷺ يُصَلِّي مِنَ اللَّيْلِ، فَقُمْتُ عَنْ يَسَارِهِ، فَأَخَذَ بِيَدِي فَأَقَامَنِي عَنْ يَمِينِهِ.

تخريج: أخرجه البخاري، الأذان، باب ميمنة المسجد والإمام، ح:٧٢٨ من حديث عاصم به.

Comments:

a. If a person starts to pray alone but is later joined by another person, then it

is allowed that the former makes the intention of leading the prayer as *Imâm*.

b. Moving a little to the back or front, or to the right or left, according to the needs of the situation does not invalidate the prayer.

974. Shurahbil said: "I heard Jâbir bin 'Abdullâh say: 'The Messenger of Allâh ﷺ was performing *Maghrib*, and I came and stood on his left, but he made me stand on his right.'" (*Da'if*)

٩٧٤ - حَدَّثَنَا بَكْرُ بْنُ خَلَفٍ، أَبُو بِشْرٍ: حَدَّثَنَا أَبُو بَكْرٍ الْحَنَفِيُّ: حَدَّثَنَا الضَّحَّاكُ بْنُ عُثْمَانَ: حَدَّثَنَا شُرَحْبِيلُ قَالَ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللهِ يَقُولُ: كَانَ رَسُولُ اللهِ ﷺ يُصَلِّي الْمَغْرِبَ، فَجِئْتُ فَقُمْتُ عَنْ يَسَارِهِ، فَأَقَامَنِي عَنْ يَمِينِهِ.

تخريج: [إسناده ضعيف] انظر، ح:٥٩٢ لعلته، وصححه ابن خزيمة، ولبعض الحديث شواهد عند ابن خزيمة، ح:١٥٣٦، ١٦٧٤ وغيره، وحديث مسلم(٣٠١٠) يغني عنه.

975. It was narrated that Anas said: "The Messenger of Allâh ﷺ led a woman of his household and myself in prayer. I stood to his right and the woman stood behind us." (*Sahih*)

٩٧٥ - حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ، عَنْ عَبْدِ اللهِ بْنِ الْمُخْتَارِ، عَنْ مُوسَى بْنِ أَنَسٍ، عَنْ أَنَسٍ قَالَ: [صَلَّى] رَسُولُ اللهِ ﷺ بِامْرَأَةٍ مِنْ أَهْلِهِ، وَبِي، فَأَقَامَنِي عَنْ يَمِينِهِ وَصَلَّتِ الْمَرْأَةُ خَلْفَنَا.

تخريج: أخرجه مسلم، المساجد، باب جواز الجماعة في النافلة والصلوة على حصير ... الخ، ح:٦٦٠ من حديث شعبة به.

Comments:

a. It is not lawful for a single man to stand behind the *Imâm* for prayer, but lawful for a single woman.

b. It does not matter whether a woman is a *Mahram* (of a close unmarriageable relationship) or non-Mahram, the rule in this regard is the same. She must not stand by the side of a man.

Chapter 45. Who Is Preferred To Stand Closest To The *Imâm*

(المعجم ٤٥) - بَابُ مَنْ يَسْتَحِبُّ أَنْ يَلِيَ الإِمَامَ (التحفة ٨٤)

976. It was narrated that Abu Mas'ud Al-Ansâri said: "The Messenger of Allâh ﷺ used to gently pat our shoulders (to make sure the row was straight) at the time of prayer, saying: 'Keep (the

٩٧٦ - حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ: أَنْبَأَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الأَعْمَشِ، عَنْ عُمَارَةَ ابْنِ عُمَيْرٍ، عَنْ أَبِي مَعْمَرٍ، عَنْ أَبِي مَسْعُودٍ الأَنْصَارِيِّ قَالَ: كَانَ رَسُولُ اللهِ ﷺ يَمْسَحُ

rows) straight; do not differ from one another lest your hearts should suffer from discord. Let those who are forbearing and wise stand closest to me, then those who are next to them, then those who are next to them.'" (*Sahih*)

مَنَاكِبَنَا فِي الصَّلَاةِ وَيَقُولُ: «لَا تَخْتَلِفُوا، فَتَخْتَلِفَ قُلُوبُكُمْ، لِيَلِيَنِّي مِنْكُمْ أُولُوا الأَحْلَامِ وَالنُّهَى، ثُمَّ الَّذِينَ يَلُونَهُمْ، ثُمَّ الَّذِينَ يَلُونَهُمْ».

تخريج: أخرجه مسلم، الصلٰوة، باب تسوية الصفوف وإقامتها . . . الخ، ح:٤٣٢ من حديث سفيان بن عيينة وغيره به.

Comments:

a. The rows of the worshipers for prayer in congregation must be perfectly straight and they must not stand out of line with each other.

b. The Companions complied with the order of the Prophet ﷺ so religiously, that they used to stand quite close to each other, joining the shoulders with shoulders, the feet with feet, and the ankles with ankles.

c. The youths should pay due consideration to the honor and respect of the elderly people.

977. It was narrated that Anas said: "The Messenger of Allâh ﷺ liked the *Muhâjirun* and *Ansâr* to stand closest to him, so that they could learn from him." (*Sahih*)

٩٧٧ - حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ: حَدَّثَنَا عَبْدُ الْوَهَّابِ: حَدَّثَنَا حُمَيْدٌ، عَنْ أَنَسٍ قَالَ: كَانَ رَسُولُ اللهِ ﷺ يُحِبُّ أَنْ يَلِيَهُ الْمُهَاجِرُونَ وَالأَنْصَارُ، لِيَأْخُذُوا عَنْهُ.

تخريج: **[إسناده صحيح]** أخرجه أبويعلى، ح:٣٨١٦ عن عبدالوهاب الثقفي به، وصححه ابن حبان (موارد)، ح:٨٧، والحاكم:١/٢١٨، والذهبي * حميد الطويل صرح بالسماع عند البيهقي:٣/٩٧، وللحديث شواهد كثيرة.

Comments:

The reason for giving precedence to *Muhâjirun* (Emigrants) and *Ansâr* (Helpers) over others by the Prophet ﷺ, was that these Companions were ahead of others in their insight and capacity for retention. So, obviously, if such people stood closest to the Prophet ﷺ, they would be in a better position not only to learn and retain the teachings of religion, but also to pass them on or teach them to others. As for those who lived far away from the town and were not among the regular attendees in the Prophet's assembly could not match the former in their capacities and skills. They, however, had the option to put their questions to the Prophet ﷺ, as well as to the senior Companions whenever they wanted.

978. It was narrated from Abu Sa'eed that the Messenger of

٩٧٨ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا ابْنُ أَبِي زَائِدَةَ، عَنْ أَبِي الأَشْهَبِ، عَنْ أَبِي نَضْرَةَ،

Allâh ﷺ saw that some of his Companions tended to stand in the rear, so he said: "Come forward and follow me, and let those who are behind you follow your lead. If people continue to lag behind, Allâh will put them back." (*Sahih*)

عَنْ أَبِي سَعِيدٍ أَنَّ رَسُولَ اللهِ ﷺ رَأَى فِي أَصْحَابِهِ تَأَخُّراً، فَقَالَ: «تَقَدَّمُوا فَأْتَمُّوا بِي، وَلْيَأْتَمَّ بِكُمْ مَنْ بَعْدَكُمْ، لاَ يَزَالُ قَوْمٌ يَتَأَخَّرُونَ حَتَّى يُؤَخِّرَهُمُ اللهُ».

تخريج: أخرجه مسلم، الصلوة، باب تسوية الصفوف وإقامتها ... الخ، ح:٤٣٨ من حديث أبي الأشهب به.

Comments:

'Allâh will put them back' could either mean that they shall lag behind in the acquisition of knowledge and excellence, or else it could mean that they would be deprived of their high station in Paradise, or that they would wait longer than others for salvation from Hell.

Chapter 46. Who Is Most Deserving Of Leading The Prayer

(المعجم ٤٦) - **بَابُ مَنْ أَحَقُّ بِالْإِمَامَةِ** (التحفة ٨٥)

979. It was narrated that Mâlik bin Huwairith said: "I came to the Prophet ﷺ with a friend of mine, and when we wanted to leave, he said to us: 'When the time for prayer comes, say the *Adhân and Iqâmah,* then let the older of you lead the prayer.'" (*Sahih*)

٩٧٩ - حَدَّثَنَا بِشْرُ بْنُ هِلَالٍ الصَّوَّافُ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، عَنْ خَالِدٍ الْحَذَّاءِ، عَنْ أَبِي قِلَابَةَ، عَنْ مَالِكِ بْنِ الْحُوَيْرِثِ قَالَ: أَتَيْتُ النَّبِيَّ ﷺ أَنَا وَصَاحِبٌ لِي، فَلَمَّا أَرَدْنَا الانْصِرَافَ قَالَ لَنَا: «إِذَا حَضَرَتِ الصَّلَاةُ فَأَذِّنَا وَأَقِيمَا، وَلْيَؤُمَّكُمَا أَكْبَرُكُمَا».

تخريج: أخرجه البخاري، الأذان، باب اثنان فما فوقهما جماعة، ح:٦٥٨ من حديث يزيد ابن زريع، ومسلم، المساجد، باب من أحق بالإمامة؟، ح:٦٧٤ من حديث خالد الحذاء به، وله طرق عندها.

Comments:

a. We should be particular about prayer in congregation even during travel.
b. As a general rule, the person most deserving of leading the prayer is the one who knows the Qur'ân best. But since the two Companions had come together and were equal in their knowledge of the Qur'ân, the Prophet ﷺ gave weight to the age factor for the choice of *Imâm*.

980. Abu Mas'ud said: "The Messenger of Allâh ﷺ said: 'The people should be lead by the one

٩٨٠ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ ابْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ إِسْمَاعِيلَ بْنِ

رَجَاءٍ قَالَ: سَمِعْتُ أَوْسَ بْنَ ضَمْعَجٍ قَالَ: سَمِعْتُ أَبَا مَسْعُودٍ يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ: «يَؤُمُّ الْقَوْمَ أَقْرَؤُهُمْ لِكِتَابِ اللهِ، فَإِنْ كَانَتْ قِرَاءَتُهُمْ سَوَاءً، فَلْيَؤُمَّهُمْ أَقْدَمُهُمْ هِجْرَةً، فَإِنْ كَانَتِ الْهِجْرَةُ سَوَاءً، فَلْيَؤُمَّهُمْ أَكْبَرُهُمْ سِنًّا، وَلاَ يُؤَمَّ الرَّجُلُ فِي أَهْلِهِ وَلاَ فِي سُلْطَانِهِ، وَلاَ يُجْلَسْ عَلَى تَكْرِمَتِهِ فِي بَيْتِهِ، إِلَّا بِإِذْنٍ، أَوْ بِإِذْنِهِ».

who is most well-Versed in recitation of the Book of Allâh. If they are equal in recitation, then they should be led by the one who emigrated first. If they are equal in emigration, then they should be led by the eldest. A man should not be led among his family or in his place of authority; no one should be sat in his place of honor in his house without permission, or without his permission.'" (*Sahih*)

تخريج: أخرجه مسلم، المساجد، باب من أحق بالإمامة؟، ح:٦٧٣ عن محمد بن بشار وغيره به.

Comments:

a. The most deserving person to lead the prayer is the one who is superior to others. Criterion for superiority in Islam is, however, neither wealth nor ancestry but the knowledge of religion.

b. A person well Versed in the knowledge of the Qur'ân, even if he is younger than others, is more deserving of leading the prayer. 'Amr bin Salamah Al-Jarami ﷺ used to lead his tribe in prayer in the lifetime of the Prophet ﷺ because he knew more Qur'ân than others, and he was just eight years of age (*Sunan An-Nasâ'i*: 790 & *Sunan Abu-Dâwud*:585).

c. The expression 'place of honor in one's house" means the place where a person sits by virtue of his rank and status, or the place where he usually sits in his house.

(المعجم ٤٧) - بَابُ مَا يَجِبُ عَلَى الْإِمَامِ (التحفة ٨٦)

Chapter 47. What Is Incumbent Upon The *Imâm*

٩٨١ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا سَعِيدُ بْنُ سُلَيْمَانَ: حَدَّثَنَا عَبْدُ الْحَمِيدِ بْنُ سُلَيْمَانَ، أَخُو فُلَيْحٍ: حَدَّثَنَا أَبُو حَازِمٍ قَالَ: كَانَ سَهْلُ بْنُ سَعْدٍ السَّاعِدِيُّ يُقَدِّمُ فِتْيَانَ قَوْمِهِ، يُصَلُّونَ بِهِمْ، فَقِيلَ لَهُ: تَفْعَلُ، وَلَكَ مِنَ الْقِدَمِ مَا لَكَ؟ قَالَ: إِنِّي سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «الْإِمَامُ ضَامِنٌ، فَإِنْ أَحْسَنَ، فَلَهُ وَلَهُمْ، وَإِنْ أَسَاءَ، يَعْنِي، فَعَلَيْهِ وَلاَ عَلَيْهِمْ».

981. Abu Hâzim said: "Sahl bin Sa'd As-Sâ'idi used to give preference to the young to lead his people in prayer. It was said to him: "Do you do that, when you have such seniority (in Islam)?" He said: "I heard the Messenger of Allâh ﷺ say: 'The *Imâm* is responsible. If he does well, then he will have the reward and so will they, but if he does badly, then that will be counted

against him but not against them.'" (*Da'if*)

تخريج: [إسناده ضعيف] وقال البوصيري: هذا إسناد ضعيف، عبدالحميد (بن سليمان) اتفقوا على تضعيفه ، ولبعض الحديث شواهد.

Comments:

a. The office of the leader of prayer is an office of great responsibility. And the leader must be aware of it.

b. Young people can be appointed leaders of prayer as part of their education and training.

c. Prayer behind a non-regular substitute is permitted in the absence of the regular *Imâm*.

982. It was narrated that Salâmah bint Hurr, the sister of Kharashah, said: "I heard the Prophet ﷺ say: '*A time will come when the people will stand for a long time and will not be able to find any Imâm to lead them in prayer.*" (*Da'if*)

٩٨٢ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ، عَنْ أُمِّ غُرَابٍ، عَنِ امْرَأَةٍ يُقَالُ لَهَا عَقِيلَةُ، عَنْ سَلاَمَةَ بِنْتِ الْحُرِّ، أُخْتِ خَرَشَةَ قَالَتْ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: **«يَأْتِي عَلَى النَّاسِ زَمَانٌ يَقُومُونَ سَاعَةً، لاَ يَجِدُونَ إِمَاماً يُصَلِّي بِهِمْ»**.

تخريج: [إسناده ضعيف] أخرجه أبو داود، الصلوة، باب: في كراهية التدافع عن الإمامة، ح:٥٨١ من حديث أم غراب به * أم غراب وعقيلة لا يعرف حالهما.

983. It was narrated from Abu 'Ali Al-Hamdâni that he went out in a ship in which 'Uqbah bin 'Âmir Al-Juhani was present. The time for prayer came, and we told him to lead us in prayer and said to him: "You are the most deserving of that, you were the Companion of the Messenger of Allâh ﷺ." But he refused and said: "I heard the Messenger of Allâh ﷺ say: 'Whoever leads the people and gets it right, the prayer will be for him and for them, but if he falls short, then that will be counted against him but not against them." (*Sahih*)

٩٨٣ - حَدَّثَنَا مُحْرِزُ بْنُ سَلَمَةَ الْعَدَنِيُّ: حَدَّثَنَا ابْنُ أَبِي حَازِمٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ حَرْمَلَةَ، عَنْ أَبِي عَلِيٍّ الْهَمْدَانِيِّ أَنَّهُ خَرَجَ فِي سَفِينَةٍ، فِيهَا عُقْبَةُ بْنُ عَامِرٍ الْجُهَنِيُّ، فَحَانَتْ صَلاَةٌ مِنَ الصَّلَوَاتِ، فَأَمَرْنَاهُ أَنْ يَؤُمَّنَا، وَقُلْنَا لَهُ: إِنَّكَ أَحَقُّنَا بِذٰلِكَ، أَنْتَ صَاحِبُ رَسُولِ اللهِ ﷺ فَأَبٰى، فَقَالَ: إِنِّي سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: **«مَنْ أَمَّ النَّاسَ فَأَصَابَ، فَالصَّلاَةُ لَهُ وَلَهُمْ، وَمَنِ انْتَقَصَ مِنْ ذٰلِكَ [شَيْئاً،] فَعَلَيْهِ، وَلاَ عَلَيْهِمْ»**.

تخريج: [إسناده صحيح] أخرجه أبو داود، الصلوة، باب جُماع الإمامة وفضلها، ح:٥٨٠

من حديث عبدالرحمن بن حرملة به، وصححه ابن خزيمة، وابن حبان، والحاكم، والذهبي، وله طرق عند البخاري وغيره.

Comments:

This shows the Companions' characteristic of extreme caution and piety that, out of fear for any likely shortcoming, they were wary of accepting any office of religious responsibility.

Chapter 48. Whoever Leads People (In Prayer), Let Him Make It Short

(المعجم ٤٨) - بَابُ مَنْ أَمَّ قَوْمًا فَلْيُخَفِّفْ (التحفة ٨٧)

984. It was narrated that Abu Mas'ud said: "A man came to the Prophet ﷺ and said: 'O Messenger of Allâh! I stay behind and do not perform the morning prayer (in congregation) because of so-and-so, for he makes it too long for us.' I never saw the Messenger of Allâh ﷺ preaching with such anger as he did that day. He said: 'O people! There are among you those who repel others. Whoever among you leads others in prayer, let him keep it short, for among them are those who are weak and elderly, and those who have pressing needs.'" (*Sahih*)

٩٨٤ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا إِسْمَاعِيلُ، عَنْ قَيْسٍ، عَنْ أَبِي مَسْعُودٍ قَالَ: أَتَى النَّبِيَّ ﷺ رَجُلٌ: فَقَالَ: يَا رَسُولَ اللهِ! إِنِّي لأَتَأَخَّرُ فِي صَلاَةِ الْغَدَاةِ مِنْ أَجْلِ فُلاَنٍ، لِمَا يُطِيلُ بِنَا فِيهَا، قَالَ، فَمَا رَأَيْتُ رَسُولَ اللهِ ﷺ قَطُّ فِي مَوْعِظَةٍ أَشَدَّ غَضَباً مِنْهُ يَوْمَئِذٍ، فَقَالَ: «يَا أَيُّهَا النَّاسُ! إِنَّ مِنْكُمْ مُنَفِّرِينَ، فَأَيُّكُمْ مَا صَلَّى بِالنَّاسِ فَلْيَجَوَّزْ. فَإِنَّ فِيهِمُ الضَّعِيفَ وَالْكَبِيرَ وَذَا الْحَاجَةِ».

تخريج: أخرجه البخاري، العلم، باب الغضب في الموعظة والتعليم إذا رأى ما يكره، ح:٩٠، ٧٠٢، ٧٠٤، ٦١١٠، ٧١٥٩، ومسلم، الصلوة، باب أمر الأئمة بتخفيف الصلوة في تمام، ح:٤٦٦ من حديث إسماعيل بن أبي خالد به، أخرجه مسلم عن ابن نمير عن أبيه به.

Comments:

a. Bringing a complaint against an official, or a person holding an office of responsibility before a higher authority, is not 'backbiting'.

b. Shortening the prayer is good but that does not mean making it too short. We should make the recitation nearly as long or short as the Prophet ﷺ did.

985. It was narrated that Anas bin Mâlik said: "The Messenger of

٩٨٥ - حَدَّثَنَا أَحْمَدُ بْنُ عَبْدَةَ، وَ حُمَيْدُ بْنُ مَسْعَدَةَ قَالاَ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ: أَنْبَأَنَا

Allâh ﷺ used to make his prayer brief but perfect." (*Sahih*)

عَبْدُ الْعَزِيزِ بْنُ صُهَيْبٍ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كَانَ رَسُولُ اللهِ ﷺ يُوجِزُ وَيُتِمُّ الصَّلاَةَ.

تخريج: أخرجه مسلم، الصلوة، باب أمر الأئمة بتخفيف الصلوة في تمام، ح:٤٦٩ من حديث حماد بن زيد به.

Comments:

This explains the meaning of shortening the prayer, which is to perform all its essentials with complete devotion and tranquility, but the recitations and supplications must not be so long as to annoy the worshippers.

986. It was narrated that Jâbir said: "Mu'âdh bin Jabal Al-Ansâri led his companions in the *'Ishâ'* prayer and he made it long. A man among us went away and prayed by himself. Mu'âdh was told about that and he said: 'He is a hypocrite.' When the man heard about that, he went to the Messenger of Allâh ﷺ and told him what Mu'âdh had said to him. The Prophet ﷺ said: 'Do you want to be a cause of *Fitnah* (trial, tribulation), O Mu'âdh? When you lead the people in prayer, recite "By the sun and its brightness,"[1] and "Glorify the Name of your Lord the Most High,"[2] and "By the night as it envelopes,"[3] and "Recite in the Name of your Lord."'"[4] (*Sahih*)

٩٨٦ - حَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ: أَنْبَأَنَا اللَّيْثُ ابْنُ سَعْدٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: صَلَّى مُعَاذُ بْنُ جَبَلٍ الأَنْصَارِيُّ بِأَصْحَابِهِ صَلاَةَ الْعِشَاءِ فَطَوَّلَ عَلَيْهِمْ فَانْصَرَفَ رَجُلٌ مِنَّا، فَصَلَّى، فَأُخْبِرَ مُعَاذٌ عَنْهُ. فَقَالَ: إِنَّهُ مُنَافِقٌ، فَلَمَّا بَلَغَ ذٰلِكَ الرَّجُلَ، دَخَلَ عَلَى رَسُولِ اللهِ ﷺ، فَأَخْبَرَهُ مَا قَالَ لَهُ مُعَاذٌ، فَقَالَ النَّبِيُّ ﷺ: «أَتُرِيدُ أَنْ تَكُونَ فَتَّاناً يَا مُعَاذُ؟ إِذَا صَلَّيْتَ بِالنَّاسِ فَاقْرَأْ بِالشَّمْسِ وَضُحَاهَا، وَسَبِّحِ اسْمَ رَبِّكَ الأَعْلَىٰ، وَاللَّيْلِ إِذَا يَغْشَى، وَاقْرَأْ بِاسْمِ رَبِّكَ».

تخريج: أخرجه مسلم، الصلوة، باب القراءة في العشاء، ح:٤٦٥ عن محمد بن رمح وغيره به.

987. It was narrated that Mutarrif

٩٨٧ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا

[1] *Ash-Shams* 91.
[2] *Al-A'lâ* 87.
[3] *Al-Lail* 92.
[4] *Al-'Alaq* 96.

إِسْمَاعِيلُ ابْنُ عُلَيَّةَ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ سَعِيدِ بْنِ أَبِي هِنْدٍ، عَنْ مُطَرِّفِ بْنِ عَبْدِ اللهِ بْنِ الشِّخِّيرِ قَالَ: سَمِعْتُ عُثْمَانَ بْنَ أَبِي الْعَاصِ يَقُولُ: كَانَ آخِرَ مَا عَهِدَ إِلَيَّ النَّبِيُّ ﷺ حِينَ أَمَّرَنِي عَلَى الطَّائِفِ، قَالَ لِي: «يَا عُثْمَانُ! تَجَاوَزْ فِي الصَّلَاةِ وَاقْدِرِ النَّاسَ بِأَضْعَفِهِمْ، فَإِنَّ فِيهِمُ الْكَبِيرَ وَالصَّغِيرَ وَالسَّقِيمَ وَالْبَعِيدَ وَذَا الْحَاجَةِ».

bin 'Abdullâh bin Shikhkhir said: "I heard 'Uthmân bin Abul-'Âs say: 'The last thing that the Prophet ﷺ enjoined on me when he appointed me governor of Tâ'if was that he said: "O 'Uthmân! Be tolerable in prayer and estimate the people based upon the weakest among them, for among them are the elderly, the young, the sick, those who live far from the mosque, and those who have pressing needs." (*Sahih*)

تخريج: [صحيح] أخرجه أبو داود، الصلوة، باب أخذ الأجر على التأذين، ح:٥٣١ من حديث مطرف به، وصححه الحاكم على شرط مسلم، ووافقه الذهبي.

٩٨٨ - حَدَّثَنَا عَلِيُّ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا عَمْرُو بْنُ عَلِيٍّ: حَدَّثَنَا يَحْيَىٰ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا عَمْرُو بْنُ مُرَّةَ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ قَالَ: حَدَّثَ عُثْمَانُ بْنُ أَبِي الْعَاصِ أَنَّ آخِرَ مَا قَالَ لِي رَسُولُ اللهِ ﷺ: «إِذَا أَمَمْتَ قَوْماً فَأَخِفَّ بِهِمْ».

988. 'Uthmân bin Abul-'Âs narrated that the last thing the Messenger of Allâh ﷺ enjoined on him was that he said: "When you lead people, keep it short for them." (*Sahih*)

تخريج: أخرجه مسلم، الصلوة، باب أمر الأئمة بتخفيف الصلوة في تمام، ح:٤٦٨ من حديث شعبة به.

(المعجم ٤٩) - بَابُ الْإِمَامِ يُخَفِّفُ الصَّلَاةَ إِذَا حَدَثَ أَمْرٌ (التحفة ٨٨)

Chapter 49. The *Imâm* Should Make The Prayer Short If Something Happens

٩٨٩ - حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ: حَدَّثَنَا عَبْدُ الْأَعْلَىٰ: حَدَّثَنَا سَعِيدٌ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنِّي لَأَدْخُلُ فِي الصَّلَاةِ، وَإِنِّي أُرِيدُ إِطَالَتَهَا، فَأَسْمَعُ بُكَاءَ الصَّبِيِّ فَأَتَجَوَّزُ فِي صَلَاتِي، مِمَّا أَعْلَمُ لِوَجْدِ أُمِّهِ بِبُكَائِهِ».

989. It was narrated that Anas bin Mâlik said: "The Messenger of Allâh ﷺ said: 'I start prayer and I want to make it long, but then I hear an infant crying, so I make my prayer short, because I know the distress caused to the mother by his crying.'" (*Sahih*)

تخريج: أخرجه البخاري، الأذان، باب من أخف الصلوة عند بكاء الصبي، ح:٧٠٩، ٧١٠،

ومسلم، الصلوة، باب أمر الأئمة بتخفيف الصلوة في تمام، ح:٤٧٠ من حديث سعيد بن أبي عروبة به.

Comments:

'Making the prayer short (or long)' means making the recitation short or long. There is also the possibility of some reduction in the supplications of other parts of prayer.

990. It was narrated that 'Uthmân bin Abul-'Âs said: "The Messenger of Allâh ﷺ said: 'I hear an infant crying so I make the prayer short.'" (*Sahih*)

٩٩٠ - حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي كَرِيمَةَ الْحَرَّانِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ، عَنْ مُحَمَّدِ ابْنِ عَبْدِ اللهِ بْنِ عُلَاثَةَ، عَنْ هِشَامِ بْنِ حَسَّانٍ، عَنِ الْحَسَنِ، عَنْ عُثْمَانَ بْنِ أَبِي الْعَاصِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: **«إِنِّي لَأَسْمَعُ بُكَاءَ الصَّبِيِّ فَأَتَجَوَّزُ فِي الصَّلَاةِ»**.

تخريج: [صحيح] * الحسن تقدم، ح:٧١، وتلميذه عنعن، والحديث السابق شاهد له.

991. It was narrated from 'Abdullâh bin Abu Qatâdah that his father said: "The Messenger of Allâh ﷺ said: 'I get up to perform prayer and I intend to make it long, but then I hear an infant crying, so I make it short, because I do not like to cause distress to his mother.'" (*Sahih*)

٩٩١ - حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا عُمَرُ بْنُ عَبْدِ الْوَاحِدِ، وَ بِشْرُ بْنُ بَكْرٍ، عَنِ الْأَوْزَاعِيِّ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ عَبْدِ اللهِ بْنِ أَبِي قَتَادَةَ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: **«إِنِّي لَأَقُومُ فِي الصَّلَاةِ وَأَنَا أُرِيدُ أَنْ أُطَوِّلَ فِيهَا، فَأَسْمَعُ بُكَاءَ الصَّبِيِّ، فَأَتَجَوَّزُ، كَرَاهِيَةَ أَنْ يَشُقَّ عَلَى أُمِّهِ»**.

تخريج: أخرجه البخاري، الأذان، من أخف الصلوة عند بكاء الصبي، ح:٧٠٧، ٨٦٨ من حديث بشر به.

Chapter 50. Straightening The Rows

(المعجم ٥٠) - بَابُ إِقَامَةِ الصُّفُوفِ

(التحفة ٨٩)

992. It was narrated that Jâbir bin Samurah As-Suwâ'i said: "The Messenger of Allâh ﷺ said: 'Will you not form your rows as the angels form their rows before their Lord?' We said: 'How do the angels form their rows before

٩٩٢ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا الْأَعْمَشُ، عَنِ الْمُسَيَّبِ بْنِ رَافِعٍ، عَنْ تَمِيمِ بْنِ طَرَفَةَ، عَنْ جَابِرِ بْنِ سَمُرَةَ السُّوَائِيِّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: **«أَلَا تَصُفُّونَ كَمَا تَصُفُّ الْمَلَائِكَةُ عِنْدَ رَبِّهَا؟»** قَالَ: قُلْنَا:

their Lord?' He said: 'They complete the first row and they stand close of one another in the line (leaving no gaps between one another).'"

وَكَيْفَ تَصُفُّ الْمَلَائِكَةُ عِنْدَ رَبِّهَا؟ قَالَ: يُتِمُّونَ الصُّفُوفَ الأُوَلَ، وَيَتَرَاصُّونَ فِي الصَّفِّ».

تخريج: أخرجه مسلم، الصلٰوة، باب الأمر بالسكون في الصلٰوة ... الخ، ح:٤٣٠ من حديث وكيع وغيره عن الأعمش به مطولاً.

Comments:

a. Ways of worship for humans in the Sacred Law of Islam are modeled after the ways of the angels, which is a matter of great honor.
b. Angels stand in rows for the worship of Allâh.
c. No second row should be started until the first has been completed. The same rule applies to the second, the third, and the fourth row.

993. It was narrated that Anas bin Mâlik said: "The Messenger of Allâh ﷺ said: 'Make your rows straight, for straightening the rows is part of completing the prayer.'" (*Sahih*)

٩٩٣ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا يَحْيَى ابْنُ سَعِيدٍ، عَنْ شُعْبَةَ؛ ح: وَحَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ: حَدَّثَنَا أَبِي، وَ بِشْرُ بْنُ عُمَرَ، قَالَا: حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «سَوُّوا صُفُوفَكُمْ، فَإِنَّ تَسْوِيَةَ الصُّفُوفِ مِنْ تَمَامِ الصَّلَاةِ».

تخريج: أخرجه البخاري، الأذان، باب إقامة الصف من تمام الصلٰوة، ح:٧٢٣، ومسلم، الصلٰوة، باب تسوية الصفوف وإقامتها ... الخ، ح:٤٣٣ من حديث شعبة به.

Comments:

a. Straightening the rows means standing in one straight line with no one out of step.
b. Keeping the rows crooked and not standing close to each other makes the prayer defective and lessens the reward.

994. Simâk bin Harb narrated that he heard Nu'mân bin Bashir say: "The Messenger of Allâh ﷺ used to straighten the rows until he made them like a spear or an arrow-shaft. Once he saw a man's chest (sticking out) so the Messenger of Allâh ﷺ said: 'Make your rows straight or Allâh

٩٩٤ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ ابْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا سِمَاكُ بْنُ حَرْبٍ أَنَّهُ سَمِعَ النُّعْمَانَ بْنَ بَشِيرٍ يَقُولُ: كَانَ رَسُولُ اللهِ ﷺ يُسَوِّي الصَّفَّ حَتَّى يَجْعَلَهُ مِثْلَ الرُّمْحِ أَوِ الْقِدْحِ، قَالَ: فَرَأَى صَدْرَ رَجُلٍ [نَاتِئاً]، فَقَالَ رَسُولُ اللهِ ﷺ: «سَوُّوا

will create division among you.'" (*Sahih*)

صُفُوفَكُمْ، أَوْ لَيُخَالِفَنَّ اللهُ بَيْنَ وُجُوهِكُمْ».

تخريج: أخرجه مسلم، الصلوٰة، الباب السابق، ح:٤٣٦ من حديث سماك به بإختلاف يسير.

Comments:

There are not only apparent reasons for differences and dissensions among the community but also some spiritual reasons screened from the naked eye. One of these reasons is the lack of attention to straightening of the rows for prayer.

995. It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ said: 'Allâh and His angels send blessings upon those who complete the rows, and whoever fills a gap, Allâh will raise him one degree in status thereby.'" (*Hasan*)

٩٩٥ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَيَّاشٍ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ اللهَ وَمَلاَئِكَتَهُ يُصَلُّونَ عَلَى الَّذِينَ يَصِلُونَ الصُّفُوفَ، وَمَنْ سَدَّ فُرْجَةً رَفَعَهُ اللهُ بِهَا دَرَجَةً».

تخريج: [حسن] * هشام حجازي، وانظر، ح:٥٩٥ لعلة هذا السند، فالسند وله شواهد عند ابن حبان، ح:٣٩٤، وصاحب الترغيب والترهيب:١/ ٣٢٢ وغيرهما.

Comments:

'Filling the gap in the row' applies to a situation where a man, seeing some vacant space between two people standing in the row, either comes forward and fills the gap himself or asks his brothers to come closer to each other and bridge the gap.

Chapter 51. The Virtue Of The Front Rows

(المعجم ٥١) - بَابُ فَضْلِ الصَّفِّ الْمُقَدَّمِ (التحفة ٩٠)

996. It was narrated from 'Irbâd bin Sâriyah that the Messenger of Allâh ﷺ used to ask for forgiveness for the first row three times and for the second row twice. (*Sahih*)

٩٩٦ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَنْبَأَنَا هِشَامٌ الدَّسْتَوَائِيُّ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ خَالِدِ بْنِ مَعْدَانَ، عَنْ عِرْبَاضِ بْنِ سَارِيَةَ أَنَّ رَسُولَ اللهِ ﷺ كَانَ يَسْتَغْفِرُ لِلصَّفِّ الْمُقَدَّمِ، ثَلاَثاً، وَلِلثَّانِي، مَرَّةً.

تخريج: [صحيح] أخرجه أحمد:٤/ ١٢٦، ١٢٧ من حديث هشام الدستوائي به، وصححه الحاكم:١/ ٢١٤، والذهبي، وأخرجه الطبراني في الكبير:١٨/ ٢٥٦، ح:٦٣٩ من حديث أبي بكر ابن أبي شيبة نحوه، ورواه شيبان النحوي عن يحيى بن أبي كثير عن محمد بن إبراهيم عن خالد بن

معدان أن جبير بن نفير حدثه أنه سمع عرباض بن سارية . . . الخ، وأخرجه الطبراني وغيره * ومحمد بن إبراهيم تابعه بحير بن سعد عند أحمد: ٤/١٢٨، والنسائي: ٢/٩٢، ٩٣، ح: ٨١٨، وبه صح الحديث.

Comments:

a. This is also one of the ways to encourage good deeds.
b. The superiority of each next row over the back row is like the superiority of the first row over the second one.

997. Barâ' bin 'Âzib said: "I heard the Messenger of Allâh ﷺ say: 'Allâh and the angels send blessings upon the first row.'" (*Hasan*)

٩٩٧ - **حَدَّثَنَا** مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا يَحْيَى ابْنُ سَعِيدٍ، وَ مُحَمَّدُ بْنُ جَعْفَرٍ، قَالَا: حَدَّثَنَا شُعْبَةُ، قَالَ: سَمِعْتُ طَلْحَةَ بْنَ مُصَرِّفٍ يَقُولُ: سَمِعْتُ عَبْدَ الرَّحْمٰنِ بْنَ عَوْسَجَةَ يَقُولُ: سَمِعْتُ الْبَرَاءَ بْنَ عَازِبٍ يَقُولُ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «**إِنَّ اللهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى الصَّفِّ الْأَوَّلِ**».

تخريج: [حسن] أخرجه أحمد: ٤/٣٠٤ عن يحيى القطان ومحمد بن جعفر به، وقال البوصيري: إسناد حديث البراء صحيح، رجاله ثقات، وله شاهد عند أبي داود، ح: ٥٤٣ وغيره، وانظر، ح: ٩٩٩.

Comments:

As a rule, each virtuous deed attracts Allâh's blessing. However, the ones especially mentioned as such by the Prophet ﷺ are of greater importance and are of a higher degree.

998. It was narrated that Abu Hurairah said: "The Messenger of Allâh ﷺ said: 'If they knew what (goodness) there is in the first row, they would cast lots for it.'" (*Sahih*)

٩٩٨ - **حَدَّثَنَا** أَبُو ثَوْرٍ، إِبْرَاهِيمُ بْنُ خَالِدٍ: حَدَّثَنَا أَبُو قَطَنٍ: حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنْ خِلَاسٍ، عَنْ أَبِي رَافِعٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**لَوْ يَعْلَمُونَ مَا فِي الصَّفِّ الْأَوَّلِ لَكَانَتْ قُرْعَةٌ**».

تخريج: أخرجه مسلم، الصلوة، باب تسوية الصفوف وإقامتها . . . إلخ، ح: ٤٣٩ من حديث أبي قطن به.

Comments:

Deciding matters by drawing of lots is allowed in cases where all the aspirants have equal rights.

999. It was narrated from Ibrâhim bin 'Abdur-Rahmân bin

٩٩٩ - **حَدَّثَنَا** مُحَمَّدُ بْنُ الْمُصَفَّى الْحِمْصِيُّ:

حَدَّثَنَا أَنَسُ بْنُ عِيَاضٍ: حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرِو بْنِ عَلْقَمَةَ، عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ عَوْفٍ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ اللهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى الصَّفِّ الأَوَّلِ».

'Awf that his father said: "The Messenger of Allâh ﷺ said: 'Allâh and the angels send blessings upon the first row.'" (*Sahih*)

تخريج: [صحيح] * محمد بن المصفى صرح بالسماع، وله شاهد تقدم، ح:٩٩٧، وقال البوصيري: هذا إسناد صحيح، رجاله ثقات .

Chapter 52. The Women's Rows

(المعجم ٥٢) - **بَابُ صُفُوفِ النِّسَاءِ**

(التحفة ٩١)

١٠٠٠ - حَدَّثَنَا أَحْمَدُ بْنُ عَبْدَةَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ، عَنِ الْعَلَاءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ. وَعَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «خَيْرُ صُفُوفِ النِّسَاءِ آخِرُهَا، وَشَرُّهَا أَوَّلُهَا، وَخَيْرُ صُفُوفِ الرِّجَالِ أَوَّلُهَا، وَشَرُّهَا آخِرُهَا».

1000. It was narrated that Abu Hurairah said: "The Messenger of Allâh ﷺ said: 'The best rows for women are the back rows, and the worst are the front rows, and the best rows for men are the front rows, and the worst are the back rows.'" (*Sahih*)

تخريج: أخرجه مسلم، الصلوة، باب تسوية الصفوف وإقامتها ... الخ، ح:٤٤٠ من حديث عبدالعزيز الدراوردي عن سهيل عن أبيه به ... وهو في جزئه(٢٥).

Comments:

The reason why the back rows of women have been regarded as the best is that these rows are away from the possibility of mingling with men. That is also the reason why women's praying at home is better than their praying at the mosque.

١٠٠١ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ عَبْدِ اللهِ بْنِ مُحَمَّدِ ابْنِ عَقِيلٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «خَيْرُ صُفُوفِ الرِّجَالِ مُقَدَّمُهَا، وَشَرُّهَا مُؤَخَّرُهَا، وَخَيْرُ صُفُوفِ النِّسَاءِ مُؤَخَّرُهَا، وَشَرُّهَا مُقَدَّمُهَا».

1001. It was narrated that Jâbir bin 'Abdullâh said: "The Messenger of Allâh ﷺ said: 'The best rows for men are the front rows and the worst are the back rows, and the best rows for women are the back rows and the worst are the front rows.'" (*Hasan*)

تخريج: [حسن] أخرجه أحمد: ٣/ ٣٣١ من حديث سفيان الثوري به، وتابعه زائدة عنده: ٣/ ٣٨٧،٢٩٣ * وابن عقيل ضعيف تقدم، ح: ٣٩٠، وقال البوصيري: هذا إسناد حسن ، وللحديث شواهد عند مسلم(٤٤٠) وغيره.

Chapter 53. Prayer Between Two Pillars In A Row

(المعجم ٥٣) - بَابُ الصَّلَاةِ بَيْنَ السَّوَارِي فِي الصَّفِّ (التحفة ٩٢)

1002. It was narrated from Mu'âwiyah bin Qurrah that his father said: "We were forbidden to form a row between two pillars at the time of the Messenger of Allâh ﷺ, and we would be repelled from them forcefully." (*Hasan*)

١٠٠٢ - حَدَّثَنَا زَيْدُ بْنُ أَخْزَمَ، أَبُو طَالِبٍ: حَدَّثَنَا أَبُو دَاوُدَ، وَ أَبُو قُتَيْبَةَ، قَالاَ: حَدَّثَنَا هَارُونُ بْنُ مُسْلِمٍ، عَنْ قَتَادَةَ، عَنْ مُعَاوِيَةَ بْنِ قُرَّةَ، عَنْ أَبِيهِ قَالَ: كُنَّا نُنْهَى أَن نَصُفَّ بَيْنَ السَّوَارِي، عَلَى عَهْدِ رَسُولِ اللهِ ﷺ، وَنُطْرَدُ عَنْهَا طَرْداً.

تخريج: [حسن] * هارون مستور (تقريب)، وقتادة تقدم، ح: ١٧٥، وأخرج أبو داود، ح: ٦٧٣ وغيره عن أنس قال: كنا نتقي هذا على عهد رسول الله ﷺ ، وفيه قصة، وحسنه الترمذي، وصححه الحاكم، والذهبي، وإسناده صحيح.

Comments:

If the pillars in a mosque intervene between the worshipers' rows in a congregational prayer, the continuity of the row gets broken. That is why forming rows for prayers between the pillars is forbidden. If the prayer is not congregational, then there is no harm in standing between the pillars, since the people praying there are not forming a row that could get broken. The Messenger of Allâh ﷺ is known to have prayed standing between two pillars in the Sacred Ka'bah (*Sahih Al-Bukhâri*: 468)

Chapter 54. A Man's Prayer Behind The Row On His Own

(المعجم ٥٤) - بَابُ صَلَاةِ الرَّجُلِ خَلْفَ الصَّفِّ وَحْدَهُ (التحفة ٩٣)

1003. 'Abdur-Rahmân bin 'Ali bin Shaibân narrated that his father, 'Ali bin Shaibân, who was part of the delegation, said: "We set out until we came to the Prophet ﷺ. We gave him our oath of allegiance and performed prayer behind him. Then we offered another prayer behind him. He finished the prayer and saw a man on his own, praying

١٠٠٣ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُلاَزِمُ بْنُ عَمْرٍو، عَنْ عَبْدِ اللهِ بْنِ بَدْرٍ: حَدَّثَنِي عَبْدُ الرَّحْمٰنِ بْنُ عَلِيِّ بْنِ شَيْبَانَ، عَنْ أَبِيهِ، عَلِيِّ بْنِ شَيْبَانَ، وَكَانَ مِنَ الْوَفْدِ، قَالَ: خَرَجْنَا حَتَّى قَدِمْنَا عَلَى النَّبِيِّ ﷺ، فَبَايَعْنَاهُ، وَصَلَّيْنَا خَلْفَهُ، قال: ثُمَّ صَلَّيْنَا وَرَاءَهُ صَلاَةً أُخْرَى، فَقَضَى الصَّلاَةَ، فَرَأَى

behind the row." He said: "The Prophet of Allâh ﷺ stood beside him and when he finished he said: 'Repeat your prayer; there is no prayer for the one who is behind the row.'" (*Sahih*)

رَجُلاً فَرْداً يُصلِّي خَلْفَ الصَّفِّ، قَالَ، فَوَقَفَ عَلَيْهِ نَبِيُّ اللهِ ﷺ حِينَ انْصَرَفَ قَالَ: «اسْتَقْبِلْ صَلاَتَكَ، لاَ صَلاَةَ لِلَّذِي خَلْفَ الصَّفِّ».

تخريج: [إسناده صحيح] أخرجه أحمد: ٤/ ٢٣ من حديث ملازم به، وصححه ابن خزيمة، ح: ١٥٦٩، وابن حبان (موارد)، ح: ٤٠١، ٤٠٢، وقال البوصيري: هذا إسناد صحيح، رجاله ثقات.

Comments:

Standing by oneself behind the row is forbidden, and a prayer thus performed is not acceptable. The rule will, however, only apply if there is room available in the front row and yet the man stands alone behind it. As for the case of a person who, seeing no room in the row, pulls someone behind from the row for the purpose, there is consensus among the scholars that the *Hadith* is 'Weak'.

1004. It was narrated that Hilâl bin Yasâf said: "Ziyâd bin Abu-Ja'd took me by the hand and made me stand near an old man at Raqqah,[1] whose name was Wâbisah bin Ma'bad. He said: 'A man performed prayer behind the row on his own, and the Prophet ﷺ commanded him to repeat the prayer.'" (*Sahih*)

١٠٠٤ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ إِدْرِيسَ، عَنْ حُصَيْنٍ، عَنْ هِلاَلِ بْنِ يَسَافٍ قَالَ: أَخَذَ بِيَدِي زِيَادُ بْنُ أَبِي الْجَعْدِ، فَأَوْقَفَنِي عَلَى شَيْخٍ بِالرَّقَّةِ، يُقَالُ لَهُ وَابِصَةُ بْنُ مَعْبَدٍ، فَقَالَ: صَلَّى رَجُلٌ خَلْفَ الصَّفِّ وَحْدَهُ، فَأَمَرَهُ النَّبِيُّ ﷺ أَنْ يُعِيدَ.

تخريج: [صحيح] أخرجه الحميدي، وأحمد: ٤/ ٢٢٨ وغيرهما من طرق عن حصين بن عبدالرحمن به، وقال الترمذي، ح: ٢٣٠ حسن ، وله طريق آخر عند أبي داود، ح: ٦٨٢ وغيره، وصححه ابن حبان، وأحمد، وإسحاق وغيرهم.

Comments:

It seems that the man stood and prayed behind on his own, although there was room in the front row. That is why the Prophet ﷺ commanded him to repeat the prayer.

[1] A city located in the northern part of modern Syria, on the eastern side of the Euphrates. And he mentioned Wâbisah because it was he who narrated the *Hadith* to Ziyâd as seen in narration no. 230 by Tirmidhi.

Chapter 55. The Virtue Of The Right Side Of The Row

(المعجم ٥٥) - بَابُ فَضْلِ مَيْمَنَةِ الصَّفِّ

(التحفة ٩٤)

1005. It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ said: 'Allâh and His angels send blessings upon the right side of the rows.'" (*Hasan*)

١٠٠٥ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُعَاوِيَةُ بْنُ هِشَامٍ: حَدَّثَنَا سُفْيَانُ، عَنْ أُسَامَةَ ابْنِ زَيْدٍ، عَنْ عُثْمَانَ بْنِ عُرْوَةَ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ اللهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى مَيَامِنِ الصُّفُوفِ».

تخريج: [حسن] أخرجه أبو داود، الصلوة، باب من يستحب أن يلي الإمام في الصف وكراهية التأخر، ح:٦٧٦ عن عثمان بن أبي شيبة به، وله لفظ صححه ابن خزيمة، وابن حبان، والحاكم، والذهبي.

Comments:

The Messenger of Allâh ﷺ loved to start from the right-hand side for all acts considered good by the inborn instinct or by the Islamic *Shari'ah*. (*Sahih Muslim*: 514 & 515), Thus, in the light of this *Hadith*, as far as possible, effort should be made to stand on the right-hand side of the row in the prayer. However, there is another more authentic *Hadith* that mentions the excellence of close-knit rows but not of standing on the right or left side of the *Imâm*. And Allâh knows best.

1006. It was narrated that Barâ' said: "When we performed prayer behind the Messenger of Allâh ﷺ (One of the narrators) Mis'ar said:[1] 'One of the things we liked, or one of the things I liked' 'was to stand to his right.'" (*Sahih*)

١٠٠٦ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ، عَنْ مِسْعَرٍ، عَنْ ثَابِتِ بْنِ عُبَيْدٍ، عَنِ ابْنِ الْبَرَاءِ بْنِ عَازِبٍ، عَنِ الْبَرَاءِ قَالَ: كُنَّا إِذَا صَلَّيْنَا خَلْفَ رَسُولِ اللهِ ﷺ. - قَالَ مِسْعَرٌ: مِمَّا نُحِبُّ أَوْ مِمَّا أُحِبُّ أَنْ نَقُومَ عَنْ يَمِينِهِ.

تخريج: أخرجه مسلم، صلوة المسافرين، باب استحباب يمين الإمام، ح:٧٠٩ من حديث وكيع وغيره به.

[1] This narration is from 'Ali bin Muhammad, who said: "Waki' narrated to us, from Mis'ar," and the majority narrated it from Waki' from Mis'ar: "We liked" without confusion. Ahmad narrated it directly from Waki' from Mis'ar with: "We liked, or I liked" without mentioning that it was Mis'ar who was confused. So it appears that it was 'Ali bin Muhammad who said: "Mis'ar said" since the others who reported it from Waki' from Mis'ar without mentioning: "Mis'ar said."

Comments:

The reason for this could either be the excellence of the right-hand side, or the keenness of the people to be the first to see the radiant face of the Prophet ﷺ when he turns his face for *Taslim*.

1007. It was narrated that Ibn 'Umar said: "It was said to the Prophet ﷺ: 'The left side of the mosque has been abandoned. The Prophet ﷺ said: "Whoever frequents the left side of the mosque, two *Kifl*[1] of reward will be recorded for him." (*Da'if*)

١٠٠٧ - حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي الْحُسَيْنِ، أَبُو جَعْفَرٍ: حَدَّثَنَا عَمْرُو بْنُ عُثْمَانَ الْكِلَابِيُّ: حَدَّثَنَا عُبَيْدُ اللهِ بْنُ عَمْرٍو الرَّقِّيُّ، عَنْ لَيْثِ بْنِ أَبِي سُلَيمٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: قِيلَ لِلنَّبِيِّ ﷺ: إِنَّ مَيْسَرَةَ الْمَسْجِدِ تَعَطَّلَتْ، فَقَالَ النَّبِيُّ ﷺ: «مَنْ عَمَّرَ مَيْسَرَةَ الْمَسْجِدِ، كُتِبَ لَهُ كِفْلَانِ، مِنَ الْأَجْرِ».

تخريج: [إسناده ضعيف] أخرجه الطرسوسي في مسند ابن عمر، ح: ٩٥ من حديث عمرو ابن عثمان به، وانظر، ح: ٢٠٨ لعلته، وقال البوصيري: هذا إسناد ضعيف لضعف ليث بن أبي سليم.

Comments:

It is a 'Weak' *Hadith*. As such it does not prove the intended excellence. Moreover, it is not acceptable to leave the first row incomplete and start the second. Since the first row is superior to the second, then even the left-hand side of the first row shall be superior to the right-hand side of the second row.

Chapter 56. The Prayer Direction

(المعجم ٥٦) - **بَابُ الْقِبْلَةِ** (التحفة ٩٥)

1008. It was narrated that Jâbir said: "When the Messenger of Allâh ﷺ finished *Tawâf* around the House (the Ka'bah), he came to *Maqâm* of Ibrâhim (the Station of Ibrâhim). 'Umar said: 'O Messenger of Allâh, this is the Station of our father Ibrâhim about which Allâh said: "And take you (people) the *Maqâm* of Ibrâhim as a place of prayer.'"[2] (*Sahih*)

١٠٠٨ - حَدَّثَنَا الْعَبَّاسُ بْنُ عُثْمَانَ الدِّمَشْقِيُّ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ، عَنْ جَابِرٍ أَنَّهُ قَالَ: لَمَّا فَرَغَ رَسُولُ اللهِ ﷺ مِنْ طَوَافِ الْبَيْتِ، أَتَى مَقَامَ إِبْرَاهِيمَ، فَقَالَ عُمَرُ: يَا رَسُولَ اللهِ! هٰذَا مَقَامُ أَبِينَا إِبْرَاهِيمَ، الَّذِي قَالَ اللهُ: ﴿وَاتَّخِذُوا مِن مَّقَامِ إِبْرَاهِيمَ مُصَلًّى﴾. [البقرة: ١٢٥]

[1] "Share or portion" (*An-Nihâyah*).

[2] *Al-Baqarah* 2:125.

قَالَ الْوَلِيدُ: فَقُلْتُ لِمَالِكٍ: أَهٰكَذَا قَرَأَ ﴿وَاتَّخِذُوا﴾قال نعم.

(One of the narrators) Al-Walid said: "I said to Mâlik: 'Is this how he recited it: "And take you (people)"?' He said: 'Yes.'"

تخريج: [**إسناده صحيح**] أخرجه أبو داود، الحروف والقراءات، باب(١)، ح:٣٩٦٩ من حديث جعفر به مختصرًا، وقال الترمذي: حسن صحيح ، وأصله في صحيح مسلم، ح:١٢١٨ .

١٠٠٩ - حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ: حَدَّثَنَا هُشَيْمٌ، عَنْ حُمَيْدٍ الطَّوِيلِ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ عُمَرُ: قُلْتُ: يَا رَسُولَ اللهِ! لَوِ اتَّخَذْتَ مِنْ مَقَامِ إِبْرَاهِيمَ مُصَلًّى؟ فَنَزَلَتْ: ﴿وَاتَّخِذُوا مِن مَّقَامِ إِبْرَاهِيمَ مُصَلًّى﴾. [البقرة: ١٢٥]

1009. It was narrated that Anas bin Mâlik told that 'Umar said: "I said: 'O Messenger of Allâh ﷺ, why do you not take the *Maqâm* of Ibrâhim as a place of prayer?' Then the following was revealed: 'And take you (people) the *Maqâm* of Ibrâhim as a place of prayer.'"[1] ***(Sahih)***

تخريج: أخرجه البخاري، الصلوة، باب ماجاء في القبلة ... الخ، ح:٤٠٢ من حديث هشيم به.

Comments:

a. The *Maqâm* of Ibrâhim (the Station of Ibrâhim) is the stone used as a platform by Ibrâhim عليه السلام during the construction of the Sacred House. The stone still bears the footmarks of Ibrâhim عليه السلام

b. After finishing the *Tawâf* (ritual circling the Holy House), we should perform two *Rak'ah* near the *Maqâm* of Ibrâhim عليه السلام. If it is not possible to perform the prayer near the spot, we could perform prayer wherever convenient inside the Sacred Mosque.

c. It proves the superiority of 'Umar رضي الله عنه, that he longed exactly for what Allâh was to reveal shortly.

١٠١٠ - حَدَّثَنَا عَلْقَمَةُ بْنُ عَمْرٍو الدَّارِمِيُّ: حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ قَالَ: صَلَّيْنَا مَعَ رَسُولِ اللهِ ﷺ نَحْوَ بَيْتِ الْمَقْدِسِ ثَمَانِيَةَ عَشَرَ شَهْرًا، وَصُرِفَتِ الْقِبْلَةُ إِلَى الْكَعْبَةِ بَعْدَ دُخُولِهِ إِلَى

1010. It was narrated that Barâ' said: "We prayed with the Messenger of Allâh ﷺ facing towards Baitul-Maqdis (Jerusalem) for eighteen months, then the *Qiblah* was changed to the Ka'bah two months after the Prophet ﷺ entered Al-Madinah.

[1] *Al-Baqarah* 2:125.

الْمَدِينَةِ بِشَهْرَيْنِ، وَكَانَ رَسُولُ اللهِ ﷺ، إِذَا صَلَّى إِلَى بَيْتِ الْمَقْدِسِ أَكْثَرَ تَقَلُّبَ وَجْهِهِ فِي السَّمَاءِ، وَعَلِمَ اللهُ مِنْ قَلْبِ نَبِيِّهِ ﷺ أَنَّهُ يَهْوَى الْكَعْبَةَ، فَصَعِدَ جِبْرِيلُ، فَجَعَلَ رَسُولُ اللهِ ﷺ يُتْبِعُهُ بَصَرَهُ وَهُوَ يَصْعَدُ بَيْنَ السَّمَاءِ وَالأَرْضِ، يَنْظُرُ مَا يَأْتِيهِ بِهِ، فَأَنْزَلَ اللهُ: ﴿قَدْ نَرَىٰ تَقَلُّبَ وَجْهِكَ فِي ٱلسَّمَآءِ﴾ الآية [البقرة: ١٤٤] فَأَتَانَا آتٍ، فَقَالَ: إِنَّ الْقِبْلَةَ قَدْ صُرِفَتْ إِلَى الْكَعْبَةِ، وَقَدْ صَلَّيْنَا رَكْعَتَيْنِ إِلَى بَيْتِ الْمَقْدِسِ وَنَحْنُ رُكُوعٌ فَتَحَوَّلْنَا، فَبَنَيْنَا عَلَى مَا مَضَى مِنْ صَلاَتِنَا، فَقَالَ رَسُولُ اللهِ ﷺ: «يَا جِبْرِيلُ! كَيْفَ حَالُنَا فِي صَلاَتِنَا إِلَى بَيْتِ الْمَقْدِسِ؟» فَأَنْزَلَ اللهُ عَزَّ وَجَلَّ: ﴿وَمَا كَانَ ٱللَّهُ لِيُضِيعَ إِيمَـٰنَكُمْ﴾ [البقرة: ١٤٣].

When the Messenger of Allâh ﷺ prayed towards Baitul-Maqdis, he would often lift his face towards the heavens, and Allâh knew what was in the heart of His Prophet and how he longed to face the Ka'bah (during prayer). Jibril appeared (in the sky), and the Messenger of Allâh ﷺ started watching him as he was descending between the heavens and the earth, waiting to see what he would bring. Then Allâh revealed the words: 'Verily, We have seen the turning of your face towards the heaven. Surely, We shall turn you to a *Qiblah* that shall please you, so turn your face in the direction of Al-Masjid Al-Harâm (at Makkah). And wherever you people are, turn your faces (during prayer) in that direction.'[1] Then someone came to us and said: 'The *Qiblah* has been changed to the Ka'bah.' We had performed two *Rak'ah* facing towards Jerusalem. And we were bowing. So we turned around, and we continued our prayer The Messenger of Allâh ﷺ said: 'O Jibril! What about our prayer facing towards Baitul-Maqdis?' Then Allâh revealed the words: "And Allâh would never make your faith to be lost."[2] ***(Da'if)***

تخريج: [إسناده ضعيف] انظر، ح:٤٦، وح:٨٥٥ لعلته، وأصل الحديث متفق عليه، وقال البوصيري: هذا إسناد صحيح، رجاله ثقات .

Comments:

a. The *Hadith* contains certain unacceptable additions. Even some of its words

[1] *Al-Baqarah* 2:144.

[2] *Al-Baqarah* 2:143.

are self-contradictory. For example it first mentions eighteen months of wait (for the change of *Qiblah*), then two months, and so on.

b. *Sahih Al-Bukhâri* also records the incident, but there the timespan is given as sixteen or seventeen months instead of eighteen. Obviously, *Bukhâri's* report is more authentic.

c. In view of this (*Bukhâri's*) report, it becomes necessary that we only accept narrations reported by reliable persons.

d. Even today, if a person is praying towards what he believes to be the true direction, and he is informed in the midst of his prayer that the true *Qiblah* is on the other side, he should immediately turn himself to that side. The previous part of his prayer is, however, in order, and there is no need to repeat it.

1011. It was narrated that Abu Hurairah said: "The Messenger of Allâh ﷺ said: 'What is between the east and the west is the *Qiblah* (prayer direction).'"[1]

١٠١١ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى الأَزْدِيُّ: حَدَّثَنَا هَاشِمُ بْنُ الْقَاسِمِ؛ ح وَحَدَّثَنَا مُحَمَّدُ ابْنُ يَحْيَى النَّيْسَابُورِيُّ، قَالَ: حَدَّثَنَا عَاصِمُ ابْنُ عَلِيٍّ قَالاَ: حَدَّثَنَا أَبُو مَعْشَرٍ، عَنْ مُحَمَّدِ ابْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَا بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ قِبْلَةٌ».

تخريج: [صحيح] أخرجه الترمذي، الصلوة، باب ماجاء أن ما بين المشرق والمغرب قبلة، ح:٣٤٢،٣٤٣ من حديث أبي معشر به، وله طريق آخر عند الترمذي، ح:٣٤٤، وقال: حسن صحيح.

Comments:

Makkah is to the exact south of Al-Madinah. As such there is no difficulty for the inhabitants of Al-Madinah to fix their *Qiblah*. People living in other cities can pray according to their geographical locations, since the direction of the Sacred Ka'bah differs from place to place.

Chapter 57. The One Who Enters The Mosque Should Not Sit Down Until He Performs Some *Rak'ah*

(المعجم ٥٧) - بَابُ مَنْ دَخَلَ الْمَسْجِدَ فَلَا يَجْلِسْ حَتَّى يَرْكَعَ (التحفة ٩٦)

1012. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "When anyone of

١٠١٢ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْمُنْذِرِ الْحِزَامِيُّ، وَ يَعْقُوبُ بْنُ حُمَيْدِ بْنِ كَاسِبٍ قَالاَ: حَدَّثَنَا

[1] This refers to the *Qiblah* for the inhabitants of Al-Madinah.

you enters the mosque, let him not sit down until he performs two *Rak'ah.*" (***Sahih***)

ابْنُ أَبِي فُدَيْكٍ، عَنْ كَثِيرِ بْنِ زَيْدٍ، عَنِ الْمُطَّلِبِ بْنِ عَبْدِ اللهِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «**إِذَا دَخَلَ أَحَدُكُمُ الْمَسْجِدَ، فَلاَ يَجْلِسْ حَتَّى يَرْكَعَ رَكْعَتَيْنِ**».

تخريج: [صحيح] قال البوصيري: هذا إسناد رجاله ثقات إلا أنه منقطع، قال أبوحاتم: المطلب بن عبدالله عن أبي هريرة مرسل ، والحديث الآتي شاهد له.

1013. It was narrated from Abu Qatâdah that the Prophet ﷺ said: "When one of you enters the mosque, let him perform two *Rak'ah* before he sits down." (***Sahih***)

١٠١٣ - **حَدَّثَنَا** الْعَبَّاسُ بْنُ عُثْمَانَ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ، عَنْ عَامِرِ بْنِ عَبْدِ اللهِ بْنِ الزُّبَيْرِ، عَنْ عَمْرِو بْنِ سُلَيْمٍ الزُّرَقِيِّ، عَنْ أَبِي قَتَادَةَ أَنَّ النَّبِيَّ ﷺ قَالَ: «**إِذَا دَخَلَ أَحَدُكُمُ الْمَسْجِدَ فَلْيُصَلِّ رَكْعَتَيْنِ قَبْلَ أَنْ يَجْلِسَ**».

تخريج: أخرجه البخاري، الصلٰوة، باب: إذا دخل المسجد فليركع ركعتين، ح:٤٤٤، ومسلم، صلٰوة المسافرين، باب استحباب تحية المسجد بركعتين ... الخ، ح:٧١٤ من حديث مالك به.

Comments:

a. This prayer is called *Tahiyyatul-Masjid* (Greetings for the mosque).

b. If a person enter the mosque, and before sitting down there, he performs some *Sunnah or* obligatory *Salâh,* then it suffices for *Tahiyyatul-Masjid,* and there is no need for him to perform an additional *Tahiyyatul-Masjid*.

Chapter 58. 'Whoever Eats Garlic, Let Him Not Come Near The Mosque'

(المعجم ٥٨) - **بَابُ مَنْ أَكَلَ الثَّوْمَ فَلَا يَقْرَبَنَّ الْمَسْجِدَ** (التحفة ٩٧)

1014. It was narrated from Ma'dân bin Abu Talhah Al-Ya'muri that 'Umar bin Khattâb stood up one Friday to deliver a sermon, or, he delivered a sermon one Friday. He praised Allâh, then he said: "O people, you eat two plants that I find are nothing but obnoxious; this garlic and this onion. At the time of the

١٠١٤ - **حَدَّثَنَا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا إِسْمَاعِيلُ ابْنُ عُلَيَّةَ، عَنْ سَعِيدِ بْنِ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ الْغَطَفَانِيِّ، عَنْ مَعْدَانَ بْنِ أَبِي طَلْحَةَ الْيَعْمُرِيِّ أَنَّ عُمَرَ بْنَ الْخَطَّابِ قَامَ يَوْمَ الْجُمُعَةِ خَطِيباً، أَوْ خَطَبَ يَوْمَ الْجُمُعَةِ، فَحَمِدَ اللهَ وَأَثْنَى عَلَيْهِ ثُمَّ قَالَ: يَا أَيُّهَا النَّاسُ! إِنَّكُمْ تَأْكُلُونَ

Messenger of Allâh ﷺ, if a foul odor was detected from a man, I would see him seized by the arm and taken out to Al-Baqi'.[1] Whoever must eat them, let him cook them to death." (*Sahih*)

شَجَرَتَيْنِ لاَ أُرَاهُمَا إِلَّا خَبِيثَتَيْنِ، هٰذَا الثُّومُ وَهٰذَا الْبَصَلُ. وَلَقَدْ كُنْتُ أَرَى الرَّجُلَ، عَلَى عَهْدِ رَسُولِ اللهِ ﷺ، يُوجَدُ رِيحُهُ مِنْهُ، فَيُؤْخَذُ بِيَدِهِ حَتَّى يُخْرَجَ إِلَى الْبَقِيعِ، فَمَنْ كَانَ آكِلَهَا، لاَ بُدَّ، فَلْيُمِتْهَا طَبْخاً.

تخريج: أخرجه مسلم، المساجد، باب نهي من أكل ثومًا أو بصلاً أو كراثًا أو نحوها ... الخ، ح: ٥٦٧ عن ابن أبي شيبة وغيره به، وانظر، ح: ٣٣٦٣.

Comments:

a. Use of garlic and onion is not prohibited, or else it would not be commanded that they be cooked well.
b. It is prohibited to enter the mosque after eating something emitting a foul smell.
c. Smoking should also be avoided because the odor of a cigarette or cigar is more unseemly and obnoxious even than that of garlic or onion.

1015. It was narrated that Abu Hurairah said: "The Messenger of Allâh ﷺ said: 'Whoever eats from this plant; garlic, let him not annoy us with it in this mosque of ours.'" (*Sahih*)

Ibrahim said: My father used to add to it, on the authority of the Prophet ﷺ: Leek (Allium) and onion; i.e. he would add to the *Hadith* of Abu Hurairah concerning garlic.

١٠١٥ - حَدَّثَنَا أَبُو مَرْوَانَ الْعُثْمَانِيُّ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدِ ابْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: **«مَنْ أَكَلَ مِنْ هٰذِهِ الشَّجَرَةِ، الثُّومِ، فَلاَ يُؤْذِينَا بِهَا فِي مَسْجِدِنَا هٰذَا»**.

قَالَ إِبْرَاهِيمُ: وَكَانَ أَبِي يَزِيدُ فِيهِ، الْكُرَّاثَ وَالْبَصَلَ عَنِ النَّبِيِّ ﷺ. يَعْنِي أَنَّهُ يَزِيدُ عَلَى حَدِيثِ أَبِي هُرَيْرَةَ فِي الثُّومِ.

تخريج: أخرجه مسلم، المساجد، الباب السابق، ح: ٥٦٣ من حديث معمر عن الزهري به.

Comments:

a. Ibrâhim bin Sa'd ﷺ is the grandson of Ibrâhim bin 'Awf ﷺ. The narrator Sa'd has reported the same *Hadith* from Abu Hurairah ﷺ. The *Hadith* mentions not only garlic but onion and leek as well.
b. The *Hadith* makes it clear that the reason why it is prohibited to enter the mosque after consuming these substances is their foul smell, which annoys the worshipers. That also explains why the Prophet ﷺ had ordered the

[1] The area where the graveyard of Al-Madinah is located.

people to wash themselves and put on clean clothes before coming to the mosque for Friday prayers.

1016. It was narrated that Ibn 'Umar said: "The Messenger of Allâh ﷺ said: 'Whoever eats anything from this plant, let him not come to the mosque.'" (*Sahih*)

١٠١٦ - حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ: حَدَّثَنَا عَبْدُ اللهِ بْنُ رَجَاءٍ الْمَكِّيُّ، عَنْ عُبَيْدِ اللهِ بْنِ عُمَرَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ أَكَلَ مِنْ هٰذِهِ الشَّجَرَةِ شَيْئاً فَلَا يَأْتِيَنَّ الْمَسْجِدَ».

تخريج: أخرجه البخاري، الأذان، باب ماجاء في الثوم النَّيء والبصل والكراث، ح:٨٥٣ وغيره، ومسلم، المساجد، باب نهي من أكل ثومًا أو بصلاً أو كراثًا أو نحوها ... إلخ، ح:٥٦١ من حديث عبيدالله به.

Comments:

It is not allowed for a believing man to stay away from prayer-in-congregation. The *Hadith* does not mean that the eating of bad-smelling substances could be an excuse for avoiding the prayer-in-congregation. It rather exhorts the people to avoid eating those things before the approach of the prayer time.

Chapter 59. If The Greeting Is Given To A Person Who Is Performing Prayer, How Should He Respond?

(المعجم ٥٩) - بَابُ الْمُصَلِّي يُسَلَّمُ عَلَيْهِ كَيْفَ يَرُدُّ (التحفة ٩٨)

1017. It was narrated that 'Abdullâh bin 'Umar said: "The Messenger of Allâh ﷺ came to the mosque at Qubâ' and performed prayer there. Some men of the *Ansâr* came and greeted him. I asked Suhaib, who was with him: 'How did the Messenger of Allâh ﷺ respond to them?' He said: 'He gestured with his hand.'" (*Sahih*)

١٠١٧ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ الطَّنَافِسِيُّ قَالَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَبْدِ اللهِ بْنِ عُمَرَ قَالَ: أَتَى رَسُولُ اللهِ ﷺ مَسْجِدَ قُبَاءٍ يُصَلِّي فِيهِ، فَجَاءَتْ رِجَالٌ مِنَ الأَنْصَارِ يُسَلِّمُونَ عَلَيْهِ، فَسَأَلْتُ صُهَيْباً، وَكَانَ مَعَهُ: كَيْفَ كَانَ رَسُولُ اللهِ ﷺ يَرُدُّ عَلَيْهِمْ؟ قَالَ: كَانَ يُشِيرُ بِيَدِهِ.

تخريج: [صحيح] أخرجه النسائي: ٣/ ٥،٦، السهو، باب رد السلام بالإشارة في الصلوة، ح:١١٨٨ من حديث سفيان به * زيد بن أسلم صرح بالسماع عند ابن خزيمة: ٢/ ٤٩، ح:٨٨٨، وصححه ابن خزيمة، وابن حبان (الإحسان)، ح:٢٢٥٨، والحاكم: ٣/ ١٢، والذهبي، وله شواهد كثيرة.

Comments:

a. It is *Sunnah* to visit the mosque at Qubâ' with sincere intention, and to offer prayer there. However, while traveling from another place to Al-Madinah one should only make the intention to visit the Prophet's Mosque there.
b. Once inside Al-Madinah, we may visit the mosque at Qubâ' and any other mosque.
c. Gesturing in case of need by the worshiper does not invalidate the prayer.

1018. It was narrated that Jâbir said: "The Prophet ﷺ sent me on an errand, then I caught up with him while he was performing prayer, and I greeted him. He gestured to me, then when he finished, he called me and said: 'You greeted me before, but I was performing prayer.'" (*Sahih*)

١٠١٨ - حَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ الْمِصْرِيُّ: أَنْبَأَنَا اللَّيْثُ بْنُ سَعْدٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: بَعَثَنِي النَّبِيُّ ﷺ لِحَاجَةٍ. ثُمَّ أَدْرَكْتُهُ وَهُوَ يُصَلِّي، فَسَلَّمْتُ عَلَيْهِ، فَأَشَارَ إِلَيَّ، فَلَمَّا فَرَغَ دَعَانِي، فَقَالَ: «**إِنَّكَ سَلَّمْتَ عَلَيَّ آنِفاً وَأَنَا أُصَلِّي**».

تخريج: أخرجه مسلم، المساجد، باب تحريم الكلام في الصلوة ونسخ ما كان من إباحته، ح:٥٤٠ عن محمد بن رمح وغيره به.

1019. It was narrated that 'Abdullâh said: "We would greet others during the prayer, and it was said to us: 'During the prayer one is preoccupied.'" (*Sahih*)

١٠١٩ - حَدَّثَنَا أَحْمَدُ بْنُ سَعِيدٍ الدَّارِمِيُّ: حَدَّثَنَا النَّضْرُ بْنُ شُمَيْلٍ: حَدَّثَنَا يُونُسُ بْنُ أَبِي إِسْحَاقَ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي الأَحْوَصِ، عَنْ عَبْدِ اللهِ قَالَ: كُنَّا نُسَلِّمُ فِي الصَّلاَةِ، فَقِيلَ لَنَا: إِنَّ فِي الصَّلاَةِ لَشُغْلاً.

تخريج: [صحيح مرفوع] * أبوإسحاق عنعن تقدم، ح:٤٦، وقال البوصيري: هذا إسناد صحيح، رجاله ثقات، وأخرج البخاري، ح:١١٩٩، ١٢١٦، ٣٨٧٥، ومسلم، ح:٥٣٨ من حديث الأعمش عن إبراهيم عن علقمة عن ابن مسعود به مرفوعًا، أطول منه.

Comments:

A person performing prayer cannot greet anyone, but others can greet him with *Salâm*. The worshiper cannot respond by word of mouth but he can respond by a gesture.

Chapter 60. Whoever Performs Prayer Facing A Direction Other Than The *Qiblah* Without Realizing

(المعجم ٦٠) - **بَابُ مَنْ يُصَلِّي لِغَيْرِ الْقِبْلَةِ وَهُوَ لَا يَعْلَمُ** (التحفة ٩٩)

1020. It was narrated from

١٠٢٠ - حَدَّثَنَا يَحْيَى بْنُ حَكِيمٍ: حَدَّثَنَا

أَبُو دَاوُدَ: حَدَّثَنَا أَشْعَثُ بْنُ سَعِيدٍ، أَبُو الرَّبِيعِ السَّمَّانُ، عَنْ عَاصِمِ بْنِ عُبَيْدِ اللهِ، عَنْ عَبْدِ اللهِ بْنِ عَامِرِ بْنِ رَبِيعَةَ، عَنْ أَبِيهِ قَالَ: كُنَّا مَعَ رَسُولِ اللهِ ﷺ فِي سَفَرٍ، فَتَغَيَّمَتِ السَّمَاءُ وَأَشْكَلَتْ عَلَيْنَا الْقِبْلَةُ، فَصَلَّيْنَا، وَأَعْلَمْنَا، فَلَمَّا طَلَعَتِ الشَّمْسُ إِذَا نَحْنُ قَدْ صَلَّيْنَا لِغَيْرِ الْقِبْلَةِ، فَذَكَرْنَا ذٰلِكَ لِلنَّبِيِّ ﷺ، فَأَنْزَلَ اللهُ: ﴿فَأَيْنَمَا تُوَلُّوا فَثَمَّ وَجْهُ اللَّهِ﴾. [البقرة: ١١٥]

'Abdullâh bin 'Âmir bin Rabi'ah that his father said: "We were with the Messenger of Allâh ﷺ on a journey, and the sky was overcast so it was difficult for us to determine the *Qiblah*. So we performed prayer, and we marked the location.[1] Later, when the sun reappeared, we realized that we had prayed facing a direction other than the *Qiblah*. We mentioned that to the Prophet ﷺ, then the Words were revealed: 'So wherever you turn there is the Face of Allâh'".[2] ***(Da'if)***

تخريج: [إسناده ضعيف] أخرجه الترمذي، الصلوة، باب ماجاء في الرجل يصلي لغير القبلة في الغيم، ح:٣٤٥ من حديث أشعث بن سعيد السمان به، وقال: هذا حديث ليس إسناده بذاك ... * وأشعث تابعه عمرو بن قيس عند الطيالسي، ح:١١٤٥، وعاصم ضعيف كما تقدم، ح:٩٠٧، وله شاهد ضعيف عند البيهقي وغيره.

Comments:

a. If, the sky is overcast, and it is not possible to determine the direction of the *Qiblah*, we must try to exercise our judgment to determine the direction. If the judgment later turns out to be wrong, the mistake is pardonable.

b. There is also a hint in the *Hadith*, that there is no need to repeat the prayer thus performed towards a wrong direction.

Chapter 61. The One Who Spits Performing Prayer

(المعجم ٦١) - بَابُ الْمُصَلِّي يَتَنَخَّمُ (التحفة ١٠٠)

1021. It was narrated that Târiq bin 'Abdullâh Al-Muhâribi said: "The Prophet ﷺ said: 'When you perform prayer, do not spit in front of you or to your right, but spit to your left or beneath your feet.'" ***(Sahih)***

١٠٢١ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ مَنْصُورٍ، عَنْ رِبْعِيِّ ابْنِ حِرَاشٍ، عَنْ طَارِقِ بْنِ عَبْدِ اللهِ الْمُحَارِبِيِّ قَالَ: قَالَ النَّبِيُّ ﷺ: «إِذَا صَلَّيْتَ

[1] 'We made an indication of the direction toward which we performed the prayer so that we would know if we were correct or if we were mistaken.' Explanation by *Sindi*.

[2] *Al-Baqarah* 2:115.

فَلاَ تَبْزُقَنَّ بَيْنَ يَدَيْكَ، وَلاَ عَنْ يَمِينِكَ، وَلٰكِنِ ابْزُقْ عَنْ يَسَارِكَ، أَوْ تَحْتَ قَدَمِكَ».

تخريج: [صحيح] أخرجه أبو داود، الصلوٰة، باب في كراهية البزاق في المسجد، ح:٤٧٨ من حديث منصور به، والترمذي، ح:٥٧١، وقال: حديث حسن صحيح .

1022. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ saw some sputum in the direction of the *Qiblah* of the mosque. He turned to the people and said: "What is wrong with one of you that he stands facing Him (meaning his Lord) and spits in front of Him? Would anyone like to be faced by someone who spits in his face? If anyone of you needs to spit, then let him spit to his left, or let him do like this in his garment."[1] (*Sahih*)

Then Ismâ'il[2] showed me how he spat in his garment then rubbed it.

١٠٢٢ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا إِسْمَاعِيلُ ابْنُ عُلَيَّةَ، عَنِ الْقَاسِمِ بْنِ مِهْرَانَ، عَنْ أَبِي رَافِعٍ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ ﷺ رَأَى نُخَامَةً فِي قِبْلَةِ الْمَسْجِدِ، فَأَقْبَلَ عَلَى النَّاسِ فَقَالَ: «مَا بَالُ أَحَدِكُمْ يَقُومُ مُسْتَقْبِلَهُ (يَعْنِي رَبَّه) فَيَتَنَخَّعُ أَمَامَهُ؟ أَيُحِبُّ أَحَدُكُمْ أَنْ يُسْتَقْبَلَ فَيُتَنَخَّعَ فِي وَجْهِهِ؟ إِذَا بَزَقَ أَحَدُكُمْ فَلْيَبْزُقَنَّ عَنْ شِمَالِهِ، أَوْ لِيَقُلْ هٰكَذَا فِي ثَوْبِهِ».

ثُمَّ أَرَانِي إِسْمَاعِيلُ يَبْزُقُ فِي ثَوْبِهِ ثُمَّ يَدْلُكه:

تخريج: أخرجه مسلم، المساجد، باب النهي عن البصاق في المسجد في الصلوٰة وغيرها ... الخ، ح:٥٥٠ عن ابن أبي شيبة وغيره به.

Comments:

Spitting in mosque, whether to one's left or beneath one's feet, is only allowed if the ground is such as can absorb the dampness, otherwise staining the mosque with filth is not permitted. This is particularly so if a person is praying on a mat or rug. He could use his handkerchief instead as made clear in the next *Hadith*.

1023. It was narrated from Hudhaifah that he saw Shabath bin Rib'i spitting in front of him. He said: "O Shabath! Do not spit in front of you, for the Messenger of Allâh ﷺ used to forbid that, and he said: 'When a man stands

١٠٢٣ - حَدَّثَنَا هَنَّادُ بْنُ السَّرِيِّ، وَ عَبْدُ اللهِ ابْنُ عَامِرِ بْنِ زُرَارَةَ قَالاَ: حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ، عَنْ عَاصِمٍ، عَنْ أَبِي وَائِلٍ، عَنْ حُذَيْفَةَ أَنَّهُ رَأَى شَبَثَ بْنَ رِبْعِيٍّ بَزَقَ بَيْنَ يَدَيْهِ، فَقَالَ: يَا شَبَثُ! لاَ تَبْزُقْ بَيْنَ يَدَيْكَ، فَإِنَّ رَسُولَ اللهِ

[1] Similar preceded from Abu Hurairah under no. 761.

[2] This is the statement of Abu Bakr bin Abu Shaibah who narrated it to Ibn Mâjah.

up to perform prayer, Allâh turns His Face towards him until he turns away or he commits an evil *Hadath*.'"[1] (***Hasan***)

ﷺ كَانَ يَنْهَى عَنْ ذٰلِكَ، وَقَالَ: «إِنَّ الرَّجُلَ إِذَا قَامَ يُصَلِّي أَقْبَلَ اللهُ عَلَيْهِ بِوَجْهِهِ، حَتَّى يَنْقَلِبَ أَوْ يُحْدِثَ حَدَثَ سُوءٍ».

تخريج: [حسن] أخرجه ابن خزيمة، ح:٩٢٤ من طريق آخر عن عاصم به، وصححه البوصيري، وانظر، ح:٨٥٥ لعلته.

Comments:

'Committing an evil' means any matter that violates the spirit of prayer, such as spitting, passing wind, or playing with one's garment or pebbles. For more comments please see *Hadith*: 763.

1024. It was narrated from Anas bin Mâlik that the Messenger of Allâh ﷺ spat on his garment while he was performing prayer, then he rubbed it. (***Sahih***)

١٠٢٤ - حَدَّثَنَا زَيْدُ بْنُ أَخْزَمَ، وَ عَبْدَةُ بْنُ عَبْدِ اللهِ قَالاَ: حَدَّثَنَا عَبْدُ الصَّمَدِ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ ثَابِتٍ، عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ رَسُولَ اللهِ ﷺ بَزَقَ فِي ثَوْبِهِ، وَهُوَ فِي الصَّلاَةِ، ثُمَّ دَلَكَهُ.

تخريج: [إسناده صحيح] وقال البوصيري: هذا إسناد صحيح، رجاله ثقات .

Chapter 62. Smoothing The Pebbles During Prayer

(المعجم ٦٢) - **بَابُ مَسْحِ الحَصٰى فِي الصَّلَاةِ** (التحفة ١٠١)

1025. It was narrated that Abu Hurairah said: The Messenger of Allâh ﷺ said: "Whoever smoothes the pebbles, then he has engaged in *Laghw*."[2] (***Sahih***)

١٠٢٥ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَال: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ مَسَّ الْحَصَى فَقَدْ لَغَا».

تخريج: أخرجه مسلم، الجمعة، باب فضل من استمع وأنصت في الخطبة، ح:٨٥٧ عن ابن أبي شيبة وغيره به مطولاً، وانظر، ح:١٠٩٠.

Comments:

The Arabic phrase *man massal-hasa*, literally: 'Whoever touches the pebbles' could either mean: 'Whoever stirs the pebbles in order to make the surface smooth' or 'Whoever tinkers playfully with the pebbles'. In any case, it is an

[1] In *Injâh Al-Hâjah*, 'Abdul-Ghani Dehlawi said: "Meaning he does a matter that negates the *Khushu'* (submissiveness) and attentiveness of his prayer. Or, the meaning of *Hadath* is invalidating the ablution. The only reason that he described it as 'evil' is because in most cases, its occurrence during prayer is from *Shaitân*."

[2] 'Meaning he has done what is not suitable.' (Explanation by *Sindi*).

action not in accord with the spirit of prayer. Similarly, actions like playing with the straws of the prayer-mat or with any other thing under it, means doing unseemly things that could be the cause of distraction from prayer.

1026. It was narrated that Mu'aiqib said: "The Messenger of Allâh ﷺ said, concerning smoothing the pebbles during prayer: 'If you must do that, then do it only once.'" (*Sahih*)

١٠٢٦ - حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ، وَ عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ قَالاَ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنَا الأَوْزَاعِيُّ: حَدَّثَنِي يَحْيَى بْنُ أَبِي كَثِيرٍ: حَدَّثَنِي أَبُو سَلَمَةَ، قَالَ: حَدَّثَنِي مُعَيْقِيبٌ قَالَ: قَالَ رَسُولُ اللهِ ﷺ، فِي مَسْحِ الْحَصَى فِي الصَّلاَةِ: «**إِنْ كُنْتَ فَاعِلاً، فَمَرَّةً وَاحِدَةً**».

تخريج: أخرجه البخاري، العمل في الصلٰوة، باب مسح الحصى في الصلٰوة، ح:١٢٠٧، ومسلم، المساجد، باب كراهة مسح الحصى وتسوية التراب في الصلٰوة، ح:٥٤٦ من حديث يحيى به.

Comments:

If a person feels during the prayer that the pebbles under him are uneven to the extent that their pricking could be the cause of distraction from prayer, he could try to smooth them once, and no more.

1027. It was narrated that Abu Dharr said: "The Messenger of Allâh ﷺ said: 'When anyone of you gets up to perform prayer, then indeed mercy is facing him, so he should not smooth the pebbles.'" (*Hasan*)

١٠٢٧ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ، وَ مُحَمَّدُ ابْنُ الصَّبَّاحِ قَالاَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي الأَحْوَصِ اللَّيْثِيِّ، عَنْ أَبِي ذَرٍّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**إِذَا قَامَ أَحَدُكُمْ إِلَى الصَّلاَةِ فَإِنَّ الرَّحْمَةَ تُوَاجِهُهُ، فَلاَ يَمْسَحِ الْحَصَى**».

تخريج: **[إسناده حسن]** أخرجه أبو داود، الصلٰوة، باب مسح الحصا في الصلٰوة، ح:٩٤٥ من حديث سفيان به، وحسنه الترمذي، وصححه ابن خزيمة، وابن حبان، والحافظ في بلوغ المرام، ح:٢٣٨، ٢٣٩ باب الحث على الخشوع في الصلٰوة.

Chapter 63. Performing Prayer Upon A *Khumrah*[1]

(المعجم ٦٣) - بَابُ الصَّلاَةِ عَلَى الْخُمْرَةِ (التحفة ١٠٢)

1028. Maimunah the wife of the

١٠٢٨ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا

[1] A mat made of date-palm leaves.

Prophet ﷺ said: "The Messenger of Allâh ﷺ used to perform prayer on a *Khumrah*." (*Sahih*)

عَبَّادُ بْنُ الْعَوَّامِ، عَنِ الشَّيْبَانِيِّ، عَنْ عَبْدِ اللهِ ابْنِ شَدَّادٍ: حَدَّثَتْنِي مَيْمُونَةُ، زَوْجُ النَّبِيِّ ﷺ قَالَتْ: كَانَ رَسُولُ اللهِ ﷺ يُصَلِّي عَلَى الْخُمْرَةِ.

تخريج: **[صحيح]** أخرجه البخاري، الصلٰوة، باب الصلٰوة على الخمرة، ح:٣٨١ من حديث سليمان الشيباني به.

Comments:

Khumrah is a small mat upon which one who prays can rest his face in prostration. It could either be of date-palm leaves or of reed. If the mat is large, the Arabs do not call it a *Khumrah*.

1029. It was narrated that Abu Sa'eed said: "The Messenger of Allâh ﷺ performed prayer on a reed mat." (*Sahih*)

١٠٢٩ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ، عَنْ أَبِي سَعِيدٍ قَالَ: صَلَّى رَسُولُ اللهِ ﷺ عَلَى حَصِيرٍ.

تخريج: أخرجه مسلم، الصلٰوة، باب الصلٰوة في ثوب واحد وصفة لبسه، ح:٥١٩ من حديث أبي معاوية وغيره به.

Comments:

Hasir is a comparatively large mat fit for one man or more to stand up and pray upon.

1030. It was narrated that 'Amr bin Dinâr said: "When Ibn 'Abbâs was in Basrah, he performed prayer on his rug, then he told his companions that the Messenger of Allâh ﷺ used to perform prayer on his rug." (*Da'if*)

١٠٣٠ - حَدَّثَنَا حَرْمَلَةُ بْنُ يَحْيَىٰ: حَدَّثَنَا عَبْدُ اللهِ بْنُ وَهْبٍ: حَدَّثَنِي زَمْعَةُ بْنُ صَالِحٍ، عَنْ عَمْرِو بْنِ دِينَارٍ قَالَ: صَلَّى ابْنُ عَبَّاسٍ، وَهُوَ بِالْبَصْرَةِ عَلَى بِسَاطِهِ، ثُمَّ حَدَّثَ أَصْحَابَهُ: أَنَّ رَسُولَ اللهِ ﷺ كَانَ يُصَلِّي عَلَى بِسَاطِهِ.

تخريج: **[إسناده ضعيف]** انظر، ح:٣٢٦ لعلته، وقال البوصيري: هذا إسناد ضعيف ...، وحديث البخاري(٦٢٠٣)، ومسلم(٢١٥٠) يغني عنه.

Comments:

The Arabic term used in the *Hadith 'Bisât'* means anything that can be spread on the ground, be it a mat or a carpet or a piece of cloth.

Chapter 64. Prostrating On A Garment When It Is Hot Or Cold

(المعجم ٦٤) - بَابُ السُّجُودِ عَلَى الثِّيَابِ فِي الْحَرِّ وَالْبَرْدِ (التحفة ١٠٣)

1031. It was narrated that 'Abdullâh bin 'Abdur-Rahmân said: "The Prophet ﷺ came to us and led us in prayer in the mosque of Banu 'Abdul-Ashhal, and I saw him putting his hands on his garment when he prostrated." (*Da'if*)

١٠٣١ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ الدَّرَاوَرْدِيُّ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي حَبِيبَةَ، عَنْ عَبْدِ اللهِ بْنِ عَبْدِ الرَّحْمٰنِ قَالَ: جَاءَنَا النَّبِيُّ ﷺ. فَصَلَّى بِنَا فِي مَسْجِدِ بَنِي عَبْدِ الأَشْهَلِ، فَرَأَيْتُهُ وَاضِعاً يَدَيْهِ عَلَى ثَوْبِهِ، إِذَا سَجَدَ.

تخريج: [إسناده ضعيف] أخرجه أحمد: ٤/ ٣٣٤، ٣٣٥ عن أبي بكر بن أبي شيبة به * إسماعيل بن أبي حبيبة فيه ضعف (تقريب).

1032. It was narrated from 'Abdullâh bin 'Abdur-Rahmân bin Thâbit bin Sâmit, from his father, from his grandfather, that the Messenger of Allâh ﷺ performed prayer among Banu 'Abdul-Ashhal, wearing a cloak in which he was wrapped and putting his hands on it to protect them from the cold of the pebbles. (*Da'if*)

١٠٣٢ - حَدَّثَنَا جَعْفَرُ بْنُ مُسَافِرٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي أُوَيْسٍ: أَخْبَرَنِي إِبْرَاهِيمُ بْنُ إِسْمَاعِيلَ الأَشْهَلِيُّ، عَنْ عَبْدِ اللهِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ ثَابِتِ بْنِ الصَّامِتِ، عَنْ أَبِيهِ، عَنْ جَدِّهِ: أَنَّ رَسُولَ اللهِ ﷺ صَلَّى فِي بَنِي عَبْدِ الأَشْهَلِ وَعَلَيْهِ كِسَاءٌ مُتَلَفِّفٌ بِهِ، يَضَعُ يَدَيْهِ عَلَيْهِ، يَقِيهِ بَرْدَ الْحَصَى.

تخريج: [إسناده ضعيف] * إبراهيم بن إسماعيل ضعيف (تقريب)، وتلميذه إسماعيل اعترف بأمر عظيم، ولا يحتج به إلا ما رواه البخاري ومسلم عنه (راجع التهذيب وهدي الساري وغيرهما).

1033. It was narrated that Anas bin Mâlik said: "We used to perform prayer with the Prophet ﷺ when it was very hot. When one of us could not place his forehead firmly on the ground, he would spread his garment and prostrate on it." (*Sahih*)

١٠٣٣ - حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ بْنِ حَبِيبٍ: حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ، عَنْ غَالِبٍ الْقَطَّانِ، عَنْ بَكْرِ بْنِ عَبْدِ اللهِ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كُنَّا نُصَلِّي مَعَ النَّبِيِّ ﷺ فِي شِدَّةِ الْحَرِّ، فَإِذَا لَمْ يَقْدِرْ أَحَدُنَا أَنْ يُمَكِّنَ جَبْهَتَهُ، بَسَطَ ثَوْبَهُ فَسَجَدَ عَلَيْهِ.

تخريج: أخرجه البخاري، الصلوٰة، باب السجود على الثوب في شدة الحر، ح: ٣٨٥

و١٢٠٨، ومسلم، المساجد، باب استحباب تقديم الظهر . . . إلخ، ح: ٦٢٠ من حديث بشر به.

Comments:

The *Ahâdith* prove the fact that, in order to protect oneself from the heat or cold of the earth, it is allowed to prostrate on one's garment.

Chapter 65. The *Tasbih*[1] Is For Men During The Prayer And Clapping Is For Women

(المعجم ٦٥) - بَابُ التَّسْبِيحُ لِلرِّجَالِ فِي الصَّلَاةِ وَالتَّصْفِيقُ لِلنِّسَاءِ

(التحفة ١٠٤)

1034. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "The *Tasbih* (saying *Subhân-Allâh*) is for men and clapping is for women." (***Sahih***)

١٠٣٤ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَ هِشَامُ بْنُ عَمَّارٍ قَالَا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «التَّسْبِيحُ لِلرِّجَالِ، وَالتَّصْفِيقُ لِلنِّسَاءِ».

تخريج: أخرجه البخاري، العمل في الصلوة، ح: ١٢٠٣، ومسلم، الصلوة، باب تسبيح الرجل وتصفيق المرأة . . . الخ، ح: ٤٢٢ من حديث سفيان به.

Comments:

a. If, the *Imâm* commits a mistake during prayer, the way to attract his attention is to say *Subhân-Allâh*.

b. If men fail to draw the attention of the *Imâm*, the women can do it by means of clapping.

1035. It was narrated from Sahl bin Sa'd As-Sâ'idi that the Messenger of Allâh ﷺ said: "The *Tasbih* is for men and clapping is for women." (***Sahih***)

١٠٣٥ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ، وَ سَهْلُ بْنُ أَبِي سَهْلٍ قَالَا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «التَّسْبِيحُ لِلرِّجَالِ، والتَّصْفِيقُ لِلنِّسَاءِ».

تخريج: أخرجه البخاري، الأذان، باب من دخل ليؤم الناس فجاء الإمام الأول فتأخر الأول . . . الخ، ح: ٦٨٤، ١٢٠١، ١٢٠٤، ١٢١٨، ١٢٣٤، ٢٦٩٠، ٢٦٩٣، ١٧٩٠، ومسلم، الصلوة، باب تقديم الجماعة من يصلي بهم . . . الخ، ح: ٤٢١ من طرق عن أبي حازم به مطولاً بألفاظ متقاربة المعنى.

[1] Saying: *Subhân Allâh* when the *Imâm* is mistaken.

1036. It was narrated that Nâfi' used to say: "Ibn 'Umar said: 'The Messenger of Allâh ﷺ granted a concession for the women to clap, and for the men to say the *Tasbih*." (*Da'if*)

١٠٣٦ - حَدَّثَنَا سُوَيْدُ بْنُ سَعِيدٍ: حَدَّثَنَا يَحْيَى بْنُ سُلَيْمٍ، عَنْ إِسْمَاعِيلَ بْنِ أُمَيَّةَ، وَعُبَيْدُ اللهِ، عَنْ نَافِعٍ أَنَّهُ كَانَ يَقُولُ: قَالَ ابْنُ عُمَرَ: رَخَّصَ رَسُولُ اللهِ ﷺ لِلنِّسَاءِ فِي التَّصْفِيقِ، وَلِلرِّجَالِ فِي التَّسْبِيحِ.

تخريج: [إسناده ضعيف] وقال البوصيري: هذا إسناد حسن * سويد بن سعيد ضعفه الأئمة من أجل اختلاطه ولا يحتج به إلا ما يروي عنه مسلم في صحيحه، وقال ابن معين فيه: حلال الدم وقال: لو كان لي فرس ورمح لغزوت سويدًا (راجع الميزان وغيره)، والحديث السابق يغني عنه.

Chapter 66. Prayers In Sandals

(المعجم ٦٦) - بَابُ الصَّلَاةِ فِي النِّعَالِ

(التحفة ١٠٥)

1037. It was narrated that Ibn Abu Aws said: "My grandfather, Aws, used to perform prayer, and sometimes he would make a gesture while praying, and I would give him his sandals. He said: 'I saw the Messenger of Allâh ﷺ performing prayer in his sandals.'" (*Sahih*)

١٠٣٧ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا غُنْدَرٌ، عَنْ شُعْبَةَ، عَنِ النُّعْمَانِ بْنِ سَالِمٍ، عَنِ ابْنِ أَبِي أَوْسٍ قَالَ: كَانَ جَدِّي، أَوْسٌ، أَحْيَاناً يُصَلِّي، فَيُشِيرُ إِلَيَّ وَهُوَ فِي الصَّلَاةِ، فَأُعْطِيهِ نَعْلَيْهِ، وَيَقُولُ: رَأَيْتُ رَسُولَ اللهِ ﷺ يُصَلِّي فِي نَعْلَيْهِ.

تخريج: [صحيح] أخرجه أحمد: ٤/ ١٠ عن محمد بن جعفر، غندر به، وقال البوصيري: هذا إسناد صحيح ، وللحديث شواهد.

Comments:

Prayer is permissible both barefoot and in sandals. However, if filth is seen soiling the sandals, prayer will not be in order with those shoes on until they are cleaned. If it is simply dust, then there is no cause for doubt in the permissibility of prayer.

1038. It was narrated from 'Amr bin Shu'aib, from his father, that his grandfather said: "I saw the Messenger of Allâh ﷺ performing prayer both barefoot, and while wearing sandals." (*Hasan*)

١٠٣٨ - حَدَّثَنَا بِشْرُ بْنُ هِلَالٍ الصَّوَّافُ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، عَنْ حُسَيْنٍ الْمُعَلِّمِ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: رَأَيْتُ رَسُولَ اللهِ ﷺ يُصَلِّي حَافِياً وَمُنْتَعِلاً.

تخريج: [إسناده حسن] أخرجه أبوداود، الصلوة، باب الصلوة في النعل، ح:٦٥٣ من حديث حسين المعلم به.

1039. It was narrated that 'Abdullâh said: "We saw the Messenger of Allâh ﷺ performing prayer wearing sandals and leather slippers." (*Da'if*)

١٠٣٩ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا زُهَيْرٌ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَلْقَمَةَ عَنْ عَبْدِ اللهِ قَالَ: لَقَدْ رَأَيْنَا رَسُولَ اللهِ ﷺ يُصَلِّي فِي النَّعْلَيْنِ وَالْخُفَّيْنِ.

تخريج: [إسناده ضعيف] انظر، ح:٤٦ لعلته، وقال البوصيري: فيه أبو إسحاق السبيعي، اختلط بآخره.

Chapter 67. Tucking Up The Hair And Garments During Prayer

(المعجم ٦٧) - بَابُ كَفِّ الشَّعْرِ وَالثَّوْبِ فِي الصَّلَاةِ (التحفة ١٠٦)

1040. It was narrated that Ibn 'Abbâs said: The Prophet ﷺ said: "I was commanded not to tuck up my hair or my garment."[1] * (*Sahih*)

١٠٤٠ - حَدَّثَنَا بِشْرُ بْنُ مُعَاذٍ الضَّرِيرُ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، وَ أَبُو عَوَانَةَ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ النَّبِيُّ ﷺ: **«أُمِرْتُ أَنْ لاَ أَكُفَّ شَعَراً وَلاَ ثَوْباً»**.

تخريج: [صحيح] تقدم، ح:٨٨٣.

Comments:

'Tucking up the hair' means, not collecting them into a topknot like the women. We must avoid this sort of thing. If it is already done like this, we must undo it before starting the prayer. This also applies to rolling up the pants or sleeves during prayer. See Nawawi's *Sharh, Sahih Muslim.*

1041. It was narrated that 'Abdullâh said: "We were ordered to not (tuck up our) hair (nor garment) and not to repeat ablution for what we stepped on." (*Da'if*)

١٠٤١ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ: حَدَّثَنَا عَبْدُ اللهِ بْنُ إِدْرِيسَ، عَنِ الأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللهِ قَالَ: أُمِرْنَا أَلَّا [نَكُفَّ] شَعَراً [وَلاَ ثَوْباً]، وَلاَ نَتَوَضَّأَ مِنْ مَوْطَإٍ.

[1] Drawing together during prostration to protect it from the dirt. Explanation by *Sindi.* Similar was stated in *An-Nihâyah.*

تخريج: [إسناده ضعيف] أخرجه أبو داود، الطهارة، باب: في الرجل يطأ الأذى برجله، ح:٢٠٤ من حديث ابن إدريس وغيره به، وصححه الحاكم على شرط الشيخين، ووافقه الذهبي * الأعمش عنعن، وانظر، ح:١٧٨ لعلته.

Comments:

If our feet get soiled after ablution, we do not have to repeat it, but just to wash the feet.

1042. Mukhawwal said: "I heard Abu Sa'd, a man from the people of Madinah, say: 'I saw Abu Râfi', the freed slave of the Messenger of Allâh ﷺ, when he saw Hasan bin 'Ali performing prayer, with his hair braided. He undid it, or told him not to do that, and said: "The Messenger of Allâh ﷺ forbade a man from performing prayer with his hair braided." (***Hasan***)

١٠٤٢ - حَدَّثَنَا بَكْرُ بْنُ خَلَفٍ: حَدَّثَنَا خَالِدُ ابْنُ الْحَارِثِ، عَنْ شُعْبَةَ؛ ح: وَحَدَّثَنَا مُحَمَّدُ ابْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ: أَخْبَرَنِي مُخَوَّلٌ قَالَ: سَمِعْتُ أَبَا سَعْدٍ، رَجُلاً مِنْ أَهْلِ الْمَدِينَةِ، يَقُولُ: رَأَيْتُ أَبَا رَافِعٍ، مَوْلَى رَسُولِ اللهِ ﷺ، رَأَى الْحَسَنَ ابْنَ عَلِيٍّ وَهُوَ يُصَلِّي، وَقَدْ عَقَصَ شَعْرَهُ، فَأَطْلَقَهُ، أَوْ نَهَى عَنْهُ، وَقَالَ: نَهَى رَسُولُ اللهِ ﷺ أَنْ يُصَلِّيَ الرَّجُلُ وَهُوَ عَاقِصٌ شَعْرَهُ.

تخريج: [حسن] أخرجه أحمد (أطراف المسند:٦/ ٢٢١) عن محمد بن جعفر به * أبو سعد المدني، لم أجد من وثقه وقيل: إنه شرحبيل بن سعد، ح:٥٩٢، وله شاهد حسن عند أبي داود، ح:٦٤٦.

Chapter 68. Humility During Prayer

(المعجم ٦٨) - بَابُ الْخُشُوعِ فِي الصَّلَاةِ (التحفة ١٠٧)

1043. It was narrated that Ibn 'Umar said: "The Messenger of Allâh ﷺ said: 'Do not lift your gaze to the heavens lest your sight be snatched away,'' meaning during prayer. (***Sahih***)

١٠٤٣ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا طَلْحَةُ بْنُ يَحْيَىٰ، عَنْ يُونُسَ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**لَا تَرْفَعُوا أَبْصَارَكُمْ إِلَى السَّمَاءِ أَنْ تَلْتَمِعَ**» - يَعْنِي: فِي الصَّلَاةِ -.

تخريج: [صحيح] أخرجه أبو يعلى في مسنده، ح:٥٥٠٩ عن عثمان بن أبي شيبة به، وصححه ابن حبان (الإحسان)، ح:٢٢٨١، والبوصيري * الزهري عنعن تقدم، ح:٧٠٧، وأخرج أحمد:٥/ ٢٩٥، واللفظ له، والنسائي عن الزهري حدثني عبيدالله بن عبدالله بن عتبة بن مسعود أن رجلاً من أصحاب النبي ﷺ حدثه، الخ نحوه، وإسناده صحيح.

Comments:

Lifting one's gaze to the heavens is as prohibited as looking side ways during prayer.

1044. It was narrated that Anas bin Mâlik said: "The Messenger of Allâh ﷺ led his Companions in prayer one day. When he had finished prayer he turned to face the people and said: 'What is wrong with some people that they lift their gaze to the heavens?' He spoke severely concerning that: 'They should certainly abstain from that or Allâh will snatch away their sight.'" (*Sahih*)

١٠٤٤ - حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ: حَدَّثَنَا عَبْدُ الأَعْلَىٰ: حَدَّثَنَا سَعِيدٌ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: صَلَّى رَسُولُ اللهِ ﷺ يَوْماً بِأَصْحَابِهِ، فَلَمَّا قَضَى الصَّلَاةَ أَقْبَلَ عَلَى الْقَوْمِ بِوَجْهِهِ فَقَالَ: «**مَا بَالُ أَقْوَامٍ يَرْفَعُونَ أَبْصَارَهُمْ إِلَى السَّمَاءِ**». حَتَّى اشْتَدَّ قَوْلُهُ فِي ذٰلِكَ: «**لَيَنْتَهُنَّ عَنْ ذٰلِكَ أَوْ لَيَخْطَفَنَّ اللهُ أَبْصَارَهُمْ**».

تخريج: أخرجه البخاري، الأذان، باب رفع البصر إلى السماء في الصلٰوة، ح:٧٥٠ من حديث قتادة به.

1045. It was narrated from Jâbir bin Samurah that the Prophet ﷺ said: "Let those who lift their gaze to the heavens desist, or their sight will not come back." (*Sahih*)

١٠٤٥ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ: حَدَّثَنَا سُفْيَانُ، عَنِ الأَعْمَشِ، عَنِ الْمُسَيَّبِ بْنِ رَافِعٍ، عَنْ تَمِيمِ بْنِ طَرَفَةَ، عَنْ جَابِرِ بْنِ سَمُرَةَ أَنَّ النَّبِيَّ ﷺ قَالَ: «**لَيَنْتَهِيَنَّ أَقْوَامٌ يَرْفَعُونَ أَبْصَارَهُمْ إِلَى السَّمَاءِ، أَوْ لاَ تَرْجِعُ أَبْصَارُهُمْ**».

تخريج: أخرجه مسلم، الصلٰوة، باب النهي عن رفع البصر إلى السماء في الصلٰوة، ح:٤٢٨ من حديث الأعمش به.

1046. It was narrated that Ibn 'Abbâs said: "A woman used to perform prayer behind the Prophet ﷺ, and she was one of the most beautiful of people. Some of the people used to go into the first row so that they would not see her, and some of them used to lag behind so that they would be in the last row, and when they bowed, they would do like this so that they

١٠٤٦ - حَدَّثَنَا حُمَيْدُ بْنُ مَسْعَدَةَ، وَ أَبُو بَكْرِ ابْنُ خَلَّادٍ قَالاَ: حَدَّثَنَا نُوحُ بْنُ قَيْسٍ: حَدَّثَنَا عَمْرُو بْنُ مَالِكٍ، عَنْ أَبِي الْجَوْزَاءِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَتِ امْرَأَةٌ تُصَلِّي خَلْفَ النَّبِيِّ ﷺ، حَسْنَاءُ مِنْ أَحْسَنِ النَّاسِ، فَكَانَ بَعْضُ الْقَوْمِ يَسْتَقْدِمُ فِي الصَّفِّ الأَوَّلِ لِئَلَّا يَرَاهَا، وَيَسْتَأْخِرُ بَعْضُهُمْ حَتَّى يَكُونَ فِي الصَّفِّ

الْمُؤَخَّرِ، فَإِذَا رَكَعَ قَالَ هٰكَذَا، يَنْظُرُ مِنْ تَحْتِ إِبْطِهِ، فَأَنْزَلَ اللهُ: ﴿وَلَقَدْ عَلِمْنَا ٱلْمُسْتَقْدِمِينَ مِنكُمْ وَلَقَدْ عَلِمْنَا ٱلْمُسْتَـْٔخِرِينَ﴾ [الحجر: ٢٤] فِي شَأْنِهَا.

could see her from beneath their armpits. Then Allâh revealed: "And indeed, We know the first generations of you who had passed away, and indeed, We know the present generations of you (mankind), and also those who will come afterwards."[1] concerning her matter. ***(Da'if)***

تخريج: [إسناده ضعيف] أخرجه الترمذي، تفسير القرآن [باب] ومن سورة الحجر، ح:٣١٢٢ من حديث نوح به * عمرو بن مالك النكري ضعيف عند البخاري (تهذيب التهذيب:١/ ٣٣٦)، ووثقه ابن حبان وحده مع قوله: يخطىء ويغرب ، وقال ابن عدي في أبي الجوزاء: حدث عنه عمرو بن مالك قدر عشرة أحاديث غير محفوظة .

Comments:

The *Hadith* is 'Weak' and the whole story is unfounded.

Chapter 69. Prayer In A Single Garment

(المعجم ٦٩) - بَابُ الصَّلَاةِ فِي الثَّوبِ الوَاحِدِ (التحفة ١٠٨)

١٠٤٧ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَ هِشَامُ بْنُ عَمَّارٍ قَالَا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: أَتَى رَجُلٌ النَّبِيَّ ﷺ فَقَالَ: يَا رَسُولَ اللهِ! أَحَدُنَا يُصَلِّي فِي الثَّوْبِ الْوَاحِدِ، فَقَالَ النَّبِيُّ ﷺ: «**أَوَ كُلُّكُمْ يَجِدُ ثَوْبَيْنِ؟**».

1047. It was narrated that Abu Hurairah said: "A man came to the Prophet ﷺ and said: 'O Messenger of Allâh! One of us performs prayer in a single garment.' The Prophet ﷺ said: 'Does everyone have two garments?'" ***(Sahih)***

تخريج: أخرجه البخاري، باب الصلوٰة في الثوب الواحد ملتحفًا به، ح:٣٥٨، ومسلم، الصلوٰة، باب الصلوٰة في ثوب واحد وصفة لبسه، ح:٥١٥ من حديث الزهري به.

Comments:

A man (as distinct from woman) can perform prayer in a single garment. The procedure for using a single cloth on the body among the Arabs was to take a piece of cloth and stretch it on the back like a wrapper, then to bring the two ends of it forward and put the right end over the left shoulder and the left end over the right shoulder. Thus, a single sheet would serve the purpose of concealing the wearer's private parts as well as his belly and shoulders. A single garment would thus do the job of two.

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[1] *Al-Hijr* 15:24.

1048. Abu Sa'eed Al-Khudri narrated that he entered upon the Messenger of Allâh ﷺ when he was performing prayer in a single garment, wrapping himself in it. (*Sahih*)

١٠٤٨ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا عُمَرُ بْنُ عُبَيْدٍ، عَنِ الأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ: حَدَّثَنِي أَبُو سَعِيدٍ الْخُدْرِيُّ أَنَّهُ دَخَلَ عَلَى رَسُولِ اللهِ ﷺ وَهُوَ يُصَلِّي فِي ثَوْبٍ وَاحِدٍ، مُتَوَشِّحاً بِهِ.

تخريج: [**صحيح**] تقدم، ح:١٠٢٩ .

Comments:

One way of wrapping the cloth has already been explained in the previous *Hadith*. Another slightly different method would be first to cover the two back shoulders with the cloth, then bring down the right end and pass it under the left armpit, and bring down the one on the left shoulder and pass it under the right armpit, and then tie the two ends into a knot on the chest.

1049. It was narrated that 'Umar bin Abu Salamah said: "I saw the Messenger of Allâh ﷺ performing prayer in a single garment, wrapping himself in it and throwing the ends over his shoulders." (*Sahih*)

١٠٤٩ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عُمَرَ بْنِ أَبِي سَلَمَةَ قَالَ: رَأَيْتُ رَسُولَ اللهِ ﷺ يُصَلِّي فِي ثَوْبٍ وَاحِدٍ، مُتَوَشِّحاً بِهِ، وَاضِعاً طَرَفَيْهِ عَلَى عَاتِقَيْهِ.

تخريج: أخرجه البخاري، الصلوة، باب الصلوة في الثوب الواحد ملتحفًا به، ح:٣٥٤،٣٥٦، ومسلم، الصلوة، باب الصلوة في ثوب واحد وصفة لبسه، ح:٥١٧ من حديث هشام به.

1050. It was narrated from 'Abdur-Rahmân bin Kaisân that his father said: "I saw the Messenger of Allâh ﷺ performing prayer at Bi'r 'Ulyâ, in a garment." (*Da'if*)

١٠٥٠ - حَدَّثَنَا أَبُو إِسْحَاقَ الشَّافِعِيُّ، إِبْرَاهِيمُ بْنُ مُحَمَّدِ بْنِ الْعَبَّاسِ: حَدَّثَنَا مُحَمَّدُ ابْنُ حَنْظَلَةَ بْنِ مُحَمَّدِ بْنِ عَبَّادٍ الْمَخْزُومِيُّ، عَنْ مَعْرُوفِ بْنِ مُشْكَانَ، عَنْ عَبْدِ الرَّحْمٰنِ ابْنِ كَيْسَانَ، عَنْ أَبِيهِ قَالَ: رَأَيْتُ رَسُولَ اللهِ ﷺ يُصَلِّي بِالْبِئْرِ الْعُلْيَا، فِي ثَوْبٍ.

تخريج: [**إسناده ضعيف**] أخرجه الطبراني في الكبير:١٩/ ١٩٥، ح:٤٣٧ من حديث إبراهيم بن محمد به * عبدالرحمٰن بن كيسان مستور(تقريب)، الحديث السابق يغني عنه.

1051. Ibn Kaisân narrated that his father said: "I saw the Prophet ﷺ performing the *Zuhr* and the

١٠٥١ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ: حَدَّثَنَا عَمْرُو بْنُ كَثِيرٍ: حَدَّثَنَا

'Asr in a single garment, wrapping it around his chest." (*Da'if*)

ابْنُ كَيْسَانَ، عَنْ أَبِيهِ قَالَ: رَأَيْتُ النَّبِيَّ ﷺ يُصَلِّي الظُّهْرَ وَالْعَصْرَ فِي ثَوْبٍ وَاحِدٍ، مُتَلَبِّباً بِهِ.

تخريج: [**إسناده ضعيف**] أخرجه ابن أبي شيبة في المصنف: ١/٣١٣ عن محمد بن بشر به، وحسنه البوصيري، وانظر الحديث السابق لعلته.

Chapter 70. Prostrations For Reading The Qur'ân

(المعجم ٧٠) - **بَابُ سُجُودِ الْقُرْآنِ**

(التحفة ١٠٩)

1052. It was narrated that Abu Hurairah said: "The Messenger of Allâh ﷺ said: 'When the son of Âdam recites a *Sajdah*[1] and prostrates, Satan withdraws weeping, saying: 'Woe is me! The son of Âdam was commanded to prostrate and he prostrated, and Paradise will be his; I was commanded to prostrate and I refused, so I am doomed to Hell.''" (*Sahih*)

١٠٥٢ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ. قَالَ: قَالَ رَسُولُ اللهِ ﷺ: **«إِذَا قَرَأَ ابْنُ آدَمَ السَّجْدَةَ فَسَجَدَ، اعْتَزَلَ الشَّيْطَانُ يَبْكِي، يَقُولُ: يَا وَيْلَهُ! أُمِرَ ابْنُ آدَمَ بِالسُّجُودِ، فَسَجَدَ، فَلَهُ الْجَنَّةُ، وَأُمِرْتُ بِالسُّجُودِ، فَأَبَيْتُ، فَلِيَ النَّارُ»**.

تخريج: أخرجه مسلم، الإيمان، باب بيان إطلاق اسم الكفر على من ترك الصلوٰة، ح: ٨١ عن ابن أبي شيبة وغيره به.

Comments:

The *Hadith* indicates the legality or lawfulness of prostration for reciting the Qur'ân. Other texts, however, tell us that this prostration is not obligatory. It nevertheless is an act meriting reward from Allâh.

1053. It was narrated that Ibn 'Abbâs said: "I was with the Prophet ﷺ, and a man came to him and said: 'Last night while I was sleeping, I saw that I was praying towards the base of a tree. I recited (an *Âyah* of) prostration and prostrated, and

١٠٥٣ - حَدَّثَنَا أَبُو بَكْرِ بْنُ خَلَّادٍ الْبَاهِلِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ يَزِيدَ بْنِ خُنَيْسٍ، عَنِ الْحَسَنِ ابْنِ مُحَمَّدِ بْنِ عُبَيْدِ اللهِ بْنِ أَبِي يَزِيدَ قَالَ: قَالَ لِي ابْنُ جُرَيْجٍ: يَا حَسَنُ! أَخْبَرَنِي جَدُّكَ، عُبَيْدُ اللهِ بْنُ أَبِي يَزِيدَ، عَنِ ابْنِ

[1] An *Ayah* indicating prostration.

عَبَّاسٍ، قَالَ: كُنْتُ عِنْدَ النَّبِيِّ ﷺ، فَأَتَاهُ رَجُلٌ فَقَالَ: إِنِّي رَأَيْتُ الْبَارِحَةَ، فِيمَا يَرَى النَّائِمُ، كَأَنِّي أُصَلِّي إِلَى أَصْلِ شَجَرَةٍ، فَقَرَأْتُ السَّجْدَةَ فَسَجَدْتُ فَسَجَدَتِ الشَّجَرَةُ لِسُجُودِي، فَسَمِعْتُهَا تَقُولُ: اللَّهُمَّ احْطُطْ عَنِّي بِهَا وِزْرًا، وَاكْتُبْ لِي بِهَا أَجْرًا، وَاجْعَلْهَا لِي عِنْدَكَ ذُخْرًا.

قَالَ ابْنُ عَبَّاسٍ: فَرَأَيْتُ النَّبِيَّ ﷺ قَرَأَ السَّجْدَةَ فَسَجَدَ، فَسَمِعْتُهُ يَقُولُ فِي سُجُودِهِ مِثْلَ الَّذِي أَخْبَرَهُ الرَّجُلُ عَنْ قَوْلِ الشَّجَرَةِ.

the tree prostrated when I did, and I heard it saying: *Allâhummah-tut anni biha wizran, waktub li bihâ ajran, waj'al-hâ li 'indaka dhukhran* (O Allâh, reduce my burden of sin thereby, reward me for it and store it for me with You).' Ibn 'Abbâs said: "I saw the Prophet ﷺ recite (an *Âyah* of) prostration and then prostrate, and I heard him saying in his prostration something like that which the man had told him the tree said." (***Hasan***)

تخريج: [إسناده حسن] أخرجه الترمذي، الجمعة، باب ماجاء مايقول في سجود القرآن، ح:٥٧٩ من حديث محمد بن يزيد به، وقال: حسن غريب ، وصححه ابن خزيمة، وابن حبان، والحاكم:١/ ٢١٩، ٢٢٠، والذهبي وغيرهم.

Comments:

a. The Companion referred to in the *Hadith* was Abu Sa'eed Al-Khudri ﷺ as mentioned in another *Hadith* (See *Tuhfatul-Ahwadhi* 160/3, H. 579).

b. It is *Sunnah* to recite the abovementioned invocation in prostrations for reciting the Qur'ân.

c. Matters in the Islamic *Shari'ah* are not proved from dreams. The invocation is a part of *Sunnah* not because one of the Companions saw it in a dream, but because it is proved from the practice of the Messenger of Allâh ﷺ.

١٠٥٤ - حَدَّثَنَا عَلِيُّ بْنُ عَمْرٍو الأَنْصَارِيُّ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ الأُمَوِيُّ، عَنِ ابْنِ جُرَيْجٍ، عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ عَبْدِ اللهِ بْنِ الْفَضْلِ، عَنِ الأَعْرَجِ، عَنْ [عُبَيْدِ اللهِ بْنِ] أَبِي رَافِعٍ، عَنْ عَلِيٍّ أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا سَجَدَ قَالَ: «**اللَّهُمَّ لَكَ سَجَدْتُ، وَبِكَ آمَنْتُ، وَلَكَ أَسْلَمْتُ، أَنْتَ رَبِّي، سَجَدَ وَجْهِي لِلَّذِي شَقَّ سَمْعَهُ وَبَصَرَهُ، تَبَارَكَ اللهُ أَحْسَنُ الْخَالِقِينَ**».

1054. It was narrated from 'Ali that whenever the Prophet ﷺ prostrated he would say: "*Allâhumma laka sajadtu, wa bika âmantu, wa laka aslamtu, Anta rabbi, sajada wajhi lilladhi shaqqa sam'ahu wa basarahu, tabârak Allâh ahsanul-khâliqin* (O Allâh, to You I have prostrated, and in You I have believed, and to You I have submitted. You are my Lord; my face has prostrated to the One Who gave it hearing and sight.

Blessed is Allâh the best of creators.)."[1] (*Sahih*)

تخريج: أخرجه مسلم، صلٰوة المسافرين، باب صلٰوة النبي ﷺ ودعائه بالليل، ح:٧٧١ من طريق آخر عن الأعرج به مطولاً، في الأصل: عن أبي رافع ، وصححته من تحفة الأشراف وغيره * وابن جريج صرح بالسماع عند أحمد:١/١١٩.

Comments:

The invocation contained in the *Hadith* is the normal invocation for prostration. Invocation particular to prostration has already been mentioned under *Hadith*: 1053.

Chapter 71. The Number Of Prostrations In The Qur'ân

(المعجم ٧١) - **[بَابُ] عَدَدِ سُجُودِ الْقُرْآنِ** (التحفة ١١٠)

1055. It was narrated that Umm Dardâ' said: "Abu Dardâ' told me that he did eleven prostrations[2] with the Prophet ﷺ, including *An-Najm*."(*Da'if*)

١٠٥٥ - حَدَّثَنَا حَرْمَلَةُ بْنُ يَحْيَى الْمِصْرِيُّ: حَدَّثَنَا عَبْدُ اللهِ بْنُ وَهْبٍ: أَخْبَرَنِي عَمْرُو بْنُ الحارِثِ، عَنِ ابْنِ أَبِي هِلَالٍ، عَنْ عُمَرَ الدِّمَشْقِيِّ، عَنْ أُمِّ الدَّرْدَاءِ قَالَتْ: حَدَّثَنِي أَبُو الدَّرْدَاءِ أَنَّهُ سَجَدَ مَعَ النَّبِيِّ ﷺ إِحْدَى عَشْرَةَ سَجْدَةً، مِنْهُنَّ النَّجْمُ.

تخريج: [إسناده ضعيف] أخرجه الترمذي، الجمعة، باب ما جاء في سجود القرآن، ح:٥٦٨ من حديث ابن وهب به * عمر بن حيان الدمشقي مجهول (تقريب)، وبينه وبين أم الدرداء رجل مجهول (راجع سنن الترمذي، ح:٥٦٩ وغيره).

1056. It was narrated that Abu Dardâ' said: "I performed eleven prostrations with the Prophet ﷺ of which there were none in the *Mufassal*:[3] *Al-A'râf, Ar-Ra'd, An-Nahl, Bani Isrâ'il, Maryam, Al-Hajj,* the prostration in *Al-Furqân, Surat*

١٠٥٦ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَىٰ: حَدَّثَنَا سُلَيْمَانُ بْنُ عَبْدِ الرَّحْمٰنِ الدِّمَشْقِيُّ: حَدَّثَنَا عُثْمَانُ بْنُ فَائِدٍ: حَدَّثَنَا عَاصِمُ بْنُ رَجَاءِ بْنِ حَيْوَةَ، عَنِ الْمَهْدِيِّ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ عُيَيْنَةَ ابْنِ خَاطِرٍ، قَالَ: حَدَّثَتْنِي عَمَّتِي أُمُّ الدَّرْدَاءِ

[1] Part of this narration preceded under no. 864.

[2] That is, eleven *Âyât* of prostration.

[3] At the beginning of his *Tafsir* of *Surah Qâf* (Vol. 9, p. 215, Darussalam) Ibn Kathir said: "This *Surah* is the first *Surah* in the *Mufassal* section of the Qur'ân according to the correct view. It is said that the *Mufassal* starts with *Surat Al-Hujurât* (49). Some common people say that the *Mufassal* starts with *Surah An-Nabâ'* (78), however, this is not true because none of the respected scholars ever supported this opinion."

عَنْ أَبِي الدَّرْدَاءِ قَالَ: سَجَدْتُ مَعَ النَّبِيِّ ﷺ إِحْدَى عَشْرَةَ سَجْدَةً، لَيْسَ فِيهَا مِنَ الْمُفَصَّلِ شَيْءٌ: الأَعْرَافُ، وَالرَّعْدُ، وَالنَّحْلُ، وَبَنِي إِسْرَائِيلَ، وَمَرْيَمُ، وَالْحَجُّ، وَسَجْدَةُ الْفُرْقَانِ، وَسُلَيْمَانُ سُورَةِ النَّمْلِ، وَالسَّجْدَةُ، وَفِي ص، وَسَجْدَةُ الْحَوَامِيمِ.

An-Naml (mentioning) Sulaimân, *As-Sajdah*, *Sâd*, and the *Hâ-Mim Surah*." (***Da'if***)

تخريج: [إسناده ضعيف] * المهدي بن عبدالرحمٰن مجهول(تقريب)، وقال البوصيري: هذا إسناد ضعيف لضعف عثمان بن فائد.

١٠٥٧ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَىٰ: حَدَّثَنَا ابْنُ أَبِي مَرْيَمَ، عَنْ نَافِعِ بْنِ يَزِيدَ: حَدَّثَنَا الْحَارِثُ بْنُ سَعِيدٍ الْعُتَقِيُّ، عَنْ عَبْدِ اللهِ بْنِ مُنَيْنٍ، مِنْ بَنِي عَبْدِ كِلاَلٍ، عَنْ عَمْرِو بْنِ الْعَاصِ أَنَّ رَسُولَ اللهِ ﷺ أَقْرَأَهُ خَمْسَ عَشْرَةَ سَجْدَةً فِي الْقُرْآنِ، مِنْهَا ثَلاَثٌ فِي الْمُفَصَّلِ، وَفِي الْحَجِّ سَجْدَتَيْنِ.

1057. It was narrated from 'Amr bin 'Âs that the Messenger of Allâh ﷺ taught him fifteen prostrations in the Qur'ân, including three in the *Mufassal* and two in *Al-Hajj*. (***Da'if***)

تخريج: [إسناده ضعيف] أخرجه أبو داود، سجود القرآن، باب تفريع أبواب السجود وكم سجدةً في القرآن، ح:١٤٠١ من حديث ابن أبي مريم به، وحسنه المنذري، والنووي، وضعفه عبدالحق، وابن القطان الفاسي * الحارث بن سعيد مجهول الحال.

Comments:

a. The *Mufassal* section is the name given to the last *Surahs* of the Qur'ân. Out of them the following three *Surahs* contain prostrations for reciting the Qur'ân: *Surah An-Najm* (53), *Surah Al-Inshiqâq* (84), and *Surah Al-'Alaq* (96).

b. *Surah Al-Hajj* contains two prostrations i.e., in Verses nos. 18 & 77.

١٠٥٨ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ أَيُّوبَ بْنِ مُوسَى، عَنْ عَطَاءِ بْنِ مِينَاءَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: سَجَدْنَا مَعَ رَسُولِ اللهِ ﷺ فِي ﴿إِذَا ٱلسَّمَآءُ ٱنشَقَّتْ﴾ وَ﴿ٱقْرَأْ بِٱسْمِ رَبِّكَ﴾.

1058. It was narrated that Abu Hurairah said: "We prostrated with the Messenger of Allâh ﷺ in "When the heaven is split asunder"[1] and "Read! In the Name of your Lord."[2] (***Sahih***)

[1] *Al-Inshiqâq* 84:1.

[2] *Al-'Alaq* 96:1.

تخريج: أخرجه مسلم، المساجد، باب سجود التلاوة، ح:٥٧٨ عن ابن أبي شيبة وغيره به.

1059. It was narrated from Abu Hurairah that the Prophet ﷺ prostrated in "When the heaven is split asunder."[1] (*Sahih*)

Abu Bakr bin Abu Shaibah said: "This *Hadith* was narrated from Yahya bin Sa'eed; I did not hear it from anyone but him."

١٠٥٩ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ أَبِي بَكْرِ بْنِ مُحَمَّدِ بْنِ عَمْرِو بْنِ حَزْمٍ، عَنْ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ، عَنْ أَبِي بَكْرِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ الْحَارِثِ بْنِ هِشَامٍ، عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ ﷺ سَجَدَ فِي ﴿إِذَا ٱلسَّمَآءُ ٱنشَقَّتْ﴾.

قَالَ أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: هٰذَا الْحَدِيثُ مِنْ حَدِيثِ يَحْيَى بْنِ سَعِيدٍ، مَا سَمِعْتُ أَحَداً يَذْكُرُهُ غَيْرَهُ.

تخريج: [صحيح] أخرجه الترمذي، الجمعة، باب ما جاء في السجدة في ﴿إذا السماء انشقت﴾ ... إلخ:٥٧٤ من حديث سفيان به، وقال: حسن صحيح ، وهو مخرج في مسند الحميدي، ح:٩٩٨ بتحقيقي، وله شواهد عند مسلم وغيره.

Chapter 72. Completing The Prayer

(المعجم ٧٢) - بَابُ إِتْمَامِ الصَّلَاةِ (التحفة ١١١)

1060. It was narrated from Abu Hurairah that a man entered the mosque and performed prayer, and the Prophet ﷺ was in a corner of the mosque. The man came and greeted him, and he said: "And also upon you. Go back and repeat your prayer, for you have not prayed." So he went back and repeated his prayer, then he came and greeted the Prophet ﷺ. He said: "And also

١٠٦٠ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ نُمَيْرٍ، عَنْ عُبَيْدِ اللهِ بْنِ عُمَرَ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَجُلاً دَخَلَ الْمَسْجِدَ فَصَلَّى، وَرَسُولُ اللهِ ﷺ فِي نَاحِيَةٍ [مِنَ] الْمَسْجِدِ، فَجَاءَ فَسَلَّمَ، فَقَالَ: «وَعَلَيْكَ، فَارْجِعْ فَصَلِّ، فَإِنَّكَ لَمْ تُصَلِّ» فَرَجَعَ فَصَلَّى، ثُمَّ جَاءَ فَسَلَّمَ عَلَى النَّبِيِّ ﷺ. فَقَالَ: «وَعَلَيْكَ، فَارْجِعْ فَصَلِّ، فَإِنَّكَ لَمْ

[1] *Al-Inshiqâq* 84:1.

تُصَلِّ بَعْدُ». قَالَ فِي الثَّالِثَةِ: فَعَلِّمْنِي يَا رَسُولَ اللهِ! قَالَ: «إِذَا قُمْتَ إِلَى الصَّلَاةِ فَأَسْبِغِ الْوُضُوءَ. ثُمَّ اسْتَقْبِلِ الْقِبْلَةَ فَكَبِّرْ، ثُمَّ اقْرَأْ مَا تَيَسَّرَ مَعَكَ مِنَ الْقُرْآنِ، ثُمَّ ارْكَعْ حَتَّى تَطْمَئِنَّ رَاكِعاً، ثُمَّ ارْفَعْ حَتَّى تَطْمَئِنَّ قَائِماً، ثُمَّ اسْجُدْ حَتَّى تَطْمَئِنَّ سَاجِداً، ثُمَّ ارْفَعْ رَأْسَكَ حَتَّى تَسْتَوِيَ قَاعِداً، ثُمَّ افْعَلْ ذٰلِكَ فِي صَلَاتِكَ كُلِّهَا».

upon you. Go back and repeat your prayer, for you have not prayed." On the third occasion, the man said: "Teach me, O Messenger of Allâh!" He said: "When you stand up to offer the prayer, perform ablution properly, then stand to face the prayer direction and say *Allâhu Akbar*. Then recite whatever you can of Qur'ân, and then bow until you feel at ease bowing. Then stand up until you feel at ease standing, then prostrate until you feel at ease prostrating. Then raise your head until you are sitting up straight. Do that throughout your prayer." (***Sahih***)

تخريج: أخرجه البخاري، الاستيذان، باب من رد فقال: عليك السلام، ح:٦٢٥١، ومسلم، الصلوة، باب وجوب قراءة الفاتحة في كل ركعة ... الخ، ح:٣٩٧ من حديث ابن نمير به، ولفظ البخاري: ثم اسجد حتى تطمئن ساجدًا، ثم ارفع حتى تطمئن جالسًا، ثم اسجد حتى تطمئن ساجدًا، ثم ارفع حتى تطمئن جالسًا، ثم افعل ذلك في صلاتك كلها .

Comments:

a. Ablution is among the prerequisites of prayer. It must, therefore, be performed with complete attention and care, leaving no dry spot in it.
b. Facing the *Qiblah* is another precondition for the validity of the prayer. However, in the case of optional prayer during the course of journey, whatever direction the conveyance takes, prayer must be continued.
c. 'Recite whatever you easily can of the Qur'ân' would either mean reciting *Al-Fâtihah,* since there is no prayer without it, or it would mean reciting some other part of the Qur'ân after *Al-Fâtihah,* for which no limit is prescribed. The obligation to recite *Al-Fâtihah* is proven from other *Ahâdith.*
d. Necessary instructions about bowing and prostration have been discussed in previous chapters.
e. The most important characteristic that the *Hadith* underlines is that all the parts of prayer must be performed with complete composure and ease. A prayer rushed through is not accepted by Allâh. The reason being that the very purpose of prayer is the remembrance of Allâh. Allâh Himself says in the Qur'ân: "And perform prayer for My remembrance" (20:14).

١٠٦١ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا أَبُو

1061. Muhammad bin 'Amr bin 'Atâ' said: 'While he was among

عَاصِمٍ: حَدَّثَنَا عَبْدُ الْحَمِيدِ بْنُ جَعْفَرٍ: حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرِو بْنِ عَطَاءٍ قَالَ: سَمِعْتُ أَبَا حُمَيْدٍ السَّاعِدِيَّ فِي عَشْرَةٍ مِنْ أَصْحَابِ رَسُولِ اللهِ ﷺ، فِيهِمْ أَبُو قَتَادَةَ، فَقَالَ أَبُو حُمَيْدٍ: أَنَا أَعْلَمُكُمْ بِصَلاَةِ رَسُولِ اللهِ ﷺ، قَالُوا: لِمَ؟ فَوَاللهِ مَا كُنْتَ بِأَكْثَرِنَا لَهُ تَبَعَةً، وَلاَ أَقْدَمَنَا لَهُ صُحْبَةً، قَالَ: بَلَىٰ. قَالُوا: فَاعْرِضْ، قَالَ: كَانَ رَسُولُ اللهِ ﷺ إِذَا قَامَ إِلَى الصَّلاَةِ كَبَّرَ، ثُمَّ رَفَعَ يَدَيْهِ حَتَّى يُحَاذِيَ بِهِمَا مَنْكِبَيْهِ، وَيَقِرَّ كُلُّ عُضْوٍ مِنْهُ فِي مَوْضِعِهِ، ثُمَّ يَقْرَأُ، ثُمَّ يُكَبِّرُ، وَيَرْفَعُ يَدَيْهِ حَتَّى يُحَاذِيَ بِهِمَا مَنْكِبَيْهِ، ثُمَّ يَرْكَعُ وَيَضَعُ رَاحَتَيْهِ عَلَى رُكْبَتَيْهِ مُعْتَمِداً، لاَ يَصُبُّ رَأْسَهُ وَلاَ يُقْنِعُ، مُعْتَدِلاً، ثُمَّ يَقُولُ: «سَمِعَ اللهُ لِمَنْ حَمِدَهُ» وَيَرْفَعُ يَدَيْهِ حَتَّى يُحَاذِيَ بِهِمَا مَنْكِبَيْهِ، حَتَّى يَقِرَّ كُلُّ عَظْمٍ إِلَى مَوْضِعِهِ، ثُمَّ يَهْوِي إِلَى الأَرْضِ وَيُجَافِي بَيْنَ يَدَيْهِ عَنْ جَنْبَيْهِ، ثُمَّ يَرْفَعُ رَأْسَهُ وَيَثْنِي رِجْلَهُ الْيُسْرَى فَيَقْعُدُ عَلَيْهَا وَيَفْتَخُ أَصَابِعَ رِجْلَيْهِ إِذَا سَجَدَ، ثُمَّ يَسْجُدُ، ثُمَّ يُكَبِّرُ وَيَجْلِسُ عَلَى رِجْلِهِ الْيُسْرَى حَتَّى يَرْجِعَ كُلُّ عَظْمٍ مِنْهُ إِلَى مَوْضِعِهِ، ثُمَّ يَقُومُ فَيَصْنَعُ فِي الرَّكْعَةِ الأُخْرَى مِثْلَ ذٰلِكَ، ثُمَّ إِذَا قَامَ مِنَ الرَّكْعَتَيْنِ رَفَعَ يَدَيْهِ حَتَّى يُحَاذِيَ بِهِمَا مَنْكِبَيْهِ، كَمَا صَنَعَ عِنْدَ افْتِتَاحِ الصَّلاَةِ، ثُمَّ يُصَلِّي بَقِيَّةَ صَلاَتِهِ هٰكَذَا، حَتَّى إِذَا كَانَتِ السَّجْدَةُ الَّتِي

ten of the Companions of the Messenger of Allâh ﷺ including Abu Qatâdah: "I heard Abu Humaid As-Sâ'idi say: 'I am the most knowledgeable of you concerning the prayer of the Messenger of Allâh ﷺ.' They said: 'Why? By Allâh, you did not follow him more than we did, and you did not accompany him for longer.' He said: 'Yes I am.' They said: 'Show us.' He said: 'When the Messenger of Allâh ﷺ stood up for prayer, he would say the *Takbir,* then he would raise his hands parallel to his shoulders, and every part of his body would settle in place. Then he would recite, then he would raise his hands parallel to his shoulders and bow, placing his palms on his knees and supporting his weight on them. He neither lowered his head, nor raised it up, it was evenly balanced (between either extreme). Then he would say: "*Sami' Allâhu liman hamidah* (Allâh hears those who praise Him); and he would raise his hands parallel with his shoulders, until every bone returned to its place. Then he would prostrate himself on the ground, keeping his arms away from his sides. Then he would raise his head and tuck his left foot under him and sit on it, and he would spread his toes when he prostrated.[1] Then he would prostrate, then say the *Takbir* and sit on his left foot, until every

[1] Meaning that he would plant them in such a way that they were facing the *Qiblah*.

يَنْقَضِي فِيهَا التَّسْلِيمُ أَخَّرَ إِحْدَى رِجْلَيْهِ وَجَلَسَ عَلَى شِقِّهِ الأَيْسَرِ، مُتَوَرِّكاً، قَالُوا: صَدَقْتَ، هٰكَذَا كَانَ يُصَلِّي رَسُولُ اللهِ ﷺ.

bone returned to its place. Then he would stand up and do the same in the next *Rak'ah*. Then when he stood up after two *Rak'ah*, he would raise his hands level with his shoulders as he did at the beginning of the prayer. Then he would offer the rest of his prayer in like manner until, when he did the prostration after which the *Taslim* comes, he would push one of his feet back and sit with his weight on his left side, *Mutawarrikan*.'[1] They said: 'You have spoken the truth; this is how the Messenger of Allâh ﷺ used to perform the prayer.'"[2] (***Sahih***)

تخريج: [صحيح] تقدم، ح:٨٠٣ مختصرًا، وأخرجه أبو داود، الصلوٰة، باب افتتاح الصلوٰة، ح:٧٣٠، ٩٦٣ وغيره من حديث أبي عاصم به، وصححه الترمذي، وابن خزيمة، وابن حبان، والبخاري، وابن تيمية، وابن القيم وغيرهم * عبدالحميد بن جعفر وثقه أكثر العلماء كما قال الزيلعي في نصب الراية: ١/ ٣٤٤.

Comments:

The manner of sitting for the last *Tashah-hud* differs from the sitting between the two prostrations. It is what they call *Tawarruk* that has been explained in the *Hadith*. In a prayer of three or four *Rak'ah*, sitting for the first *Tashah-hud* is exactly like sitting between the two prostrations. In case of a prayer of two *Rak'ah*, its first *Tashah-hud* is also the last. Therefore, we *must adopt the method of Tawarruk* (sitting with the left foot brought forward so that the buttocks are in direct contact with the ground).

١٠٦٢ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ، عَنْ حَارِثَةَ بْنِ أَبِي الرِّجَالِ، عَنْ عَمْرَةَ قَالَتْ: سَأَلْتُ عَائِشَةَ، كَيْفَ كَانَتْ صَلاَةُ رَسُولِ اللهِ ﷺ؟ قَالَتْ: كَانَ النَّبِيُّ ﷺ إِذَا تَوَضَّأَ فَوَضَعَ يَدَهُ فِي الْإِنَاءِ

1062. It was narrated that 'Amrah said: "I asked 'Âishah: 'How did the Messenger of Allâh ﷺ perform prayer?' She said: 'When the Prophet ﷺ performed ablution, he would put his hand in the vessel and say *Bismillâh*,

[1] *Mutawarrikan*: i.e., sitting with the left foot brought forward so that one's buttocks are in direct contact with the ground.

[2] Similar preceded under no. 862.

سَمَّى اللهَ، وَيُسْبِغُ الْوُضُوءَ، ثُمَّ يَقُومُ مُسْتَقْبِلَ الْقِبْلَةِ، فَيُكَبِّرُ وَيَرْفَعُ يَدَيْهِ حِذَاءَ مَنْكِبَيْهِ، ثُمَّ يَرْكَعُ فَيَضَعُ يَدَيْهِ عَلَى رُكْبَتَيْهِ، وَيُجَافِي بِعَضُدَيْهِ، ثُمَّ يَرْفَعُ رَأْسَهُ فَيُقِيمُ صُلْبَهُ، وَيَقُومُ قِيَاماً هُوَ أَطْوَلُ مِنْ قِيَامِكُمْ قَلِيلاً، ثُمَّ يَسْجُدُ فَيَضَعُ يَدَيْهِ تِجَاهَ الْقِبْلَةِ، وَيُجَافِي بِعَضُدَيْهِ مَا اسْتَطَاعَ فِيمَا رَأَيْتُ، ثُمَّ يَرْفَعُ رَأْسَهُ فَيَجْلِسُ عَلَى قَدَمِهِ الْيُسْرَى، وَيَنْصِبُ الْيُمْنَى، وَيَكْرَهُ أَنْ يَسْقُطَ عَلَى شِقِّهِ الأَيْسَرِ.

and he would perform ablution properly. Then he would stand and face the *Qiblah*. He would say the *Takbir* raising his hands parallel to his shoulders. Then he would bow, putting his hands on his knees and keeping his arms away from his sides. Then he would raise his head and straighten his back, and he would stand a little longer than your standing. Then he would prostrate, pointing his hands towards the *Qiblah*, keeping his arms away (from his sides) as much as possible, according to what I have seen. Then he would raise his head and sit on his left foot with his right foot held upright, and he disliked leaning towards his left side.'" (***Da'if***)

تخريج: [**إسناده ضعيف**] انظر، ح:٥٦ لعلته.

(المعجم ٧٣) - بَابُ تَقْصِيرِ الصَّلَاةِ فِي السَّفَرِ (التحفة ١١٢)

Chapter 73. Shortening The Prayer While Traveling[1]

١٠٦٣ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا شَرِيكٌ، عَنْ زُبَيْدٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي لَيْلَى، عَنْ عُمَرَ قَالَ: صَلَاةُ السَّفَرِ رَكْعَتَانِ، وَالْجُمُعَةُ رَكْعَتَانِ، وَالْعِيدُ رَكْعَتَانِ، تَمَامٌ غَيْرُ قَصْرٍ، عَلَى لِسَانِ مُحَمَّدٍ ﷺ.

1063. It was narrated that 'Umar said: "The prayer while traveling is two *Rak'ah*, and Friday is two *Rak'ah*, and *'Eid* is two *Rak'ah*. They are complete and are not shortened, as told by Muhammad ﷺ." (***Sahih***)

تخريج: [**صحيح**] أخرجه النسائي:٣/١١١، الجمعة، باب . عدد صلوة الجمعة، ح:١٤٢١ من حديث شريك به، وقال: عبدالرحمٰن بن أبي ليلى لم يسمع من عمر وانظر الحديث الآتي * شريك تابعه شعبة وغيره، انظر البحر الزخار للبزار، ح:٣٣١ وغيره.

Comments:

a. Shortening of the prayer by the worshipers while traveling does not mean

[1] That is, for any prayer that is normally four *Rak'ah*, then while traveling it is two. the *Maghrib* remains three in either case.

the shortening of the reward by Allâh, who will bestow the reward of four *Rak'ah* even for the shortened prayer of two *Rak'ah*.

b. Friday prayer, though performed at the time of *Zuhr*, is only two obligatory *Rak'ah* instead of four.

1064. 'Umar said: "The prayer when traveling is two *Rak'ah*, and Friday is two *Rak'ah*, and *Al-Fitr* and *Al-Adha* are two *Rak'ah*, complete, not shortened, as told by Muhammad ﷺ." (***Sahih***)

١٠٦٤ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ: حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ: أَنْبَأَنَا يَزِيدُ بْنُ زِيَادِ بْنِ أَبِي الْجَعْدِ، عَنْ زُبَيْدٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي لَيْلَى، عَنْ كَعْبِ بْنِ عُجْرَةَ، عَنْ عُمَرَ قَالَ: صَلَاةُ السَّفَرِ رَكْعَتَانِ، وَصَلَاةُ الْجُمُعَةِ رَكْعَتَانِ، وَالْفِطْرُ وَالأَضْحَى رَكْعَتَانِ، تَمَامٌ غَيْرُ قَصْرٍ، عَلَى لِسَانِ مُحَمَّدٍ ﷺ.

تخريج: **[إسناده صحيح]** أخرجه النسائي في الكبرٰى، ح:٤٩٠ من حديث محمد بن بشر به، وصححه ابن خزيمة، ح:١٤٢٥، وما قالوا في تعليله فليس بعلة قادحة.

1065. It was narrated that Ya'la bin Umayyah said: "I asked 'Umar bin Khattâb: 'Allâh says: "And when you travel in the land, there is no sin on you if you shorten the prayer if you fear that the disbelievers may put you in trial (attack you), verily, the disbelievers are ever to you open enemies,"[1] but now there is security and people are safe.' He said: 'I found it strange just as you do, so I asked the Messenger of Allâh ﷺ about that, and he said: "It is a charity that Allâh has bestowed upon you, so accept His charity." (***Sahih***)

١٠٦٥ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ إِدْرِيسَ، عَنِ ابْنِ جُرَيْجٍ، عَنِ ابْنِ أَبِي عَمَّارٍ، عَنْ عَبْدِ اللهِ بْنِ بَابَيْهِ، عَنْ يَعْلَى ابْنِ أُمَيَّةَ، قَالَ: سَأَلْتُ عُمَرَ بْنَ الْخَطَّابِ، قُلْتُ: ﴿فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَن تَقْصُرُوا۟ مِنَ ٱلصَّلَوٰةِ إِنْ خِفْتُمْ أَن يَفْتِنَكُمُ ٱلَّذِينَ كَفَرُوٓا۟﴾ [النساء: ١٠١] وَقَدْ أَمِنَ النَّاسُ؟ فَقَالَ: عَجِبْتُ مِمَّا عَجِبْتَ مِنْهُ، فَسَأَلْتُ رَسُولَ اللهِ ﷺ عَنْ ذٰلِكَ فَقَالَ: **«صَدَقَةٌ تَصَدَّقَ اللهُ بِهَا عَلَيْكُمْ، فَاقْبَلُوا صَدَقَتَهُ»**.

تخريج: أخرجه مسلم، صلٰوة المسافرين، باب صلٰوة المسافرين وقصرها، ح:٦٨٦ عن ابن أبي شيبة، وغيره به.

[1] *An-Nisâ'* 4:101.

Comments:

a. The shortening of the prayer is a gift from Allâh that must be accepted.
b. There is a hint in it that performing shortened prayer during travels is preferable.
c. The Qur'ânic Verse makes the permission to perform shortened prayers conditional upon a situation of fear from the enemy. The *Hadith*, however, makes it clear that the condition was only in the context of the situation as it existed in those days, but now shortened prayer is permitted for people on-journey even in conditions of peace and security.

1066. It was narrated from Umayyah bin 'Abdullâh bin Khâlid that he said to 'Abdullâh bin 'Umar: "We find (mention of) the prayer of the resident and the prayer in a state of fear in the Qur'ân, but we do not find any mention of the prayer of the traveler. 'Abdullâh said to him: "Allâh sent Muhammad ﷺ to us, and we did not know anything, rather we do what we saw Muhammad ﷺ doing." (***Hasan***)

١٠٦٦ - حَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ: أَنْبَأَنَا اللَّيْثُ ابْنُ سَعْدٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عَبْدِ اللهِ بْنِ أَبِي بَكْرِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أُمَيَّةَ بْنِ عَبْدِ اللهِ بْنِ خَالِدٍ أَنَّهُ قَالَ لِعَبْدِ اللهِ بْنِ عُمَرَ: إِنَّا نَجِدُ صَلاَةَ الْحَضَرِ وَصَلاَةَ الْخَوْفِ فِي الْقُرْآنِ، وَلاَ نَجِدُ صَلاَةَ السَّفَرِ؟ فَقَالَ لَهُ عَبْدُ اللهِ: إِنَّ اللهَ بَعَثَ إِلَيْنَا مُحَمَّداً ﷺ وَلاَ نَعْلَمُ شَيْئاً، فَإِنَّمَا نَفْعَلُ كَمَا رَأَيْنَا مُحَمَّداً ﷺ يَفْعَلُ.

تخريج: [إسناده حسن] أخرجه النسائي:٣/١١٧، تقصير الصلٰوة في السفر، ح:١٤٣٥ من حديث الليث به، أخرجه أيضًا: ١/٢٢٦، الصلٰوة، باب: كيف فرضت الصلٰوة، ح:٤٥٨ من حديث محمد بن عبدالله الشعيثي عن عبدالله بن أبي بكر به، وصححه ابن خزيمة، ح:٩٤٦، وابن حبان، ح:١٠١، والحاكم(١/٤٠٨)، ووافقه الذهبي.

Comments:

The Qur'ân mainly gives a framework of rules and statutes that are expanded and explained through *Ahâdith*. It is,therefore, essential that we believe in both and implement both.

1067. It was narrated that Ibn "Umar said: When the Messenger of Allâh ﷺ went out from this city (Al-Madinah) he did not perform more than two *Rak'ah* for prayer until he returned." (***Sahih***)

١٠٦٧ - حَدَّثَنَا أَحْمَدُ بْنُ عَبْدَةَ: أَنْبَأَنَا حَمَّادُ ابْنُ زَيْدٍ، عَنْ بِشْرِ بْنِ حَرْبٍ، عَنِ ابْنِ عُمَرَ قَالَ: كَانَ رَسُولُ اللهِ ﷺ إِذَا خَرَجَ مِنْ هٰذِهِ الْمَدِينَةِ لَمْ يَزِدْ عَلَى رَكْعَتَيْنِ، حَتَّى يَرْجِعَ إِلَيْهَا.

تخريج: [صحيح] * بشر بن حرب الندبي ضعفه الجمهور، وقال العجلي: ضعيف الحديث وهو صدوق (تهذيب)، وله شواهد عند البخاري، ح:١١٠٢، ومسلم، ح:٦٨٩ وغيره.

Comments:

Regulations concerning shortened prayer become operative as soon as a person comes out of the city of his residence, and last until he returns. There is no stipulation that he will start performing the shortened prayer only after covering such and such distance.

1068. It was narrated that Ibn 'Abbâs said: "Allâh enjoined the prayer upon the tongue of your Prophet ﷺ: Four *Rak'ah* while a resident and two *Rak'ah* when traveling." (***Sahih***)

١٠٦٨ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ بْنِ أَبِي الشَّوَارِبِ، وَ جُبَارَةُ بْنُ الْمُغَلِّسِ، قَالاَ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ بُكَيْرِ بْنِ الأَخْنَسِ، عَنْ مُجَاهِدٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: افْتَرَضَ اللهُ الصَّلاَةَ عَلَى لِسَانِ نَبِيِّكُمْ ﷺ فِي الْحَضَرِ أَرْبَعاً، وَفِي السَّفَرِ رَكْعَتَيْنِ.

تخريج: أخرجه مسلم، صلوة المسافرين، باب صلوة المسافرين وقصرها، ح:٦٨٧ من حديث أبي عوانة به.

Chapter 74. Combining Prayer While Traveling

(المعجم ٧٤) - بَابُ الْجَمْعِ بَيْنَ الصَّلاَتَيْنِ فِي السَّفَرِ (التحفة ١١٣)

1069. It was narrated from Mujâhid, Sa'eed bin Jubair, 'Atâ' bin Abi Rabâh and Tawus that Ibn 'Abbâs told them that the Messenger of Allâh ﷺ used to combine the *Maghrib* and *'Ishâ'* when traveling, although there was nothing to make him hurry and no enemy pursuing him, and he was not afraid of anything. (***Da'if***)

١٠٦٩ - حَدَّثَنَا مُحْرِزُ بْنُ سَلَمَةَ الْعَدَنِيُّ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ، عَنْ إِبْرَاهِيمَ ابْنِ إِسْمَاعِيلَ، عَنْ عَبْدِ الْكَرِيمِ، عَنْ مُجَاهِدٍ، وَ سَعِيدِ بْنِ جُبَيْرٍ، وَ عَطَاءِ بْنِ أَبِي رَبَاحٍ، وَطَاوُسٍ: أَخْبَرُوهُ عَنِ ابْنِ عَبَّاسٍ أَنَّهُ أَخْبَرَهُمْ أَنَّ رَسُولَ اللهِ ﷺ كَانَ يَجْمَعُ بَيْنَ الْمَغْرِبِ وَالْعِشَاءِ فِي السَّفَرِ، مِنْ غَيْرِ أَنْ يُعْجِلَهُ شَيْءٌ، وَلاَ يَطْلُبُهُ عَدُوٌّ، وَلاَ يَخَافُ شَيْئاً.

تخريج: **[إسناده ضعيف]** * إبراهيم بن إسماعيل بن مجمع الأنصاري ضعيف كما في التقريب وغيره، وانظر، ح: ٢٢٥٠، ٢٣٨٧.

1070. It was narrated from

١٠٧٠ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا

Mu'âdh bin Jabal that the Prophet ﷺ combined the *Zuhr* and *'Asr*, and the *Maghrib* and *'Ishâ'* when traveling during the campaign of Tabuk. (*Sahih*)

وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ أَبِي الزُّبَيْرِ، عَنْ أَبِي الطُّفَيْلِ، عَنْ مُعَاذِ بْنِ جَبَلٍ أَنَّ النَّبِيَّ ﷺ جَمَعَ بَيْنَ الظُّهْرِ وَالْعَصْرِ وَالْمَغْرِبِ وَالْعِشَاءِ فِي غَزْوَةِ تَبُوكَ، فِي السَّفَرِ.

تخريج: أخرجه مسلم، صلوٰة المسافرين، باب الجمع بين الصلاتين في الحضر، ح:٧٠٦ من حديث أبي الزبير به.

Comments:

a. Combining two prayers at a time while traveling is as good a permission and provision as shortening the prayer during journeys in Islam.

b. Combining the two prayers while traveling could take either of the two forms: (i) delaying the first of the two prayers until it is time for the next prayer, which is to say: performing the *Zuhr* prayer along with *'Asr* and *Maghrib* with *'Ishâ'*. This is called *Jam'u Ta'khir* (combining through delaying), or (ii) forwarding the second prayer and performing it at the time prescribed for the first, i.e., performing the *'Asr* prayer along with *Zuhr* and *'Ishâ'* prayer with *Maghrib*. This is known as *Jam'u Taqdim* (combining through forwarding). (See *Jâmi' At-Tirmidhi*: H. 553).

Chapter 75. Voluntary Prayer While Traveling

(المعجم ٧٥) - بَابُ التَّطَوُّعِ فِي السَّفَرِ (التحفة ١١٤)

1071. It was narrated from 'Îsa bin Hafs bin 'Âsim bin 'Umar bin Khattâb that his father told him: "We were with Ibn 'Umar on a journey, and he led us in prayer. Then we finished with him and he finished turning around, and saw some people praying. He said: 'What are these people doing?' I said: 'Glorifying Allâh.'[1] He said: 'If I wanted to glorify Allâh (perform voluntary prayer) I would have completed my prayer. O son of my brother! I accompanied the Messenger of Allâh ﷺ and he never prayed more than two *Rak'ah* when he

١٠٧١ - حَدَّثَنَا أَبُو بَكْرِ بْنُ خَلَّادٍ الْبَاهِلِيُّ: حَدَّثَنَا أَبُو عَامِرٍ، عَنْ عِيسَى بْنِ حَفْصِ بْنِ عَاصِمِ بْنِ عُمَرَ بْنِ الْخَطَّابِ: حَدَّثَنِي أَبِي قَالَ: كُنَّا مَعَ ابْنِ عُمَرَ فِي سَفَرٍ، فَصَلَّى بِنَا، ثُمَّ انْصَرَفْنَا مَعَهُ وَانْصَرَفَ، قَالَ: فَالْتَفَتَ فَرَأَى أُنَاساً يُصَلُّونَ، فَقَالَ: مَا يَصْنَعُ هٰؤُلَاءِ؟ قُلْتُ: يُسَبِّحُونَ، قَالَ: لَوْ كُنْتُ مُسَبِّحاً لَأَتْمَمْتُ صَلَاتِي، يَا ابْنَ أَخِي! إِنِّي صَحِبْتُ رَسُولَ اللهِ ﷺ فَلَمْ يَزِدْ عَلَى رَكْعَتَيْنِ فِي السَّفَرِ، حَتَّى قَبَضَهُ اللهُ. ثُمَّ صَحِبْتُ أَبَا بَكْرٍ فَلَمْ يَزِدْ عَلَى رَكْعَتَيْنِ، ثُمَّ صَحِبْتُ عُمَرَ فَلَمْ

[1] Meaning, they were offering voluntary prayer.

يَزِدْ عَلَى رَكْعَتَيْنِ، ثُمَّ صَحِبْتُ عُثْمَانَ فَلَمْ يَزِدْ عَلَى رَكْعَتَيْنِ، حَتَّى قَبَضَهُمُ اللهُ، وَاللهُ يَقُولُ: ﴿لَّقَدْ كَانَ لَكُمْ فِي رَسُولِ ٱللَّهِ أُسْوَةٌ حَسَنَةٌ﴾ [الأحزاب: ٢١].

was traveling, until Allâh took his soul. Then I accompanied Abu Bakr and he never prayed more than two *Rak'ah* (when he was traveling), until Allâh took his soul. Then I accompanied 'Umar and he never prayed more than two *Rak'ah,* until Allâh took his soul. Then I accompanied 'Uthmân and he never prayed more than two *Rak'ah,* until Allâh took his soul. Allâh says: 'Indeed in the Messenger of Allâh (Muhammad ﷺ) you have a good example to follow.'"[1]

تخريج: أخرجه البخاري، التقصير، باب من لم يتطوع في السفر دبر الصلوٰة، ح:١١٠٢، ومسلم، صلوٰة المسافرين، باب صلوٰة المسافرين وقصرها، ح:٦٨٩ من حديث عيسى بن حفص به مطولاً ومختصرًا.

Comments:

a. It was the practice of the Prophet ﷺ and of the Rightly Guided Caliphs ﷺ not to perform any *Sunnah* or voluntary prayers before or after the obligatory prayer.

b. Performing other voluntary prayer is permitted. The Messenger of Allâh ﷺ used to offer voluntary prayers during the journeys on his mount.

١٠٧٢ - حَدَّثَنَا أَبُو بَكْرِ بْنُ خَلَّادٍ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا أُسَامَةُ بْنُ زَيْدٍ قَالَ: سَأَلْتُ طَاوُساً عَنِ السُّبْحَةِ فِي السَّفَرِ، وَالْحَسَنُ بْنُ مُسْلِمِ بْنِ يَنَّاقٍ جَالِسٌ عِنْدَهُ، فَقَالَ: حَدَّثَنِي طَاوُسٌ أَنَّهُ سَمِعَ ابْنَ عَبَّاسٍ يَقُولُ: فَرَضَ رَسُولُ اللهِ ﷺ صَلَاةَ الْحَضَرِ وَصَلَاةَ السَّفَرِ، فَكُنَّا نُصَلِّي فِي الْحَضَرِ قَبْلَهَا وَبَعْدَهَا، وَكُنَّا نُصَلِّي فِي السَّفَرِ قَبْلَهَا وَبَعْدَهَا.

1072. Usâmah bin Zaid said: "I asked Tawus about performing voluntary prayer while traveling. Al-Hasan bin Muslim bin Yannâq was sitting with him and he said: 'Tawus told me that he heard Ibn 'Abbâs say: "The Messenger of Allâh ﷺ enjoined prayer while a resident and prayer when one is traveling. We used to pray when we were residents both before and after (the obligatory prayer), and we used to pray both before and after (the obligatory prayer) when we were traveling.'" (*Hasan*)

[1] *Al-Ahzâb* 33:21.

تخريج: [إسناده حسن] أخرجه أحمد: ١/ ٢٣٢ عن وكيع به، وقال البوصيري: هذا إسناد حسن لقصور أسامة بن زيد عن درجة أهل الحفظ والضبط وباقي رجال الإسناد ثقات * أسامة حسن الحديث كما حققته في نيل المقصود، ح: ٣٩٤ يسر الله لنا طبعه.

Chapter 76. For How Long May A Traveler Shorten His Prayer If He Stays In A Town?

(المعجم ٧٦) - **بَابُ كَمْ يَقْصُرُ الصَّلَاةَ الْمُسَافِرِ إِذَا أَقَامَ بِبَلْدَةٍ** (التحفة ١١٥)

1073. It was narrated that 'Abdur-Rahmân bin Humaid Az-Zuhri said: "I asked Sâ'ib bin Yazid: 'What have you heard about staying in Makkah?' He said: 'I heard 'Ala' bin Hadrami say: "The Prophet ﷺ said: 'Three (days) for the *Muhâjir* after departing (from Mina).'"[1] (*Sahih*)

١٠٧٣ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ حُمَيْدٍ الزُّهْرِيِّ قَالَ: سَأَلْتُ السَّائِبَ بْنَ يَزِيدَ، مَاذَا سَمِعْتَ فِي سُكْنَى مَكَّةَ؟ قَالَ: سَمِعْتُ الْعَلَاءَ بْنَ الْحَضْرَمِيِّ يَقُولُ: قَالَ النَّبِيُّ ﷺ: «**ثَلَاثاً لِلْمُهَاجِرِ بَعْدَ الصَّدَرِ**».

تخريج: أخرجه البخاري، مناقب الأنصار، باب إقامة المهاجر بمكة بعد قضاء نسكه، ح: ٣٩٣٣، ومسلم، الحج، باب جواز الإقامة بمكة للمهاجر منها ... الخ، ح: ١٣٥٢ من حديث عبدالرحمٰن به بألفاظ مختلفة متقاربة المعنى.

Comments:

It has been deduced from it, that staying beyond three days at a place makes a traveling person like a resident. The Emigrants were not permitted to take their residence once again in Makkah, so that that they continue to merit the reward of Emigration. The Prophet ﷺ permitted them to stay there up to three days. It means a stay of three days does not give one the status of a resident. As such, if a traveler stays up to three days at a place, he may perform the shortened prayer. Some other scholars, however, base their opinion on the text of the next *Hadith*, and extend the period for shortened ﷺ to four days.

1074. 'Atâ' narrated: "Jâbir bin 'Abdullâh, who was among the people with me, told me that the Prophet ﷺ arrived in Makkah in the morning of the fourth day of Dhul-Hijjah." (*Sahih*)

١٠٧٤ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَىٰ: حَدَّثَنَا أَبُو عَاصِمٍ، وَقَرَأْتُهُ عَلَيْهِ: أَنْبَأَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي عَطَاءٌ: حَدَّثَنِي جَابِرُ بْنُ عَبْدِ اللهِ، فِي أُنَاسٍ مَعِي، قَالَ: قَدِمَ النَّبِيُّ ﷺ مَكَّةَ صُبْحَ رَابِعَةٍ مَضَتْ مِنْ شَهْرِ ذِي الْحِجَّةِ.

[1] The meaning of it is: being finished from the rites (of *Hajj*)

تخريج: أخرجه البخاري، الشركة، باب الاشتراك في الهدي والبدن، وإذا أشرك الرجل رجلاً في هديه بعد ما أهدى، ح:٢٥٠٥، ٢٥٠٦، ومسلم، الحج، باب في المتعة بالحج والعمرة، ح:١٢١٦ من حديث ابن جريج به مطولاً.

Comments:

The Messenger of Allâh ﷺ arrived in Makkah in the morning of the fourth day of Dhul-Hijjah, and therefrom departed for Mina on the Day of *Tarwiyah* (8th of Dhul-Hijjah). The report contains the hint that shortened prayer (of two *Rak'ah)* can be performed up to four days. The conclusion is that, as far as the fixing of the number of days for shortened prayer is concerned, this *Hadith* is more explicit and decisive. And Allâh knows best. However, both the positions are correct.

1075. It was narrated that Ibn 'Abbâs said: "The Messenger of Allâh ﷺ stayed for nineteen days in which he shortened his prayer to two *Rak'ah.* So, whenever we stayed for nineteen days we would shorten our prayer to two *Rak'ah,* but if we stayed more than that we would pray four *Rak'ah.*" (***Sahih***)

١٠٧٥ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ بْنِ أَبِي الشَّوَارِبِ: حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ: حَدَّثَنَا عَاصِمٌ الأَحْوَلُ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: أَقَامَ رَسُولُ اللهِ ﷺ تِسْعَةَ عَشَرَ يَوْماً يُصَلِّي رَكْعَتَيْنِ رَكْعَتَيْنِ، فَنَحْنُ إِذَا أَقَمْنَا تِسْعَةَ عَشَرَ يَوْماً، نُصَلِّي رَكْعَتَيْنِ رَكْعَتَيْنِ، فَإِذَا أَقَمْنَا أَكْثَرَ مِنْ ذٰلِكَ، صَلَّيْنَا أَرْبَعاً.

تخريج: أخرجه البخاري، أبواب التقصير، باب ماجاء في التقصير، وكم يقيم حتى يقصر، ح:١٠٨٠، ٤٢٩٨، ٤٢٩٩ من حديث عاصم وغيره به مطولاً ومختصرًا.

Comments:

It was on the occasion of the conquest of Makkah. But the Messenger of Allâh ﷺ had not intended to stay at Makkah for nineteen days. He was in fact, what may be called, an uncertain traveler. An uncertain traveler is one who intends to leave the place any day, but somehow cannot. Such a person is not technically considered a 'resident' even though he might stay for a considerably long period. He can continue to offer the shortened prayer of two *Rak'ah* like a traveler.

1076. It was narrated from Ibn 'Abbâs that the Messenger of Allâh ﷺ stayed in Makkah for fifteen nights during the year of the Conquest, (during which time) he shortened his prayer. (***Sahih***)

١٠٧٦ - حَدَّثَنَا أَبُو يُوسُفَ بْنُ الصَّيْدَلاَنِيِّ، مُحَمَّدُ بْنُ أَحْمَدَ الرَّقِّيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللهِ بْنِ عَبْدِ اللهِ بْنِ عُتْبَةَ، عَنِ ابْنِ عَبَّاسٍ أَنَّ رَسُولَ اللهِ ﷺ أَقَامَ بِمَكَّةَ عَامَ الْفَتْحِ خَمْسَ عَشْرَةَ لَيْلَةً، يَقْصُرُ الصَّلاَةَ.

تخريج: [صحيح] أخرجه أبو داود، صلوٰة السفر، باب متى يتم المسافر؟، ح:١٢٣١ من حديث محمد بن سلمة به، وله شاهد قوي عند النسائي، وبه صح الحديث.

1077. Yahya bin Abu Ishâq narrated that Anas said: "We went out with the Messenger of Allâh ﷺ from Al-Madinah to Makkah, during which time we shortened our prayer to two *Rak'ah*, until we came back." I asked: "How long did he stay in Makkah?" He said: "Ten (days)." (*Sahih*)

١٠٧٧ - حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، وَ عَبْدُ الأَعْلَى، قَالاَ: حَدَّثَنَا يَحْيَى بْنُ أَبِي إِسْحَاقَ، عَنْ أَنَسٍ قَالَ: خَرَجْنَا مَعَ رَسُولِ اللهِ ﷺ مِنَ الْمَدِينَةِ إِلَى مَكَّةَ. نُصَلِّي رَكْعَتَيْنِ رَكْعَتَيْنِ، حَتَّى رَجَعْنَا.

قُلْتُ: كَمْ أَقَامَ بِمَكَّةَ؟ قَالَ: عَشْراً.

تخريج: أخرجه البخاري، أبواب التقصير، باب ما جاء في التقصير وكم يقيم حتى يقصر، ح:١٠٨١، ٤٢٩٧، ومسلم، صلوٰة المسافرين، باب صلوٰة المسافرين وقصرها، ح:٦٩٣ من حديث يحيى بن أبي إسحاق به.

Comments:

In a situation of uncertainty, the rule limiting the duration of stay is not applicable. The person concerned can perform shortened prayer as long as he stays.

Chapter 77. Concerning One Who Does Not Perform Prayer

(المعجم ٧٧) - **بَابُ مَا جَاءَ فِيمَنْ تَرَكَ الصَّلاَةَ** (التحفة ١١٦)

1078. It was narrated that Jâbir bin 'Abdullâh said: "The Messenger of Allâh ﷺ said: 'Between a person and *Kufr* (disbelief) is abandoning the prayer.'" (*Sahih*)

١٠٧٨ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: **«بَيْنَ الْعَبْدِ وَبَيْنَ الْكُفْرِ تَرْكُ الصَّلاَةِ»**.

تخريج: [صحيح] أخرجه أبو داود، السنة، باب: في رد الإرجار، ح:٤٦٧٨ من حديث وكيع به، وأخرجه مسلم، الإيمان، باب بيان إطلاق اسم الكفر على من ترك الصلوٰة، ح:٨٢ من طريق آخر عن أبي الزبير به.

Comments:

a. Prayer is one of the basic pillars of Islam, and has always been an enjoined duty in the *Shari'ah* of all the Prophets.

b. Many scholars hold the view that a non-performer of prayer is a *Kâfir* (disbeliever) while some others say that a person who leaves prayer because of his insolence is not a *Kâfir*, but even they consider a person *Kâfir* if he denies the very fact of the obligation of prayer.

1079. 'Abdullâh bin Buraidah narrated that his father said: "The Messenger of Allâh ﷺ said: 'The covenant that distinguishes between us and them is prayer; so whoever leaves it, he has committed *Kufr*.'" (*Sahih*)

١٠٧٩ - حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ الْبَالِسِيُّ: حَدَّثَنَا عَلِيُّ بْنُ الْحَسَنِ بْنِ شَقِيقٍ: حَدَّثَنَا حُسَيْنُ بْنُ وَاقِدٍ: حَدَّثَنَا عَبْدُ اللهِ بْنُ بُرَيْدَةَ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**الْعَهْدُ الَّذِي بَيْنَنَا وَبَيْنَهُمُ الصَّلَاةُ، فَمَنْ تَرَكَهَا فَقَدْ كَفَرَ**».

تخريج: [إسناده صحيح] أخرجه الترمذي، الإيمان، باب ماجاء في ترك الصلوة، ح: ٢٦٢١ من حديث علي بن الحسين وغيره به، وقال: حسن صحيح غريب .

Comments:

What the *Hadith* means is this that, since a hypocrite outwardly makes his confession of faith, all the laws of *Shari'ah* operate on him. But if he abandons performing prayer, then he openly declares disbelief. And since he openly declares disbelief, he forfeits all the rights available to a believer. In other words, leaving prayer is identical to a declaration of disbelief. This being so, there is food for thought for the many Muslims-in-name-only, and a need to search their souls to determine to which category they truly belong.

1080. It was narrated from Anas bin Mâlik that the Prophet ﷺ said: "There is nothing standing between a person and *Shirk* (polytheism) except leaving the prayer, so if he leaves it he has committed *Shirk*." (*Da'if*)

١٠٨٠ - حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ الدِّمَشْقِيُّ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنَا الْأَوْزَاعِيُّ، عَنْ عَمْرِو بْنِ سَعْدٍ، عَنْ يَزِيدَ الرَّقَاشِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ عَنِ النَّبِيِّ ﷺ قَالَ: «**لَيْسَ بَيْنَ الْعَبْدِ وَالشِّرْكِ إِلَّا تَرْكُ الصَّلَاةِ، فَإِذَا تَرَكَهَا فَقَدْ أَشْرَكَ**».

تخريج: [إسناده ضعيف] وقال البوصيري: هذا إسناد ضعيف لضعف يزيد بن أبان الرقاشي وهو زاهد ضعيف (تقريب)، وفيه علة أخرى قادحة.

Comments:

Worshiping any thing or being other than Allâh is polytheism. So, anyone who abandons prayer in fact gives up worshiping Allâh and starts worshiping Satan. It is so because following the dictates of Satan in opposition to those of Allâh is equal to worshiping Satan.

Chapter 78. The Obligation Of Friday

(المعجم ٧٨) - بَابٌ: فِي فَرْضِ الْجُمُعَةِ (التحفة ١١٧)

1081. It was narrated that Jâbir

١٠٨١ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ:

حَدَّثَنَا الْوَلِيدُ بْنُ بُكَيْرٍ: حَدَّثَنِي عَبْدُ اللهِ بْنُ مُحَمَّدٍ الْعَدَوِيُّ، عَنْ عَلِيِّ بْنِ زَيْدٍ، عَنْ سَعِيدِ ابْنِ الْمُسَيَّبِ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ قَالَ: خَطَبَنَا رَسُولُ اللهِ ﷺ فَقَالَ: «يَا أَيُّهَا النَّاسُ! تُوبُوا إِلَى اللهِ قَبْلَ أَنْ تَمُوتُوا، وَبَادِرُوا بِالأَعْمَالِ الصَّالِحَةِ قَبْلَ أَنْ تُشْغَلُوا، وَصِلُوا الَّذِي بَيْنَكُمْ وَبَيْنَ رَبِّكُمْ بِكَثْرَةِ ذِكْرِكُمْ لَهُ، وَكَثْرَةِ الصَّدَقَةِ فِي السِّرِّ وَالْعَلاَنِيَةِ، تُرْزَقُوا وَتُنْصَرُوا وَتُجْبَرُوا، وَاعْلَمُوا أَنَّ اللهَ قَدِ افْتَرَضَ عَلَيْكُمُ الْجُمُعَةَ فِي مَقَامِي هٰذَا، فِي يَوْمِي هٰذَا، فِي شَهْرِي هٰذَا، مِنْ عَامِي هٰذَا إِلَى يَوْمِ الْقِيَامَةِ، فَمَنْ تَرَكَهَا فِي حَيَاتِي أَوْ بَعْدِي، وَلَهُ إِمَامٌ عَادِلٌ أَوْ جَائِرٌ، اسْتِخْفَافاً بِهَا، أَوْ جُحُوداً لَهَا، فَلاَ جَمَعَ اللهُ لَهُ شَمْلَهُ، وَلاَ بَارَكَ لَهُ فِي أَمْرِهِ، أَلاَ، وَلاَ صَلاَةَ لَهُ، وَلاَ زَكَاةَ لَهُ، وَلاَ حَجَّ لَهُ، وَلاَ صَوْمَ لَهُ، وَلاَ بِرَّ لَهُ حَتَّى يَتُوبَ، فَمَنْ تَابَ، تَابَ اللهُ عَلَيْهِ. أَلاَ، لاَ تَؤُمَّنَّ امْرَأَةٌ رَجُلاً، وَلاَ يَؤُمَّ أَعْرَابِيٌّ مُهَاجِراً، وَلاَ يَؤُمَّ فَاجِرٌ مُؤْمِناً، إِلَّا أَنْ يَقْهَرَهُ بِسُلْطَانٍ، يَخَافُ سَيْفَهُ وَسَوْطَهُ».

bin 'Abdullâh said: "The Messenger of Allâh ﷺ delivered a sermon to us and said: 'O people! Repent to Allâh before you die. Hasten to do good deeds before you become preoccupied (because of sickness and old age). Uphold the relationship that exists between you and your Lord by remembering Him a great deal and by giving a great deal of charity in secret and openly. (Then) you will be granted provision and Divine support, and your condition will improve. Know that Allâh has enjoined Friday upon you in this place of mine, on this day, in this month, in this year, until the Day of Resurrection. Whoever abandons it, whether during my lifetime or after I am gone, whether he has a just or an unjust ruler, whether he takes it lightly or denies (that it is obligatory), may Allâh cause him to lose all sense of tranquility and contentment, and may He not bless him in his affairs. Indeed, his prayer will not be valid, his *Zakât* will not be valid, his *Hajj* will not be valid, his fasting will not be valid, and his righteous deeds will not be accepted, until he repents. Whoever repents, Allâh will accept his repentance. No woman should be appointed as *Imâm* over a man, no Bedouin should be appointed as *Imâm* over a *Muhâjir*, no immoral person should be appointed as *Imâm* over a (true) believer, unless that is forced upon him and he fears his sword or whip.'" (***Da'if***)

تخريج: [إسناده ضعيف جدًّا] أخرجه البيهقي: ٢/ ٩٠، ١٧١ من حديث الوليد بن بكير به وقال البوصيري: هذا إسناد ضعيف لضعف علي بن زيد بن جدعان تقدم، ح: ١١٦، وعبدالله بن محمد العدوي * والعدوي هذا متروك، رماه وكيع بالوضع (تقريب)، والوليد لين الحديث (أيضًا).

1082. It was narrated that 'Abdur-Rahmân bin Ka'b bin Mâlik said: "I used to guide my father after he lost his sight, and when I took him out for the Friday (prayer), when he heard the *Adhân* he would pray for forgiveness for Abu Umâmah As'ad bin Zurârah, and supplicate for him. I heard that from him for a while, then I said to myself: 'By Allâh! What is this weakness? Every time he hears the *Adhân* for Friday (prayer) I hear him praying for forgiveness for Abu Umâmah and supplicate for him, and I do not ask him about why he does that.' Then I took him out for Friday (prayer), as I used to take him out, and when he heard the *Adhân* he prayed for forgiveness as he used to do. I said to him: 'O my father! I see you supplicating for As'ad bin Zurârah every time you hear the call for Friday; why is that?' He said: 'O my son, he was the first one who led us for the Friday prayer before the Messenger of Allâh ﷺ came from Makkah, in Naqi' Al-Khadamât (a place near Al-Madinah), in the plain of Harrah Banu Bayâdah.' I asked: 'How many of you were there at that time?' He said: 'Forty men.'" (*Hasan*)

١٠٨٢ - حَدَّثَنَا يَحْيَى بْنُ خَلَفٍ، أَبُو سَلَمَةَ: حَدَّثَنَا عَبْدُ الأَعْلَىٰ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ مُحَمَّدِ بْنِ أَبِي أُمَامَةَ بْنِ سَهْلِ ابْنِ حُنَيْفٍ، عَنْ أَبِيهِ أَبِي أُمَامَةَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ كَعْبِ بْنِ مَالِكٍ قَالَ: كُنْتُ قَائِدَ أَبِي حِينَ ذَهَبَ بَصَرُهُ، فَكُنْتُ إِذَا خَرَجْتُ بِهِ إِلَى الْجُمُعَةِ فَسَمِعَ الأَذَانَ اسْتَغْفَرَ لِأَبِي أُمَامَةَ، أَسْعَدَ بْنِ زُرَارَةَ، وَدَعَا لَهُ، فَمَكَثْتُ حِيناً أَسْمَعُ ذٰلِكَ مِنْهُ، ثُمَّ قُلْتُ فِي نَفْسِي: وَاللهِ إِنَّ ذَا لَعَجْزٌ، إِنِّي أَسْمَعُهُ كُلَّمَا سَمِعَ أَذَانَ الْجُمُعَةِ يَسْتَغْفِرُ لِأَبِي أُمَامَةَ وَيُصَلِّي عَلَيْهِ، وَلاَ أَسْأَلُهُ عَنْ ذٰلِكَ لِمَ هُوَ؟ فَخَرَجْتُ بِهِ كَمَا كُنْتُ أَخْرُجُ بِهِ إِلَى الْجُمُعَةِ. فَلَمَّا سَمِعَ الأَذَانَ اسْتَغْفَرَ كَمَا كَانَ يَفْعَلُ. فَقُلْتُ لَهُ: يَا أَبَتَاهُ أَرَأَيْتَكَ صَلاَتَكَ عَلَى أَسْعَدَ بْنِ زُرَارَةَ كُلَّمَا سَمِعْتَ النِّدَاءَ بِالْجُمُعَةِ لِمَ هُوَ؟ قَالَ: أَيْ بُنَيَّ كَانَ أَوَّلَ مَنْ صَلَّى بِنَا صَلاَةَ الْجُمُعَةِ قَبْلَ مَقْدَمِ رَسُولِ اللهِ ﷺ مِنْ مَكَّةَ، فِي نَقِيعِ الْخَضَمَاتِ، فِي هَزْمٍ مِنْ حَرَّةِ بَنِي بَيَاضَةَ. قُلْتُ: كَمْ كُنْتُمْ يَوْمَئِذٍ؟ قَالَ: أَرْبَعِينَ رَجُلاً.

تخريج: [حسن] أخرجه أبوداود، الصلوٰة، باب الجمعة في القرى، ح:١٠٦٩ من حديث ابن إسحاق به، وصححه ابن خزيمة، والحاكم، والذهبي، والبيهقي وغيرهم.

Comments:

The fact of forty men being present at the time should not lead one into believing that a minimum number of forty is essential for the institution of the Friday prayer. In fact, even fewer than this makes the Friday prayer compulsory. It is rather the duty of Muslims, even numbering as few as three or four, living anywhere in the world with a non-Muslim majority, and whether or not they have a duly constructed mosque, that they organize their daily prayer as well as Friday prayers in congregation, in order to maintain their collectivity.

1083. It was narrated that Abu Hurairah said: "The Messenger of Allâh ﷺ said: 'Allâh led those who came before us astray from Friday. Saturday was for the Jews and Sunday was for the Christians. And they will lag behind us until the Day of Resurrection. We are the last of the people of this world but we will be the first to be judged among all of creation.'" (*Sahih*)

١٠٨٣ - حَدَّثَنَا عَلِيُّ بْنُ الْمُنْذِرِ: حَدَّثَنَا ابْنُ فُضَيْلٍ: حَدَّثَنَا أَبُو مَالِكٍ الأَشْجَعِيُّ، عَنْ رِبْعِيِّ بْنِ حِرَاشٍ، عَنْ حُذَيْفَةَ؛ وَعَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «أَضَلَّ اللهُ عَنِ الْجُمُعَةِ مَنْ كَانَ قَبْلَنَا. كَانَ لِلْيَهُودِ يَوْمُ السَّبْتِ. وَالأَحَدُ لِلنَّصَارَى. فَهُمْ لَنَا تَبَعٌ إِلَى يَوْمِ الْقِيَامَةِ. نَحْنُ الآخِرُونَ مِنْ أَهْلِ الدُّنْيَا، وَالأَوَّلُونَ الْمَقْضِيُّ لَهُمْ قَبْلَ الْخَلاَئِقِ».

تخريج: أخرجه مسلم، الجمعة، باب هداية هذه الأمة ليوم الجمعة، ح:٨٥٦ من حديث محمد بن فضيل به.

Comments:

a. Friday is the best of all the seven days of the week.

b. The community of the Prophet Muhammad ﷺ is superior in excellence to all other peoples and communities. One of the aspects of its superiority is the fact that it will be the first to present its account to Allâh, the Glorified and Exalted, on the Day of Reckoning. Thus, the just and righteous of this community will be admitted to the Gardens of Paradise before all others.

Chapter 79. The Virtues Of Friday

(المعجم ٧٩) - بَابٌ: فِي فَضْلِ الْجُمُعَةِ (التحفة ١١٨)

1084. It was narrated that Abu Lubâbah bin 'Abdul-Mundhir

١٠٨٤ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا

يَحْيَى بْنُ أَبِي بُكَيْرٍ: حَدَّثَنَا زُهَيْرُ بْنُ مُحَمَّدٍ، عَنْ عَبْدِ اللهِ بْنِ مُحَمَّدِ بْنِ عَقِيلٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ يَزِيدَ الأَنْصَارِيِّ، عَنْ أَبِي لُبَابَةَ ابْنِ عَبْدِ الْمُنْذِرِ قَالَ: قَالَ النَّبِيُّ ﷺ: «إِنَّ يَوْمَ الْجُمُعَةِ سَيِّدُ الأَيَّامِ، وَأَعْظَمُهَا عِنْدَ اللهِ. وَهُوَ أَعْظَمُ عِنْدَ اللهِ مِنْ يَوْمِ الأَضْحَى وَيَوْمِ الْفِطْرِ. فِيهِ خَمْسُ خِلاَلٍ. خَلَقَ اللهُ فِيهِ آدَمَ. وَأَهْبَطَ اللهُ فِيهِ آدَمَ إِلَى الأَرْضِ. وَفِيهِ تَوَفَّى اللهُ آدَمَ. وَفِيهِ سَاعَةٌ لاَ يَسْأَلُ اللهَ فِيهَا الْعَبْدُ شَيْئاً إِلَّا أَعْطَاهُ. مَا لَمْ يَسْأَلْ حَرَاماً. وَفِيهِ تَقُومُ السَّاعَةُ. مَا مِنْ مَلَكٍ مُقَرَّبٍ وَلاَ سَمَاءٍ وَلاَ أَرْضٍ وَلاَ رِيَاحٍ وَلاَ جِبَالٍ وَلاَ بَحْرٍ إِلَّا وَهُنَّ يُشْفِقْنَ مِنْ يَوْمِ الْجُمُعَةِ».

said: "The Prophet ﷺ said: 'Friday is the chief of days, the greatest day before Allâh. It is greater before Allâh than the Day of *Adha* and the Day of *Fitr*. It has five characteristics: On it Allâh created Âdam; on it Allâh sent Âdam down to this earth; on it Allâh caused Âdam to die; on it there is a time during which a person does not ask Allâh for anything but He will give it to him, so long as he does not ask for anything that is forbidden; and on it the Hour will begin. There is no angel who is close to Allâh, no heaven, no earth, no wind, no mountain and no sea that does not fear Friday.'" (***Da'if***)

تخريج: [**إسناده ضعيف**] أخرجه أحمد: ٣/ ٤٣٠ من حديث زهير به، وقال البوصيري: هذا إسناد حسن * ابن عقيل ضعيف تقدم، ح: ٣٩٠.

Comments:

a. The creation of Âdam ﷺ was a great favor of Allâh, since we are all from him, and by virtue of being humans, we are superior to other creatures if we adorn ourselves with the wealth of true belief and virtuous deeds.

b. The coming down of our grandfather Âdam ﷺ was also a great favor of Allâh upon us.

c. Even death is a great boon for a true believer, since it is the doorway through which we pass over to the territory of Allâh's bounties and favors, leaving behind our earthly period of trial. Entry into Paradise as well as the joy of seeing Allâh is only possible after we are able to cross the threshold of death. Friday was a blessed day for Âdam ﷺ because it was on this day that he met his death and entered the Gardens of Paradise. This is also a day of celebration for us, because it was on this day (Friday) that Allâh showered His mercy on our great grandfather.

d. The Day of Resurrection is the day of Allâh's mercy, but it is also the day of His punishment for the wrongdoers and sinners. Many fearful happenings are foretold to occur on that day. All the creatures, therefore, fear the coming of Friday, because any Friday could be the Doomsday.

١٠٨٥ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا

1085. It was narrated that

الْحُسَيْنُ بْنُ عَلِيٍّ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ يَزِيدَ بْنِ جَابِرٍ، عَنْ أَبِي الأَشْعَثِ الصَّنْعَانِيِّ، عَنْ شَدَّادِ بْنِ أَوْسٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ مِنْ أَفْضَلِ أَيَّامِكُمْ يَوْمَ الْجُمُعَةِ. فِيهِ خُلِقَ آدَمُ. وَفِيهِ النَّفْخَةُ. وَفِيهِ الصَّعْقَةُ. فَأَكْثِرُوا عَلَيَّ مِنَ الصَّلاَةِ فِيهِ فَإِنَّ صَلاَتَكُمْ مَعْرُوضَةٌ عَلَيَّ» فَقَالَ رَجُلٌ: يَا رَسُولَ اللهِ كَيْفَ تُعْرَضُ صَلاَتُنَا عَلَيْكَ وَقَدْ أَرَمْتَ، يَعْنِي بَلِيتَ؟ فَقَالَ: «إِنَّ اللهَ قَدْ حَرَّمَ عَلَى الأَرْضِ أَنْ تَأْكُلَ أَجْسَادَ الأَنْبِيَاءِ».

Shaddâd bin Aws said: "The Messenger of Allâh ﷺ said: 'The best of your days is Friday. On it Âdam was created, on it the Trumpet will be blown, on it all creatures will swoon. So send a great deal of peace and blessings upon me on that day, for your peace and blessings will be presented to me.' A man said: 'O Messenger of Allâh, how will our peace and blessings be shown to you when you will have disintegrated?' He said: 'Allâh has forbidden the earth to consume the bodies of the Prophets.'" (*Da'if*)

تخريج: [**إسناده ضعيف**] فيه علة قادحة * عبدالرحمٰن بن يزيد الذي يروي عنه حسين الجعفي، وأبو أسامة هو ابن تميم الضعيف، غير ابن جابر الثقة كما حققه البخاري، وأبو داود، وابن أخي حسين الجعفي وغيرهم، وهو الصواب، ومن طريقه أخرجه أبو داود، ح:١٠٤٧ وغيره من مسند أوس بن أوس رضي الله عنه.

Comments:

a. When the Hour comes, a particular angel *Isrâfil* ﷺ shall sound the Trumpet (called *Sur* in the Qur'ân). This will herald the beginning of the Hour.

b. Sending peace and blessings on the Prophet ﷺ is a deed par excellence, and so is Friday. It is this affinity between the two that makes sending peace and blessings on the Prophet ﷺ all the more opportune on Friday.

c. One should not be deluded into thinking that the moment we recite our peace and blessings on the Prophet ﷺ he is informed of it instantly. In all likelihood it is communicated to him by the angels at an appropriate time, which means that the Messenger of Allâh ﷺ does not directly hear any body's peace and blessings, neither from near nor from afar. It is the angels that communicate it to him. The *Hadith* suggesting that he directly hears our peace and blessings for him is not based on a sound chain of narration.

١٠٨٦ - حَدَّثَنَا مُحْرِزُ بْنُ سَلَمَةَ الْعَدَنِيُّ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ، عَنِ الْعَلاَءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «الْجُمُعَةُ إِلَى الْجُمُعَةِ كَفَّارَةُ مَا بَيْنَهُمَا. مَا لَمْ تُغْشَ الْكَبَائِرُ».

1086. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "From one Friday to the next is an expiation for whatever was committed in between, so long as one does not commit any major sin." (*Sahih*)

تخريج: أخرجه مسلم، الطهارة، باب الصلوات الخمس والجمعة إلى الجمعة ... الخ، ح:٢٣٣ من حديث العلاء به مطولاً.

Comments:

a. Minor sins are washed off through virtuous deeds.
b. Major sins are pardoned on sincere repentance.
c. Some of the major sins are so grave that, because of them, even our virtuous deeds fail to blot our minor sins.

Chapter 80. What Was Narrated Concerning Bath On Friday

(المعجم ٨٠) - بَابُ مَا جَاءَ فِي الْغُسْلِ يَوْمَ الْجُمُعَةِ (التحفة ١١٩)

1087. Aws bin Aws Ath-Thaqafi said: "I heard the Prophet ﷺ say: 'Whoever takes a bath on Friday, and bathes completely, and goes early, arriving early,[1] and walks and does not ride (to the mosque), and sits close to the *Imâm* and listens to him, and does not engage in idle talk; for every step he takes he will have the reward of one year, the reward of a year's fasting and praying (at night)." (*Sahih*)

١٠٨٧ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ الْمُبَارَكِ، عَنِ الأَوْزَاعِيِّ: حَدَّثَنَا حَسَّانُ بْنُ عَطِيَّةَ: حَدَّثَنِي أَبُو الأَشْعَثِ: حَدَّثَنِي أَوْسُ بْنُ أَوْسٍ الثَّقَفِيُّ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «مَنْ غَسَّلَ يَوْمَ الْجُمُعَةِ وَاغْتَسَلَ، وَبَكَّرَ وَابْتَكَرَ، وَمَشَى وَلَمْ يَرْكَبْ، وَدَنَا مِنَ الإِمَامِ، فَاسْتَمَعَ، وَلَمْ يَلْغُ، كَانَ لَهُ بِكُلِّ خَطْوَةٍ عَمَلُ سَنَةٍ، أَجْرُ صِيَامِهَا وَقِيَامِهَا».

تخريج: [إسناده صحيح] أخرجه أبو داود، الطهارة، باب: في الغسل للجمعة، ح:٣٤٥ من حديث ابن المبارك به، وصححه ابن حبان، والحاكم على شرط الشيخين، وحسنه البغوي، وله طريق آخر عند الترمذي، وحسنه، ح:٤٩٦ .

[1] It has been translated in its most general form, and the commentaries differ over the meaning. After the narration, Tirmidhi said (no. 496): "Regarding this *Hadith*, Mahmud (one of the narrators) told that Waki' said: 'Whoever takes a bath' refers to him; 'and bathes completely' refers to his wife." It has been reported that ('Abdullâh) bin Al-Mubârak said about this *Hadith*: "Whoever bathes completely' and 'Whoever performs *Ghusl*' means washes his head and performs *Ghusl*." And Ibn Mubârak is one of the narrators in this chain of Ibn Mâjah, whereas Waki' narrated the chain with Tirmidhi. These two views reported by At-Tirmidhi are the most popular. In *Tuhfatul-Ahwadhi*, Mubârakpuri preferred the second view, that of Ibn Mubârak, while in his notes on Ibn Mâjah, Sindi quoted Suyuti's view, which elaborated on the first view, that of Waki'. Most of them say that 'Goes early, arriving early' means at the early time for the prayer, and is early for the sermon.

Comments:

a. The two words *Ghasala* and *Ightasala* used in the *Hadith* are from the same root but have a fine line of difference in meaning. Some of the scholars have taken the first (*Ghasala*) to mean 'he washed his head', and the second (*Ightasala*) to mean 'he performed complete bath'. Some other scholars hold the opinion that the first (*Ghasala*) means the person washing himself as man ordinarily does, while the second means that he took a complete bath after having sexual relations with his wife, so that on his way to and from the mosque for Friday prayer his attention is not diverted by the sight of women.

b. Alongside the prayer, the sermon delivered by the *Imâm* on Friday is also an important part of the ritual and must be listened to attentively. Engaging oneself in idle talks or in any other activity during the course of sermon is a negation of the very purpose of the sermon.

1088. It was narrated that Ibn 'Umar said: "I heard the Prophet ﷺ say from the pulpit: 'Whoever comes to Friday, let him take a bath.'" (*Sahih*)

١٠٨٨ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ: حَدَّثَنَا عُمَرُ بْنُ عُبَيْدٍ، عَنْ أَبِي إِسْحَاقَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ، عَلَى الْمِنْبَرِ: «مَنْ أَتَى الْجُمُعَةَ فَلْيَغْتَسِلْ».

تخريج: [صحيح] أخرجه أحمد: ٢/ ٤٢ عن عمر بن عبيد الطنافسي به * أبو إسحاق صرح بالسماع عند أحمد: ٢/ ١٤٥، وله شواهد كثيرة جدًا.

1089. It was narrated from Abu Sa'eed Al-Khudri that the Messenger of Allâh ﷺ said: "Bath on Fridays is obligatory for every male who has reached the age of puberty." (*Sahih*)

١٠٨٩ - حَدَّثَنَا سَهْلُ بْنُ أَبِي سَهْلٍ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ صَفْوَانَ بْنِ سُلَيْمٍ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «غُسْلُ يَوْمِ الْجُمُعَةِ وَاجِبٌ عَلَى كُلِّ مُحْتَلِمٍ».

تخريج: أخرجه البخاري، الأذان، باب وضوء الصبيان ومتى يجب عليهم الغسل والطهور ... الخ، ح: ٨٥٨ من حديث سفيان بن عيينة، ومسلم، الجمعة، باب وجوب غسل الجمعة على كل بالغ من الرجال ... الخ، ح: ٨٤٦ من حديث صفوان به.

Comments:

a. 'Obligatory' here may be taken to mean desirable and better since other *Hadith*, e.g., the one in the next chapter contains concession, i.e, the permission not to have a bath.

b. Attending Friday prayer is an enjoined duty for the male adults, not for women and children.

Chapter 81. What Was Narrated Concerning The Concession For That

(المعجم ٨١) - بَابُ مَا جَاءَ فِي الرُّخْصَةِ فِي ذَلِكَ (التحفة ١٢٠)

1090. It was narrated that Abu Hurairah said: "The Messenger of Allâh ﷺ said: 'Whoever performs ablution and performs ablution well, then comes to Friday (prayer) and sits near (the *Imâm*), and keeps quiet and listens, he will be forgiven for what was between that and the previous Friday (of sins), and three days more. And whoever touches the pebbles then he has engaged in *Laghw* (idle talk or behavior).'' (*Sahih*)

١٠٩٠ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ تَوَضَّأَ فَأَحْسَنَ الْوُضُوءَ، ثُمَّ أَتَى الْجُمُعَةَ، فَدَنَا وَأَنْصَتَ وَاسْتَمَعَ، غُفِرَ لَهُ مَا بَيْنَهُ وَبَيْنَ الْجُمُعَةِ الأُخْرَى، وَزِيَادَةُ ثَلاَثَةِ أَيَّامٍ. وَمَنْ مَسَّ الْحَصَى فَقَدْ لَغَا».

تخريج: [صحيح] تقدم، ح:١٠٢٥.

Comments:

Forgiveness for the sins of ten days is promised for those who attend the Friday prayer, duly observing all it etiquette.

1091. It was narrated from Anas bin Mâlik that the Prophet ﷺ said: "Whoever performs ablution on Friday, it is well and good for him, and he has done what is obligatory for him. But whoever takes a bath, bath is better.'' (*Da'if*)

١٠٩١ - حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَنْبَأَنَا إِسْمَاعِيلُ بْنُ مُسْلِمٍ الْمَكِّيُّ، عَنْ يَزِيدَ الرَّقَاشِيِّ، عَنْ أَنَسِ ابْنِ مَالِكٍ، عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ تَوَضَّأَ يَوْمَ الْجُمُعَةِ، فَبِهَا وَنِعْمَتْ. يُجْزِىءُ عَنْهُ الْفَرِيضَةُ وَمَنِ اغْتَسَلَ فَالْغُسْلُ أَفْضَلُ».

تخريج: [إسناده ضعيف] انظر، ح:١٠٨٠ لعلته، وقال البوصيري: هذا إسناد ضعيف ...، وحديث أبي داود، ح:٣٥٤ يغني عنه، وهو حديث حسن، وحسنه الترمذي، والبغوي، وصححه ابن خزيمة، ولفظه عند أبي داود: من توضأ فبها ونعمت ومن اغتسل فهو أفضل .

Comments:

A bath is not a pre-condition for the Friday prayer. It is nevertheless a praiseworthy and desirable act.

Chapter 82. What Was Narrated About Setting Out Early For Friday

(المعجم ٨٢) - بَابُ مَا جَاءَ فِي التَّهْجِيرِ إِلَى الْجُمُعَةِ (التحفة ١٢١)

1092. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "When Friday comes, angels stand at every door of the mosque and record the names of the people who come, in order of arrival. When the *Imâm* comes out, they close their records and listen to the sermon. The first one who comes to the prayer is like one who sacrifices a camel; the one who comes after him is like one who sacrifices a cow; the one who comes after him is like one who sacrifices a ram," (and so on) until he made mention of a hen and an egg. Sahl added in his *Hadith*: "And whoever comes after that comes only to do his duty with regard to the prayer." (***Sahih***)

١٠٩٢ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ، وَ سَهْلُ بْنُ أَبِي سَهْلٍ. قَالاَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِذَا كَانَ يَوْمُ الْجُمُعَةِ، كَانَ عَلَى كُلِّ بَابٍ مِنْ أَبْوَابِ الْمَسْجِدِ مَلاَئِكَةٌ يَكْتُبُونَ النَّاسَ عَلَى قَدْرِ مَنَازِلِهِمْ. الأَوَّلَ فَالأَوَّلَ. فَإِذَا خَرَجَ الإِمَامُ طَوَوُا الصُّحُفَ، وَاسْتَمَعُوا الْخُطْبَةَ. فَالْمُهَجِّرُ إِلَى الصَّلاَةِ كَالْمُهْدِي بَدَنَةً. ثُمَّ الَّذِي يَلِيهِ كَمُهْدِي بَقَرَةٍ. ثُمَّ الَّذِي يَلِيهِ كَمُهْدِي كَبْشٍ. حَتَّى ذَكَرَ الدَّجَاجَةَ وَالْبَيْضَةَ. زَادَ سَهْلٌ فِي حَدِيثِهِ: فَمَنْ جَاءَ بَعْدَ ذٰلِكَ فَإِنَّمَا يَجِيءُ بِحَقٍّ إِلَى الصَّلاَةِ».

تخريج: أخرجه مسلم، الجمعة، باب فضل التهجير يوم الجمعة، ح: ٨٥٠ من حديث سفيان به، وقال البوصيري: هذا إسناد صحيح.

Comments:

a. Those arriving before others enjoy higher ranks, therefore get greater rewards.
b. Early arrivals are those that reach the mosque before the start of sermon. Those arriving after the start of sermon do get reward for listening to sermon and performing the Friday prayer, but do not get the extra reward reserved for early arrivals.
c. The angels' action of stopping the recording of the names and listening to the sermon, contains the message that no outside activity is allowed during the currency of the sermony.

1093. It was narrated from Samurah bin Jundab that the Messenger of Allâh ﷺ described the likeness of Friday, saying that

١٠٩٣ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا وَكِيعٌ. عَنْ سَعِيدِ بْنِ بَشِيرٍ، عَنْ قَتَادَةَ، عَنِ الْحَسَنِ،

عَنْ سَمُرَةَ بْنِ جُنْدَبٍ أَنَّ رَسُولَ اللهِ ﷺ ضَرَبَ مَثَلَ الْجُمُعَةِ ثُمَّ التَّبْكِيرِ، كَنَاحِرِ الْبَدَنَةِ، كَنَاحِرِ الْبَقَرَةِ، كَنَاحِرِ الشَّاةِ، حَتَّى ذَكَرَ الدَّجَاجَةَ.

those who come earliest are like the one who sacrifices a camel, then like one who sacrifices a cow, then like one who sacrifices a sheep, until he made mention of a chicken. (*Hasan*)

تخريج: [حسن] أخرجه الطبراني في الكبير: ٧/ ٢٥٦، ح: ٦٨٨٠ من حديث سعيد بن بشير به * وسعيد هذا ضعيف (تقريب)، وشيخه عنعن تقدم، ح: ١٧٥ . إن صح عنه . ولسعيد سند آخر عن شيخه عند الطبراني، ح: ٦٩٦٨ له شواهد منها الحديث السابق.

١٠٩٤ - حَدَّثَنَا كَثِيرُ بْنُ عُبَيْدٍ الْحِمْصِيُّ: حَدَّثَنَا عَبْدُ الْمَجِيدِ بْنُ عَبْدِ الْعَزِيزِ، عَنْ مَعْمَرٍ، عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ قَالَ: خَرَجْتُ مَعَ عَبْدِ اللهِ إِلَى الْجُمُعَةِ، فَوَجَدَ ثَلَاثَةً، وَقَدْ سَبَقُوهُ. فَقَالَ: رَابِعُ أَرْبَعَةٍ. وَمَا رَابِعُ أَرْبَعَةٍ بِبَعِيدٍ. إِنِّي سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «**إِنَّ النَّاسَ يَجْلِسُونَ مِنَ اللهِ يَوْمَ الْقِيَامَةِ عَلَى قَدْرِ رَوَاحِهِمْ إِلَى الْجُمُعَاتِ. الأَوَّلَ وَالثَّانِيَ وَالثَّالِثَ**». ثُمَّ قَالَ: رَابِعُ أَرْبَعَةٍ. وَمَا رَابِعُ أَرْبَعَةٍ بِبَعِيدٍ.

1094. It was narrated that 'Alqamah said: "I went out with 'Abdullâh to Friday (prayer), and he found three men who arrived before him. He said: 'The fourth of four, and the fourth of four is not far away. I heard the Messenger of Allâh ﷺ say: "On the Day of Resurrection people will gather near Allâh according to how early they came to Friday (prayer), the first, second, and third.'" Then he said: 'The fourth of four, and the fourth of four is not far away.'" (*Da'if*)

تخريج: [إسناده ضعيف] أخرجه ابن أبي عاصم في السنة، ح: ٦٢٠ عن كثير بن عبيد به، وحسنه البوصيري * الأعمش عنعن تقدم، ح: ١٧٨، وأما عبدالمجيد بن أبي رواد فوثقه الجمهور كما قال البوصيري.

(المعجم ٨٣) - بَابُ مَا جَاءَ فِي الزِّينَةِ يَوْمَ الْجُمُعَةِ (التحفة ١٢٢)

Chapter 83. What Was Narrated About Adornment On Fridays

١٠٩٥ - حَدَّثَنَا حَرْمَلَةُ بْنُ يَحْيَى: حَدَّثَنَا عَبْدُ اللهِ بْنُ وَهْبٍ: أَخْبَرَنِي عَمْرُو بْنُ الحارِثِ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ مُوسى بْنِ [سَعْدٍ]، عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ

1095. It was narrated from 'Abdullâh bin Salâm that he heard the Messenger of Allâh ﷺ saying on the pulpit one Friday: "There is nothing wrong with anyone of you buying two garments for Friday (prayer),

other than his daily work clothes." (*Hasan*)

(Another chain) from Yusuf bin 'Abdullâh bin Salâm that his father said: "The Prophet ﷺ delivered a sermon to us" and he mentioned that.

حَبَّانَ، عَنْ عَبْدِ اللهِ بْنِ سَلَامٍ أَنَّهُ سَمِعَ رَسُولَ اللهِ ﷺ يَقُولُ، عَلَى الْمِنْبَرِ فِي يَوْمِ الْجُمُعَةِ: **«مَا عَلَى أَحَدِكُمْ لَوِ اشْتَرَى ثَوْبَيْنِ لِيَوْمِ الْجُمُعَةِ، سِوَى ثَوْبِ مِهْنَتِهِ»**.

حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا شَيْخٌ لَنَا، عَنْ عَبْدِ الْحَمِيدِ بْنِ جَعْفَرٍ، عَنْ مُحَمَّدِ ابْنِ يَحْيَى بْنِ حَبَّانَ، عَنْ يُوسُفَ بْنِ عَبْدِ اللهِ ابْنِ سَلَامٍ، عَنْ أَبِيهِ قَالَ: خَطَبَنَا النَّبِيُّ ﷺ فَذَكَرَ ذٰلِكَ.

تخريج: [حسن] أخرجه أبو داود، الصلوٰة، باب اللبس للجمعة، ح:١٠٧٨ من حديث ابن وهب به مطولاً.

Comments:

a. We should wear nice special garments for Friday prayers.
b. The Friday sermon should also cover topics related to practical matters.
c. Cleanliness, more than usual, must be done for Friday prayers.

1096. It was narrated from 'Âishah that the Prophet ﷺ delivered a sermon to the people one Friday, and he saw them wearing woolen clothes. The Messenger of Allâh ﷺ said: "There is nothing wrong with any one of you, if he can afford it, buying two garments for Friday, other than his daily work clothes." (*Hasan*)

١٠٩٦ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَىٰ: حَدَّثَنَا عَمْرُو بْنُ أَبِي سَلَمَةَ، عَنْ زُهَيْرٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ أَنَّ النَّبِيَّ ﷺ خَطَبَ النَّاسَ يَوْمَ الْجُمُعَةِ. فَرَأَى عَلَيْهِمْ ثِيَابَ النِّمَارِ. فَقَالَ رَسُولُ اللهِ ﷺ: **«مَا عَلَى أَحَدِكُمْ، إِنْ وَجَدَ سَعَةً، أَنْ يَتَّخِذَ ثَوْبَيْنِ لِجُمُعَةٍ، سِوَى ثَوْبَيْ مِهْنَتِهِ»**.

تخريج: [حسن] صححه البوصيري، وانظر، ح:٩١٩، وقال أحمد في أحاديث عمرو بن أبي سلمة عن زهير: بواطيل (تهذيب)، له شواهد منها الحديث السابق.

Comments:

a. Wearing clean nice clothes specially made for Friday prayers shall be a proof that the person concerned attaches greater importance to this particular act of worship.
b. There is no harm done if one is not able to have separate garments for the occasion, but he must take particular care of cleanliness for the occasion.

1097. It was narrated from Abu Dharr that the Prophet ﷺ said: "Whoever takes a bath on a Friday and does it well, and purifies himself and does it well, and puts on his best clothes, and puts on whatever Allâh decrees for him of the perfume of his family, then comes to the mosque and does not engage in idle talk or separate (pushing between) two people; he will be forgiven for (his sins) between that day and the previous Friday." (*Sahih*)

١٠٩٧ - حَدَّثَنَا سَهْلُ بْنُ أَبِي سَهْلٍ، وَ حَوْثَرَةُ بْنُ مُحَمَّدٍ. قَالاَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ الْقَطَّانُ، عَنِ ابْنِ عَجْلاَنَ، عَنْ سَعِيدٍ الْمَقْبُرِيِّ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللهِ بْنِ وَدِيعَةَ، عَنْ أَبِي ذَرٍّ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنِ اغْتَسَلَ يَوْمَ الْجُمُعَةِ فَأَحْسَنَ غُسْلَهُ، وَتَطَهَّرَ فَأَحْسَنَ طُهُورَهُ، وَلَبِسَ مِنْ أَحْسَنِ ثِيَابِهِ، وَمَسَّ مَا كَتَبَ اللهُ لَهُ مِنْ طِيبِ أَهْلِهِ، ثُمَّ أَتَى الْجُمُعَةَ وَلَمْ يَلْغُ وَلَمْ يُفَرِّقْ بَيْنَ اثْنَيْنِ، غُفِرَ لَهُ مَا بَيْنَهُ وَبَيْنَ الْجُمُعَةِ الأُخْرَى».

تخريج: [إسناده صحيح] أخرجه أحمد: ٥/١٧٧ عن يحي القطان به * وابن عجلان صرح بالسماع عنده، وقال البوصيري: هذا إسناد صحيح، رجاله ثقات ، وصححه ابن خزيمة، ح: ١٧٦٣.

Comments:

a. Performing ablution and bath, and doing them well, is recognizing the importance of Friday.
b. People should come duly perfumed for Friday prayer. If a person has no perfume for himself, he can use the perfume of his family.
c. It is not allowed for anyone to come late, and yet try to create a space for himself in the front row by putting the seated assembly to inconvenience.

1098. It was narrated that Ibn 'Abbâs said: "The Messenger of Allâh ﷺ said: 'This day is an *'Eid* (festival) which Allâh has ordained for the Muslims. Whoever comes to Friday (prayer), let him take a bath and if he has perfume then let him put some on. And upon you (I urge to use) is the tooth stick." (*Hasan*)

١٠٩٨ - حَدَّثَنَا عَمَّارُ بْنُ خَالِدٍ الْوَاسِطِيُّ: حَدَّثَنَا عَلِيُّ بْنُ غُرَابٍ، عَنْ صَالِحِ بْنِ أَبِي الأَخْضَرِ، عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ بْنِ السَّبَّاقِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ هٰذَا يَوْمُ عِيدٍ، جَعَلَهُ اللهُ لِلْمُسْلِمِينَ. فَمَنْ جَاءَ إِلَى الْجُمُعَةِ فَلْيَغْتَسِلْ. وَإِنْ كَانَ طِيبٌ فَلْيَمَسَّ مِنْهُ. وَعَلَيْكُمْ بِالسِّوَاكِ».

تخريج: [حسن] وقال البوصيري: فيه صالح بن أبي الأخضر لينه الجمهور ، ولحديثه شواهد عند مالك(١/ ٦٥)، البيهقي(٣/ ٢٤٣) وغيرهما.

Comments:

Use of the tooth stick must be a part of our preparation for each prayer in general, and for Friday in particular, since brushing the teeth is a part of our own cleanliness and purification.

Chapter 84. What Was Narrated Concerning The Time Of Friday (prayer)

(المعجم ٨٤) - بَابُ مَا جَاءَ فِي وَقْتِ الْجُمُعَةِ (التحفة ١٢٣)

1099. It was narrated that Sahl bin Sa'd said: "We did not take a *Qailulah* nor eat *Ghadâ'* until after Friday (prayer)."[1]

١٠٩٩ - حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ: حَدَّثَنِي أَبِي، عَنْ سَهْلِ بْنِ سَعْدٍ قَالَ: مَا كُنَّا نَقِيلُ وَلاَ نَتَغَدَّى إِلَّا بَعْدَ الْجُمُعَةِ.

تخريج: أخرجه البخاري، الجمعة، باب قول الله تعالى: ﴿فإذا قضيت الصلٰوة فانتشروا في الأرض وابتغوا من فضل الله﴾ ح:٩٣٩، ومسلم، الجمعة، باب صلٰوة الجمعة حين تزول الشمس، ح:٨٥٩ من حديث عبدالعزيز بن أبي حازم به.

Comments:

a. *Qailulah* (siesta; midday nap) is a midday rest. On Fridays, however, the Companions abstained from taking it at its usual time in order to be early for Friday prayer.
b. Delaying the lunch until after the Friday prayer was also a part of their preparation for it. They probably thought that going to the mosque with stuffed bellies might make them sleepy during the sermon.

1100. Iyâs bin Salamah bin Akwa' narrated that his father said: "We used to perform Friday (prayer) with the Prophet ﷺ, then we would return, and we would not see any shadow from the walls in which we could seek shade."

١١٠٠ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا يَعْلَى بْنُ الْحَارِثِ قَالَ: سَمِعْتُ إِيَاسَ بْنَ سَلَمَةَ بْنِ الأَكْوَعِ، عَنْ أَبِيهِ قَالَ: كُنَّا نُصَلِّي مَعَ النَّبِيِّ ﷺ الْجُمُعَةَ ثُمَّ نَرْجِعُ، فَلاَ نَرَى لِلْحِيطَانِ فَيْئاً نَسْتَظِلُّ بِهِ.

تخريج: أخرجه البخاري، المغازي، باب غزوة الحديبية، ح:٤١٦٨، ومسلم، الجمعة، باب صلٰوة الجمعة حين تزول الشمس، ح:٨٦٠ من حديث يعلى المحاربي به.

Comments:

a. Much like the *Zuhr*, the Friday prayer is also performed soon after the sun has passed its zenith.

[1] *Qailulah* is a rest in the middle of the day even if one does not sleep. *Ghadâ'* is the meal eaten in the beginning of the day. Explanation by *Sindi*.

b. The sermon being brief, people used to return so early that the shadow from the walls was still quite scant.

1101. 'Abdur-Rahmân bin Sa'd bin 'Ammâr bin Sa'd, the *Mu'adh-dhin* of the Prophet ﷺ, said: "My father told me, narrating from his father, from his grandfather, that during the time of the Messenger of Allâh ﷺ, he used to call the *Adhân* on Fridays when the shadow was like a sandal strap." (***Da'if***)

١١٠١ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ سَعْدِ بْنِ عَمَّارِ بْنِ سَعْدٍ مُؤَذِّنِ النَّبِيِّ ﷺ: حَدَّثَنِي أَبِي، عَنْ أَبِيهِ، عَنْ جَدِّهِ أَنَّهُ كَانَ يُؤَذِّنُ يَوْمَ الْجُمُعَةِ عَلَى عَهْدِ رَسُولِ اللهِ ﷺ إِذَا كَانَ الْفَيْءُ مِثْلَ الشِّرَاكِ.

تخريج: [**إسناده ضعيف**] وقال البوصيري: هذا إسناد ضعيف، عبدالرحمٰن أجمعوا على تضعيفه، وأما أبوه فقال ابن القطان لا يعرف حاله، وحال أبيه .

1102. It was narrated that Anas said: "We used to perform the Friday (prayer), then we would return for a nap (*Qailulah*)."[1] (***Sahih***)

١١٠٢ - حَدَّثَنَا أَحْمَدُ بْنُ عَبْدَةَ: حَدَّثَنَا الْمُعْتَمِرُ بْنُ سُلَيْمَانَ: حَدَّثَنَا حُمَيْدٌ، عَنْ أَنَسٍ قَالَ: كُنَّا نُجَمِّعُ ثُمَّ نَرْجِعُ فَنَقِيلُ.

تخريج: أخرجه البخاري، الجمعة، باب: وقت الجمعة إذا زالت الشمس، ح:٩٠٥، ٩٤٠ من حديث حميد الطويل به، وقال البوصيري: هذا إسناد صحيح، رجاله ثقات .

Comments:

Qailulah, as earlier explained, is a nap or rest in the middle of the day generally done before the *Zuhr* prayer. On Friday, preparations for prayer kept the Companion so much occupied that they delayed the nap until after the Friday prayer.

Chapter 85. What Was Narrated Concerning The Sermon On Friday

(المعجم ٨٥) - **بَابُ مَا جَاءَ فِي الْخُطْبَةِ يَوْمَ الْجُمُعَةِ** (التحفة ١٢٤)

1103. It was narrated from Ibn 'Umar that the Prophet ﷺ used to deliver two sermons, and he would sit briefly between the two. (One of the narrators) Bishr added: "While he was standing." (***Sahih***)

١١٠٣ - حَدَّثَنَا مَحْمُودُ بْنُ غَيْلَانَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَنْبَأَنَا مَعْمَرٌ، عَنْ عُبَيْدِ اللهِ بْنِ عُمَرَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ ح: وَحَدَّثَنَا يَحْيَى بْنُ خَلَفٍ، أَبُو سَلَمَةَ: حَدَّثَنَا بِشْرُ بْنُ

[1] See the note for no. 1099.

الْمُفَضَّلِ، عَنْ عُبَيْدِ اللهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ أَنَّ النَّبِيَّ ﷺ كَانَ يَخْطُبُ خُطْبَتَيْنِ. يَجْلِسُ بَيْنَهُمَا جَلْسَةً. زَادَ بِشْرٌ: وَهُوَ قَائِمٌ.

تخريج: أخرجه البخاري، الجمعة، باب القعدة بين الخطبتين يوم الجمعة، ح:٩٢٨ من حديث بشر به، وح:٩٢٠، ومسلم، الجمعة، باب ذكر الخطبتين قبل الصلوة وما فيهما من الجلسة، ح:٨٦١ من حديث عبيدالله به.

Comments:

a. Friday prayer has two sermons.
b. The sermon must be delivered standing, unless there is a valid excuse for not doing so.
c. In order to separate the two semons from each other, there should be a small break in between.
d. The sermons should be used for purposes of admonition and instruction.

1104. It was narrated from Ja'far bin 'Amr bin Huraith that his father said: "I saw the Prophet ﷺ delivering the sermon on the pulpit, wearing a black turban." (*Sahih*)

١١٠٤ – حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ مُسَاوِرٍ الْوَرَّاقِ، عَنْ جَعْفَرِ بْنِ عَمْرِو بْنِ حُرَيْثٍ، عَنْ أَبِيهِ قَالَ: رَأَيْتُ النَّبِيَّ ﷺ يَخْطُبُ عَلَى الْمِنْبَرِ، وَعَلَيْهِ عِمَامَةٌ سَوْدَاءُ.

تخريج: أخرجه مسلم، الحج، باب جواز دخول مكة بغير إحرام، ح:١٣٥٩ من حديث مساور به.

Comments:

a. It is a part of *Sunnah* to deliver the sermon standing on the pulpit.
b. Wearing black clothes is permissible. There is, however, a certain sect that puts on black clothes as a mark of grief and mourning. To avoid resemblance with them, it is advisable to avoid wearing black, especially during the month of Muharram.

1105. It was narrated that Simâk bin Harb said: "I heard Jâbir bin Samurah say: 'The Messenger of Allâh ﷺ used to deliver the sermon standing, but he used to sit down briefly, then stand up.'" (*Sahih*)

١١٠٥ – حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، وَ مُحَمَّدُ ابْنُ الْوَلِيدِ. قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ سِمَاكِ بْنِ حَرْبٍ قَالَ: سَمِعْتُ جَابِرَ بْنَ سَمُرَةَ، يَقُولُ: كَانَ رَسُولُ اللهِ ﷺ يَخْطُبُ قَائِماً، غَيْرَ أَنَّهُ كَانَ يَقْعُدُ قَعْدَةً، ثُمَّ يَقُومُ.

تخريج: أخرجه مسلم، الجمعة، باب ذكر الخطبتين قبل الصلوٰة وما فيهما من الجلسة، ح:٨٦٢، والنسائي، صلوٰة العيدين، قيام الإمام في الخطبة(١٨٦/٣، ح:١٥٧٥ من حديث شعبة) من حديث سماك به بألفاظ متقاربة.

1106. It was narrated that Jâbir bin Samurah said: "The Prophet ﷺ used to deliver the sermon standing, then he would sit down, then he would stand up and recite some Verses and remember Allâh. His sermon was moderate and his prayer was moderate (i.e., neither too long nor too short)." (*Sahih*)

١١٠٦ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ؛ ح: وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ قَالاَ: حَدَّثَنَا سُفْيَانُ، عَنْ سِمَاكٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ: كَانَ النَّبِيُّ ﷺ يَخْطُبُ قَائِماً. ثُمَّ يَجْلِسُ. ثُمَّ يَقُومُ فَيَقْرَأُ آيَاتٍ. وَيَذْكُرُ اللهَ. وَكَانَتْ خُطْبَتُهُ قَصْداً، وَصَلاَتُهُ قَصْداً.

تخريج: أخرجه مسلم (انظر الحديث السابق)، وأبو داود، الصلوٰة، باب الرجل يخطب على قوس، (ح:١١٠١ من حديث سفيان الثوري) من حديث سماك به.

Comments:

a. The proper way to deliver a sermon is to choose some text from the Qur'ân, then explain things in the light thereof.

b. The sermon should neither be too long nor too short, but of moderate length.

c. The prayer must not be too short. Some of the *A'imma*, either recite the shortest among the *Surah* of the Qur'ân or resort to reciting just three or four Verses from a longer *Surah*. This is all against the *Sunnah* of the Prophet ﷺ.

1107. 'Abdur-Rahmân bin Sa'd bin 'Ammâr bin Sa'd narrated that his father told him, from his father, from his grandfather, that when the Messenger of Allâh ﷺ delivered a speech on the battlefield he would do so leaning on a bow, and when he delivered a sermon on Friday, he would do so leaning on his staff. (*Da'if*)

١١٠٧ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ سَعْدِ بْنِ عَمَّارِ بْنِ سَعْدٍ: حَدَّثَنِي أَبِي، عَنْ أَبِيهِ، عَنْ جَدِّهِ أَنَّ رَسُولَ اللهِ ﷺ كَانَ إِذَا خَطَبَ فِي الْحَرْبِ، خَطَبَ عَلَى قَوْسٍ. وَإِذَا خَطَبَ فِي الْجُمُعَةِ، خَطَبَ عَلَى عَصاً.

تخريج: [إسناده ضعيف] أخرجه البيهقي:٢٠٦/٣ من حديث هشام بن عمار به، وانظر، ح:١١٠١ لعلته، وقال البوصيري: هذا إسناد ضعيف .

1108. 'Alqamah narrated that 'Abdullâh was asked whether the Prophet ﷺ used to deliver the

١١٠٨ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا ابْنُ أَبِي غَنِيَّةَ، عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ،

عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللهِ أَنَّهُ سُئِلَ: أَكَانَ النَّبِيُّ ﷺ يَخْطُبُ قَائِماً أَوْ قَاعِداً؟ قَالَ: أَوَ مَا تَقْرَأُ ﴿وَتَرَكُوكَ قَآئِمًا﴾؟

قَالَ أَبُو عَبْدِ اللهِ: غَرِيبٌ. لاَ يُحَدِّثُ بِهِ إِلَّا ابْنُ أَبِي شَيْبَةَ وَحْدَهُ.

sermon standing or sitting. He said: "Have you not read the Verse: '...and leave you (Muhammad) standing (while delivering the Friday sermon?"[1] (*Da'if*)

Abu 'Abdullâh (Ibn Mâjah) said: (This *Hadith* is) *Gharib* (Unfamiliar); it was not narrated by anyone except Ibn Abu Shaibah.

تخريج: [إسناده ضعيف] وقال البوصيري: هذا إسناد صحيح، رجاله ثقات * الأعمش عنعن تقدم، ح:١٧٨، ورواه ابن فضيل عنه عن إبراهيم عن علقمة به مرسلاً، وأخرجه ابن أبي شيبة في المصنف (ط دارالكتب العلمية: ١/ ٤٤٨، ٤٤٩، ح:٥١٨٣، الصلوات، باب: ٣٤٣).

Comments:

a. In his Commentary on the Qur'ân, Ibn Kathir ﷺ quotes a *Hadith* from Abu Dâwud's *Ahâdith* of the category of *Mursal* (*Hadith* going back only up to the Followers instead of the Prophet ﷺ himself) to the effect that one day while the Prophet ﷺ was delivering his sermon after the prayer, somebody announced that a trader called Dihyah bin Khalîfah had arrived with his merchandise. On hearing this, the people got up, leaving behind just a few with the Prophet ﷺ (See *Marâsil* of Abu Dâwud, H. 62) It was on this occasion that the Verse quoted in the *Hadith* was revealed. It can, therefore, be inferred from the *Hadith*, that listening to the sermon whether of 'Eid or Friday is compulsory, and it is an act of sin to leave the mosque without listening to the sermon. And Allâh knows best.

b. We know from this, that upon ascending the pulpit, the chronology is like this: First, the *Imâm* shall greet the assembly (with *Salâm*), then the *Adhân* shall be called, and then the *Imâm* shall deliver the sermon.

١١٠٩ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَىٰ: حَدَّثَنَا عَمْرُو بْنُ خَالِدٍ: حَدَّثَنَا ابْنُ لَهِيعَةَ عَنْ مُحَمَّدِ ابْنِ زَيْدِ بْنِ مُهَاجِرٍ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا صَعِدَ الْمِنْبَرَ سَلَّمَ.

1109. It was narrated from Jâbir that whenever the Prophet ﷺ ascended the pulpit he would greet (the people with *Salâm*). (*Da'if*)

تخريج: [إسناده ضعيف] أخرجه البيهقي: ٣/ ٢٠٤، ٢٠٥، ٢٩٨، ٢٩٩ من حديث عمرو بن خالد به، وقال: تفرد به ابن لهيعة ، وانظر، ح: ٣٣٠ لعلته، وضعفه البوصيري، وله شواهد ضعيفة عند عبدالرزاق، وابن أبي شيبة وغيرهما.

[1] *Al-Jumu'ah* 62:11.

Chapter 86. What Was Narrated Concerning Listening To The Sermon And Remaining Silent

(المعجم ٨٦) - بَابُ مَا جَاءَ فِي الاِسْتِمَاعِ لِلْخُطْبَةِ وَالإِنْصَاتِ لَهَا

(التحفة ١٢٥)

1110. It was narrated from Abu Hurairah that the Prophet ﷺ said: "If you say to your companions: 'Be quiet' on a Friday while the *Imâm* is delivering the sermon, you have engaged in *Laghw* idle talk or behavior)." (*Sahih*)

١١١٠ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا شَبَابَةُ بْنُ سَوَّارٍ، عَنِ ابْنِ أَبِي ذِئْبٍ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ ﷺ قَالَ: «إِذَا قُلْتَ لِصَاحِبِكَ: أَنْصِتْ، يَوْمَ الْجُمُعَةِ، وَالإِمَامُ يَخْطُبُ، فَقَدْ لَغَوْتَ».

تخريج: أخرجه البخاري، الجمعة، باب الإنصات يوم الجمعة والإمام يخطب، ح:٩٣٤، ومسلم، الجمعة، باب: في الإنصات يوم الجمعة في الخطبة، ح:٨٥١ من حديث الزهري به.

Comments:

a. It is prohibited either to initiate conversation or reply to someone else's remarks during the sermon.

b. In cases where there is something of vital import, it is allowed to speak to the *Imâm* during the sermon as happened in the case of a person who requested the Messenger of Allâh ﷺ to pray to Allâh for rain on one Friday, and for halting the rain on the next Friday (*Sahih Al-Bukhâri*: 933). Similarly, as we shall, see in the next Chapter, the Messenger of Allâh ﷺ spoke to Sulaik Ghatafâni ؓ during the course of his sermon. However, things like annoying the assembly with questions after questions in order to capture their attention, or getting them to answer aloud, or raise slogans inside the mosque, are highly improper acts if done by the *Imâm*.

1111. 'Atâ' bin Yasâr narrated from Ubayy bin Ka'b: "The Messenger of Allâh ﷺ recited *Tabârak* [*Al-Mulk* (67)] one Friday, while he was standing and reminding us of the Days of Allâh (i.e., preaching to us). Abu Dardâ' or Abu Dharr raised an eyebrow at me and said: 'When was this *Surah* revealed? For I have not heard it before now.' He (Ubayy) gestured to him that he should

١١١١ - حَدَّثَنَا مُحْرِزُ بْنُ سَلَمَةَ الْعَدَنِيُّ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ الدَّرَاوَرْدِيُّ، عَنْ شَرِيكِ بْنِ عَبْدِ اللهِ بْنِ أَبِي نَمِرٍ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أُبَيِّ بْنِ كَعْبٍ أَنَّ رَسُولَ اللهِ ﷺ قَرَأَ يَوْمَ الْجُمُعَةِ تَبَارَكَ، وَهُوَ قَائِمٌ. فَذَكَّرَنَا بِأَيَّامِ اللهِ. وَأَبُو الدَّرْدَاءِ أَوْ أَبُو ذَرٍّ يَغْمِزُنِي. فَقَالَ: مَتَى أُنْزِلَتْ هٰذِهِ السُّورَةُ. إِنِّي لَمْ أَسْمَعْهَا إِلَّا الآنَ. فَأَشَارَ إِلَيْهِ، أَنِ

remain silent. When they finished, he said: 'I asked you when this *Surah* was revealed and you did not answer me." Ubayy said: 'You have gained nothing from your prayer today except the idle talk that you engaged in.' He went to the Prophet ﷺ and told him about that, and what Ubayy had said to him. The Messenger of Allâh ﷺ said: 'Ubayy spoke the truth.'" (***Hasan***)

اسْكُتْ. فَلَمَّا انْصَرَفُوا قَالَ: سَأَلْتُكَ مَتَى أُنْزِلَتْ هٰذِهِ السُّورَةُ فَلَمْ تُخْبِرْنِي؟ فَقَالَ أُبَيٌّ: لَيْسَ لَكَ مِنْ صَلَاتِكَ الْيَوْمَ إِلَّا مَا لَغَوْتَ. فَذَهَبَ إِلَى رَسُولِ اللهِ ﷺ فَذَكَرَ ذٰلِكَ لَهُ. وَأَخْبَرَهُ بِالَّذِي قَالَ أُبَيٌّ. فَقَالَ رَسُولُ اللهِ ﷺ: «صَدَقَ أُبَيٌّ».

تخريج: [إسناده حسن] أخرجه عبدالله بن أحمد في زوائد المسند: ١٤٣/٥ من حديث عبدالعزيز به، وقال البوصيري: هذا إسناد صحيح، رجاله ثقات.

Comments:

a. No response should be given to the person who tries to talk to one of you during the sermon.

b. Gesturing to someone to keep quiet is not the same as speech.

c. Talking during the sermon eats up the reward of Friday prayer.

Chapter 87. Concerning One Who Enters The Mosque While The *Imâm* Is Delivering The Sermon

(المعجم ٨٧) - **بَابُ مَا جَاءَ فِيمَنْ دَخَلَ الْمَسْجِدَ وَالْإِمَامُ يَخْطُبُ** (التحفة ١٢٦)

1112. It was narrated that Jâbir bin 'Abdullâh said: "Sulaik Ghatafâni entered the mosque when the Prophet ﷺ was delivering the sermon. He said: 'Have you prayed?' He said, 'No.' He said: 'Then perform two *Rak'ah*.'" (***Sahih***)

As for 'Amr (one of the narrator's of the *Hadith*), he did not mention Sulaik.

١١١٢ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عَمْرِو بْنِ دِينَارٍ، سَمِعَ جَابِراً. وَأَبُو الزُّبَيْرِ سَمِعَ جَابِرَ بْنَ عَبْدِ اللهِ قَالَ: دَخَلَ سُلَيْكٌ الْغَطَفَانِيُّ الْمَسْجِدَ وَالنَّبِيُّ ﷺ يَخْطُبُ، فَقَالَ: «أَصَلَّيْتَ؟» قَالَ: لَا. قَالَ: «فَصَلِّ رَكْعَتَيْنِ».

وَأَمَّا عَمْرٌو فَلَمْ يَذْكُرْ سُلَيْكاً.

تخريج: أخرجه البخاري، الجمعة، باب: إذا رأى الإمام رجلاً جاء وهو يخطب أمره أن يصلي ركعتين، ح: ٩٣٠، ٩٣١، ١١٦٦، ومسلم، الجمعة، باب التحية والإمام يخطب، ح: ٨٧٥ من حديث عمرو بن دينار به، أخرجه مسلم من حديث أبي الزبير به.

Comments:

a. We learn from the *Hadith* that even the person who enters the mosque during the sermon should perform two *Rak'ah* before he sits down.

b. These two *Rak'ah* serve the dual purpose of being *Tahiyyatul-Masjid* as well as *Sunnah* before Friday prayer. Performing more than two *Rak'ah* on this occasion is not allowed. One can, however, perform as many *Rak'ah* as one desires in a cycle of two each, before the start of the sermon. (*Sahih Al-Bukhâri*: 883).

1113. It was narrated that Abu Sa'eed said: "A man entered the mosque when the Prophet ﷺ was delivering the sermon. He said: 'Have you prayed?' He said: 'No.' He said: 'Then pray two *Rak'ah*.'" (***Hasan***)

١١١٣ - حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ: أَنْبَأَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ ابْنِ عَجْلَانَ، عَنْ عِيَاضِ بْنِ عَبْدِ اللهِ، عَنْ أَبِي سَعِيدٍ قَالَ: جَاءَ رَجُلٌ وَالنَّبِيُّ ﷺ يَخْطُبُ فَقَالَ: «أَصَلَّيْتَ؟» قَالَ: لَا. قَالَ: «فَصَلِّ رَكْعَتَيْنِ».

تخريج: [حسن] أخرجه الترمذي، الجمعة، باب ماجاء في الركعتين إذا جاء الرجل والإمام يخطب، ح:٥١١ من حديث سفيان به، وقال: حسن صحيح ، ولفظ الحميدي في مسنده: ثنا سفيان قال ثنا محمد بن عجلان قال ثنا عياض بن عبدالله بن سعد بن أبي سرح . . . الخ .

1114. It was narrated that Jâbir said: "Sulaik Al-Ghatafâni came while the Messenger of Allâh ﷺ was delivering the sermon. The Prophet ﷺ said to him: 'Did you perform two *Rak'ah* before you came?' He said: 'No.' He said: 'Then perform two *Rak'ah*, but make them brief.'" (***Da'if***)

١١١٤ - حَدَّثَنَا دَاوُدُ بْنُ رُشَيْدٍ: حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، وَعَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ. قَالَا: جَاءَ سُلَيْكٌ الْغَطَفَانِيُّ وَرَسُولُ اللهِ ﷺ يَخْطُبُ. فَقَالَ لَهُ النَّبِيُّ ﷺ: «أَصَلَّيْتَ رَكْعَتَيْنِ قَبْلَ أَنْ تَجِيءَ؟» قَالَ: لَا. قَالَ: «فَصَلِّ رَكْعَتَيْنِ وَتَجَوَّزْ فِيهِمَا».

تخريج: [إسناده ضعيف] صححه ابن الملقن في تحفة المحتاج:١/٣٩٩، ح:٤٣٤ * وحفص بن غياث وصفه أحمد، والدارقطني بالتدليس (المرتبة الأولى من المدلسين عند الحافظ)، ولم أجد تصريح سماعه، والمدلس لا يحتج بعنعنته في غير الصحيحين على الراجح، وأخرجه مسلم، الجمعة، باب التحية والإمام يخطب، ح:٨٧٥ من طريق الأعمش به، ولم يذكر قوله: قبل أن تجيء .

Chapter 88. Concerning The Prohibition Of Stepping Over The People's Shoulders On Friday

(المعجم ٨٨) - بَابُ مَا جَاءَ فِي النَّهْيِ عَنْ تَخَطِّي النَّاسِ يَوْمَ الْجُمُعَةِ

(التحفة ١٢٧)

1115. It was narrated from Jâbir

١١١٥ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا عَبْدُ

الرَّحْمٰنِ الْمُحَارِبِيُّ، عَنْ إِسْمَاعِيلَ بْنِ مُسْلِمٍ، عَنِ الْحَسَنِ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ أَنَّ رَجُلاً دَخَلَ الْمَسْجِدَ يَوْمَ الْجُمُعَةِ، وَرَسُولُ اللهِ ﷺ يَخْطُبُ. فَجَعَلَ يَتَخَطَّى النَّاسَ. فَقَالَ رَسُولُ اللهِ ﷺ: «اجْلِسْ فَقَدْ آذَيْتَ وَآنَيْتَ».

bin 'Abdullâh that a man entered the mosque one Friday when the Messenger of Allâh ﷺ was delivering the sermon. He started stepping over the people's shoulders, and the Messenger of Allâh ﷺ said: 'Sit down, for you have annoyed (people) and you are late.'" (*Sahih*)

تخريج: [صحيح] * المحاربي مدلس (المرتبة الثالثة عند الحافظ) وعنعن، والحسن تقدم حاله في التدليس، ح:٧١، وللحديث شواهد صحيحة عند أبي داود، ح:١١١٨ وغيره.

Comments:

a. We must reach the mosque early for Friday prayer so that we are able to find a suitable place near the *Imâm*.
b. If we arrive late, then we must sit wherever we find it fit in the rear rows.
c. It is not proper to cause trouble to others in order to reach in front.

١١١٦ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا رِشْدِينُ ابْنُ سَعْدٍ، عَنْ زَبَّانَ بْنِ فَائِدٍ، عَنْ سَهْلِ بْنِ مُعَاذِ بْنِ أَنَسٍ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ تَخَطَّى رِقَابَ النَّاسِ يَوْمَ الْجُمُعَةِ اتُّخِذَ جِسْرًا إِلَى جَهَنَّمَ».

1116. It was narrated from Sahl bin Mu'âdh bin Anas that his father said: "The Messenger of Allâh ﷺ said: 'Whoever steps over the people's necks on Friday has built a bridge to Hell.'" (*Da'if*)

تخريج: [إسناده ضعيف] أخرجه الترمذي، ح:٥١٣ عن أبي كريب به، وقال: غريب * رشدين تقدم، ح:٥٢١، وزبان بن فائد: ضعيف الحديث مع صلاحه وعبادته (تقريب)، وفيه علة أخرى.

(المعجم ٨٩) - بَابُ مَا جَاءَ فِي الْكَلَامِ بَعْدَ نُزُولِ الْإِمَامِ عَنِ الْمِنْبَرِ (التحفة ١٢٨)

Chapter 89. Concerning Speaking After The *Imâm* Comes Down From The Pulpit

١١١٧ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا أَبُو دَاوُدَ: حَدَّثَنَا جَرِيرُ بْنُ حَازِمٍ، عَنْ ثَابِتٍ، عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ النَّبِيَّ ﷺ كَانَ يُكَلَّمُ فِي الْحَاجَةِ، إِذَا نَزَلَ عَنِ الْمِنْبَرِ يَوْمَ الْجُمُعَةِ.

1117. It was narrated from Anas bin Mâlik that the people used to speak to the Prophet ﷺ about their needs when he came down from the pulpit on a Friday. (*Da'if*)

تخريج: [إسناده ضعيف] أخرجه أبو داود السجستاني، الصلوٰة، باب الإمام يتكلم بعد ما ينزل من المنبر، ح:١١٢٠ من حديث جرير به، وضعفه البخاري وغيره * جرير بن حازم وصفه البيهقي وغيره بالتدليس، ولم أجد تصريح سماعه.

Chapter 90. What Was Narrated Concerning The Recitation In The Prayer On Friday

(المعجم ٩٠) - بَابُ مَا جَاءَ فِي الْقِرَاءَةِ فِي الصَّلَاةِ يَوْمَ الْجُمُعَةِ (التحفة ١٢٩)

1118. It was narrated that 'Ubaidullâh bin Abu Râfi' said: "Marwân appointed Abu Hurairah in charge of Al-Madinah, and set out for Makkah. Abu Hurairah led us in prayer on Friday, and he recited *Surat Al-Jumu'ah* in the first *Rak'ah*, and in the second, 'When the hypocrites come to you.''[1] 'Ubaidullâh said: "I caught up with Abu Hurairah when he finished and said to him: 'You recited two *Surah* that 'Ali used to recite in Kufah.' Abu Hurairah said: 'I heard the Messenger of Allâh ﷺ reciting them.'" (*Sahih*)

١١١٨ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ الْمَدَنِيُّ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ، عَنْ عُبَيْدِ اللهِ بْنِ أَبِي رَافِعٍ قَالَ: اسْتَخْلَفَ مَرْوَانُ أَبَا هُرَيْرَةَ عَلَى الْمَدِينَةِ. فَخَرَجَ إِلَى مَكَّةَ. فَصَلَّى بِنَا أَبُو هُرَيْرَةَ يَوْمَ الْجُمُعَةِ. فَقَرَأَ بِسُورَةِ الْجُمُعَةِ، فِي السَّجْدَةِ الْأُولَى. وَفِي الْآخِرَةِ، إِذَا جَاءَكَ الْمُنَافِقُونَ.

قَالَ عُبَيْدُ اللهِ: فَأَدْرَكْتُ أَبَا هُرَيْرَةَ حِينَ انْصَرَفَ. فَقُلْتُ لَهُ: إِنَّكَ قَرَأْتَ بِسُورَتَيْنِ كَانَ عَلِيٌّ يَقْرَأُ بِهِمَا بِالْكُوفَةِ. فَقَالَ أَبُو هُرَيْرَةَ: إِنِّي سَمِعْتُ رَسُولَ اللهِ ﷺ يَقْرَأُ بِهِمَا.

تخريج: أخرجه مسلم، الجمعة، باب ما يقرأ في صلوة الجمعة، ح:٨٧٧ عن ابن أبي شيبة، وغيره به.

Comments:

a. Reciting these two *Surah* is proven from *Sunnah*. However, as we shall see in the next *Hadith*, it is also allowed to recite other *Surah*.

b. The Companions were keen to follow and copy the actions of the Messenger of Allâh ﷺ to their minutest details. Hence it is, that the action of both 'Ali and Abu Hurairah ﷺ, in this case was in perfect emulation of the practice of the Prophet ﷺ.

1119. It was narrated that 'Ubaidullâh bin 'Abdullâh said: "Dahhâk bin Qais wrote to Nu'mân bin Bashir, saying: 'Tell us what the Messenger of Allâh

١١١٩ - حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ: أَنْبَأَنَا سُفْيَانُ: أَنْبَأَنَا ضَمْرَةُ بْنُ سَعِيدٍ، عَنْ عُبَيْدِ اللهِ ابْنِ عَبْدِ اللهِ قَالَ: كَتَبَ الضَّحَّاكُ بْنُ قَيْسٍ إِلَى النُّعْمَانِ بْنِ بَشِيرٍ: أَخْبِرْنَا، بِأَيِّ شَيْءٍ

[1] *Al-Munâfiqun* (63).

ﷺ used to recite on Friday along with *Surah Al-Jumu'ah.'* He said: 'He used to recite: "Has there come to you the narration of the overwhelming (i.e., the Day of Resurrection)?'"[1] (*Sahih*)

كَانَ النَّبِيُّ ﷺ يَقْرَأُ يَوْمَ الْجُمُعَةِ، مَعَ سُورَةِ الْجُمُعَةِ؟ قَالَ: كَانَ يَقْرَأُ فِيهَا ﴿هَلْ أَتَىٰكَ حَدِيثُ ٱلْغَـٰشِيَةِ﴾.

تخريج: أخرجه مسلم، الجمعة، باب ما يقرأ في صلوة الجمعة، ح:٨٧٨ من حديث سفيان بن عيينة به، إلا أن فيها ... سوى سورة الجمعة؟ .

Comments:

a. This *Hadith* tells us that, alongside *Surah Al-Jumu'ah*, the Messenger of Allâh ﷺ used to recite *Surah Al-Ghâshiyah* in the Friday prayer, while in the previous *Hadith* we were told that, in addition to *Surah Al-Jumu'ah*, he ﷺ used to recite *Surah Al-Munâfiqun*. The obvious inference, therefore, is that we have a choice in the selection of texts and chapters of the Qur'ân.
b. The written word is as dependable as the heard version of a *Hadith*, provided that we are sure about the authenticity of the source.

1120. It was narrated from Abu 'Inabah Al-Khawlâni that the Prophet ﷺ used to recite "Glorify the Name of your Lord the Most High" and "Has there come to you the narration of the overwhelming (i.e., the Day of Resurrection)?[2] on Friday. (*Sahih*)

١١٢٠ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ، عَنْ سَعِيدِ بْنِ سِنَانٍ، عَنْ أَبِي الزَّاهِرِيَّةِ، عَنْ أَبِي عِنَبَةَ الْخَوْلَانِيِّ أَنَّ النَّبِيَّ ﷺ كَانَ يَقْرَأُ فِي الْجُمُعَةِ بِـ ﴿سَبِّحِ ٱسْمَ رَبِّكَ ٱلْأَعْلَى﴾ وَ﴿هَلْ أَتَىٰكَ حَدِيثُ ٱلْغَـٰشِيَةِ﴾.

تخريج: [صحيح] * الوليد عنعن تقدم، ح:٢٥٥، وله شاهد صحيح عند مسلم، الجمعة، باب ما يقرأ في صلوة الجمعة، ح:٨٧٨ وغيره.

Chapter 91. What Was Narrated Concerning One Who Catches One *Rak'ah* Of Friday Prayer

(المعجم ٩١) - بَابُ مَا جَاءَ فِيمَنْ أَدْرَكَ مِنَ الْجُمُعَةِ رَكْعَةً (التحفة ١٣٠)

1121. It was narrated from Abu Hurairah that the Prophet ﷺ said: "Whoever catches one *Rak'ah* of Friday, let him add another *Rak'ah* to it." (*Sahih*)

١١٢١ - حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ: أَنْبَأَنَا عُمَرُ بْنُ حَبِيبٍ، عَنِ ابْنِ أَبِي ذِئْبٍ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، وَ سَعِيدِ بْنِ

[1] *Al-Ghâshiyah* (88).
[2] *Al-A'la* (87) and *Al-Ghâshiyah* (88).

الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ ﷺ قَالَ:
«مَنْ أَدْرَكَ مِنَ الْجُمُعَةِ رَكْعَةً فَلْيَصِلْ إِلَيْهَا أُخْرَى».

تخريج: [صحيح] وقال البوصيري: هذا إسناد ضعيف، عمر بن حبيب متفق على تضعيفه، وللحديث شاهد عند الدارقطني: ٢/ ١٢، ح: ١٥٩٢، وإسناده حسن لذاته، وأخرج البيهقي: ٣/ ٢٠٤ وغيره بإسناد صحيح عن ابن عمر قال: من أدرك ركعةً من الجمعة فقد أدركها إلا أنه يقضي ما فاته.

Comments:

a. In the case where a person fails to arrive at the mosque in time, and is able to catch only one *Rak'ah* with the *Imâm*, he will be considered to have performed the Friday prayer in congregation. He should, therefore, perform just one more *Rak'ah* to complete his prayer.

b. There is a hint in it, that if the person concerned has failed to catch even one full *Rak'ah*, he will have missed the Friday prayer. He, therefore, shall perform four *Rak'ah* as for *Zuhr* instead of the two prescribed for the Friday prayer.

1122. It was narrated that Abu Hurairah said: "The Messenger of Allâh ﷺ said: 'Whoever catches one *Rak'ah* of prayer, he has caught it.'" (***Sahih***)

١١٢٢ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَ هِشَامُ بْنُ عَمَّارٍ. قَالاَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: **«مَنْ أَدْرَكَ مِنَ الصَّلاَةِ رَكْعَةً فَقَدْ أَدْرَكَ».**

تخريج: أخرجه البخاري، مواقيت الصلوة، باب من أدرك من الصلوة ركعةً، ح: ٥٨٠، ومسلم، المساجد، باب من أدرك ركعةً من الصلوة فقد أدرك تلك الصلوة، ح: ٦٠٧ من حديث الزهري به.

1123. It was narrated that Ibn 'Umar said: "The Messenger of Allâh ﷺ said: 'Whoever catches one *Rak'ah* of Friday prayer or other than it, then he has caught the prayer.'" (***Sahih***)

١١٢٣ - حَدَّثَنَا عَمْرُو بْنُ عُثْمَانَ بْنِ سَعِيدِ ابْنِ كَثِيرِ بْنِ دِينَارٍ الْحِمْصِيُّ: حَدَّثَنَا بَقِيَّةُ بْنُ الْوَلِيدِ: حَدَّثَنَا يُونُسُ بْنُ يَزِيدَ الأَيْلِيُّ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: **«مَنْ أَدْرَكَ رَكْعَةً مِنْ صَلاَةِ الْجُمُعَةِ أَوْ غَيْرِهَا، فَقَدْ أَدْرَكَ الصَّلاَةَ».**

تخريج: [صحيح] انظر، ح: ٧٠٧ لعلته، وانظر، ح: ١١٢١ لشواهده، وصححه ابن حجر في بلوغ المرام.

Comments:

One interpretation of the *Hadith* is that anyone who catches one *Rak'ah* shall not be deprived of the reward of prayer in congregation. Another interpretation, is that if he has the time to do just one *Rak'ah* before the end of the prescribed time, his prayer shall not be considered as missed. For instance, a man has just completed one *Rak'ah* for the *Fajr* prayer when the sun rose, or else he had performed just one *Rak'ah* for *'Asr* before the sun went down. In such cases, he should complete his prayer. Such delays are not, however, acceptable except for a valid reason or excuse.

Chapter 92. What Was Narrated Concerning From Where You Should Come To Friday (Prayer)

(المعجم ٩٢) - **بَابُ مَا جَاءَ مِنْ أَيْنَ تُؤْتَى الْجُمُعَةِ** (التحفة ١٣١)

1124. It was narrated that Ibn 'Umar said: "The people of Qubâ' used to pray with the Messenger of Allâh ﷺ on Fridays." (***Hasan***)

١١٢٤ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَىٰ: حَدَّثَنَا سَعِيدُ بْنُ أَبِي مَرْيَمَ، عَنْ عَبْدِ اللهِ بْنِ عُمَرَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، قَالَ: إِنَّ أَهْلَ قُبَاءٍ كَانُوا يُجَمِّعُونَ مَعَ رَسُولِ اللهِ ﷺ يَوْمَ الْجُمُعَةِ.

تخريج: [**إسناده حسن**] وضعفه البوصيري، عبدالله العمري عن نافع قوي كما تقدم، ح:٧٤٧.

Chapter 93. Those Who Do Not Attend Friday Prayer Without An Excuse

(المعجم ٩٣) - **بَابٌ: فِيمَنْ تَرَكَ الْجُمُعَةِ مِنْ غَيْرِ عُذْرٍ** (التحفة ١٣٢)

1125. It was narrated that Abu Ja'd Ad-Damri who was a Companion said that the Prophet ﷺ said: "Whoever abandons Friday (prayer) three times, neglecting it, a seal will be placed over his heart." (***Hasan***)

١١٢٥ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ إِدْرِيسَ، وَ يَزِيدُ بْنُ هَارُونَ، وَمُحَمَّدُ بْنُ بِشْرٍ. قَالُوا: حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرٍو: حَدَّثَنِي عُبَيْدَةُ بْنُ سُفْيَانَ الْحَضْرَمِيُّ، عَنْ أَبِي الْجَعْدِ الضَّمْرِيِّ، وَكَانَ لَهُ صُحْبَةٌ، قَالَ: قَالَ النَّبِيُّ ﷺ: **«مَنْ تَرَكَ الْجُمُعَةَ ثَلَاثَ مَرَّاتٍ، تَهَاوُناً بِهَا، طُبِعَ عَلَى قَلْبِهِ»**.

تخريج: [**إسناده حسن**] أخرجه أبو داود، الصلوٰة، باب التشديد في ترك الجمعة، ح:١٠٥٢ من حديث محمد بن عمرو به، وحسنه الترمذي، وصححه ابن خزيمة، وابن حبان، والحاكم، والذهبي.

Comments:

Tahâwun in Arabic is from the same root as *Hayyin*, which means something insignificant. Man, by nature, is prone to neglect and make light of performing the things he considers unimportant. Therefore, *Tahâwunan* is also sometimes translated as 'lazily'.

1126. It was narrated that Jâbir bin 'Abdullâh said: "The Messenger of Allâh ﷺ said: 'Whoever abandons Friday (prayer) three times, for no necessary reason, Allâh will place a seal over his heart.'" (*Hasan*)

١١٢٦ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا أَبُو عَامِرٍ: حَدَّثَنَا زُهَيْرٌ، عَنْ أَسِيدِ بْنِ أَبِي أَسِيدٍ؛ ح: وَحَدَّثَنَا أَحْمَدُ بْنُ عِيسَى الْمِصْرِيُّ: حَدَّثَنَا [عَبْدُ] اللهِ بْنُ وَهْبٍ، عَنِ ابْنِ أَبِي ذِئْبٍ، عَنْ أَسِيدٍ، عَنْ عَبْدِ اللهِ بْنِ أَبِي قَتَادَةَ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: **«مَنْ تَرَكَ الْجُمُعَةَ، ثَلاَثاً، مِنْ غَيْرِ ضَرُورَةٍ، طَبَعَ اللهُ عَلَى قَلْبِهِ»**.

تخريج: [**إسناده حسن**] أخرجه النسائي في الكبرى، ح:١٦٥٧، وعلى هوامش النسخ الهندية من المجتبى، من حديث ابن وهب به، وقال البوصيري: هذا إسناد صحيح، رجاله ثقات.

1127. It was narrated that Abu Hurairah said: The Messenger of Allâh ﷺ said: "What if one of you were to take a flock of sheep and look for grass for them one or two miles away, but he cannot find any at that distance, so he goes further away? Then (the time for) Friday comes but he does not attend it, then (another) Friday comes but he does not attend it, and (another) Friday comes but he does not attend it, until Allâh places a seal on his heart." (*Da'îf*)

١١٢٧ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مَعْدِيُّ بْنُ سُلَيْمَانَ: حَدَّثَنَا ابْنُ عَجْلاَنَ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: **«أَلاَ هَلْ عَسَى أَحَدُكُمْ أَنْ يَتَّخِذَ الصُّبَّةَ مِنَ الْغَنَمِ عَلَى رَأْسِ مِيلٍ أَوْ مِيلَيْنِ، فَيَتَعَذَّرَ عَلَيْهِ الْكَلأُ، فَيَرْتَفِعَ. ثُمَّ تَجِيءُ الْجُمُعَةُ فَلاَ يَجِيءُ وَلاَ يَشْهَدُهَا. وَتَجِيءُ الْجُمُعَةُ فَلاَ يَشْهَدُهَا. وَتَجِيءُ الْجُمُعَةُ فَلاَ يَشْهَدُهَا. حَتَّى يُطْبَعَ عَلَى قَلْبِهِ»**.

تخريج: [**إسناده ضعيف**] أخرجه الحاكم:١/ ٢٩٢ من حديث محمد بن بشار به، وقال: صحيح على شرط مسلم ، وصححه ابن خزيمة، ح:١٨٥٩، وقال البوصيري: هذا إسناد ضعيف لضعف معدي بن سليمان ، وله شاهد ضعيف جدًّا عند أبي يعلى، ح:٢١٩٨، وشاهد آخر عند الطبراني في الأوسط:١/ ٢٢٤،٢٢٥، ح:٣٣٨، وإسناده ضعيف راجع المجمع:٢/ ١٩٣، وله شواهد أخرى عند المنذري في الترغيب والترهيب:١/ ٥٠٩،٥١٢ .

1128. It was narrated from Samurah bin Jundab that the Prophet ﷺ said: "Whoever abandons Friday deliberately, let him give a Dinâr in charity, and if he cannot afford that, then (let him give) half a Dinâr." (*Dai'f*)

١١٢٨ - حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ: حَدَّثَنَا نُوحُ بْنُ قَيْسٍ، عَنْ أَخِيهِ، عَنْ قَتَادَةَ، عَنِ الْحَسَنِ، عَنْ سَمُرَةَ بْنِ جُنْدَبٍ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ تَرَكَ الْجُمُعَةَ مُتَعَمِّداً، فَلْيَتَصَدَّقْ بِدِينَارٍ، فَإِنْ لَمْ يَجِدْ، فَبِنِصْفِ دِينَارٍ».

تخريج: [إسناده ضعيف] أخرجه النسائي في الكبرٰى، ح:١٦٦٢، والمجتبى كما ذكره شيخنا الإمام عطاء الله الفوجياني في التعليقات السلفية:١/ ١٦١ عن نصر بن علي به * قتادة عنعن تقدم، ح:١٧٥، وله سند آخر عن قدامة بن وبرة عن سمرة به، أخرجه النسائي في المجتبى:٣/ ٨٩، ح:١٣٧٢، وأبو داود، ح:١٠٥٣ وغيرهما * وقدامة لم يسمع من سمرة كما قال البخاري.

Chapter 94. What Was Narrated Concerning Prayer Before Friday (Prayer)

(المعجم ٩٤) - بَابُ مَا جَاءَ فِي الصَّلَاةِ قَبْلَ الْجُمُعَةِ (التحفة ١٣٣)

1129. It was narrated that Ibn 'Abbâs said: "The Prophet ﷺ used to perform four *Rak'ah* before Friday (prayer), and he did not separate any of them." (*Maudu'*)

١١٢٩ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَـى: حَدَّثَنَا يَزِيدُ بْنُ عَبْدِ رَبِّهِ: حَدَّثَنَا بَقِيَّةُ، عَنْ مُبَشِّرِ بْنِ عُبَيْدٍ، عَنْ حَجَّاجِ بْنِ أَرْطَاةَ، عَنْ عَطِيَّةَ الْعَوفِيِّ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ النَّبِيُّ ﷺ يَرْكَعُ قَبْلَ الْجُمُعَةِ أَرْبَعاً، لاَ يَفْصِلُ فِي شَيْءٍ مِنْهُنَّ.

تخريج: [إسناده موضوع] وقال البوصيري: هذا إسناد مسلسل بالضعفاء، عطية متفق على ضعفه، وحجاج مدلس، ومبشر بن عبيد كذاب، وبقية هو ابن الوليد يدلس بتدليس التسوية .

Comments:

One can offer as many *Rak'ah* as he wishes before the sermon. (See notes on H. 1112). However, if he arrives at the mosque during the period of the sermon, he would only perform two *Rak'ah*. (See H. 1113)

Chapter 95. What Was Narrated Concerning Prayer after Friday

(المعجم ٩٥) - بَابُ مَا جَاءَ فِي الصَّلَاةِ بَعْدَ الْجُمُعَةِ (التحفة ١٣٤)

1130. It was narrated that when 'Abdullâh bin 'Umar had prayed Friday, he went and prayed two

١١٣٠ - حَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ: أَنْبَأَنَا اللَّيْثُ بْنُ سَعْدٍ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللهِ بْنِ عُمَرَ أَنَّهُ

كَانَ، إِذَا صَلَّى الْجُمُعَةَ، انْصَرَفَ، فَصَلَّى سَجْدَتَيْنِ فِي بَيْتِهِ، ثُمَّ قَالَ: كَانَ رَسُولُ اللهِ ﷺ يَصْنَعُ ذٰلِكَ.

Rak'ah in his house. Then he said: "The Messenger of Allâh ﷺ used to do that." (***Sahih***)

تخريج: أخرجه مسلم، الجمعة، باب الصلٰوة بعد الجمعة، ح:٨٨٢ من حديث محمد بن رمح وغيره به.

Comments:

The Messenger of Allâh ﷺ used to perform *Sunnah* and voluntary prayer in his house, although it is also allowed performing the *Sunnah* prayers in the mosque.

١١٣١ - حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ: أَنْبَأَنَا سُفْيَانُ، عَنْ عَمْرٍو، عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمٍ، عَنْ أَبِيهِ أَنَّ النَّبِيَّ ﷺ كَانَ يُصَلِّي بَعْدَ الْجُمُعَةِ رَكْعَتَيْنِ.

1131. It was narrated from Sâlim, from his father, that the Prophet ﷺ used to pray two *Rak'ah* after *Jumu'ah*. (***Sahih***)

تخريج: أخرجه مسلم (انظر الحديث السابق) من حديث سفيان بن عيينة به.

١١٣٢ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَ أَبُو السَّائِبِ سَلْمُ بْنُ جُنَادَةَ. قَالَا: حَدَّثَنَا عَبْدُ اللهِ بْنُ إِدْرِيسَ، عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**إِذَا صَلَّيْتُمْ بَعْدَ الْجُمُعَةِ، فَصَلُّوا أَرْبَعًا**».

1132. It was narrated that Abu Hurairah said: "The Messenger of Allâh ﷺ said: 'If you pray after Friday , then pray four (*Rak'ah*).'" (***Sahih***)

تخريج: أخرجه مسلم، الجمعة، ح:٨٨١ عن ابن أبي شيبة وغيره به.

Comments:

We know from this, that we can perform either two *Rak'ah* or four after the obligatory Friday prayer. Some of the scholars have reconciled this difference by suggesting that four *Rak'ah* are for one who performs them at the mosque (either performing them as two and two, or all the four as one continuity), and two for one who offers them in his house. (*Mir'ât*)

Chapter 96. What Was Narrated Concerning Sitting In Circles On Fridays Before The Prayer, And *Ihtibâ'*[1] When The *Imâm* Is Delivering The Sermon

(المعجم ٩٦) - بَابُ مَا جَاءَ فِي الحِلَقِ يَوْمَ الجُمُعَةِ قَبْلَ الصَّلَاةِ، وَالاحتِبَاءِ وَالإِمَامُ يَخْطُبُ (التحفة ١٣٥)

1133. It was narrated from 'Amr bin Shu'aib, from his father, from his grandfather, that the Messenger of Allâh ﷺ forbade sitting in circles in the mosque on Fridays before the prayer. (***Hasan***)

١١٣٣ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ؛ ح: وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ: أَنْبَأَنَا ابْنُ لَهِيعَةَ، جَمِيعاً عَنِ ابْنِ عَجْلَانَ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ أَنَّ رَسُولَ اللهِ ﷺ نَهَىٰ أَنْ يُحَلَّقَ فِي الْمَسْجِدِ يَوْمَ الْجُمُعَةِ قَبْلَ الصَّلَاةِ.

تخريج: [حسن] تقدم، ح:٧٤٩ .

Comments:

Arriving at the mosque before the scheduled time for Friday prayer is a meritorious act meriting reward from Allâh, but in the available time one must remain engaged in the remembrance of Allâh and His praise. Sitting in circles here and there, and engaging in idle talks, not only defeats the very purpose of coming to the mosque and violates the decorum of the place, but also becomes a source of annoyance to the worshippers.

1134. It was narrated from 'Amr bin Shu'aib, from his father, that his grandfather said: "The Messenger of Allâh ﷺ forbade *Ihtibâ'* on Fridays, meaning, when the *Imâm* is delivering the sermon." (***Hasan***)

١١٣٤ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُصَفَّى الْحِمْصِيُّ: حَدَّثَنَا بَقِيَّةُ، عَنْ عَبْدِ اللهِ بْنِ وَاقِدٍ، عَنْ مُحَمَّدِ بْنِ عَجْلَانَ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: نَهَىٰ رَسُولُ اللهِ ﷺ عَنِ الاحْتِبَاءِ يَوْمَ الْجُمُعَةِ، يَعْنِي وَالإِمَامُ يَخْطُبُ.

Comments:

The Messenger of Allâh ﷺ has disapproved of *Ihtibâ'* (sitting with one's thighs gathered up against the stomach while wrapping one's arms or garment around them) during sermon. For one thing, it induces sleep and, secondly it defeats the very purpose of attending the sermon.

[1] *Ihtibâ'* and they say *Habwah;* to sit with one's thighs gathered up against the stomach, while wrapping one's arms or garment around them, or, sitting in the same manner when the private area becomes exposed.

تخريج: [حسن] انظر، ح:١١٢٩ لعلته، وفيه علة أخرى، وله شاهد حسن عند أبي داود، ح:١١١٠ وغيره.

Chapter 97. What Was Narrated Concerning The *Adhân* On Fridays

(المعجم ٩٧) - بَابُ مَا جَاءَ فِي الأَذَانِ يَوْمَ الْجُمُعَةِ (التحفة ١٣٦)

1135. It was narrated that Sâ'ib bin Yazid said: "The Messenger of Allâh ﷺ had only one *Mu'adh-dhin*. When he came out he would give the *Adhân* and when he came down (from the pulpit) he would give the *Iqâmah*. Abu Bakr and 'Umar did likewise, but when 'Uthmân (became caliph) the numbers of people had increased, he added the third call from atop a house in the marketplace that was called Zawrâ'. When he came out (the *Mu'adh-dhin*) would call the *Adhân*, and when he came down from the pulpit, he would call the *Iqâmah*. (*Sahih*)

١١٣٥ - حَدَّثَنَا يُوسُفُ بْنُ مُوسَى الْقَطَّانُ: حَدَّثَنَا جَرِيرٌ؛ ح وَحَدَّثَنَا عَبْدُ اللهِ بْنُ سَعِيدٍ: حَدَّثَنَا أَبُو خَالِدٍ الأَحْمَرُ، جَمِيعاً عَنْ مُحَمَّدِ ابْنِ إِسْحَاقَ، عَنِ الزُّهْرِيِّ، عَنِ السَّائِبِ بْنِ يَزِيدَ قَالَ: مَا كَانَ لِرَسُولِ اللهِ ﷺ إِلَّا مُؤَذِّنٌ وَاحِدٌ. إِذَا خَرَجَ أَذَّنَ، وَإِذَا نَزَلَ أَقَامَ. وَأَبُو بَكْرٍ وَعُمَرُ كَذٰلِكَ. فَلَمَّا كَانَ عُثْمَانُ، وَكَثُرَ النَّاسُ، زَادَ النِّدَاءَ الثَّالِثَ عَلَى دَارٍ فِي السُّوقِ، يُقَالُ لَهَا الزَّوْرَاءُ. فَإِذَا خَرَجَ أَذَّنَ، وَإِذَا نَزَلَ أَقَامَ.

تخريج: [صحيح] أخرجه أبوداود، الصلوة، باب النداء يوم الجمعة، ح:١٠٨٨ من حديث ابن إسحاق به، وعنده زيادة منكرة، وأصل الحديث أخرجه البخاري، ح:٩١٢، ٩١٣، ٩١٥، ٩١٦ وغيره من حديث الزهري به، وأخرج الطبراني في الكبير:٧/ ١٧٤، ح:٦٦٤٦ بإسناد صحيح عن سليمان التيمي عن الزهري به، وفيه: كان النداء على عهد رسول الله ﷺ وأبي بكر وعمر رضي الله عنهما عند المنبر .

Comments:

a. 'Uthmân ﷺ introduced an additional *Adhân* (the first one) outside the mosque in the marketplace, with a view to attract more and more people. In our times, the *Adhân* called through the loudspeaker from inside the mosque can serve that purpose. As such, the *Adhân* from outside the mosque is no longer necessary.

b. The first *Adhân* is the *Sunnah* of the Rightly-Guided Caliphs. The Messenger of Allâh ﷺ had commanded to follow his *Sunnah* as well as the *Sunnah* of the Rightly Guided Caliphs. (*Sunan Ibn Mâjah*, H. 42). Thus, both methods – (i) giving a single *Adhân* in emulation of the *Sunnah* of the Prophet ﷺ, and (ii) giving two *Adhân* in emulation of the way of the rightly guided Caliphs

– are correct. However, to call a a single *Adhân* in accordance with the *Sunnah* of the Prophet ﷺ is better. Moreover, after the widespread use of the loudspeaker and watches there is no longer any justification for the first *Adhân*. However, in situations where these facilities are not available, resorting to whatever is needed would be permissible.

Chapter 98. What Was Narrated Concerning Facing The *Imâm* When He Is Delivering The Sermon

(المعجم ٩٨) - بَابُ مَا جَاءَ فِي اسْتِقْبَالِ الإِمَامِ وَهُوَ يَخْطُبُ (التحفة ١٣٧)

1136. It was narrated from 'Adi bin Thâbit that his father said: "When the Prophet ﷺ stood on the pulpit, his Companions would turn to face him." (*Da'if*

١١٣٦ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى: حَدَّثَنَا الْهَيْثَمُ بْنُ جَمِيلٍ: حَدَّثَنَا ابْنُ الْمُبَارَكِ، عَنْ أَبَانَ بْنِ تَغْلِبَ، عَنْ عَدِيِّ بْنِ ثَابِتٍ، عَنْ أَبِيهِ قَالَ: كَانَ النَّبِيُّ ﷺ، إِذَا قَامَ عَلَى الْمِنْبَرِ، اسْتَقْبَلَهُ أَصْحَابُهُ بِوُجُوهِهِمْ.

تخريج: **[إسناده ضعيف]** وللحديث شواهد موقوفة عند البخاري، ح:٩٢١، ومرفوعة عند البيهقي وغيرهما * ثابت أبوعدي مجهول الحال كما في التقريب وغيره، ولم يذكر من حدثه به.

Chapter 99. What Was Narrated Concerning The Hour That is Hoped For[1] On Friday

(المعجم ٩٩) - بَابُ مَا جَاءَ فِي السَّاعَةِ الَّتِي تُرْجَى فِي الْجُمُعَةِ (التحفة ١٣٨)

1137. It was narrated that Abu Hurairah said: "The Messenger of Allâh ﷺ said: 'On Friday there is a time when no Muslim man happens to stand in prayer at that time, asking Allâh for good things, but He will give that to him.'' And he gestured with his hand to indicate how short that time is. (*Sahih*)

١١٣٧ - حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ: أَنْبَأَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ أَيُّوبَ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ فِي الْجُمُعَةِ سَاعَةً، لاَ يُوَافِقُهَا رَجُلٌ مُسْلِمٌ، قَائِمٌ يُصَلِّي، يَسْأَلُ اللهَ فِيهَا خَيْراً، إِلَّا أَعْطَاهُ» وَقَلَّلَهَا بِيَدِهِ.

تخريج: أخرجه البخاري، الدعوات، باب الدعاء في الساعة التي في يوم الجمعة، ح:٦٤٠٠، ومسلم، الجمعة، باب في الساعة التي في يوم الجمعة، ح:٨٥٢ من حديث أيوب به.

[1] Meaning, it is hoped that the supplication will be answered. (*Tuhfatul-Ahwâdhi*.)

Comments:

a. According to a *Hadith*, the hour is between the time when the *Imâm* sits down on the pulpit and the end of the prayer. (*Sahih Muslim*: 16)

b. Some other sayings in this connection are to follow in the coming *Ahâdîth*.

1138. Kathir bin 'Abdullâh bin 'Amr bin 'Awf Al-Muzani narrated from his father, that his grandfather said: "I heard the Messenger of Allâh ﷺ say: 'On Friday there is a time of the day during which no person asks Allâh for something but He will give him what he asks for.'" It was said: 'When is that time?' He said: 'When the *Iqâmah* for prayer (is called), until the prayer ends.'" (*Hasan*)

١١٣٨ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ: حَدَّثَنَا كَثِيرُ بْنُ عَبْدِ اللهِ بْنِ عَمْرِو بْنِ عَوْفٍ الْمُزَنِيُّ، عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «فِي يَوْمِ الْجُمُعَةِ سَاعَةٌ مِنَ النَّهَارِ، لاَ يَسْأَلُ اللهَ فِيهَا الْعَبْدُ شَيْئاً إِلَّا أُعْطِيَ سُؤْلَهُ» قِيلَ: أَيُّ سَاعَةٍ؟ قَالَ: «حِينَ تُقَامُ الصَّلاَةُ إِلَى الانْصِرَافِ مِنْهَا».

تخريج: [حسن] أخرجه الترمذي، الجمعة، باب ماجاء في الساعة التي ترجى في يوم الجمعة، ح: ٤٩٠ من حديث كثير به، وقال: حسن غريب، وله شواهد عند مسلم، ح: ٨٥٣ وغيره.

1139. It was narrated that 'Abdullâh bin Salâm said: "I said, when the Messenger of Allâh ﷺ was sitting: 'We find in the Book of Allâh that on Friday there is an hour when no believing slave performs prayer and asks Allâh for anything at that time, but Allâh will fulfill his need.'" 'Abdullâh said: "The Messenger of Allâh ﷺ pointed to me, saying: 'Or some part of an hour.' I said: 'You are right, or some part of an hour.' I said: 'What time is that?' He said: 'It is the last hours of the day.' I said: 'It is not the time of the prayer?' He said: 'Yes (it is so), when a believing slave performs prayer and then sits with nothing but the prayer keeping him, he is still in a state of prayer.'" (*Hasan*)

١١٣٩ - حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ الدِّمَشْقِيُّ: حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ، عَنِ الضَّحَّاكِ بْنِ عُثْمَانَ عَنْ أَبِي النَّضْرِ، عَنْ أَبِي سَلَمَةَ، عَنْ عَبْدِ اللهِ بْنِ سَلاَمٍ قَالَ: قُلْتُ، وَرَسُولُ اللهِ ﷺ جَالِسٌ: إِنَّا لَنَجِدُ فِي كِتَابِ اللهِ: فِي يَوْمِ الْجُمُعَةِ سَاعَةً لاَ يُوَافِقُهَا عَبْدٌ مُؤْمِنٌ يُصَلِّي يَسْأَلُ اللهَ فِيهَا شَيْئاً إِلَّا قَضَى لَهُ حَاجَتَهُ.

قَالَ عَبْدُ اللهِ: فَأَشَارَ إِلَيَّ رَسُولُ اللهِ ﷺ: أَوْ بَعْضُ سَاعَةٍ. فَقُلْتُ: صَدَقْتَ، أَوْ بَعْضُ سَاعَةٍ. قُلْتُ: أَيُّ سَاعَةٍ هِيَ؟ قَالَ: «هِيَ آخِرُ سَاعَاتِ النَّهَارِ». قُلْتُ: إِنَّهَا لَيْسَتْ سَاعَةَ صَلاَةٍ قَالَ: «بَلَى. إِنَّ الْعَبْدَ الْمُؤْمِنَ إِذَا صَلَّى

ثُمَّ جَلَسَ، لاَ يَحْبِسُهُ إِلَّا الصَّلاَةُ، فَهُوَ فِي الصَّلاَةِ».

تخريج: [إسناده حسن] أخرجه أحمد: ٥/٤٥١ من حديث الضحاك به، وقال البوصيري: هذا إسناد صحيح، رجاله ثقات، على شرط الصحيح.

Comments:

a. We learn from the *Hadith,* that the last hours of the day is also the time when Allâh answers the prayers of His servants.

b. The word 'hour' means indeterminate period of time. The words 'or some part of the hour' indicate that the duration would be very short.

c. Sitting in mosque with no worldly concerns after the prayer is a meritorious act, provided that idle talks are avoided, and the time is spent in deeds like the remembrance of Allâh and the recitation of the Qur'ân.

Chapter 100. What Was Narrated Concerning Twelve *Rak'ah* From The *Sunnah*

(المعجم ١٠٠) - بَابُ مَا جَاءَ فِي ثِنْتَيْ عَشْرَةَ رَكْعَةً مِنَ السُّنَّةِ (التحفة ١٣٩)

1140. It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ said: 'Whoever persists in performing twelve *Rak'ah* from the *Sunnah,* a house will be built for him in Paradise: four before the *Zuhr,* two *Rak'ah* after *Zuhr,* two *Rak'ah* after *Maghrib,* two *Rak'ah* after the *'Ishâ'* and two *Rak'ah* before *Farj.*'" (**Hasan**)

١١٤٠ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا إِسْحَاقُ بْنُ سُلَيْمَانَ الرَّازِيُّ، عَنْ مُغِيرَةَ بْنِ زِيَادٍ، عَنْ عَطَاءٍ، عَنْ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ ثَابَرَ عَلَى ثِنْتَيْ عَشْرَةَ رَكْعَةً مِنَ السُّنَّةِ، بُنِيَ لَهُ بَيْتٌ فِي الْجَنَّةِ. أَرْبَعٍ قَبْلَ الظُّهْرِ، وَرَكْعَتَيْنِ بَعْدَ الظُّهْرِ، وَرَكْعَتَيْنِ بَعْدَ الْمَغْرِبِ، وَرَكْعَتَيْنِ بَعْدَ الْعِشَاءِ، وَرَكْعَتَيْنِ قَبْلَ الْفَجْرِ».

تخريج: [إسناده حسن] أخرجه الترمذي، الصلوة، باب ماجاء فيمن صلى في يوم وليلة ثنتي عشرة ركعة من السنة ... الخ، ح: ٤١٤ من حديث إسحاق بن سليمان به، وقال: غريب، وضعفه النسائي * مغيرة وثقه الجمهور، ولحديثه شواهد عند مسلم، ح: ٧٢٨ وغيره.

Comments:

a. The most important of all the prayers are the obligatory prayers. Alongside the obligatory prayers, the prayers emphatically enjoined by the Prophet ﷺ known as *Sunan Mu'akkadah* (compulsory) have their own importance. They must not, therefore, be neglected.

b. It is also allowed to offer two *Rak'ah* (instead of four) before prayer for the *Zuhr* (*Sahih Al-Bukhâri*: H. 1172 & *Sahih Muslim*: 104).

c. As we shall see under *Hadith.* 1160, it is also in order to perform four *Rak'ah* *(Sunnah)* after the obligatory prayer for the *Zuhr.*

1141. It was narrated from Umm Habibah bint Abi Sufyân that the Prophet ﷺ said: "Whoever performs twelve *Rak'ah* (of *Sunnah*) during the day and night, a house will be built for him in Paradise." (***Hasan***)

١١٤١ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَنْبَأَنَا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ، عَنِ الْمُسَيَّبِ بْنِ رَافِعٍ، عَنْ عَنْبَسَةَ بْنِ أَبِي سُفْيَانَ، عَنْ أُمِّ حَبِيبَةَ بِنْتِ أَبِي سُفْيَانَ عَنِ النَّبِيِّ ﷺ قَالَ: «**مَنْ صَلَّى فِي يَوْمٍ وَلَيْلَةٍ ثِنْتَيْ عَشْرَةَ رَكْعَةً، بُنِيَ لَهُ بَيْتٌ فِي الْجَنَّةِ**».

تخريج: [حسن] أخرجه الترمذي، الصلوة، الباب السابق، ح:٤١٥ من حديث المسيب به، وقال: حسن صحيح ، وله طرق عند مسلم، ح:٧٢٨ وغيره.

Comments:

a. Twelve *Rak'ah* referred to here means the same emphatically enjoined *Rak'ah* discussed in the previous *Hadith*.

b. The house being built in Paradise is the reward for those prayers. Even if a believing slave gets admittance to Paradise by virtue of other deeds, he shall still get a house as a reward for persistence in this act of worship.

1142. It was narrated that Abu Hurairah said: "The Messenger of Allâh ﷺ said: 'Whoever performs twelve *Rak'ah* (of *Sunnah*) each day, a house will be built for him in Paradise: two *Rak'ah* before *Fajr*, two *Rak'ah* before the *Zuhr*, two *Rak'ah* after *Zuhr*, two *Rak'ah*, I think he said, before *'Asr*, two *Rak'ah* after *Maghrib*, and I think he said two *Rak'ah* after the *'Ishâ'*.'" (***Da'if***)

١١٤٢ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ سُلَيْمَانَ بْنِ الأَصْبَهَانِيِّ، عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**مَنْ صَلَّى، فِي يَوْمٍ، ثِنْتَيْ عَشْرَةَ رَكْعَةً، بُنِيَ لَهُ بَيْتٌ فِي الْجَنَّةِ. رَكْعَتَيْنِ قَبْلَ الْفَجْرِ، وَرَكْعَتَيْنِ قَبْلَ الظُّهْرِ، وَرَكْعَتَيْنِ بَعْدَ الظُّهْرِ، وَرَكْعَتَيْنِ أَظُنُّهُ قَالَ قَبْلَ الْعَصْرِ، وَرَكْعَتَيْنِ بَعْدَ الْمَغْرِبِ أَظُنُّهُ قَالَ وَرَكْعَتَيْنِ بَعْدَ الْعِشَاءِ الآخِرَةِ**».

تخريج: [ضعيف] أخرجه النسائي في الصغرى، ح:١٨١٢، والكبرٰى، ح:١٤٧٨ من حديث محمد بن سليمان به، وقال: هذا الحديث عندي خطأ، ومحمد بن سليمان ضعيف .

Chapter 101. What Was Narrated Concerning two *Rak'ah* Before *Fajr*

(المعجم ١٠١) - بَابُ مَا جَاءَ فِي الرَّكْعَتَيْنِ قَبْلَ الْفَجْرِ (التحفة ١٤٠)

1143. It was narrated from Ibn 'Umar that when the dawn

١١٤٣ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنِ

illuminated, the Prophet ﷺ would pray two *Rak'ah*. (***Sahih***)

ابْنِ عُمَرَ أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا أَضَاءَ لَهُ الْفَجْرُ صَلَّى رَكْعَتَيْنِ.

تخريج: [صحيح] * سفيان بن عيينة عنعن، وله شاهد عند مسلم، ح:٧٢٣ من حديث سفيان بن عيينة عن عمرو بن دينار عن الزهري عن سالم عن أبيه عن حفصة به.

Comments:

With regard to this *Hadith*, Shaikh Albâni ﷺ puts the record straight and says that in fact 'Abdullâh bin 'Umar narrates it from the Mother of the Believers, Hafsah ﷺ who reports it from the Messenger of Allâh ﷺ. However, this fact does not affect the authenticity of the *Hadith* as such.

1144. It was narrated that Ibn 'Umar said: "The Messenger of Allâh ﷺ used to pray two *Rak'ah* before the morning (prayer), as if the *Adhân* were in his ears. (i.e., he would pray them briefly). (***Sahih***)

١١٤٤ - حَدَّثَنَا أَحْمَدُ بْنُ عَبْدَةَ: أَنْبَأَنَا حَمَّادُ ابْنُ زَيْدٍ، عَنْ أَنَسِ بْنِ سِيرِينَ، عَنِ ابْنِ عُمَرَ قَالَ: كَانَ رَسُولُ اللهِ ﷺ يُصَلِّي الرَّكْعَتَيْنِ قَبْلَ الْغَدَاةِ، كَأَنَّ الأَذَانَ بِأُذُنَيْهِ.

تخريج: أخرجه البخاري، الوتر، باب ساعات الوتر، ح:٩٩٥، ومسلم، صلوة المسافرين، باب صلوة الليل مثنى مثنى والوتر ركعة من آخر الليل، ح:٧٤٩(ب) من حديث حماد بن زيد به.

Comments:

a. Performing the two *Rak'ah* briefly should not be interpreted as not performing the bowing and prostration etc., with ease. It only means reducing the number of phrases and words extolling the glory of Allâh, and the length of the recited Verses of the Qur'ân.

b. The Messenger of Allâh ﷺ was wont to recite the Qur'ânic chapters *Al-Kâfirun* and *Al-Ikhlâs*, which are among the shortest *Surah*, in his prayer of *Sunnah* before *Fajr* (*Sahih Muslim*: 98 and *Sunan Ibn Mâjah*: 1148-1150). Occasionally, he ﷺ even made a bit longer recitation from these. (*Sahih Muslim*: ibid).

1145. It was narrated from Hafsah bint 'Umar that when the call for the *Subh* prayer was given, the Messenger of Allâh ﷺ would pray two short *Rak'ah* before going to the prayer. (***Sahih***)

١١٤٥ - حَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ: أَنْبَأَنَا اللَّيْثُ ابْنُ سَعْدٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنْ حَفْصَةَ بِنْتِ عُمَرَ أَنَّ رَسُولَ اللهِ ﷺ كَانَ إِذَا نُودِيَ لِصَلاَةِ الصُّبْحِ، رَكَعَ رَكْعَتَيْنِ خَفِيفَتَيْنِ، قَبْلَ أَنْ يَقُومَ إِلَى الصَّلاَةِ.

تخريج: أخرجه البخاري، الأذان، باب الأذان بعد الفجر، ح:٦١٨، ١١٧٣، ١١٨١، ومسلم، صلوة المسافرين، باب استحباب ركعتي سنة الفجر والحث عليهما ... إلخ، ح:٧٢٣ من حديث نافع به.

1146. It was narrated that 'Âishah said: "When he performed ablution the Prophet ﷺ would pray two (short) *Rak'ah* and then go out for the prayer." (***Da'if***)

١١٤٦ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو الأَحْوَصِ، عَنْ أَبِي إِسْحَاقَ، عَنِ الأَسْوَدِ، عَنْ عَائِشَةَ قَالَتْ: كَانَ النَّبِيُّ ﷺ إِذَا تَوَضَّأَ صَلَّى رَكْعَتَيْنِ ثُمَّ خَرَجَ إِلَى الصَّلاَةِ.

تخريج: [**إسناده ضعيف**] وقال البوصيري: هذا إسناد صحيح ، وانظر، ح:٤٦، ١٠٣٩ لعلته.

1147. It was narrated that 'Ali said: "The Prophet ﷺ used to perform two *Rak'ah* at the time of the *Iqâmah*." (***Da'if***)

١١٤٧ - حَدَّثَنَا الْخَلِيلُ بْنُ عَمْرٍو، أَبُو عَمْرٍو: حَدَّثَنَا شَرِيكٌ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْحَارِثِ، عَنْ عَلِيٍّ قَالَ: كَانَ النَّبِيُّ ﷺ يُصَلِّي الرَّكْعَتَيْنِ عِنْدَ الْإِقَامَةِ.

تخريج: [**إسناده ضعيف**] وضعفه البوصيري، وانظر، ح:٩٥ لعلته.

Chapter 102. What Was Narrated Concerning What Is To Be Recited In The Two *Rak'ah* Before *Fajr*

(المعجم ١٠٢) - بَابُ مَا جَاءَ فِيمَا يُقْرَأُ فِي الرَّكْعَتَيْنِ قَبْلَ الْفَجْرِ (التحفة ١٤١)

1148. It was narrated from Abu Hurairah that in the two *Rak'ah* before the *Fajr*, the Prophet ﷺ used to recite: "Say: 'O you disbelievers!"[1] and: "Say: Allâh is One."[2] (***Sahih***)

١١٤٨ - حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ الدِّمَشْقِيُّ، وَ يَعْقُوبُ بْنُ حُمَيْدِ بْنِ كَاسِبٍ، قَالاَ: حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ، عَنْ يَزِيدَ بْنِ كَيْسَانَ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ ﷺ قَرَأَ فِي الرَّكْعَتَيْنِ قَبْلَ الْفَجْرِ ﴿قُلْ يَٰٓأَيُّهَا ٱلْكَٰفِرُونَ﴾ وَ﴿قُلْ هُوَ ٱللَّهُ أَحَدٌ﴾.

تخريج: أخرجه مسلم، صلوة المسافرين، باب استحباب ركعتي سنة الفجر والحث عليهما وتخفيفهما ... إلخ، ح:٧٢٦ من حديث مروان الفزاري به.

Comments:

Reciting some other part of the Qur'ân is also in order. (see notes on H. 1144).

[1] *Al-Kâfirun* (109).
[2] *Al-Ikhlâs* (112).

1149. It was narrated that Ibn 'Umar said: "I watched the Prophet ﷺ for a month, and in the two *Rak'ah* before *Fajr* he used to recite "Say: O you disbelievers!"[1] and: "Say: Allâh is One."[2] (***Hasan***)

١١٤٩ - حَدَّثَنَا أَحْمَدُ بْنُ سِنَانٍ، وَ مُحَمَّدُ ابْنُ عُبَادَةَ الْوَاسِطِيَّانِ، قَالاَ: حَدَّثَنَا أَبُو أَحْمَدَ: حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي إِسْحَاقَ، عَنْ مُجَاهِدٍ، عَنِ ابْنِ عُمَرَ قَالَ: رَمَقْتُ النَّبِيَّ ﷺ شَهْرًا. فَكَانَ يَقْرَأُ فِي الرَّكْعَتَيْنِ قَبْلَ الْفَجْرِ ﴿قُلْ يَٰٓأَيُّهَا ٱلْكَٰفِرُونَ﴾ وَ﴿قُلْ هُوَ ٱللَّهُ أَحَدٌ﴾.

تخريج: [حسن] أخرجه الترمذي، الصلٰوة، باب ماجاء في تخفيف ركعتي الفجر وما كان النبي ﷺ يقرأ فيهما، ح:٤١٧ من حديث سفيان الثوري به، وقال: حسن ، وللحديث شواهد عند مسلم، ح:٧٢٦ وغيره.

Comments:

Reciting a little louder for all or part of a chapter of the Qur'ân, i.e., within the hearing of the man standing next to you, even in a prayer known as the 'prayer of inaudible recitation' is perfectly in order.

1150. It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ used to perform two *Rak'ah* before *Fajr*, and he used to say: 'The best two *Surah* to recite in the two *Rak'ah* of *Fajr* are: "Say: Allâh is one"[3] and "Say: O you disbelievers."[4] (***Da'if***)

١١٥٠ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: حَدَّثَنَا الْجُرَيْرِيُّ، عَنْ عَبْدِ اللهِ بْنِ شَقِيقٍ، عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللهِ ﷺ يُصَلِّي رَكْعَتَيْنِ قَبْلَ الْفَجْرِ. وَكَانَ يَقُولُ: **«نِعْمَ السُّورَتَانِ هُمَا، يُقْرَأُ بِهِمَا فِي رَكْعَتَيِ الْفَجْرِ ﴿قُلْ هُوَ ٱللَّهُ أَحَدٌ﴾ وَ﴿قُلْ يَٰٓأَيُّهَا ٱلْكَٰفِرُونَ﴾»**.

تخريج: [إسناده ضعيف] أخرجه أحمد:٦/ ٢٣٩ عن يزيد به، وصححه ابن حبان، ح:٦١٠، وابن خزيمة، ح:١١١٤ من حديث إسحاق بن يوسف الأزرق عن الجريري، وقواه الحافظ في الفتح:٣/ ٤٧ * الجريري اختلط، وسماع يزيد بن هارون وإسحاق الأزرق منه بعد اختلاطه (التقييد والإيضاح، ص:٤٢٧)، وللحديث شواهد.

[1] *Al-Kâfirun* (109).

[2] *Al-Ikhlâs* (112).

[3] *Al-Kâfirun* (109).

[4] *Al-Ikhlâs* (112).

Chapter 103. What Has Been Narrated Concerning: Once The *Iqâmah* Has Been Called, There Should Be No Prayer Except The Obligatory One

(المعجم ١٠٣) - بَابُ مَا جَاءَ فِي إِذَا أُقِيمَتِ الصَّلَاةُ فَلَا صَلَاةَ إِلَّا الْمَكْتُوبَةَ

(التحفة ١٤٢)

1151. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "Once the *Iqâmah* has been called, there should be no prayer but the obligatory one." (*Sahih*)

Another chain with similar wording.

١١٥١ - حَدَّثَنَا مَحْمُودُ بْنُ غَيْلَانَ: حَدَّثَنَا أَزْهَرُ بْنُ الْقَاسِمِ؛ ح: وَحَدَّثَنَا بَكْرُ بْنُ خَلَفٍ، أَبُو بِشْرٍ: حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ. قَالَا: حَدَّثَنَا زَكَرِيَّا بْنُ إِسْحَاقَ، عَنْ عَمْرِو ابْنِ دِينَارٍ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِذَا أُقِيمَتِ الصَّلَاةُ، فَلَا صَلَاةَ إِلَّا الْمَكْتُوبَةُ».

حدّثنا مَحْمُودُ بْنُ غَيْلَانَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَنْبَأَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ، بِمِثْلِهِ.

تخريج: أخرجه مسلم، صلوة المسافرين، باب كراهة الشروع في نافلة بعد شروع المؤذن في إقامة الصلوة . . . الخ، ح: ٧١٠ من حديث روح وغيره به.

Comments:

a. Once the *Iqâmah* has been called, we have to join the prayer, since it is not allowed to perform any *Sunnah* or *Nafl* (voluntary) prayer after the *Iqâmah* for the obligatory prayer.

b. Even if a person is already in the middle of a *Sunnah* prayer, he has to leave it and join the congregation.

1152. It was narrated from 'Abdullâh bin Sarjis that the Messenger of Allâh ﷺ saw a man performing the two *Rak'ah* before the morning prayer while he himself was performing prayer. When he had finished praying he said to him: "Which of your two prayers did you intend to be counted (i.e. accepted)?" (*Sahih*)

١١٥٢ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ عَاصِمٍ، عَنْ عَبْدِ اللهِ بْنِ سَرْجِسَ أَنَّ رَسُولَ اللهِ ﷺ رَأَى رَجُلًا يُصَلِّي الرَّكْعَتَيْنِ قَبْلَ صَلَاةِ الْغَدَاةِ، وَهُوَ فِي الصَّلَاةِ. فَلَمَّا صَلَّى قَالَ لَهُ: «بِأَيِّ صَلَاتَيْكَ اعْتَدَدْتَ؟».

تخريج: أخرجه مسلم، صلوة المسافرين، الباب السابق، ح:٧١٢ من حديث أبي معاوية وغيره به.

Comments:

The *Hadith* clearly indicates that, if the prayer in congregation for *Fajr* has been started, then no one is allowed to perform the *Sunnah* prayer. He is required instead to join the prayer in congregation.

1153. It was narrated that 'Abdullâh bin Mâlik bin Buhainah said: "The Prophet ﷺ passed by a man who was praying when the *Iqâmah* for *Subh* prayer had been called, and he said something to him, I do not know what he said. When he finished, we surrounded the man and asked him: 'What did the Messenger of Allâh ﷺ say to you?' He said: 'He said to me: "Soon one of you will pray *Fajr* with four *Rak'ah*.'" (*Sahih*)

١١٥٣ - حَدَّثَنَا أَبُو مَرْوَانَ، مُحَمَّدُ بْنُ عُثْمَانَ الْعُثْمَانِيُّ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ أَبِيهِ، عَنْ حَفْصِ بْنِ عَاصِمٍ، عَنْ عَبْدِ اللهِ بْنِ مَالِكٍ، ابْنِ بُحَيْنَةَ. قَالَ: مَرَّ النَّبِيُّ ﷺ بِرَجُلٍ وَقَدْ أُقِيمَتْ صَلاَةُ الصُّبْحِ، وَهُوَ يُصَلِّي. فَكَلَّمَهُ بِشَيْءٍ لاَ أَدْرِي مَا هُوَ. فَلَمَّا انْصَرَفَ أَحَطْنَا بِهِ نَقُولُ لَهُ: مَاذَا قَالَ لَكَ رَسُولُ اللهِ ﷺ؟ قَالَ: قَالَ لِي: «يُوشِكُ أَحَدُكُمْ أَنْ يُصَلِّيَ الْفَجْرَ أَرْبَعاً».

تخريج: أخرجه البخاري، الأذان، باب: إذا أقيمت الصلوة فلا صلوة إلا المكتوبة، ح:٦٦٣، ومسلم، صلوة المسافرين، الباب السابق، ح:٧١١ من حديث إبراهيم به.

Comments:

This was the Prophet's way of politely making him desist from what he was doing. What the Prophet (ﷺ) meant was this: "There is only the obligatory prayer after the *Iqâmah*. Through your action you seem to have added two *Rak'ah* of *Sunnah* as well to the two obligatory *Rak'ah* of *Fajr*, thus making them four."

Chapter 104. What Was Narrated Concerning The One Who Misses The Two *Rak'ah* Before *Fajr* Prayer When Should He Make Them Up?

(المعجم ١٠٤) - بَابُ مَا جَاءَ فِيمَنْ فَاتَتْهُ الرَّكْعَتَانِ قَبْلَ صَلاَةِ الْفَجْرِ مَتَى يَقْضِيهِمَا (التحفة ١٤٣)

1154. It was narrated that Qais bin 'Amr said: "The Prophet ﷺ saw a man praying two *Rak'ah* after the *Subh* prayer and said, 'Is the *Subh* prayer to be offered twice?' The man said to him: 'I

١١٥٤ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ نُمَيْرٍ: حَدَّثَنَا سَعْدُ بْنُ سَعِيدٍ: حَدَّثَنِي مُحَمَّدُ بْنُ إِبْرَاهِيمَ، عَنْ قَيْسِ بْنِ عَمْرٍو قَالَ: رَأَى النَّبِيُّ ﷺ رَجُلاً يُصَلِّي بَعْدَ

did not pray the two *Rak'ah* before it, so I prayed them (now).' The Messenger of Allâh ﷺ remained silent." (*Sahih*)

صَلاَةِ الصُّبْحِ رَكْعَتَيْنِ. فَقَالَ النَّبِيُّ ﷺ: «أَصَلاَةَ الصُّبْحِ مَرَّتَيْنِ؟» فَقَالَ لَهُ الرَّجُلُ: إِنِّي لَمْ أَكُنْ صَلَّيْتُ الرَّكْعَتَيْنِ اللَّتَيْنِ قَبْلَهُمَا فَصَلَّيْتُهُمَا. قَالَ: فَسَكَتَ النَّبِيُّ ﷺ.

تخريج: [صحيح] أخرجه أبو داود، التطوع، باب من فاتته متى يقضيهما، ح:١٢٦٧ من حديث ابن نمير به، والترمذي، ح:٤٢٢، وتكلم فيه، وله شاهد صحيح عند ابن خزيمة، وابن حبان وغيرهما، وصححه الحاكم، والذهبي.

Comments:

a. The person referred to in the *Hadith* was the Companion Qais ﷺ himself. In this narration of the *Hadith* he is narrating the incident without mentioning his own name. In another narration of the *Hadith* contained in *At-Tirmidhi* he says that he himself was the person concerned.

b. The Prophet's remaining silent on the Companion's explanation amounts to his approval. For, as we know, the Prophet's abstaining from disapproving anything said or done before him means his approval, which is technically known as *Sunnat At-Taqrir*.

1155. It was narrated from Abu Hurairah that the Prophet ﷺ slept and missed the two *Rak'ah* before *Fajr*, so he made them up after the sun had risen. (*Sahih*)

١١٥٥ - حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ، وَ يَعْقُوبُ بْنُ حُمَيْدِ بْنِ كَاسِبٍ قَالاَ: حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ، عَنْ يَزِيدَ بْنِ كَيْسَانَ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ ﷺ نَامَ عَنْ رَكْعَتَيِ الْفَجْرِ. فَقَضَاهُمَا بَعْدَمَا طَلَعَتِ الشَّمْسُ.

تخريج: [صحيح] وقال البوصيري: هذا إسناد رجاله ثقات قلت: مروان عنعن ولحديثه شواهد صحيحة في حديث ليلة التعريس.

Comments:

This shows that, if for some reason, a person is not able to perform the two *Rak'ah* before *Fajr*, he can offer them after the rising of the sun. These *Rak'ah* shall, however, be regarded as *Qadâ'* (a prayer offered after due time). It is, therefore, desirable to offer them before sunrise, since they being the part of *Fajr*, if performed within the prescribed time, shall not be classed as *Qadâ'*.

Chapter 105. Four *Rak'ah* Before The *Zuhr*

(المعجم ١٠٥) - بَابٌ: فِي الأَرْبَعِ الرَّكَعَاتِ قَبْلَ الظُّهْرِ (التحفة ١٤٤)

1156. It was narrated from

١١٥٦ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا

جَرِيرٌ، عَنْ قَابُوسَ، عَنْ أَبِيهِ قَالَ: أَرْسَلَ أَبِي إِلَى عَائِشَةَ: أَيُّ صَلاَةِ رَسُولِ اللهِ ﷺ كَانَ أَحَبَّ إِلَيْهِ أَنْ يُوَاظِبَ عَلَيْهَا؟ قَالَتْ: كَانَ يُصَلِّي أَرْبَعاً قَبْلَ الظُّهْرِ. يُطِيلُ فِيهِنَّ الْقِيَامَ، وَيُحْسِنُ فِيهِنَّ الرُّكُوعَ وَالسُّجُودَ.

Qâbus that his father said: "My father sent word to 'Âishah, asking which prayer the Prophet ﷺ most liked to perform regularly. She said: 'He used to perform four *Rak'ah* before the *Zuhr*, in which he would stand for a long time and bow and prostrate perfectly.'" (***Da'if***)

تخريج: [إسناده ضعيف] أخرجه أحمد: ٦/٤٣ عن جرير(بن عبدالحميد) به * قابوس فيه لين (تقريب).

١١٥٧ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ، عَنْ عُبَيْدَةَ بْنِ مُعَتِّبٍ الضَّبِّيِّ، عَنْ إِبْرَاهِيمَ، عَنْ سَهْمِ بْنِ مِنْجَابٍ، عَنْ قَزَعَةَ، عَنْ قَرْثَعٍ، عَنْ أَبِي أَيُّوبَ أَنَّ النَّبِيَّ ﷺ كَانَ يُصَلِّي قَبْلَ الظُّهْرِ أَرْبَعاً إِذَا زَالَتِ الشَّمْسُ. لاَ يَفْصِلُ بَيْنَهُنَّ بِتَسْلِيمٍ. وَقَالَ: «**إِنَّ أَبْوَابَ السَّمَاءِ تُفْتَحُ إِذَا زَالَتِ الشَّمْسُ**».

1157. It was narrated from Abu Ayyub that the Prophet ﷺ used to perform four *Rak'ah* before the *Zuhr* when the sun had passed its zenith, and he did not separate them with a *Taslim*. He said, "The gates of heaven are opened when the sun passes its zenith." (***Da'if***)

تخريج: [إسناده ضعيف] أخرجه أبوداود، التطوع، باب الأربع قبل الظهر وبعدها، ح: ١٢٧٠ من حديث عبيدة به، وقال: عبيدة ضعيف ، وضعفه ابن خزيمة في صحيحه، ح: ١٢١٤.

Comments:

It is permissible to perform the four *Rak'ah* before the *Zuhr* prayer without separating them with a *Taslim* in two and two *Rak'ah*.

(المعجم ١٠٦) - بَابُ مِنْ فَاتَتْهُ الأَرْبَعُ قَبْلَ الظُّهْرِ (التحفة ١٤٥)

Chapter 106. One Who Misses The Four *Rak'ah* Before The *Zuhr*

١١٥٨ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى، وَ زَيْدُ ابْنُ أَخْزَمَ، وَ مُحَمَّدُ بْنُ مَعْمَرٍ. قَالُوا: حَدَّثَنَا مُوسى بْنُ دَاوُدَ الْكُوفِيُّ: حَدَّثَنَا قَيْسُ بْنُ الرَّبِيعِ، عَنْ شُعْبَةَ، عَنْ خَالِدٍ الْحَذَّاءِ، عَنْ عَبْدِ اللهِ بْنِ شَقِيقٍ، عَنْ عَائِشَةَ قَالَتْ: كَانَ

1158. It was narrated that 'Âishah said: "If the Messenger of Allâh ﷺ missed the four *Rak'ah* before the *Zuhr*, he would perform them after the two *Rak'ah* which come after the *Zuhr*." (***Da'if***)

Abu Abdullah (Ibn Mâjah): No

رَسُولُ اللهِ ﷺ إِذَا فَاتَتْهُ الأَرْبَعُ قَبْلَ الظُّهْرِ، صَلاَّهَا بَعْدَ الرَّكْعَتَيْنِ بَعْدَ الظُّهْرِ.

قَالَ أَبُو عَبْدِ اللهِ: لَمْ يُحَدِّثْ بِهِ إِلَّا قَيْسٌ عَنْ شُعْبَةَ.

one narrated it except Qais on the authority of Shu'bah.

تخريج: [**ضعيف**] أخرجه الترمذي، ح:٤٢٦ من طريق عبدالله بن المبارك عن خالد الحذاء به، وقال: حسن غريب * قيس ضعيف عند الجمهور وتفرد بقوله: صلاها بعد الركعتين بعد الظهر ، ولم يذكره ابن المبارك، والله أعلم.

(المعجم ١٠٧) - بَابٌ: فِيمَنْ فَاتَتْهُ الرَّكْعَتَانِ بَعْدَ الظُّهْرِ (التحفة ١٤٦)

Chapter 107. One Who Misses The Two *Rak'ah* After The *Zuhr*

١١٥٩ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ إِدْرِيسَ، عَنْ يَزِيدَ بْنِ أَبِي زِيَادٍ، عَنْ عَبْدِ اللهِ بْنِ الْحَارِثِ قَالَ: أَرْسَلَ مُعَاوِيَةُ إِلَى أُمِّ سَلَمَةَ، فَانْطَلَقْتُ مَعَ الرَّسُولِ فَسَأَلَ أُمَّ سَلَمَةَ. فَقَالَتْ: إِنَّ رَسُولَ اللهِ ﷺ بَيْنَمَا هُوَ يَتَوَضَّأُ فِي بَيْتِي لِلظُّهْرِ، وَكَانَ قَدْ بَعَثَ سَاعِياً. وَكَثُرَ عِنْدَهُ الْمُهَاجِرُونَ. وَقَدْ أَهَمَّهُ شَأْنُهُمْ، إِذْ ضُرِبَ الْبَابُ، فَخَرَجَ إِلَيْهِ فَصَلَّى الظُّهْرَ، ثُمَّ جَلَسَ يَقْسِمُ مَا جَاءَ بِهِ. قَالَتْ: فَلَمْ يَزَلْ كَذٰلِكَ حَتَّى الْعَصْرِ. ثُمَّ دَخَلَ مَنْزِلِي فَصَلَّى رَكْعَتَيْنِ ثُمَّ قَالَ: «شَغَلَنِي أَمْرُ السَّاعِي أَنْ أُصَلِّيَهُمَا بَعْدَ الظُّهْرِ. فَصَلَّيْتُهُمَا بَعْدَ الْعَصْرِ».

1159. It was narrated that 'Abdullâh bin Hârith said: "Mu'âwiyah sent word to Umm Salamah, and I went with his envoy who put the question to Umm Salamah. She said: 'While the Messenger of Allâh ﷺ was performing ablution for the *Zuhr* in my house and he had sent a *Sâ'i*,[1] the *Muhâjirin* gathered around him in large numbers, and he was busy dealing with them. When a knock on the door came, he went out and performed the *Zuhr*, then he sat and distributed what had been brought to him.' She said: 'He continued doing that until the *'Asr*. Then he came into my house and performed two *Rak'ah*. Then he said: "The matter of the *Sâ'i* kept me from praying them after *Zuhr*, so I prayed them after *'Asr*." (*Da'if*)

تخريج: [**إسناده ضعيف**] وحسنه البوصيري، وانظر، ح:٥٠٤ لعلته.

[1] The person responsible for collecting the *Zakât* is sometimes called: *As-Sâ'i*.

Chapter 108. What Was Narrated Concerning One Who Performs Four *Rak'ah* Before The *Zuhr* And Four *Rak'ah* Afterwards

(المعجم ١٠٨) - بَابُ مَا جَاءَ فِيمَنْ صَلَّى قَبْلَ الظُّهْرِ أَرْبَعًا وَبَعْدَهَا أَرْبَعًا

(التحفة ١٤٧)

1160. It was narrated from Umm Habibah that the Prophet ﷺ said: "Whoever prays four *Rak'ah* before the *Zuhr* and four afterwards, Allâh will forbid him to the Fire." (*Sahih*)

١١٦٠ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: حَدَّثَنَا [مُحَمَّدُ بْنُ عَبْدِ اللهِ] الشُّعَيْثِيُّ، عَنْ أَبِيهِ، عَنْ عَنْبَسَةَ بْنِ أَبِي سُفْيَانَ، عَنْ أُمِّ حَبِيبَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ صَلَّى قَبْلَ الظُّهْرِ أَرْبَعاً، وَبَعْدَهَا أَرْبَعاً، حَرَّمَهُ اللهُ عَلَى النَّارِ».

تخريج: [صحيح] أخرجه الترمذي، الصلوة، باب [منه] آخر، ح:٤٢٧ من حديث يزيد بن هارون به، وقال: حسن غريب وقد روى من غير هذا الوجه.

Comments:

a. It has already been mentioned that it is also in order to offer two *Rak'ah* before the *Zuhr* (see comment b. on H. 1140). Two *Rak'ah* can also be offered after *Zuhr* (H. 1140). It is nevertheless better to offer four *Rak'ah* each before and after *Zuhr*.

b. We should always hope for mercy from Allâh for anything good we do for His sake, but it would be neither permissible nor proper to be forgetful of Allâh's wrath and punishment, for nobody knows for certain which one of his deeds would be acceptable or unacceptable near Allâh. Similarly, no one but Allâh knows how much more or less the reward of any action that we do shall be.

Chapter 109. What Was Narrated About What Is Recommended Of Voluntary (Prayer) During The Daytime

(المعجم ١٠٩) - بَابُ مَا جَاءَ فِيمَا يُسْتَحَبُّ مِنَ التَّطَوُّعِ بِالنَّهَارِ

(التحفة ١٤٨)

1161. It was narrated that 'Âsim bin Damrah As-Saluli said: "We asked 'Ali about the voluntary (prayer) of Allâh's Messenger ﷺ during the day. He said: 'You will not be able.' We said: 'Inform us of it, we will do what we can of it?' So he said: 'When he prayed

١١٦١ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ، وَ أَبِي، وَ إِسْرَائِيلُ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَاصِمِ بْنِ ضَمْرَةَ السَّلُولِيِّ، قَالَ: سَأَلْنَا عَلِيًّا عَنْ تَطَوُّعِ رَسُولِ اللهِ ﷺ بِالنَّهَارِ فَقَالَ: إِنَّكُمْ لاَ تُطِيقُونَهُ. فَقُلْنَا: أَخْبِرْنَا بِهِ نَأْخُذْ مِنْهُ مَا اسْتَطَعْنَا. قَالَ:

the *Fajr* he would delay praying any more. When the sun appeared over there (west) — like it appears here, meaning in the direction of the east, about the amount for the *'Asr* prayer from there, meaning in the direction of the west, meaning before the *Maghrib* — he would stand and perform two *Rak'ah*[1] then he would delay praying until the sun appeared over there (west), meaning in the direction of the east, about the amount of the *Zuhr* prayer from there, then he would stand and perform four. And, four before the *Zuhr* when the sun passed the zenith, and two *Rak'ah* after it, and, four before the *'Asr*, separating between every two *Rak'ah* with *Taslim*[2] upon the angels that are close (to Allâh), the Prophets, and those who follow them among the Muslims and the believers.'"

'Ali said: "That is sixteen *Rak'ah* of voluntary prayer which Allâh's Messenger ﷺ performed during the day. And there are very few who offer them regularly." **(*Hasan*)**

Waki' said: "My father added: Habib bin Abu Thâbit said: 'O Abu Ishâq, this mosque filled with gold would not be dearer to me than this *Hadith* of yours.'"

كَانَ رَسُولُ اللهِ ﷺ إِذَا صَلَّى الْفَجْرَ يُمْهِلُ. حَتَّى إِذَا كَانَتِ الشَّمْسُ مِنْ هٰهُنَا، يَعْنِي مِنْ قِبَلِ الْمَشْرِقِ بِمِقْدَارِهَا مِنْ صَلاَةِ الْعَصْرِ مِنْ هٰهُنَا، يَعْنِي مِنْ قِبَلِ الْمَغْرِبِ، قَامَ فَصَلَّى رَكْعَتَيْنِ. ثُمَّ يُمْهِلُ حَتَّى إِذَا كَانَتِ الشَّمْسُ مِنْ هٰهُنَا، يَعْنِي مِنْ قِبَلِ الْمَشْرِقِ مِقْدَارَهَا مِنْ صَلاَةِ الظُّهْرِ مِنْ هٰهُنَا قَامَ فَصَلَّى أَرْبَعاً. وَأَرْبَعاً قَبْلَ الظُّهْرِ إِذَا زَالَتِ الشَّمْسُ. وَرَكْعَتَيْنِ بَعْدَهَا. وَأَرْبَعاً قَبْلَ الْعَصْرِ. يَفْصِلُ بَيْنَ كُلِّ رَكْعَتَيْنِ بِالتَّسْلِيمِ عَلَى الْمَلاَئِكَةِ الْمُقَرَّبِينَ وَالنَّبِيِّينَ. وَمَنْ تَبِعَهُمْ مِنَ الْمُسْلِمِينَ وَالْمُؤْمِنِينَ.

قَالَ عَلِيٌّ: فَتِلْكَ سِتَّ عَشْرَةَ رَكْعَةً. تَطَوُّعُ رَسُولِ اللهِ ﷺ بِالنَّهَارِ. وَقَلَّ مَنْ يُدَاوِمُ عَلَيْهَا.

قَالَ وَكِيعٌ: زَادَ فِيهِ أَبِي: فَقَالَ حَبِيبُ بْنُ أَبِي ثَابِتٍ: يَا أَبَا إِسْحَاقَ مَا أُحِبُّ أَنَّ لِي بِحَدِيثِكَ هٰذَا مِلْءَ مَسْجِدِكَ هٰذَا ذَهَباً.

تخريج: [حسن] أخرجه الترمذي، الجمعة، باب كيف كان يتطوع النبي ﷺ بالنهار، ح:٥٩٨، ٥٩٩ من حديث شعبة عن أبي إسحاق به، وقال: هذا حديث حسن.

[1] Meaning, when the sun was low above the eastern horizon. That is the time of the *Duha*.

[2] Meaning the *Tashah-hud* as indicated in *Injâh Al-Hâjah* and explanation by *Sindi*. See no. 429 according to Tirmidhi and his discussion after it.

Comments:

a. The time of *Ishrâq* (literally, sunrise) begins with the rising of the sun marginally. The inference that we get from the *Hadith* is that the time for this prayer lasts until the shadow of everything becomes equal to it in size, i.e., until one fourth of the day has passed.
b. The time for the *Duhâ* prayer begins a little after the beginning of *Ishrâq*, i.e., after the sun gains considerable height, and lasts until before noon. Performing prayer at the exact noontime (i.e., when the sun attains to its zenith) is forbidden.
c. We also find mention of *Awwâbîn* prayer in the *Ahâdith*, whose time is stated to be when the hooves of the young ones of camels begin to be scorched with the extremity of heat. Obviously, it is a little before the decline of the sun from its zenith. Some of the scholars have defined even *Duhâ* in like terms. And Allâh knows best.

Chapter 110. What Was Narrated Concerning The Two *Rak'ah* Before The *Maghrib*

(المعجم ١١٠) - بَابُ مَا جَاءَ فِي الرَّكْعَتَيْنِ قَبْلَ الْمَغْرِبِ (التحفة ١٤٩)

1162. It was narrated that 'Abdullâh bin Mughaffal said: "The Prophet of Allâh ﷺ said: 'Between every two *Adhâns* there is a prayer.' He said it three times, and on the third time he said, 'For those who wish.'"[1] (*Sahih*)

١١٦٢ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ وَ وَكِيعٌ، عَنْ كَهْمَسٍ: حَدَّثَنَا عَبْدُ اللهِ بْنُ بُرَيْدَةَ، عَنْ عَبْدِ اللهِ بْنِ مُغَفَّلٍ قَالَ: قَالَ نَبِيُّ اللهِ ﷺ: «بَيْنَ كُلِّ أَذَانَيْنِ صَلَاةٌ» قَالَهَا ثَلَاثاً. قَالَ فِي الثَّالِثَةِ: «لِمَنْ شَاءَ».

تخريج: أخرجه البخاري، الأذان، باب: بين كل أذانين صلٰوة لمن شاء، ح:٦٢٧ من حديث كهمس به، ومسلم، صلٰوة المسافرين، باب بين كل أذانين صلٰوة، ح:٨٣٨ من حديث أبي أسامه ووكيع به.

Comments:

What clearly transpires from the *Hadith* is the fact that there is a prayer to be performed after each *Adhân*, be it for *Zuhr*, *'Asr*, *'Ishâ'* or *Fajr*. Similarly, there are *Rak'ah* between the *Adhân* and the obligatory prayer for *Maghrib* as well. And as already explained, the number of *Rak'ah* in this prayer is two. However, in light of the Prophet's own blessed words, these *Rak'ah* are not emphatically enjoined ones, since the Prophet ﷺ has made them optional by saying: 'For those who wish'.

1163. 'Ali bin Zaid bin Jud'ân said:

١١٦٣ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا

[1] Meaning *Adhân* and *Iqâmah*, see the explanation of *Sindi*.

مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ عَلِيَّ بْنَ زَيْدِ بْنِ جُدْعَانَ قَالَ: سَمِعْتُ أَنَسَ ابْنَ مَالِكٍ يَقُولُ: إِنْ كَانَ الْمُؤَذِّنُ لَيُؤَذِّنُ عَلَى عَهْدِ رَسُولِ اللهِ ﷺ فَيُرَى أَنَّهَا الْإِقَامَةُ، مِنْ كَثْرَةِ مَنْ يَقُومُ فَيُصَلِّي الرَّكْعَتَيْنِ قَبْلَ الْمَغْرِبِ.

"I heard Anas bin Mâlik say: 'The *Mu'adh-dhin* would call the *Adhân* during the time of the Messenger of Allâh ﷺ, and one would think that it was the *Iqâmah* because there were so many people who stood and performed the two *Rak'ah* before the *Maghrib*.'' (***Sahih***)

تخريج: [صحيح] أخرجه أحمد: ٣/ ٢٨٢ عن محمد بن جعفر به * وعلي بن زيد تقدم، ح: ١١٦، ولحديثه شواهد صحيحة عند البخاري، ح: ٦٢٥ وغيره نحوه.

Comments:

a. It was the regular practice of the Companions to offer two *Rak'ah* before the *Iqamâh* for the *Maghrib*.

b. After the *Iqamâh*, all the Companions used to stand up, as they should have, to perform the prayer in congregation. Not only this, even for offering the two *Rak'ah* before the *Maghrib*, the Companions, all of them, stood in like manner.

Chapter 111. Concerning The Two *Rak'ah* After The *Maghrib*

(المعجم ١١١) - بَابُ مَا جَاءَ فِي الرَّكْعَتَيْنِ بَعْدَ الْمَغْرِبِ (التحفة ١٥٠)

١١٦٤ - حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيُّ: حَدَّثَنَا هُشَيْمٌ، عَنْ خَالِدٍ الْحَذَّاءِ، عَنْ عَبْدِ اللهِ بْنِ شَقِيقٍ، عَنْ عَائِشَةَ قَالَتْ: كَانَ النَّبِيُّ ﷺ يُصَلِّي الْمَغْرِبَ، ثُمَّ يَرْجِعُ إِلَى بَيْتِي فَيُصَلِّي رَكْعَتَيْنِ.

1164. It was narrated that 'Âishah said: "The Prophet ﷺ used to pray the *Maghrib*, then he would come back to my house and pray two *Rak'ah*." (***Sahih***)

تخريج: [إسناده صحيح] أخرجه أحمد: ٦/ ٣٠ عن هشيم قال: أنا خالد به مطولاً، أخرجه مسلم، صلوة المسافرين، باب جواز النافلة قائمًا وقاعدًا ... إلخ، ح: ٧٣٠ من حديث هشيم به نحوه مطولاً.

Comments:

a. The two *Rak'ah* after *Maghrib* are the emphatically enjoined ones, whose superiority and excellence we have seen emphasized in H. 1140.

b. It is preferable to offer all *Sunnah* and voluntary prayer in one's house, with the exception of *Tahiyyatul-Masjid*, which is meant to be performed only in the mosque.

١١٦٥ - حَدَّثَنَا عَبْدُ الْوَهَّابِ بْنُ الضَّحَّاكِ:

1165. It was narrated that Râfi' bin Khadij said: "We came to the

حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَيَّاشٍ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ عَاصِمِ بْنِ عُمَرَ بْنِ قَتَادَةَ، عَنْ مَحْمُودِ بْنِ لَبِيدٍ، عَنْ رَافِعِ بْنِ خَدِيجٍ قَالَ: أَتَانَا رَسُولُ اللهِ ﷺ فِي بَنِي عَبْدِ الْأَشْهَلِ. فَصَلَّى بِنَا الْمَغْرِبَ فِي مَسْجِدِنَا. ثُمَّ قَالَ: «ارْكَعُوا هَاتَيْنِ الرَّكْعَتَيْنِ فِي بُيُوتِكُمْ».

Messenger of Allâh ﷺ with Banu 'Abdul-Ashhal, and he led us in praying the *Maghrib* in our mosque. Then he said: 'Pray these two *Rak'ah* in your houses.'" (***Hasan***)

تخريج: [**حسن**] أخرجه الطبراني في الكبير: ٤/٢٥١، ح: ٤٢٩٥ من حديث أبي اليمان الحكم بن نافع عن إسماعيل بن عياش به * وإسماعيل تقدم، ح: ٧٥، ٥٩٥، والمحفوظ ما رواه إبراهيم بن سعد عن ابن إسحاق حدثني: عاصم بن عمر بن قتادة الأنصاري عن محمود بن لبيد به، من غير ذكر رافع بن خديج، وصححه ابن خزيمة، ح: ١٢٠٠ من طريق آخر عن ابن إسحاق به، وهذا الأمر للاستحباب، راجع سنن أبي داود، ح: ١٣٠١ وغيره.

(المعجم ١١٢) - بَابُ مَا يَقْرَأُ فِي الرَّكْعَتَيْنِ بَعْدَ الْمَغْرِبِ (التحفة ١٥١)

Chapter 112. What Is To Be Recited In The Two *Rak'ah* After the *Maghrib*

١١٦٦ - حَدَّثَنَا أَحْمَدُ بْنُ الْأَزْهَرِ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ وَاقِدٍ؛ ح: وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُؤَمَّلِ بْنِ الصَّبَّاحِ: حَدَّثَنَا بَدَلُ بْنُ الْمُحَبَّرِ. قَالَا: حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ الْوَلِيدِ: حَدَّثَنَا عَاصِمُ بْنُ بَهْدَلَةَ، عَنْ زِرٍّ وَ أَبِي وَائِلٍ، عَنْ عَبْدِ اللهِ بْنِ مَسْعُودٍ أَنَّ النَّبِيَّ ﷺ كَانَ يَقْرَأُ فِي الرَّكْعَتَيْنِ بَعْدَ صَلَاةِ الْمَغْرِبِ ﴿قُلْ يَٰٓأَيُّهَا ٱلْكَٰفِرُونَ﴾ وَ﴿قُلْ هُوَ ٱللَّهُ أَحَدٌ﴾.

1166. It was narrated from 'Abdullâh bin Mas'ud that for the two *Rak'ah* after *Maghrib*, the Prophet ﷺ used to recite: "Say: O you disbelievers!"[1] and "Say: He is Allâh the One."[2] (***Da'if***)

تخريج: [**إسناده ضعيف**] أخرجه الترمذي، الصلوٰة، باب ماجاء في الركعتين بعد المغرب والقراءة فيهما، ح: ٤٣١ من حديث بدل به مختصرًا * وعبدالملك ضعيف كما في التقريب وغيره، وللحديث شواهد ضعيفة عند النسائي، ح: ٩٩٣ وغيره.

[1] *Al-Kâfirun* (109).

[2] *Al-Ikhlâs* (112).

Chapter 113. What Was Narrated Concerning The Six *Rak'ah* After The *Maghrib*

(المعجم ١١٣) - بَابُ مَا جَاءَ فِي السِّتِّ الرَّكْعَاتِ بَعْدَ الْمَغْرِبِ

(التحفة ١٥٢)

1167. It was narrated from Abu Hurairah that the Prophet ﷺ said: "Whoever prays six *Rak'ah* after the *Maghrib* and does not say anything bad in between them, will have a reward equal to the worship of twelve years." (*Da'if*)

١١٦٧ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا أَبُو الْحُسَيْنِ الْعُكْلِيُّ: أَخْبَرَنِي عُمَرُ بْنُ أَبِي خَثْعَمٍ [الْيَمَامِيُّ]: أَنْبَأَنَا يَحْيَى بْنُ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ عَوْفٍ، عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ ﷺ قَالَ: **«مَنْ صَلَّى بَعْدَ الْمَغْرِبِ سِتَّ رَكَعَاتٍ لَمْ يَتَكَلَّمْ بَيْنَهُنَّ بِسُوءٍ، عُدِلْنَ لَهُ بِعِبَادَةِ ثِنْتَيْ عَشْرَةَ سَنَةً»**.

تخريج: [إسناده ضعيف جدًا] أخرجه الترمذي، الصلوة، باب ماجاء في فضل التطوع ست ركعات بعد المغرب، ح:٤٣٥ من حديث زيد بن الحباب العكلي به، وقال: سمعت محمد بن إسماعيل (البخاري) يقول: عمر بن عبدالله بن أبي خثعم منكر الحديث، وضعفه جدًا.

Chapter 114. What Was Narrated Concerning *Witr*

(المعجم ١١٤) - بَابُ مَا جَاءَ فِي الْوِتْرِ

(التحفة ١٥٣)

1168. It was narrated that Khârijah bin Hudhâfah Al-'Adawi said: "The Prophet ﷺ came out to us and said: 'Allâh has increased a prayer for you which is better for you than red camels. (It is) *Witr*, which Allâh has enjoined on you between the *'Ishâ'* prayer and the onset of dawn.'" (*Da'if*)

١١٦٨ - حَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ الْمِصْرِيُّ: أَنْبَأَنَا اللَّيْثُ بْنُ سَعْدٍ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ عَبْدِ اللهِ بْنِ رَاشِدٍ الزَّوْفِيِّ، عَنْ عَبْدِ اللهِ بْنِ [أَبِي مُرَّةَ] الزَّوْفِيِّ، عَنْ خَارِجَةَ ابْنِ حُذَافَةَ الْعَدَوِيِّ قَالَ: خَرَجَ عَلَيْنَا النَّبِيُّ ﷺ فَقَالَ: **«إِنَّ اللهَ قَدْ أَمَدَّكُمْ بِصَلَاةٍ، لَهِيَ خَيْرٌ لَكُمْ مِنْ حُمُرِ النَّعَمِ. الْوِتْرُ، جَعَلَهُ اللهُ لَكُمْ فِيمَا بَيْنَ صَلَاةِ الْعِشَاءِ إِلَى أَنْ يَطْلُعَ الْفَجْرُ»**.

تخريج: [إسناده ضعيف] أخرجه أبو داود، أبواب الوتر، باب استحباب الوتر، ح:١٤١٨ من حديث الليث به، واستغربه الترمذي، وصححه الحاكم، والذهبي، وقال ابن حبان: إسناده منقطع ومتنه باطل ، وحديث أحمد(٦/ ٧) يغني عنه.

Comments:

a. *Witr* prayer is a special bounty from Allâh.

b. Red camels were a highly prized commodity among the Arabs. The idea is that this form of prayer is better than even the most valuable commodity of the world.

1169. 'Ali bin Abu Tâlib said: "*Witr* is not definite (obligatory) nor is it like your prescribed prayers. But the Messenger of Allâh ﷺ prayed *Witr*, then he said: 'O people of the Qur'ân! Perform *Witr*, for Allâh is *Witr*[1] and He loves the odd (numbered).'" (*Da'if*)

١١٦٩ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ، وَ مُحَمَّدُ ابْنُ الصَّبَّاحِ. قَالاَ: حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَاصِمِ بْنِ ضَمْرَةَ السَّلُولِيِّ قَالَ: قَالَ عَلِيُّ بْنُ أَبِي طَالِبٍ: إِنَّ الْوِتْرَ لَيْسَ بِحَتْمٍ. وَلاَ كَصَلاَتِكُمُ الْمَكْتُوبَةِ. وَلٰكِنْ رَسُولُ اللهِ ﷺ أَوْتَرَ، ثُمَّ قَالَ: **«يَا أَهْلَ الْقُرْآنِ أَوْتِرُوا. فَإِنَّ اللهَ وِتْرٌ يُحِبُّ الْوِتْرَ»**.

تخريج: [إسناده ضعيف] أخرجه أبو داود، أبواب الوتر، باب استحباب الوتر، ح:١٤١٦ من حديث أبي إسحاق به، وحسنه الترمذي، وانظر، ح:٤٦، ولم أجد تصريح سماع أبي إسحاق، وله شواهد كلها ضعيفة، وأخرج أحمد:١/١٠٧ بإسناد صحيح عن أبي إسحاق سمعت عاصم بن ضمرة يحدث عن علي رضي الله عنه قال: ليس الوتر بحتم كالصلوة ولكن سنة فلا تدعوه، قال شعبة: ووجدته مكتوبًا عندي، وقد أوتر رسول الله ﷺ ، وإسناده حسن.

Comments:

The term *Witr* could either mean the entire of *Tahajjud* prayer or the last few *Rak'ah* performed at the end, to finish *Tahajjud*. We find both of these uses in *Ahâdith*. If this particular *Hadith* is referring to *Tahajjud*, then it is a voluntary prayer, although it has great excellence in it. In case it refers to the concluding *Rak'ah* of *Tahajjud*, normally called *Witr*, then it is *Sunnah Mu'akkadah* (stressed *Sunnah*).

1170. It was narrated from 'Abdullâh bin Mas'ud that the Prophet ﷺ said: "Allâh is *Witr* and He loves the odd (numbered), so perform *Witr*, O people of the Qur'ân." A Bedouin said: 'What is the Messenger of Allâh ﷺ saying?' He said: 'That is not for you or your companions.'" (*Da'if*)

١١٧٠ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو حَفْصٍ الأَبَّارُ، عَنِ الأَعْمَشِ، عَنْ عَمْرِو ابْنِ مُرَّةَ، عَنْ أَبِي عُبَيْدَةَ، عَنْ عَبْدِ اللهِ بْنِ مَسْعُودٍ، عَنِ النَّبِيِّ ﷺ قَالَ: **«إِنَّ اللهَ وِتْرٌ يُحِبُّ الْوِتْرَ. فَأَوْتِرُوا يَا أَهْلَ الْقُرْآنِ»**. فَقَالَ أَعْرَابِيٌّ: مَا يَقُولُ رَسُولُ اللهِ ﷺ؟ قَالَ:

[1] Meaning 'one' which is the first of the odd numbers; He is unique, and there is nothing like Him, similar or equal.

«لَيْسَ لَكَ وَلاَ لِأَصْحَابِكَ».

تخريج: [إسناده ضعيف] أخرجه أبو داود، أبواب الوتر، باب استحباب الوتر، ح:١٤١٧ عن عثمان به، وانظر، ح:١٧٨ لعلته.

Comments:

If the vocative phrase 'O people of the Qur'ân' means the memorizers of the Qur'ân, then *Witr* means *Tahajjud*. The Bedouins were not memorizers of the Qur'ân in those days. Hence the remark made by the Messenger of Allâh ﷺ 'That is not for you or for your companions'.

Chapter 115. What Was Narrated Concerning What Is To Be Recited In *Witr*

(المعجم ١١٥) - بَابُ مَا جَاءَ فِيمَا يُقْرَأُ فِي الْوِتْرِ (التحفة ١٥٤)

1171. It was narrated that Ubayy bin Ka'b said: "The Messenger of Allâh ﷺ used to perform *Witr* and recite: 'Glorify the Name of your Lord the Most High.',[1] 'Say: O you disbelievers!"[2] and 'Say: Allâh is One.".[3] (*Sahih*)

١١٧١ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو حَفْصٍ الأَبَّارُ: حَدَّثَنَا الأَعْمَشُ، عَنْ طَلْحَةَ وَزُبَيْدٍ، عَنْ ذَرٍّ، عَنْ سَعِيدِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ أَبْزَى، عَنْ أَبِيهِ، عَنْ أُبَيِّ بْنِ كَعْبٍ قَالَ: كَانَ رَسُولُ اللهِ ﷺ يُوتِرُ بِسَبِّحِ اسْمَ رَبِّكَ الأَعْلَى، وَقُلْ يَا أَيُّهَا الكَافِرُونَ، وَقُلْ هُوَ اللهُ أَحَدٌ.

تخريج: [صحيح] أخرجه أبوداود، الوتر، باب ما يقرأ في الوتر، ح:١٤٢٣ عن عثمان (وغيره) به * والأعمش عنعن، وأخرج الدارقطني:٢/ ٣١ بإسناد حسن عن فطر عن زبيد عن سعيد به، وإسناده قوي، وللحديث طرق أخرى، وصححه ابن حبان.

Comments:

a. *Witr* here means the *Salâh* performed at the end of *Tahajjud*. It could comprise one, three or five *Rak'ah*. (*Sunan Ibn Mâjah*, H. 1190)

b. Reciting the *Surah* named in the *Hadith* is the *Sunnah* of the Prophet ﷺ.

1172. It was narrated from Ibn 'Abbâs that the Messenger of Allâh ﷺ used to perform *Witr* and recite: "Glorify the Name of

١١٧٢ - حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ: حَدَّثَنَا أَبُو أَحْمَدَ: حَدَّثَنَا يُونُسُ بْنُ أَبِي إِسْحَاقَ، عَنْ أَبِيهِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ

[1] *Al-A'la* (87).
[2] *Al-Kâfirun* (109).
[3] *Al-Ikhlâs* (112).

your Lord the Most High,"[1] "Say: O you disbelievers!"[2] and 'Say: Allâh is One.".[3] (*Sahih*)

Another chain with similar wording.

ابْنِ عَبَّاسٍ أَنَّ رَسُولَ اللهِ ﷺ كَانَ يُوتِرُ بِـ ﴿سَبِّحِ ٱسْمَ رَبِّكَ ٱلْأَعْلَى﴾، وَ﴿قُلْ يَـٰٓأَيُّهَا ٱلْكَـٰفِرُونَ﴾، وَ﴿قُلْ هُوَ ٱللَّهُ أَحَدٌ﴾.

حدّثنا أَحْمَدُ بْنُ مَنْصُورٍ، أَبُو بَكْرٍ. قَالَ: حَدَّثَنَا شَبَابَةُ. قَالَ: حَدَّثَنَا يُونُسُ بْنُ أَبِي إِسْحَاقَ، عَنْ أَبِيهِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ، نَحْوَهُ.

تخريج: [صحيح] أخرجه الترمذي، الوتر، باب ماجاء في ما يقرأ به في الوتر، ح: ٤٦٢ من حديث أبي إسحاق به * أبو إسحاق عنعن، والحديث السابق شاهد له.

1173. It was narrated that 'Abdul-'Aziz bin Juraij said: "We asked 'Âishah what the Messenger of Allâh ﷺ used to recite in *Witr*. She said: 'He used to recite: "Glorify the Name of your Lord the Most High,"[4] in the first *Rak'ah*, 'Say: "O you disbelievers!"'[5] in the second *Rak'ah*, and 'Say: Allâh is One' in the third and the *Mu'awwidhatain* (Chapter 113, 114).'" (*Da'if*)

١١٧٣ - حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ، وَ أَبُو يُوسُفَ الرَّقِّيُّ، مُحَمَّدُ بْنُ أَحْمَدَ الصَّيْدَلَانِيُّ. قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ، عَنْ خُصَيْفٍ، عَنْ عَبْدِ الْعَزِيزِ بْنِ جُرَيْجٍ قَالَ: سَأَلْنَا عَائِشَةَ، بِأَيِّ شَيْءٍ كَانَ يُوتِرُ رَسُولُ اللهِ ﷺ؟ قَالَتْ: كَانَ يَقْرَأُ فِي الرَّكْعَةِ الأُولَى بِـ ﴿سَبِّحِ ٱسْمَ رَبِّكَ ٱلْأَعْلَى﴾، وَفِي الثَّانِيَةِ ﴿قُلْ يَـٰٓأَيُّهَا ٱلْكَـٰفِرُونَ﴾، وَفِي الثَّالِثَةِ ﴿قُلْ هُوَ ٱللَّهُ أَحَدٌ﴾ وَالْمُعَوِّذَتَيْنِ.

تخريج: [إسناده ضعيف] أخرجه أبو داود، الوتر، باب ما يقرأ في الوتر، ح: ١٤٢٤ من حديث محمد بن سلمة به، وحسنه الترمذي، ح: ٤٦٣ * وخصيف ضعفه الجمهور من جهة حفظه، وعبدالعزيز بن جريج مثله، ولم يسمع من عائشة رضي الله عنها، وله شواهد.

Chapter 116. What Was Narrated Concerning Praying One *Rak'ah* For *Witr*

(المعجم ١١٦) - بَابُ مَا جَاءَ فِي الْوِتْرِ بِرَكْعَةٍ (التحفة ١٥٥)

1174. It was narrated that Ibn

١١٧٤. - حَدَّثَنَا أَحْمَدُ بْنُ عَبْدَةَ: حَدَّثَنَا

[1] *Al-A'la* (87).
[2] *Al-Kâfirun* (109).
[3] *Al-Ikhlâs* (112).
[4] *Al-A'la* (87).
[5] *Al-Kâfirun* (109).

'Umar said: "The Messenger of Allâh ﷺ used to pray (voluntary prayers) at night two by two, and he would pray one *Rak'ah* of *Witr*." (*Sahih*)

حَمَّادُ بْنُ زَيْدٍ، عَنْ أَنَسِ بْنِ سِيرِينَ، عَنِ ابْنِ عُمَرَ قَالَ: كَانَ رَسُولُ اللهِ ﷺ يُصَلِّي مِنَ اللَّيْلِ مَثْنَى مَثْنَى. وَيُوتِرُ بِرَكْعَةٍ.

تخريج: [صحيح] تقدم، ح: ١١٤٤.

Comments:

a. *Tahajjud* is performed in units of two *Rak'ah* each.
b. Praying one *Rak'ah* after *Tahajjud* is enough, although it is also in order to offer three or five *Rak'ah* with one *Taslim*.
c. Praying a single *Rak'ah* for *Witr* with no voluntary *Rak'ah* before it is not desirable, since the Prophet ﷺ and the Companions had only been offering *Witr* after performing the voluntary prayer of *Tahajjud*.

1175. Abu Mijlaz narrated that Ibn 'Umar said: "The Messenger of Allâh ﷺ said: 'Night prayers are to be offered two by two, and *Witr* is one *Rak'ah*.' I said: 'What do you think if I become drowsy and I want to sleep?' He said: 'Put "what do you think" up there with that star? (i.e., don't think about it at all).' I raised my head and saw *As-Simâk*.[1] He repeated that the Messenger of Allâh ﷺ said, 'Night prayers are to be offered two by two, and *Witr* is one *Rak'ah*, before dawn.'" (*Sahih*)

١١٧٥ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ بْنِ أَبِي الشَّوَارِبِ: حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ: حَدَّثَنَا عَاصِمٌ، عَنْ أَبِي مِجْلَزٍ، عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**صَلَاةُ اللَّيْلِ مَثْنَى مَثْنَى. وَالْوِتْرُ رَكْعَةٌ**». قُلْتُ: أَرَأَيْتَ إِنْ غَلَبَتْنِي عَيْنِي، أَرَأَيْتَ إِنْ نِمْتُ قَالَ: اجْعَلْ أَرَأَيْتَ عِنْدَ ذٰلِكَ النَّجْمِ. فَرَفَعْتُ رَأْسِي، فَإِذَا السِّمَاكُ. ثُمَّ أَعَادَ فَقَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**صَلَاةُ اللَّيْلِ مَثْنَى مَثْنَى. وَالْوِتْرُ رَكْعَةٌ قَبْلَ الصُّبْحِ**».

تخريج: أخرج مسلم، صلٰوة المسافرين، باب صلٰوة الليل مثنٰى مثنٰى، والوتر ركعة من آخر الليل، ح: ٧٥٢ من حديث أبي مجلز به مختصرًا.

Comments:

a. The Companions followed the words of the *Hadith* to the letter, and used to get angry at anybody's whys and wherefores with regard to them.
b. If anyone fears that he will not wake up before dawn, let him offer *Tahajjud* and *Witr* immediately after the *'Isha'*. (See H. 1187).

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[1] Here, *As-Simâk* refers to a star or stars, either Arcturus (*As-Simâk Ar-Râmih*) or Spica, also called Alpha Virginis (*As-Simâk Al-A'zal*).

1176. A man asked Ibn 'Umar: "How should I perform *Witr*?" He said: "Pray *Witr* with one *Rak'ah*." He said: "I am afraid that the people will say that I am cutting the prayer short." He said: "The *Sunnah* of Allâh and His Messenger." meaning "This is the *Sunnah* of Allâh and His Messenger." (*Da'if*)

١١٧٦ - حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ الدِّمَشْقِيُّ: حَدَّثَنَا الوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنَا الأَوْزَاعِيُّ: حَدَّثَنَا الْمُطَّلِبُ بْنُ عَبْدِ اللهِ. قَالَ: سَأَلَ ابْنَ عُمَرَ رَجُلٌ فَقَالَ: كَيْفَ أُوتِرُ؟ قَالَ: أَوْتِرْ بِوَاحِدَةٍ. قَالَ: إِنِّي أَخْشَى أَنْ يَقُولَ النَّاسُ: الْبُتَيْرَاءُ. فَقَالَ: سُنَّةُ اللهِ وَرَسُولِهِ. يُرِيدُ: هٰذِهِ سُنَّةُ [اللهِ] وَرَسُولِهِ ﷺ.

تخريج: **[إسناده ضعيف]** وقال أبوحاتم: روايته(أي رواية المطلب) عن ابن عباس وابن عمر مرسلة (التهذيب وغيره).

1177. It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ used to say *Taslim* after every two *Rak'ah*, and he would perform *Witr* with one *Rak'ah*." (***Sahih***)

١١٧٧ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا شَبَابَةُ، عَنِ ابْنِ أَبِي ذِئْبٍ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللهِ ﷺ يُسَلِّمُ فِي كُلِّ ثِنْتَيْنِ، وَيُوتِرُ بِوَاحِدَةٍ.

تخريج: أخرجه مسلم، صلوة المسافرين، باب صلوة الليل وعدد ركعات النبي ﷺ في الليل ... الخ، ح:٧٣٦ب من حديث الزهري به مطولاً، وقال البوصيري: هذا إسناد صحيح، رجاله ثقات .

Comments:

This *Hadith* and others like it, serve to indicate that the Prophet ﷺ used to pray even the *Witr* of three *Rak'ah* with two *Taslim*, which is to say that he used to say the first *Taslim* on completion of two *Rak'ah*, then moved to offer the last one *Rak'ah*. In view of this it would be desirable to pray three *Rak'ah* of *Witr* with two *Taslim*, although it is also allowed to offer them with one *Tashah-hud* and one *Taslim*.

Chapter 117. What Was Narrated Concerning The *Qunut* In *Witr*

(المعجم ١١٧) - بَابُ مَا جَاءَ فِي الْقُنُوتِ فِي الوِتْرِ (التحفة ١٥٦)

1178. It was narrated that Al-Hasan bin 'Ali said: "My grandfather, the Messenger of Allâh ﷺ, taught me some words to say in *Qunut* of *Witr*: *Allâhumma 'âfini fiman 'âfait, wa tawallani fiman tawallait, wahdini*

١١٧٨ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا شَرِيكٌ، عَنْ أَبِي إِسْحَاقَ، عَنْ بُرَيْدِ بْنِ أَبِي مَرْيَمَ، عَنْ أَبِي الْحَوْرَاءِ، عَنِ الْحَسَنِ بْنِ عَلِيٍّ قَالَ: عَلَّمَنِي جَدِّي، رَسُولُ اللهِ ﷺ كَلِمَاتٍ أَقُولُهُنَّ فِي قُنُوتِ الْوِتْرِ: «اللَّهُمَّ

عَافِنِي فِيمَنْ عَافَيْتَ. وَتَوَلَّنِي فِيمَنْ تَوَلَّيْتَ. وَاهْدِنِي فِيمَنْ هَدَيْتَ. وَقِنِي شَرَّ مَا قَضَيْتَ. وَبَارِكْ لِي فِيمَا أَعْطَيْتَ. إِنَّكَ تَقْضِي وَلاَ يُقْضَى عَلَيْكَ. إِنَّهُ لاَ يَذِلُّ مَنْ وَالَيْتَ. سُبْحَانَكَ رَبَّنَا تَبَارَكْتَ وَتَعَالَيْتَ».

fiman hadait, wa qini sharra mâ qadait, wa bârik li fima a'tait. Innaka taqdi wa lâ yuqda 'alaik, innahu lâ yudhillu man wâlait. Subhânaka rabbanâ tabârakta wa ta'âlait (O Allâh, pardon me along with those whom You have pardoned, be an ally to me along with those whom You are an ally to, guide me along with those whom You have guided, protect me from the evil that You have decreed, and bless for me that which You have bestowed. For verily You decree and none can decree over You. He whom You support can never be humiliated. Glory is to You, our Lord, You are Blessed and Exalted)." (***Sahih***)

تخريج: [صحيح] أخرجه أبوداود، الوتر، باب القنوت في الوتر، ح:١٤٢٥، ١٤٢٦ من حديث أبي إسحاق به، وحسنه الترمذي، ح:٤٦٤، وصححه ابن خزيمة، والنووي في الأذكار.

Comments:

The *Hadith* is silent about whether the place of *Qunut* is before or after *Ruku'* in *Witr*. A *Hadith* in *Mustadrak Al-Hâkim* (3/172) places it before *Ruku'*. However, the *Hadith* is 'Weak'. More authentic *Ahâdith* than this place the *Qunut* before *Ruku'* which is, therefore, preferable.

١١٧٩ - حَدَّثَنَا أَبُو عُمَرَ، حَفْصُ بْنُ [عَمْرٍو]: حَدَّثَنَا بَهْزُ بْنُ أَسَدٍ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ: حَدَّثَنِي هِشَامُ بْنُ عَمْرٍو الْفَزَارِيُّ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ الْحَارِثِ بْنِ هِشَامٍ الْمَخْزُومِيِّ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ أَنَّ النَّبِيَّ ﷺ كَانَ يَقُولُ، فِي آخِرِ الْوِتْرِ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ بِرِضَاكَ مِنْ سَخَطِكَ. وَأَعُوذُ بِمُعَافَاتِكَ مِنْ عُقُوبَتِكَ. وَأَعُوذُ بِكَ مِنْكَ. لاَ أُحْصِي ثَنَاءً عَلَيْكَ. أَنْتَ كَمَا أَثْنَيْتَ عَلَى نَفْسِكَ».

1179. It was narrated from 'Ali bin Abi Tâlib that the Prophet ﷺ used to say at the end of *Witr*: "*Allâhumma inni a'udhu bika biridâka min sakhatika, wa a'udhu bimu'âfâtika min 'uqubatika, wa a'udhu bika minka, lâ uhsi thanâ'an 'alaika, Anta kamâ athnaita 'ala nafsika* (O Allâh, I seek refuge in Your pleasure from Your wrath, and I seek refuge in Your forgiveness from Your punishment, and I seek refuge in You from You. I cannot

enumerate Your praise, You are as You have praised Yourself)." (*Sahih*)

تخريج: [إسناده صحيح] أخرجه أبو داود، الوتر، باب القنوت في الوتر، ح:١٤٢٧ من حديث حماد به، وحسنه الترمذي، ح:٣٥٦٦، وصححه الحاكم:١/٣٠٦، والذهبي.

Comments:

It is in order to recite this *Qunut* as well in place of the one mentioned in the previous *Hadith*.

Chapter 118. One Who Does Not Raise His Hands In *Qunut*

(المعجم ١١٨) - بَابُ مَنْ كَانَ لَا يَرْفَعُ يَدَيْهِ فِي الْقُنُوتِ (التحفة ١٥٧)

1180. It was narrated from Anas bin Mâlik that the Prophet ﷺ did not raise his hands in any of his supplications except when praying for rain (*Istisqâ'*), when he raised his hands so high that the whiteness of his armpits could be seen. (*Sahih*)

١١٨٠ - حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا سَعِيدٌ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ نَبِيَّ اللهِ ﷺ كَانَ لاَ يَرْفَعُ يَدَيْهِ فِي شَيْءٍ مِنْ دُعَائِهِ إِلَّا عِنْدَ الاسْتِسْقَاءِ. فَإِنَّهُ كَانَ يَرْفَعُ يَدَيْهِ حَتَّى يُرَى بَيَاضُ إِبْطَيْهِ.

تخريج: أخرجه البخاري، المناقب، باب صفة النبي ﷺ، ح:٣٥٦٥ من حديث يزيد بن زريع، وح:١٠٣١، ومسلم، صلوة الاستسقاء، باب رفع اليدين بالدعاء في الاستسقاء، ح:٨٩٦ من حديث سعيد بن أبي عروبة به.

Comments:

a. *Imâm* Ibn Mâjah quotes this *Hadith* in order to prove that hands are not to be raised during *Qunut*. However, a *Hadith* in *Sunan Al-Kubra* (2/211) by Baihaqi, narrated from Anas ﷺ mentions the fact of the raising of hands in *Qunut*.

b. There is no categorical account of whether or not the Prophet ﷺ raised his hands in the *Qunut* of *Witr*. However, it is proved from authentic sources that he ﷺ did raise his hands while reciting *Qunut Nâzilah* (supplication in the event of a calamity), recited after *Ruku'*. Taking this as analogy, we can safely assume that raising the hands, even in the *Qunut* of *Witr*, is in order.

Chapter 119. Raising The Hands In Supplication And Wiping The Face With Them

(المعجم ١١٩) - بَابُ مَنْ رَفَعَ يَدَيْهِ فِي الدُّعَاءِ وَمَسَحَ بِهِمَا وَجْهَهُ (التحفة ١٥٨)

1181. It was narrated that Ibn

١١٨١ - حَدَّثَنَا أَبُو كُرَيْبٍ، وَ مُحَمَّدُ بْنُ

'Abbâs said: "The Messenger of Allâh ﷺ said: 'When you call upon Allâh, then do so with the palms of your hands (upwards). Do not do so with the back of your hands (upwards). And when you finish, then wipe your face with them.'" (*(Da'if)*

الصَّبَّاحِ. قَالاَ: حَدَّثَنَا عَائِذُ بْنُ حَبِيبٍ، عَنْ صَالِحِ بْنِ حَسَّانَ الأَنْصَارِيِّ، عَنْ مُحَمَّدِ بْنِ كَعْبٍ الْقُرَظِيِّ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا دَعَوْتَ اللهَ بِبَاطِنِ كَفَّيْكَ. وَلاَ تَدْعُ بِظُهُورِهِمَا. فَإِذَا فَرَغْتَ فَامْسَحْ بِهِمَا وَجْهَكَ».

تخريج: [**ضعيف جدًا**] تقدم تحت، ح:٩٥٩، وسيأتي، ح:٣٨٦٦ وقال البوصيري: هذا إسناد ضعيف لاتفاقهم على ضعف صالح بن حسان .

Comments:

The *Hadith* is 'Weak'. As such it does not establish any proof in support of the wiping of face with the hands, either after this supplication, or after the *Qunut* of *Witr*.

Chapter 120. What Was Narrated Concerning Reciting *Qunut* Before *Ruku'* Or Afterwards

(المعجم ١٢٠) - **بَابُ مَا جَاءَ فِي الْقُنُوتِ قَبْلَ الرُّكُوعِ وَبَعْدَهُ** (التحفة ١٥٩)

1182. It was narrated from Ubayy bin Ka'b that the Messenger of Allâh ﷺ used to pray *Witr* and he would recite *Qunut* before *Ruku'*. (***Sahih***)

١١٨٢ - حَدَّثَنَا عَلِيُّ بْنُ مَيْمُونٍ الرَّقِّيُّ: حَدَّثَنَا مَخْلَدُ بْنُ يَزِيدَ، عَنْ سُفْيَانَ، عَنْ زُبَيْدٍ الْيَامِيِّ، عَنْ سَعِيدِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ أَبْزَى، عَنْ أَبِيهِ، عَنْ أُبَيِّ بْنِ كَعْبٍ أَنَّ رَسُولَ اللهِ ﷺ كَانَ يُوتِرُ فَيَقْنُتُ قَبْلَ الرُّكُوعِ.

تخريج: [**صحيح**] تقدم تحت، ح:١١٧١، وأخرجه النسائي:٣/ ٢٣٥ قيام الليل، ذكر اختلاف ألفاظ الناقلين لخبر أبي بن كعب في الوتر، ح:١٧٠٠ عن علي بن ميمون به * سفيان تابعه فطر وغيره.

Comments:

The *Qunut* is recited in the last *Rak'ah* of *Witr* as well as on special occasions during the obligatory prayers, wherein it is called *Qunut Nâzilah*.

1183. It was narrated that Anas bin Mâlik said: He was asked about *Qunut* in the *Subh* prayer, and he said: "We used to recite *Qunut* before *Ruku'* and afterwards." (***Hasan***)

١١٨٣ - حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ: حَدَّثَنَا سَهْلُ بْنُ يُوسُفَ: حَدَّثَنَا حُمَيْدٌ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: سُئِلَ عَنِ الْقُنُوتِ فِي صَلاَةِ الصُّبْحِ، فَقَالَ: كُنَّا نَقْنُتُ قَبْلَ الرُّكُوعِ وَبَعْدَهُ.

تخريج: [حسن] وقال البوصيري: إسناده صحيح، ورجاله ثقات * حميد الطويل عنعن تقدم، ح:٨٦٦، ولحديثه شواهد معنوية.

Comments:

This is obviously what some of the Companions did. As for the Prophet ﷺ, he recited *Qunut Nâzilah* only after the *Ruku'*.

1184. It was narrated that Muhammad said: "I asked Anas bin Mâlik about *Qunut*, and he said: 'The Messenger of Allâh ﷺ recited *Qunut* after *Ruku'*.'" (*Sahih*)

١١٨٤ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عَبْدُ الْوَهَّابِ: حَدَّثَنَا أَيُّوبُ، عَنْ مُحَمَّدٍ قَالَ: سَأَلْتُ أَنَسَ بْنَ مَالِكٍ عَنِ الْقُنُوتِ، فَقَالَ: قَنَتَ رَسُولُ اللهِ ﷺ بَعْدَ الرُّكُوعِ.

تخريج: أخرجه البخاري، الوتر، باب القنوت قبل الركوع وبعده، ح:١٠٠١، ومسلم، المساجد، باب استحباب القنوت في جميع الصلوات ... الخ، ح:٦٧٧ب من حديث أيوب به.

Comments:

This is only a part of the *Hadith*. This in fact is the part of that *Hadith* in which the Prophet ﷺ is reported to have recited the *Qunut Nâzilah* after *Ruku'* in all the five obligatory prayers continuously for one month.

Chapter 121. What Was Narrated Concerning *Witr* At The End Of The Night

(المعجم ١٢١) - بَابُ مَا جَاءَ فِي الْوِتْرِ آخِرَ اللَّيْلِ (التحفة ١٦٠)

1185. It was narrated that Masruq said: "I asked 'Âishah about the *Witr* of the Messenger of Allâh ﷺ. She said: 'He prayed *Witr* at every part of the night, at the beginning, in the middle and at the end, when he died (he would perform it) just before dawn.'" (*Sahih*)

١١٨٥ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ، عَنِ أَبِي حُصَيْنٍ، عَنْ يَحْيَى بْنِ وثابٍ، عَنْ مَسْرُوقٍ قَالَ: سَأَلْتُ عَائِشَةَ عَنْ وِتْرِ رَسُولِ اللهِ ﷺ فَقَالَتْ: مِنْ كُلِّ اللَّيْلِ قَدْ أَوْتَرَ. مِنْ أَوَّلِهِ وَأَوْسَطِهِ، وَانْتَهَى وِتْرُهُ، حِينَ مَاتَ، فِي السَّحَرِ.

تخريج: أخرجه مسلم، صلوة المسافرين، باب صلوة الليل وعدد ركعات النبي ﷺ ... الخ، ح:٧٤٥ب من حديث أبي حصين به.

Comments:

a. The time for *Witr* is after *Tahajjud*. Reciting *Witr* in every part of the night means praying *Tahajjud* in all parts of the night.
b. The predominant habit of the Prophet ﷺ was to be up in the second half of the night.

'Âishah ﵁ reports: "In the early part of the night the Prophet ﷺ used to sleep, and in the later part he would get up and pray, then again he returned to rest in his bed. But as soon as the *Muadh-dhin* called the *Adhân*, he would get up again. (*Sahih Al-Bukhâri*: 1146).

c. The practice the Messenger of Allâh ﷺ stuck to towards the end of his life, was to continue to pray until true dawn. However, after performing the *Rak'ah* before *Fajr*, he would lay down to rest a little.

1186. It was narrated that 'Ali said: "At every part of the night the Messenger of Allâh ﷺ prayed *Witr*, at the beginning and in the middle, and finally his *Witr* was just before dawn." (***Hasan***)

١١٨٦ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ؛ ح: وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ. قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَاصِمِ بْنِ ضَمْرَةَ، عَنْ عَلِيٍّ قَالَ: مِنْ كُلِّ اللَّيْلِ قَدْ أَوْتَرَ رَسُولُ اللهِ ﷺ. مِنْ أَوَّلِهِ وَأَوْسَطِهِ، وَانْتَهَى وِتْرُهُ إِلَى السَّحَرِ.

تخريج: [إسناده حسن] أخرجه أحمد: ١/ ١٣٧ عن محمد بن جعفر، وص(٨٦) عن وكيع به، وقال البوصيري: هذا إسناد صحيح، رجاله ثقات .

Comments:

'*Witr* being just before dawn' means that he ﷺ performed *Witr* at the last end of the night, so much so that, by the time he finished the *Witr*, it was already time for the *Adhân*. His praying *Witr* almost before the *'Adhân* of *Fajr* confirms the fact that this is the final prescribed hour for performing *Witr*.

1187. It was narrated from Jâbir that the Messenger of Allâh ﷺ said: "Whoever among you fears that he will not wake up at the end of the night, let him pray *Witr* at the beginning of the night, then go to sleep. Whoever hopes that he will wake up at the end of the night, let him pray *Witr* at the end of the night, for recitation (of the Qur'ân) at the end of the night is attended (by the angels), and that is better." (***Sahih***)

١١٨٧ - حَدَّثَنَا عَبْدُ اللهِ بْنُ سَعِيدٍ: حَدَّثَنَا ابْنُ أَبِي غَنِيَّةَ: حَدَّثَنَا الأَعْمَشُ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ، عَنْ رَسُولِ اللهِ ﷺ قَالَ: **«مَنْ خَافَ مِنْكُمْ أَنْ لاَ يَسْتَيْقِظَ مِنْ آخِرِ اللَّيْلِ، فَلْيُوتِرْ مِنْ أَوَّلِ اللَّيْلِ ثُمَّ لْيَرْقُدْ. وَمَنْ طَمِعَ مِنْكُمْ أَنْ يَسْتَيْقِظَ مِنْ آخِرِ اللَّيْلِ، فَلْيُوتِرْ مِنْ آخِرِ اللَّيْلِ. فَإِنَّ قِرَاءَةَ آخِرِ اللَّيْلِ مَحْضُورَةٌ. وَذٰلِكَ أَفْضَلُ»**.

تخريج: أخرجه مسلم، صلوة المسافرين، باب من خاف أن لا يقوم من آخر الليل فليوتر أوله، ح: ٧٥٥ من حديث الأعمش به.

Comments:

a. It is preferable to perform *Witr* in the later part of the night.

b. It is also better to perform some voluntary *Rak'ah* before *Witr*.

Chapter 122. One Who Sleeps And Misses *Witr*, Or Forgets It

(المعجم ١٢٢) - بَابُ مَنْ نَامَ عَنْ وِتْرٍ أَوْ نَسِيَهُ (التحفة ١٦١)

1188. It was narrated that Abu Sa'eed said: "The Messenger of Allâh ﷺ said: 'Whoever sleeps and misses *Witr*, or forgets it, let him pray it when morning comes, or when he remembers.'" (*Sahih*)

١١٨٨ - حَدَّثَنَا أَبُو مُصْعَبٍ، أَحْمَدُ بْنُ أَبِي بَكْرٍ [الْمَدَنِيُّ]، وَ سُوَيْدُ بْنُ سَعِيدٍ قَالَا: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ زَيْدِ بْنِ أَسْلَمَ، عَنْ أَبِيهِ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي سَعِيدٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ نَامَ عَنِ الْوِتْرِ أَوْ نَسِيَهُ، فَلْيُصَلِّ إِذَا أَصْبَحَ، أَوْ ذَكَرَهُ».

تخريج: [صحيح] أخرجه أبو داود، الوتر، باب في الدعاء بعد الوتر، ح:١٤٣١ بإسناد صحيح عن زيد بن أسلم به، وصححه الحاكم، والذهبي، والعراقي وغيرهم.

Comments:

The correct time for *Witr* is until before true dawn. But in case of an excuse mentioned here, we can pray either after true dawn or any other time of the day.

1189. It was narrated that Abu Sa'eed said: "The Messenger of Allâh ﷺ said: 'Pray *Witr* before morning comes.'" (*Sahih*)

Muhammad bin Yahya said: "This *Hadith* indicates that the narration of 'Abdur-Rahmân (no. 1188) is feeble (weak)."

١١٨٩ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَىٰ، وَ أَحْمَدُ ابْنُ الْأَزْهَرِ قَالَا: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَنْبَأَنَا مَعْمَرٌ، عَنْ يَحْيَىٰ بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «أَوْتِرُوا قَبْلَ أَنْ تُصْبِحُوا».

قَالَ مُحَمَّدُ بْنُ يَحْيَىٰ: فِي هٰذَا الْحَدِيثَ دَلِيلٌ عَلَى أَنَّ حَدِيثَ عَبْدِ الرَّحْمٰنِ وَاهٍ.

تخريج: أخرجه مسلم، صلوة المسافرين، باب صلوة الليل مثنٰى مثنٰى والوتر ركعة من آخر الليل، ح:٧٥٤ من حديث معمر به.

Chapter 123. What Was Narrated Concerning *Witr* With Three, Five, Seven Or Nine *Rak'ah*

(المعجم ١٢٣) - بَابُ مَا جَاءَ فِي الْوِتْرِ بِثَلَاثٍ وَخَمْسٍ وَسَبْعٍ وَتِسْعٍ (التحفة ١٦٢)

1190. It was narrated from Abu

١١٩٠ - حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ

Ayyub Al-Ansâri that the Messenger of Allâh ﷺ said: "*Witr* is *Haqq*.[1] Whoever wishes let him pray *Witr* with five (*Rak'ah*), and whoever wishes let him pray *Witr* with three (*Rak'ah*), and whoever wishes let him pray *Witr* with one (*Rak'ah*)." (***Sahih***)

الدِّمَشْقِيُّ: حَدَّثَنَا الْفِرْيَابِيُّ، عَنِ الأَوْزَاعِيِّ، عَنِ الزُّهْرِيِّ، عَنْ عَطَاءِ بْنِ يَزِيدَ اللَّيْثِيِّ، عَنْ أَبِي أَيُّوبَ الأَنْصَارِيِّ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «الْوِتْرُ حَقٌّ. فَمَنْ شَاءَ فَلْيُوتِرْ بِخَمْسٍ. وَمَنْ شَاءَ فَلْيُوتِرْ بِثَلاَثٍ. وَمَنْ شَاءَ فَلْيُوتِرْ بِوَاحِدَةٍ».

تخريج: [**إسناده صحيح**] أخرجه أبو داود، الوتر، باب كم الوتر؟، ح:١٤٢٢ من حديث الزهري به، وصححه ابن حبان، والحاكم، والذهبي، والنووي وغيرهم، والحديث صحيح مرفوعًا وموقوفًا.

Comments:

To some scholars '*Witr* is *Haqq*' means it is obligatory, although the same word (*Haqq*) has also been used in the context of having bath for Friday prayer, but nobody believes it to be obligatory. Anyhow, in the light of this *Hadith*, it must at least be taken as an emphasized *Sunnah*.

1191. It was narrated that Sa'd bin Hishâm said: "I asked 'Âishah: 'O Mother of the Believers! Tell me about the *Witr* of the Messenger of Allâh ﷺ.' She said: 'We used to keep his tooth stick and water for ablution ready for him. Allâh would wake him as He willed to during the night, and he would use the tooth stick and perform ablution, then he would pray nine *Rak'ah*, during which he would not sit until the eighth *Rak'ah*. Then he would call upon his Lord and remember Allâh and praise Him and supplicate to Him. Then he would get up without saying the *Salâm*. Then he would stand up and pray

١١٩١ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ: حَدَّثَنَا سَعِيدُ بْنِ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ، عَنْ [زُرَارَةَ بْنِ أَوْفَى]، عَنْ سَعْدِ ابْنِ هِشَامٍ قَالَ: سَأَلْتُ عَائِشَةَ، قُلْتُ: يَا أُمَّ الْمُؤْمِنِينَ! أَفْتِينِي عَنْ وِتْرِ رَسُولِ اللهِ ﷺ. قَالَتْ: كُنَّا نُعِدُّ لَهُ سِوَاكَهُ وَطَهُورَهُ. فَيَبْعَثُهُ اللهُ فِيمَا شَاءَ أَنْ يَبْعَثَهُ مِنَ اللَّيْلِ. فَيَتَسَوَّكُ وَيَتَوَضَّأُ ثُمَّ يُصَلِّي تِسْعَ رَكَعَاتٍ. لاَ يَجْلِسُ فِيهَا إِلَّا عِنْدَ الثَّامِنَةِ. فَيَدْعُو رَبَّهُ. فَيَذْكُرُ اللهَ وَيَحْمَدُهُ وَيَدْعُوهُ. ثُمَّ يَنْهَضُ وَلاَ يُسَلِّمُ. ثُمَّ يَقُومُ فَيُصَلِّي التَّاسِعَةَ. ثُمَّ يَقْعُدُ فَيَذْكُرُ اللهَ، وَيَحْمَدُهُ وَيَدْعُو رَبَّهُ وَيُصَلِّي عَلَى نَبِيِّهِ. ثُمَّ

[1] They differ over whether it means 'a requirement' or 'true,' meaning that it is an established *Sunnah*, based upon the different views about its status. *Haqq* is sometimes used to mean 'a duty' like in the case of the 'right' of Allâh upon the worshipers, and, the 'right' of the Muslim upon the Muslim.

يُسَلِّمُ تَسْلِيماً يُسْمِعُنَا. ثُمَّ يُصَلِّي رَكْعَتَيْنِ بَعْدَمَا يُسَلِّمُ وَهُوَ قَاعِدٌ. فَتِلْكَ إِحْدَى عَشْرَةَ رَكْعَةً. فَلَمَّا أَسَنَّ رَسُولُ اللهِ ﷺ، وَأَخَذَ اللَّحْمُ، أَوْتَرَ بِسَبْعٍ وَصَلَّى رَكْعَتَيْنِ، بَعْدَمَا سَلَّمَ.

the ninth *Rak'ah*. Then he would sit and remember Allâh and praise Him, and supplicate to his Lord and send blessing upon His Prophet. Then he would say *Salâm* that we could hear. Then he would pray two *Rak'ah* after the *Salâm*, while he was sitting down. That was eleven *Rak'ah*. When the Messenger of Allâh ﷺ grew older and had gained weight, he would pray *Witr* with seven *Rak'ah* and then pray two more *Rak'ah* after he had said the *Salâm*.'" (***Sahih***)

تخريج: [صحيح] أخرجه النسائي، قيام الليل، كيف الوتر بتسع؟، ح:١٧٢١ من حديث سعيد به مختصرًا * سعيد وقتادة صرحا بالسماع عند البيهقي:٢/٤٩٩، وأخرجه مسلم في صحيحه، ح:٧٤٦ عن أبي بكر بن أبي شيبة به مختصرًا.

Comments:

a. Nine *Rak'ah* of *Witr* is in fact *Tahajjud*, along with *Witr*, prayed with one *Taslim*.

b. In a *Witr* of nine *Rak'ah*, *Tashah-hud* must be recited on the completion of eight *Rak'ah*.

c. It is allowed to pray fewer than eight *Rak'ah* for *Tahajjud* prayer.

١١٩٢ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا حُمَيْدُ بْنُ عَبْدِ الرَّحْمٰنِ، عَنْ زُهَيْرٍ، عَنْ مَنْصُورٍ، عَنِ الْحَكَمِ، عَنْ مِقْسَمٍ، عَنْ أُمِّ سَلَمَةَ قَالَتْ: كَانَ رَسُولُ اللهِ ﷺ يُوتِرُ بِسَبْعٍ أَوْ بِخَمْسٍ. لاَ يَفْصِلُ بَيْنَهُنَّ بِتَسْلِيمٍ وَلاَ كَلاَمٍ.

1192. It was narrated that Umm Salamah said: "The Messenger of Allâh ﷺ used to pray *Witr* with seven or five *Rak'ah*, and he would not say *Salâm* or speak in between them." (***Sahih***)

تخريج: [صحيح] أخرجه النسائي:٣/٢٣٩، قيام الليل، باب: كيف الوتر بخمس وذكر الاختلاف على الحكم في حديث الوتر، ح:١٧١٥، ١٧١٦ من حديث منصور به * الحكم بن عتيبة ربما دلس وعنعن، وأخرج الطبراني:٢٣/٣٧٨، ح:٨٩٥ عنه عن مقسم عن ابن عباس عن أم سلمة به، وللحكم طريق آخر عند النسائي، ح:١٧١٧، ولحديثه شواهد معنوية.

Chapter 124. What Was Narrated Concerning *Witr* When Traveling

(المعجم ١٢٤) - بَابُ مَا جَاءَ فِي الْوِتْرِ فِي السَّفَرِ (التحفة ١٦٣)

1193. It was narrated from Sâlim that his father said: "The Messenger of Allâh ﷺ used to pray two *Rak'ah* while traveling, and he did not do more than that. And he used to pray *Tahajjud* at night." I asked: "Did he pray *Witr*?" He said: "Yes." (**(*Da'if*)**

١١٩٣ - حَدَّثَنَا أَحْمَدُ بْنِ سِنَانٍ، وَ إِسْحَاقُ ابْنُ مَنْصُورٍ قَالاَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَنْبَأَنَا شُعْبَةُ، عَنْ جَابِرٍ، عَنْ سَالِمٍ، عَنْ أَبِيهِ قَالَ: كَانَ رَسُولُ اللهِ ﷺ يُصَلِّي فِي السَّفَرِ رَكْعَتَيْنِ. لاَ يَزِيدُ عَلَيْهِمَا. وَكَانَ يَتَهَجَّدُ مِنَ اللَّيْلِ. قُلْتُ: وَكَانَ يُوتِرُ؟ قَالَ: نَعَمْ.

تخريج: [إسناده ضعيف] انظر، ح:٣٥٦ لعلته، وقال البوصيري: هذا إسناد ضعيف ... الخ.

1194. It was narrated that Ibn 'Abbâs and Ibn 'Umar said: "The Messenger of Allâh ﷺ prescribed two *Rak'ah* of prayer when traveling; they are complete and are not shortened. And *Witr* when traveling is *Sunnah*."[1] (**(*Da'if*)**

١١٩٤ - حَدَّثَنَا إِسْمَاعِيلُ بْنُ مُوسٰى: حَدَّثَنَا شَرِيكٌ، عَنْ جَابِرٍ، عَنْ عَامِرٍ، عَنِ ابْنِ عَبَّاسٍ وَ ابْنِ عُمَرَ قَالاَ: سَنَّ رَسُولُ اللهِ ﷺ صَلاَةَ السَّفَرِ رَكْعَتَيْنِ. وَهُمَا تَمَامٌ غَيْرُ قَصْرٍ. وَالْوِتْرُ فِي السَّفَرِ سُنَّةٌ.

تخريج: [إسناده ضعيف جدًا] وضعفه البوصيري، انظر الحديث السابق لعلته.

Chapter 125. What Was Narrated Concerning The Two *Rak'ah* Sitting Down After *Witr*

(المعجم ١٢٥) - بَابُ مَا جَاءَ فِي الرَّكْعَتَيْنِ بَعْدَ الوِتْرِ جَالِسًا (التحفة ١٦٤)

1195. It was narrated from Umm Salamah that the Prophet ﷺ used to pray two short *Rak'ah* after *Witr*, sitting down. (***Sahih***)

١١٩٥ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا حَمَّادُ بْنُ مَسْعَدَةَ: حَدَّثَنَا مَيْمُونُ بْنُ مُوسٰى الْمَرَئِيُّ، عَنِ الْحَسَنِ، عَنْ أُمِّهِ، عَنْ أُمِّ سَلَمَةَ أَنَّ النَّبِيَّ ﷺ كَانَ يُصَلِّي بَعْدَ الْوِتْرِ رَكْعَتَيْنِ خَفِيفَتَيْنِ، وَهُوَ جَالِسٌ.

تخريج: [صحيح] أخرجه الترمذي، الوتر، باب ماجاء لا وتران في ليلة، ح:٤٧١ عن محمد بن بشار به، وسنده ضعيف، وللحديث شواهد، انظر الحديث الآتي.

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[1] See nos. 1063 and 1064.

1196. It was narrated that Abu Salamah said: "Âishah narrated to me that the Messenger of Allâh ﷺ prayed *Witr* with one *Rak'ah*, then he prayed two *Rak'ah* in which he recited while sitting, then when he wanted to bow, he stood up and bowed." (*Sahih*)

١١٩٦ - حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ الدِّمَشْقِيُّ: حَدَّثَنَا عُمَرُ بْنُ عَبْدِ الْوَاحِدِ: حَدَّثَنَا الأَوْزَاعِيُّ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ قَالَ: حَدَّثَتْنِي عَائِشَةُ قَالَتْ: كَانَ رَسُولُ اللهِ ﷺ يُوتِرُ بِوَاحِدَةٍ. ثُمَّ يَرْكَعُ رَكْعَتَيْنِ يَقْرَأُ فِيهِمَا وَهُوَ جَالِسٌ. فَإِذَا أَرَادَ أَنْ يَرْكَعَ، قَامَ فَرَكَعَ.

تخريج: أخرجه مسلم، صلوٰة المسافرين، باب صلوٰة الليل وعدد ركعات النبي ﷺ في الليل ... الخ، ح:٧٣٨ب من حديث يحيى به، نحو المعنى باختلاف يسير، وقال البوصيري: هذا إسناد صحيح، رجاله ثقات .

Chapter 126. What Was Narrated Concerning Lying Down After *Witr* And After The Two *Rak'ah* Of *Fajr*

(المعجم ١٢٦) - بَابُ مَا جَاءَ فِي الضَّجْعَةِ بَعْدَ الْوِتْرِ وَبَعْدَ رَكْعَتَيِ الْفَجْرِ (التحفة ١٦٥)

1197. It was narrated that 'Âishah said: "I never used to see the Prophet ﷺ at the end of the night, except that he was sleeping near me." (*Sahih*)

Waki' said: "Meaning, after *Witr*."

١١٩٧ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ، عَنْ مِسْعَرٍ وَ سُفْيَانَ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ عَائِشَةَ قَالَتْ: مَا كُنْتُ أُلْفِي أَوْ أَلْقَى النَّبِيَّ ﷺ مِنْ آخِرِ اللَّيْلِ إِلَّا وَهُوَ نَائِمٌ عِنْدِي.

قَالَ وَكِيعٌ: تَعْنِي بَعْدَ الْوِتْرِ.

تخريج: أخرجه البخاري، التهجد، باب من نام عند السحر، ح:١١٣٣ من حديث سعد به، ومسلم، صلوٰة المسافرين، الباب السابق، ح:٧٤٢ من حديث مسعر به.

Comments:

a. The normal practice of the Messenger of Allâh ﷺ is to start *Tahajjud* after the middle of the night, and finish it an hour or two before *Fajr*. That is why at the beginning of true dawn, he would be sleeping. At times, however, as we find mentioned in some of the *Ahâdith*, he would remain praying until the end of the night.

b. A person is free to perform *Tahajjud* at any time of the night and as long as he wishes, according to his own convenience.

1198. It was narrated that 'Âishah said: "When the Prophet

١١٩٨ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا

إِسْمَاعِيلُ ابْنُ عُلَيَّةَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ إِسْحَاقَ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: كَانَ النَّبِيُّ ﷺ إِذَا صَلَّى رَكْعَتَي الْفَجْرِ اضْطَجَعَ عَلَى شِقِّهِ الأَيْمَنِ.

ﷺ prayed the two (*Sunnah*) *Rak'ah* of *Fajr*, he would lie down on his right side." (***Sahih***)

تخريج: [صحيح] أخرجه أحمد:٦/٤٨،٤٩ عن إسماعيل به، أخرجه البخاري، ح:٦٢٦ وغيره، ومسلم، ح:٧٣٦، وغيرهما من حديث الزهري به مطولاً.

Comments:

It is a *Sunnah* to lie down after performing the two (*Sunnah*) *Rak'ah* before *Fajr*, but it is also proven that he ﷺ sometimes avoided doing it. It is also reported from 'Âishah that, after finishing his *Rak'ah* of *Sunnah* before *Fajr*, if she had been awake, he would talk to her, otherwise he would lie down until he was informed of the *Iqâmah* for *Fajr*. prayer (*Sahih Al-Bukhâri*:1161)

١١٩٩ - حَدَّثَنَا عُمَرُ بْنُ هِشَامٍ: حَدَّثَنَا النَّضْرُ ابْنُ شُمَيْلٍ: أَنْبَأَنَا شُعْبَةُ: حَدَّثَنِي سُهَيْلُ بْنُ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: كَانَ رَسُولُ اللهِ ﷺ إِذَا صَلَّى رَكْعَتَي الْفَجْرِ اضْطَجَعَ.

1199. It was narrated that Abu Hurairah said: "When the Messenger of Allâh ﷺ prayed the two (*Sunnah*) *Rak'ah* of *Fajr*, he would lie down." (***Sahih***)

تخريج: [صحيح] * عمر بن هشام روى عن أبي حاتم الرازي وهو لا يروي إلا عن ثقة عنده، وباقي السند صحيح، وللحديث شواهد، انظر الحديث السابق.

Chapter 127. What Was Narrated Concerning *Witr* While Riding

(المعجم ١٢٧) - بَابُ مَا جَاءَ فِي الْوِتْرِ عَلَى الرَّاحِلَةِ (التحفة ١٦٦)

١٢٠٠ - حَدَّثَنَا أَحْمَدُ بْنُ سِنَانٍ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ، عَنْ مَالِكِ بْنِ أَنَسٍ، عَنْ أَبِي بَكْرِ بْنِ عُمَرَ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ عَبْدِ اللهِ ابْنِ عُمَرَ بْنِ الْخَطَّابِ، عَنْ سَعِيدِ بْنِ يَسَارٍ قَالَ: كُنْتُ مَعَ ابْنِ عُمَرَ. فَتَخَلَّفْتُ فَأَوْتَرْتُ. فَقَالَ: مَا خَلَفَكَ؟ قُلْتُ: أَوْتَرْتُ. فَقَالَ: أَمَا لَكَ فِي رَسُولِ اللهِ ﷺ أُسْوَةٌ حَسَنَةٌ؟ قُلْتُ: بَلَىٰ. قَالَ: فَإِنَّ رَسُولَ اللهِ ﷺ كَانَ يُوتِرُ عَلَى بَعِيرِهِ.

1200. It was narrated that Sa'eed bin Yasâr said: "I was with Ibn 'Umar and I lagged behind and prayed *Witr*. He said: 'What kept you?' I said: 'I was praying *Witr*.' He said: 'Do you not have the best of examples in the Messenger of Allâh ﷺ?' I said: 'Of course.' He said: 'The Messenger of Allâh ﷺ used to pray *Witr* while riding his camel.'" (***Sahih***)

تخريج: أخرجه البخاري، الوتر، باب الوتر على الدابة، ح:٩٩٩، ومسلم، صلوة المسافرين، باب جواز صلوة النافلة على الدابة في السفر حيث توجهت، ح:٧٠٠ من حديث مالك به.

Comments:

a. *Witr* can be performed without alighting from one's mount, while an obligatory prayer must be performed on the ground.

b. *Witr* has to be performed even during a journey.

١٢٠١ - **حَدَّثَنَا** مُحَمَّدُ بْنُ يَزِيدَ الأَسْفَاطِيُّ: حَدَّثَنَا أَبُو دَاوُدَ: حَدَّثَنَا عَبَّادُ بْنُ مَنْصُورٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ ﷺ كَانَ يُوتِرُ عَلَى رَاحِلَتِهِ.

1201. It was narrated from Ibn 'Abbâs that the Prophet ﷺ used to pray *Witr* while riding his mount. (***Sahih***)

تخريج: [**صحيح**] أخرجه محمد بن نصر المروزي في قيام الليل، ص:٢٧٨ من حديث عباد، ثنا عكرمة به، وقال البوصيري: هذا إسناد ضعيف لضعف عباد بن منصور قلت: وله شواهد، انظر الحديث السابق.

(المعجم ١٢٨) - بَابُ مَا جَاءَ فِي الْوِتْرِ أَوَّلِ اللَّيْلِ (التحفة ١٦٧)

Chapter 128. What Was Narrated Concerning *Witr* At The Beginning Of The Night

١٢٠٢ - **حَدَّثَنَا** أَبُو دَاوُدَ، سُلَيْمَانُ بْنُ تَوْبَةَ: حَدَّثَنَا يَحْيَى بْنُ أَبِي بُكَيْرٍ: حَدَّثَنَا زَائِدَةُ، عَنْ عَبْدِ اللهِ بْنِ مُحَمَّدِ بْنِ عَقِيلٍ، عَنْ جَابِرِ ابْنِ عَبْدِ اللهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ لِأَبِي بَكْرٍ: «**أَيَّ حِينٍ تُوتِرُ؟**» قَالَ: أَوَّلَ اللَّيْلِ، بَعْدَ الْعَتَمَةِ. قَالَ: «**فَأَنْتَ يَا عُمَرُ؟**» فَقَالَ: آخِرَ اللَّيْلِ. فَقَالَ النَّبِيُّ ﷺ: «**أَمَّا أَنْتَ يَا أَبَا بَكْرٍ، فَأَخَذْتَ بِالْوُثْقَى. وَأَمَّا أَنْتَ يَا عُمَرُ، فَأَخَذْتَ بِالْقُوَّةِ**».

حدّثنا أَبُو دَاوُدَ، سُلَيْمَانُ بْنُ تَوْبَةَ: أَنْبَأَنَا مُحَمَّدُ بْنُ عَبَّادٍ: حَدَّثَنَا يَحْيَى بْنُ سُلَيْمٍ، عَنْ عُبَيْدِ اللهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ أَنَّ النَّبِيَّ ﷺ قَالَ لِأَبِي بَكْرٍ. فَذَكَرَ نَحْوَهُ.

1202. It was narrated that Jâbir bin 'Abdullâh said: "The Messenger of Allâh ﷺ said to Abu Bakr: 'When do you pray *Witr*?' He said: 'At the beginning of the night, after *'Ishâ'*.' He said: 'And you, O 'Umar?' He said: 'At the end of the night.' The Prophet ﷺ said: 'As for you, O Abu Bakr, you have seized the trustworthy handhold (i.e., you want to be on the safe side), and as for you, O 'Umar, you have seized strength (i.e., you are confident that you have the resolve to get up and pray *Witr*).'" (***Hasan***)

Another chain with similar meaning.

تخريج: [حسن] أخرجه أحمد: ٣/٣٠٩، ٣٣٠ من حديث زائدة به، والسند الثاني حسن، وصححه البوصيري، وقال البوصيري: هذا إسناد حسن، وله شواهد عند أبي داود، ح: ١٤٣٤ وغيره.

Comments:

a. *Witr* can be performed at the beginning of the night as well as at the end of it.

b. To perform *Tahajjud* and *Witr* at the beginning of the night is to be secure against the risk of missing them (due to sleep), whilst performing them at the end of the night is to take a course of courage and determination. The latter is, therefore, preferable.

Chapter 129. Forgetfulness During Prayer

(المعجم ١٢٩) - بَابُ السَّهْوِ فِي الصَّلَاةِ (التحفة ١٦٨)

1203. It was narrated that 'Abdullâh said: "The Messenger of Allâh ﷺ prayed, and he added or omitted something." (One of the narrators) Ibrâhim said: "The confusion stems from me (i.e., he was not sure which it was)." "It was said to him: 'O Messenger of Allâh! Has something been added to the prayer?' He said: 'I am only human, I forget just as you forget. If anyone of you forgets, let him perform two prostrations when he is sitting (at the end).' Then the Prophet ﷺ turned and prostrated twice." (*Sahih*)

١٢٠٣ - حَدَّثَنَا عَبْدُ اللهِ بْنُ عَامِرِ بْنِ زُرَارَةَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللهِ قَالَ: صَلَّى رَسُولُ اللهِ ﷺ فَزَادَ أَوْ نَقَصَ قَالَ إِبْرَاهِيمُ: وَالْوَهْمُ مِنِّي، فَقِيلَ لَهُ: يَا رَسُولَ اللهِ! أَزِيدَ فِي الصَّلَاةِ شَيْءٌ؟ قَالَ: «إِنَّمَا أَنَا بَشَرٌ. أَنْسَى كَمَا تَنْسَوْنَ. فَإِذَا نَسِيَ أَحَدُكُمْ فَلْيَسْجُدْ سَجْدَتَيْنِ وَهُوَ جَالِسٌ» ثُمَّ تَحَوَّلَ النَّبِيُّ ﷺ فَسَجَدَ سَجْدَتَيْنِ.

Comments:

a. Prostration is among the highest forms of worship. Satan, therefore, sorely abhors it. A true believer's act of prostrating before Allâh is a source of humiliation for Satan since it defeats his design to make the slave of Allâh lose his reward, but by making those additional prostrations, he has been able to earn even more reward.

b. There was great Divine wisdom behind the incidence of forgetfulness on the part of the Prophet ﷺ during prayer, namely to make a part of education for the believers as to what is the ruling in the *Shari'ah* for such an occasion, and how to remedy it, i.e., through additional prostrations.

تخريج: أخرجه مسلم، المساجد، باب السهو في الصلٰوة والسجود له، ح:٥٧٢ من حديث علي بن مسهر به.

1204. 'Iyâd narrated that he asked Abu Sa'eed Al-Khudri: "One of us prays and he does not know how many (*Rak'ah*) he has prayed." He said: "The Messenger of Allâh ﷺ said: 'When anyone of you prays and does not know how many he has prayed, let him perform two prostrations while he is sitting.'" (***Hasan***)

١٢٠٤ - حَدَّثَنَا عَمْرُو بْنُ رَافِعٍ: حَدَّثَنَا إِسْمَاعِيلُ ابْنُ عُلَيَّةَ، عَنْ هِشَامٍ: حَدَّثَنِي يَحْيَىٰ: حَدَّثَنِي عِيَاضٌ أَنَّهُ سَأَلَ أَبَا سَعِيدٍ الْخُدْرِيَّ، فَقَالَ: أَحَدُنَا يُصَلِّي فَلاَ يَدْرِي كَمْ صَلَّى. فَقَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**إِذَا صَلَّى أَحَدُكُمْ فَلَمْ يَدْرِ كَمْ صَلَّى، فَلْيَسْجُدْ سَجْدَتَيْنِ وَهُوَ جَالِسٌ**».

تخريج: [**إسناده حسن**] أخرجه أبو داود، الصلٰوة، باب من قال يتم على أكثر ظنه، ح:١٠٢٩ من حديث إسماعيل به، وحسنه الترمذي، ح:٣٩٦، وصححه الحاكم، والذهبي.

Comments:

a. Performing prostrations while sitting means he does not have to stand up to perform his prayer or *Rak'ah;* just two remedial prostrations shall be enough for him.
b. It includes a hint that the prostration of *Sahw* (remedial prostration) is to be performed before saying the *Salâm.*

Chapter 130. Whoever Performed The *Zuhr* With Five *Rak'ah* Because He Forgot

(المعجم ١٣٠) - بَابُ مَنْ صَلَّى الظُّهْرَ خَمْسًا وَهُوَ سَاهٍ (التحفة ١٦٩)

1205. It was narrated that 'Abdullâh said: "(Once) the Prophet ﷺ prayed *Zuhr* with five *Rak'ah,* and it was said to him: 'Has something been added to the prayer?' He said: 'What is that?' They told him, and he turned back towards the *Qiblah* and performed two prostrations." (***Sahih***)

١٢٠٥ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، وَ أَبُو بَكْرِ ابْنُ خَلَّادٍ قَالاَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ شُعْبَةَ: حَدَّثَنِي الْحَكَمُ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللهِ قَالَ: صَلَّى النَّبِيُّ ﷺ الظُّهْرَ خَمْساً. فَقِيلَ لَهُ: أَزِيدَ فِي الصَّلاَةِ؟ قَالَ: «وَمَا ذَاكَ؟». فَقِيلَ لَهُ. فَثَنَى رِجْلَهُ، فَسَجَدَ سَجْدَتَيْنِ.

تخريج: أخرجه البخاري، الصلٰوة، باب ماجاء في القبلة ومن لم ير الإعادة ... الخ، ح:٤٠٤ من حديث يحيى، ومسلم، المساجد، باب السهو في الصلٰوة والسجود له، ح:٥٧٢ من

حديث شعبة به.

Comments:

a. Forgetfulness is a part of human nature that could happen even during an act of worship like prayer. Therefore, whereas negligence is censurable, forgetfulness is not.

b. There is also this wisdom behind the bestowal of the office of prophecy to the humans that, by this way, the Prophet's life-example shall be a source of guidance for all the aspects of human life.

c. Remedial prostration is in order even after one has spoken something after saying his *Salâm*.

Chapter 131. What Was Narrated Concerning One Who Stands Up After Two *Rak'ah* By Mistake

(المعجم ١٣١) - بَابُ مَا جَاءَ فِيمَنْ قَامَ مِنِ اثْنَتَيْنِ سَاهِيًا (التحفة ١٧٠)

1206. It was narrated from Ibn Buhainah: "The Prophet ﷺ offered prayer, I think it was the *'Asr*, and in the second *Rak'ah* he stood up before he sat. Before he said the *Salâm*, he prostrated twice." (***Sahih***)

١٢٠٦ - حَدَّثَنَا عُثْمَانُ وَ أَبُو بَكْرٍ، ابْنَا أَبِي شَيْبَةَ، وَ هِشَامُ بْنُ عَمَّارٍ قَالُوا: حَدَّثَنَا سُفْيَانُ ابْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنِ الأَعْرَجِ، عَنِ ابْنِ بُحَيْنَةَ أَنَّ النَّبِيَّ ﷺ صَلَّى صَلَاةً، أَظُنُّ أَنَّهَا الْعَصْرُ. فَلَمَّا كَانَ فِي الثَّانِيَةِ قَامَ قَبْلَ أَنْ يَجْلِسَ. فَلَمَّا كَانَ قَبْلَ أَنْ يُسَلِّمَ سَجَدَ سَجْدَتَيْنِ.

تخريج: أخرجه البخاري، الأذان، باب من لم ير التشهد الأول واجبًا، ح:٨٢٩ وغيره، ومسلم، المساجد، الباب السابق، ح:٥٧٠ من حديث الزهري به.

Comments:

a. If one forgets to perform the medial *Tashah-hud*, he should make two prostrations towards the end of the prayer.

b. Remedial prostration can as well be performed before the *Taslim* as after it. (See H. 1213).

1207. It was narrated from 'Abdur-Rahmân Al-A'raj that Ibn Buhainah told him that the Prophet ﷺ stood up in the second *Rak'ah* of *Zuhr* and forgot to sit. When he had finished his prayer, and before he said the *Salâm*, he performed the two prostrations for forgetfulness (*Sahw*) and said

١٢٠٧ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا ابْنُ نُمَيْرٍ، وَ ابْنُ فُضَيْلٍ، وَ يَزِيدُ بْنُ هَارُونَ؛ ح: وَحَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو خَالِدٍ الأَحْمَرُ، وَ يَزِيدُ بْنُ هَارُونَ، وَأَبُو مُعَاوِيَةَ، كُلُّهُمْ عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ عَبْدِ الرَّحْمٰنِ الأَعْرَجِ أَنَّ ابْنَ بُحَيْنَةَ أَخْبَرَهُ أَنَّ النَّبِيَّ

ﷺ قَامَ فِي ثِنْتَيْنِ مِنَ الظُّهْرِ نَسِيَ الْجُلُوسَ. حَتَّى إِذَا فَرَغَ مِنْ صَلَاتِهِ إِلَّا أَنْ يُسَلِّمَ، سَجَدَ سَجْدَتَيِ السَّهْوِ وَسَلَّمَ.

the *Salâm*. (***Sahih***)

تخريج: [صحيح] انظر الحديث السابق، أخرجه مسلم، ح: ٥٧٠ من حديث يحي به.

Comments:

The *Hadith* removes the confusion and establishes, that the incidence of forgetfulness related to the *Zuhr* prayer and not of *'Asr*.

١٢٠٨ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى: حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ: حَدَّثَنَا سُفْيَانُ، عَنْ جَابِرٍ، عَنِ الْمُغِيرَةِ بْنِ شُبَيْلٍ، عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ، عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا قَامَ أَحَدُكُمْ مِنَ الرَّكْعَتَيْنِ فَلَمْ يَسْتَتِمَّ قَائِماً فَلْيَجْلِسْ. فَإِذَا اسْتَتَمَّ قَائِماً فَلَا يَجْلِسْ وَيَسْجُدْ سَجْدَتَيِ السَّهْوِ».

1208. It was narrated that Mughirah bin Shu'bah said: "The Messenger of Allâh ﷺ said: 'If anyone of you stands after two *Rak'ah*, if he has not yet stood up fully, let him sit down again, but if he has stood up fully, then let him not sit down, and let him perform two prostrations for forgetfulness (*Sahw*).'" (***Da'if***)

تخريج: [إسناده ضعيف جدًا] أخرجه أبو داود، الصلوة، باب من نسي أن يتشهد وهو جالس، ح: ١٠٣٦ من حديث سفيان الثوري به، وضعفه ابن المنذر لبعضه * جابر الجعفي تقدم حاله، ح: ٣٥٦، وتابعه إبراهيم بن طهمان، وقيس بن الربيع.

Comments:

a. This confirms the fact that an additional *Rak'ah* started by mistake must be completed.
b. Performing the prostrations for forgetfulness is enough remedy for having performed an extra *Rak'ah* as well.

(المعجم ١٣٢) - بَابُ مَا جَاءَ فِيمَنْ شَكَّ فِي صَلَاتِهِ فَرَجَعَ إِلَى الْيَقِينِ (التحفة ١٧١)

Chapter 132. What Was Narrated Concerning One Who Is Uncertain About His Prayer; Let Him Refer To What Is More Certain

١٢٠٩ - حَدَّثَنَا أَبُو يُوسُفَ الرَّقِّيُّ، مُحَمَّدُ ابْنُ [أَحْمَدَ] الصَّيْدَلَانِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ

1209. It was narrated that 'Abdur-Rahmân bin 'Awf said: "I heard the Messenger of Allâh ﷺ say: 'If anyone of you is uncertain

سَلَمَةَ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ مَكْحُولٍ، عَنْ كُرَيْبٍ، عَنِ ابْنِ عَبَّاسٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ عَوْفٍ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «إِذَا شَكَّ أَحَدُكُمْ فِي الثِّنْتَيْنِ وَالْوَاحِدَةِ، فَلْيَجْعَلْهَا وَاحِدَةً. وَإِذَا شَكَّ فِي الثِّنْتَيْنِ وَالثَّلَاثِ فَلْيَجْعَلْهَا ثِنْتَيْنِ. وَإِذَا شَكَّ فِي الثَّلَاثِ وَالأَرْبَعِ فَلْيَجْعَلْهَا ثَلَاثاً. ثُمَّ لْيُتِمَّ مَا بَقِيَ مِنْ صَلَاتِهِ حَتَّى يَكُونَ الْوَهْمُ فِي الزِّيَادَةِ. ثُمَّ يَسْجُدْ سَجْدَتَيْنِ وَهُوَ جَالِسٌ قَبْلَ أَنْ يُسَلِّمَ».

as to whether he has prayed one or two *Rak'ah*, let him assume it is one. If he is uncertain as to whether he has prayed two or three, let him assume it is two. If he is uncertain as to whether he has prayed three or four, let him assume it is three. Then let him complete what is left of his prayer, so that the doubt will be about what is more. Then let him prostrate twice while he is sitting, before the *Taslim* (saying the *Salâm*).'" (***Hasan***)

تخريج: [حسن] أخرجه الترمذي، الصلوة، باب: فيمن يشك في الزيادة والنقصان، ح:٣٩٨ من حديث ابن إسحاق به، وقال: حسن غريب صحيح ، وصححه الحاكم (١/ ٣٢٤، ٣٢٥)، والذهبي * وابن إسحاق صرح بالسماع عند أبي يعلى، ح:٨٣٩.

١٢١٠ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو خَالِدٍ الأَحْمَرُ، عَنِ ابْنِ عَجْلَانَ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا شَكَّ أَحَدُكُمْ فِي صَلَاتِهِ فَلْيُلْغِ الشَّكَّ وَلْيَبْنِ عَلَى الْيَقِينِ. فَإِذَا اسْتَيْقَنَ التَّمَامَ سَجَدَ سَجْدَتَيْنِ. فَإِنْ كَانَتْ صَلَاتُهُ تَامَّةً، كَانَتِ الرَّكْعَةُ نَافِلَةً. وَإِنْ كَانَتْ نَاقِصَةً، كَانَتِ الرَّكْعَةُ لِتَمَامِ صَلَاتِهِ، وَكَانَتِ السَّجْدَتَانِ رَغْمَ أَنْفِ الشَّيْطَانِ».

1210. It was narrated that Abu Sa'eed Al-Khudri said: "The Messenger of Allâh ﷺ said: 'If anyone of you is uncertain about his prayer, let him put aside uncertainty and act upon that which is certain. When he has made sure that his prayer is complete, then let him prostrate twice. Then if his prayer was complete, that (extra) *Rak'ah* will be counted as voluntary, and if his prayer was lacking, that *Rak'ah* will complete his prayer, and the two prostrations will rub the Satan's nose in the dust.'" (***Sahih***)

تخريج: أخرجه مسلم، المساجد، باب السهو في الصلوة والسجود له، ح:٥٧١ من حديث زيد به.

Comments:

a. If two sides look equally possible, in case of a doubt as to which one is

correct, then the right course would be to stick to what is on the lower side, as mentioned under *Hadith* 1209. This is because, if analyzed rationally, the element of doubt in such cases would be only in the greater number, not in the lesser one.

b. If, in spite of uncertainty in our mind as to the correctness or otherwise of our prayer, the prayer had in reality been completed, and still we had performed the prescribed 'prostration for forgetfulness', then we have certainly humiliated Satan. It is because Satan wanted to spoil our prayer and upset us, but thanks to our prostrations, Allâh blessed our prayer and accepted it, and thus defeated the designs of Satan. The Arabic idiomatic expression: 'rubbing someone's nose in the dust' means to discredit and humiliate him.

Chapter 133. What Was Narrated Concerning One Who Is Uncertain About His Prayer, So He Should Try To Do What Is Correct

(المعجم ١٣٣) - بَابُ مَا جَاءَ فِيمَنْ شَكَّ فِي صَلَاتِهِ فَتَحَرَّى الصَّوَابَ

(التحفة ١٧٢)

1211. It was narrated that 'Abdullâh said: "The Messenger of Allâh ﷺ offered prayer, and I am not sure whether he did something extra or omitted something. He asked, and we told him, so he turned to face the *Qiblah* and prostrated twice, then he said the *Salâm*. Then he turned to face us and said: 'If any new command had been revealed concerning the prayer, I would certainly have told you. But I am only human and I forget and you forget. If I forget, then remind me. And if anyone of you is uncertain about the prayer, let him do what is closest to what is correct, then complete the prayer, say the *Salâm* and prostrate twice.''

١٢١١ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ مَنْصُورٍ قَالَ شُعْبَةُ: كَتَبَ إِلَيَّ وَقَرَأْتُهُ عَلَيْهِ. قَالَ: أَخْبَرَنِي إِبْرَاهِيمُ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللهِ قَالَ: صَلَّى رَسُولُ اللهِ ﷺ صَلَاةً لَا نَدْرِي أَزَادَ أَوْ نَقَصَ. فَسَأَلَ. فَحَدَّثْنَاهُ فَثَنَى رِجْلَهُ، وَاسْتَقْبَلَ الْقِبْلَةَ، وَسَجَدَ سَجْدَتَيْنِ. ثُمَّ سَلَّمَ. ثُمَّ أَقْبَلَ عَلَيْنَا بِوَجْهِهِ، فَقَالَ: «**لَوْ حَدَثَ فِي الصَّلَاةِ شَيْءٌ لَأَنْبَأْتُكُمُوهُ. وَإِنَّمَا أَنَا بَشَرٌ أَنْسَى كَمَا تَنْسَوْنَ. فَإِذَا نَسِيتُ فَذَكِّرُونِي. وَأَيُّكُمْ مَا شَكَّ فِي الصَّلَاةِ فَلْيَتَحَرَّ أَقْرَبَ ذٰلِكَ مِنَ الصَّوَابِ، فَيُتِمَّ عَلَيْهِ وَيُسَلِّمَ وَيَسْجُدَ سَجْدَتَيْنِ**».

تخريج: أخرجه البخاري، الصلوة، باب التوجه نحو القبلة حيث كان، ح:٤٠١، ومسلم، المساجد، الباب السابق، ح:٥٧٢ من حديث منصور به.

Comments:

As already mentioned under *Hadith* 1205, the Prophet ﷺ had mistakenly prayed five *Rak'ah* for *Zuhr*.

1212. It was narrated that 'Abdullâh said: "The Messenger of Allâh ﷺ said: 'If anyone of you is uncertain about his prayer, let him try to do what is correct then let him prostate twice.'" (*Sahih*)

Tanâfisi said: "This is the basic rule, and no one is able to reject it."

١٢١٢ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ، عَنْ [مِسْعَرٍ]، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**إِذَا شَكَّ أَحَدُكُمْ فِي الصَّلَاةِ، فَلْيَتَحَرَّ الصَّوَابَ ثُمَّ يَسْجُدْ سَجْدَتَيْنِ**».

قَالَ الطَّنَافِسِيُّ: هٰذَا الأَصْلُ، وَلَا يَقْدِرُ أَحَدٌ يَرُدُّهُ.

تخريج: [صحيح] انظر الحديث السابق.

Comments:

What Tanâfisi means to say, is that in case of confusion, the prostration of forgetfulness being an enjoined duty, is a settled matter with no dissenting views on it. In matters of detail, however, there could be a divergence of opinion.

Chapter 134. One Who Says The *Salâm* After Two Or Three *Rak'ah* By Mistake

(المعجم ١٣٤) - بَابٌ: فِيمَنْ سَلَّمَ مِنْ ثِنْتَيْنِ أَوْ ثَلَاثٍ سَاهِيًا (التحفة ١٧٣)

1213. It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ forgot and said the *Taslim* after two *Rak'ah*. A man who was called Dhul-Yadain said to him: 'O Messenger of Allâh, has the prayer been shortened or did you forget?' He said: 'It has not been shortened and I did not forget.' He said: 'But you prayed two *Rak'ah*.' He said: 'Is what Dhul-Yadain says true?' They said: 'Yes.' So he went forward and performed two *Rak'ah* and said the *Salâm*, then he prostrated twice for prostrations of forgetfulness. (*Sahih*)

١٢١٣ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ، وَ أَبُو كُرَيْبٍ، وَ أَحْمَدُ بْنُ سِنَانٍ. قَالُوا: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ عُبَيْدِ اللهِ بْنِ عُمَرَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ أَنَّ رَسُولَ اللهِ ﷺ سَهَا فَسَلَّمَ فِي الرَّكْعَتَيْنِ. فَقَالَ لَهُ رَجُلٌ يُقَالُ لَهُ ذُو الْيَدَيْنِ: يَا رَسُولَ اللهِ أَقَصُرَتْ أَوْ نَسِيتَ؟ قَالَ: «**مَا قَصُرَتْ وَمَا نَسِيتُ**» قَالَ: إِذاً، فَصَلَّيْتَ رَكْعَتَيْنِ. قَالَ: «**أَكَمَا يَقُولُ ذُو الْيَدَيْنِ؟**» قَالُوا: نَعَمْ. فَتَقَدَّمَ فَصَلَّى رَكْعَتَيْنِ ثُمَّ سَلَّمَ. ثُمَّ سَجَدَ سَجْدَتَي السَّهْوِ.

تخريج: [إسناده صحيح] أخرجه أبوداود، الصلوة، باب السهو في السجدتين، ح:١٠١٧ عن أبي كريب محمد بن العلاء وغيره به.

Comments:

a. If someone prays less than prescribed *Rak'ah* through forgetfulness, let him complete the missed *Rak'ah* and prostrate twice for *forgetfulnss*.

b. Prostrations of forgetfulness can also be performed after *Taslim*.

214. It was narrated that Abu Hurairah said: "The Messenger of Allâh ﷺ led us in one of the afternoon prayers, and he prayed two *Rak'ah*, then he said the *Salâm*. Then he stood up and went to a piece of wood in the mosque, and leaned against it. Those who were in a hurry left the mosque, saying that the prayer had been shortened. Among the people were Abu Bakr and 'Umar, but they dared not say anything. Among the people there was also a man with long hands who was called Dhul-Yadain. He said: 'O Messenger of Allâh, has the prayer been shortened or did you forget?' He said: 'It has not been shortened and I did not forget.' He said: 'But you prayed two *Rak'ah*.' He said: 'Is what Dhul-Yadain says true?' They said: 'Yes.' So he went forward and performed two *Rak'ah* and said the *Salâm*, then he prostrated twice, and then he said the *Salâm* again." (***Sahih***)

١٢١٤ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنِ ابْنِ عَوْنٍ، عَنِ ابْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: صَلَّى بِنَا رَسُولُ اللهِ ﷺ إِحْدَى صَلاَتَي الْعَشِيِّ رَكْعَتَيْنِ. ثُمَّ سَلَّمَ. ثُمَّ قَامَ إِلَى خَشَبَةٍ كَانَتْ فِي الْمَسْجِدِ يَسْتَنِدُ إِلَيْهَا. فَخَرَجَ سَرَعَانُ النَّاسِ يَقُولُونَ: قَصُرَتِ الصَّلاَةُ. وَفِي الْقَوْمِ أَبُو بَكْرٍ وَعُمَرُ. فَهَابَاهُ أَنْ يَقُولاَ لَهُ شَيْئاً وَفِي الْقَوْمِ رَجُلٌ طَوِيلُ الْيَدَيْنِ، يُسَمَّى ذَا الْيَدَيْنِ. فَقَالَ: يَا رَسُولَ اللهِ أَقَصُرَتِ الصَّلاَةُ أَمْ نَسِيتَ؟ فَقَالَ: «لَمْ تَقْصُرْ وَلَمْ أَنْسَ» قَالَ: فَإِنَّمَا صَلَّيْتَ رَكْعَتَيْنِ. فَقَالَ: «أَكَمَا يَقُولُ ذُو الْيَدَيْنِ؟» قَالُوا: نَعَمْ. قَالَ: فَقَامَ فَصَلَّى رَكْعَتَيْنِ. ثُمَّ سَلَّمَ. ثُمَّ سَجَدَ سَجْدَتَيْنِ. ثُمَّ سَلَّمَ.

تخريج: أخرجه البخاري، الصلٰوة، باب تشبيك الأصابع في المسجد وغيره، ح:٤٨٢ من حديث ابن عون به، أخرجه مسلم، المساجد، باب السهو في الصلٰوة والسجود له، ح:٥٧٣ من حديث محمد بن سيرين به.

Comments:

a. It is allowed to leave one's place after the prayer in congregation, even though the intention is to sit somewhere else inside the mosque itself. Greater reward is, however, promised for one who keeps sitting there for some time. The angels pray for blessings on the person as long as he sits there. (See *Hadith* 799)

b. To try to confirm the veracity of somebody's statement is not to express lack of confidence in him. It means to secure increase in the satisfaction of one's heart.

c. If the remedial prostration is done after *Taslim* (saying the *Salâm*), then we have to say *Salâm* once again.

1215. It was narrated that 'Imrân bin Husain said: "The Messenger of Allâh ﷺ said the *Salâm* after three *Rak'ah* for *'Asr*, then he stood up and went into the apartment. Khirbâq, a man with big hands, stood up and called out: 'O Messenger of Allâh! Has the prayer been shortened?' He came out angrily, dragging his lower garment, and asked about it, and was told (what had happened). So he performed the *Rak'ah* that he had omitted, then he said the *Salâm*, then he prostrated twice and said the *Salâm* again." (*Sahih*)

١٢١٥ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، وَ أَحْمَدُ ابْنُ ثَابِتٍ الْجَحْدَرِيُّ: حَدَّثَنَا عَبْدُ الْوَهَّابِ: حَدَّثَنَا خَالِدٌ الْحَذَّاءُ، عَنْ أَبِي قِلاَبَةَ، عَنْ أَبِي الْمُهَلَّبِ، عَنْ عِمْرَانَ بْنِ الْحُصَيْنِ قَالَ: سَلَّمَ رَسُولُ اللهِ ﷺ فِي ثَلاَثِ رَكَعَاتٍ مِنَ الْعَصْرِ. ثُمَّ قَامَ فَدَخَلَ الْحُجْرَةَ. فَقَامَ الْخِرْبَاقُ، رَجُلٌ بَسِيطُ الْيَدَيْنِ، فَنَادَى: يَا رَسُولَ اللهِ أَقَصُرَتِ الصَّلاَةُ؟ فَخَرَجَ مُغْضَباً يَجُرُّ إِزَارَهُ. فَسَأَلَ، فَأُخْبِرَ. فَصَلَّى تِلْكَ الرَّكْعَةَ الَّتِي كَانَ تَرَكَ. ثُمَّ سَلَّمَ. ثُمَّ سَجَدَ سَجْدَتَيْنِ. ثُمَّ سَلَّمَ.

تخريج: أخرجه مسلم، المساجد، باب السهو في الصلوٰة والسجود له، ح: ٥٧٤ من حديث عبدالوهاب الثقفي وغيره به.

Comments:

a. As we have already seen under *Hadith* 1207, it was the *Zuhr* prayer (not *'Asr*). *Hadith* (No. 715) in *Sahih Al-Bukhâri* also supports this version.

b. The *Ahâdith* referred to above state that, instead of four *Rak'ah*, the Messenger of Allâh ﷺ had prayed two *Rak'ah* (not three). These reports are more authentic. However, apart from this minor difference, the basic ruling holds, and it says that, in case a person prays fewer than the prescribed *Rak'ah* through forgetfulness, then on realizing the mistake, only the remaining part of prayer shall be completed, and prostrations of forgetfulness shall be performed thereafter. There is no need to revise the entire prayer, even though some conversation would have taken place between the *Imâm* and the worshipers in between.

Chapter 135. Concerning The Two Prostrations Of Forgetfulness Before The *Salâm*

(المعجم ١٣٥) - بَابُ مَا جَاءَ فِي سَجْدَتَيِ السَّهْوِ قَبْلَ السَّلَامِ (التحفة ١٧٤)

1216. It was narrated from Abu

١٢١٦ - حَدَّثَنَا سُفْيَانُ بْنُ وَكِيعٍ: حَدَّثَنَا

Hurairah that the Prophet ﷺ said: "The Satan comes to any one of you while he is praying and comes between him and his soul, until he does not know whether he has added something or omitted something. If that happens, then he should prostrate twice before he says the *Salâm*, then he should say the *Salâm*." (***Hasan***)

يُونُسُ بْنُ بُكَيرٍ: حَدَّثَنَا ابْنُ إِسْحَاقَ: حَدَّثَنِي الزُّهْرِيُّ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ ﷺ قَالَ: «إِنَّ الشَّيْطَانَ يَأْتِي أَحَدَكُمْ فِي صَلَاتِهِ، فَيَدْخُلُ بَيْنَهُ وَبَيْنَ نَفْسِهِ حَتَّى لاَ يَدْرِي زَادَ أَوْ نَقَصَ. فَإِذَا كَانَ ذٰلِكَ، فَلْيَسْجُدْ سَجْدَتَيْنِ قَبْلَ أَنْ يُسَلِّمَ. ثُمَّ يُسَلِّمْ».

تخريج: [حسن] أخرجه أبو داود، الصلوة، باب من قال يتم على أكثر ظنه، ح: ١٠٣٢ من حديث ابن إسحاق به، وانظر سنن أبي داود، ح: ١٠٣٠ وغيره.

Comments:

a. Prayer is the most important act of devotion and a means of linking man to God. Satan will, therefore, do his best to keep man from reaping its benefits.
b. It so happens sometimes, that man's thoughts go astray during prayer and, as a result, he is not able to keep count of his *Rak'ah*. In a situation like this, when he finds himself completely lost, he should perform the remedial prostrations of forgetfulness.

1217. It was narrated from Abu Hurairah that the Prophet ﷺ said: "The Satan comes between the son of Âdam and his soul, and he does not know how many *Rak'ah* he has prayed. If a person notices that, then let him prostrate twice before he says the *Salâm*." (***Hasan***)

١٢١٧ - حَدَّثَنَا سُفْيَانُ بْنُ وَكِيعٍ: حَدَّثَنَا يُونُسُ بْنُ بُكَيرٍ: حَدَّثَنَا ابْنُ إِسْحَاقَ: أَخْبَرَنِي سَلَمَةُ بْنُ صَفْوَانَ بْنِ سَلَمَةَ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ ﷺ قَالَ: «إِنَّ الشَّيْطَانَ يَدْخُلُ بَيْنَ ابْنِ آدَمَ وَبَيْنَ نَفْسِهِ. فَلَا يَدْرِي كَمْ صَلَّى. فَإِذَا وَجَدَ ذٰلِكَ فَلْيَسْجُدْ سَجْدَتَيْنِ قَبْلَ أَنْ يُسَلِّمَ».

تخريج: [حسن] أخرجه أحمد: ٢/٤٨٣ من حديث فليح عن سلمة بن صفوان به نحو المعنى.

Chapter 136. What Was Narrated Concerning One Who Does The Prostrations After The *Salâm*

(المعجم ١٣٦) - **بَابُ مَا جَاءَ فِيمَنْ سَجَدَهُمَا بَعْدَ السَّلَامِ** (التحفة ١٧٥)

1218. It was narrated from

١٢١٨ - حَدَّثَنَا أَبُو بَكْرِ بْنُ خَلَّادٍ: حَدَّثَنَا

'Alqamah that Ibn Mas'ud prostrated twice for prostrations of forgetfulness after the *Salâm*, and he mentioned that the Prophet ﷺ did that." (*Sahih*)

سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ أَنَّ ابْنَ مَسْعُودٍ سَجَدَ سَجْدَتَي السَّهْوِ بَعْدَ السَّلاَمِ. وَذَكَرَ أَنَّ النَّبِيَّ ﷺ فَعَلَ ذٰلِكَ.

تخريج: [صحيح] أخرجه أحمد: ١/٣٧٦ عن سفيان به، ولفظ الحميدي في مسنده: سفيان ثنا منصور به، وله شواهد عند مسلم، ح: ٥٧٢، والبخاري، ح: ٤٠١ وغيرهما.

1219. It was narrated that Thawbân said: "I heard the Messenger of Allâh ﷺ say: 'For every mistake there are two prostrations, after saying the *Salâm*.'" (*Hasan*)

١٢١٩ - **حَدَّثَنَا** هِشَامُ بْنُ عَمَّارٍ، وَ عُثْمَانُ ابْنُ أَبِي شَيْبَةَ. قَالاَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَيَّاشٍ، عَنْ عُبَيْدِ اللهِ بْنِ عُبَيْدٍ، عَنْ زُهَيْرِ بْنِ سَالِمٍ الْعَنْسِيِّ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ جُبَيْرِ بْنِ نُفَيْرٍ، عَنْ ثَوْبَانَ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «**فِي كُلِّ سَهْوٍ سَجْدَتَانِ، بَعْدَمَا يُسَلِّمُ**».

تخريج: [حسن] أخرجه أبو داود، الصلوة، باب من نسي أن يتشهد وهو جالس، ح: ١٠٣٨ عن عثمان بن أبي شيبة وغيره به.

Comments:

The phrase 'for every mistake' means: regardless of whether the mistake is of addition or of deletion, it can be remedied through two prostrations (for forgetfulness).

Chapter 137. What Was Narrated Concerning Resuming The Prayer

(المعجم ١٣٧) - بَابُ مَا جَاءَ فِي الْبِنَاءِ عَلَى الصَّلاَةِ (التحفة ١٧٦)

1220. It was narrated that Abu Hurairah said: "The Prophet ﷺ came out to pray and said the *Takbir*, then he gestured to them to wait. He went and took a bath, and his head was dripping with water while he led them in prayer. When he finished he said: 'I came out to you in a state of sexual impurity, and I forgot until

١٢٢٠ - **حَدَّثَنَا** يَعْقُوبُ بْنُ حُمَيْدِ بْنِ كَاسِبٍ: حَدَّثَنَا عَبْدُ اللهِ بْنُ مُوسَى التَّيْمِيُّ، عَنْ أُسَامَةَ بْنِ زَيْدٍ، عَنْ عَبْدِ اللهِ بْنِ يَزِيدَ، مَوْلَى الأَسْوَدِ بْنِ سُفْيَانَ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ ثَوْبَانَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: خَرَجَ النَّبِيُّ ﷺ إِلَى الصَّلاَةِ وَكَبَّرَ. ثُمَّ أَشَارَ إِلَيْهِمْ، فَمَكَثُوا. ثُمَّ انْطَلَقَ فَاغْتَسَلَ. وَكَانَ

I had started to pray.'" (*Hasan*)

رَأْسُهُ يَقْطُرُ مَاءً. فَصَلَّى بِهِمْ. فَلَمَّا انْصَرَفَ قَالَ: «إِنِّي خَرَجْتُ إِلَيْكُمْ جُنُباً. وَإِنِّي نَسِيتُ حَتَّى قُمْتُ فِي الصَّلاَةِ».

تخريج: [حسن] وضعفه البوصيري * عبدالله بن موسى التيمي صدوق كثير الخطأ (تقريب)، يعني أنه ضعيف من جهة حفظه، وللحديث شواهد عند البخاري، ح: ٢٧٥، ومسلم، ح: ٦٠٥ وغيرهما.

Comments:

Forgetfulness on the part of the *Imâm* does no damage to the prayer of the followers. The Prophet ﷺ had said *Takbir* while he was in a state of sexual impurity. However, the *Takbir* said by the followers was in order. That is why the Messenger of Allâh (ﷺ) gestured to them to remain in the state of prayer.

1221. It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ said: 'Whoever vomits, has a nosebleed, belches, or emits prostatic fluid, should stop praying; perform ablution, then resume his prayer, and while he is in that state he should not speak." (*Da'if*)

١٢٢١ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَىٰ: حَدَّثَنَا الْهَيْثَمُ بْنُ خَارِجَةَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَيَّاشٍ، عَنِ ابْنِ جُرَيْجٍ، عَنِ ابْنِ أَبِي مُلَيْكَةَ، عَنْ عَائِشَةَ. قَالَتْ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ أَصَابَهُ قَيْءٌ أَوْ رُعَافٌ أَوْ قَلَسٌ أَوْ مَذْيٌ، فَلْيَنْصَرِفْ، فَلْيَتَوَضَّأْ. ثُمَّ لْيَبْنِ عَلَى صَلاَتِهِ، وَهُوَ فِي ذٰلِكَ لاَ يَتَكَلَّمُ».

تخريج: [إسناده ضعيف] وقال البوصيري: هذا إسناد ضعيف، لأنه من رواية إسماعيل عن الحجازيين وهي ضعيفة، وفيه علة أخرى.

Chapter 138. What Was Narrated Concerning How To Leave The Prayer If One Commits *Hadath* [1]

(المعجم ١٣٨) - بَابُ مَا جَاءَ فِيمَنْ أَحْدَثَ فِي الصَّلاَةِ كَيْفَ يَنْصَرِفُ

(التحفة ١٧٧)

1222. It was narrated from 'Âishah that the Prophet ﷺ said: "When anyone of you performs prayer and commits *Hadath*, (passing of wind) let him take hold of his nose, then leave." (*Sahih*)

١٢٢٢ - حَدَّثَنَا عُمَرُ بْنُ شَبَّةَ بْنِ عُبَيْدَةَ بْنِ زَيْدٍ: حَدَّثَنَا عُمَرُ بْنُ عَلِيٍّ الْمُقَدَّمِيُّ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ عَنِ النَّبِيِّ ﷺ. قَالَ: «إِذَا صَلَّى أَحَدُكُمْ فَأَحْدَثَ، فَلْيُمْسِكْ عَلَى أَنْفِهِ، ثُمَّ لْيَنْصَرِفْ».

[1] *Hadath*: That which invalidates the state of purification.

Another chain with similar wording.

حدّثنا حَرْمَلَةُ بْنُ يَحْيَى: حَدَّثَنَا عَبْدُ اللهِ ابْنُ وَهْبٍ: حَدَّثَنَا عُمَرُ بْنُ قَيْسٍ، عَنْ هِشَامِ ابْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ عَنِ النَّبِيِّ ﷺ، نَحْوَهُ.

تخريج: [صحيح] * عمر بن علي المقدّمي كان يدلس شديدًا (تقريب) وعنعن، وتابعه عمر ابن قيس وهو متروك، وتابعهما ابن جريج عند أبي داود، ح:١١١٤، والفضل بن موسى عند الحاكم وغيره.

Chapter 139. What Was Narrated Concerning The Prayer Of A Sick Person

(المعجم ١٣٩) - **بَابُ مَا جَاءَ فِي صَلَاةِ الْمَرِيضِ** (التحفة ١٧٨)

1223. It was narrated that 'Imrân bin Husain said: "I suffered from *Nâsur*[1] and I asked the Prophet ﷺ about prayer. He said: 'Perform prayer standing; if you cannot, then sitting; and if you cannot then while lying on your side.'" (*Sahih*)

١٢٢٣ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ، عَنْ إِبْرَاهِيمَ بْنِ طَهْمَانَ، عَنْ حُسَيْنٍ الْمُعَلِّمِ، عَنِ ابْنِ بُرَيْدَةَ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ قَالَ: كَانَ بِي النَّاصُورُ. فَسَأَلْتُ النَّبِيَّ ﷺ عَنِ الصَّلَاةِ. فَقَالَ: «**صَلِّ قَائِماً. فَإِنْ لَمْ تَسْتَطِعْ فَقَاعِدًا. فَإِنْ لَمْ تَسْتَطِعْ، فَعَلَى جَنْبٍ**».

تخريج: [صحيح] أخرجه أبو داود، الصلوة، باب في صلوة القاعدة، ح:٩٥٢ من حديث وكيع به، أخرجه البخاري، ح:١١١٧ من حديث إبراهيم به، وله طرق أخرى عنده وعند غيره.

Comments:

a. In case of a serious ailment when a person finds it difficult to sit with ease, it is allowed for him to perform prayer while lying down on his side.
b. This shows the extreme importance of prayer, which is not to be missed even when one is seriously ill. However, there is relaxation for him in its rules.

1224. It was narrated that Wâ'il bin Hujr said: "I saw the Prophet ﷺ performing prayer while sitting on his right side when he was sick." (*Da'if*)

١٢٢٤ - حَدَّثَنَا عَبْدُ الْحَمِيدِ بْنُ بَيَانٍ الْوَاسِطِيُّ: حَدَّثَنَا إِسْحَاقُ الأَزْرَقُ، عَنْ سُفْيَانَ، عَنْ جَابِرٍ، عَنْ أَبِي حَرِيزٍ، عَنْ وَائِلِ

[1] *Nâsur*: fistula. That is, an abnormal tubular growth resulting from injury or disease, sometimes it may emit a secretion. Other narrations mention a different ailment.

ابْنِ حُجْرٍ قَالَ: رَأَيْتُ النَّبِيَّ ﷺ صَلَّى جَالِساً عَلَى يَمِينِهِ، وَهُوَ وَجِعٌ.

تخريج: **[إسناده ضعيف جدًّا]** انظر، ح:٣٥٦ لعلته * أبوحريز مجهول كما قال صاحب التقريب وغيره.

Chapter 140. Voluntary Prayer While Sitting

(المعجم ١٤٠) - **بَابٌ: فِي صَلَاةِ النَّافِلَةِ قَاعِدًا** (التحفة ١٧٩)

1225. It was narrated that Umm Salamah said: "By the One Who took his soul (i.e., the soul of the Prophet ﷺ), he did not die until he offered most of his prayers sitting down. And the dearest of the actions to him was the righteous action that the person does regularly, even if it were a little." (*Sahih*)

١٢٢٥ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو الأَحْوَصِ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي سَلَمَةَ، عَنْ أُمِّ سَلَمَةَ قَالَتْ: وَالَّذِي ذَهَبَ بِنَفْسِهِ ﷺ مَا مَاتَ حَتَّى كَانَ أَكْثَرُ صَلَاتِهِ وَهُوَ جَالِسٌ. وَكَانَ أَحَبُّ الأَعْمَالِ إِلَيْهِ الْعَمَلَ الصَّالِحَ الَّذِي يَدُومُ عَلَيْهِ الْعَبْدُ، وَإِنْ كَانَ يَسِيرًا.

تخريج: **[إسناده صحيح]** أخرجه النسائي:٣/ ٢٢٢، قيام الليل، باب صلوة القاعد في النافلة ... الخ، ح:١٦٥٥، ١٦٥٦ من حديث أبي إسحاق عن أبي سلمة به، وصرح بالسماع.

Comments:

If a person wants to make lengthy recitation in a voluntary prayer, but finds prolonged standing difficult, he may do part of the recitation while standing and part of it while sitting, as we shall see in the next *Hadith*.

1226. It was narrated that 'Âishah said: "The Prophet ﷺ used to recite Qur'ân sitting down, then when he wanted to bow he would stand up for as long as it takes a person to recite forty Verses." (*Sahih*)

١٢٢٦ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا إِسْمَاعِيلُ ابْنُ عُلَيَّةَ، عَنِ الْوَلِيدِ بْنِ أَبِي هِشَامٍ، عَنْ أَبِي بَكْرِ بْنِ مُحَمَّدٍ، عَنْ عَمْرَةَ، عَنْ عَائِشَةَ قَالَتْ: كَانَ النَّبِيُّ ﷺ يَقْرَأُ وَهُوَ قَاعِدٌ. فَإِذَا أَرَادَ أَنْ يَرْكَعَ قَامَ قَدْرَ مَا يَقْرَأُ إِنْسَانٌ أَرْبَعِينَ آيَةً.

تخريج: أخرجه مسلم، صلوة المسافرين، باب جواز النافلة قائمًا وقاعدًا وفعل بعض الركعة ... إلخ، ح:٧٣١ عن ابن أبي شيبة وغيره به.

1227. It was narrated that 'Âishah said: "I did not see the Messenger of Allâh ﷺ offer any of the night prayers in any way other than standing, until he became old. Then he started to pray sitting down until, when there were thirty or forty Verses left of his recitation, he would stand up and recite them, and prostrate." (*Sahih*)

١٢٢٧ - حَدَّثَنَا أَبُو مَرْوَانَ الْعُثْمَانِيُّ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: مَا رَأَيْتُ رَسُولَ اللهِ ﷺ يُصَلِّي فِي شَيْءٍ مِنْ صَلَاةِ اللَّيْلِ إِلَّا قَائِمًا. حَتَّى دَخَلَ فِي السِّنِّ. فَجَعَلَ يُصَلِّي جَالِسًا. حَتَّى إِذَا بَقِيَ عَلَيْهِ مِنْ قِرَاءَتِهِ أَرْبَعُونَ آيَةً، أَوْ ثَلَاثُونَ آيَةً، قَامَ فَقَرَأَهَا وَسَجَدَ.

تخريج: أخرجه البخاري، التقصير، باب: إذا صلى قاعدًا ثم صح أو وجد خفةً تمم ما بقي، ح:١١١٨، ومسلم، صلوة المسافرين، الباب السابق، ح:٧٣١ من حديث هشام به نحو المعنى، وقال البوصيري: هذا إسناده صحيح، رجاله ثقات.

1228. It was narrated that 'Abdullâh bin Shaqiq Al-'Uqaili said: "I asked 'Âishah about the prayer of the Messenger of Allâh ﷺ at night. She said: 'He used to pray for a long time at night standing up, and for a long time at night sitting down. If he prayed standing, he would bow standing, and if he prayed sitting, he would bow sitting.'" (*Sahih*)

١٢٢٨ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُعَاذُ بْنُ مُعَاذٍ، عَنْ حُمَيْدٍ، عَنْ عَبْدِ اللهِ بْنِ شَقِيقٍ الْعُقَيْلِيِّ قَالَ: سَأَلْتُ عَائِشَةَ عَنْ صَلَاةِ رَسُولِ اللهِ ﷺ بِاللَّيْلِ، فَقَالَتْ: كَانَ يُصَلِّي لَيْلاً طَوِيلاً قَائِماً. وَلَيْلاً طَوِيلاً قَاعِداً. فَإِذَا قَرَأَ قَائِماً رَكَعَ قَائِماً. وَإِذَا قَرَأَ قَاعِداً رَكَعَ قَاعِداً.

تخريج: أخرجه مسلم، صلوة المسافرين، باب جواز النافلة قائمًا وقاعدًا وفعل بعض الركعة قائمًا وبعضها قاعدًا، ح:٧٣٠ عن ابن أبي شيبة به.

Comments:

a. The Prophet ﷺ used to pray extremely long *Tahajjud* prayer, in which he made long recitations.

b. It is allowed for a person performing prayer while standing to make part of the recitation while sitting. In such a situation the bowing and standing up from bowing shall be performed from the standing position. But if the entire recitation has been done while sitting, then both bowing and rising therefrom shall be performed from the sitting position.

Chapter 141. The Prayer Of One Who Sits Is Equivalent To Half Of The Prayer Of One Who Stands

(المعجم ١٤١) - بَابُ صَلَاةِ الْقَاعِدِ عَلَى النِّصْفِ مِنْ صَلَاةِ الْقَائِمِ

(التحفة ١٨٠)

1229. It was narrated from 'Abdullâh bin 'Amr that the Prophet ﷺ passed by him when he was praying sitting down. He said: "The prayer of one who sits down is equivalent to half of the prayer of one who stands." (*Sahih*)

١٢٢٩ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا قُطْبَةُ، عَنِ الأَعْمَشِ، عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ عَبْدِ اللهِ بْنِ بَابَاهُ، عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو أَنَّ النَّبِيَّ ﷺ مَرَّ بِهِ وَهُوَ يُصَلِّي جَالِساً. فَقَالَ: «**صَلَاةُ الْجَالِسِ عَلَى النِّصْفِ مِنْ صَلَاةِ الْقَائِمِ**».

تخريج: [صحيح] * الأعمش وشيخه عنعنا، وللحديث شواهد صحيحة، انظر الحديث الآتي وغيره.

Comments:

This pertains to a situation where a person prays while sitting down without a valid excuse, just as we see people praying their two voluntary *Rak'ah* following the obligatory prayer in the sitting position.

1230. It was narrated from Anas bin Mâlik that the Messenger of Allâh ﷺ went out and saw some people praying while sitting down. He said: "The prayer of one who sits down is equivalent to half of the prayer of one who stands." (*Sahih*)

١٢٣٠ - حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ: حَدَّثَنَا بِشْرُ بْنُ عُمَرَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ جَعْفَرٍ: حَدَّثَنِي إِسْمَاعِيلُ بْنُ مُحَمَّدِ بْنِ سَعْدٍ، عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ رَسُولَ اللهِ ﷺ خَرَجَ فَرَأَى أُنَاساً يُصَلُّونَ قُعُودًا. فَقَالَ: «**صَلَاةُ الْقَاعِدِ عَلَى النِّصْفِ مِنْ صَلَاةِ الْقَائِمِ**».

تخريج: [إسناده صحيح] أخرجه النسائي في الكبرى، وأحمد:٣/٢١٤، ٢٤٠ من حديث عبدالله بن جعفر المخرمي به، وقال البوصيري: هذا إسناد صحيح.

1231. It was narrated from 'Imrân bin Husain that he asked the Messenger of Allâh ﷺ about a man who prays sitting down. He said, "Whoever performs prayer standing up, that is better. Whoever performs prayer sitting down will have half the reward of

١٢٣١ - حَدَّثَنَا بِشْرُ بْنُ هِلَالٍ الصَّوَّافُ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، عَنْ حُسَيْنٍ الْمُعَلِّمِ، عَنْ عَبْدِ اللهِ بْنِ بُرَيْدَةَ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ أَنَّهُ سَأَلَ رَسُولَ اللهِ ﷺ عَنِ الرَّجُلِ يُصَلِّي قَاعِداً. قَالَ: «**مَنْ صَلَّى قَائِماً فَهُوَ أَفْضَلُ.**

one who prays standing. And whoever performs prayer lying down will have half the reward of one who prays sitting." (*Sahih*)

وَمَنْ صَلَّى قَاعِداً فَلَهُ نِصْفُ أَجْرِ الْقَائِمِ. وَمَنْ صَلَّى نَائِماً فَلَهُ نِصْفُ أَجْرِ الْقَاعِدِ».

تخريج: أخرجه البخاري، التقصير، باب صلوة القاعد، ح:١١١٥، ١١١٦ من حديث حسين المعلم به.

Comments:

a. Performing prayer while sitting or lying down without a valid excuse means reduction in reward.

b. Whoever performs prayer lying down shall get less reward even than the one who prays sitting down. Therefore, we must avoid praying while lying down, without a valid reason.

Chapter 142. What Was Narrated Concerning The Prayer Of The Messenger of Allâh ﷺ During His Sickness

(المعجم ١٤٢) - بَابُ مَا جَاءَ فِي صَلَاةِ رَسُولِ اللهِ ﷺ فِي مَرَضِهِ (التحفة ١٨١)

1232. It was narrated that 'Âishah said: "When the Messenger of Allâh ﷺ fell ill with the sickness that would be his last" — (one of the narrators) Abu Mu'âwiyah said: "When he was overcome by sickness" — "Bilâl came to tell him that it was time for prayer. He said, 'Tell Abu Bakr to lead the people in prayer." We said: 'O Messenger of Allâh! Abu Bakr is a tenderhearted man, and when he takes your place he will weep and will not be able to do it. Why do you not tell 'Umar to lead the people in prayer?' He said: 'Tell Abu Bakr to lead the people in prayer; you are (like) the female companions of Yusuf.'" She said: "So we sent word to Abu Bakr, and he led the people in prayer. Then the Messenger of Allâh ﷺ

١٢٣٢ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ وَ وَكِيعٌ، عَنِ الأَعْمَشِ. ح: وَحَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ، عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنِ الأَسْوَدِ، عَنْ عَائِشَةَ قَالَتْ: لَمَّا مَرِضَ رَسُولُ اللهِ ﷺ مَرَضَهُ الَّذِي مَاتَ فِيهِ وَقَالَ أَبُو مُعَاوِيَةَ: لَمَّا ثَقُلَ جَاءَ بِلَالٌ يُؤْذِنُهُ بِالصَّلَاةِ. فَقَالَ: «**مُرُوا أَبَا بَكْرٍ فَلْيُصَلِّ بِالنَّاسِ**» قُلْنَا: يَا رَسُولَ اللهِ إِنَّ أَبَا بَكْرٍ رَجُلٌ أَسِيفٌ. تَعْنِي رَقِيقٌ. وَمَتَى مَا يَقُومُ مُقَامَكَ يَبْكِي فَلَا يَسْتَطِيعُ. فَلَوْ أَمَرْتَ عُمَرَ فَصَلَّى بِالنَّاسِ. فَقَالَ: «**مُرُوا أَبَا بَكْرٍ فَلْيُصَلِّ بِالنَّاسِ، فَإِنَّكُنَّ صَوَاحِبَاتُ يُوسُفَ**». قَالَتْ: فَأَرْسَلْنَا إِلَى أَبِي بَكْرٍ، فَصَلَّى بِالنَّاسِ. فَوَجَدَ رَسُولُ اللهِ ﷺ مِنْ نَفْسِهِ خِفَّةً. فَخَرَجَ إِلَى الصَّلَاةِ يُهَادَى بَيْنَ رَجُلَيْنِ.

began to feel a little better, so he came out to the prayer, supported by two men and with his feet making lines along the ground. When Abu Bakr realized that he was there, he wanted to step back, but the Prophet ﷺ gestured to him to stay where he was. Then (the two men) brought him to sit beside Abu Bakr, and Abu Bakr was following the lead of the Prophet ﷺ and the people were following Abu Bakr." (*Sahih*)

وَرِجْلَاهُ تَخُطَّانِ فِي الْأَرْضِ. فَلَمَّا أَحَسَّ بِهِ أَبُو بَكْرٍ ذَهَبَ لِيَتَأَخَّرَ. فَأَوْمَى إِلَيْهِ النَّبِيُّ ﷺ أَنْ مَكَانَكَ. قَالَ: فَجَاءَ حَتَّى أَجْلَسَاهُ إِلَى جَنْبِ أَبِي بَكْرٍ. فَكَانَ أَبُو بَكْرٍ يَأْتَمُّ بِالنَّبِيِّ ﷺ. وَالنَّاسُ يَأْتَمُّونَ بِأَبِي بَكْرٍ.

تخريج: أخرجه البخاري، الأذان، باب حد المريض أن يشهد الجماعة، ح:٦٦٤، ٧١٢، ٧١٣، ومسلم، الصلوة، باب استخلاف الإمام . إذا عرض له عذر من مرض وسفر وغيرهما ، من يصلي بالناس . . . إلخ، ح:٤١٨ من حديث الأعمش به.

Comments:

a. The Messenger of Allâh ﷺ attached so much importance to prayer in congregation that even while he was seriously ill, he went out to participate in the congregational prayer.

b. The two persons who supported the Prophet ﷺ while he went out to the mosque were 'Ali and 'Abbâs ﷺ (*Sahih Al-Bukhâri*: 665).

c. If the *Imâm* is sitting while leading the prayer, the worshipers should be standing up. Scholars hold the view that this *Hadith* supersedes those *Ahâdith* that suggested that if the *Imâm*, for some personal reason, is sitting down while leading the prayer, the followers (even though they have no such excuse) should also do likewise (*Sahih Muslim*: 1237).

1233. It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ told Abu Bakr to lead the people in prayer when he was sick, and Abu Bakr used to lead them in prayer. Then the Messenger of Allâh ﷺ began to feel a little better, so he came out, and saw Abu Bakr leading the people in prayer. When Abu Bakr saw him, he stepped back, but the Messenger of Allâh ﷺ gestured to him to stay where he was. Then

١٢٣٣ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ نُمَيْرٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: أَمَرَ رَسُولُ اللهِ ﷺ أَبَا بَكْرٍ أَنْ يُصَلِّيَ بِالنَّاسِ فِي مَرَضِهِ. فَكَانَ يُصَلِّي بِهِمْ. فَوَجَدَ رَسُولُ اللهِ ﷺ خِفَّةً. فَخَرَجَ. وَإِذَا أَبُو بَكْرٍ يَؤُمُّ النَّاسَ. فَلَمَّا رَآهُ أَبُو بَكْرٍ اسْتَأْخَرَ. فَأَشَارَ إِلَيْهِ رَسُولُ اللهِ ﷺ، أَيْ كَمَا أَنْتَ. فَجَلَسَ رَسُولُ اللهِ ﷺ حِذَاءَ أَبِي بَكْرٍ، إِلَى جَنْبِهِ. فَكَانَ أَبُو بَكْرٍ يُصَلِّي

the Messenger of Allâh ﷺ sat beside Abu Bakr. Abu Bakr was following the prayer of the Messenger of Allâh ﷺ, and the people were following the prayer of Abu Bakr." (*Sahih*)

بِصَلاَةِ رَسُولِ اللهِ ﷺ. وَالنَّاسُ يُصَلُّونَ بِصَلاَةِ أَبِي بَكْرٍ.

تخريج: أخرجه البخاري، الأذان، باب من قام إلى جنب الإمام لعلة، ح:٦٨٣، ومسلم، الصلوة، انظر الحديث السابق، ح:٤١٨ من حديث هشام به.

Comments:

a. The number of prayers in which Abu Bakr ؓ led the congregation during the last days of the Prophet ﷺ comes to 17.

b. The incident cited in this *Hadith* happened on Saturday or Sunday i.e. one or two days before the Prophet ﷺ breathed his last. (Safiur-Rahman Al-Mubârakpuri: *The Sealed Nectar*, P.476).

1234. It was narrated that Sâlim bin 'Ubaid said: "The Messenger of Allâh ﷺ fainted when he was sick, then he woke up and said: 'Has the time for prayer come?' They said: 'Yes.' He said: 'Tell Bilâl to call the *Adhân*, and tell Abu Bakr to lead the people in prayer.' Then he fainted, then he woke up and said: 'Has the time for prayer come?' They said: 'Yes.' He said: 'Tell Bilâl to call the *Adhân*, and tell Abu Bakr to lead the people in prayer.' Then he fainted, then he woke up and said: 'Has the time for prayer come?' They said: 'Yes.' He said: 'Tell Bilâl to call the *Adhân*, and tell Abu Bakr to lead the people in prayer.' 'Âishah said: 'My father is a tenderhearted man, and if he stands in that place he will weep and will not be able to do it. If you told someone else to do it (that would be better).' Then he fainted, then woke up and

١٢٣٤ - حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ: أَنْبَأَنَا عَبْدُ اللهِ بْنُ دَاوُدَ، مِنْ كِتَابِهِ فِي بَيْتِهِ، قَالَ سَلَمَةُ بْنُ نُبَيْطٍ: أَنْبَأَنَا عَنْ نُعَيْمِ بْنِ أَبِي هِنْدٍ، عَنْ نُبَيْطِ بْنِ شَرِيطٍ، عَنْ سَالِمِ بْنِ عُبَيْدٍ قَالَ: أُغْمِيَ عَلَى رَسُولِ اللهِ ﷺ فِي مَرَضِهِ. ثُمَّ أَفَاقَ. فَقَالَ: **«أَحَضَرَتِ الصَّلاَةُ؟»** قَالُوا: نَعَمْ. قَالَ: **«مُرُوا بِلاَلاً فَلْيُؤَذِّنْ. وَمُرُوا أَبَا بَكْرٍ فَلْيُصَلِّ بِالنَّاسِ»**. ثُمَّ أُغْمِيَ عَلَيْهِ، فَأَفَاقَ. فَقَالَ: **«أَحَضَرَتِ الصَّلاَةُ؟»** قَالُوا: نَعَمْ. قَالَ: **«مُرُوا بِلاَلاً فَلْيُؤَذِّنْ. وَمُرُوا أَبَا بَكْرٍ فَلْيُصَلِّ بِالنَّاسِ»** ثُمَّ أُغْمِيَ عَلَيْهِ. فَأَفَاقَ، فَقَالَ: **«أَحَضَرَتِ الصَّلاَةُ؟»** قَالُوا: نَعَمْ. قَالَ: **«مُرُوا بِلاَلاً فَلْيُؤَذِّنْ. وَمُرُوا أَبَا بَكْرٍ فَلْيُصَلِّ بِالنَّاسِ»** فَقَالَتْ عَائِشَةُ: إِنَّ أَبِي رَجُلٌ أَسِيفٌ. فَإِذَا قَامَ ذٰلِكَ الْمُقَامَ يَبْكِي، لاَ يَسْتَطِيعُ. فَلَوْ أَمَرْتَ غَيْرَهُ. ثُمَّ أُغْمِيَ عَلَيْهِ. فَأَفَاقَ، فَقَالَ: **«مُرُوا بِلاَلاً فَلْيُؤَذِّنْ. وَمُرُوا أَبَا**

بَكْرٍ فَلْيُصَلِّ بِالنَّاسِ. فَإِنَّكُنَّ صَوَاحِبُ يُوسُفَ. أَوْ صَوَاحِبَاتُ يُوسُفَ» قَالَ، فَأُمِرَ بِلَالٌ فَأَذَّنَ. وَأُمِرَ أَبُو بَكْرٍ فَصَلَّى بِالنَّاسِ. ثُمَّ إِنَّ رَسُولَ اللهِ ﷺ وَجَدَ خِفَّةً، فَقَالَ: «انْظُرُوا لِي مَنْ أَتَّكِيءُ عَلَيْهِ» فَجَاءَتْ بَرِيرَةُ وَرَجُلٌ آخَرُ، فَاتَّكَأَ عَلَيْهِمَا. فَلَمَّا رَآهُ أَبُو بَكْرٍ، ذَهَبَ لِيَنْكِصَ. فَأَوْمَأَ إِلَيْهِ، أَنِ اثْبُتْ مَكَانَكَ. ثُمَّ جَاءَ رَسُولُ اللهِ ﷺ حَتَّى جَلَسَ إِلَى جَنْبِ أَبِي بَكْرٍ. حَتَّى قَضَى أَبُو بَكْرٍ صَلَاتَهُ. ثُمَّ إِنَّ رَسُولَ اللهِ ﷺ قُبِضَ.

قَالَ أَبُو عَبْدِ اللهِ: هٰذَا حَدِيثٌ غَرِيبٌ. لَمْ يُحَدِّثْ بِهِ غَيْرُ نَصْرِ بْنِ عَلِيٍّ.

said: 'Tell Bilâl to call the *Adhân*, and tell Abu Bakr to lead the people in prayer. You are (like) the female companions of Yusuf.' So Bilâl was told to call the *Adhân* and he did so, and Abu Bakr was told to lead the people in prayer. And he did so then the Messenger of Allâh ﷺ felt a little better, and he said: 'Find me someone I can lean on.' Barirah and another man came, and he leaned on them. When Abu Bakr saw him, he started to step back, but (the Prophet ﷺ) gestured him to stay where he was. Then the Messenger of Allâh ﷺ came and sat beside Abu Bakr, until Abu Bakr finished praying. Then the Messenger of Allâh ﷺ passed away." (***Sahih***)

Abu 'Abdullâh (Ibn Mâjah) said: "This *Hadith* is *Gharib*. It was not narrated by anyone other than Nasr bin 'Ali.

تخريج: **[إسناده صحيح]** أخرجه الترمذي في الشمائل، ح:٣٩٧ عن نصر بن علي به، وقال البوصيري: هذا إسناد صحيح، رجاله ثقات ، وصححه ابن خزيمة، ح:١٥٤١، ١٦٢٤ .

Comments:

a. The fact that, of all the Companions present, the Prophet ﷺ singled out Abu Bakr ؓ to lead the people in prayer, shows his excellence over others.

b. Taking their cue from this incident, the Companions chose none else but Abu Bakr ؓ for the greater office of leadership, i.e., caliphate.

c. In case of necessity, it is allowed in Islam to secure certain appropriate services from a woman other than a *Mahram* (a near non-marriageable relative) only if there is no possibility of it giving rise to any misunderstanding, or leading to an unwelcome result. Barirah ؓ was a freed handmaid of 'Âishah ؓ . She was thus a freed person during the last days of the Prophet ﷺ. However, the correct position in this case, is that the two persons that lended their support to the Prophet ﷺ were 'Ali and 'Abbâs ؓ (*Sahih Al-Bukhâri*: 665).

1235. It was narrated that Ibn 'Abbâs said: "When the Messenger of Allâh ﷺ fell ill with what would be his final illness, he was in the house of 'Âishah. He said: 'Call 'Ali for me.' 'Âishah said: 'O Messenger of Allâh, should we call Abu Bakr for you?' He said: 'Call him.' Hafsah said: 'O Messenger of Allâh, should we call 'Umar for you?' He said: 'Call him.' Ummul-Fadl said: 'O Messenger of Allâh, should we call Al-'Abbâs for you?' He said: 'Yes.' When they had gathered, the Messenger of Allâh ﷺ lifted his head, looked and fell silent. 'Umar said: 'Get up and leave the Messenger of Allâh ﷺ.' Then Bilâl came to tell him that the time for prayer had come, and he said: 'Tell Abu Bakr to lead the people in prayer.' 'Âishah said: 'O Messenger of Allâh, Abu Bakr is a soft and tenderhearted man, and if he does not see you, he will weep and the people will weep with him. If you tell 'Umar to lead the people in prayer (that will be better).' Abu Bakr went out and led the people in prayer, then the Messenger of Allâh ﷺ felt a little better, so he came out, supported by two men, with his feet making lines along the ground. When the people saw him, they said: '*Subhân-Allâh*,' to alert Abu Bakr. He wanted to step back, but the Prophet ﷺ gestured him to stay where he was. Then the Messenger of Allâh ﷺ came and sat on his right. Abu Bakr

١٢٣٥ - **حَدَّثَنَا** عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ، عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنِ الأَرْقَمِ بْنِ شُرَحْبِيلَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: لَمَّا مَرِضَ رَسُولُ اللهِ ﷺ مَرَضَهُ الَّذِي مَاتَ فِيهِ، كَانَ فِي بَيْتِ عَائِشَةَ. فَقَالَ: «**ادْعُوا لِي عَلِيًّا**» قَالَتْ عَائِشَةُ: يَا رَسُولَ اللهِ نَدْعُو لَكَ أَبَا بَكْرٍ؟ قَالَ: «**ادْعُوهُ**» قَالَتْ حَفْصَةُ: يَا رَسُولَ اللهِ نَدْعُو لَكَ عُمَرَ؟ قَالَ: «**ادْعُوهُ**» قَالَتْ أُمُّ الْفَضْلِ: يَا رَسُولَ اللهِ نَدْعُو لَكَ الْعَبَّاسَ؟ قَالَ: نَعَمْ. فَلَمَّا اجْتَمَعُوا رَفَعَ رَسُولُ اللهِ ﷺ رَأْسَهُ. فَنَظَرَ فَسَكَتَ. فَقَالَ عُمَرُ: قُومُوا عَنْ رَسُولِ اللهِ ﷺ. ثُمَّ جَاءَ بِلاَلٌ يُؤْذِنُهُ بِالصَّلاَةِ. فَقَالَ: «**مُرُوا أَبَا بَكْرٍ فَلْيُصَلِّ بِالنَّاسِ**» فَقَالَتْ عَائِشَةُ: يَا رَسُولَ اللهِ إِنَّ أَبَا بَكْرٍ رَجُلٌ رَقِيقٌ حَصِرٌ. وَمَتَى لاَ يَرَاكَ، يَبْكِي، وَالنَّاسُ يَبْكُونَ. فَلَوْ أَمَرْتَ عُمَرَ يُصَلِّي بِالنَّاسِ. فَخَرَجَ أَبُو بَكْرٍ فَصَلَّى بِالنَّاسِ. فَوَجَدَ رَسُولُ اللهِ ﷺ مِنْ نَفْسِهِ خِفَّةً. فَخَرَجَ يُهَادَى بَيْنَ رَجُلَيْنِ. وَرِجْلاَهُ تَخُطَّانِ فِي الأَرْضِ. فَلَمَّا رَآهُ النَّاسُ سَبَّحُوا بِأَبِي بَكْرٍ. فَذَهَبَ لِيَسْتَأْخِرَ. فَأَوْمَأَ إِلَيْهِ النَّبِيُّ ﷺ أَيْ مَكَانَكَ. فَجَاءَ رَسُولُ اللهِ ﷺ فَجَلَسَ عَنْ يَمِينِهِ. وَقَامَ أَبُو بَكْرٍ. وَكَانَ أَبُو بَكْرٍ يَأْتَمُّ بِالنَّبِيِّ ﷺ، وَالنَّاسُ يَأْتَمُّونَ بِأَبِي بَكْرٍ. قَالَ ابْنُ عَبَّاسٍ: وَأَخَذَ رَسُولُ اللهِ ﷺ مِنَ الْقِرَاءَةِ مِنْ حَيْثُ كَانَ بَلَغَ أَبُو بَكْرٍ.

قَالَ وَكِيعٌ: وَكَذَا السُّنَّةُ.

قَالَ: فَمَاتَ رَسُولُ اللهِ ﷺ فِي مَرَضِهِ ذٰلِكَ.

stood up, and he was following the lead of the Prophet ﷺ, and the people were following the lead of Abu Bakr. Ibn 'Abbâs said: 'And the Messenger of Allâh ﷺ started to recite from where Abu Bakr had reached.'" (*Da'if*)

(One of the narrators) Waki' said: "This is the *Sunnah*." He said: "So Allâh's Messenger ﷺ died during that illness."

تخريج: **[إسناده ضعيف]** أخرجه أحمد: ١/٣٥٦، ٣٥٧ عن وكيع به، وانظر، ح: ١٠٣٩، ٤٦ لعلته، ورواه قيس بن الربيع، ح: ١١٥٨ عن عبدالله بن أبي السفر عن أرقم بن شرحبيل عن عبدالله ابن عباس عن أبيه به نحوه، أخرجه أحمد: ١/٢٠٩ وغيره * وقيس ضعيف كما تقدم، فالخبر لم يصح وهو مخالف لحديث البخاري، ح: ٦٨٧ وغيره.

Comments:

Although the *Hadith* mentions that the Prophet ﷺ sat down on the right of Abu Bakr ﷺ, more dependable versions have it that he had sat down on the left of Abu Bakr ﷺ. (*Sahih Al-Bukhâri*: 713). Other narrations quoted by *Sunan Ibn Mâjah* simply state that he ﷺ sat on the side of Abu Bakr, without specifying which side.

(المعجم ١٤٣) - بَابُ مَا جَاءَ فِي صَلَاةِ رَسُولِ اللهِ ﷺ خَلْفَ رَجُلٍ مِنْ أُمَّتِهِ (التحفة ١٨٢)

Chapter 143. What Was Narrated Concerning The Messenger Of Allâh ﷺ Performing Prayer Behind A Man From His *Ummah*

١٢٣٦ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنْ حُمَيْدٍ، عَنْ بَكْرِ بْنِ عَبْدِ اللهِ، عَنْ حَمْزَةَ بْنِ الْمُغِيرَةِ بْنِ شُعْبَةَ، عَنْ أَبِيهِ قَالَ: تَخَلَّفَ رَسُولُ اللهِ ﷺ. فَانْتَهَيْنَا إِلَى الْقَوْمِ وَقَدْ صَلَّى بِهِمْ عَبْدُ الرَّحْمٰنِ بْنُ عَوْفٍ رَكْعَةً. فَلَمَّا أَحَسَّ بِالنَّبِيِّ ﷺ ذَهَبَ يَتَأَخَّرُ. فَأَوْمَأَ إِلَيْهِ النَّبِيُّ ﷺ أَنْ يُتِمَّ الصَّلَاةَ. قَالَ: «وَقَدْ أَحْسَنْتَ. كَذٰلِكَ فَافْعَلْ».

1236. Hamzah bin Mughirah bin Shu'bah narrated that his father said: "The Messenger of Allâh ﷺ lagged behind (on a journey) and we reached the people when 'Abdur Rahmân bin 'Awf had already led them in one *Rak'ah* of the prayer. When he realized that the Prophet ﷺ was there, he wanted to step back, but the Prophet ﷺ gestured to him that he should complete the prayer. He said: 'You have done well; do the same in the future.'" (*Sahih*)

تخريج: أخرجه مسلم، الطهارة، باب المسح على الناصية والعمامة، بعد ح:٢٧٤ من حديث حميد الطويل به نحو المعنى، وله طريق آخر عنده، الصلوة، باب المسح على الخفين وغيره.

Comments:

a. The incident happened during the battle of Tabuk.

b. The Messenger of Allâh ﷺ had gone away from the caravan to relieve himself. Mughirah bin Shu'bah had carried water for him. By the time he ﷺ returned, one *Rak'ah* of the *Fajr* prayer had already been completed. (*Sahih Muslim*: 105).

c. The prayer was probably started since nobody knew how long the Prophet ﷺ would take before he comes back.

d. The Companions felt that they had probably erred in not waiting for the Prophet ﷺ. The Prophet ﷺ, therefore, comforted them, by stating that it was a correct decision to start the prayer on time.

Chapter 144. What Was Narrated Concerning The Fact That The *Imâm* Is Appointed To Be Followed

(المعجم ١٤٤) - بَابُ مَا جَاءَ فِي إِنَّمَا جُعِلَ الْإِمَامُ لِيُؤْتَمَّ بِهِ (التحفة ١٨٣)

1237. It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ fell ill and some of his Companions came to visit him. The Messenger of Allâh ﷺ performed prayer while sitting down, and they prayed behind him standing up. He gestured them to sit down, and when he finished he said: 'The *Imâm* is appointed to be followed. When he bows, then bow; when he stands up again, then stand up, and if he prays sitting down then pray sitting down.'" (*Sahih*)

١٢٣٧ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: اشْتَكَى رَسُولُ اللهِ ﷺ. فَدَخَلَ عَلَيْهِ نَاسٌ مِنْ أَصْحَابِهِ يَعُودُونَهُ. فَصَلَّى النَّبِيُّ ﷺ جَالِساً. فَصَلَّوْا بِصَلَاتِهِ قِيَاماً. فَأَشَارَ إِلَيْهِمْ أَنِ اجْلِسُوا. فَلَمَّا انْصَرَفَ قَالَ: «إِنَّمَا جُعِلَ الْإِمَامُ لِيُؤْتَمَّ بِهِ. فَإِذَا رَكَعَ فَارْكَعُوا. وَإِذَا رَفَعَ فَارْفَعُوا. وَإِذَا صَلَّى جَالِساً فَصَلُّوا جُلُوساً».

تخريج: أخرجه البخاري، الأذان، باب إنما جعل الإمام ليؤتم به، ح:٦٨٨، ١١١٣، ١٢٣٦، ٥٦٥٨ من حديث هشام، ومسلم، الصلوة، باب ائتمام المأموم بالإمام، ح:٤١٢ عن أبي بكر بن أبي شيبة به.

Comments:

a. It is permissible for a sick person to perform the prayer in his house.

b. We must visit those who are sick.

c. It is not allowed to precede the *Imâm,* either in bowing, or in prostration (See H. 960 -963).

d. This *Hadith* says that, if the *Imâm* is sitting while leading the prayer, the worshipers should also pray in the sitting position even without an excuse. Scholars, however, hold the view that the ruling was later abrogated since, although the Prophet ﷺ himself led the people in prayer while sitting during his last illness, the Companions performed the prayer behind him standing up, which is the correct way.

1238. It was narrated from Anas bin Mâlik that the Prophet ﷺ fell from his horse and he suffered some lacerations on his right side. We went to visit him and the time for prayer came. He led us in prayer sitting down, and we prayed behind him sitting down. When he finished the prayer he said: "The *Imâm* is appointed to be followed. When he says *Allâhu Akbar,* then say *Allâhu Akbar;* when he bows, then bow; when he says *Sami' Allâhu liman hamidah,* then say *Rabbanâ wa lakal-hamd;* when he prostrates then prostrate; and if he prays sitting down then pray sitting down." (*Sahih*)

١٢٣٨ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ النَّبِيَّ ﷺ صُرِعَ عَنْ فَرَسٍ فَجُحِشَ شِقُّهُ الأَيْمَنُ. فَدَخَلْنَا نَعُودُهُ. وَحَضَرَتِ الصَّلاَةُ. فَصَلَّى بِنَا قَاعِداً، وَصَلَّيْنَا وَرَاءَهُ قُعُوداً. فَلَمَّا قَضَى الصَّلاَةَ، قَالَ: **«إِنَّمَا جُعِلَ الإِمَامُ لِيُؤْتَمَّ بِهِ. فَإِذَا كَبَّرَ فَكَبِّرُوا. وَإِذَا رَكَعَ فَارْكَعُوا. وَإِذَا قَالَ: سَمِعَ اللهُ لِمَنْ حَمِدَهُ فَقُولُوا: رَبَّنَا وَلَكَ الْحَمْدُ وَإِذَا سَجَدَ فَاسْجُدُوا. وَإِذَا صَلَّى قَاعِداً فَصَلُّوا قُعُوداً أَجْمَعِينَ»**.

تخريج: أخرجه البخاري، الأذان، باب يهوي بالتكبير حين يسجد، ح:٨٠٥، ومسلم، الصلٰوة، الباب السابق، ح:٤١١ من حديث سفيان به وهو في جزءه.

Comments:

a. The Arabic word *'Juhisha'* means to be bruised lightly in the skin.

b. The *Hadith* has been taken to mean that the *Imâm* shall only say *Sami' Allâhu liman hamidah,* while the followers shall say *Rabbanâ wa lakal-hamd.* However, it is proven that the Prophet ﷺ, while leading in the prayer used to utter both the sentences. (See H. 875 & 878) Therefore, the view relating to the distribution of the words does not appear to be correct.

1239. It was narrated that Abu Hurairah said: "The Messenger of Allâh ﷺ said: 'The *Imâm* is appointed to be followed. When

١٢٣٩ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا هُشَيْمُ بْنُ بَشِيرٍ، عَنْ عُمَرَ بْنِ أَبِي سَلَمَةَ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ

ﷺ: «إِنَّمَا جُعِلَ الإِمَامُ لِيُؤْتَمَّ بِهِ. فَإِذَا كَبَّرَ فَكَبِّرُوا. وَإِذَا رَكَعَ فَارْكَعُوا. وَإِذَا قَالَ: سَمِعَ اللهُ لِمَنْ حَمِدَهُ، فَقُولُوا: رَبَّنَا وَلَكَ الْحَمْدُ. وَإِنْ صَلَّى قَائِماً فَصَلُّوا قِيَاماً. وَإِنْ صَلَّى قَاعِداً فَصَلُّوا قُعُوداً».

he says *Allâhu Akbar,* then say *Allâhu Akbar;* when he bows, then bow; when he says *Sami' Allâhu liman hamidah,* then say *Rabbanâ wa lakal-hamd;* when he prostrates then prostrate; if he prays standing then pray standing, and if he prays sitting down then pray sitting down." (***Sahih***)

تخريج: [صحيح] أخرجه ابن أبي شيبة في المصنف: ١/٢٢٧، ح: ٢٥٩٤ عن هشيم أنا عمر ابن أبي سلمة به مختصرًا جدًا، أخرجه أحمد: ٢/ ٢٣٠، ٤١١، ٤٧٥ من حديث محمد بن عمرو الليثي عن أبي سلمة به نحو رواية ابن ماجه، وللحديث طرق كثيرة عند البخاري، ومسلم وغيرهما.

١٢٤٠ - حَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ الْمِصْرِيُّ: أَنْبَأَنَا اللَّيْثُ بْنُ سَعْدٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: اشْتَكَى رَسُولُ اللهِ ﷺ. فَصَلَّيْنَا وَرَاءَهُ وَهُوَ قَاعِدٌ، وَأَبُو بَكْرٍ يُكَبِّرُ يُسْمِعُ النَّاسَ تَكْبِيرَهُ. فَالْتَفَتَ إِلَيْنَا فَرَآنَا قِيَاماً. فَأَشَارَ إِلَيْنَا فَقَعَدْنَا فَصَلَّيْنَا بِصَلَاتِهِ قُعُوداً. فَلَمَّا سَلَّمَ قَالَ: «إِنْ كِدْتُمْ أَنْ تَفْعَلُوا فِعْلَ فَارِسَ وَالرُّومِ. يَقُومُونَ عَلَى مُلُوكِهِمْ وَهُمْ قُعُودٌ. فَلَا تَفْعَلُوا. ائْتَمُّوا بِأَئِمَّتِكُمْ. إِنْ صَلَّى قَائِماً فَصَلُّوا قِيَاماً. وَإِنْ صَلَّى قَاعِداً فَصَلُّوا قُعُوداً».

1240. It was narrated that Jâbir said: "The Messenger of Allâh ﷺ fell ill, and we prayed behind him while he was sitting down, and Abu Bakr was saying the *Takbir* so that the people could hear them. He turned to us and saw us standing, so he gestured to us to sit down. When he had said the *Salâm,* he said: 'You were about to do the action of the Persians and Romans, who remain standing while their kings are seated. Do not do that. Follow the lead of your *Imâm;* if he prays standing, then pray standing, and if he prays sitting down, then pray sitting down.'" (***Sahih***)

تخريج: أخرجه مسلم، الصلوة، باب ائتمام المأموم بالإمام، ح: ٤١٣ عن محمد بن رمح وغيره به.

Comments:

a. Persians and Romans were non-Muslims. Iranians were worshipers of fire (Zoroastrians) and the Romans were Christians following their tampered-with Christian faith. The Prophet ﷺ has commanded the believers to avoid the resemblance of disbelievers.

b. To continue to stand up before a seated 'holy man', or a chief of a clan, or a religious scholar, or a spiritual guide, is not the way of Islam or Muslims. We must avoid such habits and traditions..

Chapter 145. What Was Narrated Concerning *Qunut* In The *Fajr* Prayer

(المعجم ١٤٥) - بَابُ مَا جَاءَ فِي الْقُنُوتِ فِي صَلَاةِ الْفَجْرِ (التحفة ١٨٤)

1241. Sa'd bin Târiq said: "I said to my father: 'O my father! You prayed behind the Messenger of Allâh ﷺ and behind Abu Bakr, 'Umar and 'Uthmân, and behind 'Ali here in Kufah for about five years. Did they recite *Qunut* in *Fajr*?' He said: 'O my son! That is an innovation.'" (***Sahih***)

١٢٤١ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ إِدْرِيسَ، وَ حَفْصُ بْنُ غِيَاثٍ، وَ يَزِيدُ بْنُ هَارُونَ، عَنْ أَبِي مَالِكٍ الأَشْجَعِيِّ، سَعْدِ بْنِ طَارِقٍ قَالَ، قُلْتُ لِأَبِي: يَا أَبَتِ إِنَّكَ قَدْ صَلَّيْتَ خَلْفَ رَسُولِ اللهِ ﷺ وَأَبِي بَكْرٍ وَعُمَرَ وَعُثْمَانَ وعَلِيٍّ هٰهُنَا بِالْكُوفَةِ، نَحْواً مِنْ خَمْسِ سِنِينَ. فَكَانُوا يَقْنُتُونَ فِي الْفَجْرِ؟ فَقَالَ: أَيْ بُنَيَّ مُحْدَثٌ.

تخريج: [إسناده صحيح] أخرجه الترمذي، الصلوة، باب ماجاء في ترك القنوت، ح:٤٠٢ من حديث يزيد به نحوه، وقال: حسن صحيح.

Comments:

Târiq ﷺ does not say that the *Qunut* as a rule is *Bid'ah* (innovation). He only says that reciting the *Qunut* regularly in the of *Fajr* prayer is innovation. We gather from this, that sometimes an action in itself is *Sunnah*, but doing it in the wrong way, or making arbitrary additions or deletions in it, makes it an innovation. In other words, it is the particular manner of doing an that act.

1242. It was narrated that Umm Salamah said: "The Messenger of Allâh ﷺ was forbidden to recite *Qunut* in *Fajr*." (***Maudu'***)

١٢٤٢ - حَدَّثَنَا حَاتِمُ بْنُ [بَكْرٍ] الضَّبِّيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ يَعْلَى، زُنْبُورٌ: حَدَّثَنَا عَنْبَسَةُ ابْنُ عَبْدِ الرَّحْمٰنِ، عَنْ عَبْدِ اللهِ بْنِ نَافِعٍ، عَنْ أَبِيهِ، عَنْ أُمِّ سَلَمَةَ قَالَتْ: نُهِيَ رَسُولُ اللهِ ﷺ عَنِ الْقُنُوتِ فِي الْفَجْرِ.

تخريج: [إسناده موضوع] أخرجه الدارقطني: ٢/ ٣٨ وغيره من طرق عن محمد بن يعلى به، وقال الدارقطني: محمد بن يعلى وعنبسة وعبدالله بن نافع كلهم ضعفاء، ولا يصح لنافع سماع من أم سلمة * عنبسة قال أبوحاتم وابن معين فيه: كان يضع الحديث ، في الأصل: حاتم بن نصر والصواب ما أثبته.

1243. It was narrated from Anas bin Mâlik that the Messenger of Allâh ﷺ used to recite *Qunut* in The *Subh* prayer, and he used to supplicate in it against one of the Arab tribes for a month, then he stopped doing so. (***Sahih***)

١٢٤٣ - حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا هِشَامٌ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ رَسُولَ اللهِ ﷺ، كَانَ يَقْنُتُ فِي صَلاَةِ الصُّبْحِ. يَدْعُو عَلَى حَيٍّ مِنْ أَحْيَاءِ الْعَرَبِ، شَهْراً. ثُمَّ تَرَكَ.

تخريج: أخرجه البخاري، المغازي، باب غزوة الرجيع ورعل وذكوان وبئر معونة، وحديث عضل ... الخ، ح:٤٠٨٩، ومسلم، المساجد، باب استحباب القنوت في جميع الصلوات إذا نزلت بالمسلمين نازلة ... الخ، ح:٦٧٧ تحته من حديث هشام به.

Comments:

a. The Messenger of Allâh ﷺ had recited this *Qunut Nâzilah* (supplication in the event of a calamity or distress) against the tribe of Mudar. They were disbelievers in those days, and created many hardships for the Muslims.

b. 'He stopped doing so' means: He stopped supplicating against that particular tribe, because the Muslims living in their midst who were perceived as weak, and therefore ill-treated, had got their deliverance from them. Some of the people take such *Ahâdith* to mean that thenceforth he never recited the *Qunut Nâzilah*. This is patently wrong. We may still recite it if the situation so demands.

1244. It was narrated that Abu Hurairah said: "When the Messenger of Allâh ﷺ raised his head from *Ruku'* in *the Subh* prayer, he said: 'O Allâh, save Al-Walid bin Walid, Salamah bin Hishâm and 'Ayyâsh bin Abu Rabi'ah, and the oppressed in Makkah. O Allâh, tighten Your grip on Mudar, and send them years of famine like the famine of Yusuf." (***Sahih***)

١٢٤٤ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: لَمَّا رَفَعَ رَسُولُ اللهِ ﷺ رَأْسَهُ مِنْ صَلاَةِ الصُّبْحِ قَالَ: **«اللَّهُمَّ أَنْجِ الْوَلِيدَ بْنَ الْوَلِيدِ، وَسَلَمَةَ بْنَ هِشَامٍ، وَعَيَّاشَ بْنَ أَبِي رَبِيعَةَ، وَالْمُسْتَضْعَفِينَ بِمَكَّةَ. اللَّهُمَّ اشْدُدْ وَطْأَتَكَ عَلَى مُضَرَ، وَاجْعَلْهَا عَلَيْهِمْ سِنِينَ كَسِنِي يُوسُفَ».**

تخريج: أخرجه البخاري، الأدب، باب تسمية الوليد، ح:٦٢٠٠، ومسلم، المساجد، الباب السابق، ح:٦٧٥ من حديث سفيان به.

Comments:

a. The proper place to recite *Qunut Nâzilah* (supplication in the event of a calamity) is after rising from *Ruku'* in the last *Rak'ah*.

b. In it, the *Imâm* recites appropriate supplications in a raised voice.

Chapter 146. What Was Narrated Concerning Killing Snakes And Scorpions During The Prayer

(المعجم ١٤٦) - بَابُ مَا جَاءَ فِي قَتْلِ الْحَيَّةِ وَالعَقْرَبِ فِي الصَّلَاةِ (التحفة ١٨٥)

1245. It was narrated from Abu Hurairah that the Prophet ﷺ commanded killing the two black ones during prayer; the scorpion and the snake. (*Sahih*)

١٢٤٥ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَ مُحَمَّدُ بْنُ الصَّبَّاحِ قَالاَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ مَعْمَرٍ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ ضَمْضَمِ بْنِ جَوْسٍ، عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ ﷺ أَمَرَ بِقَتْلِ الأَسْوَدَيْنِ فِي الصَّلاَةِ: الْعَقْرَبِ وَالْحَيَّةِ.

تخريج: [إسناده صحيح] أخرجه أبو داود، الصلٰوة، باب العمل في الصلٰوة، ح: ٩٢١ من حديث يحيى به، وصححه الترمذي، ح: ٣٩٠، وابن خزيمة، وابن حبان، والحاكم، والذهبي.

Comments:

There are several other actions reported, which were done either by the Prophet ﷺ, or the Companions, that will not invalidate the prayer. Cases in point are: answering someone's greetings through gesture, performing prayer while holding a child, and stopping anyone from passing in front of the worshiper, and so on.

1246. It was narrated that 'Âishah said: "The Prophet ﷺ was stung by a scorpion while he was performing prayer, and he said: 'May Allâh curse the scorpion, for it does not spare anyone, whether he is praying or not. Kill them whether you are in *Ihrâm* or not.'" In *Al-Hill* (outside the sacred precincts of Makkah) or Al-haram (the sacred precincts of Makkah). (*Hasan*)

١٢٤٦ - حَدَّثَنَا أَحْمَدُ بْنُ عُثْمَانَ بْنِ حَكِيمٍ الأَوْدِيُّ، وَ الْعَبَّاسُ بْنُ جَعْفَرٍ قَالاَ: حَدَّثَنَا عَلِيُّ بْنُ ثَابِتٍ الدَّهَّانُ: حَدَّثَنَا الْحَكَمُ بْنُ عَبْدِ الْمَلِكِ، عَنْ قَتَادَةَ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ عَائِشَةَ قَالَتْ: لَدَغَتِ النَّبِيَّ ﷺ عَقْرَبٌ وَهُوَ فِي الصَّلاَةِ. فَقَالَ: «**لَعَنَ اللهُ الْعَقْرَبَ. مَا تَدَعُ الْمُصَلِّيَ وَغَيْرَ الْمُصَلِّي. اقْتُلُوهَا فِي الْحِلِّ وَالْحَرَمِ**».

تخريج: [حسن] أخرجه ابن عدي في الكامل، وقال: لا أعرفه إلا من حديث الحكم عن قتادة ، وقال البوصيري: هذا إسناد ضعيف لضعف الحكم بن عبدالملك لكن لم ينفرد به الحكم ، وقال السندي: فقد رواه ابن خزيمة في صحيحه عن محمد بن بشار عن محمد بن جعفر عن شعبة عن قتادة به .

Comments:

a. Although, as a rule, hunting animals is forbidden within the sacred precincts of Makkah, noxious insects and animals can be killed even there.

b. As a human being, the Prophet ﷺ was liable to all the pains and hardships suffered by any other person, such as falling ill, getting wounded, experiencing hunger and thirst, feeling happy or sad, and forgetting things. In all of these circumstances, the words and actions of the Prophet ﷺ present the best exemplar before us.

1247. It was narrated from Ibn Abu Râfi', from his father, from his grandfather, that the Prophet ﷺ killed a scorpion while he was praying. (*Da'if*)

١٢٤٧ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَىٰ: حَدَّثَنَا الْهَيْثَمُ بْنُ جَمِيلٍ: حَدَّثَنَا مَنْدَلٌ، عَنِ ابْنِ أَبِي رَافِعٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ أَنَّ النَّبِيَّ ﷺ قَتَلَ عَقْرَباً وَهُوَ فِي الصَّلَاةِ.

تخريج: [**إسناده ضعيف**] وقال البوصيري: هذا إسناد فيه مندل بن علي العنبري الكوفي، وهو ضعيف، وشيخه محمد بن عبيدالله ابن أبي رافع أيضًا ضعيف (تقريب)، وانظر، ح:١٢٩٧.

Chapter 147. The Prohibition Of Prayer After The *Fajr* And After The *'Asr*

(المعجم ١٤٧) - **بَابُ النَّهْيِ عَنِ الصَّلَاةِ بَعْدَ الْفَجْرِ وَبَعْدَ الْعَصْرِ** (التحفة ١٨٦)

1248. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ forbade two prayers: prayer after the *Fajr* until the sun has risen, and prayer after *'Asr* until the sun has set. (*Sahih*)

١٢٤٨ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ نُمَيْرٍ. وَ أَبُو أُسَامَةَ، عَنْ عُبَيْدِ اللهِ بْنِ عُمَرَ، عَنْ خُبَيْبِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ حَفْصِ بْنِ عَاصِمٍ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ ﷺ نَهَى عَنْ صَلَاتَيْنِ: عَنِ الصَّلَاةِ بَعْدَ الْفَجْرِ حَتَّى تَطْلُعَ الشَّمْسُ؛ وَبَعْدَ الْعَصْرِ حَتَّى تَغْرُبَ الشَّمْسُ.

تخريج: أخرجه البخاري، مواقيت الصلوة، باب الصلوة بعد الفجر حتى ترتفع الشمس، ح:٥٨٤؛ ومسلم، البيوع، باب إبطال بيع الملامسة والمنابذة، ح:١٥١١ من حديث أبي أسامة به.

Comments:

Some of the scholars have made a distinction between causal and non-causal prayers, which is to say that the prayer for which the cause was generated, during that very particular time, can be performed even during the time termed as 'undesirable'. Cases in point are: *Tahiyyatul-Masjid*, the two *Rak'ah* of *Tawâf* (circling round the Ka'bah), and the funeral prayer, etc. Prayers other than these (e.g. voluntary prayers), are not allowed to be performed in those hours.

1249. It was narrated from Abu Sa'eed Al-Khudri that the Prophet ﷺ said: "There is no prayer after the *'Asr* until the sun has set, and there is no prayer after the *Fajr* until the sun has risen." (***Sahih***)

١٢٤٩ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَحْيَى بْنُ يَعْلَى التَّيْمِيُّ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ قَزَعَةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ عَنِ النَّبِيِّ ﷺ قَالَ: «**لاَ صَلاَةَ بَعْدَ الْعَصْرِ حَتَّى تَغْرُبَ الشَّمْسُ، وَلاَ صَلاَةَ بَعْدَ الْفَجْرِ حَتَّى تَطْلُعَ الشَّمْسُ**».

تخريج: أخرجه البخاري، الصوم، باب صوم يوم النحر، ح:١٩٩٥ وغيره من حديث عبدالملك به مطولاً.

1250. It was narrated that Ibn 'Abbâs said: "Good men among whom was 'Umar bin Khattâb, and the best of them in my view is 'Umar, testified before me that the Messenger of Allâh ﷺ said: 'There is no prayer after *Fajr* until the sun has risen, and there is no prayer after the *'Asr* until the sun has set.'" (***Sahih***)

١٢٥٠ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ؛ ح: وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَفَّانُ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا قَتَادَةُ، عَنْ أَبِي الْعَالِيَةِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: شَهِدَ عِنْدِي رِجَالٌ مَرْضِيُّونَ، فِيهِمْ عُمَرُ بْنُ الْخَطَّابِ، وَأَرْضَاهُمْ عِنْدِي عُمَرُ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «**لاَ صَلاَةَ بَعْدَ الْفَجْرِ حَتَّى تَطْلُعَ الشَّمْسُ. وَلاَ صَلاَةَ بَعْدَ الْعَصْرِ حَتَّى تَغْرُبَ الشَّمْسُ**».

تخريج: أخرجه البخاري، مواقيت الصلوة، باب الصلوة بعد الفجر حتى ترتفع الشمس، ح:٥٨١، ومسلم، صلوة المسافرين، باب الأوقات التي نهي عن الصلوة فيها، ح:٨٢٦ من حديث قتادة به.

Comments:

'He testified" means that he stated as confidently and emphatically as one would while testifying before a recognized authority, that he clearly remembers that the Prophet ﷺ did say so and so in the very words quoted by him.

Chapter 148. What Was Narrated Concerning The Times When It Is Disliked To Perform Prayer

(المعجم ١٤٨) - بَابُ مَا جَاءَ فِي السَّاعَاتِ الَّتِي تُكْرَهُ فِيهَا الصَّلَاةُ

(التحفة ١٨٧)

1251. It was narrated that 'Amr

١٢٥١ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا

bin 'Abasah said: "I came to the Messenger of Allâh ﷺ and said: 'Is there any time that is more beloved to Allâh than another?' He said: 'Yes, the middle of the night, so pray as much as you want until dawn comes. Then refrain from praying until the sun has risen, and as long as it looks like a shield until it becomes apparent. Then pray as much as you want until a pole stands on its shadow (i.e., noon), then refrain from praying until it has crossed the zenith, for Hell is heated up at midday. Then pray as much as you want until you pray *'Asr*, then refrain from praying until the sun has set, for it sets between the two horns of Satan and it rises between the two horns of Satan.'" ***(Da'if)***

غُنْدَرٌ، عَنْ شُعْبَةَ، عَنْ يَعْلَى بْنِ عَطَاءٍ، عَنْ يَزِيدَ بْنِ طَلْقٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ الْبَيْلَمَانِيِّ، عَنْ عَمْرِو بْنِ عَبَسَةَ قَالَ: أَتَيْتُ رَسُولَ اللهِ ﷺ فَقُلْتُ: هَلْ مِنْ سَاعَةٍ أَحَبُّ إِلَى اللهِ مِنْ أُخْرَى؟ قَالَ: «نَعَمْ. جَوْفُ اللَّيْلِ الْأَوْسَطُ. فَصَلِّ مَا بَدَا لَكَ حَتَّى يَطْلُعَ الصُّبْحُ. ثُمَّ انْتَهِ حَتَّى تَطْلُعَ الشَّمْسُ، وَمَا دَامَتْ كَأَنَّهَا حَجَفَةٌ حَتَّى تُبَشْبِشَ. ثُمَّ صَلِّ مَا بَدَا لَكَ حَتَّى يَقُومَ الْعَمُودُ عَلَى ظِلِّهِ. ثُمَّ انْتَهِ حَتَّى تَزِيغَ الشَّمْسُ فَإِنَّ جَهَنَّمَ تُسْجَرُ نِصْفَ النَّهَارِ. ثُمَّ صَلِّ مَا بَدَا لَكَ حَتَّى تُصَلِّيَ الْعَصْرَ. ثُمَّ انْتَهِ حَتَّى تَغْرُبَ الشَّمْسُ، فَإِنَّهَا تَغْرُبُ بَيْنَ قَرْنَيِ الشَّيْطَانِ وَتَطْلُعُ بَيْنَ قَرْنَيِ الشَّيْطَانِ».

تخريج: [إسناده ضعيف] أخرجه النسائي: ١/ ٢٨٣، ٢٨٤، المواقيت، . إباحة الصلٰوة إلى أن يصلي الصبح، ح: ٥٨٥ من حديث شعبة به * عبدالرحمن بن البيلماني ضعيف كما في التقريب وغيره، ولأصل الحديث شواهد كثيرة جدًا، انظر صحيح مسلم، صلٰوة المسافرين، باب إسلام عمرو بن عبسة، ح: ٨٣٢.

Comments:

a. *Tahajjud* prayer can be performed in any part of the night, but the time for it only begins after one has performed his *'Ishâ'* prayer. Even a person who is is late for his *'Ishâ'* prayer shall perform *Tahajjud* only after his *Ishâ'*.

e. The sun's rising and setting between the two horns of Satan means, that when the idolaters prostrate themselves before the sun, Satan comes and stands in between the man and the sun, so that he becomes the object of the prostration. Satan immensely relishes the sight, because in the worship of the sun, he sees it as truly the worship of himself.

1252. It was narrated that Abu Hurairah said: "Safwân bin Mu'attal asked the Messenger of Allâh ﷺ: 'O Messenger of Allâh, I want to ask you about something of which you have knowledge

١٢٥٢ - حَدَّثَنَا الْحَسَنُ بْنُ دَاوُدَ الْمُنْكَدِرِيُّ: حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ، عَنِ الضَّحَّاكِ بْنِ عُثْمَانَ، عَنِ الْمَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ قَالَ: سَأَلَ صَفْوَانُ بْنُ الْمُعَطَّلِ رَسُولَ اللهِ ﷺ

فَقَالَ: يَا رَسُولَ اللهِ إِنِّي سَائِلُكَ عَنْ أَمْرٍ أَنْتَ بِهِ عَالِمٌ وَأَنَا بِهِ جَاهِلٌ. قَالَ: «وَمَا هُوَ؟». قَالَ: هَلْ مِنْ سَاعَاتِ اللَّيْلِ وَالنَّهَارِ سَاعَةٌ تُكْرَهُ فِيهَا الصَّلاَةُ؟ قَالَ: «نَعَمْ. إِذَا صَلَّيْتَ الصُّبْحَ، فَدَعِ الصَّلاَةَ حَتَّى تَطْلُعَ الشَّمْسُ. فَإِنَّهَا تَطْلُعُ بِقَرْنَي الشَّيْطَانِ. ثُمَّ صَلِّ فَالصَّلاَةُ مَحْضُورَةٌ مُتَقَبَّلَةٌ حَتَّى تَسْتَوِيَ الشَّمْسُ عَلَى رَأْسِكَ كَالرُّمْحِ. فَإِذَا كَانَتْ عَلَى رَأْسِكَ كَالرُّمْحِ فَدَعِ الصَّلاَةَ. فَإِنَّ تِلْكَ السَّاعَةَ تُسْجَرُ فِيهَا جَهَنَّمُ وَتُفْتَحُ فِيهَا أَبْوَابُهَا. حَتَّى تَزِيغَ الشَّمْسُ عَنْ حَاجِبِكَ الأَيْمَنِ. فَإِذَا زَالَتْ فَالصَّلاَةُ مَحْضُورَةٌ مُتَقَبَّلَةٌ حَتَّى تُصَلِّيَ الْعَصْرَ. ثُمَّ دَعِ الصَّلاَةَ حَتَّى تَغِيبَ الشَّمْسُ».

and I know nothing.' He said: 'What is it?' He said: 'Is there any time of the night or day when it is disliked to perform prayer? He said: 'Yes, when you have prayed the *Subh*, then do not pray until the sun has risen, for it rises between the two horns of Satan. Then pray, for the prayer is attended (by the angels) and is acceptable (to Allâh) until the sun is right overhead like a spear. For at that time Hell is heated up and its gates are opened. (Then refrain from prayer) until the sun passes the zenith. Then when it has passed the zenith, the prayer is attended (by the angels) and is acceptable (to Allâh) until you pray thd *'Asr*. Then stop praying until the sun has set.'" (***Hasan***)

تخريج: [إسناده حسن] أخرجه البيهقي: ٢/ ٤٥٥ من حديث ابن أبي فديك به، وقال البوصيري: هذا إسناد حسن ، وله طريق آخر عند ابن خزيمة، ح: ١٢٧٥ عن سعيد المقبري به.

١٢٥٣ - حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ: أَنْبَأَنَا عَبْدُ الرَّزَّاقِ: أَنْبَأَنَا مَعْمَرٌ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي عَبْدِ اللهِ الصُّنَابِحِيِّ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِنَّ الشَّمْسَ تَطْلُعُ بَيْنَ قَرْنَي الشَّيْطَانِ أَوْ قَالَ: يَطْلُعُ مَعَهَا قَرْنَا الشَّيْطَانِ فَإِذَا ارْتَفَعَتْ فَارَقَهَا. فَإِذَا كَانَتْ فِي وَسَطِ السَّمَاءِ قَارَنَهَا. فَإِذَا دَلَكَتْ أَوْ قَالَ: زَالَتْ فَارَقَهَا. فَإِذَا دَنَتْ لِلْغُرُوبِ قَارَنَهَا. فَإِذَا غَرَبَتْ فَارَقَهَا. فَلاَ تُصَلُّوا هٰذِهِ السَّاعَاتِ الثَّلاَثَ».

1253. It was narrated from Abu 'Abdullâh As-Sunâbihi that the Messenger of Allâh ﷺ said: "The sun rises between the two horns of Satan" or he said "The two horns of Satan rise with it, and when it has risen, Satan parts from it. When it is in the middle of the sky he accompanies it, then when it has crossed the zenith he parts from it. When it is about to set, he accompanies it, and when it has set he parts from it. So do not pray at these three times." (***Sahih***)

تخريج: [صحيح] أخرجه النسائي: ١/ ٢٧٥، المواقيت، . الساعات التي نهي عن الصلٰوة فيها، ح: ٥٦٠ من حديث مالك عن زيد به إلا أنه قال: عن عبدالله الصنابحي ، وهو الراجح،

وأخرج الدارقطني في غرائب مالك من طريق إسماعيل بن أسد، أبي الحارث، وابن منده من طريق إسماعيل الصائغ كلاهما عن مالك وزهير بن محمد عن زيد عن عطاء عن عبدالله الصنابحي سمعت رسول الله ﷺ ... الخ، وكذا رواه سويد بن سعيد عن حفص بن ميسرة عن زيد به * فالصنابحي صحابي على الراجح، ولحديثه شواهد معنوية.

Comments:

Shaikh Albâni ﷺ has dubbed this *Hadith* as 'Weak'. The reason being that, among other things, it mentions that noon is the time when the two horns of Satan draw close to the sun while, contrary to this, other sound *Ahâdith* state that the reason for refraining from performing the prayer at noon is that at that time, Hell is heated up. The remaining part of the *Hadith* is, however, in agreement with other *Ahâdith*.

Chapter 149. What Was Narrated Concerning The Concession Allowing Prayer In Makkah At Any Time

(المعجم ١٤٩) - بَابُ مَا جَاءَ فِي الرُّخْصَةِ فِي الصَّلَاةِ بِمَكَّةَ فِي كُلِّ وَقْتٍ

(التحفة ١٨٨)

1254. It was narrated that Jubair bin Mut'im said: "The Messenger of Allâh ﷺ said: 'O Banu 'Abd Manâf! Do not prevent anyone from circumambulating this House or praying at any time he wants of the day or night." (*Sahih*)

١٢٥٤ - حَدَّثَنَا يَحْيَى بْنُ حَكِيمٍ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ أَبِي الزُّبَيْرِ، عَنْ عَبْدِ اللهِ ابْنِ بَابَيْهِ، عَنْ جُبَيْرِ بْنِ مُطْعِمٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «يَا بَنِي عَبْدِ مَنَافٍ لَا تَمْنَعُوا أَحَداً طَافَ بِهٰذَا الْبَيْتِ وَصَلَّى. أَيَّةَ سَاعَةٍ شَاءَ مِنَ اللَّيْلِ وَالنَّهَارِ».

تخريج: [إسناده صحيح] أخرجه أبو داود، المناسك، باب الطواف بعد العصر، ح:١٨٩٤ من حديث سفيان به، وصححه الترمذي، ح:٨٦٨، والحاكم، والذهبي، وابن خزيمة، ح:٢٧٤٧، وابن حبان(موارد)، ح:٦٢٦، ٦٢٧.

Comments:

There is no time fixed either for making *Tawâf* of the Sacred House, or refraining from it at any time of the day or night.

After making seven rounds of *Tawâf* (circumambulating or circling the Sacred Ka'bah) one has to perform a prayer of two *Rak'ah*. And since this prayer is associated with *Tawâf*, it can also be performed at any time of the day or night, without any time being disliked for it.

Chapter 150. What Was Narrated Concerning Delaying The Prayer Beyond Its Time

(المعجم ١٥٠) - بَابُ مَا جَاءَ [فِيمَا] إِذَا أَخَّرُوا الصَّلَاةَ عَنْ وَقْتِهَا

(التحفة ١٨٩)

1255. It was narrated that

١٢٥٥ - حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ: أَنْبَأَنَا أَبُو

'Abdullâh bin Mas'ud said: "The Messenger of Allâh ﷺ said: 'You may come across people who offer a prayer at the wrong time. If you meet them, then perform prayer in your houses at the time that you know, then pray with them and make that voluntary." (*Sahih*)

بَكْرِ بْنُ عَيَّاشٍ، عَنْ عَاصِمٍ، عَنْ زِرٍّ، عَنْ عَبْدِ اللهِ بْنِ مَسْعُودٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَعَلَّكُمْ سَتُدْرِكُونَ أَقْوَاماً يُصَلُّونَ الصَّلَاةَ لِغَيْرِ وَقْتِهَا. فَإِنْ أَدْرَكْتُمُوهُمْ فَصَلُّوا فِي بُيُوتِكُمْ لِلْوَقْتِ الَّذِي تَعْرِفُونَ. ثُمَّ صَلُّوا مَعَهُمْ وَاجْعَلُوهَا سُبْحَةً».

تخريج: [صحيح] أخرجه النسائي: ٢/ ٧٥، ٧٦، الإمامة، . الصلوة مع أئمة الجور، ح: ٧٨٠ من حديث أبي بكر به، وصححه ابن خزيمة، ح: ١٦٤٠، وانظر، ح: ٨٥٥ لعلته، وللحديث شواهد كثيرة عند مسلم، ح: ٦٤٨ وغيره.

Comments:

There is so much emphasis in Islam on unity in communal life that even if the rulers take to performing the prayers at wrong times, the institution of prayer-in-congregation must be maintained. It is, nevertheless, incumbent upon the scholars to make an effort to explain the rules of *Shari'ah* to the leaders and rulers, and persuade them to abide by those rules.

Being it of vital importance to perform prayers at the earliest prescribed times, one should offer the prayer by himself at home at an early hour. However, if timings for prayers in the mosques are fixed by mutual consultation among the Muslims, without intervention from the authorities, it is essential that early hours be fixed for the performance of prayers.

1256. It was narrated from Abu Dharr that the Prophet ﷺ said: "Offer prayer on time, and if you reached the *Imâm* leading them in prayers (on time), then perform it with them, and you will be safe with your prayer, otherwise it will be voluntary for you." (*Sahih*)

١٢٥٦ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي عِمْرَانَ الْجَوْنِيِّ، عَنْ عَبْدِ اللهِ بْنِ الصَّامِتِ، عَنْ أَبِي ذَرٍّ، عَنِ النَّبِيِّ ﷺ قَالَ: «صَلِّ الصَّلَاةَ لِوَقْتِهَا. فَإِنْ أَدْرَكْتَ الإِمَامَ يُصَلِّي بِهِمْ فَصَلِّ مَعَهُمْ، وَقَدْ أَحْرَزْتَ صَلَاتَكَ. وَإِلَّا فَهِيَ نَافِلَةٌ لَكَ».

تخريج: أخرجه مسلم، المساجد، باب كراهة تأخير الصلوة عن وقتها المختار ... الخ، ح: ٦٤٨ من حديث شعبة وغيره به.

1257. It was narrated from 'Ubâdah bin Sâmit that the

١٢٥٧ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا أَبُو أَحْمَدَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ

مَنْصُورٍ، عَنْ هِلاَلِ بْنِ يَسَافٍ، عَنْ أَبِي الْمُثَنَّى، عَنْ أَبِي أُبَيٍّ، ابْنِ امْرَأَةِ عُبَادَةَ بْنِ الصَّامِتِ، يَعْنِي عَنْ عُبَادَةَ بْنِ الصَّامِتِ، عَنِ النَّبِيِّ ﷺ قَالَ: «سَيَكُونُ أُمَرَاءُ تَشْغَلُهُمْ أَشْيَاءُ. يُؤَخِّرُونَ الصَّلاَةَ عَنْ وَقْتِهَا. فَاجْعَلُوا صَلاَتَكُمْ مَعَهُمْ تَطَوُّعاً».

Prophet ﷺ said: "There will be leaders who will be distracted by matters and they will delay the prayer until after its proper time. So make your prayer with them voluntary." (*Sahih*)

تخريج: [إسناده صحيح] أخرجه أبو داود، الصلوة، باب إذا أخر الإمام الصلوة عن الوقت، ح: ٤٣٣ من حديث منصور به.

(المعجم ١٥١) - بَابُ مَا جَاءَ فِي صَلاَةِ الْخَوْفِ (التحفة ١٩٠)

Chapter 151. What Was Narrated Concerning The Fear Prayer

١٢٥٨ - حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ: أَنْبَأَنَا جَرِيرٌ، عَنْ عُبَيْدِ اللهِ بْنِ عُمَرَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ، فِي صَلاَةِ الْخَوْفِ: «أَنْ يَكُونَ الإِمَامُ يُصَلِّي بِطَائِفَةٍ مَعَهُ. فَيَسْجُدُونَ سَجْدَةً وَاحِدَةً. وَتَكُونُ طَائِفَةٌ مِنْهُمْ بَيْنَهُمْ وَبَيْنَ الْعَدُوِّ. ثُمَّ يَنْصَرِفُ الَّذِينَ سَجَدُوا السَّجْدَةَ مَعَ أَمِيرِهِمْ. ثُمَّ يَكُونُونَ مَكَانَ الَّذِينَ لَمْ يُصَلُّوا. وَيَتَقَدَّمُ الَّذِينَ لَمْ يُصَلُّوا فَيُصَلُّوا مَعَ أَمِيرِهِمْ سَجْدَةً وَاحِدَةً. ثُمَّ يَنْصَرِفُ أَمِيرُهُمْ وَقَدْ صَلَّى صَلاَتَهُ. وَيُصَلِّي كُلُّ وَاحِدٍ مِنَ الطَّائِفَتَيْنِ بِصَلاَتِهِ سَجْدَةً لِنَفْسِهِ. فَإِنْ كَانَ خَوْفٌ أَشَدَّ مِنْ ذٰلِكَ، فَرِجَالاً أَوْ رُكْبَاناً».

قَالَ: يَعْنِي بِالسَّجْدَةِ الرَّكْعَةَ.

1258. It was narrated that Ibn 'Umar said: "The Messenger of Allâh ﷺ said concerning the fear prayer: "The *Imâm* should lead one group in prayer, and they should perform one prostration, and there should be another group between them and the enemy (guarding them). Then those who did the prostration with their leader should move away, and take the place of those who have not yet prayed. Then those who have not yet prayed should come forward and perform one prostration with their leader. Then their leader should move away, and his prayer will be complete. Then each group should perform one prostration by itself. If the fear is too great, then (they should pray) on foot or riding.'" He said: What is meant by prostration here is a *Rak'ah*. (*Sahih*)

تخريج: [إسناده صحيح].

Comments:

The strategy charted out in the *Hadith* is meant to be implemented only if the enemy is not on the side of *Qiblah*. What the *Hadith* says here, is that the Islamic battalion shall be divided into two groups. One group shall first pray one *Rak'ah* behind the *Imâm*, while the other group shall remain standing, ahead of the congregation facing the enemy. When the first group has finished its one *Rak'ah*, it shall move out and relieve the other group, which shall now come and pray one *Rak'ah* with the *Imâm*. The one *Rak'ah* thus missed shall be performed by each group by itself in their respective places, just as an individual completes his missed *Rak'ah* after the *Imâm* has completed the prayer. If the known procedure of prayer cannot be implemented, bowing and prostration can be performed through gesture, irrespective of whether or not one is facing the *Qiblah*.

1259. It was narrated from Sahl bin Abu Hathmah that he said concerning the fear prayer: "The *Imâm* should stand facing the *Qiblah*, and a group of them should stand with him, and another group should stand in the direction of the enemy, facing towards the row (of worshipers). He should lead them in one *Rak'ah*, then they should bow and do two prostrations by themselves where they are. Then they should go and take the place of the others, and the others should come and pray one *Rak'ah*, bowing and prostrating with the leader. Then he will have prayed two *Rak'ah* and they will have prayed one; then they should perform another *Rak'ah*, bowing and performing two prostrations." (***Sahih***)

١٢٥٩ – حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ الْقَطَّانُ: حَدَّثَنِي يَحْيَى بْنُ سَعِيدٍ الأَنْصَارِيُّ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ صَالِحِ بْنِ خَوَّاتٍ، عَنْ سَهْلِ بْنِ أَبِي حَثْمَةَ أَنَّهُ قَالَ، فِي صَلاَةِ الْخَوْفِ، قَالَ: يَقُومُ الإِمَامُ مُسْتَقْبِلَ الْقِبْلَةِ. وَتَقُومُ طَائِفَةٌ مِنْهُمْ مَعَهُ. وَطَائِفَةٌ مِنْ قِبَلِ الْعَدُوِّ. وَوُجُوهُهُمْ إِلَى الصَّفِّ. فَيَرْكَعُ بِهِمْ رَكْعَةً. وَيَرْكَعُونَ لأَنْفُسِهِمْ وَيَسْجُدُونَ لأَنْفُسِهِمْ سَجْدَتَيْنِ فِي مَكَانِهِمْ. ثُمَّ يَذْهَبُونَ إِلَى مُقَامِ أُولٰئِكَ. وَيَجِيءُ أُوْلٰئِكَ. فَيَرْكَعُ بِهِمْ رَكْعَةً. وَيَسْجُدُ بِهِمْ سَجْدَتَيْنِ. فَهِيَ لَهُ ثِنْتَانِ وَلَهُمْ وَاحِدَةٌ. ثُمَّ يَرْكَعُونَ رَكْعَةً وَيَسْجُدُونَ سَجْدَتَيْنِ.

Muhammad bin Bashshâr said: "I asked Yahya bin Sa'eed Al-Qattân about this *Hadith*. So he narrated to me, from Shu'bah, from 'Abdur-Rahmân bin Qâsim, from his father, from Sâlih bin Khawwât, from Sahl bin Abu Hathamah, from the Prophet ﷺ

قَالَ مُحَمَّدُ بْنُ بَشَّارٍ: فَسَأَلْتُ يَحْيَى بْنَ سَعِيدٍ الْقَطَّانَ عَنْ هٰذَا الْحَدِيثِ. فَحَدَّثَنِي عَنْ شُعْبَةَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ، عَنْ صَالِحِ بْنِ خَوَّاتٍ، عَنْ سَهْلِ بْنِ أَبِي حَثْمَةَ عَنِ النَّبِيِّ ﷺ بِمِثْلِ حَدِيثِ يَحْيَى ابْنِ سَعِيدٍ.

قَالَ: قَالَ لِي يَحْيَىٰ: اكْتُبْهُ إِلَى جَنْبِهِ. وَلَسْتُ أَحْفَظُ الْحَدِيثَ، وَلٰكِنْ مِثْلُ حَدِيثِ يَحْيَىٰ.

similar to what Yahya bin Sa'eed (Al-Ansâri) narrated. He said: "Write it next to it, for I do not remember the narration, but it is similar to the narration of Yahya (no. 1259).[1]

تخريج: أخرجه البخاري، المغازي، باب غزوة ذات الرقاع، ح:٤١٣١ من حديث يحيى بن سعيد، ومسلم، صلٰوة المسافرين، باب صلٰوة الخوف، ح:٨٤٢ من حديث صالح به.

١٢٦٠ - حَدَّثَنَا أَحْمَدُ بْنُ عَبْدَةَ: حَدَّثَنَا عَبْدُ الْوَارِثِ بْنُ سَعِيدٍ: حَدَّثَنَا أَيُّوبُ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ أَنَّ النَّبِيَّ ﷺ صَلَّى بِأَصْحَابِهِ صَلَاةَ الْخَوْفِ. فَرَكَعَ بِهِمْ جَمِيعاً. ثُمَّ سَجَدَ رَسُولُ اللهِ ﷺ، وَالصَّفُّ الَّذِينَ يَلُونَهُ، وَالآخَرُونَ قِيَامٌ. حَتَّى إِذَا نَهَضَ سَجَدَ أُولٰئِكَ بِأَنْفُسِهِمْ سَجْدَتَيْنِ. ثُمَّ تَأَخَّرَ الصَّفُّ الْمُقَدَّمُ. حَتَّى قَامُوا مُقَامَ أُولٰئِكَ. وَتَخَلَّلَ أُولٰئِكَ حَتَّى قَامُوا مُقَامَ الصَّفِّ الْمُقَدَّمِ. فَرَكَعَ بِهِمُ النَّبِيُّ ﷺ جَمِيعاً. ثُمَّ سَجَدَ رَسُولُ اللهِ ﷺ وَالصَّفُّ الَّذِي يَلُونَهُ. فَلَمَّا رَفَعُوا رُؤُوسَهُمْ سَجَدَ أُولٰئِكَ سَجْدَتَيْنِ. وَكُلُّهُمْ قَدْ رَكَعَ مَعَ النَّبِيِّ ﷺ. وَسَجَدَ طَائِفَةٌ بِأَنْفُسِهِمْ سَجْدَتَيْنِ. وَكَانَ الْعَدُوُّ مِمَّا يَلِي الْقِبْلَةَ.

1260. It was narrated from Jâbir bin 'Abdullâh that the Prophet ﷺ led his Companions in the fear prayer. He led them all in bowing, then the Messenger of Allâh ﷺ and the row nearest him prostrated, and the others stood up, then when he stood up, they prostrated twice by themselves. Then the front row moved back and took their place, and they moved forward until they formed the front row. Then the Prophet ﷺ led them all in bowing, then the Messenger of Allâh ﷺ and the row nearest him prostrated, and when they raised their heads, the others prostrated twice. So all of them bowed with the Prophet ﷺ and some of them prostrated by themselves, and the enemy was in the direction of the *Qiblah*. (*Sahih*)

تخريج: أخرجه مسلم، صلٰوة المسافرين، باب صلٰوة الخوف، ح:٨٤٠ من حديث أبي الزبير به مطولاً نحو المعنى.

[1] That is, Yahya bin Sa'eed Al-Qattân narrated no. 1259 from Yahya bin Sa'eed Al-Ansâri, and when asked about it, he also narrated another chain for it from Shu'bah, but Shu'bah's narration mentioned "from the Prophet" in it, whereas Yahya bin Sa'eed Al-Ansâri's did not. See *At-Tirmidhi* nos. 565 and 566. The chain of Shu'bah is also mentioned by *Bukhâri* after no. 4131, including: "from the Prophet", but it is not translated in the English translation.

Chapter 152. What Was Narrated Concerning The Eclipse Prayer

(المعجم ١٥٢) - بَابُ مَا جَاءَ فِي صَلَاةِ الْكُسُوفِ (التحفة ١٩١)

1261. It was narrated that Abu Mas'ud said: The Messenger of Allâh ﷺ said: "The sun and the moon do not become eclipsed for the death of anyone among mankind. If you see that, then stand and perform prayer." (*Sahih*)

١٢٦١ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ، عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ، عَنْ أَبِي مَسْعُودٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ الشَّمْسَ وَالْقَمَرَ لاَ يَنْكَسِفَانِ لِمَوْتِ أَحَدٍ مِنَ النَّاسِ. فَإِذَا رَأَيْتُمُوهُ فَقُومُوا فَصَلُّوا».

تخريج: أخرجه البخاري، الكسوف، باب الصلوة في كسوف الشمس، ح:١٠٤١، ١٠٥٧، ٣٢٠٤، ومسلم، الكسوف، باب ذكر النداء بصلوة الكسوف الصلوة جامعة، ح:٩١١ من حديث إسماعيل به.

Comments:

The Day of Resurrection will be the day when the sun and moon shall lose their lights. The eclipsing of the sun and the moon should remind us of the Day of Resurrection, which will be a frightful day. Those indulging in sins in this world, must call to their minds the horrors of the impending Doom. They should bow in humility before Allâh, and implore Him to forgive their sins. That is the reason why the Prophet ﷺ has left behind the *Sunnah* of performing prolonged prayer on this occasion. The formula for this prayer is given in *Ahâdith* 1263 & 1265.

1262. It was narrated that Nu'mân bin Bashir said: "The sun was eclipsed at the time of the Messenger of Allâh ﷺ, and he came out alarmed, dragging his lower garment, until he reached the mosque. He continued to perform prayer until the eclipse was over, then he said: 'Some people claim that the sun and moon only become eclipsed because of the death of a great leader. That is not so. The sun and the moon do not become eclipsed for the death or birth of anyone. When Allâh manifests Himself to anything in His

١٢٦٢ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، وَ أَحْمَدُ ابْنُ ثَابِتٍ، وَ جَمِيلُ بْنُ الْحَسَنِ. قَالُوا: حَدَّثَنَا عَبْدُ الْوَهَّابِ: حَدَّثَنَا خَالِدٌ الْحَذَّاءُ، عَنْ أَبِي قِلَابَةَ، عَنِ النُّعْمَانِ بْنِ بَشِيرٍ قَالَ: انْكَسَفَتِ الشَّمْسُ عَلَى عَهْدِ رَسُولِ اللهِ ﷺ. فَخَرَجَ فَزِعاً يَجُرُّ ثَوْبَهُ. حَتَّى أَتَى الْمَسْجِدَ. فَلَمْ يَزَلْ يُصَلِّي حَتَّى انْجَلَتْ. ثُمَّ قَالَ: «إِنَّ أُنَاساً يَزْعُمُونَ أَنَّ الشَّمْسَ وَالْقَمَرَ لاَ يَنْكَسِفَانِ إِلَّا لِمَوْتِ عَظِيمٍ مِنَ الْعُظَمَاءِ. وَلَيْسَ كَذٰلِكَ. إِنَّ الشَّمْسَ وَالْقَمَرَ لاَ يَنْكَسِفَانِ لِمَوْتِ أَحَدٍ وَلاَ لِحَيَاتِهِ. فَإِذَا تَجَلَّى اللهُ لِشَيْءٍ مِنْ خَلْقِهِ

creation, it humbles itself before Him.'" (*Da'if*)

خَشَعَ لَهُ».

تخريج: [إسناده ضعيف] أخرجه النسائي:٣/ ١٤١، الكسوف، . نوع آخر، ح:١٤٨٦ من حديث عبدالواهاب به، وصححه ابن خزيمة، ح:١٤٠٣، ١٤٠٤، وقال البيهقي: هذا مرسل، أبوقلابة لم يسمعه من النعمان بن بشير، إنما رواه عن رجل عن النعمان وله طريق آخر معلول عند أبي داود، ح:١١٨٥، ١١٨٦ وغيره.

Comments:

a. The Prophet's coming out of the house 'dragging his lower garment' means his coming out in great haste, so much so that he even adjusted his garment after he had come out of the house.

b. The Prophet ﷺ used to recite for a long time, bow for a long time and prostrate for a long time whenever there was a solar or lunar eclipse.

1263. It was narrated that 'Âishah said: "The sun was eclipsed during the life of the Messenger of Allâh ﷺ. The Messenger of Allâh ﷺ went out to the mosque and stood and said the *Takbir*, and the people formed rows behind him. The Messenger of Allâh ﷺ recited for a long time, then he said the *Takbir* and bowed for a long time. Then he raised his head and said: '*Sami' Allâhu liman hamidah, Rabbanâ wa lakal-hamd.*' Then he stood and recited for a long time, but shorter than the first recitation. Then he said the *Takbir* and bowed for a long time, but less than the first bowing. Then he said: '*Sami' Allâhu liman hamidah, Rabbanâ wa lakal-hamd.*' Then he did the same in the next *Rak'ah*, and he completed four *Rak'ah* and four sets of prostration, and the eclipse ended before he finished. Then he stood and addressed the people. He praised Allâh as He deserves to be praised, then he said: 'The sun and the moon are two of the

١٢٦٣ - حَدَّثَنَا أَحْمَدُ بْنُ عَمْرِو بْنِ السَّرْحِ الْمِصْرِيُّ: حَدَّثَنَا عَبْدُ اللهِ بْنُ وَهْبٍ. أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ، عَنْ عَائِشَةَ قَالَتْ: كَسَفَتِ الشَّمْسُ فِي حَيَاةِ رَسُولِ اللهِ ﷺ. فَخَرَجَ رَسُولُ اللهِ ﷺ إِلَى الْمَسْجِدِ. فَقَامَ فَكَبَّرَ فَصَفَّ النَّاسُ وَرَاءَهُ. فَقَرَأَ رَسُولُ اللهِ ﷺ قِرَاءَةً طَوِيلَةً. ثُمَّ كَبَّرَ. فَرَكَعَ رُكُوعاً طَوِيلاً. ثُمَّ رَفَعَ رَأْسَهُ فَقَالَ: «سَمِعَ اللهُ لِمَنْ حَمِدَهُ. رَبَّنَا وَلَكَ الْحَمْدُ». ثُمَّ قَامَ فَقَرَأَ قِرَاءَةً طَوِيلَةً، هِيَ أَدْنَى مِنَ الْقِرَاءَةِ الأُولَى. ثُمَّ كَبَّرَ فَرَكَعَ رُكُوعاً طَوِيلاً، هُوَ أَدْنَى مِنَ الرُّكُوعِ الأَوَّلِ. ثُمَّ قَالَ: «سَمِعَ اللهُ لِمَنْ حَمِدَهُ. رَبَّنَا وَلَكَ الْحَمْدُ» ثُمَّ فَعَلَ فِي الرَّكْعَةِ الأُخْرَى مِثْلَ ذٰلِكَ. فَاسْتَكْمَلَ أَرْبَعَ رَكَعَاتٍ وَأَرْبَعَ سَجَدَاتٍ، وَانْجَلَتِ الشَّمْسُ قَبْلَ أَنْ يَنْصَرِفَ. ثُمَّ قَامَ فَخَطَبَ النَّاسَ فَأَثْنَى عَلَى اللهِ بِمَا هُوَ أَهْلُهُ. ثُمَّ قَالَ: «إِنَّ الشَّمْسَ وَالْقَمَرَ آيَتَانِ مِنْ آيَاتِ اللهِ. لاَ يَنْكَسِفَانِ لِمَوْتِ أَحَدٍ وَلاَ

signs of Allâh. They do not become eclipsed for the death or birth of anyone. If you see that then seek help in prayer.'" (*Sahih*).

لِحَيَاتِهِ. فَإِذَا رَأَيْتُمُوهُمَا فَافْزَعُوا إِلَى الصَّلَاةِ».

تخريج: أخرجه البخاري، الكسوف، باب خطبة الإمام في الكسوف ح:١٠٤٦، ١٢١٢، ومسلم، الكسوف، باب صلوة الكسوف، ح:٩٠١ من حديث يونس وغيره به.

Comments:

a. The *Hadith* teaches us how to perform the eclipse prayer, namely that each *Rak'ah* shall have two *Ruku'* and, unlike other prayers, the first *Ruku'* in the eclipse prayer shall again be followed by recitation.
   Even on rising from the first *Ruku'*, the words *Sami' Allâhu liman hamidah* are to be recited, as is customary in other prayers as well.
b. It is a prayer that must be performed in both the lunar eclipse and the solar eclipse.

1264. It was narrated that Samurah bin Jundab said: "The Messenger of Allâh ﷺ led us in the eclipse prayer, and we did not hear his voice." (*Hasan*)

١٢٦٤ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ، وَ مُحَمَّدُ ابْنُ إِسْمَاعِيلَ. قَالَا: حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنِ الْأَسْوَدِ بْنِ قَيْسٍ، عَنْ ثَعْلَبَةَ بْنِ عِبَادٍ، عَنْ سَمُرَةَ بْنِ جُنْدَبٍ قَالَ: صَلَّى بِنَا رَسُولُ اللهِ ﷺ فِي الْكُسُوفِ، فَلَا نَسْمَعُ لَهُ صَوْتاً.

تخريج: [إسناده حسن] أخرجه أبو داود، صلوة الاستسقاء، باب من قال أربع ركعات، ح:١١٨٤ من حديث الأسود به مطولاً، وصححه الترمذي، وابن خزيمة، وابن حبان، والحاكم، والذهبي، وابن حجر العسقلاني، ولم أر لمضعفه حجةً.

Comments:

The previous *Hadith* speaks of continuing the recitation for a long time, and the words of the *Hadith* seem to suggest that it was a prayer of audible recitation.

1265. It was narrated that Asmâ' bint Abu Bakr said: "The Messenger of Allâh ﷺ performed the eclipse prayer. He stood for a long time, then he bowed for a long time, then he stood up and stood for a long time, then he bowed for a long time, then he stood up, then he prostrated for a

١٢٦٥ - حَدَّثَنَا مُحْرِزُ بْنُ سَلَمَةَ الْعَدَنِيُّ: حَدَّثَنَا نَافِعُ بْنُ عُمَرَ الْجُمَحِيُّ، عَنِ ابْنِ أَبِي مُلَيْكَةَ، عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ قَالَتْ: صَلَّى رَسُولُ اللهِ ﷺ صَلَاةَ الْكُسُوفِ. فَقَامَ فَأَطَالَ الْقِيَامَ. ثُمَّ رَكَعَ فَأَطَالَ الرُّكُوعَ. ثُمَّ رَفَعَ فَقَامَ فَأَطَالَ الْقِيَامَ. ثُمَّ رَكَعَ فَأَطَالَ

الرُّكُوعَ. ثُمَّ رَفَعَ. ثُمَّ سَجَدَ فَأَطَالَ السُّجُودَ. ثُمَّ رَفَعَ. ثُمَّ سَجَدَ فَأَطَالَ السُّجُودَ. ثُمَّ رَفَعَ فَقَامَ فَأَطَالَ الْقِيَامَ. ثُمَّ رَكَعَ فَأَطَالَ الرُّكُوعَ. ثُمَّ رَفَعَ فَقَامَ فَأَطَالَ الْقِيَامَ. ثُمَّ رَكَعَ فَأَطَالَ الرُّكُوعَ. ثُمَّ رَفَعَ. ثُمَّ سَجَدَ فَأَطَالَ السُّجُودَ. ثُمَّ رَفَعَ. ثُمَّ سَجَدَ فَأَطَالَ السُّجُودَ. ثُمَّ انْصَرَفَ، فَقَالَ: «لَقَدْ دَنَتْ مِنِّي الْجَنَّةُ حَتَّى لَوِ اجْتَرَأْتُ عَلَيْهَا لَجِئْتُكُمْ بِقِطَافٍ مِنْ قِطَافِهَا. وَدَنَتْ مِنِّي النَّارُ حَتَّى قُلْتُ: أَيْ رَبِّ وَأَنَا فِيهِمْ».

قَالَ نَافِعٌ: حَسِبْتُ أَنَّهُ قَالَ: «وَرَأَيْتُ امْرَأَةً تَخْدِشُهَا هِرَّةٌ لَهَا. فَقُلْتُ: مَا شَأْنُ هٰذِهِ؟ قَالُوا: حَبَسَتْهَا حَتَّى مَاتَتْ جُوعاً. لاَ هِيَ أَطْعَمَتْهَا وَلاَ هِيَ أَرْسَلَتْهَا تَأْكُلُ مِنْ خِشَاشِ الأَرْضِ».

long time, then he sat up, then he prostrated for a long time. He stood for a long time, then he bowed for a long time, then he stood up and stood for a long time, then he bowed for a long time, then he stood up, then he prostrated for a long time, then he sat up, then he prostrated for a long time. Then he finished and said: 'Paradise was brought close to me, so that if I had dared, I could have brought you some of its fruits. And Hell was brought near to me, until I said, "O Lord, am I one of them?" Nâfi' said: "I think that he said: 'And I saw a woman being scratched by a cat that belonged to her. I said: "What is wrong with this woman?" They said: "She detained it until it died of hunger; she did not feed it and she did not let it loose to eat of the vermin of the earth." (*Sahih*)

تخريج: أخرجه البخاري، الأذان، باب: بعد باب ما يقول بعد التكبير، ح:٧٤٥، ٢٣٦٤ من حديث نافع بن عمر به.

Comments:

Imâm Bukhâri has inferred the rule from this *Hadith* that the prayer of a person will be in order despite the presence, in front of him, of anything such as fire (which some people take as an object of worship) if the person concerned has the intention of prostrating himself only before Allâh. (*Sahih Al-Bukhâri*: 731).

Chapter 153. What Was Narrated Concerning The Prayer For Rain

(المعجم ١٥٣) - بَابُ مَا جَاءَ فِي صَلاَةِ الاسْتِسْقَاءِ (التحفة ١٩٢)

1266. It was narrated from Hishâm bin Ishâq bin 'Abdullâh bin Kinânah that his father said:

١٢٦٦ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ، وَ مُحَمَّدُ ابْنُ إِسْمَاعِيلَ، قَالاَ: حَدَّثَنَا وَكِيعٌ، عَنْ

سُفْيَانَ، عَنْ هِشَامِ بْنِ إِسْحَاقَ بْنِ عَبْدِ اللهِ بْنِ كِنَانَةَ، عَنْ أَبِيهِ قَالَ: أَرْسَلَنِي أَمِيرٌ مِنَ الأُمَرَاءِ إِلَى ابْنِ عَبَّاسٍ أَسْأَلُهُ عَنِ الصَّلَاةِ فِي الاسْتِسْقَاءِ. فَقَالَ ابْنُ عَبَّاسٍ: مَا مَنَعَهُ أَنْ يَسْأَلَنِي؟ قَالَ: خَرَجَ رَسُولُ اللهِ ﷺ مُتَوَاضِعاً مُتَبَذِّلاً مُتَخَشِّعاً مُتَرَسِّلاً مُتَضَرِّعاً. فَصَلَّى رَكْعَتَيْنِ كَمَا يُصَلِّي فِي الْعِيدِ. وَلَمْ يَخْطُبْ خُطْبَتَكُمْ هٰذِهِ.

"One of the chiefs[1] sent me to Ibn 'Abbâs to ask him about the prayer for rain. Ibn 'Abbâs said: 'What kept him from asking me?' He said: 'The Messenger of Allâh ﷺ went out humbly, walking with a humble and moderate gait, imploring, and he performed two *Rak'ah* as he used to pray for *'Eid*, but he did not give a sermon like this sermon of yours.'" (***Hasan***)

تخريج: [إسناده حسن] أخرجه أبو داود، صلوٰة الاستسقاء، باب جماع أبواب صلوٰة الاستسقاء وتفريعها، ح:١١٦٥ من حديث هشام بن إسحاق به، وصححه الترمذي، وابن خزيمة، وابن حبان.

Comments:

a. Prayer for rain is two *Rak'ah,* and the time for offering it is after the sun has risen. It is, moreover, offered in an open place — the place used for *'Eid* prayers. That is why Ibn 'Abbâs ؓ has likened it to *'Eid* prayer.

b. 'He did not give a sermon like this sermon of yours' means that the sermon given by the Prophet ﷺ on this occasion was basically a supplication to Allâh, and unlike you, he did not lengthen it by mixing it with unnecessary excessive words.

١٢٦٧ - حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ: حَدَّثَنَا سُفْيَانُ، عَنْ عَبْدِ اللهِ بْنِ أَبِي بَكْرٍ قَالَ: سَمِعْتُ عَبَّادَ بْنَ تَمِيمٍ يُحَدِّثُ أَبِي، عَنْ عَمِّهِ أَنَّهُ شَهِدَ النَّبِيَّ ﷺ خَرَجَ إِلَى الْمُصَلَّى يَسْتَسْقِي. فَاسْتَقْبَلَ الْقِبْلَةَ، وَقَلَبَ رِدَاءَهُ وَصَلَّى رَكْعَتَيْنِ.

1267. It was narrated that 'Abdullâh bin Abu Bakr said: "I heard 'Abbâd bin Tamim narrating to my father that his paternal uncle had seen the Prophet ﷺ going out to the prayer place to pray for rain. He faced the *Qiblah* and turned his cloak around, and prayed two *Rak'ah.*"

حدّثنا مُحَمَّدُ بْنُ الصَّبَّاحِ: أَنْبَأَنَا سُفْيَانُ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ أَبِي بَكْرِ بْنِ مُحَمَّدِ ابْنِ عَمْرِو بْنِ حَزْمٍ، عَنْ عَبَّادِ بْنِ تَمِيمٍ، عَنْ عَمِّهِ، عَنِ النَّبِيِّ ﷺ بِمِثْلِهِ.

(One of the narrators) Muhammad bin Sabbâh said: "Sufyân told us something similar, narrating from Yahya bin Sa'eed, from Abu Bakr bin

[1] In the narration of *At-Tirmidhi* (no. 558), it was Walid bin 'Uqbah.

Muhammad bin 'Amr bin Hazm, from 'Abbâd bin Tamim, from his paternal uncle, from the Prophet ﷺ."

Sufyân narrated that Al-Mas'udi said: "I asked Abu Bakr bin Muhammad bin 'Amr: 'Did he turn it upside down or right to left?' He said: 'No, it was right to left.'" (*Sahih*)

قَالَ سُفْيَانُ، عَنِ الْمَسْعُودِيِّ قَالَ: سَأَلْتُ أَبَا بَكْرِ بْنَ مُحَمَّدِ بْنِ عَمْرٍو: أَجَعَلَ أَعْلاَهُ أَسْفَلَهُ، أَوِ الْيَمِينَ عَلَى الشِّمَالِ؟ قَالَ: لاَ. بَلِ الْيَمِينَ عَلَى الشِّمَالِ.

تخريج: أخرجه البخاري، الاستسقاء، باب تحويل الرداء في الاستسقاء، ح:١٠١٢ وغيره، ومسلم، صلوة الاستسقاء، باب: كتاب صلوة الاستسقاء، ح:٨٩٤ من حديث سفيان بن عيينة به.

Comments:

a. The act of 'turning the cloak over' was like backing up the oral petition to Allâh with the physical form of supplication, and a way to implore Almighty Allâh to change their plight (from famine to a bountiful condition) even as His slave and Messenger had changed the manner of wearing his robe.

b. It is a *Sunnah* to supplicate to Allâh after the 'prayer for rain' with the back of one's hands turned towards the face.

1268. It was narrated that Abu Hurairah said: "The Messenger of Allâh ﷺ went out one day to pray for rain. He led us in praying two *Rak'ah* without any *Adhân* or *Iqâmah*, then he addressed us and supplicated to Allâh. He turned to face the *Qiblah*, raising his hands, then he turned his cloak around, putting its right on the left and its left on the right." (*Da'if*)

١٢٦٨ - حَدَّثَنَا أَحْمَدُ بْنُ الأَزْهَرِ، وَ الْحَسَنُ ابْنُ أَبِي الرَّبِيعِ قَالاَ: حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ: حَدَّثَنَا أَبِي قَالَ: سَمِعْتُ النُّعْمَانَ يُحَدِّثُ عَنِ الزُّهْرِيِّ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: خَرَجَ رَسُولُ اللهِ ﷺ يَوْماً يَسْتَسْقِي. فَصَلَّى بِنَا رَكْعَتَيْنِ بِلاَ أَذَانٍ وَلاَ إِقَامَةٍ. ثُمَّ خَطَبَنَا وَدَعَا اللهَ وَحَوَّلَ وَجْهَهُ نَحْوَ الْقِبْلَةِ رَافِعاً يَدَيْهِ. ثُمَّ قَلَبَ رِدَاءَهُ فَجَعَلَ الأَيْمَنَ عَلَى الأَيْسَرِ وَالأَيْسَرَ عَلَى الأَيْمَنِ.

تخريج: [إسناده ضعيف] أخرجه ابن خزيمة في صحيحه، ح:١٤٢٢ من حديث وهب به، وقال: في القلب من النعمان بن راشد، فإن في حديثه عن الزهري تخليط كثير، وفيه علة أخرى تقدم، ح:٧٠٧، وقال البوصيري: هذا إسناد صحيح، رجاله ثقات.

Chapter 154. What Was Narrated Concerning Supplication For Rain

(المعجم ١٥٤) - بَابُ مَا جَاءَ فِي الدُّعَاءِ فِي الاِسْتِسْقَاءِ (التحفة ١٩٣)

1269. It was narrated from Shurahbil bin Simt that he said to Ka'b: "O Ka'b bin Murrah, narrate to us a *Hadith* from the Messenger of Allâh ﷺ, but be careful." He said: "A man came to the Prophet ﷺ and said: 'O Messenger of Allâh, ask Allâh for rain!' So the Messenger of Allâh ﷺ raised his hands and said: 'O Allâh! Send wholesome, productive rain upon all of us, sooner rather than later, beneficial and not harmful.' No sooner had they finished performing Friday (prayer) but they were revived. Then they came to him and complained to him about the rain, saying: 'O Messenger of Allâh, the houses have been destroyed!' He said: 'O Allâh, around us and not upon us.' Then the clouds began to disperse right and left." (***Hasan***)

١٢٦٩ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ شُرَحْبِيلَ بْنِ السِّمْطِ أَنَّهُ قَالَ لِكَعْبٍ: يَا كَعْبُ بْنَ مُرَّةَ حَدِّثْنَا عَنْ رَسُولِ اللهِ ﷺ وَاحْذَرْ. قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَقَالَ: يَا رَسُولَ اللهِ اسْتَسْقِ اللهَ. فَرَفَعَ رَسُولُ اللهِ ﷺ يَدَيْهِ فَقَالَ: **«اللَّهُمَّ اسْقِنَا غَيْثاً مَرِيئاً مَرِيعاً طَبَقاً عَاجِلاً غَيْرَ رَائِثٍ، نَافِعاً غَيْرَ ضَارٍّ»**. قَالَ، فَمَا جَمَّعُوا حَتَّى أُحْيُوا. قَالَ، فَأَتَوْهُ فَشَكَوْا إِلَيْهِ الْمَطَرَ، فَقَالُوا: يَا رَسُولَ اللهِ! تَهَدَّمَتِ الْبُيُوتُ. فَقَالَ: **«اللَّهُمَّ حَوَالَيْنَا وَلاَ عَلَيْنَا»**، قَالَ: فَجَعَلَ السَّحَابُ يَنْقَطِعُ يَمِيناً وَشِمَالاً.

تخريج: [حسن] أخرجه أحمد: ٤/ ٢٣٥، ٢٣٦ عن أبي معاوية به مطولاً، وصححه البوصيري
* الأعمش تابعه شعبة عند أحمد وغيره، وقال أبو داود في سننه، ح: ٣٩٦٧ سالم لم يسمع من شرحبيل، مات شرحبيل بصِفين ، فالسند ضعيف، وأصل الحديث صحيح له شواهد كثيرة.

Comments:

a. It is all right to ask a man of virtue and piety to invoke Allâh for mercy, regardless of whether the matter is of individual concern or of communal interest.

b. The instant answering of the prayer by Allâh, was both an act of His mercy, as well as a proof of the veracity of the prophethood of Prophet Muhammad ﷺ, and a miracle performed by him by Allâh's permission.

c. The supplication for rain contained in the *Hadith* stands more chances of meeting with Allâh's grace and quicker acceptance.

1270. It was narrated that Ibn 'Abbâs said: "A Bedouin came to the Prophet ﷺ and said: 'O Messenger of Allâh, I have come to you from people who have no place to graze their flocks and even their male camels have become weak. He mounted the pulpit and praised Allâh, then he said: 'O Allâh, send upon us all abundant, wholesome rain, productive and plentiful, sooner rather than later.' Then the rain came down, and no one came to him from any direction but they said: 'We have been revived.'" (*Da'if*)

١٢٧٠ - حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي الْقَاسِمِ، أَبُو الأَحْوَصِ: حَدَّثَنَا الْحَسَنُ بْنُ الرَّبِيعِ: حَدَّثَنَا عَبْدُ اللهِ بْنُ إِدْرِيسَ: حَدَّثَنَا حُصَيْنٌ، عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: جَاءَ أَعْرَابِيٌّ إِلَى النَّبِيِّ ﷺ فَقَالَ: يَا رَسُولَ اللهِ! لَقَدْ جِئْتُكَ مِنْ عِنْدِ قَوْمٍ مَا يَتَزَوَّدُ لَهُمْ رَاعٍ، وَلاَ يَخْطِرُ لَهُمْ فَحْلٌ. فَصَعِدَ الْمِنْبَرَ، فَحَمِدَ اللهَ، ثُمَّ قَالَ: «اللَّهُمَّ اسْقِنَا غَيْثاً مُغِيثاً مَرِيئاً طَبَقاً مَرِيعاً غَدَقاً عَاجِلاً غَيْرَ رَائِثٍ» ثُمَّ نَزَلَ. فَمَا يَأْتِيهِ أَحَدٌ مِنْ وَجْهٍ مِنَ الْوُجُوهِ إِلَّا قَالُوا: قَدْ أُحْيِينَا.

تخريج: [إسناده ضعيف] وصححه البوصيري، وانظر، ح: ٣٨٣ لعلته.

Comments:

a. The Arabic words '*mâ yatazawwadu lahum râ'in*' (literally, no shepherd goes out for collecting provisions of the journey) is a figurative expression meaning: The shepherds do not take their herds out of their settlements as there are no grazing grounds left, because of acute drought, and as a result the cattle are dying.

b. '*Lâ yakhtiru lahum fahlun*' (literally, no male camel moves its tail again and again to hit its sides) is also a figurative expression meaning that hunger has weakened even the strongest of animals, like male camels, to the degree that they keep standing listlessly, even without moving their tails.

1271. Mu'tamir narrated from his father, from Barakah, from Bashir bin Nahik, from Abu Hurairah: "The Prophet ﷺ supplicated for rain (raising his hands) until I saw or one could see the whiteness of his armpits." (*Sahih*)

(One of the narrators) Mu'tamir said: "I think it was during the prayer for rain."[1]

١٢٧١ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَفَّانُ: حَدَّثَنَا مُعْتَمِرٌ، عَنْ أَبِيهِ، عَنْ بَرَكَةَ، عَنْ بَشِيرِ بْنِ نَهِيكٍ، عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ ﷺ اسْتَسْقَى حَتَّى رَأَيْتُ، أَوْ رُئِيَ بَيَاضَ إِبْطَيْهِ.

قَالَ مُعْتَمِرٌ: أُرَاهُ فِي الاسْتِسْقَاءِ.

[1] That is: "I think that rain is mentioned in the narration." It was narrated by Ibn Khuzaimah in his *Sahih* no. 1413 through a route from Muhammad bin Abu 'Adi from Sulaimân At-Taimi from Barakah. And This Sulaimân is the father of Mu'tamir who

تخريج: [إسناده صحيح] أخرجه أحمد:٢/ ٣٧٠ من حديث المعتمر به، وتابعه ابن أبي عدي عنده، ص:٢٣٥، ٢٣٦، وقال البوصيري: هذا إسناد صحيح، رجاله ثقات ❊ بركة المجاشعي أبوالوليد ثقة كما في التقريب وغيره.

Comments:

a. Supplication for rain should be long, reflective of man's submissiveness and humility before Allâh.

b. While supplicating for rain, the hands in prayers must be raised higher than usual.

1272. Sâlim narrated that his father said: "Sometimes I remember the words of the poet when I was looking at the face of the Messenger of Allâh ﷺ on the pulpit. He did not come down until all the waterspouts in Al-Madinah were filled with rain. And I remember what the poet said:

'He has a white complexion and rain is sought by virtue of his countenance,

He cares for the orphans, and protects the widows.'

These are the words of Abu Tâlib." (*Hasan*)

١٢٧٢ - حَدَّثَنَا أَحْمَدُ بْنُ الأَزْهَرِ: حَدَّثَنَا أَبُو النَّضْرِ: حَدَّثَنَا أَبُو عَقِيلٍ، عَنْ عُمَرَ بْنِ حَمْزَةَ: حَدَّثَنَا سَالِمٌ، عَنْ أَبِيهِ قَالَ: رُبَّمَا ذَكَرْتُ قَوْلَ الشَّاعِرِ وَأَنَا أَنْظُرُ إِلَى وَجْهِ رَسُولِ اللهِ ﷺ عَلَى الْمِنْبَرِ. فَمَا نَزَلَ حَتَّى جَيَّشَ كُلُّ مِيزَابٍ بِالْمَدِينَةِ. فَأَذْكُرُ قَوْلَ الشَّاعِرِ:

وَأَبْيَضَ يُسْتَسْقَى الْغَمَامُ بِوَجْهِهِ

ثِمَالُ الْيَتَامَى، عِصْمَةٌ لِلأَرَامِلِ

وَهُوَ قَوْلُ أَبِي طَالِبٍ.

تخريج: [حسن] أخرجه البخاري، الاستسقاء، باب سؤال الناس الإمام الاستسقاء إذا قحطوا، ح:١٠٠٩ تعليقًا ❊ عمر تكلموا فيه وأحاديثه في الصحيحين محفوظة، ولحديثه شاهد عند البخاري، ح:١٠٠٨ وغيره.

Comments:

Taking the person of the Prophet ﷺ as a medium of approach (*Wasilah*) for Allâh in supplication is the way of Abu Tâlib who lived a disbeliever and died a disbeliever. The Companions, however, had a perfect understanding of the teachings of the Islamic faith, as well as of the demands of monotheism, and the limits imposed by Islam in their expression of love for the Messenger of Allâh ﷺ. They always made a request to the Messenger of Allâh ﷺ to supplicate to Allâh for them, as long as he was alive. In other

is mentioned by him in this narration. Ibn Khuzaimah's version has it: "I saw Allâh's Messenger ﷺ extending his hands, until I saw the whiteness of his armpits." And after it; "Sulaimân said: 'I think that he was supplicating for the rain.'" So it is clear that Mu'tamir was trying to remember what he heard his father narrate, and that the original does not contain the mention of rain, and Allâh knows best.

words, they made the supplication of the Prophet ﷺ, and not his person, as their means of approach to Allâh.

Chapter 155. What Was Narrated Concerning The *'Eid* Prayers

(المعجم ١٥٥) - بَابُ مَا جَاءَ فِي صَلَاةِ الْعِيدَيْنِ (التحفة ١٩٤)

1273. It was narrated that 'Atâ' said: "I heard Ibn 'Abbâs say: 'I bear witness that the Messenger of Allâh ﷺ prayed before the sermon, then he delivered the sermon. And he thought that the women had not heard, so he went over to them and reminded them (of Allâh) and preached to them and enjoined them to give in charity, and Bilâl was spreading his hands like this, and the women started giving their earrings, rings and things.'" (***Sahih***)

١٢٧٣ - حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ: أَنْبَأَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ أَيُّوبَ، عَنْ عَطَاءٍ قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ: أَشْهَدُ عَلَى رَسُولِ اللهِ ﷺ أَنَّهُ صَلَّى قَبْلَ الْخُطْبَةِ، ثُمَّ خَطَبَ، فَرَأَى أَنَّهُ لَمْ يُسْمِعِ النِّسَاءَ. فَأَتَاهُنَّ فَذَكَّرَهُنَّ وَوَعَظَهُنَّ وَأَمَرَهُنَّ بِالصَّدَقَةِ. وَبِلَالٌ قَائِلٌ بِيَدَيْهِ هٰكَذَا. فَجَعَلَتِ الْمَرْأَةُ تُلْقِي الْخُرْصَ وَالْخَاتَمَ وَالشَّيْءَ.

تخريج: أخرجه البخاري، العلم، باب عظة الإمام النساء وتعليمهن، ح:٩٨، ١٤٤٩ من حديث أيوب به، ومسلم، صلوة العيدين، باب: كتاب صلوة العيدين، ح:٨٨٤ من حديث سفيان ابن عيينة به.

Comments:

The words 'I bear witness' have been used by Ibn 'Abbâs ﷺ to underline the fact that he is narrating the *Hadith* with full assurance, since he clearly remembers every word of it. It is like a person stating something under oath to dispel any doubts concerning the veracity of his statement.

1274. It was narrated from Ibn 'Abbâs that the Prophet ﷺ prayed on the day of *'Eid* with no *Adhân* and no *Iqâmah*. (***Sahih***)

١٢٧٤ - حَدَّثَنَا أَبُو بَكْرِ بْنُ خَلَّادٍ الْبَاهِلِيُّ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنِ ابْنِ جُرَيْجٍ، عَنِ الْحَسَنِ بْنِ مُسْلِمٍ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ ﷺ صَلَّى يَوْمَ الْعِيدِ بِغَيْرِ أَذَانٍ وَلَا إِقَامَةٍ.

تخريج: أخرجه البخاري، العيدين، باب الخطبة بعد العيد، ح:٩٦٢، ومسلم، انظر الحديث السابق من حديث ابن جريج به مطولاً ومختصرًا، ببعض الإختلاف.

Comments:

It is imperative to pray the *'Eid* prayer without the usual *Adhân* and *Iqâmah*. It is not allowed to follow the analogy of other prayers and call the *Adhân* and *Iqâmah* for the *'Eid* prayer. The reason is that the doing of anything that was possible and convenient to do at the time of the Messenger of Allâh ﷺ, but he chose not to do it, will surely be an act of innovation in later years, however beautiful or pious the act might seem to the naked eye.

1275. It was narrated that Abu Sa'eed said: "Marwân brought the pulpit out one *'Eid* day and started to deliver the sermon before the prayer. A man stood up and said: 'O Commander of the Believers, you have gone against the *Sunnah*. You have brought the pulpit out on the day of *'Eid* and it was not brought out before, and you started with the sermon before the prayer, when this was not done before.' Abu Sa'eed said: 'As for this man, he has done his duty. I heard the Messenger of Allâh ﷺ say: "Whoever among you sees an evil action, and he is able to change it with his hand, then change it with his hand (by taking action); if he cannot, (do so) with his tounge then with his tongue (by speaking out); and if he cannot then with his heart (by hating it and feeling that it is wrong), and that is the weakest of faith." (*Sahih*)

١٢٧٥ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ إِسْمَاعِيلَ بْنِ رَجَاءٍ، عَنْ أَبِيهِ، عَنْ أَبِي سَعِيدٍ. وَعَنْ قَيْسِ ابْنِ مُسْلِمٍ، عَنْ طَارِقِ بْنِ شِهَابٍ، عَنْ أَبِي سَعِيدٍ. قَالَ: أَخْرَجَ مَرْوَانُ الْمِنْبَرَ يَوْمَ الْعِيدِ. فَبَدَأَ بِالْخُطْبَةِ قَبْلَ الصَّلاَةِ. فَقَامَ رَجُلٌ فَقَالَ: يَا مَرْوَانُ خَالَفْتَ السُّنَّةَ. أَخْرَجْتَ الْمِنْبَرَ يَوْمَ عِيدٍ وَلَمْ يَكُنْ يُخْرَجُ بِهِ. وَبَدَأْتَ بِالْخُطْبَةِ قَبْلَ الصَّلاَةِ وَلَمْ يَكُنْ يُبْدَأُ بِهَا. فَقَالَ أَبُو سَعِيدٍ: أَمَّا هٰذَا فَقَدْ قَضَى مَا عَلَيْهِ. سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «مَنْ رَأَى مُنْكَراً فَاسْتَطَاعَ أَنْ يُغَيِّرَهُ بِيَدِهِ فَلْيُغَيِّرْهُ بِيَدِهِ. فَإِنْ لَمْ يَسْتَطِعْ فَبِلِسَانِهِ. فَإِنْ لَمْ يَسْتَطِعْ بِلِسَانِهِ، فَبِقَلْبِهِ. وَذٰلِكَ أَضْعَفُ الإِيمَانِ».

تخريج: أخرجه مسلم، الإيمان، باب بيان كون النهي عن المنكر من الإيمان، وأن الإيمان ... الخ، ح:٤٩ عن أبي كريب وغيره به.

Comments:

Righting the wrong, and putting an end to an evil by force, is the duty of the rulers. Even people who have persons such as slaves, subordinates, children and students, etc., under their control, are obligated to stop their evil ways through the exercise of their authority. In other cases, it is enough to try to stop the evil through the use of tongue.

1276. It was narrated that Ibn 'Umar said: "The Prophet ﷺ, then Abu Bakr, then 'Umar, used to pray the *'Eid* prayer before delivering the sermon." (***Sahih***)

١٢٧٦ - حَدَّثَنَا حَوْثَرَةُ بْنُ مُحَمَّدٍ: حَدَّثَنَا أَبُو أُسَامَةَ: حَدَّثَنَا عُبَيْدُ اللهِ بْنُ عُمَرَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: كَانَ النَّبِيُّ ﷺ، ثُمَّ أَبُو بَكْرٍ، ثُمَّ عُمَرُ، يُصَلُّونَ الْعِيدَ قَبْلَ الْخُطْبَةِ.

تخريج: أخرجه البخاري، العيدين، باب الخطبة بعد العيد، ح:٩٦٣، ومسلم، صلوة العيدين، كتاب صلوة العيدين، ح:٨٨٨ من حديث أبي أسامة وغيره به.

Chapter 156. What Was Narrated Concerning How Many Times The *Imâm* Should Say The *Takbir* In The *'Eid* Prayers

(المعجم ١٥٦) - بَابُ مَا جَاءَ فِي كَمْ يُكَبِّرُ الإِمَامُ فِي صَلَاةِ الْعِيدَيْنِ (التحفة ١٩٥)

1277. 'Abdur-Rahmân bin Sa'd bin 'Ammâr bin Sa'd, the *Mu'adhdhin* of the Messenger of Allâh ﷺ, narrated from his father, from his father, from his grandfather, that the Messenger of Allâh ﷺ used to say the *Takbir* in the *'Eid* prayer, seven times in the first (*Rak'ah*) before reciting Qur'ân, and five times in the second before reciting Qur'ân. (***Hasan***)

١٢٧٧ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ سَعْدِ بْنِ عَمَّارِ بْنِ سَعْدٍ، مُؤَذِّنِ رَسُولِ اللهِ ﷺ: حَدَّثَنِي أَبِي، عَنْ أَبِيهِ، عَنْ جَدِّهِ أَنَّ رَسُولَ اللهِ ﷺ كَانَ يُكَبِّرُ فِي الْعِيدَيْنِ، فِي الأُولَى سَبْعاً قَبْلَ الْقِرَاءَةِ. وَفِي الآخِرَةِ خَمْساً قَبْلَ الْقِرَاءَةِ.

تخريج: [حسن] وضعفه البوصيري، وانظر، ح:١١٠١ لعلته، والحديث له شواهد منها الحديث الآتي.

Comments:

A special feature of the *'Eid* prayer that distinguishes it from other prayers is the number of extra *Takbir* said in it.

1278. It was narrated from 'Amr bin Shu'aib, from his father, from his grandfather, that the Prophet ﷺ said the *Takbir* seven times and five times in the *'Eid* prayer. (***Hasan***)

١٢٧٨ - حَدَّثَنَا أَبُو كُرَيْبٍ، مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا عَبْدُ اللهِ بْنُ الْمُبَارَكِ، عَنْ عَبْدِ اللهِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ يَعْلَىٰ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ أَنَّ النَّبِيَّ ﷺ كَبَّرَ فِي صَلَاةِ الْعِيدِ سَبْعاً وَخَمْساً.

تخريج: [**إسناده حسن**] أخرجه أبو داود، الصلوٰة، باب التكبير في العيدين، ح:١١٥١ من حديث عبدالله بن عبدالرحمٰن به، وصححه أحمد، والبخاري، وابن المديني، والنووي، والعسقلاني وغيرهم.

1279. Kathir bin 'Abdullâh bin 'Amr bin 'Awf narrated, from his father, from his grandfather, that the Messenger of Allâh said the *Takbir* in the *'Eid* prayers, seven times in the first *Rak'ah* and five times in the second. (***Hasan***)

١٢٧٩ - حَدَّثَنَا أَبُو مَسْعُودٍ، مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ عُبَيْدِ بْنِ عَقِيلٍ: حَدَّثَنَا مُحَمَّدُ بْنُ خَالِدٍ، ابنُ عَثْمَةَ: حَدَّثَنَا كَثِيرُ بْنُ عَبْدِ اللهِ بْنِ عَمْرِو بْنِ عَوْفٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ أَنَّ رَسُولَ اللهِ ﷺ كَبَّرَ فِي الْعِيدَيْنِ سَبْعاً، فِي الأُولَى. وَخَمْساً، فِي الآخِرَةِ.

تخريج: [**حسن**] أخرجه الترمذي، الجمعة، باب ماجاء في التكبير في العيدين، ح:٥٣٦ من حديث كثير به، وقال: حسن ، وانظر، ح:١٦٥ لعلته، وللحديث شواهد حسنة، انظر الحديث الآتي والسابق.

1280. It was narrated from 'Âishah that the Messenger of Allâh ﷺ said the *Takbir* seven and five times in (the prayer for *'Eid*) *Fitr* and *Adha*, apart from the *Takbir* for *Ruku'* (bowing). (***Hasan***)

١٢٨٠ - حَدَّثَنَا حَرْمَلَةُ بْنُ يَحْيَىٰ: حَدَّثَنَا عَبْدُ اللهِ بْنُ وَهْبٍ: أَخْبَرَنِي ابْنُ لَهِيعَةَ، عَنْ خَالِدِ بْنِ يَزِيدَ. وَ عَقِيلٌ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ أَنَّ رَسُولَ اللهِ ﷺ كَبَّرَ فِي الْفِطْرِ وَالأَضْحَى سَبْعاً وَخَمْساً. سِوَى تَكْبِيرَتَي الرُّكُوعِ.

تخريج: [**حسن**] أخرجه أبو داود، الصلوٰة، باب التكبير في العيدين، ح:١١٤٩ من حديث ابن لهيعة به، وأخرج أيضًا، ح:١١٥٠ عن ابن وهب عن ابن لهيعة به، وصرح بالسماع عند غيره، وللحديث شواهد.

Chapter 157. What Was Narrated Concerning The Recitation In The *'Eid* Prayer

(المعجم ١٥٧) - بَابُ مَا جَاءَ فِي الْقِرَاءَةِ فِي صَلَاةِ الْعِيدَيْنِ (التحفة ١٩٦)

1281. It was narrated from Nu'mân bin Bashir that the Messenger of Allâh ﷺ used to recite "Glorify the Name of your Lord, the Most High,"[1] and "Has

١٢٨١ - حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ: أَنْبَأَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدِ بْنِ الْمُنْتَشِرِ، عَنْ أَبِيهِ، عَنْ حَبِيبِ بْنِ سَالِمٍ، عَنِ

[1] *Al-A'la* (87).

there come to you the narration of the overwhelming?"[1] in the *'Eid* prayer. (***Sahih***)

النُّعْمَانِ بْنِ بَشِيرٍ أَنَّ رَسُولَ اللهِ ﷺ كَانَ يَقْرَأُ فِي الْعِيدَيْنِ بِـ ﴿سَبِّحِ ٱسْمَ رَبِّكَ ٱلْأَعْلَى﴾، وَ﴿هَلْ أَتَىٰكَ حَدِيثُ ٱلْغَٰشِيَةِ﴾.

تخريج: أخرجه مسلم، الجمعة، باب ما يقرأ في صلوة الجمعة، ح:٨٧٨ من حديث إبراهيم ابن محمد به.

1282. It was narrated that 'Ubaidullâh bin 'Abdullâh said: "Umar went out on the day of *'Eid* and sent word to Abu Wâqid Al-Laithi asking what the Prophet ﷺ used to recite on this day. He said: *'Qâf*[2] and *'Iqtarabat.'*"[3] (***Sahih***)

١٢٨٢ - حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ: أَنْبَأَنَا سُفْيَانُ، عَنْ ضَمْرَةَ بْنِ سَعِيدٍ، عَنْ عُبَيْدِ اللهِ بْنِ عَبْدِ اللهِ قَالَ: خَرَجَ عُمَرُ يَوْمَ عِيدٍ. فَأَرْسَلَ إِلَى أَبِي وَاقِدٍ اللَّيْثِيِّ: بِأَيِّ شَيْءٍ كَانَ النَّبِيُّ ﷺ يَقْرَأُ فِي مِثْلِ هٰذَا الْيَوْمِ؟ قَالَ: بِقَافْ وَاقْتَرَبَتْ.

تخريج: أخرجه مسلم، صلوة العيدين، باب ما يقرأ في صلوة العيدين، ح:٨٩١ من حديث ضمرة بن سعيد به.

Comments:

It is in order to recite the *Surah* mentioned in the two *Ahâdith*, which is to say that reciting the *Surah* mentioned in either *Hadith* will be according to *Sunnah*.

1283. It was narrated from Ibn 'Abbâs that the Prophet ﷺ used to recite in the *'Eid* prayer "Glorify the Name of your Lord, the Most High."[4] and "Has there come to you the narration of the overwhelming?" [5] (***Hasan***)

١٢٨٣ - حَدَّثَنَا أَبُو بَكْرِ بْنُ خَلَّادٍ الْبَاهِلِيُّ: حَدَّثَنَا وَكِيعُ بْنُ الْجَرَّاحِ: حَدَّثَنَا مُوسَى بْنُ عُبَيْدَةَ، عَنْ مُحَمَّدِ بْنِ عَمْرِو بْنِ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ ﷺ كَانَ يَقْرَأُ فِي الْعِيدَيْنِ بِـ ﴿سَبِّحِ ٱسْمَ رَبِّكَ ٱلْأَعْلَى﴾، وَ﴿هَلْ أَتَىٰكَ حَدِيثُ ٱلْغَٰشِيَةِ﴾.

تخريج: [حسن] انظر، ح:٢٥١ لعلته، والحديث الصحيح:١٢٨١ شاهد له.

[1] *Al-Ghâshiyah* (88).
[2] *Qâf* (50).
[3] *Al-Qamar* (54).
[4] *Al-A'la* (87).
[5] *Al-Ghâshiyah* (88).

Chapter 158. What Was Narrated Concerning The Sermon For *'Eid*

(المعجم ١٥٨) - بَابُ مَا جَاءَ فِي الْخُطْبَةِ فِي الْعِيدَيْنِ (التحفة ١٩٧)

1284. It was narrated that Ismâ'il bin Abu Khâlid said: "I saw Abu Kâhil, and he was a Companion, and my brother narrated to me that he said: 'I saw the Prophet ﷺ delivering the sermon atop his she-camel, and an Ethiopian was holding onto its reins.'" (*Hasan*)

١٢٨٤ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ: حَدَّثَنَا وَكِيعٌ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ. قَالَ: رَأَيْتُ أَبَا كَاهِلٍ، وَكَانَتْ لَهُ صُحْبَةٌ. فَحَدَّثَنِي أَخِي عَنْهُ، قَالَ: رَأَيْتُ النَّبِيَّ ﷺ يَخْطُبُ عَلَى نَاقَةٍ، وَحَبَشِيٌّ آخِذٌ بِخِطَامِهَا.

تخريج: [إسناده حسن] أخرجه النسائي: ٣/ ١٨٥، صلوة العيدين، . الخطبة على البعير، ح: ١٥٧٤ من حديث إسماعيل به، وأحمد: ٤/ ٣٠٦ عن وكيع به، وأخوه سعيد كما صرح به ابن الأثير في روايته (أسد الغابة، ترجمة أبي كاهل)، وكذا في تهذيب الكمال وغيره.

Comments:

a. This sermon was delivered on the occasion of the Farewell pilgrimage.

b. The 'Ethiopian' mentioned in the *Hadith* was in fact the Companion popularly known as Bilâl Al-Habashi ﷺ.

c. It is alright for an eminent personality to let a common citizen render some sort of a service for him.

d. We learn from the *Hadith* that (i) it is in order to deliver a speech from atop a mount, etc. (ii) it may be stated here that there is no hint of cruelty to the animals in this case, and (iii) we may deduce from this *Sunnah*, that it would be in order to raise a stage for delivering the speech in order to facilitate the people's viewing of the speaker.

1285. It was narrated that Qais bin 'Âidh, who was Abu Kâhil, said: "I saw the Prophet ﷺ delivering the sermon atop a beautiful she-camel, and an Ethiopian was holding onto its reins." (*Hasan*)

١٢٨٥ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ: حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ: حَدَّثَنَا إِسْمَاعِيلُ ابْنُ أَبِي خَالِدٍ، عَنْ قَيْسِ بْنِ عَائِذٍ، هُوَ أَبُو كَاهِلٍ قَالَ: رَأَيْتُ النَّبِيَّ ﷺ يَخْطُبُ عَلَى نَاقَةٍ حَسْنَاءَ، وَحَبَشِيٌّ آخِذٌ بِخِطَامِهَا.

تخريج: [حسن] انظر الحديث السابق.

Comments:

a. The name of the she-camel on which the Messenger of Allâh ﷺ rode during his journey of the last pilgrimage was Qaswa' (*Sahih Muslim*: 147).

b. We may only imagine how faithful the people would have been in

preserving the blessed words of the Prophet ﷺ, those who, even recorded for the future generations the minutest details about the she-camel he rode during his journey.

1286. It was narrated from Salamah bin Nubait that his father performd *Hajj* and said: "I saw the Prophet ﷺ delivering the sermon atop his camel." (***Da'if***)

١٢٨٦ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ، عَنْ سَلَمَةَ بْنِ نُبَيْطٍ، عَنْ أَبِيهِ أَنَّهُ حَجَّ فَقَالَ: رَأَيْتُ النَّبِيَّ ﷺ يَخْطُبُ عَلَى بَعِيرِهِ.

تخريج: [ضعيف] أخرجه النسائي: ٥/ ٢٥٣، مناسك الحج، . الخطبة بعرفة قبل الصلوٰة، ح: ٣٠١٠، ٣٠١١ من حديث سلمة به، أخرجه أبو داود، ح: ١٩١٦ بسند صحيح عن سلمة بن نبيط عن رجل من الحي عن أبيه نبيط به، والرجل مجهول، ولبعض الحديث شواهد عند أبي داود، ح: ١٩١٧ وغيره.

1287. It was narrated from 'Abdur-Rahmân bin Sa'd bin 'Ammâr bin Sa'd, the *Mu'adhdhin*, that his father narrated, from his father, that his grandfather said: "The Prophet ﷺ used to say the *Takbir* between the two sermons and he used to say the *Takbir* a great deal in the sermon of *'Eid*." (***Da'if***)

١٢٨٧ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ سَعْدِ بْنِ عَمَّارِ بْنِ سَعْدٍ الْمُؤَذِّنِ: حَدَّثَنِي أَبِي، عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: كَانَ النَّبِيُّ ﷺ يُكَبِّرُ بَيْنَ أَضْعَافِ الْخُطْبَةِ. يُكْثِرُ التَّكْبِيرَ فِي خُطْبَةِ الْعِيدَيْنِ.

تخريج: [إسناده ضعيف] وضعفه البوصيري، وانظر، ح: ١١٠١ لعلته.

1288. Abu Sa'eed Al-Khudri said: "The Messenger of Allâh ﷺ used to go out on the day of *'Eid* and lead the people in praying two *Rak'ah*, then he would say the *Salâm* and stand on his two feet facing the people while they were sitting down. He would say: 'Give in charity. Give in charity.' Those who gave most in charity were the women, (they would give) earrings and rings and things. If he wanted to send out an expedition he would mention it, otherwise he would leave." (***Sahih***)

١٢٨٨ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو أُسَامَةَ: حَدَّثَنَا دَاوُدُ بْنُ قَيْسٍ، عَنْ عِيَاضِ بْنِ عَبْدِ اللهِ: أَخْبَرَنِي أَبُو سَعِيدٍ الْخُدْرِيُّ قَالَ: كَانَ رَسُولُ اللهِ ﷺ يَخْرُجُ يَوْمَ الْعِيدِ. فَيُصَلِّي بِالنَّاسِ رَكْعَتَيْنِ. ثُمَّ يُسَلِّمُ فَيَقِفُ عَلَى رِجْلَيْهِ فَيَسْتَقْبِلُ النَّاسَ وَهُمْ جُلُوسٌ. فَيَقُولُ: «**تَصَدَّقُوا. تَصَدَّقُوا**» فَأَكْثَرُ مَنْ يَتَصَدَّقُ النِّسَاءُ، بِالْقُرْطِ وَالْخَاتَمِ وَالشَّيْءِ. فَإِنْ كَانَتْ لَهُ حَاجَةٌ يُرِيدُ أَنْ يَبْعَثَ بَعْثاً يَذْكُرُهُ لَهُمْ. وَإِلَّا انْصَرَفَ.

تخريج: أخرجه البخاري، الحيض، باب ترك الحائض الصوم، ح:٣٠٤، ٩٥٦ من حديث عياض به مطولاً ومختصرًا، ومسلم، صلٰوة العيدين، باب: كتاب صلٰوة العيدين، ح:٨٨٩ من حديث داود بن قيس به مطولاً.

Comments:

a. Rather than praying in mosques, the *'Eid* prayer must be held in open places. The Messenger of Allâh ﷺ preferred an open place over his own blessed mosque to lead the congregation of the *'Eid* prayer.
b. The sermon must follow (not precede) the *'Eid* prayer.
c. The sermon should, in appropriate manner, deal with the problems of the day.
d. A woman can give her personal items and effects in charity without the permission of her husband.
e. The sermon must be listened to, while sitting down, with due attention. However, should anyone wish to leave it, he may.

1289. It was narrated that Jâbir said: "The Messenger of Allâh ﷺ went out on the Day of *Al-Fitr* or *Al-Adha*, and delivered a sermon standing up. Then he sat down briefly, then stood up again." (*Da'if*)

١٢٨٩ - حَدَّثَنَا يَحْيَى بْنُ حَكِيمٍ: حَدَّثَنَا أَبُو بَحْرٍ: حَدَّثَنَا عُبَيْدُ اللهِ بْنُ عَمْرٍو الرَّقِّيُّ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ مُسْلِمٍ: حَدَّثَنَا أَبُو الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: خَرَجَ رَسُولُ اللهِ ﷺ يَوْمَ فِطْرٍ أَوْ أَضْحَى. فَخَطَبَ قَائِماً ثُمَّ قَعَدَ قَعْدَةً ثُمَّ قَامَ.

تخريج: [**إسناده ضعيف**] وقال البوصيري: هذا إسناد فيه إسماعيل بن مسلم (المكي) وقد أجمعوا على ضعفه، وأبوبحر(البكراوي) ضعيف ، وفيه علة أخرى.

Chapter 159. What Was Narrated Concerning Waiting For The Sermon After The Prayer

(المعجم ١٥٩) - بَابُ مَا جَاءَ فِي انْتِظَارِ الْخُطْبَةِ بَعْدَ الصَّلَاةِ (التحفة ١٩٨)

1290. It was narrated that 'Abdullâh bin Sâ'ib said: "I attended the *'Eid* prayer with the Messenger of Allâh ﷺ. He led us in offering the *'Eid* prayer, then he said: 'I have finished the prayer. Whoever wants to sit (and listen to) the sermon, then let him sit, and whoever wants to leave, then let him leave.'" (*Sahih*)

١٢٩٠ - حَدَّثَنَا هَدِيَّةُ بْنُ عَبْدِ الْوَهَّابِ، وَ عَمْرُو بْنُ رَافِعٍ الْبَجَلِيُّ قَالَا: حَدَّثَنَا الْفَضْلُ ابْنُ مُوسَى: حَدَّثَنَا ابْنُ جُرَيْجٍ، عَنْ عَطَاءٍ، عَنْ عَبْدِ اللهِ بْنِ السَّائِبِ قَالَ: حَضَرْتُ الْعِيدَ مَعَ رَسُولِ اللهِ ﷺ. فَصَلَّى بِنَا الْعِيدَ، ثُمَّ قَالَ: «قَدْ قَضَيْنَا الصَّلَاةَ. فَمَنْ أَحَبَّ أَنْ يَجْلِسَ لِلْخُطْبَةِ فَلْيَجْلِسْ. وَمَنْ أَحَبَّ أَنْ يَذْهَبَ فَلْيَذْهَبْ».

تخريج: [صحيح] أخرجه أبوداود، الصلوة، باب الجلوس للخطبة، ح:١١٥٥ من حديث الفضل به، وصححه ابن خزيمة، والحاكم، والذهبي، وأعلّ بما لا يقدح.

Comments:

It confirms that listening to the sermon is not obligatory. It is, however, preferable to leave the prayer ground only after one has listened to the sermon, as the Companions used to do.

Chapter 160. What Was Narrated Concerning Praying Before Or After The *'Eid* Prayer

(المعجم ١٦٠) - **بَابُ مَا جَاءَ فِي الصَّلَاةِ قَبْلَ صَلَاةِ الْعِيدِ وَبَعْدَهَا**

(التحفة ١٩٩)

1291. It was narrated from Ibn 'Abbâs that the Messenger of Allâh ﷺ went out and led them in the *'Eid* prayer, and he did not pray before it or after it. (*Sahih*)

١٢٩١ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنِي عَدِيُّ ابْنُ ثَابِتٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ أَنَّ رَسُولَ اللهِ ﷺ خَرَجَ فَصَلَّى بِهِمُ الْعِيدَ. لَمْ يُصَلِّ قَبْلَهَا وَلَا بَعْدَهَا.

تخريج: أخرجه البخاري، العيدين، باب الخطبة بعد العيد، ح:٩٦٤، ومسلم، صلوة العيدين، باب ترك الصلوة، قبل العيد وبعدها في المصلى، ح:٨٨٤ب من حديث شعبة به.

Comments:

Unlike the obligatory prayers that are preceded and followed by *Nafl Rak'ah,* be they emphasized or unemphasized *Sunnah,* there are no such *Rak'ah,* either before or after the *'Eid* prayers. Thus, praying no other prayer on this occasion is the *Sunnah* of the Prophet ﷺ.

1292. It was narrated from 'Amr bin Shu'aib, from his father, from his grandfather, that the Prophet ﷺ did not pray before or after the *'Eid* prayer. (*Hasan*)

١٢٩٢ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا عَبْدُ اللهِ بْنُ عَبْدِ الرَّحْمٰنِ الطَّائِفِيُّ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ أَنَّ النَّبِيَّ ﷺ لَمْ يُصَلِّ قَبْلَهَا وَلَا بَعْدَهَا فِي عِيدٍ.

تخريج: [إسناده حسن] هذا إسناد صحيح، رجاله ثقات .

1293. It was narrated that Abu Sa'eed Al-Khudri said: "The Messenger of Allâh ﷺ did not pray before the *'Eid* prayer, but

١٢٩٣ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى: حَدَّثَنَا الْهَيْثَمُ بْنُ جَمِيلٍ، عَنْ عُبَيْدِ اللهِ بْنِ عَمْرٍو الرَّقِّيِّ: حَدَّثَنَا عَبْدُ اللهِ بْنُ مُحَمَّدِ بْنِ عَقِيلٍ،

عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: كَانَ رَسُولُ اللهِ ﷺ لاَ يُصَلِّي قَبْلَ الْعِيدِ شَيْئاً. فَإِذَا رَجَعَ إِلَى مَنْزِلِهِ صَلَّى رَكْعَتَيْنِ.

when he went back to his house he would pray two *Rak'ah*." (***Da'if***)

تخريج: [إسناده ضعيف] أخرجه أحمد: ٢٨/٣، ٤٠ من حديث عبيدالله بن عمرو به، وقال البوصيري: هذا إسناد حسن * ابن عقيل ضعيف تقدم، ح: ٣٩٠.

Comments:

What we know from the *Hadith*, is the fact that the Prophet ﷺ did not perform any *Nafl* (voluntary) prayer, as was mentioned in the previous *Hadith*, in fact, this means that the Messenger of Allâh ﷺ did not offer any voluntary prayer on the ground chosen for *'Eid* prayer. Thus, the *Nafl* prayer performed on returning home was unrelated to the *'Eid* prayer; it was in fact the customary *Nafl* prayer, good for all days. And Allâh knows best.

Chapter 161. What Was Narrated Concerning Going Out To The *'Eid* Prayer Walking

(المعجم ١٦١) - بَابُ مَا جَاءَ فِي الْخُرُوجِ إِلَى الْعِيدِ مَاشِيًا (التحفة ٢٠٠)

1294. 'Abdur-Rahmân bin Sa'd bin 'Ammâr bin Sa'd said: "My father told me, from his father, from his grandfather, that the Prophet ﷺ used to go out to the *'Eid* prayers walking, and he would come back walking." (***Da'if***)

١٢٩٤ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ سَعْدِ بْنِ عَمَّارِ بْنِ سَعْدٍ: حَدَّثَنِي أَبِي، عَنْ أَبِيهِ، عَنْ جَدِّهِ أَنَّ النَّبِيَّ ﷺ كَانَ يَخْرُجُ إِلَى الْعِيدِ مَاشِياً، وَيَرْجِعُ مَاشِياً.

تخريج: [إسناده ضعيف] وضعفه البوصيري انظر، ح: ١١٠١ لعلته، وللحديث شواهد ضعيفة عند الترمذي، ح: ٥٣٠ وغيره.

1295. It was narrated that Ibn 'Umar said: "The Messenger of Allâh ﷺ used to go out to the *'Eid* prayers walking, and come back walking." (***Da'if***)

١٢٩٥ - حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ: أَنْبَأَنَا عَبْدُ الرَّحْمٰنِ بْنُ عَبْدِ اللهِ الْعُمَرِيُّ، عَنْ أَبِيهِ. وَ عُبَيْدِ اللهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: كَانَ رَسُولُ اللهِ ﷺ يَخْرُجُ إِلَى الْعِيدِ مَاشِياً، وَيَرْجِعُ مَاشِياً.

تخريج: [إسناده ضعيف جدًا] وقال البوصيري: هذا إسناد فيه عبدالرحمن بن عبدالله العمري، وهو ضعيف ، وهو متروك كما في التقريب.

1296. It was narrated that 'Ali said: "It is part of the *Sunnah* to walk to *'Eid* (prayers)." (***Da'if***)

١٢٩٦ - حَدَّثَنَا يَحْيَى بْنُ حَكِيمٍ: حَدَّثَنَا أَبُو دَاوُدَ: حَدَّثَنَا زُهَيْرٌ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْحَارِثِ، عَنْ عَلِيٍّ قَالَ: إِنَّ مِنَ السُّنَّةِ أَنْ يَمْشِيَ إِلَى الْعِيدِ.

تخريج: [**إسناده ضعيف**] انظر، ح:٩٥ لعلته، وفيه علة أخرى.

1297. It was narrated from Muhammad bin 'Ubaidullâh bin Abu Râfi', from his father, from his grandfather, that the Messenger of Allâh ﷺ used to come to *'Eid* prayers walking. (***Da'if***)

١٢٩٧ - حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ الْخَطَّابِ: حَدَّثَنَا مِنْدَلٌ، عَنْ مُحَمَّدِ بْنِ عُبَيْدِ اللهِ بْنِ أَبِي رَافِعٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ أَنَّ رَسُولَ اللهِ ﷺ كَانَ يَأْتِي الْعِيدَ مَاشِياً.

تخريج: [**إسناده ضعيف**] انظر، ح:١٢٤٧ لعلته.

Chapter 162. What Was Narrated Concerning Going Out On The Day Of *'Eid* Via One Route And Returning Via Another Route

(المعجم ١٦٢) - بَابُ مَا جَاءَ فِي الْخُرُوجِ يَوْمَ الْعِيدِ مِنْ طَرِيقٍ وَالرُّجُوعِ مِنْ غَيْرِهِ (التحفة ٢٠١)

1298. 'Abdur-Rahmân bin Sa'd bin 'Ammâr bin Sa'd said: "My father told me, from his father, from his grandfather, that when the Prophet ﷺ went out on the two *'Eid*, he would pass by the house of Sa'eed bin Abul-'Âs, then by the people of the tent, then he would leave by a different route, via Banu Zuraiq, then he would go out by the house of 'Ammâr bin Yâsir and the house of Abu Hurairah to Balât."[1] (***Da'if***)

١٢٩٨ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ سَعْدِ بْنِ عَمَّارِ بْنِ سَعْدٍ: أَخْبَرَنِي أَبِي، عَنْ أَبِيهِ، عَنْ جَدِّهِ أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا خَرَجَ إِلَى الْعِيدَيْنِ سَلَكَ عَلَى دَارِ سَعِيدِ ابْنِ أَبِي الْعَاصِ. ثُمَّ عَلَى أَصْحَابِ الْفَسَاطِيطِ. ثُمَّ انْصَرَفَ فِي الطَّرِيقِ الأُخْرَى. طَرِيقِ بَنِي زُرَيْقٍ. ثُمَّ يَخْرُجُ عَلَى دَارِ عَمَّارِ بْنِ يَاسِرٍ وَدَارِ أَبِي هُرَيْرَةَ إِلَى الْبَلَاطِ.

تخريج: [**إسناده ضعيف**] انظر، ح:١١٠١ لعلته، وقال البوصيري: هذا الإسناد ضعيف.

[1] A place in Al-Madinah between the mosque and the marketplace.

Comments:

It shows that the Prophet (ﷺ) took different routes for going to, and coming back from, the *'Eid* prayer ground.

1299. It was narrated from Ibn 'Umar that he used to go out to the *'Eid* prayers via one route, and return via another, and he said that the Messenger of Allâh ﷺ used to do that. (***Hasan***)

١٢٩٩ - حَدَّثَنَا يَحْيَى بْنُ حَكِيمٍ: حَدَّثَنَا أَبُو قُتَيْبَةَ: حَدَّثَنَا عُبَيْدُ اللهِ بْنُ عُمَرَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ أَنَّهُ كَانَ يَخْرُجُ إِلَى الْعِيدِ فِي طَرِيقٍ، وَيَرْجِعُ فِي أُخْرَى. وَيَزْعُمُ أَنَّ رَسُولَ اللهِ ﷺ كَانَ يَفْعَلُ ذٰلِكَ.

تخريج: [**إسناده حسن**] أخرجه أبو داود، الصلوٰة، باب الخروج إلى العيد في طريق ويرجع في طريق، ح:١١٥٦ من حديث عبدالله العمري به * العمري عن نافع قوي قواه أحمد وغيره، وسئل ابن معين عن العمري: ما حاله في نافع؟ فقال: صالح (تاريخ الدارمي:٥٢٣ وغيره).

Comments:

The wisdom behind it is to present a spectacle of the believers' splendor and glory. Moreover, by chanting the praises of Allâh and the *Takbir* through both routes, more and more of His creatures, including the trees and stones shall testify to the virtuosity of the believers on the Day of Judgment.

1300. It was narrated from Muhammad bin 'Ubaidullâh bin Abu Râfi', from his father, from his grandfather, that the Messenger of Allâh ﷺ used to come to *'Eid* prayers walking, and that he would go back via a different route than the one he began with. (***Da'if***)

١٣٠٠ - حَدَّثَنَا أَحْمَدُ بْنُ الأَزْهَرِ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ الْخَطَّابِ: حَدَّثَنَا مِنْدَلٌ، عَنْ مُحَمَّدِ بْنِ عُبَيْدِ اللهِ بْنِ أَبِي رَافِعٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ أَنَّ النَّبِيَّ ﷺ كَانَ يَأْتِي الْعِيدَ مَاشِياً، وَيَرْجِعُ فِي غَيْرِ الطَّرِيقِ الَّذِي ابْتَدَأَ فِيهِ.

تخريج: [**ضعيف**] تقدم، ح:١٢٩٧.

1301. It was narrated from Abu Hurairah that when the Prophet ﷺ went out to *'Eid* (prayers), he would return via a different route than the first one he took. (***Sahih***)

١٣٠١ - حَدَّثَنَا مُحَمَّدُ بْنُ حُمَيْدٍ: حَدَّثَنَا أَبُو تُمَيْلَةَ، عَنْ فُلَيْحِ بْنِ سُلَيْمَانَ، عَنْ سَعِيدِ بْنِ الْحَارِثِ الزُّرَقِيِّ، عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا خَرَجَ إِلَى الْعِيدِ رَجَعَ فِي غَيْرِ الطَّرِيقِ الَّذِي أَخَذَ فِيهِ.

تخريج: أخرجه البخاري، العيدين، باب من خالف الطريق إذا رجع يوم العيد، ح:٩٨٦ تعليقًا، والترمذي، ح:٥٤١ موصولاً، وقال: حسن غريب ، وصححه ابن حبان، والحاكم، والذهبي، وله طريق آخر عند البخاري، ورجّحه عليه، والطريقان محفوظان.

Chapter 163. What Was Narrated Concerning *Taqlis*[1] On The Day Of 'Eid

(المعجم ١٦٣) - بَابُ مَا جَاءَ فِي التَّقْلِيسِ يَوْمَ الْعِيدِ (التحفة ٢٠٢)

1302. It was narrated that 'Âmir said: "Iyâd Al-Ash'ari was in Anbâr[2] at the time of *'Eid*, and he said: 'Why is it that I do not see you engaged in *Taqlis* as was done in the presence of the Messenger of Allâh ﷺ?'" (*Da'if*)

١٣٠٢ - حَدَّثَنَا سُوَيْدُ بْنُ سَعِيدٍ: حَدَّثَنَا شَرِيكٌ، عَنْ مُغِيرَةَ، عَنْ عَامِرٍ قَالَ: شَهِدَ عِيَاضٌ الأَشْعَرِيُّ عِيداً بِالأَنْبَارِ، فَقَالَ: مَا لِي لاَ أَرَاكُمْ تُقَلِّسُونَ كَمَا كَانَ يُقَلَّسُ عِنْدَ رَسُولِ اللهِ ﷺ.

تخريج: [إسناده ضعيف] أخرجه الطبراني في الكبير: ١٧/ ٣٧١، ح: ١٠١٧ من طريقين عن شريك، انظر، ح: ١٤٩ به، وشيخه المغيرة بن مقسم الضبي كان يدلس كما في التقريب وغيره وعنعن.

Comments:

Taqlis means to indulge in celebrations on a festive occasion through playing national sports or the singing of nationalistic songs by the girls inside their houses. This sort of celebration on festive occasions has been permitted by the Prophet ﷺ. But it is one thing for the girls to beat the *Daff* (tambourin) and celebrate the heroic deeds of their ancestors in their songs on a happy occasion, and quite another to organize public shows of scantly-clad, half-naked professional women singers, and dancers of enchanting beauty, and indulging in dancing and singing overtly erotic and immoral songs, to the accompaniment of the most fashionable musical instruments of the day. The two things are millions of miles apart, and cannot be compared with each other.

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[1] They disagree over the meaning of *Taqlis* based upon the differences in religious beliefs. Those that allow singing, and beating instruments interpret it that way. Others saying it merely means the allowable types of play. In his *Sunan Al-Kubra*, Baihaqi recorded a different route with similar wording to no. 1303, and said: "*Taqlis*: Play." And he recorded a different route for no. 1302, and Yusuf bin 'Adi one of his narrators said: "*Talqis* is that the slaves and boys sit at the openings of the roads beating the *Tabl* (type of drum) and other than that." However, there are texts that indicate a prohibition of the *Tabl*. Baihaqi also said: "Hushaim reported it from Mughirah but he said: 'For indeed it is from the *Sunnah* for the *'Eid* meaning beating the *Daff* (tambourin) when leaving.'" According to Suyuti's commentary on Ibn Mâjah, in his *Târikh* Ibn 'Asâkir reported that Zaid bin Ayyub asked Hushaim if *Talqis* means beating the *Daff* and he said yes. In *Nihâyah* Ibn Athir said: "In the *Hadith* of 'Umar: 'When he arrived in Shâm, *Muqallisun* met him with swords and *Raihân*' (perfume) they are those who play in front of the chief when he reaches their city, and one is: *Muqallis*." Those that indicate the *Daff* or displays with weapons are closest to what is correct, and Allâh knows best.

[2] A town in 'Irâq.

1303. It was narrated from 'Âmir that Qais bin Sa'd said: "There is nothing that happened during the time of the Messenger of Allâh ﷺ except that I have seen it, except for one thing, which is that *Taqlis* was performed for the Messenger of Allâh ﷺ on the Day of *Fitr*. ***(Da'if)***

(Three other chains of narration) with similar wording.

١٣٠٣ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَىٰ: حَدَّثَنَا أَبُو نُعَيْمٍ، عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَامِرٍ، عَنْ قَيْسِ بْنِ سَعْدٍ قَالَ: مَا كَانَ شَيْءٌ عَلَى عَهْدِ رَسُولِ اللهِ ﷺ إِلَّا وَقَدْ رَأَيْتُهُ. إِلَّا شَيْءٌ وَاحِدٌ. فَإِنَّ رَسُولَ اللهِ ﷺ كَانَ يُقَلَّسُ لَهُ يَوْمَ الْفِطْرِ.

قَالَ أَبُو الْحَسَنِ بْنُ سَلَمَةَ الْقَطَّانُ: حَدَّثَنَا ابْنُ دِيزِيلَ: حَدَّثَنَا آدَمُ: حَدَّثَنَا شَيْبَانُ، عَنْ جَابِرٍ، عَنْ عَامِرٍ؛ ح: وَحَدَّثَنَا إِسْرَائِيلُ عَنْ جَابِرٍ؛ ح: وَحَدَّثَنَا إِبْرَاهِيمُ بْنُ نَصْرٍ: حَدَّثَنَا أَبُو نُعَيْمٍ: حَدَّثَنَا شَرِيكٌ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَامِرٍ، نَحْوَهُ.

تخريج: [إسناده ضعيف] وطريق قيس صححه البوصيري * أبو إسحاق عنعن تقدم، ح:٤٦، وانظر، ح:١٠٣٩ وتابعه جابر الجعفي عند القطان: الراوي عن ابن ماجه، وأحمد:٣/ ٤٢٢ وغيرهما، وهو ضعيف رافضي تقدم، ح:٣٥٦.

Comments:

It is allowable for the girls on the day of *'Eid* to do some singing to the beat of the *Daff* inside their houses. (*Sahih Al-Bukhâri*: 956). Care should, however, be taken that there is no mixing of the two sexes, as is commonly witnessed in marriages and other occasions in our present-day society.

Chapter 164. What Was Narrated Concerning Carrying A Spear On The Day Of *'Eid*

(المعجم ١٦٤) - **بَابُ مَا جَاءَ فِي الْحَرْبَةِ يَوْمَ الْعِيدِ** (التحفة ٢٠٣)

1304. It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ used to set out for the praying place in the morning of the day of *'Eid*, and a small spear would be carried before him. When he reached the praying place, it would be set up in front

١٣٠٤ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا عِيسَى بْنُ يُونُسَ؛ ح: وَحَدَّثَنَا عَبْدُ الرَّحْمٰنِ ابْنُ إِبْرَاهِيمَ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ. قَالَا: حَدَّثَنَا الْأَوْزَاعِيُّ: أَخْبَرَنِي نَافِعٌ، عَنِ ابْنِ عُمَرَ أَنَّ رَسُولَ اللهِ ﷺ كَانَ يَغْدُو إِلَى

of him, then he would pray facing it, and that was because the praying place was an open space in which there was nothing that could serve as a *Sutrah*.[1] (***Sahih***)

الْمُصَلَّى فِي يَوْمِ الْعِيدِ. وَالْعَنَزَة تُحْمَلُ بَيْنَ يَدَيْهِ. فَإِذَا بَلَغَ الْمُصَلَّى، نُصِبَتْ بَيْنَ يَدَيْهِ. فَيُصَلِّي إِلَيْهَا. وَذٰلِكَ أَنَّ الْمُصَلَّى كَانَ فَضَاءً، لَيْسَ فِيهِ شَيْءٌ يُسْتَتَرُ بِهِ.

تخريج: [صحيح] أخرجه البخاري، العيدين، باب حمل العنزة أو الحربة بين يدي الإمام يوم العيد، ح:٩٧٣ من حديث الوليد به مختصرًا.

Comments:

It is enough just to put the *Sutra* before the *Imâm* leading the congregation. There is no need to put one as well before the congregation.

1305. It was narrated that Ibn 'Umar said: "When the Prophet ﷺ prayed on the day of *'Eid* or on another occasion, a small spear was set up in front of him, and he prayed facing it, and the people were behind him." (***Sahih***)

Nâfi' said: It is from here that the leaders have taken this practice.

١٣٠٥ - حَدَّثَنَا سُوَيْدُ بْنُ سَعِيدٍ: حَدَّثَنَا عَلِيُّ ابْنُ مُسْهِرٍ، عَنْ عُبَيْدِ اللهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا صَلَّى يَوْمَ عِيدٍ أَوْ غَيْرَهُ، نُصِبَتِ الْحَرْبَةُ بَيْنَ يَدَيْهِ. فَيُصَلِّي إِلَيْهَا، وَالنَّاسُ مِنْ خَلْفِهِ.

قَالَ نَافِعٌ: فَمِنْ ثَمَّ اتَّخَذَهَا الأُمَرَاءُ.

تخريج: أخرجه البخاري، الصلوة، باب سترة الإمام سترة من خلفه، ح:٤٩٤، ومسلم، الصلوة، باب سترة المصلي والندب إلى الصلوة إلى سترة ... الخ، ح:٥٠١ من حديث عبيدالله بن عمر به.

Comments:

The *Sutra* is not *'Eid*-specific. It must be put up in front of the *Imâm* whenever there is prayer in the open, e. g., during a journey and the like of it.

1306. It was narrated from Anas bin Mâlik that the Messenger of Allâh ﷺ prayed *'Eid* at the prayer place, using a small spear as a *Sutrah*. (***Sahih***)

١٣٠٦ - حَدَّثَنَا هَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ: حَدَّثَنَا عَبْدُ اللهِ بْنُ وَهْبٍ: أَخْبَرَنِي سُلَيْمَانُ بْنُ بِلَالٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ رَسُولَ اللهِ ﷺ صَلَّى الْعِيدَ بِالْمُصَلَّى مُسْتَتِراً بِحَرْبَةٍ.

تخريج: [إسناده صحيح] أخرجه النسائي في الكبرى، ح:١٧٧٠ من حديث ابن وهب به، وقال البوصيري: هذا إسناد صحيح، رجاله ثقات.

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[1] *Sutra* (screen), meaning a barrier of some type.

Chapter 165. What Was Narrated Concerning Women Going Out On The Two *'Eid*

(المعجم ١٦٥) - بَابُ مَا جَاءَ فِي خُرُوجِ النِّسَاءِ فِي الْعِيدَيْنِ (التحفة ٢٠٤)

1307. It was narrated that Umm 'Atiyyah said: "The Messenger of Allâh ﷺ commanded us to bring them (the women) out on the day of *Fitr* and the day of *Nahr*." Umm 'Atiyyah said: "We said: 'What if one of them does not have an outer covering?' He said: 'Let her sister share her own outer covering with her.' "(*Sahih*)

١٣٠٧ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامِ بْنِ حَسَّانٍ، عَنْ حَفْصَةَ بِنْتِ سِيرِينَ، عَنْ أُمِّ عَطِيَّةَ قَالَتْ: أَمَرَنَا رَسُولُ اللهِ ﷺ أَنْ نُخْرِجَهُنَّ فِي يَوْمِ الْفِطْرِ وَالنَّحْرِ. قَالَ، قَالَتْ أُمُّ عَطِيَّةَ: فَقُلْنَا: أَرَأَيْتَ إِحْدَاهُنَّ لاَ يَكُونُ لَهَا جِلْبَابٌ؟ قَالَ: «فَلْتُلْبِسْهَا أُخْتُهَا مِنْ جِلْبَابِهَا».

تخريج: أخرجه مسلم، صلوة العيدين، باب ذكر إباحة خروج النساء في العيد إلى المصلى ... الخ، ح: ٨٩٠ من حديث هشام به.

Comments:

a. Just as it it is allowable for women to go out to the mosques for obligatory and Friday prayers, it is also necessary that they attend the two *'Eid* prayers.
b. If a lady finds herself unable to attend the *'Eid* congregation for some compelling reason, she must be helped to get out of this compulsion as far as possible, so that she is not denied the chance to attend the *'Eid* prayer and attend the sermon.

1308. It was narrated that Umm 'Atiyyah said: "The Messenger of Allâh ﷺ said: 'Bring out the women who have attained puberty and those who are in seclusion so that they may attend the *'Eid* prayer and (join in) the supplication of the Muslims. But let the woman who are menstruating avoid the prayer place."

١٣٠٨ - حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ: أَنْبَأَنَا سُفْيَانُ، عَنْ أَيُّوبَ، عَنِ ابْنِ سِيرِينَ، عَنْ أُمِّ عَطِيَّةَ قَالَتْ: قَالَ رَسُولُ اللهِ ﷺ: «أَخْرِجُوا الْعَوَاتِقَ وَذَوَاتِ الْخُدُورِ. لِيَشْهَدْنَ الْعِيدَ وَدَعْوَةَ الْمُسْلِمِينَ. لِيَجْتَنِبْنَ الْحُيَّضُ مُصَلَّى النَّاسِ».

تخريج: أخرجه البخاري، العيدين، باب خروج النساء والحيض إلى المصلى، ح: ٩٧٤، ومسلم، انظر الحديث السابق من حديث أيوب به.

Comments:

a. Girls, when they attain puberty, must stick to their houses.

b. Veil-wearing girls should also join the *'Eid* prayers, albeit taking due care of Islamic modesty and outer covering.
c. Women who are menstruating should also go to the site of the *'Eid* prayer.
d. There is also a hint in it, that mosque is not the place to perform the *'Eid* prayer since, obviously, the menstruating women cannot enter it, although it has been made compulsory for them to attend the congregation.

1309. It was narrated from Ibn 'Abbâs that the Prophet ﷺ used to bring his daughters and his wives out on the two *'Eid*. (***Da'if***)

١٣٠٩ - حَدَّثَنَا عَبْدُ اللهِ بْنُ سَعِيدٍ: حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ: حَدَّثَنَا حَجَّاجُ بْنُ أَرْطَاةَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ عَابِسٍ، عَنِ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ ﷺ كَانَ يُخْرِجُ بَنَاتِهِ وَنِسَاءَهُ فِي الْعِيدَيْنِ.

تخريج: [**إسناده ضعيف**] أخرجه أحمد: ١/ ٢٣١ عن حفص به، وقال البوصيري: هذا إسناد ضعيف لتدليس حجاج بن أرطاة (٤٩٦، ١١٢٩).

Chapter 166. What Was Narrated Concerning Two *'Eid* Occurring On The Same Day

(المعجم ١٦٦) - بَابُ مَا جَاءَ فِيمَا إِذَا اجْتَمَعَ الْعِيدَانِ فِي يَوْمٍ (التحفة ٢٠٥)

1310. It was narrated that Iyâs bin Abi Ramlah Ash-Shâmi said: "I heard a man asking Zaid bin Arqam: 'Were you present with the Messenger of Allâh ﷺ when there were two *'Eid* on one day?'[1] He said: 'Yes.' He said: 'What did he do?' He said: 'He prayed the *'Eid* prayer, then he granted a concession not to pray the Friday, then he said: "Whoever wants to pray (Friday), let him do so." (***Hasan***)

١٣١٠ - حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ: حَدَّثَنَا أَبُو أَحْمَدَ: حَدَّثَنَا إِسْرَائِيلُ، عَنْ عُثْمَانَ ابْنِ الْمُغِيرَةِ، عَنْ إِيَاسِ بْنِ أَبِي رَمْلَةَ الشَّامِيِّ قَالَ: سَمِعْتُ رَجُلاً سَأَلَ زَيْدَ بْنَ أَرْقَمَ: هَلْ شَهِدْتَ مَعَ رَسُولِ اللهِ ﷺ عِيدَيْنِ فِي يَوْمٍ؟ قَالَ: نَعَمْ. قَالَ: فَكَيْفَ كَانَ يَصْنَعُ؟ قَالَ: صَلَّى الْعِيدَ. ثُمَّ رَخَّصَ فِي الْجُمُعَةِ. ثُمَّ قَالَ: «مَنْ شَاءَ أَنْ يُصَلِّيَ فَلْيُصَلِّ».

تخريج: [**إسناده حسن**] أخرجه أبوداود، الصلوة، باب إذا وافق يوم الجمعة يوم عيد، ح: ١٠٧٠ من حديث إسرائيل به، وصححه ابن خزيمة، وابن المديني، والحاكم، والذهبي وغيرهم.

[1] Meaning, when *'Eid* occurred on a Friday.

Comments:

People living outside the town must come to the town for the *'Eid* prayer. Similarly, Friday prayer should also be performed in a town or city.

If Friday falls on the day of *'Eid*, the obligation to attend the Friday prayer is waived, and people are free to offer their prayer inside their houses.

1311. It was narrated from Ibn 'Abbâs that the Messenger of Allâh ﷺ said: "Two *'Eid* have come together on this day of yours. So whoever wants, that (the *'Eid* prayer) will suffice him, and he will not have to pray Friday, but we will pray Friday if Allâh wills." (***Da'if***)

Another chain with similar wording.

١٣١١ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُصَفَّى الْحِمْصِيُّ: حَدَّثَنَا بَقِيَّةُ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنِي مُغِيرَةُ الضَّبِّيُّ، عَنْ عَبْدِ الْعَزِيزِ بْنِ رُفَيْعٍ، عَنْ أَبِي صَالِحٍ، عَنِ ابْنِ عَبَّاسٍ عَنْ رَسُولِ اللهِ ﷺ أَنَّهُ قَالَ: **«اجْتَمَعَ عِيدَانِ فِي يَوْمِكُمْ هٰذَا. فَمَنْ شَاءَ أَجْزَأَهُ مِنَ الْجُمُعَةِ. وَإِنَّا مُجَمِّعُونَ إِنْ شَاءَ اللهُ»**.

حدّثنا مُحَمَّدُ بْنُ يَحْيَىٰ: حَدَّثَنَا يَزِيدُ بْنُ عَبْدِ رَبِّهِ: حَدَّثَنَا بَقِيَّةُ: حَدَّثَنَا شُعْبَةُ، عَنْ مُغِيرَةَ الضَّبِّيِّ، عَنْ عَبْدِ الْعَزِيزِ بْنِ رُفَيْعٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ، نَحْوَهُ.

تخريج: [إسناده ضعيف] أخرجه أبو داود، الصلٰوة، الباب السابق، ح:١٠٧٣ عن محمد بن المصفى وغيره به، وصححه الحاكم، والذهبي، وقال البوصيري: هذا إسناد صحيح، رجاله ثقات * مغيرة تقدم قريبًا، ح:١٣٠٢، وبقية، ح:٥٥١، ١١٢٩، لم يصرح بالسماع المسلسل، والحديث السابق يغني عنه.

1312. It was narrated that Ibn 'Umar said: "Two *'Eid* came together at the time of the Messenger of Allâh ﷺ, so he led the people in prayer, then he said: 'Whoever wishes to come to Friday (prayer), let him come, and whoever wishes to stay behind, let him stay behind.'" (***Hasan***)

١٣١٢ - حَدَّثَنَا جُبَارَةُ بْنُ الْمُغَلِّسِ: حَدَّثَنَا مِنْدَلُ بْنُ عَلِيٍّ، عَنْ عَبْدِ الْعَزِيزِ بْنِ عُمَرَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: اجْتَمَعَ عِيدَانِ عَلَى عَهْدِ رَسُولِ اللهِ ﷺ فَصَلَّى بِالنَّاسِ، ثُمَّ قَالَ: **«مَنْ شَاءَ أَنْ يَأْتِيَ الْجُمُعَةَ فَلْيَأْتِهَا. وَمَنْ شَاءَ أَنْ يَتَخَلَّفَ فَلْيَتَخَلَّفْ»**.

تخريج: [حسن] وقال البوصيري: هذا إسناد ضعيف لضعف جبارة، ح:٧٤٠، ومندل، ح:١٢٤٧، وللحديث شواهد منها الحديث السابق(١٣١٠).

Chapter 167. What Was Narrated Concerning The *'Eid* Prayer In The Mosque When It Rains

(المعجم ١٦٧) - بَابُ مَا جَاءَ فِي صَلَاةِ الْعِيدِ فِي الْمَسْجِدِ إِذَا كَانَ مَطَرٌ

(التحفة ٢٠٦)

1313. It was narrated that Abu Hurairah said: "Rain fell on the day of *'Eid* at the time of the Messenger of Allâh ﷺ, so he led them in prayer in the mosque. (*Da'if*)

١٣١٣ - حَدَّثَنَا الْعَبَّاسُ بْنُ عُثْمَانَ الدِّمَشْقِيُّ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنَا عِيسى بْنُ عَبْدِ الأَعْلَى بْنِ أَبِي فَرْوَةَ قَالَ: سَمِعْتُ أَبَا يَحْيَىٰ عُبَيْدَ اللهِ التَّيْمِيَّ يُحَدِّثُ عَنْ أَبِي هُرَيْرَةَ، قَالَ: أَصَابَ النَّاسَ مَطَرٌ فِي يَوْمِ عِيدٍ عَلَى عَهْدِ رَسُولِ اللهِ ﷺ فَصَلَّى بِهِمْ فِي الْمَسْجِدِ.

تخريج: [إسناده ضعيف] أخرجه أبو داود، الصلوة، باب: يصلي بالناس العيد في المسجد إذا كان يوم مطر، ح: ١١٦٠ من حديث الوليد به * عيسى مجهول، وشيخه عبيدالله التيمي مستور.

Comments:

The *Hadith* has been declared by Shaikh Albâni as 'Weak'. Yet, the correct position is that if there is a situation which makes it impossible to pray *'Eid* in the open, the prayer may be offered inside the mosque.

Chapter 168. What Was Narrated Concerning Wearing Weapons On The Day Of *'Eid*

(المعجم ١٦٨) - بَابُ مَا جَاءَ فِي لُبْسِ السِّلَاحِ فِي يَوْمِ الْعِيدِ (التحفة ٢٠٧)

1314. It was narrated from Ibn 'Abbâs that the Prophet ﷺ forbade wearing weapons in the Muslim lands on the two *'Eid*, except if the enemy was present. (*Da'if*)

١٣١٤ - حَدَّثَنَا عَبْدُ الْقُدُّوسِ بْنُ مُحَمَّدٍ: حَدَّثَنَا نَائِلُ بْنُ نَجِيحٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ زِيَادٍ، عَنِ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ ﷺ نَهَى أَنْ يُلْبَسَ السِّلَاحُ فِي بِلَادِ الْإِسْلَامِ فِي الْعِيدَيْنِ إِلَّا أَنْ يَكُونُوا بِحَضْرَةِ الْعَدُوِّ.

تخريج: [إسناده ضعيف جدًا] وقال البوصيري: هذا إسناد فيه نائل بن نجيح وإسماعيل بن زياد وهما ضعيفان قلت: إسماعيل هذا متروك، كذبوه كما في التقريب.

Comments:

a. The ruling is correct. There is a tradition narrated from 'Abdullâh bin 'Umar ﷺ in *Sahih Al-Bukhâri* (966) to the effect that wearing weapons on the occasion of *'Eid* is forbidden in the Islamic law.

b. The interdiction on carrying the weapons is meant to preclude the possibility of unintentional harm to anyone among the assembly of the believers.

Chapter 169. What Was Narrated About Taking A Bath On The Two *'Eid*

(المعجم ١٦٩) - بَابٌ: مَا جَاءَ فِي الاغْتِسَالِ فِي الْعِيدَيْنِ (التحفة ٢٠٨)

1315. It was narrated that Ibn 'Abbâs said: "The Messenger of Allâh ﷺ used to have a bath on the day of *Fitr* and the day of *Adha*." (***Da'if***)

١٣١٥ - حَدَّثَنَا جُبَارَةُ بْنُ الْمُغَلِّسِ: حَدَّثَنَا حَجَّاجُ بْنُ تَمِيمٍ، عَنْ مَيْمُونِ بْنِ مِهْرَانَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ رَسُولُ اللهِ ﷺ يَغْتَسِلُ يَوْمَ الْفِطْرِ وَيَوْمَ الأَضْحَىٰ.

تخريج: [إسناده ضعيف جدًّا] أخرجه البيهقي: ٢٧٨/٣ من حديث جبارة به من طريق ابن عدي، وذكر كلامًا، وقال البوصيري: هذا إسناد ضعيف لضعف جبارة * وشيخه حجاج بن تميم أيضًا ضعيف كما في التقريب، والسند ضعفه الحافظ في الدراية.

1316. It was narrated from 'Abdur-Rahmân bin 'Uqbah bin Fâkih bin Sa'd, from his grandfather Fâkih bin Sa'd who was a Companion of the Prophet ﷺ that the Messenger of Allâh ﷺ used to take a bath on the Day of *Fitr*, the Day of *Nahr*, and the day of *'Arafâh*, and, Fâkih used to tell his family to have a bath on these days. (***Maudu'***)

١٣١٦ - حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ: حَدَّثَنَا يُوسُفُ بْنُ خَالِدٍ: حَدَّثَنَا أَبُو جَعْفَرٍ الْخَطْمِيُّ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ عُقْبَةَ بْنِ الْفَاكِهِ بْنِ سَعْدٍ، عَنْ جَدِّهِ الْفَاكِهِ بْنِ سَعْدٍ، وَكَانَتْ لَهُ صُحْبَةٌ أَنَّ رَسُولَ اللهِ ﷺ كَانَ يَغْتَسِلُ يَوْمَ الْفِطْرِ وَيَوْمَ النَّحْرِ وَيَوْمَ عَرَفَةَ. وَكَانَ الْفَاكِهُ يَأْمُرُ أَهْلَهُ بِالْغُسْلِ فِي هٰذِهِ الأَيَّامِ.

تخريج: [إسناده موضوع] أخرجه عبدالله بن أحمد في زوائد المسند: ٧٨/٤ عن نصر بن علي به، وقال البوصيري: هذا إسناد ضعيف لضعف يوسف بن خالد، قال فيه ابن معين: كذاب خبيث زنديق، قلت: وكذبه غير واحد، وقال ابن حبان: كان يضع الحديث * وعبدالرحمٰن بن عقبة مجهول(تقريب).

Chapter 170. The Time Of The *'Eid* Prayer

(المعجم ١٧٠) - بَابٌ: فِي وَقْتِ صَلَاةِ الْعِيدَيْنِ (التحفة ٢٠٩)

1317. Yazid bin Khumair narrated that 'Abdullâh bin Busr went out with the people on the

١٣١٧ - حَدَّثَنَا عَبْدُ الْوَهَّابِ بْنُ الضَّحَّاكِ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَيَّاشٍ: حَدَّثَنَا صَفْوَانُ بْنُ

Day of *Fitr* or *Adha*, and he objected to the *Imâm*'s delay. He said: "We would have finished by this time." And that was the time of *Tasbih*.[1] (***Sahih***)

عَمْرٍو، عَنْ يَزِيدَ بْنِ خُمَيْرٍ، عَنْ عَبْدِ اللهِ بْنِ بُسْرٍ أَنَّهُ خَرَجَ مَعَ النَّاسِ يَوْمَ فِطْرٍ أَوْ أَضْحَىٰ، فَأَنْكَرَ إِبْطَاءَ الإِمَامِ، وَقَالَ: إِنْ كُنَّا لَقَدْ فَرَغْنَا سَاعَتَنَا هٰذِهِ، وَذٰلِكَ حِينَ التَّسْبِيحِ.

تخريج: [صحيح] أخرجه أبو داود، الصلوة، باب وقت الخروج إلى العيد، ح:١١٣٥ من طريق آخر صحيح، عن صفوان به، وصححه الحاكم على شرط البخاري، ووافقه الذهبي.

Comments:

By making the remark: 'That was the time of *Tasbih*' the worthy Companion meant to express his displeasure over the fact that, although the time for *Duha* prayer had already set in, the *'Eid* prayer had not till then been started. As Tabarâni reports, the end of the *Makruh* time (the time considered undesirable for offering prayer) is the time when the *Duha* prayer is allowed to be performed.

Chapter 171. What Was Narrated Concerning The (Voluntary) Night Prayer Is Two By Two

(المعجم ١٧١) - بَابُ مَا جَاءَ فِي صَلَاةِ اللَّيْلِ رَكْعَتَيْنِ (التحفة ٢١٠)

1318. It was narrated that Ibn 'Umar said: "The Messenger of Allâh ﷺ used to offer the night prayers two by two." (***Sahih***)

١٣١٨ - حَدَّثَنَا أَحْمَدُ بْنُ عَبْدَةَ: أَنْبَأَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ أَنَسِ بْنِ سِيرِينَ، عَنِ ابْنِ عُمَرَ قَالَ: كَانَ رَسُولُ اللهِ ﷺ يُصَلِّي مِنَ اللَّيْلِ مَثْنَىٰ مَثْنَىٰ.

تخريج: [صحيح] تقدم، ح:١١٤٤.

Comments:

There is no doubt that the Prophet's (ﷺ) usual practice was to pray *Tahajjud* in units of two and two, which means he used to end each two *Rak'ah* by a *Taslim* before starting the next two *Rak'ah*. Yet, it is also proved from the *Sunnah* that sometimes he even prayed four *Rak'ah* with one *Taslim*.

1319. It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ said: "The night prayer is (to be offered) two by two." (***Sahih***)

١٣١٩ - حَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ: أَنْبَأَنَا اللَّيْثُ ابْنُ سَعْدٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «صَلَاةُ اللَّيْلِ مَثْنَىٰ مَثْنَىٰ».

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[1] Meaning, the time of *Duha* prayer. See nos. 1379-1382.

تخريج: أخرجه البخاري، الوتر، باب ماجاء في الوتر، ح:٩٩٠، ومسلم، صلٰوة المسافرين، باب صلٰوة الليل مثنى مثنى، والوتر ركعة من آخر الليل، ح:٧٤٩ من حديث مالك عن نافع وغيره به مطولاً، وله طرق عندهما.

1320. It was narrated that Ibn 'Umar said: "The Prophet ﷺ was asked about the night prayer. He said: 'Pray two by two, and if you fear that dawn is coming, then perform *Witr* with one *Rak'ah*.'" (***Sahih***)

١٣٢٠ - حَدَّثَنَا سَهْلُ بْنُ أَبِي سَهْلٍ: حَدَّثَنَا سُفْيَانُ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ. وَعَنْ عَبْدِ اللهِ بْنِ دِينَارٍ، عَنِ ابْنِ عُمَرَ. وَعَنِ ابْنِ أَبِي لَبِيدٍ، عَنْ أَبِي سَلَمَةَ، عَنِ ابْنِ عُمَرَ. وَعَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ طَاوُسٍ، عَنِ ابْنِ عُمَرَ قَالَ: سُئِلَ النَّبِيُّ ﷺ عَنْ صَلَاةِ اللَّيْلِ فَقَالَ: «**يُصَلِّي مَثْنَىٰ مَثْنَىٰ. فَإِذَا خَافَ الصُّبْحَ أَوْتَرَ بِوَاحِدَةٍ**».

تخريج: أخرجه البخاري، التهجد، باب: كيف صلٰوة النبي ﷺ؟ وكم كان النبي ﷺ يصلي بالليل؟، ح:١١٣٧، ٩٩٠ من حديث عبدالله بن دينار، ومن حديث الزهري عن سالم عن أبيه به، وحديث طاوس أخرجه مسلم، صلٰوة المسافرين، باب صلٰوة الليل مثنٰى مثنٰى والوتر ركعة من آخر الليل، ح:٧٤٩الف ومن حديث سفيان به، وحديث أبي سلمة أخرجه النسائي:٣/ ٢٢٧، ح:١٦٦٩.

Comments:

The number of *Rak'ah* in *Tahajjud* prayers could as well be fewer than eight. *Witr* must have been performed before the onset of the true dawn. *Witr* could even be of one *Rak'ah*.

1321. It was narrated that Ibn 'Abbâs said: "The Prophet ﷺ used to pray the night prayer two *Rak'ah* by two *Rak'ah*." (***Da'if***)

١٣٢١ - حَدَّثَنَا سُفْيَانُ بْنُ وَكِيعٍ: حَدَّثَنَا عَثَّامُ ابْنُ عَلِيٍّ، عَنِ الأَعْمَشِ، عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ النَّبِيُّ ﷺ يُصَلِّي بِاللَّيْلِ رَكْعَتَيْنِ رَكْعَتَيْنِ.

تخريج: [ضعيف] تقدم، ح:٢٨٨ .

Comments:

Nafl (voluntary) prayer should no doubt be performed in units of two *Rak'ah* each. It is also, however, allowed to pray it in units of four each.

Chapter 172. What Was Narrated Concerning (Voluntary) Prayers At Night And During The Day Are Two By Two

(المعجم ١٧٢) - بَابُ مَا جَاءَ فِي صَلَاةِ اللَّيْلِ وَالنَّهَارِ مَثْنَى مَثْنَى (التحفة ٢١١)

1322. Ibn 'Umar narrated that the Messenger of Allâh ﷺ said: "Prayers at night and during the day are to be offered two by two." (*Hasan*)

١٣٢٢ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ؛ ح: وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، وَ أَبُو بَكْرِ بْنُ خَلَّادٍ. قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ. قَالاَ: حَدَّثَنَا شُعْبَةُ، عَنْ يَعْلَى بْنِ عَطَاءٍ أَنَّهُ سَمِعَ عَلِيًّا الأَزْدِيَّ يُحَدِّثُ أَنَّهُ سَمِعَ ابْنَ عُمَرَ يُحَدِّثُ عَنْ رَسُولِ اللهِ ﷺ أَنَّهُ قَالَ: «صَلَاةُ اللَّيْلِ وَالنَّهَارِ مَثْنَىٰ مَثْنَىٰ».

تخريج: [حسن] أخرجه أبو داود، التطوع، باب صلوة النهار، ح:١٢٩٥ من حديث شعبة به، وصححه ابن خزيمة، وابن حبان، والبخاري، والبيهقي وغيرهم.

1323. It was narrated from Umm Hâni' bint Abu Tâlib that on the day of the Conquest (of Makkah) the Messenger of Allâh ﷺ prayed voluntary *Duha* with eight *Rak'ah*, saying the *Salâm* after each two *Rak'ah*. (*Hasan*)

١٣٢٣ - حَدَّثَنَا عَبْدُ اللهِ بْنُ مُحَمَّدِ بْنِ رُمْحٍ: أَنْبَأَنَا ابْنُ وَهْبٍ، عَنْ عِيَاضِ بْنِ عَبْدِ اللهِ، عَنْ مَخْرَمَةَ بْنِ سُلَيْمَانَ، عَنْ كُرَيْبٍ، مَوْلَى ابْنِ عَبَّاسٍ، عَنْ أُمِّ هَانِىءٍ بِنْتِ أَبِي طَالِبٍ أَنَّ رَسُولَ اللهِ ﷺ، يَوْمَ الْفَتْحِ، صَلَّى سُبْحَةَ الضُّحَىٰ ثَمَانِيَ رَكَعَاتٍ. سَلَّمَ مِنْ كُلِّ رَكْعَتَيْنِ.

تخريج: [إسناده حسن] أخرجه أبو داود، التطوع، باب صلوة الضحى، ح:١٢٩٠ من حديث ابن وهب به، وصححه ابن خزيمة، ح:١٢٣٤.

1324. It was narrated from Abu Sa'eed that the Prophet ﷺ said: "After each two *Rak'ah* there should be the *Taslim*." (*Da'if*)

١٣٢٤ - حَدَّثَنَا هَارُونُ بْنُ إِسْحَاقَ الْهَمْدَانِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ أَبِي سُفْيَانَ السَّعْدِيِّ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ، عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «فِي كُلِّ رَكْعَتَيْنِ تَسْلِيمَةٌ».

تخريج: [**إسناده ضعيف**] وضعفه البوصيري، وانظر، ح:٥٢٠ لحال أبي سفيان طريف بن شهاب السعدي.

1325. It was narrated that Muttalib that is, Ibn Abu Wadâ'ah said: "The Messenger of Allâh ﷺ said: 'The night prayers are (to be offered) two by two. Say the *Tashah-hud* after each two *Rak'ah*, and raise your hands in all humility like one who is poor and needy and say: *'Allâhummaghfir li* (O Allâh, forgive me).' And whoever does not do that, it is imperfect.'" (***Da'if***)

١٣٢٥ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا شَبَابَةُ بْنُ سَوَّارٍ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنِي عَبْدُ رَبِّهِ بْنُ سَعِيدٍ، عَنْ أَنَسِ بْنِ أَبِي أَنَسٍ، عَنْ عَبْدِ اللهِ بْنِ نَافِعِ بْنِ الْعَمْيَاءِ، عَنْ عَبْدِ اللهِ ابْنِ الْحَارِثِ، عَنِ الْمُطَّلِبِ - يَعْنِي ابْنَ أَبِي وَدَاعَةَ - قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**صَلَاةُ اللَّيْلِ مَثْنَى مَثْنَى. وَتَشَهَّدُ فِي كُلِّ رَكْعَتَيْنِ. وَتَبَاءَسُ وَتَمَسْكَنُ وَتُقْنِعُ. وَتَقُولُ: اللَّهُمَّ اغْفِرْ لِي. فَمَنْ لَمْ يَفْعَلْ ذٰلِكَ، فَهِيَ خِدَاجٌ**».

تخريج: [**إسناده ضعيف**] أخرجه أبو داود، التطوع، باب صلٰوة النهار، ح:١٢٩٦ من حديث شعبة به، وأشار ابن خزيمة إلى ضعفه، وضعفه البخاري، وابن عبدالبر وغيرهما، وابن العمياء ضعفه الجمهور، وضعفه راجح.

Chapter 173. What Was Narrated Concerning *Qiyâm* (The Voluntary Night Prayers) During The Month Of Ramadân

(المعجم ١٧٣) - بَابُ مَا جَاءَ فِي قِيَامِ شَهْرِ رَمَضَانَ (التحفة ٢١٢)

1326. It was narrated that Abu Hurairah said: "The Messenger of Allâh ﷺ said: 'Whoever fasts Ramadân and spends its nights in prayer, out of faith and in hope of reward, his previous sins will be forgiven.'" (***Hasan***)

١٣٢٦ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ، عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**مَنْ صَامَ رَمَضَانَ وَقَامَهُ إِيمَاناً وَاحْتِسَاباً، غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ**».

تخريج: [**إسناده حسن**] أخرجه الترمذي، الصوم، باب ماجاء في فضل شهر رمضان، ح:٦٨٣ من حديث محمد بن عمرو به.

Comments:

The expression 'previous sins' used in the context, generally mean sins that are of the category of 'minor sins'. However, sometimes even major sins stand the chance of being forgiven as a reward for some exceptional act of virtuosity performed by the sinning person. The more full of sincerity and

conformity to the *Sunnah* of the Messenger of Allâh ﷺ our fasting and nightly prayers shall be, the more chances they stand of inviting Allâh's pleasure in forgiving our sins.

1327. It was narrated that Abu Dharr said: "We fasted Ramadân with the Messenger of Allâh ﷺ and he did not lead us in praying *Qiyâm* (prayers at night) during any part of it, until there were seven nights left.[1] He led us in praying *Qiyâm* on the seventh night until approximately one third of the night had passed. Then on the sixth night which followed it he did not lead us in prayer. Then he led us in praying *Qiyâm* on the fifth night which followed it until almost half the night had passed. I said: 'O Messenger of Allâh, would that we had offered voluntary prayers throughout the whole night.' He said: 'Whoever stands with the *Imâm* until he finishes, it is equivalent to spending the whole night in prayer.' Then on the fourth night which followed it, he did not lead us in prayer, until the third night that follwed it, when he gathered his wives and family, and the people gathered, and he led us in prayer until we feared that we would miss the

١٣٢٧ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ بْنِ أَبِي الشَّوَارِبِ: حَدَّثَنَا مَسْلَمَةُ بْنُ عَلْقَمَةَ، عَنْ دَاوُدَ بْنِ أَبِي هِنْدٍ، عَنِ الْوَلِيدِ بْنِ عَبْدِ الرَّحْمٰنِ الْجُرَشِيِّ، عَنْ جُبَيْرِ بْنِ نُفَيْرٍ الْحَضْرَمِيِّ، عَنْ أَبِي ذَرٍّ قَالَ: صُمْنَا مَعَ رَسُولِ اللهِ ﷺ رَمَضَانَ. فَلَمْ يَقُمْ بِنَا شَيْئاً مِنْهُ. حَتَّى بَقِيَ سَبْعُ لَيَالٍ. فَقَامَ بِنَا لَيْلَةَ السَّابِعَةِ حَتَّى مَضَى نَحْوٌ مِنْ ثُلُثِ اللَّيْلِ. ثُمَّ كَانَتِ اللَّيْلَةُ السَّادِسَةُ الَّتِي تَلِيهَا. فَلَمْ يَقُمْهَا. حَتَّى كَانَتِ الْخَامِسَةُ الَّتِي تَلِيهَا، ثُمَّ قَامَ بِنَا حَتَّى مَضَى نَحْوٌ مِنْ شَطْرِ اللَّيْلِ. فَقُلْتُ: يَا رَسُولَ اللهِ لَوْ نَفَّلْتَنَا بَقِيَّةَ لَيْلَتِنَا هٰذِهِ. فَقَالَ: **«إِنَّهُ مَنْ قَامَ مَعَ الإِمَامِ حَتَّى يَنْصَرِفَ، فَإِنَّهُ يَعْدِلُ قِيَامَ لَيْلَةٍ»** ثُمَّ كَانَتِ الرَّابِعَةُ الَّتِي تَلِيهَا، فَلَمْ يَقُمْهَا. حَتَّى كَانَتِ الثَّالِثَةُ الَّتِي تَلِيهَا. قَالَ، فَجَمَعَ نِسَاءَهُ وَأَهْلَهُ وَاجْتَمَعَ النَّاسُ. قَالَ، فَقَامَ بِنَا حَتَّى خَشِينَا أَنْ يَفُوتَنَا الْفَلَاحُ. قِيلَ: وَمَا الْفَلَاحُ؟ قَالَ: السُّحُورُ. قَالَ، ثُمَّ لَمْ يَقُمْ بِنَا شَيْئاً مِنْ بَقِيَّةِ الشَّهْرِ.

[1] Since the month can either have 29 or 30 days, the meaning of 'the seventh night' could either be the night preceding the 23rd day, if the month that year had 29 days, or the night preceding the 24th day if the month had 30 days. Hence, seven nights remaining could be either of these two possibilities, which is not possible to determine from the *Hadith*. Similarly, the sixth night would be either the night preceding the 24th or the 25th; the fifth night would be either the night preceding the 25th or the 26th; the fourth night would be either the night preceding the 26th or the 27th; and the third night would be either the night preceding the 27th or the 28th. This means that the nights on which he prayed could have been either odd or even nights.

Falâh." It was asked: "What is the *Falâh?*" He said: "*Suhur.*"[1] He said: "Then he did not lead us in prayer at night for the rest of the month." (*Sahih*)

تخريج: [إسناده صحيح] أخرجه أبو داود، شهر رمضان، باب: في قيام شهر رمضان، ح:١٣٧٥ من حديث داود به، وصححه الترمذي، ح:٨٠٦، وابن خزيمة، وابن حبان.

Comments:

a. There should be more than usual emphasis on performing the acts of worship and devotion during the last ten (or nine) days of Ramadân.

b. *Tarâwih* is a *Nafl* (voluntary) prayer. That is the reason why the Prophet ﷺ chose to lead the congregation just for a few nights instead of the whole month for it.

c. There is no upper or lower limit for the number of Qur'ânic Verses to be recited in a voluntary prayer like *Tarâwih*. The *Qiyâm* could, therefore, be long on one day and short on another day.

d. *Suhur* (predawn meal) is an important preparation for the fast. It is both a dividing line between the fasts of the believers and the non-believers, as well as a means of receiving blessing from Allâh. The Companions, therefore, rightly called it by the name of *Falah* (success or prosperity).

1328. It was narrated that Nadr bin Shaibân said: "I met Abu Salamah bin 'Abdur-Rahmân and said: 'Tell me a *Hadith* that you heard from your father, in which mention is made of the month of Ramadân.' He said: 'Yes, my father narrated to me that the Messenger of Allâh ﷺ mentioned the month of Ramadân and said: "A month which Allâh has enjoined upon you to fast, and in which I have established *Qiyâm* (prayers at night) as Sunnah for you. So whoever fasts it and spends its nights in prayer out of faith and in hope of reward; he will emerge from his sins as on

١٣٢٨ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ، وَ عُبَيْدُ اللهِ بْنُ مُوسَى، عَنْ نَصْرِ بْنِ عَلِيٍّ الْجَهْضَمِيِّ. عَنِ النَّضْرِ بْنَ شَيْبَانَ؛ ح: وَحَدَّثَنَا يَحْيَى بْنُ حَكِيمٍ: حَدَّثَنَا أَبُو دَاوُدَ: حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ، وَ الْقَاسِمُ ابْنُ الْفَضْلِ الْحُدَّانِيُّ، كِلَاهُمَا عَنِ النَّضْرِ بْنِ شَيْبَانَ قَالَ: لَقِيتُ أَبَا سَلَمَةَ بْنَ عَبْدِ الرَّحْمٰنِ فَقُلْتُ: حَدِّثْنِي بِحَدِيثٍ سَمِعْتَهُ مِنْ أَبِيكَ يَذْكُرُهُ فِي شَهْرِ رَمَضَانَ. قَالَ: نَعَمْ: حَدَّثَنِي أَبِي أَنَّ رَسُولَ اللهِ ﷺ ذَكَرَ شَهْرَ رَمَضَانَ فَقَالَ: «**شَهْرٌ كَتَبَ اللهُ عَلَيْكُمْ صِيَامَهُ،**

[1] The predawn meal.

the day his mother bore him." (*Da'if*)

وَسَنَنْتُ لَكُمْ قِيَامَهُ. فَمَنْ صَامَهُ وَقَامَهُ إِيمَاناً وَاحْتِسَاباً خَرَجَ مِنْ ذُنُوبِهِ كَيَوْمِ وَلَدَتْهُ أُمُّهُ».

تخريج: [إسناده ضعيف] أخرجه النسائي: ٤/١٥٨، الصيام، . ذكر اختلاف يحيى بن أبي كثير والنضر بن شيبان فيه، ح: ٢٢١٢،٢٢١٠ عن نصر بن علي، وغيره به، النضر بن شيبان لين الحديث(تقريب)، وقال ابن معين: ليس حديثه بشيء .

Chapter 174. What Was Narrated Concerning Voluntary Prayers During The Night

(المعجم ١٧٤) - بَابُ مَا جَاءَ فِي قِيَامِ اللَّيْلِ (التحفة ٢١٣)

1329. It was narrated that Abu Hurairah said: "The Messenger of Allâh ﷺ said: 'At night Satan ties a rope in which there are three knots to the nape of the neck of anyone of you. If he wakes up and remembers Allâh, one knot is untied. If he performs ablution, another knot is untied, and if he gets up to pray, all the knots are untied, so he wakes up energetic and cheerful, he has already earned something good. But if he does not do that, he wakes up lazy and bad-tempered, having earned nothing good." (*Sahih*)

١٣٢٩ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: **«يَعْقِدُ الشَّيْطَانُ عَلَى قَافِيَةِ رَأْسِ أَحَدِكُمْ بِاللَّيْلِ بِحَبْلٍ فِيهِ ثَلَاثُ عُقَدٍ. فَإِنِ اسْتَيْقَظَ فَذَكَرَ اللهَ انْحَلَّتْ عُقْدَةٌ. فَإِذَا قَامَ فَتَوَضَّأَ، انْحَلَّتْ عُقْدَةٌ. فَإِذَا قَامَ إِلَى الصَّلَاةِ انْحَلَّتْ عُقَدُهُ كُلُّهَا، فَيُصْبِحُ نَشِيطاً طَيِّبَ النَّفْسِ قَدْ أَصَابَ خَيْرًا. وَإِنْ لَمْ يَفْعَلْ، أَصْبَحَ كَسِلاً خَبِيثَ النَّفْسِ لَمْ يُصِبْ خَيْرًا».**

تخريج: [صحيح] أخرجه أحمد: ٢/٢٥٣ عن أبي معاوية ثنا الأعمش به، وله شواهد عند البخاري، التهجد، باب عقد الشيطان على قافية الرأس . . . الخ، ح: ١١٤٢، ومسلم، صلوة المسافرين، باب الحث على صلوة الليل وإن قلت، ح: ٧٧٦ وغيرهما من حديث أبي هريرة به.

Comments:

a. Satan is a creature invisible to the human eye. We must, therefore, believe in whatever the Qur'ân and *Hadith* tell us about him.

b. Tying the knots and blowing into them is the way of the magicians and sorcerers.

c. Remembrance of Allâh is the surest antidote to the guiles of Satan.

d. *Tahajjud* (voluntary prayer during night) is an important defence against the evil machinations of Satan.

1330. It was narrated that 'Abdullâh said: "Mention was made to the Messenger of Allâh ﷺ of a man who slept until morning came. He said: 'That is because Satan urinated in his ears.'" (*Sahih*)

١٣٣٠ - حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ: أَنْبَأَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللهِ قَالَ: ذُكِرَ لِرَسُولِ اللهِ ﷺ رَجُلٌ نَامَ لَيْلَةً حَتَّى أَصْبَحَ. قَالَ: «ذٰلِكَ، الشَّيْطَانُ بَالَ فِي أُذُنَيْهِ».

تخريج: أخرجه البخاري، بدء الخلق، باب صفة إبليس وجنوده، ح: ٣٢٧٠، ومسلم، صلوة المسافرين، الباب السابق، ح: ٧٧٤ من حديث جرير به.

Comments:

We pat the child on or around his ears to make him sleep. Satan, in order to send someone to sleep, however, adopts the method of urinating into his ears.

Tahajjud is doubtless a voluntary prayer. No sin, therefore, is imposed on the one who fails to perform it. But the man who chooses to deprive himself of the blessing of *Tahajjud*, in fact, provides Satan with an opportunity to celebrate his exclusion from this Divine Favor. He (Satan) would, therefore, love to see man perpetually deprived of this blessed mode of prayer. It is, therefore, the duty of us all, to spend more and more time in the remembrance of Allâh through performing *Qiyâm* (prayers at night).

1331. It was narrated that 'Abdullâh bin 'Amr said: "The Messenger of Allâh ﷺ said: 'Do not be like so-and-so, who used to pray voluntary night prayers then stopped praying voluntary night prayers." (*Sahih*)

١٣٣١ - حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ: أَنْبَأَنَا الْوَلِيدُ بْنُ مُسْلِمٍ، عَنِ الأَوْزَاعِيِّ، عَنْ يَحْيَى ابْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ عَبْدِ اللهِ ابْنِ عَمْرٍو قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لاَ تَكُنْ مِثْلَ فُلاَنٍ، كَانَ يَقُومُ اللَّيْلَ فَتَرَكَ قِيَامَ اللَّيْلِ».

تخريج: أخرجه البخاري، النكاح، باب لزوجك عليك حق، ح: ٥١٩٩ من حديث الأوزاعي به مطولاً بغير هذا اللفظ، وللحديث عنده طرق، ومسلم، الصيام، باب النهي عن صوم الدهر لمن تضرر به، أو فوت به حقًا ... الخ، ح: ١١٥٩ من طرق عن يحيى به.

1332. It was narrated that Jâbir bin 'Abdullâh said: "The Messenger of Allâh ﷺ said: 'The mother of Sulaimân bin Dâwud said to Sulaimân: "O my son, do

١٣٣٢ - حَدَّثَنَا زُهَيْرُ بْنُ مُحَمَّدٍ، وَ الْحَسَنُ ابْنُ مُحَمَّدِ بْنِ الصَّبَّاحِ، وَ الْعَبَّاسُ بْنُ جَعْفَرٍ، وَ مُحَمَّدُ بْنُ عَمْرٍو الْحَدَثَانِيُّ قَالُوا: حَدَّثَنَا

سُنَيْدُ بْنُ دَاوُدَ: حَدَّثَنَا يُوسُفُ بْنُ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ أَبِيهِ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**قَالَتْ أُمُّ سُلَيْمَانَ ابْنِ دَاوُدَ لِسُلَيْمَانَ: يَا بُنَيَّ! لاَ تُكْثِرِ النَّوْمَ بِاللَّيْلِ. فَإِنَّ كَثْرَةَ النَّوْمِ بِاللَّيْلِ تَتْرُكُ الرَّجُلَ فَقِيرًا يَوْمَ الْقِيَامَةِ**».

not sleep too much at night, for sleeping too much at night will leave a man poor on the Day of Resurrection." (***Da'if***)

تخريج: [**إسناده ضعيف**] أخرجه الطبراني في المعجم الصغير: ١/ ١٢١ من حديث سنيد به، وأورده ابن الجوزي في الموضوعات، وقال: لا يصح ، وقال البوصيري: هذا إسناد ضعيف لضعف يوسف بن محمد بن المنكدر، وسنيد بن داود .

١٣٣٣ - **حَدَّثَنَا** إِسْمَاعِيلُ بْنُ مُحَمَّدٍ الطَّلْحِيُّ: حَدَّثَنَا ثَابِتُ بْنُ مُوسَى أَبُو يَزِيدَ، عَنْ شَرِيكٍ، عَنِ الأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**مَنْ كَثُرَتْ صَلاَتُهُ بِاللَّيْلِ، حَسُنَ وَجْهُهُ بِالنَّهَارِ**».

1333. It was narrated that Jâbir said: "The Messenger of Allâh ﷺ said: 'Whoever prays a great deal at night, his face will be handsome during the day.'" (***Maudu'***)

تخريج: [**موضوع**] أخرجه ابن الجوزي في الموضوعات: ٢/ ١٠٩، ١١٠ من حديث ثابت بن موسى به، وقال: لا يصح ، وقال ابن حبان: هذا قول شريك قاله عقب حديث الأعمش، فأدرج ثابت قول شريك في الخبر، ثم سرق هذا من شريك جماعة ضعفاء ، وقال ابن معين في ثابت: كذاب ، وفيه علل أخرى.

١٣٣٤ - **حَدَّثَنَا** مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، وَابْنُ أَبِي عَدِيٍّ، وَعَبْدُ الْوَهَّابِ، وَ مُحَمَّدُ بْنُ جَعْفَرٍ، عَنْ عَوْفِ بْنِ أَبِي جَمِيلَةَ، عَنْ زُرَارَةَ بْنِ أَوْفَىٰ، عَنْ عَبْدِ اللهِ بْنِ سَلَامٍ قَالَ: لَمَّا قَدِمَ رَسُولُ اللهِ ﷺ الْمَدِينَةَ انْجَفَلَ النَّاسُ إِلَيْهِ. وَقِيلَ: قَدِمَ رَسُولُ اللهِ ﷺ. فَجِئْتُ فِي النَّاسِ لأَنْظُرَ إِلَيْهِ. فَلَمَّا اسْتَبَنْتُ وَجْهَ رَسُولِ اللهِ ﷺ عَرَفْتُ أَنَّ وَجْهَهُ لَيْسَ بِوَجْهِ كَذَّابٍ. فَكَانَ أَوَّلَ شَيْءٍ تَكَلَّمَ بِهِ، أَنْ قَالَ: «**يَا أَيُّهَا النَّاسُ أَفْشُوا السَّلاَمَ،**

1334. It was narrated that 'Abdullâh bin Salâm said: "When the Messenger of Allâh ﷺ came to Al-Madinah, the people rushed towards him and it was said: 'The Messenger of Allâh ﷺ has come!' I came along with the people to see him, and when I looked at the face of the Messenger of Allâh ﷺ, I realized that his face was not the face of a liar. The first thing he said was: "O people, spread (the greeting of) *Salâm*, offer food to people and pray at night when

people are sleeping, you will enter Paradise in peace."

وَأَطْعِمُوا الطَّعَامَ، وَصَلُّوا بِاللَّيْلِ وَالنَّاسُ نِيَامٌ، تَدْخُلُوا الْجَنَّةَ بِسَلَامٍ».

تخريج: [صحيح] أخرجه الترمذي، صفة القيامة، باب حديث: أفشوا السلام . . . الخ، ح:٢٤٨٥ عن محمد بن بشار به، وقال: صحيح.

Comments:

a. Before embracing Islam, 'Abdullâh bin Salâm was a Jew. As such he was aware of the signs of the would-be Prophet contained in the earlier Books. That is why he had no difficulty in accepting Islam.

b. Face, they say, is an index to a man's character. This means that all the traits of a man's character — virtue, vice, truth, falsehood — get mirrored in his looks and outward personality. It is,therefore, easy for a discerning man to recognize a truthful person from a liar or impostor.

Chapter 175. What Was Narrated Concerning One Who Wakes Up His Family At Night

(المعجم ١٧٥) - بَابُ مَا جَاءَ فِيمَنْ أَيْقَظَ أَهْلَهُ مِنَ اللَّيْلِ (التحفة ٢١٤)

1335. It was narrated that Abu Sa'eed and Abu Hurairah said that the Prophet ﷺ said: "When a man wakes up at night and wakes his wife, and they pray two *Rak'ah*, they will be recorded among the men and women who remember Allâh much." ***(Da'if)***

١٣٣٥ - حَدَّثَنَا الْعَبَّاسُ بْنُ عُثْمَانَ الدِّمَشْقِيُّ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنَا شَيْبَانُ أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ عَلِيِّ بْنِ الأَقْمَرِ، عَنِ الأَغَرِّ، عَنْ أَبِي سَعِيدٍ وَ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا اسْتَيْقَظَ الرَّجُلُ مِنَ اللَّيْلِ وَأَيْقَظَ امْرَأَتَهُ فَصَلَّيَا رَكْعَتَيْنِ، كُتِبَا مِنَ الذَّاكِرِينَ اللهَ كَثِيرًا وَالذَّاكِرَاتِ».

تخريج: [إسناده ضعيف] أخرجه أبو داود، التطوع، . قيام الليل، ح:١٣٠٩ من حديث شيبان (وغيره) به، وصححه ابن حبان وغيره * وفيه الأعمش، وعنعن تقدم، ح:١٧٨.

Comments:

a. Even as few as two *Rak'ah* performed for *Tahajjud* may win great reward from Allâh. So, naturally, more *Rak'ah* mean more reward.

b. The husband and wife must encourage and help each other in doing virtuous deeds.

1336. It was narrated that Abu Hurairah said: "The Messenger of Allâh ﷺ said: 'May Allâh have mercy on a man who gets up at night and prays, and wakes his

١٣٣٦ - حَدَّثَنَا أَحْمَدُ بْنُ ثَابِتٍ الْجَحْدَرِيُّ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنِ ابْنِ عَجْلَانَ، عَنِ الْقَعْقَاعِ بْنِ حَكِيمٍ، عَنْ أَبِي صَالِحٍ، عَنْ

أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «رَحِمَ اللهُ رَجُلاً قَامَ مِنَ اللَّيْلِ فَصَلَّى وَأَيْقَظَ امْرَأَتَهُ فَصَلَّتْ. فَإِنْ أَبَتْ رَشَّ فِي وَجْهِهَا الْمَاءَ. رَحِمَ اللهُ امْرَأَةً قَامَتْ مِنَ اللَّيْلِ فَصَلَّتْ وَأَيْقَظَتْ زَوْجَهَا فَصَلَّى. فَإِنْ أَبَى رَشَّتْ فِي وَجْهِهِ الْمَاءَ».

wife, and she prays; and if she refuses he sprinkles water in her face. And May Allâh have mercy on a woman who gets up at night and prays, and wakes her husband and he prays; and if he refuses, she sprinkles water in his face.'"(*Hasan*)

تخريج: [**إسناده حسن**] أخرجه أبوداود، التطوع، - قيام الليل، ح:١٣٠٨ من حديث يحي القطان به، وصححه ابن خزيمة، وابن حبان، والحاكم، والذهبي، والنووي.

Comments:

a. If either the husband or the wife is used to praying *Tahajjud*, let him or her try to make the other also used to doing it.

b. If one is feeling too sleepy, a sprinkle of water will make getting up easy, so that he or she performs ablution and prays. The idea is that neither of the couple should remain deprived of this virtuous act.

(المعجم ١٧٦) - بَابٌ: فِي حُسْنِ الصَّوتِ بِالْقُرْآنِ (التحفة ٢١٥)

Chapter 176. Making One's Voice Beautiful When Reciting Qur'ân

١٣٣٧ - حَدَّثَنَا عَبْدُ اللهِ بْنُ أَحْمَدَ بْنِ بَشِيرِ ابْنِ ذَكْوَانَ الدِّمَشْقِيُّ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنَا أَبُو رَافِعٍ، عَنِ ابْنِ أَبِي مُلَيْكَةَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ السَّائِبِ قَالَ: قَدِمَ عَلَيْنَا سَعْدُ بْنُ أَبِي وَقَّاصٍ، وَقَدْ كُفَّ بَصَرُهُ، فَسَلَّمْتُ عَلَيْهِ. فَقَالَ: مَنْ أَنْتَ؟ فَأَخْبَرْتُهُ. فَقَالَ: مَرْحَباً بِابْنِ أَخِي. بَلَغَنِي أَنَّكَ حَسَنُ الصَّوْتِ بِالْقُرْآنِ. سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «إِنَّ هٰذَا الْقُرْآنَ نَزَلَ بِحَزَنٍ، فَإِذَا قَرَأْتُمُوهُ فَابْكُوا. فَإِنْ لَمْ تَبْكُوا فَتَبَاكَوْا. وَتَغَنَّوْا بِهِ. فَمَنْ لَمْ يَتَغَنَّ بِهِ، فَلَيْسَ مِنَّا».

1337. It was narrated that 'Abdur-Rahmân bin Sâ'ib said: "Sa'd bin Abu Waqqâs came to us when he had become blind. I greeted him with *Salâm* and he said: 'Who are you?' So I told him, and he said: 'Welcome, O son of my brother. I have heard that you recite Qur'ân in a beautiful voice. I heard the Messenger of Allâh ﷺ say: "This Qur'ân was revealed with sorrow, so when you recite it, then weep. If you cannot weep then pretend to weep, and make your voice melodious in reciting it. Whoever does not make his voice melodious, he is not one of us." (*Da'if*)

تخريج: [**إسناده ضعيف**] أخرجه أبو يعلى الموصلي في مسنده، ح:٦٨٩ من حديث الوليد به، وقال البوصيري: فيه أبو رافع واسمه إسماعيل بن رافع ضعيف متروك ، وفيه علة أخرى.

1338. It was narrated that 'Âishah the wife of the Prophet ﷺ said: "One night at the time of the Messenger of Allâh ﷺ I was late returning from the *'Ishâ'*, then I came and he said: 'Where were you?' I said: 'I was listening to the recitation of a man among your Companions, for I have never heard a recitation or a voice like his from anyone.' He got up and I got up with him, to go and listen to him. Then he turned to me and said: 'This is Sâlim, the freed slave of Abu Hudhaifah. Praise is to Allâh Who has created such men among my *Ummah*.'" (***Sahih***)

١٣٣٨ - حَدَّثَنَا الْعَبَّاسُ بْنُ عُثْمَانَ الدِّمَشْقِيُّ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنَا حَنْظَلَةُ بْنُ أَبِي سُفْيَانَ أَنَّهُ سَمِعَ عَبْدَ الرَّحْمٰنِ بْنَ سَابِطٍ الْجُمَحِيَّ يُحَدِّثُ عَنْ عَائِشَةَ، زَوْجِ النَّبِيِّ ﷺ، قَالَتْ: أَبْطَأْتُ عَلَى عَهْدِ رَسُولِ اللهِ ﷺ لَيْلَةً بَعْدَ الْعِشَاءِ. ثُمَّ جِئْتُ فَقَالَ: «أَيْنَ كُنْتِ؟» قُلْتُ: كُنْتُ أَسْتَمِعُ قِرَاءَةَ رَجُلٍ مِنْ أَصْحَابِكَ لَمْ أَسْمَعْ مِثْلَ قِرَاءَتِهِ وَصَوْتِهِ مِنْ أَحَدٍ. قَالَتْ، فَقَامَ وَقُمْتُ مَعَهُ حَتَّى اسْتَمَعَ لَهُ. ثُمَّ الْتَفَتَ إِلَيَّ فَقَالَ: «هٰذَا سَالِمٌ، مَوْلَى أَبِي حُذَيْفَةَ. الْحَمْدُ لِلَّهِ الَّذِي جَعَلَ فِي أُمَّتِي مِثْلَ هٰذَا».

تخريج: [صحيح] أخرجه أحمد:٦/ ١٦٥ عن ابن نمير قال ثنا حنظلة به، وقال البوصيري: هذا إسناد صحيح، رجاله ثقات .

Comments:

a. Not to speak of others, even the Messenger of Allâh ﷺ used to listen to the recitation of Qur'ân from his Companions. As such no one, be he among the greatest of scholars, or the highest ranking person among us, should feel shy of listening to the recitation of persons belonging to the lower strata of the society.

b. Women can listen to the recitation of strangers among men. There is also no harm in praising a person for a gift bestowed upon him by Allâh, particularly if the praise is given at his back.

1339. It was narrated that Jâbir said: "The Messenger of Allâh ﷺ said: 'Among the people who recite the Qur'ân with the most beautiful voices is the man who, when you hear him, you think that he fears Allâh.'" (***Da'if***)

١٣٣٩ - حَدَّثَنَا بِشْرُ بْنُ مُعَاذٍ الضَّرِيرُ: حَدَّثَنَا عَبْدُ اللهِ بْنُ جَعْفَرٍ الْمَدَنِيُّ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ إِسْمَاعِيلَ بْنِ مُجَمِّعٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ مِنْ أَحْسَنِ النَّاسِ صَوْتاً بِالْقُرْآنِ، الَّذِي إِذَا سَمِعْتُمُوهُ يَقْرَأُ، حَسِبْتُمُوهُ يَخْشَى اللهَ».

تخريج: [إسناده ضعيف] وقال البوصيري: هذا إسناد ضعيف لضعف إبراهيم بن إسماعيل ابن مجمع، وانظر، ح:١٠٦٩، وعبدالله بن جعفر (بن نجيح المدني)، وفيه علة أخرى.

Comments:

A melodious voice is undoubtedly the adornment of recitation. The beauty of a person's recitation would, however, be increased manifold if it creates the impact on the listeners, that what the person is reciting has also touched the cords of his heart and filled it with the fear of Allâh.

1340. It was narrated that Fadâlah bin 'Ubaid said: "The Messenger of Allâh ﷺ said: 'Allâh listens more attentively to a man with a beautiful voice who recites Qur'ân out loud than the master of a singing female slave listens to his slave.'" (*Da'if*)

١٣٤٠ - حَدَّثَنَا رَاشِدُ بْنُ سَعِيدٍ الرَّمْلِيُّ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنَا الأَوْزَاعِيُّ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عُبَيْدِ اللهِ، عَنْ مَيْسَرَةَ، مَوْلَى فَضَالَةَ، عَنْ فَضَالَةَ بْنِ عُبَيْدٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: **«للهُ أَشَدُّ أَذَنًا إِلَى الرَّجُلِ الْحَسَنِ الصَّوْتِ بِالْقُرْآنِ يَجْهَرُ بِهِ، مِنْ صَاحِبِ الْقَيْنَةِ إِلَى قَيْنَتِهِ»**.

تخريج: [إسناده ضعيف] أخرجه أحمد:٦/١٩، ٢٠ من حديث الوليد به، وصححه ابن حبان (موارد)، ح:٦٥٩، والحاكم، وتعقبه الذهبي بقوله: بل هو منقطع * الوليد لم يصرح بالسماع المسلسل تقدم، ح:٢٥٥، وخالفه الجبل الوليد بن مزيد فرواه عن الأوزاعي عن إسماعيل عن فضالة به منقطعًا، وهو الصواب (والسند حسنه البوصيري).

Comments:

The purpose of mentioning the similitude of a singing female slave in the *Hadith*, is not to accord legitimacy to the tradition of keeping slave girls. It is rather a ploy to drive home an idea to the people through reference to a well-known tradition existing in the Arabia of those times.

1341. It was narrated that Abu Hurairah said: "The Messenger of Allâh ﷺ entered the mosque and heard a man reciting Qur'ân. He asked, 'Who is this?' It was said: '(He is) 'Abdullâh bin Qais.' He said: 'He has been given (sweet melodious voice) from the *Mazâmir* of the family of Dâwud.'" (*Hasan*)

١٣٤١ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَنْبَأَنَا مُحَمَّدُ بْنُ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: دَخَلَ رَسُولُ اللهِ ﷺ الْمَسْجِدَ فَسَمِعَ قِرَاءَةَ رَجُلٍ فَقَالَ: **«مَنْ هٰذَا؟»** فَقِيلَ: عَبْدُ اللهِ بْنُ قَيْسٍ. فَقَالَ: **«لَقَدْ أُوتِيَ هٰذَا مِنْ مَزَامِيرِ آلِ دَاوُدَ»**.

تخريج: [إسناده حسن] أخرجه البغوي في شرح السنة:٤/٤٨٨، ح:١٢١٩ من حديث

محمد بن يحي به، وقال: هذا حديث صحيح أخرجه أحمد:٢/ ٤٥٠ عن يزيد به، وقال البوصيري: هذا إسناد صحيح، رجاله ثقات ، وللحديث شواهد كثيرة عند البخاري، ومسلم، والنسائي وغيرهم.

Comments:

a. 'Abdullâh bin Qais ﷺ popularly known by the nickname Abu Musa Al-Ash'ari had an extremely melodious voice. The Messenger of Allâh ﷺ has given much praise to his recitation.

b. A beautiful voice is a boon from Allâh. It is a commendable act to use it for noble purposes.

c. Th Arabic word *Mazâmir* (sing. *Mizmâr*), lexically, 'musical instruments', has been used in *Hadith* in its figurative sense of 'melodious voice'.

1342. It was narrated from Barâ' (bin 'Âzib) that the Messenger of Allâh ﷺ said: "Beautify the Qur'ân with your voices." (*Sahih*)

١٣٤٢ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، وَ مُحَمَّدُ بْنُ جَعْفَرٍ. قَالاَ: حَدَّثَنَا شُعْبَةُ، قَالَ: سَمِعْتُ طَلْحَةَ الْيَامِيَّ، قَالَ: سَمِعْتُ عَبْدَ الرَّحْمٰنِ بْنَ عَوْسَجَةَ، قَالَ: سَمِعْتُ الْبَرَاءَ [بْنَ عَازِبٍ] يُحَدِّثُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «زَيِّنُوا الْقُرْآنَ بِأَصْوَاتِكُمْ».

تخريج: [إسناده صحيح] أخرجه أبو داود، الوتر، باب: كيف يستحب الترتيل في القراءة، ح:١٤٦٨ من حديث طلحة به، وصححه ابن خزيمة، وابن حبان.

Comments:

a. The Qur'ân must always be recited with as beautiful a voice as possible.

b. Reciting the Qur'ân beautifully and well also means (i) producing the sounds from correct points of obstruction, (ii) avoiding errors in the articulation of short and long vowels, and (iii) with due modulation of the voice, according to the meaning and content of the recited Verse.

Chapter 177. What Was Narrated Concerning One Who Sleeps And Misses His Daily Portion Of The Qur'ân

(المعجم ١٧٧) - بَابُ مَا جَاءَ فِيمَنْ نَامَ عَنْ حِزْبِهِ مِنَ اللَّيْلِ (التحفة ٢١٦)

1343. It was narrated that 'Abdur-Rahmân bin 'Abdin Al-Qâri said: "I heard 'Umar bin Khattâb say: 'The Messenger of Allâh ﷺ said: 'Whoever sleeps

١٣٤٣ - حَدَّثَنَا أَحْمَدُ بْنُ عَمْرِو بْنِ السَّرْحِ الْمِصْرِيُّ: حَدَّثَنَا عَبْدُ اللهِ بْنُ وَهْبٍ: أَنْبَأَنَا يُونُسُ بْنُ يَزِيدَ، عَنِ ابْنِ شِهَابٍ أَنَّ السَّائِبَ ابْنَ يَزِيدَ، وَ عُبَيْدَ اللهِ بْنَ عَبْدِ اللهِ أَخْبَرَاهُ عَنْ

عَبْدِ الرَّحْمٰنِ بْنِ عَبْدٍ الْقَارِيِّ قَالَ: سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ نَامَ عَنْ حِزْبِهِ، أَوْ عَنْ شَيْءٍ مِنْهُ، فَقَرَأَهُ فِيمَا بَيْنَ صَلَاةِ الْفَجْرِ وَصَلَاةِ الظُّهْرِ، كُتِبَ لَهُ كَأَنَّمَا قَرَأَهُ مِنَ اللَّيْلِ».

and misses his daily portion of Qur'ân, or any part of it, let him read it between the *Fajr* prayer and the *Zuhr* prayer, and it will be recorded as if he had read it during the night." (***Sahih***)

تخريج: أخرجه مسلم، صلٰوة المسافرين، باب جامع صلٰوة الليل، ومن نام عنه أو مرض، ح:٧٤٧ عن أبي الطاهر أحمد بن عمرو بن السرح وغيره به.

Comments:

a. It is perfectly in order to fix for oneself the recitation of a certain portion of Qur'ân in *Tahajjud*.

b. There is no time disliked for the remembrance of Allâh and the articulation of his praise.

١٣٤٤ - حَدَّثَنَا هَارُونُ بْنُ عَبْدِ اللهِ الْحَمَّالُ: حَدَّثَنَا الْحُسَيْنُ بْنُ عَلِيٍّ الْجُعْفِيُّ، عَنْ زَائِدَةَ، عَنْ سُلَيْمَانَ الْأَعْمَشِ، عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ عَبْدَةَ بْنِ أَبِي لُبَابَةَ، عَنْ سُوَيْدِ بْنِ غَفَلَةَ، عَنْ أَبِي الدَّرْدَاءِ يَبْلُغُ بِهِ النَّبِيَّ ﷺ قَالَ: «مَنْ أَتَىٰ فِرَاشَهُ، وَهُوَ يَنْوِي أَنْ يَقُومَ فَيُصَلِّيَ مِنَ اللَّيْلِ، فَغَلَبَتْهُ عَيْنُهُ حَتَّى يُصْبِحَ، كُتِبَ لَهُ مَا نَوَى. وَكَانَ نَوْمُهُ صَدَقَةً عَلَيْهِ مِنْ رَبِّهِ».

1344. It was narrated that Abu Dardâ' conveyed that the Prophet ﷺ said: "Whoever goes to bed intending to wake up and pray during the night, but is overwhelmed by sleep until morning comes, what he intended will be recorded for him, and his sleep is a charity given to him by his Lord." (***Sahih***)

تخريج: [**صحيح موقوف**] أخرجه النسائي:٣/٢٥٨، قيام الليل، باب من أتى فراشه وهو ينوي القيام فنام، ح:١٧٨٨، وابن خزيمة، ح:١١٧٢ وغيرهما من حديث حسين الجعفي به، وصححه الحاكم، والذهبي على شرطهما:١/٣١١، وخالفه الثقة معاوية بن عمرو فرواه عن زائدة به موقوفًا، البيهقي:٣/١٥ وغيره * الأعمش تقدم، ح:١٧٨، وحبيب تقدم، ح:٣٨٣ مدلسان وعنعنا، ورواه جرير عن الأعمش عن حبيب عن عبدة عن زر بن حبيش عن أبي الدرداء به موقوفًا، وأخرج ابن خزيمة في صحيحه:٢/١٩٧، ح:١١٧٥ بإسناد صحيح عن عبدة عن زر أو سويد عن أبي ذر أو أبي الدرداء، وأكبر ظنه فيهما الأخير به موقوفًا، وهو صحيح.

Comments:

Among the blessings of the purity or sincerity of intention, is that one gets the reward even for actions one intended to do, but could not, because of

some impediment, provided that there was no deliberate insolence or delay on the part of the person concerned.

Chapter 178. How Much (Time) Is Recommended Regarding the Completion Of The Qur'ân

(المعجم ١٧٨) - بَابٌ: فِي كَمْ يَسْتَحِبُّ يَخْتِمُ الْقُرْآنَ (التحفة ٢١٧)

1345. It was narrated from 'Uthmân bin 'Abdullâh bin Aws that his grandfather Aws bin Hudhaifah said: "We came to the Messenger of Allâh ﷺ in the delegation of Thaqif. The allies of Quraish stayed at the house of Mughirah bin Shu'bah, and the Messenger of Allâh ﷺ camped Bani Mâlik in a tent belonging to him. He used to come to us every night after the *'Ishâ'* and speak to us standing on his two feet, until he started to shift his weight from one foot to the other. Most of what he told us was what he had suffered from his people Quraish. He said: '(The two sides) were not equal. We were weak and oppressed and humiliated, and when we went out to Al-Madinah, the outcome of the battles between us varied; sometimes we would defeat them and sometimes they would defeat us.' One night he was later than he usually was, and I said: 'O Messenger of Allâh, you have come to us late tonight.' He said: 'It occurred to me that I had not read my daily portion of Qur'ân and I did not want to come out until I had completed it.'" Aws said: "I asked the Companions of the Messenger of Allâh ﷺ: 'How

١٣٤٥ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو خَالِدٍ الأَحْمَرُ، عَنْ عَبْدِ اللهِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ يَعْلَىٰ الطَّائِفِيِّ، عَنْ عُثْمَانَ بْنِ عَبْدِ اللهِ بْنِ أَوْسٍ، عَنْ جَدِّهِ أَوْسِ بْنِ حُذَيْفَةَ قَالَ: قَدِمْنَا عَلَى رَسُولِ اللهِ ﷺ فِي وَفْدِ ثَقِيفٍ. فَنَزَّلُوا الأَحْلاَفَ عَلَى الْمُغِيرَةِ بْنِ شُعْبَةَ. وَأَنْزَلَ رَسُولُ اللهِ ﷺ بَنِي مَالِكٍ فِي قُبَّةٍ لَهُ. فَكَانَ يَأْتِينَا كُلَّ لَيْلَةٍ بَعْدَ الْعِشَاءِ فَيُحَدِّثُنَا قَائِماً عَلَى رِجْلَيْهِ، حَتَّى يُرَاوِحَ بَيْنَ رِجْلَيْهِ. وَأَكْثَرُ مَا يُحَدِّثُنَا مَا لَقِيَ مِنْ قَوْمِهِ مِنْ قُرَيْشٍ. وَيَقُولُ: «وَلاَ سَوَاءَ. كُنَّا مُسْتَضْعَفِينَ مُسْتَذَلِّينَ. فَلَمَّا خَرَجْنَا إِلَى الْمَدِينَةِ كَانَتْ سِجَالُ الْحَرْبِ بَيْنَنَا وَبَيْنَهُمْ. نُدَالُ عَلَيْهِمْ وَيُدَالُونَ عَلَيْنَا». فَلَمَّا كَانَ ذَاتَ لَيْلَةٍ أَبْطَأَ عَنِ الْوَقْتِ الَّذِي كَانَ يَأْتِينَا فِيهِ. فَقُلْتُ: يَا رَسُولَ اللهِ لَقَدْ أَبْطَأْتَ عَلَيْنَا اللَّيْلَةَ. قَالَ: «إِنَّهُ طَرَأَ عَلَيَّ حِزْبِي مِنَ الْقُرْآنِ فَكَرِهْتُ أَنْ أَخْرُجَ حَتَّى أُتِمَّهُ».

قَالَ أَوْسٌ: فَسَأَلْتُ أَصْحَابَ رَسُولِ اللهِ ﷺ، كَيْفَ تُحَزِّبُونَ الْقُرْآنَ؟ قَالُوا: ثَلاَثٌ وَخَمْسٌ وَسَبْعٌ وَتِسْعٌ وَإِحْدَى عَشْرَةَ وَثَلاَث عَشْرَةَ وَحِزْبُ الْمُفَصَّلِ.

did you used to divide up the Qur'ân?' They said: 'A third, a fifth, a seventh, a ninth, an eleventh, a thirteenth, and *Hizbul-Mufassal*.' "[1] (*Da'if*)

تخريج: [إسناده ضعيف] أخرجه أبوداود، شهر رمضان، باب تحزيب القرآن، ح: ١٣٩٣ من حديث أبي خالد به * عثمان بن عبدالله مستور، لم يوثقه غير ابن حبان.

Comments:

We learn from the text, that it is in order to recite the whole of Qur'ân in seven days. Thus the seven portions of the Qur'ân recited over a period of seven days are known as seven *Manâzil* (portions). The seven *Manâzil* (after *Al-Fâtihah*) are as follows:

a) *Al-Baqarah*; *Âl-'Imrân*; *An-Nisâ'* (three *Surah*)
b) From *Al-Mâ'idah* to *At-Tawbah* (five *Surah*)
c) From*Yunus* to *An-Nahl* (seven *Surah*)
d) From *Al-Isrâ'* to *Al-Furqân* (nine *Surah*)
e) From *Ash-Shu'arâ'* to *Yâ-Sin* (eleven *Surah*)
f) From *As-Sâffât* to *Al-Hujurât* (thirteen *Surah*)
g) From *Qâf* to *An-Nâs* (sixty-five *Surah*)

The last *Manzil* is nicknamed the *Mufassal*. It is because, lengthwise, these are shorter *Surah*; therefore the continuity of recitation is frequently broken and a separation (*fasl*) occurs between each two *Surah* through *Basmalah*, the recitation of *Bismillahir-Rahmânir-Rahim*, before the start of each next *Surah*.

1346. It was narrated that 'Abdullâh bin 'Amr said: "I memorized the Qur'ân and recited it all in one night. The Messenger of Allâh ﷺ said: 'I am afraid that you may live a long life and that you may get bored. Recite it over the period of a month.' I said: 'Let me benefit from my strength and my youth.' He said: 'Recite it in ten days.' I said: 'Let me benefit from my strength and my youth.' He said: 'Recite it in seven days.' I said:

١٣٤٦ - حَدَّثَنَا أَبُو بَكْرِ بْنُ خَلَّادٍ الْبَاهِلِيُّ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنِ ابْنِ جُرَيْجٍ، عَنِ ابْنِ أَبِي مُلَيْكَةَ، عَنْ يَحْيَى بْنِ حَكِيمِ بْنِ صَفْوَانَ، عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو، قَالَ: جَمَعْتُ الْقُرْآنَ فَقَرَأْتُهُ كُلَّهُ فِي لَيْلَةٍ. فَقَالَ رَسُولُ اللهِ ﷺ: «إِنِّي أَخْشَى أَنْ يَطُولَ عَلَيْكَ الزَّمَانُ، وَأَنْ تَمَلَّ. فَاقْرَأْهُ فِي شَهْرٍ». فَقُلْتُ: دَعْنِي أَسْتَمْتِعْ مِنْ قُوَّتِي وَشَبَابِي. قَالَ: «فَاقْرَأْهُ فِي عَشَرَةٍ» قُلْتُ: دَعْنِي أَسْتَمْتِعْ مِنْ

[1] See no. 1056.

'Let me benefit from my strength and my youth,' but he refused (to alter it any further)." (*Da'if*)

قُوَّتِي وَشَبَابِي. قَالَ: «فَاقْرَأْهُ فِي سَبْعٍ» قُلْتُ: دَعْنِي أَسْتَمْتِعْ مِنْ قُوَّتِي وَشَبَابِي. فَأَبَىٰ.

تخريج: [**إسناده ضعيف**] أخرجه النسائي في الكبرى، ح:٨٠٦٤، وأحمد:٢/١٦٣، ١٩٩ من حديث ابن جريج به، وصرح بالسماع عند الأخير، وصححه ابن حبان، وللحديث شواهد فهو بها حسن * يحيى بن حكيم لم يوثقه غير ابن حبان ـ فيما أعلم ـ فهو مستور.

Comments:

a. It is not advisable to unduly overburden one's body.

b. Some of the exercises of this nature practised by the *Sufis* are in contravention of the *Sunnah* of the Prophet ﷺ.

1347. It was narrated from 'Abdullâh bin 'Amr that the Messenger of Allâh ﷺ said: "No one properly understands who reads the Qur'ân in less than three days." (*Sahih*)

١٣٤٧ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ؛ ح: وَحَدَّثَنَا أَبُو بَكْرِ بْنُ خَلَّادٍ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ: حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنْ يَزِيدَ بْنِ عَبْدِ اللهِ ابْنِ الشِّخِّيرِ، عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «**لَمْ يَفْقَهْ مَنْ قَرَأَ الْقُرْآنَ فِي أَقَلَّ مِنْ ثَلَاثٍ**».

تخريج: [**إسناده صحيح**] أخرجه أبو داود، شهر رمضان، باب تحزيب القرآن، ح:١٣٩٤ من حديث قتادة به، وصححه الترمذي.

Comments:

a. No one should complete the whole of Qur'ân in less than three days.

b. The main purpose of reciting the Qur'ân is to ponder over it and try to comprehend it. That is why it is imperative to understand the meaning of Qur'ân in the language that one understands. At the same time, it is necessary to avoid exegeses that interpret the Qur'ân in ways different from those of our pious predecessors.

1348. It was narrated that 'Âishah said: "I did not know of the Prophet of Allâh ﷺ reciting the entire Qur'ân until morning." (*Sahih*)

١٣٤٨ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ: حَدَّثَنَا سَعِيدُ بْنُ أَبِي عَرُوبَةَ: حَدَّثَنَا قَتَادَةُ، عَنْ زُرَارَةَ بْنِ أَوْفَىٰ، عَنْ [سَعْدِ] بْنِ هِشَامٍ، عَنْ عَائِشَةَ قَالَتْ: لَا أَعْلَمُ نَبِيَّ اللهِ ﷺ قَرَأَ الْقُرْآنَ كُلَّهُ حَتَّى الصَّبَاحِ.

تخريج: [**صحيح**] أخرجه النسائي:٣/٢١٨، قيام الليل، الاختلاف على عائشة في إحياء الليل، ح:١٦٤٢ وغيره من حديث سعيد به، ولفظه: لا أعلم رسول الله ﷺ قرأ القرآن كله في ليلة

ولا قام ليلة حتى الصباح ولا صام شهرًا كاملاً قط غير رمضان * سعيد صرح بالسماع (النسائي، ح: ٢٣٥٠)، قتادة عنعن، ولحديثه شواهد كثيرة.

Comments:

The practice of completing the whole of Qur'ân in one night or two must be avoided. The practice of some of the memorizers of Qur'ân to organize what they call *Shabinah* (reciting the Qur'ân in the whole night in *Nafl Rak'ah*) also deserves to be given up. And Allâh knows best.

Chapter 179. What Was Narrated Concerning Recitation in the (Voluntary) Night Prayers

(المعجم ١٧٩) - بَابُ مَا جَاءَ فِي القِرَاءَةِ فِي صَلَاةِ اللَّيْلِ (التحفة ٢١٨)

1349. It was narrated that Umm Hâni' bint Abi Tâlib said: "I used to hear the Prophet ﷺ reciting at night when I was on the roof of my house." (***Hasan***)

١٣٤٩ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَ عَلِيُّ بْنُ مُحَمَّدٍ. قَالَا: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا مِسْعَرٌ، عَنْ أَبِي الْعَلَاءِ، عَنْ يَحْيَى بْنِ جَعْدَةَ، عَنْ أُمِّ هَانِئٍ بِنْتِ أَبِي طَالِبٍ قَالَتْ: كُنْتُ أَسْمَعُ قِرَاءَةَ النَّبِيِّ ﷺ بِاللَّيْلِ وَأَنَا عَلَى عَرِيشِي.

تخريج: [حسن] أخرجه النسائي: ٢/١٧٨، ١٧٩، الافتتاح، باب رفع الصوت بالقرآن، ح: ١٠١٤ من حديث وكيع به * أبوالعلاء هو هلال بن خباب، صدوق تغير بآخره (تقريب وغيره)، وقال البوصيري: هذا إسناد صحيح رجاله ثقات، وهذا يدل على أن سماع مسعر منه قبل تغيره عند البوصيري.

Comments:

The Prophet ﷺ used to make audible recitation in *Tahajjud* although, as we shall see in H. 1354, inaudible mode of recitation is also allowed in it.

1350. It was narrated that Jasrah bint Dijâjah said: "I heard Abu Dharr say: 'The Prophet ﷺ stood reciting a Verse and repeating it until morning came. That Verse was: "If You punish them, they are Your slaves, and if You forgive them, verily, You, only You, are the All-Mighty, the All-Wise."' "[1] (***Hasan***)

١٣٥٠ - حَدَّثَنَا بَكْرُ بْنُ خَلَفٍ، أَبُو بِشْرٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ قُدَامَةَ بْنِ عَبْدِ اللهِ، عَنْ جَسْرَةَ بِنْتِ دَجَاجَةَ قَالَتْ: سَمِعْتُ أَبَا ذَرٍّ يَقُولُ: قَامَ النَّبِيُّ ﷺ بِآيَةٍ حَتَّى أَصْبَحَ يُرَدِّدُهَا. وَالآيَةُ: ﴿إِن تُعَذِّبْهُمْ فَإِنَّهُمْ عِبَادُكَ وَإِن تَغْفِرْ لَهُمْ فَإِنَّكَ أَنتَ ٱلْعَزِيزُ ٱلْحَكِيمُ﴾. [المائدة: ١١٨]

[1] *Al-Mâ'idah* 5:118.

تخريج: [إسناده حسن] أخرجه النسائي:٢/ ١٧٧، الافتتاح، . ترديد الآية، ح:١٠١١ من حديث يحيى القطان به، أخرجه أحمد:٥/ ١٤٩ عن فليت العامري عن جسرة به(انظر أطراف المسند:٦/ ٢١٤)، وقال البوصيري: هذا إسناد صحيح، رجاله ثقات ، وصححه الحاكم:١/ ٢٤١، والذهبي.

Comments:

a. If a person has only memorized a small part of Qur'ân, he may as well earn reward from Allâh for a long *Qiyâm* and recitation, through reciting again and again, the the small part that he remembers from the Qur'ân.

b. The Verse quoted in the *Hadith* together with the preceding one, confirms the fact that the Prophet 'Eisa ﷺ was unaware of the deviations that had infiltrated into the system of beliefs of his people after his own self had been raised up in the heavens, since the Prophets have not been given the knowledge of the Unseen by Allâh.

c The Verse quoted in the *Hadith* was in fact a supplication that the Prophet ﷺ had made to Allâh for his people. We also learn from this *Hadith* that we may recite any Verse of the Qur'ân appropriate to our situation, as a supplication, in order to invoke the mercy of Allâh.

1351. It was narrated from Hudhaifah that the Prophet ﷺ prayed, and when he recited a Verse which mentioned mercy, he would ask for mercy; when he recited a Verse that mentioned punishment he would pray for deliverance from it; and when he recited a Verse that mentioned the *Tanzih*[1] of Allâh, he would glorify Him.[2] (***Sahih***)

١٣٥١ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ سَعْدِ بْنِ عُبَيْدَةَ، عَنِ الْمُسْتَوْرِدِ بْنِ الأَحْنَفِ، عَنْ صِلَةَ بْنِ زُفَرَ، عَنْ حُذَيْفَةَ أَنَّ النَّبِيَّ ﷺ صَلَّى. فَكَانَ إِذَا مَرَّ بِآيَةِ رَحْمَةٍ سَأَلَ. وَإِذَا مَرَّ بِآيَةِ عَذَابٍ اسْتَجَارَ. وَإِذَا مَرَّ بِآيَةٍ فِيهَا تَنْزِيهُ اللهِ سَبَّحَ.

تخريج: [صحيح] تقدم، ح:٨٩٧ .

Comments:

To glorify Allâh in words is to say: *Subhân-Allâh* (Allâh is free from all imperfection and from everything falsely attributed to Him). On reaching the Verse mentioning punishment, we may say: *Allâhumma ajirni minan-nâr* (O Allâh! Grant me salvation from Hell-fire) or another Verse of the same purport.

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[1] *Tanzih*: To declare Allâh to be free of imperfection and everything falsely attributed to Him, such as having a son, partner of the trinity.

[2] By saying *Subhâna Rabbiyal-A'la*; etc.

1352. It was narrated that Abu Laila said: "I prayed beside the Prophet ﷺ when he was praying voluntary prayers at night. He recited a Verse which mentioned punishment and said: 'I seek refuge with Allâh from the Fire, woe to the people of the Fire.'" (*Da'if*)

١٣٥٢ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَلِيُّ بْنُ هَاشِمٍ، عَنِ ابْنِ أَبِي لَيْلَى، عَنْ ثَابِتٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي لَيْلَى، عَنْ أَبِي لَيْلَى. قَالَ: صَلَّيْتُ إِلَى جَنْبِ النَّبِيِّ ﷺ وَهُوَ يُصَلِّي مِنَ اللَّيْلِ تَطَوُّعاً. فَمَرَّ بِآيَةِ عَذَابٍ، فَقَالَ: «أَعُوذُ بِاللهِ مِنَ النَّارِ. وَوَيْلٌ لأَهْلِ النَّارِ».

تخريج: [**إسناده ضعيف**] أخرجه أبو داود، الصلوة، باب الدعاء في الصلوة، ح:٨٨١ من حديث محمد بن أبي ليلى به، وانظر، ح:٨٥٤ لعلته.

1353. It was narrated that Qatâdah said: "I asked Anas bin Mâlik about the recitation of the Prophet ﷺ and he said: 'He used to elongate his voice.'"[1] (*Sahih*)

١٣٥٣ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا جَرِيرُ بْنُ حَازِمٍ، عَنْ قَتَادَةَ قَالَ: سَأَلْتُ أَنَسَ بْنَ مَالِكٍ، عَنْ قِرَاءَةِ النَّبِيِّ ﷺ فَقَالَ: كَانَ يَمُدُّ صَوْتَهُ مَدًّا.

تخريج: [**صحيح**] أخرجه البخاري، فضائل القرآن، باب مد القراءة، ح:٥٠٤٥ من حديث جرير به.

1354. It was narrated that Ghudaif bin Hârith said: "I came to 'Âishah and asked: 'Did the Messenger of Allâh ﷺ recite Qur'ân loudly or softly?' She said: 'Sometimes he would recite loud and sometimes softly.' I said, '*Allâhu Akbar*! Praise is to Allâh

١٣٥٤ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا إِسْمَاعِيلُ ابْنُ عُلَيَّةَ، عَنْ بُرْدِ بْنِ سِنَانٍ، عَنْ عُبَادَةَ بْنِ نُسَيٍّ، عَنْ غُضَيْفِ بْنِ الْحَارِثِ قَالَ: أَتَيْتُ عَائِشَةَ فَقُلْتُ: أَكَانَ رَسُولُ اللهِ ﷺ يَجْهَرُ بِالْقُرْآنِ أَوْ يُخَافِتُ بِهِ؟ قَالَتْ: رُبَّمَا

[1] Some of them say that it is to elongate the pronunciation of the letter preceding a 'weak' letter, i.e., *Alif*, *Waw*, and *Yâ*. So he elongates the *Lâm* before the *Ha* in the majestic name Allâh, the *Mim* before the *Nun* in the name *Ar-Rahmân*, and the *Ha* before the *Yâ* in *Ar-Rahim*. This is the interpretation Ibn Hajar chose in *Fathul-Bâri* (no. 5045). Others said it means to elongate the 'weak' letters appropriately. Others said that it refers to those letters that are customarily elongated (this is the most popular view), and others add that it refers to raising and lowering the voice as well. See explanation by *Sindi* on *Ibn Mâjah*, *An-Nisâ'i*, and *'Awnul-Ma'bud*.

Who has made this matter one of broad scope.'" (*Hasan*)

جَهَرَ وَرُبَّمَا خَافَتَ. قُلْتُ: اللهُ أَكْبَرُ، الْحَمْدُ لِلَّهِ الَّذِي جَعَلَ فِي هٰذَا الأَمْرِ سَعَةً.

تخريج: [إسناده حسن] أخرجه أبو داود، الطهارة، باب الجنب يؤخر الغسل، ح:٢٢٦ من حديث إسماعيل ابن علية وغيره به.

Chapter 180. What Was Narrated Concerning Supplication When A Man Stands To Pray At Night

(المعجم ١٨٠) - بَابُ مَا جَاءَ فِي الدُّعَاءِ إِذَا قَامَ الرَّجُلُ مِنَ اللَّيْلِ (التحفة ٢١٩)

1355. It was narrated that Ibn 'Abbâs said: "When the Messenger of Allâh ﷺ prayed *Tahajjud* at night, he would say: "*Allâhumma lakal-hamd, Anta nurus-samâwâti wal-ard wa man fihinna. Wa lakal-hamd, Anta qayyâmus-samâwâti wal-ard wa man fihinna. Wa lakal-hamd, Anta mâlikus-samâwâti wal-ard wa man fihinna. Wa lakal-hamd, Antal-haqq, wa wa'duka haqq, wa liqâ'uka haqq, wa qawluka haqq, wal-jannatu haqq, wan-nâr haqq, was-sâ'atu haqq, wan-nabiyyuna haqq, wa Muhammadun haqq. Allâhumma laka aslamtu, wa bika âmantu, wa 'alaika tawakkaltu wa ilaika anabtu, wa bika khâsamtu, wa ilaika hâkamtu, faghfirli mâ qaddamtu wa mâ akhkhartu, wa mâ asrartu wa mâ a'lantu. Antal-muqaddimu wa Antal-muakhkhiru. Lâ ilâha illa anta wa lâ ilâha ghairuka, wa lâ hawla wa lâ quwwuta illa bika* (O Allâh, to You is praise, You are the Light of the heavens and the earth, and everyone therein. To You is praise, You are the Sustainer of the heavens and the earth, and everyone therein. To You is

١٣٥٥ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ سُلَيْمَانَ الأَحْوَلِ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ رَسُولُ اللهِ ﷺ إِذَا تَهَجَّدَ مِنَ اللَّيْلِ قَالَ: «**اللَّهُمَّ لَكَ الْحَمْدُ. أَنْتَ نُورُ السَّمٰوَاتِ وَالأَرْضِ وَمَنْ فِيهِنَّ. وَلَكَ الْحَمْدُ. أَنْتَ قَيَّامُ السَّمٰوَاتِ وَالأَرْضِ وَمَنْ فِيهِنَّ. وَلَكَ الْحَمْدُ. أَنْتَ مَالِكُ السَّمٰوَاتِ وَالأَرْضِ وَمَنْ فِيهِنَّ. وَلَكَ الْحَمْدُ. أَنْتَ الْحَقُّ، وَوَعْدُكَ حَقٌّ، وَلِقَاؤُكَ حَقٌّ، وَقَوْلُكَ حَقٌّ، وَالْجَنَّةُ حَقٌّ، وَالنَّارُ حَقٌّ، وَالسَّاعَةُ حَقٌّ، وَالنَّبِيُّونَ حَقٌّ، وَمُحَمَّدٌ حَقٌّ. اللَّهُمَّ لَكَ أَسْلَمْتُ، وَبِكَ آمَنْتُ، وَعَلَيْكَ تَوَكَّلْتُ، وَإِلَيْكَ أَنَبْتُ، وَبِكَ خَاصَمْتُ، وَإِلَيْكَ حَاكَمْتُ. فَاغْفِرْ لِي مَا قَدَّمْتُ وَمَا أَخَّرْتُ. وَمَا أَسْرَرْتُ وَمَا أَعْلَنْتُ. أَنْتَ الْمُقَدِّمُ وَأَنْتَ الْمُؤَخِّرُ. لاَ إِلٰهَ إِلَّا أَنْتَ. وَلاَ إِلٰهَ غَيْرُكَ. وَلاَ حَوْلَ وَلاَ قُوَّةَ إِلَّا بِكَ**».

حدّثنا أَبُو بَكْرِ بْنُ خَلَّادٍ الْبَاهِلِيُّ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ: حَدَّثَنَا سُلَيْمَانُ بْنُ أَبِي مُسْلِمٍ الأَحْوَلُ، خَالُ ابْنِ أَبِي نَجِيحٍ، سَمِعَ

طَاوُساً، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ رَسُولُ اللهِ ﷺ إِذَا قَامَ مِنَ اللَّيْلِ لِلتَّهَجُّدِ. فَذَكَرَ نَحْوَهُ.

praise, You are the Sovereign of the heavens and the earth, and everyone therein. To You is praise, You are the Truth; Your promise is true, the meeting with You is true, Your saying is true, Paradise is true, the Fire is true, the Hour is true, the Prophets are true, and Muhammad is true. O Allâh, to You have I submitted, in You I believe, in You have I put my trust, to You I turn in repentance, by Your help I argue, to You I refer my case, so forgive me for my past and future sins, what I have done in secret and what I have done openly. You are the One Who brings forward and puts back. None who has the right to be worshiped but You, and there is none who has the right to be worshiped other than You. And there is no power and nor strength except with You." (***Sahih***)

Another chain that Ibn 'Abbâs narrated: "When the Messenger of Allâh ﷺ stood during the night for *Tahhajud*," and he mentioned something similar.

تخريج: أخرجه البخاري، التهجد، باب التهجد بالليل، ح:١١٢٠ وغيره، ومسلم، صلوة المسافرين، باب صلوة النبي ﷺ ودعائه بالليل، ح:٧٦٩ من حديث سفيان به، وله طرق أخرى.

Comments:

The 'promise' made by Allâh, is His declaration that there is so much reward for such and such act, and such and such act shall attract such and such punishment in this world and the Hereafter.

'Meeting with Allâh being true' means: It is true that everyone of us shall be resurrected after death, and shall have to render his account. It also means that those lodged in Paradise will be able to see Allâh.

Allâh's saying being true means, that whatever He communicated to us of the past events through His Prophets did happen exactly as He communicated.

Paradise and Fire being true means, that they do exist 'really' not metaphorically, and all the details of the bounties and punishment of Allâh mentioned in the Noble Qur'ân and authentic *Ahâdith* are there, beyond any shred of doubt.

The Hour being true means, that it is sure to happen at the time appointed for it, and all the details concerning it given in the Qur'ân and *Hadith* are true.

All the Prophets, especially the Prophet Muhammad's being 'true', means that they were all raised by Allâh in their respective times. They were all truthful, were gifted with the highest attributes of character and free from all moral flaws and defects.

1356. It was narrated that 'Âsim bin Humaid said: "I asked 'Âishah: 'With what did the Prophet ﷺ start voluntary night prayers?' She said: 'You have asked me about something which no one has asked before. He used to say *Allâhu Akbar* ten times, and *Al-Hamdu Lillâh* ten times and *Subhân-Allâh* ten times, and *Astaghfirullâh* ten times, and he would say *Allâhumma aghfirli wahdini, warzuqni, wa 'âfini* (O Allâh, forgive me, guide me, grant me provision and give me good health)," and he would seek refuge from the difficulty of the standing on the Day of Resurrection." (***Hasan***)

١٣٥٦ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ، عَنْ مُعَاوِيَةَ بْنِ صَالِحٍ: حَدَّثَنِي أَزْهَرُ بْنُ سَعِيدٍ، عَنْ عَاصِمِ بْنِ حُمَيْدٍ قَالَ: سَأَلْتُ عَائِشَةَ: مَاذَا كَانَ النَّبِيُّ ﷺ يَفْتَتِحُ بِهِ قِيَامَ اللَّيْلِ؟ قَالَتْ: لَقَدْ سَأَلْتَنِي عَنْ شَيْءٍ مَا سَأَلَنِي عَنْهُ أَحَدٌ قَبْلَكَ. كَانَ يُكَبِّرُ عَشْراً. وَيَحْمَدُ عَشْراً. وَيُسَبِّحُ عَشْراً. وَيَسْتَغْفِرُ عَشْراً. وَيَقُولُ: «**اللَّهُمَّ اغْفِرْ لِي وَاهْدِنِي وَارْزُقْنِي وَعَافِنِي**» وَيَتَعَوَّذُ مِنْ ضِيقِ الْمُقَامِ يَوْمَ الْقِيَامَةِ.

تخريج: [إسناده حسن] أخرجه أبوداود، الصلٰوة، باب ما يستفتح به الصلٰوة من الدعاء، ح:٧٦٦ من حديث زيد به.

Comments:

'Seeking refuge from the difficulty of standing' means: O Allâh! When, on the Day of Resurrection, we present ourselves to render our accounts before You, let it not be difficult for me and all should pass away with comfort and ease.

1357. It was narrated that Abu Salamah bin 'Abdur-Rahmân said: "I asked 'Âishah: 'With what did the Prophet ﷺ start his voluntary night prayers?' She

١٣٥٧ - حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ عُمَرَ: حَدَّثَنَا عُمَرُ بْنُ يُونُسَ الْيَمَامِيُّ: حَدَّثَنَا عِكْرِمَةُ ابْنُ عَمَّارٍ: حَدَّثَنَا يَحْيَى بْنُ أَبِي كَثِيرٍ، عَنْ

said: 'He would say: *"Allâhumma Rabba Jibra'il wa Mikâ'il wa Isrâfil, Fâtiras-samâwâti wal-ard, 'âlimal-ghaybi wash-shahâdah, Anta tahkumu baina 'ibâdika fima kânu fihi yakhtalifun, ahdini limâ akhtulifa fihi minal-haqqi bi idhnika, innaka latahdi ilâ sirâtin mustaqim* (O Allâh, Lord of Jibrâ'il, Mikâ'il and Isrâfil, Creator of the heavens and the earth, Knower of the unseen and the seen, You judge between Your slaves concerning that wherein they differ. Guide me to the disputed matters of truth by Your Leave, for You are the One Who guides to the Straight Path)." (***Sahih***)

(One of the narrators) 'Abdur-Rahmân bin 'Umar said: "Bear in mind the word Jibrâ'il with a *Hamzah* — this is how it was narrated from the Prophet ﷺ."

أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ قَالَ: سَأَلْتُ عَائِشَةَ: بِمَا كَانَ يَسْتَفْتِحُ النَّبِيُّ ﷺ صَلَاتَهُ إِذَا قَامَ مِنَ اللَّيْلِ؟ قَالَتْ: كَانَ يَقُولُ: **«اللّٰهُمَّ رَبَّ جِبْرَئِيلَ وَمِيكَائِيلَ وَإِسْرَافِيلَ، فَاطِرَ السَّمٰوَاتِ وَالأَرْضِ، عَالِمَ الْغَيْبِ وَالشَّهَادَةِ، أَنْتَ تَحْكُمُ بَيْنَ عِبَادِكَ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ. اهْدِنِي لِمَا اخْتُلِفَ فِيهِ مِنَ الْحَقِّ بِإِذْنِكَ، إِنَّكَ لَتَهْدِي إِلَى صِرَاطٍ مُسْتَقِيمٍ»**.

قَالَ عَبْدُ الرَّحْمٰنِ بْنُ عُمَرَ: احْفَظُوهُ - جِبْرَئِيلُ - مَهْمُوزَةً. فَإِنَّهُ كَذَا عَنِ النَّبِيِّ ﷺ.

تخريج: أخرجه مسلم، صلٰوة المسافرين، باب صلٰوة النبي ﷺ ودعائه بالليل، ح: ٧٧٠ من حديث عمر بن يونس به.

Comments:

a. *Tahajjud* (voluntary night prayers) may also be started with this supplication.

b. All guidance is in Allâh's Hands. Therefore we must keep supplicating to Allâh for it.

Chapter 181. What Was Narrated Concerning How Many *Rak'ah* Should Be Prayed At Night

(المعجم ١٨١) - بَابُ مَا جَاءَ فِي كَمْ يُصَلِّي بِاللَّيْلِ (التحفة ٢٢٠)

1358. It was narrated that 'Âishah said, and this is the *Hadith* of Abu Bakr:[1] "During the period after he finished prayer

١٣٥٨ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا شَبَابَةُ، عَنِ ابْنِ أَبِي ذِئْبٍ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ؛ ح: وَحَدَّثَنَا عَبْدُ الرَّحْمٰنِ

[1] That is Abu Bakr bin Abu Shaibah, one of the two *Shaikh* who narrated chains to Ibn Mâjah for this *Hadith*.

ابْنُ إِبْرَاهِيمَ الدِّمَشْقِيُّ: حَدَّثَنَا الْوَلِيدُ: حَدَّثَنَا الأَوْزَاعِيُّ عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ. وَهٰذَا حَدِيثُ أَبِي بَكْرٍ. قَالَتْ: كَانَ النَّبِيُّ ﷺ يُصَلِّي، مَا بَيْنَ أَنْ يَفْرُغَ مِنْ صَلاَةِ الْعِشَاءِ إِلَى الْفَجْرِ، إِحْدَى عَشْرَةَ رَكْعَةً. يُسَلِّمُ فِي كُلِّ اثْنَتَيْنِ. وَيُوتِرُ بِوَاحِدَةٍ. وَيَسْجُدُ فِيهِنَّ سَجْدَةً، بِقَدْرِ مَا يَقْرَأُ أَحَدُكُمْ خَمْسِينَ آيَةً، قَبْلَ أَنْ يَرْفَعَ رَأْسَهُ. فَإِذَا سَكَتَ الْمُؤَذِّنُ مِنَ الأَذَانِ الأَوَّلِ مِنْ صَلاَةِ الصُّبْحِ، قَامَ فَرَكَعَ رَكْعَتَيْنِ خَفِيفَتَيْنِ.

the *'Ishâ'* until the *Fajr*, the Prophet ﷺ used to pray eleven *Rak'ah*, saying the *Salâm* after each two *Rak'ah* and praying *Witr* with one *Rak'ah*. He would prostrate for as long as it takes anyone of you to recite fifty Verses before he would raise his head. When the *Mu'adh-dhin* fell silent after the first *Adhân* for the *Subh* prayer, he would get up and pray two brief *Rak'ah*." (**Sahih**)

تخريج: [صحيح] أخرجه أبو داود، التطوع، باب: في صلٰوة الليل، ح:١٣٣٦ عن عبدالرحمن بن إبراهيم وغيره به، أخرجه مسلم، صلٰوة المسافرين، باب صلٰوة الليل وعدد ركعات النبي ﷺ في الليل ... الخ، ح:٧٣٦ من حديث الزهري به * الزهري صرح بالسماع عند ابن حبان وغيره، وقال البوصيري: هذا إسناد صحيح، رجاله ثقات.

Comments:

Both ways of offering prayer are in order for *Tahajjud* — praying two *Rak'ah* by two, saying *Salâm* after each two *Rak'ah*, or praying four by four *Rak'ah*, each four *Rak'ah* being ended by saying *Salâm*. As for *Witr*, it is to be offered after *Tahajjud*. It could either be one *Rak'ah*, or three, or five.

١٣٥٩ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: كَانَ النَّبِيُّ ﷺ يُصَلِّي مِنَ اللَّيْلِ ثَلاَثَ عَشْرَةَ رَكْعَةً.

1359. It was narrated that 'Âishah said: "The Prophet ﷺ used to pray thirteen *Rak'ah* at night." (**Sahih**)

تخريج: أخرجه مسلم، صلٰوة المسافرين، باب صلٰوة الليل وعدد ركعات النبي ﷺ في الليل ... الخ، ح:٧٣٧ عن أبي بكر بن أبي شيبة به.

Comments:

The *Hadith* does not run counter to the *Hadith* mentioning eleven *Rak'ah*. By adding two *Rak'ah* of either *'Ishâ'* or of *Fajr* to *Tahajjud* the total number of *Rak'ah* reach thirteen. Another way to count the *Rak'ah* as thirteen could be seen under the coming H. 1362.

١٣٦٠ - حَدَّثَنَا هَنَّادُ بْنُ السَّرِيِّ: حَدَّثَنَا أَبُو

1360. It was narrated from 'Âishah that the Prophet ﷺ used

to pray nine *Rak'ah* at night. (**Sahih**)

الأَحْوَصِ، عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنِ الأَسْوَدِ، عَنْ عَائِشَةَ أَنَّ النَّبِيَّ ﷺ كَانَ يُصَلِّي مِنَ اللَّيْلِ تِسْعَ رَكَعَاتٍ.

تخريج: [صحيح] أخرجه الترمذي، الصلوة، باب منه، ح:٤٤٣ عن هناد به، وقال: صحيح ، وله شواهد عند مسلم، صلوة المسافرين، باب جواز النافلة قائمًا وقاعدًا ... الخ، ح:٧٣٠ وغيره.

Comments:

Of this, eight *Rak'ah* were of *Tahajjud* and one of *Witr*. Another possibility is that he ﷺ prayed six *Rak'ah* of *Tahajjud* following it by three *Rak'ah* of *Witr*.

1361. It was narrated that 'Âmir Ash-Sha'bi said: "I asked 'Abdullâh bin 'Abbâs and 'Abdullâh bin 'Umar about the Prophet's prayer at night. They said: '(He prayed) thirteen *Rak'ah*, including eight, and three for *Witr*, and two *Rak'ah* after the *Fajr*.'" (**Sahih**)

١٣٦١ - حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدِ بْنِ مَيْمُونٍ، أَبُو عُبَيْدٍ [الْمَدَنِيُّ]: حَدَّثَنَا أَبِي، عَنْ مُحَمَّدِ ابْنِ جَعْفَرٍ، عَنْ مُوسى بْنِ عُقْبَةَ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَامِرٍ الشَّعْبِيِّ قَالَ: سَأَلْتُ عَبْدَ اللهِ بْنَ عَبَّاسٍ وَعَبْدَ اللهِ بْنَ عُمَرَ، عَنْ صَلاَةِ رَسُولِ اللهِ ﷺ بِاللَّيْلِ. فَقَالاَ: ثَلاَثَ عَشْرَةَ رَكْعَةً. مِنْهَا ثَمَانٍ. وَيُوتِرُ بِثَلاَثٍ. وَرَكْعَتَيْنِ بَعْدَ الْفَجْرِ.

تخريج: [صحيح] * عبيد بن ميمون مستور (تقريب)، وأبو إسحاق عنعن تقدم، ح:٤٦، وله شواهد كثيرة جدًا.

1362. It was narrated that Zaid bin Khâlid Al-Juhani said: "I said, I must observe how the Messenger of Allâh ﷺ prays tonight. So I lay down at his door. The Messenger of Allâh ﷺ got up and prayed two brief *Rak'ah*, then two long ones, which were very, very long, then two *Rak'ah* which were shorter than the ones preceding them, then two *Rak'ah* which were shorter than the ones preceding them, then two *Rak'ah* which were shorter than the ones

١٣٦٢ - حَدَّثَنَا عَبْدُ السَّلاَمِ بْنُ عَاصِمٍ: حَدَّثَنَا عَبْدُ اللهِ بْنُ نَافِعِ بْنِ ثَابِتٍ الزُّبَيْرِيُّ: حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ، عَنْ عَبْدِ اللهِ بْنِ أَبِي بَكْرٍ، عَنْ أَبِيهِ أَنَّ عَبْدَ اللهِ بْنَ قَيْسِ بْنِ مَخْرَمَةَ أَخْبَرَهُ عَنْ زَيْدِ بْنِ خَالِدٍ الْجُهَنِيِّ. قَالَ: قُلْتُ: لأَرْمُقَنَّ صَلاَةَ رَسُولِ اللهِ ﷺ اللَّيْلَةَ. قَالَ: فَتَوَسَّدْتُ عَتَبَتَهُ، أَوْ فُسْطَاطَهُ. فَقَامَ رَسُولُ اللهِ ﷺ، فَصَلَّى رَكْعَتَيْنِ خَفِيفَتَيْنِ. ثُمَّ رَكْعَتَيْنِ طَوِيلَتَيْنِ، طَوِيلَتَيْنِ، طَوِيلَتَيْنِ. ثُمَّ

preceding them, then two *Rak'ah*, then *Witr*. That was thirteen *Rak'ah*." (**Sahih**)

رَكْعَتَيْنِ، وَهُمَا دُونَ اللَّتَيْنِ قَبْلَهُمَا. ثُمَّ رَكْعَتَيْنِ، وَهُمَا دُونَ اللَّتَيْنِ قَبْلَهُمَا. ثُمَّ رَكْعَتَيْنِ، وَهُمَا دُونَ اللَّتَيْنِ قَبْلَهُمَا. ثُمَّ رَكْعَتَيْنِ. ثُمَّ أَوْتَرَ. فَتِلْكَ ثَلَاثَ عَشْرَةَ رَكْعَةً.

تخريج: أخرجه مسلم، صلوة المسافرين، باب صلوة النبي ﷺ ودعائه بالليل، ح:٧٦٥ من حديث مالك به.

Comments:

The previous *Hadith* speaks of thirteen *Rak'ah*, including the two *Rak'ah* performed before the obligatory *Fajr* prayer. The present *Hadith*, however, tells us that, even apart from the *Sunnah* of *Fajr*, it is allowed to pray thirteen *Rak'ah* instead of eleven.

1363. It was narrated from Kuraib, the freed slave of Ibn 'Abbâs, that Ibn 'Abbâs told him that he slept at the house of Maimunah, the wife of the Prophet ﷺ, who was his maternal aunt. He said: "I lay down across the pillow and the Messenger of Allâh ﷺ and his wife were laying along it. The Prophet ﷺ slept until midnight, or a little before, or a little after. The Prophet ﷺ woke up and began to rub the sleep from his face with his hand. Then he recited the last ten Verses of *Surah Âl 'Imrân*. Then he got up and went to a water skin that was hanging up and performed ablution from it, and he performed ablution well, then he stood up and prayed." 'Abdullâh bin 'Abbâs said: "I stood up and did what he had done, then I went and stood beside him. The Messenger of Allâh ﷺ put his right hand on my head, took hold of my right ear and tweaked it. Then he prayed two *Rak'ah*, then

١٣٦٣ - حَدَّثَنَا أَبُو بَكْرِ بْنُ خَلَّادٍ الْبَاهِلِيُّ: حَدَّثَنَا مَعْنُ بْنُ عِيسٰى: حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ، عَنْ مَخْرَمَةَ بْنِ سُلَيْمَانَ، عَنْ كُرَيْبٍ، مَوْلَى ابْنِ عَبَّاسٍ، عَنِ ابْنِ عَبَّاسٍ أَخْبَرَهُ أَنَّهُ نَامَ عِنْدَ مَيْمُونَةَ، زَوْجِ النَّبِيِّ ﷺ، وَهِيَ خَالَتُهُ. قَالَ: فَاضْطَجَعْتُ فِي عَرْضِ الْوِسَادَةِ. وَاضْطَجَعَ رَسُولُ اللهِ ﷺ وَأَهْلُهُ فِي طُولِهَا. فَنَامَ النَّبِيُّ ﷺ. حَتَّى إِذَا انْتَصَفَ اللَّيْلُ، أَوْ قَبْلَهُ بِقَلِيلٍ، أَوْ بَعْدَهُ بِقَلِيلٍ، اسْتَيْقَظَ النَّبِيُّ ﷺ. فَجَعَلَ يَمْسَحُ النَّوْمَ عَنْ وَجْهِهِ بِيَدِهِ. ثُمَّ قَرَأَ الْعَشْرَ آيَاتٍ مِنْ آخِرِ سُورَةِ آلِ عِمْرَانَ. ثُمَّ قَامَ إِلَى شَنٍّ مُعَلَّقَةٍ، فَتَوَضَّأَ مِنْهَا، فَأَحْسَنَ وُضُوءَهُ. ثُمَّ قَامَ يُصَلِّي.

قَالَ عَبْدُ اللهِ بْنُ عَبَّاسٍ: فَقُمْتُ فَصَنَعْتُ مِثْلَ مَا صَنَعَ. ثُمَّ ذَهَبْتُ فَقُمْتُ إِلَى جَنْبِهِ. فَوَضَعَ رَسُولُ اللهِ ﷺ يَدَهُ الْيُمْنَى عَلَى رَأْسِي. وَأَخَذَ أُذُنِي الْيُمْنَى يَفْتِلُهَا. فَصَلَّى

two *Rak'ah,* then two *Rak'ah,* then two *Rak'ah,* then two *Rak'ah,* then two *Rak'ah,* then he prayed *Witr.* Then he lay down until the *Mu'adh-dhin* came to him and he prayed two brief *Rak'ah,* then he went out to pray." (*Sahih*)

رَكْعَتَيْنِ. ثُمَّ رَكْعَتَيْنِ. ثُمَّ رَكْعَتَيْنِ. ثُمَّ رَكْعَتَيْنِ. ثُمَّ رَكْعَتَيْنِ. ثُمَّ رَكْعَتَيْنِ. ثُمَّ أَوْتَرَ. ثُمَّ اضْطَجَعَ حَتَّى جَاءَهُ الْمُؤَذِّنُ. فَصَلَّى رَكْعَتَيْنِ خَفِيفَتَيْنِ. ثُمَّ خَرَجَ إِلَى الصَّلاَةِ.

تخريج: أخرجه البخاري، الوضوء، باب قراءة القرآن بعد الحدث وغيره، ح:١٨٣، ومسلم، صلوٰة المسافرين، الباب السابق، ح:٧٦٣ب من حديث مالك به.

Comments:

a The Prophet ﷺ let 'Abdullâh bin 'Abbâs ﷺ spend the night in the house of his maternal aunt Maimunah, the Mother of the Believers, since he, being the son of her sister, was her *Mahram* (in a relationship of same blood).

b. The purpose of 'Abdullâh bin 'Abbâs was to observe the actions of the Messenger of Allâh ﷺ. The Prophet ﷺ, therefore, accorded him a chance to observe the real-life-example of himself.

c. Some small action taken during prayer, in case of necessity, does not invalidate the prayer.

Chapter 182. What Was Narrated Concerning Which Hours Of The Night Are Best

(المعجم ١٨٢) - بَابُ مَا جَاءَ فِي أَيِّ سَاعَاتِ اللَّيْلِ أَفْضَلُ (التحفة ٢٢١)

1364. It was narrated that 'Amr bin 'Abasah said: "I came to the Messenger of Allâh ﷺ and said: 'O Messenger of Allâh, who became Muslim with you?' He said: 'A free man and a slave.'[1] I said: 'Is there any hour of the night that is closer to Allâh than another?' He said: 'Yes, the last half of the night.'" (*Sahih*)

١٣٦٤ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَ مُحَمَّدُ بْنُ بَشَّارٍ، وَ مُحَمَّدُ بْنُ الْوَلِيدِ. قَالُوا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ يَعْلَى بْنِ عَطَاءٍ، عَنْ يَزِيدَ بْنِ طَلْقٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ الْبَيْلَمَانِيِّ، عَنْ عَمْرِو بْنِ عَبَسَةَ قَالَ: أَتَيْتُ رَسُولَ اللهِ ﷺ. فَقُلْتُ: يَا رَسُولَ اللهِ! مَنْ أَسْلَمَ مَعَكَ؟ قَالَ: «حُرٌّ وَعَبْدٌ» قُلْتُ: هَلْ مِنْ سَاعَةٍ أَقْرَبُ إِلَى اللهِ مِنْ أُخْرَى؟ قَالَ: «نَعَمْ. جَوْفُ اللَّيْلِ الأَوْسَطُ».

تخريج: [صحيح] تقدم، ح:١٢٥١ .

[1] Meaning Abu Bakr and Bilâl ﷺ.

Comments:

At the time 'Amr bin 'Abasah ﷺ came to the Messenger of Allâh ﷺ, he ﷺ was at Makkah and had not yet emigrated from there. (For details see *Sahih Muslim* : 294)

1365. It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ used to sleep during the first part of the night and stay awake during the latter part." (*Sahih*)

١٣٦٥ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عُبَيْدُ اللهِ، عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنِ الأَسْوَدِ، عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللهِ ﷺ يَنَامُ أَوَّلَ اللَّيْلِ، وَيُحْيِي آخِرَهُ.

تخريج: أخرجه البخاري، التهجد، باب من نام أول الليل وأحيا آخره، ح:١١٤٦، ومسلم، صلوة المسافرين، باب صلوة الليل وعدد ركعات النبي ﷺ في الليل ... الخ، ح:٧٣٩ من حديث أبي إسحاق به.

Comments:

The Prophet ﷺ has demonstrated several permissible options concerning praying *Tahajjud* and resting at night, one of which has been mentioned in this *Hadith*.

1366. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "Our Lord, the Blessed and Exalted, descends when one third of the night remains, every night, and He says: 'Who will ask of Me, that I may give him? Who will call upon Me, that I may answer him? Who will ask My forgiveness, that I may forgive him?' until dawn comes." Hence they used to prefer voluntary prayers at the end of the night rather than at the beginning. (*Sahih*)

١٣٦٦ - حَدَّثَنَا أَبُو مَرْوَانَ، مُحَمَّدُ بْنُ عُثْمَانَ الْعُثْمَانِيُّ، وَ يَعْقُوبُ بْنُ حُمَيْدِ بْنِ كَاسِبٍ قَالاَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ. وَ أَبِي عَبْدِ اللهِ الأَغَرِّ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «**يَنْزِلُ رَبُّنَا تَبَارَكَ وَتَعَالَى، حِينَ يَبْقَى ثُلُثُ اللَّيْلِ الآخِرُ، كُلَّ لَيْلَةٍ، فَيَقُولُ: مَنْ يَسْأَلُنِي فَأُعْطِيَهُ؟ مَنْ يَدْعُونِي فَأَسْتَجِيبَ لَهُ؟ مَنْ يَسْتَغْفِرُنِي فَأَغْفِرَ لَهُ؟ حَتَّى يَطْلُعَ الْفَجْرُ**» فَلِذٰلِكَ كَانُوا يَسْتَحِبُّونَ صَلاَةَ آخِرِ اللَّيْلِ عَلَى أَوَّلِهِ.

تخريج: أخرجه البخاري، التهجد، باب الدعا والصلوة من آخر الليل، ح:١١٥٤، ومسلم، صلوة المسافرين، باب الترغيب في الدعاء والذكر في آخر الليل والإجابة فيه، ح:٧٥٨ من حديث مالك عن الزهري به.

Comments:

a. So immense is the mercy of Allâh, that He Himself commands His slaves to ask Him what they want.

b. Allâh's descending (to the nearest heaven) is a special attribute of Him, like His presence over the Throne, and the attribute of His speech. We must believe in these attributes as they are described in Qur'ân and *Hadith* without either denying them, or twisting their meaning. We must, moreover, abstain from giving resemblance for any one of His attributes to any of the created things, and must have the belief that Allâh does come down in a manner that suits His glory and majesty.

1367. It was narrated that Rifâ'ah Al-Juhani said: "The Messenger of Allâh ﷺ said: 'Allâh provides respite until, when half or two thirds of the night has passed, He says: "My slave does not ask of anyone other than Me. Whoever calls upon Me, I will answer him; whoever asks of Me, I will give him; whoever asks My forgiveness, I will forgive him," until dawn comes.'" (*Sahih*)

١٣٦٧ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ مُصْعَبٍ، عَنِ الْأَوْزَاعِيِّ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ هِلَالِ بْنِ أَبِي مَيْمُونَةَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ رِفَاعَةَ الْجُهَنِيِّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ اللهَ يُمْهِلُ. حَتَّى إِذَا ذَهَبَ مِنَ اللَّيْلِ نِصْفُهُ أَوْ ثُلُثَاهُ، قَالَ: لَا يَسْأَلَنَّ عِبَادِي غَيْرِي. مَنْ يَدْعُنِي أَسْتَجِبْ لَهُ. مَنْ يَسْأَلْنِي أُعْطِهِ. مَنْ يَسْتَغْفِرْنِي أَغْفِرْ لَهُ. حَتَّى يَطْلُعَ الْفَجْرُ».

تخريج: [صحيح] أخرجه أحمد: ٤/١٦ بإسناد صحيح عن يحيى به، وصرح بالسماع عند الآجري في الشريعة وغيره، وللحديث شواهد عند مسلم، ح: ٧٥٨ وغيره.

Comments:

'Providing respite' probably means that Allâh grants His slaves time for sleep and rest, and does not require of them to remain busy in worshiping Him, around the clock. Or else, it could mean that, as mentioned in the *Hadith*, Allâh's call comes after a particular point of time.

Chapter 183. What Was Narrated About What It Is Hoped Will Suffice For The Night Prayer

(المعجم ١٨٣) - بَابُ مَا جَاءَ فِيمَا يُرْجَى أَنْ يَكْفِيَ مِنْ قِيَامِ اللَّيْلِ (التحفة ٢٢٢)

1368. It was narrated that Abu Mas'ud said: The Messenger of Allâh ﷺ said: "Whoever recites the last two Verses of *Surat Al-Baqarah* at night, that will be sufficient for him." (*Sahih*)

In his narration (one of the narrators) Hafs said: "Abdur-

١٣٦٨ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ: حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ وَ أَسْبَاطُ بْنُ مُحَمَّدٍ قَالَا: حَدَّثَنَا الْأَعْمَشُ، عَنْ إِبْرَاهِيمَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ يَزِيدَ، عَنْ عَلْقَمَةَ، عَنْ أَبِي مَسْعُودٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «الْآيَتَانِ

Rahmân said: 'I met Abu Mas'ud when he was performing *Tawâf*, and he narrated this to me.'"

مِنْ آخِرِ سُورَةِ الْبَقَرَةِ، مَنْ قَرَأَهُمَا، فِي لَيْلَةٍ، كَفَتَاهُ».

قَالَ حَفْصٌ، فِي حَدِيثِهِ: قَالَ عَبْدُ الرَّحْمٰنِ: فَلَقِيتُ أَبَا مَسْعُودٍ وَهُوَ يَطُوفُ فَحَدَّثَنِي بِهِ.

تخريج: أخرجه البخاري، المغازي، ح:٤٠٠٨، ٥٠٤٠، ومسلم، صلوة المسافرين، باب فضل الفاتحة وخواتيم سورة البقرة ... الخ، ح:٨٠٨ من حديث الأعمش به.

Comments:

'Recitation of the last two Verses of *Surat Al-Baqarah* being sufficient for the night' means that if a person has failed to perform *Tahajjud* on a certain night, let him at least recite these two Verses, since they would bring as much mercy from Allâh as would the prayer of *Tahajjud*, if it had been performed. Or else it could mean that the recitation of these two Verses is enough to ward off any trouble or calamity from him for the night.

1369. It was narrated from Abu Mas'ud that the Messenger of Allâh ﷺ said: "Whoever recites the last two Verses of *Surat Al-Baqarah* at night, that will be sufficient for him." (*Sahih*)

١٣٦٩ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ يَزِيدَ، عَنْ أَبِي مَسْعُودٍ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «مَنْ قَرَأَ الْآيَتَيْنِ مِنْ آخِرِ سُورَةِ الْبَقَرَةِ، فِي لَيْلَةٍ، كَفَتَاهُ».

تخريج: [صحيح] انظر الحديث السابق.

Chapter 184. What Was Narrated About If The Person Praying Becomes Sleepy

(المعجم ١٨٤) - بَابُ مَا جَاءَ فِي الْمُصَلِّي إِذَا نَعَسَ (التحفة ٢٢٣)

1370. It was narrated that 'Âishah said: "The Prophet ﷺ said: 'If anyone of you becomes drowsy, let him sleep until he feels refreshed, for he does not know, if he prays when he feels drowsy, he may want to say words seeking forgiveness but (instead) he ends up cursing himself.'" (*Sahih*)

١٣٧٠ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ نُمَيْرٍ؛ ح: وَحَدَّثَنَا أَبُو مَرْوَانَ مُحَمَّدُ بْنُ عُثْمَانَ الْعُثْمَانِيُّ: حَدَّثَنَا عَبْدُ الْعَزِيزِ ابْنُ أَبِي حَازِمٍ، جَمِيعاً عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: قَالَ النَّبِيُّ ﷺ: «إِذَا نَعَسَ أَحَدُكُمْ، فَلْيَرْقُدْ حَتَّى يَذْهَبَ عَنْهُ النَّوْمُ. فَإِنَّهُ لاَ يَدْرِي، إِذَا صَلَّى وَهُوَ نَاعِسٌ،

لَعَلَّهُ يَذْهَبُ فَيَسْتَغْفِرُ، فَيَسُبُّ نَفْسَهُ».

تخريج: [صحيح] أخرجه مسلم، صلوة المسافرين، باب أمر من نعس في صلاته . . . الخ، ح:٧٨٦ عن أبي بكر بن أبي شيبة وغيره به، أخرجه البخاري، الوضوء، باب الوضوء من النوم . . . الخ، ح:٢١٢، ومسلم وغيرهما من حديث مالك عن هشام به.

Comments:

It is not advisable to perform prayer while a person is feeling sleepy. If that be the condition, he should either first complete his sleep, or do something to fight the sleep and regain the freshness of his mind and heart, such as performing ablution, or walking a little, or doing a light excercise.

1371. It was narrated from Anas bin Mâlik that the Messenger of Allâh ﷺ entered the mosque and saw a rope tied between two pillars. He said, "What is this rope?" They said: "It belongs to Zainab. She prays here and when she gets tired she holds on to it." He said: "Untie it, untie it; let any one of you pray when he has energy, and if he gets tired let him sit down." (*Sahih*)

١٣٧١ - حَدَّثَنَا عِمْرَانُ بْنُ مُوسى اللَّيْثِيُّ: حَدَّثَنَا عَبْدُ الْوَارِثِ بْنُ سَعِيدٍ، عَنْ عَبْدِ الْعَزِيزِ ابْنِ صُهَيْبٍ، عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ رَسُولَ اللهِ ﷺ دَخَلَ الْمَسْجِدَ فَرَأَى حَبْلاً مَمْدُودًا بَيْنَ سَارِيَتَيْنِ. فَقَالَ: «مَا هٰذَا الْحَبْلُ؟» قَالُوا: لِزَيْنَبَ. تُصَلِّي فِيهِ. فَإِذَا فَتَرَتْ تَعَلَّقَتْ بِهِ. فَقَالَ «حُلُّوهُ. حُلُّوهُ. لِيُصَلِّ أَحَدُكُمْ نَشَاطَهُ. فَإِذَا فَتَرَ فَلْيَقْعُدْ».

تخريج: أخرجه البخاري، التهجد، باب ما يكره من التشديد في العبادة، ح:١١٥٠، ومسلم، صلوة المسافرين، باب فضيلة العمل الدائم من قيام الليل وغيره . . . الخ، ح:٧٨٤ من حديث عبدالوارث به.

Comments:

a. One should set a target of prayers and remembrance of Allâh which is not too burdensome for him.

b. In case one feels tired or distressed, it is proper and permissible that he should shorten the target of voluntary prayers that he had set for himself.

1372. It was narrated from Abu Hurairah that the Prophet ﷺ said: "When anyone of you gets up to pray at night, and his tongue stumbles over the words of the Qur'ân and he does not know what he is saying, let him lie down." (*Sahih*)

١٣٧٢ - حَدَّثَنَا يَعْقُوبُ بْنُ حُمَيْدِ بْنِ كَاسِبٍ: حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ، عَنْ أَبِي بَكْرِ بْنِ يَحْيَى بْنِ النَّضْرِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ ﷺ قَالَ: «إِذَا قَامَ أَحَدُكُمْ مِنَ اللَّيْلِ، فَاسْتَعْجَمَ الْقُرْآنُ عَلَى لِسَانِهِ، فَلَمْ يَدْرِ مَا يَقُولُ، اضْطَجَعَ».

تخريج: [صحيح] * أبوبكر مستور، ولحديثه شواهد عند مسلم، صلٰوة المسافرين، باب أمر من نعس في صلاته أو استعجم عليه القرآن . . . الخ، ح:٧٨٧ وغيره.

Comments:

'Stumbling over the words of the Qur'ân' means when drowsiness makes it difficult for him to recite the Qur'ân, or he loses good knowledge of what his tongue is repeating, let him stop his recitation and prayer, and go to bed.

Chapter 185. What Was Narrated Concerning Praying Between The *Maghrib* and The *'Ishâ'*

(المعجم ١٨٥) - بَابُ مَا جَاءَ فِي الصَّلَاةِ بَيْنَ الْمَغْرِبِ وَالْعِشَاءِ

(التحفة ٢٢٤)

1373. It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ said: 'Whoever prays twenty *Rak'ah* between *Maghrib* and the *'Ishâ'*, Allâh will build for him a house in Paradise.'" (*Maudu'*)

١٣٧٣ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا يَعْقُوبُ بْنُ الْوَلِيدِ [الْمَدَنِيُّ]، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ صَلَّى، بَيْنَ الْمَغْرِبِ وَالْعِشَاءِ، عِشْرِينَ رَكْعَةً، بَنَى اللهُ لَهُ بَيْتاً فِي الْجَنَّةِ».

تخريج: [إسناده موضوع] وقال البوصيري: هذا إسناد ضعيف، يعقوب بن الوليد، قال فيه الإمام أحمد: من الكذابين الكبار، وكان يضع الحديث، وقال الحاكم: يروي عن هشام بن عروة المناكير، قلت: واتفقوا على ضعفه انتهى، وكذبه ابن معين وغيره، وله شاهد ضعيف جدًا عند ابن عدي:١٧٩٨/٥ * فيه عمرو بن جرير البجلي، كذبه أبوحاتم.

Comments:

Some of the people call these *Rak'ah* as *Salâtul-Awwâbin*, but it is a misnomer. The correct position is that *Salâtul-Awwâbin* is another name for the *Duha* prayer (prayer after sunrise). The Prophet ﷺ has said that *Salâtul-Awwâbin* is the prayer performed when the young ones of the camels begin to have their feet sizzling (from the heat of the sand). (*Sahih Muslim*: 143).

1374. It was narrated that Abu Hurairah said: "The Messenger of Allâh ﷺ said: 'Whoever prays six *Rak'ah* after the *Maghrib* and does not speak evil between them, they will be made equivalent to twelve years' worship.'" (*Da'if*)

١٣٧٤ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ. وَ أَبُو عُمَرَ حَفْصُ بْنُ عُمَرَ. قَالَا: حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ: حَدَّثَنِي عُمَرُ بْنُ أَبِي خَثْعَمٍ الْيَمَامِيُّ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ صَلَّى سِتَّ رَكَعَاتٍ، بَعْدَ

الْمَغْرِبِ، لَمْ يَتَكَلَّمْ بَيْنَهُنَّ بِسُوءٍ، عُدِلَتْ لَهُ عِبَادَةَ اثْنَتَيْ عَشْرَةَ سَنَةً».

تخريج: [ضعيف جدًّا] تقدم، ح:١١٦٧.

Chapter 186. What Was Narrated Concerning Voluntary Prayers Offered At Home

(المعجم ١٨٦) - بَابُ مَا جَاءَ فِي التَّطَوُّعِ فِي الْبَيْتِ (التحفة ٢٢٥)

1375. It was narrated that 'Âsim bin 'Amr said: "A group from the people of 'Iraq came to 'Umar and when they came to him, he said to them: 'Where are you from?' They said: 'From the inhabitants of 'Iraq.' He said: 'Have you come with permission?'[1] They said: 'Yes.' Then they asked him about a man's prayer in his house. 'Umar said: 'I asked the Messenger of Allâh ﷺ and he said: "As for a man's prayer in his house, it is light, so illuminate your houses."''' (*Da'if*)

Another chain with similar wording.

١٣٧٥ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو الأَحْوَصِ، عَنْ طَارِقٍ، عَنْ عَاصِمِ بْنِ عَمْرٍو قَالَ: خَرَجَ نَفَرٌ مِنْ أَهْلِ الْعِرَاقِ إِلَى عُمَرَ. فَلَمَّا قَدِمُوا عَلَيْهِ، قَالَ لَهُمْ: مِمَّنْ أَنْتُمْ؟ قَالُوا: مِنْ أَهْلِ الْعِرَاقِ. قَالَ: فَبِإِذْنٍ جِئْتُمْ؟ قَالُوا: نَعَمْ. قَالَ، فَسَأَلُوهُ عَنْ صَلَاةِ الرَّجُلِ فِي بَيْتِهِ. فَقَالَ عُمَرُ: سَأَلْتُ رَسُولَ اللهِ ﷺ فَقَالَ: «أَمَّا صَلَاةُ الرَّجُلِ فِي بَيْتِهِ فَنُورٌ. فَنَوِّرُوا بُيُوتَكُمْ».

حدّثنا مُحَمَّدُ بْنُ أَبِي الْحُسَيْنِ: حَدَّثَنَا عَبْدُ اللهِ بْنُ جَعْفَرٍ. قَالَ: حَدَّثَنَا عُبَيْدُ اللهِ بْنُ عَمْرٍو، عَنْ زَيْدِ بْنِ أَبِي أُنَيْسَةَ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَاصِمِ بْنِ عَمْرٍو، عَنْ عُمَيْرٍ، مَوْلَى عُمَرَ بْنِ الْخَطَّابِ، عَنْ عُمَرَ بْنِ الْخَطَّابِ، عَنِ النَّبِيِّ ﷺ. نَحْوَهُ.

تخريج: [إسناده ضعيف] وقال البوصيري: هذا إسناد ضعيف * عاصم بن عمرو وثقه ابن حبان، وأبوحاتم، وضعفه البخاري، والعقيلي، و أرسل عن عمر كما في التهذيب وغيره، والسند الثاني معلول، أبو إسحاق عنعن وعمير مستور.

Comments:

a. It is necessary for men to perform obligatory prayer at the mosque.

b. As for *Nafl* (voluntary) prayers, it is preferable to offer them at home. The

[1] Meaning: 'with the permission of the chief of Kufah?' (Explanation *Sindi*).

Rak'ah after the obligatory prayer generally called *Sunnah,* are in fact of the category of *Nafl* prayers.

c. It is permissible to offer *Nafl* prayer in the mosque.

1376. It was narrated from Abu Sa'eed Al-Khudri that the Prophet ﷺ said: "When anyone of you has finished his prayer, let him give his house a share of that, for Allâh will put something good in his house because of that prayer." (*Sahih*)

١٣٧٦ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، وَ مُحَمَّدُ ابْنُ يَحْيَىٰ. قَالاَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا سُفْيَانُ، عَنِ الأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا قَضَى أَحَدُكُمْ صَلاَتَهُ، فَلْيَجْعَلْ لِبَيْتِهِ مِنْهَا نَصِيباً. فَإِنَّ اللهَ جَاعِلٌ فِي بَيْتِهِ مِنْ صَلاَتِهِ خَيْراً».

تخريج: أخرجه مسلم، صلٰوة المسافرين، باب استحباب صلٰوة النافلة في بيته وجوازها في المسجد . . . الخ، ح:٧٧٨ من حديث الأعمش به، وصححه البغوي، والبوصيري.

Comments:

The Prophet ﷺ liked to perform *Nafl* prayer at home, not because he had difficulty coming and going to the mosque, as would be the case if the mosque were at some distance from his house. He rather did it, because it is preferable to perform *Nafl* prayer in one's house.

1377. It was narrated that Ibn 'Umar said: "The Messenger of Allâh ﷺ said: 'Do not make your houses into graves.'" (*Sahih*)

١٣٧٧ - حَدَّثَنَا زَيْدُ بْنُ أَخْزَمَ، وَ عَبْدُ الرَّحْمٰنِ بْنُ عُمَرَ. قَالاَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ عُبَيْدِ اللهِ بْنِ عُمَرَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لاَ تَتَّخِذُوا بُيُوتَكُمْ قُبُوراً».

تخريج: أخرجه البخاري، الصلٰوة، باب كراهية الصلٰوة في المقابر، ح:٤٣٢، ومسلم، صلٰوة المسافرين، الباب السابق، ح:٧٧٧ من حديث يحيى القطان به.

Comments:

a. Remembrance of Allâh is the life and breath of the heart. Whoever does not remember Allâh is like a dead person.. The best form of remembrance of Allâh, however is prayer.

b. It is forbidden to pray at the graveyards.

c. The words, "Do not make your houses into graves," mean: Do not totally avoid praying in your houses as you (rightly) abstain from praying at the grave yards.

d. Praying obligatory prayer in mosque is an enjoined duty, but do not make it a habit to perform even all your *Nafl* prayers in mosque. You must also offer some of your *Nafl* prayer at home.

1378. 'Abdullâh bin Sa'd said: "I asked the Messenger of Allâh ﷺ: 'Which is better prayer in my house or prayer in the mosque?' He said: 'Do you not see how close my house is to the mosque? But praying in my house is dearer to me than praying in the mosque, apart from the prescribed prayers.'" (*Sahih*)

١٣٧٨ - حَدَّثَنَا أَبُو بِشْرٍ، بَكْرُ بْنُ خَلَفٍ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ، عَنْ مُعَاوِيَةَ ابْنِ صَالِحٍ، عَنِ الْعَلَاءِ بْنِ الْحَارِثِ، عَنْ حَرَامِ بْنِ مُعَاوِيَةَ، عَنْ عَمِّهِ عَبْدِ اللهِ بْنِ سَعْدٍ قَالَ: سَأَلْتُ رَسُولَ اللهِ ﷺ: أَيُّمَا أَفْضَلُ؟ الصَّلَاةُ فِي بَيْتِي أَو الصَّلَاةُ فِي الْمَسْجِدِ؟ قَالَ: «أَلَا تَرَى إِلَى بَيْتِي؟ مَا أَقْرَبَهُ مِنَ الْمَسْجِدِ فَلَأَنْ أُصَلِّيَ فِي بَيْتِي أَحَبُّ إِلَيَّ مِنْ أَنْ أُصَلِّيَ فِي الْمَسْجِدِ. إِلَّا أَنْ تَكُونَ صَلَاةً مَكْتُوبَةً».

تخريج: [صحيح] أخرجه أحمد: ٤/ ٣٤٢ عن ابن مهدي به مطولاً، وصححه ابن خزيمة، ح: ١٢٠٢، وقال البوصيري: هذا إسناد صحيح، رجاله ثقات .

Chapter 187. What Was Narrated Concerning *Duha* Prayer

(المعجم ١٨٧) - بَابُ مَا جَاءَ فِي صَلَاةِ الضُّحَى (التحفة ٢٢٦)

1379. It was narrated that 'Abdullâh bin Hârith said: "During the caliphate of 'Uthmân, when the people were present in large numbers, I asked about *Duha* prayer, and I could not find anyone who could tell me that he, meaning the Prophet ﷺ, had prayed it, apart from Umm Hâni'. She told me that he had prayed it with eight *Rak'ah*." (*Sahih*)

١٣٧٩ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ يَزِيدَ بْنِ أَبِي زِيَادٍ، عَنْ عَبْدِ اللهِ بْنِ الْحَارِثِ قَالَ: سَأَلْتُ، فِي زَمَنِ عُثْمَانَ بْنِ عَفَّانَ، وَالنَّاسُ مُتَوَافِرُونَ، أَوْ مُتَوَافُونَ، عَنْ صَلَاةِ الضُّحَى فَلَمْ أَجِدْ أَحَداً يُخْبِرُنِي أَنَّهُ صَلَّاهَا، يَعْنِي النَّبِيَّ ﷺ، غَيْرَ أُمِّ هَانِئٍ فَأَخْبَرَتْنِي أَنَّهُ صَلَّاهَا ثَمَانَ رَكَعَاتٍ.

تخريج: [صحيح] تقدم، ح: ٦١٤ من حديث الزهري عن عبدالله به.

Comments:

Most of the Companions were probably unaware of the nature of this prayer, because the Prophet ﷺ did not perform it regularly, and whenever he prayed, he did it at home.

1380. It was narrated that Anas bin Mâlik said: "I heard the Messenger of Allâh ﷺ say: 'Whoever prays *Duha* with twelve *Rak'ah*, Allâh will build for him a palace of gold in Paradise.'" (***Da'if***)

١٣٨٠ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ، وَ أَبُو كُرَيْبٍ. قَالاَ: حَدَّثَنَا يُونُسُ بْنُ بُكَيْرٍ: حَدَّثَنَا مُحَمَّدُ بْنُ إِسْحَاقَ، عَنْ مُوسَى بْنِ أَنَسٍ، عَنْ ثُمَامَةَ بْنِ أَنَسٍ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «مَنْ صَلَّى الضُّحَى ثِنْتَيْ عَشْرَةَ رَكْعَةً، بَنَى اللهُ لَهُ قَصْرًا مِنْ ذَهَبٍ فِي الْجَنَّةِ».

تخريج: [**إسناده ضعيف**] أخرجه الترمذي، الوتر، باب ماجاء في صلٰوة الضحى، ح:٤٧٣ عن أبي كريب به، وقال: غريب * وابن إسحاق صرح بالسماع عنده، وموسى بن فلان بن أنس مجهول كما في التقريب وغيره.

1381. Mu'âdhah Al-'Adawiyyah said: "I asked 'Âishah: 'Did the Prophet ﷺ pray *Duha*?' She said: 'Yes; four (*Rak'ah*) and he would add whatever Allâh willed.'" (***Sahih***)

١٣٨١ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا شَبَابَةُ: حَدَّثَنَا شُعْبَةُ، عَنْ يَزِيدَ الرِّشْكِ، عَنْ مُعَاذَةَ الْعَدَوِيَّةِ قَالَتْ: سَأَلْتُ عَائِشَةَ: أَكَانَ النَّبِيُّ ﷺ يُصَلِّي الضُّحَى؟ قَالَتْ: نَعَمْ. أَرْبَعاً. وَيَزِيدُ مَا شَاءَ اللهُ.

تخريج: أخرجه مسلم، صلٰوة المسافرين، باب استحباب صلٰوة الضحى، وأن أقلها ركعتان ... الخ، ح:٧١٩ من حديث شعبة به.

Comments:

This shows that not only Umm Hâni ﷺ, but 'Âishah ﷺ as well, had seen the Prophet ﷺ pray the *Duha* prayer. As for the rule of Islamic law, it can be proven even from the report of a single Companion.

1382. It was narrated that Abu Hurairah said: "The Messenger of Allâh ﷺ said: 'Whoever regularly prays two *Rak'ah* of *Duha*, his sins will be forgiven even if they are like the foam of the sea.'" (***Da'if***)

١٣٨٢ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ، عَنِ النَّهَّاسِ بْنِ قَهْمٍ، عَنْ شَدَّادٍ أَبِي عَمَّارٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ حَافَظَ عَلَى شُفْعَةِ الضُّحَى، غُفِرَتْ لَهُ ذُنُوبُهُ، وَإِنْ كَانَتْ مِثْلَ زَبَدِ الْبَحْرِ».

تخريج: [**إسناده ضعيف**] أخرجه الترمذي، الوتر، باب ماجاء في صلٰوة الضحى، ح:٤٧٦ من حديث النهاس به، وقال: ولا نعرفه إلا من حديثه * والنهاس هذا ضعيف كما في التقريب وغيره.

Chapter 188. What Was Narrated Concerning *Istikhârah* Prayer

1383. It was narrated that Jâbir bin 'Abdullâh said: "The Messenger of Allâh ﷺ used to teach us *Istikhârah*, just as he used to teach us a *Surah* of the Qur'ân. He said: 'If anyone of you is deliberating about a decision he has to make, then let him pray two *Rak'ah* of non-obligatory prayer, then say: *Allâhumma inni astakhiruka bi 'ilmika wa astaqdiruka bi qudratika wa as'aluka min fadlikal-'azim, fa innaka taqdiru wa lâ aqdir, wa ta'lamu wa lâ a'lam, wa Anta 'allâmul-ghuyub. Allâhumma in kunta ta'lamu hâdhal-amra (then the matter should be mentioned by name) mâ kâna min shay'in khairan li fi dini wa ma'âshi wa 'âqibati amri, aw khairanli fi 'âjili amri wa âjilihi, faqdurhu li wa yassirhu li wa bârik li fihi. Wa in kunta ta'lamu* [O Allâh, I seek Your guidance (in making a choice) by virtue of Your knowledge, and I seek ability by virtue of Your power, and I ask You of Your great bounty. You have power, I have none. And You know, I know not. You are the Knower of hidden things. O Allâh, if in Your knowledge, this matter (then it should be mentioned by name) is good for me in my religion, my livelihood and my affairs, or both in this world and in the Hereafter then ordain it for me, make it easy for me, and bless it for me. And if in

(المعجم ١٨٨) - بَابُ مَا جَاءَ فِي صَلَاةِ الاسْتِخَارَةِ (التحفة ٢٢٧)

١٣٨٣ - حَدَّثَنَا أَحْمَدُ بْنُ يُوسُفَ السُّلَمِيُّ: حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ ابْنُ أَبِي الْمَوَالِي قَالَ: سَمِعْتُ مُحَمَّدَ بْنَ الْمُنْكَدِرِ يُحَدِّثُ عَنْ جَابِرِ بْنِ عَبْدِ اللهِ قَالَ: كَانَ رَسُولُ اللهِ ﷺ يُعَلِّمُنَا الاسْتِخَارَةَ، كَمَا يُعَلِّمُنَا السُّورَةَ مِنَ الْقُرْآنِ. يَقُولُ: «إِذَا هَمَّ أَحَدُكُمْ بِالأَمْرِ فَلْيَرْكَعْ رَكْعَتَيْنِ مِنْ غَيْرِ الْفَرِيضَةِ، ثُمَّ لْيَقُلْ: اللَّهُمَّ إِنِّي أَسْتَخِيرُكَ بِعِلْمِكَ. وَأَسْتَقْدِرُكَ بِقُدْرَتِكَ. وَأَسْأَلُكَ مِنْ فَضْلِكَ الْعَظِيمِ. فَإِنَّكَ تَقْدِرُ وَلاَ أَقْدِرُ. وَتَعْلَمُ وَلاَ أَعْلَمُ. وَأَنْتَ عَلَّامُ الْغُيُوبِ. اللَّهُمَّ إِنْ كُنْتَ تَعْلَمُ هٰذَا الأَمْرَ فَيُسَمِّيهِ، مَا كَانَ مِنْ شَيْءٍ خَيْرًا لِي فِي دِينِي وَمَعَاشِي وَعَاقِبَةِ أَمْرِي، أَوْ خَيْرًا لِي فِي عَاجِلِ أَمْرِي وَآجِلِهِ فَاقْدُرْهُ لِي وَيَسِّرْهُ لِي وَبَارِكْ لِي فِيهِ. وَإِنْ كُنْتَ تَعْلَمُ، يَقُولُ مِثْلَ مَا قَالَ فِي الْمَرَّةِ الأُولَى وَإِنْ كَانَ شَرًّا لِي، فَاصْرِفْهُ عَنِّي وَاصْرِفْنِي عَنْهُ، وَاقْدُرْ لِيَ الْخَيْرَ حَيْثُمَا كَانَ. ثُمَّ رَضِّنِي بِهِ».

Your knowledge]. Then saying similar to what he said the first time, except: *Wa in kâna sharrun li fasrifhu 'anni wâsrifni 'anhu wâqdur li al-khair haithuma kâna thumma raddini bihi* (If it is bad for me then turn it away from me and turn me away from it, and ordain for me the good wherever it may be and make me pleased with it).'" (*Sahih*)

تخريج: أخرجه البخاري، التهجد، باب ماجاء في التطوع مثنٰى مثنٰى، ح:١١٦٢ وغيره من حديث عبدالرحمٰن به.

Comments:

a. If, after having prayed the *Istikhârah* prayer (prayer for seeking guidance), one feels the quietude of the heart in doing the intended task, let him do it, otherwise forsake it.

b. When you reach the words 'this matter' in the supplication, mention the name of the task or project that you want to undertake, such as: 'this marriage, or journey, or business,' etc., or else, just bring the intended task or project to your mind without mentioning it in words.

c. 'Turn me away from it' means: O Allâh! Do not let me do it, and let not the thoughts like: 'How good it were if I had done it,' etc., should cross my mind.

Chapter 189. What Was Narrated Concerning Prayer At Times Of Need

(المعجم ١٨٩) - **بَابُ مَا جَاءَ فِي صَلَاةِ الْحَاجَةِ** (التحفة ٢٢٨)

1384. It was narrated that 'Abdullâh bin Abi Awfa Al-Aslami said: "The Messenger of Allâh ﷺ came out to us and said: 'Whoever has some need from Allâh or from any of His creation, let him perform ablution and pray two *Rak'ah*, then let him say: *Lâ ilâha illallâhul-Halimul-Karim. Subhân-Allâhi Rabbil-'arshil-'azim. Al-hamdu Lillâhi Rabbil-'Âlamin. Allâhumma inni as'aluka mujibât rahmatika, wa 'azâ'ima maghfiratika, wal-ghanimata min kulli barrin, was-salâmata min kulli ithmin.*

١٣٨٤ - حَدَّثَنَا سُوَيْدُ بْنُ سَعِيدٍ: حَدَّثَنَا أَبُو عَاصِمٍ الْعَبَّادَانِيُّ، عَنْ فَائِدِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ عَبْدِ اللهِ بْنِ أَبِي أَوْفَى الأَسْلَمِيِّ قَالَ: خَرَجَ عَلَيْنَا رَسُولُ اللهِ ﷺ فَقَالَ: «مَنْ كَانَتْ لَهُ حَاجَةٌ إِلَى اللهِ، أَوْ إِلَى أَحَدٍ مِنْ خَلْقِهِ، فَلْيَتَوَضَّأْ وَلْيُصَلِّ رَكْعَتَيْنِ. ثُمَّ لْيَقُلْ: لَا إِلٰهَ إِلَّا اللهُ الْحَلِيمُ الْكَرِيمُ. سُبْحَانَ اللهِ رَبِّ الْعَرْشِ الْعَظِيمِ. الْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِينَ. اللّٰهُمَّ إِنِّي أَسْأَلُكَ مُوجِبَاتِ رَحْمَتِكَ، وَعَزَائِمَ مَغْفِرَتِكَ، وَالْغَنِيمَةَ مِنْ كُلِّ بِرٍّ، وَالسَّلَامَةَ مِنْ

كُلِّ إِثْمٍ. أَسْأَلُكَ أَلَّا تَدَعَ لِي ذَنْباً إِلَّا غَفَرْتَهُ. وَلاَ هَمًّا إِلَّا فَرَّجْتَهُ، وَلاَ حَاجَةً هِيَ لَكَ رِضاً إِلَّا قَضَيْتَهَا لِي. ثُمَّ يَسْأَلُ اللهَ مِنْ أَمْرِ الدُّنْيَا وَالآخِرَةِ مَا شَاءَ. فَإِنَّهُ يُقَدَّرُ».

As'aluka alla tada'a li dhanban illa ghafartahu, wa lâ hamman illa farrajtahu, wa lâ hâjah hiya laka ridan illâ qadaitaha li (None has the right to be worshiped but Allâh, the Forbearing, the Most Generous. Glory is to Allâh, the Lord of the Mighty Throne. Praise is to Allâh, the Lord of the worlds. O Allâh, I ask You for the means of Your mercy and forgiveness, the benefit of every good deed and safety from all sins. I ask You not to leave any sin of mine but You forgive it, or any distress but You relieve it, or any need that is pleasing to You but You meet it). Then he should ask Allâh for whatever he wants in this world and in the Hereafter, for it is decreed." (*Da'if*)

تخريج: [**إسناده ضعيف جدًا**] أخرجه الترمذي، الوتر، باب ماجاء في صلوة الحاجة، ح:٤٧٩ من حديث فائد به، وقال: هذا حديث غريب وفي إسناده مقال ، وانظر، ح:٤١٦ لعلته.

1385. It was narrated from 'Uthmân bin Hunaif that a blind man came to the Prophet ﷺ and said: "Pray to Allâh to heal me." He said: "If you wish to store your reward for the Hereafter, that is better, or if you wish, I will supplicate for you." He said: "Supplicate." So he told him to perform ablution and do it well, and to pray two *Rak'ah*, and to say this supplication: "*Allâhumma inni as'aluka wa atawajjahu ilaika bimuhammadin nabiyyir-rahma. Yâ Muhammadu inni qad tawajjahtu bika ila rabbi fi hâjati hâdhihi lituqda. Allâhumma fashaffi'hu fiya* (O Allâh, I ask of You and I turn

١٣٨٥ - حَدَّثَنَا أَحْمَدُ بْنُ مَنْصُورِ بْنِ سَيَّارٍ: حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي جَعْفَرٍ الْمَدَنِيِّ، عَنْ عُمَارَةَ بْنِ خُزَيْمَةَ بْنِ ثَابِتٍ، عَنْ عُثْمَانَ بْنِ حُنَيْفٍ أَنَّ رَجُلاً ضَرِيرَ الْبَصَرِ أَتَى النَّبِيَّ ﷺ فَقَالَ: ادْعُ اللهَ لِي أَنْ يُعَافِيَنِي. فَقَالَ: «إِنْ شِئْتَ أَخَّرْتُ لَكَ وَهُوَ خَيْرٌ. وَإِنْ شِئْتَ دَعَوْتُ» فَقَالَ: ادْعُهْ. فَأَمَرَهُ أَنْ يَتَوَضَّأَ فَيُحْسِنَ وُضُوءَهُ. وَيُصَلِّيَ رَكْعَتَيْنِ. وَيَدْعُو بِهٰذَا الدُّعَاءِ: «اللَّهُمَّ إِنِّي أَسْأَلُكَ، وَأَتَوَجَّهُ إِلَيْكَ بِمُحَمَّدٍ نَبِيِّ الرَّحْمَةِ. يَا مُحَمَّدُ إِنِّي قَدْ تَوَجَّهْتُ بِكَ إِلَى رَبِّي فِي حَاجَتِي هٰذِهِ

لِتُقْضَى. اللَّهُمَّ فَشَفِّعْهُ فِيَّ».

قَالَ أَبُو إِسْحَاقَ: هٰذَا حَدِيثٌ صَحِيحٌ.

my face towards You by virtue of the intercession of Muhammad the Prophet of mercy. O Muhammad, I have turned to my Lord by virtue of your intercession concerning this need of mine so that it may be met. O Allâh, accept his intercession concerning me)". (*Sahih*)

Abu Ishâq said: "This *Hadith* is *Sahih*."[1]

تخريج: [إسناده صحيح] أخرجه الترمذي، الدعوات، باب:١١٨، ح:٣٥٧٨ من حديث عثمان بن عمر به، وقال: حسن صحيح غريب ، وزاد الحاكم:١/٣١٣، ٥١٩ في الأخير: وشفعني فيه ، وصححه هو، والذهبي وغيرهما، مرةً: على شرطهما، ومرةً قالا: صحيح ولا أشير إلى هذا الاختلاف من أجل الاختصار إلا نادرًا لأن لهما أوهامًا في بعض الأحيان، وهذا الشرح المختصر لا يتحمل الردود، فليتنبه.

Comments:

a. It is perfectly in order for a man to ask a person noted for his piety to supplicate to Allâh on his behalf.

b. To patiently bear a disease or a distress ordained by Allâh is doubtless one of the means to go higher up in one's rank with Allâh. It is also, however, not against either the spirit of trust in Allâh or unquestioning submission to His decree, if a sick person supplicates to Him for his healing or recovery from disease.

c. The Companion did not supplicate to the Prophet ﷺ or invoke him for healing; he only asked the Messenger of Allâh ﷺ to pray to Allâh for grant of recovery to him. The Companion also prayed to Allâh himself for the purpose. The Prophet's supplication to Allâh was for the grant of the Companion's prayer. That is why the act has been termed as intercession by the Prophet ﷺ.

Chapter 190. What Was Narrated Concerning The Prayer Of Glorification

(المعجم ١٩٠) - بَابُ مَا جَاءَ فِي صَلَاةِ التَّسْبِيحِ (التحفة ٢٢٩)

1386. It was narrated that Abu Râfi' said: "The Messenger of Allâh ﷺ said to 'Abbâs: 'O uncle,

١٣٨٦ - حَدَّثَنَا مُوسَى بْنُ عَبْدِ الرَّحْمٰنِ، أَبُو عِيسَى الْمَسْرُوقِيُّ: حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ:

[1] Allâh knows best who this Abu Ishâq is, this statement is not present in all of the manuscripts.

حَدَّثَنَا مُوسى بْنُ عُبَيْدَةَ: حَدَّثَنِي سَعِيدُ بْنُ أَبِي سَعِيدٍ، مَوْلَى أَبِي بَكْرِ بْنِ عَمْرِو بْنِ حَزْمٍ، عَنْ أَبِي رَافِعٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ لِلْعَبَّاسِ: «يَا عَمِّ أَلاَ أَحْبُوكَ، أَلاَ أَنْفَعُكَ، أَلاَ أَصِلُكَ» قَالَ: بَلَى. يَا رَسُولَ اللهِ قَالَ: «فَصَلِّ أَرْبَعَ رَكَعَاتٍ. تَقْرَأُ فِي كُلِّ رَكْعَةٍ بِفَاتِحَةِ الْكِتَابِ وَسُورَةٍ. فَإِذَا انْقَضَتِ الْقِرَاءَةُ فَقُلْ: سُبْحَانَ اللهِ وَالْحَمْدُ لِلَّهِ وَلاَ إِلَهَ إِلَّا اللهُ وَاللهُ أَكْبَرُ، خَمْسَ عَشْرَةَ مَرَّةً قَبْلَ أَنْ تَرْكَعَ. ثُمَّ ارْكَعْ فَقُلْهَا عَشْرًا. ثُمَّ ارْفَعْ رَأْسَكَ فَقُلْهَا عَشْرًا. ثُمَّ اسْجُدْ فَقُلْهَا عَشْرًا. ثُمَّ ارْفَعْ رَأْسَكَ فَقُلْهَا عَشْرًا. ثُمَّ اسْجُدْ فَقُلْهَا عَشْرًا. ثُمَّ ارْفَعْ رَأْسَكَ فَقُلْهَا عَشْرًا قَبْلَ أَنْ تَقُومَ. فَتِلْكَ خَمْسٌ وَسَبْعُونَ فِي كُلِّ رَكْعَةٍ. وَهِيَ ثَلاَثُمِائَةٍ فِي أَرْبَعِ رَكَعَاتٍ. فَلَوْ كَانَتْ ذُنُوبُكَ مِثْلَ رَمْلِ عَالِجٍ، غَفَرَهَا اللهُ لَكَ» قَالَ: يَا رَسُولَ اللهِ وَمَنْ لَمْ يَسْتَطِعْ يَقُولُهَا فِي يَوْمٍ؟ قَالَ: «قُلْهَا فِي جُمُعَةٍ. فَإِنْ لَمْ تَسْتَطِعْ فَقُلْهَا فِي شَهْرٍ» حَتَّى قَالَ: «فَقُلْهَا فِي سَنَةٍ».

shall I not give you a gift, shall I not benefit you, shall I not uphold my ties of kinship with you?' He said 'Of course, O Messenger of Allâh.' He said: 'Pray four *Rak'ah*, and recite in each *Rak'ah* the Opening of the Book (*Al-Fâtihah*) and a *Surah*. When you have finished reciting, say: *Subhân-Allâh*[1] *wal-hamdu Lillâh wa lâ ilâha illallâh wa Allâhu Akbar* (Glory is to Allâh, praise is to Allâh, none has the right to be worshiped but Allâh and Allâh is the Most Great) fifteen times before you bow in *Ruku'*. Then bow and say it ten times; then raise your head and say it ten times; then prostrate and say it ten times; then raise your head and say it ten times; then prostrate and say it ten times; then raise your head and say it ten times before you stand up. That will be seventy-five times in each *Rak'ah* and three hundred times in the four *Rak'ah*, and even if your sins are like the grains of sand, Allâh will forgive you for them.' He said: 'O Messenger of Allâh, what if someone cannot say it in one day?' He said: 'Then say it once in a week; if you cannot, then say it once in a month' until he said: 'Once in a year.'" (***Sahih***)

تخريج: [حسن] أخرجه الترمذي، الوتر، باب ماجاء في صلوٰة التسبيح، ح:٤٨٢ من حديث

[1] *Subhân Allâh* also means to declare Allâh, the Most High, to be free of any imperfections, and whatever has been falsely attributed to Him, such as having a son, a partner, etc.

زيد العكلي به، وقال: غريب ، وانظر، ح:٢٥١ لعلته، وللحديث شواهد منها الحديث الآتي.

Comments:

Allâh greatly loves the words that glorify and sanctify Him. Even outside this particular prayer the words expressing Allâh's praise and majesty, namely *Subhân-Allâh wa bi-hamdihî* and *Subhân Allâhil-'Azim* (Glorified is Allâh and praised is He, Glorified is Allâh, the Most Great) must be given due prominence in our normal supplications, for the Messenger of Allâh ﷺ has said that, although these words are very easy for the tongue, they are dear to Allâh and are heavy in the Balance (see *Sahih Al-Bukhâri*, last *Hadith*). The reason why *Salât At-Tasbih* merits such great reward from Allâh, may be attributed to the fact that in it, one repeats words expressing Allâh's oneness, glorification and greatness many times over.

1387. It was narrated that Ibn 'Abbâs said: "The Messenger of Allâh ﷺ said to 'Abbâs bin 'Abdul-Muttalib: 'O 'Abbâs, O my uncle, shall I not give you a gift, shall I not give you something, shall I not tell you of something which, if you do it, will expiate for ten types of sins? If you do them, Allâh will forgive you your sins, the first and the last of them, the old and the new, the unintentional and the deliberate, the minor and the major, the secret and the open, ten types of sin. Pray four *Rak'ah*, and recite in each *Rak'ah* the Opening of the Book (*Al-Fâtihah*) and a *Surah*. When you have finished reciting in the first *Rak'ah*, while you are standing, say: *Subhân-Allâh walhamdu Lillâh wa lâ ilâha illallâh wa Allâhu Akbar* (Glory is to Allâh, praise is to Allâh, none has the right to be worshiped but Allâh and Allâh is the Most Great) fifteen times. Then bow and say it ten times while you are bowing.

١٣٨٧ - حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ بِشْرِ بْنِ الْحَكَمِ النَّيْسَابُورِيُّ: حَدَّثَنَا مُوسى بْنُ عَبْدِ الْعَزِيزِ: حَدَّثَنَا الْحَكَمُ بْنُ أَبَانٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ لِلْعَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ: «يَا عَبَّاسُ يَا عَمَّاهُ أَلاَ أُعْطِيكَ، أَلاَ أَمْنَحُكَ، أَلاَ أَحْبُوكَ، أَلاَ أَفْعَلُ لَكَ عَشْرَ خِصَالٍ. إِذَا أَنْتَ فَعَلْتَ ذٰلِكَ غَفَرَ اللهُ لَكَ ذَنْبَكَ أَوَّلَهُ وَآخِرَهُ، وَقَدِيمَهُ وَحَدِيثَهُ، وَخَطَأَهُ وَعَمْدَهُ، وَصَغِيرَهُ وَكَبِيرَهُ، وَسِرَّهُ وَعَلاَنِيَتَهُ. عَشْرُ خِصَالٍ، أَنْ تُصَلِّيَ أَرْبَعَ رَكَعَاتٍ. تَقْرَأُ فِي كُلِّ رَكْعَةٍ بِفَاتِحَةِ الْكِتَابِ وَسُورَةٍ. فَإِذَا فَرَغْتَ مِنَ الْقِرَاءَةِ فِي أَوَّلِ رَكْعَةٍ قُلْتَ وَأَنْتَ قَائِمٌ. سُبْحَانَ اللهِ وَالْحَمْدُ لِلَّهِ وَلاَ إِلٰهَ إِلَّا اللهُ وَاللهُ أَكْبَرُ. خَمْسَ عَشْرَةَ مَرَّةً. ثُمَّ تَرْكَعُ فَتَقُولُ، وَأَنْتَ رَاكِعٌ عَشْرًا. ثُمَّ تَرْفَعُ رَأْسَكَ مِنَ الرُّكُوعِ فَتَقُولُهَا عَشْرًا. ثُمَّ تَهْوِي سَاجِداً فَتَقُولُهَا وَأَنْتَ سَاجِدٌ عَشْرًا. ثُمَّ تَرْفَعُ رَأْسَكَ مِنَ السُّجُودِ فَتَقُولُهَا

Then raise your head from *Ruku'* and say it ten times. Then go into prostration and say it ten times while you are prostrating. Then raise your head from prostration and say it ten times. Then prostrate and say it ten times. Then raise your head from prostration and say it ten times. That will be seventy-five times in each *Rak'ah*. Do that in all four *Rak'ah*. If you can pray it once each day then do so. If you cannot, then once each week; if you cannot, then once each month. If you cannot, then once in your lifetime.'" **(*Hasan*)**

عَشْرًا. ثُمَّ تَسْجُدُ فَتَقُولُهَا عَشْرًا. ثُمَّ تَرْفَعُ رَأْسَكَ مِنَ السُّجُودِ فَتَقُولُهَا عَشْراً. فَذٰلِكَ خَمْسَةٌ وَسَبْعُونَ فِي كُلِّ رَكْعَةٍ. تَفْعَلُ فِي أَرْبَعِ رَكَعَاتٍ. إِنِ اسْتَطَعْتَ أَنْ تُصَلِّيَهَا فِي كُلِّ يَوْمٍ مَرَّةً فَافْعَلْ. فَإِنْ لَمْ تَسْتَطِعْ فَفِي كُلِّ جُمُعَةٍ مَرَّةً. فَإِنْ لَمْ تَفْعَلْ فَفِي كُلِّ شَهْرٍ مَرَّةً. فَإِنْ لَمْ تَفْعَلْ فَفِي عُمُرِكَ مَرَّةً».

تخريج: [إسناده حسن] أخرجه أبو داود، التطوع، باب صلوة التسبيح، ح:١٢٩٧ عن عبدالرحمٰن به، وصححه أبو بكر الآجري، وأبو الحسن المقدسي، وأبو داود، وحسنه ابن حجر، وغيره.

Chapter 191. What Was Narrated Concerning The Night Of The Middle Of Sha'bân

(المعجم ١٩١) - بَابُ مَا جَاءَ فِي لَيْلَةِ النِّصْفِ مِنْ شَعْبَانَ (التحفة ٢٣٠)

1388. It was narrated that 'Ali bin Abu Tâlib said: "The Messenger of Allâh ﷺ said: 'When it is the night of the middle of Sha'bân, spend its night in prayer and observe a fast on that day. For Allâh descends at sunset on that night to the lowest heaven and says: 'Is there no one who will ask Me for forgiveness, that I may forgive him? Is there no one who will ask Me for provision, that I may provide for him? Is there no one who is afflicted by trouble, that I may relieve him?' and so on, until dawn comes.'" (***Maudu'***)

١٣٨٨ - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْخَلَّالُ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَنْبَأَنَا ابْنُ أَبِي سَبْرَةَ، عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ، عَنْ مُعَاوِيَةَ بْنِ عَبْدِ اللهِ بْنِ جَعْفَرٍ، عَنْ أَبِيهِ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا كَانَتْ لَيْلَةُ النِّصْفِ مِنْ شَعْبَانَ، فَقُومُوا لَيْلَهَا وَصُومُوا نَهَارَهَا. فَإِنَّ اللهَ يَنْزِلُ فِيهَا لِغُرُوبِ الشَّمْسِ إِلَى سَمَاءِ الدُّنْيَا. فَيَقُولُ: أَلاَ مِنْ مُسْتَغْفِرٍ لِي فَأَغْفِرَ لَهُ أَلاَ مُسْتَرْزِقٌ فَأَرْزُقَهُ أَلاَ مُبْتَلًى فَأُعَافِيَهُ أَلاَ كَذَا أَلاَ كَذَا، حَتَّى يَطْلُعَ الْفَجْرُ».

تخريج: [إسناده موضوع] أخرجه المزي في تهذيب الكمال:(٣٣/١٠٧ ترجمة ابن أبي سبرة) من حديث الحسن بن علي به، وقال البوصيري: إسناده ضعيف لضعف ابن أبي سبرة واسمه أبوبكر بن عبدالله بن محمد أبي سبرة، قال فيه أحمد بن حنبل وابن معين يضع الحديث ، وضعفه ابن رجب في لطائف المعارف * إبراهيم بن محمد لا يعرف ولعله ابن أبي يحيى (متروك) راجع التهذيب وغيره.

Comments:

The *Hadith* is not only extremely 'Weak' but a clear fabrication as well. As such, there is no basis for observing fast specifically on the fifteenth of Sha'bân. Similarly, there is no substance in Allâh's alleged descent in this particular night to the lowest heaven, as mentioned in this *Hadith* and the next. Sound *Ahâdith,* however, do confirm that Allâh (the Glorified) descends to the lowest heaven each night. The exact nature of this descent we neither know nor can comprehend. We must, however, have faith in this attribute of Allâh's descent.

1389. It was narrated that 'Âishah said: "I missed the Prophet ﷺ one night, so I went out looking for him. I found him at Al-Baqi', raising his head towards the sky. He said: 'O 'Âishah, were you afraid that Allâh and His Messenger would wrong you?'" She said: "I said: 'No, it is not that, but I thought that you had gone to one of your other wives.' He said: 'Allâh descends on the night of the middle of Sha'bân to the lowest heaven, and He forgives more than the number of hairs on the sheep of Banu Kalb.'" (*Da'if*)

١٣٨٩ - حَدَّثَنَا عَبْدَةُ بْنُ عَبْدِ اللهِ الْخُزَاعِيُّ، وَ مُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ، أَبُو بَكْرٍ. قَالاَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَنْبَأَنَا حَجَّاجٌ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: فَقَدْتُ النَّبِيَّ ﷺ ذَاتَ لَيْلَةٍ. فَخَرَجْتُ أَطْلُبُهُ. فَإِذَا هُوَ بِالْبَقِيعِ، رَافِعٌ رَأْسَهُ إِلَى السَّمَاءِ. فَقَالَ: **«يَا عَائِشَةُ أَكُنْتِ تَخَافِينَ أَنْ يَحِيفَ اللهُ عَلَيْكِ وَرَسُولُهُ؟»** قَالَتْ، قَدْ قُلْتُ: وَمَا بِي ذٰلِكَ. وَلٰكِنِّي ظَنَنْتُ أَنَّكَ أَتَيْتَ بَعْضَ نِسَائِكَ. فَقَالَ: **«إِنَّ اللهَ تَعَالَى يَنْزِلُ لَيْلَةَ النِّصْفِ مِنْ شَعْبَانَ إِلَى السَّمَاءِ الدُّنْيَا فَيَغْفِرُ لأَكْثَرَ مِنْ عَدَدِ شَعَرِ غَنَمِ كَلْبٍ»**.

تخريج: [إسناده ضعيف] أخرجه الترمذي، الصوم، باب ماجاء في ليلة النصف من شعبان، ح:٧٣٩ من حديث يزيد به، وقال: سمعت محمدًا (البخاري) يضعف هذا الحديث، وقال: يحيى لم يسمع من عروة، والحجاج بن أرطاة لم يسمع من يحيى بن أبي كثير ، وانظر أيضًا، ح:٤٩٦، ١١٢٩.

Comments:

Scholars hold all the *Ahâdith* describing the virtues of the night of the middle of Sha'bân, including *Hadith* No. 1390 as 'Weak'. In fact no special merit of this night is proved from sound *Ahâdith.* Shaikh Albâni also regards most of these *Ahâdith* as 'Weak.' The only exception according to

him is *Hadith* no.1390, and according to him the *Hadith* proves the excellence of the night under reference.

1390. It was narrated from Abu Musa Al-Ash'ari that the Messenger of Allâh ﷺ said: "Allâh looks down on the night of the middle of Sha'bân and forgives all His creation, apart from the idolator and the *Mushâhin*."[1] (***Da'if***)

Another chain from Abu Musa, from the Prophet ﷺ with similar wording.

١٣٩٠ - حَدَّثَنَا رَاشِدُ بْنُ سَعِيدِ بْنِ رَاشِدٍ الرَّمْلِيُّ: حَدَّثَنَا الْوَلِيدُ، عَنِ ابْنِ لَهِيعَةَ، عَنِ الضَّحَّاكِ بْنِ أَيْمَنَ، عَنِ الضَّحَّاكِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ عَرْزَبٍ، عَنْ أَبِي مُوسٰى الأَشْعَرِيِّ عَنْ رَسُولِ اللهِ ﷺ قَالَ: «**إِنَّ اللهَ لَيَطَّلِعُ فِي لَيْلَةِ النِّصْفِ مِنْ شَعْبَانَ. فَيَغْفِرُ لِجَمِيعِ خَلْقِهِ. إِلَّا لِمُشْرِكٍ أَوْ مُشَاحِنٍ**».

حدّثنا مُحَمَّدُ بْنُ إِسْحَاقَ: حَدَّثَنَا أَبُو الأَسْوَدِ، النَّضْرُ بْنُ عَبْدِ الْجَبَّارِ: حَدَّثَنَا ابْنُ لَهِيعَةَ، عَنِ الزُّبَيْرِ بْنِ سُلَيْمٍ، عَنِ الضَّحَّاكِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِيهِ قَالَ: سَمِعْتُ أَبَا مُوسٰى عَنِ النَّبِيِّ ﷺ، نَحْوَهُ.

تخريج: [إسناده ضعيف] أخرجه ابن أبي عاصم في السنة، ح:٥١٠ من حديث أبي الأسود به علٰى تصحيف فيه، وقال البوصيري: إسناده ضعيف لضعف عبدالله بن لهيعة وتدليس الوليد بن مريم * والضحاك بن أيمن مجهول(تقريب)، وفيه علة أخرى، والزبير بن سليم، وعبدالرحمٰن بن عرزب مجهولان(تقريب)، وللحديث طرق عن معاذ، وأبي ثعلبة، وعبدالله بن عمرو، وأبي هريرة، وأبي بكر، وعوف بن مالك، وعائشة، ولا يصح منها شيء.

Chapter 192. What Was Narrated Concerning Prayer And Prostrating At Times Of Gratitude

(المعجم ١٩٢) - **بَابُ مَا جَاءَ فِي الصَّلَاةِ وَالسَّجْدَةِ عِنْدَ الشُّكْرِ**

(التحفة ٢٣١)

1391. It was narrated from 'Abdullâh bin Abu Awfa that the

١٣٩١ - حَدَّثَنَا أَبُو بِشْرٍ، بَكْرُ بْنُ خَلَفٍ:

[1] In *An-Nihâyah*: 'He is the opponent (or enemy).' Awzâ'i said: 'It means the practitioner of innovation who separates from the main body of the Muslim nation.' Tibi said: 'Perhaps the objective was to censure the enmity which occurs among the Muslims out of bad feelings about leaders, not due to religion, so no one will be safe from the tongue or the hand of the one who spreads that, since it will lead to fighting and what is prohibited.' And in *Az-Zawâ'id*: 'Its chain is 'Weak' due to the weakness of 'Abdullâh bin Lahi'ah and the obscure mention of Walid bin Muslim.' And Allâh knows best." (Explanation by *Sindi*).

Messenger of Allâh ﷺ prayed two *Rak'ah* on the day when he was given the glad tidings of the head (death) of Abu Jahl. (***Da'if***)

حَدَّثَنَا سَلَمَةُ بْنُ رَجَاءٍ: حَدَّثَتْنِي شَعْثَاءُ، عَنْ عَبْدِ اللهِ بْنِ أَبِي أَوْفَى أَنَّ رَسُولَ اللهِ ﷺ صَلَّى، يَوْمَ بُشِّرَ بِرَأْسِ أَبِي جَهْلٍ، رَكْعَتَيْنِ.

تخريج: [إسناده ضعيف] أخرجه الحافظ المزي في تهذيبه: (٣٥/٢٠٦ ترجمة شعثاء) من حديث سلمة به * شعثاء لا تعرف (تقريب).

1392. It was narrated from Anas bin Mâlik that the Prophet ﷺ was given glad tidings that a need of his had been met, and he fell down prostrate. (***Hasan***)

١٣٩٢ - حَدَّثَنَا يَحْيَى بْنُ عُثْمَانَ بْنِ صَالِحٍ الْمِصْرِيُّ: أَنْبَأَنَا أَبِي: أَنْبَأَنَا ابْنُ لَهِيعَةَ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ عَمْرِو بْنِ الْوَلِيدِ بْنِ عَبْدَةَ السَّهْمِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ النَّبِيَّ ﷺ بُشِّرَ بِحَاجَةٍ، فَخَرَّ سَاجِدًا.

تخريج: [حسن] انظر، ح: ٣٣٠ لعلته.

Comments:

Performing one prostration on a happy event or occasion is the *Sunnah* of the Prophet ﷺ. The prostration could as well be considerably long.

1393. It was narrated from 'Abdur-Rahmân bin Ka'b bin Mâlik that his father said that when Allâh accepted his repentance, he fell down prostrate. (***Sahih***)

١٣٩٣ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى: حَدَّثَنَا عَبْدُ الرَّزَّاقِ، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ كَعْبِ بْنِ مَالِكٍ، عَنْ أَبِيهِ قَالَ: لَمَّا تَابَ اللهُ عَلَيْهِ خَرَّ سَاجِدًا.

تخريج: [صحيح] أخرجه البخاري، المغازي، باب حديث كعب بن مالك وقول الله تعالى: وعلى الثلاثة الذين خلفوا، ح: ٤٤١٨ من حديث الزهري به مطولاً.

Comments:

Three of the Prophet's Companions, Ka'b bin Mâlik, Murârah bin Rabi' and Hilâl bin Umayyah ﷺ, lagged behind the Islamic army on the occasion of the Tabuk military campaign, for no valid reason. Therefore, on Allâh's command, the entire Muslim community observed a social boycott of these three for fifty days. During this long long period, these three remained mentally distressed and kept offering their repentance before Allâh.. Finally, when after fifty days, Allâh accepted their repentance, the Prophet of Allâh ﷺ declared it as the happiest day of their lives.

1394. It was narrated from Abu Bakrah that when the Prophet ﷺ heard news that made him happy, or for which one should be

١٣٩٤ - حَدَّثَنَا عَبْدَةُ بْنُ عَبْدِ اللهِ الْخُزَاعِيُّ، وَ أَحْمَدُ بْنُ يُوسُفَ السُّلَمِيُّ. قَالاَ: حَدَّثَنَا

أَبُو عَاصِمٍ، عَنْ بَكَّارِ بْنِ عَبْدِ الْعَزِيزِ بْنِ عَبْدِ اللهِ ابْنِ أَبِي بَكْرَةَ عَنْ أَبِيهِ، عَنْ أَبِي بَكْرَةَ أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا أَتَاهُ أَمْرٌ يَسُرُّهُ أَوْ يُسَرُّ بِهِ، خَرَّ سَاجِداً، شُكْراً لِلَّهِ تَبَارَكَ وَتَعَالَى.

happy, he would fall down prostrate in gratitude to Allâh, the Blessed and Exalted.(*Hasan*)

تخريج: [**إسناده حسن**] أخرجه أبوداود، الجهاد، باب في سجود الشكر، ح:٢٧٧٤ من حديث أبي عاصم به، وقال الترمذي: حسن غريب ، ح:١٥٧٨، وقال البوصيري: موقوف لكنه صحيح الإسناد ورجاله ثقات.

(المعجم ١٩٣) - بَابُ مَا جَاءَ فِي أَنَّ الصَّلَاةَ كَفَّارَةٌ (التحفة ٢٣٢)

Chapter 193. What Was Narrated Saying That Prayer Is An Expiation

١٣٩٥ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَ نَصْرُ بْنُ عَلِيٍّ. قَالَا: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا مِسْعَرٌ وَ سُفْيَانُ، عَنْ عُثْمَانَ بْنِ الْمُغِيرَةِ الثَّقَفِيِّ، عَنْ عَلِيِّ بْنِ رَبِيعَةَ الْوَالِبِيِّ، عَنْ أَسْمَاءَ بْنِ الْحَكَمِ الْفَزَارِيِّ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ قَالَ: كُنْتُ إِذَا سَمِعْتُ مِنْ رَسُولِ اللهِ ﷺ حَدِيثاً، يَنْفَعُنِي اللهُ بِمَا شَاءَ مِنْهُ. وَإِذَا حَدَّثَنِي عَنْهُ غَيْرُهُ، اسْتَحْلَفْتُهُ. فَإِذَا حَلَفَ صَدَّقْتُهُ. وَإِنَّ أَبَا بَكْرٍ حَدَّثَنِي وَصَدَقَ أَبُو بَكْرٍ، قَالَ: قَالَ رَسُولُ اللهِ ﷺ: **«مَا مِنْ رَجُلٍ يُذْنِبُ ذَنْباً، فَيَتَوَضَّأُ، فَيُحْسِنُ الْوُضُوءَ. ثُمَّ يُصَلِّي رَكْعَتَيْنِ، وَقَالَ مِسْعَرٌ: ثُمَّ يُصَلِّي وَيَسْتَغْفِرُ اللهَ، إِلَّا غَفَرَ اللهُ لَهُ».**

1395. It was narrated that 'Ali bin Abu Tâlib said: "If I heard a *Hadith* from the Messenger of Allâh ﷺ, Allâh benefited me with it as much as He willed, and if I heard it from anyone else, I would ask him to swear an oath, then if he swore an oath I would believe him. Abu Bakr told me and Abu Bakr spoke the truth that the Messenger of Allâh ﷺ said: 'There is no man who commits a sin then he performs ablution and does it well, then he prays two *Rak'ah*,' (one of the narrators) Mis'ar said: 'then performs prayer and seeks the forgiveness of Allâh, but Allâh will forgive him.' (*Hasan*)

تخريج: [**إسناده حسن**] أخرجه أبوداود، الوتر، باب في الاستغفار، ح:١٥٢١ من حديث عثمان بن المغيرة به، وحسنه الترمذي، ح:٤٠٦، وابن عدي وغيرهما، وصححه ابن حبان.

Comments:

a. The process of exercising caution in accepting the *Ahâdith*, and of examining what is true from what is false, dates back to the time of the Companions themselves.

b. 'Ali ﷺ had so much faith in the veracity of Abu Bakr that he accepted any version of *Hadith* – narrated by him without doubt or delay.

c. Both ablution and prayer are the means by which sins are forgiven.

١٣٩٦ - حَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ: أَنْبَأَنَا اللَّيْثُ ابْنُ سَعْدٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ سُفْيَانَ بْنِ عَبْدِ اللهِ أَظُنُّهُ عَنْ عَاصِمِ بْنِ سُفْيَانَ الثَّقَفِيِّ أَنَّهُمْ غَزَوْا غَزْوَةَ السَّلاَسِلِ، فَفَاتَهُمُ الْغَزْوُ. فَرَابَطُوا. ثُمَّ رَجَعُوا إِلَى مُعَاوِيَةَ وَعِنْدَهُ أَبُو أَيُّوبَ وَعُقْبَةُ بْنُ عَامِرٍ. فَقَالَ عَاصِمٌ: يَا أَبَا أَيُّوبَ فَاتَنَا الْغَزْوُ الْعَامَ. وَقَدْ أُخْبِرْنَا أَنَّهُ مَنْ صَلَّى فِي الْمَسَاجِدِ الأَرْبَعَةِ، غُفِرَ لَهُ ذَنْبُهُ. فَقَالَ: يَا ابْنَ أَخِي أَدُلُّكَ عَلَى أَيْسَرَ مِنْ ذٰلِكَ. إِنِّي سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «مَنْ تَوَضَّأَ كَمَا أُمِرَ، وَصَلَّى كَمَا أُمِرَ، غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ عَمَلٍ» أَكَذٰلِكَ يَا عُقْبَةُ؟ قَالَ: نَعَمْ.

1396. It was narrated from 'Âsim bin Sufyân Thaqafi that they went on the campaign of *Salâsil,* but no battle took place; they only took up their positions. Then they came back to Mu'âwiyah, and Abu Ayyub and 'Uqbah bin 'Âmir were with him. 'Âsim said: "O Abu Ayyub, we have missed out on *Jihâd* this year, and we were told that whoever prays in the four mosques will be forgiven his sins."[1] He said: "O son of my brother, shall I not tell you of something easier than that? I heard the Messenger of Allâh ﷺ say: 'Whoever performs ablution as he has been commanded, and prays as he has been commanded, will be forgiven his previous (bad) deeds.'" He said: "(Did he not say it) like that, O 'Uqbah?" He said: "Yes." (***Hasan***)

تخريج: [حسن] أخرجه النسائي: ١/ ٩٠، ٩١، الطهارة، باب ثواب من توضأ كما أمر، ح: ١٤٤ من حديث الليث به، ولم يشك فيه، وكذا رواه الجماعة عن الليث به بدون شك، وصححه ابن حبان(موارد)، ح: ١٦٦، وأشار المنذري إلى أنه حسن، وله طريق آخر عند البخاري في التاريخ الكبير: ٧/ ٤٢، ولأصل الحديث شواهد * سفيان هو ابن عبدالرحمٰن بن عاصم الثقفي.

Comments:

a. One military expedition of the name of the Campaign of *Salâsil* took place before the conquest of Makkah in the year 8 AH. The one referred to in this *Hadith*, known as the campaign of *Salâsil,* is a different campaign which had taken place during the caliphate of Mu'âwiyah ﷺ.

b. *Salâsil* in Arabic means a range of sand dunes. Both these battles having taken place in sandy areas, came to be known as campaigns of *Salâsil*.

[1] "The mosques that existed, or the three designated ones, and the fourth being *Qubâ'* mosque." (Explanation by *Sindi*).

c. The four mosques referred to in the *Hadith* are: *Al-Masjid Al-Harâm* (the Holy Mosque at Makkah), Prophet's Mosque at Al-Madinah, *Al-Masjid Al-Aqsa* (in Jerusalem), and the Qubâ' Mosque. The Prophet ﷺ has exhorted the people regarding the prayer in these mosques.

1397. 'Uthmân said: "I heard the Messenger of Allâh ﷺ say: 'Do you think that if there was a river in the courtyard of anyone of you, and he bathed in it five times each day, would there be any dirt left on him?' They said: '(There would be) nothing.' He said: 'Prayer takes away sins like water takes away dirt.'" (*Sahih*)

١٣٩٧ - حَدَّثَنَا عَبْدُ اللهِ بْنُ أَبِي زِيَادٍ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ: حَدَّثَنِي ابْنُ أَخِي ابْنِ شِهَابٍ، عَنْ عَمِّهِ: حَدَّثَنِي صَالِحُ ابْنُ عَبْدِ اللهِ بْنِ أَبِي فَرْوَةَ أَنَّ عَامِرَ بْنَ سَعْدٍ أَخْبَرَهُ قَالَ: سَمِعْتُ أَبَانَ بْنَ عُثْمَانَ يَقُولُ: قَالَ عُثْمَانُ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «**أَرَأَيْتَ لَوْ كَانَ بِفِنَاءِ أَحَدِكُمْ نَهْرٌ يَجْرِي يَغْتَسِلُ فِيهِ كُلَّ يَوْمٍ خَمْسَ مَرَّاتٍ، مَا كَانَ يَبْقَى مِنْ دَرَنِهِ؟**» قَالَ: لَا شَيْءَ. قَالَ: «**[فَإِنَّ] الصَّلَاةَ تُذْهِبُ الذُّنُوبَ كَمَا يُذْهِبُ الْمَاءُ الدَّرَنَ**».

تخريج: [**إسناده صحيح**] أخرجه أحمد: ١/ ٧١، ٧٢ عن يعقوب به، وقال البوصيري: هذا إسناد صحيح، رجاله ثقات .

Comments:

a. Sins are forgiven for one who performs his ablution and prayer according to the precepts of the Prophet ﷺ.
b. Teachings of *Shari'ah* (Islamic law) are easily driven home and retained in the mind, if given through the method of examples and similitudes. The same is the case with other educational and scientific topics.

1398. It was narrated from 'Abdullâh bin Mas'ud that a man did something with a woman that was less than adultery; I do not know how far it went, but it was less than adultery. He went to the Prophet ﷺ and told him about that. Then Allâh revealed the words: "And perform the prayer, at the two ends of the day and in some hours of the night. Verily, the good deeds remove the evil deeds. That is a reminder for the

١٣٩٨ - حَدَّثَنَا سُفْيَانُ بْنُ وَكِيعٍ: حَدَّثَنَا إِسْمَاعِيلُ ابْنُ عُلَيَّةَ، عَنْ سُلَيْمَانَ التَّيْمِيِّ، عَنْ أَبِي عُثْمَانَ النَّهْدِيِّ، عَنْ عَبْدِ اللهِ بْنِ مَسْعُودٍ أَنَّ رَجُلًا أَصَابَ مِنِ امْرَأَةٍ، يَعْنِي مَا دُونَ الْفَاحِشَةِ. فَلَا أَدْرِي مَا بَلَغَ. غَيْرَ أَنَّهُ دُونَ الزِّنَا. فَأَتَى النَّبِيَّ ﷺ. فَذَكَرَ ذَٰلِكَ لَهُ. فَأَنْزَلَ اللهُ سُبْحَانَهُ: ﴿وَأَقِمِ ٱلصَّلَوٰةَ طَرَفَيِ ٱلنَّهَارِ وَزُلَفًا مِّنَ ٱلَّيْلِ ۚ إِنَّ ٱلْحَسَنَٰتِ يُذْهِبْنَ ٱلسَّيِّـَٔاتِ ۚ ذَٰلِكَ ذِكْرَىٰ

mindful.''[1] He said: "O Messenger of Allâh, is this only for me?" He said: "It is for everyone who acts upon it." (*Sahih*)

لِلذَّاكِرِينَ﴾. [هود: ١١٤] فَقَالَ: يَا رَسُولَ اللهِ! أَلِي هٰذِهِ؟ قَالَ: «لِمَنْ أَخَذَ بِهَا».

تخريج: أخرجه البخاري، مواقيت الصلٰوة، باب الصلٰوة كفارة، ح:٥٢٦، ٤٦٨٧، ومسلم، التوبة، باب قوله تعالى: ﴿إن الحسنات يذهبن السيئات﴾، ح:٢٧٦٣ من حديث سليمان به.

Comments:

The prayers at the two ends of the day are the *Fajr* and *'Asr*. Intervening between the two is *Zuhr*. Nightly prayers are those of *Maghrib* and *'Ishâ'*. Thus, performing the five daily prayers is the means to get remittance of one's sins.

Chapter 194. What Was Narrated Concerning The Five Obligatory Prayers And Performing Them Regularly

(المعجم ١٩٤) - بَابُ مَا جَاءَ فِي فَرْضِ الصَّلَوَاتِ الْخَمْسِ وَالْمُحَافَظَةِ عَلَيْهَا (التحفة ٢٣٣)

1399. It was narrated that Anas bin Mâlik said: "The Messenger of Allâh ﷺ said: 'Allâh enjoined fifty prayers upon my nation, and I came back with that until I came to Musa. Musa said: 'What has your Lord enjoined upon your nation?' I said: 'He has enjoined fifty prayers on me.' He said: 'Go back to your Lord, for your nation will not be able to do that.' So I went back to my Lord, and He reduced it by half. I went back to Musa and told him, and he said: 'Go back to your Lord, for your nation will not be able to do that.' So I went back to my Lord, and He said: 'They are five and they are fifty; My Word does not change.' So I went back to Musa and he said: 'Go back to your Lord.' I said: 'I feel shy before my Lord.'"

١٣٩٩ - حَدَّثَنَا حَرْمَلَةُ بْنُ يَحْيَى الْمِصْرِيُّ: حَدَّثَنَا عَبْدُ اللهِ بْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ بْنُ يَزِيدَ، عَنِ ابْنِ شِهَابٍ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «فَرَضَ اللهُ عَلَى أُمَّتِي خَمْسِينَ صَلَاةً. فَرَجَعْتُ بِذٰلِكَ. حَتَّى آتِيَ عَلَى مُوسٰى. فَقَالَ مُوسٰى: مَاذَا افْتَرَضَ رَبُّكَ عَلَى أُمَّتِكَ؟ قُلْتُ: فَرَضَ عَلَيَّ خَمْسِينَ صَلَاةً. قَالَ: فَارْجِعْ إِلَى رَبِّكَ. فَإِنَّ أُمَّتَكَ لَا تُطِيقُ ذٰلِكَ. فَرَاجَعْتُ رَبِّي. فَوَضَعَ عَنِّي شَطْرَهَا. فَرَجَعْتُ إِلَى مُوسٰى فَأَخْبَرْتُهُ. فَقَالَ: ارْجِعْ إِلَى رَبِّكَ فَإِنَّ أُمَّتَكَ لَا تُطِيقُ ذٰلِكَ. فَرَاجَعْتُ رَبِّي. فَقَالَ: هِيَ خَمْسٌ وَهِيَ خَمْسُونَ. لَا يُبَدَّلُ الْقَوْلُ لَدَيَّ. فَرَجَعْتُ إِلَى مُوسٰى. فَقَالَ: ارْجِعْ إِلَى رَبِّكَ. فَقُلْتُ: قَدِ اسْتَحْيَيْتُ مِنْ رَبِّي».

[1] *Hud* 11:114.

تخريج: أخرجه البخاري، الصلوة، كيف فرضت الصلوة في الإسراء، ح:٣٤٩، ١٦٣٦، ٣٣٤٢، ومسلم، الإيمان، باب الإسراء برسول الله ﷺ إلى السموات وفرض الصلوات، ح:١٦٣ من حديث يونس به.

Comments:

a. The *Hadith* relates part of the story of *Mi'râj* (Prophet's night journey to the seven heavens). For details see *Sahih Al-Bukhâri*: 349.

b. When it was the last time, the Prophet ﷺ abstained from appealing for further reduction. The reason being that the promise of the reward of fifty prayers for performing five prayers had the hidden indication that further reduction would not be granted.

١٤٠٠ - حَدَّثَنَا أَبُو بَكْرِ بْنُ خَلَّادٍ الْبَاهِلِيُّ: حَدَّثَنَا أَبُو الْوَلِيدِ: حَدَّثَنَا شَرِيكٌ، عَنْ عَبْدِ اللهِ بْنِ عُصْمٍ، أَبِي عُلْوَانَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: أُمِرَ نَبِيُّكُمْ ﷺ بِخَمْسِينَ صَلَاةً. فَنَازَلَ رَبَّكُمْ أَنْ يَجْعَلَهَا خَمْسَ صَلَوَاتٍ.

1400. It was narrated that Ibn 'Abbâs said: "Your Prophet ﷺ was enjoined to do fifty prayers but he returned to your Lord to make (i.e. reduce) them five prayers." (***Sahih***)

تخريج: [صحيح] أخرجه المزي في تهذيب الكمال:(٣٠٧/١٥، ٣٠٨ ترجمة عبدالله بن عصيم) من حديث أبي الوليد هشام بن عبدالملك به * شريك تقدم، ح:١٤٩، عنعن، وشيخه مختلف فيه، ولحديثهما شواهد معنوية، انظر الحديث السابق.

١٤٠١ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنْ شُعْبَةَ، عَنْ عَبْدِ رَبِّهِ بْنِ سَعِيدٍ، عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ حَبَّانَ، عَنِ ابْنِ مُحَيْرِيزٍ، عَنِ الْمُخْدَجِيِّ، عَنْ عُبَادَةَ بْنِ الصَّامِتِ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «خَمْسُ صَلَوَاتٍ افْتَرَضَهُنَّ اللهُ عَلَى عِبَادِهِ. فَمَنْ جَاءَ بِهِنَّ لَمْ يَنْتَقِصْ مِنْهُنَّ شَيْئاً، اسْتِخْفَافاً بِحَقِّهِنَّ. فَإِنَّ اللهَ جَاعِلٌ لَهُ يَوْمَ الْقِيَامَةِ عَهْدًا أَنْ يُدْخِلَهُ الْجَنَّةَ. وَمَنْ جَاءَ بِهِنَّ قَدِ انْتَقَصَ مِنْهُنَّ شَيْئاً، اسْتِخْفَافاً بِحَقِّهِنَّ، لَمْ يَكُنْ لَهُ عِنْدَ اللهِ عَهْدٌ. إِنْ شَاءَ عَذَّبَهُ، وَإِنْ شَاءَ غَفَرَ لَهُ».

1401. It was narrated that 'Ubâdah bin Sâmit said: "I heard the Messenger of Allâh ﷺ say: 'Five prayers that Allâh has enjoined upon His slaves, so whoever does them, and does not omit anything out of negligence, on the Day of Resurrection Allâh will make a covenant with him that He will admit him to Paradise. But whoever does them but omits something from them out of negligence, will not have such a covenant with Allâh; if He wills He will punish him, and if He wills, He will forgive him.'" (***Hasan***)

تخريج: [حسن] أخرجه أبو داود، الوتر، باب فيمن لم يوتر، ح:١٤٢٠ من حديث محمد بن يحيى بن حبان به، وصححه ابن حبان، وابن عبدالبر، والنووي، والمنذري، وله شواهد.

Comments:

a. Obligatory prayers are just five — the rest are voluntary (*Nafl*). Some of these *Nafl* prayers are very much emphasized, others are not. However, there is no permission to be defecient with them, since they serve the purpose of making good the defects left by the people in performing their obligatory prayers.

b. 'Omitting something' could either be in the form of completely neglecting them or not performing them with a sense of humility and submissiveness.

1402. It was narrated from Sharik bin 'Abdullâh bin Abu Namir that he heard Anas bin Mâlik say: "While we were sitting in the mosque, a man entered riding a camel; he made it kneel in the mosque, then he hobbled it and said to them: 'Which of you is Muhammad?' The Messenger of Allâh ﷺ was reclining among them, so they said: 'This fair-skinned man who is reclining.' The man said to him: 'O son of 'Abdul-Muttalib!' The Prophet ﷺ said: 'I am listening to you.' The man said: O Muhammad! I am asking you and will be stern in asking, so do not bear any ill-feelings towards me.' He said: 'Ask whatever you think.' The man said: 'I abjure you by your Lord and the Lord of those who came before you, has Allâh sent you to all of mankind?' The Messenger of Allâh ﷺ said: 'By Allâh, yes.' He said: 'I abjure you by Allâh, has Allâh commanded you to pray the five prayers each day and night?' The Messenger of Allâh ﷺ said: 'By Allâh, yes.' He

١٤٠٢ - حَدَّثَنَا عِيسى بْنُ حَمَّادٍ الْمِصْرِيُّ: أَنْبَأَنَا اللَّيْثُ بْنُ سَعْدٍ، عَنْ سَعِيدٍ الْمَقْبُرِيِّ، عَنْ شَرِيكِ بْنِ عَبْدِ اللهِ بْنِ أَبِي نَمِرٍ أَنَّهُ سَمِعَ أَنَسَ بْنَ مَالِكٍ يَقُولُ: بَيْنَمَا نَحْنُ جُلُوسٌ فِي الْمَسْجِدِ، دَخَلَ رَجُلٌ عَلَى جَمَلٍ فَأَنَاخَهُ فِي الْمَسْجِدِ. ثُمَّ عَقَلَهُ. ثُمَّ قَالَ لَهُمْ: أَيُّكُمْ مُحَمَّدٌ؟ وَرَسُولُ اللهِ ﷺ مُتَّكِىءٌ بَيْنَ ظَهْرَانَيْهِمْ. قَالَ: فَقَالُوا: هٰذَا الرَّجُلُ الأَبْيَضُ الْمُتَّكِىءُ. فَقَالَ لَهُ الرَّجُلُ: يَا ابْنَ عَبْدِ الْمُطَّلِبِ فَقَالَ لَهُ النَّبِيُّ ﷺ: **«قَدْ أَجَبْتُكَ»** فَقَالَ لَهُ الرَّجُلُ: يَا مُحَمَّدُ إِنِّي سَائِلُكَ وَمُشَدِّدٌ عَلَيْكَ فِي الْمَسْأَلَةِ. فَلاَ تَجِدَنَّ عَلَيَّ فِي نَفْسِكَ. فَقَالَ: **«سَلْ مَا بَدَا لَكَ»** قَالَ لَهُ الرَّجُلُ: نَشَدْتُكَ بِرَبِّكَ وَرَبِّ مَنْ قَبْلَكَ. آللَّهُ أَرْسَلَكَ إِلَى النَّاسِ كُلِّهِمْ؟ فَقَالَ رَسُولُ اللهِ ﷺ: **«اللَّهُمَّ نَعَمْ»** قَالَ: فَأَنْشُدُكَ بِاللهِ، آللَّهُ أَمَرَكَ أَنْ تُصَلِّيَ الصَّلَوَاتِ الْخَمْسَ فِي الْيَوْمِ وَاللَّيْلَةِ؟ قَالَ رَسُولُ اللهِ ﷺ: **«اللَّهُمَّ نَعَمْ»** قَالَ: فَأَنْشُدُكَ بِاللهِ، آللَّهُ أَمَرَكَ أَنْ تَصُومَ هٰذَا الشَّهْرَ مِنَ السَّنَةِ؟ فَقَالَ رَسُولُ اللهِ ﷺ:

said: 'I abjure you by Allâh, has Allâh commanded you to fast this month each year?' The Messenger of Allâh ﷺ said: 'By Allâh, yes.' He said: 'I abjure you by Allâh, has Allâh commanded you to take this charity from our rich and distribute it among our poor?' The Messenger of Allâh ﷺ said: 'By Allâh, yes.' The man said: 'I believe in what you have brought, and I am the envoy of my people who are behind me. I am Dimâm bin Tha'labah, the brother of Banu Sa'd bin Bakr.'" (*Sahih*)

«اللَّهُمَّ نَعَمْ» قَالَ: فَأَنْشُدُكَ بِاللهِ، آللَّهُ أَمَرَكَ أَنْ تَأْخُذَ هٰذِهِ الصَّدَقَةَ مِنْ أَغْنِيَائِنَا فَتَقْسِمَهَا عَلَى فُقَرَائِنَا؟ فَقَالَ رَسُولُ اللهِ ﷺ: «اللَّهُمَّ نَعَمْ» فَقَالَ الرَّجُلُ: آمَنْتُ بِمَا جِئْتَ بِهِ. وَأَنَا رَسُولُ مَنْ وَرَائِي مِنْ قَوْمِي. وَأَنَا ضِمَامُ بْنُ ثَعْلَبَةَ، أَخُو بَنِي سَعْدِ بْنِ بَكْرٍ.

تخريج: أخرجه البخاري، العلم، باب القراءة والعرض على المحدث، ح:٦٣ من حديث الليث به.

Comments:

a. The mosque at the time of the Prophet ﷺ was a structure of unbaked earth or clay. Therefore, entry of camels etc., was not barred. It may be that a part of the mosque was set aside for the animals. This example could serve as a precedent for us to provide parking lots for bikes, scooters and cars etc., adjoining the mosques in our times.
b. The report of one narrator is acceptable in Islamic law but only if the narrator is dependable and trustworthy.
c. It is a commendable act to go and consult a true scholar about the teachings of Islamic law.

1403. Sa'eed bin Musayyab said that Abu Qatâdah bin Rib'i told him that the Messenger of Allâh ﷺ said: "Allâh said: 'I have enjoined on your nation five prayers, and I have made a covenant with Myself that whoever maintains them, I will admit him to Paradise, and whoever does not maintain them, has no such covenant with Me.'" (*Da'if*)

١٤٠٣ - حَدَّثَنَا يَحْيَى بْنُ عُثْمَانَ بْنِ سَعِيدِ ابْنِ كَثِيرِ بْنِ دِينَارٍ الْحِمْصِيُّ: حَدَّثَنَا بَقِيَّةُ بْنُ الْوَلِيدِ: حَدَّثَنَا ضُبَارَةُ بْنُ عَبْدِ اللهِ بْنِ أَبِي السُّلَيكِ: أَخْبَرَنِي دُوَيْدُ بْنُ نَافِعٍ، عَنِ الزُّهْرِيِّ قَالَ: قَالَ سَعِيدُ بْنُ الْمُسَيَّبِ: إِنَّ أَبَا قَتَادَةَ بْنَ رِبْعِيٍّ أَخْبَرَهُ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «قَالَ اللهُ عَزَّ وَجَلَّ: افْتَرَضْتُ عَلَى أُمَّتِكَ خَمْسَ صَلَوَاتٍ. وَعَهِدْتُ عِنْدِي عَهْدًا أَنَّهُ مَنْ حَافَظَ عَلَيْهِنَّ لِوَقْتِهِنَّ أَدْخَلْتُهُ الْجَنَّةَ. وَمَنْ لَمْ يُحَافِظْ عَلَيْهِنَّ، فَلاَ عَهْدَ لَهُ عِنْدِي».

تخريج: [إسناده ضعيف] أخرجه أبو داود، الصلوة، باب المحافظة على الصلوات، ح:٤٣٠ من حديث بقية به * وضبارة مستور ولم أجد تصريح سماع الزهري فيه، وأشار البوصيري إلى ضعفه، وللحديث شاهدان ضعيفان عند أحمد (٤/ ٢٤٤، ح:١٨٣١٢) والدارمي، ح:١٢٢٩.

Chapter 195. What Was Narrated Concerning The Virtue Of Praying In The Secred Mosque And The Mosque Of The Prophet ﷺ

(المعجم ١٩٥) - بَابُ مَا جَاءَ فِي فَضْلِ الصَّلَاةِ فِي الْمَسْجِدِ الْحَرَامِ وَمَسْجِدِ النَّبِيِّ ﷺ (التحفة ٢٣٤)

1404. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "One prayer in this mosque of mine is better than a thousand prayers anywhere else, except The Sacred Mosque (*Al-Masjid Al-Harâm*)." (***Sahih***)

(Another chain) from Abu Hurairah from the Prophet ﷺ with similar wording.

١٤٠٤ - حَدَّثَنَا أَبُو مُصْعَبٍ [الْمَدَنِيُّ]، أَحْمَدُ بْنُ أَبِي بَكْرٍ: حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ، عَنْ زَيْدِ بْنِ رَبَاحٍ. وَ عُبَيْدُ اللهِ بْنُ أَبِي عَبْدِ اللهِ، عَنْ أَبِي عَبْدِ اللهِ الأَغَرِّ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «**صَلَاةٌ فِي مَسْجِدِي هٰذَا أَفْضَلُ مِنْ أَلْفِ صَلَاةٍ فِيمَا سِوَاهُ. إِلَّا الْمَسْجِدَ الْحَرَامَ**».

حدّثنا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ، نَحْوَهُ.

تخريج: أخرجه البخاري، فضل الصلوة في مسجد مكة والمدينة، ح:١١٩٠، ومسلم، الحج، باب فضل الصلوة بمسجدي مكة والمدينة، ح:١٣٩٤ من حديث مالك به، أخرجه مسلم من حديث سفيان به.

Comments:

a. There are three mosques superior to all the rest in the world, namely (i) *Al-Masjid Al-Harâm* (The Sacred Mosque) that houses the Sacred Ka'bah, (ii) The Prophet's Mosque, and (iii) The Aqsâ Mosque (at Jerusalem). It is, therefore, an act of virtue, meriting reward from Allâh, to undertake a journey to visit these mosques, and offer prayer in them. Barring these three, it is not permissible to go to visit any other mosque or grave etc., in the belief that prayer in those places would fetch greater reward.

b. Performing prayer at the Prophet's Mosque is not equal, but better in reward than offering one thousand prayers.

c. Some of the *Ahâdith* speak of reward of one prayer in the Prophet's Mosque as equivalent to fifty thousands prayer (e. g. H. 1413 of *Ibn Mâjah*). However, the *Hadith* is Weak.

1405. It was narrated from Ibn

١٤٠٥ - حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ: حَدَّثَنَا

'Umar that the Prophet ﷺ said: "One prayer in this mosque of mine is better than one thousand prayers in any other mosque except the Sacred Mosque." (*Sahih*)

عَبْدُ اللهِ بْنُ نُمَيْرٍ، عَنْ عُبَيْدِ اللهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ قَالَ: «صَلاَةٌ فِي مَسْجِدِي هٰذَا، أَفْضَلُ مِنْ أَلْفِ صَلاَةٍ فِيمَا سِوَاهُ مِنَ الْمَسَاجِدِ. إِلَّا الْمَسْجِدَ الْحَرَامَ».

تخريج: أخرجه مسلم (انظر الحديث السابق) من حديث ابن نمير وغيره به.

Comments:

The expression 'In this mosque of mine' does not mean only that part of the mosque that existed in the days of the Prophet ﷺ. It includes all other additions made to it in subsequent years as well, since they do not constitute any separate structure. Therefore, prayer in any part of the Prophet's Mosque, be it old or new, merits this enhanced reward. Nevertheless, the superiority of praying in the front rows over other rows in this mosque is also like the superiority in other mosques.

1406. It was narrated from Jâbir that the Messenger of Allâh ﷺ said: "One prayer in my mosque is better than one thousand prayers elsewhere, except the Sacred Mosque, and one prayer in the Sacred Mosque is better than one hundred thousand prayers elsewhere." (*Sahih*)

١٤٠٦ - حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَسَدٍ: حَدَّثَنَا زَكَرِيَّا بْنُ عَدِيٍّ: أَنْبَأَنَا عُبَيْدُ اللهِ بْنُ عَمْرٍو، عَنْ عَبْدِ الْكَرِيمِ، عَنْ عَطَاءٍ، عَنْ جَابِرٍ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «صَلاَةٌ فِي مَسْجِدِي أَفْضَلُ مِنْ أَلْفِ صَلاَةٍ فِيمَا سِوَاهُ. إِلَّا الْمَسْجِدَ الْحَرَامَ. وَصَلاَةٌ فِي الْمَسْجِدِ الْحَرَامِ أَفْضَلُ مِنْ مِائَةِ أَلْفِ صَلاَةٍ فِيمَا سِوَاهُ».

تخريج: [إسناده صحيح] أخرجه أحمد: ٣/٣٤٣، ٣٩٧ من حديث عبيدالله بن عمرو الرقي به، صححه البوصيري، وابن عبدالهادي في التنقيح وغيرهما.

Comments:

Performing prayer at the Prophet's Mosque is not equal but better in reward than offering one thousand prayers. Similarly, offering prayer at the Sacred Mosque is not equal but more in reward than offering one hundred thousand prayer. Nevertheless, depending on the degree of humility and submissiveness in prayer, it is possible that one obtain an increase or decrease in his reward.

Chapter 196. What Was Narrated Concerning Praying In The Mosque Of Baitil-Maqdis (Jerusalem)

(المعجم ١٩٦) - بَابُ مَا جَاءَ فِي الصَّلَاةِ فِي مَسْجِدِ بَيْتِ الْمَقْدِسِ

(التحفة ٢٣٥)

1407. It was narrated that

١٤٠٧ - حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَبْدِ اللهِ الرَّقِّيُّ:

حَدَّثَنَا عِيسَى بْنُ يُونُسَ: حَدَّثَنَا ثَوْرُ بْنُ يَزِيدَ، عَنْ زِيَادِ بْنِ أَبِي سَوْدَةَ، عَنْ أَخِيهِ عُثْمَانَ بْنِ أَبِي سَوْدَةَ، عَنْ مَيْمُونَةَ، مَوْلَاةِ النَّبِيِّ ﷺ قَالَتْ: قُلْتُ: يَا رَسُولَ اللهِ أَفْتِنَا فِي بَيْتِ الْمَقْدِسِ. قَالَ: «أَرْضُ الْمَحْشَرِ وَالْمَنْشَرِ. ائْتُوهُ فَصَلُّوا فِيهِ. فَإِنَّ صَلَاةً فِيهِ كَأَلْفِ صَلَاةٍ فِي غَيْرِهِ» قُلْتُ: أَرَأَيْتَ إِنْ لَمْ أَسْتَطِعْ أَنْ أَتَحَمَّلَ إِلَيْهِ؟ قَالَ: «فَتُهْدِي لَهُ زَيْتاً يُسْرَجُ فِيهِ. فَمَنْ فَعَلَ ذٰلِكَ فَهُوَ كَمَنْ أَتَاهُ».

Maimunah the freed (female) slave of the Prophet ﷺ said: I said: "O Messenger of Allâh, tell us about Baitil-Maqdis." He said: "It is the land of the Resurrection and the Gathering. Go and pray there, for one prayer there is like one thousand prayers elsewhere." I said: "What if I cannot travel and go there?" He said: "Then send a gift of oil to light its lamps, for whoever does that is like one who goes there." (*Da'if*)

تخريج: [إسناده ضعيف] أخرجه أحمد:٦/٤٦٣ من حديث عيسى بن يونس به، وصححه البوصيري، وضعفه عبدالحق، وابن القطان، وقال الذهبي: هذا حديث منكر جدًا * زياد وأخوه ثقتان راجع التهذيب وغيره، وللحديث طريق مبتور عند أبي داود، ح:٤٥٧ وغيره * ثور عنعن، وعثمان لم يصرح بالسماع عن ميمونة.

١٤٠٨ - حَدَّثَنَا عُبَيْدُ اللهِ بْنُ الْجَهْمِ الْأَنْمَاطِيُّ: حَدَّثَنَا أَيُّوبُ بْنُ سُوَيْدٍ، عَنْ أَبِي زُرْعَةَ [السَّيْبَانِيِّ]، يَحْيَى بْنِ أَبِي عَمْرٍو: حَدَّثَنَا عَبْدُ اللهِ بْنُ الدَّيْلَمِيِّ، عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو عَنِ النَّبِيِّ ﷺ قَالَ: «لَمَّا فَرَغَ سُلَيْمَانُ ابْنُ دَاوُدَ مِنْ بِنَاءِ بَيْتِ الْمَقْدِسِ، سَأَلَ اللهَ ثَلَاثاً: حُكْماً يُصَادِفُ حُكْمَهُ، وَمُلْكاً لَا يَنْبَغِي لِأَحَدٍ مِنْ بَعْدِهِ، وَأَلَّا يَأْتِيَ هٰذَا الْمَسْجِدَ أَحَدٌ، لَا يُرِيدُ إِلَّا الصَّلَاةَ فِيهِ، إِلَّا خَرَجَ مِنْ ذُنُوبِهِ كَيَوْمَ وَلَدَتْهُ أُمُّهُ» فَقَالَ النَّبِيُّ ﷺ: «أَمَّا اثْنَتَانِ فَقَدْ أُعْطِيَهُمَا. وَأَرْجُو أَنْ يَكُونَ قَدْ أُعْطِيَ الثَّالِثَةَ».

1408. It was narrated from 'Abdullâh bin 'Amr that the Prophet ﷺ said: "When Sulaimân bin Dâwud finished building *Baitil-Maqdis*, he asked Allâh for three things: Judgment that was in harmony with His judgment, a dominion that no one after him would have, and that no one should come to this mosque, intending only to pray there, but he would emerge free of sin as the day his mother bore him." The Prophet ﷺ said: "Two prayers were granted, and I hope that the third was also granted." (*Sahih*)

تخريج: [صحيح] أخرجه ابن خزيمة في صحيحه:٢/٢٨٨، ح:١٣٣٤ عن عبيدالله بن الجهم به * أيوب لم ينفرد به، تابعه الأوزاعي عند الحاكم:١/٣٠، ٣١ به، وأخرج أحمد،

والحاكم: (٢/ ٣٤ وغيره) وغيرهما من حديث ربيعة بن يزيد حدثني عبدالله بن فيروز الديلمي به، وصححه ابن حبان (الإحسان)، ح: ١٦٣٣، والحاكم، والذهبي، وللحديث طريق آخر صحيح عند النسائي: ٢/ ٣٤، ح: ٦٩٤.

Comments:

a. 'Judgment that was in harmony with Allâh's judgment' means being enabled to pass correct judgments that are free even from well-intentioned errors.
b. The *Hadith* mentions the virtue of visiting *Baitil-Maqdis* and offering prayer in it.

1409. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "No one should prepare a mount (travel) to visit any mosque except three: the Sacred Mosque, this mosque of mine, and Aqsa Mosque." (***Sahih***)

١٤٠٩ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ الأَعْلَىٰ، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «**لاَ تُشَدُّ الرِّحَالُ إِلَّا إِلَى ثَلاَثَةِ مَسَاجِدَ: مَسْجِدِ الْحَرَامِ، وَمَسْجِدِي هٰذَا، وَالْمَسْجِدِ الأَقْصَىٰ**».

تخريج: أخرجه البخاري، فضل الصلوٰة في مسجد مكة والمدينة، باب: ١، ح: ١١٨٩، ومسلم، الحج، باب فضل المساجد الثلاثة، ح: ١٣٩٧ من حديث الزهري به.

Comments:

Undertaking a journey towards any other mosque, grave, mountain or cave for purposes of visiting it or earning reward from it is prohibited. People going for the annual pilgrimage (*Hajj*), while going from Makkah to Al-Madinah should only go there with the intention of visiting the mosque of the Prophet ﷺ, not his grave, since we are not commanded to undertake journeys for purposes of visiting graves.

1410. It was narrated from Abu Sa'eed and 'Abdullâh bin 'Amr bin 'Âs that the Messenger of Allâh ﷺ said: "Do not prepare a mount (travel) to visit any mosque except three: the Sacred Mosque, Aqsa Mosque, and this mosque of mine." (***Sahih***)

١٤١٠ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ شُعَيْبٍ: حَدَّثَنَا يَزِيدُ بْنُ أَبِي مَرْيَمَ، عَنْ قَزَعَةَ، عَنْ أَبِي سَعِيدٍ، وَ عَبْدِ اللهِ بْنِ عَمْرِو بْنِ الْعَاصِ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «**لاَ تُشَدُّ الرِّحَالُ إِلَّا إِلَى ثَلاَثَةِ مَسَاجِدَ: إِلَى الْمَسْجِدِ الْحَرَامِ، وَإِلَى الْمَسْجِدِ الأَقْصَىٰ، وَإِلَى مَسْجِدِي هٰذَا**».

تخريج: أخرجه البخاري، فضل الصلوٰة في مسجد مكة والمدينة، باب مسجد بيت المقدس،

ح:١١٩٧ وغيره، ومسلم، الحج، باب سفر المرأة مع محرم إلى حج وغيره، ح:٨٢٧ من حديث قزعة عن أبي سعيد به.

Comments:

Undertaking a journey for 'visiting' is only allowed in respect of these three mosques. It is, however, perfectly in order to travel to any and every destination in the world for a valid purpose, such as acquisition of knowledge, business, employment, fighting in the cause of Allâh, meeting with relatives, friends or people of known scholarship or virtuosity. Similarly, it is in order for a person living in Al-Madinah to go to the Qubâ' Mosque because this going does not fall under the definition of 'journey'.

Chapter 197. What Was Narrated Concerning Prayer In Qubâ' Mosque

(المعجم ١٩٧) - بَابُ مَا جَاءَ فِي الصَّلَاةِ فِي مَسْجِدِ قُبَاءَ (التحفة ٢٣٦)

1411. Abul-Abrad, the freed slave of Banu Khatmah, said that he heard Usaid bin Zuhair Ansâri who was one of the Companions of the Prophet ﷺ narrating that the Prophet ﷺ said: "One prayer in the Qubâ' Mosque is like *'Umrah*." (***Hasan***)

١٤١١ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ عَبْدِ الْحَمِيدِ بْنِ جَعْفَرٍ: حَدَّثَنَا أَبُو الأَبْرَدِ، مَوْلَى بَنِي خَطْمَةَ أَنَّهُ سَمِعَ أُسَيْدَ بْنَ ظُهَيْرٍ الأَنْصَارِيَّ، وَكَانَ مِنْ أَصْحَابِ النَّبِيِّ ﷺ، يُحَدِّثُ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «صَلَاةٌ فِي مَسْجِدِ قُبَاءٍ كَعُمْرَةٍ».

تخريج: [حسن] أخرجه الترمذي، الصلوة، باب ماجاء في الصلوة في مسجد قباء، ح:٣٢٤ من حديث أبي أسامة به، وقال: حسن غريب ، ونقل المزي وغيره عنه حسن صحيح ، وصححه المنذري في الترغيب * أبو الأبرد وثقه ابن حبان، والترمذي، وقال الحاكم:١/٤٨٧ صحيح الإسناد إلا أن أبا الأبرد مجهول ، ووافقه الذهبي، وانظر الحديث الآتي.

Comments:

a. The Qubâ' Mosque is the first mosque built after Emigration. Before entering Al-Madinah, the Prophet ﷺ had stayed for a few days at Qubâ' and built a mosque there. The Prophet (ﷺ) used to go once a week and offer prayer there. (*Sahih Al-Bukhâri*: 1193).

b. While staying in Al-Madinah, one must go to visit the Qubâ' Mosque in order to win the reward of one *'Umrah* as well as the reward of following the *Sunnah* of the Prophet ﷺ.

1412. (Sahl) bin Hunaif said: "The Messenger of Allâh ﷺ said: 'Whoever purifies himself in his house, then comes to the Qubâ'

١٤١٢ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ، وَ عِيسَى بْنُ يُونُسَ. قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ سُلَيْمَانَ الْكَرْمَانِيُّ.

قَالَ: سَمِعْتُ أَبَا أُمَامَةَ بْنَ [سَهْلِ] بْنِ حُنَيْفٍ يَقُولُ: قَالَ [سَهْلُ] بْنُ حُنَيْفٍ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ تَطَهَّرَ فِي بَيْتِهِ، ثُمَّ أَتَىٰ مَسْجِدَ قُبَاءٍ، فَصَلَّى فِيهِ صَلَاةً، كَانَ لَهُ كَأَجْرِ عُمْرَةٍ».

Mosque and offers one prayer therein, will have a reward like that for *'Umrah.*" (***Hasan***)

تخريج: [حسن] أخرجه النسائي: ٢/ ٣٧، المساجد، . فضل مسجد قباء والصلوٰة فيه، ح: ٧٠٠ من حديث الكرماني به * محمد بن سليمان ذكره ابن حبان في الثقات، والحديث السابق شاهد له.

(المعجم ١٩٨) - بَابُ مَا جَاءَ فِي الصَّلَاةِ فِي الْمَسْجِدِ الْجَامِعِ (التحفة ٢٣٧)

Chapter 198. What Was Narrated Concerning Prayer In The *Jâmi' Masjid*

١٤١٣ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا أَبُو الْخَطَّابِ الدِّمَشْقِيُّ: حَدَّثَنَا رُزَيْقٌ أَبُو عَبْدِ اللهِ الأَلْهَانِيُّ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «صَلَاةُ الرَّجُلِ فِي بَيْتِهِ بِصَلَاةٍ، وَصَلَاتُهُ فِي مَسْجِدِ الْقَبَائِلِ بِخَمْسٍ وَعِشْرِينَ صَلَاةً، وَصَلَاتُهُ فِي الْمَسْجِدِ الَّذِي يُجَمَّعُ فِيهِ بِخَمْسِمِائَةِ صَلَاةٍ. وَصَلَاتُهُ فِي الْمَسْجِدِ الأَقْصَىٰ بِخَمْسِينَ أَلْفِ صَلَاةٍ. وَصَلَاتُهُ فِي مَسْجِدِي بِخَمْسِينَ أَلْفِ صَلَاةٍ. وَصَلَاتُهُ فِي الْمَسْجِدِ الْحَرَامِ بِمِائَةِ أَلْفِ صَلَاةٍ».

1413. It was narrated that Anas bin Mâlik said: "The Messenger of Allâh ﷺ said: 'A man's prayer in his house is equal (in reward) to one prayer; his prayer in the mosque of the tribes is equal to twenty-five prayers; his prayer in the mosque in which Friday prayer is offered is equal to five-hundred prayers; his prayer in Aqsa Mosque is equal to fifty thousand prayers; his prayer in my mosque is equal to fifty thousand prayers; and his prayer in the Sacred Mosque is equal to one hundred thousand prayers.'' (***Da'if***)

تخريج: [إسناده ضعيف] أخرجه ابن الجوزي في العلل المتناهية: ٢/ ٨٦، ح: ٩٤٦ من حديث ابن ماجه به، وقال: هذا حديث لا يصح ، وقال البوصيري: إسناده ضعيف لأن أبا الخطاب الدمشقي لا يعرف حاله ، وقال الحافظ في التقريب: مجهول ، وقال الذهبي في حديثه: هذا منكر جدًا (ميزان الاعتدال: ٤/ ٥٢٠).

Chapter 199. What Was Narrated Concerning The Beginning Of The Construction Of The Pulpit

(المعجم ١٩٩) - بَابُ مَا جَاءَ فِي بَدْءِ شَأْنِ الْمِنْبَرِ (التحفة ٢٣٨)

1414. It was narrated from Tufail bin Ubayy bin Ka'b that his father said: "The Messenger of Allâh ﷺ used to pray facing the trunk of a date-palm tree when the mosque was still a hut, and he used to *deliver the sermon leaning on that* trunk. A man from among his Companions said: 'Would you like us to make you something upon which you can stand on Fridays so that the people will be able to see you and hear your sermon?' He said: 'Yes.' So he made three steps for him, as a pulpit. When they put the pulpit in place, they put it in the place where it stands now. When the Messenger of Allâh ﷺ wanted to stand on the pulpit, he passed by the tree trunk from which he used to deliver the sermon, and when he went beyond the trunk, it moaned and split and cracked. The Messenger of Allâh ﷺ came down when he heard the voice of the trunk, and rubbed it with his hand until it fell silent. Then he went back to the pulpit and when he prayed, he prayed facing it. When the mosque was knocked down (for renovation) and (the pillars, etc.) were changed, Ubayy bin Ka'b took that trunk and kept it in his house until it became very old and the termites consumed it and it became grains of dust." ***(Da'if)***

١٤١٤ - حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَبْدِ اللهِ الرَّقِّيُّ: حَدَّثَنَا عُبَيْدُ اللهِ بْنُ عَمْرٍو الرَّقِّيُّ، عَنْ عَبْدِ اللهِ ابْنِ مُحَمَّدِ بْنِ عَقِيلٍ، عَنِ الطُّفَيْلِ بْنِ أُبَيِّ بْنِ كَعْبٍ، عَنْ أَبِيهِ قَالَ: كَانَ رَسُولُ اللهِ ﷺ يُصَلِّي إِلَى جِذْعٍ إِذْ كَانَ الْمَسْجِدُ عَرِيشاً. وَكَانَ يَخْطُبُ إِلَى ذٰلِكَ الْجِذْعِ. فَقَالَ رَجُلٌ مِنْ أَصْحَابِهِ: هَلْ لَكَ أَنْ نَجْعَلَ لَكَ شَيْئاً تَقُومُ عَلَيْهِ يَوْمَ الْجُمُعَةِ حَتَّى يَرَاكَ النَّاسُ وَتُسْمِعَهُمْ خُطْبَتَكَ؟ قَالَ: «نَعَمْ» فَصَنَعَ لَهُ ثَلَاثَ دَرَجَاتٍ. فَهِيَ الَّتِي أَعْلَى الْمِنْبَرِ. فَلَمَّا وُضِعَ الْمِنْبَرُ، وَضَعُوهُ فِي مَوْضِعِهِ الَّذِي هُوَ فِيهِ. فَلَمَّا أَرَادَ رَسُولُ اللهِ ﷺ أَنْ يَقُومَ إِلَى الْمِنْبَرِ، مَرَّ إِلَى الْجِذْعِ الَّذِي كَانَ يَخْطُبُ إِلَيْهِ. فَلَمَّا جَاوَزَ الْجِذْعَ، خَارَ حَتَّى تَصَدَّعَ وَانْشَقَّ. فَنَزَلَ رَسُولُ اللهِ ﷺ لَمَّا سَمِعَ صَوْتَ الْجِذْعِ. فَمَسَحَهُ بِيَدِهِ حَتَّى سَكَنَ. ثُمَّ رَجَعَ إِلَى الْمِنْبَرِ. فَكَانَ إِذَا صَلَّى، صَلَّى إِلَيْهِ. فَلَمَّا هُدِمَ الْمَسْجِدُ وَغُيِّرَ، أَخَذَ ذٰلِكَ الْجِذْعَ أُبَيُّ ابْنُ كَعْبٍ. وَكَانَ عِنْدَهُ فِي بَيْتِهِ حَتَّى بَلِيَ. فَأَكَلَتْهُ الأَرَضَةُ وَعَادَ رُفَاتاً.

تخريج: **[إسناده ضعيف]** أخرجه أحمد: ١٣٧/٥ من حديث عبيدالله بن عمرو به، وتابعه سعيد بن سلمة بن أبي الحسام المديني عن ابن عقيل به عند عبدالله بن أحمد في زوائد المسند، ص: ١٣٨، وقال البوصيري في زوائد ابن ماجه: هذا إسناد حسن * ابن عقيل ضعيف تقدم، ح: ٣٩٠.

Comments:

a. Delivering the sermon while standing is the *Sunnah* of the Prophet ﷺ.
b. The sermon should be delivered from atop a pulpit.
c. Initially, the pulpit had three steps. More steps were added to it to make it higher after the passing away of the Prophet ﷺ.
d. The moaning of the date-palm trunk within the hearing of the people was a miraculous phenomenon.
e. It is allowed to safe-keep the relics of the Prophet ﷺ but only if we are sure of the authenticity of those relics.

١٤١٥ - حَدَّثَنَا أَبُو بَكْرِ بْنُ خَلَّادٍ الْبَاهِلِيُّ: حَدَّثَنَا بَهْزُ بْنُ أَسَدٍ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ عَمَّارِ بْنِ أَبِي عَمَّارٍ، عَنِ ابْنِ عَبَّاسٍ، وَعَنْ ثَابِتٍ، عَنْ أَنَسٍ أَنَّ النَّبِيَّ ﷺ كَانَ يَخْطُبُ إِلَى جِذْعٍ. فَلَمَّا اتَّخَذَ الْمِنْبَرَ ذَهَبَ إِلَى الْمِنْبَرِ. فَحَنَّ الْجِذْعُ فَأَتَاهُ فَاحْتَضَنَهُ فَسَكَنَ. فَقَالَ: **«لَوْ لَمْ أَحْتَضِنْهُ لَحَنَّ إِلَى يَوْمِ الْقِيَامَةِ»**.

1415. It was narrated from Anas that the Prophet ﷺ used to deliver the sermon leaning on a tree trunk. When he started to use the pulpit, he went to the pulpit, and the trunk made a sorrowful sound. So he came to it and embraced it, and it calmed down. He said: "If I had not embraced it, it would have continued to grieve until the Day of Resurrection." (***Sahih***)

تخريج: **[إسناده صحيح]** أخرجه أحمد: ٢٤٩/١، ٢٦٧، ٣٦٣ من حديث حماد به، وقال البوصيري: إسناده صحيح ورجاله ثقات، وقال ابن كثير: هذا الإسناد على شرط مسلم (البداية والنهاية: ١٢٩/٦).

١٤١٦ - حَدَّثَنَا أَحْمَدُ بْنُ ثَابِتٍ الْجَحْدَرِيُّ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ أَبِي حَازِمٍ قَالَ: اخْتَلَفَ النَّاسُ فِي مِنْبَرِ رَسُولِ اللهِ ﷺ مِنْ أَيِّ شَيْءٍ هُوَ؟ فَأَتَوْا سَهْلَ بْنَ سَعْدٍ فَسَأَلُوهُ. فَقَالَ: مَا بَقِيَ أَحَدٌ مِنَ النَّاسِ أَعْلَمُ بِهِ مِنِّي. هُوَ مِنْ أَثْلِ الْغَابَةِ. عَمِلَهُ فُلَانٌ مَوْلَى فُلَانَةَ،

1416. It was narrated that Abu Hâzim said: "The people differed concerning the pulpit of the Messenger of Allâh ﷺ and what it was made of. So they came to Sahl bin Sa'd and asked him. He said: 'There is no one left who knows more about that than I. It is made of tamarisk (a type of

tree) from Ghâbah.[1] It was made by so-and-so, the freed slave of so-and-so (a woman), (who was) a carpenter. He brought it and he (the Prophet ﷺ) stood on it when it was put in position. He faced the *Qiblah* and the people stood behind him. He recited Qur'ân, then bowed and raised his head, then he moved backwards until he prostrated on the ground, then he went back to the pulpit and recited Qur'ân, then bowed and raised his head, then he moved backwards until he prostrated on the ground." (*Sahih*)

نَجَّارٌ. فَجَاءَ بِهِ. فَقَامَ عَلَيْهِ حِينَمَا وُضِعَ. فَاسْتَقْبَلَ وَقَامَ النَّاسُ خَلْفَهُ. فَقَرَأَ ثُمَّ رَكَعَ ثُمَّ رَفَعَ رَأْسَهُ فَرَجَعَ الْقَهْقَرَى حَتَّى سَجَدَ بِالأَرْضِ. ثُمَّ عَادَ إِلَى الْمِنْبَرِ فَقَرَأَ ثُمَّ رَكَعَ فَقَامَ ثُمَّ رَجَعَ الْقَهْقَرَى حَتَّى سَجَدَ بِالأَرْضِ.

تخريج: أخرجه البخاري، الصلوٰة، باب الصلوٰة في السطوح والمنبر والخشب، ح:٣٧٧، ومسلم، المساجد، باب جواز الخطوة والخطوتين في الصلوٰة وأنه لا كراهة في ذلك ... إلخ، ح:٥٤٤ من حديث سفيان به.

Comments:

a. "There is no one left who knows more about that than I," i.e., those who knew more are dead by now.

b. There is no harm if the *Imâm* places himself a bit higher than the worshippers in a congregational prayer.

c. Moving a little forward or backward during prayer does not invalidate it.

d. Leading the people in prayer from a raised position was meant to let the people see and learn the various actions and movements of prayer.

1417. It was narrated that Jâbir bin 'Abdullâh said: "The Messenger of Allâh ﷺ used to stand by the root of a tree, or by a tree trunk, then he started to use a pulpit. The tree trunk made a grieving sound." Jâbir said: "So that the people in the mosque could hear it. Until the Messenger of Allâh ﷺ came to it and rubbed it, and it calmed down. Some of

١٤١٧ - حَدَّثَنَا أَبُو بِشْرٍ، بَكْرُ بْنُ خَلَفٍ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنْ سُلَيْمَانَ التَّيْمِيِّ، عَنْ أَبِي نَضْرَةَ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ قَالَ: كَانَ رَسُولُ اللهِ ﷺ يَقُومُ إِلَى أَصْلِ شَجَرَةٍ أَوْ قَالَ إِلَى جِذْعٍ ثُمَّ اتَّخَذَ مِنْبَراً. قَالَ فَحَنَّ الْجِذْعُ؛ قَالَ جَابِرٌ: حَتَّى سَمِعَهُ أَهْلُ الْمَسْجِدِ، حَتَّى أَتَاهُ رَسُولُ اللهِ ﷺ فَمَسَحَهُ

[1] A place near Al-Madinah.

them said: 'If he had not come to it, it would have grieved until the Day of Resurrection.'" (*Sahih*)

فَسَكَنَ. فَقَالَ بَعْضُهُمْ: لَوْ لَمْ يَأْتِهِ لَحَنَّ إِلَى يَوْمِ الْقِيَامَةِ.

تخريج: [صحيح] أخرجه أحمد:٣/٣٠٦ عن محمد بن أبي عدي به، وقال البوصيري: إسناده صحيح ، وقال ابن كثير: هذا على شرط مسلم (البداية والنهاية:٦/١٢٨) قلت: حديث حنين الجذع متواتر كما في قطف الأزهار المتناثرة في الأخبار المتواترة للسيوطي:٩٨.

Chapter 200. What Was Narrated Concerning Standing For A Long Time In Prayer

(المعجم ٢٠٠) - بَابُ مَا جَاءَ فِي طُولِ الْقِيَامِ فِي الصَّلَوَاتِ (التحفة ٢٣٩)

1418. It was narrated from Abu Wâ'il that 'Abdullâh said: "I prayed one night with the Messenger of Allâh ﷺ and he kept standing until I thought of doing something bad." I said: "What was that?" He said: "I thought of sitting down and leaving him." (*Sahih*)

١٤١٨ - حَدَّثَنَا عَبْدُ اللهِ بْنُ عَامِرِ بْنِ زُرَارَةَ، وَسُوَيْدُ بْنُ سَعِيدٍ. قَالاَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنِ الأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللهِ قَالَ: صَلَّيْتُ ذَاتَ لَيْلَةٍ مَعَ رَسُولِ اللهِ ﷺ. فَلَمْ يَزَلْ قَائِماً حَتَّى هَمَمْتُ بِأَمْرِ سَوْءٍ. قُلْتُ: وَمَا ذَاكَ الأَمْرُ؟ قَالَ: هَمَمْتُ أَنْ أَجْلِسَ وَأَتْرُكَهُ.

تخريج: أخرجه البخاري، التهجد، باب طول القيام في صلوة الليل، ح:١١٣٥، ومسلم، صلوة المسافرين، باب استحباب تطويل القراءة في صلوة الليل، ح:٧٧٣ من حديث الأعمش به.

Comments:

a. *Tahajjud* may to be performed as a congregational prayer.

b. Long recitation is preferred in *Tahajjud*.

c. A teacher's leading by example gives courage to the pupils and creates in them a desire to follow his example.

d. 'Abdullâh bin Mas'ud ﷺ felt a desire to offer prayer behind the Prophet ﷺ. The etiquette of love and pupilage demanded that he persevered with the teacher until the last, in his noble activity. He, therefore, thought it bad to sit down in the middle of the prayer, for it negated the very spirit of love and reverence for the master.

1419. It was narrated from Ziyâd bin 'Ilâqah that he heard Mughirah say: "The Messenger of Allâh ﷺ stood (in prayer) until

١٤١٩ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ زِيَادِ بْنِ عِلاَقَةَ، سَمِعَ الْمُغِيرَةَ يَقُولُ: قَامَ رَسُولُ اللهِ ﷺ حَتَّى

his feet became swollen. It was said: 'O Messenger of Allâh, Allâh has forgiven you your past and future sins.' He said: 'Should I not be a thankful slave?'"

تَوَرَّمَتْ قَدَمَاهُ. فَقِيلَ: يَا رَسُولَ اللهِ قَدْ غَفَرَ اللهُ لَكَ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ. قَالَ: «أَفَلاَ أَكُونُ عَبْدًا شَكُورًا».

تخريج: أخرجه البخاري، التفسير، باب قوله ﴿ليغفر لك الله ما تقدم من ذنبك ...﴾ إلخ، ح:٤٨٣٦ (سورة:٤٨)، ومسلم، صفات المنافقين، باب إكثار الأعمال والاجتهاد في العبادة، ح:٢٨١٩ من حديث سفيان به.

Comments:

a. If Allâh favors one of His slaves by granting him a higher status, he should, in return, try to demonstrate more and more gratefulness towards Him.

b. The best way to pay thanks to Allâh is to do one's very best in worshiping Him, especially in the offering of prayer and the recitation of the Qur'ân. *Tahajjud* is a combination of both.

1420. It was narrated that Abu Hurairah said: "The Messenger of Allâh ﷺ used to pray until his feet became swollen. It was said: 'O Messenger of Allâh, Allâh has forgiven you your past and future sins.' He said: 'Should I not be a thankful slave?'" (*Sahih*)

١٤٢٠ - حَدَّثَنَا أَبُو هِشَامٍ الرِّفَاعِيُّ، مُحَمَّدُ ابْنُ يَزِيدَ: حَدَّثَنَا يَحْيَى بْنُ يَمَانٍ: حَدَّثَنَا الأَعْمَشُ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: كَانَ رَسُولُ اللهِ ﷺ يُصَلِّي حَتَّى تَوَرَّمَتْ قَدَمَاهُ. فَقِيلَ لَهُ: إِنَّ اللهَ قَدْ غَفَرَ لَكَ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ. قَالَ: «أَفَلاَ أَكُونُ عَبْدًا شَكُورًا».

تخريج: [صحيح] قواه البوصيري والسند معلول ولكن له شواهد كثيرة منها ما أخرجه ابن خزيمة في صحيحه، ح:١١٨٤ من حديث محمد بن عمرو عن أبي سلمة عن أبي هريرة به، وإسناده حسن، وانظر الحديث السابق.

1421. It was narrated that Jâbir bin 'Abdullâh said: "The Prophet ﷺ was asked: 'Which prayer is best?' He said: 'That with the longer *Qunut*.'"[1] (*Sahih*)

١٤٢١ - حَدَّثَنَا بَكْرُ بْنُ خَلَفٍ، أَبُو بِشْرٍ: حَدَّثَنَا أَبُو عَاصِمٍ، عَنِ ابْنِ جُرَيْجٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ قَالَ: سُئِلَ النَّبِيُّ ﷺ: أَيُّ الصَّلاَةِ أَفْضَلُ؟ قَالَ: «طُولُ الْقُنُوتِ».

[1] "They have explained that the *Qunut* in this *Hadith* means the standing. And this *Hadith* does not negate the *Hadith*: 'The slave is nearest to his Lord when prostrating' since it is possible that that nearness in the state of prostration be with regard to the supplication being answered, as he indicated; so that they would increase in supplication. But that does not negate the superiority of the standing, and Allâh knows best." Explanation by *Sindi*.

تخريج: أخرجه مسلم، صلوٰة المسافرين، باب أفضل الصلوٰة طول القنوت، ح:٧٥٦ من حديث أبي عاصم به.

Chapter 201. What Was Narrated Concerning Prostrating A Great Deal

(المعجم ٢٠١) - بَابُ مَا جَاءَ فِي كَثْرَةِ السُّجُودِ (التحفة ٢٤٠)

1422. It was narrated from Kathir bin Murrah that Abu Fâtimah told him: "I said: 'O Messenger of Allâh! Tell me of a deed that I can adhere to and act upon.' He said: "You should prostrate, for you will not prostrate to Allâh but He will raise you in status one degree thereby and erase from you one sin." (*Sahih*)

١٤٢٢ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ، وَ عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ الدِّمَشْقِيَّانِ. قَالاَ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ ثَابِتِ بْنِ ثَوْبَانَ، عَنْ أَبِيهِ، عَنْ مَكْحُولٍ، عَنْ كَثِيرِ بْنِ مُرَّةَ أَنَّ أَبَا فَاطِمَةَ حَدَّثَهُ قَالَ: قُلْتُ: يَا رَسُولَ اللهِ أَخْبِرْنِي بِعَمَلٍ أَسْتَقِيمُ عَلَيْهِ وَأَعْمَلُهُ. قَالَ: «**عَلَيْكَ بِالسُّجُودِ. فَإِنَّكَ لاَ تَسْجُدُ لِلَّهِ سَجْدَةً إِلَّا رَفَعَكَ اللهُ بِهَا دَرَجَةً وَحَطَّ بِهَا عَنْكَ خَطِيئَةً**».

تخريج: [صحيح] أخرجه الطبراني في الكبير:٢٢/ ٣٢١، ٣٢٢، ح:٨٠٩ من حديث بقية عن عبدالرحمٰن بن ثابت بن ثوبان به مطولاً * مكحول تابعه الحارث بن يزيد الحضرمي عند الطبراني، وللحديث طرق أخرى منها ما أخرجه الطبراني من حديث أبي عبدالرحمٰن الحبلي عن أبي فاطمة به، وقال المنذري: رواه ابن ماجه بإسناد جيد ، وللحديث شواهد انظر الحديث الآتي، وأخرج النسائي، ح:٤١٧٢ من طريق آخر عن كثير بن مرة به، وإسناده صحيح.

Comments:

All the actions in prayer are the means to achieve closeness to Allâh. Prostration, however, occupies a special place among all these, since it is the greatest manifestation of man's submissiveness to Allâh, which is the very essence of worship.

1423. Ma'dân bin Abu Talhah Al-Ya'muri said: "I met Thawbân and said to him: 'Tell me a *Hadith* that Allâh may benefit me thereby.' But he remained silent. Then I said the same and he remained silent. That happened three times. Then he said to me: 'You should prostrate to Allâh; for I heard the Messenger of Allâh

١٤٢٣ - حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ ابْنُ عَمْرٍو، أَبُو عَمْرٍو الأَوْزَاعِيُّ. قَالَ: حَدَّثَنِي الْوَلِيدُ بْنُ هِشَامٍ الْمُعَيْطِيُّ: حَدَّثَهُ مَعْدَانُ بْنُ أَبِي طَلْحَةَ الْيَعْمُرِيُّ قَالَ: لَقِيتُ ثَوْبَانَ فَقُلْتُ لَهُ: حَدِّثْنِي حَدِيثاً عَسَىٰ اللهُ أَنْ يَنْفَعَنِي بِهِ. قَالَ: فَسَكَتَ. ثُمَّ عُدْتُ فَقُلْتُ

ﷺ say: "No one prostrates to Allâh but Allâh will raise him one degree in status thereby and will erase one of his sins." Ma'dân said: "Then I met Abu' Dardâ' and asked him the same question, and he gave a similar answer." (*Sahih*)

مِثْلَهَا. فَسَكَتَ. ثَلَاثَ مَرَّاتٍ. فَقَالَ لِي: عَلَيْكَ بِالسُّجُودِ لِلَّهِ. فَإِنِّي سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «مَا مِنْ عَبْدٍ يَسْجُدُ لِلَّهِ سَجْدَةً إِلَّا رَفَعَهُ اللهُ بِهَا دَرَجَةً، وَحَطَّ عَنْهُ بِهَا خَطِيئَةً».

قَالَ مَعْدَانُ: ثُمَّ لَقِيتُ أَبَا الدَّرْدَاءِ فَسَأَلْتُهُ فَقَالَ مِثْلَ ذٰلِكَ.

تخريج: أخرجه مسلم، الصلوٰة، باب فضل السجود والحث عليه، ح:٤٨٨ من حديث الوليد به بلفظ: عليك بكثرة السجود لله فإنك لا تسجد لله سجدةً إلا رفعك الله بها درجةً وحط عنك بها خطيئةً.

Comments:

The object of 'prostrating a great deal' could be achieved through offering *Sunnah* and *Nafl* prayers as well through performing a good number of prostrations at times of gratitude and of recitation of the Noble Qur'ân.

1424. It was narrated from 'Ubâdah bin Sâmit that he heard the Messenger of Allâh ﷺ say: "No one prostrates to Allâh but Allâh will record one *Hasanah* (good reward) for him, and will erase thereby one bad deed and raise him in status one degree. So prostrate a great deal." (*Sahih*)

١٤٢٤ - حَدَّثَنَا الْعَبَّاسُ بْنُ عُثْمَانَ الدِّمَشْقِيُّ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ، عَنْ خَالِدِ بْنِ يَزِيدَ الْمُرِّيِّ، عَنْ يُونُسَ بْنِ مَيْسَرَةَ بْنِ حَلْبَسٍ، عَنِ الصُّنَابِحِيِّ، عَنْ عُبَادَةَ بْنِ الصَّامِتِ أَنَّهُ سَمِعَ رَسُولَ اللهِ ﷺ يَقُولُ: «مَا مِنْ عَبْدٍ يَسْجُدُ لِلَّهِ سَجْدَةً إِلَّا كَتَبَ اللهُ لَهُ بِهَا حَسَنَةً، وَمَحَا عَنْهُ بِهَا سَيِّئَةً، وَرَفَعَ لَهُ بِهَا دَرَجَةً. فَاسْتَكْثِرُوا مِنَ السُّجُودِ».

تخريج: [صحيح] أخرجه أبو نعيم في الحلية: ٥/ ١٣٠ من حديث الوليد به، وصرح بالسماع من شيخه خالد، ضعفه البوصيري لعنعنة الوليد، ح: ٢٥٥ ولكن له شواهد كثيرة، منها الحديث السابق.

Chapter 202. The First Thing For Which A Person Will Be Called To Account Will Be His Prayers

(المعجم ٢٠٢) - بَابُ مَا جَاءَ فِي أَوَّلِ مَا يُحَاسَبُ بِهِ الْعَبْدُ الصَّلَاةِ

(التحفة ٢٤١)

1425. It was narrated that Anas

١٤٢٥ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَ

مُحَمَّدُ بْنُ بَشَّارٍ. قَالاَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ سُفْيَانَ بْنِ حُسَيْنٍ، عَنْ عَلِيِّ بْنِ زَيْدٍ، عَنْ أَنَسِ بْنِ حَكِيمٍ الضَّبِّيِّ قَالَ: قَالَ لِي أَبُو هُرَيْرَةَ: إِذَا أَتَيْتَ أَهْلَ مِصْرِكَ فَأَخْبِرْهُمْ أَنِّي سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «إِنَّ أَوَّلَ مَا يُحَاسَبُ بِهِ الْعَبْدُ الْمُسْلِمُ يَوْمَ الْقِيَامَةِ، الصَّلَاةُ الْمَكْتُوبَةُ فَإِنْ أَتَمَّهَا، وَإِلَّا قِيلَ: انْظُرُوا هَلْ لَهُ مِنْ تَطَوُّعٍ؟ فَإِنْ كَانَ لَهُ تَطَوُّعٌ أُكْمِلَتِ الْفَرِيضَةُ مِنْ تَطَوُّعِهِ. ثُمَّ يُفْعَلُ بِسَائِرِ الْأَعْمَالِ الْمَفْرُوضَةِ مِثْلُ ذٰلِكَ».

bin Hakim Dabbi said: "Abu Hurairah said to me: 'When you go to your country, tell them that I heard the Messenger of Allâh ﷺ say: "The first thing for which the Muslim will be brought to account on the Day of Resurrection will be the prescribed prayers. If they are complete, all well and good, otherwise it will be said: 'Look and see whether he has any voluntary prayers.' If he has any voluntary prayers, his prescribed prayers will be completed from his voluntary prayers. Then the same will be done with regard to all his obligatory deeds." (*Da'if*)

تخريج: [إسناده ضعيف] أخرجه أبو داود، الصلوة، باب قول النبي ﷺ: كل صلوة لا يتمها صاحبها تتم من تطوعه ، ح:٨٦٤ من حديث الحسن عن أنس بن حكيم به، وصححه الحاكم، والذهبي، والحديث الآتي شاهد لبعضه.

Comments:

a. Great attention should be paid to obligatory prayers, fasts, pilgrimage and obligatory charity, so that no negligence finds its way in any one of them.
b. Voluntary prayers, fasts, pilgrimage and charities are also extremely important.
c. The most important among *Nafl* prayers are the ones generally dubbed as the 'Emphasized *Sunnah*,' i.e., the *Rak'ah* performed before or after the obligatory prayers. Next in order comes the *Tahajjud* prayer.

١٤٢٦ - حَدَّثَنَا أَحْمَدُ بْنُ سَعِيدٍ الدَّارِمِيُّ: حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ دَاوُدَ بْنِ أَبِي هِنْدٍ، عَنْ زُرَارَةَ بْنِ أَوْفَى، عَنْ تَمِيمٍ الدَّارِيِّ، عَنِ النَّبِيِّ ﷺ؛ ح: وَحَدَّثَنَا الْحَسَنُ بْنُ مُحَمَّدِ بْنِ الصَّبَّاحِ: حَدَّثَنَا عَفَّانُ: حَدَّثَنَا حَمَّادٌ: أَنْبَأَنَا حُمَيْدٌ، عَنِ الْحَسَنِ، عَنْ رَجُلٍ، عَنْ أَبِي هُرَيْرَةَ وَ دَاوُدُ بْنُ أَبِي هِنْدٍ، عَنْ زُرَارَةَ بْنِ أَوْفَى، عَنْ

1426. It was narrated from Tamim Dâri that the Prophet ﷺ said: "The first thing for which a person will be brought to account on the Day of Resurrection will be his prayer. If it is complete, then the voluntary (prayers) will also be recorded for him (as an increase). If it is not complete then Allâh will say to His angels: 'Look and see whether you find any voluntary prayers for My

تَمِيمِ الدَّارِيِّ، عَنِ النَّبِيِّ ﷺ قَالَ: «أَوَّلُ مَا يُحَاسَبُ بِهِ الْعَبْدُ يَوْمَ الْقِيَامَةِ صَلاَتُهُ. فَإِنْ أَكْمَلَهَا كُتِبَتْ لَهُ نَافِلَةً. فَإِنْ لَمْ يَكُنْ أَكْمَلَهَا، قَالَ اللهُ سُبْحَانَهُ لِلْمَلاَئِكَةِ: انْظُرُوا، هَلْ تَجِدُونَ لِعَبْدِي مِنْ تَطَوُّعٍ؟ فَأَكْمِلُوا بِهَا مَا ضَيَّعَ مِنْ فَرِيضَتِهِ. ثُمَّ تُؤْخَذُ الأَعْمَالُ عَلَى حَسَبِ ذٰلِكَ».

slave, and take them to make up what is lacking from his obligatory prayers.' Then all his deeds will be reckoned in like manner." (*Sahih*)

تخريج: [إسناده صحيح] أخرجه أبو داود، الصلوٰة، الباب السابق، ح:٨٦٦ من حديث حماد به، وصححه الحاكم على شرط مسلم، وله شاهد عند أحمد بإسناد حسن.

(المعجم ٢٠٣) - بَابُ مَا جَاءَ فِي صَلاَةِ النَّافِلَةِ حَيْثُ تُصَلَّى الْمَكْتُوبَةَ

(التحفة ٢٤٢)

Chapter 203. Offering A Voluntary Prayer in The Same Place As One Has Offered An Obligatory Prayer

١٤٢٧ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا إِسْمَاعِيلُ ابْنُ عُلَيَّةَ، عَنْ لَيْثٍ، عَنْ حَجَّاجِ ابْنِ عُبَيْدٍ، عَنْ إِبْرَاهِيمَ بْنِ إِسْمَاعِيلَ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «أَيَعْجِزُ أَحَدُكُمْ، إِذَا صَلَّى، أَنْ يَتَقَدَّمَ أَوْ يَتَأَخَّرَ، أَوْ عَنْ يَمِينِهِ، أَوْ عَنْ شِمَالِهِ» يَعْنِي السُّبْحَةَ.

1427. It was narrated from Abu Hurairah that the Prophet ﷺ said: "Is anyone of you incapable, when he prays, of stepping forward or backwards, or to his right or left?" meaning in order to offer a voluntary prayer. (*Da'if*)

تخريج: [إسناده ضعيف] أخرجه أبوداود، ح:١٠٠٦ من حديث ليث بن أبي سليم به، وضعفه البخاري في صحيحه، ح:٨٤٨ بقوله: ولم يصحَّ * ليث تقدم حاله، ح:٢٠٨، وإبراهيم مجهول، وللحديث شواهد ضعيفة، وأثر علي لم أجده في مصنف ابن أبي شيبة بهذا اللفظ، وأخرج ابن أبي شيبة بإسناد ضعيف عن علي نحوه بدون قوله: من السنة ، فيه مدلس عنعن، وعباد ابن عبدالله تقدم حاله، ح:١٢٠ .

Comments:

Most of the people are unaware of this etiquette of prayer. A person should not offer *Sunnah* or *Nafl* prayer at the very place where he has offered his obligatory prayer. What he should do is to move aside a little or exchange greetings etc., with a companion, or else he should recite some of the supplications taught by the Prophet ﷺ before resuming his *Sunnah* or *Nafl* prayer.

1428. It was narrated from Al-Mughirah bin Shu'bah that the Messenger of Allâh ﷺ said: *"The Imâm* should not pray in the place where he offered the obligatory prayer, until he moves aside." (*Da'if*)

Another chain from Mughirah, from the Prophet ﷺ with similar wording.

١٤٢٨ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَىٰ: حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا ابْنُ وَهْبٍ، عَنْ عُثْمَانَ بْنِ عَطَاءٍ، عَنْ أَبِيهِ، عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «**لاَ يُصَلِّي الإِمَامُ فِي مُقَامِهِ الَّذِي صَلَّى فِيهِ الْمَكْتُوبَةَ، حَتَّى يَتَنَحَّى عَنْهُ**».

حدّثنا كَثِيرُ بْنُ عُبَيْدٍ الْحِمْصِيُّ: حَدَّثَنَا بَقِيَّةُ، عَنْ أَبِي عَبْدِ الرَّحْمٰنِ التَّمِيمِيِّ، عَنْ عُثْمَانَ بْنِ عَطَاءٍ، عَنْ أَبِيهِ، عَنِ الْمُغِيرَةِ عَنِ النَّبِيِّ ﷺ، نَحْوَهُ.

تخريج: [**إسناده ضعيف**] أخرجه أبو داود، الصلوة، باب الإمام يتطوع في مكانه، ح:٦١٦ من طريق آخر عن عطاء به، وقال: عطاء الخراساني لم يدرك المغيرة بن شعبة ، فالسند منقطع، وله شواهد، فالحديث حسن.

Chapter 204. What Was Narrated Concerning Having A Place In The Mosque In Which One Usually Prays

(المعجم ٢٠٤) - بَابُ مَا جَاءَ فِي تَوْطِينِ الْمَكَانِ فِي الْمَسْجِدِ يُصَلَّى فِيهِ (التحفة ٢٤٣)

1429. It was narrated that 'Abdur-Rahmân bin Shibl said: "The Messenger of Allâh ﷺ forbade three things: Pecking like a crow, spreading (the forearms) like a beast of prey,[1] and a man having a place in the mosque in which he usually offers the prayer, like a camel has a place to which it usually goes." (*Hasan*)

١٤٢٩ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ؛ ح: وَحَدَّثَنَا أَبُو بِشْرٍ، بَكْرُ بْنُ خَلَفٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ. قَالاَ: حَدَّثَنَا عَبْدُ الْحَمِيدِ بْنُ جَعْفَرٍ، عَنْ أَبِيهِ، عَنْ تَمِيمِ بْنِ مَحْمُودٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ شِبْلٍ قَالَ: نَهَى رَسُولُ اللهِ ﷺ عَنْ ثَلاَثٍ: عَنْ نَقْرَةِ الْغُرَابِ، وَعَنْ فَرْشَةِ السَّبُعِ، وَأَنْ يُوطِنَ الرَّجُلُ الْمَكَانَ الَّذِي يُصَلِّي فِيهِ كَمَا يُوطِنُ الْبَعِيرُ.

[1] "That he spread his forearms in prostration and not raise them from the ground as is done by the wolf, the dog and others." (Explanation by *Sindi*).

تخريج: [إسناده حسن] أخرجه أبو داود، الصلوة، باب صلوة من لا يقيم صلبه في الركوع والسجود، ح:٨٦٢ من طريق آخر عن أبي عبدالحميد جعفر بن عبدالله الأنصاري به، وصححه ابن خزيمة، وابن حبان، والحاكم، والذهبي * تميم موثق عند الجمهور وتعديله راجح.

Comments:

a. 'Pecking like a crow' means hurrying through one's prostrations etc. It is against the spirit of humility and submissiveness – essential ingredients of prayer. We must perform all the recitations and actions of prayer with complete equanimity and composure.

b. While going into prostration, we should only place our hands on the ground. Spreading the forearms (until, elbows) on the ground is prohibited.

1430. It was narrated from Yazid bin Abu 'Ubaid that Salamah bin Al-Akwa' used to offer the *Duha* prayer, and he would come to the pillar that was near the *Mushaf*.[1] I said to him: "Why do you not pray over there?" And I pointed to some corner of the mosque. He said: "I saw the Messenger of Allâh ﷺ seeking out this place." (*Sahih*)

١٤٣٠ - حَدَّثَنَا يَعْقُوبُ بْنُ حُمَيْدِ بْنِ كَاسِبٍ: حَدَّثَنَا الْمُغِيرَةُ بْنُ عَبْدِ الرَّحْمٰنِ الْمَخْزُومِيُّ، عَنْ يَزِيدَ بْنِ أَبِي عُبَيْدٍ، عَنْ سَلَمَةَ بْنِ الأَكْوَعِ أَنَّهُ كَانَ يَأْتِي إِلَى سُبْحَةِ الضُّحَىٰ فَيَعْمِدُ إِلَى الأُسْطُوَانَةِ، دُونَ [الْمُصْحَفِ]، فَيُصَلِّي قَرِيباً مِنْهَا. فَأَقُولُ لَهُ: أَلاَ تُصَلِّي هٰهُنَا؟ وَأُشِيرُ إِلَى بَعْضِ نَوَاحِي الْمَسْجِدِ. فَيَقُولُ: إِنِّي رَأَيْتُ رَسُولَ اللهِ ﷺ يَتَحَرَّى هٰذَا الْمُقَامَ.

تخريج: أخرجه البخاري، الصلوة، باب الصلاة إلى الأسطوانة، ح:٥٠٢، ومسلم، الصلوة، باب دنو المصلي من السترة، ح:٥٠٩ من حديث يزيد بن أبي عبيد به.

Comments:

It is perfectly in order to try to pray at one's preferred place provided that it does not cause inconvenience to others, and nobody who is already in that place is made to move from there.

Chapter 205. What Was Narrated Concerning Where Shoes Should Be Placed If They Are Taken Off During Prayer

(المعجم ٢٠٥) - بَابُ مَا جَاءَ فِي أَيْنَ تُوضَعُ النَّعْلُ إِذَا خُلِعَتْ فِي الصَّلَاةِ (التحفة ٢٤٤)

1431. It was narrated that

١٤٣١ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا

[1] "That is the *Mushaf* (collected copy of the Qur'ân) of 'Uthmân." Explanation by Sindi, Ibn Hajar (no. 502, *Al-Bukhâri*) said: "This proves that there was a specific location for the *Mushaf*, and it occurs in *Muslim* with the wording: 'He prayed behind the box.' And it is as if there was a box that the *Mushaf* was placed in."

'Abdullâh bin Sâ'ib said: "I saw the Messenger of Allâh ﷺ praying on the Day of the Conquest, and he put his shoes on his left." (*Sahih*)

يَحْيَى بْنُ سَعِيدٍ، عَنِ ابْنِ جُرَيْجٍ، عَنْ مُحَمَّدِ بْنِ عَبَّادٍ، عَنْ عَبْدِ اللهِ بْنِ سُفْيَانَ، عَنْ عَبْدِ اللهِ بْنِ السَّائِبِ قَالَ: رَأَيْتُ رَسُولَ اللهِ ﷺ صَلَّى يَوْمَ الْفَتْحِ، فَجَعَلَ نَعْلَيْهِ عَنْ يَسَارِهِ.

تخريج: [إسناده صحيح] أخرجه أبو داود، الصلوة، باب الصلوة في النعل، ح:٦٤٨ من حديث يحيى به * وصرح ابن جريج بالسماع عنده، وصححه ابن خزيمة، وابن حبان.

Comments:

Offering prayer is permitted in both ways, i.e., with or without the shoes on. (*Sunan Ibn Mâjah*: 1038). Should anyone want to put the shoes aside during prayer, he should put them on his left.

1432. It was narrated that Abu Hurairah said: "The Messenger of Allâh ﷺ said: 'Keep your shoes on your feet. If you take them off then place them between your two feet; do not place them to your right, or to the right of your companions, or behind you, for they may annoy whoever is behind you.'" (*Da'if*)

١٤٣٢ - حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ بْنِ حَبِيبٍ، وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ. قَالاَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ الْمُحَارِبِيُّ، عَنْ عَبْدِ اللهِ بْنِ سَعِيدِ بْنِ أَبِي سَعِيدٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: **«أَلْزِمْ نَعْلَيْكَ قَدَمَيْكَ. فَإِنْ خَلَعْتَهُمَا فَاجْعَلْهُمَا بَيْنَ رِجْلَيْكَ. وَلاَ تَجْعَلْهُمَا عَنْ يَمِينِكَ، وَلاَ عَنْ يَمِينِ صَاحِبِكَ، وَلاَ وَرَاءَكَ، فَتُؤْذِيَ مَنْ خَلْفَكَ»**.

تخريج: [إسناده ضعيف جدًا] وانظر، ح:٢٦٠ لعلته، وقال البوصيري: هذا إسناد ضعيف، عبدالله بن سعيد متفق على تضعيفه.

In the Name of Allâh, the Most Beneficent, the Most Merciful

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

6. The Chapters On What Has Been Narrated Regarding Funerals

(المعجم ٦) أَبْوَابُ مَا جَاءَ فِي الْجَنَائِزِ (التحفة ٤)

Chapter 1. What Was Narrated Concerning Visiting The Sick

(المعجم ١) - بَابُ مَا جَاءَ فِي عِيَادَةِ الْمَرِيضِ (التحفة ١)

1433. It was narrated that 'Ali said that the Messenger of Allâh ﷺ said: "The Muslim has six courtesies due from the Muslim: He should greet him with *Salâm* when he meets him; he should accept his invitation if he invites him; he should answer [by *Yarhamuk-Allâh* (may Allâh have mercy on you)] to him if he sneezes (and says *Al-Hamdulillah*); he should visit him if he falls sick; he should follow his funeral if he dies; and he should love for him what he loves for himself." (*Sahih*)

١٤٣٣ - حَدَّثَنَا هَنَّادُ بْنُ السَّرِيِّ: حَدَّثَنَا أَبُو الأَحْوَصِ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْحَارِثِ، عَنْ عَلِيٍّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لِلْمُسْلِمِ عَلَى الْمُسْلِمِ سِتَّةٌ بِالْمَعْرُوفِ: يُسَلِّمُ عَلَيْهِ إِذَا لَقِيَهُ. وَيُجِيبُهُ إِذَا دَعَاهُ. وَيُشَمِّتُهُ إِذَا عَطَسَ. وَيَعُودُهُ إِذَا مَرِضَ. وَيَتْبَعُ جِنَازَتَهُ إِذَا مَاتَ. وَيُحِبُّ لَهُ مَا يُحِبُّ لِنَفْسِهِ».

تخريج: [صحيح] أخرجه الترمذي، الأدب، باب ماجاء في تشميت العاطس، ح:٢٧٣٦ عن هناد به، وقال: حسن * الحارث ضعيف كما تقدم، ح:٩٥، وفي السند علة أخرى، وله شواهد عند مسلم، ح:٢١٦٢ وغيره، دون قوله: ويحب له ما يحب لنفسه ، ولهذا اللفظ أيضًا شواهد عند البخاري، ومسلم وغيرهما.

Comments:

a. It is compulsory for maintaining, promoting and establishing peace in a Muslim society, that all the Muslims take care of and assure each other's rights. The Messenger of Allâh ﷺ instructed his followers many times to keep their mutual relationships upright. These guidelines also include the above mentioned six golden teachings. These commandments and instructions are declared 'Rights of a Muslim' due to their importance, so that every Muslim should be heedful of these matters regarding other

brothers. The result of following these rules will be the establishment of a healthy and sound society based upon peace, love, kindness and mutual compassion, thus all sorts of fighting and quarrels will come to an end, and peace will be determined.

b. A believer should 'love for his brother what he loves for himself' means that one should be sincere to others, and one should treat others as one wishes for himself to be treated by others. For example; a person who longs to be respected and not be mistreated, by the same token should honor others and must avoid insulting them. And as he would want other people to help him, he should help others too.

1434. It was narrated from Abu Mas'ud that the Prophet ﷺ said: "The Muslim has four things due from the Muslim: He should answer [by saying *Yarhamuk-Allâh* (may Allâh have mercy on you)] to him if he sneezes (and says *Al-Hamdulillah*); he should accept his invitation if he invites him; he should attend his funeral if he dies; and he should visit him if he falls sick." (***Hasan***)

١٤٣٤ - حَدَّثَنَا أَبُو بِشْرٍ، بَكْرُ بْنُ خَلَفٍ، وَ مُحَمَّدُ بْنُ بَشَّارٍ. قَالاَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ الْحَمِيدِ بْنُ جَعْفَرٍ، عَنْ أَبِيهِ، عَنْ حَكِيمِ بْنِ أَفْلَحَ، عَنْ أَبِي مَسْعُودٍ عَنِ النَّبِيِّ ﷺ قَالَ: «**لِلْمُسْلِمِ عَلَى الْمُسْلِمِ أَرْبَعُ خِلاَلٍ: يُشَمِّتُهُ إِذَا عَطَسَ، وَيُجِيبُهُ إِذَا دَعَاهُ، وَيَشْهَدُهُ إِذَا مَاتَ، وَيَعُودُهُ إِذَا مَرِضَ**».

تخريج: [**إسناده حسن**] أخرجه أحمد: ٥/ ٢٧٣ عن يحي بن سعيد به، وصححه البوصيري، والحاكم: ٤/ ٦٤، والذهبي.

1435. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "Five are the rights of the Muslim over the Muslim: Returning his greeting, accepting his invitation; attending his funeral; visiting the sick; and answering (saying *Yarhamuk-Allâh*) to the one who sneezes, if he praises Allâh (says *Al-Hamdu Lillâh*)." (***Hasan***)

١٤٣٥ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ، عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**خَمْسٌ مِنْ حَقِّ الْمُسْلِمِ عَلَى الْمُسْلِمِ: رَدُّ التَّحِيَّةِ، وَإِجَابَةُ الدَّعْوَةِ، وَشُهُودُ الْجِنَازَةِ، وَعِيَادَةُ الْمَرِيضِ، وَتَشْمِيتُ الْعَاطِسِ إِذَا حَمِدَ اللهَ**».

تخريج: [**إسناده حسن**] أخرجه أحمد: ٢/ ٣٣٢ عن محمد بن بشر به، وقال البوصيري: إسناده صحيح ورجاله ثقات .

1436. Jâbir bin 'Abdullâh said: "The Messenger of Allâh ﷺ came walking to visit me (when I was

١٤٣٦ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ الصَّنْعَانِيُّ: حَدَّثَنَا سُفْيَانُ قَالَ: سَمِعْتُ مُحَمَّدَ

ابْنَ الْمُنْكَدِرِ يَقُولُ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللهِ يَقُولُ: عَادَنِي رَسُولُ اللهِ ﷺ مَاشِيًا، وَأَبُو بَكْرٍ، وَأَنَا فِي بَنِي سَلِمَةَ.

sick), as did Abu Bakr, when I was with Banu Salimah. (*Sahih*)

تخريج: أخرجه البخاري، المرض، باب عيادة المغمي عليه، ح:٥٦٥١، ومسلم، الفرائض، باب ميراث الكلالة، ح:١٦١٦ من حديث سفيان به مطولاً.

١٤٣٧ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا مَسْلَمَةُ بْنُ عَلِيٍّ: حَدَّثَنَا ابْنُ جُرَيْجٍ، عَنْ حُمَيْدٍ الطَّوِيلِ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كَانَ النَّبِيُّ ﷺ لاَ يَعُودُ مَرِيضًا إِلَّا بَعْدَ ثَلاَثٍ.

1437. It was narrated that Anas bin Mâlik said: "The Prophet ﷺ did not visit any sick person until after three days." (*Da'if*)

تخريج: [إسناده ضعيف جدًا] انظر، ح:٣٥١ لعلته، وفيه علل أخرى، وقال أبوحاتم: هذا حديث باطل موضوع ، وله شاهد موضوع . لا يستشهد به . عند الطبراني في الأوسط * فيه نصر ابن حماد وهو كذاب كما قال ابن معين رحمه الله.

١٤٣٨ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عُقْبَةُ بْنُ خَالِدٍ السَّكُونِيُّ، عَنْ مُوسَى بْنِ مُحَمَّدِ بْنِ إِبْرَاهِيمَ التَّيْمِيِّ، عَنْ أَبِيهِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا دَخَلْتُمْ عَلَى الْمَرِيضِ فَنَفِّسُوا لَهُ فِي الأَجَلِ. فَإِنَّ ذٰلِكَ لاَ يَرُدُّ شَيْئاً. وَهُوَ يَطِيبُ بِنَفْسِ الْمَرِيضِ».

1438. It was narrated from Abu Sa'eed Al-Khudri that the Messenger of Allâh ﷺ said: "When you enter upon one who is sick, cheer him up and give him hope of a long life, for that does not change anything (of the Divine Decree), but it will cheer the heart of the one who is sick." (*Da'if*)

تخريج: [إسناده ضعيف جدًا] أخرجه الترمذي، الطب، باب تطييب نفس المريض، ح:٢٠٨٧ من حديث عقبة به، وقال: غريب * موسى بن محمد التيمي منكر الحديث كما في التقريب وغيره.

١٤٣٩ - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْخَلَّالُ: حَدَّثَنَا صَفْوَانُ بْنُ هُبَيْرَةَ: حَدَّثَنَا أَبُو مَكِينٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ ﷺ عَادَ رَجُلًا فَقَالَ: «مَا تَشْتَهِي؟» قَالَ: أَشْتَهِي خُبْزَ بُرٍّ. قَالَ النَّبِيُّ ﷺ: «مَنْ كَانَ عِنْدَهُ خُبْزُ بُرٍّ

1439. It was narrated from Ibn 'Abbâs that the Prophet ﷺ visited a man and said: "What do you long for?" He said: "I long for wheat bread." The Prophet ﷺ said: "Whoever has any wheat bread, let him send it to his

brother." Then the Prophet ﷺ said: "If any sick person among you longs for something, then feed him." (*Da'if*)

فَلْيَبْعَثْ إِلَى أَخِيهِ» ثُمَّ قَالَ النَّبِيُّ ﷺ: «إِذَا اشْتَهَى مَرِيضُ أَحَدِكُمْ شَيْئاً، فَلْيُطْعِمْهُ».

تخريج: [**إسناده ضعيف**] * صفوان بن هبيرة لين الحديث كما في التقريب، وانظر، ح: ٣٤٤٠.

1440. It was narrated that Anas bin Mâlik said: "The Prophet ﷺ entered upon a sick person to visit him. He said: 'Do you long for anything? Do you long for *Ka'k* (a type of bread)?' He said: 'Yes.' So they sent someone to bring some *Ka'k* for him." (*Da'if*)

١٤٤٠ - حَدَّثَنَا سُفْيَانُ بْنُ وَكِيعٍ: حَدَّثَنَا أَبُو يَحْيَى الْحِمَّانِيُّ، عَنِ الأَعْمَشِ، عَنْ يَزِيدَ الرَّقَاشِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: دَخَلَ النَّبِيُّ ﷺ عَلَى مَرِيضٍ يَعُودُهُ. فَقَالَ: «أَتَشْتَهِي شَيْئاً؟ أَتَشْتَهِي كَعْكًا؟» قَالَ: نَعَمْ. فَطَلَبُوا لَهُ.

تخريج: [**إسناده ضعيف**] وقال البوصيري: إسناده ضعيف ، وانظر، ح: ٣٤٤١ * يزيد بن أبان تقدم، ح: ١٠٨٠، وفيه علل أخرى.

1441. It was narrated that 'Umar bin Al-Khattâb said: "The Prophet ﷺ said to me: 'When you enter upon one who is sick, tell him to pray for you, for his supplication is like the supplication of the angels'" (*Da'if*)

١٤٤١ - حَدَّثَنَا جَعْفَرُ بْنُ مُسَافِرٍ: حَدَّثَنِي كَثِيرُ بْنُ هِشَامٍ: حَدَّثَنَا جَعْفَرُ بْنُ بُرْقَانَ، عَنْ مَيْمُونِ بْنِ مِهْرَانَ، عَنْ عُمَرَ بْنِ الْخَطَّابِ قَالَ: قَالَ لِي النَّبِيُّ ﷺ: «إِذَا دَخَلْتَ عَلَى مَرِيضٍ فَمُرْهُ أَنْ يَدْعُوَ لَكَ. فَإِنَّ دُعَاءَهُ كَدُعَاءِ الْمَلَائِكَةِ».

تخريج: [**إسناده ضعيف**] وقال المنذري: ورواته ثقات مشهورون، إلا أن ميمون بن مهران لم يسمع من عمر ، ورواه الحسن بن عرفة عن كثير عن عيسى بن إبراهيم الهاشمي عن جعفر به، وهذا من المزيد في متصل الأسانيد ولكن طريق ابن ماجه أيضًا محفوظ بدليل تصريح سماع كثير من جعفر، وأشار الحافظ في التهذيب إلى تخطئته في ذكر تصريح السماع بين كثير وجعفر، فيصير الحديث ضعيفًا جدًّا لأن الهاشمي هذا منكر الحديث.

Chapter 2. What Was Narrated Concerning The Reward Of One Who Visits A Sick Person

(المعجم ٢) - بَابُ مَا جَاءَ فِي ثَوَابِ مَنْ عَادَ مَرِيضًا (التحفة ٢)

1442. It was narrated that 'Ali said: "I heard the Messenger of

١٤٤٢ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الأَعْمَشُ، عَنِ الْحَكَمِ،

Allâh ﷺ say: 'Whoever comes to his Muslim brother and visits him (when he is sick), he is walking among the harvest of Paradise until he sits down, and when he sits down he is covered with mercy. If it is morning, seventy thousand angels will send blessing upon him until evening, and if it is evening, seventy thousand angels will send blessing upon him until morning.'" (*Hasan*)

عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي لَيْلَى، عَنْ عَلِيٍّ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ أَتَى أَخَاهُ الْمُسْلِمَ عَائِداً، مَشَى فِي خِرَافَةِ الْجَنَّةِ حَتَّى يَجْلِسَ. فَإِذَا جَلَسَ غَمَرَتْهُ الرَّحْمَةُ. فَإِنْ كَانَ غُدْوَةً صَلَّى عَلَيْهِ سَبْعُونَ أَلْفَ مَلَكٍ حَتَّى يُمْسِيَ. وَإِنْ كَانَ مَسَاءً صَلَّى عَلَيْهِ سَبْعُونَ أَلْفِ مَلَكٍ حَتَّى يُصْبِحَ».

تخريج: [حسن] أخرجه أبوداود، الجنائز، باب في فضل العيادة على وضوء، ح:٣٠٩٨ عن عثمان به، وصححه الحاكم، والذهبي * الأعمش عنعن تقدم، ح:١٧٨ كشيخه الحكم بن عتيبة، ح:١١٩٢، وله شواهد عند ابن حبان، ح:٧١٠ وغيره.

Comments:

a. Visiting a Muslim brother is such a rewarding deed that walking for this purpose is as if one is walking in the Garden of Paradise and enjoying its fruits.

b. The angels invoking mercy for a person would show his high status, which also has the good news of Allâh's mercy upon him, because the angels invoke good for someone only by the permission of Allâh.

1443. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: 'Whoever visits a sick person, a caller calls from heaven: 'May you be happy, may your walking be blessed, and may you occupy a dignified position in Paradise.'" (*Da'if*)

١٤٤٣ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا يُوسُفُ بْنُ يَعْقُوبَ: حَدَّثَنَا أَبُو سِنَانٍ الْقَسْمَلِيُّ، عَنْ عُثْمَانَ بْنِ أَبِي سَوْدَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ عَادَ مَرِيضاً نَادَى مُنَادٍ مِنَ السَّمَاءِ: طِبْتَ وَطَابَ مَمْشَاكَ، وَتَبَوَّأْتَ مِنَ الْجَنَّةِ مَنْزِلاً».

تخريج: [إسناده ضعيف] أخرجه الترمذي، البر والصلة، باب ماجاء في زيارة الإخوان، ح:٢٠٠٨ عن محمد بن بشار وغيره به، وقال: حسن غريب، وقال الإمام المباركفوري رحمه الله ليس في النسخ الموجودة عندنا لفظ حسن بل فيها: حديث غريب (تحفة الأحوذي)، وصححه ابن حبان (موارد)، ح:٧١٢، وقال:أبوسنان هذا هو الشيباني، اسمه سعيد بن سنان (الإحسان)، ح:٢٩٦١، وهذا وهم منه، راجع تحفة الأشراف وغيره، وقال الترمذي: أبوسنان اسمه عيسى بن سنان، والشاهد الذي ذكره الترمذي، أخرجه مسلم، ح:٢٥٦٧، وليس فيه ما يشهد له.

Chapter 3. What Was Narrated Concerning Urging The Dying Person To Say *Lâ Ilâha illallâh*

(المعجم ٣) - بَابُ مَا جَاءَ فِي تَلْقِينِ الْمَيِّتِ لَا إِلٰهَ إِلَّا اللهُ (التحفة ٣)

1444. It was narrated that Abu Hurairah that the Messenger of Allâh ﷺ said: 'Urge your dying ones to say *Lâ ilâha illallâh*." (***Sahih***)

١٤٤٤ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ، عَنْ يَزِيدَ بْنِ كَيْسَانَ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَقِّنُوا مَوْتَاكُمْ: لَا إِلٰهَ إِلَّا اللَّهُ».

تخريج: أخرجه مسلم، الجنائز، باب تلقين الموتى: لا إله إلا الله، ح:٩١٧ عن أبي بكر بن أبي شيبة وغيره به.

Comments:

a. 'The dying person' in this *Hadith* means a person at the verge of death.

b. 'Persuading a dying person to recite *Lâ ilâha illallâh* (none has the right to be worshiped but Allâh)'; the scholars explained the phrase that the people around the dying person should recite *Lâ ilâha illallâh;* so that the person on death bed may recite by hearing it from other people.

c. It is incorrect to understand from this *Hadith* that the persuasion by *Lâ ilâha illallâh* is after the burial at the grave, for the Prophet ﷺ did not do so nor was it narrated on the authority of any Companion of the Prophet through an authentic chain, so it must be avoided. Of course, making supplication for the steadfastness of the person after the burial is authentically proven by the *Hadith* of the Prophet ﷺ. (*Sunan Abu Dâwud*: 3221)

1445. It was narrated that Abu Sa'eed Al-Khudri said: "The Messenger of Allâh ﷺ said: 'Urge your dying ones to say: "*Lâ ilâha illallâh*." (***Sahih***)

١٤٤٥ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَىٰ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ، عَنْ سُلَيْمَانَ بْنِ بِلَالٍ، عَنْ عُمَارَةَ بْنِ غَزِيَّةَ عَنْ يَحْيَى بْنِ عُمَارَةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَقِّنُوا مَوْتَاكُمْ: لَا إِلٰهَ إِلَّا اللَّهُ».

تخريج: أخرجه مسلم، الجنائز، الباب السابق، ح:٩١٦ من حديث سليمان بن بلال به.

1446. It was narrated from Ishâq bin 'Abdullâh bin Ja'far that his father said: "The Messenger of Allâh ﷺ said: 'Urge your dying ones to say: "*Lâ ilâha illallâhul-Halimul-Karim, Subhân-Allâhi Rabbil-'Arshil-'Azim, Al-Hamdu*

١٤٤٦ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا أَبُو عَامِرٍ: حَدَّثَنَا كَثِيرُ بْنُ زَيْدٍ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَقِّنُوا مَوْتَاكُمْ: لَا إِلٰهَ إِلَّا اللَّهُ الْحَلِيمُ الْكَرِيمُ، سُبْحَانَ اللَّهِ رَبِّ الْعَرْشِ

Lillâhi Rabbil-'âlamin (None has the right to be worshiped but Allâh, the Forbearing, the Most Kind. Glory is to Allâh, Lord of the magnificent Throne; praise is to Allâh, the Lord of the worlds).'" They said: 'O Messenger of Allâh, what about those who are alive?' He said: 'Even better, even better.'" (*Da'if*)

الْعَظِيمِ، الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ» قَالُوا: يَا رَسُولَ اللَّهِ كَيْفَ لِلأَحْيَاءِ؟ قَالَ: «أَجْوَدُ، وَأَجْوَدُ».

تخريج: [إسناده ضعيف] * إسحاق بن عبدالله مستور(تقريب) لم يوثقه أحد فيما أعلم.

Chapter 4. What Was Narrated Concerning What Is To Be Said To The Sick Person When Death Approaches

(المعجم ٤) - بَابُ مَا جَاءَ فِيمَا يُقَالُ عِنْدَ الْمَرِيضِ إِذَا حُضِرَ (التحفة ٤)

1447. It was narrated that Umm Salamah said: "The Messenger of Allâh ﷺ said: 'When you visit one who is sick or dying, say good things, for the angels say: *Âmin* to whatever you say.' When Abu Salamah died, I came to the Prophet ﷺ and said: 'O Messenger of Allâh! Abu Salamah has died.' He said: 'Say: "*Allâhummaghfir li wa lahu, wa a'qibni minhu 'uqbâ hasanah* (O Allâh, forgive me and him, and compensate me with someone better than him).'" She said: 'I said that, and Allâh compensated me with someone better than him: Muhammad the Messenger of Allâh ﷺ.'"[1] (*Sahih*)

١٤٤٧ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَلِيُّ ابْنُ مُحَمَّدٍ. قَالاَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ شَقِيقٍ، عَنْ أُمِّ سَلَمَةَ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا حَضَرْتُمُ الْمَرِيضَ أَوِ الْمَيِّتَ، فَقُولُوا خَيْرًا. فَإِنَّ الْمَلاَئِكَةَ يُؤَمِّنُونَ عَلَى مَا تَقُولُونَ».

فَلَمَّا مَاتَ أَبُو سَلَمَةَ أَتَيْتُ النَّبِيَّ ﷺ فَقُلْتُ: يَا رَسُولَ اللَّهِ إِنَّ أَبَا سَلَمَةَ قَدْ مَاتَ. قَالَ: «قُولِي اللَّهُمَّ اغْفِرْ لِي وَلَهُ، وَأَعْقِبْنِي مِنْهُ عُقْبَى حَسَنَةً». قَالَتْ: فَفَعَلْتُ. فَأَعْقَبَنِي اللَّهُ مَنْ هُوَ خَيْرٌ مِنْهُ. مُحَمَّدٌ رَسُولُ اللَّهِ ﷺ.

تخريج: أخرجه مسلم، الجنائز، باب ما يقال عند المريض والميت، ح:٩١٩ عن أبي بكر ابن أبي شيبة وغيره به.

[1] [2] See also no. 1598

Comments:

a. It is also a duty to enquire after the health of a person on the death bed.
b. The people of knowledge and piety should also visit the bereaved family of the deceased, to make supplication for the forgiveness of the deceased, and for the rewarding patience by the relatives.
c. As for the custom followed in some countries that the people sit outside the house on laid rugs or mats for three days mourning, and whenever someone comes they raise their hands for reciting *Al-Fâtihah* (the first chapter of the Noble Qur'ân), this custom is not proven from the tradition (*Sunnah*) of the Prophet ﷺ.

1448. It was narrated from Ma'qil bin Yasâr that the Messenger of Allâh ﷺ said: "Recite Qur'ân near your dying ones," meaning *Yâ-Sîn*. (***Da'if***)

١٤٤٨ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَلِيُّ بْنُ الْحَسَنِ بْنِ شَقِيقٍ، عَنِ ابْنِ الْمُبَارَكِ، عَنْ سُلَيْمَانَ التَّيْمِيِّ، عَنْ أَبِي عُثْمَانَ وَلَيْسَ بِالنَّهْدِيِّ، عَنْ أَبِيهِ، عَنْ مَعْقِلِ بْنِ يَسَارٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «اقْرَؤُوهَا عِنْدَ مَوْتَاكُمْ» يَعْنِي يَسٓ.

تخريج: [إسناده ضعيف] أخرجه أبو داود، الجنائز، باب القراءة عند الميت، ح: ٣١٢١ من حديث ابن المبارك به، وصححه ابن حبان، وضعفه الدارقطني * أبوعثمان هذا مجهول كما قال ابن المديني وغيره، وله شاهد ضعيف موقوف.

1449. It was narrated from 'Abdur-Rahmân bin Ka'b bin Mâlik, about Ka'b: "When Ka'b was dying, Umm Bishr bint Barâ' bin Ma'rur came to him and said: 'O Abu 'Abdur-Rahmân! If you meet so-and-so, convey *Salâm* to him from me.' He said: 'May Allâh forgive you, O Umm Bishr! We are too busy to think of that.' She said: 'O Abu 'Abdur-Rahmân! Did you not hear the Messenger of Allâh ﷺ say: "The souls of the believers are in green birds, eating from the trees of Paradise"?' He said: 'Yes.' She said: 'That is what I mean.'" (***Da'if***)

١٤٤٩ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَىٰ: حَدَّثَنَا يَزِيدُ ابْنُ هَارُونَ؛ ح: وَحَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا الْمُحَارِبِيُّ. جَمِيعاً عَنْ مُحَمَّدِ ابْنِ إِسْحَاقَ، عَنِ الْحَارِثِ بْنِ فُضَيْلٍ، عَنِ الزُّهْرِيِّ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ كَعْبِ بْنِ مَالِكٍ، عَنْ أَبِيهِ قَالَ: لَمَّا حَضَرَتْ كَعْباً الْوَفَاةُ، أَتَتْهُ أُمُّ بِشْرٍ بِنْتُ الْبَرَاءِ بْنِ مَعْرُورٍ. فَقَالَتْ: يَا أَبَا عَبْدِ الرَّحْمٰنِ إِنْ لَقِيتَ فُلاناً فَاقْرَأْ عَلَيْهِ مِنِّي السَّلاَمَ. قَالَ: غَفَرَ اللَّهُ لَكِ يَا أُمَّ بِشْرٍ نَحْنُ أَشْغَلُ مِنْ ذٰلِكَ. قَالَتْ: يَا أَبَا عَبْدِ الرَّحْمٰنِ أَمَا سَمِعْتَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ أَرْوَاحَ الْمُؤْمِنِينَ فِي طَيْرٍ خُضْرٍ،

تَعَلَّقُ بِشَجَرِ الْجَنَّةِ» قَالَ: بَلَىٰ. قَالَتْ: فَهُوَ ذَاكَ.

تخريج: [إسناده ضعيف] أخرجه الطبراني في الكبير:١٩/ ٦٤،٦٥، ح:١٢٢ من حديث محمد بن إسحاق به، ولم أجد تصريح سماعه، وانظر، ح:١٢٠٩، وللحديث علة أخرى، أخرجه الترمذي، ح:١٦٤١ وغيره من طريق آخر عن الزهري به مختصرًا، وقال: حسن صحيح، والحديث الآتي(٤٢٧١) يغني عنه.

1450. Muhammad bin Munkadir said: "I entered upon Jâbir bin 'Abdullâh when he was dying, and I said: 'Convey my *Salâm* to the Messenger of Allâh ﷺ.'" (***Sahih***)

١٤٥٠ - حَدَّثَنَا أَحْمَدُ بْنُ الأَزْهَرِ: حَدَّثَنَا مُحَمَّدُ بْنُ عِيسَى: حَدَّثَنَا يُوسُفُ بْنُ الْمَاجَشُونِ: حَدَّثَنَا مُحَمَّدُ بْنُ الْمُنْكَدِرِ قَالَ: دَخَلْتُ عَلَى جَابِرِ بْنِ عَبْدِ اللَّهِ وَهُوَ يَمُوتُ. فَقُلْتُ: اقْرَأْ عَلَى رَسُولِ اللَّهِ ﷺ السَّلاَمَ.

تخريج: [صحيح] أخرجه أحمد:٤/ ٣٩١ عن محمد بن مقاتل المروزي (ثقة) عن يوسف بن يعقوب الماجشون به، وأخرجه:٣/ ٦٩ عن أبي إبراهيم إسماعيل بن محمد عن الماجشون به، وقال البوصيري: هذا إسناد صحيح ورجاله ثقات إلا أنه موقوف .

Chapter 5. What Was Narrated Concerning The Believer Being Rewarded For The Agony Of Death

(المعجم ٥) - بَابُ مَا جَاءَ فِي الْمُؤْمِنِ يُؤْجَرُ فِي النَّزْعِ (التحفة ٥)

1451. It was narrated from 'Âishah that the Messenger of Allâh ﷺ entered upon her and there was a close relative of hers who was in the throes of death. When the Prophet ﷺ saw how upset she was, he said: "Do not grieve for your relative, for that is part of his *Hasanât* (merits)." (***Da'if***)

١٤٥١ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنَا الأَوْزَاعِيُّ، عَنْ عَطَاءٍ، عَنْ عَائِشَةَ أَنَّ رَسُولَ اللَّهِ ﷺ دَخَلَ عَلَيْهَا وَعِنْدَهَا حَمِيمٌ لَهَا يَخْنُقُهُ الْمَوْتُ. فَلَمَّا رَأَى النَّبِيُّ ﷺ مَا بِهَا قَالَ لَهَا: «لاَ تَبْتَئِسِي عَلَى حَمِيمِكِ. فَإِنَّ ذٰلِكَ مِنْ حَسَنَاتِهِ».

تخريج: [إسناده ضعيف] صححه البوصيري * الوليد، ح:٢٥٥ يدلس تدليس التسوية ولم يصرح بالسماع المسلسل.

1452. It was narrated from Abu Buraidah from his father that the Prophet ﷺ said: "The believer

١٤٥٢ - حَدَّثَنَا بَكْرُ بْنُ خَلَفٍ، أَبُو بِشْرٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنِ الْمُثَنَّى بْنِ

dies with sweat on his brow." (*Sahih*)

سَعِيدٍ، عَنْ قَتَادَةَ، عَنِ ابْنِ بُرَيْدَةَ عَنْ أَبِيهِ أَنَّ النَّبِيَّ ﷺ قَالَ: «الْمُؤْمِنُ يَمُوتُ بِعَرَقِ الْجَبِينِ».

تخريج: [صحيح] أخرجه الترمذي، الجنائز، باب ماجاء أن المؤمن يموت بعرق الجبين، ح:٩٨٢ من حديث يحيى بن سعيد به، وقال: حسن ، وصححه الحاكم على شرط الشيخين: ١/ ٣٦١، ووافقه الذهبي * قتادة لم ينفرد به، تابعه كهمس بن الحسن القيسمي عند النسائي: ٤/٦، ح: ١٨٣٠ وإسناده صحيح.

Comments:

One meaning of 'the perspiration of the forehead' is that a believer gets perspiration due to the agony of death to expiate for whatevor is left of his sins, and another meaning is that a believer does not suffer with a great deal of pain while dying, rather he bears a little inconvenience that makes him just perspire.

1453. It was narrated that Abu Musa said: "I asked the Messenger of Allâh ﷺ: 'When does a person stop recognizing people?' He said 'When he sees.'"[1] (*Da'if*)

١٤٥٣ - حَدَّثَنَا رَوْحُ بْنُ الْفَرَجِ: حَدَّثَنَا نَصْرُ ابْنُ حَمَّادٍ: حَدَّثَنَا مُوسى بْنُ كَرْدَمٍ، عَنْ مُحَمَّدِ بْنِ قَيْسٍ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى قَالَ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ، مَتَى تَنْقَطِعُ مَعْرِفَةُ الْعَبْدِ مِنَ النَّاسِ؟ قَالَ: «إِذَا عَايَنَ».

تخريج: [إسناده ضعيف جدًا] وقال البوصيري: في إسناده نصر بن حماد، كذبه يحيى بن معين وغيره ، وشيخه مجهول(تقريب).

Chapter 6. What Was Narrated Concerning Closing The Eyes Of The Deceased

(المعجم ٦) - بَابُ مَا جَاءَ فِي تَغْمِيضِ الْمَيِّتِ (التحفة ٦)

1454. It was narrated that Umm Salamah said: "The Messenger of Allâh ﷺ entered upon Abu Salamah (after he had died), and his eyes were wide open. He closed his eyes, then he said. 'When the soul is taken, the sight follows it.'" (*Sahih*)

١٤٥٤ - حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَسَدٍ: حَدَّثَنَا مُعَاوِيَةُ بْنُ عَمْرٍو: حَدَّثَنَا أَبُو إِسْحَاقَ الْفَزَارِيُّ، عَنْ خَالِدٍ الْحَذَّاءِ، عَنْ أَبِي قِلَابَةَ، عَنْ قَبِيصَةَ بْنِ ذُؤَيْبٍ، عَنْ أُمِّ سَلَمَةَ قَالَتْ: دَخَلَ رَسُولُ اللَّهِ ﷺ عَلَى أَبِي سَلَمَةَ،

[1] The angels of death and the realm of *Barzakh*.

وَقَدْ شَقَّ بَصَرُهُ، فَأَغْمَضَهُ. ثُمَّ قَالَ: «إِنَّ الرُّوحَ إِذَا قُبِضَ، تَبِعَهُ الْبَصَرُ».

تخريج: أخرجه مسلم، الجنائز، باب في إغماض الميت والدعاء له، إذا حضر، ح:٩٢٠ من حديث معاوية بن عمر به.

Comments:

The logic of closing the eyes of a deceased is that if the eyes remain open the scene becomes horrifying and some people may feel terrified, but if the eyes are closed it resembles the sleeping position which is a familiar position.

1455. It was narrated from Shaddâd bin Aws that the Messenger of Allâh ﷺ said: "When you come to your dead ones, close their eyes, for the sight follows the soul. And say good things, for the Angels say *Âmin* to what the members of the household say." ***(Da'if)***

١٤٥٥ - حَدَّثَنَا أَبُو دَاوُدَ، سُلَيْمَانُ بْنُ تَوْبَةَ: حَدَّثَنَا عَاصِمُ بْنُ عَلِيٍّ: حَدَّثَنَا قَزَعَةُ بْنُ سُوَيْدٍ، عَنْ حُمَيْدٍ الأَعْرَجِ، عَنِ الزُّهْرِيِّ، عَنْ مَحْمُودِ بْنِ لَبِيدٍ، عَنْ شَدَّادِ بْنِ أَوْسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا حَضَرْتُمْ مَوْتَاكُمْ، فَأَغْمِضُوا الْبَصَرَ. فَإِنَّ الْبَصَرَ يَتْبَعُ الرُّوحَ. وَقُولُوا خَيْراً. فَإِنَّ الْمَلاَئِكَةَ تُؤَمِّنُ عَلَى مَا قَالَ أَهْلُ الْبَيْتِ».

تخريج: **[إسناده ضعيف]** أخرجه أحمد:٤/ ١٢٥ من حديث قزعة به، وصححه الحاكم:١/ ٣٥٢، والذهبي، وحسنه البوصيري، والحديث السابق يغني عنه * قزعة بن سويد ضعيف ضعفه الجمهور.

Comments:

After death, the deceased should be remembered with good words, and an invocation should be made for the good of the deceased's Hereafter.

Chapter 7. What Was Narrated Concerning Kissing The Deceased

(المعجم ٧) - بَابُ مَا جَاءَ فِي تَقْبِيلِ الْمَيِّتِ (التحفة ٧)

1456. It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ kissed 'Uthmân bin Maz'un when he had died, and it is as if I can see him with his tears flowing down his cheeks." ***(Da'if)***

١٤٥٦ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَلِيُّ ابْنُ مُحَمَّدٍ قَالاَ: حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ عَاصِمِ بْنِ عُبَيْدِاللهِ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ عَائِشَةَ قَالَتْ: قَبَّلَ رَسُولُ اللَّهِ ﷺ عُثْمَانَ بْنَ مَظْعُونٍ وَهُوَ مَيِّتٌ. فَكَأَنِّي أَنْظُرُ إِلَى دُمُوعِهِ تَسِيلُ عَلَى خَدَّيْهِ.

تخريج: [**إسناده ضعيف**] أخرجه أبوداود، الجنائز، باب في تقبيل الميت، ح:٣١٦٣ من حديث سفيان به، وصححه الترمذي، ح:٩٨٩، والحاكم * عاصم ضعيف كما تقدم، ح:٩٠٧، وله شاهد عند البزار(مختصر زوائد البزار، ح:٥٤٩) عن العمري عن عاصم بن عبيدالله عن عبدالله بن عامر بن ربيعة عن أبيه به، الخ، وقال الحافظ ابن حجر: إسناده لين .

Comments:

a. Weeping and shedding tears for grief is not contrary to the endurance of patience, instead it is a sign of mercy and being soft hearted.
b. Kissing a dead body is allowed. It is an expression of love for the deceased.

1457. It was narrated from Ibn 'Abbâs and 'Âishah that Abu Bakr kissed the Prophet ﷺ when he died. (*Sahih*)

١٤٥٧ - حَدَّثَنَا أَحْمَدُ بْنُ سِنَانٍ، وَالْعَبَّاسُ ابْنُ عَبْدِ الْعَظِيمِ، وَسَهْلُ بْنُ أَبِي سَهْلٍ قَالُوا: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ سُفْيَانَ، عَنْ مُوسى ابْنِ أَبِي عَائِشَةَ، عَنْ عُبَيْدَاللَّهِ بنِ عَبْدِ اللهِ، عَنِ ابْنِ عَبَّاسٍ وَعَائِشَةَ أَنَّ أَبَا بَكْرٍ قَبَّلَ النَّبِيَّ ﷺ وَهُوَ مَيِّتٌ.

تخريج: أخرجه البخاري، المغازي، باب مرض النبي ﷺ ووفاته، ح:٤٤٥٥، ٤٤٥٧ من حديث يحيى به.

Chapter 8. What Was Narrated Concerning Washing The Deceased

(المعجم ٨) - بَابُ مَا جَاءَ فِي غُسْلِ الْمَيِّتِ (التحفة ٨)

1458. Muhammad bin Sirin narrated that Umm 'Atiyyah said: "The Messenger of Allâh ﷺ entered upon us when we were washing his daughter Umm Kulthum. He said: 'Wash her three or five times, or more than that if you think you need to, with water and lote leaves, and put camphor or a little camphor in (the water) for the last washing. When you have finished, call for me.' When we finished, we called him, and he gave his waist-wrapper to us and

١٤٥٨ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ الْوَهَّابِ الثَّقَفِيُّ، عَنْ أَيُّوبَ، عَنْ مُحَمَّدِ ابْنِ سِيرِينَ، عَنْ أُمِّ عَطِيَّةَ قَالَتْ: دَخَلَ عَلَيْنَا رَسُولُ اللَّهِ ﷺ وَنَحْنُ نُغَسِّلُ ابْنَتَهُ أُمَّ كُلْثُومٍ. فَقَالَ: «اغْسِلْنَهَا ثَلَاثاً أَوْ خَمْساً أَوْ أَكْثَرَ مِنْ ذٰلِكَ، إِنْ رَأَيْتُنَّ ذٰلِكَ، بِمَاءٍ وَسِدْرٍ. وَاجْعَلْنَ فِي الآخِرَةِ كَافُوراً أَوْ شَيْئاً مِنْ كَافُورٍ. فَإِذَا فَرَغْتُنَّ فَآذِنَّنِي» فَلَمَّا فَرَغْنَا آذَنَّاهُ. فَأَلْقَى إِلَيْنَا حَقْوَهُ. وَقَالَ: «أَشْعِرْنَهَا إِيَّاهُ».

said: 'Shroud her with it.'"[1]
(*Sahih*)

تخريج: أخرجه البخاري، الجنائز، باب ما يستحب أن يغسل وترًا، ح:١٢٥٤ من حديث الثقفي، ومسلم، الجنائز، باب في غسل الميت، ح:٩٣٩ من حديث أيوب به.

Comments:

a. Only women should wash the dead body of a female, and the men should wash the dead body of the male; although a husband is allowed to wash the body of his wife, and the wife, is allowed to wash the body of her husband, it is even preferred.

b. The leaves of the lote tree should be boiled with water and the body should be washed with it, thus the body will be cleansed better, or this goal can in these days be achieved by using soap.

c. Water should be poured more than one time over the body, but in an odd number of times.

d. The smell of camphor keeps the insects away from the body, and the water poured over the body for the last time should have camphor in it.

1459. It was narrated from Ayyub who said: "Hafsah narrated to me, from Umm 'Atiyyah" and it is similar to the *Hadith* of Muhammad. And in the narration of Hafsah it says: "Wash her an odd number of times." And: "Wash her three or five times." And "Start on her right, with the places washed in ablution." And it says that Umm 'Atiyyah said: "And we combed her hair into three braids."
(*Sahih*)

١٤٥٩ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ الْوَهَّابِ الثَّقَفِيُّ، عَنْ أَيُّوبَ: حَدَّثَتْنِي حَفْصَةُ، عَنْ أُمِّ عَطِيَّةَ بِمِثْلِ حَدِيثِ مُحَمَّدٍ. وَكَانَ فِي حَدِيثِ حَفْصَةَ: «اغْسِلْنَهَا وِتْرًا» وَكَانَ فِيهِ: «اغْسِلْنَهَا ثَلَاثًا أَوْ خَمْسًا» وَكَانَ فِيهِ: «ابْدَأُوا بِمَيَامِنِهَا وَمَوَاضِعِ الْوُضُوءِ مِنْهَا» وَكَانَ فِيهِ: أَنَّ أُمَّ عَطِيَّةَ قَالَتْ: وَمَشَطْنَاهَا ثَلَاثَةَ قُرُونٍ.

تخريج: [صحيح] انظر الحديث السابق.

Comments:

a. When washing the body, the right side should be washed first and then the left side; the limbs of the body washed for ablution should be washed before commencing to wash the rest of the body. The right hand, right forearm and right foot have priority over the left ones.

b. The hair of a female may be combed and should be divided into three plaits, and arranged behind her head.

1460. It was narrated that 'Ali

١٤٦٠ - حَدَّثَنَا بِشْرُ بْنُ آدَمَ: حَدَّثَنَا رَوْحُ بْنُ

[1] Use it as the first layer of the shroud, directly touching her body.

said: "The Prophet ﷺ said to me: 'Do not show your thigh, and do not look at the thigh of anyone, living or dead.'" (*Da'if*)

عُبَادَةَ، عَنِ ابْنِ جُرَيْجٍ، عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ عَاصِمِ بْنِ ضَمْرَةَ، عَنْ عَلِيٍّ قَالَ: قَالَ لِي النَّبِيُّ ﷺ: «لاَ تُبْرِزْ فَخِذَكَ، وَلاَ تَنْظُرْ إِلَى فَخِذِ حَيٍّ وَلاَ مَيِّتٍ».

تخريج: [إسناده ضعيف جدًا] وضعفه أبو داود، الحمام، باب النهي عن التعري، ح:٤٠١٥ بقوله: هذا الحديث فيه نكارة * حبيب عنعن تقدم، ح:٣٨٣، ولم يسمع من شيخه هذا الحديث بل سمع من عمرو بن خالد الواسطي وهو كذاب كما تقدم، ح:٩٦٦.

Comments:

Shaikh Albâni gave preference to the view that the thigh is a part of the body which must be kept covered. Imâm Tirmidhi declared the *Hadith* 'The thigh is from the part of the body which must be covered' as a *Hasan* (Good) *Hadith*. (*Jâmi' At-Tirmidhi*: 2795)

1461. It was narrated from 'Abdullâh bin 'Umar that the Messenger of Allâh ﷺ said: 'Let the honest wash your dead." (***Maudu'***)

١٤٦١ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُصَفَّى الْحِمْصِيُّ: حَدَّثَنَا بَقِيَّةُ بْنُ الْوَلِيدِ، عَنْ مُبَشِّرِ ابْنِ عُبَيْدٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَبْدِ اللَّهِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لِيُغَسِّلْ مَوْتَاكُمُ الْمَأْمُونُونَ».

تخريج: [إسناده موضوع] أخرجه ابن عدي:٦/ ٢٤١١ من حديث بقية ثنا مبشر بن عبيد به، وانظر، ح:١١٢٩ لعلته.

1462. It was narrated from 'Ali that the Messenger of Allâh ﷺ said: "Whoever washes a deceased person, shrouds him, embalms him, carries him and offers the funeral prayer for him, and does not disclose what he has seen, he will emerge from his sins as on the day his mother bore him." (***Maudu'***)

١٤٦٢ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ الْمُحَارِبِيُّ: حَدَّثَنَا عَبَّادُ بْنُ كَثِيرٍ، عَنْ عَمْرِو بْنِ خَالِدٍ، عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ عَاصِمِ بْنِ ضَمْرَةَ، عَنْ عَلِيٍّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ غَسَّلَ مَيِّتاً وَكَفَّنَهُ وَحَنَّطَهُ وَحَمَلَهُ وَصَلَّى عَلَيْهِ، وَلَمْ يُفْشِ عَلَيْهِ مَا رَأَى، خَرَجَ مِنْ خَطِيئَتِهِ مِثْلَ يَوْمَ وَلَدَتْهُ أُمُّهُ».

تخريج: [إسناده موضوع] أخرجه ابن عدي:٥/ ١٧٧٧ من حديث المحاربي به، وضعفه البوصيري، وانظر، ح:١٤٦٠ لعلته * عمرو هو الواسطي، وعباد بن كثير البصري متروك قال أحمد: روى أحاديث كذب (تقريب).

Comments:

Keeping the faults of a deceased secret is rewarding. The Prophet ﷺ stated: 'One who washes the dead body of a Muslim and keeps the deceased's faults secret; Allâh ﷻ forgives that person forty times. (*Mustadrak Al-Hâkim*, 1/362. Its chain is authentic.)

1463. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "Whoever washes a dead person, let him take a bath." (*Sahih*)

١٤٦٣ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ بْنِ أَبِي الشَّوَارِبِ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ الْمُخْتَارِ، عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ غَسَّلَ مَيِّتاً فَلْيَغْتَسِلْ».

تخريج: [**صحيح**] أخرجه الترمذي، الجنائز، باب ماجاء في الغسل من غسل الميت، ح:٩٩٣ عن محمد بن عبدالملك له، وقال: حسن ، وله طريق آخر حسن عند أبي داود، ح:٣١٦٢ وغيره، وله شواهد كثيرة منها ما أخرجه البيهقي، وإسناده حسن.

Comments:

This commandment is only a recommendation and is not compulsory. So it is preferred to take a bath after washing the dead body but is not obligatory. 'Abdullâh bin 'Umar ؓ said: "We used to wash the body, and some from us would take a bath, and some would not do so." (*Sunan Ad-Dârimi, Hadith: 1802, 2/72]*

Chapter 9. What Was Narrated Concerning A Man Washing His Wife And A Woman Washing Her Husband

(المعجم ٩) - بَابُ مَا جَاءَ فِي غُسْلِ الرَّجُلِ امْرَأَتَهُ وَغُسْلِ الْمَرْأَةِ زَوْجَهَا (التحفة ٩)

1464. It was narrated that 'Âishah said: "If I had known then what I know now, no one would have washed the Prophet ﷺ but his wives." (*Hasan*)

١٤٦٤ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى: حَدَّثَنَا أَحْمَدُ بْنُ خَالِدٍ الْوَهْبِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ إِسْحَاقَ، عَنْ يَحْيَى بْنِ عَبَّادِ بْنِ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: لَوْ كُنْتُ اسْتَقْبَلْتُ مِنْ أَمْرِي مَا اسْتَدْبَرْتُ مَا غَسَّلَ النَّبِيَّ ﷺ غَيْرُ نِسَائِهِ.

تخريج: [**إسناده حسن**] أخرجه أبو داود، الجنائز، باب في ستر الميت عند غسله، ح:٣١٤١، وأحمد:٦/ ٢٦٧ من حديث محمد بن إسحاق به، وصرح بالسماع، وصححه ابن حبان، والحاكم، والذهبي وغيرهم به.

Comments:

The relationship between a husband and wife is such a great relationship that they are not required to cover their body from each other. Therefore they have more right to wash each other's body. This *Hadith* also refutes those who say that the spouses are not allowed to look at each other's face after death and nor they can wash each other.

1465. It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ came back from Al-Baqi' and I had a headache and was saying: 'O my head!' He said: 'Rather, I should say, O my head, O 'Âishah!' Then he said: 'It will not matter if you were to die before me, for I will take care of you, wash you, shroud you, offer the funeral prayer for you and bury you.'" (*Da'if*)

١٤٦٥ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَىٰ: حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ يَعْقُوبَ بْنِ عُتْبَةَ، عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنْ عَائِشَةَ قَالَتْ: رَجَعَ رَسُولُ اللَّهِ ﷺ مِنَ الْبَقِيعِ. فَوَجَدَنِي وَأَنَا أَجِدُ صُدَاعاً فِي رَأْسِي. وَأَنَا أَقُولُ: وَارَأْسَاهْ. فَقَالَ: «بَلْ أَنَا، يَا عَائِشَةُ وَارَأْسَاهْ» ثُمَّ قَالَ: «مَا ضَرَّكِ لَوْ مِتِّ قَبْلِي فَقُمْتُ عَلَيْكِ فَغَسَّلْتُكِ وَكَفَّنْتُكِ وَصَلَّيْتُ عَلَيْكِ وَدَفَنْتُكِ».

تخريج: [**إسناده ضعيف**] أخرجه أحمد: ٦/٢٢٨ به، ومن طريقه الدارقطني: ٢/٧٤، وصححه ابن حبان (الإحسان)، ح: ٦٥٨٦ وغيره * ابن إسحاق صرح بالسماع في الدلائل للبيهقي: ٧/١٦٨، ١٦٩، والسيرة لابن هشام، والزهري عنعن، ولبعض الحديث شواهد عند البخاري وغيره.

Comments:

a. This incident happened on Monday 29th of Safar 11H. (*Ar-Rahiq Al-Makhtum*, p. 624). It was the beginning of the disease from which Allâh's Messenger ﷺ passed away.

b. Talking about physical ailment is not contrary to trust in Allâh and being satisfied with one's destiny.

c. A husband is allowed to wash his wife's dead body, and he is also allowed to shroud her.

Chapter 10. What Was Narrated Concerning The Washing Of The Prophet ﷺ

(المعجم ١٠) - بَابُ مَا جَاءَ فِي غُسْلِ النَّبِيِّ ﷺ (التحفة ١٠)

1466. It was narrated from Abu Buraidah that his father said: "When they started to wash the

١٤٦٦ - حَدَّثَنَا سَعِيدُ بْنُ يَحْيَى بْنِ الْأَزْهَرِ الْوَاسِطِيُّ: حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا أَبُو

Prophet ﷺ, a voice called out from inside (the house) saying: 'Do not remove the shirt of the Messenger of Allâh.'" (*Hasan*)

بُرْدَةَ، عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ، عَنِ ابْنِ بُرَيْدَةَ، عَنْ أَبِيهِ قَالَ: لَمَّا أَخَذُوا فِي غُسْلِ النَّبِيِّ ﷺ نَادَاهُمْ مُنَادٍ مِنَ الدَّاخِلِ: لاَ تَنْزِعُوا عَنْ رَسُولِ اللَّهِ ﷺ قَمِيصَهُ.

تخريج: [**حسن**] أخرجه المزي في تهذيبه: ٢٢/ ٣٠٠ من حديث أبي معاوية به، وقال البوصيري: إسناده ضعيف لضعف أبي بردة واسمه عمرو بن يزيد . . . ، وأخرجه الحاكم: ١/ ٣٥٤ عن أبي قتيبة سالم (وفي نسخة: سلمة) بن الفضل الآدمي بمكة عن إبراهيم بن هاشم البغوي ثنا أبوبكر بن أبي شيبة ثنا أبومعاوية ثنا أبوبردة مريد بن عبدالله به، وصححه على شرط الشيخين ووافقه الذهبي(!) وله شاهد عند أبي داود وغيره تقدم، ح: ١٤٦٤.

1467. It was narrated that 'Ali bin Abu Tâlib said that when he washed the Messenger of Allâh ﷺ he looked for what which is usually looked for on the deceased (i.e., dirt), and he found none. He said: "May my father be sacrificed for you, you are pure; you were pure in life and you are pure in death." (*Da'if*)

١٤٦٧ - حَدَّثَنَا يَحْيَى بْنُ خِذَامٍ: حَدَّثَنَا صَفْوَانُ بْنُ عِيسَى: أَنْبَأَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ عَلِيِّ ابْنِ أَبِي طَالِبٍ قَالَ: لَمَّا غَسَّلَ النَّبِيَّ ﷺ ذَهَبَ يَلْتَمِسُ مِنْهُ مَا يَلْتَمِسُ مِنَ الْمَيِّتِ، فَلَمْ يَجِدْهُ. فَقَالَ: بِأَبِي، الطَّيِّبُ، طِبْتَ حَيًّا وَطِبْتَ مَيِّتاً.

تخريج: [**إسناده ضعيف**] أخرجه البيهقي: ٣/ ٣٨٨ وغيره من طرق عن معمر به، وصححه البوصيري، والحاكم: ٣/ ٥٩ على شرط الشيخين، ووافقه الذهبي، وأورده الضياء في المختارة (٢/ ٤٧٦٢)، ورواه ابن المبارك وغيره عن معمر به مرسلاً، ورجحه الدارقطني في العلل (السؤال: ٣٧١)، وروى صالح بن كيسان عن الزهري حدثني سعيد بن المسيب به مرسلاً (ابن سعد: ٢/ ٢٨١)، وله شاهد عن الشعبي نحوه قال الذهبي: مرسل جيد (السيرة النبوية، ص: ٥٧٦).

Comments:

The stomach of the deceased should be pressed gently after washing the body, if any excrement or fluid appears, it should be washed away, although there is no need to wash the body again. This *Hadith* indicates that sometimes such a thing appears from the dead body when pressing the stomach, but nothing came out from the stomach of Allâh's Messenger ﷺ.

1468. It was narrated from 'Ali that the Messenger of Allâh ﷺ said: "When I die, then wash me with seven buckets from my well,

١٤٦٨ - حَدَّثَنَا عَبَّادُ بْنُ يَعْقُوبَ: حَدَّثَنَا الْحُسَيْنُ بْنُ زَيْدِ بْنِ عَلِيِّ بْنِ الْحُسَيْنِ بْنِ عَلِيٍّ، عَنْ إِسْمَاعِيلَ بْنِ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ،

عَنْ أَبِيهِ، عَنْ عَلِيٍّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا أَنَا مُتُّ فَاغْسِلُونِي بِسَبْعِ قِرَبٍ، مِنْ بِئْرِي بِئْرِ غَرْسٍ».

the well of Ghars." (*Da'if*)

تخريج: [إسناده ضعيف] أخرجه الحافظ المزي في التهذيب: ٣٧٨/٦ من حديث أبي بكر ابن أبي عاصم عن عباد به، وقال البوصيري: هذا إسناد ضعيف * عباد وثقه جماعة، وضعفه جماعة، وكان يشتم عثمان رضي الله عنه، ويقول: الله أعدل من أن يدخل طلحة والزبير الجنة لأنهما بايعا عليًّا ثم قاتلاه، فمثله لا يحتج به أبدًا، ولم يخرج عنه البخاري إلا مقرونًا.

Comments:

Bi'r Ghars was a water well on a side of Al-Madinah where the tribe of Banu Nadhir lived. This well was known for its sweet and fresh waster. (*Mu'jamul-Buldân*: 4/193)

Chapter 11. What Was Narrated Concerning The Shrouding Of The Prophet ﷺ

(المعجم ١١) - بَابُ مَا جَاءَ فِي كَفْنِ النَّبِيِّ (التحفة ١١)

1469. It was narrated from 'Âishah that the Prophet ﷺ was shrouded in three white Yemeni cloths, among which there was no shirt and no turban. It was said to 'Âishah: "They used to claim that he was shrouded in *Hibarah*." 'Âishah said: "They brought a *Hibarah Burd*,[1] but they did not shroud him in it." (*Sahih*)

١٤٦٩ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ أَنَّ النَّبِيَّ ﷺ كُفِّنَ فِي ثَلَاثَةِ أَثْوَابٍ بِيضٍ يَمَانِيَةٍ، لَيْسَ فِيهَا قَمِيصٌ وَلَا عِمَامَةٌ. فَقِيلَ لِعَائِشَةَ: إِنَّهُمْ كَانُوا يَزْعُمُونَ أَنَّهُ قَدْ كَانَ كُفِّنَ فِي حِبَرَةٍ. فَقَالَتْ عَائِشَةُ: قَدْ جَاءُوا بِبُرْدِ حِبَرَةٍ، فَلَمْ يُكَفِّنُوهُ.

تخريج: أخرجه البخاري، الجنائز، باب الثياب البيض للكفن، ح: ١٢٦٤، ١٢٧١، ١٢٧٣، ومسلم، الجنائز، باب: في كفن الميت، ح: ٩٤١ من طرق عن هشام به مطولاً ومختصرًا، ولفظ ابن ماجه أتم.

Comments:

a. It is better to use white shrouds, as it will be mentioned in *Hadith* : 1473.
b. Colored and striped clothes are also allowed for shrouds. If this was not permissible, then the Prophet ﷺ would never have been shrouded with such garments by his Companions.

[1] See no. 859. The *Hibarah Burd* is a Yemeni garment or cloth with a woven border on it. See *An-Nihâyah*.

1470. It was narrated that 'Abdullâh bin 'Umar said: "The Messenger of Allâh ﷺ was shrouded in three thin white Suhuli cloths."[1] (***Hasan***)

١٤٧٠ - حَدَّثَنَا مُحَمَّدُ بْنُ خَلَفٍ الْعَسْقَلَانِيُّ: حَدَّثَنَا عَمْرُو بْنُ أَبِي سَلَمَةَ، قَالَ: هٰذَا مَا سَمِعْتُ مِنْ أَبِي مُعَيْدٍ، حَفْصِ بْنِ غَيْلَانَ، عَنْ سُلَيْمَانَ بْنِ مُوسٰى، عَنْ نَافِعٍ، عَنْ عَبْدِ اللّٰهِ بْنِ عُمَرَ قَالَ: كُفِّنَ رَسُولُ اللّٰهِ ﷺ فِي ثَلَاثِ رِيَاطٍ بِيضٍ سُحُولِيَّةٍ.

تخريج: [إسناده حسن] وحسنه البوصيري.

Comments:

Suhul is a city of Yemen. The clothes made in Suhul were called Suhuli.

1471. It was narrated that Ibn 'Abbâs said: "The Messenger of Allâh ﷺ was shrouded in three garments: The shirt in which he died, and a Najrâni *Hullah*.[2] (***Da'if***)

١٤٧١ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا عَبْدُاللّٰهِ بْنُ إِدْرِيسَ، عَنْ يَزِيدَ بْنِ أَبِي زِيَادٍ، عَنِ الْحَكَمِ، عَنْ مِقْسَمٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كُفِّنَ رَسُولُ اللّٰهِ ﷺ فِي ثَلَاثَةِ أَثْوَابٍ: قَمِيصُهُ الَّذِي قُبِضَ فِيهِ، وَحُلَّةٌ نَجْرَانِيَّةٌ.

تخريج: [إسناده ضعيف] وانظر، ح:٥٠٤ لعلته، وفيه علة أخرى، وله طريق آخر ضعيف عند أبي داود، ح:٣١٥٣، وقال النووي: هذا الحديث ضعيف، لا يصح الاحتجاج به، لأن يزيد ابن أبي زياد مجمع على ضعفه، يعني: استقر الإجماع على ضعفه في عهد النووي رحمه الله، وانظر، ح:٥٠٤، ٢١١٦.

Chapter 12. What Was Narrated Concerning What Is Recommended in Shrouding

(المعجم ١٢) - **بَابُ مَا جَاءَ فِيمَا يُسْتَحَبُّ مِنَ الْكَفَنِ** (التحفة ١٢)

1472. It was narrated from Ibn 'Abbâs that the Messenger of Allâh ﷺ said: "The best of your garments are those which are white, so shroud your dead in them, and wear them." (***Hasan***)

١٤٧٢ - حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ: أَنْبَأَنَا عَبْدُ اللّٰهِ بْنُ رَجَاءٍ الْمَكِّيُّ، عَنْ عَبْدِ اللّٰهِ بْنِ عُثْمَانَ بْنِ خُثَيْمٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللّٰهِ ﷺ: «خَيْرُ ثِيَابِكُمُ الْبَيَاضُ. فَكَفِّنُوا فِيهَا مَوْتَاكُمْ،

[1] Suhoul is a town in Yemen.

[2] Normally referring to an outfit with two pieces from the same cloth.

وَالْبَسُوهَا».

تخريج: [إسناده حسن] أخرجه أبوداود، اللباس، باب في البياض، ح:٤٠٦١ من حديث ابن خثيم به، وصححه الترمذي، ح:٩٩٤، وابن حبان، ح:١٤٣٩، ١٤٤١.

Comments:

It is best to use a white shroud; however any light colored cloth can be used. As the Prophet ﷺ said: "When one you of dies. Let him be shrouded in a striped cloth, if it is possible for him to afford." (*Sunan Abu Dâwud*: 3150)

1473. It was narrated from 'Ubâdah bin Sâmit that the Messenger of Allâh ﷺ said: "The best of shrouds is the *Hullah* (two-piecer)." (***Hasan***)

١٤٧٣ - حَدَّثَنَا يُونُسُ بْنُ عَبْدِ الأَعْلَى: حَدَّثَنَا ابْنُ وَهْبٍ: أَنْبَأَنَا هِشَامُ بْنُ سَعْدٍ، عَنْ حَاتِمِ بْنِ أَبِي نَصْرٍ، عَنْ عُبَادَةَ بْنِ نُسَيٍّ، عَنْ أَبِيهِ، عَنْ عُبَادَةَ بْنِ الصَّامِتِ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «خَيْرُ الْكَفَنِ الْحُلَّةُ».

تخريج: [إسناده حسن] أخرجه أبو داود، الجنائز، باب كراهية المغالاة في الكفن، ح:٣١٥٦ من حديث ابن وهب به، وصححه الحاكم، والذهبي، وله شاهد عند الترمذي وغيره.

Comments:

Hullah is a type of dress consisting of two same garments, upper and lower.

1474. It was narrated from Abu Qatâdah that the Messenger of Allâh ﷺ said: "If anyone of you is charged with taking care of his brother (after death), let him shroud him well." (***Sahih***)

١٤٧٤ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عُمَرُ ابْنُ يُونُس: حَدَّثَنَا عِكْرِمَةُ بْنُ عَمَّارٍ، عَنْ هِشَامِ بْنِ حَسَّانٍ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَبِي قَتَادَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا وَلِيَ أَحَدُكُمْ أَخَاهُ فَلْيُحْسِنْ كَفَنَهُ».

تخريج: [صحيح] أخرجه الترمذي، الجنائز، باب أمر المؤمن بإحسان كفن أخيه، ح:٩٩٥ عن ابن بشار به، وقال: حسن غريب ، وله شاهد صحيح عند مسلم، ح:٩٤٣ وغيره.

Comments:

A good shroud means clean cloth. It should be thick enough so that the body cannot be seen through it, and large enough to cover the whole body. It should be of a reasonable price, it should not be extremely extravagant and expensive.

Chapter 13. What Was Narrated Concerning Looking At The Deceased When He Has Been Wrapped In His Shroud

(المعجم ١٣) - بَابُ مَا جَاءَ فِي النَّظْرِ إِلَى الْمَيِّتِ إِذَا أُدْرِجَ فِي أَكْفَانِهِ (التحفة ١٣)

1475. It was narrated that Anas bin Mâlik said: "When Ibrâhim the son of the Prophet ﷺ died, the Prophet ﷺ said to them: 'Do not wrap him in his shroud until I look at him.' He came to him, bent over him and wept." (*Da'if*)

١٤٧٥ - حَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ بْنِ سَمُرَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ الْحَسَنِ: حَدَّثَنَا أَبُو شَيْبَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: لَمَّا قُبِضَ إِبْرَاهِيمُ، ابْنُ النَّبِيِّ ﷺ قَالَ لَهُمُ النَّبِيُّ ﷺ: «لاَ تُدْرِجُوهُ فِي أَكْفَانِهِ حَتَّى أَنْظُرَ إِلَيْهِ» فَأَتَاهُ فَانْكَبَّ عَلَيْهِ، وَبَكَى.

تخريج: [إسناده ضعيف] وضعفه البوصيري * أبوشيبة يوسف بن إبراهيم ضعيف (تقريب).

Comments:

It is allowed to shed tears without wailing whilst looking at the face of the deceased. The Prophet's weeping at the occasion of his son Ibrâhim's death is also mentioned in another narration.

Chapter 14. What Was Narrated Concerning The Prohibition Of Making Public Death Announcements

(المعجم ١٤) - بَابُ مَا جَاءَ فِي النَّهْيِ عَنِ النَّعْيِ (التحفة ١٤)

1476. It was narrated that Bilâl bin Yahya said: "If one of the members of his family died, Hudhaifah would say: 'Do not inform anyone of it, for I am afraid that that would be a public death announcement. I heard the Messenger of Allâh ﷺ with these two ears of mine forbidding making public death announcements.'" (*Da'if*)

١٤٧٦ - حَدَّثَنَا عَمْرُو بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ اللهِ بْنُ الْمُبَارَكِ، عَنْ حَبِيبِ بْنِ سُلَيْمٍ، عَنْ بِلاَلِ بْنِ يَحْيَىٰ قَالَ: كَانَ حُذَيْفَةُ، إِذَا مَاتَ لَهُ الْمَيِّتُ قَالَ: لاَ تُؤْذِنُوا بِهِ أَحَداً. إِنِّي أَخَافُ أَنْ يَكُونَ نَعْياً. إِنِّي سَمِعْتُ رَسُولَ اللهِ ﷺ، بِأُذُنَيَّ هَاتَيْنِ، يَنْهَى عَنِ النَّعْيِ.

تخريج: [إسناده ضعيف] أخرجه الترمذي، الجنائز، باب ماجاء في كراهية النعي، ح:٩٨٦ من حديث حبيب العبسي به، وقال: حسن صحيح * حبيب بن سليم وثقه ابن حبان، والترمذي، وقال الذهبي في الكاشف: صالح الحديث، وشيخه بلال بن يحيى وثقه ابن القطان، وابن معين وغيرهما، ولكن قال ابن معين: روايته عن حذيفة مرسلة ، وبه ضعف الحديث.

Comments:

a. It was a custom in the days of Ignorance (before Islam) that some individuals would be appointed after someone's death to announce the death of the person in the streets, and on the highways whilst crying and wailing. The announcement of the death and the following arrangements were made extraordinary according to the degree of status of the deceased. It is called *Na'ee.*

b. Simply informing each other about one's death is correct so that the people can make burial arrangements and attend the funeral prayer.

Chapter 15. What Was Narrated Concerning Attending Funerals

(المعجم ١٥) - بَابُ مَا جَاءَ فِي شُهُودِ الْجَنَائِزِ (التحفة ١٥)

1477. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: 'Hasten with the funeral (procession), for if the person was righteous then you are advancing him towards good, and if he was otherwise then it is evil which you are taking off of your necks." (*Sahih*)

١٤٧٧ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَ هِشَامُ بْنُ عَمَّارٍ قَالَا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «أَسْرِعُوا بِالْجِنَازَةِ، فَإِنْ تَكُنْ صَالِحَةً فَخَيْرٌ تُقَدِّمُونَهَا إِلَيْهِ. وَإِنْ تَكُنْ غَيْرَ ذٰلِكَ فَشَرٌّ تَضَعُونَهُ عَنْ رِقَابِكُمْ».

تخريج: أخرجه البخاري، الجنائز، باب السرعة بالجنازة، ح:١٣١٥، ومسلم، الجنائز، باب الإسراع بالجنازة، ح:٩٤٤ من حديث سفيان به.

Comments:

a. It is incorrect to delay the burial without any valid reason, once the body has been washed and shrouded.

b. Some people delay the burial so that close relatives of the deceased from other cities or countries are able to attend, which is a an improper tradition.

c. One of the logics of burying a dead body as soon as possible is that a righteous believer would go to its final destination without delay, because for him is all good in the next life, and it is the best to take a bad person away from home as quickly as possible so that those responsible for the burial can carry out their duty straight away.

1478. It was narrated that Abu 'Ubaidah said: "'Abdullâh bin Mas'ud said: 'Whoever follows a funeral (procession), let him carry all (four) corners of it (in turn), for that is *Sunnah*. Then if he wishes let him voluntarily carry it, and if

١٤٧٨ - حَدَّثَنَا حُمَيْدُ بْنُ مَسْعَدَةَ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ مَنْصُورٍ، عَنْ عُبَيْدِ بْنِ نِسْطَاسٍ، عَنْ أَبِي عُبَيْدَةَ قَالَ: قَالَ عَبْدُ اللهِ ابْنُ مَسْعُودٍ: مَنِ اتَّبَعَ جِنَازَةً فَلْيَحْمِلْ بِجَوَانِبِ

he wishes let him not do so.'" (*Da'if*)

السَّرِيرِ كُلِّهَا. فَإِنَّهُ مِنَ السُّنَّةِ. ثُمَّ إِنْ شَاءَ فَلْيَتَطَوَّعْ. وَإِنْ شَاءَ فَلْيَدَعْ.

تخريج: [**إسناده ضعيف لانقطاعه**] وقال البوصيري: منقطع فإن أباعبيدة لم يسمع من أبيه، قاله أبوحاتم، وأبوزرعة وغيرهما، وانظر، ح:١٦٠٦.

1479. It was narrated from Abu Musa that the Prophet ﷺ saw a funeral (procession) with which the people were rushing. He said: "You should move with tranquility." (*Da'if*)

١٤٧٩ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ عُبَيْدِ ابْنِ عَقِيلٍ: حَدَّثَنَا بِشْرُ بْنُ ثَابِتٍ: حَدَّثَنَا شُعْبَةُ، عَنْ لَيْثٍ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى عَنِ النَّبِيِّ ﷺ أَنَّهُ رَأَى جِنَازَةً يُسْرِعُونَ بِهَا. قَالَ: «**لِتَكُنْ عَلَيْكُمُ السَّكِينَةُ**».

تخريج: [**إسناده ضعيف**] أخرجه أحمد:٤/٤٠٣، ٤١٢ من حديث شعبة به * ليث هو ابن أبي سليم كما في المسند، وتقدم حاله، ح:٢٠٨، وضعفه البوصيري.

1480. It was narrated that Thawbân, the freed slave of the Messenger of Allâh ﷺ, said: "The Messenger of Allâh ﷺ saw some people riding on their animals in a funeral (procession). He said: 'Do you not feel ashamed that the angels of Allâh are walking on foot and you are riding?'" (*Da'if*)

١٤٨٠ - حَدَّثَنَا كَثِيرُ بْنُ عُبَيْدٍ الْحِمْصِيُّ: حَدَّثَنَا بَقِيَّةُ بْنُ الْوَلِيدِ، عَنْ أَبِي بَكْرِ بْنِ أَبِي مَرْيَمَ، عَنْ رَاشِدِ بْنِ سَعْدٍ، عَنْ ثَوْبَانَ مَوْلَى رَسُولِ اللهِ ﷺ قَالَ: رَأَى رَسُولُ اللهِ ﷺ نَاساً رُكْبَاناً عَلَى دَوَابِّهِمْ، فِي جِنَازَةٍ. فَقَالَ: «**أَلاَ تَسْتَحْيُونَ أَنَّ مَلاَئِكَةَ اللهِ يَمْشُونَ عَلَى أَقْدَامِهِمْ وَأَنْتُمْ رُكْبَانٌ؟**».

تخريج: [**إسناده ضعيف**] أخرجه الترمذي، الجنائز، باب ماجاء في كراهية الركوب خلف الجنازة، ح:١٠١٢ من حديث أبي بكر بن أبي مريم به * أبوبكر هذا ضعيف، وكان قد سرق بيته فاختلط تقريب.

Comments:

The above mentioned three narrations are Weak; so, therefore, these narrations do not prove anything. It is not necessary to carry all four corners of the bier turn by turn, and there is nothing wrong in mounting a ride when coming to attend a funeral. It is preferable that a rider always follows the funeral; however this restriction is lifted on the way back.

1481. Al-Mughirah bin Shu'bah said: "I heard the Messenger of Allâh ﷺ say: 'The rider should travel behind the funeral

١٤٨١ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا رَوْحُ ابْنُ عُبَادَةَ: حَدَّثَنَا سَعِيدُ بْنُ عُبَيْدِ اللهِ بْنِ جُبَيْرِ

(procession) but the one who is walking may walk wherever he wants." (*Hasan*)

ابْنِ حَيَّةَ: حَدَّثَنِي زِيَادُ بْنُ جُبَيْرِ بْنِ حَيَّةَ. سَمِعَ الْمُغِيرَةَ بْنَ شُعْبَةَ يَقُولُ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «**الرَّاكِبُ خَلْفَ الْجِنَازَةِ وَالْمَاشِي مِنْهَا حَيْثُ شَاءَ**».

تخريج: [إسناده حسن] أخرجه الترمذي، الجنائز، باب ماجاء في الصلوة على الأطفال، ح:١٠٣١ وغيره من طريق سعيد عن زياد عن أبيه عن المغيرة به، وقال الترمذي: حسن صحيح ، وراجع نيل المقصود في تخريج سنن أبي داود، ح:٣١٨٠، وصححه ابن حبان، والحاكم، والذهبي، وانظر، ح:١٥٠٧، وفي سنده زيادة.

Comments:

It informs that riding a mount whilst following the funeral is permissible but not preferred, and the rider should always follow the funeral.

Chapter 16. What Was Narrated Concerning Walking Ahead Of The Funeral (Procession)

(المعجم ١٦) - بَابُ مَا جَاءَ فِي الْمَشْيِ أَمَامَ الجَنَازَةِ (التحفة ١٦)

1482. It was narrated from Sâlim that his father said: "I saw the Prophet, Abu Bakr and 'Umar walking ahead of the funeral (procession)." (*Sahih*)

١٤٨٢ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ، وَ هِشَامُ ابْنُ عَمَّارٍ، وَ سَهْلُ بْنُ أَبِي سَهْلٍ قَالُوا: حَدَّثَنَا سُفْيَانُ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ قَالَ: رَأَيْتُ النَّبِيَّ وَأَبَا بَكْرٍ وَعُمَرَ يَمْشُونَ أَمَامَ الجِنَازَةِ.

تخريج: [صحيح] أخرجه أبو داود، الجنائز، باب المشي أمام الجنازة، ح:٣١٧٩ من حديث سفيان بن عيينة به، وأخرجه الترمذي، ح:١٠٠٧ به، وأخرجه مرسلاً، وقال: أهل الحديث كلهم يرون أن الحديث المرسل في ذلك أصح ، وضعفه النسائي، وأحمد وغيرهما، وحقق الحافظ في التلخيص وغيره بأنه مدرج (والحديث الآتي شاهد له، والله أعلم).

Comments:

'Following the funeral', the apparent meaning of this wording is that all people attending the funeral should walk behind the bier. But this *Hadith* (1482) informs that 'following the funeral' means to go along with it. Therefore those walking are allowed to walk behind the bier, they are also allowed to walk ahead of it; and walking on the right or left side of the bier *is definitely permissible.*

1483. It was narrated that Anas bin Mâlik said: "The Messenger of Allâh ﷺ, Abu Bakr, 'Umar and

١٤٨٣ - حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الجَهْضَمِيُّ، وَ هَارُونُ بْنُ عَبْدِ اللهِ الحَمَّالُ قَالاَ: حَدَّثَنَا

مُحَمَّدُ بْنُ بَكْرٍ الْبُرْسَانِيُّ: أَنْبَأَنَا يُونُسُ بْنُ يَزِيدَ الأَيْلِيُّ، عَنِ الزُّهْرِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كَانَ رَسُولُ اللهِ ﷺ وَأَبُو بَكْرٍ وَعُمَرُ وَعُثْمَانُ يَمْشُونَ أَمَامَ الْجِنَازَةِ.

'Uthmân used to walk ahead of the funeral (procession)." (*Hasan*)

تخريج: [حسن] أخرجه الترمذي، الجنائز، باب ماجاء في المشي أمام الجنازة، ح:١٠١٠ من حديث محمد بن بكر به، ونقل عن البخاري قال: هذا حديث خطأ، أخطأ فيه محمد بن بكر وفيه علة أخرى انظر، ح:٧٠٧، وانظر الحديث السابق فهو شاهد له.

١٤٨٤ - حَدَّثَنَا أَحْمَدُ بْنُ عَبْدَةَ: أَنْبَأَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ، عَنْ يَحْيَى بْنِ عَبْدِ اللهِ التَّيْمِيِّ، عَنْ أَبِي مَاجِدَةَ الْحَنَفِيِّ، عَنْ عَبْدِ اللهِ ابْنِ مَسْعُودٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**الْجِنَازَةُ مَتْبُوعَةٌ وَلَيْسَتْ بِتَابِعَةٍ. لَيْسَ مَعَهَا مَنْ تَقَدَّمَهَا**».

1484. It was narrated from 'Abdullâh bin Mas'ud that the Messenger of Allâh ﷺ said: 'The funeral should be followed and should not follow. There should be no one with it who walks ahead of it."(*Da'if*)

تخريج: [إسناده ضعيف] أخرجه أبو داود، الجنائز، باب الإسراع بالجنازة، ح:٣١٨٤ من حديث يحيى التيمي به، واستغربه الترمذي، ح:١٠١١، وضعفه البخاري * يحيى لين الحديث، وأبوماجدة مجهول(تقريب).

(المعجم ١٧) - بَابُ مَا جَاءَ فِي النَّهْيِ عَنِ التَّسَلُّبِ مَعَ الْجَنَازَةِ (التحفة ١٧)

Chapter 17. What Was Narrated Concerning The Prohibition Of Wearing Mourning Dress During The Funeral Procession

١٤٨٥ - حَدَّثَنَا أَحْمَدُ بْنُ عَبْدَةَ: أَخْبَرَنِي عَمْرُو بْنُ النُّعْمَانِ: حَدَّثَنَا عَلِيُّ بْنُ الْحَزَوَّرِ، عَنْ نُفَيْعٍ، عَنْ عِمْرَانَ بْنِ الْحُصَيْنِ وَ أَبِي بَرْزَةَ قَالاَ: خَرَجْنَا مَعَ رَسُولِ اللهِ ﷺ فِي جِنَازَةٍ. فَرَأَى قَوْماً قَدْ طَرَحُوا أَرْدِيَتَهُمْ يَمْشُونَ فِي قُمُصٍ. فَقَالَ رَسُولُ اللهِ ﷺ: «**أَبِفِعْلِ الْجَاهِلِيَّةِ تَأْخُذُونَ؟ أَوْ بِصُنْعِ الْجَاهِلِيَّةِ تَشَبَّهُونَ؟ لَقَدْ هَمَمْتُ أَنْ أَدْعُوَ عَلَيْكُمْ دَعْوَةً**

1485. It was narrated that 'Imrân bin Husain and Abu Barzah said: "We went out with the Messenger of Allâh ﷺ to attend a funeral, and he saw some people who had cast aside their upper sheets and were walking in their shirts only. The Messenger of Allâh ﷺ said: 'Are you adopting the practice of the days of Ignorance?' or; 'Are you imitating the behavior of the days of Ignorance? I was about to

supplicate against you that you would return in a different form.' So they put their sheets back on and never did that again." (*Maudu'*)

تَرْجِعُونَ فِي غَيْرِ صُوَرِكُمْ» قَالَ: فَأَخَذُوا أَرْدِيَتَهُمْ وَلَمْ يَعُودُوا لِذٰلِكَ.

تخريج: [إسناده موضوع] أخرجه الطبراني:١٨/ ٢٣٩، ٢٤٠، ح:٦٠١ من حديث أحمد بن عبدة (في الأصل عبيدة) به، وضعفه البوصيري * نفيع بن الحارث، أبو داود الأعمى كذبه ابن معين والساجي وغيرهما، وقال ابن عبدالبر: أجمعوا على ضعفه، وكذبه بعضهم، وأجمعوا على ترك الرواية عنه (تهذيب التهذيب)، وعلي بن الحزوّر متروك الحديث كما قال النسائي.

Comments:

The Muslims must avoid the customary traditions followed by the non-Muslims. The proofs of the forbiddance of imitating the disbelievers are mentioned in the Noble Qur'ân and *Hadith*. So at the occasion of pleasure or grief, the customs and traditions followed by the Jews, Christian and Hindus must be avoided.

Chapter 18. The Funeral Should Not Be Delayed Once The Bier Is Ready, And The Funeral Procession Should Not Be Followed With Fire

(المعجم ١٨) - بَابُ مَا جَاءَ فِي الْجَنَازَةِ لَا تُؤَخَّرُ إِذَا حَضَرَتْ وَلَا تُتْبَعُ بِنَارٍ (التحفة ١٨)

1486. It was narrated from 'Ali bin Abu Tâlib that the Messenger of Allâh ﷺ said: "Do not delay the funeral once it is ready." (*Sahih*)

١٤٨٦ - حَدَّثَنَا حَرْمَلَةُ بْنُ يَحْيَىٰ: حَدَّثَنَا عَبْدُ اللهِ بْنُ وَهْبٍ: أَخْبَرَنِي سَعِيدُ بْنُ عَبْدِ اللهِ الْجُهَنِيُّ أَنَّ مُحَمَّدَ بْنَ عُمَرَ بْنِ عَلِيِّ بْنِ أَبِي طَالِبٍ حَدَّثَهُ عَنْ أَبِيهِ، عَنْ جَدِّهِ عَلِيِّ بْنِ أَبِي طَالِبٍ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «لَا تُؤَخِّرُوا الْجِنَازَةَ إِذَا حَضَرَتْ».

تخريج: [صحيح] أخرجه الترمذي، الصلوة، باب ماجاء في الوقت الأول من الفضل، ح:١٧١، ١٠٧٥ من حديث ابن وهب به مطولاً، وقال في الرواية الثانية: هذا حديث غريب، وما أرى إسناده متصلاً، وصححه الحاكم:٢/ ١٦٢، ١٦٣، والذهبي * سعيد ثقة وثقه العجلي، وابن حبان وغيرهما، ولا عبرة بمن جهله، ولأصل الحديث شواهد.

Comments:

It also prevents lighting candles and burning incense on the graves. Because if carrying fire brands along with the funeral is forbidden, then keeping a fire over the grave in any form is of course forbidden.

1487. It was narrated from Abu Hariz that Abu Burdah said: "Abu Musa Ash'ari left instructions, when he was dying, saying: 'Do not follow me with a censer.'[1] They said to him: 'Did you hear something concerning that?' He said: 'Yes, from the Messenger of Allâh ﷺ.'" (*Da'if*)

١٤٨٧ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الأَعْلَىٰ الصَّنْعَانِيُّ: أَنْبَأَنَا مُعْتَمِرُ بْنُ سُلَيْمَانَ، قَالَ: قَرَأْتُ عَلَى الْفُضَيْلِ بْنِ مَيْسَرَةَ، عَنْ أَبِي حَرِيزٍ أَنَّ أَبَا بُرْدَةَ حَدَّثَنِي قَالَ: أَوْصَى أَبُو مُوسَى الأَشْعَرِيُّ، حِينَ حَضَرَهُ الْمَوْتُ، فَقَالَ: لاَ تُتْبِعُونِي بِمِجْمَرٍ. قَالُوا لَهُ: أَوَ سَمِعْتَ فِيهِ شَيْئاً؟ قَالَ: نَعَمْ. مِنْ رَسُولِ اللهِ ﷺ.

تخريج: **[إسناده ضعيف]** أخرجه أحمد: ٤/ ٣٩٧ عن معتمر به، وحسنه البوصيري * أبوحريز ضعفه أحمد والجمهور، وانظر، ح: ٢٤٣٠، وللحديث شواهد موقوفة عند مالك(١/ ٢٢٦) وغيره.

Chapter 19. What Was Narrated Concerning One For Whom The Funeral Prayer Is Offered By A Group Of Muslims

(المعجم ١٩) - **بَابُ مَا جَاءَ فِيمَنْ صَلَّى عَلَيْهِ جَمَاعَةٌ مِنَ الْمُسْلِمِينَ** (التحفة ١٩)

1488. It was narrated from Abu Hurairah that the Prophet ﷺ said: "Whoever has the funeral prayer offered for him by one hundred Muslims, he will be forgiven." (*Sahih*)

١٤٨٨ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عُبَيْدُ اللهِ: أَنْبَأَنَا شَيْبَانُ، عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: **«مَنْ صَلَّى عَلَيْهِ مِائَةٌ مِنَ الْمُسْلِمِينَ غُفِرَ لَهُ».**

تخريج: **[صحيح]** وقال البوصيري: إسناده صحيح ورجاله رجال الصحيحين * الأعمش عنعن تقدم، ح: ١٧٨، وروى حجاج بن نصير، ضعيف كان يقبل التلقين (تقريب) عن شعبة عن الأعمش به(حلية الأولياء: ٧/ ٢٠٨) وله طريق آخر، ضعيف عند أبي نعيم: ٧/ ٢٢٨ عن سعد عن أبي هريرة به، وأخرج الطبراني في الكبير ومن طريقه صاحب الحلية: ٨/ ٣٩١ من حديث ابن عمر به، وفيه مبشر بن أبي المليح ترجمه البخاري في التاريخ الكبير، وقال: روى عنه شعبة، يعد في البصريين وشعبة لا يروي إلا عن ثقة عنده مقدمة لسان الميزان، وله شاهد عند مسلم في صحيحه، ح: ٩٤٧، وبه صح الحديث.

1489. It was narrated that Kuraib the freed slave of 'Abdullâh bin 'Abbâs said: "A son of 'Abdullâh

١٤٨٩ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْمُنْذِرِ الْحِزَامِيُّ: حَدَّثَنَا بَكْرُ بْنُ سُلَيْمٍ: حَدَّثَنِي حُمَيْدُ بْنُ زِيَادٍ

[1] That which is used for burning incense, and they interpret it to refer to what flames in general.

الْخَرَّاطُ، [عَنْ شَرِيكِ بْنِ عَبْدِاللهِ بْنِ أَبِي نَمِرٍ] عَنْ كُرَيْبٍ مَوْلَى عَبْدِ اللهِ بْنِ عَبَّاسٍ قَالَ: هَلَكَ ابْنٌ لِعَبْدِ اللهِ بْنِ عَبَّاسٍ فَقَالَ لِي: يَا كُرَيْبُ! قُمْ فَانْظُرْ هَلِ اجْتَمَعَ لابْنِي أَحَدٌ؟ فَقُلْتُ: نَعَمْ. فَقَالَ: وَيْحَكَ كَمْ تَرَاهُمْ؟ أَرْبَعِينَ؟ قُلْتُ: لاَ. بَلْ هُمْ أَكْثَرُ. قَالَ: فَاخْرُجُوا بِابْنِي. فَأَشْهَدُ لَسَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «**مَا مِنْ أَرْبَعِينَ مِنْ مُؤْمِنٍ يَشْفَعُونَ لِمُؤْمِنٍ إِلَّا شَفَّعَهُمُ اللهُ**».

bin 'Abbâs died, and he said to me: 'O Kuraib! Get up and see if anyone has assembled (to pray) for my son.' I said: 'Yes.' He said: 'Woe to you, how many do you see? Forty?' I said: 'No, rather there are more.' He said: 'Take my son out, for I bear witness that I heard the Messenger of Allâh ﷺ say: "No (group of) forty believers intercede for a believer, but Allâh will accept their intercession." (*Sahih*)

تخريج: [صحيح] أخرجه الطبراني في الكبير: ١١/ ٤٠٨، ح: ١٢١٥٨ من حديث إبراهيم بن المنذر به، وأخرجه مسلم، ح: ٩٤٨ من طريق آخر عن حميد بن زياد * أبي صخر عن شريك بن عبدالله بن أبي نمر عن كريب مولى ابن عباس به، باختلاف يسير ولفظه: ما من رجل مسلم يموت فيقوم على جنازته أربعون رجلاً، لا يشركون بالله شيئًا إلا شفعهم الله فيه .

Comments:

a. Whether it is a congregational funeral prayer or any other prayer, the larger the number of people praying, the more virtuous the prayer. Therefore the Muslims should join the funeral prayer with maximum numbers, so that every attendee of the prayer can achieve maximum reward for the prayer.
b. This promise is for attending the funeral of individuals who do not commit polytheism.

١٤٩٠ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَ عَلِيُّ بْنُ مُحَمَّدٍ. قَالاَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ نُمَيْرٍ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ مَرْثَدِ بْنِ عَبْدِ اللهِ الْيَزَنِيِّ، عَنْ مَالِكِ بْنِ هُبَيْرَةَ الشَّامِيِّ، وَكَانَتْ لَهُ صُحْبَةٌ، قَالَ: كَانَ إِذَا أُتِيَ بِجِنَازَةٍ، فَتَقَالَّ مَنْ تَبِعَهَا، جَزَّأَهُمْ ثَلاَثَةَ صُفُوفٍ، ثُمَّ صَلَّى عَلَيْهَا. وَقَالَ: إِنَّ رَسُولَ اللهِ ﷺ قَالَ: «**مَا صَفَّ صُفُوفٌ ثَلاَثَةٌ مِنَ الْمُسْلِمِينَ عَلَى مَيِّتٍ إِلَّا أَوْجَبَ**».

1490. Mâlik bin Hubairah Ash-Shâmi, who was a Companion of the Prophet ﷺ, said: "If a funeral procession was brought and the number of people who followed it was considered to be small, they would be organized into three rows, then the funeral prayer would be offered." He said: "The Messenger of Allâh ﷺ said: 'No three rows of Muslims offer the funeral prayer for one who has died, but he will be guaranteed (Paradise).'" (*Da'if*)

تخريج: [إسناده ضعيف] أخرجه أبو داود، الجنائز، باب في الصف على الجنازة، ح:٣١٦٦ من حديث ابن إسحاق به، وحسنه الترمذي، ح:١٠٢٨، والنووي، وصححه، والحاكم، والذهبي * ابن إسحاق عنعن، وفيه علة أخرى قادحة.

Comments:

This narration is Weak, but other narrations support this view that if the attendees of a funeral prayer are few in number, then they should stand in three lines.

Chapter 20. What Was Narrated Concerning Praising The Deceased

(المعجم ٢٠) - بَابُ مَا جَاءَ فِي الثَّنَاءِ عَلَى الْمَيِّتِ (التحفة ٢٠)

1491. It was narrated that Anas bin Mâlik said: "A funeral (procession) passed by the Prophet ﷺ and they praised (the deceased) and spoke well of him. He said: '(Paradise is) guaranteed for him.' Then another funeral passed by and they spoke badly of him, and he (the Prophet ﷺ) said: '(Hell is) guaranteed for him.' It was said: 'O Messenger of Allâh, you said that (Paradise was) guaranteed for this one and that (Hell was) guaranteed for the other one.' He said: 'It is the testimony of the people, and the believers are the witnesses of Allâh on earth.'" (*Sahih*)

١٤٩١ - حَدَّثَنَا أَحْمَدُ بْنُ عَبْدَةَ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ ثَابِتٍ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: مُرَّ عَلَى النَّبِيِّ ﷺ بِجِنَازَةٍ فَأُثْنِيَ عَلَيْهَا خَيْرًا، فَقَالَ: «وَجَبَتْ». ثُمَّ مُرَّ عَلَيْهِ بِجِنَازَةٍ، فَأُثْنِيَ عَلَيْهَا شَرًّا، فَقَالَ: «وَجَبَتْ» فَقِيلَ: يَا رَسُولَ اللهِ قُلْتَ لِهٰذِهِ وَجَبَتْ. وَلِهٰذِهِ وَجَبَتْ. فَقَالَ: «شَهَادَةُ الْقَوْمِ. وَالْمُؤْمِنُونَ شُهُودُ اللهِ فِي الْأَرْضِ».

تخريج: أخرجه البخاري، الشهادات، باب تعديل كم يجوز؟، ح:٢٦٤٢، ومسلم، الجنائز، باب فيمن يثنى عليه خير أو شر من الموتى، ح:٩٤٩ من حديث حماد بن زيد به.

Comments:

a. Every human has good and bad deeds, traits, qualities and faults; therefore it depends on one's frequent and numerous deeds and the majority opinion will be considered.

b. One should adopt good manners in life, and should try best to help others so that people express a good opinion after his death and invoke pleadingly for him from their heart.

1492. It was narrated that Abu Hurairah said: "A funeral passed by the Prophet ﷺ and they

١٤٩٢ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ

أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: مُرَّ عَلَى النَّبِيِّ ﷺ بِجِنَازَةٍ، فَأُثْنِيَ عَلَيْهَا خَيْراً، فِي مَنَاقِبِ الْخَيْرِ. فَقَالَ: «وَجَبَتْ». ثُمَّ مَرُّوا عَلَيْهِ بِأُخْرَى. فَأُثْنِيَ عَلَيْهَا شَرًّا، فِي مَنَاقِبِ الشَّرِّ. فَقَالَ: «وَجَبَتْ. إِنَّكُمْ شُهَدَاءُ اللهِ فِي الأَرْضِ».

praised (the deceased) and spoke well of him and mentioned his good characteristics. He said: '(Paradise is) guaranteed for him.' Then another funeral passed by and they spoke badly of him and mentioned his bad characteristics, and he (the Prophet ﷺ) said: '(Hell is) guaranteed for him. You are the witnesses of Allâh on earth.'" (*Hasan*)

تخريج: [**إسناده حسن**] أخرجه أحمد: ٢/٤٩٨، ٤٩٩ وغيره من حديث محمد بن عمرو الليثي به، وصححه البوصيري.

(المعجم ٢١) - بَابُ مَا جَاءَ فِي أَيْنَ يَقُومُ الإِمَامُ إِذَا صَلَّى عَلَى الْجَنَازَةِ (التحفة ٢١)

Chapter 21. Where Should The *Imâm* Stand When He Prays Over The Body?

١٤٩٣ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا أَبُو أُسَامَةَ. قَالَ: الْحُسَيْنُ بْنُ ذَكْوَانَ أَخْبَرَنِي، عَنْ عَبْدِ اللهِ بْنِ بُرَيْدَةَ الأَسْلَمِيِّ، عَنْ سَمُرَةَ ابْنِ جُنْدَبٍ الْفَزَارِيِّ أَنَّ رَسُولَ اللهِ ﷺ صَلَّى عَلَى امْرَأَةٍ مَاتَتْ فِي نِفَاسِهَا. فَقَامَ وَسَطَهَا.

1493. It was narrated from Samurah bin Jundab Al-Fazâri that the Messenger of Allâh ﷺ offered the funeral prayer for a woman who had died in *Nifâs*,[1] and he stood level with her middle. (i.e. her waist)." (*Sahih*)

تخريج: أخرجه البخاري، الحيض، باب الصلوٰة على النفساء وسنتها، ح: ٣٣٢، ١٣٣١، ١٣٣٢، ومسلم، الجنائز، باب أين يقوم الإمام من الميت للصلوٰة عليه، ح: ٩٦٤ من حديث حسين بن ذكوان المعلم به.

١٤٩٤ - حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ: حَدَّثَنَا سَعِيدُ بْنُ عَامِرٍ، عَنْ هَمَّامٍ، عَنْ أَبِي غَالِبٍ قَالَ: رَأَيْتُ أَنَسَ بْنَ مَالِكٍ صَلَّى عَلَى جِنَازَةِ رَجُلٍ. فَقَامَ حِيَالَ رَأْسِهِ. فَجِيءَ بِجِنَازَةٍ أُخْرَى، بِامْرَأَةٍ. فَقَالُوا: يَا أَبَا حَمْزَةَ صَلِّ عَلَيْهَا فَقَامَ حِيَالَ وَسَطِ السَّرِيرِ. فَقَالَ لَهُ

1494. It was narrated that Abu Ghâlib said: "I saw Anas bin Mâlik offering the funeral prayer for a man, and he stood level with his head. Then another funeral was brought, that of a woman, and they said: 'O Abu Hamzah! Offer the funeral prayer for her.'

[1] The postnatal bleeding period after childbirth.

So he stood level with the middle of the bed (the body was upon). 'Ala' bin Ziyâd said to him: 'O Abu Hamzah! Is this how you saw the Messenger of Allâh ﷺ standing in relation to the body of a man and a woman as you have stood?' He said: 'Yes.' Then he turned to us and said: 'Remember this.'" (*Hasan*)

الْعَلاَءُ بْنُ زِيَادٍ: يَا أَبَا حَمْزَةَ هٰكَذَا رَأَيْتَ رَسُولَ اللهِ ﷺ قَامَ مِنَ الْجِنَازَةِ مُقَامَكَ مِنَ الرَّجُلِ. وَقَامَ مِنَ الْمَرْأَةِ مُقَامَكَ مِنَ الْمَرْأَةِ؟ قَالَ: نَعَمْ. فَأَقْبَلَ عَلَيْنَا، فَقَالَ: احْفَظُوا.

تخريج: [إسناده حسن] أخرجه أبو داود، الجنائز، باب: أين يقوم الإمام من الميت إذا صلى عليه، ح:٣١٩٤ من حديث نافع أبي غالب به، وحسنه الترمذي، ح:١٠٣٤.

Comments:

The *Imâm* should stand near the head of a male and near the midsection of a female for leading the funeral prayer.

Chapter 22. What Was Narrated Concerning Recitation Of Qur'ân In The Funeral Prayer

(المعجم ٢٢) - **بَابُ مَا جَاءَ فِي الْقِرَاءَةِ عَلَى الْجَنَازَةِ** (التحفة ٢٢)

1495. It was narrated from Ibn 'Abbâs that the Prophet ﷺ recited the Opening of the Book (*Al-Fâtihah*) in the funeral prayer. (*Da'if*)

١٤٩٥ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا زَيْدُ ابْنُ الْحُبَابِ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ عُثْمَانَ، عَنِ الْحَكَمِ عَنْ مِقْسَمٍ، عَنِ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ ﷺ قَرَأَ عَلَى الْجِنَازَةِ بِفَاتِحَةِ الْكِتَابِ.

تخريج: [إسناده ضعيف جدًا] أخرجه الترمذي، الجنائز، باب ماجاء في القراءة على الجنازة بفاتحة الكتاب، ح:١٠٢٦ عن أحمد بن منيع به، وقال: ليس إسناده بذاك القوي، إبراهيم ابن عثمان هو أبو شيبة الواسطي منكر الحديث انتهى، وكذبه شعبة كما في عمدة القاري وغيره، وقال الحافظ: متروك الحديث (تقريب).

Comments:

a. Funeral prayer is a prayer and *Suratul-Fâtihah* (the Opening Chapter of the Qur'ân) must be recited in every prayer; as it has been mentioned in *Ahâdith* 837 to 843.
b. *Suratul-Fâtihah* is recited after the opening *Takbir* (Saying *'Allâhu Akbar'* to commence the prayer). (*Sunan An-Nasâ'i*: 1991) This is also the opinion of Abdullâh bin Mas'ud ﷺ as Nawâb Wahi-duz-zamân Khân mentioned in the footnotes of *Hadith* 1496 in *Sunan Ibn Mâjah*.

1496. Umm Sharik Al-Ansâri said: "The Messenger of Allâh ﷺ commanded us to recite the Opening of the Book (*Al-Fâtihah*) in the funeral prayer." (***Hasan***)

١٤٩٦ - حَدَّثَنَا عَمْرُو بْنُ أَبِي عَاصِمٍ، النَّبِيلُ، وَ إِبْرَاهِيمُ بْنُ الْمُسْتَمِرِّ قَالَا: حَدَّثَنَا أَبُو عَاصِمٍ: حَدَّثَنَا حَمَّادُ بْنُ جَعْفَرٍ الْعَبْدِيُّ: حَدَّثَنِي شَهْرُ بْنُ حَوْشَبٍ: حَدَّثَتْنِي أُمُّ شَرِيكٍ الْأَنْصَارِيَّةُ قَالَتْ: أَمَرَنَا رَسُولُ اللهِ ﷺ أَنْ نَقْرَأَ عَلَى الْجِنَازَةِ بِفَاتِحَةِ الْكِتَابِ.

تخريج: [حسن] أخرجه الطبراني في الكبير:٢٥/ ٩٧، ح:٢٥٢ من طريق حماد بن بشير(الجهضمي) عن أبي عبدالله الشامي (مرزوق) عن شهر بن حوشب به * وشهر حسن الحديث كما حققته في نيل المقصود في تخريج سنن أبي داود، وانظر، ح:٢٧٠٤، وللحديث شواهد عند الطبراني وغيره انظر مجمع الزوائد:٣/ ٣٢ إن شئت.

Chapter 23. What Was Narrated Concerning Supplication During The Funeral Prayer

(المعجم ٢٣) - بَابُ مَا جَاءَ فِي الدُّعَاءِ فِي الصَّلَاةِ عَلَى الْجَنَازَةِ (التحفة ٢٣)

1497. It was narrated that Abu Hurairah said: "I heard the Messenger of Allâh ﷺ say: 'When you offer the prayer for the deceased, supplicate sincerely for him.'" (***Hasan***)

١٤٩٧ - حَدَّثَنَا أَبُو عُبَيْدٍ، مُحَمَّدُ بْنُ عُبَيْدِ ابْنِ مَيْمُونٍ [الْمَدَنِيُّ]: حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ الْحَرَّانِيُّ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ مُحَمَّدِ ابْنِ إِبْرَاهِيمَ بْنِ الْحَارِثِ التَّيْمِيِّ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «إِذَا صَلَّيْتُمْ عَلَى الْمَيِّتِ فَأَخْلِصُوا لَهُ الدُّعَاءَ».

تخريج: [حسن] أخرجه أبو داود، الجنائز، باب الدعاء للميت، ح:٣١٩٩ من حديث محمد ابن سلمة به، وصححه ابن حبان، وصرح ابن إسحاق بالسماع عنده.

Comments:

The real purpose of the funeral prayer is to seek forgiveness for the deceased. Sincerity of the heart is a condition for the acceptance of invocation. So every Muslim should learn funeral supplications, three of these supplications will be mentioned ahead.

1498. It was narrated that Abu Hurairah said: "When the Messenger of Allâh ﷺ offered the

١٤٩٨ - حَدَّثَنَا سُوَيْدُ بْنُ سَعِيدٍ: حَدَّثَنَا عَلِيُّ ابْنُ مُسْهِرٍ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ

funeral prayer he would say: *'Allâhummaghfir lihayyinâ wa mayyitinâ, wa shâhidinâ wa ghâ'ibinâ, wa saghirinâ wa kabirinâ, wa dhakarinâ wa unthânâ. Allâhumma man ahyaitahu minnâ faahyihi 'alal-Islâm, wa man tawaffaytahu minnâ fa tawaffahu 'alal-imân. Allâhumma lâ tahrimnâ ajrahu wa lâ tudillanâ ba'dah.* [O Allâh, forgive our living and our dead, those who are present and those who are absent, our young and our old, our males and our females. O Allâh, whomever of us You cause to live, let him live in Islam, and whomever of us You cause to die, let him die in (a state of) faith. O Allâh, do not deprive us of his reward, and do not let us go astray after him].'" (*Hasan*)

مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: كَانَ رَسُولُ اللهِ ﷺ، إِذَا صَلَّى عَلَى جِنَازَةٍ، يَقُولُ: «اللَّهُمَّ اغْفِرْ لِحَيِّنَا وَمَيِّتِنَا، وَشَاهِدِنَا وَغَائِبِنَا، وَصَغِيرِنَا وَكَبِيرِنَا، وَذَكَرِنَا وَأُنْثَانَا. اللَّهُمَّ مَنْ أَحْيَيْتَهُ مِنَّا فَأَحْيِهِ عَلَى الْإِسْلَامِ. وَمَنْ تَوَفَّيْتَهُ مِنَّا فَتَوَفَّهُ عَلَى الْإِيمَانِ. اللَّهُمَّ لَا تَحْرِمْنَا أَجْرَهُ وَلَا تُضِلَّنَا بَعْدَهُ».

تخريج: [حسن] أخرجه البيهقي: ٤/ ٤١ من حديث ابن إسحاق به، وله طريق آخر عند أبي داود، ح: ٣٢٠١ وغيره، وصححه ابن حبان، والحاكم، والذهبي * يحيى صرح بالسماع وله شواهد كثيرة.

Comments:

a. As the real purpose of funeral prayer is invoking for the dead, but at this occasion other Muslims should also be included in the supplication. The supplication mentioned in the *Hadith* is such a supplication that is for all the Muslims.

b. 'Deprive us not of his reward' means showing patience for the death of relatives and friends, and also the reward for other related good deeds.

c. 'Let us not go astray after him' means that in bereavement of death, let not acts that are forbidden be committed, which are instigated by one's inciting soul, and by the whispering of Satan; which is misguidance.

1499. It was narrated that Wâthilah bin Asqa' said: "The Messenger of Allâh ﷺ offered the funeral prayer for a man among the Muslims and I heard him say: 'O Allâh, so-and-so the son of so-and-so is in Your care and under

١٤٩٩ - حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ الدِّمَشْقِيُّ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنَا مَرْوَانُ بن جناح: حَدَّثَنِي يُونُسُ بْنُ مَيْسَرَةَ بْنِ حَلْبَسٍ، عَنْ وَاثِلَةَ بْنِ الْأَسْقَعِ قَالَ: صَلَّى رَسُولُ اللهِ ﷺ عَلَى رَجُلٍ مِنَ الْمُسْلِمِينَ

فَأَسْمَعُهُ يَقُولُ «اللَّهُمَّ إِنَّ فُلَانَ بْنَ فُلَانٍ فِي ذِمَّتِكَ، وَحَبْلِ جِوَارِكَ. فَقِهِ مِنْ فِتْنَةِ الْقَبْرِ وَعَذَابِ النَّارِ، وَأَنْتَ أَهْلُ الْوَفَاءِ والحَقِّ، فَاغْفِرْ لَهُ وَارْحَمْهُ إِنَّكَ أَنْتَ الغَفُورُ الرَّحِيمُ».

Your protection. Protect him from the trial of the grave and the torment of the Fire, for You are the One Who keeps the promise and You are the Truth. Forgive him and have mercy on him, for You are the Oft-Forgiving, Most Merciful." (***Hasan***)

تخريج: [حسن] أخرجه أبو داود، الجنائز، باب الدعاء للميت، ح:٣٢٠٢ من حديث الوليد به، وصرح بالسماع عند ابن المنذر في الأوسط(٥/ ٤٤١)، وصححه ابن حبان.

Comments:

a. The punishment of grave is true. That is why the Noble Prophet ﷺ sought refuge for the deceased from the punishment of the grave, but this is a matter of the Unseen world.

b. The punishment in the grave is also inflicted for sins other than disbelief and polytheism, for example, not protecting the body and clothes from urine and backbiting.

١٥٠٠ - حَدَّثَنَا يَحْيَى بْنُ حَكِيمٍ: حَدَّثَنَا أَبُو دَاوُدَ الطَّيَالِسِيُّ: حَدَّثَنَا فَرَجُ بْنُ الْفَضَالَةِ: حَدَّثَنِي عِصْمَةُ بْنُ رَاشِدٍ، عَنْ حَبِيبِ بْنِ عُبَيْدٍ، عَنْ عَوْفِ بْنِ مَالِكٍ قَالَ: شَهِدْتُ رَسُولَ اللهِ ﷺ صَلَّى عَلَى رَجُلٍ مِنَ الأَنْصَارِ. فَسَمِعْتُهُ يَقُولُ: «اللَّهُمَّ صَلِّ عَلَيْهِ وَاغْفِرْ لَهُ وَارْحَمْهُ. وَعَافِهِ وَاعْفُ عَنْهُ. وَاغْسِلْهُ بِمَاءٍ وَثَلْجٍ وَبَرَدٍ. وَنَقِّهِ مِنَ الذُّنُوبِ وَالْخَطَايَا كَمَا يُنَقَّى الثَّوْبُ الأَبْيَضُ مِنَ الدَّنَسِ. وَأَبْدِلْهُ بِدَارِهِ دَارًا خَيْرًا مِنْ دَارِهِ، وَأَهْلاً خَيْرًا مِنْ أَهْلِهِ. وَقِهِ فِتْنَةَ الْقَبْرِ وَعَذَابَ النَّارِ».

قَالَ عَوْفٌ: فَلَقَدْ رَأَيْتُنِي فِي مُقَامِي ذٰلِكَ أَتَمَنَّى أَنْ أَكُونَ مَكَانَ ذٰلِكَ الرَّجُلِ.

1500. It was narrated that 'Awf bin Mâlik said: "I saw the Messenger of Allâh ﷺ offering the funeral prayer for a man among the *Ansâr*, and I heard him say: '*Allâhumma salli 'alayhi waaghfirlahu warhamhu, wa 'âfihi wa'fu 'anhu, waghsilhu bi mâ'in wa thaljin wa baradin, wa naqqihi min adh-dhunubi wal-khatâyâ kamâ yunaqqath-thawbul-abyadu minad-danas, wa abdilhu bi dârihi dâran khayran min dârihi, wa ahlan khayran min ahlihi, wa qihi fitnatal-qabri wa 'adhâban-nâr*. (O Allâh, send blessing upon him, forgive him, have mercy on him, keep him safe and sound, and pardon him; wash him with water and snow and hail, and cleanse him of sins just as a white garment is cleansed of dirt. Give him in exchange for his house a house that is better

than his house, and a family that is better than his family. Protect him from the trial of the grave and the torment of the Fire).'" (*Sahih*)

'Awf said: "I remember standing there, wishing that I was in the place of that man."

تخريج: [صحيح] أخرجه الطبراني:١٨/٥٩، ح:١٠٨ من طريق آخر عن عصمة بن راشد وغيره به، أخرجه مسلم، ح:٩٦٣ من حديث حبيب بن عبيد عن جبير بن نفير عن عوف به نحوه، وهو المحفوظ.

Comments:

a. This supplication is also important from a point of view that the supplication within is solely for the deceased, which is the real objective of the funeral prayer.
b. It has proof of the punishment in the grave.
c. It proves leading the funeral prayer with a loud voice.

1501. It was narrated that Jâbir said: "The Messenger of Allâh ﷺ, Abu Bakr and 'Umar did not give us so much leeway in anything as they did with regard to the prayer for the deceased," meaning that there was nothing affixed.[1] (*Da'if*)

١٥٠١ - حَدَّثَنَا عَبْدُ اللهِ بْنُ سَعِيدٍ: حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، عَنْ حَجَّاجٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: مَا أَبَاحَ لَنَا رَسُولُ اللهِ ﷺ، وَلاَ أَبُو بَكْرٍ، وَلاَ عُمَرُ فِي شَيْءٍ مَا أَبَاحُوا فِي الصَّلاَةِ عَلَى الْمَيِّتِ. يَعْنِي لَمْ يُوَقِّتْ.

تخريج: [إسناده ضعيف] انظر، ح:٤٩٦، ١١٢٩/١١١٤، ٣٩٥ لعلله.

Chapter 24. What Was Narrated Concerning Saying Four *Takbir* In The Funeral Prayer

(المعجم ٢٤) - بَابُ مَا جَاءَ فِي التَّكْبِيرِ عَلَى الْجَنَازَةِ أَرْبَعًا (التحفة ٢٤)

1502. It was narrated from 'Uthmân bin 'Affân that the Prophet ﷺ offered the funeral

١٥٠٢ - حَدَّثَنَا يَعْقُوبُ بْنُ حُمَيْدِ بْنِ كَاسِبٍ: حَدَّثَنَا الْمُغِيرَةُ بْنُ عَبْدِ الرَّحْمٰنِ:

[1] Meaning there was no specific supplication designated, according to the chapter heading. However, the apparent meaning may also imply no restrictions on the times it may be performed.

prayer for 'Uthmân bin Maz'un, and he said four *Takbir* over him. (***Da'if***)

حَدَّثَنَا خَالِدُ بْنُ إِلْيَاسَ، عَنْ إِسْمَاعِيلَ بْنِ عَمْرِو بْنِ سَعِيدِ بْنِ الْعَاصِ، عَنْ عُثْمَانَ بْنِ عَبْدِ اللهِ بْنِ الْحَكَمِ بْنِ الْحارِثِ، عَنْ عُثْمَانَ ابْنِ عَفَّانَ أَنَّ النَّبِيَّ ﷺ صَلَّى عَلَى عُثْمَانَ بْنِ مَظْعُونٍ وَكَبَّرَ عَلَيْهِ أَرْبَعًا.

تخريج: [**إسناده ضعيف جدًا**] انظر، ح: ٧٦٠ لعلته.

Comments:

Despite this narration being Weak, it proves an authentic issue because other authentic *Ahâdith* support it.

1503. Al-Hajari said: "I prayed with 'Abdullâh bin Abi Awfa Al-Aslami, the Companion of the Messenger of Allâh ﷺ, offering the funeral prayer for a daughter of his. He said *Takbir* over her four times, and he paused for a while after the fourth. I heard the people saying *Subhân-Allâh* to him throughout the rows. Then he said the *Salâm* and said: 'Did you think that I was going to say a fifth *Takbir*?' They said: 'We were afraid of that.' He said: 'I was not going to do that, but the Messenger of Allâh ﷺ used to say four *Takbir*, then pause for a while, and he would say whatever Allâh willed he should say, then he would say the *Salâm*.'" (***Da'if***)

١٥٠٣ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ الْمُحَارِبِيُّ: حَدَّثَنَا الْهَجَرِيُّ قَالَ: صَلَّيْتُ مَعَ عَبْدِ اللهِ بْنِ أَبِي أَوْفَى الأَسْلَمِيِّ، صَاحِبِ رَسُولِ اللهِ ﷺ عَلَى جِنَازَةِ ابْنَةٍ لَهُ. فَكَبَّرَ عَلَيْهَا أَرْبَعاً. فَمَكَثَ بَعْدَ الرَّابِعَةِ شَيْئاً. قَالَ: فَسَمِعْتُ الْقَوْمَ يُسَبِّحُونَ بِهِ مِنْ نَوَاحِي الصُّفُوفِ. فَسَلَّمَ ثُمَّ قَالَ: أَكُنْتُمْ تُرَوْنَ أَنِّي مُكَبِّرٌ خَمْساً؟ قَالُوا: تَخَوَّفْنَا ذٰلِكَ. قَالَ: لَمْ أَكُنْ لِأَفْعَلَ. وَلٰكِنْ رَسُولُ اللهِ ﷺ كَانَ يُكَبِّرُ أَرْبَعاً. ثُمَّ يَمْكُثُ سَاعَةً. فَيَقُولُ مَا شَاءَ اللهُ أَنْ يَقُولَ، ثُمَّ يُسَلِّمُ.

تخريج: [**إسناده ضعيف**] أخرجه أحمد: ٤/ ٣٥٦، ٣٨٣ من حديث إبراهيم بن مسلم الهجري به مطولاً، وانظر، ح: ٧٧٧ لعلته، وأخرج البيهقي: ٤/ ٣٥ بإسناد قوي عن أبي يعفور وقدان عن ابن أبي أوفى به نحوه مختصرًا.

Comments:

It is known from this, that Allâh's Messenger ﷺ would sometimes make a final salutation immediately after the fourth *Takbir* to end the funeral prayer, and sometimes he would invoke a supplication after the fourth

Takbir and then make the final salutation. Therefore both *Ahâdith* are correct.

1504. It was narrated from Ibn 'Abbâs that the Prophet ﷺ said *Takbir* four times. (***Sahih***)

١٥٠٤ - حَدَّثَنَا أَبُو هِشَامٍ الرِّفَاعِيُّ، وَ مُحَمَّدُ بْنُ الصَّبَّاحِ، وَ أَبُو بَكْرِ بْنُ خَلَّادٍ قَالُوا: حَدَّثَنَا يَحْيَى بْنُ الْيَمَانِ، عَنِ الْمِنْهَالِ بْنِ خَلِيفَةَ، عَنْ حَجَّاجٍ، عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ ﷺ كَبَّرَ أَرْبَعاً.

تخريج: [صحيح] أخرجه البيهقي: ٤/ ٥٥ من حديث يحيى بن اليمان به مطولاً، وقال: هذا إسناد ضعيف * حجاج هو ابن أرطاة(٤٩٦، ١١٢٩)، والمنهال بن خليفة ضعيف (تقريب) قلت: أما التكبير على الجنائز أربعًا فثابت بأسانيد صحيحة، أخرجه البخاري، ومسلم وغيرهما، انظر، ح: ١٥٣٤ وغيره من هذا الكتاب، وكأن الإمام ابن ماجه جمع في هذا الباب الغرائب فقط.

Chapter 25. What Was Narrated Concerning One Who Says The *Takbir* Five Times

(المعجم ٢٥) - **بَابُ مَا جَاءَ فِيمَنْ كَبَّرَ خَمْسًا** (التحفة ٢٥)

1505. It was narrated that 'Abdur-Rahmân bin Abi Laila said: "Zaid bin Arqam used to say the *Takbir* four times in the funeral prayer, and he said the *Takbir* five times for one funeral. I asked him (about that) and he said: 'The Messenger of Allâh ﷺ used to do that.'" (***Sahih***)

١٥٠٥ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ؛ ح: وَحَدَّثَنَا يَحْيَى بْنُ حَكِيمٍ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، وَ أَبُو دَاوُدَ، عَنْ شُعْبَةَ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي لَيْلَى قَالَ: كَانَ زَيْدُ ابْنُ أَرْقَمَ يُكَبِّرُ عَلَى جَنَائِزِنَا أَرْبَعاً. وَأَنَّهُ كَبَّرَ عَلَى جِنَازَةٍ خَمْسًا. فَسَأَلْتُهُ، فَقَالَ: كَانَ رَسُولُ اللهِ ﷺ يُكَبِّرُهَا.

تخريج: أخرجه مسلم، الجنائز، باب الصلوٰة على القبر، ح: ٩٥٧ عن ابن بشار وغيره به.

Comments:

The narration informs that proclaiming five *Takbir* is also permissible. In this form, some supplications are made after the third *Takbir* and some after the fourth *Takbir*, and the salutation for ending the prayer would be made after the fifth *Takbir*.

1506. It was narrated from Kathir bin 'Abdullâh, from his father,

١٥٠٦ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْمُنْذِرِ الْحِزَامِيُّ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ عَلِيٍّ الرَّافِعِيُّ، عَنْ كَثِيرِ بْنِ

from his grandfather, that the Messenger of Allâh ﷺ said the *Takbir* five times. (***Sahih***)

عَبْدِ اللهِ، عَنْ أَبِيهِ، عَنْ جَدِّهِ أَنَّ رَسُولَ اللهِ ﷺ كَبَّرَ خَمْسًا.

تخريج: [**صحيح**] * إبراهيم بن علي ضعيف (تقريب)، وكثير تقدم حاله، ح:١٦٥، والحديث السابق شاهد له.

Chapter 26 What Was Narrated Concerning Offering The Funeral Prayer For A Child

(المعجم ٢٦) - بَابُ مَا جَاءَ فِي الصَّلَاةِ عَلَى الطِّفْلِ (التحفة ٢٦)

1507. Abu Jubair bin Hayyah narrated that he heard Mughirah bin Shu'bah say: "I heard the Messenger of Allâh ﷺ say: 'The (funeral) prayer should be offered for a child.'" (***Sahih***)

١٥٠٧ - **حَدَّثَنَا** مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ. قَالَ: حَدَّثَنَا سَعِيدُ بْنُ عُبَيْدِ اللهِ ابْنِ جُبَيْرِ بْنِ حَيَّةَ: حَدَّثَنِي عَمِّي زِيَادُ بْنُ جُبَيْرٍ: حَدَّثَنِي أَبِي جُبَيْرُ بْنُ حَيَّةَ أَنَّهُ سَمِعَ الْمُغِيرَةَ بْنَ شُعْبَةَ يَقُولُ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «**الطِّفْلُ يُصَلَّى عَلَيْهِ**».

تخريج: [**إسناده صحيح**] انظر، ح:١٤٨١ لتخريجه.

Comments:

Funeral prayer for a fetus may be performed only if it is miscarried or born four months after the pregnancy, for this is the time when the spirit of life is inspired in to the fetus. Therefore a fetus will only be considered a deceased person if it dies after being inspired with a soul.

1508. It was narrated from Jâbir bin 'Abdullâh that the Messenger of Allâh ﷺ said: "If a child utters a sound (after being born), the funeral prayer should be offered for him and (his relatives) may inherit from him." (***Da'if***)

١٥٠٨ - **حَدَّثَنَا** هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا الرَّبِيعُ بْنُ بَدْرٍ: حَدَّثَنَا أَبُو الزُّبَيْرِ، عَنْ جَابِرِ ابْنِ عَبْدِ اللهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**إِذَا اسْتَهَلَّ الصَّبِيُّ صُلِّيَ عَلَيْهِ وَوُرِثَ**».

تخريج: [**ضعيف**] انظر، ح:٢٦٩ لعلته، وفيه علة أخرى، وله شواهد كلها ضعيفة، منها ما رواه إسحاق بن يوسف الأزرق عن سفيان الثوري عن أبي الزبير عن جابر به نحوه، أخرجه البيهقي: ٤/٨، ٩ من طريق سليمان بن أحمد اللخمي (الطبراني صاحب المعجم والأوسط)، وقال الطبراني: لم يروه عن سفيان إلا إسحاق به، وصححه ابن حبان (موارد)، ح:١٢٢٣، والحاكم: ٤/٣٤٨، ٣٤٩ على شرط الشيخين، ووافقه الذهبي، وتعقبه الحافظ في التلخيص: ٢/ ١١٣، الثوري(١٦٢) عنعن، وكذا شيخه.

Comments:

A child crying after birth is a sign of it being alive, therefore if it dies shortly after the birth, it will be considered just like a person who lived for a long time and died.

1509. It was narrated that Abu Hurairah said: "The Prophet ﷺ said: 'Offer the (funeral) prayer for your children, for they have gone ahead of you (i.e. to prepare your place in Paradise for you).'" (*Da'if*)

١٥٠٩ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا الْبَخْتَرِيُّ بْنُ عُبَيْدٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ النَّبِيُّ ﷺ: «صَلُّوا عَلَى أَطْفَالِكُمْ فَإِنَّهُمْ مِنْ أَفْرَاطِكُمْ».

تخريج: [إسناده ضعيف جدًا] وضعفه البوصيري، والحافظ ابن حجر في التلخيص: ٢/ ١١٤، ح: ٧٥٣ * البختري بن عبيد: ضعيف متروك ، وأبوه عبيد بن سلمان الطابخي مجهول(تقريب).

Chapter 27. What Was Narrated Concerning The Funeral Prayer Offered For The Son Of The Messenger of Allâh ﷺ, And The Report Of His Death

(المعجم ٢٧) - **بَابُ مَا جَاءَ فِي الصَّلَاةِ عَلَى ابْنِ رَسُولِ اللهِ ﷺ وَذِكْرِ وَفَاتِهِ** (التحفة ٢٧)

1510. Ismâ'il bin Abu Khâlid said: "I said to 'Abdullâh bin Abi Awfa: 'Did you see Ibrâhim, the son of the Messenger of Allâh ﷺ?' He said: 'He died when he was small, and if it had been decreed that there should be any Prophet after Muhammad ﷺ, his son would have lived. But there is no Prophet after him.'" (*Sahih*)

١٥١٠ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ: حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ قَالَ: قُلْتُ لِعَبْدِ اللهِ بْنِ أَبِي أَوْفَى: رَأَيْتَ إِبْرَاهِيمَ ابْنَ رَسُولِ اللهِ ﷺ؟ قَالَ: مَاتَ وَهُوَ صَغِيرٌ. وَلَوْ قُضِيَ أَنْ يَكُونَ بَعْدَ مُحَمَّدٍ ﷺ نَبِيٌّ لَعَاشَ ابْنُهُ. وَلٰكِنْ لاَ نَبِيَّ بَعْدَهُ.

تخريج: أخرجه البخاري، الأدب، باب من سمى بأسماء الأنبياء، ح: ٦١٩٤ عن ابن نمير به.

Comments:

It indicates that none was granted prophethood after Muhammad, the Messenger of Allâh ﷺ, and none will ever be granted it. Were there a continuation of prophethood in the people of Muhammad ﷺ, then it would be given to his son Ibrâhim'. When his son had no chance of it, then how was it possible for anyone else!

1511. It was narrated that Ibn 'Abbâs said: "When Ibrâhim the son of the Messenger of Allâh ﷺ died, the Messenger of Allâh ﷺ prayed and said: 'He has a wet-nurse in Paradise, and if he had lived he would have been a *Siddiq* and a Prophet. If he had lived his maternal uncles, the Egyptians, would have been set free and no Egyptian would ever have been enslaved.'" ***(Da'if)***

١٥١١ - حَدَّثَنَا عَبْدُ الْقُدُّوسِ بْنُ مُحَمَّدٍ: حَدَّثَنَا دَاوُدُ بْنُ شَبِيبٍ الْبَاهِلِيُّ: حَدَّثَنَا إِبْرَاهِيمُ ابْنُ عُثْمَانَ: حَدَّثَنَا الْحَكَمُ بْنُ عُتَيْبَةَ، عَنْ مِقْسَمٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: لَمَّا مَاتَ إِبْرَاهِيمُ ابْنُ رَسُولِ اللهِ ﷺ صَلَّى رَسُولُ اللهِ ﷺ وَقَالَ: **«إِنَّ لَهُ مُرْضِعًا فِي الْجَنَّةِ. وَلَوْ عَاشَ لَكَانَ صِدِّيقاً نَبِيًّا. وَلَوْ عَاشَ لَعَتَقَتْ أَخْوَالُهُ الْقِبْطُ، وَمَا اسْتُرِقَّ قِبْطِيٌّ»**.

تخريج: [إسناده ضعيف جدًا] انظر، ح:١٤٩٥ لعلته المدمرة.

Comments:

Shaikh Albâni said that this sentence 'had Ibrâhim survived, he would have been a prophet' is not proven as part of the prophetic saying, but is true in it being the statement of the Companions.

1512. Husain bin 'Ali said: "When Qâsim the son of the Messenger of Allâh ﷺ died, Khadijah said: 'O Messenger of Allâh, the milk of Qâsim's mother is overflowing. Would that Allâh had let him live until he had finished breastfeeding.' The Messenger of Allâh ﷺ said: 'He will complete his breastfeeding in Paradise.' She said: 'If I know that, O Messenger of Allâh, it makes it easier for me to bear.' The Messenger of Allâh ﷺ said: 'If you wish, I will pray to Allâh to let you hear his voice.' She said: 'O Messenger of Allâh, rather I believe Allâh and His Messenger.'" ***(Da'if)***

١٥١٢ - حَدَّثَنَا عَبْدُ اللهِ بْنُ عِمْرَانَ: حَدَّثَنَا أَبُو دَاوُدَ: حَدَّثَنَا هِشَامُ بْنُ أَبِي الْوَلِيدِ، عَنْ أُمِّهِ، عَنْ فَاطِمَةَ بِنْتِ الْحُسَيْنِ، عَنْ أَبِيهَا الْحُسَيْنِ بْنِ عَلِيٍّ قَالَ: لَمَّا تُوُفِّيَ الْقَاسِمُ ابْنُ رَسُولِ اللهِ ﷺ قَالَتْ خَدِيجَةُ: يَا رَسُولَ اللهِ دَرَّتْ لُبَيْنَةُ الْقَاسِمِ. فَلَوْ كَانَ اللهُ أَبْقَاهُ حَتَّى يَسْتَكْمِلَ رِضَاعَهُ. فَقَالَ رَسُولُ اللهِ ﷺ: **«إِنَّ إِتْمَامَ رَضَاعِهِ فِي الْجَنَّةِ»** قَالَتْ: لَوْ أَعْلَمُ ذٰلِكَ يَا رَسُولَ اللهِ لَهَوَّنَ عَلَيَّ أَمْرَهُ. فَقَالَ رَسُولُ اللهِ ﷺ: **«إِنْ شِئْتِ دَعَوْتُ اللهَ تَعَالَى فَأَسْمَعَكِ صَوْتَهُ»** قَالَتْ: يَا رَسُولَ اللهِ بَلْ أُصَدِّقُ اللهَ وَرَسُولَهُ.

تخريج: [إسناده ضعيف جدًا] * هشام بن زياد، أبي الوليد تقدم حاله، ح:٩٥٩ وأمه لا تعرف (آخر التقريب).

Chapter 28. What Was Narrated Concerning The Funeral Prayer For The Martyrs And Their Burial

(المعجم ٢٨) - بَابُ مَا جَاءَ فِي الصَّلَاةِ عَلَى الشُّهَدَاءِ وَدَفْنِهِمْ (التحفة ٢٨)

1513. It was narrated that Ibn 'Abbâs said: "They (the martyrs) were brought to the Messenger of Allâh ﷺ on the Day of Uhud, and he started to offer the funeral prayer for them, ten by ten. Hamzah lay where he lay, and they were taken away but he was left where he was."[1] (*Hasan*)

١٥١٣ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ، عَنْ يَزِيدَ بْنِ أَبِي زِيَادٍ، عَنْ مِقْسَمٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: أُتِيَ بِهِمْ رَسُولُ اللهِ ﷺ يَوْمَ أُحُدٍ. فَجَعَلَ يُصَلِّي عَلَى عَشَرَةٍ عَشَرَةٍ. وَحَمْزَةُ هُوَ كَمَا هُوَ. يُرْفَعُونَ وَهُوَ كَمَا هُوَ مَوْضُوعٌ.

تخريج: [حسن] انظر، ح: ٥٠٤ لعلته، وفيه علة أخرى، وللحديث شواهد عند الطحاوي في معاني الآثار(١/ ٥٠٣ وسنده حسن) وغيره.

Comments:

a. A martyr who is killed in the battlefield fighting against the disbelievers will not be washed, even though the washing of sexual impurity was compulsory upon him; rather he will be buried with his fighting clothes.

b. Imâm Ibn Qayyim says: "The correct opinion about performing the funeral prayer for a martyr on the battlefield is that both the views of performing a funeral prayer and not performing are authentic. Both views have valid proof."

1514. It was narrated from Jâbir bin 'Abdullâh that the Messenger of Allâh ﷺ used to put two or three of the slain of Uhud in one shroud. He would ask: "Which of them had memorized more Qur'ân?" And if one of them was pointed out to him, he would put him in the niche-grave first. And he said: "I am a witness over them." He commanded that they should be buried with their blood, and that the funeral prayer should not be offered for them and they should not be washed. (*Sahih*)

١٥١٤ - حَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ: أَنْبَأَنَا اللَّيْثُ ابْنُ سَعْدٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عَبْدِ الرَّحْمٰنِ ابْنِ كَعْبِ بْنِ مَالِكٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ أَنَّ رَسُولَ اللهِ ﷺ كَانَ يَجْمَعُ بَيْنَ الرَّجُلَيْنِ وَالثَّلَاثَةِ مِنْ قَتْلَى أُحُدٍ فِي ثَوْبٍ وَاحِدٍ ثُمَّ يَقُولُ: «أَيُّهُمْ أَكْثَرُ أَخْذًا لِلْقُرْآنِ؟» فَإِذَا أُشِيرَ لَهُ إِلَى أَحَدِهِمْ قَدَّمَهُ فِي اللَّحْدِ وَقَالَ: «أَنَا شَهِيدٌ عَلَى هٰؤُلَاءِ» وَأَمَرَ بِدَفْنِهِمْ فِي دِمَائِهِمْ، وَلَمْ يُصَلِّ عَلَيْهِمْ، وَلَمْ يُغَسَّلُوا.

[1] Each time the Prophet ﷺ offered the funeral prayer for a group of martyrs, Hamzah was among them, so he offered the prayer for him repeatedly.

تخريج: أخرجه البخاري، الجنائز، باب الصلوٰة على الشهيد، ح:١٣٤٣ وغيره من حديث الليث به.

Comments:

a. More than one person may be buried in one grave in critical circumstances.
b. Memorizing the Noble Qur'ân is an honour which should be given respect even at the burial.

1515. It was narrated from Ibn 'Abbâs that the Messenger of Allâh ﷺ commanded that the weapons and armor should be removed from the slain of Uhud, and they should be buried in their clothes stained with blood. (*Da'if*)

١٥١٥ - حَدَّثَنَا مُحَمَّدُ بْنُ زِيَادٍ: حَدَّثَنَا عَلِيُّ ابْنُ عَاصِمٍ، عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ أَنَّ رَسُولَ اللهِ ﷺ أَمَرَ بِقَتْلَى أُحُدٍ أَنْ يُنْزَعَ عَنْهُمُ الْحَدِيدُ وَالْجُلُودُ، وَأَنْ يُدْفَنُوا فِي ثِيَابِهِمْ بِدِمَائِهِمْ.

تخريج: **[إسناده ضعيف]** أخرجه أبو داود، الجنائز، باب في الشهيد يغسل، ح:٣١٣٤ من حديث علي بن عاصم به * عطاء اختلط تقدم، ح:٧٠٣، وعلي بن عاصم تكلموا فيه.

1516. It was narrated from Aswad bin Qais that he heard Nubaih Al-'Anazi say: "I heard Jâbir bin 'Abdullâh say: 'The Messenger of Allâh ﷺ commanded that the slain of the battle of Uhud should be returned to the battlefield; they had been moved to Al-Madinah.'" (*Sahih*)

١٥١٦ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ، وَ سَهْلُ بْنُ أَبِي سَهْلٍ. قَالَا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الأَسْوَدِ بْنِ قَيْسٍ، سَمِعَ نُبَيْحاً الْعَنَزِيَّ يَقُولُ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللهِ يَقُولُ: إِنَّ رَسُولَ اللهِ ﷺ أَمَرَ بِقَتْلَى أُحُدٍ أَنْ يُرَدُّوا إِلَى مَصَارِعِهِمْ. وَكَانُوا نُقِلُوا إِلَى الْمَدِينَةِ.

تخريج: [صحيح] أخرجه أبو داود، الجنائز، باب في الميت يحمل من أرض إلى أرض وكراهة ذلك، ح:٣١٦٥ من حديث الأسود بن قيس به، وصححه الترمذي، ح:١٧١٧، وابن خزيمة، وابن حبان وغيرهم.

Comments:

a. The martyrs may be buried near, or even in the battlefield, instead of a general cemetery.
b. Taking a dead body to another city for burial is not a good practice.

Chapter 29. What Was Narrated Concerning Offering The Funeral Prayer In The Mosque

(المعجم ٢٩) - **بَابُ مَا جَاءَ فِي الصَّلَاةِ عَلَى الْجَنَائِزِ فِي الْمَسْجِدِ** (التحفة ٢٩)

1517. It was narrated that Abu

١٥١٧ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا

Hurairah said: "The Messenger of Allâh ﷺ said: 'Whoever offers the funeral prayer in the mosque will have nothing (i.e., no reward).'" (*Hasan*)

وَكِيعٌ عَنِ ابْنِ أَبِي ذِئْبٍ، عَنْ صَالِحٍ مَوْلَى التَّوْأَمَةِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ صَلَّى عَلَى جَنَازَةٍ فِي الْمَسْجِدِ، فَلَيْسَ لَهُ شَيْءٌ».

تخريج: [**إسناده حسن**] أخرجه أبو داود، الجنائز، باب الصلوٰة على الجنازة في المسجد، ح:٣١٩١ من حديث ابن أبي ذئب به، وحسنه ابن القيم، ولم أر لمضعفيه حجةً، وروى البيهقي:٤/ ٥٢ عن صالح: فرأيت الجنازة توضع في المسجد، فرأيت أباهريرة إذا لم يجد موضعًا إلا في المسجد انصرف ولم يصل عليها ، وفي رواية الطيالسي:٢٣١٠ عن ابن أبي ذئب عن صالح قال: وأدركت رجالاً ممن أدركوا النبي ﷺ وأبابكر إذا جاؤوا فلم يجدوا إلا أن يصلوا في المسجد رجعوا فلم يصلوا .

Comments:

This *Hadith* is also quoted in *Sunan Abu Dâwud* with the same wording: "He who prays over a funeral in the mosque does not get anything extra."

1518. It was narrated that 'Âishah said: "By Allâh! The Messenger of Allâh ﷺ did not offer the funeral prayer for Suhail bin Baidâ' anywhere but in the mosque." (*Sahih*)

Ibn Mâjah said: The *Hadith* of 'Âishah is stronger.

١٥١٨ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ: وَحَدَّثَنَا فُلَيْحُ بْنُ سُلَيْمَانَ عَنْ صَالِحِ بْنِ عَجْلَانَ، عَنْ عَبَّادِ بْنِ عَبْدِ اللهِ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ قَالَتْ: وَاللهِ مَا صَلَّى رَسُولُ اللهِ ﷺ عَلَى سُهَيْلِ ابْنِ بَيْضَاءَ إِلَّا فِي الْمَسْجِدِ.

قَالَ ابْنُ مَاجَةَ: حَدِيثُ عَائِشَةَ أَقْوَى.

تخريج: [**صحيح**] أخرجه أبوداود، الجنائز، باب الصلوٰة على الجنازة في المسجد، ح:٣١٨٩ من حديث فليح به * صالح مستور، لم يوثقه غير ابن حبان، وقال البخاري: صالح عن عباد مرسل ، وتابعه محمد بن عبدالله بن عباد عند أبي داود، ح:٣١٨٩، وهو مجهول (تقريب)، وله شاهد صحيح عند مسلم، ح:٩٧٣ وغيره، ولا تعارض بين الحديثين، هذا يدل بجواز الصلوٰة على الميت في المسجد لعذر، والأول محمول على غالب الأحوال.

Comments:

Imâm Ibn Mâjah means that the legality of offering the funeral prayer inside the mosque is more authentic, because the *Hadith* (1518) legalising the performance of the funeral prayer inside the mosque is relatively more authentic that the *Hadith* (1517) of prohibition.

Chapter 30. What Was Narrated Concerning The Times When The Funeral Prayer Should Not Be Offered And The Deceased Should Not Be Buried

(المعجم ٣٠) - بَابُ مَا جَاءَ فِي الأَوْقَاتِ الَّتِي لَا يُصَلَّى فِيهَا عَلَى الْمَيِّتِ وَلَا يُدْفَنُ (التحفة ٣٠)

1519. 'Uqbah bin 'Âmir Al-Juhani said: "There are three times during the day when the Messenger of Allâh ﷺ forbade us to offer the funeral prayer or bury our dead: When the sun has fully risen (until it is higher up in the sky); when it is overhead at noon, until it has passed the meridian: and when it is starting to set until it has set." (*Sahih*)

١٥١٩ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ؛ ح: وَحَدَّثَنَا عَمْرُو بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ اللهِ بْنُ الْمُبَارَكِ، جَمِيعاً، عَنْ مُوسى بْنِ عُلَيِّ بْنِ رَبَاحٍ قَالَ: سَمِعْتُ أَبِي يَقُولُ: سَمِعْتُ عُقْبَةَ بْنَ عَامِرٍ الْجُهَنِيَّ يَقُولُ: ثَلَاثُ سَاعَاتٍ كَانَ رَسُولُ اللهِ ﷺ يَنْهَانَا أَنْ نُصَلِّيَ فِيهِنَّ أَوْ نَقْبِرَ فِيهِنَّ مَوْتَانَا حِينَ تَطْلُعُ الشَّمْسُ بَازِغَةً، وَحِينَ يَقُومُ قَائِمُ الظَّهِيرَةِ حَتَّى تَمِيلَ الشَّمْسُ، وَحِينَ تَضَيَّفُ لِلْغُرُوبِ حَتَّى تَغْرُبَ.

تخريج: أخرجه مسلم، صلوة المسافرين، باب الأوقات التي نهي عن الصلوة فيها، ح:٨٣١ من حديث موسى بن عُلَيّ به.

Comments:

a. As the regular prayers are not permissible to pray at the prohibited times, similarly observing funeral prayer is also prohibited at these times.
b. The burial also must be avoided at these times, except in special critical circumstances.

1520. It was narrated from Ibn 'Abbâs that the Messenger of Allâh ﷺ placed a man in his grave at night, and he lit a lamp in his grave. (*Da'if*)

١٥٢٠ - حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ: أَنْبَأَنَا يَحْيَى بْنُ الْيَمَانِ، عَنْ مِنْهَالِ بْنِ خَلِيفَةَ، عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ أَنَّ رَسُولَ اللهِ ﷺ أَدْخَلَ رَجُلاً قَبْرَهُ لَيْلاً، وَأَسْرَجَ فِي قَبْرِهِ.

تخريج: **[إسناده ضعيف]** أخرجه الترمذي، الجنائز، باب ماجاء في الدفن بالليل، ح:١٠٥٧ من حديث يحي بن اليمان عن المنهال بن خليفة عن الحجاج بن أرطاة عن عطاء عن ابن عباس به، وقال: حسن ، وضعفه البيهقي، وانظر، ح:١٥٠٤ لعلته.

Comments:

a. It is permissible to bury a dead at night under exceptional critical circumstances.

b. Carrying a torch or lamp is allowed for burial at night even if it has to be taken inside the grave. The prohibition of burning a torch or lamp over the grave is after the burial.

1521. It was narrated from Jâbir bin 'Abdullâh that the Messenger of Allâh ﷺ said: "Do not bury your dead at night unless you are forced to." (*Da'if*)

١٥٢١ - حَدَّثَنَا عَمْرُو بْنُ عَبْدِ اللهِ الأَوْدِيُّ: حَدَّثَنَا وَكِيعٌ، عَنْ إِبْرَاهِيمَ بْنِ يَزِيدَ الْمَكِّيِّ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: **«لاَ تَدْفِنُوا مَوْتَاكُمْ بِاللَّيْلِ إِلَّا أَنْ تُضْطَرُّوا»**.

تخريج: [ضعيف] * إبراهيم بن يزيد الخوزي المكي متروك الحديث (تقريب)، وفيه علة أخرى، وله طرق ضعيفة عند ابن الجوزي في الواهيات: ٢/ ٤٢٧، ح: ١٥١٩، ١٥٢٠ وغيره، وراجع للدفن بالليل معاني الآثار للطحاوي: ١/ ٥١٣، ٥١٥ وغيره، وحديث مسلم (٩٤٣) يغني عنه.

1522. It was narrated from Jâbir bin 'Abdullâh that the Prophet ﷺ said: "Offer the funeral prayer for your dead by night or by day." (*Da'if*)

١٥٢٢ - حَدَّثَنَا الْعَبَّاسُ بْنُ عُثْمَانَ الدِّمَشْقِيُّ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ، عَنِ ابْنِ لَهِيعَةَ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ أَنَّ النَّبِيَّ ﷺ قَالَ: **«صَلُّوا عَلَى مَوْتَاكُمْ بِاللَّيْلِ وَالنَّهَارِ»**.

تخريج: [إسناده ضعيف] أخرجه البيهقي: ٤/ ٣٦ بإسناد صحيح عن يحيى بن إسحاق السيلحيني أنبأ ابن لهيعة عن أبي الزبير به، وزاد في الأخير: أربع تكبيرات سواء انظر، ح: ٣٣٠ لعلته * وأبوالزبير تقدم، ح: ٣٩٥ أيضًا عنعن، إن صح السند إليه، يحيى بن إسحاق من قدماء أصحاب ابن لهيعة كما في تهذيب التهذيب: ٢/ ٣٦١ ترجمة حفص بن هاشم.

Comments:

The prohibited times for prayer are mentioned in *Hadith* 1519; the funeral prayer may be offered at any time other than the prohibited times. Offering the funeral prayer at night will have less attendance, as perhaps many Muslims cannot be informed about the funeral, or despite being informed, attending it during the night will be difficult for them. Therefore it is best to pray the funeral prayer at a time that the maximum number of people can participate.

Chapter 31. Prayer For The People Of The *Qiblah*

(المعجم ٣١) - بَابٌ: فِي الصَّلَاةِ عَلَى أَهْلِ الْقِبْلَةِ (التحفة ٣١)

1523. It was narrated that Ibn 'Umar said: "When 'Abdullâh bin Ubayy died, his son came to the Prophet ﷺ and said: 'O Messenger of Allâh, give me your shirt so that I may shroud him in it.' The Messenger of Allâh ﷺ said: 'Notify me when he is ready (i.e., when he has been washed and shrouded).' When the Prophet ﷺ wanted to offer the funeral prayer for him, 'Umar bin Khattâb said to him: 'You should not do that.' The Prophet ﷺ offered the funeral prayer for him, and the Prophet ﷺ said to him: 'I have been given two choices: "...ask forgiveness for them (hypocrites) or ask not forgiveness for them...."'[1] Then Allâh revealed: 'And never pray (the funeral prayer) for any of them (hypocrites) who dies, nor stand at his grave.'"[2] (*Sahih*)

Abu 'Abdullâh said: From this *Hadith* we understand that standing at the grave is an act of kindness to the living.

١٥٢٣ - حَدَّثَنَا أَبُو بِشْرٍ، بَكْرُ بْنُ خَلَفٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ عُبَيْدِ اللهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: لَمَّا تُوُفِّيَ عَبْدُ اللهِ ابْنُ أُبَيٍّ، جَاءَ ابْنُهُ إِلَى النَّبِيِّ ﷺ فَقَالَ: يَا رَسُولَ اللهِ أَعْطِنِي قَمِيصَكَ أُكَفِّنْهُ فِيهِ. فَقَالَ رَسُولُ اللهِ ﷺ: «آذِنُونِي بِهِ» فَلَمَّا أَرَادَ النَّبِيُّ ﷺ أَنْ يُصَلِّيَ عَلَيْهِ قَالَ لَهُ عُمَرُ بْنُ الْخَطَّابِ: مَا ذَاكَ لَكَ. فَصَلَّى عَلَيْهِ النَّبِيُّ ﷺ. فَقَالَ لَهُ النَّبِيُّ ﷺ: «أَنَا بَيْنَ خِيرَتَيْنِ: ﴿ٱسْتَغْفِرْ لَهُمْ أَوْ لَا تَسْتَغْفِرْ لَهُمْ﴾» [التوبة: ٨٠]. فَأَنْزَلَ اللهُ سُبْحَانَهُ: ﴿وَلَا تُصَلِّ عَلَىٰٓ أَحَدٍ مِّنْهُم مَّاتَ أَبَدًا وَلَا تَقُمْ عَلَىٰ قَبْرِهِۦٓ﴾ [التوبة: ٨٤].

[قَالَ أَبُو عَبْدِ اللهِ: فِي هَذَا الْحَدِيثِ مِنَ الْفِقْهِ أَنَّ الْقِيَامَ عَلَى الْقَبْرِ بِرٌّ لِلْحَيِّ]

تخريج: أخرجه البخاري، الجنائز، باب الكفن في القميص الذي يكف أو لا يكف، ح:١٢٦٩ من حديث يحيى بن سعيد به وغيره، ومسلم، صفات المنافقين، باب صفات المنافقين وأحكامهم، ح:٢٧٧٤ من حديث عبيدالله بن عمر به.

Comments:

a. Allâh's Messenger ﷺ granted his shirt to the son of 'Abdullâh bin Ubayy just to console him, it was to be put on his hypocrite father.

b. The shroud consists of simple sheets that are not sewn together, but out of necessity, sewn clothes can also be used for shroud.

[1] *At-Taubah* 9:80.

[2] *At-Taubah* 9:84.

c. Forgiveness must not be sought for him who is known with real *Kufr* (disbelief), for example: if a Christian, a Jew, a Hindu or Qâdiyâni neighbour or relative dies, seeking forgiveness for him is also impermissible as his funeral prayer is not observed. See *At-Taubah* 9:113.

1524. It was narrated that Jâbir said: "The leader of the hypocrites in Al-Madinah died, and left instructions that the Prophet ﷺ should offer the funeral prayer for him and shroud him in his shirt. He offered the funeral prayer for him and shrouded him in his shirt, and stood by his grave. Then Allâh revealed the words: "And never pray (the funeral prayer) for any of them (hypocrites) who dies, nor stand at his grave."[1] (*Da'if*)

١٥٢٤ - حَدَّثَنَا عَمَّارُ بْنُ خَالِدٍ الْوَاسِطِيُّ، وَ سَهْلُ بْنُ أَبِي سَهْلٍ. قَالَا: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ مُجَالِدٍ، عَنْ عَامِرٍ، عَنْ جَابِرٍ قَالَ: مَاتَ رَأْسُ الْمُنَافِقِينَ بِالْمَدِينَةِ. وَأَوْصَى أَنْ يُصَلِّيَ عَلَيْهِ النَّبِيُّ ﷺ. وَأَنْ يُكَفِّنَهُ فِي قَمِيصِهِ. فَصَلَّى عَلَيْهِ وَكَفَّنَهُ فِي قَمِيصِهِ وَقَامَ عَلَى قَبْرِهِ. فَأَنْزَلَ اللهُ: ﴿وَلَا تُصَلِّ عَلَىٰٓ أَحَدٍ مِّنْهُم مَّاتَ أَبَدًا وَلَا تَقُمْ عَلَىٰ قَبْرِهِۦٓ﴾.

تخريج: [إسناده ضعيف] انظر، ح: ١١ لعلته، والحديث صحيح، انظر الحديث السابق.

1525. It was narrated from Wâthilah bin Asqa' that the Messenger of Allâh ﷺ said: 'Offer prayer for everyone who dies, and strive in *Jihâd* under every chief." (*Maudu'*)

١٥٢٥ - حَدَّثَنَا أَحْمَدُ بْنُ يُوسُفَ السُّلَمِيُّ: حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا الْحَارِثُ بْنُ نَبْهَانَ: حَدَّثَنَا عُتْبَةُ بْنُ يَقْظَانَ، عَنْ أَبِي سَعِيدٍ، عَنْ مَكْحُولٍ، عَنْ وَاثِلَةَ بْنِ الْأَسْقَعِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «صَلُّوا عَلَى كُلِّ مَيِّتٍ. وَجَاهِدُوا مَعَ كُلِّ أَمِيرٍ».

تخريج: [إسناده موضوع] انظر، ح: ٧٥٠ لعلته.

1526. It was narrated from Jâbir bin Samurah that a man from among the Companions of the Prophet ﷺ was wounded, and the wound caused him a great deal of pain. He went and took a

١٥٢٦ - حَدَّثَنَا عَبْدُ اللهِ بْنُ عَامِرِ بْنِ زُرَارَةَ: حَدَّثَنَا شَرِيكُ بْنُ عَبْدِ اللهِ، عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ أَنَّ رَجُلًا مِنْ أَصْحَابِ النَّبِيِّ ﷺ جُرِحَ، فَآذَتْهُ الْجِرَاحَةُ.

[1] *At-Taubah* 9:84.

spearhead, and slaughtered himself with it. The Prophet ﷺ did not offer the funeral prayer for him, and that was as an admonition for others. (*Sahih*)

فَدَبَّ إِلَى مَشَاقِصَ، فَذَبَحَ بِهَا نَفْسَهُ. فَلَمْ يُصَلِّ عَلَيْهِ النَّبِيُّ ﷺ قَالَ: وَكَانَ ذٰلِكَ مِنْهُ أَدَبًا.

تخريج: أخرجه مسلم، الجنائز، باب ترك الصلوة على القاتل نفسه، ح:٩٧٨، والترمذي، ح:١٠٦٨ وغيرهما من طرق عن سماك به مختصرًا، وقال الترمذي: حسن صحيح .

Comments:

a. Committing suicide is a major sin.
b. A respectable *Imâm* and a scholar should avoid leading funeral prayer over a person who commits major sins, which will be a lesson for others, and they should try to avoid this sin. However, the people should pray over such a person, and a Muslim should not be buried without funeral prayer.

Chapter 32. Offering The Funeral Prayer At The Grave

(المعجم ٣٢) - بَابُ مَا جَاءَ فِي الصَّلَاةِ عَلَى الْقَبْرِ (التحفة ٣٢)

1527. It was narrated from Abu Hurairah that a black woman used to sweep the mosque. The Messenger of Allâh ﷺ noticed she was missing and he asked about her after a few days. He was told that she had died. He said, "Why did you not tell me?" Then he went to her grave and offered the funeral prayer for her. (*Sahih*)

١٥٢٧ - حَدَّثَنَا أَحْمَدُ بْنُ عَبْدَةَ: أَنْبَأَنَا حَمَّادُ ابْنُ زَيْدٍ: حَدَّثَنَا ثَابِتٌ، عَنْ أَبِي رَافِعٍ، عَنْ أَبِي هُرَيْرَةَ أَنَّ امْرَأَةً سَوْدَاءَ كَانَتْ تَقُمُّ الْمَسْجِدَ. فَفَقَدَهَا رَسُولُ اللهِ ﷺ. فَسَأَلَ عَنْهَا بَعْدَ أَيَّامٍ. فَقِيلَ لَهُ: إِنَّهَا مَاتَتْ. قَالَ: «فَهَلَّا آذَنْتُمُونِي» فَأَتَى قَبْرَهَا، فَصَلَّى عَلَيْهَا.

تخريج: أخرجه البخاري، الصلوة، باب كنس المسجد والتقاط الخرق والقذى والعيدان، ح:٤٥٨ وغيره، ومسلم، الجنائز، باب الصلوة على القبر، ح:٩٥٦ من حديث حماد بن زيد به.

Comments:

a. Offering any prayer in the cemetery is prohibited, other than the above-mentioned situation of funeral prayer. The Prophet ﷺ said: "All the earth is suitable for prayer, except a cemetery and bathroom."
b. The name of this lady mentioned is Umm Mahjân in *Sunan Al-Bayhaqi* (4/48).

1528. Khârijah bin Zaid bin Thâbit narrated that Yazid bin Thâbit, who was older than Zaid, said: "We went out with the

١٥٢٨ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا هُشَيْمٌ: حَدَّثَنَا عُثْمَانُ بْنُ حَكِيمٍ: حَدَّثَنَا خَارِجَةُ بْنُ زَيْدِ بْنِ ثَابِتٍ، عَنْ يَزِيدَ بْنِ

Prophet ﷺ and when we reached Al-Baqi', we saw a new grave. He asked about it and they said: '(It is) so-and-so (a woman).' He recognized the name and said: 'Why did you not tell me about her?' They said: 'You were taking a nap and you were fasting, and we did not like to disturb you.' He said: 'Do not do that; I do not want to see it happen again that one of you dies, while I am still among you, and you do not tell me, for my prayer for him is a mercy.' Then he went to the grave and we lined up in rows behind him, and he said four *Takbir* (i.e. for the funeral prayer)." (*Sahih*)

ثَابِتٍ، وَكَانَ أَكْبَرَ مِنْ زَيْدٍ. قَالَ: خَرَجْنَا مَعَ النَّبِيِّ ﷺ. فَلَمَّا وَرَدَ الْبَقِيعَ فَإِذَا هُوَ بِقَبْرٍ جَدِيدٍ. فَسَأَلَ عَنْهُ. فَقَالُوا: فُلاَنَةُ. قَالَ فَعَرَفَهَا وَقَالَ: **«أَلَا آذَنْتُمُونِي بِهَا»** قَالُوا: كُنْتَ قَائِلاً صَائِماً. فَكَرِهْنَا أَنْ نُؤْذِيَكَ. قَالَ: **«فَلاَ تَفْعَلُوا. لاَ أَعْرِفَنَّ مَا مَاتَ مِنْكُمْ مَيِّتٌ، مَا كُنْتُ بَيْنَ أَظْهُرِكُمْ، إِلَّا آذَنْتُمُونِي بِهِ. فَإِنَّ صَلاَتِي عَلَيْهِ لَهُ رَحْمَةٌ»** ثُمَّ أَتَى الْقَبْرَ، فَصَفَفْنَا خَلْفَهُ، فَكَبَّرَ عَلَيْهِ أَرْبَعاً.

تخريج: [إسناده صحيح] أخرجه النسائي: ٤/ ٨٤، ٨٥، الجنائز، باب الصلٰوة على القبر، ح: ٢٠٢٤ من حديث عثمان بن حكيم أبي سهل به، وصححه ابن حبان (موارد)، ح: ٧٥٩، ٧٦١.

Comments:

The method of the funeral prayer at the grave is the same as that performed over the deceased before burial.

1529. It was narrated from 'Abdullâh bin 'Âmir bin Rabi'ah, from his father, that a black woman died and the Prophet ﷺ was not told about that. Then he was informed of it, and he said: "Why did you not tell me?" Then he said to his Companions: "Line up in rows to pray for her," and he offered the funeral prayer for her. (*Sahih*)

١٥٢٩ - حَدَّثَنَا يَعْقُوبُ بْنُ حُمَيْدِ بْنِ كَاسِبٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ الدَّرَاوَرْدِيُّ، عَنْ مُحَمَّدِ بْنِ زَيْدِ بْنِ الْمُهَاجِرِ ابْنِ قُنْفُذٍ، عَنْ عَبْدِ اللهِ بْنِ عَامِرِ بْنِ رَبِيعَةَ، عَنْ أَبِيهِ أَنَّ امْرَأَةً سَوْدَاءَ مَاتَتْ وَلَمْ يُؤْذَنْ بِهَا النَّبِيُّ ﷺ. فَأُخْبِرَ بِذٰلِكَ. فَقَالَ: **«هَلاَّ آذَنْتُمُونِي بِهَا»** ثُمَّ قَالَ لِأَصْحَابِهِ: **«صُفُّوا عَلَيْهَا»** فَصَلَّى عَلَيْهَا.

تخريج: [صحيح] أخرجه أحمد: ٣/ ٤٤٤ عن قتيبة بن سعيد عن الدراوردي به، وحسنه البوصيري.

1530. It was narrated that Ibn 'Abbâs said: "A man died whom

١٥٣٠ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا أَبُو

مُعَاوِيَةَ، عَنْ أَبِي إِسْحَاقَ الشَّيْبَانِيِّ، عَنِ الشَّعْبِيِّ، عَنِ ابْنِ عَبَّاسٍ قَالَ: مَاتَ رَجُلٌ. وَكَانَ رَسُولُ اللهِ ﷺ يَعُودُهُ. فَدَفَنُوهُ بِاللَّيْلِ. فَلَمَّا أَصْبَحَ أَعْلَمُوهُ. فَقَالَ: «**مَا مَنَعَكُمْ أَنْ تُعْلِمُونِي؟**» قَالُوا: كَانَ اللَّيْلُ. وَكَانَتِ الظُّلْمَةُ. فَكَرِهْنَا أَنْ نَشُقَّ عَلَيْكَ. فَأَتَى قَبْرَهُ، فَصَلَّى عَلَيْهِ.

the Messenger of Allâh ﷺ used to visit, and they buried him at night. When morning came, they told him. He said: 'What kept you from telling me?' They said: 'It was night and it was dark, and we did not like to cause you any inconvenience.' Then he went to the grave and offered the funeral prayer for him." (*Sahih*)

تخريج: أخرجه البخاري، الجنائز، باب الإذن بالجنازة، ح:١٢٤٧ من حديث أبي معاوية، ومسلم، الجنائز، باب الصلوة على القبر، ح:٩٥٤ من حديث الشيباني به.

١٥٣١ - **حَدَّثَنَا** الْعَبَّاسُ بْنُ عَبْدِ الْعَظِيمِ الْعَنْبَرِيُّ، وَ مُحَمَّدُ بْنُ يَحْيَىٰ. قَالاَ: حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا غُنْدَرٌ، عَنْ شُعْبَةَ، عَنْ حَبِيبِ بْنِ الشَّهِيدِ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ أَنَّ النَّبِيَّ ﷺ صَلَّى عَلَى قَبْرٍ بَعْدَمَا قُبِرَ.

1531. It was narrated from Anas that the Prophet ﷺ offered the funeral prayer at a grave after the burial. (*Sahih*)

تخريج: أخرجه مسلم، الجنائز، الباب السابق، ح:٩٥٥، انظر الحديث السابق من حديث غندر به.

١٥٣٢ - **حَدَّثَنَا** مُحَمَّدُ بْنُ حُمَيْدٍ: حَدَّثَنَا مِهْرَانُ بْنُ أَبِي عُمَرَ، عَنْ أَبِي سِنَانٍ، عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ، عَنِ ابْنِ بُرَيْدَةَ، عَنْ أَبِيهِ أَنَّ النَّبِيَّ ﷺ صَلَّى عَلَى مَيِّتٍ بَعْدَمَا دُفِنَ.

1532. It was narrated from Ibn Buraidah from his father that the Prophet ﷺ offered the funeral prayer for a deceased person after he had been buried. (*Sahih*)

تخريج: [**صحيح**] وحسنه البوصيري * محمد بن حميد حافظ ضعيف، وكان ابن معين حسن الرأي فيه(تقريب)، وشيخه متكلم فيه، فالسند ضعيف، والحديث السابق شاهد له، وبه صح الحديث.

١٥٣٣ - **حَدَّثَنَا** أَبُو كُرَيْبٍ: حَدَّثَنَا سَعِيدُ بْنُ شُرَحْبِيلَ، عَنِ ابْنِ لَهِيعَةَ، عَنْ عُبَيْدِ اللهِ بْنِ الْمُغِيرَةِ، عَنْ أَبِي الْهَيْثَمِ، عَنْ أَبِي سَعِيدٍ قَالَ: كَانَتْ سَوْدَاءُ تَقُمُّ الْمَسْجِدَ. فَتُوُفِّيَتْ

1533. It was narrated that Abu Sa'eed said: "There was a black woman who used to sweep the mosque, and she passed away at night. The following morning the Messenger of Allâh ﷺ was told of

her death. He said: 'Why did you not call me?' Then he went out with his Companions and stood at her grave, and said *Takbir* over her, with the people behind him, and he supplicated for her, then he went away.'" (***Da'if***)

لَيْلاً. فَلَمَّا أَصْبَحَ رَسُولُ اللهِ ﷺ أُخْبِرَ بِمَوْتِهَا. فَقَالَ: «أَلاَ آذَنْتُمُونِي بِهَا؟» فَخَرَجَ بِأَصْحَابِهِ، فَوَقَفَ عَلَى قَبْرِهَا، فَكَبَّرَ عَلَيْهَا وَالنَّاسُ مِنْ خَلْفِهِ، وَدَعَا لَهَا، ثُمَّ انْصَرَفَ.

تخريج: [إسناده ضعيف] انظر، ح: ١٣٣٠ لعلته.

Chapter 33. What Was Narrated Concerning The Prayers For Najâshi

(المعجم ٣٣) - بَابُ مَا جَاءَ فِي الصَّلَاةِ عَلَى النَّجَاشِيِّ (التحفة ٣٣)

1534. It was narrated from Abu Hurairah: "The Messenger of Allâh ﷺ said: 'Najâshi has died.' The Messenger of Allâh ﷺ and his Companions went out to Al-Baqi', and we lined up in rows behind him, and the Messenger of Allâh went forward, then he said four *Takbir*."(***Sahih***)

١٥٣٤ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ الأَعْلَىٰ، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِنَّ النَّجَاشِيَّ قَدْ مَاتَ» فَخَرَجَ رَسُولُ اللهِ ﷺ وَأَصْحَابُهُ إِلَى الْبَقِيعِ. فَصَفَّنَا خَلْفَهُ. وَتَقَدَّمَ رَسُولُ اللهِ ﷺ، فَكَبَّرَ أَرْبَعَ تَكْبِيرَاتٍ.

تخريج: أخرجه البخاري، الجنائز، باب الصفوف على الجنازة، ح: ١٣١٨ من حديث معمر، ومسلم، الجنائز، باب في التكبير على الجنازة، ح: ٩٥١ من حديث الزهري به مطولاً ومختصرًا.

Comments:

a. Najâshi, may Allâh have mercy on him, was a king of Abyssinia, his name was As-hamah. (*Sahih Al-Bukhâri*: 3879) Hâfiz Ibn Hajar quoted 8th H or 9th H. as the year of Najâshi's death and he said, According to the majority of the scholars he died in the 9th H'. [*Fathul-Bâri*: 7/240, *Hadith*: 3877]
b. It is known from this *Hadith* that offering funeral prayer for a person who dies afar (the dead body is not present at the time of funeral) is legal.
c The method of funeral prayer for an absent body is the same as when the body is present.

1535. It was narrated from 'Imrân bin Husain: "The Messenger of Allâh ﷺ said: 'Your brother Najâshi has died, so offer the funeral prayer for him." Then

١٥٣٥ - حَدَّثَنَا يَحْيَى بْنُ خَلَفٍ، وَ مُحَمَّدُ ابْنُ زِيَادٍ. قَالاَ: حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ؛ ح وَحَدَّثَنَا عَمْرُو بْنُ رَافِعٍ: حَدَّثَنَا هُشَيْمٌ،

جَمِيعاً عَنْ يُونُسَ، عَنْ أَبِي قِلَابَةَ، عَنْ أَبِي الْمُهَلَّبِ، عَنْ عِمْرَانَ بْنِ الْحُصَيْنِ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِنَّ أَخَاكُمُ النَّجَاشِيَّ قَدْ مَاتَ، فَصَلُّوا عَلَيْهِ» قَالَ: فَقَامَ فَصَلَّيْنَا خَلْفَهُ. وَإِنِّي لَفِي الصَّفِّ الثَّانِي. فَصَلَّى عَلَيْهِ صَفَّيْنِ.

he stood and we prayed behind him. I was in the second row and two rows prayed for him." (*Sahih*)

تخريج: أخرجه مسلم، الجنائز، الباب السابق، ح:٩٥٣ من حديث أيوب عن أبي قلابة به.

١٥٣٦ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُعَاوِيَةُ بْنُ هِشَامٍ: حَدَّثَنَا سُفْيَانُ، عَنْ حُمْرَانَ ابْنِ أَعْيَنَ، عَنْ أَبِي الطُّفَيْلِ، عَنْ مُجَمِّعِ بْنِ جَارِيَةَ الْأَنْصَارِيِّ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «**إِنَّ أَخَاكُمُ النَّجَاشِيَّ قَدْ مَاتَ. فَقُومُوا فَصَلُّوا عَلَيْهِ**» فَصَفَفْنَا خَلْفَهُ صَفَّيْنِ.

1536. It was narrated from Mujammi' bin Jâriyah Al-Ansâri that the Messenger of Allâh ﷺ said: "Your brother Najâshi has died, so stand and pray for him." So we formed two rows behind him. (*Sahih*)

تخريج: [**صحيح**] أخرجه ابن أبي شيبة:٣/٣٦٢ وغيره * حمران ضعيف رمي بالرفض (تقريب)، وفيه علة أخرى، والحديث السابق شاهد له.

١٥٣٧ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ، عَنِ الْمُثَنَّى بْنِ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ أَبِي الطُّفَيْلِ، عَنْ حُذَيْفَةَ بْنِ أَسِيدٍ أَنَّ النَّبِيَّ ﷺ خَرَجَ بِهِمْ فَقَالَ: «**صَلُّوا عَلَى أَخٍ لَكُمْ مَاتَ بِغَيْرِ أَرْضِكُمْ**» قَالُوا: مَنْ هُوَ؟ قَالَ: «**النَّجَاشِيُّ**».

1537. It was narrated from Hudhaifah bin Asid that the Prophet ﷺ led them out and said: "Pray for a brother of yours who has died in a land other than yours." They said: "Who is he?" He said: "Najâshi." (*Sahih*)

تخريج: [**صحيح**] أخرجه أحمد:٤/٧ من حديث المثنى به، وتابعه جماعة * قتادة مدلس تقدم، ح:١٧٥، ولم أجد تصريح سماعه، ولحديثه شواهد، انظر ١٥٣٤،١٥٣٥.

١٥٣٨ - حَدَّثَنَا سَهْلُ بْنُ أَبِي سَهْلٍ: حَدَّثَنَا مَكِّيُّ بْنُ إِبْرَاهِيمَ أَبُو السَّكَنِ، عَنْ مَالِكٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ أَنَّ النَّبِيَّ ﷺ صَلَّى عَلَى النَّجَاشِيِّ، فَكَبَّرَ أَرْبَعاً.

1538. It was narrated from Ibn 'Umar that the Prophet ﷺ offered the funeral prayer for Najâshi and said four *Takbir*. (*Sahih*)

تخريج: [**إسناده صحيح**].

Chapter 34. What Was Narrated Concerning The Reward For The One Who Offers The Funeral Prayer And The One Who Waits Until The Burial

(المعجم ٣٤) - بَابُ مَا جَاءَ فِي ثَوَابِ مَنْ صَلَّى عَلَى جِنَازَةٍ وَمَنِ انْتَظَرَ دَفْنَهَا (التحفة ٣٤)

1539. It was narrated from Abu Hurairah that the Prophet ﷺ said: "Whoever offers the funeral prayer will have one *Qirât* and whoever awaits until (the burial) is finished will have two *Qirât*." They said: 'What are these two *Qirât*?' He said: 'Like two mountains.'" (*Sahih*)

١٥٣٩ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ الأَعْلَىٰ، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ صَلَّى عَلَى جِنَازَةٍ فَلَهُ قِيرَاطٌ. وَمَنِ انْتَظَرَ حَتَّى يُفْرَغَ مِنْهَا فَلَهُ قِيرَاطَانِ» قَالُوا: وَمَا الْقِيرَاطَانِ؟ قَالَ: «مِثْلُ الْجَبَلَيْنِ».

تخريج: أخرجه البخاري، ح:(١٣٢٥،٤٧) النسخة الهندية:١/١٧٧، وتحفة الأشراف:١٠/٤٨، ومسلم، الجنائز، باب فضل الصلوة على الجنازة واتباعها، ح:٩٤٥ من حديث معمر به.

Comments:

As offering funeral prayer of a Muslim is necessary, similarly burying a Muslim is also necessary. The assistance of the Muslims is required for both responsibilities, so as a struggle is made to attend the funeral prayer hoping for reward, likewise people should try their best to help in digging the grave, burying the dead, and leveling the grave, according to the *Sunnah*.

1540. It was narrated from Thawbân that the Messenger of Allâh ﷺ said: "Whoever offers the funeral prayer will have one *Qirât* and whoever attends the burial will have two *Qirât*." The Prophet ﷺ was asked about the *Qirât* and he said: "(It is) like Uhud." (*Sahih*)

١٥٤٠- حَدَّثَنَا حُمَيْدُ بْنُ مَسْعَدَةَ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ: حَدَّثَنَا سَعِيدٌ، عَنْ قَتَادَةَ: حَدَّثَنِي سَالِمُ بْنُ أَبِي الْجَعْدِ، عَنْ مَعْدَانَ بْنِ أَبِي طَلْحَةَ، عَنْ ثَوْبَانَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ صَلَّى عَلَى جِنَازَةٍ فَلَهُ قِيرَاطٌ. وَمَنْ شَهِدَ دَفْنَهَا فَلَهُ قِيرَاطَانِ» قَالَ: فَسُئِلَ النَّبِيُّ ﷺ عَنِ الْقِيرَاطِ؟ فَقَالَ: «مِثْلُ أُحُدٍ».

تخريج: أخرجه مسلم، الجنائز، الباب السابق، ح:٩٤٦، انظر الحديث السابق من حديث قتادة به، له شواهد من الحديث السابق.

1541. It was narrated from Ubayy bin Ka'b that the Messenger of Allâh ﷺ said: 'Whoever offers the funeral prayer will have one *Qirât;* and whoever attends until the burial is over, will have two *Qirât.* By the One in Whose Hand is the soul of Muhammad! The *Qirât* is greater than this (mountain of) Uhud." (*Sahih*)

١٥٤١ - حَدَّثَنَا عَبْدُ اللهِ بْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ الْمُحَارِبِيُّ، عَنْ حَجَّاجِ بْنِ أَرْطَاةَ، عَنْ عَدِيِّ بْنِ ثَابِتٍ، عَنْ زِرِّ بْنِ حُبَيْشٍ، عَنْ أُبَيِّ بْنِ كَعْبٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**مَنْ صَلَّى عَلَى جِنَازَةٍ فَلَهُ قِيرَاطٌ. وَمَنْ شَهِدَهَا حَتَّى تُدْفَنَ فَلَهُ قِيرَاطَانِ. وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ الْقِيرَاطُ أَعْظَمُ مِنْ أُحُدٍ هٰذَا**».

تخريج: [**صحيح**] وضعفه البوصيري، وانظر، ح:٤٩٦، ١١٢٩ لعلته.

Chapter 35. What Was Narrated Concerning Standing Up For The Funeral (Procession)

(المعجم ٣٥) - بَابُ مَا جَاءَ فِي الْقِيَامِ لِلْجِنَازَةِ (التحفة ٣٥)

1542. It was narrated from 'Âmir bin Rabi'ah that the Prophet ﷺ said: "When you see a funeral (procession) stand up for it until it has passed by or it is placed on the ground." (*Sahih*)

١٥٤٢ - حَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ: أَنْبَأَنَا اللَّيْثُ ابْنُ سَعْدٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنْ عَامِرِ بْنِ رَبِيعَةَ، عَنِ النَّبِيِّ ﷺ؛ ح: وَحَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا سُفْيَانُ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ، عَنْ عَامِرِ بْنِ رَبِيعَةَ، سَمِعَهُ يُحَدِّثُ عَنِ النَّبِيِّ ﷺ قَالَ: «**إِذَا رَأَيْتُمُ الْجِنَازَةَ فَقُومُوا لَهَا حَتَّى تُخَلِّفَكُمْ أَوْ تُوضَعَ**».

تخريج: أخرجه البخاري، الجنائز، باب القيام للجنازة، ح:١٣٠٧، ١٣٠٨، ومسلم، الجنائز، باب القيام للجنازة، ح:٩٥٨ من حديث الليث وسفيان به.

Comments:

a. If a person is sitting by the road and a funeral is passing by, the sitting person should stand up, he may sit after the funeral has passed.

b The people following the funeral should not sit until the bier is placed on the ground. Abu Sa'eed Al-Khudri ﷺ reported that Allâh's Messenger ﷺ said: "When you see a funeral passing by, you should stand up, and he who follows the funeral should not sit down until the bier is placed." (*Sahih Al-Bukhâri*: 1310)

1543. It was narrated that Abu Hurairah said: "A funeral passed by the Prophet ﷺ and he stood up and said: 'Stand up out of recognition of the enormity of death.'" (***Hasan***)

١٥٤٣ - **حَدَّثَنَا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَ هَنَّادُ بْنُ السَّرِيِّ. قَالَا: حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ، عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: مُرَّ عَلَى النَّبِيِّ ﷺ بِجِنَازَةٍ. فَقَامَ، وقَالَ: «**قُومُوا. فَإِنَّ لِلْمَوْتِ فَزَعاً**».

تخريج: [**إسناده حسن**] أخرجه أحمد: ٢/ ٢٨٧ من حديث محمد بن عمرو به، وصححه البوصيري.

1544. It was narrated that 'Ali bin Abu Tâlib said: "The Messenger of Allâh ﷺ stood up for a funeral, and we stood up, until he sat down, then we sat down." (***Sahih***)

١٥٤٤ - **حَدَّثَنَا** عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ، عَنْ شُعْبَةَ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ مَسْعُودِ بْنِ الْحَكَمِ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ قَالَ: قَامَ رَسُولُ اللهِ ﷺ لِجِنَازَةٍ، فَقُمْنَا. حَتَّى جَلَسَ، فَجَلَسْنَا.

تخريج: أخرجه مسلم، الجنائز، باب نسخ القيام للجنازة، ح: ٩٦٢ من حديث شعبة به.

1545. It was narrated that 'Ubâdah bin Sâmit said: "When the Messenger of Allâh ﷺ followed a funeral, he would not sit down until it had been placed in the niche-grave. A rabbi came to him and said: 'This is what we do, O Muhammad!' So the Messenger of Allâh ﷺ sat down and said: 'Be different from them.'" (***Da'if***)

١٥٤٥ - **حَدَّثَنَا** مُحَمَّدُ بْنُ بَشَّارٍ، وَ عُقْبَةُ بْنُ مُكْرَمٍ. قَالَا: حَدَّثَنَا صَفْوَانُ بْنُ عِيسَى: حَدَّثَنَا بِشْرُ بْنُ رَافِعٍ، عَنْ عَبْدِ اللهِ بْنِ سُلَيْمَانَ ابْنِ جُنَادَةَ بْنِ أَبِي أُمَيَّةَ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، عَنْ عُبَادَةَ بْنِ الصَّامِتِ قَالَ: كَانَ رَسُولُ اللهِ ﷺ إِذَا اتَّبَعَ جِنَازَةً، لَمْ يَقْعُدْ حَتَّى تُوضَعَ فِي اللَّحْدِ. فَعَرَضَ لَهُ حَبْرٌ فَقَالَ: هٰكَذَا نَصْنَعُ يَا مُحَمَّدُ فَجَلَسَ رَسُولُ اللهِ ﷺ وَقَالَ: «**خَالِفُوهُمْ**».

تخريج: [**إسناده ضعيف**] أخرجه أبو داود، الجنائز، باب القيام للجنازة، ح: ٣١٧٦ من حديث أبي الأسباط بشر بن رافع به، وقال الترمذي، (ح: ١٠٢٠) غريب وبشر بن رافع ليس بالقوي في الحديث * وعبدالله بن سليمان ضعيف، وأبوه منكر الحديث (تقريب)، وللحديث شواهد ضعيفة.

Comments:

a. It shows clearly that to keep standing until the body is buried is abrogated, in fact when the bier is placed on the ground, then the people are allowed to sit down.

b. Being distinguished from disbelievers is a great principle of Islam, the *Shari'ah* even emphasizes it in matters of worship, and also in other daily affairs and activities. Therefore celebrating Christmas, New Year (first of January), Basant of Hindus, Holi and Dewali, the customs of wedding and grief, for example: wearing black clothes at a sad occasion; disapproval of a widow's second marriage; bridegrooms meeting frankly with the bride's female relatives at the wedding ceremony, and sharing jokes with each other, and many other similar matters are contradictory to the teachings of Islam. These are customs of disbelievers, and are forbidden, so it is extremely necessary to avoid them.

Chapter 36. What Was Narrated Concerning What Is To Be Said When Entering The Graveyard

(المعجم ٣٦) - بَابُ مَا جَاءَ فِيمَا يُقَالُ إِذَا دَخَلَ الْمَقَابِرَ (التحفة ٣٦)

1546. It was narrated that 'Âishah said: "I could not find him, meaning the Prophet ﷺ, and he was in Al-Baqi'. He said: "*As-salâmu 'alaykum dâra qawmin mu'minin. Antum lanâ faratun wa innâ bikum lâhiqun. Allâhumma lâ tahrimnâ ajrahum wa lâ taftinnâ ba'dahum* (Peace be upon you, O abode of believing people. You have gone ahead of us and verily we will join you soon. O Allâh, do not deprive us of their reward and do not put us to trial after them)." (*Da'if*)

١٥٤٦ - حَدَّثَنَا إِسْمَاعِيلُ بْنُ مُوسَى: حَدَّثَنَا شَرِيكُ بْنُ عَبْدِ اللهِ، عَنْ عَاصِمِ بْنِ عُبَيْدِ اللهِ، عَنْ عَبْدِ اللهِ بْنِ عَامِرِ بْنِ رَبِيعَةَ، عَنْ عَائِشَةَ قَالَتْ: فَقَدْتُهُ تَعْنِي النَّبِيَّ ﷺ فَإِذَا هُوَ بِالْبَقِيعِ. فَقَالَ: «السَّلَامُ عَلَيْكُمْ، دَارَ قَوْمٍ مُؤْمِنِينَ. أَنْتُمْ لَنَا فَرَطٌ وَإِنَّا بِكُمْ لَاحِقُونَ. اللَّهُمَّ لَا تَحْرِمْنَا أَجْرَهُمْ وَلَا تَفْتِنَّا بَعْدَهُمْ».

تخريج: [إسناده ضعيف] أخرجه أحمد: ٦/ ٧١ من حديث شريك به، انظر، ح: ٩٠٧ لعلته، والحديث الآتي يغني عنه.

Comments:

a. Visiting the graves is recommended to remember death and to decrease the desire of this world for the interests of the Hereafter.

b. Visiting the graves at night is also allowed just as visiting during the day.

c. The purpose of visiting the graves is to make supplication for the dead, but

begging some thing from the deceased is prohibited, because they neither hear our words nor can they accept our request.

1547. It was narrated from Sulaimân bin Buraidah that his father said: "The Messenger of Allâh ﷺ used to teach them, when they went out to the graveyard, to say: *As-salâmu 'alaykum ahlad-diyâr minal-mu'minina wal-muslimin, wa innâ inshâ' Allâh bikum lâhiqun, nas'alul-lâha lanâ wa lakumul-'âfiyah* (Peace be upon you, O inhabitants of the abodes, believers and Muslims, and we will join you soon if Allâh wills. We ask Allâh for well-being for us and for you).'" ***(Sahih)***

١٥٤٧ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبَّادِ بْنِ آدَمَ: حَدَّثَنَا [أَبُو] أَحْمَدَ: حَدَّثَنَا سُفْيَانُ، عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ، عَنْ سُلَيْمَانَ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ قَالَ: كَانَ رَسُولُ اللهِ ﷺ يُعَلِّمُهُمْ إِذَا خَرَجُوا إِلَى الْمَقَابِرِ. كَانَ قَائِلُهُمْ يَقُولُ: السَّلَامُ عَلَيْكُمْ، أَهْلَ الدِّيَارِ مِنَ الْمُؤْمِنِينَ وَالْمُسْلِمِينَ، وَإِنَّا إِنْ شَاءَ اللهُ بِكُمْ لَاحِقُونَ. نَسْأَلُ اللهَ لَنَا وَلَكُمُ الْعَافِيَةَ.

تخريج: أخرجه مسلم، الجنائز، باب ما يقال عند دخول القبور والدعاء لأهلها، ح:٩٧٥ من حديث أبي أحمد محمد بن عبدالله به.

Comments:

If we visit the grave of relatives, or that of a righteous person, or even a Muslim cemetery, we should pray for them with these authentically proven words. Reciting *Surat Al-Fâtihah* for the benefit of reward for the deceased is not proven by the *Sunnah*, so we should avoid these actions.

Chapter 37. What Was Narrated Concerning Sitting In The Graveyards

(المعجم ٣٧) - بَابُ مَا جَاءَ فِي الْجُلُوسِ فِي الْمَقَابِرِ (التحفة ٣٧)

1548. It was narrated that Barâ' bin 'Âzib said: "We went out with the Messenger of Allâh ﷺ for a funeral, and he sat facing the *Qiblah* (prayer direction)." ***(Hasan)***

١٥٤٨ - حَدَّثَنَا مُحَمَّدُ بْنُ زِيَادٍ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ يُونُسَ بْنِ خَبَّابٍ، عَنِ الْمِنْهَالِ بْنِ عَمْرٍو، عَنْ زَاذَانَ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ: خَرَجْنَا مَعَ رَسُولِ اللهِ ﷺ فِي جِنَازَةٍ. فَقَعَدَ حِيَالَ الْقِبْلَةِ.

تخريج: [حسن] أخرجه أبو داود، الجنائز، باب: كيف يجلس عند القبر، ح:٣٢١٢ من حديث المنهال به، أخرجه مطولاً، ح:٤٧٥٣، ٤٧٥٤، وصححه البيهقي في إثبات عذاب القبر، وشعب الإيمان * يونس لم ينفرد به.

Comments:

Trampling over the graves is forbidden, and sitting as a constant attendee of a grave is prohibited too, but sitting for a necessity is allowed, like if the grave is not ready yet, then one may sit in its wait.

1549. It was narrated that Barâ' bin 'Âzib said: "We went out with the Messenger of Allâh ﷺ for a funeral, and we came to a grave. He sat down and we sat down, as if there were birds on our heads." (*Hasan*)

١٥٤٩ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو خَالِدٍ الأَحْمَرُ، عَنْ عَمْرِو بْنِ قَيْسٍ، عَنِ الْمِنْهَالِ ابْنِ عَمْرٍو، عَنْ زَاذَانَ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ: خَرَجْنَا مَعَ رَسُولِ اللهِ ﷺ فِي جِنَازَةٍ. فَانْتَهَيْنَا إِلَى الْقَبْرِ. فَجَلَسَ وَجَلَسْنَا، كَأَنَّ عَلَى رُؤُوسِنَا الطَّيْرَ.

تخريج: [حسن] انظر الحديث السابق (أبو داود، ح:٤٧٥٣).

Chapter 38. What Was Narrated Concerning placing the deceased in the grave

(المعجم ٣٨) - بَابُ مَا جَاءَ فِي إِدْخَالِ الْمَيِّتِ الْقَبْرَ (التحفة ٣٨)

1550. It was narrated that Ibn 'Umar said: "When the deceased was placed in the grave, the Prophet ﷺ would say: '*Bismillâh, wa 'alâ millati rasul-illâh* (In the Name of Allâh and according to the religion of the Messenger of Allâh).'" Abu Khâlid said on one occasion, when the deceased was placed in the grave: "*Bismillâh wa 'alâ sunnati rasul-illâh* (In the Name of Allâh and according to the Sunnah of the Messenger of Allâh)." Hishâm said in his narration: "*Bismillâh, wa fi sabil-illâh, wa 'alâ millati rasul-illâh* (In the Name of Allâh, for the sake of Allâh and according to the religion of the Messenger of Allâh)." (*Sahih*)

١٥٥٠ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَيَّاشٍ: حَدَّثَنَا لَيْثُ بْنُ أَبِي سُلَيْمٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ؛ ح: وَحَدَّثَنَا عَبْدُ اللهِ بْنُ سَعِيدٍ: حَدَّثَنَا أَبُو خَالِدٍ الأَحْمَرُ: حَدَّثَنَا الْحَجَّاجُ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا أُدْخِلَ الْمَيِّتُ الْقَبْرَ، قَالَ: «بِسْمِ اللهِ. وَعَلَى مِلَّةِ رَسُولِ اللهِ». وَقَالَ أَبُو خَالِدٍ مَرَّةً: إِذَا وُضِعَ الْمَيِّتُ فِي لَحْدِهِ قَالَ: «بِسْمِ اللهِ. وَعَلَى سُنَّةِ رَسُولِ اللهِ». وَقَالَ هِشَامٌ فِي حَدِيثِهِ: «بِسْمِ اللهِ. وَفِي سَبِيلِ اللهِ. وَعَلَى مِلَّةِ رَسُولِ اللهِ».

تخريج: [صحيح] أخرجه الترمذي، الجنائز، باب ماجاء ما يقول إذا أدخل الميت القبر، ح:١٠٤٦ عن عبدالله بن سعيد الأشج به، السند الثاني، وقال: حسن غريب ، وفيه حجاج بن

أرطاة تقدم، ح:٤٩٦، ١١٢٩، والطريق الأول فيه الليث بن أبي سليم، ح:٢٠٨ فالسند ضعيف، وله شواهد عند أبي داود، ح:٣٢١٣ وغيره، وأخرج الحاكم:١/٣٦٦ بإسناد صحيح عن البياضي رضي الله عنه عن رسول الله ﷺ قال: إذا وضع الميت في قبره فليقل الذين يضعونه حين يوضع في اللحد: باسم الله وبالله وعلى ملة رسول الله ﷺ ، وأخرج الحاكم وغيره بإسناد صحيح عن ابن عمر، أنه كان إذا وضع الميت في قبره (وفي رواية: وضع ميتًا في قبره/ هق) قال: بسم الله وعلى سنة رسول الله (وفي رواية: وعلى ملة رسول الله ﷺ /هق)، وأخرج البيهقي:٤/٥٦ بإسناد قوي عن علي رضي الله عنه أدخل ميتًا في قبره فقال: اللهم عبدك وابن عبدك، نزل بك وأنت خير منزول به، ولا نعلم به إلا خيرًا، وأنت أعلم به كان يشهد أن لا إله إلا الله وأن محمدًا رسول الله ﷺ فاغفر له ذنبه ووسع له في مدخله .

Comments:

Those who are involved in lowering the deceased into the grave should read the abovementioned supplications.

1551. It was narrated that Abu Râfi' said: "The Messenger of Allâh ﷺ placed Sa'd gently in his grave and sprinkled water on it." (*Da'if*)

١٥٥١ - حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ مُحَمَّدٍ الرَّقَاشِيُّ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ الْخَطَّابِ: حَدَّثَنَا مِنْدَلُ بْنُ عَلِيٍّ: أَخْبَرَنِي مُحَمَّدُ بْنُ عُبَيْدِ اللهِ بْنِ أَبِي رَافِعٍ، عَنْ دَاوُدَ بْنِ الْحُصَيْنِ، عَنْ أَبِيهِ، عَنْ أَبِي رَافِعٍ قَالَ: سَلَّ رَسُولُ اللهِ ﷺ سَعْداً وَرَشَّ عَلَى قَبْرِهِ مَاءً.

تخريج: [إسناده ضعيف] انظر، ح:١٢٤٧ لضعف مندل وشيخه.

Comments:

'*Salla*' in Arabic means the bier should be placed at the foot side of the grave (where the deceased's feet will be in the grave) and when the body will be lifted from the bier the head of the deceased will go first into the grave and then rest of the body.

1552. It was narrated from Abu Sa'eed that the Messenger of Allâh ﷺ was brought into his grave from the direction of the *Qiblah*, and he was placed in his grave gently. (*Da'if*)

١٥٥٢ - حَدَّثَنَا هَارُونُ بْنُ إِسْحَاقَ: حَدَّثَنَا الْمُحَارِبِيُّ. عَنْ عَمْرِو بْنِ قَيْسٍ، عَنْ عَطِيَّةَ، عَنْ أَبِي سَعِيدٍ أَنَّ رَسُولَ اللهِ ﷺ أُخِذَ مِنْ قِبَلِ الْقِبْلَةِ، واسْتُلَّ اسْتِلَالاً.

تخريج: [إسناده ضعيف] انظر، ح:٣٧ لعلته، وفيه علة أخرى.

1553. It was narrated that Sa'eed bin Musayyab said: "I was present with Ibn 'Umar at a

١٥٥٣ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا حَمَّادُ بْنُ عَبْدِ الرَّحْمٰنِ [الْكَلْبِيُّ]: حَدَّثَنَا

funeral. When the body was placed in the niche-grave) he said, *'Bismillâh wa fi sabil-illâh wa 'alâ millati rasul-illâh'* (In the Name of Allâh, for the sake of Allâh and according to the religion of the Messenger of Allâh). When he started to place the bricks in the niche-grave he said: *'Allâhmma ajirhâ min ash-shaitâni wa min 'adhâbil-qabr. Allâhumma Jâfil-arda 'an janbaihâ, wa sa'id ruhahâ, wa laqqihâ minka ridwânâ* (O Allâh, protect him from Satan and from the torment of the grave; O Allâh, keep the earth away from his two sides and take his soul up and grant him pleasure from Yourself).' I said: 'O Ibn 'Umar, is this something that you heard from the Messenger of Allâh ﷺ or is it your own words?' He said: 'I could have said something like that, but this is something that I heard from the Messenger of Allâh ﷺ.'" (*Da'if*)

إِدْرِيسُ الأَوْدِيُّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ قَالَ: حَضَرْتُ ابْنَ عُمَرَ فِي جِنَازَةٍ. فَلَمَّا وَضَعَهَا فِي اللَّحْدِ قَالَ: بِسْمِ اللهِ. وَفِي سَبِيلِ اللهِ. وَعَلَى مِلَّةِ رَسُولِ اللهِ. فَلَمَّا أُخِذَ فِي تَسْوِيَةِ اللَّبِنِ عَلَى اللَّحْدِ قَالَ: اللَّهُمَّ أَجِرْهَا مِنَ الشَّيْطَانِ وَمِنْ عَذَابِ الْقَبْرِ. اللَّهُمَّ جَافِ الأَرْضَ عَنْ جَنْبَيْهَا، وَصَعِّدْ رُوحَهَا، وَلَقِّهَا مِنْكَ رِضْوَاناً. قُلْتُ: يَا ابْنَ عُمَرَ أَشَيْءٌ سَمِعْتَهُ مِنْ رَسُولِ اللهِ ﷺ أَمْ قُلْتَهُ بِرَأْيِكَ؟ قَالَ: إِنِّي إِذًا لَقَادِرٌ عَلَى الْقَوْلِ. بَلْ شَيْءٌ سَمِعْتُهُ مِنْ رَسُولِ اللهِ ﷺ.

تخريج: [إسناده ضعيف] أخرجه البيهقي: ٤/ ٥٥ من طريق ابن عدي، من حديث هشام به، قال البوصيري: في إسناده حماد بن عبدالرحمٰن وهو متفق على تضعيفه * وشيخه إدريس بن صبيح مجهول،(تقريب).

Chapter 39. What Was Narrated Concerning The Niche-Grave Being Recommended

(المعجم ٣٩) - بَابُ مَا جَاءَ فِي اسْتِحْبَابِ اللَّحْدِ (التحفة ٣٩)

1554. It was narrated that Ibn Abbâs said: "The Messenger of Allâh ﷺ said: 'The niche-grave is for us and the ditch-grave is for others.'" (*Da'if*)

١٥٥٤ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ: حَدَّثَنَا حَكَّامُ بْنُ سَلْمٍ الرَّازِيُّ. قَالَ: سَمِعْتُ عَلِيَّ بْنَ عَبْدِ الأَعْلَى يَذْكُرُ عَنْ أَبِيهِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «اللَّحْدُ لَنَا، وَالشَّقُّ لِغَيْرِنَا».

تخريج: [إسناده ضعيف] أخرجه أبو داود، الجنائز، باب في اللحد، ح:٣٢٠٨ من حديث حكام به، وحسنه الترمذي، ح:١٠٤٥ * عبدالأعلى الثعلبي ضعيف، قال الهيثمي، ح:١٤٧٨ في المجمع: والأكثر على تضعيفه ، وله شواهد كلها ضعيفة، والله أعلم.

Comments:

a. *Lahd* (niche-grave) means that first a plain rectangular vertical hole is dug, and then another hole large enough to accommodate the body is made near the bottom of the grave in the wall facing the direction of *Qiblah*. *Shaqq* (ditch-grave) means that first a plain rectangular vertical hole is dug and then inside it another relatively small rectangular hole is dug.
b. Both forms of graves are allowed and both had been used in the time of Allâh's Messenger, as it is apparent in the following *Ahâdith*.

1555. It was narrated that Jarir bin 'Abdullâh Al-Bajali said: "The Messenger of Allâh ﷺ said: 'The niche-grave is for us and the ditch-grave is for others.'" (***Da'if***)

١٥٥٥ - حَدَّثَنَا إِسْمَاعِيلُ بْنُ مُوسَى السُّدِّيُّ: حَدَّثَنَا شَرِيكٌ، عَنْ أَبِي الْيَقْظَانِ، عَنْ زَاذَانَ، عَنْ جَرِيرِ بْنِ عَبْدِ اللهِ الْبَجَلِيِّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: **«اللَّحْدُ لَنَا، وَالشَّقُّ لِغَيْرِنَا»**.

تخريج: [إسناده ضعيف] وضعفه البوصيري، انظر، ح:١٥٦ لعلته.

1556. It was narrated that Sa'd said: "Make a niche-grave for me, and block it up with bricks as was done for the Messenger of Allâh ﷺ." (***Sahih***)

١٥٥٦ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا أَبُو عَامِرٍ: حَدَّثَنَا عَبْدُ اللهِ بْنُ جَعْفَرٍ الزُّهْرِيُّ، عَنْ إِسْمَاعِيلَ بْنِ مُحَمَّدِ بْنِ سَعْدٍ، عَنْ عَامِرِ بْنِ سَعْدٍ، عَنْ سَعْدٍ أَنَّهُ قَالَ: أَلْحِدُوا لِي لَحْدًا، وَانْصِبُوا عَلَيَّ اللَّبِنَ نَصْبًا، كَمَا فُعِلَ بِرَسُولِ اللهِ ﷺ.

تخريج: أخرجه مسلم، الجنائز، باب في اللحد، ونصب اللبن على الميت، ح:٩٦٦ من حديث عبدالله بن جعفر به.

Chapter 40. What Was Narrated Concerning The Ditch-Grave

(المعجم ٤٠) - بَابُ مَا جَاءَ فِي الشَّقِّ (التحفة ٤٠)

1557. It was narrated that Anas bin Mâlik said: "When the Prophet ﷺ died, there was a man in Al-Madinah who used to make a niche in the grave and another who used to dig graves without a

١٥٥٧ - حَدَّثَنَا مَحْمُودُ بْنُ غَيْلَانَ: حَدَّثَنَا هَاشِمُ بْنُ الْقَاسِمِ: حَدَّثَنَا مُبَارَكُ بْنُ فَضَالَةَ: حَدَّثَنِي حُمَيْدٌ الطَّوِيلُ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: لَمَّا تُوُفِّيَ النَّبِيُّ ﷺ كَانَ بِالْمَدِينَةِ رَجُلٌ

niche. They said: 'Let us pray *Istikhârah* to our Lord and call for them both, and whichever of them comes first, we will let him do it.' So they were both sent for, and the one who used to make the niche-grave came first, so they made a niche-grave for the Prophet ﷺ."[1] ***(Hasan)***

يَلْحَدُ وَآخَرُ يَضْرَحُ. فَقَالُوا: نَسْتَخِيرُ رَبَّنَا وَنَبْعَثُ إِلَيْهِمَا. فَأَيُّهُمَا سُبِقَ تَرَكْنَاهُ. فَأُرْسِلَ إِلَيْهِمَا. فَسَبَقَ صَاحِبُ اللَّحْدِ. فَلَحَدُوا لِلنَّبِيِّ ﷺ.

تخريج: [حسن] أخرجه أحمد:٣/١٣٩ عن أبي النضر هاشم بن القاسم به، وصححه البوصيري، وقال: مبارك بن فضالة وثقه الجمهور، وصرح بالتحديث فزال تهمة تدليسه ، ولكنه متهم بتدليس التسوية راجع التقريب، ولم أجد تصريح سماع حميد فيه، والحديث الآتي شاهد له.

Comments:

The niche-grave is preferable because Allâh chose this type of grave for His Prophet ﷺ.

1558. It was narrated that 'Âishah said: "When the Messenger of Allâh ﷺ died, they differed as to whether his grave should have a niche or a ditch in the ground, until they spoke and raised their voices concerning that. Then 'Umar said: 'Do not shout in the presence of the Messenger of Allâh ﷺ, living or dead,' or words to that effect. So they sent for both the one who made a niche and the one who dug graves without a niche, and the one who used to make a niche came and dug a grave with a niche for the Messenger of Allâh ﷺ, then he ﷺ was buried." ***(Hasan)***

١٥٥٨ - حَدَّثَنَا عُمَرُ بْنُ شَبَّةَ بْنِ عُبَيْدَةَ بْنِ زَيْدٍ: حَدَّثَنَا عُبَيْدُ بْنُ طُفَيْلٍ الْمُقْرِىءُ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ أَبِي مُلَيْكَةَ الْقُرَشِيُّ: حَدَّثَنَا ابْنُ أَبِي مُلَيْكَةَ، عَنْ عَائِشَةَ قَالَتْ: لَمَّا مَاتَ رَسُولُ اللهِ ﷺ اخْتَلَفُوا فِي اللَّحْدِ وَالشَّقِّ. حَتَّى تَكَلَّمُوا فِي ذٰلِكَ. وَارْتَفَعَتْ أَصْوَاتُهُمْ. فَقَالَ عُمَرُ: لاَ تَصْخَبُوا عِنْدَ رَسُولِ اللهِ ﷺ حَيًّا وَلاَ مَيِّتاً. أَوْ كَلِمَةً نَحْوَهَا. فَأَرْسِلُوا إِلَى الشَّقَّاقِ واللَّاحِدِ جَمِيعاً. فَجَاءَ اللَّاحِدُ، فَلَحَدَ لِرَسُولِ اللهِ ﷺ. ثُمَّ دُفِنَ ﷺ.

تخريج: [حسن] وصححه البوصيري * عبيد بن طفيل مجهول وشيخه ضعيف (تقريب)، وأخرج الترمذي، ح:١٠١٨ من طريق آخر عن عبدالرحمٰن بن أبي بكر عن ابن أبي مليكة به حديثًا

[1] See no. 1628.

آخر في وفاة النبي ﷺ وضعف عبدالرحمٰن هذا، وروى محمد بن سهل التميمي بإسناد صحيح، عن عائشة قالت: كان بالمدينة حفارًا فلما مات النبي ﷺ قالوا: أين ندفنه؟ فقال أبو بكر: في المكان الذي مات فيه وكان أحدهما يلحد والآخر يشق، فجاء الذي يلحد فلحد للنبي ﷺ، رواه ابن أبي الدنيا عنه، وأرسله مالك عن هشام عن أبيه به،(البداية والنهاية:٥/٢٥٢)، وللحديث شواهد أخرى.

Comments:

a. It is known from the discussion of the Companions that both types of graves were correct in their view. The important issue for them was only about which type of grave should be chosen for Allâh's Messenger ﷺ.

b. When there are two aspects of a matter which are almost similar to each other in legality, in that case they should adopt such a method to solve the difference with mutual consent and both parties are satisfied.

c. It is from among the due respect to Allâh's Messenger ﷺ that one was not allowed to speak loud in his presence, and this rule is still in force even after his death. Therefore talking with a loud voice near the Prophet's grave and quarrelsome arguments must be avoided.

Chapter 41. What Was Narrated Concerning Digging The Grave

(المعجم ٤١) - بَابُ مَا جَاءَ فِي حَفْرِ الْقَبْرِ (التحفة ٤١)

1559. It was narrated that Adra' As-Sulami said: "I came one night to guard the Prophet ﷺ, and there was a man reciting loudly. The Prophet ﷺ came out and I said: 'O Messenger of Allâh, this man is showing off.' Then he died in Al-Madinah, and they finished preparing him, then they carried his dead body. The Prophet ﷺ said: 'Be gentle with him, may Allâh be gentle with him, for he loved Allâh and His Messenger.' Then his grave was dug and he (the Prophet ﷺ) said: 'Make it spacious for him, and may Allâh make it spacious for him.' Some of his Companions said: 'O Messenger of Allâh, you are grieving for him.' He said: 'Yes

١٥٥٩ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ: حَدَّثَنَا مُوسى بْنُ عُبَيْدَةَ: حَدَّثَنِي سَعِيدُ بْنُ أَبِي سَعِيدٍ، عَنِ الأَدْرَعِ السُّلَمِيِّ قَالَ: جِئْتُ لَيْلَةً أَحْرُسُ النَّبِيَّ ﷺ. فَإِذَا رَجُلٌ قِرَاءَتُهُ عَالِيَةٌ. فَخَرَجَ النَّبِيُّ ﷺ. فَقُلْتُ: يَا رَسُولَ اللهِ هٰذَا مُرَاءٍ. قَالَ: فَمَاتَ بِالْمَدِينَةِ. فَفَرَغُوا مِنْ جِهَازِهِ. فَحَمَلُوا نَعْشَهُ. فَقَالَ النَّبِيُّ ﷺ: «ارْفُقُوا بِهِ، رَفَقَ اللهُ بِهِ. إِنَّهُ كَانَ يُحِبُّ اللهَ وَرَسُولَهُ». قَالَ: وَحَفَرَ حُفْرَتَهُ فَقَالَ: «أَوْسِعُوا لَهُ. أَوْسَعَ اللهُ عَلَيْهِ» فَقَالَ بَعْضُ أَصْحَابِهِ: يَا رَسُولَ اللهِ لَقَدْ حَزِنْتَ عَلَيْهِ. فَقَالَ: «أَجَلْ. إِنَّهُ كَانَ يُحِبُّ اللهَ وَرَسُولَهُ».

indeed, for he loved Allâh and His Messenger.'" (*Da'if*)

تخريج: [إسناده ضعيف] انظر، ح:٢٥١ لعلته، وقال ابن منده: غريب لا نعرفه إلا من هذا الوجه، وقال الحافظ في الإصابة: ١/٢٦ ت:٦٣ فيه موسى بن عبيدة الربذي وهو ضعيف، وقد رويت القصة من طريق زيد بن أسلم من ابن الأدرع فالله أعلم.

1560. It was narrated from Hishâm bin 'Âmir that the Messenger of Allâh ﷺ said: "Dig the grave deep, make it spacious and prepare it well." (*Sahih*)

١٥٦٠ - حَدَّثَنَا أَزْهَرُ بْنُ مَرْوَانَ: حَدَّثَنَا عَبْدُ الْوَارِثِ بْنُ سَعِيدٍ: حَدَّثَنَا أَيُّوبُ، عَنْ حُمَيْدِ ابْنِ هِلَالٍ، عَنْ أَبِي الدَّهْمَاءِ، عَنْ هِشَامِ ابْنِ عَامِرٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**احْفِرُوا وَأَوْسِعُوا وَأَحْسِنُوا**».

تخريج: [إسناده صحيح] أخرجه الترمذي، الجهاد، باب ماجاء في دفن الشهداء، ح:١٧١٣، عن أزهر بن مروان به، وقال: حسن صحيح .

Comments:

The Messenger of Allâh said these words when burying the martyrs from the battle of Uhud. He said: "Dig the graves wide, deep and good. Bury two or three in one grave, putting towards the *Qiblah*, first the one with the most memorisation and knowledge of Qur'ân." (*Sunan An-Nasâ'i*: 2013)

Chapter 42. What Was Narrated Concerning Markers On Graves

(المعجم ٤٢) - **بَابُ مَا جَاءَ فِي الْعَلَامَةِ فِي الْقَبْرِ** (التحفة ٤٢)

1561. It was narrated from Anas bin Mâlik that the Messenger of Allâh ﷺ marked the grave of 'Uthmân bin Maz'un with a rock. (***Hasan***)

١٥٦١ - حَدَّثَنَا الْعَبَّاسُ بْنُ جَعْفَرٍ: حَدَّثَنَا مُحَمَّدُ بْنُ أَيُّوبَ أَبُو هُرَيْرَةَ الْوَاسِطِيُّ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ، عَنْ كَثِيرِ بْنِ زَيْدٍ، عَنْ زَيْنَبَ بِنْتِ نُبَيْطٍ، عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ رَسُولَ اللهِ ﷺ أَعْلَمَ قَبْرَ عُثْمَانَ بْنِ مَظْعُونٍ بِصَخْرَةٍ.

تخريج: [حسن] وقال البوصيري: هذا إسناد حسن، وله شاهد من حديث المطلب بن أبي وداعة، رواه أبو داود، ح:٣٢٠٦ والله أعلم .

Comments:

Placing a stone near the head is enough of a sign to give an indication of a grave, so that one does not walk on the grave and that it not be dug when digging a grave for another deceased. Writing something on the stone placed for recognition, placing a headstone with writing, stone monuments and memorial marks are forbidden. It will be mentioned in *Hadith* 1563.

Chapter 43. What Was Narrated Concerning The Prohibition Of Building Over Graves, Plastering Over Them And Writing On Them

(المعجم ٤٣) - بَابُ مَا جَاءَ فِي النَّهْيِ عَنِ الْبِنَاءِ عَلَى الْقُبُورِ وَتَجْصِيصِهَا وَالْكِتَابَةِ عَلَيْهَا (التحفة ٤٣)

1562. It was narrated that Jâbir said: "The Messenger of Allâh ﷺ forbade plastering over graves." (*Sahih*)

١٥٦٢ - حَدَّثَنَا أَزْهَرُ بْنُ مَرْوَانَ، وَ مُحَمَّدُ ابْنُ زِيَادٍ. قَالاَ: حَدَّثَنَا عَبْدُ الْوَارِثِ، عَنْ أَيُّوبَ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: نَهَىٰ رَسُولُ اللهِ ﷺ عَنْ تَقْصِيصِ الْقُبُورِ.

تخريج: أخرجه مسلم، الجنائز، باب النهي عن تجصيص القبر والبناء عليه، ح:٩٧٠ من حديث أيوب به بإختلاف يسير في اللفظ.

Comments:

Only the grave's soil should be placed in the grave; putting extra soil, plastering, using baked bricks and building it up is prohibited.

It is known from this *Hadith* that writing or inscribing the name and date of death of the deceased is also prohibited. Placing a stone or something else is a sufficient sign to recognise a grave.

1563. It was narrated that Jâbir said: "The Messenger of Allâh ﷺ forbade writing anything on graves." (*Sahih*)

١٥٦٣ - حَدَّثَنَا عَبْدُ اللهِ بْنُ سَعِيدٍ: حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، عَنِ ابْنِ جُرَيْجٍ، عَنْ سُلَيْمَانَ ابْنِ مُوسَىٰ، عَنْ جَابِرٍ قَالَ: نَهَىٰ رَسُولُ اللهِ ﷺ أَنْ يُكْتَبَ عَلَى الْقَبْرِ شَيْءٌ.

تخريج: [صحيح] أخرجه أبو داود، الجنائز، باب: في البناء على القبر، ح:٣٢٢٦ من حديث حفص به، وأخرج الترمذي، ح:١٠٥٢ من حديث محمد بن ربيعة عن ابن جريج عن أبي الزبير عن جابر قال: نهى رسول الله ﷺ أن تجصص القبور وأن يكتب عليها وأن يبنى عليها وأن توطأ، وقال: حسن صحيح .

1564. It was narrated from Abu Sa'eed that the Prophet ﷺ forbade building structures over graves. (*Sahih*)

١٥٦٤ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَىٰ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ الرَّقَاشِيُّ: حَدَّثَنَا [وُهَيْبٌ]: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ يَزِيدَ بْنِ جَابِرٍ، عَنِ الْقَاسِمِ بْنِ مُخَيْمِرَةَ، عَنْ أَبِي سَعِيدٍ أَنَّ النَّبِيَّ ﷺ نَهَىٰ أَنْ يُبْنَى عَلَى الْقَبْرِ.

تخريج: [صحيح] وصححه البوصيري، وقال ابن معين في القاسم بن مخيمرة: لم يسمع أنه سمع من أحد من الصحابة (تهذيب)، وله شاهد صحيح عند مسلم، ح:٩٧٠ وغيره من حديث ابن جريج عن أبي الزبير عن جابر به.

Comments:

Building anything over a grave is totally forbidden. The deceased will be sinful if he wanted to build over a grave, and if he wanted his grave to be built with baked bricks, and stones, or desired a building to be built over it.

Chapter 44. What Was Narrated Concerning Scattering Earth In The Grave

(المعجم ٤٤) - بَابُ مَا جَاءَ فِي حَثْوِ التُّرَابِ فِي الْقَبْرِ (التحفة ٤٤)

1565. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ offered the funeral prayer, then he came to the grave of the deceased and scattered three handfuls of earth from the side of (the deceased's) head. (*Hasan*)

١٥٦٥ - حَدَّثَنَا الْعَبَّاسُ بْنُ الْوَلِيدِ الدِّمَشْقِيُّ: حَدَّثَنَا يَحْيَى بْنُ صَالِحٍ: حَدَّثَنَا سَلَمَةُ بْنُ كُلْثُومٍ: حَدَّثَنَا الأَوْزَاعِيُّ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ ﷺ صَلَّى عَلَى جِنَازَةٍ، ثُمَّ أَتَى قَبْرَ الْمَيِّتِ. فَحَثَى عَلَيْهِ مِنْ قِبَلِ رَأْسِهِ ثَلَاثاً.

تخريج: [إسناده حسن] أخرجه المزي في تهذيب الكمال: ١١/ ٣١٢ ترجمة سلمة بن كلثوم، من حديث العباس بن الوليد به، وزاد: فكبر عليها اربعًا ، صححه ابن أبي داود، وقال أبوحاتم: إنه باطل ، وصححه ابن الملقن، ح: ٨٢١.

Comments:

'Handful' in this *Hadith* means a handful of both hands together. One should not understand that it means a handful of a single hand, it is not what is meant in this *Hadith.*

Chapter 45. What Was Narrated Concerning The Prohibition Of Walking Or Sitting On Graves

(المعجم ٤٥) - بَابُ مَا جَاءَ فِي النَّهْيِ عَنِ الْمَشْيِ عَلَى الْقُبُورِ وَالْجُلُوسِ عَلَيْهَا (التحفة ٤٥)

1566. It was narrated from Abu Hurairah said: The Messenger of Allâh ﷺ said: "If one of you were to sit on a live coal that burns him, that would be better for him than if he were to sit on a grave." (*Sahih*)

١٥٦٦ - حَدَّثَنَا سُوَيْدُ بْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ، عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لأَنْ يَجْلِسَ أَحَدُكُمْ عَلَى جَمْرَةٍ تُحْرِقُهُ خَيْرٌ لَهُ مِنْ أَنْ يَجْلِسَ عَلَى قَبْرٍ».

تخريج: أخرجه مسلم، الجنائز، باب النهي عن الجلوس على القبر والصلوٰة عليه، ح:٩٧١ من حديث سهيل به.

1567. It was narrated from 'Uqbah bin 'Âmir that the Messenger of Allâh ﷺ said: 'If I were to walk on a live coal or a sword, or if I were to sew my shoes to my feet, that would be better for me than walking on the grave of a Muslim. And I see no difference between relieving myself in the midst of the graves or in the middle of the marketplace."(*Da'if*)

١٥٦٧ - حَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ بْنِ سَمُرَةَ: حَدَّثَنَا الْمُحَارِبِيُّ، عَنِ اللَّيْثِ بْنِ سَعْدٍ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ أَبِي الْخَيْرِ، مَرْثَدِ بْنِ عَبْدِ اللهِ الْيَزَنِيِّ، عَنْ عُقْبَةَ ابْنِ عَامِرٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَأَنْ أَمْشِيَ عَلَى جَمْرَةٍ أَوْ سَيْفٍ، أَوْ أَخْصِفَ نَعْلِي بِرِجْلِي، أَحَبُّ إِلَيَّ مِنْ أَنْ أَمْشِيَ عَلَى قَبْرِ مُسْلِمٍ. وَمَا أُبَالِي أَوَسَطَ الْقُبُورِ قَضَيْتُ حَاجَتِي، أَوْ وَسَطَ السُّوقِ».

تخريج: [**إسناده ضعيف**] من أجل عنعنة المحاربي، وصححه البوصيري في الزوائد، وقال المنذري: رواه ابن ماجه بإسناد جيد * عبدالرحمٰن بن محمد المحاربي تقدم حاله في التدليس، ح:٦٤٩، وللحديث شواهد، أخرجه ابن أبي شيبة:٣/٣٣٨، ٣٣٩ بإسناد صحيح عن عقبة به موقوفًا، وله حكم الرفع.

Comments:

a. Relieving oneself in the cemetery is a very bad deed.
b. Some of the scholars understood the meaning as mentioned in the *Hadith,* and some said it means sitting over a grave as we sit at a high place, because it is insulting to the deceased.
c. Another meaning of sitting at graves is dedicating oneself for attending the graves. Being a dedicated attendee of the graves is also forbidden according to other authentic proofs.

Chapter 46. What Was Narrated Concerning Taking Off One's Shoes In The Graveyard

(المعجم ٤٦) - بَابُ مَا جَاءَ فِي خَلْعِ النَّعْلَيْنِ فِي الْمَقَابِرِ (التحفة ٤٦)

1568. It was narrated that Bashir bin Khasâsiyyah said: "While I was walking with the Messenger of Allâh ﷺ he said: 'O son of Khasâsiyyah, why are you angry with Allâh when you are walking with the Messenger of Allâh?' I

١٥٦٨ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا الْأَسْوَدُ بْنُ شَيْبَانَ، عَنْ خَالِدِ ابْنِ سُمَيْرٍ، عَنْ بَشِيرِ بْنِ نَهِيكٍ، عَنْ بَشِيرِ ابْنِ الْخَصَاصِيَّةِ قَالَ: بَيْنَمَا أَنَا أَمْشِي مَعَ رَسُولِ اللهِ ﷺ، فَقَالَ: «يَا ابْنَ الْخَصَاصِيَّةِ مَا

said: 'O Messenger of Allâh! I am not angry with Allâh at all. Allâh has bestowed all good on me.' Then he passed by the graves of the Muslims and said: 'They have caught up with a great deal of good.' Then he passed by the graves of the idolaters and said: 'They died before a great deal of good came to them.' Then he turned and saw a man walking between the graves in his shoes and he said: 'O you with the shoes, take them off.'" (*Sahih*)

Muhammad bin Bashshâr narrated from Abdur-Rahmân bin Mahdi that he said: 'Abdullâh bin 'Uthmân used to say (about this *Hadith*): 'A good *Hadith*, and a reliable narrator.

تَنْقِمُ عَلَى اللهِ؟ أَصْبَحْتَ تُمَاشِي رَسُولَ اللهِ» فَقُلْتُ: يَا رَسُولَ اللهِ مَا أَنْقِمُ عَلَى اللهِ شَيْئاً. كُلُّ خَيْرٍ قَدْ أَتَانِيهِ اللهُ. فَمَرَّ عَلَى مَقَابِرِ الْمُسْلِمِينَ. فَقَالَ: «أَدْرَكَ هٰؤُلَاءِ خَيْرًا كَثِيرًا». ثُمَّ مَرَّ عَلَى مَقَابِرِ الْمُشْرِكِينَ. فَقَالَ: «سَبَقَ هٰؤُلَاءِ خَيْرًا كَثِيرًا» قَالَ: فَالْتَفَتَ فَرَأَى رَجُلاً يَمْشِي بَيْنَ الْمَقَابِرِ فِي نَعْلَيْهِ. فَقَالَ: «يَا صَاحِبَ السِّبْتِيَّتَيْنِ أَلْقِهِمَا».

حدّثنا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ قَالَ: كَانَ عَبْدُ اللهِ بْنُ عُثْمَانَ يَقُولُ: حَدِيثٌ جَيِّدٌ، وَرَجُلٌ ثِقَةٌ.

تخريج: [إسناده صحيح] أخرجه أبو داود، الجنائز، باب المشي بين القبور في النعل، ح:٣٢٣٠ من حديث الأسود به، وصححه ابن حبان، والحاكم، والذهبي.

Comments:

a. Death is a good thing for a believer, because after death he gets the fruits for his labor and rejoices the enjoyments of Paradise, whereas death is a beginning of the retribution for the bad deeds of a disbeliever.
b. One should acknowledge the favors of Allâh and should be grateful for it.

Chapter 47. What Was Narrated Concerning Visiting The Graves

(المعجم ٤٧) - بَابُ مَا جَاءَ فِي زِيَارَةِ الْقُبُورِ (التحفة ٤٧)

1569. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "Visit the graves, for they will remind you of the Hereafter." (*Sahih*)

١٥٦٩ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ، عَنْ يَزِيدَ بْنِ كَيْسَانَ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «زُورُوا الْقُبُورَ. فَإِنَّهَا تُذَكِّرُكُمُ الآخِرَةَ».

تخريج: أخرجه مسلم، الجنائز، باب استئذان النبي ﷺ ربه عزوجل في زيارة قبر أمه، ح:٩٧٦ب عن أبي بكر بن أبي شيبة وغيره به مطولاً.

Comments:

a. Visiting the graves means to go to any cemetery.
b. The graves with buildings over them do not fulfill the real objective of reminding us of the Hereafter.

1570. It was narrated from 'Âishah that the Messenger of Allâh ﷺ gave permission for visiting the graves. (*Sahih*)

١٥٧٠ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعِيدٍ الْجَوْهَرِيُّ: حَدَّثَنَا رَوْحٌ: حَدَّثَنَا بِسْطَامُ بْنُ مُسْلِمٍ. قَالَ: سَمِعْتُ أَبَا التَّيَّاحِ. قَالَ: سَمِعْتُ ابْنَ أَبِي مُلَيْكَةَ، عَنْ عَائِشَةَ أَنَّ رَسُولَ اللهِ ﷺ رَخَّصَ فِي زِيَارَةِ الْقُبُورِ.

تخريج: [إسناده صحيح] أخرجه البيهقي(٤/٧٨) من حديث بسطام به مطولاً، وصححه الذهبي في تلخيص المستدرك(١/٣٧٦).

Comments:

Here the word 'permission' is used for a reason, because in the early era of Islam the Prophet ﷺ prohibited visiting the graves, and later on it was allowed as mentioned in the following *Hadith*.

1571. It was narrated from Ibn Mas'ud that the Messenger of Allâh ﷺ said, "I used to forbid you to visit the graves, but now visit them, for they will draw your attention away from this world and remind you of the Hereafter." (*Da'if*)

١٥٧١ - حَدَّثَنَا يُونُسُ بْنُ عَبْدِ الأَعْلَى: حَدَّثَنَا ابْنُ وَهْبٍ: أَنْبَأَنَا ابْنُ جُرَيْجٍ، عَنْ أَيُّوبَ ابْنِ هَانِيءٍ، عَنْ مَسْرُوقِ بْنِ الأَجْدَعِ، عَنِ ابْنِ مَسْعُودٍ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: **«كُنْتُ نَهَيْتُكُمْ عَنْ زِيَارَةِ الْقُبُورِ، فَزُورُوهَا. فَإِنَّهَا تُزَهِّدُ فِي الدُّنْيَا، وَتُذَكِّرُ الآخِرَةَ».**

تخريج: [إسناده ضعيف] أخرجه البيهقي:٤/٧٧، والحاكم:١/٣٧٥ من حديث ابن وهب به مطولاً، وصححه البوصيري * أيوب ضعيف كما قال ابن معين، وللحديث شواهد عند مسلم وغيره إلا قوله: فإنها تزهد في الدنيا ، وله شاهد عند البيهقي، والحاكم من حديث أنس رضي الله عنه: فإنها ترق القلب وتدمع العين ، وهو في المسند للإمام أحمد:٣/ ٢٥٠ من حديث يحيى بن الحارث التيمي عن عمرو بن عامر عن أنس به.

Comments:

a. As the commandments mentioned in some earlier revealed Verses of the Qur'ân are abrogated by the later revealed Verses, similarly a later *Hadith* abrogates the earlier one as known clearly from this *Hadith*.
b. Earning one's livelihood by legal means, and spending without arrogance and extravagance for oneself, and for one's dependents is well and good. But being covetous for wealth and an excessive luxurious lifestyle make a person heedless of the Hereafter. For the treatment of this type of disease of

the heart, one should visit the graveyard, so that he will remember his death and it will create a spirit and interest for the preparation of Hereafter.

Chapter 48. What Was Narrated Concerning Visiting The Graves Of The Idolaters

(المعجم ٤٨) - بَابُ مَا جَاءَ فِي زِيَارَةِ قُبُورِ الْمُشْرِكِينَ (التحفة ٤٨)

1572. It was narrated that Abu Hurairah said: "The Prophet ﷺ visited the grave of his mother and wept, causing the people around him to weep. Then he said: 'I asked my Lord for permission to seek forgiveness for her, but He did not give me permission. Then I asked my Lord for permission to visit her grave and He gave me permission. So visit the graves, for they will remind you of death.'" (*Sahih*)

١٥٧٢ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ: حَدَّثَنَا يَزِيدُ بْنُ كَيْسَانَ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: زَارَ النَّبِيُّ ﷺ قَبْرَ أُمِّهِ فَبَكَىٰ وَأَبْكَىٰ مَنْ حَوْلَهُ. فَقَالَ: «اسْتَأْذَنْتُ رَبِّي فِي أَنْ أَسْتَغْفِرَ لَهَا فَلَمْ يَأْذَنْ لِي. وَاسْتَأْذَنْتُ رَبِّي فِي أَنْ أَزُورَ قَبْرَهَا فَأَذِنَ لِي، فَزُورُوا الْقُبُورَ. فَإِنَّهَا تُذَكِّرُكُمُ الْمَوْتَ».

تخريج: [صحيح] تقدم، ح:١٥٦٩.

Comments:

a. Visiting a graveyard for non-Muslims is allowed, but the supplication for visiting the graveyard should not be done, as it is allowed only for a Muslims cemetery. This is because seeking forgiveness for a disbeliever is impermissible.

b. Only that intercession is granted which is made with the permission of Allâh, and an intercession cannot be made for a polytheist, because Allâh did not allow it.

1573. It was narrated from Sâlim that his father said: "A Bedouin came to the Prophet ﷺ and said: 'O Messenger of Allâh, my father used to uphold the ties of kinship, and so and so forth, where is he?' He said: 'In the Fire.' It was as if he found that difficult to bear. Then he said: 'O Messenger of Allâh. Where is your father?' The Messenger of Allâh ﷺ said: 'Whenever you pass by the grave of an idolater, give him the tidings of Hell-fire.' The Bedouin later became Muslim, and he said:

١٥٧٣ - حَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ بْنِ الْبَخْتَرِيِّ الْوَاسِطِيُّ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ إِبْرَاهِيمَ بْنِ سَعْدٍ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ قَالَ: جَاءَ أَعْرَابِيٌّ إِلَى النَّبِيِّ ﷺ فَقَالَ: يَا رَسُولَ اللهِ إِنَّ أَبِي كَانَ يَصِلُ الرَّحِمَ، وَكَانَ وَكَانَ. فَأَيْنَ هُوَ؟ قَالَ: «فِي النَّارِ» قَالَ: فَكَأَنَّهُ وَجَدَ مِنْ ذٰلِكَ. فَقَالَ: يَا رَسُولَ اللهِ فَأَيْنَ أَبُوكَ؟ فَقَالَ رَسُولُ اللهِ ﷺ: «حَيْثُمَا مَرَرْتَ بِقَبْرِ مُشْرِكٍ، فَبَشِّرْهُ بِالنَّارِ» قَالَ: فَأَسْلَمَ الأَعْرَابِيُّ، بَعْدُ. وَقَالَ: لَقَدْ

'The Messenger of Allâh ﷺ gave me a difficult task. I never passed the grave of an idolater but I gave him the tidings of Hell-fire.''' (*Da'if*)

كَلَّفَنِي رَسُولُ اللهِ ﷺ تَعَباً. مَا مَرَرْتُ بِقَبْرِ كَافِرٍ إِلَّا بَشَّرْتُهُ بِالنَّارِ.

تخريج: [**إسناده ضعيف**] وصححه البوصيري، وأورده الضياء في المختارة، وأخرج البزار (البحر الزخار)، ح:١٠٨٩، والطبراني وغيرهما من طريقين(يزيد بن هارون وغيره) عن الزهري عن عامر بن سعد عن أبيه به ... إلخ، وانظر، ح:٧٠٧ لعلته، طريق البزار أرجح من رواية ابن ماجه، رواه زيد بن أخزم ومحمد بن عثمان بن مخلد، كلاهما عن يزيد به من حديث عامر بن سعد عن أبيه.

Comments:

a. The biggest good deeds, without the acceptance of Islam, cannot be a source of delivering one from Hell.

b. The certainty of the noble Prophet's prophethood will not be deliverance in this world nor in the Hereafter, until one accepts Islam truly and promises to obey the Noble Prophet ﷺ and practice the principles of Islamic law.

c. If such a question is made that answering it clearly and openly can be problematic, then the questioner's attention can be drawn wisely to another good thing.

Chapter 49. What Was Narrated Concerning The Prohibition Of Women Visiting The Graves

(المعجم ٤٩) - بَابُ مَا جَاءَ فِي النَّهْيِ عَنْ زِيَارَةِ النِّسَاءِ الْقُبُورَ (التحفة ٤٩)

1574. It was narrated from 'Abdur-Rahmân bin Hassân bin Thâbit that his father said: "The Messenger of Allâh ﷺ cursed women who visit graves." (***Hasan***)

١٥٧٤ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَ أَبُو بِشْرٍ. قَالاَ: حَدَّثَنَا قَبِيصَةُ؛ ح: وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا عُبَيْدُ بْنُ سَعِيدٍ؛ ح: وَحَدَّثَنَا مُحَمَّدُ بْنُ خَلَفٍ الْعَسْقَلاَنِيُّ: حَدَّثَنَا الْفِرْيَابِيُّ وَقَبِيصَةُ كُلُّهُمْ عَنْ سُفْيَانَ، عَنْ عَبْدِ اللهِ بْنِ عُثْمَانَ بْنِ خُثَيْمٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ بَهْمَانَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ حَسَّانَ بْنِ ثَابِتٍ، عَنْ أَبِيهِ قَالَ: لَعَنَ رَسُولُ اللهِ ﷺ زُوَّارَاتِ الْقُبُورِ.

تخريج: [**حسن**] أخرجه أحمد:٣/٤٤٢ من حديث سفيان الثوري به، وصححه البوصيري، والحديث الآتي(١٥٧٦) شاهد له.

1575. It was narrated that Ibn 'Abbâs said: "The Messenger of Allâh ﷺ cursed women who visit graves." (*Hasan*)

١٥٧٥ - حَدَّثَنَا أَزْهَرُ بْنُ مَرْوَانَ: حَدَّثَنَا عَبْدُ الْوَارِثِ: حَدَّثَنَا مُحَمَّدُ بْنُ جُحَادَةَ، عَنْ أَبِي صَالِحٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: لَعَنَ رَسُولُ اللهِ ﷺ زُوَّارَاتِ الْقُبُورِ.

تخريج: [**حسن**] أخرجه أبو داود، الجنائز، باب: في زيارة النساء القبور، ح:٣٢٣٦، والترمذي، الصلوة، باب ماجاء في كراهية أن يتخذ على القبر مسجدًا، ح:٣٢٠ من حديث ابن جحادة به، بلفظ: لعن رسول الله ﷺ زائرات القبور والمتخذين عليها المساجد والسرج ، وحسنه.

1576. It was narrated that Abu Hurairah said: "The Messenger of Allâh ﷺ cursed women who visit graves." (*Hasan*)

١٥٧٦ - حَدَّثَنَا مُحَمَّدُ بْنُ خَلَفٍ [الْعَسْقَلاَنِيُّ] أَبُو نَصْرٍ: حَدَّثَنَا مُحَمَّدُ بْنُ طَالِبٍ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ عُمَرَ بْنِ أَبِي سَلَمَةَ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: لَعَنَ رَسُولُ اللهِ ﷺ زُوَّارَاتِ الْقُبُورِ.

تخريج: [**إسناده حسن**] أخرجه الترمذي، الجنائز، باب ماجاء في كراهية زيارة القبور للنساء، ح:١٠٥٦ من حديث أبي عوانة به، وقال: حسن صحيح ، وصححه ابن حبان (الإحسان)، ح:٣١٧٨ .

Comments:

It means those women who frequently visit the graveyard, but irregular visit is permissible.

Chapter 50. What Was Narrated Concerning Women Following The Funeral (Procession)

(المعجم ٥٠) - بَابُ مَا جَاءَ فِي اتِّبَاعِ النِّسَاءِ الْجَنَائِزَ (التحفة ٥٠)

1577. It was narrated that Umm 'Atiyyah said: "We were prevented from following the funeral, but that was not made binding on us." (*Sahih*)

١٥٧٧ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامٍ، عَنْ حَفْصَةَ، عَنْ أُمِّ عَطِيَّةَ قَالَتْ: نُهِينَا عَنِ اتِّبَاعِ الْجَنَائِزِ، وَلَمْ يُعْزَمْ عَلَيْنَا.

تخريج: أخرجه البخاري، الحيض، باب الطيب للمرأة عند غسلها من المحيض، ح:٣١٣، ومسلم، الجنائز، باب نهي النساء عن اتباع الجنائز، ح:٩٣٨ من حديث حفصة به، أخرجه مسلم عن أبي بكر بن أبي شيبة وغيره به.

١٥٧٨ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُصَفَّى: حَدَّثَنَا أَحْمَدُ بْنُ خَالِدٍ: حَدَّثَنَا إِسْرَائِيلُ، عَنْ إِسْمَاعِيلَ بْنِ [سَلْمَانَ]، عَنْ دِينَارٍ أَبِي عُمَرَ، عَنِ ابْنِ الْحَنَفِيَّةِ، عَنْ عَلِيٍّ قَالَ: خَرَجَ رَسُولُ اللهِ ﷺ فَإِذَا نِسْوَةٌ جُلُوسٌ. فَقَالَ: «مَا يُجْلِسُكُنَّ؟» قُلْنَ: نَنْتَظِرُ الْجِنَازَةَ. قَالَ: «هَلْ تَغْسِلْنَ؟» قُلْنَ: لاَ. قَالَ: «هَلْ تَحْمِلْنَ؟» قُلْنَ: لاَ. قَالَ: «هَلْ تُدْلِينَ فِيمَنْ يُدْلِي؟» قُلْنَ: لاَ. قَالَ: «فَارْجِعْنَ مَأْزُورَاتٍ، غَيْرَ مَأْجُورَاتٍ».

1578. It was narrated that 'Ali said: "The Messenger of Allâh ﷺ went out and saw some women sitting, and he said: 'What are you sitting here for?' They said: 'We are waiting for the funeral.' He said: 'Are you going to wash the deceased?' They said: 'No.' He said: 'Are you going to lower him into the grave?' They said: 'No.' He said: 'Then go back with a burden of sin and not rewarded.'" (*Da'if*)

تخريج: [إسناده ضعيف] أخرجه البيهقي: ٤/ ٧٧ من حديث إسرائيل به * إسماعيل بن سلمان بن أبي المغيرة الكوفي ضعيف (تقريب).

(المعجم ٥١) - بَابُ مَا جَاءَ فِي النَّهْيِ عَنِ النِّيَاحَةِ (التحفة ٥١)

Chapter 51. What Was Narrated Concerning The Prohibition Of Wailing

١٥٧٩ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ، عَنْ يَزِيدَ بْنِ عَبْدِ اللهِ مَوْلَى الصَّهْبَاءِ، عَنْ شَهْرِ بْنِ حَوْشَبٍ، عَنْ أُمِّ سَلَمَةَ عَنِ النَّبِيِّ ﷺ: ﴿وَلَا يَعْصِينَكَ فِي مَعْرُوفٍ﴾ [الممتحنة: ١٢] قَالَ: «النَّوْحُ».

1579. It was narrated from Umm Salamah from the Prophet ﷺ regarding: "And that they will not disobey you in *Ma'ruf* (all that that is good in Islam);"[1] he said: "(It is about) wailing." (***Hasan***)

تخريج: [إسناده حسن] أخرجه الترمذي، تفسير القرآن، باب ومن سورة الممتحنة، ح: ٣٣٠٧ من حديث يزيد به مطولاً، وقال: حسن غريب .

Comments:

a. The meaning of the *Hadith* is, that to avoid wailing is among those good deeds that the Muslim women gave their pledge to the Prophet ﷺ to obey.
b. 'Wailing' means loudly making mention of the deceased's qualities and expressing one's grief, by saying various phrases in praise of the dead.

[1] *Al-Mumtahanah* 60:12.

1580. Jarir, the freed slave of Mu'âwiyah, said: "Mu'âwiyah delivered a sermon in Hims, and in his sermon he mentioned that the Messenger of Allâh ﷺ forbade wailing." (*Sahih*)

١٥٨٠ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَيَّاشٍ: حَدَّثَنَا عَبْدُ اللهِ بْنُ دِينَارٍ: حَدَّثَنَا حَرِيزٌ مَوْلَى مُعَاوِيَةَ قَالَ: خَطَبَ مُعَاوِيَةُ بِحِمْصَ، فَذَكَرَ فِي خُطْبَتِهِ أَنَّ رَسُولَ اللهِ ﷺ نَهَىٰ عَنِ النَّوْحِ.

تخريج: [صحيح] أخرجه الطبراني في الكبير:١٩/٣٧٣، ح:٨٧٦ من حديث إسماعيل به مطولاً * عبدالله بن دينار الحمصي (الشامي) ضعيف (تقريب) ضعفه الجمهور، وتابعه الثقة محمد ابن مهاجر الأنصاري، وشيخهما حريز بالحاء مجهول(تقريب)، فالسند ضعيف، والحديث حسن له شواهد عند البخاري، ح:١٣٠٦، ومسلم، ح:٩٣٦ وغيرهما.

1581. It was narrated from Abu Mâlik Ash'ari that the Messenger of Allâh ﷺ said: 'Wailing is one of the affairs of the Days of Ignorance, and if the woman who wails dies without having repented, Allâh will cut a garment of pitch (tar) for her and a shirt of flaming fire.'" (*Hasan*)

١٥٨١ - حَدَّثَنَا الْعَبَّاسُ بْنُ عَبْدِ الْعَظِيمِ الْعَنْبَرِيُّ، وَ مُحَمَّدُ بْنُ يَحْيَىٰ. قَالاَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَنْبَأَنَا مَعْمَرٌ، عَنْ يَحْيَى بْنِ كَثِيرٍ، عَنِ ابْنِ مُعَانِقٍ أَوْ أَبِي مُعَانِقٍ، عَنْ أَبِي مَالِكٍ الأَشْعَرِيِّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: **«النِّيَاحَةُ مِنْ أَمْرِ الْجَاهِلِيَّةِ. وَإِنَّ النَّائِحَةَ إِذَا مَاتَتْ وَلَمْ تَتُبْ قَطَعَ اللهُ لَهَا ثِيَاباً مِنْ قَطِرَانٍ، وَدِرْعاً مِنْ لَهَبِ النَّارِ».**

تخريج: [حسن] وقال البوصيري: إسناده صحيح، ورجاله ثقات ، وهو في مصنف عبدالرزاق، ح:٦٦٨٦، وللحديث شواهد عند مسلم، ح:٩٣٤ وغيره.

Comments:

a. 'Ignorance' means the era before the advent of the Noble Prophet ﷺ. When something is related with ignorance, it means it has nothing to do with Islam and it does not suit the Muslims. Only the disbelievers do this, and it suits them only.

b. Even the major sins are forgiven after sincere repentance.

1582. It was narrated from Ibn 'Abbâs that the Messenger of Allâh ﷺ said: "Wailing over the dead is one of the affairs of the Days of Ignorance and if the woman who wails does not repent before she dies, she will be

١٥٨٢ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَىٰ: حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ: حَدَّثَنَا عُمَرُ بْنُ رَاشِدٍ الْيَمَامِيُّ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: **«النِّيَاحَةُ عَلَى الْمَيِّتِ مِنْ أَمْرِ الْجَاهِلِيَّةِ.**

resurrected on the Day of Resurrection wearing a shirt of pitch (tar), over which she will wear a shirt of flaming fire." (*Hasan*)

فَإِنَّ النَّائِحَةَ إِنْ لَمْ تَتُبْ قَبْلَ أَنْ تَمُوتَ، فَإِنَّهَا تُبْعَثُ يَوْمَ الْقِيَامَةِ عَلَيْهَا سَرَابِيلُ مِنْ قَطِرَانٍ، ثُمَّ يُعْلَى عَلَيْهَا بِدِرْعٍ مِنْ لَهَبِ النَّارِ».

تخريج: [حسن] * عمر بن راشد ضعيف (تقريب)، والحديث السابق شاهد له.

Comments:

This warning is not only to women, but also if a man commits this sin, he will get exactly the same punishment in the Hereafter.

1583. It was narrated that Ibn 'Umar said: "The Messenger of Allâh ﷺ forbade following a funeral that was accompanied by a wailing woman." (*Da'if*)

١٥٨٣ - حَدَّثَنَا أَحْمَدُ بْنُ يُوسُفَ: حَدَّثَنَا عُبَيْدُ اللهِ: أَنْبَأَنَا إِسْرَائِيلُ، عَنْ أَبِي يَحْيَىٰ، عَنْ مُجَاهِدٍ، عَنِ ابْنِ عُمَرَ قَالَ: نَهَىٰ رَسُولُ اللهِ ﷺ أَنْ تُتْبَعَ جِنَازَةٌ مَعَهَا رَانَّةٌ.

تخريج: [إسناده ضعيف] * أبويحيى القتات تكلموا فيه، وقال أحمد: روى عنه إسرائيل أحاديث كثيرة مناكير جدًا (الزوائد للبوصيري)، وللحديث شواهد ضعيفة.

Comments:

Attending a funeral is an important right of a Muslim upon another Muslim, but this right is abolished if anything against the religion is being committed in the funeral.

Chapter 52. What Was Narrated Concerning The Prohibition Of Striking One's Cheeks And Tearing One's Garment

(المعجم ٥٢) - بَابُ مَا جَاءَ فِي النَّهْيِ عَنْ ضَرْبِ الْخُدُودِ وَشَقِّ الْجُيُوبِ (التحفة ٥٢)

1584. It was narrated from 'Abdullâh that the Messenger of Allâh ﷺ said: "He is not one of us who tears his garments, strikes his cheeks, and cries with the cry of the Days of Ignorance.'" (*Sahih*)

١٥٨٤ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ؛ ح وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، وَ عَبْدُ الرَّحْمٰنِ، جَمِيعاً عَنْ سُفْيَانَ، عَنْ زُبَيْدٍ، عَنْ إِبْرَاهِيمَ، عَنْ مَسْرُوقٍ؛ ح: وَحَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ وَ أَبُو بَكْرِ بْنُ خَلَّادٍ. قَالَا: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا الْأَعْمَشُ، عَنْ عَبْدِ اللهِ بْنِ مُرَّةَ، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللهِ قَالَ: قَالَ رَسُولُ اللهِ

ﷺ: «لَيْسَ مِنَّا مَنْ شَقَّ الْجُيُوبَ وَضَرَبَ الْخُدُودَ، وَدَعَا بِدَعْوَى الْجَاهِلِيَّةِ».

تخريج: أخرجه البخاري، الجنائز، باب ليس منا من شق الجيوب، ح:١٢٩٤ من حديث سفيان الثوري عن زبيد به، والبخاري، ح:٣٥١٩، ومسلم، الإيمان، باب تحريم ضرب الخدود وشق الجيوب والدعاء بدعوى الجاهلية، ح:١٠٣ من حديث الأعمش به.

Comments:

a. Grief of the heart and shedding tears is not contrary to patience, other than this, some people do various types of sacrilegious things which are Islamically forbidden.

b. It was people's custom before Islam that they would cry over the deceased and express their sorrow, by singing poetry of praise about the the deceased with a loud voice, and they also used to tear their clothes. Islam prohibits all these things.

1585. It was narrated from Abu Umâmah that the Messenger of Allâh ﷺ cursed the woman who scratches her face and rends her garment and cries that she is doomed (i.e. because of the death of this person). (*Hasan*)

١٥٨٥ – حَدَّثَنَا مُحَمَّدُ بْنُ جَابِرٍ الْمُحَارِبِيُّ، وَ مُحَمَّدُ بْنُ كَرَامَةَ. قَالاَ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ يَزِيدَ بْنِ جَابِرٍ، عَنْ مَكْحُولٍ، وَ الْقَاسِمِ عَنْ أَبِي أُمَامَةَ أَنَّ رَسُولَ اللهِ ﷺ لَعَنَ الْخَامِشَةَ وَجْهَهَا، وَالشَّاقَّةَ جَيْبَهَا، وَالدَّاعِيَةَ بِالْوَيْلِ وَالثُّبُورِ.

تخريج: [حسن] وصححه البوصيري، وسنده ضعيف من أجل عبدالرحمٰن بن يزيد بن عليم وهو بهز بن جابر، وللحديث شواهد عند الترمذي، ح:١٠٠٥ وغيره.

Comments:

a. Saying the word 'doomed' mean to say 'I am ruined, I am destroyed' etc.

b. The word 'curse' informs that it is a major sin that will not be forgiven without sincere repentance.

1586. 'Abdur-Rahmân bin Yazid and Abu Burdah said: "When Abu Musa fell sick, his wife Umm 'Abdullâh started to wail loudly. He woke up and said to her: 'Do you not know that I am innocent of those whom the Messenger of Allâh ﷺ declared innocence of?' And he told her that the Messenger of Allâh ﷺ said: 'I am innocent of those who shave their

١٥٨٦ – حَدَّثَنَا أَحْمَدُ بْنُ عُثْمَانَ بْنِ حَكِيمٍ الأَوْدِيُّ: حَدَّثَنَا جَعْفَرُ بْنُ عَوْنٍ، عَنْ أَبِي الْعُمَيْسِ قَالَ: سَمِعْتُ أَبَا صَخْرَةَ يَذْكُرُ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ يَزِيدَ، وَ أَبِي بُرْدَةَ. قَالاَ: لَمَّا ثَقُلَ أَبُو مُوسٰى أَقْبَلَتِ امْرَأَتُهُ أُمُّ عَبْدِ اللهِ تَصِيحُ بِرَنَّةٍ. فَأَفَاقَ، فَقَالَ لَهَا: أَوَمَا عَلِمْتِ أَنِّي بَرِيءٌ مِمَّنْ بَرِىءَ مِنْهُ رَسُولُ اللهِ ﷺ؟

heads, raise their voices and tear their garments (at times of calamity).'" (*Sahih*)

وَكَانَ يُحَدِّثُهَا أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «أَنَا بَرِيءٌ مِمَّنْ حَلَقَ وَسَلَقَ وَخَرَقَ».

تخريج: أخرجه مسلم، الإيمان، باب تحريم ضرب الخدود وشق الجيوب، والدعاء بدعوى الجاهلية، ح:١٠٤ من حديث جعفر بن عون به.

Chapter 53. What Was Narrated Concerning Weeping For The Deceased

(المعجم ٥٣) - بَابُ مَا جَاءَ فِي الْبُكَاءِ عَلَى الْمَيِّتِ (التحفة ٥٣)

1587. It was narrated from Abu Hurairah that the Prophet ﷺ was attending a funeral. 'Umar saw a woman and shouted at her, but the Prophet ﷺ said, "Leave her alone, O 'Umar, for the eye weeps and the heart is afflicted, and the bereavement is recent." (*Da'if*)

Another chain with similar wording.

١٥٨٧ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَلِيُّ بْنُ مُحَمَّدٍ. قَالاَ: حَدَّثَنَا وَكِيعٌ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ وَهْبِ بْنِ كَيْسَانَ، عَنْ مُحَمَّدِ بْنِ عَمْرِو بْنِ عَطَاءٍ، عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ ﷺ كَانَ فِي جِنَازَةٍ. فَرَأَى عُمَرُ امْرَأَةً فَصَاحَ بِهَا. فَقَالَ النَّبِيُّ ﷺ: «دَعْهَا يَا عُمَرُ. فَإِنَّ الْعَيْنَ دَامِعَةٌ، وَالنَّفْسَ مُصَابَةٌ، وَالْعَهْدَ قَرِيبٌ».

حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَفَّانُ، عَنْ حَمَّادِ بْنِ سَلَمَةَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ وَهْبِ بْنِ كَيْسَانَ، عَنْ مُحَمَّدِ بْنِ عَمْرِو بْنِ عَطَاءٍ، عَنْ سَلَمَةَ بْنِ الأَزْرَقِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ، بِنَحْوِهِ.

تخريج: [**إسناده ضعيف**] أخرجه النسائي: ١٩/٤، الجنائز، باب الرخصة في البكاء على الميت، ح: ١٨٥٩ من حديث محمد بن عمرو عن سلمة به * سلمة مستور لم أجد من وثقه، وقال السندي: قال(الحافظ) في الفتح: رجاله ثقات .

1588. Usâmah bin Zaid said: "The son of one of the daughters of the Messenger of Allâh ﷺ was dying. She sent for him, asking him to come to her, and he sent word to her, saying: 'To Allâh

١٥٨٨ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ بْنِ أَبِي الشَّوَارِبِ: حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ: حَدَّثَنَا عَاصِمٌ الأَحْوَلُ، عَنْ أَبِي عُثْمَانَ عَنْ أُسَامَةَ بْنِ زَيْدٍ قَالَ: كَانَ ابْنٌ لِبَعْضِ بَنَاتِ

رَسُولِ اللهِ ﷺ يَقْضِي. فَأَرْسَلَتْ إِلَيْهِ أَنْ يَأْتِيَهَا. فَأَرْسَلَ إِلَيْهَا أَنَّ «لِلَّهِ مَا أَخَذَ وَلَهُ مَا أَعْطَى. وَكُلُّ شَيْءٍ عِنْدَهُ إِلَى أَجَلٍ مُسَمًّى. فَلْتَصْبِرْ وَلْتَحْتَسِبْ». فَأَرْسَلَتْ إِلَيْهِ، فَأَقْسَمَتْ عَلَيْهِ. فَقَامَ رَسُولُ اللهِ ﷺ وَقُمْتُ مَعَهُ. وَمَعَهُ مُعَاذُ بْنُ جَبَلٍ، وَأُبَيُّ بْنُ كَعْبٍ، وَعُبَادَةُ بْنُ الصَّامِتِ. فَلَمَّا دَخَلْنَا نَاوَلُوا الصَّبِيَّ رَسُولَ اللهِ ﷺ، وَرُوحُهُ تَقَلْقَلُ فِي صَدْرِهِ. قَالَ حَسِبْتُهُ قَالَ: كَأَنَّهَا شَنَّةٌ. قَالَ: فَبَكَى رَسُولُ اللهِ ﷺ. فَقَالَ لَهُ عُبَادَةُ بْنُ الصَّامِتِ: مَا هٰذَا يَا رَسُولَ اللهِ؟ قَالَ: «الرَّحْمَةُ الَّتِي جَعَلَهَا اللهُ فِي بَنِي آدَمَ. وَإِنَّمَا يَرْحَمُ اللهُ مِنْ عِبَادِهِ الرُّحَمَاءَ».

belongs what He has taken and to Him belongs what He has given. Everything has an appointed time with Him, so be patient and seek reward.' But she sent for him again, adjuring him to come. So the Messenger of Allâh ﷺ got up, and I got up with him, as did Mu'âdh bin Jabal, Ubayy bin Ka'b and 'Ubâdah bin Sâmit. When we entered they handed the child to the Messenger of Allâh ﷺ, and his soul was rattling in his chest." I think he said that it was like a water skin. "The Messenger of Allâh ﷺ wept, and 'Ubâdah bin Sâmit said to him: 'What is this, O Messenger of Allâh?' He said: 'It is the compassion which Allâh has created in the son of Âdam. Allâh only shows mercy to those of His slaves who are compassionate.'" (*Sahih*)

تخريج: أخرجه البخاري، الجنائز، باب قول النبي ﷺ: يعذب الميت ببعض بكاء أهله عليه ... إلخ، ح:١٢٨٤ وغيره، ومسلم، الجنائز، باب البكاء على الميت، ح:٩٢٣ من حديث عاصم به.

Comments:

a. Grief of the heart and shedding tears do not negate patience.
b. Requesting something by adjuring an oath upon someone is allowed.
c. The thing adjured by an oath, if it is not prohibited by the *Shari'ah*, then a Muslim should fulfill it for another Muslim.
d. Whether it is an occasion of sorrow or happiness, if a question is asked, it should be explained.
e. The presence of all relatives is not necessary at the time of death, however, the family may desire those righteous to be present at this moment, so that the moments of death and the agony of death pass easily with their supplications.

١٥٨٩ - حَدَّثَنَا سُوَيْدُ بْنُ سَعِيدٍ: حَدَّثَنَا يَحْيَى بْنُ سُلَيْمٍ، عَنِ ابْنِ خُثَيْمٍ، عَنْ شَهْرِ ابْنِ حَوْشَبٍ، عَنْ أَسْمَاءَ بِنْتِ يَزِيدَ قَالَتْ:

1589. It was narrated that Asmâ' bint Yazid said: "When Ibrâhim, the son of the Messenger of Allâh ﷺ, died, the Messenger of Allâh ﷺ wept. The one who was

consoling him, either Abu Bakr or 'Umar, said to him: 'You are indeed the best of those who glorify Allâh with what is due to him.' The Messenger of Allâh ﷺ said: 'The eye weeps and the heart grieves, but we do not say anything that angers the Lord. Were it not that death is something that inevitably comes to all, and that the latter will surely join the former, then we would have been more sad for you, O Ibrâhim than we are, verily we grieve for you.'" (*Hasan*)

لَمَّا تُوُفِّيَ ابْنُ رَسُولِ اللهِ ﷺ، إِبْرَاهِيمُ، بَكَى رَسُولُ اللهِ ﷺ. فَقَالَ لَهُ الْمُعَزِّي، إِمَّا أَبُو بَكْرٍ، وَإِمَّا عُمَرُ: أَنْتَ أَحَقُّ مَنْ عَظَّمَ اللهَ حَقَّهُ، قَالَ رَسُولُ اللهِ ﷺ: «تَدْمَعُ الْعَيْنُ وَيَحْزَنُ الْقَلْبُ، وَلاَ نَقُولُ مَا يُسْخِطُ الرَّبَّ. لَوْلاَ أَنَّهُ وَعْدٌ صَادِقٌ وَمَوْعُودٌ جَامِعٌ، وَأَنَّ الآخِرَ تَابِعٌ لِلأَوَّلِ لَوَجَدْنَا عَلَيْكَ يَا إِبْرَاهِيمُ أَفْضَلَ مِمَّا وَجَدْنَا. وَإِنَّا بِكَ لَمَحْزُونُونَ».

تخريج: [إسناده حسن] أخرجه الطبراني في الكبير: ٢٤/ ١٧٠، ١٧١، ح: ٤٣٢، ٤٣٣، وابن سعد: ١/ ١٤٣ من طرق عن يحيى بن سليم به، وحسنه البوصيري، وله شاهد في الصحيح من حديث أنس، البخاري، ح: ١٣٠٣، ومسلم، ح: ٢٣١٥، وللحديث شواهد أخرى.

Comments:

a. Weeping over the death of a relative or a friend is allowed provided the tradition of Ignorance is not practised.

b. Other people should console the bereaved family members of the deceased in an appropriate manner to offer comfort from grief.

c. The real patience is that at the time of sorrow, one should control the tongue and hands against committing any impermissible acts, and such words must not be uttered that express displeasure about Allâh.

1590. It was narrated from Hamnah bint Jahsh that it was said to her: "Your brother has been killed." She said: "May Allâh have mercy on him. *Innâ lillâhi wa innâ ilayhi râji'un* (Truly, to Allâh we belong and truly, to Him we shall return)." They said: "Your husband has been killed." She said: "O grief!" The Messenger of Allâh ﷺ said: "The woman has a strong love for her husband, which she does not have for anything else." (*Da'if*)

١٥٩٠ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى: حَدَّثَنَا إِسْحَاقُ بْنُ مُحَمَّدٍ الْفَرْوِيُّ: حَدَّثَنَا عَبْدُ اللهِ ابْنُ عُمَرَ، عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدِ بْنِ عَبْدِ اللهِ ابْنِ جَحْشٍ، عَنْ أَبِيهِ، عَنْ حَمْنَةَ بِنْتِ جَحْشٍ أَنَّهُ قِيلَ لَهَا: قُتِلَ أَخُوكِ. فَقَالَتْ: رَحِمَهُ اللهُ، وَإِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ. قَالُوا: قُتِلَ زَوْجُكِ. قَالَتْ: وَاحَزْنَاهُ فَقَالَ رَسُولُ اللهِ ﷺ: «إِنَّ لِلزَّوْجِ مِنَ الْمَرْأَةِ لَشُعْبَةً، مَا هِيَ لِشَيْءٍ».

تخريج: [إسناده ضعيف] * عبدالله بن عمر العمري: ضعيف عابد (تقريب) قوي فيما يرويه عن نافع كما تقدم، ح:١٢٩٩،٣٦٦، وأخرج البيهقي:٤/٦٦، وشيخه الحاكم:٤/٦١، ٦٢ من طريق الفروي ثنا عبدالله بن عمر العمري عن أخيه عبيدالله عن إبراهيم به * والفروي أيضًا متكلم فيه.

١٥٩١ - حَدَّثَنَا هَارُونُ بْنُ سَعِيدٍ الْمِصْرِيُّ: حَدَّثَنَا عَبْدُ اللهِ بْنُ وَهْبٍ: أَنْبَأَنَا أُسَامَةُ بْنُ زَيْدٍ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ أَنَّ رَسُولَ اللهِ ﷺ مَرَّ بِنِسَاءِ عَبْدِ الْأَشْهَلِ يَبْكِينَ هَلْكَاهُنَّ يَوْمَ أُحُدٍ. فَقَالَ رَسُولُ اللهِ ﷺ: «لٰكِنَّ حَمْزَةَ لَا بَوَاكِيَ لَهُ» فَجَاءَ نِسَاءُ الْأَنْصَارِ يَبْكِينَ حَمْزَةَ. فَاسْتَيْقَظَ رَسُولُ اللهِ ﷺ فَقَالَ: «وَيْحَهُنَّ مَا انْقَلَبْنَ بَعْدُ؟ مُرُوهُنَّ فَلْيَنْقَلِبْنَ، وَلَا يَبْكِينَ عَلَى هَالِكٍ بَعْدَ الْيَوْمِ».

1591. It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ passed by some women of 'Abdul-Ashhal who were weeping for their slain on the Day of Uhud. The Messenger of Allâh ﷺ said: "But there is no one to weep for Hamzah." So the women of *Ansâr* started to weep for Hamzah. The Messenger of Allâh ﷺ woke up and said, 'Woe to them, have they not gone home yet? Tell them to go home and not to weep for anyone who dies after this day.'" (***Hasan***)

تخريج: [إسناده حسن] أخرجه أحمد:٢/٤٠، ٨٤، ٩٢ من طرق عن أسامة به، وهو حسن الحديث كما تقدم، ح:١٠٧٢، ورواه أسامة عن الزهري عن أنس به نحوه، أخرجه الحاكم:١/ ٣٨١، وصححه على شرط مسلم، ووافقه الذهبي، وأصله في سنن أبي داود، ح:٣١٣٦ وغيره.

Comments:

a. Its objective was not to admire the act of their weeping with a loud voice; rather it was to express their vulnerability since their close family was also not present who are naturally more grieved.
b. Allâh's Messenger made clear that he did not mean to admire weeping with a loud voice, that is why he commanded the women to go back.
c. Gathering in the deceased's house for weeping, beating the cheeks or chest and wailing is prohibited; the gathering in the deceased's house even without wailing is prohibited.

١٥٩٢ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا سُفْيَانُ، عَنْ إِبْرَاهِيمَ الْهَجَرِيِّ، عَنِ ابْنِ أَبِي أَوْفَى قَالَ: نَهَى رَسُولُ اللهِ ﷺ عَنِ الْمَرَاثِي.

1592. It was narrated that Ibn Abi Awfa said: "The Messenger of Allâh ﷺ forbade eulogies." (***Da'if***)

تخريج: [إسناده ضعيف] انظر، ح:٧٧٧ لعلته، أخرجه أحمد:٤/٣٥٦، ٣٨٣ من حديث الهجري به مطولاً.

Chapter 54. What Was Narrated Concerning The Deceased Being Punished For The Wailing Over Him

(المعجم ٥٤) - بَابُ مَا جَاءَ فِي الْمَيِّتِ يُعَذَّبُ بِمَا نِيحَ عَلَيْهِ (التحفة ٥٤)

1593. It was narrated from 'Umar bin Khattâb that the Prophet ﷺ said: "The deceased is punished for the wailing over him." (*Sahih*)

١٥٩٣ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا شَاذَانُ؛ ح: وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، وَمُحَمَّدُ بْنُ الْوَلِيدِ. قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ؛ ح: وَحَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ: حَدَّثَنَا عَبْدُ الصَّمَدِ وَ وَهْبُ بْنُ جَرِيرٍ. قَالُوا: حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنِ ابْنِ عُمَرَ، عَنْ عُمَرَ بْنِ الْخَطَّابِ عَنِ النَّبِيِّ ﷺ قَالَ: «**الْمَيِّتُ يُعَذَّبُ بِمَا نِيحَ عَلَيْهِ**».

تخريج: أخرجه البخاري، الجنائز، باب ما يكره من النياحة على الميت، ح:١٢٩٢، ومسلم، الجنائز، باب الميت يعذب ببكاء أهله عليه، ح:٩٢٧ من حديث شعبة به، ورواه مسلم عن ابن بشار به.

Comments:

a. If the deceased advised that people should wail over him after his death, then he is also responsible for the sin committed by wailing women.

b. Another possible meaning of the *Hadith* is that 'the deceased feels uncomfortable because of wailing' as he is annoyed by the impermissible acts done at his death. Allâh knows best!

1594. It was narrated from Asid bin Abu Asid, from Musa bin Abu Musa Ash'ari, from his father that the Prophet ﷺ said: "The deceased is punished for the weeping of the living. If they say: 'O my strength, O he who clothed us, O my help, O my rock,' and so on, he is rebuked and it is said: 'Were you really like that? Were you really like that?'"

١٥٩٤ - حَدَّثَنَا يَعْقُوبُ بْنُ حُمَيْدِ بْنِ كَاسِبٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ الدَّرَاوَرْدِيُّ: حَدَّثَنَا أَسِيدُ بْنُ أَبِي أَسِيدٍ، عَنْ مُوسَى بْنِ أَبِي مُوسَى الأَشْعَرِيِّ، عَنْ أَبِيهِ أَنَّ النَّبِيَّ ﷺ قَالَ: «**الْمَيِّتُ يُعَذَّبُ بِبُكَاءِ الْحَيِّ، إِذَا قَالُوا: وَاعَضُدَاهْ. وَاكَاسِيَاهْ. وَانَاصِرَاهْ. وَاجَبَلاَهْ. وَنَحْوَ هٰذَا. يُتَعْتَعُ وَيُقَالُ: أَنْتَ كَذٰلِكَ؟ أَنْتَ كَذٰلِكَ؟**».

Asid said: "I said: '*Subhân-Allâh!* Allâh says: "And no bearer of burdens shall bear another's burden."[1] He said: "Woe to you, I tell you that Abu Musa narrated to me from the Messenger of Allâh ﷺ, and you think that Abu Musa was telling lies about the Prophet ﷺ? Or do you think that I am telling lies about Abu Musa?" (*Hasan*)

قَالَ أَسِيدٌ: فَقُلْتُ سُبْحَانَ اللهِ. إِنَّ اللهَ يَقُولُ: ﴿وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ﴾ [فاطر: ١٨] قَالَ: وَيْحَكَ أُحَدِّثُكَ أَنَّ أَبَا مُوسٰى حَدَّثَنِي عَنْ رَسُولِ اللهِ ﷺ. فَتَرَى أَنَّ أَبَا مُوسٰى كَذَبَ عَلَى النَّبِيِّ ﷺ؟ أَوْ تَرَى أَنِّي كَذَبْتُ عَلَى أَبِي مُوسٰى؟

تخريج: [إسناده حسن] أخرجه الترمذي، الجنائز، باب ماجاء في كراهية البكاء على الميت، ح:١٠٠٣، وأحمد:٤/٤١٤ من طريقين عن أسيد به، وقال الترمذي: حسن غريب، وأشار المنذري إلى أنه حسن * موسى بن أبي موسى وثقه ابن معين(الدوري:٢/٥٩٦)، وابن حبان وغيرهما.

Comments:

The mentioned punishment explained by this *Hadith* is that it is because of the crying of wailing people, and also it should be known that in this *Hadith* 'cry' does not mean shedding tears, rather it is uttering inappropriate words with tongue that are a reason for the deceased's punishment in the grave.

1595. It was narrated that 'Âishah said: "A Jewish woman had died, and the Prophet ﷺ heard them weeping for her. He said: 'Her family is weeping for her, and she is being punished in her grave.'" (*Sahih*)

١٥٩٥ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عَمْرٍو، عَنِ ابْنِ أَبِي مُلَيْكَةَ، عَنْ عَائِشَةَ قَالَتْ: إِنَّمَا كَانَتْ يَهُودِيَّةٌ مَاتَتْ. فَسَمِعَهُمُ النَّبِيُّ ﷺ يَبْكُونَ عَلَيْهَا. قَالَ: **«فَإِنَّ أَهْلَهَا يَبْكُونَ عَلَيْهَا وَإِنَّهَا تُعَذَّبُ فِي قَبْرِهَا»**.

تخريج: [صحيح] وأخرج أحمد:٦/١٣٨ من حديث عبدالجبار بن الورد عن ابن أبي مليكة به، وفيه إنما قال رسول الله ﷺ في رجل كافر إنه ليعذب وأهله يبكون عليه، ولحديث هشام بن عمار شواهد عند البخاري، ح:١٢٨٩، ومسلم، ح:٩٣٢ وغيرهما.

Comments:

The saying of 'Âishah ؓ, means that the deceased does not get punishment for the bereaved family's crying, because one should not bear the punishment for other's sins. Allâh's Messenger ﷺ did not say it as a definite principle that the deceased gets punishment for one's crying, but he said it upon observing Jews crying for their female dead, what would it

[1] *Fâtir* 35:18.

avail her? She is suffering from punishment for her sins, whether they cry for her or not, it will remain the same.

Chapter 55. What Was Narrated Concerning Bearing Calamity With Patience

(المعجم ٥٥) - بَابُ مَا جَاءَ فِي الصَّبْرِ عَلَى الْمُصِيبَةِ (التحفة ٥٥)

1596. It was narrated from Anas bin Mâik that the Messenger of Allâh ﷺ said: 'Patience should come with the first shock." (*Hasan*)

١٥٩٦ - حَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ: أَنْبَأَنَا اللَّيْثُ ابْنُ سَعْدٍ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ سَعْدِ ابْنِ سِنَانٍ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّمَا الصَّبْرُ عِنْدَ الصَّدْمَةِ الأُولَى».

تخريج: [إسناده حسن] أخرجه الترمذي، الجنائز، باب ماجاء أن الصبر في الصدمة الأولى، ح:٩٨٧ من حديث الليث به، وقال: غريب ، وهو متفق عليه من حديث أنس رضي الله عنه نحوه.

Comments:

The patience required by the *Shari'ah* is that when a calamity strikes or grief is caused, then one should keep away from any verbal and physical deeds at this time. Because controlling oneself during the time of extreme grief and to differentiate between right and wrong becomes very difficult.

1597. It was narrated from Abu Umâmah that the Prophet ﷺ said: "Allâh says: 'O son of Âdam! If you are patient and seek reward at the moment of first shock, I will not approve of any reward for you less than Paradise.'" (*Hasan*)

١٥٩٧ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَيَّاشٍ: حَدَّثَنَا ثَابِتُ بْنُ عَجْلَانَ، عَنِ الْقَاسِمِ، عَنْ أَبِي أُمَامَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «يَقُولُ اللهُ سُبْحَانَهُ: ابْنَ آدَمَ إِنْ صَبَرْتَ وَاحْتَسَبْتَ عِنْدَ الصَّدْمَةِ الأُولَى، لَمْ أَرْضَ لَكَ ثَوَاباً دُونَ الْجَنَّةِ».

تخريج: [إسناده حسن] أخرجه أحمد:٥/٢٥٨، ٢٥٩، والطبراني «كبير:٨/ ٢٢٥»، ح:٧٧٨٨ من طرق عن إسماعيل به، وحديثه عن الشاميين قوي، راجع التقريب وغيره، وثابت صدوق، حمص شامي راجع التقريب وغيره * وصححه البوصيري، وأخرجه الطبراني من طريق آخر عن ثابت نحوه مختصرًا.

Comments:

The virtues of patience and its importance to Allâh appears from this *Hadith*, and that showing patience according to religious commandments will prove as a mean of deliverance.

1598. It was narrated from Umm Salamah that Abu Salamah told her that he heard the Messenger of Allâh ﷺ say: "There is no Muslim who is stricken with a calamity and reacts by saying as Allâh has commanded: *'Innâ lillâhi, wa innâ ilayhi râji'un. Allâhumma 'indakah-tasabtu musibati, fajurni fihâ, wa 'awwidni minhâ* (Truly, to Allâh we belong and truly, to Him we shall return. O Allâh, with You I seek reward for my calamity, so reward me for it and compensate me),' but Allâh will reward him for that and compensate him with something better than it." She said: "When Abu Salamah died, I remembered what he had told me from the Messenger of Allâh ﷺ and I said: *'Innâ lillâhi, wa innâ ilayhi râji'un. Allâhumma 'indakah-tasabtu musibati hâdhih, fajurni 'alaihâ* (Truly, to Allâh we belong and truly, to Him we shall return. O Allâh, with You I seek reward for my calamity, so reward me for it).' But when I wanted to say *wa 'awwidni minhâ* (and compensate me with better), I said to myself: 'How can I be compensated with something better than Abu Salamah?' Then I said it, and Allâh compensated me with Muhammad ﷺ and rewarded me for my calamity."[1] ***(Hasan)***

١٥٩٨ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَنْبَأَنَا عَبْدُ الْمَلِكِ بْنُ قُدَامَةَ الْجُمَحِيُّ، عَنْ أَبِيهِ، عَنْ عُمَرَ بْنِ أَبِي سَلَمَةَ، عَنْ أُمِّ سَلَمَةَ أَنَّ أَبَا سَلَمَةَ حَدَّثَهَا أَنَّهُ سَمِعَ رَسُولَ اللهِ ﷺ يَقُولُ: «مَا مِنْ مُسْلِمٍ يُصَابُ بِمُصِيبَةٍ فَيَفْزَعُ إِلَى مَا أَمَرَ اللهُ بِهِ، مِنْ قَوْلِهِ: إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ. اللَّهُمَّ عِنْدَكَ احْتَسَبْتُ مُصِيبَتِي، فَأْجُرْنِي فِيهَا، وَعَوِّضْنِي مِنْهَا - إِلَّا آجَرَهُ اللهُ عَلَيْهَا، وَعَاضَهُ خَيْراً مِنْهَا».

قَالَتْ: فَلَمَّا تُوُفِّيَ أَبُو سَلَمَةَ ذَكَرْتُ الَّذِي حَدَّثَنِي عَنْ رَسُولِ اللهِ ﷺ. فَقُلْتُ: إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ. اللَّهُمَّ عِنْدَكَ احْتَسَبْتُ مُصِيبَتِي هٰذِهِ. فَأْجُرْنِي عَلَيْهَا. فَإِذَا أَرَدْتُ أَنْ أَقُولَ: وَعَوِّضْنِي خَيْرًا مِنْهَا، قُلْتُ فِي نَفْسِي: أُعَاضُ خَيْرًا مِنْ أَبِي سَلَمَةَ؟ ثُمَّ قُلْتُهَا. فَعَاضَنِي اللهُ مُحَمَّدًا ﷺ. وَآجَرَنِي فِي مُصِيبَتِي.

تخريج: [حسن] أخرجه الترمذي، الدعوات، باب: في الاسترجاع عند المصيبة، ح: ٣٥١١ من طريق آخر عن عمر بن أبي سلمة به باختلاف يسير، وقال: غريب، وله طريق آخر عند أحمد: ٦/ ٢٧.

[1] See no. 1447.

Comments:

a. Observing patience over a calamity is definitely rewarding in the Hereafter, and in this life one also gets the favors of Allâh for observing patience.

b. It shows the greatness of the faith of the Companions, that apparently there was no possibility of this supplication to be granted, yet Umm Salamah made the supplication following the Prophet's instruction and believed the prophetic saying as true.

1599. It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ opened a door that was between him and the people or drew back a curtain and he saw the people praying behind Abu Bakr. He praised Allâh for what he saw of their good situation and hoped that Allâh succeed him by what he saw in them.[1] He said: 'O people, whoever among the people or among the believers is stricken with a calamity, then let him console himself with the loss of me, for no one among my nation will be stricken with any calamity worse than my loss.'" (*Da'if*)

١٥٩٩ - حَدَّثَنَا الْوَلِيدُ بْنُ عَمْرِو بْنِ السُّكَيْنِ: حَدَّثَنَا أَبُو هَمَّامٍ: حَدَّثَنَا مُوسَى بْنُ عُبَيْدَةَ: حَدَّثَنَا مُصْعَبُ بْنُ مُحَمَّدٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ عَائِشَةَ قَالَتْ: فَتَحَ رَسُولُ اللهِ ﷺ بَاباً بَيْنَهُ وَبَيْنَ النَّاسِ. أَوْ كَشَفَ سِتْراً. فَإِذَا النَّاسُ يُصَلُّونَ وَرَاءَ أَبِي بَكْرٍ. فَحَمِدَ اللهَ عَلَى مَا رَأَى مِنْ حُسْنِ حَالِهِمْ، وَرَجَاءَ أَنْ يَخْلُفَهُ اللهُ فِيهِمْ بِالَّذِي رَآهُمْ. فَقَالَ: «يَا أَيُّهَا النَّاسُ أَيُّمَا أَحَدٍ مِنَ النَّاسِ، أَوْ مِنَ الْمُؤْمِنِينَ أُصِيبَ بِمُصِيبَةٍ فَلْيَتَعَزَّ، بِمُصِيبَتِهِ بِي، عَنِ الْمُصِيبَةِ الَّتِي تُصِيبُهُ بِغَيْرِي. فَإِنَّ أَحَدًا مِنْ أُمَّتِي لَنْ يُصَابَ بِمُصِيبَةٍ بَعْدِي، أَشَدَّ عَلَيْهِ مِنْ مُصِيبَتِي».

تخريج: [إسناده ضعيف] * موسى بن عبيدة ضعيف كما تقدم، ح:٢٥١، ولحديثه شواهد (مرسلة وغيرها) عند مالك، وابن سعد، وأبي نعيم (في أخبار أصبهان) وغيرهم، ولا يصح منها شيء.

Comments:

a. Allâh's Messenger ﷺ cared for his people even in the last days of his blessed life, so he ﷺ was pleased when he observed them being firm on righteousness.

b. When observing patience over a calamity seems hard, one should reflect that the death of a relative or an elderly person is not a new thing, whoever came to this world, have to depart for the Next. When the great personality like Muhammad ﷺ, the Messenger of Allâh, had died, then who else would live forever!

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[1] 'With what he saw in them' or 'the one he saw them with' meaning the state they were in, with Abu Bakr leading them.

1600. It was narrated from Fâtimah bint Husain that her father said: The Prophet ﷺ said: "Whoever was stricken with a calamity and when he remembers it he says *'Innâ lillâhi, wa innâ ilayhi râji'un*. (Truly, to Allâh we belong and truly, to Him we shall return),' even though it happened a long time ago, Allâh will record for him a reward like that of the day it befell him." (*Da'if*)

١٦٠٠ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعُ بْنُ الْجَرَّاحِ، عَنْ هِشَامِ بْنِ زِيَادٍ، عَنْ أُمِّهِ، عَنْ فَاطِمَةَ بِنْتِ الْحُسَيْنِ، عَنْ أَبِيهَا قَالَ: قَالَ النَّبِيُّ ﷺ: «مَنْ أُصِيبَ بِمُصِيبَةٍ، فَذَكَرَ مُصِيبَتَهُ، فَأَحْدَثَ اسْتِرْجَاعاً، وَإِنْ تَقَادَمَ عَهْدُهَا، كَتَبَ اللهُ لَهُ مِنَ الأَجْرِ مِثْلَهُ يَوْمَ أُصِيبَ».

تخريج: [**إسناده ضعيف جدًا**] انظر، ح:٩٥٩ لعلته، وفيه علة أخرى انظر، ح:١٥١٢، وقال البوصيري: في إسناده ضعف .

Chapter 56. What Was Narrated Concerning The Reward For One Who Consoles A Person Afflicted By Calamity

(المعجم ٥٦) - بَابُ مَا جَاءَ فِي ثَوَابِ مَنْ عَزَّى مُصَابًا (التحفة ٥٦)

1601. Qais, Abu 'Umârah, the freed slave of the *Ansâr*, said: "I heard 'Abdullâh bin Abu Bakr bin Muhammad bin 'Amr bin Hazm narrating from his father, from his grandfather, that the Prophet ﷺ said: 'There is no believer who consoles his brother for a calamity, but Allâh will clothe him with garments of honor on the Day of Resurrection.'" (*Da'if*)

١٦٠١ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ: حَدَّثَنِي قَيْسٌ أَبُو عُمَارَةَ، مَوْلَى الأَنْصَارِ قَالَ: سَمِعْتُ عَبْدَ اللهِ بْنَ أَبِي بَكْرِ بْنِ مُحَمَّدِ بْنِ عَمْرِو بْنِ حَزْمٍ يُحَدِّثُ عَنْ أَبِيهِ، عَنْ جَدِّهِ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «مَا مِنْ مُؤْمِنٍ يُعَزِّي أَخَاهُ بِمُصِيبَةٍ إِلَّا كَسَاهُ اللهُ سُبْحَانَهُ مِنْ حُلَلِ الْكَرَامَةِ يَوْمَ الْقِيَامَةِ».

تخريج: [**إسناده ضعيف**] أخرجه البيهقي:٤/٥٩ من حديث قيس به * قيس ضعفه البخاري، والعقيلي وغيرهما، وقال الذهبي في المغني: لا يصح حديثه ، وثقه ابن حبان وغيره، والجرح مقدم، وللحديث شاهدان ضعيفان عن أنس وأبي برزة، وروى مقطوعًا من قول طلحة بن عبيدالله بن كريز نحو المعنى.

Comments:

Consoling means to show sympathy to a calamity stricken person, or to the relatives of deceased; relieve them, exhort patience and to talk in such a way that lightens the grief. For example saying: May Allâh forgive the deceased; may He elevate the deceased's status in Paradise; and reward

you well for observing patience! It was Allâh's trust that He had taken back etc.

1602. It was narrated that 'Abdullâh said: "The Messenger of Allâh ﷺ said: 'Whoever consoles a person stricken by calamity will have a reward equal to his.'" (*Da'if*)

١٦٠٢ - حَدَّثَنَا عَمْرُو بْنُ رَافِعٍ. قَالَ: حَدَّثَنَا عَلِيُّ بْنُ عَاصِمٍ، عَنْ مُحَمَّدِ بْنِ سُوقَةَ، عَنْ إِبْرَاهِيمَ، عَنِ الأَسْوَدِ، عَنْ عَبْدِ اللهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ عَزَّى مُصَاباً فَلَهُ مِثْلُ أَجْرِهِ».

تخريج: [إسناده ضعيف] أخرجه الترمذي، الجنائز، باب ماجاء في أجر من عزى مصابًا، ح:١٠٧٣ من حديث علي بن عاصم به، وقال: غريب ، وقال البيهقي: تفرد به، علي بن عاصم، وهو أحد ما أنكر عليه، وقد روى عن غيره ، وله متابعات لا يصح منها شيء * علي تقدم، ح:١٥١٥.

Chapter 57. What Was Narrated Concerning The Reward Of One Who (Loses) His Child

(المعجم ٥٧) - بَابُ مَا جَاءَ فِي ثَوَابِ مَنْ أُصِيبَ بِوَلَدِهِ (التحفة ٥٧)

1603. It was narrated from Abu Hurairah that the Prophet ﷺ said: "No man who loses three of his children will ever enter the Fire, except in fulfillment of the oath (of Allâh)."[1] (*Sahih*)

١٦٠٣ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ ابْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «لاَ يَمُوتُ لِرَجُلٍ ثَلاَثَةٌ مِنَ الْوَلَدِ فَيَلِجَ النَّارَ إِلَّا تَحِلَّةَ الْقَسَمِ».

تخريج: أخرجه البخاري، الجنائز، باب فضل من مات له ولد فاحتسب، ح:١٢٥١، ومسلم، البر والصلة، باب فضل من يموت له ولد فيحتسبه، ح:٢٦٣٣ من حديث سفيان به.

Comments:

a. Naturally one loves one's own offspring more; therefore observing patience for the death of children has special reward.
b. The word 'children' includes both the sons and daughters. The reward is equal whether sons die or daughters.
c. This reward is for both the father and mother.
d. Fulfilling the oath means one will just pass over the bridge over Hell but will not enter it.

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[1] This is a reference to "There is not one of you but will pass over it (Hell)." (*Maryam* 19:71), i.e., the *Sirât* or bridge over Hell which everyone will have to cross over on the Day of Resurrection.

١٦٠٤ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ. قَالَ: حَدَّثَنَا إِسْحَاقُ بْنُ سُلَيْمَانَ: حَدَّثَنَا [حَرِيزُ] بْنُ عُثْمَانَ، عَنْ شُرَحْبِيلَ بْنِ شُفْعَةَ قَالَ: لَقِيَنِي عُتْبَةُ بْنُ عَبْدِ السُّلَمِيُّ فَقَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «مَا مِنْ مُسْلِمٍ يَمُوتُ لَهُ ثَلَاثَةٌ مِنَ الْوَلَدِ، لَمْ يَبْلُغُوا الْحِنْثَ، إِلَّا تَلَقَّوْهُ مِنْ أَبْوَابِ الْجَنَّةِ الثَّمَانِيَةِ، مِنْ أَيِّهَا شَاءَ دَخَلَ».

1604. 'Utbah bin 'Abd Sulami said: "I heard the Messenger of Allâh ﷺ say: 'There is no Muslim, three of whose children die before reaching the age of puberty, but they will meet him at the eight gates of Paradise and whichever one he wants he will enter through it.'" (*Sahih*)

تخريج: [إسناده صحيح] أخرجه الطبراني (الكبير:١٧/ ١٢٥)، ح:٣٠٩ من حديث محمد بن عبدالله بن نمير وغيره به.

١٦٠٥ - حَدَّثَنَا يُوسُفُ بْنُ حَمَّادٍ الْمَعْنِيُّ: حَدَّثَنَا عَبْدُ الْوَارِثِ بْنُ سَعِيدٍ، عَنْ عَبْدِ الْعَزِيزِ ابْنِ صُهَيْبٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، عَنِ النَّبِيِّ ﷺ قَالَ: «مَا مِنْ مُسْلِمَيْنِ يُتَوَفَّى لَهُمَا ثَلَاثَةٌ مِنَ الْوَلَدِ، لَمْ يَبْلُغُوا الْحِنْثَ، إِلَّا أَدْخَلَهُمُ اللهُ الْجَنَّةَ بِفَضْلِ رَحْمَةِ اللهِ إِيَّاهُمْ».

1605. It was narrated from Anas bin Mâlik that the Prophet ﷺ said: "There are no two Muslims (mother and father), three of whose children die before reaching the age of puberty, but Allâh will admit them to Paradise by virtue of His mercy towards them." (*Sahih*)

تخريج: أخرجه البخاري، الجنائز، باب فضل من مات له ولد فاحتسب، ح:١٢٤٨ من حديث عبدالوارث به.

Comments:

a. No sin is counted against a child before reaching puberty; when a child reaches the age of puberty then his/her sins are counted.

b. The reward for showing patience over the death of children is entry to Paradise.

c. This reward is for both parents, i.e., father and mother.

d. Muslims' dead children will go to Paradise.

١٦٠٦ - حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ: حَدَّثَنَا إِسْحَاقُ بْنُ يُوسُفَ، عَنِ الْعَوَّامِ بْنِ حَوْشَبٍ، عَنْ أَبِي مُحَمَّدٍ، مَوْلَى عُمَرَ بْنِ الْخَطَّابِ، عَنْ أَبِي عُبَيْدَةَ، عَنْ عَبْدِ اللهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ قَدَّمَ ثَلَاثَةً مِنَ الْوَلَدِ

1606. It was narrated from 'Abdullâh that the Messenger of Allâh ﷺ said: "Whoever sends forth three of his children who had not reached the age of puberty, they will be a strong fortification for him against the

Fire." Abu Dharr said: "I sent forth two." He said: "And two." Ubayy bin Ka'b, the chief of the reciters, said: "I sent forth one." He said: "Even one." (*Da'if*)

لَمْ يَبْلُغُوا الْحِنْثَ كَانُوا لَهُ حِصْناً حَصِيناً مِنَ النَّارِ» فَقَالَ أَبُو ذَرٍّ: قَدَّمْتُ اثْنَيْنِ. قَالَ: «وَاثْنَيْنِ» فَقَالَ أُبَيُّ بْنُ كَعْبٍ، سَيِّدُ الْقُرَّاءِ: قَدَّمْتُ وَاحِدًا. قَالَ: «وَوَاحِدًا».

تخريج: [إسناده ضعيف] أخرجه الترمذي، الجنائز، باب ماجاء في ثواب من قدم ولداً، ح:١٠٦١ عن نصر به، وقال: غريب، وأبوعبيدة لم يسمع من أبيه ، وانظر، ح:١٤٧٨ * وأبومحمد مولى عمر: مجهول تقريب .

Chapter 58. What Was Narrated Concerning One Who Suffers From A Miscarriage

(المعجم ٥٨) - بَابُ مَا جَاءَ فِيمَنْ أُصِيبَ بِسِقْطٍ (التحفة ٥٨)

1607. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: 'A miscarried fetus sent before me is dearer to me than a horseman whom I leave behind." (*Da'if*)

١٦٠٧ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. قَالَ: حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ: حَدَّثَنَا يَزِيدُ بْنُ عَبْدِ الْمَلِكِ النَّوْفَلِيُّ، عَنْ يَزِيدَ بْنِ رُومَانَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَسِقْطٌ أُقَدِّمُهُ بَيْنَ يَدَيَّ، أَحَبُّ إِلَيَّ مِنْ فَارِسٍ أُخَلِّفُهُ خَلْفِي».

تخريج: [إسناده ضعيف] * يزيد بن عبدالملك ضعيف (تقريب)، وقال المزي في التهذيب والأطراف: يزيد بن رومان لم يدرك أبا هريرة قاله البوصيري.

1608. It was narrated that 'Ali said: "The Messenger of Allâh ﷺ said: 'The miscarried fetus will plead with his Lord if his parents are admitted to Hell. It will be said: "O fetus who pleads with your Lord! Admit your parents to Paradise." So he will drag them out with his umbilical cord until he admits them to Paradise.'" (*Da'if*)

١٦٠٨ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَىٰ، وَ مُحَمَّدُ ابْنُ إِسْحَاقَ، أَبُو بَكْرٍ الْبَكَّائِيُّ. قَالاَ: حَدَّثَنَا أَبُو غَسَّانَ. قَالَ: حَدَّثَنَا مِنْدَلٌ، عَنِ الْحَسَنِ ابْنِ الْحَكَمِ النَّخَعِيِّ، عَنْ أَسْمَاءَ بِنْتِ عَابِسِ ابْنِ رَبِيعَةَ، عَنْ أَبِيهَا، عَنْ عَلِيٍّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ السِّقْطَ لَيُرَاغِمُ رَبَّهُ إِذَا أَدْخَلَ أَبَوَيْهِ النَّارَ. فَيُقَالُ: أَيُّهَا السِّقْطُ الْمُرَاغِمُ رَبَّهُ أَدْخِلْ أَبَوَيْكَ الْجَنَّةَ. فَيَجُرُّهُمَا بِسَرَرِهِ حَتَّى يُدْخِلَهُمَا الْجَنَّةَ».

قَالَ أَبُو عَلِيٍّ: يُرَاغِمُ رَبَّهُ، يُغَاضِبُ.

تخريج: [إسناده ضعيف] أخرجه ابن أبي شيبة:٣/٣٥٤، ح:١١٨٨٦ من حديث مندل به، وانظر، ح:١٢٤٧ لعلته * وأسماء بنت عابس لا يعرف حالها (تقريب)، وقال البوصيري: إسناده ضعيف.

1609. It was narrated from Mu'âdh bin Jabal that the Prophet ﷺ said: "By the One in Whose Hand is my soul! The miscarried fetus will drag his mother by his umbilical cord to Paradise, if she (was patient and) sought reward (for her loss)." ***(Da'if)***

١٦٠٩ - حَدَّثَنَا عَلِيُّ بْنُ هَاشِمِ بْنِ مَرْزُوقٍ: حَدَّثَنَا عَبِيدَةُ بْنُ حُمَيْدٍ: حَدَّثَنَا يَحْيَى بْنُ عُبَيْدِ اللهِ، عَنْ عُبَيْدِ اللهِ بْنِ مُسْلِمٍ الْحَضْرَمِيِّ، عَنْ مُعَاذِ بْنِ جَبَلٍ عَنِ النَّبِيِّ ﷺ قَالَ: **«وَالَّذِي نَفْسِي بِيَدِهِ إِنَّ السِّقْطَ لَيَجُرُّ أُمَّهُ بِسَرَرِهِ إِلَى الْجَنَّةِ، إِذَا احْتَسَبَتْهُ».**

تخريج: [إسناده ضعيف] * يحيى بن عبيدالله متروك، وأفحش الحاكم فرماه بالوضع (تقريب)، وقال البوصيري: اتفقوا على ضعفه.

Comments:

A child who will pull his/her mother and take her to Paradise; it will be with the mercy and permission of Allâh. It means a mother observing patience for the death of her child will go to Paradise.

Chapter 59. What Was Narrated Concerning The Food That Is Sent To The Family Of The Deceased

(المعجم ٥٩) - بَابُ مَا جَاءَ فِي الطَّعَامِ يُبْعَثُ إِلَى أَهْلِ الْمَيِّتِ (التحفة ٥٩)

1610. It was narrated that 'Abdullâh bin Ja'far said: "When news of the death of Ja'far was brought, the Messenger of Allâh ﷺ said: 'Prepare food for the family of Ja'far, for there has come to them that which is keeping them busy or something which is keeping them busy.'' ***(Hasan)***

١٦١٠ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ، وَ مُحَمَّدُ ابْنُ الصَّبَّاحِ. قَالاَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ جَعْفَرِ بْنِ خَالِدٍ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللهِ ابْنِ جَعْفَرٍ قَالَ: لَمَّا جَاءَ نَعْيُ جَعْفَرٍ قَالَ رَسُولُ اللهِ ﷺ: **«اصْنَعُوا لِآلِ جَعْفَرٍ طَعَاماً. فَقَدْ أَتَاهُمْ مَا يَشْغَلُهُمْ، أَوْ أَمْرٌ يَشْغَلُهُمْ».**

تخريج: [إسناده حسن] أخرجه أبوداود، الجنائز، باب صنعة الطعام لأهل الميت، ح:٣١٣٢ من حديث سفيان بن عيينة به، وصححه الترمذي، والحاكم، والذهبي، وابن السكن.

Comments:

a. The Battle of Mu'tah took place against the Roman Christian Kingdom in Jamâdiul-Awwal 8 H (August 629 C E).

b. It is a responsibility upon the close relatives and neighbors that they should make food arrangements for the deceased's family. The people should not get together pretending to be guests of the family of the deceased. The prohibition of gathering at the house of a bereaved family is coming in *Hadith* 1612.

1611. Asmâ' bint 'Umais said: "When Ja'far was killed, the Messenger of Allâh ﷺ went to his family and said: 'The family of Ja'far are busy with the matter of their deceased, so prepare food for them.'" (*Da'if*)

(One of the narrators) 'Abdullâh said: "That continued to be the *Sunnah*, until innovations were introduced, then it was abandoned."

١٦١١ – حَدَّثَنَا يَحْيَى بْنُ خَلَفٍ، أَبُو سَلَمَةَ. قَالَ: حَدَّثَنَا عَبْدُ الأَعْلَىٰ، عَنْ مُحَمَّدِ ابْنِ إِسْحَاقَ: حَدَّثَنِي عَبْدُ اللهِ بْنُ أَبِي بَكْرٍ، عَنْ أُمِّ عِيسَى الْجَزَّارِ قَالَتْ: حَدَّثَتْنِي أُمُّ عَوْنٍ ابْنَةُ مُحَمَّدِ بْنِ جَعْفَرٍ، عَنْ جَدَّتِهَا أَسْمَاءَ بِنْتِ عُمَيْسٍ قَالَتْ: لَمَّا أُصِيبَ جَعْفَرٌ رَجَعَ رَسُولُ اللهِ ﷺ إِلَى أَهْلِهِ فَقَالَ: «**إِنَّ آلَ جَعْفَرٍ قَدْ شُغِلُوا بِشَأْنِ مَيِّتِهِمْ، فَاصْنَعُوا لَهُمْ طَعَاماً**».

قَالَ عَبْدُ اللهِ: فَمَا زَالَتْ سُنَّةً، حَتَّى كَانَ حَدِيثاً فَتُرِكَ.

تخريج: [إسناده ضعيف] أخرجه أحمد: ٦/ ٣٧٠ من حديث ابن إسحاق به * أم عون مستورة الحال، وأم عيسى (الخزاعية) الجزار لا يعرف حالها (تقريب)، والحديث السابق يغني عنه.

Comments:

a. Food should be prepared for the bereaved family and should be served to them.

b. Its real purpose is missed when top class food is prepared, and the people compete with each other in preparing food.

Chapter 60. What Was Narrated Concerning The Prohibition Of Gathering With The Family Of The Deceased And Preparing Food

(المعجم ٦٠) - بَابُ مَا جَاءَ فِي النَّهْيِ عَنِ الاجْتِمَاعِ إِلَى أَهْلِ الْمَيِّتِ وَصُنْعَةِ الطَّعَامِ (التحفة ٦٠)

1612. It was narrated that Jarir bin 'Abdullâh Al-Bajali said: "We used to think that gathering with

١٦١٢ – حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَىٰ. قَالَ: حَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ: حَدَّثَنَا هُشَيْمٌ؛ ح:

وَحَدَّثَنَا شُجَاعُ بْنُ مَخْلَدٍ، [أَبُو الْفَضْلِ. قَالَ:] حَدَّثَنَا هُشَيْمٌ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ، عَنْ جَرِيرِ بْنِ عَبْدِ اللهِ الْبَجَلِيِّ قَالَ: كُنَّا نَرَى الاجْتِمَاعَ إِلَى أَهْلِ الْمَيِّتِ، وَصَنْعَةَ الطَّعَامِ، مِنَ النِّيَاحَةِ.

the family of the deceased and preparing food was a form of wailing." (*Da'if*)

تخريج: [إسناده ضعيف] أخرجه أحمد:٢/٢٠٤، والطبراني (الكبير:٢/٣٠٧، ٣٠٨، ح:٢٢٧٨، ٢٢٧٩) من طرق عن إسماعيل به، وصححه النووي، والبوصيري * إسماعيل بن أبي خالد وصفه النسائي بالتدليس (طبقات المدلسين: المرتبة الثانية)، ولم أجد تصريح سماعه، وباقي السند صحيح.

Comments:

An authentic way for condolence according to *Sunnah* is that whenever a person meets any relative of the deceased, he should express condolences or if one visits the family of the deceased, after consoling them, he should come back and should not sit there for a longer time without any necessity; it is against the *Sunnah* that the relatives and neighbors stay congregated for a long time.

Chapter 61. What Was Narrated Concerning One Who Dies In A Strange Land

(المعجم ٦١) - بَابُ مَا جَاءَ فِيمَنْ مَاتَ غَرِيباً (التحفة ٦١)

1613. It was narrated from Ibn 'Abbâs that the Messenger of Allâh ﷺ said: Dying in a strange land is martyrdom." (*Da'if*)

١٦١٣ - حَدَّثَنَا جَمِيلُ بْنُ الْحَسَنِ. قَالَ: حَدَّثَنَا أَبُو الْمُنْذِرِ الْهُذَيْلُ بْنُ الْحَكَمِ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي رَوَّادٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: **«مَوْتُ غُرْبَةٍ شَهَادَةٌ»**.

تخريج: [إسناده ضعيف] أخرجه الطبراني:١١/٢٤٦، ح:١١٦٢٨، وأبو يعلى، ح:٢٣٨١ من حديث الهذيل به، وهو لين الحديث كما في التقريب، جرحه البخاري وغيره، وله شواهد كلها ضعيفة راجع التلخيص الحبير:٢/١٤١، ١٤٢، وبعضها أوردها ابن الجوزي في الموضوعات:٢/٢٢١.

1614. It was narrated that 'Abdullâh bin 'Amr said: "A man died in Al-Madinah, and he was one of those who were born in Al-Madinah. The Prophet ﷺ offered

١٦١٤ - حَدَّثَنَا حَرْمَلَةُ بْنُ يَحْيَىٰ. قَالَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ وَهْبٍ: حَدَّثَنِي حُيَيُّ بْنُ عَبْدِ اللهِ الْمَعَافِرِيُّ، عَنْ أَبِي عَبْدِ الرَّحْمٰنِ

الْحُبُلِيِّ، عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو قَالَ: تُوُفِّيَ رَجُلٌ بِالْمَدِينَةِ مِمَّنْ وُلِدَ بِالْمَدِينَةِ. فَصَلَّى عَلَيْهِ النَّبِيُّ ﷺ فَقَالَ: «يَا لَيْتَهُ مَاتَ فِي غَيْرِ مَوْلِدِهِ». فَقَالَ رَجُلٌ مِنَ النَّاسِ: وَلِمَ يَا رَسُولَ اللهِ؟ قَالَ: «إِنَّ الرَّجُلَ إِذَا مَاتَ فِي غَيْرِ مَوْلِدِهِ قِيسَ لَهُ مِنْ مَوْلِدِهِ إِلَى مُنْقَطَعِ أَثَرِهِ فِي الْجَنَّةِ».

the funeral prayer for him and said: "Would that he had died somewhere other than his birthplace." A man among the people said: "Why, O Messenger of Allâh?" He said: "If a man dies somewhere other than his birthplace, a space will be measured for him in Paradise (as big as the distance) from the place where he was born to the place where he died." (***Hasan***)

تخريج: [إسناده حسن] أخرجه النسائي: ٤/٧، الجنائز، الموت بغير مولده، ح: ١٨٣٣ من حديث ابن وهب به، وصححه ابن حبان (موارد)، ح: ٧٢٩.

Comments:

This bounty of Allâh is for a believer who dies away from the homeland. It is just a favor of Allâh about which a person's effort and planning has nothing to do.

(المعجم ٦٢) - بَابُ مَا جَاءَ فِيمَنْ مَاتَ مَرِيضًا (التحفة ٦٢)

Chapter 62. What Was Narrated Concerning One Who Dies From A Sickness

١٦١٥- حَدَّثَنَا أَحْمَدُ بْنُ يُوسُفَ. قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ. قَالَ: أَنْبَأَنَا ابْنُ جُرَيْجٍ؛ ح: وَحَدَّثَنَا أَبُو عُبَيْدَةَ بْنُ أَبِي السَّفَرِ. قَالَ: حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ قَالَ: قَالَ ابْنُ جُرَيْجٍ: أَخْبَرَنِي إِبْرَاهِيمُ بْنُ مُحَمَّدِ بْنِ أَبِي عَطَاءٍ، عَنْ مُوسى بْنِ وَرْدَانَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ مَاتَ مَرِيضاً مَاتَ شَهِيداً وَوُقِيَ فِتْنَةَ الْقَبْرِ وَغُدِيَ وَرِيحَ عَلَيْهِ بِرِزْقِهِ مِنَ الْجَنَّةِ».

1615. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "Whoever dies from a sickness dies as a martyr. He is protected from the torment of the grave and he is granted provision from Paradise morning and evening." (***Da'if***)

تخريج: [إسناده ضعيف جدًا] أخرجه ابن الجوزي في الموضوعات: ٣/٢١٦ من حديث ابن جريج به * إبراهيم بن محمد الأسلمي متروك (تقريب).

Comments:

This chain has a narrator Ibn Juraij; he made the mistake, or Ibrâhim bin Muhammad bin Abi Atâ did so. Otherwise this virtue is of a person who dies in *Jihâd* guarding the borders of Muslim territories.

Chapter 63. The Prohibition Of Breaking The Bones Of The Deceased

(المعجم ٦٣) - بَابٌ: فِي النَّهْيِ عَنْ كَسْرِ عِظَامِ الْمَيِّتِ (التحفة ٦٣)

1616. It was narrated from 'Âishah that the Messenger of Allâh ﷺ said: "Breaking the bones of the deceased is like breaking his bones when he is alive." (*Hasan*)

١٦١٦ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ. قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ الدَّرَاوَرْدِيُّ. قَالَ: حَدَّثَنَا سَعْدُ بْنُ سَعِيدٍ، عَنْ عَمْرَةَ، عَنْ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ اللهِ ﷺ: «كَسْرُ عَظْمِ الْمَيِّتِ كَكَسْرِهِ حَيًّا».

تخريج: [إسناده حسن] أخرجه أبو داود، الجنائز، باب: في الحفار يجد العظم هل يتنكب ذلك المكان؟، ح:٣٢٠٧ من حديث عبدالعزيز الدراوردي به، وصححه ابن حبان، وابن الجارود وغيرهما، وحسنه ابن القطان الفاسي.

1617. It was narrated from Umm Salamah that the Prophet ﷺ said: "Breaking the bones of the deceased is, in sin, like breaking his bones when he is alive." (*Da'if*)

١٦١٧ - حَدَّثَنَا مُحَمَّدُ بْنُ مَعْمَرٍ: حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ: حَدَّثَنَا عَبْدُ اللهِ بْنُ زِيَادٍ: أَخْبَرَنِي أَبُو عُبَيْدَةَ بْنُ عَبْدِ اللهِ بْنِ زَمْعَةَ، عَنْ أُمِّهِ، عَنْ أُمِّ سَلَمَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «كَسْرُ عَظْمِ الْمَيِّتِ كَكَسْرِ عَظْمِ الْحَيِّ فِي الْإِثْمِ».

تخريج: [إسناده ضعيف] والحديث السابق يغني عنه * عبدالله بن زياد مجهول(تقريب)، وقال الذهبي: لا يُدرى من هو؟ .

Chapter 64. What Was Narrated Concerning The Sickness Of The Messenger Of Allâh ﷺ

(المعجم ٦٤) - بَابُ مَا جَاءَ فِي ذِكْرِ مَرَضِ رَسُولِ اللهِ ﷺ (التحفة ٦٤)

1618. It was narrated that 'Ubaidullâh bin 'Abdullâh said: "I asked 'Âishah: 'O mother! Tell me about the sickness of the Messenger of Allâh ﷺ.' She said: 'He felt pain and started to spit

١٦١٨ - حَدَّثَنَا سَهْلُ بْنُ أَبِي سَهْلٍ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللهِ ابْنِ عَبْدِ اللهِ قَالَ: سَأَلْتُ عَائِشَةَ فَقُلْتُ: أَيْ أُمَّهْ أَخْبِرِينِي عَنْ مَرَضِ رَسُولِ اللهِ ﷺ.

قَالَتِ: اشْتَكَى فَعَلَقَ يَنْفُثُ. فَجَعَلْنَا نُشَبِّهُ نَفْثَهُ بِنَفْثَةِ آكِلِ الزَّبِيبِ. وَكَانَ يَدُورُ عَلَى نِسَائِهِ. فَلَمَّا ثَقُلَ اسْتَأْذَنَهُنَّ أَنْ يَكُونَ فِي بَيْتِ عَائِشَةَ وَأَنْ يَدُرْنَ عَلَيْهِ.

قَالَتْ: فَدَخَلَ عَلَيَّ رَسُولُ اللهِ ﷺ وَهُوَ بَيْنَ رَجُلَيْنِ. وَرِجْلَاهُ تَخُطَّانِ بِالأَرْضِ. أَحَدُهُمَا الْعَبَّاسُ.

فَحَدَّثْتُ بِهِ ابْنَ عَبَّاسٍ فَقَالَ: أَتَدْرِي مَنِ الرَّجُلُ الَّذِي لَمْ تُسَمِّهِ عَائِشَةُ؟ هُوَ عَلِيُّ بْنُ أَبِي طَالِبٍ.

(over his body), and we began to compare his spittle to the spittle of a person eating raisins. Like a person eating raisins and spitting out the seeds. He used to go around among his wives, but when he became ill, he asked them permission to let him stay in the house of 'Âishah and that they should come to him in turns.' She said: 'The Messenger of Allâh ﷺ entered upon me, (supported) between two men, with his feet making lines along the ground. One of them was 'Abbâs.' I told Ibn 'Abbâs this *Hadith* and he said: 'Do you know who the other man was whom 'Âishah did not name? He was 'Ali bin Abu Tâlib.'" (*Sahih*)

تخريج: أخرجه البخاري، الوضوء، باب الغسل والوضوء في المخضب والقدح والخشب والحجارة، ح:١٩٨ وغيره، ومسلم، الصلوة، باب استخلاف الإمام ـ إذا عرض له عذر من مرض أو سفر وغيرهما ـ من يصلي بالناس . . . الخ، ح:٤١٨ من حديث الزهري به مطولاً ومختصرًا.

Comments:

a. He ﷺ was breathing fast as one blows over something, it was due to his suffering from his temperature. The Mother of the Believers 'Âishah ﷺ meant by this, an explanation of the Prophet's suffering from severe illness.

b. When the Prophet's moving from one home to another became difficult due to the severe illness, he stayed at one home with the permission of all his wives, and during this period, his wives were given equal opportunity to serve him.

c. This *Hadith* shows the virtue of 'Âishah ﷺ that her room was chosen for the Prophet's rest and after the death he was buried there.

d. At the mentioned incident, Fadl bin Abbâs ﷺ supported the Prophet ﷺ from one side, and on the other side, was 'Ali ﷺ for a little distance, and then Usâmah ﷺ supported him for a little distance.

١٦١٩ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ مُسْلِمٍ، عَنْ

1619. It was narrated that 'Âishah said: "The Prophet ﷺ used to seek refuge using the

following words: *'Adhhibil-ba's, Rabbin-nâs, washfi Antash-shâfi, lâ shifâ'a illâ shifâ'uka, shifâ'an la yughâdiru saqaman* (Take away the affliction, O Lord of mankind, and grant healing, for You are the Healer and there is no healing but Your healing, a healing that leaves no sickness).' When the Prophet ﷺ fell sick with the sickness that would be his last, I took his hand and wiped it over his body and recited these words. He withdrew his hand from mine and said: 'O Allâh, forgive me and let me meet the exalted companions (i.e., those who occupy high positions in Paradise).' Those were the last words of his that I heard." (*Sahih*)

مَسْرُوقٍ، عَنْ عَائِشَةَ قَالَتْ: كَانَ النَّبِيُّ ﷺ يَتَعَوَّذُ بِهٰؤُلَاءِ الْكَلِمَاتِ «أَذْهِبِ الْبَأْسَ. رَبَّ النَّاسِ. وَاشْفِ أَنْتَ الشَّافِي. لاَ شِفَاءَ إِلَّا شِفَاؤُكَ. شِفَاءً لاَ يُغَادِرُ سَقَماً» فَلَمَّا ثَقُلَ النَّبِيُّ ﷺ فِي مَرَضِهِ الَّذِي مَاتَ فِيهِ أَخَذْتُ بِيَدِهِ فَجَعَلْتُ أَمْسَحُهُ وَأَقُولُهَا. فَنَزَعَ يَدَهُ مِنْ يَدِي ثُمَّ قَالَ: «اللّٰهُمَّ اغْفِرْ لِي وَأَلْحِقْنِي بِالرَّفِيقِ الأَعْلَىٰ». قَالَتْ: فَكَانَ هٰذَا آخِرَ مَا سَمِعْتُ مِنْ كَلاَمِهِ ﷺ.

تخريج: أخرجه البخاري، المرض، باب دعاء العائد للمريض، ح:٥٦٧٥، ٥٧٤٣، ٥٧٥٠، ومسلم، السلام، باب استحباب رقية المريض، ح:٢١٩١ من حديث أبي معاوية عن الأعمش وغيره من حديث مسلم أبي الضحى به، وتابعه إبراهيم النخعي.

Comments:

a. Seeking Allâh's refuge with this supplication means the Prophet ﷺ would seek protection against illness and deliverance from Allâh with these words.

b. 'The exalted companions' means the Prophets and the righteous people, who died before the Prophet ﷺ, and have entered Paradise, as the following *Hadith* made it clear.

1620. It was narrated that 'Âishah said: "I heard the Messenger of Allâh ﷺ say: 'There is no Prophet who fell sick but he was given the choice between this world and the Hereafter.' She said: 'When he became sick with the illness that would be his last, (his voice) became hoarse and I heard him say, "In the company

١٦٢٠ - حَدَّثَنَا أَبُو مَرْوَانَ الْعُثْمَانِيُّ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ أَبِيهِ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «مَا مِنْ نَبِيٍّ يَمْرَضُ إِلَّا خُيِّرَ بَيْنَ الدُّنْيَا وَالآخِرَةِ». قَالَتْ: فَلَمَّا كَانَ مَرَضُهُ الَّذِي قُبِضَ فِيهِ أَخَذَتْهُ بُحَّةٌ فَسَمِعْتُهُ يَقُولُ: ﴿مَعَ

of those on whom Allâh has bestowed His grace, of the Prophets, the true believers, the martyrs, and the righteous.'"[1] Then I knew that he had been given the choice." (*Sahih*)

ٱلَّذِينَ أَنْعَمَ ٱللَّهُ عَلَيْهِم مِّنَ ٱلنَّبِيِّـۧنَ وَٱلصِّدِّيقِينَ وَٱلشُّهَدَآءِ وَٱلصَّـٰلِحِينَ﴾ [النساء: ٦٩] فَعَلِمْتُ أَنَّهُ خُيِّرَ.

تخريج: أخرجه البخاري، التفسير، س:٤، باب: ﴿فأولئك مع الذين أنعم الله عليهم من النبيين﴾ ح:٤٥٨٦ من حديث إبراهيم بن سعد، ومسلم، فضائل الصحابة، باب: في فضائل عائشة، أم المومنين رضي الله عنها، ح:٢٤٤٤ من حديث سعد به.

Comments:

a. This illness is the one that happened before the death of the Prophet. It did not mean the choice given at every time of sickness.
b. The Verse that the Prophet recited at this occasion is about the saying 'let me meet the exalted companions' which had been explained.

1621. It was narrated that 'Âishah said: "The wives of the Prophet ﷺ gathered together and not one of them lagged behind. Fâtimah came, and her gait was like that of the Messenger of Allâh ﷺ. He said, 'Welcome to my daughter.' Then he made her sit to his left, and he whispered something to her, and Fâtimah wept. Then he whispered something to her, and she smiled. I said to her: 'What made you weep?' She said: 'I will not disclose the secret of the Messenger of Allâh ﷺ.' I said: 'I never saw joy so close to grief as I saw today.' When she wept I said: 'Did the Messenger of Allâh ﷺ tell you some special words that were not for us, then you wept?' And I asked her about what he

١٦٢١ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ نُمَيْرٍ، عَنْ زَكَرِيَّا، عَنْ فِرَاسٍ، عَنْ عَامِرٍ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ قَالَتْ: اجْتَمَعْنَ نِسَاءُ النَّبِيِّ ﷺ. فَلَمْ تُغَادِرْ مِنْهُنَّ امْرَأَةٌ. فَجَاءَتْ فَاطِمَةُ كَأَنَّ مِشْيَتَهَا مِشْيَةُ رَسُولِ اللهِ ﷺ. فَقَالَ: «مَرْحَباً بِابْنَتِي» ثُمَّ أَجْلَسَهَا عَنْ شِمَالِهِ. ثُمَّ إِنَّهُ أَسَرَّ إِلَيْهَا حَدِيثاً. فَبَكَتْ فَاطِمَةُ. ثُمَّ إِنَّهُ سَارَّهَا. فَضَحِكَتْ أَيْضاً. فَقُلْتُ لَهَا: مَا يُبْكِيكِ؟ قَالَتْ: مَا كُنْتُ لِأُفْشِيَ سِرَّ رَسُولِ اللهِ ﷺ. فَقُلْتُ: مَا رَأَيْتُ كَالْيَوْمِ فَرَحاً أَقْرَبَ مِنْ حُزْنٍ. فَقُلْتُ لَهَا حِينَ بَكَتْ: أَخَصَّكِ رَسُولُ اللهِ ﷺ بِحَدِيثٍ دُونَنَا ثُمَّ تَبْكِينَ؟ وَسَأَلْتُهَا عَمَّا قَالَ. فَقَالَتْ: مَا كُنْتُ لِأُفْشِيَ سِرَّ رَسُولِ اللهِ ﷺ.

[1] *An-Nisâ'* 4:69.

had said. She said: 'I will not disclose the secret of the Messenger of Allâh ﷺ.' After he had died I asked her what he had said, and she said: 'He told me that Jibra'il used to review the Qur'ân with him once each year, but he had reviewed it with him twice that year, (and he said:) "I do not think but that my time is near. You will be the first of my family to join me, and what a good predecessor I am for you." So I wept. Then he whispered to me and said: "Will you not be pleased to be the leader of the believing women, or the women of this *Ummah*?" So I smiled.'" (***Sahih***)

حَتَّى إِذَا قُبِضَ سَأَلْتُهَا عَمَّا قَالَ. فَقَالَتْ: إِنَّهُ كَانَ يُحَدِّثُنِي أَنَّ جِبْرَائِيلَ كَانَ يُعَارِضُهُ بِالْقُرْآنِ فِي كُلِّ عَامٍ مَرَّةً. وَأَنَّهُ عَارَضَهُ بِهِ الْعَامَ مَرَّتَيْنِ «وَلاَ أُرَانِي إِلَّا قَدْ حَضَرَ أَجَلِي. وَأَنَّكِ أَوَّلُ أَهْلِي لُحُوقاً بِي. وَنِعْمَ السَّلَفُ أَنَا لَكِ» فَبَكَيْتُ. ثُمَّ إِنَّهُ سَارَّنِي فَقَالَ: «أَلاَ تَرْضَيْنَ أَنْ تَكُونِي سَيِّدَةَ نِسَاءِ الْمُؤْمِنِينَ، أَوْ نِسَاءِ هٰذِهِ الأُمَّةِ؟» فَضَحِكْتُ لِذٰلِكَ.

تخريج: أخرجه البخاري، المناقب، باب علامات النبوة في الإسلام، ح:٣٦٢٣، ٣٦٢٤، ومسلم، فضائل الصحابة، باب من فضائل فاطمة [بنت النبي ﷺ] رضي الله عنها، ح:٢٤٥٠ من حديث زكريا به، وتابعه أبوعوانة.

Comments:

a. This incident took place during the sickness of Allâh's Messenger ﷺ before death, when all the other Mothers of the Believers (the wives of the Prophet ﷺ) were present in his service. Shaikh Safiur-Rahmân Mubârakpuri said in *Ar-Rahiq Al-Makhtum*, that it happened on the last day of the Prophet's life, and he also said that, according to some other narrations, this incident was not of the last day, on the contrary it took place on a day during the last week of his life. Allâh knows best!

b. This *Hadith* shows the virtue and nobility of Fâtimah ﵂ whom the Prophet ﷺ told a particular secret.

c. It is according to the *Sunnah* that those who memorized the Qur'ân by heart recite to each other, and make arrangement for it, particularly in the month of Ramadân.

d. One should care more for good deeds in one's aged days of life.

1622. 'Âishah said: "I never saw anyone suffer more pain than the Messenger of Allâh ﷺ." (***Sahih***)

١٦٢٢ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ: حَدَّثَنَا مُصْعَبُ بْنُ الْمِقْدَامِ: حَدَّثَنَا سُفْيَانُ، عَنِ الأَعْمَشِ، عَنْ شَقِيقٍ، عَنْ مَسْرُوقٍ قَالَ:

قَالَتْ عَائِشَةُ: مَا رَأَيْتُ أَحَداً أَشَدَّ عَلَيْهِ الْوَجَعُ مِنْ رَسُولِ اللهِ ﷺ.

تخريج: أخرجه البخاري، المرض، باب شدة المرض، ح:٥٦٤٦ من حديث سفيان وغيره به، ومسلم، البر والصلة والآداب، باب ثواب المؤمن فيما يصيبه من مرض أو حزن . . . الخ، ح:٢٥٧٠ عن ابن نمير عن مصعب.

1623. It was narrated that 'Âishah said: "I saw the Messenger of Allâh ﷺ when he was dying, and there was a bowl of water next to him. He put his hand in the vessel and wiped his face with the water, and said: 'O Allâh, help me to bear the agonies of death.'" (*Hasan*)

١٦٢٣ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ: حَدَّثَنَا لَيْثُ بْنُ سَعْدٍ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ مُوسَى بْنِ سَرْجِسَ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ عَائِشَةَ قَالَتْ: رَأَيْتُ رَسُولَ اللهِ ﷺ وَهُوَ يَمُوتُ وَعِنْدَهُ قَدَحٌ فِيهِ مَاءٌ. فَيُدْخِلُ يَدَهُ فِي الْقَدَحِ، ثُمَّ يَمْسَحُ وَجْهَهُ بِالْمَاءِ ثُمَّ يَقُولُ: **«اللَّهُمَّ أَعِنِّي عَلَى سَكَرَاتِ الْمَوْتِ»**.

تخريج: [إسناده حسن] أخرجه الترمذي، الجنائز، باب ماجاء في التشديد عند الموت، ح:٩٧٨ من حديث الليث به، وقال: حسن غريب ، وصححه الحاكم:٢/ ٤٦٥، ٣/ ٥٦، ٥٧، والذهبي، وعند الترمذي وغيره: يزيد بن عبدالله بن الهاد عن موسى به * وموسى وثقه الترمذي، والحاكم وغيرهما، فحديثه لا ينزل عن درجة الحسن.

Comments:

The Messenger of Allâh ﷺ wiped his wet hand over his face at the last moments of life. The most probable reason for it was that he had an enormously high temperature during the last days. Also for this reason the Prophet ﷺ took a bath four days (at night between Thursday and Friday) prior to passing away so that the heat of temperature would lessen and he would join the congregational prayer, but he was unable to go to the mosque due to the severe weakness.

1624. It was narrated that Zuhri heard Anas bin Mâlik say: "The last glance that I had of the Messenger of Allâh ﷺ was when he drew back the curtain on Monday, and I saw his face as if it was a page of the *Mushaf* (Qur'ân), and the people were praying behind Abu Bakr. He

١٦٢٤ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، سَمِعَ أَنَسَ ابْنَ مَالِكٍ يَقُولُ: آخِرُ نَظْرَةٍ نَظَرْتُهَا إِلَى رَسُولِ اللهِ ﷺ، كَشْفُ السِّتَارَةِ يَوْمَ الإِثْنَيْنِ. فَنَظَرْتُ إِلَى وَجْهِهِ كَأَنَّهُ وَرَقَةُ مُصْحَفٍ وَالنَّاسُ خَلْفَ أَبِي بَكْرٍ فِي الصَّلاَةِ. فَأَرَادَ أَنْ يَتَحَرَّكَ فَأَشَارَ

(Abu Bakr) wanted to move, but he (the Prophet ﷺ) gestured to him to stand firm. Then he let the curtain fall, and he died at the end of that day." (*Sahih*)

إِلَيْهِ أَنِ اثْبُتْ. وَأَلْقَى السِّجْفَ. وَمَاتَ فِي آخِرِ ذٰلِكَ الْيَوْمِ.

تخريج: أخرجه البخاري، الأذان، باب: أهل العلم والفضل أحق بالإمامة، ح: ٦٨٠، ومسلم، الصلوة، باب استخلاف الإمام . . . الخ، ح: ٤١٩ من طرق عن الزهري به مطولاً ومختصرًا.

Comments:

Anas ﷺ told the likeness of the blessed face of Allâh's Messenger ﷺ was that of a paper. Yellowness and whiteness has prevailed on the face because of sickness and weakness rather than the redness. The Prophet's face was described similar to the paper of the Noble Qur'ân because the paper of the Noble Qur'ân has great love, respect and reverence in the hearts of the believers, and the blessed face of Allâh's Messenger ﷺ was attributed with these qualities.

1625. It was narrated from Umm Salamah that the Messenger of Allâh ﷺ used to say, during the illness that would be his last: "The prayer; and those whom your right hands possess."[1] And he kept on saying it until his tongue could no longer utter any words. (*Da'if*)

١٦٢٥ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: حَدَّثَنَا هَمَّامٌ، عَنْ قَتَادَةَ، عَنْ صَالِحٍ أَبِي الْخَلِيلِ، عَنْ سَفِينَةَ، عَنْ أُمِّ سَلَمَةَ أَنَّ رَسُولَ اللهِ ﷺ كَانَ يَقُولُ فِي مَرَضِهِ الَّذِي تُوُفِّيَ فِيهِ: «**الصَّلَاةَ، وَمَا مَلَكَتْ أَيْمَانُكُمْ**». فَمَا زَالَ يَقُولُهَا حَتَّى مَا يَفِيضَ بِهَا لِسَانُهُ.

تخريج: [**إسناده ضعيف**] أخرجه أحمد: ٦/ ٣١١، ٣٢١ من حديث همام به، وقال البوصيري: إسناده صحيح على شرط الشيخين * قتادة عنعن تقدم، ح: ١٧٥، وللحديث شواهد كلها معلولة، انظر، ح: ٢٦٩٧، ٢٦٩٨.

Comments:

The advice the Messenger of Allâh ﷺ gave during the last moments of his life was about the rights of Allâh and the rights of the people, and both of these aspects are very important in Islam.

1626. It was narrated that Aswad said: "They said in 'Âishah's presence that 'Ali was appointed (by the Prophet ﷺ before he

١٦٢٦ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا إِسْمَاعِيلُ ابْنُ عُلَيَّةَ، عَنِ ابْنِ عَوْنٍ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ قَالَ: ذَكَرُوا عِنْدَ عَائِشَةَ

[1] i.e., urging people to adhere to regular prayer, and to treat their slaves ('those whom your right hands possess') in a kind manner.

died),[1] and she said: 'When was he appointed? He (the Prophet ﷺ) was resting against my bosom, or in my lap, and he called for a basin, then he became limp in my lap and died, and I did not realize it. So when did he ﷺ appoint him?'" (*Sahih*)

أَنَّ عَلِيًّا كَانَ وَصِيًّا. فَقَالَتْ: مَتَى أَوْصَى إِلَيْهِ؟ فَلَقَدْ كُنْتُ مُسْنِدَتَهُ إِلَى صَدْرِي، أَوْ إِلَى حِجْرِي، فَدَعَا بِطَسْتٍ. فَلَقَدِ انْخَنَثَ فِي حِجْرِي فَمَاتَ، وَمَا شَعَرْتُ بِهِ. فَمَتَى أَوْصَى ﷺ؟.

تخريج: أخرجه البخاري، الوصايا، باب الوصايا، ح:٢٧٤١، ومسلم، الوصية، باب ترك الوصية لمن ليس له شيء يوصى فيه، ح:١٦٣٦ عن أبي بكر بن أبي شيبة وغيره، من حديث إسماعيل بن علية به.

Comments:

a. It is also one of the forged issues by the Shi'ah sect that the Prophet ﷺ appointed 'Ali ؓ his successor when he ﷺ was alive, but this claim has no strong proof. If this was the case then the Companions would not have to discuss the matter of appointing a successor.

b. One difficulty of death is the physical effect on the body which appears on good people too, and the other difficulty is spiritually related to the angels' taking the spirit from the body, which does not trouble a good believer. The Messenger of Allâh ﷺ felt little discomfort prior to the separation of his spirit from the body but the separation of his spirit from the body was unperceivable to such an extent that 'Âishah ؓ realised it when the spirit had already flown to the next world.

Chapter 65. What Was Narrated Concerning The Death And Burial Of The Prophet ﷺ

(المعجم ٦٥) - بَابُ ذِكْرِ وَفَاتِهِ وَدَفْنِهِ ﷺ (التحفة ٦٥)

1627. It was narrated that 'Âishah said: "When the Messenger of Allâh ﷺ passed away, Abu Bakr was with his wife, the daughter of Khârijah, in villages surrounding Al-Madinah. They started to say: 'The Prophet ﷺ has not died, rather he has been overcome with what used to overcome him at the time of

١٦٢٧ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي بَكْرٍ، عَنِ ابْنِ أَبِي مُلَيْكَةَ، عَنْ عَائِشَةَ قَالَتْ: لَمَّا قُبِضَ رَسُولُ اللهِ ﷺ، وَأَبُو بَكْرٍ عِنْدَ امْرَأَتِهِ، ابْنَةِ خَارِجَةَ، بِالْعَوَالِي. فَجَعَلُوا يَقُولُونَ: لَمْ يَمُتِ النَّبِيُّ ﷺ. إِنَّمَا هُوَ بَعْضُ مَا كَانَ

[1] This *Hadith* is a proof against the Shi'ah claim that 'Ali ؓ was the rightful caliph before Abu Bakr, 'Umar and 'Uthmân.

Revelation.' Then Abu Bakr came and uncovered his (the Prophet's) face, kissed him between the eyes and said: 'You are too noble before Allâh for Him to cause you to die twice. By Allâh, the Messenger of Allâh ﷺ has indeed died.' 'Umar was in a corner of the mosque saying: 'By Allâh, the Messenger of Allâh ﷺ has not died and he will never die until the hands and feet of most of the hypocrites are cut off.' Then Abu Bakr stood up, ascended the pulpit and said: 'Whoever used to worship Allâh, Allâh is alive and will never die. Whoever used to worship Muhammad, Muhammad is dead. "Muhammad is no more than a Messenger, and indeed (many) Messengers have passed away before him. If he dies or is killed, will you then turn back on your heels (as disbelievers)? And he who turns back on his heels, not the least harm will he do to Allâh; and Allâh will give reward to those who are grateful."'[1] 'Umar said: 'It was as if I had never read (that Verse) before that day.'" (*Da'if*)

يَأْخُذُهُ عِنْدَ الْوَحْيِ. فَجَاءَ أَبُو بَكْرٍ، فَكَشَفَ عَنْ وَجْهِهِ، وَقَبَّلَ بَيْنَ عَيْنَيْهِ وَقَالَ: أَنْتَ أَكْرَمُ عَلَى اللهِ أَنْ يُمِيتَكَ مَرَّتَيْنِ. قَدْ، وَاللهِ مَاتَ رَسُولُ اللهِ ﷺ. وَعُمَرُ فِي نَاحِيَةِ الْمَسْجِدِ يَقُولُ: وَاللهِ مَا مَاتَ رَسُولُ اللهِ ﷺ. وَلَا يَمُوتُ حَتَّى يَقْطَعَ أَيْدِيَ أُنَاسٍ مِنَ الْمُنَافِقِينَ، كَثِيرٍ، وَأَرْجُلَهُمْ. فَقَامَ أَبُو بَكْرٍ فَصَعِدَ الْمِنْبَرَ فَقَالَ: مَنْ كَانَ يَعْبُدُ اللهَ فَإِنَّ اللهَ حَيٌّ لَمْ يَمُتْ. وَمَنْ كَانَ يَعْبُدُ مُحَمَّداً فَإِنَّ مُحَمَّداً قَدْ مَاتَ ﴿وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِن قَبْلِهِ ٱلرُّسُلُ أَفَإِيْن مَّاتَ أَوْ قُتِلَ ٱنقَلَبْتُمْ عَلَىٰٓ أَعْقَٰبِكُمْ وَمَن يَنقَلِبْ عَلَىٰ عَقِبَيْهِ فَلَن يَضُرَّ ٱللَّهَ شَيْـًٔا وَسَيَجْزِى ٱللَّهُ ٱلشَّٰكِرِينَ﴾. [آل عمران: ١٤٤]

قَالَ عُمَرُ: فَلَكَأَنِّي لَمْ أَقْرَأْهَا إِلَّا يَوْمَئِذٍ.

تخريج: [إسناده ضعيف] وانظر، ح:١٥٥٨ لعلته، وأصل الحديث صحيح، أخرجه البخاري، ح:١٢٤١، ١٢٤٢ وغيره من حديث أبي سلمة عن عائشة رضي الله عنها به نحوه بإختلاف يسير.

Comments:

a. Abu Bakr ﷺ regularly used to attend Allâh's Messenger ﷺ during the last days of his life. He had been taking the responsibility of leading

[1] *Âl 'Imrân* 3:144.

congregational prayer during the days of illness of Allâh's Messenger ﷺ until the *Fajr* prayer on Monday, which was also led by Abu Bakr ؓ. After the *Fajr* prayer on Monday, Abu Bakr went to his home to do something, his home was in the outskirts of Al-Madinah at a place called Sunh, where he received the sad news of the Prophet's departure to the next life.

b. The Companions never believed that the Messenger of Allâh ﷺ would not die, but in fact they were shocked because of this sudden and shocking grief.
c. This incident states the courage and high status of Abu Bakr ؓ.
d. It was also the wisdom of Abu Bakr ؓ that he began talking to the people rather than arguing with Umar ؓ, which turned people's attention away from Umar, and this matter was tackled easily.

١٦٢٨ - حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ: أَنْبَأَنَا وَهْبُ بْنُ جَرِيرٍ: حَدَّثَنَا أَبِي عَنْ مُحَمَّدِ ابْنِ إِسْحَاقَ: حَدَّثَنِي حُسَيْنُ بْنُ عَبْدِ اللهِ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: لَمَّا أَرَادُوا أَنْ يَحْفِرُوا لِرَسُولِ اللهِ ﷺ بَعَثُوا إِلَى أَبِي عُبَيْدَةَ بْنِ الْجَرَّاحِ، وَكَانَ يَضْرَحُ كَضَرِيحِ أَهْلِ مَكَّةَ. وَبَعَثُوا إِلَى أَبِي طَلْحَةَ. وَكَانَ هُوَ الَّذِي يَحْفِرُ لِأَهْلِ الْمَدِينَةِ. وَكَانَ يَلْحَدُ. فَبَعَثُوا إِلَيْهِمَا رَسُولَيْنِ. فَقَالُوا: اللَّهُمَّ خِرْ لِرَسُولِكَ. فَوَجَدُوا أَبَا طَلْحَةَ. فَجِيءَ بِهِ. وَلَمْ يُوجَدْ أَبُو عُبَيْدَةَ. فَلَحَدَ لِرَسُولِ اللهِ ﷺ.

قَالَ: فَلَمَّا فَرَغُوا مِنْ جِهَازِهِ يَوْمَ الثُّلَاثَاءِ، وُضِعَ عَلَى سَرِيرِهِ فِي بَيْتِهِ. ثُمَّ دَخَلَ النَّاسُ عَلَى رَسُولِ اللهِ ﷺ أَرْسَالاً. يُصَلُّونَ عَلَيْهِ. حَتَّى إِذَا فَرَغُوا أَدْخَلُوا النِّسَاءَ. حَتَّى إِذَا فَرَغُوا أَدْخَلُوا الصِّبْيَانَ. وَلَمْ يَؤُمَّ النَّاسَ عَلَى رَسُولِ اللهِ ﷺ أَحَد.

لَقَدِ اخْتَلَفَ الْمُسْلِمُونَ فِي الْمَكَانِ الَّذِي

1628. It was narrated that Ibn 'Abbâs said: "When they wanted to dig a grave for the Messenger of Allâh ﷺ, they sent for Abu 'Ubaidah bin Jarrâh, who used to dig graves in the manner of the people of Makkah, and they sent for Abu Talhah, who used to dig graves for the people of Al-Madinah, and he used to make a niche in the grave. They sent two messengers to both of them, and they said: 'O Allâh, choose what is best for Your Messenger.' They found Abu Talhah and brought him, but they did not find Abu 'Ubaidah. So he dug a grave with a niche for the Messenger of Allâh ﷺ.[1] When they had finished preparing him, on Tuesday, he was placed on his bed in his house. Then the people entered upon the Messenger of Allâh ﷺ in groups and offered the funeral prayer for him, and when they finished the women entered, and when they finished the children entered, and no one led the

[1] Similar preceded under no. 1557.

يُحْفَرُ لَهُ. فَقَالَ قَائِلُونَ: يُدْفَنُ فِي مَسْجِدِهِ. وَقَال قَائِلُونَ: يُدْفَنُ مَعَ أَصْحَابِهِ. فَقَالَ أَبُو بَكْرٍ: إِنِّي سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «مَا قُبِضَ نَبِيٌّ إِلَّا دُفِنَ حَيْثُ يُقْبَضُ». قَالَ: فَرَفَعُوا فِرَاشَ رَسُولِ اللهِ ﷺ الَّذِي تُوُفِّيَ عَلَيْهِ. فَحَفَرُوا لَهُ، ثُمَّ دُفِنَ ﷺ وَسْطَ اللَّيْلِ مِنْ لَيْلَةِ الأَرْبِعَاءِ. وَنَزَلَ فِي حُفْرَتِهِ عَلِيُّ بْنُ أَبِي طَالِبٍ، وَالْفَضْلُ بْنُ الْعَبَّاسِ، وَقُثَمُ أَخُوهُ، وَشُقْرَانُ مَوْلَى رَسُولِ اللهِ ﷺ. وَقَالَ أَوْسُ بْنُ خَوْلِيٍّ، وَهُوَ أَبُو لَيْلَى، لِعَلِيِّ بْنِ أَبِي طَالِبٍ: أَنْشُدُكَ اللهَ وَحَظَّنَا مِنْ رَسُولِ اللهِ ﷺ. قَالَ لَهُ عَلِيٌّ: انْزِلْ. وَكَانَ شُقْرَانُ، مَوْلَاهُ، أَخَذَ قَطِيفَةً كَانَ رَسُولُ اللهِ ﷺ يَلْبَسُهَا. فَدَفَنَهَا فِي الْقَبْرِ وَقَالَ: وَاللهِ لَا يَلْبَسُهَا أَحَدٌ بَعْدَكَ أَبَداً. فَدُفِنَتْ مَعَ رَسُولِ اللهِ ﷺ.

people in offering the funeral prayer for the Messenger of Allâh ﷺ. The Muslims differed concerning the place where he should be buried. Some said that he should be buried in his mosque. Others said that he should be buried with his Companions. Then Abu Bakr said: 'I heard the Messenger of Allâh ﷺ say: "No Prophet ever passed away but he was buried where he died." So they lifted up the bed of the Messenger of Allâh ﷺ on which he had died, and dug the grave for him, then he ﷺ was buried in the middle of Tuesday night.[1] 'Ali bin Abu Tâlib, Fadl bin 'Abbâs and his brother Qutham, and Shuqrân the freed slave of the Messenger of Allâh ﷺ went down in his grave. Aws bin Khawli, who was Abu Laila, said to 'Ali bin Abi Tâlib: 'I adjure you by Allâh! Give us our share of the Messenger of Allâh ﷺ.' So 'Ali said to him: 'Come down.' Shuqrân, his freed slave, had taken a *Qatifah*[2] which the Messenger of Allâh ﷺ used to wear. He buried it in his grave and said, 'By Allâh, no one will ever wear it after you.' So it was buried with the Messenger of Allâh ﷺ." ***(Da'if)***

تخريج: [إسناده ضعيف] أخرجه أحمد: ١/ ٢٩٢ من حديث جرير بن حازم به مختصرًا * الحسين بن عبدالله ضعيف (تقريب)، ودفن الأنبياء حيث قبضوا صحيح، له شواهد كثيرة عند الترمذي، ح: ١٠١٨ وغيره، وأخرج ابن سعد بإسناد صحيح: ٢/ ٢٩٢ قالوا: أين يدفن؟ فقال أبوبكر: في المكان الذي مات فيه، وصححه الحافظ ابن حجر رحمه الله.

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[1] i.e., the night following Tuesday. This is what is referred to in the translation as 'Tuesday night'.

[2] A garment made of a velvet or plush material.

Comments:

The sad incident of death of the Allâh's Messenger ﷺ has been narrated with further details in this *Hadith*, and the *Ahâdith* 1557 & 1558 have already passed.

1629. It was narrated that Anas bin Mâlik said: "When the Messenger of Allâh ﷺ suffered the agonies of death that he suffered, Fâtimah said: 'O my father, what a severe agony!' The Messenger of Allâh ﷺ said: 'Your father will suffer no more agony after this day. There has come to your father that which no one can avoid, the death that everyone will encounter until the Day of Resurrection.'" (*Sahih*)

١٦٢٩ - حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ: حَدَّثَنَا عَبْدُ اللهِ بْنُ الزُّبَيْرِ، أَبُو الزُّبَيْرِ: حَدَّثَنَا ثَابِتٌ الْبُنَانِيُّ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: لَمَّا وَجَدَ رَسُولُ اللهِ ﷺ مِنْ كَرَبِ الْمَوْتِ مَا وَجَدَ، قَالَتْ فَاطِمَةُ وَاكَرْبَ أَبَتَاهْ. فَقَالَ رَسُولُ اللهِ ﷺ: «**لاَ كَرْبَ عَلَى أَبِيكِ بَعْدَ الْيَوْمِ. إِنَّهُ قَدْ حَضَرَ مِنْ أَبِيكِ مَا لَيْسَ بِتَارِكٍ مِنْهُ أَحَداً. الْمُوَافَاةُ يَوْمَ الْقِيَامَةِ**».

تخريج: [صحيح] أخرجه الترمذي في الشمائل، ح:٣٩٢ عن نصر به * عبدالله بن الزبير الباهلي مستور، جهله أبوحاتم، وقال الدارقطني: شيخ بصري صالح ، وله شاهد صحيح عند البخاري:٤٤٦٢ وغيره، انظر الحديث الآتي.

Comments:

a. It is a satisfactory factor for a believer, that after the difficulty of death there is comfort forever.

b. If the relatives feel worried upon observing the condition of one who is sick, the sick person should console them, and likewise if the sick is worried the visitors should console him.

1630. It was narrated that Anas bin Mâlik said: "Fâtimah said to me: 'O Anas, how did you manage to scatter dust on the Messenger of Allâh ﷺ?'" And Thâbit narrated to us from Anas that Fâtimah said: "When the Messenger of Allâh ﷺ passed away: 'O my father! To Jibra'il we announce his death; O my father, how much closer he is now to his Lord; O my father, the Paradise of Firdaws is his abode; O my

١٦٣٠ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا أَبُو أُسَامَةَ: حَدَّثَنِي حَمَّادُ بْنُ زَيْدٍ: حَدَّثَنِي ثَابِتٌ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَتْ لِي فَاطِمَةُ: يَا أَنَسُ كَيْفَ سَخَتْ أَنْفُسُكُمْ أَنْ تَحْثُوا التُّرَابَ عَلَى رَسُولِ اللهِ ﷺ؟.

وحدّثنا ثَابِتٌ، عَنْ أَنَسٍ أَنَّ فَاطِمَةَ قَالَتْ، حِينَ قُبِضَ رَسُولُ اللهِ ﷺ: وَاأَبَتَاهْ. إِلَى جِبْرَائِيلَ أَنْعَاهْ. وَاأَبَتَاهْ. مِنْ رَبِّهِ مَا أَدْنَاهْ.

father, he has answered the call of his Lord." (*Sahih*)

(One of the narrators) Hammâd said: "I saw Thâbit, when he narrated this *Hadith*, weeping until I could see his ribs moving up and down."

وَاأَبَتَاهْ. جَنَّةُ الْفِرْدَوْسِ مَأْوَاهْ. وَاأَبَتَاهْ. أَجَابَ رَبًّا دَعَاهْ.

قَالَ حَمَّادٌ: فَرَأَيْتُ ثَابِتاً، حِينَ حَدَّثَ بِهٰذَا الْحَدِيثِ، بَكَى حَتَّى رَأَيْتُ أَضْلاَعَهُ تَخْتَلِفُ.

تخريج: أخرجه البخاري، المغازي، باب مرض النبي ﷺ ووفاته، ح:٤٤٦٢ من حديث حماد به مطولاً، ولم يذكر قول حماد.

Comments:

a. The death of Allâh's Messenger ﷺ was a great tragedy for the Companions, about which their grief and sorrow is impossible to judge. The wording of Fâtimah ﵂ is also an expression of her grief.

b. This wording of Fâtimah ﵂ cannot be understood as wailing, and poetic notes said at death, because she did not beat her chest like the people of Ignorance, neither did she tear her clothes; she in fact expressed her grief privately on her own with a low voice, or in the presence of immediate relatives.

c. The demise of the Prophet ﷺ is an incident that caused a great deal of sadness and grief. Therefore it is most inappropriate to celebrate the 12th Rabi'ul-Awwal as a day of rejoice.

1631. It was narrated that Anas said: "On the day when the Messenger of Allâh ﷺ entered Al-Madinah, everything was lit up, and on the day when he died, everything went dark, and no sooner had we dusted off our hands (after burying him) but we felt that our hearts had changed."[1] (*Hasan*)

١٦٣١ - حَدَّثَنَا بِشْرُ بْنُ هِلاَلٍ الصَّوَّافُ: حَدَّثَنَا جَعْفَرُ بْنُ سُلَيْمَانَ الضُّبَعِيُّ: حَدَّثَنَا ثَابِتٌ، عَنْ أَنَسٍ قَالَ: لَمَّا كَانَ الْيَوْمُ الَّذِي دَخَلَ فِيهِ رَسُولُ اللهِ ﷺ الْمَدِينَةَ، أَضَاءَ مِنْهَا كُلُّ شَيْءٍ. فَلَمَّا كَانَ الْيَوْمُ الَّذِي مَاتَ فِيهِ، أَظْلَمَ مِنْهَا كُلُّ شَيْءٍ. وَمَا نَفَضْنَا عَنِ النَّبِيِّ ﷺ الأَيْدِيَ حَتَّى أَنْكَرْنَا قُلُوبَنَا.

تخريج: [إسناده حسن] أخرجه الترمذي، المناقب، باب سلوا الله لي الوسيلة ... الخ، ح:٣٦١٨ عن بشر به، وقال: غريب صحيح.

Comments:

The arrival of Allâh's Messenger ﷺ in Al-Madinah enlightening the city has two meanings; firstly, it is because of the pleasure that the faithful believers had a chance to see the Prophet ﷺ, and also because he came to live among them; secondly, this enlightenment and pleasure is because of the blessings

[1] i.e., they felt that their spiritual condition was no longer the same.

and bounties sent down upon the people of Al-Madinah, because of the reverence of Allâh's Messenger ﷺ. Similarly, the demise of Allâh's Messenger ﷺ darkens the city of Madinah from both aspects.

b. 'Our hearts had changed' also means that due to the end of an important source, the company of the Prophet ﷺ, for increasing faith, it was impossible for the heart to achieve the same satisfactory status as before; despite that, the faith of the Companions was the most perfect and the strongest amongst the people of Muhammad ﷺ.

1632. It was narrated that Ibn 'Umar said: "We used to be guarded in our speech even with our wives at the time of the Messenger of Allâh ﷺ, fearing that Qur'ân may be revealed amongst us, but when the Messenger of Allâh ﷺ died, we began to speak freely." (***Sahih***)

١٦٣٢ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: أَخْبَرَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا سُفْيَانُ، عَنْ عَبْدِ اللهِ بْنِ دِينَارٍ، عَنِ ابْنِ عُمَرَ قَالَ: كُنَّا نَتَّقِي الْكَلَامَ وَالانْبِسَاطَ إِلَى نِسَائِنَا عَلَى عَهْدِ رَسُولِ اللهِ ﷺ، مَخَافَةَ أَنْ يُنْزَلَ فِينَا الْقُرْآنُ. فَلَمَّا مَاتَ رَسُولُ اللهِ ﷺ تَكَلَّمْنَا.

تخريج: أخرجه البخاري، النكاح، باب الوصاة بالنساء، ح:٥١٨٧ من حديث سفيان الثوري به.

Comments:

a. It manifests the respect and love of the Companions for the Noble Prophet ﷺ, that they were very mindful, as they would talk to each other.

b. Faith of the Companions was strong, to such an extent that not only in the presence of the Prophet ﷺ, but also being at home and alone they were very mindful of their sayings and actions.

1633. It was narrated that Ubayy bin Ka'b said: "We were with the Messenger of Allâh ﷺ and we all had a single focus, but when he passed away we started to look here and there (i.e., have different interests)." (***Da'if***)

١٦٣٣ - حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ: أَنْبَأَنَا عَبْدُ الْوَهَّابِ بْنُ عَطَاءٍ الْعِجْلِيُّ، عَنِ ابْنِ عَوْنٍ، عَنِ الْحَسَنِ، عَنْ أُبَيِّ بْنِ كَعْبٍ قَالَ: كُنَّا مَعَ رَسُولِ اللهِ ﷺ وَإِنَّمَا وَجْهُنَا وَاحِدٌ. فَلَمَّا قُبِضَ نَظَرْنَا هٰكَذَا وَهٰكَذَا.

تخريج: [إسناده ضعيف] * الحسن لم يسمع من أبيّ رضي الله عنه كما في تحفة الأشراف:١/١٢ وغيره.

Comments:

Being attentive to one side in the life of Allâh's Messenger ﷺ means the presence of consensus, unity and straightness, and another meaning of it is to focus on the matters of Hereafter. Looking here and there means disunity in thoughts and in practice, or comparison between the worldly benefits and that of the Hereafter.

1634. It was narrated that Umm Salamah bint Abi Umayyah, the wife of the Prophet ﷺ, said: "At the time of the Messenger of Allâh ﷺ, if a person stood to pray, his gaze would not go beyond his feet. When the Messenger of Allâh ﷺ died, if a person stood to pray, his gaze would not go beyond the place where he put his forehead when prostrating. Then Abu Bakr died and it was 'Umar (the caliph). So, when any person stood to pray his gaze would not go beyond the *Qiblah*. Then came the time of 'Uthmân bin 'Affân, and there was *Fitnah* (tribulation, turmoil), and the people started to look right and left." (*Da'if*)

١٦٣٤ - **حَدَّثَنَا** إِبْرَاهِيمُ بْنُ الْمُنْذِرِ الْحِزَامِيُّ: حَدَّثَنَا خَالِي مُحَمَّدُ بْنُ إِبْرَاهِيمَ بْنِ الْمُطَّلِبِ بْنِ السَّائِبِ بْنِ أَبِي وَدَاعَةَ السَّهْمِيُّ: حَدَّثَنِي مُوسى ابْنُ عَبْدِ اللهِ بْنِ أَبِي أُمَيَّةَ الْمَخْزُومِيُّ: حَدَّثَنِي مُصْعَبُ بْنُ عَبْدِ اللهِ، عَنْ أُمِّ سَلَمَةَ بِنْتِ أَبِي أُمَيَّةَ، زَوْجِ النَّبِيِّ ﷺ أَنَّهَا قَالَتْ: كَانَ النَّاسُ فِي عَهْدِ رَسُولِ اللهِ ﷺ، إِذَا قَامَ الْمُصَلِّي يُصَلِّي لَمْ يَعْدُ بَصَرُ أَحَدِهِمْ مَوْضِعَ قَدَمَيْهِ. فَلَمَّا تُوُفِّيَ رَسُولُ اللهِ ﷺ، فَكَانَ النَّاسُ إِذَا قَامَ أَحَدُهُمْ يُصَلِّي لَمْ يَعْدُ بَصَرُ أَحَدِهِمْ مَوْضِعَ جَبِينِهِ. فَتُوُفِّيَ أَبُو بَكْرٍ، وَكَانَ عُمَرُ. فَكَانَ النَّاسُ إِذَا قَامَ أَحَدُهُمْ يُصَلِّي لَمْ يَعْدُ بَصَرُ أَحَدِهِمْ مَوْضِعَ الْقِبْلَةِ. وَكَانَ عُثْمَانُ بْنُ عَفَّانَ، فَكَانَتِ الْفِتْنَةُ. فَتَلَفَّتَ النَّاسُ يَمِيناً وَشِمَالاً.

تخريج: [إسناده ضعيف] * موسى بن عبدالله مجهول (تقريب التهذيب، ص: ٩٨٢ تحقيق أبي الأشبال)، وقال البوصيري: لم أر من جرحه ولا وثقه.

Comments:

Some *Ahâdith* of *Sahih Bukhâri* point out that if something is in front of a person offering prayer and the gaze accidentally goes to it, this is not contrary to being humble in prayer.

1635. It was narrated that Anas said: "After the Messenger of Allâh ﷺ had died, Abu Bakr said to 'Umar: 'Let us go and visit Umm Ayman as the Messenger of Allâh ﷺ used to visit her.' He said: 'When we reached her she wept.' They said: 'Why are you weeping? What is with Allâh is better for His Messenger.' She said: 'I know that what is with Allâh is better for His Messenger,

١٦٣٥ - **حَدَّثَنَا** الْحَسَنُ بْنُ عَلِيٍّ الْخَلَّالُ: حَدَّثَنَا عَمْرُو بْنُ عَاصِمٍ: حَدَّثَنَا سُلَيْمَانُ بْنُ الْمُغِيرَةِ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ قَالَ: قَالَ أَبُو بَكْرٍ، بَعْدَ وَفَاةِ رَسُولِ اللهِ ﷺ لِعُمَرَ: انْطَلِقْ بِنَا إِلَى أُمِّ أَيْمَنَ نَزُورُهَا كَمَا كَانَ رَسُولُ اللهِ ﷺ يَزُورُهَا. قَالَ: فَلَمَّا انْتَهَيْنَا إِلَيْهَا بَكَتْ. فَقَالاَ لَهَا: مَا يُبْكِيكِ؟ فَمَا عِنْدَ اللهِ خَيْرٌ لِرَسُولِهِ. قَالَتْ: إِنِّي لأَعْلَمُ أَنَّ مَا عِنْدَ اللهِ

but I am weeping because the Revelation from heaven has ceased.' She moved them to tears and they started to weep with her." (*Sahih*)

خَيْرٌ لِرَسُولِهِ. وَلٰكِنْ أَبْكِي لِأَنَّ الْوَحْيَ قَدِ انْقَطَعَ مِنَ السَّمَاءِ. قَالَ: فَهَيَّجَتْهُمَا عَلَى الْبُكَاءِ، فَجَعَلاَ يَبْكِيَانِ مَعَهَا.

تخريج: أخرجه مسلم، فضائل الصحابة، باب: من فضائل أم أيمن رضي الله عنها، ح: ٢٤٥٤ من حديث عمرو بن عاصم به، وقال البزار: لا نعلم رواه عن سليمان إلا عمرو، ولا يروي عن أبي بكر إلا بهذا الإسناد، وقال البوصيري: إسناده صحيح على شرط الشيخين.

Comments:

a. Umm Ayman ﷺ came from Habashah (Ethiopia). She was a female servant of the Prophet's father. She played a great role in the childhood of Allâh's Messenger ﷺ, in bringing him up and looking after him. Later the Messenger of Allâh ﷺ set her free and married her to Zaid ﷺ.
b. Paying a visit to the righteous people is recommended.
c. Weeping as one comes to memory, even long after death, is not contrary to patience.
d. It is from the *Sunnah* to console a sad person.
e. Revelation is the greatest favor of Allâh, by which mankind got guidance to the right path, and they achieved deliverance from the chastisement of Hell, and were bestowed endless, limitless and enormous favors and high ranks of Paradise.

1636. It was narrated from Aws bin Aws that the Messenger of Allâh ﷺ said: 'The best of your days is Friday. On it Âdam was created; on it shall be the *Nafakhah*;[1] on it all creation will swoon. So send a great deal of blessing upon me on this day,[2] for your blessing will be presented to me.' A man said: "O Messenger of Allâh! How will our blessing be presented to you when you have disintegrated?" He said: "Allâh has forbidden the earth to consume the bodies of the Prophets." (*Da'if*)

١٦٣٦ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا الْحُسَيْنُ بْنُ عَلِيٍّ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ يَزِيدَ ابْنِ جَابِرٍ، عَنْ أَبِي الْأَشْعَثِ الصَّنْعَانِيِّ، عَنْ أَوْسِ بْنِ أَوْسٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ مِنْ أَفْضَلِ أَيَّامِكُمْ يَوْمَ الْجُمُعَةِ. فِيهِ خُلِقَ آدَمُ. وَفِيهِ النَّفْخَةُ. وَفِيهِ الصَّعْقَةُ. فَأَكْثِرُوا عَلَيَّ مِنَ الصَّلَاةِ فِيهِ، فَإِنَّ صَلَاتَكُمْ مَعْرُوضَةٌ عَلَيَّ، فَقَالَ رَجُلٌ: يَا رَسُولَ اللهِ كَيْفَ تُعْرَضُ صَلَاتُنَا عَلَيْكَ وَقَدْ أَرَمْتَ؟ يَعْنِي بَلِيتَ. قَالَ: «إِنَّ اللهَ حَرَّمَ عَلَى الْأَرْضِ أَنْ تَأْكُلَ أَجْسَادَ الْأَنْبِيَاءِ».

[1] The *Sur* (Trumpet) will be sounded.
[2] Meaning to say: *Allâhumma salli 'alâ Muhammad,* and the like.

تخريج: [إسناده ضعيف] أخرجه أبوداود، الصلٰوة، باب فضل يوم الجمعة وليلة الجمعة، ح:١٠٤٧ من حديث الحسين بن علي به، وانظر، ح:١٠٨٥ لعلته القادحة، ومع ذلك صححه غير واحد من العلماء كابن حبان وغيره.

1637. It was narrated from Abu-Darda' that the Messenger of Allâh ﷺ said: "Send a great deal of blessing upon me on Fridays, for it is witnessed by the angels. No one sends blessing upon me but his blessing *will* be presented to me, until he finishes them." A man said: "Even after death?" He said: "Even after death, for Allâh has forbidden the earth to consume the bodies of the Prophets, so the Prophet of Allâh is alive and receives provision.'" (*Da'if*)

١٦٣٧ - حَدَّثَنَا عَمْرُو بْنُ سَوَّادٍ الْمِصْرِيُّ: حَدَّثَنَا عَبْدُ اللهِ بْنُ وَهْبٍ، عَنْ عَمْرِو بْنِ الْحارِثِ، عَنْ سَعِيدِ بْنِ أَبِي هِلاَلٍ، عَنْ زَيْدِ ابْنِ أَيْمَن، عَنْ عُبَادَةَ بْنِ نُسَيٍّ، عَنْ أَبِي الدَّرْدَاءِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**أَكْثِرُوا الصَّلاَةَ عَلَيَّ يَوْمَ الْجُمُعَةِ. فَإِنَّهُ مَشْهُودٌ تَشْهَدُهُ الْمَلاَئِكَةُ. وَإِنَّ أَحَدًا لَنْ يُصَلِّيَ عَلَيَّ إِلَّا عُرِضَتْ عَلَيَّ صَلاَتُهُ حَتَّى يَفْرُغَ مِنْهَا**» قَالَ قُلْتُ: وَبَعْدَ الْمَوْتِ؟ قَالَ: «**وَبَعْدَ الْمَوْتِ. إِنَّ اللهَ حَرَّمَ عَلَى الأَرْضِ أَنْ تَأْكُلَ أَجْسَادَ الأَنْبِيَاءِ. فَنَبِيُّ اللهِ حَيٌّ يُرْزَقُ**».

تخريج: [إسناده ضعيف لإنقطاعه] أخرجه المزي في التهذيب:١٠/٢٣، ٢٤ من حديث ابن وهب به، قال البخاري: زيد بن أيمن عن عبادة بن نسي مرسل (تهذيب)، وفيه علة أخرى.

[بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ]

In the Name of Allâh, the Most Beneficent, the Most Merciful

Rules Governing The Fast

The Chapters On What Has Been Narrated Concerning Fasting

(المعجم ٧) أَبْوَابُ مَا جَاءَ فِي الصِّيَامِ (التحفة ٥)

Literally *Saum* means 'to abstain from something'.

According to the *Shari'ah* it is for an adult to abstain from eating, drinking and conducting sexual intercourse from dawn until sunset, with the explicit intention of worship.

Fasting is of four types:

a. The Obligatory Fasts: Such as fasting in the holy month of Ramadân; fasting for fulfilling a vow, and the fasting required for expiation.

b. The Desirable (*Mustahab*) Fasts: Such as the fasting of Prophet Dâwud ﷺ i.e., fasting every other day; fasting on the 13th, 14th and 15th of every Islamic month; fasting on Monday and Thursday; fasting for the six days of Shawwâl; fasting on the Day of *'Arafah;* fasting during the first eight days of Dhul-Hijjah; fasting on *Âshurah;* fasting during the inviolable months; and fasting during the month of Sha'bân etc.

c. The Prohibited (*Harâm*) Fasts: Such as a women observing a voluntary fast without her husband's permission as he stays at home; fasting for a day prior to Ramadân whilst the commencement of Ramadân is still in doubt; fasting on the day of *'Eidul-Fitr, 'Eidul-Adha* and the days of *Tashriq* (the three days after the 10th of Dhul-Hijjah); the fasting of a menstruating woman and the one with post-natal bleeding.

d. The Undesirable (*Makruh*) Fasts: Fasting perpetually; fasting just on Friday, or only on Saturday, etc.

Chapter 1. What Was Narrated Concerning The Virtues Of Fasting

(المعجم ١) - بَابُ مَا جَاءَ فِي فَضْلِ الصِّيَامِ (التحفة ١)

1638. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "Every good deed of the son of Âdam will be multiplied manifold. A good deed

١٦٣٨ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ وَ وَكِيعٌ، عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ

will be multiplied ten times up to as many as seven hundred times, or as much as Allâh wills. Allâh says: 'Except for fasting, which is for Me and I shall reward for it. He gives up his desire and his food for My sake.' The fasting person has two joys, one when he breaks his fast and another when he meets his Lord. The smell that comes from the mouth of a fasting person is better before Allâh than the fragrance of musk." (*Sahih*)

ﷺ: «كُلُّ عَمَلِ ابْنِ آدَمَ يُضَاعَفُ. الْحَسَنَةُ بِعَشْرِ أَمْثَالِهَا، إِلَى سَبْعِمِائَةِ ضِعْفٍ إِلَى مَا شَاءَ اللهُ. يَقُولُ اللهُ: إِلَّا الصَّوْمَ، فَإِنَّهُ لِي، وَأَنَا أَجْزِي بِهِ. يَدَعُ شَهْوَتَهُ وَطَعَامَهُ مِنْ أَجْلِي. لِلصَّائِمِ فَرْحَتَانِ: فَرْحَةٌ عِنْدَ فِطْرِهِ، وَفَرْحَةٌ عِنْدَ لِقَاءِ رَبِّهِ. وَلَخُلُوفُ فَمِ الصَّائِمِ أَطْيَبُ عِنْدَ اللهِ مِنْ رِيحِ الْمِسْكِ».

تخريج: أخرجه البخاري، التوحيد، باب قول الله تعالى: يريدون أن يبدلوا كلام الله، ح:٧٤٩٢ من حديث الأعمش به مطولاً ومختصرًا، ومسلم، الصيام، باب فضل الصيام، ح:١١٥١/ ١٦٤، عن أبي بكر بن أبي شيبة به، وله طرق كثيرة عندهما.

Comments:

a. The abundance of rewards depends upon good intention, sincerity and on the obedience of the *Sunnah.*
b. Only that action is accepted which is performed in seeking the pleasure of Allâh.
c. The real benefit of fasting is achieved only when a person abstains from fulfilling false desires of the heart, just as one abstains from eating, likewise one should abstain from telling lies and backbiting, etc.
d. A person is pleased at the time of breaking the fast, that with the grace of Allâh, he/she had the power to fulfill ones righteous duty.
e. A fasting person will be pleased on the Last Day because the reward for fasting will be more than one shall expect, and also one will gain the pleasure of Allâh.
f. Some people hold the view that the fasting person should avoid brushing their teeth in the evening so that the pleasant smell for the sake of Allâh does not finish, but this view is incorrect, because brushing the teeth will remove the smell that is created due to the mouth not being cleaned; not the smell created on account of having an empty stomach, which is something different, and has nothing to do with brushing the teeth.

1639. Mutarrif, from the tribe of Banu 'Âmir bin Sa'sa'ah narrated that 'Uthmân bin Abul-'Âs Ath-Thaqafi invited him to drink some milk that he poured for him.

١٦٣٩ - حَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ الْمِصْرِيُّ: أَنْبَأَنَا اللَّيْثُ بْنُ سَعْدٍ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ سَعِيدِ بْنِ أَبِي هِنْدٍ أَنَّ مُطَرِّفًا،

Mutarrif said: "I am fasting." 'Uthmân said: "I heard the Messenger of Allâh ﷺ say: 'Fasting is a shield against the Fire just like the shield of anyone of you against fighting.'" (*Sahih*)

مِنْ بَنِي عَامِرِ بْنِ صَعْصَعَةَ حَدَّثَهُ أَنَّ عُثْمَانَ بْنَ أَبِي الْعَاصِ الثَّقَفِيَّ دَعَا لَهُ بِلَبَنٍ يَسْقِيهِ. فَقَالَ مُطَرِّفٌ: إِنِّي صَائِمٌ. فَقَالَ عُثْمَانُ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «**الصِّيَامُ جُنَّةٌ مِنَ النَّارِ، كَجُنَّةِ أَحَدِكُمْ مِنَ الْقِتَالِ**».

تخريج: [إسناده صحيح] أخرجه النسائي: ٤/١٦٧، الصيام، ذكر الاختلاف على محمد بن أبي يعقوب في حديث أبي أمامة في فضل الصائم، ح: ٢٢٣٢ من حديث الليث به، وصححه ابن خزيمة، ح: ٢١٢٥، وزاد: وصيام حسن، صيام ثلاثة أيام من كل شهر، وأشار المنذري إلى أنه حسن، وصححه ابن حبان (موارد)، ح: ٩٣١، وللحديث طريقة أخرى عند النسائي: ٤/١٦٧.

Comments:

a. If one is invited for eating and drinking, it is not necessary to break the voluntary fast to accept the invitation.
b. Telling someone about one's own good deed for justifying something is not showing off.

1640. It was narrated from Sahl bin Sa'd that the Prophet ﷺ said: "In Paradise there is a gate called Rayyân. On the Day of Resurrection the call will go out saying: 'Where are those who used to fast?' Whoever is among those who used to fast will enter it, and whoever enters it will never thirst again." (*Hasan*)

١٦٤٠ - **حَدَّثَنَا** عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ الدِّمَشْقِيُّ: حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ: حَدَّثَنِي هِشَامُ بْنُ سَعْدٍ، عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ ابْنِ سَعْدٍ أَنَّ النَّبِيَّ ﷺ قَالَ: «**إِنَّ فِي الْجَنَّةِ بَاباً يُقَالُ لَهُ الرَّيَّانُ. يُدْعَى يَوْمَ الْقِيَامَةِ. يُقَالُ: أَيْنَ الصَّائِمُونَ؟ فَمَنْ كَانَ مِنَ الصَّائِمِينَ دَخَلَهُ، وَمَنْ دَخَلَهُ لَمْ يَظْمَأْ أَبَدًا**».

تخريج: [إسناده حسن] أخرجه الترمذي، الصوم، باب ماجاء في فضل الصوم، ح: ٧٦٥ من حديث هشام بن سعد به، وقال: حسن صحيح غريب، وأخرجه البخاري، ح: ١٨٩٦، ومسلم، ح: ١١٥٢ من حديث أبي حازم به.

Comments:

a. Rayyân is a door of Paradise which means 'Full with water'. A fasting person bears the pang of hunger and thirst, and bearing thirst is harder than hunger, therefore, the door appointed for the fasting people is called 'the door full with water,' or the 'Well-Watered Door'.
b. Along with the performance of obligatory worship, one should also perform voluntary worship proven in the *Sunnah*, according to one's best capability. Taking care of voluntary actions is a source of entering Paradise.

Chapter 2. What Was Narrated Concerning The Virtues Of Ramadân

(المعجم ٢) - بَابُ مَا جَاءَ فِي فَضْلِ شَهْرِ رَمَضَانَ (التحفة ٢)

1641. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: 'Whoever fasts Ramadân out of faith and the hope of reward will be forgiven his previous sins." (*Sahih*)

١٦٤١ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ صَامَ رَمَضَانَ إِيمَاناً وَاحْتِسَاباً غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ».

تخريج: أخرجه البخاري، الإيمان، باب صوم رمضان احتسابًا من الإيمان، ح:٣٨ من حديث محمد بن فضيل، ومسلم، صلاة المسافرين، باب الترغيب في قيام رمضان وهو التراويح، ح:٧٦٠ من حديث يحيى بن أبي كثير عن أبي سلمة من حديث أبي سلمة به.

Comments:

It means the minor sins concerning the rights of Allâh. The major sins are forgiven after repentance. Sins concerning the rights of people are not forgiven until they are either fulfilled or the victim forgives.

1642. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "When the first night of Ramadân comes, the satans and mischievous jinns are chained up, and the gates of the Fire are closed, and none of its gates are opened. The gates of Paradise are opened and none of its gates are closed. And a caller cries out: 'O seeker of good, proceed, O seeker of evil, stop.' And Allâh has necks (people) whom He frees (from the Fire), and that happens every day." (*Hasan*)

١٦٤٢ - حَدَّثَنَا أَبُو كُرَيْبٍ، مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ، عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللهِ ﷺ قَالَ: «إِذَا كَانَتْ أَوَّلُ لَيْلَةٍ مِنْ رَمَضَانَ، صُفِّدَتِ الشَّيَاطِينُ وَمَرَدَةُ الْجِنِّ، وَغُلِّقَتْ أَبْوَابُ النَّارِ، فَلَمْ يُفْتَحْ مِنْهَا بَابٌ. وَفُتِحَتْ أَبْوَابُ الْجَنَّةِ، فَلَمْ يُغْلَقْ مِنْهَا بَابٌ. وَنَادَى مُنَادٍ: يَا بَاغِيَ الْخَيْرِ أَقْبِلْ. وَيَا بَاغِيَ الشَّرِّ أَقْصِرْ. وَلِلَّهِ عُتَقَاءُ [مِنَ النَّارِ]. وَذٰلِكَ فِي كُلِّ لَيْلَةٍ».

تخريج: [حسن] أخرجه الترمذي، الصوم، باب ماجاء في فضل شهر رمضان، ح:٦٨٢ عن أبي كريب به، وقال: غريب ، وصححه ابن خزيمة:٣/١٨٨، ح:١٨٨٣ * الأعمش عنعن تقدم، ح:١٧٨، وتلميذه ضعيف تقدم، ح:٨٥٥، ولكن للحديث شواهد كثيرة عند البخاري، ومسلم وغيرهما، وانظر سنن النسائي:٤/١٢٩، ح:١٢٠٧، بتحقيقي.

Comments:

a. Ramadân is a month of good deeds; Allâh removes many big obstacles in the way to good deeds in this month.

b. The doors of Paradise are opened and those of Hell are closed, means their literal opening and closing. Another possible meaning is that the month of Ramadân is given special importance in Muslim society, and the good deeds become more attractive so that the Muslims are inspired to perform a variety of good deeds. They make a determined struggle to avoid sins; therefore these good deeds are doors to Paradise and the sins are doors to Hell.

c People being released from Hell on every night during this month is also a special honor of Ramadân. After repentance for sins, every person is able to secure this honor.

1643. It was narrated from Jâbir that the Messenger of Allâh ﷺ said: "At every breaking of the fast Allâh has people whom He frees (from the Fire), and that happens every night." (***Hasan***)

١٦٤٣ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو بَكْرِ ابْنُ عَيَّاشٍ، عَنِ الأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**إِنَّ لِلَّهِ عِنْدَ كُلِّ فِطْرٍ عُتَقَاءَ. وَذٰلِكَ فِي كُلِّ لَيْلَةٍ**».

تخريج: [حسن] انظر الحديث السابق * أبو بكر بن عياش تابعه أبو إسحاق الفزاري عند صاحب الحلية:٨/٢٥٧،٩/٣١٩، وقال: غريب ، وتابعهما أبو معاوية عند أحمد:٢/٢٥٤ إلا أنه قال: عن أبي هريرة أو عن أبي سعيد ، شك الأعمش، وللحديث شواهد كثيرة، راجع الترغيب والترهيب وغيره.

Comments:

The honor of being free from Hell can be achieved by fasting sincerely according to the *Sunnah* and repenting for sins. Allâh knows best!

1644. It was narrated that Anas bin Mâlik said: "Ramadân began, and the Messenger of Allâh ﷺ said: 'This month has come to you, and in it there is a night that is better than a thousand months. Whoever is deprived of it is deprived of all goodness, and no one is deprived of its goodness except one who is truly deprived.'" (***Da'if***)

١٦٤٤ - حَدَّثَنَا أَبُو بَدْرٍ، عَبَّادُ بْنُ الْوَلِيدِ: حَدَّثَنَا مُحَمَّدُ بْنُ بِلَالٍ: حَدَّثَنَا عِمْرَانُ الْقَطَّانُ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: دَخَلَ رَمَضَانُ. فَقَالَ رَسُولُ اللهِ ﷺ: «**إِنَّ هٰذَا الشَّهْرَ قَدْ حَضَرَكُمْ. وَفِيهِ لَيْلَةٌ خَيْرٌ مِنْ أَلْفِ شَهْرٍ. مَنْ حُرِمَهَا فَقَدْ حُرِمَ الْخَيْرَ كُلَّهُ. وَلَا يُحْرَمُ خَيْرَهَا إِلَّا مَحْرُومٌ**».

تخريج: [**إسناده ضعيف**] أخرجه الطبراني في الأوسط، ح:١٤٦٧ من حديث محمد بن بلال به، وقتادة عنعن تقدم، ح:١٧٥، ولحديثه شاهد منقطع (نسائي:٤/١٢٩، ح:٢١٠٨)، ومرسل (مصنف عبدالرزاق، ح:٧٣٨٣، وضعيف (الطبراني في الكبير، انظر مجمع الزوائد:٣/ ١٤٢).

Comments:

a. The most virtuous night of this month is *Lailatul-Qadr* (the Night of Power) mentioned in the Glorious Qur'ân, in Chapter *Al-Qadr*.

b. A source of achieving the reward of *Lailatul-Qadr* is making *I'tikâf* (seclusion in the mosque for worship) in the last ten days of Ramadân, as proven from the *Sunnah*. However if a person is unable to make *I'tikâf* he/she can still secure this degree of reward by performing worship during the nights, and particularly during the odd numbered nights.

c. Spending this one night in worship has the equivalent reward of worshiping for more than thirty years, so if a person does not achieve this reward simply by being lazy, then it is in fact a great deprivation!

Chapter 3. What Was Narrated Concerning Fasting On The Day Of Doubt

(المعجم ٣) - **بَابُ مَا جَاءَ فِي صِيَامِ يَوْمِ الشَّكِّ** (التحفة ٣)

1645. It was narrated that Silah bin Zufar said: "We were with 'Ammâr on the day concerning which there was some doubt. A (roasted) sheep was brought and some of the people moved away. 'Ammâr said: 'Whoever is fasting on this day has disobeyed Abu Qâsim ﷺ.'" (*Da'if*)

١٦٤٥ - **حَدَّثَنَا** مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبُو خَالِدٍ الأَحْمَرُ، عَنْ عَمْرِو بْنِ قَيْسٍ، عَنْ أَبِي إِسْحَاقَ، عَنْ صِلَةَ بْنِ زُفَرَ قَالَ: كُنَّا عِنْدَ عَمَّارٍ، فِي الْيَوْمِ الَّذِي يُشَكُّ فِيهِ. فَأُتِيَ بِشَاةٍ. فَتَنَحَّى بَعْضُ الْقَوْمِ. فَقَالَ عَمَّارٌ: مَنْ صَامَ هٰذَا الْيَوْمَ فَقَدْ عَصَى أَبَا الْقَاسِمِ ﷺ.

تخريج: [**إسناده ضعيف**] أخرجه أبو داود، الصيام، باب كراهية صوم يوم الشك، ح: ٢٣٣٤ عن ابن نمير به، وأعله البخاري، وصححه الترمذي، وابن خزيمة، وابن حبان، والحاكم، والذهبي، والدارقطني وغيرهم * أبوإسحاق عنعن تقدم، ح: ٤٦، وله شواهد كلها ضعيفة.

Comments:

a. The day of doubt means the day after the 29th of Sha'bân, when the sighting of new crescent is not confirmed. This day in fact is the thirtieth day of Sha'bân.

b. Allâh has prescribed a set amount and time scales for obligatory worship. It is incorrect to ignore this line between voluntary and obligatory worship.

1646. It was narrated that Abu Hurairah said: "The Messenger of Allâh ﷺ forbade anticipating the fast by fasting one day before the sighting (of the crescent)." (*Da'if*)

١٦٤٦ - **حَدَّثَنَا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، عَنْ عَبْدِ اللهِ بْنِ سَعِيدٍ، عَنْ جَدِّهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: نَهَىٰ رَسُولُ اللهِ ﷺ عَنْ تَعْجِيلِ صَوْمِ يَوْمٍ قَبْلَ الرُّؤْيَةِ.

تخريج: [**إسناده ضعيف جدًا**] وضعفه البوصيري، وانظر، ح: ٢٦٠ لعلته.

1647. It was narrated from Qâsim Abu 'Abdur-Rahmân that he heard Mu'âwiyah bin Abu Sufyân on the pulpit saying: "The Messenger of Allâh ﷺ used to say from the pulpit, before the month of Ramadân: 'Fasting will begin on such and such a day, but we are going to start fasting earlier,[1] so whoever wants to start fasting earlier (i.e., in Sha'bân), let him do so, and whoever wants to wait until Ramadân begins, let him do so.'" (*Da'if*)

١٦٤٧ - حَدَّثَنَا الْعَبَّاسُ بْنُ الْوَلِيدِ الدِّمَشْقِيُّ: حَدَّثَنَا مَرْوَانُ بْنُ مُحَمَّدٍ: حَدَّثَنَا الْهَيْثَمُ بْنُ حُمَيْدٍ: حَدَّثَنَا الْعَلَاءُ بْنُ الْحَارِثِ، عَنِ الْقَاسِمِ، أَبِي عَبْدِ الرَّحْمٰنِ أَنَّهُ سَمِعَ مُعَاوِيَةَ ابْنَ أَبِي سُفْيَانَ عَلَى الْمِنْبَرِ يَقُولُ: كَانَ رَسُولُ اللهِ ﷺ يَقُولُ عَلَى الْمِنْبَرِ، قَبْلَ شَهْرِ رَمَضَانَ: «**الصِّيَامُ يَوْمَ كَذَا وَكَذَا. وَنَحْنُ مُتَقَدِّمُونَ. فَمَنْ شَاءَ فَلْيَتَقَدَّمْ، وَمَنْ شَاءَ فَلْيَتَأَخَّرْ**».

تخريج: [**إسناده ضعيف**] أخرجه الطبراني (كبير: ١٩/ ٣٧٥)، ح: ٨٨٠ من حديث مروان بن محمد به، وزاد: كان يقوم على المنبر قبل رمضان بيوم ويقول قال البوصيري: إسناده صحيح ورجاله موثقون لكن قيل إن القاسم أباعبدالرحمٰن لم يسمع من أحد من الصحابة سوى أبي أمامة قلت: الصواب خلافه، انظر (ترجمته من) تهذيب الكمال والمعجم الكبير وغيرهما، ولكن الحديث شاذ مخالف للأحاديث الصحيحة، انظر، ح: ١٦٥٠.

Comments:

This *Hadith* is Weak and it is also contradictory to the Authentic *Hadith* of Abu Hurairah ؓ coming ahead, i.e., *Hadith* 1650.

Chapter 4. What Was Narrated Concerning Joining Sha'bân To Ramadân

(المعجم ٤) - بَابُ مَا جَاءَ فِي وِصَالِ شَعْبَانَ بِرَمَضَانَ (التحفة ٤)

1648. It was narrated that Umm Salamah said: "The Messenger of Allâh ﷺ used to join Sha'bân to Ramadân." (*Sahih*)

١٦٤٨ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ، عَنْ شُعْبَةَ، عَنْ مَنْصُورٍ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ أَبِي سَلَمَةَ، عَنْ أُمِّ سَلَمَةَ قَالَتْ: كَانَ رَسُولُ اللهِ ﷺ يَصِلُ شَعْبَانَ بِرَمَضَانَ.

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[1] i.e., before Ramadân begins because the Prophet ﷺ used to fast a great deal during Sha'bân.

تخريج: [صحيح] أخرجه الترمذي، الصوم، باب ماجاء في وصال شعبان برمضان، ح:٧٣٦ من حديث منصور به، وقال: حسن ، وله شواهد صحيحة عند أبي داود، ح:٢٣٣٦ وغيره، وانظر الحديث الآتي.

1649. It was narrated that Rabi'ah bin Ghâz asked 'Âishah about the fasting of the Messenger of Allâh ﷺ. She said: "He used to fast all of Sha'bân, until he joined it to Ramadân." (*Sahih*)

١٦٤٩ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا يَحْيَى بْنُ حَمْزَةَ: حَدَّثَنِي ثَوْرُ بْنُ يَزِيدَ، عَنْ خَالِدِ بْنِ مَعْدَانَ، عَنْ رَبِيعَةَ بْنِ الْغَازِ أَنَّهُ سَأَلَ عَائِشَةَ، عَنْ صِيَامِ رَسُولِ اللهِ ﷺ فَقَالَتْ: كَانَ يَصُومُ شَعْبَانَ كُلَّهُ حَتَّى يَصِلَهُ بِرَمَضَانَ.

تخريج: [إسناده صحيح] أخرجه الترمذي، الصوم، باب ماجاء في صوم يوم الإثنين والخميس، ح:٧٤٥ من حديث ثور به، وقال: حسن غريب ، والحديث السابق شاهد له.

Comments:

a. Fasting for the whole of Sha'bân means observing voluntary fast for most days of Sha'bân.
b. It is best not to observe voluntary fast after the first half of Sha'bân. (See *Hadith*: 1651)

Chapter 5. What Was Narrated Concerning The Prohibition Of Anticipating Ramadân By Fasting Before It, Except For One Who Has A Habitual Pattern Of Fasting And It Coincides With That

(المعجم ٥) - بَابُ مَا جَاءَ فِي النَّهْيِ أَنْ يُتَقَدَّمَ رَمَضَانُ بِصَوْمٍ، إِلَّا مَنْ صَامَ صَوْمًا فَوَافَقَهُ (التحفة ٥)

1650. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: 'Do not anticipate Ramadân by fasting one or two days before, except for a man who has a habitual pattern of fasting, in which case let him fast." (*Sahih*)

١٦٥٠ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا عَبْدُ الْحَمِيدِ بْنُ حَبِيبٍ، وَ الْوَلِيدُ بْنُ مُسْلِمٍ، عَنِ الأَوْزَاعِيِّ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لاَ تَقَدَّمُوا صِيَامَ رَمَضَانَ بِيَوْمٍ وَلاَ يَوْمَيْنِ. إِلَّا رَجُلٌ كَانَ يَصُومُ صَوْماً فَيَصُومُهُ».

تخريج: أخرجه البخاري، الصوم، باب: لا يتقدم رمضان بصوم يوم ولا يومين، ح:١٩١٤، ومسلم، الصيام، باب لا تقدموا رمضان بصوم يوم ولا يومين، ح:١٠٨٢ من حديث يحي به بألفاظ متقاربة.

Comments:

a. One form of prohibited fasting is one day before the beginning of Ramadân, and it is on a day of doubt, whether it is the thirtieth of Sha'bân or the first of Ramadân; because, Islamically, the appearance of the new crescent has not been confirmed by a witness. It is forbidden to observe fast on this day with the intention that if it is proven later to be the first of Ramadân, then it will count towards the fasting of Ramadân, otherwise it will be considered a voluntary fast.

b. Another form of fasting a day before Ramadân is that one observes fast despite the certainty that Ramadân has yet not begun; thus obligatory and non-obligatory combined together which is impermissible. Moreover this action apparently is like an addition into the obligatory worship.

1651. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: 'When it is the middle of Sha'bân, do not fast until Ramadân comes." (*Sahih*)

١٦٥١ - حَدَّثَنَا أَحْمَدُ بْنُ عَبْدَةَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ؛ ح: وَحَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا مُسْلِمُ بْنُ خَالِدٍ. قَالَ: حَدَّثَنَا الْعَلَاءُ بْنُ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا كَانَ النِّصْفُ مِنْ شَعْبَانَ، فَلَا صَوْمَ حَتَّى يَجِيءَ رَمَضَانُ».

تخريج: [إسناده صحيح] أخرجه أبو داود، الصيام، باب: في كراهية ذلك، ح:٢٣٣٧ من حديث الدراوردي: عبدالعزيز بن محمد به، وقال الترمذي، ح:٧٣٨ حسن صحيح .

Comments:

A previously mentioned *Hadith* indicates the permission of observing some fasts before Ramadân. This *Hadith* explains the situation that when Ramadân is near, avoiding the voluntary fasts is better, so that the voluntary and obligatory fasts remain distinguished; lest one should get so weak that fasts of Ramadân are disrupted.

Chapter 6. What Was Narrated Concerning Testimony That One Has Seen The Crescent

(المعجم ٦) - بَابُ مَا جَاءَ فِي الشَّهَادَةِ عَلَى رُؤْيَةِ الْهِلَالِ (التحفة ٦)

1652. It was narrated that Ibn 'Abbâs said: "A Bedouin came to the Prophet ﷺ and said: 'I have seen the new crescent tonight.' He

١٦٥٢ - حَدَّثَنَا عَمْرُو بْنُ عَبْدِ اللهِ الْأَوْدِيُّ، وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ. قَالَا: حَدَّثَنَا أَبُو أُسَامَةَ: حَدَّثَنَا زَائِدَةُ بْنُ قُدَامَةَ: حَدَّثَنَا سِمَاكُ

said: 'Do you bear witness that none has the right to be worshiped but Allâh and that Muhammad is the Messenger of Allâh ﷺ?' He said: 'Yes.' He said: 'Get up, O Bilâl, and announce to the people that they should fast tomorrow.'" (*Da'if*)

ابْنُ حَرْبٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: جَاءَ أَعْرَابِيٌّ إِلَى النَّبِيِّ ﷺ فَقَالَ: أَبْصَرْتُ الْهِلاَلَ اللَّيْلَةَ. فَقَالَ: «أَتَشْهَدُ أَنْ لاَ إِلَٰهَ إِلَّا اللهُ، وَأَنَّ مُحَمَّداً رَسُولُ اللهِ؟» قَالَ: نَعَمْ. قَالَ: «قُمْ يَا بِلاَلُ فَأَذِّنْ فِي النَّاسِ أَنْ يَصُومُوا غَداً».

Abu 'Ali said:[1] "This is how it was narrated from Walid bin Abu Thawr and Hasan bin 'Ali. It was also narrated from Hammâd bin Salamah, but he did not mention Ibn 'Abbâs. He said: 'And he announced that they should perform the prayer and that they should fast.'"

قَالَ أَبُو عَلِيٍّ: هٰكَذَا رِوَايَةُ الْوَلِيدِ بْنِ أَبِي ثَوْرٍ، وَالْحَسَنِ بْنِ عَلِيٍّ. وَرَوَاهُ حَمَّادُ بْنُ سَلَمَةَ، فَلَمْ يَذْكُرِ ابْنَ عَبَّاسٍ. وَقَالَ: فَنَادَى أَنْ يَقُومُوا وَأَنْ يَصُومُوا.

تخريج: [إسناده ضعيف] أخرجه أبو داود، الصيام، باب: في شهادة الواحد على رؤية هلال رمضان، ح: ٢٣٤٠ من حديث زائدة به، وصححه ابن خزيمة، وابن حبان، والحاكم، وانظر، ح: ١٧١ لعلته.

Comments:

There is a narration in *Sunan Abu Dâwud* from 'Abdullâh bin 'Umar in which he said: "People were struggling to see the new crescent. I told the Messenger of Allâh ﷺ that I had sighted the crescent whereupon the Messenger of Allâh ﷺ himself observed fast, and he also commanded the people to fast." (*Sunan Abu Dâwud*:2342). Shaikh Abdul-Qâdir Arnaut declared this *Hadith* as Authentic. It indicates that the testimony of a trusted Muslim is sufficient to assure the beginning of Ramadân.

1653. It was narrated that 'Umair bin Anas bin Mâlik said: "My paternal uncles among the *Ansâr* who were among the Companions of the Messenger of Allâh ﷺ told me: 'The new crescent of Shawwâl was covered with clouds, so we fasted the next day. Then some riders came at the end of the day and testified to the Prophet ﷺ that they had seen the

١٦٥٣ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا هُشَيْمٌ، عَنْ أَبِي بِشْرٍ، عَنْ أَبِي عُمَيْرِ بْنِ أَنَسِ ابْنِ مَالِكٍ قَالَ: حَدَّثَنِي عُمُومَتِي مِنَ الأَنْصَارِ مِنْ أَصْحَابِ رَسُولِ اللهِ ﷺ قَالُوا: أُغْمِيَ عَلَيْنَا هِلاَلُ شَوَّالٍ. فَأَصْبَحْنَا صِيَاماً. فَجَاءَ رَكْبٌ مِنْ آخِرِ النَّهَارِ، فَشَهِدُوا عِنْدَ النَّبِيِّ ﷺ أَنَّهُمْ رَأَوُا الْهِلاَلَ بِالأَمْسِ. فَأَمَرَهُمْ رَسُولُ

[1] This is an addition from some of the manuscripts, and it is not clear who this Abu 'Ali is.

اللهِ ﷺ أَنْ يُفْطِرُوا، وَأَنْ يَخْرُجُوا إِلَى عِيدِهِمْ مِنَ الْغَدِ.

new crescent the night before. The Messenger of Allâh ﷺ commanded them to break their fast and to go out to offer the *'Eid prayer the following morning.'"* (*Sahih*)

تخريج: [إسناده صحيح] أخرجه أبوداود، الصلوٰة، باب إذا لم يخرج الإمام للعيد من يومه يخرج من الغد، ح:١١٥٧ من حديث أبي بشر جعفر به، وصححه ابن حبان، والبيهقي، وابن حزم وغيرهم.

Comments:

a. If the news of the appearance of a new crescent is received on the afternoon, then the *'Eid* prayer will be offered the next day, but the fast of the day will come to end immediately after receiving the news.

b. Sighting the new crescent by the nearest city is accepted. The caravan reached Al-Madinah after covering a whole day's journey; the people of Al-Madinah finished their fast on the basis of the moon being sighted from such a distance.

(المعجم ٧) - بَابُ مَا جَاءَ فِي «صُومُوا لِرُؤْيَتِهِ وَأَفْطِرُوا لِرُؤْيَتِهِ» (التحفة ٧)

Chapter 7. What Was Narrated Concerning: "Fast When You See It (The New Crescent) And Stop Fasting When You See It."

١٦٥٤ - حَدَّثَنَا أَبُو مَرْوَانَ، مُحَمَّدُ بْنُ عُثْمَانَ الْعُثْمَانِيُّ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمِ بْنِ عَبْدِ اللهِ، عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: **«إِذَا رَأَيْتُمُ الْهِلَالَ فَصُومُوا. وَإِذَا رَأَيْتُمُوهُ فَأَفْطِرُوا. فَإِنْ غُمَّ عَلَيْكُمْ فَاقْدُرُوا لَهُ»** وَكَانَ ابْنُ عُمَرَ يَصُومُ قَبْلَ الْهِلَالِ بِيَوْمٍ.

1654. It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ said: 'When you see the new crescent, fast, and when you see it, stop fasting. If it is cloudy then calculate it (as thirty days)." Ibn 'Umar used to fast one day before the new crescent was seen. (*Sahih*)

تخريج: أخرجه البخاري، الصوم، باب: هل يقال: رمضان، أو شهر رمضان؟ ومن رأى كله واسعًا، ح:١٩٠٠ من حديث ابن شهاب الزهري به المرفوع فقط، وأخرج مسلم، الصيام، باب وجوب صوم رمضان لرؤية الهلال والفطر ... الخ، ح:١٠٨١ من حديث إبراهيم بن سعد عن الزهري عن سعيد بن المسيب عن أبي هريرة به.

Comments:

a. A lunar month begins with the appearance of the new crescent. The night on which the moon appears is counted with the following day.

b. Estimating when it is cloudy, means completing thirty days of fast. As another narration's version is 'if it is cloudy then complete the number as thirty days of Ramadân.'

c. Ibn 'Umar ﷺ fasted a day before Ramadân; possibly it was coincided with his routine fasting that accidentally happened on this day.

1655. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "When you see the new crescent then fast, and when you see it then stop fasting. If it is cloudy then fast thirty days." (*Sahih*)

١٦٥٥ - حَدَّثَنَا أَبُو مَرْوَانَ الْعُثْمَانِيُّ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا رَأَيْتُمُ الْهِلَالَ فَصُومُوا. وَإِذَا رَأَيْتُمُوهُ فَأَفْطِرُوا. فَإِنْ غُمَّ عَلَيْكُمْ فَصُومُوا ثَلَاثِينَ يَوْماً».

تخريج: أخرجه مسلم، انظر الحديث السابق.

Chapter 8. What Was Narrated Concerning: "The Month Is Twenty-Nine (Days)."

(المعجم ٨) - بَابُ مَا جَاءَ فِي «الشَّهْرُ تِسْعٌ وَعِشْرُونَ» (التحفة ٨)

1656. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: 'How much of the month has passed?" We said: "Twenty-two (days), and there are eight left." The Messenger of Allâh ﷺ said: "The month is like that, and the month is like that, (and the month is like that), three times, and he withheld one finger the last time." (*Sahih*)

١٦٥٦ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «كَمْ مَضَى مِنَ الشَّهْرِ؟» قَالَ: قُلْنَا: اثْنَانِ وَعِشْرُونَ، وَبَقِيَتْ ثَمَانٍ. فَقَالَ رَسُولُ اللهِ ﷺ: «الشَّهْرُ هٰكَذَا، وَالشَّهْرُ هٰكَذَا، [وَالشَّهْرُ هٰكَذَا]» ثَلَاثَ مَرَّاتٍ، وَأَمْسَكَ وَاحِدَةً.

تخريج: [صحيح] أخرجه أحمد: ٢/ ٢٥١ عن أبي معاوية وغيره، وصححه ابن حبان (موارد)، ح: ٩٢٣، والبوصيري * الأعمش عنعن تقدم، ح: ١٧٨، ولحديثه شواهد كثيرة، انظر الحديث الآتي.

Comments:

He demonstrated the counting with ten fingers twice, and a third time with

nine fingers, and made it clear that a month is also of twenty-nine days; it is not necessarily thirty days. There is no decrease in reward for the fast of a month in case of it being twenty-nine days.

1657. It was narrated from Muhammad bin Sa'd bin Abu Waqqâs that his father said: "The Messenger of Allâh ﷺ said: 'The month is like that and like that and like that,' and he showed nine fingers on the third time to indicate twenty-nine." (*Sahih*)

١٦٥٧ – حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ: حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنْ مُحَمَّدِ بْنِ سَعْدِ بْنِ أَبِي وَقَّاصٍ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «الشَّهْرُ هٰكَذَا وَهٰكَذَا وَهٰكَذَا» وَعَقَدَ تِسْعاً وَعِشْرِينَ، فِي الثَّالِثَةِ.

تخريج: أخرجه مسلم، الصيام، باب الشهر يكون تسعًا وعشرين، ح:١٠٨٦ من حديث محمد بن بشر به.

1658. It was narrated that Abu Hurairah said: (The months in which) We fasted twenty-nine days at the time of the Messenger of Allâh ﷺ, were more than (the months in which) we fasted thirty days. (*Sahih*)

١٦٥٨ – حَدَّثَنَا مُجَاهِدُ بْنُ مُوسٰى: حَدَّثَنَا الْقَاسِمُ بْنُ مَالِكٍ الْمُزَنِيُّ: حَدَّثَنَا الْجُرَيْرِيُّ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: مَا صُمْنَا عَلَى عَهْدِ رَسُولِ اللهِ ﷺ تِسْعاً وَعِشْرِينَ، أَكْثَرُ مِمَّا صُمْنَا ثَلَاثِينَ.

تخريج: [صحيح] وله شاهد صحيح عند أبي داود، الصيام، باب الشهر يكون تسعًا وعشرين، ح:٢٣٢٢ وغيره.

Comments:

The month of Ramadân came nine times in the life of Allâh's Messenger ﷺ after the fasting was made obligatory; because fasting was made an obligatory duty in the second year after emigration (2 H) and the Prophet had passed away in the third month of the Islamic calendar, Rabiul-Awwal before Ramadân, of the eleventh year, after migration (11 H). During this period at least five times Ramadân was observed with twenty-nine days.

Chapter 9. What Was Narrated Concerning The Two Months Of *'Eid*

(المعجم ٩) – بَابُ مَا جَاءَ فِي شَهْرَيِ الْعِيدِ (التحفة ٩)

1659. It was narrated that from 'Abdur-Rahmân bin Abu Bakrah, from his father, that the Prophet ﷺ said: "Two months of *'Eid* whose reward cannot be reduced

١٦٥٩ – حَدَّثَنَا حُمَيْدُ بْنُ مَسْعَدَةَ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا خَالِدٌ الْحَذَّاءُ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي بَكْرَةَ، عَنْ أَبِيهِ، عَنِ النَّبِيِّ

(even if they are twenty-nine days): 'Ramadân and Dhul-Hijjah." (*Sahih*)

ﷺ قَالَ: «شَهْرَا عِيدٍ لاَ يَنْقُصَانِ: رَمَضَانُ وَذُو الْحِجَّةِ».

تخريج: أخرجه البخاري، الصوم، باب شهرا عيد لا ينقصان، ح:١٩١٢ من حديث خالد به، ومسلم، الصيام، باب بيان معنى قوله ﷺ: شهرا عيد لا ينقصان، ح:١٠٨٩ من حديث يزيد به.

Comments:

This Prophetic statement has been explained with various opinions. According to one opinion, this *Hadith* means even though these months are of twenty-nine days, yet in reward and virtues they are great and do not consider them inferior. Another meaning of the *Hadith* is that both months of the two *'Eid* in the same year will not be twenty-nine days.

1660. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "*Al-Fitr* is the day when you break your fast and *Al-Adha* is the day when you offer sacrifices." (*Sahih*)

١٦٦٠ - حَدَّثَنَا مُحَمَّدُ بْنُ عُمَرَ الْمُقْرِيءُ: حَدَّثَنَا إِسْحَاقُ بْنُ عِيسٰى: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «الْفِطْرُ يَوْمَ تُفْطِرُونَ، وَالأَضْحَىٰ يَوْمَ تُضَحُّونَ».

تخريج: [صحيح] * محمد بن عمر بن أبي عمر المقرىء لا يعرف، ولعله محمد بن أبي عمر الدوري (تقريب)، وشيخه إسحاق بن عيسى بن نجيح، أبو يعقوب بن الطباع صدوق مشهور، وللحديث شواهد، عند أبي داود، ح:٢٣٢٤، والترمذي، ح:٦٩٧ وغيرهما.

Comments:

'Eid prayer is a collective worship; therefore even if one is doubtful about the appearance of new crescent, he should celebrate *'Eid* along with the general Muslim community. That is why the sighting of a new crescent is not conditioned with being seen by a great number of people, rather the testimony of two trusted Muslims is sufficient.

Chapter 10. What Was Narrated Concerning Fasting While Traveling

(المعجم ١٠) - بَابُ مَا جَاءَ فِي الصَّوْمِ فِي السَّفَرِ (التحفة ١٠)

1661. It was narrated that Ibn 'Abbâs said: "The Messenger of Allâh ﷺ fasted while he was traveling, and he broke his fast." (*Sahih*)

١٦٦١ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ مَنْصُورٍ، عَنْ مُجَاهِدٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: صَامَ رَسُولُ اللهِ ﷺ فِي السَّفَرِ، وَأَفْطَرَ.

تخريج: [صحيح] أخرجه النسائي:٤/١٨٤، الصيام، ذكر الاختلاف على منصور، ح:٢٢٩٢ من طريق شعبة عن منصور به، أخرجه البخاري، ح:١٩٤٨، ومسلم، ح:١١١٣ وغيرهما من طريق منصور عن مجاهد عن طاوس عن ابن عباس به مطولاً، وهو المحفوظ.

Comments:

If there is a concern that completing a fast on journey will be hard, fast should still be observed; but there is a ruling that if fast is to be expected too hard, them it is better to leave the obligatory fast, in this condition the fasting is said to be *Harâm* (prohibited), such fasts should be made up afterwards. If the journey is easy and observing fast is not hard, then one may even observe voluntary fast on a journey as it is apparent from the following *Hadith*, so the fasting of Ramadân on a journey is definitely permissible.

1662. It was narrated that 'Âishah said: "Hamzah Al-Aslami asked the Messenger of Allâh ﷺ: 'I am fasting, should I fast while traveling?' The Messenger of Allâh ﷺ said: 'If you wish, then fast, and if you wish, then break your fast.'" (*Sahih*)

١٦٦٢ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ نُمَيْرٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: سَأَلَ حَمْزَةُ الأَسْلَمِيُّ رَسُولَ اللهِ ﷺ فَقَالَ: إِنِّي أَصُومُ. [أ]فَأَصُومُ فِي السَّفَرِ؟ فَقَالَ رَسُولُ اللهِ ﷺ: **«إِنْ شِئْتَ فَصُمْ، وَإِنْ شِئْتَ فَأَفْطِرْ»**.

تخريج: أخرجه البخاري، الصوم، باب الصوم في السفر والإفطار، ح:١٩٤٢، ١٩٤٣، ومسلم، الصيام، باب التخيير في الصوم والفطر في السفر، ح:١١٢١ من حديث هشام به.

1663. It was narrated that Abu Dardâ' said: "We were with the Messenger of Allâh ﷺ on one of his journeys on a hot day, and it was extremely hot. A man would put his hand over his head because of the intense heat. No one among the people was fasting except for the Messenger of Allâh ﷺ and 'Abdullâh bin Rawâhah." (*Sahih*)

١٦٦٣ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا أَبُو عَامِرٍ؛ ح وَحَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ، وَ هَارُونُ بْنُ عَبْدِ اللهِ الْحَمَّالُ. قَالاَ: حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ جَمِيعاً، عَنْ هِشَامِ بن سَعْدٍ، عَنْ عُثْمَانَ بْنِ حَيَّانَ الدِّمَشْقِيِّ: حَدَّثَتْنِي أُمُّ الدَّرْدَاءِ، عَنْ أَبِي الدَّرْدَاءِ أَنَّهُ قَالَ: لَقَدْ رَأَيْتُنَا مَعَ رَسُولِ اللهِ ﷺ فِي بَعْضِ أَسْفَارِهِ فِي الْيَوْمِ الْحَارِّ. الشَّدِيدِ الْحَرِّ. وَإِنَّ الرَّجُلَ لَيَضَعُ يَدَهُ عَلَى رَأْسِهِ مِنْ شِدَّةِ الْحَرِّ. وَمَا فِي الْقَوْمِ أَحَدٌ صَائِمٌ إِلَّا رَسُولُ اللهِ ﷺ. وَعَبْدُ اللهِ بْنُ رَوَاحَةَ.

تخريج: أخرجه مسلم، الصيام، الباب السابق، ح:١١٢٢ من حديث هشام بن سعد به.

Comments:

It shows that if a person is strong enough then he may fast on a journey even with slight difficulty.

Chapter 11. What Was Narrated Concerning Not Fasting When Traveling

(المعجم ١١) - بَابُ مَا جَاءَ فِي الإِفْطَارِ فِي السَّفَرِ (التحفة ١١)

1664. It was narrated from Ka'b bin 'Âsim that the Messenger of Allâh ﷺ said: 'It is not an act of righteousness to fast while traveling." (*Sahih*)

١٦٦٤ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَ مُحَمَّدُ بْنُ الصَّبَّاحِ. قَالاَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ صَفْوَانَ بْنِ عَبْدِ اللهِ، عَنْ أُمِّ الدَّرْدَاءِ، عَنْ كَعْبِ بْنِ عَاصِمٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَيْسَ مِنَ الْبِرِّ الصِّيَامُ فِي السَّفَرِ».

تخريج: [إسناده صحيح] أخرجه النسائي: ٤/ ١٧٤، ١٧٥، الصيام، باب ما يكره الصيام في السفر، ح:٢٢٥٧ من حديث سفيان به، وصححه الحاكم: ١/ ٤٣٣، والذهبي، وله شواهد عند البخاري، ح:١٩٤٦، ومسلم، ح:١١١٥ وغيرهما، انظر الحديث الآتي.

1665. It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ said: 'It is not an act of righteousness to fast while traveling." (*Sahih*)

١٦٦٥ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُصَفَّى الْحِمْصِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ حَرْبٍ، عَنْ عُبَيْدِ اللهِ بن عُمَرَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَيْسَ مِنَ الْبِرِّ الصِّيَامُ فِي السَّفَرِ».

تخريج: [صحيح] أخرجه الطحاوي في معاني الآثار(٢/ ٦٣) من حديث محمد بن المصفى به، وصححه ابن حبان(موارد)، ح:٩١٢ من حديث محمد بن المصفى، والبوصيري.

Comments:

Because religion is easy, there is no hardship in it. Therefore accepting just hardships and extremities instead of accepting the flexibilities of *Shari'ah* is not a good deed.

1666. It was narrated from 'Abdur-Rahmân bin 'Awf that the Messenger of Allâh ﷺ said: 'The one who fasts *Ramadân* while traveling is like one who breaks his fast when not traveling." (*Da'if*)

١٦٦٦ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْمُنْذِرِ الْحِزَامِيُّ: حَدَّثَنَا عَبْدُ اللهِ بْنُ مُوسى التَّيْمِيُّ، عَنْ أُسَامَةَ ابْنِ زَيْدٍ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِيهِ عَبْدِ الرَّحْمٰنِ بْنِ عَوْفٍ

قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «صَائِمُ رَمَضَانَ فِي السَّفَرِ كَالْمُفْطِرِ فِي الْحَضَرِ».

قَالَ أَبُو إِسْحَاقَ: هٰذَا الْحَدِيثُ لَيْسَ بِشَيْءٍ.

Abu Ishâq said: "This *Hadith* is of no significance."

تخريج: [إسناده ضعيف] * أبوسلمة لم يسمع من أبيه كما قال علي بن المديني، وأحمد، وابن معين وغيرهم، والزهري عنعن، وفيه علة أخرى، وأخرج النسائي: ٤/ ١٨٣، ح: ٢٢٨٦،٢٢٨٨ عن الزهري به موقوفًا نحوه.

(المعجم ١٢) - بَابُ مَا جَاءَ فِي الإِفْطَارِ لِلْحَامِلِ وَالْمُرْضِعِ (التحفة ١٢)

Chapter 12. What Was Narrated Concerning Pregnant And Nursing Women Breaking Their Fast

١٦٦٧ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَلِيُّ بْنُ مُحَمَّدٍ. قَالاَ: حَدَّثَنَا وَكِيعٌ، عَنْ أَبِي هِلاَلٍ، عَنْ عَبْدِ اللهِ بْنِ سَوَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ، رَجُلٌ مِنْ بَنِي عَبْدِ الأَشْهَلِ، وَقَالَ عَلِيُّ بْنُ مُحَمَّدٍ: مِنْ بَنِي عَبْدِ اللهِ بْنِ كَعْبٍ قَالَ أَغَارَتْ عَلَيْنَا خَيْلُ رَسُولِ اللهِ ﷺ. فَأَتَيْتُ رَسُولَ اللهِ ﷺ وَهُوَ يَتَغَدَّى فَقَالَ: **«ادْنُ فَكُلْ»** قُلْتُ: إِنِّي صَائِمٌ. قَالَ: **«اجْلِسْ أُحَدِّثْكَ عَنِ الصَّوْمِ أَوِ الصِّيَامِ. إِنَّ اللهَ عَزَّ وَجَلَّ وَضَعَ عَنِ الْمُسَافِرِ شَطْرَ الصَّلاَةِ. وَعَنِ الْمُسَافِرِ وَالْحَامِلِ وَالْمُرْضِعِ، الصَّوْمَ، أَوِ الصِّيَامَ»**. وَاللهِ لَقَدْ قَالَهُمَا النَّبِيُّ ﷺ، كِلْتَاهُمَا أَوْ إِحْدَاهُمَا. فَيَا لَهْفَ نَفْسِي فَهَلاَّ كُنْتُ طَعِمْتُ مِنْ طَعَامِ رَسُولِ اللهِ ﷺ.

1667. It was narrated from Anas bin Mâlik that a man from the tribe of Banu 'Abdul-Ashhal, while (one narrator) 'Ali bin Muhammad said (he was) a man from the tribe of Banu 'Abdullâh bin Ka'b, said: "The cavalry of the Messenger of Allâh ﷺ attacked us, so I came to the Messenger of Allâh ﷺ and he was eating a meal. He said: 'Come and eat.' I said: 'I am fasting.' He said: 'Sit and I will tell you about fasting. Allâh has relieved the traveler of half of the prayer, and He has relieved the traveler, the pregnant, and the nursing mothers of the duty to fast.' By Allâh, the Prophet ﷺ said them, both, or one of them, and now I feel so disappointed that I had not eaten of the food of the Messenger of Allâh ﷺ." (***Hasan***)

تخريج: [حسن] أخرجه أبو داود، الصيام، باب اختيار الفطر، ح: ٢٤٠٨ من حديث أبي هلال به، وحسنه الترمذي، ح: ٧١٥، وصححه ابن خزيمة.

Comments:

a. When this event took place, Anas bin Mâlik Ka'bi had already embraced Islam, but his tribe had yet not embraced Islam.

b. Half of the prayer being forgiven to a traveler means the prayers consisting of four obligatory *Rak'ah* are offered with just two *Rak'ah*, whereas morning and sunset prayers are, even during a journey, offered with the total obligatory *Rak'ah*.

c. A traveler, or a pregnant or breastfeeding woman are exempt from observing fasts, meaning they are not required to fast due to their excuse and shall later make these up.

1668. It was narrated that Anas bin Mâlik said: "The Messenger of Allâh ﷺ granted a concession to pregnant women who fear for themselves, allowing them not to fast, and to nursing mothers who fear for their infants." (***Da'if***)

١٦٦٨ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ الدِّمَشْقِيُّ: حَدَّثَنَا الرَّبِيعُ بْنُ بَدْرٍ، عَنِ الْجُرَيْرِيِّ، عَنِ الْحَسَنِ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: رَخَّصَ رَسُولُ اللهِ ﷺ لِلْحُبْلَى الَّتِي تَخَافُ عَلَى نَفْسِهَا، أَنْ تُفْطِرَ. وَلِلْمُرْضِعِ الَّتِي تَخَافُ عَلَى وَلَدِهَا.

تخريج: [**إسناده ضعيف جدًّا**] انظر، ح:٢٦٩ لعلته، وفيه علل أخرى.

Comments:

The Mother of the Believers, 'Âishah ﵂, deferred making up the missed fasting because of her menses. She was mindful of the Prophet ﷺ, lest the Messenger of Allâh ﷺ had desire of her, and because of her fasting she would not be able to avail herself to the Prophet ﷺ.

Chapter 13. What Was Narrated Concerning Making Up For (Fasts Missed) During Ramadân

(المعجم ١٣) - **بَابُ مَا جَاءَ فِي قَضَاءِ رَمَضَانَ** (التحفة ١٣)

1669. It was narrated that Abu Salamah said: "I heard 'Âishah say: 'I used to owe fasts from the month of Ramadân, and I would not make them up for until Sha'bân came.'" (***Sahih***)

١٦٦٩ - حَدَّثَنَا عَلِيُّ بْنُ الْمُنْذِرِ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عَمْرِو بْنِ دِينَارٍ، [وَ]عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ أَبِي سَلَمَةَ قَالَ: سَمِعْتُ عَائِشَةَ تَقُولُ: إِنْ كَانَ لَيَكُونُ عَلَيَّ الصِّيَامُ مِنْ شَهْرِ رَمَضَانَ، فَمَا أَقْضِيهِ حَتَّى يَجِيءَ شَعْبَانُ.

تخريج: أخرجه البخاري، الصوم، باب: متى يقضي قضاء رمضان؟، ح:١٩٥٠، ومسلم،

الصيام، باب جواز تأخير قضاء رمضان ما لم يجيء رمضان آخر . . . إلخ، ح:١١٤٦ من حديث يحيى بن سعيد به.

1670. It was narrated that 'Âishah said: "We used to menstruate at the time of the Prophet ﷺ, and he would order us to make up for the (missed) fasts.'" (*Hasan*)

١٦٧٠ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا عَبْدُ اللهِ بْنُ نُمَيْرٍ، عَنْ عُبَيْدَةَ، عَنْ إِبْرَاهِيمَ، عَنِ الأَسْوَدِ، عَنْ عَائِشَةَ قَالَتْ: كُنَّا نَحِيضُ عِنْدَ النَّبِيِّ ﷺ، فَيَأْمُرُنَا بِقَضَاءِ الصَّوْمِ.

تخريج: [حسن] أخرجه الترمذي، الصوم، باب ماجاء في قضاء الحائض الصيام دون الصلوة، ح:٧٨٧ من حديث عبيدة به، وقال: حسن . . . وعبيدة هو ابن معتب الضبي الكوفي ، وتقدم حاله، ح:١١٥٧.

Comments:

a. Menses break the fast, so fasting in these days is prohibited.
b. If a woman is fasting and menses begin the fast will immediately come to an end and this fast will not be counted.

Chapter 14. What Was Narrated Concerning The Expiation For One Who Breaks The Fast In Ramadân

(المعجم ١٤) - بَابُ مَا جَاءَ فِي كَفَّارَةِ مَنْ أَفْطَرَ يَوْمًا مِنْ رَمَضَانَ (التحفة ١٤)

1671. It was narrated that Abu Hurairah said: "A man came to the Prophet ﷺ and said: 'I am doomed.' He said: 'Why are you doomed?' He said: 'I had intercourse with my wife in Ramadân.' The Prophet ﷺ said: 'Free a slave.' He said: 'I cannot.' He said: 'Fast for two consecutive months.' He said: 'I cannot.' He said: 'Feed sixty poor persons.' He said: 'I cannot.' He said: 'Sit down.' So he sat down, and while doing so a basketful of dates was brought. The Prophet ﷺ said: 'Go and give this in charity.' He said: 'O Messenger of Allâh, by the One Who sent you with the truth, there is no household between its two lava fields (i.e., in Al-

١٦٧١ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ حُمَيْدِ ابْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: أَتَى النَّبِيَّ ﷺ رَجُلٌ فَقَالَ: هَلَكْتُ. قَالَ: «**وَمَا أَهْلَكَكَ؟**» قَالَ: وَقَعْتُ عَلَى امْرَأَتِي فِي رَمَضَانَ. فَقَالَ النَّبِيُّ ﷺ: «**أَعْتِقْ رَقَبَةً**» قَالَ: لاَ أَجِدُ. قَالَ: «**صُمْ شَهْرَيْنِ مُتَتَابِعَيْنِ**» قَالَ: لاَ أُطِيقُ. قَالَ: «**أَطْعِمْ سِتِّينَ مِسْكِيناً**» قَالَ: لاَ أَجِدُ. قَالَ: «**اجْلِسْ**» فَجَلَسَ. فَبَيْنَمَا هُوَ كَذٰلِكَ إِذْ أُتِيَ بِمِكْتَلٍ يُدْعَى الْعَرَقَ. فَقَالَ: «**اذْهَبْ فَتَصَدَّقْ بِهِ**» قَالَ: يَا رَسُولَ اللهِ وَالَّذِي بَعَثَكَ بِالْحَقِّ، مَا بَيْنَ لاَبَتَيْهَا أَهْلُ بَيْتٍ أَحْوَجُ إِلَيْهِ مِنَّا. قَالَ: «**فَانْطَلِقْ فَأَطْعِمْهُ عِيَالَكَ**».

Madinah) that is more in need of it than us.' He said: 'Then go and feed your family.'" (*Sahih*)

Another chain from Abu Hurairah with the additional words: "Then he (the Prophet ﷺ) said: And fast a day in its place."

حدّثنا حَرْمَلَةُ بْنُ يَحْيَىٰ: حَدَّثَنَا عَبْدُ اللهِ ابْنُ وَهْبٍ: حَدَّثَنَا عَبْدُ الْجَبَّارِ بْنُ عُمَرَ: حَدَّثَنِي يَحْيَى بْنُ سَعِيدٍ، عَنِ ابْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللهِ ﷺ بِذٰلِكَ. فَقَالَ: «**وَصُمْ يَوْماً مَكَانَهُ**».

تخريج: أخرجه البخاري، كفارات الأيمان، باب متى تجب الكفارة على الغني والفقير؟ ... الخ، ح:٦٧٠٩، ومسلم، الصيام، باب تغليظ تحريم الجماع في نهار رمضان على الصائم ... الخ، ح:١١١١ من حديث سفيان به، وأما السند الثاني ففيه عبدالجبار بن عمر وهو ضعيف (تقريب).

Comments:

a. The intentional sexual intercourse in state of fasting breaks the fast, and the required expiation becomes compulsory.
b. If the expiation becomes compulsory in the light of *Shari'ah* for a poor person, because of his mistake, then other Muslims should give him financial help so that he/she can pay the expiation.
c. 'And fast a day in its place'; Muhammad Fuwâd Abdul-Bâqi said regarding this sentence that Abdul-Jabbâr bin 'Umar, a narrator of this chain, is Weak. However, only by observing a fast for the replacement of the broken fast can one complete the number of fasting of the month.

1672. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "Whoever does not fast one day in Ramadân without having a concession allowing that, fasting for a lifetime will not make up for that." (*Da'if*)

١٦٧٢ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَ عَلِيُّ بْنُ مُحَمَّدٍ. قَالاَ حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنِ ابْنِ الْمُطَوِّسِ، عَنْ أَبِيهِ الْمُطَوِّسِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**مَنْ أَفْطَرَ يَوْماً مِنْ رَمَضَانَ، مِنْ غَيْرِ رُخْصَةٍ، لَمْ يُجْزِهِ صِيَامُ الدَّهْرِ**».

تخريج: **[إسناده ضعيف]** أخرجه أبو داود، الصيام، باب التغليظ فيمن أفطر عمدًا، ح:٢٣٩٦ من حديث حبيب به، أخرجه الترمذي، ح:٧٢٣، وذكر كلامًا * أبوالمطوس لين الحديث، وأبوه مجهول(تقريب).

Chapter 15. What Was Narrated Concerning One Who Breaks His Fast Out Of Forgetfulness

(المعجم ١٥) - **بَابُ مَا جَاءَ فِيمَنْ أَفْطَرَ نَاسِيًا** (التحفة ١٥)

1673. It was narrated from Abu

١٦٧٣ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا

Hurairah that the Messenger of Allâh ﷺ said: 'Whoever eats out of forgetfulness, when he is fasting, let him complete his fast, for it is Allâh Who has fed him and given him to drink." (*Sahih*)

أَبُو أُسَامَةَ، عَنْ عَوْفٍ، عَنْ خِلَاسٍ، وَمُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ أَكَلَ نَاسِياً، وَهُوَ صَائِمٌ، فَلْيُتِمَّ صَوْمَهُ. فَإِنَّمَا أَطْعَمَهُ اللهُ وَسَقَاهُ».

تخريج: أخرجه البخاري، الأيمان والنذور، باب: إذا حنث ناسيًا في الأيمان . . . الخ، ح:٦٦٦٩ من حديث حبيب به، أخرجه مسلم، الصيام، باب أكل الناسي وشربه وجماعه لا يفطر، ح:١١٥٥ من طريق آخر عن محمد بن سيرين به.

Comments:

Islamic principles always care for the weaknesses of human nature. Being forgetful is human nature; therefore Allâh did not count the deeds done forgetfully as sins. He shows extra mercy for validating a fast despite forgetful eating and drinking. This is the meaning of Allâh's feeding and giving drink.

1674. It was narrated that Asmâ' bint Abu Bakr said: "We broke our fast on a cloudy day at the time of the Messenger of Allâh ﷺ, then the sun appeared." (*Sahih*)

I (one of the narrators) said to Hishâm: "Were they commanded to make up for that day?" He said: "It had to be made up." (According to Hishâm's opinion).

١٦٧٤ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَ عَلِيُّ بْنُ مُحَمَّدٍ. قَالَا: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ فَاطِمَةَ بِنْتِ الْمُنْذِرِ، عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ قَالَتْ: أَفْطَرْنَا عَلَى عَهْدِ رَسُولِ اللهِ ﷺ فِي يَوْمِ غَيْمٍ. ثُمَّ طَلَعَتِ الشَّمْسُ.

قُلْتُ لِهِشَامٍ: أُمِرُوا بِالْقَضَاءِ؟ قَالَ: بُدٌّ مِنْ ذٰلِكَ.

تخريج: أخرجه البخاري، الصوم، باب: إذا أفطر في رمضان ثم طلعت الشمس، ح:١٩٥٩ عن أبي بكر بن أبي شيبة به.

Chapter 16. What Was Narrated Concerning A Fasting Person Who Vomits

(المعجم ١٦) - بَابُ مَا جَاءَ فِي الصَّائِمِ يَقِيءُ (التحفة ١٦)

1675. It was narrated that Abu Masruq said: "I heard Fadâlah bin 'Ubaid Al-Ansâri narrating that the Prophet ﷺ came out to them on a day when he was fasting. He

١٦٧٥ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَعْلَىٰ وَمُحَمَّدُ ابْنَا عُبَيْدٍ الطَّنَافِسِيُّ. قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ إِسْحَاقَ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ أَبِي مَرْزُوقٍ قَالَ: سَمِعْتُ فَضَالَةَ

ابْنَ عُبَيْدٍ الأَنْصَارِيَّ يُحَدِّثُ أَنَّ النَّبِيَّ ﷺ خَرَجَ عَلَيْهِمْ فِي يَوْمٍ كَانَ يَصُومُهُ. فَدَعَا بِإِنَاءٍ. فَشَرِبَ. فَقُلْنَا: يَا رَسُولَ اللهِ إِنَّ هٰذَا يَوْمٌ كُنْتَ تَصُومُهُ. قَالَ: «أَجَلْ. وَلٰكِنِّي قِئْتُ».

called for a vessel and drank. We said: 'O Messenger of Allâh, you were fasting today.' He said: 'Yes, but I vomited.'" (*Sahih*)

تخريج: [**صحيح**] أخرجه أحمد: ٦/١٨ عن محمد بن عبيد به، وتابعه إبراهيم بن سعد عنده: ٦/٢١ * وابن إسحاق صرح بالسماع، إلا أنه زاد في السند: حنشًا بين أبي مرزوق وفضالة، وحنش بن عبدالله هذا ثقة كما في التقريب وغيره، فالسند حسن، ورواه عميرة بن أبي ناجية عن يزيد به نحو رواية إبراهيم عن ابن إسحاق، (الطبراني: ١٨/٣١٦)، وتابعهما عبدالله بن لهيعة، والمفضل بن فضالة: ٤/ ٢٢٠ وغيره.

١٦٧٦ - حَدَّثَنَا عُبَيْدُ اللهِ بْنُ عَبْدِ الْكَرِيمِ: حَدَّثَنَا الْحَكَمُ بْنُ مُوسَى: حَدَّثَنَا عِيسَى بْنُ يُونُسَ؛ ح: وَحَدَّثَنَا عُبَيْدُ اللهِ: حَدَّثَنَا عَلِيُّ بْنُ الْحَسَنِ بْنِ سُلَيْمَانَ، أَبُو الشَّعْثَاءِ: حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، جَمِيعاً عَنْ هِشَامٍ، عَنِ ابْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ ذَرَعَهُ الْقَيْءُ، فَلاَ قَضَاءَ عَلَيْهِ. وَمَنِ اسْتَقَاءَ، فَعَلَيْهِ الْقَضَاءُ».

1676. It was narrated from Abu Hurairah that the Prophet ﷺ said: "Whoever unintentionally vomits, he does not have to make up for the fast, but whoever makes himself vomit, has to make up for the fast." (*Da'if*)

تخريج: [**إسناده ضعيف**] أخرجه أبو داود، الصيام، باب الصائم يستقيء عامدًا، ح: ٢٣٨٠ من حديث عيسى بن يونس به، وحسنه الترمذي، ح: ٧٢٠، وصححه ابن خزيمة، وابن حبان، والحاكم، والذهبي، وضعفه البخاري * هشام بن حسان مدلس، وصفه بالتدليس ابن المديني وغيره (طبقات المدلسين: المرتبة الثالثة)، ولم أجد تصريح سماعه، وله طرق كلها ضعيفة.

Comments:

One should not vomit intentionally when fasting, but if one has to do so for a valid reason, then the broken fast is to be replaced regardless of whether the vomit was little or much.

(المعجم ١٧) - بَابُ مَا جَاءَ فِي السِّوَاكِ وَالْكُحْلِ لِلصَّائِمِ (التحفة ١٧)

Chapter 17. What Was Narrated Concerning The Tooth Stick And Kohl For One Who Is Fasting

١٦٧٧ - حَدَّثَنَا عُثْمَانُ بْنُ مُحَمَّدِ بْنِ أَبِي

1677. It was narrated from

'Âishah that the Messenger of Allâh ﷺ said: "One of the best actions of the fasting person is using the tooth stick." (*Da'if*)

شَيْبَةَ: حَدَّثَنَا أَبُو إِسْمَاعِيلَ الْمُؤَدِّبُ، عَنْ مُجَالِدٍ، عَنِ الشَّعْبِيِّ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ اللهِ ﷺ: «**مِنْ خَيْرِ خِصَالِ الصَّائِمِ السِّوَاكُ**».

تخريج: [**إسناده ضعيف**] وانظر، ح:١١ لعلته.

Comments:

Using a tooth stick or toothbrush is allowed, it does not affect the fast.

1678. It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ applied kohl to his eyes while he was fasting." (*Da'if*)

١٦٧٨ - **حَدَّثَنَا** أَبُو التَّقِيِّ، هِشَامُ بْنُ عَبْدِ الْمَلِكِ الْحِمْصِيُّ: حَدَّثَنَا بَقِيَّةُ: حَدَّثَنَا الزُّبَيْدِيُّ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتِ: اكْتَحَلَ رَسُولُ اللهِ ﷺ وَهُوَ صَائِمٌ.

تخريج: [**إسناده ضعيف**] وقال البوصيري: إسناده ضعيف، لضعف الزبيدي واسمه سعيد بن عبدالجبار، بينه أبوبكر بن أبي داود والله أعلم * الزبيدي هذا: ضعيف كان جرير يكذبه (تقريب).

Comments:

It shows that applying kohl does not break the fast; similarly the use of eye drops or any other medication put in the eyes will not invalidate the fast.

Chapter 18. What Was Narrated Concerning Cupping For One Who Is Fasting

(المعجم ١٨) - بَابُ مَا جَاءَ فِي الْحِجَامَةِ لِلصَّائِمِ (التحفة ١٨)

1679. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "The cupper and the one for whom cupping is done both break their fast." (*Sahih*)

١٦٧٩ - **حَدَّثَنَا** أَيُّوبُ بْنُ مُحَمَّدٍ الرَّقِّيُّ، وَ دَاوُدُ بْنُ رَشِيدٍ. قَالاَ: حَدَّثَنَا مُعَمَّرُ بْنُ سُلَيْمَانَ: وحَدَّثَنَا عَبْدُ اللهِ بْنُ بِشْرٍ، عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**أَفْطَرَ الْحَاجِمُ وَالْمَحْجُومُ**».

تخريج: [**صحيح**] فيه علة، وانظر الحديث الآتي.

1680. It was narrated that Thawbân said: "I heard the Prophet ﷺ say: 'The cupper and the one for whom cupping is done both break their fast.'" (*Sahih*)

١٦٨٠ - حَدَّثَنَا أَحْمَدُ بْنُ يُوسُفَ السُّلَمِيُّ: حَدَّثَنَا عُبَيْدُ اللهِ: أَنْبَأَنَا شَيْبَانُ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ: حَدَّثَنِي أَبُو قِلَابَةَ أَنَّ أَبَا أَسْمَاءَ حَدَّثَهُ عَنْ ثَوْبَانَ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «**أَفْطَرَ الْحَاجِمُ وَالْمَحْجُومُ**».

تخريج: [إسناده صحيح] أخرجه أبو داود، الصيام، باب: في الصائم يحتجم، ح:٢٣٦٧ من حديث شيبان به، وصححه ابن المديني، والبخاري، وابن خزيمة، وابن حبان، والحاكم، والذهبي.

1681. It was narrated from Abu Qilâbah that when Shaddâd bin Aws was walking with the Messenger of Allâh ﷺ in Al-Baqi', he passed by a man who was being cupped, after eighteen days of the month (of Ramâdan) had passed. The Messenger of Allâh ﷺ said: "The cupper and the one for whom cupping is done both break their fast." (*Sahih*)

١٦٨١ - وَبِإِسْنَادِهِ، عَنْ أَبِي قِلَابَةَ أَنَّهُ أَخْبَرَهُ أَنَّ شَدَّادَ بْنَ أَوْسٍ بَيْنَمَا هُوَ يَمْشِي مَعَ رَسُولِ اللهِ ﷺ بِالْبَقِيعِ. فَمَرَّ عَلَى رَجُلٍ يَحْتَجِمُ، بَعْدَمَا مَضَى مِنَ الشَّهْرِ ثَمَانِي عَشْرَةَ لَيْلَةً. فَقَالَ رَسُولُ اللهِ ﷺ: «**أَفْطَرَ الْحَاجِمُ وَالْمَحْجُومُ**».

تخريج: [إسناده صحيح] أخرجه أبوداود، الصيام، الباب السابق، ح:٢٣٦٨ من حديث شيبان به، وصححه النووي.

1682. It was narrated that Ibn 'Abbâs said: "The Messenger of Allâh ﷺ had cupping done when he was fasting and in *Ihrâm*." (*Sahih*)

١٦٨٢ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ يَزِيدَ بْنِ أَبِي زِيَادٍ، عَنْ مِقْسَمٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: احْتَجَمَ رَسُولُ اللهِ ﷺ وَهُوَ صَائِمٌ، مُحْرِمٌ.

تخريج: [صحيح] أخرجه أبوداود، الصيام، باب في الرخصة في ذلك، ح:٢٣٧٣ من حديث شعبة عن يزيد به، وصححه الترمذي، ح:٨٣٩، وانظر، ح:٥٠٤ لعلته، وله شواهد عند البخاري، (ح:١٨٣٥، ١٨٣٦، ٥٦٩٤، وغيرها) وغيره نحوه.

Comments:

According to Shaikh Albâni, may Allâh have mercy on him, the mentioned *Hadith* is Authentic with the following wording: "He was cupped while he was fasting, and he ﷺ was also cupped in a state of *Ihrâm*"; cupping while fasting and whilst in the state of *Ihrâm* are two separate occasions. It is not the case that the cupping took place and the Prophet ﷺ was in state of

Ihrâm, at the same time he was fasting too.

b. Imâm Mâlik stated that cupping for a fasting person is disliked only if it weakens him. (*Muwatta Imâm Mâlik*:18/32)

Shaikh Abdul-Qâdir Arna'ut said in the footnotes of *Jâmi-ul-Usul* (6/4416, 4417): "The rule that cupping to drain the blood breaks the fast has been abrogated." Imâm Shawkâni ﷺ discussed this issue with detail, and he conclusively said: "These *Ahâdith* can be reconciled that cupping is disliked for a person who feels weak after being cupped." I would like to say that one should be careful regarding this sort of issue as was the practice of 'Abdullâh bin 'Umar ﷺ. Imâm Bukhâri says: "Ibn U'mar ﷺ used to have cupping while fasting but later he abandoned this practice, and then he would have cupping at night, and also Abu Musa ﷺ was cupped at night."

Chapter 19. What Was Narrated Concerning A Fasting Person Kissing

(المعجم ١٩) - بَابُ مَا جَاءَ فِي الْقُبْلَةِ لِلصَّائِمِ (التحفة ١٩)

1683. It was narrated that 'Âishah said: "The Prophet ﷺ used to kiss during the month of fasting." (***Sahih***)

١٦٨٣ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَ عَبْدُ اللهِ بْنُ الْجَرَّاحِ. قَالاَ: حَدَّثَنَا أَبُو الأَحْوَصِ، عَنْ زِيَادِ بْنِ عِلاَقَةَ، عَنْ عَمْرِو ابْنِ مَيْمُونٍ، عَنْ عَائِشَةَ قَالَتْ: كَانَ النَّبِيُّ ﷺ يُقَبِّلُ فِي شَهْرِ الصَّوْمِ.

تخريج: أخرجه مسلم، الصيام، باب بيان أن القبلة في الصوم ليست محرمة على من لم تحرك شهوته، ح:١١٠٦ عن أبي بكر بن أبي شيبة وغيره به.

1684. It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ used to kiss when he was fasting, and who among you can control his desire as the Messenger of Allâh ﷺ used to control his desire?" (***Sahih***)

١٦٨٤ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ عُبَيْدِ اللهِ، عَنِ الْقَاسِمِ، عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللهِ ﷺ يُقَبِّلُ وَهُوَ صَائِمٌ. وَأَيُّكُمْ يَمْلِكُ إِرْبَهُ كَمَا كَانَ رَسُولُ اللهِ ﷺ يَمْلِكُ إِرْبَهُ؟

تخريج: أخرجه مسلم، الصيام، الباب السابق، ح:١١٠٦، وانظر الحديث السابق عن أبي بكر بن أبي شيبة به.

1685. It was narrated from Hafsah that the Messenger of Allâh ﷺ used to kiss when he was fasting. (***Sahih***)

١٦٨٥ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَ عَلِيُّ بْنُ مُحَمَّدٍ. قَالاَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ مُسْلِمٍ، عَنْ شُتَيْرِ بْنِ

شَكَلٍ، عَنْ حَفْصَةَ أَنَّ النَّبِيَّ ﷺ كَانَ يُقَبِّلُ وَهُوَ صَائِمٌ.

تخريج: أخرجه مسلم، الصيام، الباب السابق أيضًا، ح:١١٠٧ عن أبي بكر بن أبي شيبة وغيره به.

Comments:

Sexual intercourse while fasting is strictly prohibited (*Harâm*); it breaks the fast, and expiation becomes compulsory; but any other relation with one's wife, other than intercourse does not break fast.

1686. It was narrated that Maimunah, the freed (female) slave of the Messenger of Allâh ﷺ, said: "The Prophet ﷺ was asked about a man who kissed his wife when they were both fasting. He said: 'They have broken their fast.'" (*Da'if*)

١٦٨٦ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا الْفَضْلُ بْنُ دُكَيْنٍ، عَنْ إِسْرَائِيلَ، عَنْ زَيْدِ بْنِ جُبَيْرٍ، عَنْ أَبِي يَزِيدَ الضِّنِّيِّ، عَنْ مَيْمُونَةَ مَوْلَاةِ النَّبِيِّ ﷺ قَالَتْ: سُئِلَ النَّبِيُّ ﷺ عَنْ رَجُلٍ قَبَّلَ امْرَأَتَهُ وَهُمَا صَائِمَانِ. قَالَ: «قَدْ أَفْطَرَا».

تخريج: [إسناده ضعيف] وضعفه البوصيري * أبو يزيد مجهول(تقريب).

Chapter 20. What Was Narrated About the Fasting Person Touching

(المعجم ٢٠) - **بَابُ مَا جَاءَ فِي الْمُبَاشَرَةِ لِلصَّائِمِ** (التحفة ٢٠)

1687. It was narrated that Ibrâhim said: "Al-Aswad and Masruq entered upon 'Âishah and said: 'Did the Messenger of Allâh ﷺ touch (his wife) when he was fasting?' She said: 'He used to do that, and he was the strongest of all of you in controlling his desire.'" (*Sahih*)

١٦٨٧ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا إِسْمَاعِيلُ ابْنُ عُلَيَّةَ، عَنِ ابْنِ عَوْنٍ، عَنْ إِبْرَاهِيمَ قَالَ: دَخَلَ الْأَسْوَدُ وَمَسْرُوقٌ عَلَى عَائِشَةَ. فَقَالَا: أَكَانَ رَسُولُ اللهِ ﷺ يُبَاشِرُ وَهُوَ صَائِمٌ؟ قَالَتْ: كَانَ يَفْعَلُ. وَكَانَ أَمْلَكَكُمْ لِإِرْبِهِ.

تخريج: أخرجه مسلم، الصيام، باب بيان أن القبلة في الصوم ليس محرمة على من لم تحرك شهوته، ح:١١٠٦ من حديث ابن عون به.

Comments:

This permission is for a person who has full control of his desire and will not violate the principle.

1688. It was narrated that Ibn 'Abbâs said: "A concession was

١٦٨٨ - حَدَّثَنَا مُحَمَّدُ بْنُ خَالِدِ بْنِ عَبْدِ اللهِ الْوَاسِطِيُّ: حَدَّثَنَا أَبِي، عَنْ عَطَاءِ بْنِ

granted to those who are older with regard to touching while fasting, but it was disliked on the part of those who are younger."

السَّائِبِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: رُخِّصَ لِلْكَبِيرِ الصَّائِمِ فِي الْمُبَاشَرَةِ، وَكُرِهَ لِلشَّابِّ.

تخريج: [صحيح] وله شاهد صحيح عند البيهقي:٤/٢٣٢ * محمد بن خالد ضعيف (تقريب)، وخالد سمع من عطاء بن السائب بعد اختلاطه تقدم، ح:٧٠٣ (التقييد والإيضاح للعراقي، ص:٤٢٣)، وللحديث شواهد معنوية عند أبي داود، ح:٢٣٨٧، وسنده حسن، ومعناه صحيح.

Comments:

a. This difference between an aged and a young person is narrated on the authority of Allâh's Messenger ﷺ in *Sunan Al-Bayhaqi* (4/232).
b. An aged person generally has more control of his desire than a young man.

Chapter 21. What Was Narrated Concerning Backbiting And Obscene Speech While Fasting

(المعجم ٢١) - بَابُ مَا جَاءَ فِي الْغِيبَةِ وَالرَّفَثِ لِلصَّائِمِ (التحفة ٢١)

1689. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: 'Whoever does not give up evil and ignorant speech, and acting in accordance with that, Allâh has no need of his giving up his food and drink." (*Sahih*)

١٦٨٩ - حَدَّثَنَا عَمْرُو بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ اللهِ بْنُ الْمُبَارَكِ، عَنِ ابْنِ أَبِي ذِئْبٍ، عَنْ سَعِيدٍ الْمَقْبُرِيِّ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: **«مَنْ لَمْ يَدَعْ قَوْلَ الزُّورِ، وَالْجَهْلَ، وَالْعَمَلَ بِهِ، فَلاَ حَاجَةَ لِلَّهِ فِي أَنْ يَدَعَ طَعَامَهُ وَشَرَابَهُ»**.

تخريج: أخرجه البخاري، الصوم، باب من لم يدع قول الزور والعمل به في الصوم، ح:١٩٠٣ من حديث ابن أبي ذئب به.

Comments:

Abstaining from only eating and drinking is not sufficient to achieve piety, but also a mindful and realistic effort is demanded to avoid every kind of sin. As we observe fasting, we even abstain from Allâh's lawful things; so avoiding the things which are already prohibited as *Harâm* in a state of fasting becomes even more necessary; so that a believer adopts a habit to abandon them permanently.

1690. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "There are people who fast and get nothing from their fast except hunger, and there

١٦٩٠ - حَدَّثَنَا عَمْرُو بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ اللهِ بْنُ الْمُبَارَكِ، عَنْ أُسَامَةَ بْنِ زَيْدٍ، عَنْ سَعِيدٍ الْمَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ

are those who pray and get nothing from their prayer but a sleepless night." (*Hasan*)

رَسُولُ اللهِ ﷺ: «رُبَّ صَائِمٍ لَيْسَ لَهُ مِنْ صِيَامِهِ إِلَّا الْجُوعُ. وَرُبَّ قَائِمٍ لَيْسَ لَهُ مِنْ قِيَامِهِ إِلَّا السَّهَرُ».

تخريج: [إسناده حسن] أخرجه القضاعي في مسند الشهاب، ح:١٤٢٥ من حديث أسامة به، وله شواهد عند ابن خزيمة، ح:١٩٩٧، وابن حبان(موارد)، ح:٦٥٤، والحاكم:١/٤٣١ وغيرهم.

Comments:

a. The good deeds are not accepted without sincerity.

b. As the visible essentials of worship are necessary, likewise the invisible (inner side) conditions like sincerity, love of Allâh, fear of Allâh, hope from Allâh etc., are required too; and the apparent deed is of no use without the existence of these invisibles.

1691. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "When anyone of you is fasting, let him not utter evil or ignorant speech. If anyone speaks to him in an ignorant manner, let him say: 'I am fasting.'" (*Sahih*)

١٦٩١ - حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ: أَنْبَأَنَا جَرِيرٌ، عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا كَانَ يَوْمُ صَوْمِ أَحَدِكُمْ فَلاَ يَرْفُثْ وَلاَ يَجْهَلْ. وَإِنْ جَهِلَ عَلَيْهِ أَحَدٌ، فَلْيَقُلْ: إِنِّي امْرُؤٌ صَائِمٌ».

تخريج: [صحيح] * الأعمش تابعه أبوحصين عند أحمد:٢/٣٥٦، والنسائي في الكبرى، وتابعهما عطاء بن أبي رباح عند البخاري، ح:١٩٠٤، ومسلم، ح:١١٥١ وغيرهما بنحوه مطولاً.

Comments:

Ignorance (misbehavior) means an action of fighting and quarreling; it means a fasting person should also not be the first to start hostility, and if any other person does so, and the fasting person gets angry, the fasting person should not be hostile in response, rather he should protect the fast, demonstrating forbearance and tolerance to avoid the hostility.

Chapter 22. What Was Narrated Concerning *Suhur* (Predawn Meal Before Starting Fast)

(المعجم ٢٢) - بَابُ مَا جَاءَ فِي السُّحُورِ (التحفة ٢٢)

1692. It was narrated from Anas bin Mâlik that the Messenger of Allâh ﷺ said: "Eat *Suhur*, for in *Suhur* there is a blessing." (*Sahih*)

١٦٩٢ - حَدَّثَنَا أَحْمَدُ بْنُ عَبْدَةَ: أَنْبَأَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ عَبْدِ الْعَزِيزِ بْنِ صُهَيْبٍ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ:

«تَسَحَّرُوا فَإِنَّ فِي السُّحُورِ بَرَكَةً».

تخريج: أخرجه البخاري، الصوم، باب بركة السحور من غير إيجاب، ح:١٩٢٣، ومسلم، الصيام، باب فضل السحور وتأكيد استحبابه ... الخ، ح:١٠٩٥ من طرق عن عبدالعزيز به.

Comments:

The reward does not depend merely upon bearing hardship; it is in fact confirmed with the obedience to the principles of the *Shari'ah*. A small and easy deed performed according to the *Sunnah*, is better than the one bigger in size and demanding more hardship but contrary to the *Sunnah*.

1693. It was narrated from Ibn 'Abbâs that the Prophet ﷺ said: "Seek help by eating *Suhur* for fasting that day, and by taking a brief rest (at midday) for praying at night." (*Da'if*)

١٦٩٣ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا أَبُو عَامِرٍ: حَدَّثَنَا زَمْعَةُ بْنُ صَالِحٍ، عَنْ سَلَمَةَ، [عَنْ عِكْرِمَةَ]، عَنِ ابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ ﷺ قَالَ: «اسْتَعِينُوا بِطَعَامِ السَّحَرِ عَلَى صِيَامِ النَّهَارِ. وَبِالْقَيْلُولَةِ عَلَى قِيَامِ اللَّيْلِ».

تخريج: [إسناده ضعيف] أخرجه الحاكم:١/ ٤٢٥ من حديث أبي عامر به، وانظر، ح:٣٢٦ لعلته، وله شاهد في العلل لابن أبي حاتم عن أبي هريرة، ذكره الحافظ في التلخيص:٢/ ١٩٩.

Chapter 23. What Was Narrated Concerning Delaying *Suhur*

(المعجم ٢٣) - بَابُ مَا جَاءَ فِي تَأْخِيرِ السُّحُورِ (التحفة ٢٣)

1694. It was narrated from Anas bin Mâlik that Zaid bin Thâbit said: "We ate *Suhur* with the Messenger of Allâh ﷺ then we got up to perform prayer." I said: "How long was there between the two?" He said: "As long as it takes to recite fifty Verses." (*Sahih*)

١٦٩٤ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ، عَنْ هِشَامٍ الدَّسْتَوَائِيِّ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ، عَنْ زَيْدِ بْنِ ثَابِتٍ قَالَ: تَسَحَّرْنَا مَعَ رَسُولِ اللهِ ﷺ ثُمَّ قُمْنَا إِلَى الصَّلَاةِ. قُلْتُ: كَمْ بَيْنَهُمَا؟ قَالَ: قَدْرُ قِرَاءَةِ خَمْسِينَ آيَةً.

تخريج: أخرجه البخاري، الصوم، باب قدر كم بين السحور وصلاة الفجر؟، ح:١٩٢١ من حديث هشام الدستوائي به، ومسلم، الصيام، باب فضل السحور وتأكيد استحبابه ... الخ، ح:١٠٩٧ من حديث وكيع به.

Comments:

Although the predawn meal can be taken long before the appearance of dawn, but it is better to take it in the last part of the night, a little before the dawn.

b. Offering morning prayer at its first time is more virtuous. The Messenger of Allâh ﷺ performed morning prayer a short while after taking the predawn meal.

1695. It was narrated that Hudhaifah said: "I ate *Suhur* with the Messenger of Allâh ﷺ when it was daybreak but the sun had not yet risen." [(One of the narrators) Abu Ishâq said: "The *Hadith* of Hudhaifah is abrogated and does not mean anything."] (*Hasan*)

١٦٩٥ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ، عَنْ عَاصِمٍ، عَنْ زِرٍّ، عَنْ حُذَيْفَةَ قَالَ: تَسَحَّرْتُ مَعَ رَسُولِ اللهِ ﷺ. هُوَ النَّهَارُ إِلَّا أَنَّ الشَّمْسَ لَمْ تَطْلُعْ. [قَالَ أَبُو إسحاق: حديث حُذَيْفَةَ مَنْسُوخٌ لَيْسَ بشَيْءٍ.]

تخريج: [حسن] * أبوبكر بن عياش ضعيف تقدم، ح:٨٥٥، وتابعه حماد بن سلمة عند أحمد(٣٩٦/٥، ح:٢٣٧٥٣)، وأخرج النسائي بسندين صحيحين عن حذيفة نحوه موقوفًا، ح:٢١٥٥، ٢١٥٦، ولفظه: تسحرت من حذيفة ثم خرجنا إلى الصلٰوة، فلما أتينا المسجد، صلينا ركعتين، وأقيمت الصلٰوة، وليس بينهما إلا هنيهة ، ح:٢١٥٥.

Comments:

'The sun had not yet risen' means the daybreak was very near which explains delaying the predawn meal to the last time, otherwise eating and drinking after daybreak is prohibited according to the consensus. Its proof is in the following Verse of the Noble Qur'ân: "Eat and drink until the white thread (light) of dawn appears to you distinct from the black thread (darkness of night)." (*Al-Baqarah*: 187)

1696. It was narrated from 'Abdullâh bin Mas'ud that the Messenger of Allâh ﷺ said: "The *Adhân* of Bilâl should not prevent anyone of you from eating *Suhur*, for he gives the *Adhân* to alert those among you who are asleep, and so that anyone who is praying can prepare himself for fasting. the *Fajr* does not come in this manner, rather it comes in this manner and it appears along the horizon." (*Sahih*)

١٦٩٦ - حَدَّثَنَا يَحْيَى بْنُ حَكِيمٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، وَ ابْنُ أَبِي عَدِيٍّ، عَنْ سُلَيْمَانَ التَّيْمِيِّ، عَنْ أَبِي عُثْمَانَ النَّهْدِيِّ، عَنْ عَبْدِ اللهِ بْنِ مَسْعُودٍ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «لاَ يَمْنَعَنَّ أَحَدَكُمْ أَذَانُ بِلاَلٍ مِنْ سُحُورِهِ. فَإِنَّهُ يُؤَذِّنُ لِيَنْتَبِهَ نَائِمُكُمْ، وَلِيَرْجِعَ قَائِمُكُمْ. وَلَيْسَ الْفَجْرُ أَنْ يَقُولَ هٰكَذَا. وَلٰكِنْ هٰكَذَا، يَعْتَرِضُ فِي أُفُقِ السَّمَاءِ».

تخريج: أخرجه البخاري، الأذان، باب الأذان قبل الفجر، ح:٦٢١، ومسلم، الصيام، باب بيان أن الدخول في الصوم . . . الخ، ح:١٠٩٣ من حديث سليمان التيمي به.

Comments:

a. The two *Adhân* for *Fajr* are *Sunnah*; one *Adhân* is called before dawn, which

is normally called the predawn *Adhân;* and the second one is called exactly at the appearance of dawn.

b. It is better to appoint different callers for both *Adhân* so that the people would know which *Adhân* is being called by recognising the voice. 'Abdullâh bin Umm Maktum ﷺ was appointed in the mosque of the Prophet ﷺ to call the *Adhân* for the Morning Prayer.

c. The Prophet ﷺ explained the difference between the false morning and the true morning with an indication. The indication he made about the spread of light was 'vertical' which means false morning, and the second indication was horizontal which indicates the appearance of the true morning (dawn).

Chapter 24. What Was Narrated Concerning Hastening To Break The Fast

(المعجم ٢٤) - بَابُ مَا جَاءَ فِي تَعْجِيلِ الإِفْطَارِ (التحفة ٢٤)

1697. It was narrated from Sahl bin Sa'd that the Prophet ﷺ said: "The people will remain upon goodness so long as they hasten to break the fast." (***Sahih***)

١٦٩٧ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ، وَ مُحَمَّدُ ابْنُ الصَّبَّاحِ. قَالاَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ، عَنْ أَبِيهِ، عَنْ سَهْلِ بْنِ سَعْدٍ أَنَّ النَّبِيَّ ﷺ قَالَ: «**لاَ يَزَالُ النَّاسُ بِخَيْرٍ مَا عَجَّلُوا الإِفْطَارَ**».

تخريج: أخرجه البخاري، الصوم، باب تعجيل الإفطار، ح:١٩٥٧ من حديث أبي حازم به، ومسلم، الصيام، باب فضل السحور وتأكيد استحبابه ... الخ، ح:١٠٩٨ من حديث عبدالعزيز ابن أبي حازم به.

Comments:

Hastening in breaking the fast means the fast should be broken immediately after the disappearance of the disk of sun, and it should not be delayed in the name of extra caution.

1698. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "The people will remain upon goodness so long as they hasten to break the fast. Hasten to break the fast, for the Jews delay it." (***Hasan***)

١٦٩٨ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ، عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**لاَ يَزَالُ النَّاسُ بِخَيْرٍ مَا عَجَّلُوا الْفِطْرَ. عَجِّلُوا الْفِطْرَ، فَإِنَّ الْيَهُودَ يُؤَخِّرُونَ**».

تخريج: [**إسناده حسن**] أخرجه النسائي في الكبرٰى، وأحمد:٢/ ٤٥٠ من حديث محمد بن عمرو به نحو المعنى، وصححه البوصيري.

Comments:

This *Hadith* should be a lesson for those who delay breaking the fast in the name of extra caution. Who are they following?!

Chapter 25. What Has Been Narrated Concerning What Is Recommended For One To Break One's Fast With

1699. Salmân bin 'Âmir narrated that the Messenger of Allâh ﷺ said: 'When any one of you breaks his fast, let him break it with dates. If he cannot find dates, then let him break it with water, for it is a means of purification." (*Sahih*)

(المعجم ٢٥) - **بَابُ مَا جَاءَ عَلَى مَا يُسْتَحَبُّ الْفِطْرُ** (التحفة ٢٥)

١٦٩٩ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ، وَ مُحَمَّدُ بْنُ فُضَيْلٍ؛ ح: وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ عَاصِمٍ الأَحْوَلِ، عَنْ حَفْصَةَ بِنْتِ سِيرِينَ، عَنِ الرَّبَابِ أُمِّ الرَّائِحِ بِنْتِ صُلَيْعٍ، عَنْ عَمِّهَا سَلْمَانَ بْنِ عَامِرٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: **«إِذَا أَفْطَرَ أَحَدُكُمْ، فَلْيُفْطِرْ عَلَى تَمْرٍ. فَإِنْ لَمْ يَجِدْ، فَلْيُفْطِرْ عَلَى الْمَاءِ. فَإِنَّهُ طَهُورٌ».**

تخريج: [إسناده صحيح] أخرجه أبو داود، الصيام، باب ما يفطر عليه، ح:٢٣٥٥ من حديث عاصم به، وصححه الترمذي، ح:٦٩٥، وابن خزيمة، وابن حبان، وأبوحاتم، والحاكم، والذهبي، وسيأتي طرفه الآخر، ح:١٨٤٤.

Comments:

Tamr is a dry date fruit. Breaking fast with a fresh date, other than the dry one, is also mentioned in *Jâmi At-Tirmidhi*, *Hadith*: 696.

Chapter 26. What Was Narrated Concerning Making Fasting Incumbent Upon Oneself From The Night Before, And Having The Choice (Of Breaking A Voluntary Fast) During The Day

1700. It was narrated from Hafsah that the Messenger of Allâh ﷺ said: 'There is no fast for the one who did not make it incumbent upon himself from the night before." (*Da'if*)

(المعجم ٢٦) - **بَابُ مَا جَاءَ فِي فَرْضِ الصَّوْمِ مِنَ اللَّيْلِ، وَالْخِيَارِ فِي الصَّوْمِ** (التحفة ٢٦)

١٧٠٠ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ الْقَطَوَانِيُّ، عَنْ إِسْحَاقَ بْنِ حَازِمٍ، عَنْ عَبْدِ اللهِ بْنِ أَبِي بَكْرِ بْنِ عَمْرِو ابْنِ حَزْمٍ، عَنْ سَالِمٍ، عَنِ ابْنِ عُمَرَ، عَنْ حَفْصَةَ قَالَتْ: قَالَ رَسُولُ اللهِ ﷺ: **«لاَ صِيَامَ، لِمَنْ لَمْ يَفْرِضْهُ مِنَ اللَّيْلِ».**

تخريج: [**إسناده ضعيف**] أخرجه أبو داود، الصيام، باب النية في الصوم، ح:٢٤٥٤ وغيره بإسناد قوي عن عبدالله بن أبي بكر عن الزهري عن سالم به، واستغربه الترمذي، ح:٧٣٠، وصححه ابن خزيمة، والحاكم * الزهري عنعن تقدم، ح:٧٠٧، وأخرج النسائي:٤/ ١٩٧، ح:٢٣٣٨ بإسناد صحيح كالشمس عن حفصة قالت: لا صيام لمن لم يجمع قبل الفجر ، موقوف.

Comments:

a. This commandment is for an obligatory fast. The intention for a voluntary fast may be declared any time in the day; likewise a voluntary fast may be broken at any time in the day, and there is no sin for it, as follows in the next *Hadith.*

b. Some of the scholars consider this to apply to fasting, when making up for obligatory fasts, fasting of vows and fasting for making expiation etc.

1701. It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ would enter upon me and say: 'Do you have anything (any food)?' If we said: 'No,' he would say: 'Then I am fasting.' So he would continue fasting, then if we were given some food, he would break his fast." She said: "Sometimes he would fast and (then) break fast (i.e., combine fasting and breaking fast in one day)." I said: "How was that?" She said: "Like the one who goes out with charity (i.e., something to give in charity), and he gives some away and keeps some." (***Hasan***)

١٧٠١ - **حَدَّثَنَا** إِسْمَاعِيلُ بْنُ مُوسَى: حَدَّثَنَا شَرِيكٌ، عَنْ طَلْحَةَ بْنِ يَحْيَى، عَنْ مُجَاهِدٍ، عَنْ عَائِشَةَ قَالَتْ: دَخَلَ عَلَيَّ رَسُولُ اللهِ ﷺ فَقَالَ: «**هَلْ عِنْدَكُمْ شَيْءٌ؟**» فَنَقُولُ: لاَ. فَيَقُولُ: «**إِنِّي صَائِمٌ**» فَيُقِيمُ عَلَى صَوْمِهِ. ثُمَّ يُهْدَى لَنَا شَيْءٌ فَيُفْطِرُ. قَالَتْ: وَرُبَّمَا صَامَ وَأَفْطَرَ. قُلْتُ: كَيْفَ ذَا؟ قَالَتْ: إِنَّمَا مَثَلُ هٰذَا مَثَلُ الَّذِي يَخْرُجُ بِصَدَقَةٍ. فَيُعْطِي بَعْضاً وَيُمْسِكُ بَعْضاً.

تخريج: [**حسن**] أخرجه النسائي:٤/ ١٩٤، الصيام، النية في الصيام ... إلخ، ح:٢٣٢٥ من حديث شريك به بألفاظ مختلفة، وأخرجه من طريق أبي الأحوص، ح:٢٣٢٤ وغيره عن طلحة نحوه، وأصله في صحيح مسلم، ح:١١٥٤ .

Comments:

Completing a voluntary fast yields reward, and to leave it incomplete is also allowed, but in doing so, the person will have no reward.

Chapter 27. What Was Narrated Concerning A Man Who Wakes Up In A State Of Sexual Impurity And Wants To Fast

(المعجم ٢٧) - بَابُ مَا جَاءَ فِي الرَّجُلِ يُصْبِحُ جُنُبًا وَهُوَ يُرِيدُ الصِّيَامَ

(التحفة ٢٧)

1702. It was narrated that 'Abdullâh bin 'Amr Al-Qâri said: "I heard Abu Hurairah say: 'No, by the Lord of the Ka'bah! I did not say: "Whoever wakes up in a state of sexual impurity (and wants to fast) then he must not fast." Muhammad ﷺ said it.'" (*Sahih*)

١٧٠٢ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَ مُحَمَّدُ بْنُ الصَّبَّاحِ. قَالاَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ يَحْيَى بْنِ جَعْدَةَ، عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو الْقَارِيِّ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: لاَ. وَرَبِّ الْكَعْبَةِ مَا أَنَا قُلْتُ: «مَنْ أَصْبَحَ، وَهُوَ جُنُبٌ، فَلْيُفْطِرْ». مُحَمَّدٌ ﷺ قَالَهُ.

تخريج: [صحيح] أخرجه أحمد: ٢/٢٤٨ عن سفيان به، وكذا أخرجه النسائي في الكبرى، وتابعه ابن جريج وأحمد: ٢/٢٨٦ * عبدالله بن عمرو بن عبدٍ القاري لم أجد من وثقه، ورمز في التقريب بأنه من رجال مسلم، وقال البوصيري: إسناده صحيح وفي الصحيحين أن أبا هريرة سمعه من الفضل، زاد مسلم: ولم أسمعه من النبي ﷺ ، قلت: هذا الحديث منسوخ، انظر الحديث الآتي.

Comments:

a. This rule has been abrogated. Abu Hurairah ﷺ used to give this verdict until he knew its abrogation.

b. Eating and drinking is allowed in state of sexual impurity; a woman is allowed to prepare food in this state; however making ablution before eating, drinking and preparing food is better. (See *Hadith*: 592, 593)

1703. It was narrated that 'Âishah said: "The Prophet ﷺ used to spend the night in a state of sexual impurity, then Bilâl would come to him and inform him that it is time for prayer. So he would get up and have a bath, and I would see the water dripping from his head, then he would go out and I would hear his voice during *Fajr* prayer." (*Sahih*)

(One of the narrators) Mutarrif said: "I said to 'Âmir: 'Was that

١٧٠٣ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ مُطَرِّفٍ، عَنِ الشَّعْبِيِّ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ قَالَتْ: كَانَ النَّبِيُّ ﷺ يَبِيتُ جُنُباً. فَيَأْتِيهِ بِلاَلٌ، فَيُؤْذِنُهُ بِالصَّلاَةِ فَيَقُومُ فَيَغْتَسِلُ. فَأَنْظُرُ إِلَى تَحَدُّرِ الْمَاءِ مِنْ رَأْسِهِ. ثُمَّ يَخْرُجُ فَأَسْمَعُ صَوْتَهُ فِي صَلاَةِ الْفَجْرِ.

قَالَ مُطَرِّفٌ: فَقُلْتُ لِعَامِرٍ: أَفِي رَمَضَانَ؟ قَالَ: رَمَضَانُ وَغَيْرُهُ سَوَاءٌ.

during Ramadân?' He said: 'In Ramadân and at other times.'"

تخريج: [**إسناده صحيح**] أخرجه أحمد: ٦/١٠١، ٢٥٤، والنسائي في الكبرى من حديث مطرف به، وله شواهد عند البخاري، ح: ١٩٢٥، ١٩٢٦، ومسلم، ح: ١١٠٩، ١١١٠ وغيرهما.

Comments:

a. It is clear that the Messenger of Allâh ﷺ would take a bath after the call to the morning prayer; it means there is no harm in being sexually impure for a short time while one is fasting.

b. Mutarrif asked his teacher the above question so that one should not be in doubt thinking that the religious law regarding voluntary fasting is lighter than that of obligatory fasting. Imâm Sha'bi made clear that there is no difference in this issue, regardless whether it is obligatory or voluntary fasting.

1704. It was narrated that Nâfi' said: "I asked Umm Salamah about a man who gets up in the morning when he is in a state of sexual impurity and wants to fast. She said: "The Messenger of Allâh ﷺ used to get up in the morning in a state of sexual impurity after having intercourse, not from a wet dream, then he would take a bath and complete his fast.'" (*Sahih*)

١٧٠٤ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا عَبْدُ اللهِ بْنُ نُمَيْرٍ، عَنْ عُبَيْدِ اللهِ، عَنْ نَافِعٍ قَالَ: سَأَلْتُ أُمَّ سَلَمَةَ عَنِ الرَّجُلِ يُصْبِحُ، وَهُوَ جُنُبٌ، يُرِيدُ الصَّوْمَ؟ قَالَتْ: كَانَ رَسُولُ اللهِ ﷺ يُصْبِحُ جُنُباً مِنَ الْوِقَاعِ، لاَ مِنِ احْتِلاَمٍ، ثُمَّ يَغْتَسِلُ وَيُتِمُّ صَوْمَهُ.

تخريج: [**إسناده صحيح**] أخرجه الطبراني(كبير: ٢٣/ ٢٩١)، ح: ٦٤٢ من حديث عبيدالله بن عمر به، وله شواهد عند مسلم، ح: ١١٠٩ وغيره.

Chapter 28. What Was Narrated Concerning Perpetual Fasting

(المعجم ٢٨) - بَابُ مَا جَاءَ فِي صِيَامِ الدَّهْرِ (التحفة ٢٨)

1705. It was narrated from 'Abdullâh bin Shikhkhir that his father said: "The Prophet ﷺ said: 'Whoever fasts continually, he neither fasts nor breaks his fast.'" (*Sahih*)

١٧٠٥ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عُبَيْدُ اللهِ بْنُ سَعِيدٍ؛ ح: وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، وَ أَبُو دَاوُدَ. قَالُوا: حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنْ مُطَرِّفِ ابْنِ عَبْدِ اللهِ بْنِ الشِّخِّيرِ، عَنْ أَبِيهِ قَالَ: قَالَ

النَّبِيُّ ﷺ: «مَنْ صَامَ الأَبَدَ، فَلاَ صَامَ وَلاَ أَفْطَرَ».

تخريج: [إسناده صحيح] أخرجه النسائي: ٤/٢٠٧، الصيام، . النهي عن صيام الدهر وذكر الاختلاف على مطرف بن عبدالله في الخبر فيه، ح:٢٣٨٣ من حديث أبي داود الطيالسي به، وصححه ابن خزيمة، ح: ٢١٥٠، وابن حبان (موارد)، ح:٩٣٨، والحاكم: ١/٤٣٥، والذهبي.

Comments:

a. Violating religious limits in matters of worship is forbidden.
b. Perpetual fasting is prohibited.
c. 'Neither fasts nor breaks his fast' means the person neither gains any reward for fasting, nor could he relax without fasting.

1706. It was narrated from 'Abdullâh bin 'Amr that the Messenger of Allâh ﷺ said: "There is no fasting for one who fasts continually." (*Sahih*)

١٧٠٦ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ، عَنْ مِسْعَرٍ وَ سُفْيَانَ، عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ أَبِي الْعَبَّاسِ الْمَكِّيِّ، عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لاَ صَامَ مَنْ صَامَ الأَبَدَ».

تخريج: أخرجه البخاري، الصوم، باب صوم داود عليه السلام، ح:١٩٧٩، ومسلم، الصيام، باب النهي عن صوم الدهر لمن تضرر به ... الخ، ح:١١٥٩ من حديث حبيب به مطولاً.

Comments:

It confirms that the one who observes fasting permanently, without a break, will have no reward for the fast.

Chapter 29. What Was Narrated Concerning Fasting Three Days Of Each Month

(المعجم ٢٩) - بَابُ مَا جَاءَ فِي صِيَامِ ثَلاَثَةِ أَيَّامٍ مِنْ كُلِّ شَهْرٍ (التحفة ٢٩)

1707. It was narrated from 'Abdul-Mâlik bin Minhâl, from his father, that the Messenger of Allâh ﷺ used to enjoin fasting the bright days—the thirteenth, fourteenth and fifteenth (when the moon is full). He said: "It is like fasting for a lifetime." (*Da'if*)

Another chain from 'Abdul-Mâlik bin Qatâdah bin Malhân

١٧٠٧ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَنْبَأَنَا شُعْبَةُ، عَنْ أَنَسِ ابْنِ سِيرِينَ، عَنْ عَبْدِ الْمَلِكِ بْنِ الْمِنْهَالِ، عَنْ أَبِيهِ، عَنْ رَسُولِ اللهِ ﷺ أَنَّهُ كَانَ يَأْمُرُ بِصِيَامِ الْبِيضِ. ثَلاَثَ عَشْرَةَ، وَأَرْبَعَ عَشْرَةَ، وَخَمْسَ عَشْرَةَ. وَيَقُولُ: «هُوَ كَصَوْمِ الدَّهْرِ، أَوْ كَهَيْئَةِ صَوْمِ الدَّهْرِ».

Al-Qaisi, from his father, from the Prophet ﷺ with similar wording.

Ibn Mâjah said: Shu'bah erred (in the name of one of the narrators) and Hammâm was correct.

حدّثنا إِسْحَاقُ بْنُ مَنْصُورٍ: أَنْبَأَنَا حَبَّانُ بْنُ هِلَالٍ: حَدَّثَنَا هَمَّامٌ، عَنْ أَنَسِ بْنِ سِيرِينَ: حَدَّثَنِي عَبْدُ الْمَلِكِ بْنُ قَتَادَةَ بْنِ مَلْحَانَ الْقَيْسِيُّ، عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ نَحْوَهُ.

قَالَ ابْنُ مَاجَه: أَخْطَأَ شُعْبَةُ وَأَصَابَ هَمَّامٌ.

تخريج: [**إسناده ضعيف**] أخرجه أبو داود، الصيام، باب في صوم الثلاث من كل شهر، ح:٢٤٤٩ من حديث همام به، وصححه ابن حبان * عبدالملك لم يوثقه غير ابن حبان (فيما أعلم)، ولبعض الحديث شواهد كثيرة عند النسائي، ح:٢٣٨٧ وغيره.

Comments:

In the same meaning, other *Ahâdith* are narrated on the authority of Abu Dharr and Ibn Abbâs ﷺ. Shaikh Abdul-Qâdir Arna'ut declared them *Hasan* in the footnotes of *Jâmi'ul-Usul, Hadith*: 4474.

1708. It was narrated from Abu Dharr that the Messenger of Allâh ﷺ said: "Whoever fasts three days in every month, that is fasting for a lifetime." Then, in testimony of that, Allâh revealed: "Whoever brings a good deed shall have ten times the like thereof to his credit."[1] So one day is equivalent to ten (in reward). (*Da'if*)

١٧٠٨ - حَدَّثَنَا سَهْلُ بْنُ أَبِي سَهْلٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ عَاصِمٍ الْأَحْوَلِ، عَنْ أَبِي عُثْمَانَ، عَنْ أَبِي ذَرٍّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**مَنْ صَامَ ثَلَاثَةَ أَيَّامٍ مِنْ كُلِّ شَهْرٍ، فَذٰلِكَ صَوْمُ الدَّهْرِ**».

فَأَنْزَلَ اللهُ عَزَّ وَجَلَّ تَصْدِيقَ ذٰلِكَ فِي كِتَابِهِ: ﴿مَن جَآءَ بِٱلْحَسَنَةِ فَلَهُۥ عَشْرُ أَمْثَالِهَا﴾ [الأنعام: ١٦٠] فَالْيَوْمُ بِعَشْرَةِ أَيَّامٍ.

تخريج: [**إسناده ضعيف**] أخرجه الترمذي، الصوم، باب ماجاء في صوم ثلاثة أيام من كل شهر، ح:٧٦٢ من حديث أبي معاوية به، وقال: حسن صحيح * أبومعاوية تابعه عبدالرحيم بن سليمان وغيره، وأخرج النسائي: ٢١٩/٤، ح:٢٤١٢ بإسناد صحيح عن عاصم عن أبي عثمان عن رجل عن أبي ذر به، وله شاهد صحيح عند النسائي وغيره من حديث أبي هريرة به، ح:٢٤٠٨، ٢٤٠٩.

[1] *Al-An'âm* 6:160.

1709. It was narrated from Mu'âdhah Al-'Adawiyyah that 'Âishah said: "The Messenger of Allâh ﷺ used to fast three days of each month." I said: "Which were they?" She said: "He did not care which days they were." (*Sahih*)

١٧٠٩ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا غُنْدَرٌ، عَنْ شُعْبَةَ، عَنْ يَزِيدَ الرِّشْكِ، عَنْ مُعَاذَةَ الْعَدَوِيَّةِ، عَنْ عَائِشَةَ أَنَّهَا قَالَتْ: كَانَ رَسُولُ اللهِ ﷺ يَصُومُ ثَلَاثَةَ أَيَّامٍ مِنْ كُلِّ شَهْرٍ. قُلْتُ: مِنْ أَيِّهِ؟ قَالَتْ: لَمْ يَكُنْ يُبَالِي مِنْ أَيِّهِ كَانَ.

تخريج: أخرجه مسلم، الصيام، باب استحباب صيام ثلاثة أيام من كل شهر ... إلخ، ح: ١١٦٠ من حديث يزيد الرشك به.

Comments:

It is known from this that fasting for any three days of a month is allowed, alongside the fasts of three days in the middle of a month. However, it is better to observe three fasts for the days of the full moon (13th, 14th and 15th of lunar month) as the Prophet ﷺ commanded.

Chapter 30. What Was Narrated Concerning The Fasting Of The Prophet ﷺ

(المعجم ٣٠) - بَابُ مَا جَاءَ فِي صِيَامِ النَّبِيِّ ﷺ (التحفة ٣٠)

1710. It was narrated that Abu Salamah said: "I asked 'Âishah about the fasting of the Prophet ﷺ. She said: 'He used to fast until we thought he would always fast. And he used to not fast until we thought he would always not fast. I never saw him fast more in any month than in Sha'bân. He used to fast all of Sha'bân; he used to fast all of Sha'bân except a little.'" (*Sahih*)

١٧١٠ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ ابْنِ أَبِي لَبِيدٍ، عَنْ أَبِي سَلَمَةَ قَالَ: سَأَلْتُ عَائِشَةَ عَنْ صَوْمِ النَّبِيِّ ﷺ؟ فَقَالَتْ: كَانَ يَصُومُ حَتَّى نَقُولَ: قَدْ صَامَ. وَيُفْطِرُ حَتَّى نَقُولَ: قَدْ أَفْطَرَ. وَلَمْ أَرَهُ صَامَ مِنْ شَهْرٍ قَطُّ أَكْثَرَ مِنْ صِيَامِهِ مِنْ شَعْبَانَ. كَانَ يَصُومُ شَعْبَانَ كُلَّهُ. كَانَ يَصُومُ شَعْبَانَ إِلَّا قَلِيلاً.

تخريج: أخرجه مسلم، الصيام، باب صيام النبي ﷺ في غير رمضان ... الخ، ح: ١١٥٦ عن أبي بكر بن أبي شيبة وغيره به، وأخرجه البخاري، ح: ١٩٦٩ وغيره من طريق آخر عن أبي سلمة به.

Comments:

a. Voluntary fasts may be observed in any month of the year.
b. Observing voluntary fasts perpetually is contrary to the *Sunnah*.
c. The performance of voluntary fasts during Sha'bân should be considered to be recommended.

1711. It was narrated that Ibn 'Abbâs said: "The Messenger of Allâh ﷺ used to fast until we thought he would never stop fasting. And he used to not fast until we thought he would never fast. And he never fasted any complete month apart from Ramadân, from the time he came to Al-Madinah." (*Sahih*)

١٧١١ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي بِشْرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ رَسُولُ اللهِ ﷺ يَصُومُ حَتَّى نَقُولَ: لاَ يُفْطِرُ. وَيُفْطِرُ حَتَّى نَقُولَ: لاَ يَصُومُ. وَمَا صَامَ شَهْراً مُتَتَابِعاً إِلَّا رَمَضَانَ، مُنْذُ قَدِمَ الْمَدِينَةَ.

تخريج: أخرجه البخاري، الصوم، باب ما يذكر من صوم النبي ﷺ وإفطاره، ح:١٩٧١، ومسلم، الباب السابق، ح:١١٥٧ من حديث أبي بشر به.

Chapter 31. What Was Narrated Concerning The Fast Of Dâwud, Peace Be Upon Him

(المعجم ٣١) - بَابُ مَا جَاءَ فِي صِيَامِ دَاوُدَ عَلَيْهِ السَّلَامُ (التحفة ٣١)

1712. It was narrated from 'Abdullâh bin 'Amr that the Messenger of Allâh ﷺ said: "The most beloved fast to Allâh is the fast of Dâwud, for he used to fast one day and not the next. And the most beloved of prayer to Allâh is the prayer of Dâwud; he used to sleep half of the night, pray one-third of the night and sleep one-sixth of the night." (*Sahih*)

١٧١٢ - حَدَّثَنَا أَبُو إِسْحَاقَ الشَّافِعِيُّ، إِبْرَاهِيمُ بْنُ مُحَمَّدِ بْنِ الْعَبَّاسِ: حَدَّثَنَا سُفْيَانُ ابْنُ عُيَيْنَةَ، عَنْ عَمْرِو بْنِ دِينَارٍ قَالَ: سَمِعْتُ عَمْرَو بْنَ أَوْسٍ قَالَ: سَمِعْتُ عَبْدَ اللهِ بْنَ عَمْرٍو يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ: **«أَحَبُّ الصِّيَامِ إِلَى اللهِ صِيَامُ دَاوُدَ. فَإِنَّهُ كَانَ يَصُومُ يَوْماً وَيُفْطِرُ يَوْماً. وَأَحَبُّ الصَّلَاةِ إِلَى اللهِ صَلَاةُ دَاوُدَ. كَانَ يَنَامُ نِصْفَ اللَّيْلِ وَيُصَلِّي ثُلُثَهُ وَيَنَامُ سُدُسَهُ».**

تخريج: أخرجه البخاري، التهجد، باب من نام عند السحر، ح:١١٣١، ٣٤٢٠، ومسلم، الصيام، باب النهي عن صوم الدهر لمن تضرر به ... إلخ، ح:١١٦٠/١٨٩ من حديث سفيان به.

Comments:

a. The method of fasts observed by Prophet Dâwud ﵇ is better, because a person fasting according to this method gets an opportunity to fulfill the rights of his body, his dependents, and the rights of the people too; fulfilling these rights while fasting perpetually becomes almost impossible; Observing fast according to the method of Dâwud ﵇ yields reward for Allâh's worship as well as being a regular act of worship which Allâh likes very much.

b. *Tahajjud* prayer (voluntary night prayer) is allowed in any part of the night, however, the abovementioned form is preferred; because it has a good balance between the right of Allâh and that of the body.

1713. It was narrated that Abu Qatâdah said: " Umar bin Khattâb said: 'O Messenger of Allâh! What about a person who fasts two days and does not fast one day?' He said: 'Is anyone able to do that?' He said: 'O Messenger of Allâh! What about a person who fasts one day and not the next?' He said: 'That is the fast of Dâwud.' He said: 'What about a man who fasts one day and does not fast the next two days?' He said: 'I wish that I were given the ability to do that.'" (*Sahih*)

١٧١٣ - حَدَّثَنَا أَحْمَدُ بْنُ عَبْدَةَ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ: حَدَّثَنَا غَيْلَانُ بْنُ جَرِيرٍ، عَنْ عَبْدِ اللهِ بْنِ مَعْبَدٍ الزِّمَّانِيِّ، عَنْ أَبِي قَتَادَةَ قَالَ: قَالَ عُمَرُ بْنُ الْخَطَّابِ: يَا رَسُولَ اللهِ! كَيْفَ بِمَنْ يَصُومُ يَوْمَيْنِ وَيُفْطِرُ يَوْماً؟ قَالَ: «وَيُطِيقُ ذٰلِكَ أَحَدٌ؟» قَالَ: يَا رَسُولَ اللهِ! كَيْفَ بِمَنْ يَصُومُ يَوْماً وَيُفْطِرُ يَوْماً؟ قَالَ: «ذَاكَ صَوْمُ دَاوُدَ» قَالَ: كَيْفَ بِمَنْ يَصُومُ يَوْماً وَيُفْطِرُ يَوْمَيْنِ؟ قَالَ: «وَدِدْتُ أَنِّي طُوِّقْتُ ذٰلِكَ».

تخريج: أخرجه مسلم، الصيام، الباب السابق، ح:١١٦٢ من حديث حماد بن زيد به.

Comments:

a. The Messenger of Allâh ﷺ disliked routine voluntary fasting for two days with the break of a day (i.e., third day); for the Prophet ﷺ knew that this routine is hard for general people; the mentioned routine is prohibited for a person who adopts the exaggerated way which is unacceptable.

b. The Prophet ﷺ liked the other two methods mentioned in the *Hadith*, so they are allowed.

c. The Prophet ﷺ expressed his desire to practice the third way for voluntary fasting (fasting for a day with the break of two days); but it was quite hard for the Messenger of Allâh ﷺ to practice this routine due to his many activities. Therefore a person should adopt such a reasonable routine for voluntary worship that does not jeopardise the fulfillment of his other obligations.

Chapter 32. What Was Narrated Concerning The Fast Of Nuh, Peace Be Upon Him

(المعجم ٣٢) - بَابُ مَا جَاءَ فِي صِيَامِ نُوحٍ عَلَيْهِ السَّلَامُ (التحفة ٣٢)

1714. It was narrated from Abu Firâs that he heard 'Abdullâh bin 'Amr say: "I heard the Messenger of Allâh ﷺ say: '(Prophet) Nuh

١٧١٤ - حَدَّثَنَا سَهْلُ بْنُ أَبِي سَهْلٍ: حَدَّثَنَا سَعِيدُ بْنُ أَبِي مَرْيَمَ، عَنِ ابْنِ لَهِيعَةَ، عَنْ جَعْفَرِ بْنِ رَبِيعَةَ، عَنْ أَبِي فِرَاسٍ أَنَّهُ سَمِعَ عَبْدَ

fasted for a lifetime, except for the Day of *Fitr* and the Day of *Adha*.'" (**Da'if**)

اللهِ بْنَ عَمْرٍو يَقُولُ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «صَامَ نُوحٌ الدَّهْرَ، إِلَّا يَوْمَ الْفِطْرِ وَيَوْمَ الأَضْحَىٰ».

تخريج: [إسناده ضعيف] انظر، ح:٣٣٠ لعلته، وقال البوصيري: هذا إسناد ضعيف لضعف ابن لهيعة.

Chapter 33. Fasting Six Days Of Shawwâl

(المعجم ٣٣) - بَابُ صِيَامِ سِتَّةِ أَيَّامٍ مِنْ شَوَّالٍ (التحفة ٣٣)

1715. It was narrated from Thawbân, the freed slave of the Messenger of Allâh ﷺ, that the Messenger of Allâh ﷺ said: "Whoever fasts six days after the *Fitr* will have completed the year, for whoever does a good deed will have the reward of ten like it." (***Sahih***)

١٧١٥ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا بَقِيَّةُ: حَدَّثَنَا صَدَقَةُ بْنُ خَالِدٍ: حَدَّثَنَا يَحْيَى ابْنُ الْحَارِثِ الذِّمَارِيُّ قَالَ: سَمِعْتُ أَبَا أَسْمَاءَ الرَّحَبِيَّ، عَنْ ثَوْبَانَ مَوْلَى رَسُولِ اللهِ ﷺ، عَنْ رَسُولِ اللهِ ﷺ أَنَّهُ قَالَ: «مَنْ صَامَ سِتَّةَ أَيَّامٍ بَعْدَ الْفِطْرِ، كَانَ تَمَامَ السَّنَةِ. مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَمْثَالِهَا».

تخريج: [صحيح] أخرجه أحمد، والنسائي في الكبرى، والبيهقي:٤/ ٢٩٣ وغيرهم من طرق عن يحيى بن الحارث به، وصححه ابن خزيمة، ح:٢١١٥، وابن حبان (الإحسان)، ح:٣٦٣٥، نقل المزي في الأطراف:٢/ ١٣٨، ١٣٩ عن ابن ماجه عن هشام بن عمار عن صدقة بن خالد عن يحيى به، ولم يذكر بقية، والله أعلم.

Comments:

According to many of the scholars it is not necessary to begin these fasts immediately after *'Eid*, and also observing them successively is not compulsory, however, it is easier to fast soon after *'Eid*.

1716. It was narrated from Abu Ayyub that the Messenger of Allâh ﷺ said: "Whoever fasts Ramadân then follows it with six days of Shawwâl, it is as if he fasted for a lifetime." (***Sahih***)

١٧١٦ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا عَبْدُ اللهِ بْنُ نُمَيْرٍ، عَنْ سَعْدِ بْنِ سَعِيدٍ، عَنْ عُمَرَ بْنِ ثَابِتٍ، عَنْ أَبِي أَيُّوبَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ صَامَ رَمَضَانَ ثُمَّ أَتْبَعَهُ بِسِتٍّ مِنْ شَوَّالٍ، كَانَ كَصَوْمِ الدَّهْرِ».

تخريج: أخرجه مسلم، الصيام، باب استحباب صوم ستة أيام من شوال اتباعًا لرمضان، ح:١١٦٤ من حديث عبدالله بن نمير به.

Chapter 34. Fasting One Day In The Cause Of Allâh

(المعجم ٣٤) - بَابٌ: فِي صِيَامِ يَوْمٍ فِي سَبِيلِ اللهِ (التحفة ٣٤)

1717. It was narrated from Abu Sa'eed Al-Khudri that the Messenger of Allâh ﷺ said: "Whoever fasts one day in the cause of Allâh, Allâh will keep the Fire away from his face the distance of seventy autumns (years) for that day." (*Sahih*)

١٧١٧ - حَدَّثَنَا مُحَمَّدُ بْنُ رُمْحِ بْنِ الْمُهَاجِرِ: أَنْبَأَنَا اللَّيْثُ بْنُ سَعْدٍ، عَنِ ابْنِ الْهَادِ، عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنِ النُّعْمَانِ بْنِ أَبِي عَيَّاشٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ صَامَ يَوْماً فِي سَبِيلِ اللهِ، بَاعَدَ اللهُ، بِذٰلِكَ الْيَوْمِ، النَّارَ عَنْ وَجْهِهِ سَبْعِينَ خَرِيفاً».

تخريج: أخرجه البخاري، الجهاد والسير، باب فضل الصوم في سبيل الله، ح:٢٨٤٠ من حديث يحيى بن سعيد وسهيل بن أبي صالح عن النعمان، ومسلم، الصيام، باب فضل الصيام في سبيل الله لمن يطيقه، بلا ضرر ولا تفويت حق، ح:١١٥٣ عن محمد بن رمح من حديث النعمان به.

Comments:

a. Whatever deed is performed with sincerity, then it is in the 'cause of Allâh.'

b. The likeness of a 70 year journey is given to explain the distance for this journey.

1718. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "Whoever fasts one day for the sake of Allâh, Allâh will move his face away from the Fire a distance of seventy autumns (years)." (*Da'if*)

١٧١٨ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا أَنَسُ بْنُ عِيَاضٍ: حَدَّثَنَا عَبْدُ اللهِ بْنُ عَبْدِ الْعَزِيزِ اللَّيْثِيُّ، عَنِ الْمَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ صَامَ يَوْماً فِي سَبِيلِ اللهِ، زَحْزَحَ اللهُ وَجْهَهُ عَنِ النَّارِ سَبْعِينَ خَرِيفاً».

تخريج: [إسناده ضعيف] والحديث السابق يغني عنه * عبدالله بن عبدالعزيز الليثي ضعيف واختلط بآخره(تقريب).

Chapter 35. What Was Narrated Concerning The Prohibition Of Fasting On The Days Of *Tashriq*

(المعجم ٣٥) - بَابُ مَا جَاءَ فِي النَّهْيِ عَنْ صِيَامِ أَيَّامِ التَّشْرِيقِ (التحفة ٣٥)

1719. It was narrated from Abu Hurairah that the Messenger of

١٧١٩ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ، عَنْ مُحَمَّدِ بْنِ

Allâh ﷺ said: "The days of Mina (11th, 12th and 13th of Dhul-Hijjah) are days of eating and drinking.'" (*Hasan*)

عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «أَيَّامُ مِنًى، أَيَّامُ أَكْلٍ وَشُرْبٍ».

تخريج: [إسناده حسن] أخرجه ابن أبي شيبة: ٤/ ٢١، ح: ١٥٢٦٣ عن عبدالرحيم بن سليمان به باختلاف يسير، وللحديث طرق كثيرة جدًا، وهو من الأحاديث المتواترة، كما في قطف الأزهار المتناثرة للسيوطي: ٥١.

1720. It was narrated from Bishr bin Suhaim that the Messenger of Allâh ﷺ delivered a sermon on the days of *Tashriq* (11th, 12th and 13th of Dhul-Hijjah) and said: "No one will enter Paradise but a Muslim soul, and these days are the days of eating and drinking." (*Sahih*)

١٧٢٠ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَ عَلِيُّ بْنُ مُحَمَّدٍ. قَالَا: حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ نَافِعِ بْنِ جُبَيْرِ بْنِ مُطْعِمٍ، عَنْ بِشْرِ بْنِ سُحَيْمٍ أَنَّ رَسُولَ اللهِ ﷺ خَطَبَ أَيَّامَ التَّشْرِيقِ فَقَالَ: «لَا يَدْخُلُ الْجَنَّةَ إِلَّا نَفْسٌ مُسْلِمَةٌ. وَإِنَّ هٰذِهِ الْأَيَّامَ أَيَّامُ أَكْلٍ وَشُرْبٍ».

تخريج: [إسناده صحيح] أخرجه أحمد: ٣/ ٤١٥ عن وكيع وغيره به، وصححه ابن خزيمة، ح: ٢٩٦٠، والبوصيري، أخرجه النسائي في الكبرى من حديث سفيان به، وتابعه حماد بن زيد، وأخرج أحمد عن شعبة قال أخبرني: حبيب بن أبي ثابت أنه سمع نافع بن جبير به.

Comments:

a. The days of *Tashriq* are three days after the main day of *'Eidul-Adha* i.e., the 11th, 12th and 13th of Dhul-Hijjah.
b. Fasting during the days of *Tashriq* is prohibited because it is contrary to the joy of *'Eid*.
c. A person who performs *Hajj Tamattu'* and cannot afford a sacrificial animal, is allowed to fast during the days of *Tashriq*.

Chapter 36. The Prohibition Of Fasting The Day Of *Fitr* And The Day Of *Adha*

(المعجم ٣٦) - بَابٌ: فِي النَّهْيِ عَنْ صِيَامِ يَوْمِ الْفِطْرِ وَالْأَضْحَىٰ (التحفة ٣٦)

1721. It was narrated from Abu Sa'eed that the Messenger of Allâh ﷺ forbade fasting on the Day of *Fitr* and the Day of *Adha*. (*Sahih*)

١٧٢١ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَحْيَى بْنُ يَعْلَى التَّيْمِيُّ، عَنْ عَبْدِ الْمَلِكِ ابْنِ عُمَيْرٍ، عَنْ قَزَعَةَ، عَنْ أَبِي سَعِيدٍ، عَنْ رَسُولِ

اللهِ ﷺ أَنَّهُ نَهَىٰ عَنْ صَوْمِ يَوْمِ الْفِطْرِ وَيَوْمِ الأَضْحَىٰ.

تخريج: أخرجه البخاري، الصوم، باب صوم يوم النحر، ح:١٩٩٥، ومسلم، الصيام، باب تحريم صوم يومي العيدين، ح:٨٢٧/ ١٤٠ من حديث عبدالملك به.

1722. It was narrated that Abu 'Ubaid said: "I was present for *'Eid* with 'Umar bin Khattâb. He started with the prayer before the sermon, and said: 'The Messenger of Allâh ﷺ forbade fasting on these two days, the Day of *Fitr* and the Day of *Adha*. As for the Day of *Fitr*, it is the day when you break your fast, and on the Day of *Adha* you eat the meat of your sacrifices.'" (***Sahih***)

١٧٢٢ - حَدَّثَنَا سَهْلُ بْنُ أَبِي سَهْلٍ: حَدَّثَنَا سُفْيَانُ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي عُبَيْدٍ قَالَ: شَهِدْتُ الْعِيدَ مَعَ عُمَرَ بْنِ الْخَطَّابِ. فَبَدَأَ بِالصَّلاَةِ قَبْلَ الْخُطْبَةِ. فَقَالَ: إِنَّ رَسُولَ اللهِ ﷺ نَهَىٰ عَنْ صِيَامِ هٰذَيْنِ الْيَوْمَيْنِ، يَوْمِ الْفِطْرِ وَيَوْمِ الأَضْحَىٰ. أَمَّا يَوْمُ الْفِطْرِ، فَيَوْمُ فِطْرِكُمْ مِنْ صِيَامِكُمْ. وَيَوْمُ الأَضْحَىٰ تَأْكُلُونَ فِيهِ مِنْ لَحْمِ نُسُكِكُمْ.

تخريج: أخرجه البخاري، الصوم، باب صوم يوم الفطر، ح:١٩٩٠، ٥٥٧١، ومسلم، الصيام، الباب السابق، ح:١١٣٧ (انظر الحديث السابق) من حديث الزهري به.

Comments:

a. The sermon of *'Eid* is delivered after the *'Eid* prayer.
b. The contents of the *'Eid* sermon should be about the Issues of *'Eid*.
c. Fasting on the days of both the *'Eid* is prohibited.
d. As sacrificing an animal is an execution of Allâh's command, likewise eating at least some meat of the sacrificial animal is also a demonstration of one's gratefulness for Allâh's favor.

Chapter 37. Fasting On A Friday

(المعجم ٣٧) - بَابٌ: فِي صِيَامِ يَوْمِ الْجُمُعَةِ (التحفة ٣٧)

1723. It was narrated that Abu Hurairah said: "The Messenger of Allâh ﷺ forbade fasting on a Friday unless it (is joined to) the day before or the day after." (***Sahih***)

١٧٢٣ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، وَ حَفْصُ بْنُ غِيَاثٍ، عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: نَهَىٰ رَسُولُ اللهِ ﷺ عَنْ صَوْمِ يَوْمِ الْجُمُعَةِ إِلَّا بِيَوْمٍ قَبْلَهُ، أَوْ يَوْمٍ بَعْدَهُ.

تخريج: أخرجه البخاري، الصوم، باب صوم يوم الجمعة ... إلخ، ح:١٩٨٥ من حديث

الأعمش به، ومسلم، الصيام، باب كراهة إفراد يوم الجمعة بصوم لا يوافق عادته، ح:١١٤٤ عن أبي بكر بن أبي شيبة وغيره.

Comments:

a. Friday is a weekly *'Eid* of Muslims. Therefore fasting on Friday only, from the aspect of its being *'Eid*, resembles fasting the day of *'Eid*.

b. Fasting on Thursday is recommended by the *Sunnah* as follows in *Hadith* 1739 and 1740. Friday's fast combining with that of Thursday or Saturday becomes permissible too.

1724. It was narrated that Muhammad bin 'Abbâd bin Ja'far said: "While I was circumambulating the House, I asked Jâbir bin 'Abdullâh: 'Did the Prophet ﷺ forbid fasting on a Friday?' He said: 'Yes, by the Lord of this House.'" (*Sahih*)

١٧٢٤ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عَبْدِ الْحَمِيدِ بْنِ جُبَيْرِ ابْنِ شَيْبَةَ، عَنْ مُحَمَّدِ بْنِ عَبَّادِ بْنِ جَعْفَرٍ قَالَ: سَأَلْتُ جَابِرَ بْنَ عَبْدِ اللهِ، وَأَنَا أَطُوفُ بِالْبَيْتِ: أَنَهَى النَّبِيُّ ﷺ عَنْ صِيَامِ يَوْمِ الْجُمُعَةِ؟ قَالَ: نَعَمْ. وَرَبِّ هٰذَا الْبَيْتِ.

تخريج: أخرجه البخاري، الصوم، الباب السابق، ح:١٩٨٤ من حديث عبدالحميد به، ومسلم، الصيام، الباب السابق، ح:١١٤٣ من حديث سفيان بن عيينة به.

Comments:

a. Taking an oath by the Name of Allâh's creatures is prohibited. But there is no harm if the mention of Allâh's Name is attributed to that thing, for example: instead of swearing by the Ka'bah, one should swear by the Lord of Ka'bah.

b. Taking an oath for emphasising something is allowed, but frequently taking an oath without a need is not a good habit, and taking a false oath is a major sin.

1725. It was narrated that 'Abdullâh bin Mas'ud said: "I rarely saw the Messenger of Allâh ﷺ not fasting on a Friday." (*Hasan*)

١٧٢٥ - حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ: أَنْبَأَنَا أَبُو دَاوُدَ: حَدَّثَنَا شَيْبَانُ، عَنْ عَاصِمٍ، عَنْ زِرٍّ، عَنْ عَبْدِ اللهِ بْنِ مَسْعُودٍ قَالَ: قَلَّمَا رَأَيْتُ رَسُولَ اللهِ ﷺ يُفْطِرُ يَوْمَ الْجُمُعَةِ.

تخريج: [إسناده حسن] أخرجه أبو داود السجستاني، الصيام، باب: في صوم الثلاث من كل شهر، ح:٢٤٥٠ من حديث أبي داود الطيالسي به، وقال الترمذي: حسن غريب .

Comments:

This *Hadith* is not contradictory to the previous *Ahâdith*, because if the Messenger of Allâh fasted on Friday, he would have definitely observed fast on Thursday or Saturday.

Chapter 38. What Was Narrated Concerning Fasting On A Saturday

(المعجم ٣٨) - بَابُ مَا جَاءَ فِي صِيَامِ يَوْمِ السَّبْتِ (التحفة ٣٨)

1726. It was narrated from 'Abdullâh bin Busr that the Messenger of Allâh ﷺ said: "Do not fast on Saturdays apart from days when you are obliged to fast. If anyone of you cannot find anything other than grape stalks or the bark of a tree, let him suck on it." (*Hasan*)

Another chain from 'Abdullâh bin Busr, from his sister who said: "The Messenger of Allâh ﷺ said," and he mentioned similarly.

١٧٢٦ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عِيسَى بْنُ يُونُسَ، عَنْ ثَوْرِ بْنِ يَزِيدَ، عَنْ خَالِدِ بْنِ مَعْدَانَ، عَنْ عَبْدِ اللهِ بْنِ بُسْرٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**لَا تَصُومُوا يَوْمَ السَّبْتِ إِلَّا فِيمَا افْتُرِضَ عَلَيْكُمْ. فَإِنْ لَمْ يَجِدْ أَحَدُكُمْ إِلَّا عُودَ عِنَبٍ، أَوْ لِحَاءَ شَجَرَةٍ، فَلْيَمَصَّهُ**».

حدّثنا حُمَيْدُ بْنُ مَسْعَدَةَ: حَدَّثَنَا سُفْيَانُ بْنُ حَبِيبٍ، عَنْ ثَوْرِ بْنِ يَزِيدَ، عَنْ خَالِدِ بْنِ مَعْدَانَ عَنْ عَبْدِ اللهِ بْنِ بُسْرٍ، عَنْ أُخْتِهِ قَالَتْ: قَالَ رَسُولُ اللهِ ﷺ. فَذَكَرَ نَحْوَهُ.

تخريج: [إسناده حسن] أخرجه أبو داود، الصيام، باب النهي أن يخص يوم السبت بصوم، ح:٢٤٢١ عن حميد بن مسعدة به، وحسنه الترمذي، ح:٧٤٤، وصححه ابن خزيمة، ح:٢١٦٤، والحاكم:١/ ٤٣٥، والذهبي، وابن السكن، وأورده الضياء المقدسي في الأحاديث المختارة.

Comments:

This also proves the prohibition of fasting on Saturday alone; when observing obligatory fasts, this day comes too, but it is not the same as fasting of Saturday only.

Chapter 39. Fasting The (First) Ten Days (Of Dhul-Hijjah)

(المعجم ٣٩) - بَابُ صِيَامِ الْعَشْرِ (التحفة ٣٩)

1727. It was narrated from Ibn 'Abbâs that the Messenger of Allâh ﷺ said: "There are no days during which righteous deeds are more beloved to Allâh than these days," meaning the (first) ten days of Dhul-Hijjah. They said: "O Messenger of Allâh! Not even *Jihâd* in the cause of Allâh?" He said: "Not even *Jihâd* in the cause of Allâh, unless a man goes out

١٧٢٧ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ مُسْلِمٍ الْبَطِينِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**مَا مِنْ أَيَّامٍ، الْعَمَلُ الصَّالِحُ فِيهَا أَحَبُّ إِلَى اللهِ، مِنْ هٰذِهِ الْأَيَّامِ**» يَعْنِي الْعَشْرَ. قَالُوا: يَا رَسُولَ اللهِ! وَلَا الْجِهَادُ فِي سَبِيلِ اللهِ قَالَ: «**وَلَا الْجِهَادُ فِي**

with himself and his wealth and does not bring anything back." (*Sahih*)

سَبِيلِ اللهِ. إِلَّا رَجُلٌ خَرَجَ بِنَفْسِهِ وَمَالِهِ فَلَمْ يَرْجِعْ مِنْ ذٰلِكَ بِشَيْءٍ».

تخريج: أخرجه البخاري، العيدين، باب فضل العمل في أيام التشريق، ح:٩٦٩ من حديث سليمان الأعمش به.

Comments:

a. The best days after the sacred month of Ramadân are the first ten days of Dhul-Hijjah.
b. Fasting for the first nine days of Dhul-Hijjah is from the best among the voluntary fasting; and fasting on the ninth of Dhul-Hijjah is the best among these nine days.
c. *Jihâd* is a better form of worship than other good deeds.

1728. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "There are no days in this world during which worship is more beloved to Allâh, Glorious is He, than the (first) ten days (of Dhul-Hijjah). Fasting one of these days is equivalent to fasting for a year, and one night of them is equal to *Lailatul-Qadr*." (*Da'if*)

١٧٢٨ - حَدَّثَنَا عُمَرُ بْنُ شَبَّةَ بْنِ عَبِيدَةَ: حَدَّثَنَا مَسْعُودُ بْنُ وَاصِلٍ، عَنِ النَّهَّاسِ بْنِ قَهْمٍ، عَنْ قَتَادَةَ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَا مِنْ أَيَّامِ الدُّنْيَا أَيَّامٌ، أَحَبُّ إِلَى اللهِ سُبْحَانَهُ أَنْ يُتَعَبَّدَ لَهُ فِيهَا، مِنْ أَيَّامِ الْعَشْرِ. وَإِنَّ صِيَامَ يَوْمٍ فِيهَا لَيَعْدِلُ صِيَامَ سَنَةٍ، وَلَيْلَةٍ فِيهَا بِلَيْلَةِ الْقَدْرِ».

تخريج: **[إسناده ضعيف]** أخرجه الترمذي، الصوم، باب ماجاء في العمل في أيام العشر، ح:٧٥٨ من حديث مسعود به، وقال: غريب ، وانظر، ح:١٣٨٢ لعلته.

1729. It was narrated from Aswad that 'Âishah said: "I never saw the Messenger of Allâh ﷺ fasting the (first) ten days (of Dhul-Hijjah)." (*Sahih*)

١٧٢٩ - حَدَّثَنَا هَنَّادُ بْنُ السَّرِيِّ: حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ قَالَتْ: مَا رَأَيْتُ رَسُولَ اللهِ ﷺ صَامَ الْعَشْرَ قَطُّ.

تخريج: أخرجه مسلم، الاعتكاف، باب صوم عشر ذي الحجة، ح:١١٧٦ من حديث إبراهيم به.

Comments:

Perhaps the Mother of the Believers, may Allâh be pleased with her, did not have information that the Prophet ﷺ observed fast on these days; however the Mother of the Believers herself observed fast on the Day of *'Arafah*. Her fasting on the Day of *'Arafah* showed that later, she learned the significance of this fast from other male or female Companions.

Chapter 40. Fasting The Day Of *'Arafah*

(المعجم ٤٠) - بَابُ صِيَامِ يَوْمِ عَرَفَةَ
(التحفة ٤٠)

1730. It was narrated from Abu Qatâdah that the Messenger of Allâh ﷺ said: "Fasting on the Day of *'Arafah,* I hope from Allâh, expiates for the sins of the year before and the year after." (*Sahih*)

١٧٣٠ - حَدَّثَنَا أَحْمَدُ بْنُ عَبْدَةَ: أَنْبَأَنَا حَمَّادُ ابْنُ زَيْدٍ: حَدَّثَنَا غَيْلَانُ بْنُ جَرِيرٍ، عَنْ عَبْدِ اللهِ بْنِ مَعْبَدٍ الزِّمَّانِيِّ، عَنْ أَبِي قَتَادَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «صِيَامُ يَوْمِ عَرَفَةَ، إِنِّي أَحْتَسِبُ عَلَى اللهِ أَنْ يُكَفِّرَ السَّنَةَ الَّتِي قَبْلَهُ وَالَّتِي بَعْدَهُ».

تخريج: [صحيح] تقدم، ح: ١٧١٣.

Comments:

The forgiveness of sins in these *Ahâdith* generally means the forgiveness of minor sins; and due to the sincere intention, perhaps the major sins are forgiven too. Also the date of *'Arafah* (the 9th of Dhul-Hijjah) depends upon the sighting of new crescent.

1731. It was narrated that Qatâdah bin Nu'mân said: "I heard the Messenger of Allâh ﷺ say: 'Whoever fasts the Day of *'Arafah,* his sins of the previous and following year will be forgiven.'" (*Da'if*)

١٧٣١ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا يَحْيَى بْنُ حَمْزَةَ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللهِ، عَنْ عِيَاضِ بْنِ عَبْدِ اللهِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، عَنْ قَتَادَةَ بْنِ النُّعْمَانِ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «مَنْ صَامَ يَوْمَ عَرَفَةَ، غُفِرَ لَهُ سَنَةٌ أَمَامَهُ وَسَنَةٌ بَعْدَهُ».

تخريج: [إسناده ضعيف] أخرجه الطبراني (الكبير: ١٩/٥)، ح: ٨ من حديث هشام به، وانظر، ح: ٣٤٥ لعلته، والحديث السابق يغني عنه، وقيل: رواه زيد بن أسلم عن عياض به، والله أعلم.

1732. It was narrated that 'Ikrimah said: "I entered upon Abu Hurairah in his house and asked him about fasting the Day of *'Arafah* at 'Arafât. Abu Hurairah said: 'The Messenger of Allâh ﷺ forbade fasting the Day of *'Arafah* at 'Arafât.'" (*Hasan*)

١٧٣٢ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَ عَلِيُّ بْنُ مُحَمَّدٍ. قَالَا: حَدَّثَنَا وَكِيعٌ: حَدَّثَنِي حَوْشَبُ بْنُ عَقِيلٍ: حَدَّثَنِي مَهْدِيٌّ الْعَبْدِيُّ، عَنْ عِكْرِمَةَ قَالَ: دَخَلْتُ عَلَى أَبِي هُرَيْرَةَ فِي بَيْتِهِ، فَسَأَلْتُهُ عَنْ صَوْمِ يَوْمِ عَرَفَةَ بِعَرَفَاتٍ؟

فَقَالَ أَبُو هُرَيْرَةَ: نَهَى رَسُولُ اللهِ ﷺ عَنْ صَوْمِ يَوْمِ عَرَفَةَ بِعَرَفَاتٍ.

تخريج: [إسناده حسن] أخرجه أبو داود، الصيام، باب: في صوم يوم عرفة بعرفة، ح:٢٤٤٠ من حديث حوشب به * مهدي الهجري وثقه ابن خزيمة، وابن حبان فهو حسن الحديث.

Comments:

The Messenger of Allâh ﷺ did not fast on the Day of *'Arafah* at the Farewell *Hajj*. (*Sahih Bukhâri*: 1988]

Chapter 41. Fasting The Day Of *'Âshurâ'*

(المعجم ٤١) - بَابُ صِيَامِ يَوْمِ عَاشُورَاءَ (التحفة ٤١)

1733. It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ used to fast *'Âshurâ'*, and he ordered (others) to fast it too." (***Sahih***)

١٧٣٣ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنِ ابْنِ أَبِي ذِئْبٍ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللهِ ﷺ يَصُومُ عَاشُورَاءَ، وَيَأْمُرُ بِصِيَامِهِ.

تخريج: أخرجه البخاري، الصوم، باب صوم يوم عاشوراء، ح:٢٠٠١، ومسلم، الصيام، باب صوم يوم عاشوراء، ح:١١٢٥ وغيرهما عن الزهري به مطولاً، وفيه: فلما فرض رمضان كان من شاء صام يوم عاشوراء ومن شاء أفطر .

Comments:

'Âshura' means the 10th of Muharram.

1734. It was narrated that Ibn 'Abbâs said: "The Prophet ﷺ came to Al-Madinah, and he found the Jews observing a fast. He said: 'What is this?' They said: 'This is the day when Allâh saved Musa and drowned Pharaoh, so Musa fasted this day in gratitude.' The Messenger of Allâh ﷺ said: 'We have more right to Musa than you do.' So he fasted (that day) and enjoined (others) to fast it also.'" (***Sahih***)

١٧٣٤ - حَدَّثَنَا سَهْلُ بْنُ أَبِي سَهْلٍ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ أَيُّوبَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَدِمَ النَّبِيُّ ﷺ الْمَدِينَةَ. فَوَجَدَ الْيَهُودَ صُيَّاماً. فَقَالَ: **«مَا هٰذَا؟»** قَالُوا: هٰذَا يَوْمٌ أَنْجَى اللهُ فِيهِ مُوسٰى، وَأَغْرَقَ فِيهِ فِرْعَوْنَ، فَصَامَهُ مُوسٰى شُكْرًا. فَقَالَ رَسُولُ اللهِ ﷺ: **«نَحْنُ أَحَقُّ بِمُوسٰى مِنْكُمْ»** فَصَامَهُ، وَأَمَرَ بِصِيَامِهِ.

تخريج: أخرجه البخاري، الصوم، باب صوم يوم عاشوراء، ح:٢٠٠٤، ومسلم، الصيام،

باب صوم يوم عاشوراء، ح:١١٣٠ وغيرهما من حديث أيوب عن عبدالله بن سعيد بن جبير عن أبيه به، وأخرجه مسلم من طريق آخر عن سعيد به.

Comments:

a. *'We have more right to Musa than you'* means of the pleasure that Musa ﷺ had because of the destruction of Pharaoh, we also share this pleasure.

b. Performing worship to express gratitude to Allâh was also legal in the previous nations; prostration of gratefulness, offering prayer for gratefulness, fasting for gratefulness and giving in charity, are legal in our *Shari'ah* too.

1735. It was narrated from Muhammad bin Saifi that the Messenger of Allâh ﷺ said to us on the Day of *'Âshura'*: "Has anyone among you eaten today?" We said: "Some of us have eaten and some of us have not." He said: "Complete the rest of your day (i.e., do not eat for the rest of the day), whoever has eaten and whoever has not eaten. And send word to the people of the suburbs to complete the rest of their day." He was referring to the people of the suburbs around Al-Madinah. (*Sahih*)

١٧٣٥ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ حُصَيْنٍ، عَنِ الشَّعْبِيِّ، عَنْ مُحَمَّدِ بْنِ صَيْفِيٍّ قَالَ: قَالَ لَنَا رَسُولُ اللهِ ﷺ، يَوْمَ عَاشُورَاءَ: «مِنْكُمْ أَحَدٌ طَعِمَ الْيَوْمَ؟» قُلْنَا: مِنَّا طَعِمَ وَمِنَّا مَنْ لَمْ يَطْعَمْ. قَالَ: «فَأَتِمُّوا بَقِيَّةَ يَوْمِكُمْ. مَنْ كَانَ طَعِمَ وَمَنْ لَمْ يَطْعَمْ. فَأَرْسِلُوا إِلَى أَهْلِ الْعَرُوضِ فَلْيُتِمُّوا بَقِيَّةَ يَوْمِهِمْ» قَالَ يَعْنِي أَهْلَ الْعَرُوضِ حَوْلَ الْمَدِينَةِ.

تخريج: [**إسناده صحيح**] أخرجه النسائي: ١٩٢/٤، الصيام، . إذا طهرت الحائض أو قدم المسافر في رمضان هل يصوم بقية يومه، ح:٢٣٢٢، وأحمد: ٣٨٨/٤ من حديث حصين به، وصححه البوصيري.

Comments:

Fasting for *Âshura'* (the 10th of Muharram) is desirable. However according to other *Ahâdith* fasting on the 10th of Muharram alone is not allowed; one should fast the 9th or 11th of Muharram along with the 10th.

1736. It was narrated from Ibn 'Abbâs that the Messenger of Allâh ﷺ said: "If I live until next year, I will fast the ninth day (of Muharram) too." (***Sahih***)

Abu 'Ali said: "It was reported by Ahmad bin Yunus from Ibn Abu Dhi'b. He added in it:

١٧٣٦ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ، عَنِ ابْنِ أَبِي ذِئْبٍ، عَنِ الْقَاسِمِ بْنِ عَبَّاسٍ، عَنْ عَبْدِ اللهِ بْنِ عُمَيْرٍ، مَوْلَى ابْنِ عَبَّاسٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَئِنْ بَقِيتُ إِلَى قَابِلٍ لأَصُومَنَّ الْيَوْمَ التَّاسِعَ».

'Fearing that he may have missed *'Âshura'*.'"

قَالَ أَبُو عَلِيٍّ: رَوَاهُ أَحْمَدُ بْنُ يُونُسَ عَنِ ابْنِ أَبِي ذِئْبٍ. زَادَ فِيهِ: مَخَافَةَ أَنْ يَفُوتَهُ عَاشُورَاءُ.

تخريج: أخرجه مسلم، الصيام، باب أي يوم يصام في عاشوراء؟، ح:١١٣٤، والنسخة الهندية:١/٣٥٩ من حديث وكيع به، قلت: وقع في نسخة محمد فؤاد: عن عبدالله بن عمير (لعله قال عن عبدالله بن عباس) والصواب: عن عبدالله بن عمير عن عبدالله بن عباس بدون الشك كما في الهندية، والنسخ الهندية للكتب الستة من أتقن النسخ في الدنيا ـ فيما أعلم، ومن شاء التحقيق فليراجعها بنسخه..

Comments:

Fasting on the 9th of Muharram means the Prophet ﷺ intended to fast on the 10th of Muharram along with the 9th, to make distinction from the fast of people of the Book, and to have the reward for fasting on the best day too.

1737. It was narrated from 'Abdullâh bin 'Umar that the Day of *'Âshurâ'* was mentioned in the presence of the Messenger of Allâh ﷺ. The Messenger of Allâh ﷺ said: "That was a day when the people of the Ignorance used to fast. So whoever among you wants to fast may do so, and whoever does not want to may leave it." (***Sahih***)

١٧٣٧ - حَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ: أَنْبَأَنَا اللَّيْثُ ابْنُ سَعْدٍ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللهِ بْنِ عُمَرَ أَنَّهُ ذُكِرَ، عِنْدَ رَسُولِ اللهِ ﷺ، يَوْمُ عَاشُورَاءَ. فَقَالَ رَسُولُ اللهِ ﷺ: **«كَانَ يَوْماً يَصُومُهُ أَهْلُ الْجَاهِلِيَّةِ. فَمَنْ أَحَبَّ مِنْكُمْ أَنْ يَصُومَهُ فَلْيَصُمْهُ، وَمَنْ كَرِهَهُ فَلْيَدَعْهُ»**.

تخريج: أخرجه مسلم، الصيام، باب صوم يوم عاشوراء، ح:١١٢٦ عن محمد بن رمح وغيره به.

Comments:

It indicates that this fast is not obligatory; nevertheless it is definitely a matter of great reward.

1738. It was narrated from Abu Qatâdah that the Messenger of Allâh ﷺ said: "Fasting the day of *'Âshura'*, I hope, will expiate for the sins of the previous year." (***Sahih***)

١٧٣٨ - حَدَّثَنَا أَحْمَدُ بْنُ عَبْدَةَ: أَنْبَأَنَا حَمَّادُ ابْنُ زَيْدٍ: حَدَّثَنَا غَيْلَانُ بْنُ جَرِيرٍ، عَنْ عَبْدِ اللهِ بْنِ مَعْبَدٍ الزِّمَّانِيِّ، عَنْ أَبِي قَتَادَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: **«صِيَامُ يَوْمِ عَاشُورَاءَ، إِنِّي أَحْتَسِبُ عَلَى اللهِ أَنْ يُكَفِّرَ السَّنَةَ الَّتِي قَبْلَهُ»**.

تخريج: [صحيح] تقدم، ح:١٧١٣.

Chapter 42. Fasting On Mondays And Thursdays

(المعجم ٤٢) - بَابُ صِيَامِ يَوْمِ الاثْنَيْنِ وَالْخَمِيسِ (التحفة ٤٢)

1739. It was narrated from Rabi'ah bin Ghâz that he asked 'Âishah about the fasting of the Messenger of Allâh ﷺ. She said: "He used to make sure he fasted on Mondays and Thursdays." (*Sahih*)

١٧٣٩ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا يَحْيَى بْنُ حَمْزَةَ: حَدَّثَنِي ثَوْرُ بْنُ يَزِيدَ، عَنْ خَالِدِ بْنِ مَعْدَانَ، عَنْ رَبِيعَةَ بْنِ الْغَازِ أَنَّهُ سَأَلَ عَائِشَةَ عَنْ صِيَامِ رَسُولِ اللهِ ﷺ فَقَالَتْ: كَانَ يَتَحَرَّى صِيَامَ الاِثْنَيْنِ وَالْخَمِيسِ.

تخريج: [صحيح] تقدم، ح:١٦٤٩.

Comments:

Being mindful of the fasting in these particular days, means he would fast enthusiastically, and he was determined not to leave the fast of these days. What was the reason of having been so mindful? It is explained in the following *Hadith*.

1740. It was narrated from Abu Hurairah that the Prophet ﷺ used to fast on Mondays and Thursdays. It was said: "O Messenger of Allâh, why do you fast on Mondays and Thursdays?" He said: "On Mondays and Thursdays Allâh forgives every Muslim except two who have forsaken one another. He says: 'Leave these two until they reconcile.'" (*Hasan*)

١٧٤٠ - حَدَّثَنَا الْعَبَّاسُ بْنُ عَبْدِ الْعَظِيمِ الْعَنْبَرِيُّ: حَدَّثَنَا الضَّحَّاكُ بْنُ مَخْلَدٍ، عَنْ مُحَمَّدِ بْنِ رِفَاعَةَ، عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ ﷺ كَانَ يَصُومُ الْإِثْنَيْنِ وَالْخَمِيسَ. فَقِيلَ: يَا رَسُولَ اللهِ! إِنَّكَ تَصُومُ الإِثْنَيْنِ وَالْخَمِيسَ؟ فَقَالَ: **«إِنَّ يَوْمَ الإِثْنَيْنِ وَالْخَمِيسَ يَغْفِرُ اللهُ فِيهِمَا لِكُلِّ مُسْلِمٍ. إِلَّا مُتَهَاجِرَيْنِ. يَقُولُ: دَعْهُمَا حَتَّى يَصْطَلِحَا»**.

تخريج: [إسناده حسن] أخرجه الترمذي، الصوم، باب ماجاء في صوم يوم الإثنين والخميس، ح:٧٤٧ من حديث أبي عاصم الضحاك به بلفظ: أن رسول الله ﷺ قال: تعرض الأعمال يوم الإثنين والخميس، فأحب أن يعرض عملي وأنا صائم ، وقال الترمذي: حسن غريب، أخرجه أحمد:٢/٣٢٩ عن أبي عاصم به مطولاً، وصححه البوصيري، ابن الملقن، ح:١٠١٤ .

Comments:

a. Voluntary fasting on Monday and Thursday should be observed.
b. Fasting is a great good deed whose blessing gives more hope for forgiveness.
c. Muslims being angry with each other without a reason is a big sin.
d. Showing anger due to a religious reason, and for the admonishment of one's family does not come under the warning mentioned in the *Hadith*.

Chapter 43. Fasting During The Sacred Months

(المعجم ٤٣) - بَابُ صِيَامِ أَشْهُرِ الْحُرُمِ

(التحفة ٤٣)

1741. It was narrated from Abu Mujibah Al-Bâhil that his father or, his paternal uncle, said: "I came to the Prophet ﷺ and said: 'O Prophet of Allâh, I am the man who came to you last year.' He said: 'Why do I see your body so thin (and weak)?' He said: 'O Messenger of Allâh! I do not eat during the day; I only eat at night.' He said: 'Who commanded you to punish yourself?' I said: 'O Messenger of Allâh! I am strong enough.' He said: 'Fast the month of patience[1] and one day after it.' I said: 'I am strong enough (to do more).' He said: 'Fast the month of patience and two days after it.' I said: 'I am strong enough (to do more).' He said: 'Fast the month of patience and three days after it, and fast the sacred months.'" (*Da'if*)

١٧٤١ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنِ الْجُرَيْرِيِّ، عَنْ أَبِي السَّلِيلِ، عَنْ أَبِي مُجِيبَةَ الْبَاهِلِيِّ، عَنْ أَبِيهِ أَوْ عَنْ عَمِّهِ قَالَ: أَتَيْتُ النَّبِيَّ ﷺ فَقُلْتُ: يَا نَبِيَّ اللهِ! أَنَا الرَّجُلُ الَّذِي أَتَيْتُكَ عَامَ الأَوَّلِ. قَالَ: «فَمَا لِي أَرَى جِسْمَكَ نَاحِلاً؟» قَالَ: يَا رَسُولَ اللهِ! مَا أَكَلْتُ طَعَاماً بِالنَّهَارِ. مَا أَكَلْتُهُ إِلَّا بِاللَّيْلِ. قَالَ: «مَنْ أَمَرَكَ أَنْ تُعَذِّبَ نَفْسَكَ؟» قُلْتُ: يَا رَسُولَ اللهِ! إِنِّي أَقْوَى. قَالَ: «صُمْ شَهْرَ الصَّبْرِ وَيَوْماً بَعْدَهُ» قُلْتُ: إِنِّي أَقْوَى. قَالَ: «صُمْ شَهْرَ الصَّبْرِ وَيَوْمَيْنِ بَعْدَهُ» قُلْتُ: إِنِّي أَقْوَى. قَالَ: «صُمْ شَهْرَ الصَّبْرِ وَثَلَاثَةَ أَيَّامٍ بَعْدَهُ. وَصُمْ أَشْهُرَ الْحُرُمِ».

تخريج: [إسناده ضعيف] أخرجه أبو داود، الصيام، باب: في صوم أشهر الحرم، ح:٢٤٢٨ من حديث سعيد الجريري به، لم يتبين لي من حال مجيبة شيء، والله أعلم.

Comments:

The following are the inviolable sacred months: Dhul-Qa'dah, Dhul-Hijjah, Muharram and Rajab.

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[1] It is the month of Ramadân (*Sindi*).

1742. It was narrated that Abu Hurairah said: "A man came to the Prophet and said: 'Which fasting is best after the month of Ramadân?' He said: 'The month of Allâh which is called Muharram.'" (*Sahih*)

١٧٤٢ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا الْحُسَيْنُ بْنُ عَلِيٍّ، عَنْ زَائِدَةَ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ مُحَمَّدِ بْنِ الْمُنْتَشِرِ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمٰنِ الْحِمْيَرِيِّ، عَنْ أَبِي هُرَيْرَةَ قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَقَالَ: أَيُّ الصِّيَامِ أَفْضَلُ بَعْدَ شَهْرِ رَمَضَانَ؟ قَالَ: «**شَهْرُ اللهِ الَّذِي تَدْعُونَهُ الْمُحَرَّمَ**».

تخريج: أخرجه مسلم، الصيام، باب فضل صوم المحرم، ح:١١٦٣ عن أبي بكر بن أبي شيبة وغيره به.

Comments:

Calling Muharram a month of Allâh, is to express its virtues and significance, like: the House of Allâh, Female Camel of Allâh, and the Word of Allâh; the purpose of attribution of these to Allâh is to express their virtues and significance.

1743. It was narrated from Ibn 'Abbâs that the Prophet ﷺ forbade fasting Rajab. (*Da'if*)

١٧٤٣ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْمُنْذِرِ الْحِزَامِيُّ: حَدَّثَنَا دَاوُدُ بْنُ عَطَاءٍ: حَدَّثَنِي زَيْدُ بْنُ عَبْدِ الْحَمِيدِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ زَيْدِ بْنِ الْخَطَّابِ، عَنْ سُلَيْمَانَ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ ﷺ نَهَىٰ عَنْ صِيَامِ رَجَبٍ.

تخريج: **[إسناده ضعيف]** أخرجه الطبراني في الكبير:١٠/٣٤٨، ح:١٠٦٨١ من حديث إبراهيم بن المنذر به * داود بن عطاء ضعيف (تقريب)، متفق على تضعيفه(حاشية السندي)، والحديث ضعفه ابن الجوزي، والذهبي.

1744. It was narrated from Muhammad bin Ibrâhim that Usâmah bin Zaid used to fast the sacred months. The Messenger of Allâh ﷺ said to him: "Fast Shawwâl." So he forsook the sacred months and he continued to fast Shawwâl until he died. (*Da'if*)

١٧٤٤ - حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ: حَدَّثَنَا عَبْدُ الْعَزِيزِ الدَّرَاوَرْدِيُّ، عَنْ يَزِيدَ بْنِ عَبْدِ اللهِ ابْنِ أُسَامَةَ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ أَنَّ أُسَامَةَ ابْنَ زَيْدٍ كَانَ يَصُومُ أَشْهُرَ الْحُرُمِ. فَقَالَ لَهُ رَسُولُ اللهِ ﷺ: «**صُمْ شَوَّالًا**» فَتَرَكَ أَشْهُرَ الْحُرُمِ. ثُمَّ لَمْ يَزَلْ يَصُومُ شَوَّالًا حَتَّىٰ مَاتَ.

تخريج: **[إسناده ضعيف]** * محمد بن إبراهيم التيمي ثقة لكن قال الحافظ في التهذيب: وأرسل عن أسيد بن حضير وأسامة.

Chapter 44. Fasting Is The *Zakât* Of The Body

(المعجم ٤٤) - بَابٌ: فِي الصَّومِ زَكَاةُ الْجَسَدِ (التحفة ٤٤)

1745. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "For everything there is *Zakât* and the *Zakât* of the body is fasting." (*Da'if*)

(A narrator in one of the chains) Muhriz added in his narration: "And the Messenger of Allâh ﷺ said: 'Fasting is half of patience.'"

١٧٤٥ - حَدَّثَنَا أَبُو بَكْرٍ: حَدَّثَنَا عَبْدُ اللهِ بْنُ الْمُبَارَكِ. ح: وَحَدَّثَنَا مُحْرِزُ بْنُ سَلَمَةَ الْعَدَنِيُّ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ، جَمِيعاً عَنْ مُوسى بْنِ عُبَيْدَةَ، عَنْ جُمْهَانَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لِكُلِّ شَيْءٍ زَكَاةٌ. وَزَكَاةُ الْجَسَدِ الصَّوْمُ».

زَادَ مُحْرِزٌ فِي حَدِيثِهِ: وَقَالَ رَسُولُ اللهِ ﷺ: «الصِّيَامُ نِصْفُ الصَّبْرِ».

تخريج: [إسناده ضعيف] أخرجه ابن أبي شيبة: ٣/٧ عن ابن المبارك به، وضعفه البوصيري، وانظر، ح: ٢٥١ لعلته، وفيه علة أخرى، وللحديث طرق لا يصح منها شيء.

Chapter 45. Concerning The Reward Of The One Who Gives Food For A Fasting Person To Break His Fast

(المعجم ٤٥) - بَابٌ: فِي ثَوَابِ مَنْ فَطَّرَ صَائِمًا (التحفة ٤٥)

1746. It was narrated from Zaid bin Khâlid Al-Juhani that the Messenger of Allâh ﷺ said: "Whoever gives food for a fasting person to break his fast, he will have a reward like theirs, without that detracting from their reward in the slightest." (*Sahih*)

١٧٤٦ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ، عَنِ ابْنِ أَبِي لَيْلَى وَخَالِي يَعْلَى، عَنْ عَبْدِ الْمَلِكِ. وَ أَبُو مُعَاوِيَةَ، عَنْ حَجَّاجٍ كُلُّهُمْ عَنْ عَطَاءٍ، عَنْ زَيْدِ بْنِ خَالِدٍ الْجُهَنِيِّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ فَطَّرَ صَائِماً كَانَ لَهُ مِثْلُ أَجْرِهِمْ. مِنْ غَيْرِ أَنْ يَنْقُصَ مِنْ أُجُورِهِمْ شَيْئاً».

تخريج: [صحيح] أخرجه الترمذي، الصوم، باب ماجاء في فضل من فطر صائما، ح: ٨٠٧ من حديث عبدالملك بن أبي سليمان به، وقال: حسن صحيح ، وصححه ابن خزيمة، ح: ٢٠٦٤، وابن حبان (موارد)، ح: ٨٩٥ .

Comments:

a. Making arrangement for a fasting person to break fast is a great virtue.
b. The provision made for a fasting person to break fast can be anything; feeding to the full is not necessary; if one does so it will have extra reward.

1747. It was narrated that 'Abdullâh bin Zubair said: "The Messenger of Allâh ﷺ broke his fast with Sa'd bin Mu'âdh and said: '*Aftara 'indakumus-sâimun, wa akala ta'âmakumul-abrâr, wa sallat 'alaikumul-malâ'ikah* (May fasting people break their fast with you, may the righteous eat your food, and may the angels send blessing upon you)." (***Sahih***)

١٧٤٧ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا سَعِيدُ بْنُ يَحْيَى اللَّخْمِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرٍو، عَنْ مُصْعَبِ بْنِ ثَابِتٍ، عَنْ عَبْدِ اللهِ بْنِ الزُّبَيْرِ قَالَ: أَفْطَرَ رَسُولُ اللهِ ﷺ عِنْدَ سَعْدِ بْنِ مُعَاذٍ فَقَالَ: «**أَفْطَرَ عِنْدَكُمُ الصَّائِمُونَ، وَأَكَلَ طَعَامَكُمُ الأَبْرَارُ، وَصَلَّتْ عَلَيْكُمُ الْمَلَائِكَةُ**».

تخريج: [**صحيح**] أخرجه ابن حبان في صحيحه(موارد)، ح:١٣٥٣ من حديث هشام بن عمار به، وقال البوصيري: هذا إسناد ضعيف لضعف مصعب بن ثابت ، لين الحديث وكان عابدًا (تقريب)، وفيه علة أخرى، وله شاهد صحيح عند أبي داود، ح:٣٨٥٤ وغيره إلا قوله: أفطر رسول الله ﷺ ، ولهذا القول شواهد عند أحمد:٣/ ١١٨ وغيره، والحديث صححه العراقي، وابن الملقن وغيرهما.

Comments:

The guest should supplicate for the host after eating. The best way to make the supplication is to utter the above mentioned words from the *Sunnah.*

Chapter 46. Concerning The Fasting Person When Others Are Eating In His Presence

(المعجم ٤٦) - **بَابٌ: فِي الصَّائِمِ إِذَا أُكِلَ عِنْدَهُ** (التحفة ٤٦)

1748. It was narrated that Umm 'Umârah said: "The Messenger of Allâh ﷺ came to us and we brought food for him. Some of those who were with him were fasting, and the Messenger of Allâh ﷺ said: 'If food is eaten in the presence of one who is fasting, the angels send blessing upon him.'" (***Hasan***)

١٧٤٨ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَ عَلِيُّ بْنُ مُحَمَّدٍ، وَ سَهْلٌ. قَالُوا: حَدَّثَنَا وَكِيعٌ، عَنْ شُعْبَةَ، عَنْ حَبِيبِ بْنِ زَيْدٍ الأَنْصَارِيِّ، عَنِ امْرَأَةٍ يُقَالُ لَهَا: لَيْلَى، عَنْ أُمِّ عُمَارَةَ قَالَتْ: أَتَانَا رَسُولُ اللهِ ﷺ فَقَرَّبْنَا إِلَيْهِ طَعَاماً. فَكَانَ بَعْضُ مَنْ عِنْدَهُ صَائِماً. فَقَالَ رَسُولُ اللهِ ﷺ: «**الصَّائِمُ إِذَا أُكِلَ عِنْدَهُ الطَّعَامُ، صَلَّتْ عَلَيْهِ الْمَلَائِكَةُ**».

تخريج: [**إسناده حسن**] أخرجه الترمذي، الصوم، باب ماجاء في فضل الصائم إذا أكل عنده، ح:٧٨٦،٧٨٥ من حديث شعبة به، وقال: حسن صحيح ، وصححه ابن خزيمة، ح:٢١٣٩،٢١٣٨، وابن حبان(موارد)، ح:٩٥٣ * ليلى وثقها الترمذي، وابن خزيمة، وابن حبان وغيرهم، فحديثها لا ينزل عن درجة الحسن.

1749. It was narrated from Sulaimān bin Buraidah that his father said: "The Messenger of Allâh ﷺ said to Bilâl: 'Come and eat, O Bilâl.' He said: 'I am fasting.' The Messenger of Allâh ﷺ said: 'We are eating our provision, but most of Bilâl's provision is in Paradise. Do you realize, O Bilâl, that the bones of the fasting person glorify Allâh and the angels pray for forgiveness for him so long as food is eaten in front of him?'" (*Maudu'*)

١٧٤٩ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُصَفَّى: حَدَّثَنَا بَقِيَّةُ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحْمٰنِ، عَنْ سُلَيْمَانَ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ لِبِلاَلٍ: «**الْغَدَاءُ يَا بِلاَلُ**» فَقَالَ: إِنِّي صَائِمٌ. قَالَ رَسُولُ اللهِ ﷺ: «**نَأْكُلُ أَرْزَاقَنَا. وَفَضْلُ رِزْقِ بِلاَلٍ فِي الْجَنَّةِ. أَنْ شَعَرْتَ، يَا بِلاَلُ أَنَّ الصَّائِمَ تُسَبِّحُ عِظَامُهُ وَتَسْتَغْفِرُ لَهُ الْمَلاَئِكَةُ مَا أُكِلَ عِنْدَهُ؟**».

تخريج: [إسناده موضوع] أخرجه البيهقي في شعب الإيمان من حديث بقية به * محمد بن عبدالرحمن قال الحافظ في التقريب: هو القشيري ... كذبوه، وقال أبوحاتم: متروك الحديث يكذب، وقال ابن عدي: هو من مشائخ بقية المجهولين، منكر الحديث (تهذيب)، وقال البوصيري: متفق على تضعيفه.

Chapter 47. One Who Is Invited To Eat When He Is Fasting

(المعجم ٤٧) - بَابُ مَنْ دُعِيَ إِلَىٰ طَعَامٍ وَهُوَ صَائِمٌ (التحفة ٤٧)

1750. It was narrated from Abu Hurairah that the Prophet ﷺ said: "If anyone of you is invited to eat when he is fasting, let him say: 'I am fasting.'" (*Sahih*)

١٧٥٠ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَ مُحَمَّدُ بْنُ الصَّبَّاحِ. قَالاَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «**إِذَا دُعِيَ أَحَدُكُمْ إِلَى طَعَامٍ، وَهُوَ صَائِمٌ، فَلْيَقُلْ: إِنِّي صَائِمٌ**».

تخريج: أخرجه مسلم، الصيام، باب ندب الصائم إذا دعي إلى طعام ولم يرد الإفطار ... إلخ، ح: ١١٥٠ عن أبي بكر بن أبي شيبة وغيره به.

Comments:

If a person observing voluntary fasting is invited for food, he is allowed to break the fast to accept the invitation, and may join the food, and also, he may forward an excuse for not attending the food.

1751. It was narrated from Jâbir that the Messenger of Allâh ﷺ said: "Whoever is invited to eat when he is fasting, let him accept the invitation; and if he wants let him eat, and if he wants let him not eat." (*Sahih*)

١٧٥١ - حَدَّثَنَا أَحْمَدُ بْنُ يُوسُفَ السُّلَمِيُّ: حَدَّثَنَا أَبُو عَاصِمٍ: أَنْبَأَنَا ابْنُ جُرَيْجٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ دُعِيَ إِلَى طَعَامٍ، وَهُوَ صَائِمٌ، فَلْيُجِبْ. فَإِنْ شَاءَ طَعِمَ، وَإِنْ شَاءَ تَرَكَ».

تخريج: أخرجه مسلم، النكاح، باب الأمر بإجابة الداعي إلى دعوة، ح:١٤٣٠ من حديث أبي عاصم وغيره به.

Comments:

A person while fasting may accept the invitation and visit the host's home; because his/her just being there will be a pleasure for the host family, and it will assure that not joining in the food is not because of any anger.

Chapter 48. 'The Supplication Of The Fasting Person Is Not Turned Back'

(المعجم ٤٨) - **بَابٌ: فِي الصَّائِمِ لَا تُرَدُّ دَعْوَتُهُ** (التحفة ٤٨)

1752. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "There are three whose supplications are not turned back: A just ruler, and a fasting person until he breaks his fast. And, the supplication of one who has been wronged is raised by Allâh up to the clouds on the Day of Resurrection, and the gates of heaven are opened for it, and Allâh says, 'By My might I will help you (against the wrongdoer) even if it is after a while.'" (*Hasan*)

١٧٥٢ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ، عَنْ سَعْدَانَ الْجُهَنِيِّ، عَنْ سَعْدٍ، أَبِي مُجَاهِدٍ الطَّائِيِّ وَكَانَ ثِقَةً، عَنْ أَبِي مُدِلَّةَ وَكَانَ ثِقَةً، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «ثَلَاثَةٌ لَا تُرَدُّ دَعْوَتُهُمْ: الْإِمَامُ الْعَادِلُ. وَالصَّائِمُ حَتَّى يُفْطِرَ. وَدَعْوَةُ الْمَظْلُومِ يَرْفَعُهَا اللهُ دُونَ الْغَمَامِ يَوْمَ الْقِيَامَةِ، وَتُفْتَحُ لَهَا أَبْوَابُ السَّمَاءِ، وَيَقُولُ: بِعِزَّتِي لَأَنْصُرَنَّكِ وَلَوْ بَعْدَ حِينٍ».

تخريج: [**إسناده حسن**] أخرجه الترمذي، الدعوات، باب سبق المفردون . . . الخ ، ح:٣٥٩٨ من حديث سعدان به، وقال: حسن ، وصححه ابن خزيمة، ح:١٩٠١، وابن حبان (موارد)، ح:٢٤٠٧، ٢٤٠٨ * أبومدلة وثقه الترمذي، وابن خزيمة وغيرهما، فحديثه لا ينزل عن درجة الحسن.

Comments:

a. The moment of breaking the fast is a time for the acceptance of supplication, so it is appropriate to supplicate for oneself, for the family and friends, and to ask for goodness, blessings and the fulfillment of needs.

b. Refraining from oppression is extremely necessary, the Prophet ﷺ said, "The oppression will become dark on the Day of Judgement."

1753. It was narrated from 'Abdullâh bin 'Amr bin 'Âs that the Messenger of Allâh ﷺ said: "When the fasting person breaks his fast, his supplication is not turned back." (*Hasan*)

(One of the narrators) Ibn Abi Mulaikah said: "When he broke his fast, I heard 'Abdullâh bin 'Amr say: 'O Allâh! I ask You by Your mercy, which encompasses all things, to forgive me.'"

١٧٥٣ - **حَدَّثَنَا** هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنَا إِسْحَاقُ بْنُ عُبَيْدِ اللهِ الْمَدَنِيُّ قَالَ: سَمِعْتُ عَبْدَ اللهِ بْنَ أَبِي مُلَيْكَةَ يَقُولُ: سَمِعْتُ عَبْدَ اللهِ بْنَ عَمْرِو بْنِ الْعَاصِ يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ: «**إِنَّ لِلصَّائِمِ عِنْدَ فِطْرِهِ لَدَعْوَةً مَا تُرَدُّ**».

قَالَ ابْنُ أَبِي مُلَيْكَةَ: سَمِعْتُ عَبْدَ اللهِ بْنَ عَمْرٍو يَقُولُ، إِذَا أَفْطَرَ: اللَّهُمَّ إِنِّي أَسْأَلُكَ بِرَحْمَتِكَ، الَّتِي وَسِعَتْ كُلَّ شَيْءٍ، أَنْ تَغْفِرَ لِي.

تخريج: [حسن] أخرجه الحاكم: ١/٤٢٢ على تصحيف في السند من حديث الوليد به، وصححه البوصيري، وقال: رجاله ثقات ، وحسنه الحافظ في أمالي الأذكار * إسحاق بن عبيدالله المدني وثقه ابن حبان، والبوصيري، ونقل البوصيري عن الذهبي قال: صدوق ، ولحديثه شاهد عند الضياء في المختارة، وغيره.

Chapter 49. Eating Before Going Out On The Day Of *Fitr*

(المعجم ٤٩) - بَابٌ: فِي الأَكْلِ يَوْمَ الْفِطْرِ قَبْلَ أَنْ يَخْرُجَ (التحفة ٤٩)

1754. It was narrated that Anas bin Mâlik said: "The Prophet ﷺ would not go out on the Day of *Fitr* until he had eaten some dates." (*Sahih*)

١٧٥٤ - **حَدَّثَنَا** جُبَارَةُ بْنُ الْمُغَلِّسِ: حَدَّثَنَا هُشَيْمٌ، عَنْ عُبَيْدِ اللهِ بْنِ أَبِي بَكْرٍ، عَنْ أَنَسِ ابْنِ مَالِكٍ قَالَ: كَانَ النَّبِيُّ ﷺ لاَ يَخْرُجُ يَوْمَ الْفِطْرِ حَتَّى يَطْعَمَ تَمَرَاتٍ.

تخريج: أخرجه البخاري، العيدين، باب الأكل يوم الفطر قبل الخروج، ح: ٩٥٣ من حديث هشيم به، (وصرح بالسماع).

1755. It was narrated that Ibn 'Umar said: "The Prophet ﷺ would not go out on the Day of *Fitr* until he had given his Companions some of the charity of *Fitr* to eat." (*Da'if*)

١٧٥٥ - **حَدَّثَنَا** جُبَارَةُ بْنُ الْمُغَلِّسِ: حَدَّثَنَا مِنْدَلُ بْنُ عَلِيٍّ: حَدَّثَنَا عُمَرُ بْنُ صُهْبَانَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: كَانَ النَّبِيُّ ﷺ لاَ يَغْدُو يَوْمَ الْفِطْرِ حَتَّى يُغَدِّيَ أَصْحَابَهُ مِنْ صَدَقَةِ الْفِطْرِ.

تخريج: [إسناده ضعيف جدًا] وضعفه البوصيري، جبارة، ح:٧٤٠، ومندل، ح:١٢٤٧ تقدما، وعمر بن صهبان ضعيف (تقريب).

1756. It was narrated from Ibn Buraidah from his father, that the Messenger of Allâh ﷺ would not go out on the Day of *Fitr* until he had eaten, and he would not eat on the Day of *Nahr* (the day of sacrifice) until he came back.

١٧٥٦ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَىٰ: حَدَّثَنَا أَبُو عَاصِمٍ: حَدَّثَنَا ثَوَابُ بْنُ عُتْبَةَ الْمَهْرِيُّ، عَنِ ابْنِ بُرَيْدَةَ، عَنْ أَبِيهِ أَنَّ رَسُولَ اللهِ ﷺ كَانَ لاَ يَخْرُجُ يَوْمَ الْفِطْرِ حَتَّى يَأْكُلَ. وَكَانَ لاَ يَأْكُلُ يَوْمَ النَّحْرِ حَتَّى يَرْجِعَ.

تخريج: [إسناده حسن] أخرجه الترمذي، الجعمة، باب ماجاء في الأكل يوم الفطر قبل الخروج، ح:٥٤٢ من حديث ثواب به، وقال: غريب، وصححه ابن حبان(موارد)، ح:٥٩٣ وابن خزيمة، ح:١٤٢٦، والحاكم:١/ ٢٩٤، والذهبي، وابن القطان (الفاسي) * ثواب وثقه ابن معين. على الراجح. وابن حبان، وابن شاهين وغيرهم، وشيخه عبدالله ثقة مشهور.

Comments:

a. It is *Sunnah* not to eat before the *'Eid* prayer on the day of *'Eidul-Adha.*

B. The people name this avoidance as fasting, which is wrong.

Chapter 50. One Who Dies Owing A Fast From Ramadân Which He Neglected

(المعجم ٥٠) - بَابُ مَنْ مَاتَ وَعَلَيْهِ صِيَامُ رَمَضَانَ قَدْ فَرَّطَ فِيهِ (التحفة ٥٠)

1757. It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ said: 'Whoever dies owing the fasts of a month, one poor person should be fed on his behalf for each day." (*Da'if*)

١٧٥٧ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَىٰ: حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا عَبْثَرٌ، عَنْ أَشْعَثَ، عَنْ مُحَمَّدِ ابْنِ سِيرِينَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ مَاتَ وَعَلَيْهِ صِيَامُ شَهْرٍ، فَلْيُطْعَمْ عَنْهُ، مَكَانَ كُلِّ يَوْمٍ، مِسْكِينٌ».

تخريج: [إسناده ضعيف] أخرجه الترمذي، الصوم، باب ماجاء في الكفارة، ح:٧١٨ عن قتيبة به، وقال: لا نعرفه مرفوعًا إلا من هذا الوجه، والصحيح عن ابن عمر موقوف، قوله، وقال: أشعث هو ابن سوار، وانظر، ح:٢٥٩ لعلته.

Comments:

Imâm Tirmidhi said regarding this *Hadith,* that this is the verdict of 'Abdullâh bin 'Umar only, and of it being a statement of Allâh's Messenger ﷺ; it is not reported through an authentic chain. (*Jâmi' At-Tirmidhi:* 718)

Chapter 51. One Who Dies Owing A Fast That He Vowed To Observe

(المعجم ٥١) - بَابُ مَنْ مَاتَ وَعَلَيْهِ صِيَامٌ مِنْ نَذْرٍ (التحفة ٥١)

1758. It was narrated that Ibn

١٧٥٨ - حَدَّثَنَا عَبْدُ اللهِ بْنُ سَعِيدٍ: حَدَّثَنَا أَبُو

'Abbâs said: "A woman came to the Prophet ﷺ and said: 'O Messenger of Allâh, my sister has died and she owed a fast of two consecutive months.' He said: 'Do you not think that if your sister owed a debt, you would pay it off for her?' She said: 'Of course.' He said: 'The right of Allâh is greater.'" (*Sahih*)

خَالِدٍ الأَحْمَرُ، عَنِ الأَعْمَشِ، عَنْ مُسْلِمٍ الْبَطِينِ وَ الْحَكَمِ وَ سَلَمَةَ بْنِ كُهَيْلٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ وَ عَطَاءٍ وَ مُجَاهِدٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: جَاءَتِ امْرَأَةٌ إِلَى النَّبِيِّ ﷺ فَقَالَتْ: يَا رَسُولَ اللهِ إِنَّ أُخْتِي مَاتَتْ وَعَلَيْهَا صِيَامُ شَهْرَيْنِ مُتَتَابِعَيْنِ. قَالَ: «أَرَأَيْتِ لَوْ كَانَ عَلَى أُخْتِكِ دَيْنٌ، أَكُنْتِ تَقْضِينَهُ؟» قَالَتْ: بَلَىٰ. قَالَ: «فَحَقُّ اللهِ أَحَقُّ».

تخريج: أخرجه البخاري، الصوم، باب من مات وعليه صوم، ح:١٩٥٣، ومسلم، ح:١١٤٨.

1759. It was narrated from Ibn Buraidah that his father said: "A woman came to the Prophet ﷺ and said: 'O Messenger of Allâh, my mother has died and she owed a fast. Should I fast on her behalf?' He said: 'Yes.'" (*Sahih*)

١٧٥٩ - حَدَّثَنَا زُهَيْرُ بْنُ مُحَمَّدٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ، عَنْ سُفْيَانَ، عَنْ عَبْدِ اللهِ بْنِ عَطَاءٍ، عَنِ ابْنِ بُرَيْدَةَ، عَنْ أَبِيهِ قَالَ: جَاءَتِ امْرَأَةٌ إِلَى النَّبِيِّ ﷺ فَقَالَتْ: يَا رَسُولَ اللهِ! إِنَّ أُمِّي مَاتَتْ وَعَلَيْهَا صَوْمٌ، أَفَأَصُومُ عَنْهَا؟ قَالَ: «نَعَمْ».

تخريج: أخرجه مسلم، الصيام، باب قضاء الصوم عن الميت، ح:١١٤٩ من حديث عبدالرزاق به مختصرًا، وانظر، ح:٢٣٩٤ .

Comments:

a. If there are fasts due from the deceased, the relatives are allowed to make up for the fasts on their behalf.
b. Other types of worship, like prayer, for cannot by exemplified with the issue of making up for missed fasting for the deceased, because exact wording or example for worship is necessarily required from the *Shari'ah*. Only those matters of worship can be performed by a substitute in which appointing a substitute is supported by the *Hadith*, otherwise one should keep quiet, and should only do what the *Shari'ah* says.

Chapter 52. One Who Becomes Muslim During The Month Of Ramadân

(المعجم ٥٢) - بَابٌ: فِيمَنْ أَسْلَمَ فِي شَهْرِ رَمَضَانَ (التحفة ٥٢)

1760. It was narrated that 'Atiyyah bin Sufyân bin 'Abdullâh bin Rabi'ah said: "Our delegation who went to the

١٧٦٠ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَىٰ: حَدَّثَنَا أَحْمَدُ بْنُ خَالِدٍ الْوَهْبِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ إِسْحَاقَ، عَنْ عِيسَى بْنِ عَبْدِ اللهِ بْنِ مَالِكٍ، عَنْ

عَطِيَّةَ بْنِ سُفْيَانَ بْنِ عَبْدِ اللهِ بْنِ رَبِيعَةَ قَالَ: حَدَّثَنَا وَفْدُنَا الَّذِينَ قَدِمُوا عَلَى رَسُولِ اللهِ ﷺ بِإِسْلَامِ ثَقِيفٍ قَالَ، وَقَدِمُوا عَلَيْهِ فِي رَمَضَانَ، فَضَرَبَ عَلَيْهِمْ قُبَّةً فِي الْمَسْجِدِ. فَلَمَّا أَسْلَمُوا صَامُوا مَا بَقِيَ عَلَيْهِمْ مِنَ الشَّهْرِ.

Messenger of Allâh ﷺ to announce the Islâm of Thaqif told us that they came to him in Ramadân. He set up a tent for them in the mosque, and when they became Muslim, they fasted what was left of the month." (*Da'if*)

تخريج: [إسناده ضعيف] أخرجه الطبراني في الكبير: ١٧/ ١٦٩، ح: ٤٤٨ على تصحيف فيه، ومن طريقه المزي في تهذيب الكمال: ٢٠/ ١٥٠ من حديث أحمد بن خالد به، وفي السيرة لابن هشام قال ابن إسحاق: وحدثني عيسى بن عبدالله عن (في الأصل: بن، وأراه وهمًا) عطية بن سفيان به مطولاً: ٤/ ١٣٧ * عيسى بن عبدالله وثقه ابن حبان، وروى عنه جماعة، وصححه له النيموي الحنفي في آثار السنن، والله أعلم بحاله.

Chapter 53. A Woman Who Fasts Without The Permission Of Her Husband

(المعجم ٥٣) - **بَابٌ: فِي الْمَرْأَةِ تَصُومُ بِغَيْرِ إِذْنِ زَوْجِهَا** (التحفة ٥٣)

١٧٦١ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «**لَا تَصُومُ الْمَرْأَةُ، وَزَوْجُهَا شَاهِدٌ، يَوْماً، مِنْ غَيْرِ شَهْرِ رَمَضَانَ، إِلَّا بِإِذْنِهِ**».

1761. It was narrated from Abu Hurairah that the Prophet ﷺ said: "When her husband is present, no woman should fast any day apart from the month of Ramadân without his permission." (*Sahih*)

تخريج: [صحيح] أخرجه الترمذي، الصوم، باب ماجاء في كراهية صوم المرأة إلا بإذن زوجها، ح: ٧٨٢ من حديث سفيان به، وقال: حسن صحيح، أخرجه البخاري، ح: ٥١٩٥ من حديث أبي الزناد به نحو المعنى بألفاظ مختلفة، باختلاف يسير.

Comments:

a. There is no need for asking anyone's permission to perform an obligation.
b. Voluntary fast by a woman in the presence of her husband may jeopardise his right, particularly when a woman observes voluntary fasts frequently. Therefore a woman should seek her husband's permission for observing a voluntary fast.

١٧٦٢ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَىٰ: حَدَّثَنَا يَحْيَى بْنُ حَمَّادٍ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ سُلَيْمَانَ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي سَعِيدٍ

1762. It was narrated that Abu Sa'eed said: "The Messenger of Allâh ﷺ forbade women from fasting without the permission of their husbands." (*Da'if*)

قَالَ: نَهَىٰ رَسُولُ اللهِ ﷺ النِّسَاءَ أَنْ يَصُمْنَ إِلَّا بِإِذْنِ أَزْوَاجِهِنَّ.

تخريج: [إسناده ضعيف] والحديث السابق شاهد له، وأخرج أبو داود، الصيام، باب المرأة تصوم بغير إذن زوجها، ح:٢٤٥٩ وغيره من حديث الأعمش به مطولاً، وصححه ابن حبان (الإحسان)، ح:١٤٨٨، والحاكم، والذهبي * الأعمش عنعن، وانظر، ح:١٧٨ لتدليسه.

Chapter 54. One Who Stays Among A People Should Not Fast Without Their Permission

(المعجم ٥٤) - بَابٌ: فِيمَنْ نَزَلَ بِقَوْمٍ فَلَا يَصُومُ إِلَّا بِإِذْنِهِمْ (التحفة ٥٤)

1763. It was narrated from 'Âishah that the Prophet ﷺ said: "If a man stays among a people, he should not fast without their permission." (*Da'if*)

١٧٦٣ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى الْأَزْدِيُّ: حَدَّثَنَا مُوسَى بْنُ دَاوُدَ، وَخَالِدُ بْنُ أَبِي يَزِيدَ قَالَا: حَدَّثَنَا أَبُو بَكْرٍ الْمَدَنِيُّ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: **«إِذَا نَزَلَ الرَّجُلُ بِقَوْمٍ، فَلَا يَصُومُ إِلَّا بِإِذْنِهِمْ»**.

تخريج: [إسناده ضعيف] أخرجه الترمذي، الصوم، باب ماجاء فيمن نزل بقوم فلا يصوم إلا بإذنهم، ح:٧٨٩ من طريق أيوب بن واقد الكوفي عن هشام به نحو المعنى، وقال: هذا حديث منكر * أيوب متروك كما في التقريب، ثم ذكر الترمذي طريق ابن ماجه، وقال: وهذا حديث ضعيف أيضًا، وأبوبكر ضعيف عند أهل الحديث .

Chapter 55. Concerning One Who Says That A Grateful Eater Is Like A Patient Fasting Person

(المعجم ٥٥) - بَابٌ: فِيمَنْ قَالَ الطَّاعِمُ الشَّاكِرُ كَالصَّائِمِ الصَّابِرِ (التحفة ٥٥)

1764. It was narrated from Abu Hurairah that the Prophet ﷺ said: "A grateful eater is equal to a patient fasting person." (*Hasan*)

١٧٦٤ - حَدَّثَنَا يَعْقُوبُ بْنُ حُمَيْدِ بْنِ كَاسِبٍ: حَدَّثَنَا مُحَمَّدُ بْنُ مَعْنٍ، عَنْ أَبِيهِ، وَعَنْ عَبْدِ اللهِ بْنِ عَبْدِ اللهِ الْأُمَوِيِّ، عَنْ مَعْنِ ابْنِ مُحَمَّدٍ، عَنْ حَنْظَلَةَ بْنِ عَلِيٍّ الْأَسْلَمِيِّ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: **«الطَّاعِمُ الشَّاكِرُ بِمَنْزِلَةِ الصَّائِمِ الصَّابِرِ»**.

تخريج: [حسن] أخرجه الترمذي، صفة القيامة، باب حديث: الطاعم الشاكر ... إلخ، ح:٢٤٨٦ على تصحيف في المطبوع، تحفة الأحوذي:٧/١٥٩، ١٦٠، ح:٢٦٠٥، وأبو

يعلى: ٦٥٨٢ من حديث محمد بن معن عن أبيه عن سعيد بن أبي سعيد المقبري عن أبي هريرة به، وقال: حسن غريب، وصححه الحاكم: ١٣٦/٤، والذهبي، وإسناده حسن، وصححه ابن حبان (موارد)، ح: ٩٥٢ من طريق آخر، وللحديث شواهد.

1765. It was narrated from Sinân bin Sannah Al-Aslami, the Companion of the Prophet ﷺ, that the Messenger of Allâh ﷺ said: "A grateful eater will have a reward like that of a patient fasting person." (***Hasan***)

١٧٦٥ - حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَبْدِ اللهِ الرَّقِّيُّ: حَدَّثَنَا عَبْدُ اللهِ بْنُ جَعْفَرٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ ابْنُ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ عَبْدِ اللهِ بْنِ أَبِي حُرَّةَ، عَنْ عَمِّهِ حَكِيمِ بْنِ أَبِي حُرَّةَ، عَنْ سِنَانِ بْنِ سَنَّةَ الأَسْلَمِيِّ، صَاحِبِ النَّبِيِّ ﷺ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**الطَّاعِمُ الشَّاكِرُ، لَهُ مِثْلُ أَجْرِ الصَّائِمِ الصَّابِرِ**».

تخريج: [إسناده حسن] أخرجه أحمد: ٣٤٣/٤ من حديث عبدالعزيز الدراوردي به، وصححه البوصيري.

Comments:

a. Fasting is virtuous because it comprises patience. Avoiding Allâh's prohibitions is also patience, and being steadfast on the path to good deeds is also a form of patience.
b. Gratefulness and fasting have their own distinct spiritual and heartfelt benefits. Therefore, a believer should take heed of performing both types of deeds.

Chapter 56. Concerning *Lailatul-Qadr* (The Night of Decree)

(المعجم ٥٦) - **بَابٌ: فِي لَيْلَةِ الْقَدْرِ**(التحفة ٥٦)

1766. It was narrated that Abu Sa'eed Al-Khudri said: "We observed *I'tikâf* with the Messenger of Allâh ﷺ during the middle ten days of Ramadân. He said: 'I have been shown *Lailatul-Qadr,* then I was caused to forget it, so seek it in the last ten nights, on the odd-numbered nights.'" (***Sahih***)

١٧٦٦ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا إِسْمَاعِيلُ ابْنُ عُلَيَّةَ، عَنْ هِشَامٍ الدَّسْتَوَائِيِّ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: اعْتَكَفْنَا مَعَ رَسُولِ اللهِ ﷺ الْعَشْرَ الأَوْسَطَ مِنْ رَمَضَانَ. فَقَالَ: «**إِنِّي أُرِيتُ لَيْلَةَ الْقَدْرِ فَأُنْسِيتُهَا. فَالْتَمِسُوهَا فِي الْعَشْرِ الأَوَاخِرِ فِي الْوَتْرِ**».

تخريج: أخرجه البخاري، فضل ليلة القدر، باب التماس ليلة القدر في السبع الأواخر، ح: ٢٠١٦ وغيره، ومسلم، الصيام، باب فضل ليلة القدر والحث على طلبها ... إلخ، ح: ٢١٦/١١٦٧ من حديث هشام به مطولاً.

Comments:

Although the scholars state some signs of the Night of Decree, the reward does not depend on whether a worshiper realizes that night or not. Therefore one should not be worried if he could not realize such and such sign.

Chapter 57. The Virtue Of The Last Ten Days Of The Month Of Ramadân

(المعجم ٥٧) - بَابٌ: فِي فَضْلِ الْعَشْرِ الْأَوَاخِرِ مِنْ شَهْرِ رَمَضَانَ (التحفة ٥٧)

1767. It was narrated that 'Âishah said: "The Prophet ﷺ used to strive hard (in worship) in the last ten nights of Ramadân as he never did at any other time." (*Sahih*)

١٧٦٧ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ بْنِ أَبِي الشَّوَارِبِ، وَ أَبُو إِسْحَاقَ الْهَرَوِيُّ، إِبْرَاهِيمُ بْنُ عَبْدِ اللهِ بْنِ حَاتِمٍ. قَالاَ: حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ: حَدَّثَنَا الْحَسَنُ بْنُ عُبَيْدِ اللهِ، عَنْ إِبْرَاهِيمَ النَّخَعِيِّ، عَنِ الأَسْوَدِ، عَنْ عَائِشَةَ قَالَتْ: كَانَ النَّبِيُّ ﷺ يَجْتَهِدُ فِي الْعَشْرِ الأَوَاخِرِ مَا لاَ يَجْتَهِدُ فِي غَيْرِهِ.

تخريج: أخرجه مسلم، الاعتكاف، باب الاجتهاد في العشر الأواخر من شهر رمضان، ح: ١١٧٥ من حديث عبدالواحد به.

Comments:

a. Good deeds should be performed even more during the virtuous days.
b. All the last ten days of Ramadân are virtuous.

1768. It was narrated that 'Âishah said: "When the last ten days of Ramadân began, the Prophet ﷺ used to stay up at night, tighten his waist wrap, and wake up his family (to pray)." (*Sahih*)

١٧٦٨ - حَدَّثَنَا عَبْدُ اللهِ بْنُ مُحَمَّدٍ الزُّهْرِيُّ: حَدَّثَنَا سُفْيَانُ، عَنِ ابْنِ عُبَيْدِ بْنِ نِسْطَاسٍ، عَنْ أَبِي الضُّحَى، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ قَالَتْ: كَانَ النَّبِيُّ ﷺ، إِذَا دَخَلَتِ الْعَشْرُ، أَحْيَا اللَّيْلَ، وَشَدَّ الْمِئْزَرَ، وَأَيْقَظَ أَهْلَهُ.

تخريج: أخرجه البخاري، فضل ليلة القدر، باب العمل في العشر الأواخر من رمضان، ح: ٢٠٢٤، ومسلم، الاعتكاف، الباب السابق، ح: ١١٧٤ من حديث سفيان بن عيينة به.

Comments:

a. 'Tightening his waist wrap' or 'striving hard' means extraordinary toil and struggle for worship and virtue.
b. It is better to spend all of the last ten nights of Ramadân in worship, otherwise at least the odd-numbered nights should be concentrated upon.

Chapter 58. What Was Narrated Concerning *I'tikâf*

(المعجم ٥٨) - بَابُ مَا جَاءَ فِي الاعْتِكَافِ (التحفة ٥٨)

1769. It was narrated that Abu Hurairah said: "The Prophet ﷺ used to observe *I'tikâf* for ten days every year. In the year in which he passed away, he observed *I'tikâf* for twenty days. And the Qur'ân would be reviewed with him once every year, but in the year in which he passed away, it was reviewed with him twice." (*Sahih*)

١٧٦٩ - حَدَّثَنَا هَنَّادُ بْنُ السَّرِيِّ: حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ، عَنْ أَبِي حَصِينٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: كَانَ النَّبِيُّ ﷺ يَعْتَكِفُ كُلَّ عَامٍ عَشَرَةَ أَيَّامٍ. فَلَمَّا كَانَ الْعَامُ الَّذِي قُبِضَ فِيهِ، اعْتَكَفَ عِشْرِينَ يَوْماً. وَكَانَ يُعْرَضُ عَلَيْهِ الْقُرْآنُ فِي كُلِّ عَامٍ مَرَّةً. فَلَمَّا كَانَ الْعَامُ الَّذِي قُبِضَ فِيهِ عُرِضَ عَلَيْهِ مَرَّتَيْنِ.

تخريج: أخرجه البخاري، الاعتكاف، باب الاعتكاف في العشر الأوسط من رمضان، ح:٢٠٤٤، ٤٩٩٨ من حديث أبي بكر بن عياش به، والحديث الآتي شاهد له.

Comments:

a. 'The Qur'ân would be reviewed with him' means it was read to him. Gabriel ﷺ would read the so far revealed amount of the Noble Qur'ân with the Messenger of Allâh ﷺ. (*Sahih Bukhâri*: 1902).

b. The reason for making *I'tikâf* for twenty days in the last year of his life was that the Messenger of Allâh ﷺ strove hard for worship during the last part of his life.

1770. It was narrated from Ubayy bin Ka'b that the Prophet ﷺ used to spend the last ten days of Ramadân in *I'tikâf*. One year he was traveling, so the following year he spent twenty days in *I'tikâf*. (*Sahih*)

١٧٧٠ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ، عَنْ حَمَّادِ بْنِ سَلَمَةَ، عَنْ ثَابِتٍ، عَنْ أَبِي رَافِعٍ، عَنْ أُبَيِّ ابْنِ كَعْبٍ أَنَّ النَّبِيَّ ﷺ كَانَ يَعْتَكِفُ الْعَشْرَ الأَوَاخِرَ مِنْ رَمَضَانَ فَسَافَرَ عَاماً. فَلَمَّا كَانَ مِنَ الْعَامِ الْمُقْبِلِ، اعْتَكَفَ عِشْرِينَ يَوْماً.

تخريج: [إسناده صحيح] أخرجه أبوداود، الصيام، باب الإعتكاف، ح:٢٤٦٣ من حديث حماد به، وصححه ابن خزيمة، وابن حبان، والحاكم، والذهبي.

Chapter 59. What Was Narrated Concerning One Who Starts *I'tikâf*, And Making Up For *I'tikâf*

(المعجم ٥٩) - بَابُ مَا جَاءَ فِيمَنْ يَبْتَدِئُ الاعْتِكَافَ، وَقَضَاءِ الاعْتِكَافِ (التحفة ٥٩)

1771. It was narrated that 'Âishah

١٧٧١ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا

said: "When the Prophet ﷺ wanted to start *I'tikâf*, he would pray the *Subh*, then he would enter the place where he wanted to observe *I'tikâf*. He wanted to spend the last ten days of Ramadân in *I'tikâf*, so he ordered that a tent be set up for him." Then 'Âishah ordered that a tent be set up for her, and Hafsah ordered that a tent be set up for her. When Zainab saw their two tents, she also ordered that a tent be set up for her. When the Messenger of Allâh ﷺ saw that, he said: "Is it righteousness that you seek?" Then he did not observe *I'tikâf* during Ramadân, and he observed *I'tikâf* during ten days of Shawwâl. (*Sahih*)

يَعْلَى بْنُ عُبَيْدٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ عَمْرَةَ، عَنْ عَائِشَةَ قَالَتْ: كَانَ النَّبِيُّ ﷺ إِذَا أَرَادَ أَنْ يَعْتَكِفَ صَلَّى الصُّبْحَ، ثُمَّ دَخَلَ الْمَكَانَ الَّذِي يُرِيدُ أَنْ يَعْتَكِفَ فِيهِ. فَأَرَادَ أَنْ يَعْتَكِفَ الْعَشْرَ الأَوَاخِرَ مِنْ رَمضَانَ. فَأَمَرَ، فَضُرِبَ لَهُ خِبَاءٌ. فَأَمَرَتْ عَائِشَةُ بِخِبَاءٍ فَضُرِبَ لَهَا. وَأَمَرَتْ حَفْصَةُ بِخِبَاءٍ فَضُرِبَ لَهَا. فلَمَّا رَأَتْ زَيْنَبُ خِبَاءَهُمَا أَمَرَتْ بِخِبَاءٍ فَضُرِبَ لَهَا فَلَمَّا رَأَى ذٰلِكَ رَسُولُ اللهِ ﷺ قَالَ: «آلْبِرَّ تُرِدْنَ» فَلَمْ يَعْتَكِفْ فِي رَمَضَانَ، وَاعْتَكَفَ عَشْرًا مِنْ شَوَّالٍ.

تخريج: أخرجه البخاري، الاعتكاف، باب: اعتكاف النساء، ح:٢٠٣٣، ٢٠٣٤، ٢٠٤١، ٢٠٤٥، ومسلم، الاعتكاف، باب متى يدخل من أراد الاعتكاف في معتكفه، ح:١١٧٣ من طرق عن يحيى بن سعيد عن عمرة عن عائشة به.

Comments:

a. Hanging a curtain in the mosque for privacy in the area of *I'tikâf* is *Sunnah*.
b. *I'tikâf* is observed in a mosque.
c. The women are allowed to observe *I'tikâf*.
d. One is allowed to leave *I'tikâf* if a problem occurs after having determined the intention for it.

Chapter 60. Observing *I'tikâf* For One Day Or One Night

(المعجم ٦٠) - بَابٌ: فِي اعْتِكَافِ يَوْمٍ أَوْ لَيْلَةٍ (التحفة ٦٠)

1772. It was narrated from 'Umar that he had vowed during the Ignorance days to spend one night in *I'tikâf*. He asked the Prophet ﷺ about it, so he commanded him to spend it in *I'tikâf*. (*Sahih*)

١٧٧٢ - حَدَّثَنَا إِسْحَاقُ بْنُ مُوسَى الْخَطْمِيُّ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنْ عُمَرَ أَنَّهُ كَانَ عَلَيْهِ نَذْرُ لَيْلَةٍ فِي الْجَاهِلِيَّةِ يَعْتَكِفُهَا. فَسَأَلَ النَّبِيَّ ﷺ. فَأَمَرَهُ أَنْ يَعْتَكِفَ.

تخريج: أخرجه البخاري، الاعتكاف، باب من لم ير عليه إذا اعتكف صومًا،

ح:٢٠٤٢،٢٠٤٣، ومسلم، الأيمان، باب نذر الكافر، وما يفعل فيه إذا أسلم، ح:١٦٥٦ من حديث نافع به.

Comments:

a. *I'tikâf* for only a day or night is allowed too.

b. If a person intends to do something good before embracing Islam, one should do that good deed after embracing Islam. However if non-Islamic work is intended (before embracing Islam) it should not be fulfilled (after embracing Islam).

Chapter 61. The Person Observing *I'tikâf* Staying In One Particular Place In The Mosque

(المعجم ٦١) - بَابٌ: فِي الْمُعْتَكِفِ يَلْزَمُ مَكَانًا مِنَ الْمَسْجِدِ (التحفة ٦١)

1773. It was narrated from 'Abdullâh bin 'Umar that the Messenger of Allâh ﷺ used to spend the last ten days of Ramadân in *I'tikâf*. (***Sahih***)

Nâfi' said: " Abdullâh bin 'Umar showed me the place where the Messenger of Allâh ﷺ used to observe *I'tikâf*."

١٧٧٣ - حَدَّثَنَا أَحْمَدُ بْنُ عَمْرِو بْنِ السَّرْحِ: حَدَّثَنَا عَبْدُ اللهِ بْنُ وَهْبٍ: أَنْبَأَنَا يُونُسُ أَنَّ نَافِعاً حَدَّثَهُ عَنْ عَبْدِ اللهِ بْنِ عُمَرَ أَنَّ رَسُولَ اللهِ ﷺ كَانَ يَعْتَكِفُ الْعَشْرَ الأَوَاخِرَ مِنْ رَمَضَانَ.

قَالَ نَافِعٌ: وَقَدْ أَرَانِي عَبْدُ اللهِ بْنُ عُمَرَ الْمَكَانَ الَّذِي يَعْتَكِفُ فِيهِ رَسُولُ اللهِ ﷺ.

تخريج: أخرجه البخاري، الاعتكاف، باب الاعتكاف في العشر الأواخر، ح:٢٠٢٥ من حديث ابن وهب به، ومسلم، الاعتكاف، باب اعتكاف العشر الأواخر من رمضان، ح:١١٧١ عن أبي الطاهر أحمد بن عمرو به.

Comments:

Of course *I'tikâf* means to stay in the mosque, it is also known from the *Sunnah*, that a place should be designated in the mosque for spending the period of *I'tikâf*.

1774. It was narrated from Ibn 'Umar that when the Prophet ﷺ observed *I'tikâf*, his bedding would be spread for him, or his bed would be placed there for him, behind the Pillar of Repentance. (***Hasan***)

١٧٧٤ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى: حَدَّثَنَا نُعَيْمُ بْنُ حَمَّادٍ: حَدَّثَنَا ابْنُ الْمُبَارَكِ، عَنْ عِيسَى بْنِ عُمَرَ بْنِ مُوسَى، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ أَنَّهُ كَانَ إِذَا اعْتَكَفَ، طُرِحَ لَهُ فِرَاشُهُ أَوْ يُوضَعُ لَهُ سَرِيرُهُ وَرَاءَ أُسْطُوَانَةِ التَّوْبَةِ.

تخريج: [إسناده حسن] أخرجه إمام الأئمة ابن خزيمة في صحيحه، ح:٢٢٣٦ عن محمد بن يحيى به، وصححه البوصيري * عيسى بن عمر وثقه ابن خزيمة، وابن حبان، فحديثه لا ينزل عن درجة الحسن، وأما الحافظ نعيم بن حماد فحسن الحديث كما حققته في الأسانيد الصحيحة في أخبار أبي حنيفة، ولم يتهمه أحد فيه خير، وأجاب الإمام المحقق المعلمي اليماني رحمه الله عن الطعون في الإمام نعيم رحمه الله فأجاد

وأفاد، جزاه الله خيرًا، راجع التنكيل بما في تأنيب الكوثري من الأباطيل: ١/ ٤٩٣، وأخرجه الطبراني في الكبير: ١٢/ ٣٨٥، ح: ١٣٤٢٤ من طريق عبدالعزيز بن محمد عن عيسى بن عمر به.

Comments:

'The Pillar of Repentance' is a particular pillar in the Prophet's Mosque. Abu Lubâbah ﷺ, a Companion of the Prophet ﷺ, made a mistake and when he realised the mistake, he tied himself to that pillar on a condition that he would remain tied until Allâh forgave him. Three days later, the Messenger of Allâh ﷺ received, through revelation, good news of Abu Lubâbah's repentance being accepted, and thereupon Allâh's Messenger ﷺ himself came and untied him.

Chapter 62. *I'tikâf* In A Tent In The Mosque

(المعجم ٦٢) - بَابُ الاعْتِكَافِ فِي خَيْمَةٍ فِي الْمَسْجِدِ (التحفة ٦٢)

1775. It was narrated from Abu Sa'eed Al-Khudri that the Messenger of Allâh ﷺ observed *I'tikâf* in a Turkish tent, over the door of which was a piece of reed matting. He pushed the mat aside, then he put his head out and spoke to the people. (*Sahih*)

١٧٧٥ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الأَعْلَى الصَّنْعَانِيُّ: حَدَّثَنَا الْمُعْتَمِرُ بْنُ سُلَيْمَانَ: حَدَّثَنِي عُمَارَةُ بْنُ غَزِيَّةَ قَالَ: سَمِعْتُ مُحَمَّدَ ابْنَ إِبْرَاهِيمَ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ أَنَّ رَسُولَ اللهِ ﷺ اعْتَكَفَ فِي قُبَّةٍ تُرْكِيَّةٍ. عَلَى سُدَّتِهَا قِطْعَةُ حَصِيرٍ. قَالَ: فَأَخَذَ الْحَصِيرَ بِيَدِهِ فَنَحَّاهَا فِي نَاحِيَةِ الْقُبَّةِ. ثُمَّ أَطْلَعَ رَأْسَهُ فَكَلَّمَ النَّاسَ.

تخريج: أخرجه مسلم، الصيام، باب فضل ليلة القدر والحث على طلبها ... الخ، ح: ١١٦٧/ ٢١٥ عن محمد بن عبدالأعلى به مطولاً وانظر، ح: ١٧٦٦.

Comments:

a. The place for *I'tikâf* can be prepared like a tent; particularly when *I'tikâf* is made in the courtyard of a mosque and shade is necessary for protection against the sun.
b. Necessary conversation with the people may be made during *I'tikâf.*

Chapter 63. The Person Observing *I'tikâf* May Visit The Sick And Attend Funerals

(المعجم ٦٣) - بَابٌ: فِي الْمُعْتَكِفِ يَعُودُ الْمَرِيضَ وَيَشْهَدُ الْجَنَائِزَ (التحفة ٦٣)

1776. It was narrated that 'Âishah said: "I used to enter the house to relieve myself, and there was a sick person there, and I only inquired after him as I was passing through." She said: "And

١٧٧٦ - حَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ: أَنْبَأَنَا اللَّيْثُ ابْنُ سَعْدٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، وَ عَمْرَةَ بِنْتِ عَبْدِ الرَّحْمٰنِ أَنَّ عَائِشَةَ قَالَتْ: إِنْ كُنْتُ لأَدْخُلُ الْبَيْتَ لِلْحَاجَةِ،

the Messenger of Allâh ﷺ would not enter the house except to relieve himself, when they were observing *I'tikâf*." (*Sahih*)

وَالْمَرِيضُ فِيهِ، فَمَا أَسْأَلُ عَنْهُ إِلَّا وَأَنَا مَارَّةٌ. قَالَتْ: وَكَانَ رَسُولُ اللهِ ﷺ لاَ يَدْخُلُ الْبَيْتَ إِلَّا لِحَاجَةٍ، إِذَا كَانُوا مُعْتَكِفِينَ.

تخريج: أخرجه البخاري، الاعتكاف، باب: لا يدخل البيت إلا لحاجة، ح:٢٠٢٩ من حديث الليث به، ومسلم، الحيض، باب جواز غسل الحائض رأس زوجها وترجيله وطهارة سؤرها ... الخ، ح:٢٩٧ عن محمد بن رمح وغيره به.

Comments:

a. The person making *I'tikâf* should not come out of the mosque except for a necessity.
b. A person is allowed to leave in order to relieve himself.
c. A person engaged in *I'tikâf* is allowed to go home to use the toilet if the mosque has no toilet arrangement; likewise is the need of taking an obligatory bath.
d. Similarly if Friday prayer is not performed in the mosque where a person is observing *I'tikâf*, then he should go to the main mosque.

1777. It was narrated that Anas bin Mâlik said: "The Messenger of Allâh ﷺ said: 'The person observing *I'tikâf* may attend funerals and visit the sick.'" (*Maudu'*)

١٧٧٧ - حَدَّثَنَا أَحْمَدُ بْنُ مَنْصُورٍ، أَبُو بَكْرٍ: حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ: حَدَّثَنَا الْهَيَّاجُ الْخُرَاسَانِيُّ: حَدَّثَنَا عَنْبَسَةُ بْنُ عَبْدِ الرَّحْمٰنِ، عَنْ عَبْدِ الْخَالِقِ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**الْمُعْتَكِفُ يَتْبَعُ الْجِنَازَةَ، وَيَعُودُ الْمَرِيضَ**».

تخريج: **[إسناده موضوع]** وقال البوصيري: إسناده ضعيف، لأن عبدالخالق وعنبسة وهياج ضعفاء * عبدالخالق مجهول (تقريب)، وهياج بن بسطام ضعيف (أيضًا)، وعنبسة بن عبدالرحمن متهم بوضع الحديث كما تقدم، ح:١٢٤٢.

Chapter 64. What Was Narrated Concerning The person observing *I'tikâf* Washing His Head And Combing His Hair

(المعجم ٦٤) - بَابُ مَا جَاءَ فِي الْمُعْتَكِفِ يَغْسِلُ رَأْسَهُ وَيُرَجِّلُهُ

(التحفة ٦٤)

1778. It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ used to bring his head towards me when he was next door (observing *I'tikâf*), and I would wash it and comb his hair, when I was in my apartment and I was menstruating, and he was in the mosque." (*Sahih*)

١٧٧٨ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللهِ ﷺ يُدْنِي إِلَيَّ رَأْسَهُ وَهُوَ مُجَاوِرٌ، فَأَغْسِلُهُ وَأُرَجِّلُهُ. وَأَنَا فِي حُجْرَتِي. وَأَنَا حَائِضٌ. وَهُوَ فِي الْمَسْجِدِ.

تخريج: تقدم، ح:٦٣٣.

Comments:

a. Taking a shower and washing ones head during *I'tikâf* is permissible.
b. *I'tikâf* is not affected if a part of the body, for example the head, is taken out of the mosque during *I'tikâf.*
c. A menstruating woman is not allowed to enter the mosque, but she may pick up something from the mosque by extending her hand.

Chapter 65. The person Observing *I'tikâf* May Be Visited By His Family In The Mosque

(المعجم ٦٥) - بَابٌ: فِي الْمُعْتَكِفِ يَزُورُهُ أَهْلُهُ فِي الْمَسْجِدِ (التحفة ٦٥)

1779. It was narrated from Safiyyah bint Huyai, the wife of the Prophet ﷺ, that she came to visit the Messenger of Allâh ﷺ when he was in *I'tikâf* during the last ten days of the month of Ramadân. She spoke with him for a while during the evening, then she stood up to go back. The Messenger of Allâh ﷺ got up to take her home. When she reached the door of the mosque that was by the home of Umm Salamah, the wife of the Prophet ﷺ, two men from among the *Ansâr* passed by them. They greeted the Messenger of Allâh ﷺ with peace, then went away. The Messenger of Allâh ﷺ said: "Take it easy, she is Safiyyah bint Huyai." They said: "Glorious is Allâh, O Messenger of Allâh!" And they were very upset by that (i.e., that he thought they may have some doubts). The Messenger of Allâh ﷺ said: "The Satan flows through the son of Âdam like blood, and I was afraid that he might cast some doubt into your hearts." (*Sahih*)

١٧٧٩ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْمُنْذِرِ الْحِزَامِيُّ: حَدَّثَنَا عُمَرُ بْنُ عُثْمَانَ بْنِ عُمَرَ بْنِ مُوسى بْنِ عُبَيْدِ اللهِ بْنِ مَعْمَرٍ، عَنْ أَبِيهِ، عَنِ ابْنِ شِهَابٍ: أَخْبَرَنِي عَلِيُّ بْنُ الْحُسَيْنِ، عَنْ صَفِيَّةَ بِنْتِ حُيَيٍّ، زَوْجِ النَّبِيِّ ﷺ، أَنَّهَا جَاءَتْ [إِلَى] رَسُولِ اللهِ ﷺ تَزُورُهُ. وَهُوَ مُعْتَكِفٌ فِي الْمَسْجِدِ فِي الْعَشْرِ الأَوَاخِرِ مِنْ شَهْرِ رَمَضَانَ. فَتَحَدَّثَتْ عِنْدَهُ سَاعَةً مِنَ الْعِشَاءِ. ثُمَّ قَامَتْ تَنْقَلِبُ. فَقَامَ مَعَهَا رَسُولُ اللهِ ﷺ يَقْلِبُهَا. حَتَّى إِذَا بَلَغَتْ بَابَ الْمَسْجِدِ الَّذِي كَانَ عِنْدَ مَسْكَنِ أُمِّ سَلَمَةَ، زَوْجِ النَّبِيِّ ﷺ، فَمَرَّ بِهِمَا رَجُلاَنِ مِنَ الأَنْصَارِ. فَسَلَّمَا عَلَى رَسُولِ اللهِ ﷺ. ثُمَّ نَفَذَا. فَقَالَ لَهُمَا رَسُولُ اللهِ ﷺ: «عَلَى رِسْلِكُمَا. إِنَّهَا صَفِيَّةُ بِنْتُ حُيَيٍّ» قَالاَ: سُبْحَانَ اللهِ. يَا رَسُولَ اللهِ وَكَبُرَ عَلَيْهِمَا ذٰلِكَ. فَقَالَ رَسُولُ اللهِ ﷺ: «إِنَّ الشَّيْطَانَ يَجْرِي مِنِ ابْنِ آدَمَ مَجْرَى الدَّمِ. وَإِنِّي خَشِيتُ أَنْ يَقْذِفَ فِي قُلُوبِكُمَا شَيْئاً».

تخريج: أخرجه البخاري، الاعتكاف، باب: هل يخرج المعتكف لحوائجه إلى باب المسجد؟، ح:٢٠٣٥ وغيره، ومسلم، السلام، باب بيان أنه يستحب لمن رؤي خاليًا بامرأة . . . الخ، ح:٢١٧٥ من حديث الزهري به بألفاظ متقاربة * عثمان بن عمر بن موسى حسن الحديث على الراجح، وتابعه الثقات.

Comments:

a. People are allowed to meet a person engaged in *I'tikâf* and discuss necessary matters.

b. A wife of a person observing *I'tikâf* can also visit her husband in the mosque.

c. A person engaged in *I'tikâf* is allowed to leave the *I'tikâf* area to go to the door of mosque for a necessity.

d. This explanation by Allâh's Messenger ﷺ was a source of mercy for these people, because thus the door of Satan's whispering was shut, otherwise any indecent conjecture about the Prophet ﷺ might be a motive to deprive them from Faith.

Chapter 66. The Woman Who Is Suffering From Non-Menstrual Bleeding May Observe *I'tikâf*

(المعجم ٦٦) - بَابُ الْمُسْتَحَاضَةِ تَعْتَكِفُ (التحفة ٦٦)

1780. 'Âishah said: "One of the wives of the Messenger of Allâh ﷺ observed *I'tikâf* with him, and she used to see red and yellow discharge, and sometimes she would put a basin beneath her." (*Sahih*)

١٧٨٠ - حَدَّثَنَا الْحَسَنُ بْنُ مُحَمَّدِ [بْنِ] الصَّبَّاحِ: حَدَّثَنَا عَفَّانُ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، عَنْ خَالِدٍ الْحَذَّاءِ، عَنْ عِكْرِمَةَ قَالَ: قَالَتْ عَائِشَةُ: اعْتَكَفَتْ مَعَ رَسُولِ اللهِ ﷺ امْرَأَةٌ مِنْ نِسَائِهِ. فَكَانَتْ تَرَى الْحُمْرَةَ وَالصُّفْرَةَ. فَرُبَّمَا وَضَعَتْ تَحْتَهَا الطَّسْتَ.

تخريج: أخرجه البخاري، الحيض، باب اعتكاف المستحاضة، ح:٣١٠ من حديث يزيد بن زريع به.

Comments:

a. A woman suffering from *Istihâdah* (vaginal bleeding of a woman in between her ordinary periods) is allowed to perform any type of worship that a pure woman is allowed, so she may perform *I'tikâf* too.

b. Whatever blood appears from the vagina, including red, is considered *Istihâdah* except the ordinary period and post-natal bleeding. The yellow blood has the same status.

c. The purpose of sitting in wide big tub was to keep the mosque mats etc, clean and pure.

Chapter 67. The Reward For *I'tikâf*

(المعجم ٦٧) - بَابٌ: فِي ثَوَابِ الاعْتِكَافِ (التحفة ٦٧)

1781. It was narrated from Ibn 'Abbâs that the Messenger of Allâh ﷺ said concerning the person observing *I'tikâf*: "He is refraining from sin and he will be given a reward like that one who does all kinds of good deeds." (*Da'if*)

١٧٨١ - حَدَّثَنَا عُبَيْدُ اللهِ بْنُ عَبْدِ الْكَرِيمِ: حَدَّثَنَا مُحَمَّدُ بْنُ أُمَيَّةَ: حَدَّثَنَا عِيسى بْنُ مُوسى الْبُخَارِيُّ، عَنْ عُبَيْدَةَ الْعَمِّيِّ، عَنْ فَرْقَدٍ السَّبَخِيِّ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ أَنَّ رَسُولَ اللهِ ﷺ قَالَ فِي الْمُعْتَكِفِ: «هُوَ يَعْكِفُ الذُّنُوبَ، وَيُجْرَى لَهُ مِنَ الْحَسَنَاتِ كَعَامِلِ الْحَسَنَاتِ كُلِّهَا».

تخريج: [إسناده ضعيف] * عبيدة (بفتح العين) بن بلال العمي مجهول الحال(تقريب)، وقال البوصيري: إسناده ضعيف لضعف فرقد بن يعقوب السبخي ، وفيه علة أخرى.

Chapter 68. One Who Spends The Nights Of The Two *'Eid* Performing Voluntary Night Prayers

(المعجم ٦٨) - بَابٌ: فِيمَنْ قَامَ لَيْلَتَيِ الْعِيدَيْنِ (التحفة ٦٨)

1782. It was narrated from Abu Umâmah that the Prophet ﷺ said: "Whoever spends the nights of the two *'Eid* in praying voluntary night prayers, seeking reward from Allâh, his heart will not die on the Day when hearts will die." (*Da'if*)

١٧٨٢ - حَدَّثَنَا أَبُو أَحْمَدَ الْمَرَّارُ بْنُ حَمُّويَه: حَدَّثَنَا مُحَمَّدُ بْنُ الْمُصَفَّى: حَدَّثَنَا بَقِيَّةُ بْنُ الْوَلِيدِ، عَنْ ثَوْرِ بْنِ يَزِيدَ، عَنْ خَالِدِ بْنِ مَعْدَانَ، عَنْ أَبِي أُمَامَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ قَامَ لَيْلَتَيِ الْعِيدَيْنِ، مُحْتَسِباً لِلَّهِ، لَمْ يَمُتْ قَلْبُهُ يَوْمَ تَمُوتُ الْقُلُوبُ».

تخريج: [إسناده ضعيف] وقال البوصيري: إسناده ضعيف لتدليس بقية ، وانظر، ح:١١٢٩،٥٥١، وقال العراقي في تخريج الإحياء: إسناده ضعيف .

English Translation of

Sunan Ibn Mâjah

English Translation of Sunan Ibn Mâjah

Compiled by:

Imâm Muhammad Bin Yazeed Ibn Majah Al-Qazwînî

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From Hadith No. 01 to 802

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English Translation of

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In the Name of Allâh, the Most Beneficent, the Most Merciful

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

8. The Chapters Regarding *Zakât*

(المعجم ٨) أَبْوَابُ الزَّكَاةِ (التحفة ٦)

Commetns:

a: The word *Zakât* indicates literally 'increase and growth'.
The noble jurists of Islamic law explained *Zakât* by various definitions; one of these is: "It is an obligatory duty for a group possessing a specific amount of wealth at a specific time."

b. *Zakât* was declared as an obligatory duty in the 2nd year of *Hijrah* in the month of Shawwâl.

c. The kinds of wealth on which *Zakât* is due: Gold, silver, cash, commodities for trade, grains, fruits, (which can be stored like dates, raisin etc), minerals, cattle. Things other than these like: household utensils; vegetables are not subject to *Zakât*, and nor are modes of transport such as horses, cars, etc.

d. The following are the recipients of *Zakât*: The poor, the needy, the collectors of it, those whose hearts are to be reconciled, to free the captives, in the debtors, the cause of Allâh and the wayfarer.

Chapter 1. The Obligation Of *Zakât*

(المعجم ١) - بَابُ فَرْضِ الزَّكَاةِ (التحفة ١)

1783. It was narrated from Ibn 'Abbâs that the Prophet ﷺ sent Mu'âdh to Yemen, and said: "You are going to some people among the People of the Book. Call them to bear witness that none has the right to be worshiped but Allâh, and that I am the Messenger of Allâh. If they obey that, then tell them that Allâh has enjoined upon them five prayers every day and night. If they obey that, then tell them that Allâh has enjoined upon them charity (*Zakât*) from their wealth, to be taken from their rich and given to their poor.

١٧٨٣ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعُ ابْنُ الْجَرَّاحِ: حَدَّثَنَا زَكَرِيَّا بْنُ إِسْحَاقَ الْمَكِّيُّ، عَنْ يَحْيَى بْنِ عَبْدِ اللهِ بْنِ صَيْفِيٍّ، عَنْ أَبِي مَعْبَدٍ، مَوْلَى ابْنِ عَبَّاسٍ، عَنِ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ ﷺ بَعَثَ مُعَاذاً إِلَى الْيَمَنِ، فَقَالَ: «إِنَّكَ تَأْتِي قَوْماً أَهْلَ كِتَابٍ. فَادْعُهُمْ إِلَى شَهَادَةِ أَنْ لاَ إِلَهَ إِلَّا اللهُ وَأَنِّي رَسُولُ اللهِ. فَإِنْ هُمْ أَطَاعُوا لِذٰلِكَ فَأَعْلِمْهُمْ أَنَّ اللهَ افْتَرَضَ عَلَيْهِمْ خَمْسَ صَلَوَاتٍ فِي كُلِّ يَوْمٍ وَلَيْلَةٍ. فَإِنْ هُمْ أَطَاعُوا لِذٰلِكَ فَأَعْلِمْهُمْ أَنَّ اللهَ افْتَرَضَ عَلَيْهِمْ صَدَقَةً فِي أَمْوَالِهِمْ، تُؤْخَذُ مِنْ

If they obey that, then beware of (taking) the best of their wealth. And beware of the supplication of the oppressed, for there is no barrier between it and Allâh." (*Sahih*)

أَغْنِيَائِهِمْ فَتُرَدُّ فِي فُقَرَائِهِمْ. فَإِنْ هُمْ أَطَاعُوا لِذٰلِكَ فَإِيَّاكَ وَكَرَائِمَ أَمْوَالِهِمْ. وَاتَّقِ دَعْوَةَ الْمَظْلُومِ، فَإِنَّهَا لَيْسَ بَيْنَهَا وَبَيْنَ اللهِ حِجَابٌ».

تخريج: أخرجه البخاري، المظالم، باب الاتقاء والحذر من دعوة المظلوم، ح:٢٤٤٨ مختصرًا من حديث وكيع، وانظر، ح:١٣٩٥ وغيره، ومسلم، الإيمان، باب الدعاء إلى الشهادتين وشرائع الإسلام، ح:١٩ من حديث وكيع به.

Comments:

a. Mu'âdh ﷺ was appointed as a governor of Yemen in the 10th year of *Hijrah* before the Farewell *Hajj*. One part of Yemen was under the governorship of Mu'âdh bin Jabal ﷺ and the other was under the governorship of Abu Musa Ash'ari ﷺ.
b. 'Among the People of Book' means Jews. The larger population of Yemen at that time was Jewish.
c. *Zakât* is due only from Muslims; as for non-Muslims they pay a tax instead of *Zakât* which is a fixed, more or less amount, according to the financial condition of each individual, and this tax is called *Jizyah*.
d. *Zakât* is distributed only among the Muslim beneficiaries. From among the non-Muslims, only that non-Muslim may be given some from *Zakât* if there is a hope that he/she comes close to the Muslims, will have interests in Islam, and eventually will embrace Islam, such people are called "those whose hearts are to be reconciled."

Chapter 2. What Was Narrated Concerning Withholding *Zakât*

(المعجم ٢) - بَابُ مَا جَاءَ فِي مَنْعِ الزَّكَاةِ (التحفة ٢)

1784. It was narrated from 'Abdullâh bin Mas'ud that the Messenger of Allâh ﷺ said: "There is no one who does not pay *Zakât* on his wealth, but a bald-headed snake[1] will be made to appear to him on the Day of Resurrection, until it

١٧٨٤ - حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عُمَرَ الْعَدَنِيُّ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عَبْدِ الْمَلِكِ بْنِ أَعْيَنَ، وَ جَامِعِ بْنِ أَبِي رَاشِدٍ، سَمِعَا شَقِيقَ ابْنَ سَلَمَةَ يُخْبِرُ عَنْ عَبْدِ اللهِ بْنِ مَسْعُودٍ، عَنْ رَسُولِ اللهِ ﷺ قَالَ: «مَا مِنْ أَحَدٍ لَا يُؤَدِّي

[1] Hydra or serpent, they say it means a male snake that is either bald, or white headed due to its poison.

encircles his neck." Then the Messenger of Allâh ﷺ recited the following Verse to us confirming that from the Book of Allâh the Most High: "And let not those who covetously withhold of that which Allâh has bestowed on them of His Bounty (wealth) think that it is good for them."[1] (*Sahih*)

زَكَاةَ مَالِهِ إِلَّا مُثِّلَ لَهُ يَوْمَ الْقِيَامَةِ شُجَاعاً أَقْرَعَ حَتَّى يُطَوِّقَ عُنُقَهُ». ثُمَّ قَرَأَ عَلَيْنَا رَسُولُ اللهِ ﷺ مِصْدَاقَهُ مِنْ كِتَابِ اللهِ تَعَالَى: ﴿وَلَا يَحْسَبَنَّ ٱلَّذِينَ يَبْخَلُونَ بِمَآ ءَاتَىٰهُمُ ٱللَّهُ مِن فَضْلِهِۦ﴾ [آل عمران: ١٨٠] الآيَةَ.

تخريج: **[إسناده صحيح]** أخرجه الترمذي، تفسير القرآن، باب ومن سورة آل عمران، ح:٣٠١٢ عن ابن أبي عمر العدني به، وقال: حسن صحيح ، وقال الحميدي في مسنده ثنا سفيان ثنا جامع بن أبي راشد وعبدالملك بن أعين به، ح:٩٣، وصححه ابن خزيمة، ح:٢٢٥٦.

Comments:

a. A sinful person will be inflicted punishment on the Day of Judgement before entering Hell.

b. If there is a benefit in a worldly matter which is contrary to the *Shari'ah*, then one should reflect upon the loss of the Hereafter, so that the worldly benefit seems despicable, and due to this reflection, practising the *Shari'ah* becomes easier.

1785. It was narrated from Abu Dharr that the Messenger of Allâh ﷺ said: "There is no owner of camels, sheep or cattle who does not pay *Zakât* on them, but they will come to him on the Day of Resurrection as big and as fat as they ever were, butting him with their horns and trampling him with their hooves. Every time the last of them has passed, the first of them will come back to him, until judgement is passed upon the people." (*Sahih*)

١٧٨٥ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ، عَنِ الأَعْمَشِ، عَنِ الْمَعْرُورِ بْنِ سُوَيْدٍ، عَنْ أَبِي ذَرٍّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَا مِنْ صَاحِبِ إِبِلٍ وَلاَ غَنَمٍ وَلاَ بَقَرٍ لاَ يُؤَدِّي زَكَاتَهَا، إِلَّا جَاءَتْ يَوْمَ الْقِيَامَةِ أَعْظَمَ مَا كَانَتْ وَأَسْمَنَهُ، تَنْطَحُهُ بِقُرُونِهَا. وَتَطَؤُهُ بِأَخْفَافِهَا. كُلَّمَا نَفِدَتْ أُخْرَاهَا عَادَتْ عَلَيْهِ أُولاَهَا. حَتَّى يُقْضَى بَيْنَ النَّاسِ».

تخريج: أخرجه البخاري، الزكٰوة، باب زكٰوة البقر، ح:١٤٦٠، ٦٦٣٨ من حديث الأعمش به، ومسلم، الزكٰوة، باب تغليظ عقوبة من لا يؤدي الزكٰوة، ح:٩٩٠ .

[1] *Âl 'Imrân* 3:180.

Comments:

a. Not paying *Zakât* is a very big sin.

b. The cattle are also subject to *Zakât*; its elaborated description is coming in the following chapter.

1786. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "The camels on which the dues (i.e., *Zakât*) were not paid will come, trampling their owners with their hooves. And cattle and sheep will come and trample their owners with their hooves and butt them with their horns. And hoarded treasure will come in the form of a bald-headed snake, and will meet its owner on the Day of Resurrection. Its owner will flee from it two times, then it will come to him and he will flee again, and will say: 'What do I have to do with you?' and it will say: 'I am your hoarded treasure, I am your hoarded treasure.' He will try to shield himself with his hand and it will devour it." (***Sahih***)

١٧٨٦ - حَدَّثَنَا أَبُو مَرْوَانَ، مُحَمَّدُ بْنُ عُثْمَانَ الْعُثْمَانِيُّ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ، عَنِ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «تَأْتِي الْإِبِلُ الَّتِي لَمْ تُعْطِ الْحَقَّ مِنْهَا، تَطَأُ صَاحِبَهَا بِأَخْفَافِهَا. وَتَأْتِي الْبَقَرُ وَالْغَنَمُ تَطَأُ صَاحِبَهَا بِأَظْلَافِهَا، وَتَنطَحُهُ بِقُرُونِهَا. وَيَأْتِي الْكَنْزُ شُجَاعاً أَقْرَعَ فَيَلْقَى صَاحِبَهُ يَوْمَ الْقِيَامَةِ. فَيَفِرُّ مِنْهُ صَاحِبُهُ مَرَّتَيْنِ. ثُمَّ يَسْتَقْبِلُهُ فَيَفِرُّ. فَيَقُولُ: مَا لِي وَلَكَ فَيَقُولُ: أَنَا كَنْزُكَ، أَنَا كَنْزُكَ. فَيَتَّقِيهِ بِيَدِهِ فَيَلْقَمُهَا».

تخريج: [صحيح] إسناده حسن، وله شواهد كثيرة، منها الحديثان السابقان.

Comments:

a. Hoarded treasure means gold and silver etc., on which the owner failed to pay *Zakât*.

b. A person takes wealth with his hand but does not give away with the same hand in the path of Allâh; therefore this hand will be punished such that his/her wealth turns into a snake which will bite this very hand. May Allâh ﷻ keep us in His refuge!

Chapter 3. Wealth On Which *Zakât* Is Paid Is Not 'Hoarded Treasure'

(المعجم ٣) - بَابُ مَا أُدِّيَ زَكَاتُهُ لَيْسَ بِكَنْزٍ (التحفة ٣)

1787. Khâlid bin Aslam, the freed slave of 'Umar bin Khattâb, said: "I went out with 'Abdullâh bin

١٧٨٧ - حَدَّثَنَا عَمْرُو بْنُ سَوَّادٍ الْمِصْرِيُّ: حَدَّثَنَا عَبْدُ اللهِ بْنُ وَهْبٍ، عَنِ ابْنِ لَهِيعَةَ،

'Umar, and a Bedouin met him and recited to him the words of Allâh: 'And those who hoard up gold and silver (the money, the *Zakâh* of which has not been paid) and spend them not in the way of Allâh.'[1] Ibn 'Umar said to him: 'The one who hoards it and does not pay the *Zakât* due on it, woe to him. But this was before the (ruling on) *Zakât* was revealed. When it was revealed, Allâh made it a purification of wealth.' Then he turned away and said: 'I do not mind if I have (the equivalent of) Uhud in gold, provided that I know how much it is and I pay *Zakât* on it, and I use it in obedience of Allâh, the Mighty and Sublime.'" (***Sahih***)

عَنْ عُقَيلٍ، عَنِ ابْنِ شِهَابٍ: حَدَّثَنِي خَالِدُ بْنُ أَسْلَمَ، مَوْلَى عُمَرَ بْنِ الْخَطَّابِ قَالَ: خَرَجْتُ مَعَ عَبْدِ اللهِ بْنِ عُمَرَ، فَلَحِقَهُ أَعْرَابِيٌّ. فَقَالَ لَهُ: قَوْلُ اللهِ: ﴿وَٱلَّذِينَ يَكۡنِزُونَ ٱلذَّهَبَ وَٱلۡفِضَّةَ وَلَا يُنفِقُونَهَا فِي سَبِيلِ ٱللَّهِ﴾؟ [التوبة: ٣٤] قَالَ لَهُ ابْنُ عُمَرَ: مَنْ كَنَزَهَا فَلَمْ يُؤَدِّ زَكَاتَهَا، فَوَيْلٌ لَهُ. إِنَّمَا كَانَ هٰذَا قَبْلَ أَنْ تُنْزَلَ الزَّكَاةُ. فَلَمَّا أُنْزِلَتْ جَعَلَهَا اللهُ طَهُورًا لِلأَمْوَالِ. ثُمَّ الْتَفَتَ فَقَالَ: مَا أُبَالِي لَوْ كَانَ لِي أُحُدٌ ذَهَباً، أَعْلَمُ عَدَدَه وَأُزَكِّيهِ، وَأَعْمَلُ فِيهِ بِطَاعَةِ اللهِ عَزَّ وَجَلَّ.

تخريج: أخرجه البخاري، الزكوة، باب ما أدي زكاته فليس بكنز، ح:١٤٠٤، ٤٦٦١ من حديث يونس عن ابن شهاب به تعليقًا، وأسنده أبوذر في روايته، ورواه الحافظ في تغليق التعليق: ٣/ ٥، ٦ من طرق عن أحمد بن شبيب به موصولاً.

Comments:

a. Giving away as a charity in the path of virtue, other than paying *Zakât* and spending for other compulsory expenses, is a voluntary worship.
b. Payment of *Zakât* purifies the rest of the wealth, otherwise all wealth remains impure.

1788. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "When you pay *Zakât* on your wealth, then you have done what is required of you." (***Hasan***)

١٧٨٨ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ الْمَلِكِ: حَدَّثَنَا مُوسى بْنُ أَعْيَنَ: حَدَّثَنَا عَمْرُو بْنُ الْحَارِثِ، عَنْ دَرَّاجٍ أَبِي السَّمْحِ، عَنِ ابْنِ حُجَيْرَةَ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: **«إِذَا أَدَّيْتَ زَكَاةَ مَالِكَ، فَقَدْ قَضَيْتَ مَا عَلَيْكَ».**

[1] *At-Taubah* 9:34.

تخريج: [إسناده حسن] أخرجه الترمذي، الزكوة، باب ماجاء إذا أديت الزكوة فقد قضيت ما عليك، ح:٦١٨ من حديث عمرو به، وقال: حسن غريب ، وصححه ابن خزيمة، ح:٢٤٧١، وابن حبان(موارد)، ح:٧٩٧، والحاكم:١/ ٣٩٠، والذهبي * دراج صدوق، في حديثه عن أبي الهيثم ضعف (تقريب)، وهو حسن الحديث عن غير أبي الهيثم، وزاد ابن حبان وغيره: ومن جمع مالاً حرامًا ثم تصدق به، لم يكن له فيه أجر، وكان إصره عليه .

1789. It was narrated from Fâtimah bint Qais that she heard him, meaning the Prophet ﷺ say: "There is nothing due on wealth other than *Zakât*." (*Da'if*)

١٧٨٩ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ، عَنْ شَرِيكٍ، عَنْ أَبِي حَمْزَةَ، عَنِ الشَّعْبِيِّ عَنْ فَاطِمَةَ بِنْتِ قَيْسٍ أَنَّهَا سَمِعَتْهُ، تَعْنِي النَّبِيَّ ﷺ، يَقُولُ: «**لَيْسَ فِي الْمَالِ حَقٌّ سِوَى الزَّكَاةِ**».

تخريج: [إسناده ضعيف] أخرجه الترمذي، الزكوة، باب ماجاء أن في المال حقًا سوى الزكوة، ح:٦٥٩، ٦٦٠ من حديث شريك به، وقال: هذا حديث إسناده ليس بذاك، وأبوحمزة ميمون الأعور يضعف * والأعور هذا ضعفه صاحب التقريب وغيره، وفيه علة أخرى.

Chapter 4. *Zakât* on Silver and Gold

(المعجم ٤) - بَابُ زَكَاةِ الْوَرِقِ وَالذَّهَبِ (التحفة ٤)

1790. It was narrated from 'Ali that the Messenger of Allâh ﷺ said: "I have exempted you from having to pay *Zakât* on horses and slaves, but bring one quarter of one-tenth of every forty Dirham: one Dirham." (*Da'if*)

١٧٩٠ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْحَارِثِ، عَنْ عَلِيٍّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**إِنِّي قَدْ عَفَوْتُ عَنْكُمْ عَنْ صَدَقَةِ الْخَيْلِ وَالرَّقِيقِ وَلٰكِنْ هَاتُوا رُبُعَ الْعُشْرِ مِنْ كُلِّ أَرْبَعِينَ دِرْهَماً، دِرْهَماً**».

تخريج: [إسناده ضعيف] وانظر، ح:٩٥ لعلته، وأخرجه أبو داود، الزكوة، باب: في زكوة السائمة، ح:١٥٧٤ وغيره من حديث أبي إسحاق عن عاصم بن ضمرة عن علي رضي الله عنه نحوه، وصححه البخاري، وابن خزيمة وغيرهما * أبوإسحاق عنعن تقدم، ح:٤٦، وللحديث شواهد.

1791. It was narrated from Ibn 'Umar and 'Âishah that from every twenty Dinâr or more, the Prophet ﷺ used to take half a

١٧٩١ - حَدَّثَنَا بَكْرُ بْنُ خَلَفٍ وَ مُحَمَّدُ بْنُ يَحْيَىٰ. قَالَا: حَدَّثَنَا عُبَيْدُ اللهِ بْنُ مُوسَىٰ: أَنْبَأَنَا إِبْرَاهِيمُ بْنُ إِسْمَاعِيلَ، عَنْ عَبْدِ اللهِ بْنِ

Dinar, and from forty Dinâr, one Dinâr. (***Hasan***)

وَاقِدٍ، عَنِ ابْنِ عُمَرَ وَ عَائِشَةَ أَنَّ النَّبِيَّ ﷺ كَانَ يَأْخُذُ مِنْ كُلِّ عِشْرِينَ دِينَاراً، فَصَاعِداً، نِصْفَ دِينَارٍ. وَمِنَ الأَرْبَعِينَ دِينَاراً، دِينَاراً.

تخريج: [حسن] وضعفه البوصيري * إبراهيم بن إسماعيل بن مجمع تقدم حاله، ح:١٠٦٩، وله شواهد عند أبي داود، ح:١٥٧٣ وغيره.

Comments:

a. The horses kept for work, and the slaves for the service are not subject to *Zakât*. But if a person trades in horses and slaves, then he should pay *Zakât* after estimating their current value like other goods for trade.
b. The quantity of gold on which *Zakât* is levied is twenty Dinâr, which is equal to 92 grams (as said by Shaikh Ibn Bâz, ﷺ, *Majmu'ah Fatâwa*, vol: 14, page: 99).
c. The rates of *Zakât* levied on gold and silver is one fortieth. For example: If a person owns 100 grams of gold, he must pay two and a half grams of gold or its value in *Zakât*.
d. The amount of cash money on which *Zakât* is levied is equal to that of gold, because the current system of currency is based on gold.

Chapter 5. One Who Acquires Wealth

(المعجم ٥) - بَابُ مَنِ اسْتَفَادَ مَالاً (التحفة ٥)

1792. It was narrated that 'Âishah said: "I heard the Messenger of Allâh ﷺ say: 'There is no *Zakât* on wealth until *Hawl* (one year) has passed.'" (***Hasan***)

١٧٩٢ - حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ: حَدَّثَنَا شُجَاعُ بْنُ الْوَلِيدِ: حَدَّثَنَا حَارِثَةُ بْنُ مُحَمَّدٍ، عَنْ عَمْرَةَ، عَنْ عَائِشَةَ قَالَتْ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «**لاَ زَكَاةَ فِي مَالٍ، حَتَّى يَحُولَ عَلَيْهِ الْحَوْلُ**».

تخريج: [حسن] وانظر، ح:٥٦ لعلته، وضعفه البوصيري، وله شواهد كثيرة.

Comments:

a. *Zakât* is due from a person who owns gold and silver etc, (equal to the *Nisâb* or more on which *Zakât* is levied) and the period of one whole year has passed.
b. As for agricultural produce, *Zakât* becomes compulsory on it when the produce of a garden or field are harvested, and the elapse of a year is not a condition for it.

Chapter 6. Wealth On Which *Zakât* Is Required

(المعجم ٦) - بَابُ مَا تَجِبُ فِيهِ الزَّكَاةُ مِنَ الأَمْوَالِ (التحفة ٦)

1793. It was narrated from Abu Sa'eed Al-Khudri that he heard the Prophet ﷺ say: "There is no *Sadaqah* on anything less than five *Awsâq*[1] of dates, five *Awâq*[2] of silver and five camels." (***Sahih***)

١٧٩٣ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ: حَدَّثَنِي الْوَلِيدُ بْنُ كَثِيرٍ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي صَعْصَعَةَ، عَنْ يَحْيَى بْنِ عُمَارَةَ، وَ عَبَّادِ بْنِ تَمِيمٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقُولُ: «لاَ صَدَقَةَ فِيمَا دُونَ خَمْسَةِ أَوْسَاقٍ مِنَ التَّمْرِ. وَلاَ فِيمَا دُونَ خَمْسِ أَوَاقٍ. وَلاَ فِيمَا دُونَ خَمْسٍ مِنَ الإِبِلِ».

تخريج: [صحيح] أخرجه النسائي:٥/٣٧، الزكوة، باب زكوة الورق، ح:٢٤٧٧، من حديث أبي أسامة به، أخرجه البخاري، ح:١٤٠٥ وغيره، ومسلم، ح:٩٧٩ وغيرهما من حديث يحيى بن عمارة عن أبي سعيد الخدري به.

Comments:

a. When the date fruits become dry and can be stored, then if their weight is equal to five *Wasq*, *Zakât* must be levied. One *Wasq* is equal to sixty *Sâ'*, and *Sâ'* is a measurement. Five *Wasq* is equal to 750 Kilos.

b. Five *Uqiyyah* is equal to two hundred Dirham, which means the amount of silver on which *Zakât* is levied is two hundred Dirham.

c. If one has less than five camels they are not subject to *Zakât*. One goat is due for *Zakât* in the case of five camels. Further details of *Zakât* on camels will come in chapter 9.

1794. It was narrated from Jâbir bin 'Abdullâh that the Messenger of Allâh ﷺ said: 'There is no *Sadaqah* on less than five camels; there is no *Sadaqah* on less than five *Awâq*; and there is no *Sadaqah* on less than five *Awsâq*.'" (***Sahih***)

١٧٩٤ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَيْسَ فِيمَا دُونَ خَمْسِ ذَوْدٍ صَدَقَةٌ. وَلَيْسَ فِيمَا دُونَ خَمْسِ أَوَاقٍ صَدَقَةٌ. وَلَيْسَ فِيمَا دُونَ خَمْسَةِ أَوْسَاقٍ صَدَقَةٌ».

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[1] *Awsâq* is plural of *Wasq*; a volume measurement equal to sixty *Sâ'*. (Sindi).

[2] *Awâq* is plural of *Uqiyyah* and they also say: *waqiyah*. It is forty Dirham, and five *Awâq* is equal to two hundred Dirham. (Sindi).

تخريج: [صحيح] أخرجه أحمد: ٣/ ٢٩٦ من حديث محمد بن مسلم به، وحسنه البوصيري.

Chapter 7. Paying *Zakât* Before It Is Due

(المعجم ٧) - **بَابُ تَعْجِيلِ الزَّكَاةِ قَبْلَ مَحِلِّهَا** (التحفة ٧)

1795. It was narrated from 'Ali bin Abu Tâlib that 'Abbâs asked the Prophet ﷺ about paying his *Sadaqah* before it is due, and he granted him permission to do that. (***Da'if***)

١٧٩٥ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَىٰ: حَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ زَكَرِيَّا، عَنْ حَجَّاجِ بْنِ دِينَارٍ، عَنِ الْحَكَمِ، عَنْ حُجَيَّةَ بْنِ عَدِيٍّ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ أَنَّ الْعَبَّاسَ سَأَلَ النَّبِيَّ ﷺ فِي تَعْجِيلِ صَدَقَتِهِ قَبْلَ أَنْ تَحِلَّ. فَرَخَّصَ لَهُ فِي ذٰلِكَ.

تخريج: [إسناده ضعيف] أخرجه أبو داود، الزكوة، باب: في تعجيل الزكوة، ح: ١٦٢٤ عن سعيد بن منصور به، وصححه الحاكم، والذهبي * الحكم بن عتيبة عنعن تقدم، ح: ١١٩٢، وله شواهد كلها ضعيفة.

Comments:

Paying *Zakât* in advance means to pay before the completion of year; the fluctuation of the right amount of *Zakât* will be sorted out at its due time. Paying *Zakât* in advance is permissible.

Chapter 8. What Is To Be Said When *Zakât* Is Paid

(المعجم ٨) - **بَابُ مَا يُقَالُ عِنْدَ إِخْرَاجِ الزَّكَاةِ** (التحفة ٨)

1796. 'Abdullâh bin Abu Awfa said: "Whenever a man brought *Sadaqah* to the Messenger of Allâh ﷺ, he would bless him. I brought him the *Sadaqah* of my wealth and he said: '*Allâhumma, salli 'ala âli Abi Awfa* (O Allâh! Send blessing upon the family of Abu Awfa).'" (***Sahih***)

١٧٩٦ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ، عَنْ شُعْبَةَ، عَنْ عَمْرِو بْنِ مُرَّةَ. قَالَ: سَمِعْتُ عَبْدَ اللهِ بْنَ أَبِي أَوْفَى يَقُولُ: كَانَ رَسُولُ اللهِ ﷺ، إِذَا أَتَاهُ الرَّجُلُ بِصَدَقَةِ مَالِهِ، صَلَّى عَلَيْهِ. فَأَتَيْتُهُ بِصَدَقَةِ مَالِي فَقَالَ: «**اللَّهُمَّ صَلِّ عَلَى آلِ أَبِي أَوْفَى**».

تخريج: أخرجه البخاري، الزكوة، باب صلاة الإمام، ودعائه لصاحب الصدقة ... الخ، ح: ١٤٩٧ وغيره من حديث شعبة به، ومسلم، الزكوة، باب الدعاء لمن أتى بصدقة، ح: ١٠٧٨ من حديث وكيع به.

1797. It was narrated from Abu Hurairah that the Messenger of

١٧٩٧ - حَدَّثَنَا سُوَيْدُ بْنُ سَعِيدٍ: حَدَّثَنَا

Allâh ﷺ said: "When you give *Zakât,* do not forget its reward, and say, *'Allâhummaj-'alha maghnaman wa lâ taj-'alha maghrama* (O Allâh! Make it a gain and do not make it a loss).'" (***Maudu'***)

الْوَلِيدُ بْنُ مُسْلِمٍ، عَنِ الْبَخْتَرِيِّ بْنِ عُبَيْدٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا أَعْطَيْتُمُ الزَّكَاةَ فَلَا تَنْسَوْا ثَوَابَهَا، أَنْ تَقُولُوا: اللَّهُمَّ اجْعَلْهَا مَغْنَماً وَلَا تَجْعَلْهَا مَغْرَماً».

تخريج: [إسناده موضوع] * البختري بن عبيد ضعيف متروك (تقريب)، وقال البوصيري: متفق على ضعفه ، وقال الحاكم، وأبونعيم وغيرهما: روى عن أبيه عن أبي هريرة موضوعات ، وجرحه ابن حبان وغيره.

Comments:

a. A person possessing *Nisâb* of gold, silver and cash money, should personally make payment of the amount of *Zakât* at the local collecting place. As for the *Zakât* due on grain, crops and cattle, an appointed collecting officer of Islamic government will visit the person possessing the *Nisâb* and collect it.

b. The relationship between public and government is of love and respect in an Islamic society. The *Zakât* collector should thank the person paying *Zakât* and pray for him.

Chapter 9. *Sadaqah* Due On Camels

(المعجم ٩) - بَابُ صَدَقَةِ الْإِبِلِ

(التحفة ٩)

1798. Ibn Shihâb narrated from Sâlim bin 'Abdullâh, from his father, from the Prophet ﷺ. He (Ibn Shihâb) said: "Sâlim read to me a letter that the Messenger of Allâh ﷺ had written concerning *Sadaqât,* before Allâh caused him to pass away, in which it was said: 'For five camels one sheep; for ten, two sheep; for fifteen, three sheep; for twenty, four sheep. For twenty-five, a *Bint Makhâd* (a one-year-old she-camel), up to thirty-five; if there is no *Bint Makhâd,* then a *Bin Labun* (a two-year-old male camel). If there are more than thirty-five, even one, then a *Bint Labun* (a two-year-old she-camel) must be

١٧٩٨ - حَدَّثَنَا أَبُو بِشْرٍ، بَكْرُ بْنُ خَلَفٍ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا سُلَيْمَانُ بْنُ كَثِيرٍ: حَدَّثَنَا ابْنُ شِهَابٍ، عَنْ سَالِمِ بْنِ عَبْدِ اللهِ، عَنْ أَبِيهِ، عَنِ النَّبِيِّ ﷺ، قَالَ: أَقْرَأَنِي سَالِمٌ كِتَاباً كَتَبَهُ رَسُولُ اللهِ ﷺ فِي الصَّدَقَاتِ قَبْلَ أَنْ يَتَوَفَّاهُ اللهُ. فَوَجَدْتُ فِيهِ: «فِي خَمْسٍ مِنَ الْإِبِلِ شَاةٌ. وَفِي عَشْرٍ شَاتَانِ. وَفِي خَمْسَ عَشْرَةَ ثَلَاثُ شِيَاهٍ. وَفِي عِشْرِينَ أَرْبَعُ شِيَاهٍ. وَفِي خَمْسٍ وَعِشْرِينَ بِنْتُ مَخَاضٍ، إِلَى خَمْسٍ وَثَلَاثِينَ. فَإِنْ لَمْ تُوجَدْ بِنْتُ مَخَاضٍ، فَابْنُ لَبُونٍ، ذَكَرٌ. فَإِنْ زَادَتْ، عَلَى خَمْسٍ وَثَلَاثِينَ، وَاحِدَةً، فَفِيهَا بِنْتُ

given, up to forty-five. If there are more than forty-five, even one, then a *Hiqqah* (a three-year-old she-camel), up to sixty camels. If there are more than sixty, even one more, then a *Jadha'ah* (a four-year-old she-camel) must be given, up to seventy-five. If there are more than seventy-five, even one more, then two *Bint Labun* must be given, up to ninety. If there are more than ninety, even one more, then two *Hiqqah* must be given, up to one hundred and twenty. If there are many camels, then for each fifty, one *Hiqqah* must be given and for each forty a *Bint Labun*.'" (***Hasan***)

لَبُونٍ، إِلَى خَمْسَةٍ وَأَرْبَعِينَ. فَإِنْ زَادَتْ، عَلَى خَمْسٍ وَأَرْبَعِينَ، وَاحِدَةً، فَفِيهَا حِقَّةٌ إِلَى سِتِّينَ. فَإِنْ زَادَتْ، عَلَى سِتِّينَ، وَاحِدَةً، فَفِيهَا جَذَعَةٌ، إِلَى خَمْسٍ وَسَبْعِينَ. فَإِنْ زَادَتْ، عَلَى خَمْسٍ وَسَبْعِينَ وَاحِدَةً، فَفِيهَا ابْنَتَا لَبُونٍ إِلَى تِسْعِينَ. فَإِنْ زَادَتْ، عَلَى تِسْعِينَ، وَاحِدَةً، فَفِيهَا حِقَّتَانِ، إِلَى عِشْرِينَ وَمِائَةٍ. فَإِذَا كَثُرَتْ، فَفِي كُلِّ خَمْسِينَ، حِقَّةٌ. وَفِي كُلِّ أَرْبَعِينَ، بِنْتُ لَبُونٍ».

تخريج: [حسن] أخرجه البيهقي: ٤/٨٨، ٨٩ من حديث ابن مهدي به * سليمان بن كثير: لا بأس به في غير الزهري (تقريب)، وتابعه سفيان بن الحسين عند أبي داود، ح: ١٥٦٨ وغيره، وحسنه الترمذي، ح: ٦٢١، وعلقه البخاري في صحيحه، وله شواهد.

1799. It was narrated that Abu Sa'eed Al-Khudri said: "The Messenger of Allâh ﷺ said: 'There is no *Sadaqah* on any less than five camels, or for four. If the number of camels reaches five then one sheep must be given, up to nine. If the number reaches ten, then two sheep must be given, up to fourteen. If the number reaches fifteen, then three sheep must be given, up to nineteen. If the number reaches twenty, then four sheep must be given, up to twenty-four. If the number reaches twenty-five, then a *Bint Makhâd* (a one-year-old she-camel), up to thirty-five; if there is no *Bint Makhâd*, then a *Bin Labun*

١٧٩٩ - حَدَّثَنَا مُحَمَّدُ بْنُ عَقِيلِ بْنِ خُوَيْلِدٍ النَّيْسَابُورِيُّ: حَدَّثَنَا حَفْصُ بْنُ عَبْدِ اللهِ السُّلَمِيُّ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ طَهْمَانَ، عَنْ عَمْرِو بْنِ يَحْيَى بْنِ عُمَارَةَ، عَنْ أَبِيهِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَيْسَ فِيمَا دُونَ خَمْسٍ مِنَ الْإِبِلِ صَدَقَةٌ. وَلاَ فِي الأَرْبَعِ شَيْءٌ، فَإِذَا بَلَغَتْ خَمْساً فَفِيهَا شَاةٌ إِلَى أَنْ تَبْلُغَ تِسْعاً. فَإِذَا بَلَغَتْ عَشْراً، فَفِيهَا شَاتَانِ، إِلَى أَنْ تَبْلُغَ أَرْبَعَ عَشْرَةَ. فَإِذَا بَلَغَتْ خَمْسَ عَشْرَةَ، فَفِيهَا ثَلاَثُ شِيَاهٍ، إِلَى أَنْ تَبْلُغَ تِسْعَ عَشْرَةَ. فَإِذَا بَلَغَتْ عِشْرِينَ، فَفِيهَا أَرْبَعُ شِيَاهٍ، إِلَى أَنْ تَبْلُغَ أَرْبَعاً وَعِشْرِينَ. فَإِذَا بَلَغَتْ خَمْساً وَعِشْرِينَ، فَفِيهَا

(a two-year-old male camel). If there are more camels, then a bint *Labun* (two-year-old she-camel) up to forty-five. If there are more camels, then a *Hiqqah* (a three-year-old she-camel) must be given, up to sixty. If there are more camels, then a *Jadha'ah* (a five-year-old she-camel) must be given, up to seventy-five. If there are more camels, then two *Bint Labun* must be given, up to ninety. If there are more camels, then two *Hiqqah* should be given, up to one hundred and twenty. Then for each fifty, one *Hiqqah*, and for each forty, a *Bint Labun*.'" (***Hasan***)

بِنْتُ مَخَاضٍ، إِلَى خَمْسٍ وَثَلاَثِينَ. فَإِذَا لَمْ تَكُنْ بِنْتُ مَخَاضٍ فَابْنُ لَبُونٍ، ذَكَرٌ. فَإِنْ زَادَتْ بَعِيراً، فَفِيهَا بِنْتُ لَبُونٍ، إِلَى أَنْ تَبْلُغَ خَمْساً وَأَرْبَعِينَ. فَإِنْ زَادَتْ بَعِيراً، فَفِيهَا حِقَّةٌ، إِلَى أَنْ تَبْلُغَ سِتِّينَ. فَإِنْ زَادَتْ بَعِيراً، فَفِيهَا جَذَعَةٌ. إِلَى أَنْ تَبْلُغَ خَمْساً وَسَبْعِينَ. فَإِنْ زَادَتْ بَعِيراً، فَفِيهَا بِنْتَا لَبُونٍ، إِلَى أَنْ تَبْلُغَ تِسْعِينَ. فَإِنْ زَادَتْ بَعِيراً، فَفِيهَا حِقَّتَانِ، إِلَى أَنْ تَبْلُغَ عِشْرِينَ وَمِائَةً. ثُمَّ فِي كُلِّ خَمْسِينَ، حِقَّةٌ. وَفِي كُلِّ أَرْبَعِينَ، بِنْتُ لَبُونٍ».

تخريج: [حسن] أخرجه البخاري، ومسلم وغيرهما من حديث عمرو بن يحيى عن أبيه عن أبي سعيد به مختصرًا جدًّا، الفقرة الأولى، وللباقية شواهد كثيرة.

Comments:

a. Only female camels should be given and taken as *Zakât* on camels; a two-year-old male camel is allowed to be taken as *Zakât* if a female camel of one year of age does not exist in the herd, although the real due is a one year-old-female camel.

b. In the case of possessing over one hundred and twenty camels, the camels will be divided into groups of either 40 or 50 and then accordingly two-year-old female camels and three-year-old female camels will be taken as *Zakât*. A two-year-old female camel is due for a group of 40 camels, and a three-year-old female camel for a group of 50 camels. For example: A herd of 130 camels would be divided into two groups of 40 camels and one group of fifty camels, 130=40+40+50. So one female camel of two years of age is due for each group of forty camels, and one female camel of three years of age is due for the fifty.

Similarly, one hundred and forty camels will be divided into three groups as follows; 140=40+50+50; so one two-year-old female camel is due for the forty camels and two three-year-olds are due for the two groups of fifty camels. As one three year old female camel is due for fifty camels, there will be three female camels of three years of age due for possessing one hundred and fifty (50+50+50) camels. Four two-year-old female camels are due in *Zakât* for one hundred and sixty camels (40+40+40+40), respectively one three years old female is due if the camels are increased by ten (40+10) and

became a group of 50.

If the number reaches two hundred, then the owner may give four female camels of three years of age, or five female camels of two years of age.

Chapter 10. When The *Zakât* Collector Receives An Animal That Is One Year Younger Or One Year Older Than Required

(المعجم ١٠) - بَابٌ: إِذَا أَخَذَ الْمُصَدِّقُ سِنًّا دُونَ سِنٍّ أَوْ فَوْقَ سِنٍّ

(التحفة ١٠)

1800. Anas bin Mâlik narrated that Abu Bakr Siddiq wrote to him: "In the Name of Allâh, the Most Gracious, the Most Merciful. This is the obligation of *Sadaqah* which the Messenger of Allâh ﷺ enjoined upon the Muslims, as Allâh commanded the Messenger of Allâh ﷺ. The ages of camels to be given (in *Zakât*) may be made up in sheep. So if a man has camels on which the *Sadaqah* is a *Jadha'ah* (a four-year-old she-camel), and he does not have a *Jadha'ah* but he has a *Hiqqah* (a three-year-old she-camel), then the *Hiqqah* should be accepted from him, and two sheep should be given (in addition), if they are readily available, or twenty Dirham. If a man has camels on which the *Sadaqah* is a *Hiqqah*, and he only has a *Bint Labun* (a two-year-old she-camel), then the *Bint Labun* should be accepted from him, along with two sheep or twenty Dirhams. If a man has camels on which the *Sadaqah* is a *Bint Labun*, and he does not have one, but he has a *Hiqqah*, then it should be accepted from him, and the *Zakât* collector should give

١٨٠٠ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، وَ مُحَمَّدُ ابْنُ يَحْيَىٰ، وَ مُحَمَّدُ بْنُ مَرْزُوقٍ. قَالُوا: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ الْمُثَنَّى: حَدَّثَنِي أَبِي، عَنْ ثُمَامَةَ: حَدَّثَنِي أَنَسُ بْنُ مَالِكٍ أَنَّ أَبَا بَكْرٍ الصِّدِّيقَ كَتَبَ لَهُ: بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيمِ. هٰذِهِ فَرِيضَةُ الصَّدَقَةِ الَّتِي فَرَضَ رَسُولُ اللهِ ﷺ عَلَى الْمُسْلِمِينَ الَّتِي أَمَرَ اللهُ بِهَا رَسُولَ اللهِ ﷺ. فَإِنَّ مِنْ أَسْنَانِ الْإِبِلِ فِي فَرَائِضِ الْغَنَمِ مَنْ بَلَغَتْ عِنْدَهُ مِنَ الْإِبِلِ صَدَقَةُ الْجَذَعَةِ، وَلَيْسَ عِنْدَهُ جَذَعَةٌ، وَعِنْدَهُ حِقَّةٌ، فَإِنَّهَا تُقْبَلُ مِنْهُ الْحِقَّةُ. وَيَجْعَلُ مَكَانَهَا شَاتَيْنِ إِنِ اسْتَيْسَرَتَا. أَوْ عِشْرِينَ دِرْهَماً. وَمَنْ بَلَغَتْ عِنْدَهُ صَدَقَةُ الْحِقَّةِ، وَلَيْسَتْ عِنْدَهُ إِلَّا بِنْتُ لَبُونٍ، فَإِنَّهَا تُقْبَلُ مِنْهُ بِنْتُ لَبُونٍ، وَيُعْطِي مَعَهَا شَاتَيْنِ أَوْ عِشْرِينَ دِرْهَماً. وَمَنْ بَلَغَتْ صَدَقَتُهُ بِنْتَ لَبُونٍ، وَلَيْسَتْ عِنْدَهُ، وَعِنْدَهُ حِقَّةٌ، فَإِنَّهَا تُقْبَلُ مِنْهُ الْحِقَّةُ وَيُعْطِيهِ الْمُصَدِّقُ عِشْرِينَ دِرْهَماً، أَوْ شَاتَيْنِ. وَمَنْ بَلَغَتْ صَدَقَتُهُ بِنْتَ لَبُونٍ، وَلَيْسَتْ عِنْدَهُ، وَعِنْدَهُ بِنْتُ مَخَاضٍ، فَإِنَّهَا تُقْبَلُ مِنْهُ ابْنَةُ مَخَاضٍ وَيُعْطِي مَعَهَا عِشْرِينَ دِرْهَماً، أَوْ شَاتَيْنِ. وَمَنْ بَلَغَتْ

صَدَقَتُهُ بِنْتَ مَخَاضٍ، وَلَيْسَتْ عِنْدَهُ، وَعِنْدَهُ ابْنَةُ لَبُونٍ، فَإِنَّهَا تُقْبَلُ مِنْهُ بِنْتُ لَبُونٍ، وَيُعْطِيهِ الْمُصَدِّقُ عِشْرِينَ دِرْهَماً، أَوْ شَاتَيْنِ. فَمَنْ لَمْ يَكُنْ عِنْدَهُ ابْنَةُ مَخَاضٍ عَلَى وَجْهِهَا، وَعِنْدَهُ ابْنُ لَبُونٍ ذَكَرٌ، فَإِنَّهُ يُقْبَلُ مِنْهُ، وَلَيْسَ مَعَهُ شَيْءٌ.

him back twenty Dirham or two sheep. If a man has camels on which the *Sadaqah* is a *Bint Labun*, and he does not have one, but he has a *Bint Makhâd* (a one-year-old she-camel), then the *Bint Makhâd* should be accepted from him, along with twenty Dirham or two sheep. If a man has camels on which the *Sadaqah* is a *Bint Makhâd*, and he does not have one, but he has a *Bint Labun*, then the *Bint Labun* should be accepted from him, and the *Zakât* collector should give him back twenty Dirhams or two sheep. Whoever does not have a *Bint Makhâd*, but he has a *Bin Labun* (a two-year-old male camel), then it should be accepted from him and nothing else need be given along with it.'" (***Sahih***)

تخريج: أخرجه البخاري، الزكوة، باب زكوة الغنم، ح:١٤٥٤ وغيره عن محمد بن عبدالله بن المثنى به.

Comments:

a. The ages of female camels given in *Zakât* due on camels are of the following: (a): *Bint Makhâdh*, i.e., one-year-old; (b): *Bint Laboon*, i.e., two-year-old; (c): *Hiqah*, i.e., three-year-old and (d): *Jadh'ah*, i.e., four-year-old.
b. Only female camels are accepted for *Zakât*; however a two year old male camel may be taken in *Zakât* in replacement of a one-year-old female camel if such is not available.

Chapter 11. What Kind Of Camels Should Be Taken

(المعجم ١١) - بَابُ مَا يَأْخُذُ الْمُصَدِّقُ مِنَ الْإِبِلِ (التحفة ١١)

1801. It was narrated that Suwaid bin Ghafalah said: "The *Zakâh* collector of the Prophet ﷺ came to us, and I took him by the hand and read in his order: 'Do not gather separate herds and do not separate a single herd for fear

١٨٠١ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا شَرِيكٌ، عَنْ عُثْمَانَ الثَّقَفِيِّ، عَنْ أَبِي لَيْلَى الْكِنْدِيِّ، عَنْ سُوَيْدِ بْنِ غَفَلَةَ قَالَ: جَاءَنَا مُصَدِّقُ النَّبِيِّ ﷺ فَأَخَذْتُ بِيَدِهِ وَقَرَأْتُ فِي عَهْدِهِ: لاَ يُجْمَعُ بَيْنَ مُتَفَرِّقٍ. وَلاَ

of *Sadaqah*.' A man brought him a huge, fat she-camel, but he refused to accept it. So he brought him another of lower quality and he accepted it. He said: 'What land would shelter me and what heaven would shade me, if I came to the Messenger of Allâh ﷺ having taken the best of a Muslim man's camels?'" (***Da'if***)

يُفَرَّقُ بَيْنَ مُجْتَمِعٍ، خَشْيَةَ الصَّدَقَةِ. فَأَتَاهُ رَجُلٌ بِنَاقَةٍ عَظِيمَةٍ مُلَمْلَمَةٍ فَأَبَىٰ أَنْ يَأْخُذَهَا. فَأَتَاهُ بِأُخْرَى دُونَهَا فَأَخَذَهَا، وَقَالَ: أَيُّ أَرْضٍ تُقِلُّنِي، وَأَيُّ سَمَاءٍ تُظِلُّنِي، إِذَا أَتَيْتُ رَسُولَ اللهِ ﷺ وَقَدْ أَخَذْتُ خِيَارَ إِبِلِ رَجُلٍ مُسْلِمٍ.

تخريج: [إسناده ضعيف] أخرجه أبوداود، الزكوة، باب في زكوة السائمة، ح:١٥٨٠ من حديث شريك به، انظر، ح:١٤٩ لعلته، لم أجد تصريح سماع شريك فيه.

Comments:

a. A moderate type of animal should be taken or given in *Zakât;* neither the best animal should be taken in *Zakât,* which will cause harm to the owner, nor should a useless animal be taken in *Zakât* that will not benefit a needy.

b. The noble Companions ﷺ used to be extremely careful when appointed for an official duty.

c. Separate herds should not be brought together and the joint herds should not be separated for the fear of *Zakât;* its explanation will come in the following chapter, *Hadith* 1805 and see the comments on it.

1802. It was narrated from Jarir bin 'Abdullâh that the Messenger of Allâh ﷺ said: 'The *Zakât* collector should not come back unless the people are pleased with him."[1] (***Sahih***)

١٨٠٢ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ، عَنْ إِسْرَائِيلَ، عَنْ جَابِرٍ، عَنْ عَامِرٍ، عَنْ جَرِيرِ بْنِ عَبْدِ اللهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**لَا يَرْجِعُ الْمُصَدِّقُ إِلَّا عَنْ رِضاً**».

تخريج: [صحيح] أخرجه الطبراني في الكبير:٢/٣٢٧، ح:٢٣٦٧ من حديث إسرائيل به * جابر تقدم، ح:٣٥٦، وتابعه مجالد عند الطبراني، ح:٢٣٦٢، وتابعهما داود بن أبي هند (صحيح مسلم، ح:٩٨٩ وغيره) وغيره نحو المعنى.

Comments:

It guides that people should welcome the *Zakât* collector; they should cooperate with him for discharge of his duties and pay their *Zakât* happily.

[1] Meaning, welcomed by those who he collects from, and paid the *Zakât* willingly.

Chapter 12. *Sadaqah* Due On Cattle

(المعجم ١٢) - بَابُ صَدَقَةِ الْبَقَرِ

(التحفة ١٢)

1803. It was narrated that Mu'âdh bin Jabal said: "The Messenger of Allâh ﷺ sent me to Yemen and commanded me; for every forty cows, to take a *Musinnah,*[1] and for every thirty, a *Tabi'*[2] or *Tabi'ah.*" (*Da'if*)

١٨٠٣ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ: حَدَّثَنَا يَحْيَى بْنُ عِيسَى الرَّمْلِيُّ: حَدَّثَنَا الأَعْمَشُ، عَنْ شَقِيقٍ، عَنْ مَسْرُوقٍ، عَنْ مُعَاذِ ابْنِ جَبَلٍ قَالَ: بَعَثَنِي رَسُولُ اللهِ ﷺ إِلَى الْيَمَنِ. وَأَمَرَنِي أَنْ آخُذَ مِنَ الْبَقَرِ، مِنْ كُلِّ أَرْبَعِينَ، مُسِنَّةً. وَمِنْ كُلِّ ثَلَاثِينَ، تَبِيعاً أَوْ تَبِيعَةً.

تخريج: [إسناده ضعيف] أخرجه أبو داود، الزكوة، باب: في زكوة السائمة، ح:١٥٧٨ من حديث الأعمش به، وحسنه الترمذي، ح:٦٢٣، وصححه ابن خزيمة، وابن حبان، والحاكم، والذهبي وغيرهم.

1804. It was narrated from 'Abdullâh that the Prophet ﷺ said: "For every thirty cattle, a *Tabi'* or *Tabi'ah,* and for every forty a *Musinnah.*" (*Da'if*)

١٨٠٤ - حَدَّثَنَا سُفْيَانُ بْنُ وَكِيعٍ: حَدَّثَنَا عَبْدُ السَّلَامِ بْنُ حَرْبٍ، عَنْ خُصَيْفٍ، عَنْ أَبِي عُبَيْدَةَ، عَنْ عَبْدِ اللهِ أَنَّ النَّبِيَّ ﷺ قَالَ: **«فِي ثَلَاثِينَ مِنَ الْبَقَرِ، تَبِيعٌ أَوْ تَبِيعَةٌ. وَفِي أَرْبَعِينَ، مُسِنَّةٌ»**.

تخريج: [إسناده ضعيف] أخرجه الترمذي، الزكوة، باب: في زكوة البقر، ح:٦٢٢ من حديث عبدالسلام به، وتكلم فيه، وانظر، ح:١٦٠٦ و١٤٧٨ * وخصيف ضعيف كما تقدم، ح:١١٧٣، وللحديث شواهد منها الحديث السابق.

Comments:

a. Less than thirty cows and bulls are not subject to *Zakât.*

b. A two-year-old cow is called *Musinnah,* which has broken two front teeth.

c. When making account of *Zakât* for cows and bulls, they should be divided into groups of thirty or forty, then accordingly one-year-old or two-year-old calves should be taken as *Zakât,* i.e., one-year-old for groups of thirty and two-year-olds for groups of forty is compulsory. Thereafter, the following are to be given as *Zakât;* two one-year-old calves for sixty; a one-year-old calf and a one two-year-old calf for seventy; two calves of two years of age for eighty; three one-year-old calves for ninety; one calf of two years of age, and two calves that are one-year-old for a group of one hundred.

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[1] A female cow that has entered its third year.

[2] A male cow that has entered its second year, and *Tabi'ah* is the female.

Chapter 13. *Sadaqah* Due On Sheep

(المعجم ١٣) - بَابُ صَدَقَةِ الْغَنَمِ

(التحفة ١٣)

1805. It was narrated from Ibn Shihâb, from Sâlim bin 'Abdullâh, from his father, from the Messenger of Allâh ﷺ. He (Sâlim) said: "My father read to me a letter that the Messenger of Allâh ﷺ had written about *Sadaqât* before Allâh caused him to pass away. I read in it: 'For forty sheep, one sheep, up to one hundred and twenty. If there is more than that – even one – then two sheep, up to two hundred. If there is one more than that – even one – then three sheep, up to three hundred. If there are many sheep, then for each hundred, one sheep.' And I read in it: 'Separate flocks should not be combined, and a combined flock should not be separated.' And I read in it: 'And a male goat should not be taken for *Sadaqah*, nor a decrepit nor defective animal.'"[1] (*Hasan*)

١٨٠٥ - حَدَّثَنَا بَكْرُ بْنُ خَلَفٍ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا سُلَيْمَانُ بْنُ كَثِيرٍ: حَدَّثَنَا ابْنُ شِهَابٍ، عَنْ سَالِمِ بْنِ عَبْدِ اللهِ، عَنْ أَبِيهِ، عَنْ رَسُولِ اللهِ ﷺ، قَالَ: أَقْرَأَنِي سَالِمٌ كِتَاباً كَتَبَهُ رَسُولُ اللهِ ﷺ فِي الصَّدَقَاتِ قَبْلَ أَنْ يَتَوَفَّاهُ اللهُ. فَوَجَدْتُ فِيهِ: «فِي أَرْبَعِينَ شَاةً، شَاةٌ، إِلَى عِشْرِينَ وَمِائَةٍ. فَإِذَا زَادَتْ وَاحِدَةً، فَفِيهَا شَاتَانِ، إِلَى مِائَتَيْنِ. فَإِنْ زَادَتْ وَاحِدَةً، فَفِيهَا ثَلَاثُ شِيَاهٍ، إِلَى ثَلَاثِمِائَةٍ. فَإِذَا كَثُرَتْ، فَفِي كُلِّ مِائَةٍ، شَاةٌ». وَوَجَدْتُ فِيهِ: «لَا يُجْمَعُ بَيْنَ مُتَفَرِّقٍ، وَلَا يُفَرَّقُ بَيْنَ مُجْتَمِعٍ». وَوَجَدْتُ فِيهِ: «لَا يُؤْخَذُ فِي الصَّدَقَةِ تَيْسٌ وَلَا هَرِمَةٌ وَلَا ذَاتُ عَوَارٍ».

تخريج: [حسن] تقدم، ح:١٧٩٨.

Comments:

a. Only one goat as *Zakât* is due on anyone possessing between forty and one hundred and twenty goats.

b. Two goats as *Zakât* are compulsory on a flock between a hundred and twenty one, and two hundred goats.

c Only three goats are due in *Zakât* from a flock between two hundred and one and three hundred and ninety-nine; when this number becomes a complete four hundred, then four goats will be given for *Zakât*.

d. After four hundred, one goat is given in *Zakât* for each hundred goats; there is no *Zakât* on goats which are left over after hundreds.

[1] See no. 1798.

e. A male goat is a special goat and is kept in the flock for breeding purposes; it has such importance because of it being dearer in price to the owner. Similarly, if an old animal with defects is given to the needy; it will affect the right of the recipient because he/she will not get full benefits from it. The principle is laid so that both the payer of *Zakât* and the beneficiary should not lose out.

1806. It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ said: 'The *Sadaqât* of the Muslims should be taken at their watering places." (***Hasan***)

١٨٠٦ - حَدَّثَنَا أَبُو بَدْرٍ، عَبَّادُ بْنُ الْوَلِيدِ: حَدَّثَنَا مُحَمَّدُ بْنُ الْفَضْلِ: حَدَّثَنَا ابْنُ الْمُبَارَكِ، عَنْ أُسَامَةَ بْنِ زَيْدٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**تُؤْخَذُ صَدَقَاتُ الْمُسْلِمِينَ عَلَى مِيَاهِهِمْ**».

تخريج: [حسن] * أسامة بن زيد بن أسلم ضعيف من قبل حفظه(تقريب)، ومحمد بن الفضل هو عارم السدوسي أبوالنعمان، وأخرج أحمد: ٢/ ١٨٤، ١٨٥ وغيره بإسناد صحيح عن عبدالله بن المبارك عن أسامة بن زيد (الليثي، انظر، ح: ١٠٧٢) عن عمرو بن شعيب عن أبيه عن عبدالله بن عمرو نحوه، وإسناده حسن، وأخرج ابن الجارود، ح: ٣٤٦ وغيره من حديث عائشة رضي الله عنها قالت: قال رسول الله ﷺ: تؤخذ صدقات أهل البادية على مياههم وأفنيتهم وإسناده حسن، وحسنه الهيثمي.

Comments:

The *Hadith* legislates a rule that, for the collection of *Zakât*, a collector himself should go to places where people's herds of animals graze and pasture; and the people upon whom *Zakât* is due are not commanded to bring their animals to the collecting officer to pay the *Zakât*.

1807. It was narrated from Ibn 'Umar, from that the Prophet ﷺ: "For forty sheep, one sheep, up to one hundred and twenty. If there is one more, then two sheep, up to two hundred. If there is one more, then three sheep, up to three hundred. If there are more than that, then for every hundred one sheep. Do not separate a combined flock and do not combine separate flocks for fear of *Sadaqah*. Each partner (who has a share in a combined flock) should pay in proportion to his shares.

١٨٠٧ - حَدَّثَنَا أَحْمَدُ بْنُ عُثْمَانَ بْنِ حَكِيمٍ الأَوْدِيُّ: حَدَّثَنَا أَبُو نُعَيْمٍ: حَدَّثَنَا عَبْدُ السَّلاَمِ ابْنُ حَرْبٍ، عَنْ يَزِيدَ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِي هِنْدٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ: «**فِي أَرْبَعِينَ شَاةً، شَاةٌ، إِلَى عِشْرِينَ وَمِائَةٍ. فَإِذَا زَادَتْ وَاحِدَةً، فَفِيهَا شَاتَانِ، إِلَى مِائَتَيْنِ. فَإِنْ زَادَتْ وَاحِدَةً، فَفِيهَا ثَلاَثُ شِيَاهٍ، إِلَى ثَلاَثِمِائَةٍ. فَإِنْ زَادَتْ، فَفِي كُلِّ مِائَةٍ شَاةٌ. لاَ يُفَرَّقُ بَيْنَ مُجْتَمِعٍ، وَلاَ يُجْمَعُ بَيْنَ مُتَفَرِّقٍ، خَشْيَةَ الصَّدَقَةِ. وَكُلُّ خَلِيطَيْنِ**

And the *Zakât* collector should not accept any decrepit or defective animal, nor any male goat, unless he wishes to." (***Hasan***)

يَتَرَاجَعَانِ بِالسَّوِيَّةِ. وَلَيْسَ لِلْمُصَدِّقِ هَرِمَةٌ وَلاَ ذَاتُ عَوَارٍ وَلاَ تَيْسٌ، إِلَّا أَنْ يَشَاءَ الْمُصَّدِّقُ».

تخريج: [حسن] وحديث: ١٨٠٥ شاهد له * أبوهند أحد المجاهيل (تحفة الأشراف: ٦/ ٢٥٥)، ويزيد بن عبدالرحمن أبوخالد الدالاني صدوق يخطىء كثيرًا وكان يدلس (تقريب).

Comments:

a. Two persons joining their goats together as one flock will be considered reliable only if the shepherd of both of the flocks, their resting place, watering arrangement and male goat for breeding are shared. (*Muwatta Mâlik*: 1/242]
b. If person paying *Zakât* is willing to give a better animal or big male (i.e., male goat or stallion) then it will be accepted otherwise the collector himself should not ask for it.

Chapter 14. What Was Narrated Concerning The Collectors Of *Zakât*

(المعجم ١٤) - **بَابُ مَا جَاءَ فِي عُمَّالِ الصَّدَقَةِ** (التحفة ١٤)

1808. It was narrated from Anas bin Mâlik that the Messenger of Allâh ﷺ said: 'The one who is unjust in *Sadaqah* is like one who withholds it.'" (***Hasan***)

١٨٠٨ - حَدَّثَنَا عِيسى بْنُ حَمَّادٍ الْمِصْرِيُّ: حَدَّثَنَا اللَّيْثُ بْنُ سَعْدٍ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ سَعْدِ بْنِ سِنَانٍ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**الْمُعْتَدِي فِي الصَّدَقَةِ كَمَانِعِهَا**».

تخريج: [إسناده حسن] أخرجه أبو داود، الزكوة، باب: في زكوة السائمة، ح: ١٥٨٥ من حديث الليث به، واستغربه الترمذي، ح: ٦٤٦، وصححه ابن خزيمة، ح: ٢٣٣٥ .

Comments:

a. This type of collector is given resemblance to that of a person who evades *Zakât* because this collector's injustice urges people not to pay *Zakât*, and subsequently they stop paying *Zakât* by making excuses.
b. An unjust person in matters of *Zakât* also can be the one who distributes *Zakât* and charity among those who are not rightful beneficiaries.

1809. It was narrated that Râfi' bin Khadij said: "I heard the Messenger of Allâh ﷺ say: 'The person who is appointed to collect

١٨٠٩ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ، وَ مُحَمَّدُ بْنُ فُضَيْلٍ، وَ يُونُسُ بْنُ بُكَيْرٍ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ عَاصِمِ بْنِ

عُمَرَ بْنِ قَتَادَةَ، عَنْ مَحْمُودِ بْنِ لَبِيدٍ، عَنْ رَافِعِ بْنِ خَدِيجٍ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «**الْعَامِلُ عَلَى الصَّدَقَةِ بِالْحَقِّ كَالْغَازِي فِي سَبِيلِ اللهِ، حَتَّى يَرْجِعَ إِلَى بَيْتِهِ**».

the *Sadaqah* – who does so with sincerity and fairness is like one who goes out to fight for the sake of Allâh, until he returns to his house.'" (*Hasan*)

تخريج: [إسناده حسن] أخرجه أبو داود، الخراج، باب: في السعاية على الصدقة، ح:٢٩٣٦ من حديث ابن إسحاق به، وحسنه الترمذي، ح:٦٤٥، وصححه ابن خزيمة، والحاكم، والذهبي وغيرهم.

Comments:

Collecting *Zakât* with full rights means the collector should take as much amount as compulsory according to *Shari'ah;* he should not ask for any extra beyond the fixed amount which would oppress those paying neither should he take any less than the amount due which will violate the right of the recipients.

١٨١٠ - حَدَّثَنَا عَمْرُو بْنُ سَوَّادٍ الْمِصْرِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ أَنَّ مُوسى بْنَ جُبَيْرٍ حَدَّثَهُ أَنَّ عَبْدَ اللهِ بْنَ عَبْدِ الرَّحْمٰنِ بْنِ الْحُبَابِ الأَنْصَارِيَّ حَدَّثَهُ: أَنَّ عَبْدَ اللهِ بْنَ أُنَيْسٍ حَدَّثَهُ أَنَّهُ تَذَاكَرَ هُوَ وَعُمَرُ ابْنُ الْخَطَّابِ، يَوْماً، الصَّدَقَةَ. فَقَالَ عُمَرُ: أَلَمْ تَسْمَعْ رَسُولَ اللهِ ﷺ حِينَ يَذْكُرُ غُلُولَ الصَّدَقَةِ: «**أَنَّهُ مَنْ غَلَّ مِنْهَا بَعِيرًا أَوْ شَاةً أُتِيَ بِهِ يَوْمَ الْقِيَامَةِ يَحْمِلُهُ؟**» قَالَ: فَقَالَ عَبْدُ اللهِ ابْنُ أُنَيْسٍ: بَلَىٰ.

1810. 'Abdullâh bin Unais said that he and 'Umar bin Khattâb were speaking about *Sadaqah* one day, and 'Umar said: "Did you not hear the Messenger of Allâh ﷺ when he mentioned *Ghulul*[1] with the *Sadaqah* (and said): 'Whoever steals a camel or a sheep from it, he will be brought carrying it on the Day of Resurrection?'" 'Abdullâh bin Unais said: "Yes." (*Hasan*)

تخريج: [حسن] أخرجه أحمد:٣/٤٩٨، وأطراف المسند:٢/٦٨٢ من حديث ابن وهب به، ومن طريق أحمد أخرجه المزي في تهذيب الكمال:١٥/٢٠٣ * عبدالله بن عبدالرحمن لم يوثقه غير ابن حبان، موسى بن جبير روى عنه جماعة ووثقه الذهبي وغيره، وقال ابن يونس: قدم مصر وأقام بها ، فحديثه لا ينزل عن درجة الحسن، وللحديث شواهد.

Comments:

a. Dishonesty is a very big crime in collective matters. Those who are responsible for financial matters of mosques, Islamic schools, province and

[1] Normally used to refer to goods pilfered from the spoils of war.

state must be mindful of this warning.

b. Dishonesty in *Zakât* may also mean that the owner of property does not disclose all his wealth, and thus he pays less than the compulsory amount due.

1811. Ibrâhim bin 'Atâ', the freed slave of 'Imrân bin Husain, said: "My father told me that 'Imrân bin Husain was appointed to collect the *Sadaqah*. When he came back, it was said to him: 'Where is the wealth?' He said: 'Was it for wealth that you sent me? We took it from where we used to take it at the time of the Messenger of Allâh ﷺ, and we distributed it where we used to distribute it.'" (***Hasan***)

١٨١١ - حَدَّثَنَا أَبُو بَدْرٍ، عَبَّادُ بْنُ الْوَلِيدِ: حَدَّثَنَا أَبُو عَتَّابٍ: حَدَّثَنِي إِبْرَاهِيمُ بْنُ عَطَاءٍ، مَوْلَى عِمْرَانَ: حَدَّثَنِي أَبِي أَنَّ عِمْرَانَ بْنَ الْحُصَيْنِ اسْتُعْمِلَ عَلَى الصَّدَقَةِ. فَلَمَّا رَجَعَ قِيلَ لَهُ: أَيْنَ الْمَالُ؟ قَالَ: وَلِلْمَالِ أَرْسَلْتَنِي؟ أَخَذْنَاهُ مِنْ حَيْثُ كُنَّا نَأْخُذُهُ عَلَى عَهْدِ رَسُولِ اللهِ ﷺ، وَوَضَعْنَاهُ حَيْثُ كُنَّا نَضَعُهُ.

تخريج: [**إسناده حسن**] أخرجه أبو داود، الزكوة، باب: في الزكوة هل تحمل من بلد إلى بلد، ح: ١٦٢٥ من حديث إبراهيم بن عطاء به.

Comments:

a. This conversation of 'Imrân bin Husain ﷺ was with 'Umar ﷺ; it was upon 'Umar's order that Imrân went to Basrah to collect *Zakât*.

b. The poor people of the area from where the *Zakât* is being collected have more right to *Zakât*.

c. The noble Companions ﷺ were very strict in following the *Sunnah* of the noble Prophet ﷺ.

Chapter 15. *Sadaqah* Due On Horses And Slaves

(المعجم ١٥) - بَابُ صَدَقَةِ الْخَيْلِ وَالرَّقِيقِ (التحفة ١٥)

1812. It was narrated from Abu Hurairah that the Messenger of Allâh said: "The Muslim is not obliged to pay *Sadaqah* on his slave nor his horse." (*Sahih*)

١٨١٢ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عَبْدِ اللهِ بْنِ دِينَارٍ، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ، عَنْ عِرَاكِ بْنِ مَالِكٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**لَيْسَ عَلَى الْمُسْلِمِ فِي عَبْدِهِ وَلاَ فِي فَرَسِهِ صَدَقَةٌ**».

تخريج: أخرجه البخاري، الزكوة، باب: ليس على المسلم في فرسه صدقة، ح: ١٤٦٣، ١٤٦٤، ومسلم، الزكوة، باب: لا زكوة على المسلم في عبده وفرسه، ح: ٩٨٢ من حديث ابن دينار به.

1813. It was narrated from 'Ali that the Prophet ﷺ said: "I have exempted you from having to pay *Sadaqah* on horses and slaves." (***Hasan***)

١٨١٣ - حَدَّثَنَا سَهْلُ بْنُ أَبِي سَهْلٍ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ أَبِي إِسْحَاقَ، عَنِ الحَارِثِ، عَنْ عَلِيٍّ، عَنِ النَّبِيِّ ﷺ قَالَ: «تَجَوَّزْتُ لَكُمْ عَنْ صَدَقَةِ الْخَيْلِ وَالرَّقِيقِ».

تخريج: [**حسن**] أخرجه الحميدي (ديوبندية: ٥٤) عن سفيان به، وانظر، ح: ٩٥ لعلته، وله طريق آخر فيه عنعنة أبي إسحاق تقدم، ح: ٤٦، وله طرق أخرى، وللحديث شواهد من الحديث السابق.

Comments:

This forgiveness is from Allâh, and the Prophet ﷺ transmitted this commandment being a ruler.

Chapter 16. Wealth On Which *Zakât* Is Due

(المعجم ١٦) - بَابُ مَا تَجِبُ فِيهِ الزَّكَاةُ مِنَ الأَمْوَالِ (التحفة ١٦)

1814. It was narrated from Mu'âdh bin Jabal that the Messenger of Allâh ﷺ sent him to Yemen and said to him, "Take grains from grains, sheep from sheep, camels from camels and cows from cows." (***Da'if***)

١٨١٤ - حَدَّثَنَا عَمْرُو بْنُ سَوَّادٍ الْمِصْرِيُّ: حَدَّثَنَا عَبْدُ اللهِ بْنُ وَهْبٍ: أَخْبَرَنِي سُلَيْمَانُ بْنُ بِلَالٍ، عَنْ شَرِيكِ بْنِ أَبِي نَمِرٍ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ مُعَاذِ بْنِ جَبَلٍ أَنَّ رَسُولَ اللهِ ﷺ بَعَثَهُ إِلَى الْيَمَنِ، وقَالَ لَهُ: «خُذِ الْحَبَّ مِنَ الْحَبِّ. وَالشَّاةَ مِنَ الْغَنَمِ. وَالْبَعِيرَ مِنَ الْإِبِلِ. وَالْبَقَرَةَ مِنَ الْبَقَرِ».

تخريج: [**إسناده ضعيف لانقطاعه**] أخرجه أبو داود، الزكوة، باب صدقة الزرع، ح: ١٥٩٩ من حديث ابن وهب به * عطاء بن يسار لم يلق معاذًا رضي الله عنه كما قال الذهبي وغيره.

1815. It was narrated from 'Amr bin Shu'aib, from his father, that his grandfather said: "The Messenger of Allâh ﷺ only prescribed *Zakât* on these five things: wheat, barley, dates, raisins and corn." (***Da'if***)

١٨١٥ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَيَّاشٍ، عَنْ مُحَمَّدِ بْنِ عُبَيْدِ اللهِ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: إِنَّمَا سَنَّ رَسُولُ اللهِ ﷺ الزَّكَاةَ فِي هٰذِهِ الْخَمْسَةِ: فِي الْحِنْطَةِ، وَالشَّعِيرِ، وَالتَّمْرِ، وَالزَّبِيبِ، وَالذُّرَةِ.

تخريج: [**إسناده ضعيف جدًا**] انظر، ح: ٦٦٤ لعلته، وضعفه البوصيري، وفيه علة أخرى.

Comments:

a. Agricultural produce (i.e., grain crops and fruits) on which *Zakât* is levied is five *Wasaq*. (See *Hadith* 1794)

b. Wheat and barley will be weighed after being separated from the husk, then if the weight is equal to five *Wasq* or more, *Zakât* becomes compulsory.

c. When the dates and raisins become dry and are able to be stored they should be measured and weighed.

d. The *Zakât* due on these crops is mentioned in the following chapter.

Chapter 17. *Sadaqah* Due On Crops And Fruits

(المعجم ١٧) - **بَابُ صَدَقَةِ الزُّرُوعِ وَالثِّمَارِ** (التحفة ١٧)

1816. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: 'For crops that are irrigated by the sky (i.e., rain) and springs, one-tenth. For those that are irrigated by watering, one half of one-tenth." (***Hasan***)

١٨١٦ - **حَدَّثَنَا** إِسْحَاقُ بْنُ مُوسَى، أَبُو مُوسَى الأَنْصَارِيُّ: حَدَّثَنَا عَاصِمُ بْنُ عَبْدِ الْعَزِيزِ بْنِ عَاصِمٍ: حَدَّثَنَا الْحَارِثُ بْنُ عَبْدِ الرَّحْمٰنِ بْنِ عَبْدِ اللهِ بْنِ سَعْدِ بْنِ أَبِي ذُبَابٍ، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ، وَعَنْ بُسْرِ بْنِ سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**فِيمَا سَقَتِ السَّمَاءُ وَالْعُيُونُ، الْعُشْرُ. وَفِيمَا سُقِيَ بِالنَّضْحِ، نِصْفُ الْعُشْرِ**».

تخريج: [**حسن**] أخرجه الترمذي، الزكوة، باب ماجاء في الصدقة فيما يسقى بالأنهار وغيره، ح: ٦٣٩ عن إسحاق بن موسى به.

Comments:

a. Ten percent as *Zakât* is due on the produce of land watered by rainfall.

b. Twenty percent as *Zakât* is due on crops irrigated by water wells and tube wells. As for the areas that have a canal system for irrigation and they pay seasonal water tax for it; they shall pay one twentieth in *Zakât* on produce of land irrigated by a canal system if the quantity of produce reaches five *Wasq* or more, [which is nearly a little above 750 kilos]. Allâh knows best!

1817. It was narrated from Sâlim that his father said: "I heard the Messenger of Allâh ﷺ say: 'For whatever is irrigated by the sky, rivers and springs, or draws up water from deep roots, one-tenth. For whatever is irrigated by animals (i.e., by artificial means) one half of one-tenth.'" (***Sahih***)

١٨١٧ - **حَدَّثَنَا** هَارُونُ بْنُ سَعِيدٍ الْمِصْرِيُّ، أَبُو جَعْفَرٍ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمٍ، عَنْ أَبِيهِ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «**فِيمَا سَقَتِ السَّمَاءُ وَالأَنْهَارُ وَالْعُيُونُ، أَوْ كَانَ بَعْلاً، الْعُشْرُ. وَفِيمَا سُقِيَ بِالسَّوَانِي، نِصْفُ الْعُشْرِ**».

تخريج: أخرجه البخاري، الزكوة، باب العشر فيما يسقى من ماء السماء والماء الجاري، ح:١٤٨٣ من حديث ابن وهب به.

Comments:

The land watered by natural moisture which is not in need of rain or any other irrigation; like crops growing in land near a river; similarly the roots of date-palm trees go very deep into the earth so in some areas they do not need to be watered; such produce is subject to ten percent *Zakât*.

1818. It was narrated that Mu'âdh bin Jabal said: "The Messenger of Allâh ﷺ sent me to Yemen and commanded me to take one-tenth of that which was irrigated from the sky and that which was irrigated by deep roots, and to take one half of one-tenth of that which was irrigated by means of buckets." ***(Da'if)***

Yahyâ bin Âdam said: The *Ba'l* and *'Athari* and *'Adhyu* are (crops) irrigated by rain. *'Athari* is the crop irrigated by the clouds and rain especially. It is only watered by rain. *Ba'l* is the garden (grapevine) whose roots have gone down in to the earth to the water. Hence it does not need irrigation, even if it is not watered for five or six years. This is *Ba'l*. *Sail* is the water of the valley when it flows (freely) and *Ghail* is a lesser *Sail*.

١٨١٨ - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيِّ بْنِ عَفَّانَ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ، عَنْ عَاصِمِ بْنِ أَبِي النَّجُودِ، عَنْ أَبِي وَائِلٍ، عَنْ مَسْرُوقٍ، عَنْ مُعَاذِ بْنِ جَبَلٍ قَالَ: بَعَثَنِي رَسُولُ اللهِ ﷺ إِلَى الْيَمَنِ. وَأَمَرَنِي أَنْ آخُذَ مِمَّا سَقَتِ السَّمَاءُ، وَمَا سُقِيَ بَعْلاً، الْعُشْرَ. وَمَا سُقِيَ بِالدَّوَالِي، نِصْفَ الْعُشْرِ.

قَالَ يَحْيَى بْنُ آدَمَ: الْبَعْلُ وَالْعَثَرِيُّ وَالْعَذْيُ هُوَ الَّذِي يُسْقَى بِمَاءِ السَّمَاءِ. وَالْعَثَرِيُّ مَا يُزْرَعُ بِالسَّحَابِ وَالْمَطَرِ خَاصَّةً. لَيْسَ يُصِيبُهُ إِلَّا مَاءُ الْمَطَرِ. وَالْبَعْلُ مَا كَانَ مِنَ الْكُرُومِ قَدْ ذَهَبَتْ عُرُوقُهُ فِي الأَرْضِ إِلَى الْمَاءِ. فَلاَ يَحْتَاجُ إِلَى السَّقْيِ. الْخَمْسَ سِنِينَ وَالسِّتَّ. يَحْتَمِلُ تَرْكَ السَّقْيِ. فَهٰذَا الْبَعْلُ. وَالسَّيْلُ مَاءُ الْوَادِي إِذَا سَالَ. وَالْغَيْلُ سَيْلٌ دُونَ سَيْلٍ.

تخريج: **[إسناده ضعيف]** انظر، ح:٨٥٥ لعلته، وأخرج النسائي (المجتبى:٥/ ٤٢، ح:٢٤٩٠، والكبرٰى، ح:٢٢٦٩) من حديث أبي بكر عن عاصم عن أبي وائل عن معاذ به نحوه، وقال (كما في تحفة الأشراف:٨/ ٤٠٠) ليس هذا الإسناد بذاك القوي ... الخ ، انظر الحديث السابق فهو نفي عنه.

Chapter 18. Assessment Of Date-Palms And Grapevines

(المعجم ١٨) - بَابُ خَرْصِ النَّخْلِ وَالْعِنَبِ (التحفة ١٨)

1819. It was narrated from 'Attâb

١٨١٩ - حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ

الدِّمَشْقِيُّ، وَ الزُّبَيْرُ بْنُ بَكَّارٍ. قَالاَ: حَدَّثَنَا ابْنُ نَافِعٍ: حَدَّثَنَا مُحَمَّدُ بْنُ صَالِحٍ التَّمَّارُ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ عَتَّابِ بْنِ أَسِيدٍ أَنَّ النَّبِيَّ ﷺ كَانَ يَبْعَثُ عَلَى النَّاسِ مَنْ يَخْرُصُ عَلَيْهِمْ كُرُومَهُمْ وَثِمَارَهُمْ.

bin Asid that the Prophet ﷺ used *to send to the people one who* would assess their vineyards and fruits. (***Da'if***)

تخريج: [إسناده ضعيف] أخرجه أبو داود، الزكوة، باب: في خرص العنب، ح:١٦٠٤ من حديث ابن نافع به، وقال: سعيد لم يسمع من عتاب شيئًا ، وحسنه الترمذي، ح:٦٤٤، وصححه ابن خزيمة، وابن حبان، وقال المنذري: انقطاعه ظاهر . . . إلخ .

١٨٢٠ - حَدَّثَنَا مُوسى بْنُ مَرْوَانَ الرَّقِّيُّ: حَدَّثَنَا عُمَرُ بْنُ أَيُّوبَ، عَنْ جَعْفَرِ بْنِ بُرْقَانَ، عَنْ مَيْمُونِ بْنِ مِهْرَانَ، عَنْ مِقْسَمٍ، عَنِ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ ﷺ، حِينَ افْتَتَحَ خَيْبَرَ، اشْتَرَطَ عَلَيْهِمْ أَنَّ لَهُ الأَرْضَ، وَكُلَّ صَفْرَاءَ وَبَيْضَاءَ. يَعْنِي الذَّهَبَ وَالْفِضَّةَ. وَقَالَ لَهُ أَهْلُ خَيْبَرَ: نَحْنُ أَعْلَمُ بِالأَرْضِ. فَأَعْطِنَاهَا عَلَى أَنْ نَعْمَلَهَا وَيَكُونَ لَنَا نِصْفُ الثَّمَرَةِ وَلَكُمْ نِصْفُهَا. فَزَعَمَ أَنَّهُ أَعْطَاهُمْ عَلَى ذٰلِكَ. فَلَمَّا كَانَ حِينَ يُصْرَمُ النَّخْلُ، بَعَثَ إِلَيْهِمِ ابْنَ رَوَاحَةَ. فَحَزَرَ النَّخْلَ. وَهُوَ الَّذِي يَدْعُونَهُ، أَهْلُ الْمَدِينَةِ، الْخَرْصَ فَقَالَ: فِي ذَا، كَذَا وَكَذَا. فَقَالُوا: أَكْثَرْتَ عَلَيْنَا يَا ابْنَ رَوَاحَةَ. فَقَالَ: فَأَنَا أَحْزُرُ النَّخْلَ وَأُعْطِيكُمْ نِصْفَ الَّذِي قُلْتُ. قَالَ، فَقَالُوا: هٰذَا الْحَقُّ. وَبِهِ تَقُومُ السَّمَاءُ وَالأَرْضُ. فَقَالُوا: قَدْ رَضِينَا أَنْ نَأْخُذَ بِالَّذِي قُلْتَ.

1820. It was narrated from Ibn 'Abbâs that when the Prophet ﷺ conquered Khaibar, he stipulated *that the land, and all the yellow* and white, meaning gold and silver, belonged to him. The people of Khaibar said to him: "We know the land better, so give it to us so that we may work the land, and you will have half of its produce and we will have half." He maintained that, he gave it to them on that basis. When the time for the date harvest came, he sent Ibn Rawâhah to them. He assessed the date palms, and he said: "For this tree, such and such (amount)." They said: "You are demanding too much of us, O Ibn Rawâhah!" He said: "This is my assessment, and I will give you half of what I say." They said: "This is fair, and fairness is what heaven and earth are based on." They said: "We agree to take (accept) what you say." (***Hasan***)

تخريج: [إسناده حسن] أخرجه أبوداود، البيوع، باب في المساقاة، ح:٣٤١٠ من حديث عمر بن أيوب به.

Comments:

a. The land captured during a war against disbelievers is the property of the Islamic state. A Muslim ruler has sole right to use the produce of this land for the benefit of the state and the people.

b. Leasing out land on condition of sharing the produce; for example: instead of cultivating by himself the landlord gives the land to someone on contract that the produce of land will be shared between the landlord and the cultivator, fifty percent for each, or, less or more according to the agreed percentage.

c. The aforementioned contract is allowed for date-palm orchards and vineyards.

d. Trading deals and relations with a *Dhimi* (a non-Muslim who lives in a Muslim country and pays tax) and other non-Muslims, is allowed, provided no trading deal takes place contrary to Islamic law.

e. The yield of fruits that are used fresh before being dried is estimated while the fruit is on the trees and plants; so after the fruits becomes dry the estimated amount of *Zakât* will be taken.

f. Jews accused Ibn Rawâhah ﷺ of over estimating with the intention of bribing him to reduce the estimate, but he denied giving up honesty.

Chapter 19. Prohibition Of Giving The Worst Of One's Wealth As *Sadaqah*

(المعجم ١٩) - بَابُ النَّهْيِ أَنْ يَخْرُجَ فِيَ الصَّدَقَةِ شَرَّ مَالِهِ (التحفة ١٩)

1821. It was narrated that 'Awf bin Mâlik Al-Ashja'i said: "The Messenger of Allâh ﷺ went out, and a man had hung up one or more bunches of dates. He (the Prophet ﷺ) had a stick in his hand and he started hitting that bunch of dates repeatedly, saying: 'If the owner of these dates wanted to give in charity, he should have given something better than these. The owner of this charity will eat rotten and shriveled dates on the Day of Resurrection.'" (***Hasan***)

١٨٢١ - حَدَّثَنَا أَبُو بِشْرٍ، بَكْرُ بْنُ خَلَفٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ عَبْدِ الْحَمِيدِ بْنِ جَعْفَرٍ: حَدَّثَنِي صَالِحُ بْنُ أَبِي عَرِيبٍ، عَنْ كَثِيرِ بْنِ مُرَّةَ الْحَضْرَمِيِّ، عَنْ عَوْفِ بْنِ مَالِكٍ الأَشْجَعِيِّ قَالَ: خَرَجَ رَسُولُ اللهِ ﷺ، وَقَدْ عَلَّقَ رَجُلٌ أَقْنَاءً أَوْ قِنْوًا. وَبِيَدِهِ عَصاً. فَجَعَلَ يَطْعَنُ يُدَقْدِقُ فِي ذٰلِكَ الْقِنْوِ وَيَقُولُ: «لَوْ شَاءَ رَبُّ هٰذِهِ الصَّدَقَةِ تَصَدَّقَ بِأَطْيَبَ مِنْهَا. إِنَّ رَبَّ هٰذِهِ الصَّدَقَةِ يَأْكُلُ الْحَشَفَ يَوْمَ الْقِيَامَةِ».

تخريج: [إسناده حسن] أخرجه أبو داود، الزكوة، باب ما لا يجوز من الثمرة في الصدقة، ح:١٦٠٨ من حديث يحيى بن سعيد به، وصححه ابن خزيمة، وابن حبان، والحاكم، والذهبي.

Comments:

a. A rope was tied between two pillars of the Prophet's Mosque, and the people would hang bunches of date fruit on it; whoever was in need might eat as wished. The following *Hadith* is clear about it.

b. It is not necessary that the charity be given in the hand of the needy, rather it may be placed somewhere in such a way that everyone is allowed to benefit from it.

c. The owner who does not have something of better quality may give something of low quality in charity.

1822. It was narrated that Barâ' bin 'Âzib said concerning the Verse: "And of that which We have produced from the earth for you, and do not aim at that which is bad to spend from it."[1] "This was revealed concerning the *Ansâr*. At the time of the new date-palm harvest, they would take a bunch of dates that were beginning to ripen and hang it on a rope between two of the pillars in the mosque of the Messenger of Allâh ﷺ, and the poor Emigrants would eat from it. One of them deliberately mixed a bunch containing rotten and shriveled dates, and thought that this was permissible because of the large number of dates that had been put there. So the following was revealed about the one who did that: '...and do not aim at that which is bad to spend from it'. Meaning do not seek out the rotten and shriveled dates to give in charity: '...(though) you would not accept it save if you close your eyes and tolerate therein.' Meaning, if you were given this

١٨٢٢ - حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدِ بْنِ يَحْيَى ابْنِ سَعِيدٍ الْقَطَّانُ: حَدَّثَنَا عَمْرُو بْنُ مُحَمَّدٍ الْعَنْقَزِيُّ: حَدَّثَنَا أَسْبَاطُ بْنُ نَصْرٍ، عَنِ السُّدِّيِّ، عَنْ عَدِيِّ بْنِ ثَابِتٍ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ، فِي قَوْلِهِ سُبْحَانَهُ: ﴿وَمِمَّآ أَخْرَجْنَا لَكُم مِّنَ ٱلْأَرْضِۖ وَلَا تَيَمَّمُوا۟ ٱلْخَبِيثَ مِنْهُ تُنفِقُونَ﴾ [البقرة: ٢٦٧] قَالَ: نَزَلَتْ فِي الأَنْصَارِ. كَانَتِ الأَنْصَارُ تُخْرِجُ، إِذَا كَانَ جِدَادُ النَّخْلِ، مِنْ حِيطَانِهَا، أَقْنَاءَ الْبُسْرِ. فَيُعَلِّقُونَهُ عَلَى حَبْلٍ بَيْنَ أُسْطُوَانَتَيْنِ فِي مَسْجِدِ رَسُولِ اللهِ ﷺ. فَيَأْكُلُ مِنْهُ فُقَرَاءُ الْمُهَاجِرِينَ. فَيَعْمِدُ أَحَدُهُمْ فَيُدْخِلُ قِنْوًا فِيهِ الْحَشَفُ. يَظُنُّ أَنَّهُ جَائِزٌ فِي كَثْرَةِ مَا يُوضَعُ مِنَ الأَقْنَاءِ. فَنَزَلَ فِيمَنْ فَعَلَ ذٰلِكَ: ﴿وَلَا تَيَمَّمُوا۟ ٱلْخَبِيثَ مِنْهُ تُنفِقُونَ﴾ يَقُولُ: لاَ تَعْمِدُوا لِلْحَشَفِ مِنْهُ تُنْفِقُونَ ﴿وَلَسْتُم بِـَٔاخِذِيهِ إِلَّآ أَن تُغْمِضُوا۟ فِيهِۚ﴾ يَقُولُ: لَوْ أُهْدِيَ لَكُمْ مَا قَبِلْتُمُوهُ إِلَّا عَلَى اسْتِحْيَاءٍ مِنْ صَاحِبِهِ، غَيْظًا أَنَّهُ بَعَثَ إِلَيْكُمْ مَا لَمْ يَكُنْ لَكُمْ فِيهِ حَاجَةٌ. وَاعْلَمُوا أَنَّ اللهَ غَنِيٌّ عَنْ صَدَقَاتِكُمْ.

[1] *Al-Baqarah* 2:267.

as a gift you would only accept it because you felt embarrassed, and you would be angry that he had sent you something of which you have no need. And know that Allâh has no need of your charity." (***Hasan***)

تخريج: **[إسناده حسن]** أخرجه الإمام ابن جرير الطبري السُّني في تفسيره:٣/ ٨٢، ح:٦١٣٨، وتفسير ابن كثير:١/ ٣٠٣ من حديث عمرو بن محمد به، وصححه الحاكم:٢/ ٢٨٥، والذهبي، والبوصيري.

Comments:

a. When fruit is plucked from the orchards, some of it should be given to the poor.

b. A good quality thing, according to the best of one's ability, should be given in charity.

c. Allâh is not in need of charity and alms; it is His favor that we give to our own friends and relatives, but Allâh counts it for Himself and bestows immense reward for it upon us.

Chapter 20. *Zakâh* Due On Honey

(المعجم ٢٠) - **بَابُ زَكَاةِ الْعَسَلِ**

(التحفة ٢٠)

1823. It was narrated that Abu Sayyârah Al-Muta'i said: "I said: 'O Messenger of Allâh! I have bees.' He said: 'Give one-tenth.' I said: 'O Messenger of Allâh! Protect it for me.' And he protected it for me."[1] (***Hasan***)

١٨٢٣ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَلِيُّ ابْنُ مُحَمَّدٍ. قَالاَ: حَدَّثَنَا وَكِيعٌ، عَنْ سَعِيدِ بْنِ عَبْدِ الْعَزِيزِ، عَنْ سُلَيْمَانَ بْنِ مُوسَى، عَنْ أَبِي سَيَّارَةَ الْمُتَعِيِّ. قَالَ: قُلْتُ: يَا رَسُولَ اللهِ! إِنَّ لِي نَحْلاً. قَالَ: **«أَدِّ الْعُشْرَ»** قُلْتُ: يَا رَسُولَ اللهِ احْمِهَا لِي. فَحَمَاهَا لِي.

تخريج: **[حسن]** أخرجه ابن أبي شيبة:٣/ ١٤١، والطيالسي، والطبراني(الكبير:٢٢/ ٣٥١، ٣٥٢) وغيرهم من حديث سعيد به، وسنده ضعيف، وقال البيهقي:٤/ ١٢٦: هو منقطع ، ونقل الترمذي عن البخاري قال: مرسل ، وقال أبوحاتم: لم يلق سليمان بن موسى أبا سيارة والحديث مرسل ، والحديث الآتي(١٨٢٤) شاهد له.

[1] Meaning, no one was to enter the area of the beehives given in charity except him, so he could care for it.

Comments:

a. The Companion had honeybees, means that the honeybees would make hives in some of his trees.

b. Protected means that he was allotted those hives and that none should take honey from the hives in his trees without his permission.

c. One may collect honey from the beehives in the trees belonging to no one.

d. Ten percent for *Zakât* is due on honey. If one has ten containers of honey he should give one container in *Zakât*.

1824. It was narrated from 'Abdullâh bin 'Amr that the Prophet ﷺ took one-tenth of honey (as *Zakât*). (***Hasan***)

١٨٢٤ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَىٰ: حَدَّثَنَا نُعَيْمُ بْنُ حَمَّادٍ: حَدَّثَنَا ابْنُ الْمُبَارَكِ: حَدَّثَنَا أُسَامَةُ بْنُ زَيْدٍ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ عَبْدِ اللهِ بْنِ عَمْرٍو، عَنِ النَّبِيِّ ﷺ أَنَّهُ أَخَذَ مِنَ الْعَسَلِ الْعُشْرَ.

تخريج: [**إسناده حسن**] أخرجه أبو داود، الزكوة، باب زكوة العسل، ح:١٦٠٢ من حديث أسامة به، وصححه ابن خزيمة * نعيم بن حماد: صدوق حسن الحديث، وأخطأ من ضعفه.

Chapter 21. *Sadaqatul-Fitr*

(المعجم ٢١) - **بَابُ صَدَقَةِ الْفِطْرِ**

(التحفة ٢١)

1825. It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ enjoined *Zakâtul-Fitr*, one *Sâ'* of dates or one *Sâ'* of barley.

Abdullâh said: The people made two *Mudd* (equal to half of a *Sâ'*) of wheat as its equivalent. (***Sahih***)

١٨٢٥ - حَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ الْمِصْرِيُّ: حَدَّثَنَا اللَّيْثُ بْنُ سَعْدٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ أَنَّ رَسُولَ اللهِ ﷺ أَمَرَ بِزَكَاةِ الْفِطْرِ. صَاعاً مِنْ تَمْرٍ. أَوْ صَاعاً مِنْ شَعِيرٍ.

قَالَ عَبْدُ اللهِ: فَجَعَلَ النَّاسُ عِدْلَهُ مُدَّيْنِ مِنْ حِنْطَةٍ.

تخريج: أخرجه البخاري، الزكوة، باب صدقة الفطر صاعًا من تمر، ح:١٥٠٧ من حديث الليث به، ومسلم، الزكوة، باب زكوة الفطر على المسلمين من التمر والشعير، ح:٩٨٤ عن محمد ابن رمح وغيره.

Comments:

a. *Sâ'* is a weight volume measurement. People's usual daily food should be given in *Sadaqatul-Fitr* by measuring a *Sâ'*.

b. A *Sâ'* is approximately equal to two and a half kilos.

c. 'Abdullâh bin 'Umar ﷺ did not agree to the juristic opinion that half a *Sâ'* of wheat is equal to a *Sâ'* of dry dates.

d. Half a *Sâ'* of wheat is enough as *Sadaqatul-Fitr* according to the opinion of Mu'âwiyah ﷺ, as follows in *Hadith* 1829.

1826. It was narrated that Ibn 'Umar said: "The Messenger of Allâh ﷺ enjoined *Sadaqatul-Fitr*, one *Sâ'* of barley or one *Sâ'* of dates for every Muslim, free or slave, male or female." (***Sahih***)

١٨٢٦ - حَدَّثَنَا حَفْصُ بْنُ عَمْرٍو: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: فَرَضَ رَسُولُ اللهِ ﷺ صَدَقَةَ الْفِطْرِ صَاعاً مِنْ شَعِيرٍ، أَوْ صَاعاً مِنْ تَمْرٍ عَلَى كُلِّ حُرٍّ، أَوْ عَبْدٍ، ذَكَرٍ أَوْ أُنْثَىٰ، مِنَ الْمُسْلِمِينَ.

تخريج: أخرجه البخاري، الزكوة، باب صدقة الفطر على العبد وغيره من المسلمين، ح:١٥٠٤، ومسلم، الزكوة، الباب السابق، ح:٩٨٤ من حديث مالك به.

Comments:

a. The usual daily food of the inhabitants of Al-Madinah was barley and dates; that is why only these two are mentioned.
b. One *Sâ'* as *Sadaqatul-Fitr* is paid for each member of the family.
c. Some scholars adopted the view of paying cash equal to the value of one *Sâ'* of food as *Sadaqatul-Fitr*, but the Prophetic sayings and good practice of the Companions tell us that *Sadaqatul-Fitr* should be the type of usual food of the family; for example: wheat, rice, dates etc.

1827. It was narrated that Ibn 'Abbâs said: "The Messenger of Allâh ﷺ enjoined *Zakâtul-Fitr* as a purification for the fasting person from idle talk and obscenities, and to feed the poor. Whoever pays it before the (*'Eid*) prayer, it is an accepted *Zakâh*, and whoever pays it after the prayer, it is (ordinary) charity." (***Hasan***)

١٨٢٧ - حَدَّثَنَا عَبْدُ اللهِ بْنُ أَحْمَدَ بْنِ بَشِيرِ ابْنِ ذَكْوَانَ، وَ أَحْمَدُ بْنُ الأَزْهَرِ. قَالاَ: حَدَّثَنَا مَرْوَانُ بْنُ مُحَمَّدٍ: حَدَّثَنَا أَبُو يَزِيدَ الْخَوْلاَنِيُّ، عَنْ سَيَّارِ بْنِ عَبْدِ الرَّحْمٰنِ الصَّدَفِيِّ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: فَرَضَ رَسُولُ اللهِ ﷺ زَكَاةَ الْفِطْرِ طُهْرَةً لِلصَّائِمِ مِنَ اللَّغْوِ وَالرَّفَثِ. وَطُعْمَةً لِلْمَسَاكِينِ. فَمَنْ أَدَّاهَا قَبْلَ الصَّلاَةِ، فَهِيَ زَكَاةٌ مَقْبُولَةٌ. وَمَنْ أَدَّاهَا بَعْدَ الصَّلاَةِ، فَهِيَ صَدَقَةٌ مِنَ الصَّدَقَاتِ.

تخريج: [**إسناده حسن**] أخرجه أبوداود، الزكوة، باب زكاة الفطر، ح:١٦٠٩ من حديث مروان بن محمد به، وصححه الحاكم، والذهبي، وحسنه النووي وغيره.

Comments:

Paying *Sadaqatul-Fitr* just before the *'Eid* prayer is the last time for its payment. Paying it before the day of *'Eid* is also correct. Nâfi,' may Allâh have mercy on him, said: 'The noble Companions used to give *Sadaqatul-Fitr* one or two days prior to *'Eid.'* (*Sahih Al-Bukhâri*: 1511) If *Sadaqatul-Fitr* could not be paid prior to the *'Eid* prayer then it should be paid even after the *'Eid* prayer; although it would not have the same particular reward for it, yet the reward for normal charity will be there, and thus the deprivation of reward for *Sadaqatul-Fitr* may be made up to a certain extant.

1828. It was narrated that Qais bin Sa'd said: "The Messenger of Allâh ﷺ enjoined *Sadaqatul-Fitr* upon us before (the command of) *Zakât* was revealed. When (the command of) *Zakât* was revealed, he neither ordered us (to pay) nor forbade us (from paying it), so we did it." (***Sahih***)

١٨٢٨ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ سَلَمَةَ بْنِ كُهَيْلٍ، عَنِ الْقَاسِمِ بْنِ مُخَيْمِرَةَ، عَنْ أَبِي عَمَّارٍ، عَنْ قَيْسِ بْنِ سَعْدٍ قَالَ: أَمَرَنَا رَسُولُ اللهِ ﷺ بِصَدَقَةِ الْفِطْرِ قَبْلَ أَنْ تُنْزَلَ الزَّكَاةُ. فَلَمَّا نَزَلَتِ الزَّكَاةُ، لَمْ يَأْمُرْنَا، وَلَمْ يَنْهَنَا. وَنَحْنُ نَفْعَلُهُ.

تخريج: [صحيح] أخرجه النسائي: ٥/ ٤٩، الزكوة، باب فرض صدقة الفطر قبل نزول الزكوة، ح: ٢٥٠٩ من حديث وكيع به، وصححه الحاكم على شرط الشيخين: ١/ ٤١٠، ووافقه الذهبي * الثوري عنعن، وتابعه شعبة في مشكل الآثار للطحاوي: ٣/ ٨٥، وللحديث طريق آخر صحيح عند النسائي وغيره، وعادة شعبة أن لا يروي عن المدلسين إلا بما صرحوا بالسماع.

Comments:

This *Hadith* apparently shows that giving *Sadaqatul-Fitr* is not obligatory; however, the collection of *Sadaqatul-Fitr* by Messenger of Allâh ﷺ and its distribution among the poor give emphasis that the legislation of rules of *Zakât* did not abrogate the obligation of *Sadaqatul-Fitr*.

1829. It was narrated that Abu Sa'eed Al-Khudri said: "We used to pay *Zakâtul-Fitr* when the Messenger of Allâh ﷺ was among us, one *Sâ'* of food, one *Sâ'* of dates, one *Sâ'* of barley, one *Sâ'* of sun-baked cottage cheese, one *Sâ'* of raisins. We continued to do that until Mu'âwiyah came to us in Al-Madinah. One of the things he said to the people was: 'I think that two *Mudd* wheat from Shâm is equivalent to one *Sâ'* of this

١٨٢٩ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ، عَنْ دَاوُدَ بْنِ قَيْسٍ الْفَرَّاءِ، عَنْ عِيَاضِ ابْنِ عَبْدِ اللهِ بْنِ أَبِي سَرْحٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: كُنَّا نُخْرِجُ زَكَاةَ الْفِطْرِ إِذَا كَانَ فِينَا رَسُولُ اللهِ ﷺ، صَاعاً مِنْ طَعَامٍ، صَاعاً مِنْ تَمْرٍ، صَاعاً مِنْ شَعِيرٍ، صَاعاً مِنْ أَقِطٍ، صَاعاً مِنْ زَبِيبٍ. فَلَمْ نَزَلْ كَذٰلِكَ حَتَّى قَدِمَ عَلَيْنَا مُعَاوِيَةُ الْمَدِينَةَ. فَكَانَ فِيمَا كَلَّمَ بِهِ

(i.e., dates).' So the people followed that."

Abu Sa'eed said: "I will continue to pay it as I used to pay it at the time of the Messenger of Allâh ﷺ, for as long as I live." (*Sahih*)

النَّاسَ أَنْ قَالَ: لاَ أُرَى مُدَّيْنِ مِنْ سَمْرَاءِ الشَّامِ إِلَّا يَعْدِلُ صَاعاً مِنْ هٰذَا. فَأَخَذَ النَّاسُ بِذٰلِكَ.

قَالَ أَبُو سَعِيدٍ: لاَ أَزَالُ أُخْرِجُهُ كَمَا كُنْتُ أُخْرِجُهُ عَلَى عَهْدِ رَسُولِ اللهِ ﷺ، أَبَداً، مَا عِشْتُ.

تخريج: أخرجه البخاري، الزكوة، باب صدقة الفطر صاع من شعير، ح:١٥٠٥، ١٥٠٦، ١٥٠٨، ١٥١٠ من حديث عياض به، ومسلم، الزكوة، باب زكاة الفطر على المسلمين من التمر والشعير، ح:٩٨٥ من حديث داود وغيره به.

Comments:

As Abu Sa'eed ﷺ did not agree with Mu'âwiyah ﷺ, likewise Abdullah bin 'Umar ﷺ disagreed with Mu'âwiyah ﷺ; as mentioned in *Hadith* 1825.

1830. It was narrated from 'Ammâr bin Sa'eed, the *Mu'adh-dhin* of the Messenger of Allâh ﷺ, from his father, that the Messenger of Allâh ﷺ enjoined *Sadaqatul-Fitr*, one *Sâ'* of dates, one *Sâ'* of barley, or one *Sâ'* of *Sult* (a kind of barley without skin on it, resembling wheat). (*Sahih*)

١٨٣٠ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ سَعْدِ بْنِ عَمَّارٍ الْمُؤَذِّنِ: حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ، عَنْ عَمَّارِ بْنِ سَعْدٍ، مُؤَذِّنِ رَسُولِ اللهِ ﷺ عَنْ أَبِيهِ، أَنَّ رَسُولَ اللهِ ﷺ أَمَرَ بِصَدَقَةِ الْفِطْرِ. صَاعاً مِنْ تَمْرٍ، أَوْ صَاعاً مِنْ شَعِيرٍ، أَوْ صَاعاً مِنْ سُلْتٍ.

تخريج: [صحيح] انظر، ح:١١٠١ لعلته * وعمر بن حفص فيه لين، من السابعة(تقريب)، وعمار بن سعد تابعي مستور، وله شواهد صحيحة.

Chapter 22. *'Ushr And Kharâj*

(المعجم ٢٢) - بَابُ الْعُشْرِ وَالْخَرَاجِ (التحفة ٢٢)

1831. It was narrated that 'Ala' bin Hadrami said: "The Messenger of Allâh ﷺ sent me to Bahrain or Hajar. I used to go to a garden that was shared by some brothers, one of whom had become Muslim. I would take the

١٨٣١ - حَدَّثَنَا الْحُسَيْنُ بْنُ جُنَيْدٍ الدَّامَغَانِيُّ: حَدَّثَنَا عَتَّابُ بْنُ زِيَادٍ الْمَرْوَزِيُّ: حَدَّثَنَا أَبُو حَمْزَةَ قَالَ: سَمِعْتُ مُغِيرَةَ الأَزْدِيَّ يُحَدِّثُ عَنْ مُحَمَّدِ بْنِ زَيْدٍ، عَنْ حَيَّانَ الأَعْرَجِ، عَنِ الْعَلاَءِ بْنِ الْحَضْرَمِيِّ قَالَ: بَعَثَنِي رَسُولُ اللهِ ﷺ إِلَى

الْبَحْرَيْنِ أَوْ إِلَى هَجَرَ. فَكُنْتُ آتِي الْحَائِطَ يَكُونُ بَيْنَ الإِخْوَةِ. يُسْلِمُ أَحَدُهُمْ. فَآخُذُ مِنَ الْمُسْلِمِ الْعُشْرَ، وَمِنَ الْمُشْرِكِ الْخَرَاجَ.

'Ushr (one-tenth of the harvest) from the Muslim, and the *Kharâj* from the *Mushrik*." (**Da'if**)

تخريج: [إسناده ضعيف] أخرجه أحمد: ٥/ ٥٢، والطبراني (الكبير: ١٨/ ٩٧، ح: ١٧٤) من حديث عتاب به، وقال البوصيري: إسناده ضعيف، لأن مغيرة الأزدي، ومحمد بن زيد مجهولان، وحيان الأعرج وإن وثقه ابن معين، وعدّه ابن حبان في الثقات، فإن روايته عن العلاء مرسلة، قاله المزي في التهذيب .

(المعجم ٢٣) - بَابُ الْوَسْقَ سِتُّونَ صَاعًا (التحفة ٢٣)

Chapter 23. A *Wasq* Is Sixty *Sâ'*

١٨٣٢ - **حَدَّثَنَا** عَبْدُ اللهِ بْنُ سَعِيدٍ الْكِنْدِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ الطَّنَافِسِيُّ، عَنْ إِدْرِيسَ الأَوْدِيِّ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ أَبِي الْبَخْتَرِيِّ، عَنْ أَبِي سَعِيدٍ. رَفَعَهُ إِلَى النَّبِيِّ ﷺ قَالَ: «**الْوَسْقُ سِتُّونَ صَاعاً**».

1832. It was narrated from Abu Sa'eed and attributed to the Prophet ﷺ: "A *Wasq* is sixty *Sâ'*." (***Da'if***)

تخريج: [إسناده ضعيف لانقطاعه] أخرجه أبو داود، الزكوة، باب ما تجب فيه الزكوة، ح: ١٥٥٩، وقال: أبوالبختري لم يسمع من أبي سعيد وشك ابن خزيمة في صحته، وللحديث زيادة عند أبي داود وغيره، وهي صحيحة انظر سنن النسائي، والبيهقي، ح: ٢٤٨٥.

Comments:

According to modern measurements, one *Wasq* of Hijâz (Makkah, Al-Madinah and Tâ'if) is approximately equal to 180 kilos (as Ibn Bâz said in his *Fatâwa*) and 629.856 kilograms (according to the research of Shaikh Fâruq Asghar Sâram Pakistani); and according to modern measurements, one Iraqi *Wasq* is equal to 189 kilograms (said by Shaikh Fâruq Sâram; and it is much bigger according to Ibn Bâz).

١٨٣٣ - **حَدَّثَنَا** عَلِيُّ بْنُ الْمُنْذِرِ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ: حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدِ اللهِ، عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ وَ أَبِي الزُّبَيْرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**الْوَسْقُ سِتُّونَ صَاعاً**».

1833. It was narrated that Jâbir bin 'Abdullâh said: "The Messenger of Allâh ﷺ said: 'A *Wasq* is sixty *Sâ'*.'" (**Da'if**)

تخريج: [إسناده ضعيف جدًا] انظر، ح: ٦٦٤ لعلته.

Chapter 24. Giving Charity To Relatives

(المعجم ٢٤) - بَابُ الصَّدَقَةِ عَلَى ذِي قَرَابَةٍ (التحفة ٢٤)

1834. It was narrated that Zainab the wife of 'Abdullâh said: "I asked the Messenger of Allâh ﷺ: 'Will it be accepted as charity on my part if I spend on my husband and the orphans in my care?' The Messenger of Allâh ﷺ said: 'She will have two rewards, the reward for charity and the reward for upholding the ties of kinship.'" (*Sahih*)

Another chain from Zainab the wife of 'Abdullâh, from the Prophet ﷺ, with similar wording.

١٨٣٤ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ شَقِيقٍ، عَنْ عَمْرِو بْنِ الْحَارِثِ بْنِ الْمُصْطَلِقِ، عَنِ ابْنِ أَخِي زَيْنَبَ، امْرَأَةِ عَبْدِ اللهِ، عَنْ زَيْنَبَ امْرَأَةِ عَبْدِ اللهِ قَالَتْ: سَأَلْتُ رَسُولَ اللهِ ﷺ أَيُجْزِيءُ عَنِّي مِنَ الصَّدَقَةِ النَّفَقَةُ عَلَى زَوْجِي وَأَيْتَامٍ فِي حِجرِي؟ قَالَ رَسُولُ اللهِ ﷺ: «**لَهَا أَجْرَانِ: أَجْرُ الصَّدَقَةِ، وَأَجْرُ الْقَرَابَةِ**».

حدّثنا الْحَسَنُ بْنُ مُحَمَّدِ بْنِ الصَّبَّاحِ: حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الأَعْمَشُ، عَنْ شَقِيقٍ، عَنْ عَمْرِو بْنِ الْحَارِثِ، ابْنِ أَخِي زَيْنَبَ، عَنْ زَيْنَبَ امْرَأَةِ عَبْدِ اللهِ، عَنِ النَّبِيِّ ﷺ، نَحْوَهُ.

تخريج: أخرجه البخاري، الزكوة، باب الزكوة على الزوج والأيتام في الحجر، ح:١٤٦٦، ومسلم، الزكوة، باب فضل النفقة والصدقة على الأقربين والزوج والأولاد والوالدين ولو كانوا مشركين، ح:١٠٠٠ من حديث الأعمش به.

1835. It was narrated that Umm Salamah said: "The Messenger of Allâh ﷺ enjoined charity upon us. Zainab, the wife of 'Abdullâh, said: 'Will it be accepted as charity on my part if I give charity to my husband who is poor, and to the children of a brother of mine who are orphans, spending such and such on them, and in all circumstances?' He said: 'Yes.'" (*Sahih*)

One of the narrators said: "She

١٨٣٥ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَحْيَـى بْنُ آدَمَ: حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ زَيْنَبَ بِنْتِ أُمِّ سَلَمَةَ، عَنْ أُمِّ سَلَمَةَ قَالَتْ: أَمَرَنَا رَسُولُ اللهِ ﷺ بِالصَّدَقَةِ. فَقَالَتْ زَيْنَبُ امْرَأَةُ عَبْدِ اللهِ: أَيُجْزِئني مِنَ الصَّدَقَةِ أَنْ أَتَصَدَّقَ عَلَى زَوْجِي وَهُوَ فَقِيرٌ، وَبَنِي أَخٍ لِي، أَيْتَامٍ. وَأَنَا أُنْفِقُ عَلَيْهِمْ هٰكَذَا وَهٰكَذَا، وَعَلَى كُلِّ حَالٍ؟ قَالَ، قَالَ: «**نَعَمْ**».

used to prepare handicraft articles."[1]

قَالَ: وَكَانَتْ صَنَاعَ الْيَدَيْنِ.

تخريج: [صحيح] والحديث السابق شاهد له.

Comments:

a. A husband is responsible for the expenses of his wife and children, whereas a wife does not bear responsibility for the expenses of her husband and children. Therefore the spending of a husband for his wife and children cannot be considered as *Zakât*, but the spending of a wife on her husband and on her children will be *Sadaqah* (charity).

b. Giving financial support to the close relatives, if they deserve financial help, has more reward than giving in charity to others.

Chapter 25. Begging Is Disliked

(المعجم ٢٥) - بَابُ كَرَاهِيَةِ الْمَسْأَلَةِ

(التحفة ٢٥)

1836. It was narrated from Hishâm bin 'Urwah, from his father, that his grandfather said: "The Messenger of Allâh ﷺ said: 'If one of you were to take his rope (or ropes) and go to the mountains, and bring a bundle of firewood on his back to sell, and thus become independent of means, that would be better for him than begging from people who may either give him something or not give him anything.'" (*Sahih*)

١٨٣٦ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ وَ عَمْرُو بْنُ عَبْدِ اللهِ الأَوْدِيُّ. قالاَ: حَدَّثَنَا وَكِيعٌ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ جَدِّه قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لأَنْ يَأْخُذَ أَحَدُكُمْ حَبْلَهُ فَيَأْتِيَ الْجَبَلَ، فَيَجِيءَ بِحُزْمَةِ حَطَبٍ عَلَى ظَهْرِهِ فَيَبِيعَهَا، فَيَسْتَغْنِيَ بِثَمَنِهَا - خَيْرٌ لَهُ مِنْ أَنْ يَسْأَلَ النَّاسَ. أَعْطَوْهُ أَوْ مَنَعُوهُ».

تخريج: أخرجه البخاري، البيوع، باب كسب الرجل وعمله بيده، ح:٢٠٧٥ من حديث وكيع به مختصرًا، وله طريق آخر عن هشام به، ح:١٤٧١، ٢٣٧٣ .

Comments:

a. Begging is abhorrent in the sight of Islam.

b. If a person is unable to find such a profession that is considered decent in the society, then one should not mind doing labor work.

1837. It was narrated from 'Abdur-Rahmân bin Yazid, that Thawbân said: "The Messenger of

١٨٣٧ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ، عَنِ ابْنِ أَبِي ذِئْبٍ، عَنْ مُحَمَّدِ بْنِ

[1] Meaning, she worked, and that is why she had wealth to give.

Allâh ﷺ said: 'Who will commit himself to one thing, I will guarantee him Paradise?' I said: 'I will.' He said: 'Do not ask people for anything.' So Thawbân would drop his whip while he was on his mount, and he would not say to anyone: 'Get that for me' rather he would dismount and grab it." (*Sahih*)

قَيْسٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ يَزِيدَ، عَنْ ثَوْبَانَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «وَمَنْ يَتَقَبَّلُ لِي بِوَاحِدَةٍ أَتَقَبَّلُ لَهُ بِالْجَنَّةِ؟» قُلْتُ: أَنَا. قَالَ: «لاَ تَسْأَلِ النَّاسَ شَيْئاً».

قَالَ: فَكَانَ ثَوْبَانُ يَقَعُ سَوْطُهُ، وَهُوَ رَاكِبٌ، فَلاَ يَقُولُ لِأَحَدٍ: نَاوِلْنِيهِ. حَتَّى يَنْزِلَ فَيَأْخُذَهُ.

تخريج: [**إسناده صحيح**] أخرجه النسائي: ٥/ ٩٦، الزكوة، . فضل من لا يسأل الناس شيئًا، ح: ٢٥٩١ من حديث ابن أبي ذئب به، وله شاهد عند أبي داود، ح: ١٦٤٣ وغيره، وإسناده صحيح، وصححه الحاكم، والذهبي، والمنذري.

Comments:

a. Contentment is a source to enter Paradise.

b. What a person is able to do by oneself, it is better not to ask other's help for it.

Chapter 26. One Who Asks When He Is Not In Need

(المعجم ٢٦) - **بَابُ مَنْ سَأَلَ عَنْ ظَهْرِ غِنىً** (التحفة ٢٦)

1838. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "Whoever begs from people so as to accumulate more riches, he is asking for a live coal from Hell, so let him ask for a lot or a little." (*Sahih*)

١٨٣٨ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ عُمَارَةَ بْنِ الْقَعْقَاعِ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ سَأَلَ النَّاسَ أَمْوَالَهُمْ تَكَثُّراً، فَإِنَّمَا يَسْأَلُ جَمْرَ جَهَنَّمَ. فَلْيَسْتَقِلَّ مِنْهُ أَوْ لِيُكْثِرْ».

تخريج: [**صحيح**] أخرجه مسلم، الزكوة، باب كراهة المسألة للناس، ح: ١٠٤١ من حديث ابن فضيل به.

Comments:

a. Begging without a dire and real need is such a big sin, that a person thus entitles himself to the burning coals of Hell.

b. Avoiding unlawful earning is compulsory.

1839. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "Charity is not permissible for a rich person, or

١٨٣٩ - حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ: أَنْبَأَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ، عَنْ أَبِي حَصِينٍ، عَنْ سَالِمِ ابْنِ أَبِي الْجَعْدِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ

for one who is strong and healthy." (*Sahih*)

رَسُولُ اللهِ ﷺ: «لاَ تَحِلُّ الصَّدَقَةُ لِغَنِيٍّ، وَلاَ لِذِي مِرَّةٍ سَوِيٍّ».

تخريج: [صحيح] أخرجه النسائي: ٥/٩٩، الزكوة، . إذا لم يكن له دراهم وكان له عدلها، ح: ٢٥٩٧ من حديث أبي بكر بن عياش به، وللحديث شواهد كثيرة جدًا، منها ما أخرجه أبوداود، ح: ١٦٣٤ من حديث عبدالله بن عمرو به، وحسنه الترمذي، ح: ٦٥٢.

Comments:

a. 'A rich person,' means he who has enough resources to make do with. One being unable to have a lavish lifestyle does not entitle him to take *Zakât* or to declare him/her poor.

b. A healthy person means someone who does not have such a physical disease or disability that he/she is unable to earn a livelihood.

1840. It was narrated from 'Abdullâh bin Mas'ud that the Messenger of Allâh ﷺ said: "Whoever begs when he has enough to suffice him, his begging will come on the Day of Resurrection like lacerations on his face." It was said: "O Messenger of Allâh, what is sufficient for him?" He said: "Fifty Dirham, or their value in gold." (*Da'if*)

Another chain of narrators for the *Hadith* has been discussed by Sufyân (one of the narrators).

١٨٤٠ - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْخَلَّالُ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا سُفْيَانُ، عَنْ حَكِيمِ بْنِ جُبَيْرٍ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمٰنِ ابْنِ يَزِيدَ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللهِ بْنِ مَسْعُودٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ سَأَلَ، وَلَهُ مَا يُغْنِيهِ، جَاءَتْ مَسْأَلَتُهُ يَوْمَ الْقِيَامَةِ خُدُوشاً أَوْ خُمُوشاً أَوْ كُدُوحاً فِي وَجْهِهِ» قِيلَ: يَا رَسُولَ اللهِ! وَمَا يُغْنِيهِ؟ قَالَ: «خَمْسُونَ دِرْهَماً، أَوْ قِيمَتُهَا مِنَ الذَّهَبِ».

فَقَالَ رَجُلٌ لِسُفْيَانَ: إِنَّ شُعْبَةَ لاَ يُحَدِّثُ عَنْ حَكِيمِ بْنِ جُبَيْرٍ. فَقَالَ سُفْيَانُ: قَدْ حَدَّثَنَاهُ زُبَيْدٌ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ يَزِيدَ.

تخريج: [إسناده ضعيف] أخرجه أبو داود، الزكوة، باب من يعطى من الصدقة وحد الغنى، ح: ١٦٢٦ عن الحسن بن علي به، وحسنه الترمذي، ح: ٦٥٠، وقال النسائي: حكيم ضعيف * وللثوري تدليس عجيب لأنه حدث به عن زبيد عن محمد بن عبدالرحمن بن يزيد مقطوعًا أو مرسلاً، والله أعلم.

Comments:

a. If one possesses a reasonable amount of resources then one should avoid begging.

b. A rich person is allowed to ask for financial help (*Zakât* & charity) in some circumstances, these conditions are coming in the following chapter.

Chapter 27. For Whom Is Charity Permissible?

(المعجم ٢٧) - بَابُ مَنْ تَحِلُّ لَهُ الصَّدَقَةُ (التحفة ٢٧)

1841. It was narrated from Abu Sa'eed Al-Khudri that the Messenger of Allâh ﷺ said: "Charity is not permissible for a rich man except in five cases: One who is appointed to collect it, a warrior fighting in the cause of Allâh, a rich man who buys it with his own money, a poor man who receives the charity and gives it as a gift to a rich man, and a debtor." (*Sahih*)

١٨٤١ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَىٰ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَنْبَأَنَا مَعْمَرٌ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لاَ تَحِلُّ الصَّدَقَةُ لِغَنِيٍّ إِلَّا لِخَمْسَةٍ: لِعَامِلٍ عَلَيْهَا، أَوْ لِغَازٍ فِي سَبِيلِ اللهِ، أَوْ لِغَنِيٍّ اشْتَرَاهَا بِمَالِهِ، أَوْ فَقِيرٍ تُصُدِّقَ عَلَيْهِ فَأَهْدَاهَا لِغَنِيٍّ، أَوْ غَارِمٍ».

تخريج: [إسناده صحيح] أخرجه أبو داود، الزكوة، باب من يجوز له أخذ الصدقة وهو غني، ح:١٦٣٦ من حديث عبدالرزاق به، وصححه ابن خزيمة، ح:٢٣٧٤، والحاكم:١/ ٤٠٧، ٤٠٨ على شرط الشيخين، ووافقه الذهبي، وأعل بما لا يقدح.

Comments:

a. When wealth of *Zakât* or charity is given away, and has been handed over to a valid recipient, its status of being charity changes.

b. If a poor person offers something to someone rich as a gift, there is no need to find out if the poor got it by means of *Sadaqah*/charity or by another means. It is not a charity for the one who accepts it as a gift, so there is no harm in accepting it.

Chapter 28. The Virtue Of Charity

(المعجم ٢٨) - بَابُ فَضْلِ الصَّدَقَةِ (التحفة ٢٨)

1842. It was narrated from Sa'eed bin Yasâr that he heard Abu Hurairah say: "The Messenger of Allâh ﷺ said: 'No one gives charity from good sources — for Allâh does not accept anything but that which is good — but the Most Merciful takes it in His Right Hand, even if it is a date, and it flourishes in the Hand of the Most Merciful until it

١٨٤٢ - حَدَّثَنَا عِيسَى بْنُ حَمَّادٍ الْمِصْرِيُّ: أَنْبَأَنَا اللَّيْثُ بْنُ سَعْدٍ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ الْمَقْبُرِيِّ، عَنْ سَعِيدِ بْنِ يَسَارٍ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ: «مَا تَصَدَّقَ أَحَدٌ بِصَدَقَةٍ مِنْ طَيِّبٍ، وَلاَ يَقْبَلُ اللهُ إِلَّا الطَّيِّبَ، إِلَّا أَخَذَهَا الرَّحْمٰنُ بِيَمِينِهِ وَإِنْ كَانَتْ تَمْرَةً. فَتَرْبُو فِي كَفِّ الرَّحْمٰنِ حَتَّى

becomes bigger than a mountain, and He tends it as anyone of you would tend to his colt (i.e., young pony) or his young (weaned) camel.'" (*Sahih*)

تَكُونَ أَعْظَمَ مِنَ الْجَبَلِ. وَيُرَبِّيهَا لَهُ كَمَا يُرَبِّي أَحَدُكُمْ فَلُوَّهُ أَوْ فَصِيلَهُ».

تخريج: أخرجه مسلم، الزكوة، باب قبول الصدقة من الكسب الطيب وتربيتها، ح:١٠١٤ من حديث الليث به، وأصله عند البخاري، ح:١٤١٠، ٧٤٣٠ وغيره.

Comments:

a. Sincerity near Allâh is more important than the quantity.

b. A little amount of charity given out of sincerity is also a source of immense reward.

1843. It was narrated from 'Adi bin Hâtim that the Messenger of Allâh ﷺ said: "Each one of you will be spoken to by his Lord, with no mediator between them. He will look in front of him and the Fire will be facing him. He will look to his right and will not see anything but something that he had sent on before. He will look to his left and will not see anything but something that he had sent on before. Whoever among you can save himself from the Fire, even with half a date, let him do so." (*Sahih*)

١٨٤٣ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا الأَعْمَشُ، عَنْ خَيْثَمَةَ، عَنْ عَدِيِّ بْنِ حَاتِمٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَا مِنْكُمْ مِنْ أَحَدٍ إِلَّا سَيُكَلِّمُهُ رَبُّهُ. لَيْسَ بَيْنَهُ وَبَيْنَهُ تَرْجُمَانٌ. فَيَنْظُرُ أَمَامَهُ فَتَسْتَقْبِلُهُ النَّارُ. وَيَنْظُرُ عَنْ أَيْمَنَ مِنْهُ فَلاَ يَرَى إِلَّا شَيْئاً قَدَّمَهُ. وَيَنْظُرُ عَنْ أَشْأَمَ مِنْهُ فَلاَ يَرَى إِلَّا شَيْئاً قَدَّمَهُ. فَمَنِ اسْتَطَاعَ مِنْكُمْ أَنْ يَتَّقِيَ النَّارَ وَلَوْ بِشِقِّ تَمْرَةٍ، فَلْيَفْعَلْ».

تخريج: [صحيح] تقدم، ح:١٨٥.

Comments:

a. Allâh Himself will judge every person on the Day of Reckoning. Speech is one of Allâh's Attributes, the reality and condition of Allâh's Speech is not known to us; however, it must not be given resemblance with the speech attributes of any creature. One should abstain from giving a metaphorical meaning to such Attributes of Allâh.

b. Small good deeds should not be ignored on account of their being small. It is unknown if one will have an opportunity for a great good or not; and if a great good deed has been done, how much is the shortfall in it!!! Only Allâh knows whether it is worth being accepted or not!

1844. It was narrated from Salmân bin 'Âmir Dabbi that the Messenger of Allâh ﷺ said: "Charity given to the poor is

١٨٤٤ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَ عَلِيُّ بْنُ مُحَمَّدٍ. قَالاَ: حَدَّثَنَا وَكِيعٌ، عَنِ ابْنِ عَوْنٍ، عَنْ حَفْصَةَ بِنْتِ سِيرِينَ، عَنِ الرَّبَابِ

أُمِّ الرَّائِحِ، بِنْتِ صُلَيْعٍ. عَنْ سَلْمَانَ بْنِ عَامِرٍ الضَّبِّيِّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «الصَّدَقَةُ عَلَى الْمِسْكِينِ صَدَقَةٌ، وَعَلَى ذِي الْقَرَابَةِ اثْنَتَانِ: صَدَقَةٌ وَصِلَةٌ».

تخريج: [صحيح] تقدم، ح:١٦٩٩، وهذا طرف منه.

charity, and that given to a relative is two things: charity and upholding the ties of kinship." (*Sahih*)

Comments:

a. One's close relatives and friends should be given more importance when giving charity.

b. A person giving *Sadaqah*/charity; if he has a religious obligation to spend on dependents, spending on them is not that of *Zakât* and *Sadaqah*/charity, rather he should give *Zakât* and charity to those needy relatives who are not his dependents.

In the Name of Allâh, the Most Beneficent, the Most Merciful

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

9. The Chapters On Marriage

(المعجم ٩) أَبْوَابُ النِّكَاحِ (التحفة ٧)

Comments:

a. *Nikâh* linguistically means (to unite and to bring together). The real literal meaning of *Nikâh* is 'to have sexual intercourse'; and the metaphorical meaning of *Nikâh* is 'the bond of marriage'.

b. The noble jurists defined *Nikâh* through various definitions, and one of these is: "*Nikâh* is such a bond from which the act of sexual intercourse becomes lawful, and the bond of marriage takes place with the words like: *Inkâh* or *Tazwij* or other words derived from these roots."

c. *Nikâh* is the *Sunnah* of our Noble Prophet ﷺ, as well as of the previous Noble Prophets ﷺ. As the statement of Allâh, the Originator, the High is: "Indeed We sent Messengers before you (O Muhammad ﷺ) and made for them wives and offspring." (*Ar-Ra'd*: 13:38)

d. *Nikâh* is a compulsory duty for a person who is physically healthy and can afford the expenses of marriage and the living expenses of a wife; and also if he has the risk of indulging in adultery and other lustful desires which he is unable to get rid of even if he observes fasting.

e. It is unlawful for such a person to marry who is physically unfit for marriage, or unable to afford the matrimonial expenses; or for he who wants to have a second marriage with the intention to oppress his first wife.

f. If a person is naturally harsh and fears that he will be unjust with the wife after marriage; then marriage is disliked for such a person.

g. The *Nikâh* is desirable for a person who is of moderate personality, he has no fear of indulging in adultery or other lustful desires, and he can afford matrimonial expenses.

Chapter 1. What Was Narrated Concerning The Virtue Of Marriage

(المعجم ١) - بَابُ مَا جَاءَ فِي فَضْلِ النِّكَاحِ (التحفة ١)

1845. It was narrated that 'Alqamah bin Qais said: "I was with 'Abdullâh bin Mas'ud in Mina, and 'Uthmân took him aside. I was sitting near him. 'Uthmân said to him: 'Would you

١٨٤٥ - حَدَّثَنَا عَبْدُ اللهِ بْنُ عَامِرِ بْنِ زُرَارَةَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ بْنِ قَيْسٍ قَالَ: كُنْتُ مَعَ عَبْدِ اللهِ بْنِ مَسْعُودٍ بِمِنًى. فَخَلَا بِهِ عُثْمَانُ.

فَجَلَسْتُ قَرِيباً مِنْهُ. فَقَالَ لَهُ عُثْمَانُ: هَلْ لَكَ أَنْ أُزَوِّجَكَ جَارِيَةً بِكْراً تُذَكِّرُكَ مِنْ نَفْسِكَ بَعْضَ مَا قَدْ مَضَى؟ فَلَمَّا رَأَى عَبْدُ اللهِ أَنَّهُ لَيْسَ لَهُ حَاجَةٌ سِوَى هٰذَا، أَشَارَ إِلَيَّ بِيَدِهِ. فَجِئْتُ وَهُوَ يَقُولُ: لَئِنْ قُلْتَ ذٰلِكَ، لَقَدْ قَالَ رَسُولُ اللهِ ﷺ: «يَا مَعْشَرَ الشَّبَابِ مَنِ اسْتَطَاعَ مِنْكُمُ الْبَاءَةَ فَلْيَتَزَوَّجْ. فَإِنَّهُ أَغَضُّ لِلْبَصَرِ وَأَحْصَنُ لِلْفَرْجِ. وَمَنْ لَمْ يَسْتَطِعْ، فَعَلَيْهِ بِالصَّوْمِ، فَإِنَّهُ لَهُ وِجَاءٌ».

like that I marry you to a young virgin who will remind you of how you were in the past?' When 'Abdullâh saw that he did not want to say anything to him apart from that, he gestured to me, so I came and he said: 'As you say that, the Messenger of Allâh ﷺ said: "O young men, whoever among you can afford it, let him get married, for it is more effective in lowering the gaze and guarding one's chastity. Whoever cannot afford it, let him fast, for it will diminish his desire." (*Sahih*)

تخريج: أخرجه البخاري، الصوم، باب الصوم لمن خاف على نفسه العزبة، ح:١٩٠٥، ٥٠٦٥، ومسلم، النكاح، باب استحباب النكاح لمن تاقت نفسه إليه ووجد مؤنة . . . إلخ، ح:١٤٠٠ من حديث الأعمش به.

Comments:

a. The greatest benefit of marriage is protection against a sinful life and the fulfillment of sexual desire through lawful means. This great benefit is the main objective of marriage and should be focused upon at the time of marriage; other benefits will then be achieved thereafter.

b. A person can control evil thoughts and temptations with the observance of fasting, and thus the natural desire of sex does not get out of control. Therefore if the marriage of a young man or woman is delayed for any reason, he/she should observe fasts frequently; and they must also avoid the atmosphere that incites temptations, such as the study of certain literature and magazines, inciting songs, movies, films and other such seducing activities; so that the warmth of youth should not force one to commit sin.

١٨٤٦ - حَدَّثَنَا أَحْمَدُ بْنُ الأَزْهَرِ: حَدَّثَنَا آدَمُ: حَدَّثَنَا عِيسَى بْنُ مَيْمُونٍ، عَنِ الْقَاسِمِ، عَنْ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ اللهِ ﷺ: «النِّكَاحُ مِنْ سُنَّتِي. فَمَنْ لَمْ يَعْمَلْ بِسُنَّتِي فَلَيْسَ مِنِّي. وَتَزَوَّجُوا، فَإِنِّي مُكَاثِرٌ بِكُمُ الأُمَمَ. وَمَنْ كَانَ ذَا طَوْلٍ فَلْيَنْكِحْ وَمَنْ لَمْ

1846. It was narrated from 'Âishah that the Messenger of Allâh ﷺ said: "Marriage is part of my *Sunnah*, and whoever does not follow my *Sunnah* has nothing to do with me. Get married, for I will boast of your great numbers before the nations. Whoever has the means, let him get married, and whoever does not, then he

should fast, for it will diminish his desire." (*Hasan*)

يَجِدْ فَعَلَيْهِ بِالصِّيَامِ. فَإِنَّ الصَّوْمَ لَهُ وِجَاءٌ».

تخريج: [حسن] وقال البوصيري: إسناده ضعيف لإتفاقهم على ضعف عيسى بن ميمون المديني، لكن له شاهد صحيح ، يعني لفقرات الحديث شواهد من حديث أنس، ومعقل بن يسار، وابن مسعود وغيرهم.

Comments:

a. The abundance of children from Muslims is a religious demand. Therefore, to strive for it, through getting married and keeping the matrimonial relationship established is also religiously recommended.
b. Marriage is not a hindrance for spiritual betterment.

1847. It was narrated from Ibn 'Abbâs that the Messenger of Allâh ﷺ said: "There is nothing like marriage for two who love one another." (*Hasan*)

١٨٤٧ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَىٰ: حَدَّثَنَا سَعِيدُ بْنُ سُلَيْمَانَ: حَدَّثَنَا مُحَمَّدُ بْنُ مُسْلِمٍ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ مَيْسَرَةَ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَمْ يُرَ لِلْمُتَحَابَّيْنِ مِثْلُ النِّكَاحِ».

تخريج: [إسناده حسن] أخرجه البيهقي: ٧/٧٨ من حديث محمد بن مسلم الطائفي به، وصححه الحاكم: ٢/ ١٦٠ على شرط مسلم، ووافقه الذهبي، وأورده الضياء في المختارة.

Chapter 2. Prohibition Of Celibacy

(المعجم ٢) - بَابُ النَّهْيِ عَنِ التَّبَتُّلِ (التحفة ٢)

1848. It was narrated that Sa'd said: "The Messenger of Allâh ﷺ disapproved of 'Uthmân bin Maz'un's desire to remain celibate; if he had given him permission, we would have gotten ourselves castrated." (*Sahih*)

١٨٤٨ - حَدَّثَنَا أَبُو مَرْوَانَ مُحَمَّدُ بْنُ عُثْمَانَ الْعُثْمَانِيُّ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ سَعْدٍ قَالَ: لَقَدْ رَدَّ رَسُولُ اللَّهِ ﷺ عَلَى عُثْمَانَ بْنِ مَظْعُونٍ التَّبَتُّلَ. وَلَوْ أَذِنَ لَهُ، لَاخْتَصَيْنَا.

تخريج: أخرجه البخاري، النكاح، باب ما يكره من التبتل والخصاء، ح: ٥٠٧٣، ومسلم، النكاح، باب استحباب النكاح لمن تاقت نفسه إليه ووجد مؤنة ... إلخ، ح: ١٤٠٢ من حديث إبراهيم بن سعد به.

Comments:

a. Uthman bin Maz'un ﷺ was a very dedicated worshiper and was fond of it. He thought that due to the busy commitments with a wife and children after getting married, the opportunities of voluntary worship, i.e., observing voluntary fasts will be little. So it is better not to marry, but the Messenger of Allâh ﷺ did not allow him to live a life without marriage.

b. Seeking nearness to Allâh does not mean that one should avoid even lawful things like the Hindu and Christian monks; rather closeness to Allâh is earned by practising the guidance of *Shari'ah* in eating, drinking and through living the daily life. Depriving someone from sexual ability and desire, or to try to deprive oneself from this ability, is prohibited in accordance with the *Shari'ah*.

1849. It was narrated from Samurah that the Messenger of Allâh ﷺ forbade celibacy.

Zaid bin Akhzam added: "And Qatâdah recited: 'And indeed We sent Messengers before you (O Muhammad ﷺ), and made for them wives and offspring.'"[1] (*Sahih*)

١٨٤٩ - حَدَّثَنَا بِشْرُ بْنُ آدَمَ وَ زَيْدُ بْنُ أَخْزَمَ. قَالاَ: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ: حَدَّثَنَا أَبِي عَنْ قَتَادَةَ، عَنِ الْحَسَنِ، عَنْ سَمُرَةَ أَنَّ رَسُولَ اللهِ ﷺ نَهَىٰ عَنِ التَّبَتُّلِ.

زَادَ زَيْدُ بْنُ أَخْزَمَ: وَقَرَأَ قَتَادَةُ: ﴿وَلَقَدْ أَرْسَلْنَا رُسُلًا مِّن قَبْلِكَ وَجَعَلْنَا لَهُمْ أَزْوَاجًا وَذُرِّيَّةً﴾. [الرعد: ٣٨]

تخريج: [صحيح] أخرجه الترمذي، النكاح، باب ماجاء في النهي عن التبتل، ح:١٠٨٢ من حديث زيد بن أخزم به، وقال: حسن غريب * قتادة عنعن، وأخرج النسائي:٦/٥٩، ح:٣٢١٥ وغيره من حديث الحسن عن سعد بن هشام عن عائشة رضي الله عنها، ونحوه، وصححه الترمذي، ح:١٠٨٢، والحديث السابق شاهد له.

Comments:

a. It is certainly wrong to regard celibacy a good deed; whether it is performed in the name of Sufism, monasticism or in any other name.

b. *Nikâh* (marriage) is a *Sunnah* of all the Prophets ﷺ.

c. The noble Prophets ﷺ were not the beings created from light, but they were human beings, and the best of the creatures, and they married, and they had offspring too.

Chapter 3. The Wife's Rights Over The Husband

(المعجم ٣) - بَابُ حَقِّ الْمَرْأَةِ عَلَى الزَّوْجِ (التحفة ٣)

1850. It was narrated from Hakim bin Mu'âwiyah, from his father, that a man asked the Prophet ﷺ: "What are the rights of the woman over her husband?" He said: "That he should feed her as he feeds himself and clothe her as he clothes himself; he should

١٨٥٠ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ شُعْبَةَ، عَنْ أَبِي قَزَعَةَ، عَنْ حَكِيمِ بْنِ مُعَاوِيَةَ، عَنْ أَبِيهِ أَنَّ رَجُلاً سَأَلَ النَّبِيَّ ﷺ: مَا حَقُّ الْمَرْأَةِ عَلَى الزَّوْجِ؟ قَالَ: «أَنْ يُطْعِمَهَا إِذَا طَعِمَ. وَأَنْ يَكْسُوَهَا إِذَا

[1] *Ar-Ra'd* 13:38.

not strike her on the face nor disfigure her, and he should not abandon her except in the house (as a form of discipline)." (*Hasan*)

اكْتَسَى. وَلاَ يَضْرِبِ الْوَجْهَ. وَلاَ يُقَبِّحْ. وَلاَ يَهْجُرْ إِلَّا فِي الْبَيْتِ».

تخريج: [إسناده حسن] أخرجه أبو داود، النكاح، باب: في حق المرأة على زوجها، ح:٢١٤٢ من حديث أبي قزعة به.

Comments:

a. It is the obligation of the husband to provide the daily and essential needs of the wife such as: food, clothes and accommodation.

b. A husband has the authority to give an appropriate admonishment to the wife for her mistakes.

c. If an ordinary admonishment is not affective, a light physical punishment may also be given, but hitting on the face is forbidden.

d. It is permissible to stop talking to her temporarily in order to express anger as an admonishment, but to get her out of the house or the husband leaving the house for several days is not right. The presence of them both being at home together gives hope to getting rid of anger sooner.

1851. It was narrated that Sulaimân bin 'Amr bin Ahwas said: "My father told me that he was present on the Farewell pilgrimage with the Messenger of Allâh ﷺ. He praised and glorified Allâh, and reminded and exhorted (the people). Then he said: 'I enjoin good treatment of women, for they are prisoners with you, and you have no right to treat them otherwise, unless they commit clear indecency. If they do that, then forsake them in their beds and hit them, but without causing injury or leaving a mark. If they obey you, then do not seek means of annoyance against them. You have rights over your women and your women have rights over you. Your rights over your women are that they are not to allow anyone

١٨٥١ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا الْحُسَيْنُ بْنُ عَلِيٍّ، عَنْ زَائِدَةَ، عَنْ شَبِيبِ بْنِ غَرْقَدَةَ الْبَارِقِيِّ، عَنْ سُلَيْمَانَ بْنِ عَمْرِو بْنِ الأَحْوَصِ: حَدَّثَنِي أَبِي أَنَّهُ شَهِدَ حَجَّةَ الْوَدَاعِ مَعَ رَسُولِ اللهِ ﷺ. فَحَمِدَ اللهَ وَأَثْنَىٰ عَلَيْهِ، وَذَكَّرَ وَوَعَظَ، ثُمَّ قَالَ: «اسْتَوْصُوا بِالنِّسَاءِ خَيْراً فَإِنَّهُنَّ عِنْدَكُمْ عَوَانٍ. لَيْسَ تَمْلِكُونَ مِنْهُنَّ شَيْئاً غَيْرَ ذٰلِكَ. إِلَّا أَنْ يَأْتِينَ بِفَاحِشَةٍ مُبَيِّنَةٍ. فَإِنْ فَعَلْنَ فَاهْجُرُوهُنَّ فِي الْمَضَاجِعِ وَاضْرِبُوهُنَّ ضَرْباً غَيْرَ مُبَرِّحٍ. فَإِنْ أَطَعْنَكُمْ فَلاَ تَبْغُوا عَلَيْهِنَّ سَبِيلاً. إِنَّ لَكُمْ مِنْ نِسَائِكُمْ حَقًّا وَلِنِسَائِكُمْ عَلَيْكُمْ حَقًّا. فَأَمَّا حَقُّكُمْ عَلَى نِسَائِكُمْ، فَلاَ يُوطِئْنَ فُرُشَكُمْ مَنْ تَكْرَهُونَ. وَلاَ يَأْذَنَّ فِي بُيُوتِكُمْ لِمَنْ تَكْرَهُونَ. أَلاَ، وَحَقُّهُنَّ عَلَيْكُمْ أَنْ تُحْسِنُوا إِلَيْهِنَّ فِي كِسْوَتِهِنَّ

وَطَعَامِهِنَّ».

whom you dislike to tread on your bedding (furniture),[1] nor allow anyone whom you dislike to enter your houses. And their rights over you are that you should treat them kindly with regard to their clothing and food." (*Sahih*)

تخريج: **[إسناده صحيح]** أخرجه الترمذي، الرضاع، باب ماجاء في حق المرأة على زوجها، ح:١١٦٣ من حديث الحسين بن علي به، وقال: حسن صحيح .

Comments:

a. The husband should supervise the manners and character of the wife, but being suspicious and doubtful for no reason is not right if there is no clear sign to cause doubt.

b. Clear indecency means such activities which may increase the chance of committing adultery if they are not challenged and prevented. In case of adultery, there are other regulations which are mentioned in the Qur'ân and Hadith.

c. Being respectful of guests is necessary, but if a person visits whom the husband, does not like, then the wife should care for the sentiments of her husband, and should make her apologies and not let the person in, or she should say that the men are not at home so come another time.

Chapter 4. The Husband's Rights Over His Wife

(المعجم ٤) - بَابُ حَقِّ الزَّوْجِ عَلَى الْمَرْأَةِ (التحفة ٤)

1852. It was narrated from 'Âishah that the Messenger of Allâh ﷺ said: "If I were to command anyone to prostrate to anyone else, I would have commanded women to prostrate to their husbands. If a man were to command his wife to move (something) from a red mountain to a black mountain, and from a black mountain to a red mountain, her duty is to obey him." (*Da'if*)

١٨٥٢ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَفَّانُ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ عَلِيِّ بْنِ زَيْدِ بْنِ جُدْعَانَ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ عَائِشَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «**لَوْ أَمَرْتُ أَحَداً أَنْ يَسْجُدَ لِأَحَدٍ، لأَمَرْتُ الْمَرْأَةَ أَنْ تَسْجُدَ لِزَوْجِهَا. وَلَوْ أَنَّ رَجُلاً أَمَرَ امْرَأَةً أَنْ تَنْقُلَ مِنْ جَبَلٍ أَحْمَرَ إِلَى جَبَلٍ أَسْوَدَ، وَمِنْ جَبَلٍ أَسْوَدَ إِلَى جَبَلٍ أَحْمَرَ، لَكَانَ نَوْلُهَا أَنْ تَفْعَلَ**».

[1] Meaning, that they are not to let anyone you dislike in your home, as mentioned in the following statement. See *Tuhfatul-Ahwadhi* (no. 1162) and explanation by Sindi.

تخريج: [إسناده ضعيف] أخرجه أحمد: ٦/٧٦ عن عفان وغيره به، وانظر، ح: ١١٦ لعلته.

1853. It was narrated that 'Abdullâh bin Abu Awfa said: "When Mu'âdh bin Jabal came from Shâm, he prostrated to the Prophet ﷺ, who said: 'What is this, O Mu'âdh?' He said: 'I went to Shâm and saw them prostrating to their bishops and patricians (i.e. aristocrats), and I wanted to do that for you.' The Messenger of Allâh ﷺ said: 'Do not do that. If I were to command anyone to prostrate to anyone other than Allâh, I would have commanded women to prostrate to their husbands. By the One in Whose Hand is the soul of Muhammad! No woman can fulfill her duty towards Allâh until she fulfills her duty towards her husband. If he asks her (for intimacy) even if she is on her camel saddle, she should not refuse.'" (***Hasan***)

١٨٥٣ - حَدَّثَنَا أَزْهَرُ بْنُ مَرْوَانَ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ أَيُّوبَ، عَنِ الْقَاسِمِ الشَّيْبَانِيِّ، عَنْ عَبْدِ اللهِ بْنِ أَبِي أَوْفَى قَالَ: لَمَّا قَدِمَ مُعَاذٌ مِنَ الشَّامِ سَجَدَ لِلنَّبِيِّ ﷺ. قَالَ: «مَا هٰذَا يَا مُعَاذُ؟» قَالَ: أَتَيْتُ الشَّامَ فَوَافَقْتُهُمْ يَسْجُدُونَ لِأَسَاقِفَتِهِمْ وَبَطَارِقَتِهِمْ. فَوَدِدْتُ فِي نَفْسِي أَنْ نَفْعَلَ ذٰلِكَ بِكَ. فَقَالَ رَسُولُ اللهِ ﷺ: «فَلَا تَفْعَلُوا. فَإِنِّي لَوْ كُنْتُ آمِراً أَحَداً أَنْ يَسْجُدَ لِغَيْرِ اللهِ، لَأَمَرْتُ الْمَرْأَةَ أَنْ تَسْجُدَ لِزَوْجِهَا. وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ لَا تُؤَدِّي الْمَرْأَةُ حَقَّ رَبِّهَا حَتَّى تُؤَدِّيَ حَقَّ زَوْجِهَا وَلَوْ سَأَلَهَا نَفْسَهَا، وَهِيَ عَلَى قَتَبٍ، لَمْ تَمْنَعْهُ».

تخريج: [إسناده حسن] أخرجه البيهقي: ٧/٢٩٢ من حديث حماد بن زيد به، وتابعه إسماعيل ابن علية (أحمد: ٤/٣٨١)، وصححه ابن حبان(موارد)، ح: ١٢٩٠، وله شواهد كثيرة.

Comments:

a. Making prostration in worship to any of the creatures is disbelief; the prostration of respect was allowed in the previous religions, but in our *Shari'ah* this is forbidden too.

b. Some people say we do not prostrate to the saints but kiss their feet, or fall down on their feet to please them; this is also prostration. Unlawful acts do not become lawful by changing their name.

c. A great objective of marriage is the protection of honor and chastity; therefore, the wife must not ignore the obligation of fulfilling the sexual desires of the husband. Also the husband should equally fulfill the desire of the wife as he feels that she desires it. The mention of the woman in the *Hadith* is mostly made, because the refusal of matrimonial relations is usually from woman and vice versa is very rare.

d. The wife should take care of the honor of the husband.

1854. It was narrated from Musâwir Al-Himyari from his mother that she heard Umm Salamah say: "I heard the Messenger of Allâh ﷺ say: 'Any woman who dies when her husband is pleased with her, will enter Paradise.'" (*Hasan*)

١٨٥٤ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ أَبِي نَصْرٍ عَبْدِ اللهِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ مُسَاوِرٍ الْحِمْيَرِيِّ، عَنْ أُمِّهِ: قَالَتْ: سَمِعْتُ أُمَّ سَلَمَةَ تَقُولُ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «**أَيُّمَا امْرَأَةٍ مَاتَتْ، وَزَوْجُهَا عَنْهَا رَاضٍ، دَخَلَتِ الْجَنَّةَ**».

تخريج: [**حسن**] أخرجه الترمذي، الرضاع، باب ماجاء في حق الزوج على المرأة، ح:١١٦١ من حديث محمد بن فضيل به، وقال: حسن غريب ، وصححه الحاكم:٤/ ١٧٣، والذهبي، وقال الذهبي في الميزان، ترجمة مساور: فيه جهالة، والخبر منكر ، وجهله صاحب التقريب * أم مساور: وثقها الترمذي، والحاكم وغيرهما والله أعلم، والحديث ضعفه ابن الجوزي وغيره، ولا أعلم وجه النكارة فيه.

Chapter 5. The Best Of Women

(المعجم ٥) - بَابُ أَفْضَلِ النِّسَاءِ

(التحفة ٥)

1855. It was narrated from 'Abdullâh bin 'Amr that the Messenger of Allâh ﷺ said: "This world is but provisions, and there is no provision in this world better than a righteous wife." (*Sahih*)

١٨٥٥ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا عِيسَى بْنُ يُونُسَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ زِيَادِ ابْنِ أَنْعُمٍ، عَنْ عَبْدِ اللهِ بْنِ يَزِيدَ، عَنْ عَبْدِ اللهِ ابْنِ عَمْرٍو أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «**إِنَّمَا الدُّنْيَا مَتَاعٌ. وَلَيْسَ مِنْ مَتَاعِ الدُّنْيَا شَيْءٌ أَفْضَلَ مِنَ الْمَرْأَةِ الصَّالِحَةِ**».

تخريج: [**صحيح**] * عبدالرحمٰن بن زياد ضعيف كما تقدم، ح:٥٤، وأخرج مسلم، ح:١٤٦٩ وغيره من طريق شرحبيل بن شريك عن أبي عبدالرحمن عبدالله بن يزيد الحبلي به بلفظ: الدنيا متاع وخير متاع الدنيا المرأة الصالحة .

Comments:

a. The righteous wife is a great favor, because she proves to be a good advisor in worldly matters; she is a good life partner and she assists her husband in matters of the Hereafter; thus both achieve high ranks.
b. The righteous husband is a great favor for the wife too.

1856. It was narrated that Thawbân said: "When the Verse

١٨٥٦ - حَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ بْنِ سَمُرَةَ: حَدَّثَنَا وَكِيعٌ عَنْ عَبْدِ اللهِ بْنِ عَمْرِو بْنِ

concerning silver and gold was revealed, they said: 'What kind of wealth should we acquire? 'Umar said: 'I will tell you about that.' So he rode on his camel and caught up with the Prophet ﷺ, and I followed him. He said: 'O Messenger of Allâh, what kind of wealth should we acquire?' He said: 'Let one of you acquire a thankful heart, a tongue that remembers Allâh and a believing wife who will help him with regard to the Hereafter.'" (*Hasan*)

مُرَّةَ، عَنْ أَبِيهِ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ ثَوْبَانَ قَالَ: لَمَّا نَزَلَ فِي الْفِضَّةِ وَالذَّهَبِ مَا نَزَلَ، قَالُوا: فَأَيَّ الْمَالِ نَتَّخِذُ؟ قَالَ عُمَرُ: فَأَنَا أَعْلَمُ لَكُمْ ذٰلِكَ. فَأَوْضَعَ عَلَى بَعِيرِهِ. فَأَدْرَكَ النَّبِيَّ ﷺ، وَأَنَا فِي أَثَرِهِ فَقَالَ: يَا رَسُولَ اللهِ أَيَّ الْمَالِ نَتَّخِذُ؟ فَقَالَ: «لِيَتَّخِذْ أَحَدُكُمْ قَلْباً شَاكِرًا، وَلِسَانًا ذَاكِرًا، وَزَوْجَةً مُؤْمِنَةً، تُعِينُ أَحَدَكُمْ عَلَى أَمْرِ الآخِرَةِ».

تخريج: [حسن] أخرجه الترمذي، تفسير القرآن، باب: ومن سورة التوبة، ح:٣٠٩٤ من طريق منصور عن سالم به، وقال: حسن ، وقال ما ملخصه: سألت البخاري: سالم سمع من ثوبان؟ فقال: لا ، وكذا قال أحمد وغيره، وله شواهد، منها ما أخرجه أحمد:٥/ ٣٦٦، وأطراف المسند:٨/ ٢٩٥، ومن طريقه المزي في تهذيب الكمال:١١/ ٢٣١ وهو في السنن الكبرٰى للنسائي، وفيه سلم بن عطية وثقه ابن حبان، وروى عنه شعبة وهو لا يروي إلا عن ثقة عنده، ولينه أبوحاتم الرازي.

Comments:

a. The severe rule revealed in regard to gold and silver is this: "And those who hoard up gold and silver and spend them not in the way of Allâh, announce unto them a painful torment." *At-Taubah* 9:34.

b. The woman who has faith in her heart, she herself would reflect upon the Hereafter, and she will also assist her husband to adopt the way of righteousness. Therefore, such a virtuous woman is a great favor of Allâh. Any Muslim man should value a woman like this.

1857. It was narrated from Abu Umâmah that the Prophet ﷺ used to say: "Nothing is of more benefit to the believer after *Taqwa* of Allâh than a righteous wife whom, if he commands her she obeys him, if he looks at her he is pleased, if he swears an oath concerning her she fulfills it, and when he is away from her she is sincere towards him with regard

١٨٥٧ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا صَدَقَةُ بْنُ خَالِدٍ: حَدَّثَنَا عُثْمَانُ بْنُ أَبِي الْعَاتِكَةِ، عَنْ عَلِيِّ بْنِ يَزِيدَ، عَنِ الْقَاسِمِ، عَنْ أَبِي أُمَامَةَ، عَنِ النَّبِيِّ ﷺ أَنَّهُ كَانَ يَقُولُ: «مَا اسْتَفَادَ الْمُؤْمِنُ، بَعْدَ تَقْوَى اللهِ، خَيْراً لَهُ مِنْ زَوْجَةٍ صَالِحَةٍ. إِنْ أَمَرَهَا أَطَاعَتْهُ. وَإِنْ نَظَرَ إِلَيْهَا سَرَّتْهُ. وَإِنْ أَقْسَمَ عَلَيْهَا أَبَرَّتْهُ. وَإِنْ

to herself and his wealth." (*Da'if*)

غَابَ عَنْهَا نَصَحَتْهُ فِي نَفْسِهَا وَمَالِهِ».

تخريج: [إسناده ضعيف جدًا] وانظر، ح:٢٢٨ لعلته.

Chapter 6. Marrying A Religious Woman

(المعجم ٦) - بَابُ تَزْوِيجِ ذَاتِ الدِّينِ (التحفة ٦)

1858. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "A woman may be married for four things: Her wealth, her lineage, her beauty or for her religion. Choose the religious, may your hands be rubbed with dust (i.e., may you prosper)." (*Sahih*)

١٨٥٨ - حَدَّثَنَا يَحْيَى بْنُ حَكِيمٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ عُبَيْدِ اللهِ بْنِ عُمَرَ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «تُنْكَحُ النِّسَاءُ لِأَرْبَعٍ: لِمَالِهَا، وَلِحَسَبِهَا، وَلِجَمَالِهَا، وَلِدِينِهَا. فَاظْفَرْ بِذَاتِ الدِّينِ، تَرِبَتْ يَدَاكَ».

تخريج: أخرجه البخاري، النكاح، باب الأكفاء في الدين ... إلخ، ح:٥٠٩٠، ومسلم، الرضاع، باب استحباب نكاح ذات الدين، ح:١٤٦٦ من حديث يحيى بن سعيد به.

Comments:

a. The desire of having a good wife or good husband is a good and correct desire, so the procedure of choosing the spouses should be correct.
b. The real reliable standard and procedure is righteousness and fear of Allâh. The righteous wife remains the symbol of honor even in poverty, and in the time of prosperity she does not become arrogant and disrespectful to the husband; the woman from a family of high status is sometimes known to have the bad habit of pride and arrogance.
c. The Hereafter gets better too, because of a righteous wife, and the husband will be better off from all aspects.

1859. It was narrated from 'Abdullâh bin 'Amr that the Messenger of Allâh ﷺ said: 'Do not marry women for their beauty, for it may lead to their doom.[1] Do not marry them for their wealth, for it may lead them to fall into sin. Rather, marry them for their religion. A black slave woman with piercings who

١٨٥٩ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ الْمُحَارِبِيُّ وَ جَعْفَرُ بْنُ عَوْنٍ، عَنِ الإِفْرِيقِيِّ، عَنْ عَبْدِ اللهِ بْنِ يَزِيدَ، عَنْ عَبْدِ اللهِ ابْنِ عَمْرٍو قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لاَ تَزَوَّجُوا النِّسَاءَ لِحُسْنِهِنَّ. فَعَسٰى حُسْنُهُنَّ أَنْ يُرْدِيَهُنَّ. وَلاَ تَزَوَّجُوهُنَّ لأَمْوَالِهِنَّ. فَعَسٰى أَمْوَالُهُنَّ أَنْ تُطْغِيَهُنَّ. وَلٰكِنْ تَزَوَّجُوهُنَّ عَلَى

[1] Because of self-admiration and vanity.

is religious is better." (*Da'if*)

الدِّينِ. وَلأَمَةٌ خَرْمَاءُ سَوْدَاءُ ذَاتُ دِينٍ، أَفْضَلُ».

تخريج: [إسناده ضعيف] أخرجه البيهقي: ٧/ ٨٠ من حديث عبدالرحمن الإفريقي به، وضعفه البوصيري، وانظر، ح: ٥٤ لعلته.

Chapter 7. Marrying Virgins

(المعجم ٧) - **بَابُ تَزْوِيجِ الأَبْكَارِ** (التحفة ٧)

1860. It was narrated that Jâbir bin 'Abdullâh said: "I married a woman during the time of the Messenger of Allâh ﷺ, then I met the Messenger of Allâh ﷺ and he said: 'Have you got married, O Jâbir?' I said: 'Yes.' He said: 'To a virgin or to a previously-married woman?' I said: 'A previously-married woman.' He said: 'Why not a virgin so you could play with her?' I said: 'I have sisters and I did not want her to create trouble between them and me.' He said: 'That is better then.'" (*Sahih*)

١٨٦٠ - **حَدَّثَنَا** هَنَّادُ بْنُ السَّرِيِّ: حَدَّثَنَا عَبْدَةُ ابْنُ سُلَيْمَانَ، عَنْ عَبْدِ الْمَلِكِ، عَنْ عَطَاءٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ قَالَ: تَزَوَّجْتُ امْرَأَةً عَلَى عَهْدِ رَسُولِ اللهِ ﷺ. فَلَقِيتُ رَسُولَ اللهِ ﷺ فَقَالَ: **«أَتَزَوَّجْتَ يَا جَابِرُ؟»** قُلْتُ: نَعَمْ. قَالَ: **«أَبِكْرًا أَوْ ثَيِّبًا؟»** قُلْتُ: ثَيِّبًا. قَالَ: **«فَهَلَّا بِكْرًا تُلَاعِبُهَا؟»** قُلْتُ: كُنَّ لِي أَخَوَاتٌ. فَخَشِيتُ أَنْ تَدْخُلَ بَيْنِي وَبَيْنَهُنَّ. قَالَ: **«فَذَاكَ إِذَنْ»**.

تخريج: أخرجه مسلم، الرضاع، باب استحباب نكاح ذات الدين، ح: ٧١٥ من حديث عبدالملك بن أبي سليمان به.

Comments:

a. The gathering of all the friends and relatives at the time of marriage ceremony is not necessary.

b. It is not a bad thing to marry a widow or a divorcee. The word *'Thayyib'* in the *Hadith* is used for both the widow and a divorced woman.

c. The marriage of a young man with a young woman is better, because in such there is hope for more mutual understanding.

1861. It was narrated from 'Abdur-Rahmân bin Sâlim bin 'Utbah bin 'Uwaim bin Sâ'idah Al-Ansâri, from his father, that his grandfather said: "The Messenger of Allâh ﷺ said: 'You should

١٨٦١ - **حَدَّثَنَا** إِبْرَاهِيمُ بْنُ الْمُنْذِرِ الْحِزَامِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ طَلْحَةَ التَّيْمِيُّ: حَدَّثَنِي عَبْدُ الرَّحْمٰنِ بْنُ سَالِمِ بْنِ عُتْبَةَ بْنِ عُوَيْمِ بْنِ سَاعِدَةَ الأَنْصَارِيُّ، عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ:

marry virgins, for their mouths are sweeter, their wombs are more prolific and they are satisfied with less." (*Da'if*)

قَالَ رَسُولُ اللهِ ﷺ: «عَلَيْكُمْ بِالأَبْكَارِ. فَإِنَّهُنَّ أَعْذَبُ أَفْوَاهاً، وَأَنْتَقُ أَرْحَاماً، وَأَرْضَى بِالْيَسِيرِ».

تخريج: [**إسناده ضعيف**] أخرجه الطبراني (الكبير:١٧/١٤١)، ح:٣٥١ من طريق الحميدي عن محمد بن طلحة به، إلا أنه قال: عبدالرحمٰن بن سالم بن عبدالرحمن بن عويم بن ساعدة، وهو الصواب، وقال البغوي: عبدالرحمن بن عويم ليست له صحبة ، فالحديث مرسل مع جهالة عبدالرحمٰن، وله شواهد ضعيفة، راجع التلخيص:٣/١٤٥ وغيره.

Comments:

a. Widows and divorced women should also be married; but if the hand of a widow and that of a woman who has never been married is available, the one who has never been married should be given preference; particularly, when the man is young.

b. 'Sweet mouth' means those who have not previously been married are more bashful; they try more to keep their husbands happy, and they avoid harshness in conversation.

c. Contentment is a good quality, and the woman who has this quality will prove to be a good wife.

Chapter 8. Marrying Free Women Who Are Fertile

(المعجم ٨) - بَابُ تَزْوِيجِ الْحَرَائِرِ وَالْوَلُودِ (التحفة ٨)

1862. It was narrated that Anas bin Mâlik said: "I heard the Messenger of Allâh ﷺ say: 'Whoever wants to meet Allâh pure and purified, let him marry free women.'" (*Da'if*)

١٨٦٢ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا سَلَّامُ بْنُ سَوَّارٍ: حَدَّثَنَا كَثِيرُ بْنُ سَلِيمٍ، عَنِ الضَّحَّاكِ بْنِ مُزَاحِمٍ قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ يَقُولُ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «مَنْ أَرَادَ أَنْ يَلْقَى اللهَ طَاهِرًا مُطَهَّرًا، فَلْيَتَزَوَّجِ الْحَرَائِرَ».

تخريج: [**إسناده ضعيف جدًا**] أخرجه ابن عدي في الكامل من حديث سلام به، ومن طريقه أورده ابن الجوزي في الموضوعات:٢/٢٦١، وقال: لا يصح * وسلام هذا ضعيف (تقريب). وكذا شيخه (أيضًا) بل قال ابن حبان: يروي عن أنس ما ليس من حديثه ويضع عليه ، والحديث ضعفه البوصيري، والمنذري وغيرهما، وله شاهد عند البخاري في التاريخ الكبير:٨/٤٠٤ بدون سند، والله أعلم بحاله.

Comments:

a. *Nikâh* is from among the important Commandments of Islam; therefore it is not right to remain single without any valid reason.

b. The abundance of children is a demand of the *Shari'ah* because this pleases the Messenger of Allâh ﷺ.

1863. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "Marry, for I will boast of your great numbers." (*Sahih*)

١٨٦٣ - حَدَّثَنَا يَعْقُوبُ بْنُ حُمَيْدِ بْنِ كَاسِبٍ: حَدَّثَنَا عَبْدُ اللهِ بْنُ الْحَارِثِ الْمَخْزُومِيُّ، عَنْ طَلْحَةَ، عَنْ عَطَاءٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «انْكِحُوا. فَإِنِّي مُكَاثِرٌ بِكُمْ».

تخريج: [صحيح] انظر، ح:٨٥٧ لعلته، وأخرج أبوداود، النكاح، باب النهي عن تزوج من لم يلد من النساء، ح:٢٠٥٠ بإسناد حسن مرفوعًا: تزوجوا الودود الولود فإني مكاثربكم الأمم وصححه ابن حبان، والحاكم، والذهبي، وله شواهد كثيرة.

Chapter 9. Looking At A Woman When Wanting To Marry Her

(المعجم ٩) - بَابُ النَّظَرِ إِلَى الْمَرْأَةِ إِذَا أَرَادَ أَنْ يَتَزَوَّجَهَا (التحفة ٩)

1864. It was narrated that Muhammad bin Salamah said: "I proposed marriage to a woman, then I hid and waited to see her until I saw her among some date palm trees that belonged to her." It was said to him: "Do you do such a thing when you are a Companion of the Messenger of Allâh ﷺ?" He said: "I heard the Messenger of Allâh ﷺ saying: 'When Allâh causes a man to propose to a woman, there is nothing wrong with him looking at her.'" (*Da'if*)

١٨٦٤ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، عَنْ حَجَّاجٍ، عَنْ مُحَمَّدِ ابْنِ سُلَيْمَانَ، عَنْ عَمِّهِ سَهْلِ بْنِ أَبِي حَثْمَةَ، عَنْ مُحَمَّدِ بْنِ مَسْلَمَةَ قَالَ: خَطَبْتُ امْرَأَةً. فَجَعَلْتُ أَتَخَبَّأُ لَهَا، حَتَّى نَظَرْتُ إِلَيْهَا فِي نَخْلٍ لَهَا. فَقِيلَ لَهُ: أَتَفْعَلُ هٰذَا وَأَنْتَ صَاحِبُ رَسُولِ اللهِ ﷺ؟ فَقَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «إِذَا أَلْقَى اللهُ فِي قَلْبِ امْرِئٍ خِطْبَةَ امْرَأَةٍ، فَلَا بَأْسَ أَنْ يَنْظُرَ إِلَيْهَا».

تخريج: [إسناده ضعيف] أخرجه أحمد:٤/٢٢٥ من حديث الحجاج بن أرطاة، ح:٤٩٦، ١١٢٩ عن محمد بن سليمان به، وصححه ابن حبان(موارد)، ح:١٢٣٥، وسقط ذكر الحجاج من سنده، إما خطأ وإما التدليس من أبي معاوية محمد بن خازم لأنه مذكور في المدلسين (المرتبة الثانية)، وانظر الحديث الآتي فإنه يغني عنه.

Comments:

a. It is permissible to look at a woman whom one wants to marry.

b. The woman is also allowed t see the r n

1865. It was narrated from Anas bin Mâlik that Mughirah bin Shu'bah wanted to marry a woman. The Prophet ﷺ said to him: "Go and look at her, for that is more likely to create love between you." So he did that, and he married her, and mentioned how well he got along with her. (*Sahih*)

١٨٦٥ - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْخَلَّالُ، و زُهَيْرُ بْنُ مُحَمَّدٍ، و مُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ. قَالُوا: حَدَّثَنَا عَبْدُ الرَّزَّاقِ، عَنْ مَعْمَرٍ، عَنْ ثَابِتٍ، عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ الْمُغِيرَةَ بْنَ شُعْبَةَ أَرَادَ أَنْ يَتَزَوَّجَ امْرَأَةً. فَقَالَ لَهُ النَّبِيُّ ﷺ: **«اذْهَبْ فَانْظُرْ إِلَيْهَا. فَإِنَّهُ أَحْرَى أَنْ يُؤْدَمَ بَيْنَكُمَا»** فَفَعَلَ. فَتَزَوَّجَهَا. فَذَكَرَ مِنْ مُوَافَقَتِهَا.

تخريج: [إسناده صحيح] أخرجه البيهقي: ٧/ ٨٤ من حديث عبدالرزاق به، وصححه ابن حبان(موارد)، ح: ١٢٣٦، والحاكم: ٢/ ١٥٦، والذهبي، والبوصيري.

Comments:

Only one look is allowed; meeting each other in seclusion and to have long conversations, or to go together for a leisurely walk or on holidays, etc., are all contrary to the Islamic etiquettes of life. This *Hadith* does not allow the permission of such things.

1866. It was narrated that Mughirah bin Shu'bah said: "I came to the Prophet ﷺ and told him of a woman to whom I had to propose marriage. He said: 'Go and look at her, for that is more likely to create love between you.' So I went to a woman among the *Ansâr* and proposed marriage through her parents. I told them what the Prophet ﷺ had said, and it was as if they did not like that. Then I heard that woman, behind her curtain, say: 'If the Messenger of Allâh ﷺ has told you to do that, then do it, otherwise I adjure you by Allâh (not to do so)'. And it was as if she regarded that as a serious matter. So I looked at her and married her." And he mentioned

١٨٦٦ - حَدَّثَنَا الْحَسَنُ بْنُ أَبِي الرَّبِيعِ: أَنْبَأَنَا عَبْدُ الرَّزَّاقِ، عَنْ مَعْمَرٍ، عَنْ ثَابِتٍ الْبُنَانِيِّ، عَنْ بَكْرِ بْنِ عَبْدِ اللهِ الْمُزَنِيِّ، عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ قَالَ: أَتَيْتُ النَّبِيَّ ﷺ، فَذَكَرْتُ لَهُ امْرَأَةً أَخْطُبُهَا فَقَالَ: **«اذْهَبْ فَانْظُرْ إِلَيْهَا. فَإِنَّهُ أَجْدَرُ أَنْ يُؤْدَمَ بَيْنَكُمَا»** فَأَتَيْتُ امْرَأَةً مِنَ الأَنْصَارِ. فَخَطَبْتُهَا إِلَى أَبَوَيْهَا. وَأَخْبَرْتُهُمَا بِقَوْلِ النَّبِيِّ ﷺ. فَكَأَنَّهُمَا كَرِهَا ذٰلِكَ. قَالَ: فَسَمِعَتْ ذٰلِكَ الْمَرْأَةُ، وَهِيَ فِي خِدْرِهَا، فَقَالَتْ: إِنْ كَانَ رَسُولُ اللهِ ﷺ أَمَرَكَ أَنْ تَنْظُرَ، فَانْظُرْ. وَإِلَّا فَأَنْشُدُكَ. كَأَنَّهَا أَعْظَمَتْ ذٰلِكَ. قَالَ: فَنَظَرْتُ إِلَيْهَا فَتَزَوَّجْتُهَا. فَذَكَرَ مِنْ مُوَافَقَتِهَا

how well he got along with her.
(*Sahih*)

تخريج: [إسناده صحيح] أخرجه الترمذي، النكاح، باب ماجاء في النظر إلى المخطوبة، ح:١٠٨٧ من حديث بكر به، وقال: حسن ، وصححه البوصيري.

Comments:

a. The boy should look only at that girl whom he is really interested in marrying. Using this excuse unfairly in order to keep looking at the daughters of people in vain is a very bad habit. Allâh ﷻ is aware of the thoughts of the heart; no one's treachery is hidden from Him.

b. The noble Companions; men and women had great respect of the Prophetic *Hadith* in their hearts. As the girl was informed about the statement of the Prophet ﷺ, she immediately agreed while she, before being informed, naturally disliked it.

Chapter 10. A Man Should Not Propose Marriage To A Woman To Whom His Brother Has Already Proposed

(المعجم ١٠) - بَابٌ: لَا يَخْطُبُ الرَّجُلُ عَلَى خُطْبَةِ أَخِيهِ (التحفة ١٠)

1867. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "A man should not propose marriage to a woman to whom his brother has already proposed." (*Sahih*)

١٨٦٧ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ، وَ سَهْلُ بْنُ أَبِي سَهْلٍ. قَالَا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَا يَخْطُبِ الرَّجُلُ عَلَى خِطْبَةِ أَخِيهِ».

تخريج: أخرجه البخاري، البيوع، باب لا يبيع على بيع أخيه ... الخ، ح:٢١٤٠ وغيره، ومسلم، النكاح، باب تحريم الخطبة على خطبة أخيه حتى يأذن أو يترك، ح:١٤١٣ من حديث سفيان به مطولاً.

1868. It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ said: "A man should not propose marriage to a woman to whom his brother has already proposed." (*Sahih*)

١٨٦٨ - حَدَّثَنَا يَحْيَى بْنُ حَكِيمٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ عُبَيْدِ اللهِ بْنِ عُمَرَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَا يَخْطُبِ الرَّجُلُ عَلَى خِطْبَةِ أَخِيهِ».

تخريج: أخرجه مسلم، النكاح، الباب السابق، ح:١٤١٢ من حديث يحي به، البيوع، باب تحريم بيع الرجل على بيع أخيه ... الخ، ح:١٤١٢/٨ .

Comments:

If it is realised that the woman did not yet decide to accept the man, and she is not clearly inclined to him, then the second person may send the

proposal of marriage; so that the woman would be able to decide which of the two men is more suitable for her, and her guardians will also have a better chance to think about the matter.

1869. It was narrated that Abu Bakr bin Abu Jahm bin Sukhair Al-'Adawi said: "I heard Fâtimah bint Qais say: 'The Messenger of Allâh ﷺ said to me: "When you become lawful,[1] tell me." So I told him.' Then Mu'âwiyah, Abu Jahm bin Sukhair and Usâmah bin Zaid proposed marriage to her. The Messenger of Allâh ﷺ said: 'As for Mu'âwiyah, he is a poor man who has no money. As for Abu Jahm, he is a man who habitually beats woman. But Usâmah (is good).' She gestured with her hand, saying: 'Usâmah, Usâmah!?' The Messenger of Allâh ﷺ said to her: 'Obedience to Allâh and obedience to His Messenger is better for you.' She said: 'So I married him and I was pleased with him.'" (*Sahih*)

١٨٦٩ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَ عَلِيُّ بْنُ مُحَمَّدٍ. قَالاَ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي بَكْرِ بْنِ أَبِي الْجَهْمِ بْنِ صُخَيْرٍ الْعَدَوِيِّ قَالَ: سَمِعْتُ فَاطِمَةَ بِنْتَ قَيْسٍ تَقُولُ: قَالَ لِي رَسُولُ اللهِ ﷺ: «إِذَا حَلَلْتِ فَآذِنِينِي» فَآذَنْتُهُ. فَخَطَبَهَا مُعَاوِيَةُ وَأَبُو الْجَهْمِ ابْنُ صُخَيْرٍ وَأُسَامَةُ بْنُ زَيْدٍ. فَقَالَ رَسُولُ اللهِ ﷺ: «أَمَّا مُعَاوِيَةُ فَرَجُلٌ تَرِبٌ، لاَ مَالَ لَهُ. وَأَمَّا أَبُو الْجَهْمِ فَرَجُلٌ ضَرَّابٌ لِلنِّسَاءِ. وَلٰكِنْ أُسَامَةُ». فَقَالَتْ بِيَدِهَا هٰكَذَا: أُسَامَةُ. أُسَامَةُ. فَقَالَ لَهَا رَسُولُ اللهِ ﷺ: «طَاعَةُ اللهِ وَطَاعَةُ رَسُولِهِ خَيْرٌ لَكِ» قَالَتْ: فَتَزَوَّجْتُهُ فَاغْتَبَطْتُ بِهِ.

تخريج: أخرجه مسلم، الطلاق، باب المطلقة البائن لا نفقة لها، ح:١٤٨٠/٤٧ عن ابن أبي شيبة به.

Comments:

a. If concealing the defect of someone puts another Muslim at risk of loss, then the demand of sincerity is that the defect should be disclosed. This type of disclosure will not be regarded as prohibited backbiting. The criticism about the narrators of the *Hadith* also has the same rationale, that a rule which is not proven from the Messenger of Allâh ﷺ should not be regarded a religious rule mistakenly. Therefore this type of criticism is also allowed.
b. When a slave is freed, his status and position should not be less than those of other free individuals.
c. The interpretation of Fâtimah's indication was to express the disagreement; because Zaid ؓ, the father of Usâmah, had been a slave for sometime.

[1] Meaning when her *'Iddah* ends.

Chapter 11. Seeking The Consent Of Virgins And Previously-Married Women

(المعجم ١١) - بَابُ اسْتِئْمَارِ الْبِكْرِ وَالثَّيِّبِ (التحفة ١١)

1870. It was narrated from Ibn 'Abbâs that the Messenger of Allâh ﷺ said: "A widow has more right (to decide) concerning herself than her guardian, and a virgin should be consulted." It was said: "O Messenger of Allâh, a virgin may be too shy to speak." He said: "Her consent is her silence." (*Sahih*)

١٨٧٠ - حَدَّثَنَا إِسْمَاعِيلُ بْنُ مُوسى السُّدِّيُّ: حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ، عَنْ عَبْدِ اللهِ بْنِ الْفَضْلِ الْهَاشِمِيِّ، عَنْ نَافِعِ بْنِ جُبَيْرِ بْنِ مُطْعِمٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «الأَيِّمُ أَوْلَى بِنَفْسِهَا مِنْ وَلِيِّهَا. وَالْبِكْرُ تُسْتَأْمَرُ فِي نَفْسِهَا» قِيلَ: يَا رَسُولَ اللهِ إِنَّ الْبِكْرَ تَسْتَحْيِي أَنْ تَتَكَلَّمَ. قَالَ: «إِذْنُهَا سُكُوتُهَا».

تخريج: أخرجه مسلم، النكاح، باب استيذان الثيب في النكاح بالنطق والبكر بالسكوت، ح: ١٤٢١ من حديث مالك به.

Comments:

a. The consent of the girl must also be regarded in matters of her marriage, and at the same time, the permission of the guardian is necessary too.

b. The virgin girl, if she does not express her consent verbally out of bashfulness, her silence will be regarded as her approval, provided that her silence was not because of anger.

1871. It was narrated from Abu Hurairah that the Prophet ﷺ said: "A previously-married woman should not be married until she is consulted, and a virgin should not be married until her consent is sought, and her consent is her silence." (*Sahih*)

١٨٧١ - حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ الدِّمَشْقِيُّ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنَا الأَوْزَاعِيُّ: حَدَّثَنِي يَحْيَى بْنُ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «لاَ تُنْكَحُ الثَّيِّبُ حَتَّى تُسْتَأْمَرَ. وَلاَ الْبِكْرُ حَتَّى تُسْتَأْذَنَ، وَإِذْنُهَا الصُّمُوتُ».

تخريج: أخرجه مسلم، النكاح، الباب السابق، ح: ١٤١٩/٦٤ من حديث الأوزاعي وغيره به، ورواه البخاري، ح: ٥١٣٦ من حديث يحيى بن أبي كثير به.

1872. It was narrated from 'Adi bin 'Adi Al-Kindi that his father said: "The Messenger of Allâh ﷺ said: 'A previously-married

١٨٧٢ - حَدَّثَنَا عِيسى بْنُ حَمَّادٍ الْمِصْرِيُّ: أَنْبَأَنَا اللَّيْثُ بْنُ سَعْدٍ، عَنْ عَبْدِ اللهِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي حُسَيْنٍ، عَنْ عَدِيِّ بْنِ عَدِيٍّ

woman can speak for herself, and the consent of a virgin is her silence.'"

الْكِنْدِيِّ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «الثَّيِّبُ تُعْرِبُ عَنْ نَفْسِهَا، وَالْبِكْرُ رِضَاهَا صَمْتُهَا».

تخريج: [صحيح] أخرجه أحمد: ٤/ ١٩٢ من حديث الليث به، قيل: عدي لم يسمع من أبيه، ولكن للحديث شواهد صحيحة، عند أحمد وغيره.

Comments:

The woman is not allowed to conduct her marriage herself. Her marriage will be conducted by her guardian; however, her opinion will also be given importance. The marriage bond takes place with the consent of both.

Chapter 12. One Who Arranges His Daughter's Marriage When She Is Unwilling

(المعجم ١٢) - بَابُ مَنْ زَوَّجَ ابْنَتَهُ وَهِيَ كَارِهَةٌ (التحفة ١٢)

1873. 'Abdur-Rahmân bin Yazid Al-Ansâri and Mujamma' bin Yazid Al-Ansâri said that a man among them who was called Khidâm arranged a marriage for his daughter, and she did not like the marriage arranged by her father. She went to the Messenger of Allâh ﷺ and told him about that, and he annulled the marriage arranged by her father. Then she married Abu Lubâbah bin 'Abdul-Mundhir. (*Sahih*)

(One of the narrators) Yahya mentioned that she was a previously-married woman.

١٨٧٣ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ يَحْيَى بْنِ سَعِيدٍ أَنَّ الْقَاسِمَ بْنَ مُحَمَّدٍ أَخْبَرَهُ: أَنَّ عَبْدَ الرَّحْمٰنِ ابْنَ يَزِيدَ، وَ مُجَمِّعَ بْنَ يَزِيدَ الأَنْصَارِيَّيْنِ أَخْبَرَاهُ: أَنَّ رَجُلاً مِنْهُمْ يُدْعَى خِدَاماً أَنْكَحَ ابْنَةً لَهُ. فَكَرِهَتْ نِكَاحَ أَبِيهَا. فَأَتَتْ رَسُولَ اللهِ ﷺ. فَذَكَرَتْ لَهُ. فَرَدَّ عَلَيْهَا نِكَاحَ أَبِيهَا. فَنَكَحَتْ أَبَا لُبَابَةَ بْنَ عَبْدِ الْمُنْذِرِ.

وَذَكَرَ يَحْيَى أَنَّهَا كَانَتْ ثَيِّباً.

تخريج: أخرجه البخاري، النكاح، باب: إذا زوج الرجل ابنته وهي كارهة فنكاحه مردود، ح: ٥١٣٩ من حديث يزيد به مختصرًا.

Comments:

a. If the marriage of a previously-married woman is conducted against her consent, the marriage does take place; but she has the right to dissolve this marriage through the court.

b. To avoid this unpleasant consequence, it is better to reach an agreed compromise beforehand. So the marriage should take place where the girl is happy, as well as the guardian having no objection.

1874. It was narrated from Ibn Buraidah that his father said: "A girl came to the Prophet ﷺ and said: 'My father married me to his brother's son so that he might raise his status thereby.' The Prophet ﷺ gave her the choice, and she said: 'I approve of what my father did, but I wanted women to know that their fathers have no right to do that.'" (*Sahih*)

١٨٧٤ - حَدَّثَنَا هَنَّادُ بْنُ السَّرِيِّ: حَدَّثَنَا وَكِيعٌ عَنْ كَهْمَسِ بْنِ الْحَسَنِ، عَنِ ابْنِ بُرَيْدَةَ، عَنْ أَبِيهِ قَالَ: جَاءَتْ فَتَاةٌ إِلَى النَّبِيِّ ﷺ. فَقَالَتْ: إِنَّ أَبِي زَوَّجَنِي ابْنَ أَخِيهِ لِيَرْفَعَ بِي خَسِيسَتَهُ. قَالَ: فَجَعَلَ الأَمْرَ إِلَيْهَا. فَقَالَتْ: قَدْ أَجَزْتُ مَا صَنَعَ أَبِي. وَلَكِنْ أَرَدْتُ أَنْ تَعْلَمَ النِّسَاءُ أَنْ لَيْسَ إِلَى الآبَاءِ مِنَ الأَمْرِ شَيْءٌ.

تخريج: [إسناده صحيح] وقال البوصيري: إسناده صحيح، والحديث الآتي شاهد له.

Comments:

'So that he might raise his status thereby'; this phrase gives two meanings: My father is poor and his nephew is well-off, so he wants to gain financial benefit because of this relation; and another possible meaning is that his nephew is poor and my father wants to elevate his status with the relation of my marriage.

1875. It was narrated from Ibn 'Abbâs that a virgin girl came to the Prophet ﷺ and told him that her father had arranged a marriage that she did not like, and the Prophet ﷺ gave her the choice. (*Sahih*)

Another chain of narrators with similar wording.

١٨٧٥ - حَدَّثَنَا أَبُو السَّقْرِ يَحْيَى بْنُ يَزْدَادَ الْعَسْكَرِيُّ: حَدَّثَنَا الْحُسَيْنُ بْنُ مُحَمَّدٍ الْمَرُّوذِيُّ: حَدَّثَنِي جَرِيرُ بْنُ حَازِمٍ، عَنْ أَيُّوبَ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ أَنَّ جَارِيَةً بِكْرًا أَتَتِ النَّبِيَّ ﷺ. فَذَكَرَتْ لَهُ أَنَّ أَبَاهَا زَوَّجَهَا وَهِيَ كَارِهَةٌ. فَخَيَّرَهَا النَّبِيُّ ﷺ.

حدّثنا مُحَمَّدُ بْنُ الصَّبَّاحِ: أَنْبَأَنَا مُعَمَّرُ بْنُ سُلَيْمَانَ الرَّقِّيُّ، عَنْ زَيْدِ بْنِ حِبَّانَ، عَنْ أَيُّوبَ السَّخْتِيَانِيِّ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ ﷺ، مِثْلَهُ.

تخريج: [صحيح] أخرجه أبو داود، النكاح، باب: في البكر يزوجها أبوها ولا يستأمرها، ح: ٢٠٩٦ من حديث الحسين بن محمد به * جرير بن حازم ثقة مدلس (رماه بالتدليس الإمام البيهقي وغيره) وعنعن، وتابعه زيد بن حبان، وخالفهما الجبل حماد بن زيد فرواه مرسلاً وهو الصواب، والحديث السابق شاهد لحديث جرير وزيد، وبه صح الحديث.

Chapter 13. Marriage Of Minor Girls Arranged By Their Fathers

(المعجم ١٣) - بَابُ نِكَاحِ الصِّغَارِ يُزَوِّجُهُنَّ الآبَاءِ (التحفة ١٣)

1876. It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ married me when I was six years old. Then we came to Al-Madinah and settled among Banu Hârith bin Khazraj. I became ill and my hair fell out, then it grew back and became abundant. My mother Umm Rumân came to me while I was on an *Urjûhah*[1] with some of my friends, and called for me. I went to her, and I did not know what she wanted. She took me by the hand and made me stand at the door of the house, and I was panting. When I got my breath back, she took some water and wiped my face and head, and led me into the house. There were some woman of the *Ansâr* inside the house, and they said: 'With the blessings and good fortune (from Allâh).' (My mother) handed me over to them and they tidied me up. And suddenly I saw the Messenger of Allâh ﷺ in the morning. And she handed me over to him and I was at that time, nine years old." (*Sahih*)

١٨٧٦ - حَدَّثَنَا سُوَيْدُ بْنُ سَعِيدٍ: حَدَّثَنَا عَلِيُّ ابْنُ مُسْهِرٍ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: تَزَوَّجَنِي رَسُولُ اللهِ ﷺ وَأَنَا بِنْتُ سِتِّ سِنِينَ. فَقَدِمْنَا الْمَدِينَةَ. فَنَزَلْنَا فِي بَنِي الْحَارِثِ بْنِ الْخَزْرَجِ. فَوُعِكْتُ. فَتَمَرَّقَ شَعَرِي حَتَّى وَفَى لِي جُمَيْمَةٌ. فَأَتَتْنِي أُمِّي أُمُّ رُومَانَ وَإِنِّي لَفِي أُرْجُوحَةٍ وَمَعِي صَوَاحِبَاتٌ لِي. فَصَرَخَتْ بِي. فَأَتَيْتُهَا وَمَا أَدْرِي مَا تُرِيدُ. فَأَخَذَتْ بِيَدِي فَأَوْقَفَتْنِي عَلَى بَابِ الدَّارِ. وَإِنِّي لأَنْهَجُ حَتَّى سَكَنَ بَعْضُ نَفَسِي. ثُمَّ أَخَذَتْ شَيْئاً مِنْ مَاءٍ فَمَسَحَتْ بِهِ عَلَى وَجْهِي وَرَأْسِي. ثُمَّ أَدْخَلَتْنِي الدَّارَ. فَإِذَا نِسْوَةٌ مِنَ الأَنْصَارِ فِي بَيْتٍ. فَقُلْنَ: عَلَى الْخَيْرِ وَالْبَرَكَةِ، وَعَلَى خَيْرِ طَائِرٍ. فَأَسْلَمَتْنِي إِلَيْهِنَّ. فَأَصْلَحْنَ مِنْ شَأْنِي. فَلَمْ يَرُعْنِي إِلَّا رَسُولُ اللهِ ﷺ ضُحًى. فَأَسْلَمَتْنِي إِلَيْهِ، وَأَنَا يَوْمَئِذٍ بِنْتُ تِسْعِ سِنِينَ.

تخريج: أخرجه البخاري، مناقب الأنصار، باب تزويج النبي ﷺ عائشة وقدومها المدينة وبنائه بها، ح:٣٨٩٤ من حديث علي بن مسهر، ومسلم، النكاح، باب جواز تزويج الأب البكر الصغيرة، ح:١٤٢٢ من حديث هشام به.

[1] A word used to refer to both a swing, and a seesaw.

Comments:

a. The marriage bond of a girl who is not yet adult (has not reached the age of puberty) is perfectly valid in Islam.

b. *Urjuhah* refers to both, a swing and a seesaw; it is a long piece of wood, its middle is placed at a high place and the children sit on both ends, when its one side goes down the other side goes up; it is called seesaw in English.

c. It is recommended to beautify the bride when she leaves for her husband's home.

1877. It was narrated that 'Abdullâh said: "The Prophet ﷺ married 'Âishah when she was seven years old, and consummated the marriage with her when she was nine, and he passed away when she was eighteen." (*Sahih*)

١٨٧٧ - حَدَّثَنَا أَحْمَدُ بْنُ سِنَانٍ: حَدَّثَنَا أَبُو أَحْمَدَ: حَدَّثَنَا إِسْرَائِيلُ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي عُبَيْدَةَ، عَنْ عَبْدِ اللهِ، قَالَ: تَزَوَّجَ النَّبِيُّ ﷺ عَائِشَةَ وَهِيَ بِنْتُ سَبْعٍ، وَبَنَى بِهَا وَهِيَ بِنْتُ تِسْعٍ، وَتُوُفِّيَ عَنْهَا وَهِيَ بِنْتُ ثَمَانِي عَشْرَةَ سَنَةً.

تخريج: [صحيح] فيه علتان، والحديث السابق شاهد له، وللحديث طرق كثيرة عن عائشة رضي الله عنها، وأجمع المحدثون على صحته، وهم عمدة في هذا الشأن.

Chapter 14. Marriage Of Minor Girls Arranged By Someone Other Than Their Fathers

(المعجم ١٤) - بَابُ نِكَاحِ الصِّغَارِ يُزَوِّجُهُنَّ غَيْرُ الْآبَاءِ (التحفة ١٤)

1878. It was narrated from Ibn 'Umar that when 'Uthmân bin Maz'un died, he left behind a daughter. Ibn 'Umar said: "My maternal uncle Qudâmah, who was her paternal uncle, married me to her, but he did not consult her. That was after her father had died. She did not like this marriage, and the girl wanted to marry Mughirah bin Shu'bah, so she married him." (*Sahih*)

١٨٧٨ - حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ الدِّمَشْقِيُّ: حَدَّثَنَا عَبْدُ اللهِ بْنُ نَافِعٍ الصَّائِغُ: حَدَّثَنِي عَبْدُ اللهِ بْنُ نَافِعٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عُمَرَ أَنَّهُ حِينَ هَلَكَ عُثْمَانُ بْنُ مَظْعُونٍ تَرَكَ ابْنَةً لَهُ. قَالَ ابْنُ عُمَرَ: فَزَوَّجَنِيهَا خَالِي قُدَامَةُ، وَهُوَ عَمُّهَا، وَلَمْ يُشَاوِرْهَا. وَذٰلِكَ بَعْدَمَا هَلَكَ أَبُوهَا. فَكَرِهَتْ نِكَاحَهُ، وَأَحَبَّتِ الْجَارِيَةُ أَنْ يُزَوِّجَهَا الْمُغِيرَةُ بْنُ شُعْبَةَ، فَزَوَّجَهَا إِيَّاهُ.

تخريج: [صحيح] وقال البوصيري: وفيه عبدالله بن نافع مولى ابن عمر: متفق على تضعيفه، وتابعه عمر بن حسين بن عبدالله مولى آل حاطب عند أحمد(٢/ ١٣٠)، ح:٦١٣٦، وله شواهد عند

البيهقي: ٧/ ١٢٠، ١٢١ وغيره.

Comments:

a. The compiler indicated by classifying the title of this chapter that a father is allowed to conduct the marriage of his daughter, without her consent, who is not yet adult; any other guardian like maternal or paternal uncle etc., cannot do so.

b. In case of her being adult, her consent is compulsory; because the first marriage took place without her consent being sought, therefore, it was dissolved. Apparently, it looks as if she was adult when her first marriage took place.

Chapter 15. No Marriage Except With A Guardian

(المعجم ١٥) - بَابٌ: لَا نِكَاحَ إِلَّا بِوَلِيٍّ (التحفة ١٥)

1879. It was narrated from 'Âishah that the Messenger of Allâh ﷺ said: "Any woman whose marriage is not arranged by her guardian, her marriage is invalid, her marriage is invalid, her marriage is invalid. If (the man) has had intercourse with her, then the *Mahr* belongs to her in return for his intimacy with her. And if there is any dispute then the ruler is the guardian of the one who does not have a guardian." ***(Sahih)***

١٨٧٩ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُعَاذٌ: حَدَّثَنَا ابْنُ جُرَيْجٍ، عَنْ سُلَيْمَانَ بْنِ مُوسَى، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ اللهِ ﷺ: «أَيُّمَا امْرَأَةٍ لَمْ يُنْكِحْهَا الْوَلِيُّ، فَنِكَاحُهَا بَاطِلٌ، فَنِكَاحُهَا بَاطِلٌ، فَنِكَاحُهَا بَاطِلٌ. فَإِنْ أَصَابَهَا، فَلَهَا مَهْرُهَا بِمَا أَصَابَ مِنْهَا. فَإِنِ اشْتَجَرُوا، فَالسُّلْطَانُ وَلِيُّ مَنْ لَا وَلِيَّ لَهُ».

تخريج: [صحيح] أخرجه أبو داود، النكاح، باب: في الولي، ح: ٢٠٨٣ من حديث ابن جريج به، وصححه ابن حبان، والحاكم، وله شواهد كثيرة، وحديث: لا نكاح إلا بولي متواتر كما قال السيوطي (قطف الأزهار، ح: ٨٧) وغيره، وكذا تواتر عن الصحابة رضي الله عنهم من فتاويهم، راجع السنن الكبرى للبيهقي: ٧/ ١١١ وغيره.

Comments:

a. As the consent of the girl is necessary for the marriage, likewise the permission of her guardian is necessary too. As indicated in *Hadith* 1870 as well.

b. The marriage without the permission of the guardian is religiously illegal. Nevertheless if the guardian refuses to give permission, the separation will be made between the husband and wife.

c. In case of separation after consummating the marriage, the husband will be necessarily responsible for paying the full amount of dower.

1880. It was narrated that 'Âishah and Ibn 'Abbâs said: "The Messenger of Allâh ﷺ said: 'There is no marriage except with a guardian.'"

According to the *Hadith* of 'Âishah: "And the ruler is the guardian of the one who does not have a guardian." (*Sahih*)

١٨٨٠ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا عَبْدُ اللهِ ابْنُ الْمُبَارَكِ، عَنْ حَجَّاجٍ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، عَنِ النَّبِيِّ ﷺ، وَعَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ. قَالاَ: قَالَ رَسُولُ اللهِ ﷺ: «لاَ نِكَاحَ إِلَّا بِوَلِيٍّ».

وَفِي حَدِيثِ عَائِشَةَ: «وَالسُّلْطَانُ وَلِيُّ مَنْ لاَ وَلِيَّ لَهُ».

تخريج: [**صحيح**] انظر الحديث السابق.

1881. It was narrated from Abu Musa that the Messenger of Allâh ﷺ said: 'There is no marriage except with a guardian." (*Sahih*)

١٨٨١ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ بْنِ أَبِي الشَّوَارِبِ: حَدَّثَنَا أَبُو عَوَانَةَ: حَدَّثَنَا أَبُو إِسْحَاقَ الْهَمْدَانِيُّ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لاَ نِكَاحَ إِلَّا بِوَلِيٍّ».

تخريج: [**صحيح**] أخرجه أبو داود، النكاح، باب: في الولي، ح:٢٠٨٥ من حديث أبي إسحاق به، وتابعه يونس عنده، وانظر، ح:١٨٧٩.

1882. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: 'No woman should arrange the marriage of another woman, and no woman should arrange her own marriage. The adulteress is the one who arranges her own marriage." (*Sahih*)

١٨٨٢ - حَدَّثَنَا جَمِيلُ بْنُ الْحَسَنِ الْعَتَكِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ مَرْوَانَ الْعُقَيْلِيُّ: حَدَّثَنَا هِشَامُ بْنُ حَسَّانَ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لاَ تُزَوِّجُ الْمَرْأَةُ الْمَرْأَةَ. وَلاَ تُزَوِّجُ الْمَرْأَةُ نَفْسَهَا. فَإِنَّ الزَّانِيَةَ هِيَ الَّتِي تُزَوِّجُ نَفْسَهَا».

تخريج: [**صحيح**] أخرجه الدارقطني، والبيهقي: ٧/ ١١٠ من طريق جميل به، وانظر، ح:١٦٧٦ لعلته، وفيه علة أخرى، وأخرج البيهقي بإسناد صحيح عن أبي هريرة رضي الله عنه قال: لا تزوج المرأة المرأة ولا تزوج المرأة نفسها، فإن الزانية هي التي تزوج نفسها ، وله حكم الرفع.

Comments:

a: A woman cannot be a guardian for marriage.

b: The marriage of a woman does not take place without the guardian.

Chapter 16. Prohibition Of *Shighâr*

(المعجم ١٦) - بَابُ النَّهْيِ عَنِ الشِّغَارِ
(التحفة ١٦)

1883. It was narrated that Ibn 'Umar said: "The Messenger of Allâh ﷺ forbade *Shighâr*. *Shighâr* is when a man says to another man: 'Marry your daughter or sister to me, on condition that I will marry my daughter or sister to you,' and they do not give any dower (i.e., neither of them give the other the dower)." (*Sahih*)

١٨٨٣ - حَدَّثَنَا سُوَيْدُ بْنُ سَعِيدٍ: حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: نَهَى رَسُولُ اللهِ ﷺ عَنِ الشِّغَارِ وَالشِّغَارُ أَنْ يَقُولَ الرَّجُلُ لِلرَّجُلِ: زَوِّجْنِي ابْنَتَكَ أَوْ أُخْتَكَ، عَلَى أَنْ أُزَوِّجَكَ ابْنَتِي أَوْ أُخْتِي. وَلَيْسَ بَيْنَهُمَا صَدَاقٌ.

تخريج: أخرجه البخاري، النكاح، باب الشغار، ح:٥١١٢، ومسلم، النكاح، باب تحريم نكاح الشغار وبطلانه، ح:١٤١٥ من حديث مالك به.

Comments:

a. *Nikâh Shighâr* or "Exchange Marriages" are the same thing, which are known in parts of Pakistan by the name of 'Watta Satta'; its explanation has been mentioned in the narration.

b. In the pre-Islamic period, the dowry was not fixed in case of *Nikâh Shighâr*, neither was it paid equal to the dowry of other women. In fact a woman was exchanged for a woman. In these days, although the dowry is fixed, but the flaws and defects of the ancient system still remain; the revenge of mistreatment by a man is often incorrectly taken by mistreating his daughter or sister.

1884. It was narrated that Abu Hurairah said: "The Messenger of Allâh ﷺ forbade *Shighâr*." (*Sahih*)

١٨٨٤ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ وَ أَبُو أُسَامَةَ، عَنْ [عُبَيْدِ]اللَّهِ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: نَهَى رَسُولُ اللهِ ﷺ عَنِ الشِّغَارِ.

تخريج: أخرجه مسلم، النكاح، الباب السابق، ح:١٤١٦ عن ابن أبي شيبة عن أبي أسامة وغيره به.

1885. It was narrated from Anas bin Mâlik that the Messenger of Allâh ﷺ said: 'There is no *Shighâr* in Islam." (*Sahih*)

١٨٨٥ - حَدَّثَنَا الْحُسَيْنُ بْنُ مَهْدِيٍّ: أَنْبَأَنَا عَبْدُ الرَّزَّاقِ: أَنْبَأَنَا مَعْمَرٌ عَنْ ثَابِتٍ، عَنْ

أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لاَ شِغَارَ فِي الْإِسْلَامِ».

تخريج: [إسناده صحيح] أخرجه أحمد: ٣/ ١٦٥ عن عبدالرزاق به عن معمر عن ثابت وأبان وغير واحد عن أنس به.

Comments:

It means it is a custom of non-Muslims. Muslims must abandon it because it is an un-Islamic custom.

Chapter 17. Dowries Of Women

(المعجم ١٧) - بَابُ صَدَاقِ النِّسَاءِ (التحفة ١٧)

1886. It was narrated that Abu Salamah said: "I asked 'Âishah: 'How much was the dowry of the wives of the Prophet ﷺ?' She said: 'The dowry he gave to his wives was twelve *Uqiyyah* and a *Nash* (of Silver). Do you know what a *Nash* is? It is one half of an *Uqiyyah*. And that is equal to five hundred Dirham.' "[1] (*Sahih*)

١٨٨٦ - حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ: أَنْبَأَنَا عَبْدُ الْعَزِيزِ الدَّرَاوَرْدِيُّ، عَنْ يَزِيدَ بْنِ عَبْدِ اللهِ ابْنِ الْهَادِ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ أَبِي سَلَمَةَ قَالَ: سَأَلْتُ عَائِشَةَ: كَمْ كَانَ صَدَاقُ نِسَاءِ النَّبِيِّ ﷺ؟ قَالَتْ: كَانَ صَدَاقُهُ فِي أَزْوَاجِهِ اثْنَتَيْ عَشْرَةَ أُوقِيَّةً وَنَشّاً. هَلْ تَدْرِي مَا النَّشُّ؟ هُوَ نِصْفُ أُوقِيَّةٍ. وَذٰلِكَ خَمْسُمِائَةِ دِرْهَمٍ.

تخريج: أخرجه مسلم، النكاح، باب الصداق وجواز كونه تعليم قرآن وخاتم حديد وغيره، ذلك . . . الخ، ح: ١٤٢٦ من حديث عبدالعزيز بن محمد به.

Comments:

a. The dowry fixed should not be excessive, such that it is difficult for a husband to pay; and it should also be not very little, such that it has no importance in the sight of a husband.

b. If the husband is poor, the dowry fixed may be less; maybe an iron ring. (See *Hadith*: 1889)

c. Five hundred Dirham are equal to one and three quarters of a kilo approximately.

1887. It was narrated that Abu 'Ajfâ' As-Sulami said: "Umar bin Khattâb said: 'Do not go to extremes with regard to the

١٨٨٧ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنِ ابْنِ عَوْنٍ؛ ح: وَحَدَّثَنَا

[1] They say that *Nash* is twenty Dirham and it is also used to refer to half of something as in this case, half of an *Uqiyyah*.

نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا ابْنُ عَوْنٍ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَبِي الْعَجْفَاءِ السُّلَمِيِّ قَالَ: قَالَ عُمَرُ بْنُ الْخَطَّابِ: لاَ تُغَالُوا صَدَاقَ النِّسَاءِ، فَإِنَّهَا لَوْ كَانَتْ مَكْرُمَةً فِي الدُّنْيَا، أَوْ تَقْوَى عِنْدَ اللهِ، كَانَ أَوْلاَكُمْ وَأَحَقَّكُمْ بِهَا مُحَمَّدٌ ﷺ. مَا أَصْدَقَ امْرَأَةً مِنْ نِسَائِهِ وَلاَ أُصْدِقَتِ امْرَأَةٌ مِنْ بَنَاتِهِ أَكْثَرَ مِنِ اثْنَتَيْ عَشْرَةَ أُوقِيَّةً. وَإِنَّ الرَّجُلَ لَيُثَقِّلُ صَدَقَةَ امْرَأَتِهِ حَتَّى يَكُونَ لَهَا عَدَاوَةٌ فِي نَفْسِهِ. وَيَقُولُ: قَدْ كَلِفْتُ إِلَيْكِ عَلَقَ الْقِرْبَةِ، أَوْ عَرَقَ الْقِرْبَةِ.

وَكُنْتُ رَجُلاً عَرَبِيًّا مَوْلِدًا، مَا أَدْرِي مَا عَلَقُ الْقِرْبَةِ، أَوْ عَرَقُ الْقِرْبَةِ.

dowries of women, for if that were a sign of honor and dignity in this world or a sign of *Taqwa* before Allâh, then Muhammad ﷺ would have done that before you. But he did not give any of his wives and none of his daughters were given more than twelve *Uqiyyah*. A man may increase the dowry until he feels resentment against her and says: "You cost me everything I own," or, "You caused me a great deal of hardship." (***Hasan***)

And I was a man born among the Arabs,[1] but I do not know the meaning of *'Alaqul-Qirbah* or *'Araqul-Qirbah*.'"[2]

تخريج: [حسن] أخرجه أبو داود، النكاح، باب الصداق، ح:٢١٠٦ من حديث محمد بن سيرين مختصرًا، وقال الترمذي: حسن صحيح، ح:١١١٤م، وصححه الحاكم، والذهبي.

Comments:

a. The consequence of appointing a dowry more than one's ability is not good. A man works hard to pay it, and if he is unable to pay, it creates hatred in the heart. The man says to himself "I am trapped in difficulty because of this woman." Whereas a reasonable dowry is paid easily and thus the mutual love between husband and wife increases, which is a religious objective.

١٨٨٨ - حَدَّثَنَا أَبُو عُمَرَ الضَّرِيرُ وَ هَنَّادُ بْنُ السَّرِيِّ. قَالاَ: حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ، عَنْ

1888. It was narrated from 'Abdullâh bin 'Âmir bin Rabi'ah, from his father, that a man from

[1] In *Musnad Al-Humaidi* (23) it is: "And I was a young man."

[2] Meaning due to the ambiguity of the expressions: *'Alaqul-Qirbah* and *'Araqul-Qirbah*. A *Qirbah* is a very large water skin that only a very strong man could carry. So the meaning is that I gave you everything until I even carried a giant water skin to your family, or, did so much that I even sweated enough to fill such a water skin. In *Al-'Ilal wal-Ma'rifatur-Rijâl* (no. 95), Ahmad reported regarding this, from Sufyân, who is one of those who narrated this *Hadith* as recorded by others: "Until I carried a *Qirbah* from far away."

among Banu Fazârah got married for a pair of sandals, and the Prophet ﷺ permitted his marriage. (*Da'if*)

عَاصِمِ بْنِ عُبَيْدِ اللهِ، عَنْ عَبْدِ اللهِ بْنِ عَامِرِ ابْنِ رَبِيعَةَ، عَنْ أَبِيهِ أَنَّ رَجُلاً مِنْ بَنِي فَزَارَةَ تَزَوَّجَ عَلَى نَعْلَيْنِ. فَأَجَازَ النَّبِيُّ ﷺ نِكَاحَهُ.

تخريج: **[إسناده ضعيف]** أخرجه الترمذي، النكاح، باب ماجاء في مهور النساء، ح:١١١٣ من حديث عاصم به، وقال: حسن صحيح، وانظر، ح:٩٠٧ لعلته.

1889. It was narrated that Sahl bin Sa'd said: "A woman came to the Prophet ﷺ and he said: 'Who will marry her?' A man said: 'I will.' The Prophet ﷺ said: 'Give her something, even if it is an iron ring.' He said: 'I do not have one.' He said: 'I marry her to you for what you know of the Qur'ân.'" (*Sahih*)

١٨٨٩ - حَدَّثَنَا حَفْصُ بْنُ عَمْرٍو: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ، عَنْ سُفْيَانَ، عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ قَالَ: جَاءَتِ امْرَأَةٌ إِلَى النَّبِيِّ ﷺ. قَالَ: «مَنْ يَتَزَوَّجُهَا؟» فَقَالَ رَجُلٌ: أَنَا. فَقَالَ لَهُ النَّبِيُّ ﷺ: «أَعْطِهَا وَلَوْ خَاتَماً مِنْ حَدِيدٍ» فَقَالَ: لَيْسَ مَعِي. قَالَ: «قَدْ زَوَّجْتُكَهَا عَلَى مَا مَعَكَ مِنَ الْقُرْآنِ».

تخريج: أخرجه البخاري، النكاح، باب المهر بالعروض، وخاتم من حديد، ح:٥١٥٠ من طريق سفيان به، وأخرجه مسلم، النكاح، باب الصداق وجواز كونه تعليم قرآن ... الخ، ح:١٤٢٥ من طريق آخر عن أبي حازم به.

Comments:

a. There is no minimum amount of dowry fixed. An ordinary usable thing may be fixed as dowry as long the woman agrees.

b. A non-material benefit can also be a dowry, as Musa ﷺ served his in laws and tended to their goats for ten years. (*Al-Qasas* 28: 27-29]

1890. It was narrated from Abu Sa'eed Al-Khudri that the Prophet ﷺ married 'Âishah with household goods the value of which was fifty Dirham. (*Da'if*)

١٨٩٠ - حَدَّثَنَا أَبُو هِشَامٍ الرِّفَاعِيُّ مُحَمَّدُ ابْنُ يَزِيدَ: حَدَّثَنَا يَحْيَى بْنُ يَمَانٍ: حَدَّثَنَا الأَغَرُّ الرَّقَاشِيُّ، عَنْ عَطِيَّةَ الْعَوْفِيِّ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ أَنَّ النَّبِيَّ ﷺ تَزَوَّجَ عَائِشَةَ عَلَى مَتَاعِ بَيْتٍ، قِيمَتُهُ خَمْسُونَ دِرْهَماً.

تخريج: **[إسناده ضعيف]** وانظر، ح:٣٧ لعلته، وفيه علل أخرى، منها جهالة الرقاشي، راجع التقريب وغيره.

Chapter 18. A Man Who Gets Married Without Stipulating The Dowry And Then Dies

(المعجم ١٨) - بَابُ الرَّجُلِ يَتَزَوَّجُ وَلَا يَفْرِضُ لَهَا فَيَمُوتُ عَلَى ذَلِكَ

(التحفة ١٨)

1891. It was narrated from Masruq, that 'Abdullâh was asked about a man who married a woman and died without having consummated the marriage with her, nor stipulating the dowry. 'Abdullâh said: "The dowry is hers, and the inheritance is hers, and she has to observe the waiting period." Ma'qil bin Sinân Al-Ashja'i said: "I saw the Messenger of Allâh ﷺ pass a similar ruling concerning Birwa' bint Wâshiq." (*Sahih*)

Another chain from 'Alqamah, from 'Abdullâh, with similar wording.

١٨٩١ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ، عَنْ سُفْيَانَ، عَنْ فِرَاسٍ، عَنِ الشَّعْبِيِّ، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللهِ، أَنَّهُ سُئِلَ عَنْ رَجُلٍ تَزَوَّجَ امْرَأَةً فَمَاتَ عَنْهَا، وَلَمْ يَدْخُلْ بِهَا، وَلَمْ يَفْرِضْ لَهَا. قَالَ فَقَالَ عَبْدُ اللهِ: لَهَا الصَّدَاقُ وَلَهَا الْمِيرَاثُ وَعَلَيْهَا الْعِدَّةُ. فَقَالَ مَعْقِلُ بْنُ سِنَانٍ الْأَشْجَعِيُّ: شَهِدْتُ رَسُولَ اللهِ ﷺ قَضَى فِي بِرْوَعَ بِنْتِ وَاشِقٍ بِمِثْلِ ذَلِكَ.

حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ، عَنْ سُفْيَانَ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللهِ مِثْلَهُ.

تخريج: [صحيح] أخرجه أبو داود، النكاح، باب: فيمن تزوج ولم يسم لها صداقًا حتى مات، ح: ٢١١٤، ٢١١٥ من حديث ابن مهدي به، وصححه الترمذي، والبيهقي.

Comments:

a. The husband and wife get a share from the inheritance of each other provided the marriage bond has taken place, even though they did not consummate the marriage.

b. The wife will necessarily spend, her waiting period, four months and ten days after the death of husband, whether they had consummated the wedding or not. But if the divorce takes place before the consummation of the marriage, the woman will not be required to wait for any period (*Ahzâb* 33: 49); and in this case the amount of dowry will be specified in the light of the dowry of other women of her family.

c. If the dowry is not specified at the time of the marriage, the marriage bond (*Nikâh*) is still valid; but it is better to specify it at the same time.

Chapter 19. Sermon Of Marriage

(المعجم ١٩) - بَابُ خُطْبَةِ النِّكَاحِ

(التحفة ١٩)

1892. It was narrated that 'Abdullâh bin Mas'ud said: "The Messenger of Allâh ﷺ was granted a combination of all manner of goodness, as well as its seal," or he said: "The opening (of the way to) all good. He taught us the *Khutbah* of prayer and *Khutbah* of need. "The *Khutbah* of prayer is: *At-tahiyyâtu lillâhi was-salawâtu wat-tayyibât. As-salâmu 'alaika ayyuhan-Nabiyyu wa rahmat-ullâhi wa barakâtuhu. As-salâmu 'alainâ wa 'ala 'ibâdillâhis-sâlihin. Ashhadu an lâ ilâha illallâh. wa ashhadu anna Muhammadan 'abduhu wa rasuluh* (All compliments, prayers and pure words are due to Allâh. Peace be upon you, O Prophet, and the mercy of Allâh and His blessings. Peace be upon us and upon the righteous slaves of Allâh. I bear witness that none has the right to be worshiped but Allâh and I bear witness that Muhammad is His slave and Messenger). *Khutbah* of need is: *Al-hamdu lillâhi nahmaduhu wa nasta'inuhu wa nastaghfiruhu, wa na'udhu billâhi min shururi anfusinâ wa min sayi'âti a'mâlinâ. Man yahdihillâhu falâ mudilla lahu, wa man yudlil falâ hâdiya lahu. Wa ashhadu an lâ ilâha illallâhu wahdahu lâ sharika lahu, wa ashhadu anna Muhammadan 'abduhu wa rasuluhu* (Praise is to Allâh, we praise Him and we seek

١٨٩٢ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا عِيسى بْنُ يُونُسَ: حَدَّثَنِي أَبِي عَنْ جَدِّي أَبِي إِسْحَاقَ، عَنْ أَبِي الأَحْوَصِ، عَنْ عَبْدِ اللهِ بْنِ مَسْعُودٍ قَالَ: أُوتِيَ رَسُولُ اللهِ ﷺ جَوَامِعَ الْخَيْرِ، وَخَوَاتِمَهُ. أَوْ قَالَ: فَوَاتِحَ الْخَيْرِ. فَعَلَّمَنَا خُطْبَةَ الصَّلاَةِ وَخُطْبَةَ الْحَاجَةِ. خُطْبَةُ الصَّلاَةِ: التَّحِيَّاتُ لِلَّهِ والصَّلَوَاتُ والطَّيِّبَاتُ. السَّلاَمُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ. السَّلاَمُ عَلَيْنَا وَعَلَى عِبَادِ اللهِ الصَّالِحِينَ. أَشْهَدُ أَنْ لاَ إِلَهَ إِلَّا اللهُ وَأَشْهَدُ أَنَّ مُحَمَّداً عَبْدُهُ وَرَسُولُهُ. وَخُطْبَةُ الْحَاجَةِ: أَنِ الْحَمْدُ لِلَّهِ نَحْمَدُهُ وَنَسْتَعِينُهُ وَنَسْتَغْفِرُهُ وَنَعُوذُ بِاللهِ مِنْ شُرُورِ أَنْفُسِنَا وَمِنْ سَيِّئَاتِ أَعْمَالِنَا. مَنْ يَهْدِهِ اللهُ فَلاَ مُضِلَّ لَهُ. وَمَنْ يُضْلِلْ فَلاَ هَادِيَ لَهُ. وَأَشْهَدُ أَنْ لاَ إِلَهَ إِلَّا اللهُ وَحْدَهُ لاَ شَرِيكَ لَهُ. وَأَشْهَدُ أَنَّ مُحَمَّداً عَبْدُهُ وَرَسُولُهُ. ثُمَّ تَصِلُ خُطْبَتَكَ بِثَلاَثِ آيَاتٍ مِنْ كِتَابِ اللهِ: ﴿يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱتَّقُواْ ٱللَّهَ حَقَّ تُقَاتِهِۦ﴾ [آل عمران: ١٠٢] إِلَى آخِرِ الآيَةِ: ﴿وَٱتَّقُواْ ٱللَّهَ ٱلَّذِى تَسَآءَلُونَ بِهِۦ وَٱلْأَرْحَامَ﴾ [النساء: ١] إِلَى آخِرِ الآيَةِ: ﴿ٱتَّقُواْ ٱللَّهَ وَقُولُواْ قَوْلًا سَدِيدًا يُصْلِحْ لَكُمْ أَعْمَـٰلَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ﴾ [الأحزاب: ٧٠ - ٧١] إِلَى آخِرِ الآيَةِ.

His help and His forgiveness. We seek refuge with Allâh from the evil of our own souls and from our bad deeds. Whomsoever Allâh guides, will never be led astray; and whomsoever is led astray, no one can guide. I bear witness that there is none worthy of worship but Allâh, alone with no partner or associate, and I bear witness that Muhammad is His slave and His Messenger). Then add to your *Khutbah* the following three Verses: 'O you who believe! Fear Allâh as He should be feared, and die not except in the state of Islâm (as Muslims) with complete submission to Allâh.'[1] And: 'O mankind! Be dutiful to your Lord, Who created you from a single person, and from him He created his wife, and from them both He created many men and women, and fear Allâh through Whom you demand your mutual (rights), and (do not cut the relations of) the wombs (kinship) Surely, Allâh is Ever an All-Watcher over you.'[2] And: 'O you who believe! Keep your duty to Allâh and fear Him, and speak (always) the truth. He will direct you to do righteous good deeds and will forgive you your sins...'[3] until the end of the Verse." (*Da'if*)

تخريج: [إسناده ضعيف] أخرجه أبوداود، النكاح، باب في خطبة النكاح، ح:٢١١٨ من

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[1] *Âl 'Imrân* 3:102.
[2] *An-Nisâ'* 4:1.
[3] *Al-Ahzâb* 33:70-71.

حديث أبي إسحاق عن أبي الأحوص به، وحسنه الترمذي، ح:١١٠٥، وانظر، ح:٤٦ لعلته، وله طريق آخر منقطع، فالخبر لم يصح، والله أعلم.

Comments:

a. A *Khutbah* is called an address (speech or sermon). *Khutbah* of prayer means the supplications through which a devotee speaks to his Lord.

b. *Khutbah* of need are the words which the Messenger of Allâh ﷺ read out before he would begin the speech at every important occasion. These words are also read in the Friday sermon.

c. These Qur'ânic Verses consist of the fundamental teachings regarding the family and social life. The scholars should give brief and precise advice to the attendees in accordance with the *Sunnah*.

d. It indicates that the *Khutbah* should be recited first, and then the acceptance of the marriage bond is to be declared.

1893. It was narrated from Ibn 'Abbâs that the Prophet ﷺ said: *"Al-hamdu lillâhi nahmaduhu wa nasta'inuhu wa na'udhu billâhi min shururi anfusinâ wa min sayi'âti a'mâlinâ. Man yahdihillâhu falâ mudilla lahu, wa man yudlil falâ hâdiya lahu. Wa ashhadu an lâ ilâha illallâhu wahdahu lâ sharika lahu, wa anna Muhammadan 'abduhu wa rasuluhu. Ammâ ba'd:* (Praise is to Allâh, we praise Him and we seek His help. We seek refuge with Allâh from the evil of our own souls and from our bad deeds. Whomsoever Allâh guides will never be led astray; and whomsoever is led astray, no one can guide. I bear witness that none has the right to be worshiped but Allâh, alone with no partner or associate, and that Muhammad is His slave and His Messenger. To proceed:)." (***Sahih***)

١٨٩٣ - حَدَّثَنَا بَكْرُ بْنُ خَلَفٍ، أَبُو بِشْرٍ. حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا دَاوُدُ بْنُ أَبِي هِنْدٍ: حَدَّثَنِي عَمْرُو بْنُ سَعِيدٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ ﷺ قَالَ: «الْحَمْدُ لِلَّهِ نَحْمَدُهُ وَنَسْتَعِينُهُ وَنَعُوذُ بِاللهِ مِنْ شُرُورِ أَنْفُسِنَا وَمِنْ سَيِّئَاتِ أَعْمَالِنَا، مَنْ يَهْدِهِ اللهُ فَلاَ مُضِلَّ لَهُ، وَمَنْ يُضْلِلْ فَلاَ هَادِيَ لَهُ، وَأَشْهَدُ أَنْ لاَ إِلٰهَ إِلَّا اللهُ وَحْدَهُ لاَ شَرِيكَ لَهُ، وَأَنَّ مُحَمَّداً عَبْدُهُ وَرَسُولُهُ. أَمَّا بَعْدُ».

تخريج: أخرجه مسلم، الجمعة، باب تخفيف الصلوة والجمعة، ح:٨٦٨ من حديث داود به مطولاً.

Comments:

a. It is desirable to commence a good conversation with the Praise of Allâh.

b. Seeking Allâh's help in every matter and to seek ability only from Him is part of *Tauhid*.

1894. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "Every important matter that does not start with praise of Allâh, is devoid (of blessings)." (*Da'if*)

١٨٩٤ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَ مُحَمَّدُ بْنُ يَحْيَىٰ، وَ مُحَمَّدُ بْنُ خَلَفٍ الْعَسْقَلاَنِيُّ قَالُوا: حَدَّثَنَا عُبَيْدُ اللهِ بْنُ مُوسَىٰ، عَنِ الأَوْزَاعِيِّ، عَنْ قُرَّةَ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «كُلُّ أَمْرٍ ذِي بَالٍ، لاَ يُبْدَأُ فِيهِ بِالْحَمْدِ، أَقْطَعُ».

تخريج: [إسناده ضعيف] أخرجه أبو داود، الأدب، باب الهدي في الكلام، ح:٤٨٤٠ من حديث الأوزاعي به ❊ قرة متكلم فيه، وخالفه الجبال الثقات، والزهري عنعن تقدم، ح:٧٠٧.

Chapter 20. Announcing Marriages

(المعجم ٢٠) - بَابُ إِعْلَانِ النِّكَاحِ (التحفة ٢٠)

1895. It was narrated from 'Âishah that the Prophet ﷺ said: "Announce this marriage, and beat the sieve for it."[1] (*Da'if*)

١٨٩٥ - حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ وَ الْخَلِيلُ بْنُ عَمْرٍو. قَالاَ: حَدَّثَنَا عِيسَى بْنُ يُونُسَ، عَنْ خَالِدِ بْنِ إِلْيَاسَ، عَنْ رَبِيعَةَ بْنِ أَبِي عَبْدِ الرَّحْمٰنِ، عَنِ الْقَاسِمِ، عَنْ عَائِشَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «أَعْلِنُوا هٰذَا النِّكَاحَ، وَاضْرِبُوا عَلَيْهِ بِالْغِرْبَالِ».

تخريج: [إسناده ضعيف جدًّا] أخرجه البيهقي:٧/ ٢٩٠ من حديث عيسى بن يونس به، وانظر، ح:٧٦٠ لعلته.

Comments:

Announcing a marriage bond means the acceptance should be declared in the gathering of Muslims, and the wedding feast (*Walimah*) should be arranged so that the people in general would know that so-and-so man is married to so-and-so lady. Thus the way to illegal affairs will be closed.

1896. It was narrated from Muhammad bin Hâtib that the

١٨٩٦ - حَدَّثَنَا عَمْرُو بْنُ رَافِعٍ: حَدَّثَنَا

[1] "Meaning with the *Daff*. He used a *Ghirbâl* (sieve) for it, because it resembles it in its roundness (and shape)." (Sindi).

Messenger of Allâh ﷺ said: "What differentiates between the lawful and the unlawful is (beating) the *Daff* and raising the voices (in song) at the time of marriage." (***Hasan***)

هُشَيْمٌ، عَنْ أَبِي بَلْجٍ، عَنْ مُحَمَّدِ بْنِ حَاطِبٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «فَصْلُ مَا بَيْنَ الْحَلَالِ وَالْحَرَامِ، الدُّفُّ وَرَفْعُ الصَّوْتِ فِي النِّكَاحِ».

تخريج: [حسن] أخرجه الترمذي، النكاح، باب ماجاء في إعلان النكاح، ح:١٠٨٨ من حديث هشيم به، وقال: حسن ، وصححه الحاكم:٢/ ١٨٤، والذهبي.

Comments:

Beating a *Daff* on the occasion of weddings serves the purpose that all the people will know about the marriage. Songs, poetry etc., may also be sung at this occasion so long as its wording is not contrary to the teachings of the *Shari'ah;* and only the young girls, who are not adult, are allowed to do so. This type of entertainment is allowed during the *'Eid* days too.

Chapter 21. Singing And (Beating) The *Daff*

(المعجم ٢١) - **بَابُ الْغِنَاءِ وَالدُّفِّ**

(التحفة ٢١)

1897. It was narrated that Abu Husain, whose name was Khâlid Al-Madani, said: "We were in Al-Madinah on the Day of *'Âshurâ'*, and the girls were beating the *Daff* and singing. We entered upon Rubai' bint Mu'awwidh and mentioned that to her. She said: 'The Messenger of Allâh ﷺ entered upon me on the morning of my wedding, and there were two girls with me who were singing and mentioning the qualities of my forefathers who were killed on the Day of Badr. One of the things they were saying was: "Among us there is a Prophet who knows what will happen tomorrow." He ﷺ said: "Do not say this, for no one knows what will happen tomorrow except Allâh." (***Sahih***)

١٨٩٧ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ أَبِي الْحُسَيْنِ، اسْمُهُ خَالِدٌ الْمَدَنِيُّ قَالَ: كُنَّا بِالْمَدِينَةِ يَوْمَ عَاشُورَاءَ. وَالْجَوَارِي يَضْرِبْنَ بِالدُّفِّ. وَيَتَغَنَّيْنَ. فَدَخَلْنَا عَلَى الرُّبَيِّعِ بِنْتِ مُعَوِّذٍ. فَذَكَرْنَا ذٰلِكَ لَهَا. فَقَالَتْ: دَخَلَ عَلَيَّ رَسُولُ اللهِ ﷺ صَبِيحَةَ عُرْسِي وَعِنْدِي جَارِيَتَانِ تُغَنِّيَانِ وَتَنْدُبَانِ آبَائِي الَّذِينَ قُتِلُوا يَوْمَ بَدْرٍ. وَتَقُولاَنِ، فِيمَا تَقُولاَنِ: وَفِينَا نَبِيٌّ يَعْلَمُ مَا فِي غَدٍ. فَقَالَ: «أَمَّا هٰذَا، فَلاَ تَقُولُوهُ. مَا يَعْلَمُ مَا فِي غَدٍ إِلَّا اللهُ».

تخريج: [إسناده صحيح] أخرجه البخاري، المغازي، باب(١٢)، ح:٤٠٠١، ٥١٤٧ من حديث خالد به.

Comments:

a. Young girls, who are not adult yet, are allowed to sing and beat the *Daff* at weddings.

b. The elderly people should allow the young children to enjoy the rejoicing activities at occasions of happiness, but if the children do something which is impermissible, their attention should be drawn to the fact that it is not a good thing.

c. Praise and singing the attributes of the Messenger of Allâh ﷺ is a blessed deed, but the exaggeration of it is not allowed. It is permissible to express the qualities of the righteous people which they in fact possess, and exaggeration must be avoided.

d. The Prophet ﷺ did not have the knowledge of unseen.

1898. It was narrated that 'Âishah said: "Abu Bakr entered upon me, and there were two girls from the *Ansâr* with me, singing about what the *Ansâr* used to sing about the Day of Bu'âth."[1] She said: "And they were not really singers. Abu Bakr said: 'The wind instruments of Satan in the house of the Prophet ﷺ?' That was on the day of *'Eid (Al-Fitr)*. But the Prophet ﷺ said: 'O Abu Bakr, every people has its festival and this is our festival.'" *(Sahih)*

١٨٩٨ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: دَخَلَ عَلَيَّ أَبُو بَكْرٍ، وَعِنْدِي جَارِيَتَانِ مِنْ جَوَارِي الأَنْصَارِ. تُغَنِّيَانِ بِمَا تَقَاوَلَتْ بِهِ الأَنْصَارُ فِي يَوْمِ بُعَاثٍ. قَالَتْ وَلَيْسَتَا بِمُغَنِّيَتَيْنِ. فَقَالَ أَبُو بَكْرٍ: أَبِمَزْمُورِ الشَّيْطَانِ فِي بَيْتِ النَّبِيِّ ﷺ؟ وَذٰلِكَ فِي يَوْمِ عِيدِ [الْفِطْرِ]. فَقَالَ النَّبِيُّ ﷺ: «يَا أَبَا بَكْرٍ إِنَّ لِكُلِّ قَوْمٍ عِيداً. وَهٰذَا عِيدُنَا».

تخريج: أخرجه البخاري، العيدين، باب سنة العيدين لأهل الإسلام، ح:٩٥٢، ومسلم، صلاة العيدين، باب الرخصة في اللعب الذي لا معصية فيه في أيام العيد، ح:٨٩٢ من حديث أبي أسامة به.

Comments:

a. To read and say the poetry is allowed as long as it is within the limits of the *Shari'ah*.

b. Adopting the profession of singing is regarded a condemned act in the Islamic society, and such people are not regarded respectable, instead these individuals are detested.

c. Entertaining programs are allowed at wedding and *'Eid* celebrations,

[1] Bu'âth was a place about two miles from Al-Madinah where on that day before Islam a battle took place between the *Ansâr* tribes of Aus and Khazraj.

provided no such act is performed which is contrary to the teachings of the *Shari'ah*. However it is absolutely wrong to take this reasonable permission as proof for music with singing, indecent songs, and for the proof of mixed gatherings (male and female).

1899. It was narrated from Anas bin Mâlik that the Prophet ﷺ passed by some part of Al-Madinah and saw some girls beating their *Daff* and singing, saying:

"We are girls from Banu Najjâr
What an excellent neighbor is Muhammad."

The Prophet ﷺ said: "Allâh knows that you are dear to me." (*Sahih*)

١٨٩٩ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا عِيسَى بْنُ يُونُسَ: حَدَّثَنَا عَوْفٌ عَنْ ثُمَامَةَ بْنِ عَبْدِ اللهِ، عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ النَّبِيَّ ﷺ مَرَّ بِبَعْضِ الْمَدِينَةِ. فَإِذَا هُوَ بِجَوَارٍ يَضْرِبْنَ بِدُفِّهِنَّ وَيَتَغَنَّيْنَ وَيَقُلْنَ.

نَحْنُ جَوَارٍ مِنْ بَنِي النَّجَّارِ
يَا حَبَّذَا مُحَمَّدٌ مِنْ جَارِ

فَقَالَ النَّبِيُّ ﷺ: «اللهُ يَعْلَمُ إِنِّي لأُحِبُّكُنَّ».

تخريج: [إسناده صحيح] وقال البوصيري: إسناده صحيح ورجاله ثقات .

Comments:

a. Respected elderly people may say suitable friendly and kind words to the young girls, so long as there is no risk of misunderstanding.
b. The words 'Allâh knows' are regarded as an oath in this case. Speaking words of an oath for emphasis is permissible even though there is no doubt which has arrisen.
c. The Messenger of Allâh ﷺ liked the *Ansâr* because they offered lots of sacrifices for Islam; the love for the *Ansâr* by the believers is a requisite of their belief.

1900. It was narrated that Ibn 'Abbâs said: 'Âishah arranged a marriage for a female relative of hers among the *Ansâr*, and the Messenger of Allâh ﷺ came and said: Have you taken the girl (to her husband's house)?" They said: "Yes." He said: "Have you sent someone with her to sing?" She said: "No." The Messenger of Allâh ﷺ said: "The *Ansâr* are people with romantic feelings. Why don't you send someone with her to say: 'We have come to you, we have come to you, may

١٩٠٠ - حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ: أَنْبَأَنَا جَعْفَرُ بْنُ عَوْنٍ: أَنْبَأَنَا الأَجْلَحُ، عَنْ أَبِي الزُّبَيْرِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: أَنْكَحَتْ عَائِشَةُ ذَاتَ قَرَابَةٍ لَهَا مِنَ الأَنْصَارِ. فَجَاءَ رَسُولُ اللهِ ﷺ فَقَالَ: «أَهْدَيْتُمُ الْفَتَاةَ؟» قَالُوا: نَعَمْ. [قَالَ]: «أَرْسَلْتُمْ مَعَهَا مَنْ يُغَنِّي؟» قَالَتْ: لاَ. فَقَالَ رَسُولُ اللهِ ﷺ: «إِنَّ الأَنْصَارَ قَوْمٌ فِيهِمْ غَزَلٌ. فَلَوْ بَعَثْتُمْ مَعَهَا مَنْ يَقُولُ: أَتَيْنَاكُمْ أَتَيْنَاكُمْ، فَحَيَّانَا وَحَيَّاكُمْ».

Allâh bless you and us?'" (*Da'if*)

تخريج: [**إسناده ضعيف**] أخرجه أحمد: ٣/ ٣٩١ من حديث الأجلح به، وله شاهد ضعيف عند الطبراني في الأوسط، وأصل الحديث في صحيح البخاري، ح: ٥١٦٢ وغيره، وله شواهد أخرى عند ابن حبان (موارد)، ح: ٢٠١٦ وغيره، وانظر المشكوة [بتحقيقي]، ح: ٣١٥٤.

1901. It was narrated that Mujâhid said: "I was with Ibn 'Umar, and he heard the sound of a drum, so he put his fingers in his ears and turned away. He did that three times, then he said: 'This is what I saw the Messenger of Allâh ﷺ do.'" (*Da'if*)

١٩٠١ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَىٰ: حَدَّثَنَا الْفِرْيَابِيُّ عَنْ ثَعْلَبَةَ بْنِ أَبِي مَالِكٍ التَّمِيمِيِّ، عَنْ لَيْثٍ، عَنْ مُجَاهِدٍ قَالَ: كُنْتُ مَعَ ابْنِ عُمَرَ، فَسَمِعَ صَوْتَ طَبْلٍ فَأَدْخَلَ إِصْبَعَيْهِ فِي أُذُنَيْهِ. ثُمَّ تَنَحَّى. حَتَّى فَعَلَ ذٰلِكَ ثَلَاثَ مَرَّاتٍ. ثُمَّ قَالَ: هٰكَذَا فَعَلَ رَسُولُ اللهِ ﷺ.

تخريج: [**إسناده ضعيف**] انظر، ح: ٢٠٨٠ لعلته.

Chapter 22. Effeminate Men

(المعجم ٢٢) - بَابٌ: فِي الْمُخَنَّثِينَ

(التحفة ٢٢)

1902. It was narrated from Umm Salamah that the Prophet ﷺ entered upon her, and he heard an effeminate man say to 'Abdullâh bin Abu Umayyah: "If Allâh enables you to conquer Tâ'if tomorrow, I will show you a woman who comes in on four (rolls of fat) and goes out on eight." The Messenger of Allâh ﷺ said: "Throw them out of your houses." (*Sahih*)

١٩٠٢ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ زَيْنَبَ بِنْتِ أُمِّ سَلَمَةَ، عَنْ أُمِّ سَلَمَةَ أَنَّ النَّبِيَّ ﷺ دَخَلَ عَلَيْهَا. فَسَمِعَ مُخَنَّثاً وَهُوَ يَقُولُ لِعَبْدِ اللهِ بْنِ أَبِي أُمَيَّةَ: إِنْ يَفْتَحِ اللهُ الطَّائِفَ غَداً، دَلَلْتُكَ عَلَى امْرَأَةٍ تُقْبِلُ بِأَرْبَعٍ وَتُدْبِرُ بِثَمَانٍ. فَقَالَ رَسُولُ اللهِ ﷺ: «**أَخْرِجُوهُ مِنْ بُيُوتِكُمْ**».

تخريج: أخرجه البخاري، المغازي، باب غزوة الطائف في شوال سنة ثمان، ح: ٤٣٢٤، ٥٢٣٥ وغيرهما من حديث هشام به، ومسلم، السلام، باب منع المخنث من الدخول على النساء الأجانب، ح: ٢١٨٠ عن ابن أبي شيبة وغيره وانظر، ح: ٢٦١٤.

Comments:

a. The person who is born male, but wears the dress of women and adopts feminine behavior and imitation, should not be allowed to enter the home. Being a man who is imitating women is a type of curse.

b. A stranger (who is not an immediate blood relative) or a hermaphrodite

should not go to women freely, if it does happen the women should veil themselves.

1903. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ cursed women who imitate men and men who imitate women. (*Sahih*)

١٩٠٣ - حَدَّثَنَا يَعْقُوبُ بْنُ حُمَيْدِ بْنِ كَاسِبٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ، عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ ﷺ لَعَنَ الْمَرْأَةَ تَتَشَبَّهُ بِالرِّجَالِ، وَالرَّجُلَ يَتَشَبَّهُ بِالنِّسَاءِ.

تخريج: [صحيح] انظر الحديث الآتي.

1904. It was narrated from Ibn 'Abbâs that the Prophet ﷺ cursed men who imitate women and women who imitate men. (*Sahih*)

١٩٠٤ - حَدَّثَنَا أَبُو بَكْرِ بْنُ خَلَّادٍ الْبَاهِلِيُّ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ ﷺ لَعَنَ الْمُتَشَبِّهِينَ مِنَ الرِّجَالِ بِالنِّسَاءِ. وَلَعَنَ الْمُتَشَبِّهَاتِ مِنَ النِّسَاءِ بِالرِّجَالِ.

تخريج: [صحيح] أخرجه البخاري، اللباس، باب المتشبهين بالنساء والمتشبهات بالرجال، ح: ٥٨٨٥ من طريق شعبة به.

Comments:

a. The curse clarifies that it is a major sin.

b. The imitation can be in dress, in matters of applying make up, and in the manners of walking and talking too. To practice such imitation, intentionally, is prohibited.

Chapter 23. Offering Congratulations On The Occasion Of Marriage

(المعجم ٢٣) - بَابُ تَهْنِئَةِ النِّكَاحِ (التحفة ٢٣)

1905. It was narrated from Abu Hurairah that the Prophet ﷺ used to say, when offering congratulations on the occasion of marriage: "*Bârak Allâhu lakum, wa bârak 'alaikum, wa jama'a bainakumâ fi khair* (May Allâh bless you and bestow blessings upon you, and bring you together in harmony)." (*Sahih*)

١٩٠٥ - حَدَّثَنَا سُوَيْدُ بْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ الدَّرَاوَرْدِيُّ، عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا رَفَّأَ قَالَ: «بَارَكَ اللهُ لَكُمْ. وَبَارَكَ عَلَيْكُمْ. وَجَمَعَ بَيْنَكُمَا فِي خَيْرٍ».

تخريج: [صحيح] أخرجه أبوداود، النكاح، باب ما يقال للمتزوج، ح:٢١٣٠ من طريق عبدالعزيز الدراوردي به، وصححه الترمذي، ح:١٠٩١، وابن حبان، والحاكم، والذهبي.

1906. It was narrated from 'Aqil bin Abu Tâlib that he married a woman from Banu Jusham, and they said: "May you live in harmony and have many sons." He said: "Do not say that, rather say what the Messenger of Allâh ﷺ said: *'Allâhumma bârik lahum wa bârik alaihim* (O Allâh, bless them and bestow blessings upon them.)'" (***Hasan***)

١٩٠٦ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ: حَدَّثَنَا أَشْعَثُ، عَنِ الْحَسَنِ، عَنْ عَقِيلِ بْنِ أَبِي طَالِبٍ أَنَّهُ تَزَوَّجَ امْرَأَةً مِنْ بَنِي جُشَمٍ. فَقَالُوا: بِالرِّفَاءِ وَالْبَنِينَ. فَقَالَ: لاَ تَقُولُوا هٰكَذَا. وَلٰكِنْ قُولُوا، كَمَا قَالَ رَسُولُ اللهِ ﷺ: «**اللَّهُمَّ بَارِكْ لَهُمْ وَبَارِكْ عَلَيْهِمْ**».

تخريج: [حسن] أخرجه الطبراني (كبير:١٧/ ١٩٤)، ح:٥١٦ من طريق أشعث بن عبدالملك به، وله طرق عن الحسن عند أحمد:٣/ ٤٥١ وغيره * والحسن عنعن تقدم، ح:٧١ ولحديثه شواهد، منها حديث عبدالله بن محمد بن عقيل عند أحمد، وانظر الحديث السابق.

Comments:

a. Congratulating the bridegroom, and the bride of marriage, and making supplication of good for them, is in accordance with the *Sunnah*.

b. The best way to congratulate and supplicate is to say the blessed words which the noble Prophet ﷺ uttered with his blessed tongue.

Chapter 24. The *Walimah* (Wedding Feast)

(المعجم ٢٤) - بَابُ الْوَلِيمَةِ (التحفة ٢٤)

1907. It was narrated from Anas bin Mâlik that the Prophet ﷺ saw traces of yellow perfume on 'Abdur-Rahmân bin 'Awf, and he asked him: "What is this?" He said: "O Messenger of Allâh, I married a woman for the weight of a *Nawâh* (Stone) of gold.[1] He said: "May Allâh bless you. Give a feast even if it is only with one sheep." (***Sahih***)

١٩٠٧ - حَدَّثَنَا أَحْمَدُ بْنُ عَبْدَةَ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ: حَدَّثَنَا ثَابِتٌ الْبُنَانِيُّ عَنْ أَنَسِ ابْنِ مَالِكٍ أَنَّ النَّبِيَّ ﷺ رَأَى عَلَى عَبْدِ الرَّحْمٰنِ بْنِ عَوْفٍ أَثَرَ صُفْرَةٍ. فَقَالَ: «مَا هٰذَا؟ أَوْ مَهْ» فَقَالَ: يَا رَسُولَ اللهِ إِنِّي تَزَوَّجْتُ امْرَأَةً عَلَى وَزْنِ نَوَاةٍ مِنْ ذَهَبٍ. فَقَالَ: «**بَارَكَ اللهُ لَكَ. أَوْلِمْ وَلَوْ بِشَاةٍ**».

[1] They differ over its definition, between thr... five

تخريج: أخرجه البخاري، النكاح، باب: كيف يدعى للمتزوج؟، ح:٥١٥٥، ٦٣٨٦، ومسلم، النكاح، باب الصداق وجواز كونه تعليم قرآن وخاتم حديد ... الخ، ح:١٤٢٧ من حديث حماد به

Comments:

a. The Messenger of Allâh ﷺ noticed a mark of the fragrance of women on the dress of the Companion, so he ﷺ asked him the reason for using the fragrance of women. In this is a warning that the use of it for you is improper, and it also indicated that if there was a valid excuse, it should be explained.

b. Stone means the date-stone. It was a known weight at the time; it is mentioned to be equal to five Dirham (approximately 15-16 grams). (*Mirqât Sharh Mishkât*: 3210)

1908. It was narrated that Anas bin Mâlik said: "I never saw the Messenger of Allâh ﷺ give a wedding feast for any of his wives like the feast he gave for Zainab, for which he slaughtered a sheep." (***Sahih***)

١٩٠٨ - حَدَّثَنَا أَحْمَدُ بْنُ عَبْدَةَ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ ثَابِتٍ الْبُنَانِيِّ، عَنْ أَنَسِ ابْنِ مَالِكٍ قَالَ: مَا رَأَيْتُ رَسُولَ اللهِ ﷺ مَا أَوْلَمَ عَلَى شَيْءٍ مِنْ نِسَائِهِ مَا أَوْلَمَ عَلَى زَيْنَبَ. فَإِنَّهُ ذَبَحَ شَاةً.

تخريج: أخرجه البخاري، النكاح، باب الوليمة ولو بشاة، ح:٥١٦٨، ٥١٧١، ومسلم، النكاح، باب زواج زينب بنت جحش، ونزول الحجاب، وإثبات وليمة العرس، ح:١٤٢٨ من حديث حماد به، وفي رواية لمسلم وأطعمهم خبزًا ولحمًا حتى تركوه .

Comments:

a. Zainab the daughter of Jahsh, the Mother of the Believers, was the daughter of the paternal aunt of Allâh's Messenger ﷺ; her mother was Umaimah the daughter of Abdul-Muttalib. The Messenger of Allâh ﷺ married her to his freed slave Zaid bin Hârithah ؓ. But they could not get on, and the divorce took place. Allâh ﷻ Himself married her to the Messenger ﷺ through the revelation after the waiting period had passed.

b. Taking a loan for the *Walimah* (wedding feast) and to bear the burden of debt for no reason is not right; one should make affordable arrangement for the *Walimah*.

c. No *Hadith* shows the mention of a gathering for the feast to take place at the bride's residence, or for any arrangement of food by the family of the bride; it is merely a custom, which has no relation with the *Shari'ah* and religious teachings.

1909. It was narrated from Anas bin Mâlik that the Prophet ﷺ offered *Sawiq*[1] and dates as a

١٩٠٩ - حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عُمَرَ الْعَدَنِيُّ، وَ غِيَاثُ بْنُ جَعْفَرٍ الرَّحَبِيُّ. قَالاَ: حَدَّثَنَا

[1] A kind of barley mash.

wedding feast for Safiyyah. (*Hasan*)

سُفْيَانُ بْنُ عُيَيْنَةَ: حَدَّثَنَا وَائِلُ بْنُ دَاوُدَ، عَنْ [ابْنِهِ]، عَنِ الزُّهْرِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ النَّبِيَّ ﷺ أَوْلَمَ عَلَى صَفِيَّةَ بِسَوِيقٍ وَتَمْرٍ.

تخريج: [حسن] أخرجه أبو داود، الأطعمة، باب: في استحباب الوليمة، ح:٣٧٤٤ من حديث سفيان بن عيينه به، وحسنه الترمذي، ح:١٠٩٥، وله شواهد عند البخاري، ومسلم وغيرهما.

Comments:

a. The cooked food is not necessary for the wedding feast. Anything which is used as food in a society may be offered in the hospitality of wedding feast.
b. If the female slave is married after having been freed, she will have all the rights of a free wife.

1910. It was narrated from Sufyân (Ibn 'Uyainah) from 'Ali bin Zaid bin Ju'dân from Anas bin Mâlik who said: "I attended a wedding feast for the Prophet ﷺ, in which there was no meat and no bread." (*Da'if*)

Ibn Mâjah said: It was not narrated except by Ibn 'Uyainah.

١٩١٠ - حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ أَبُو خَيْثَمَةَ: حَدَّثَنَا سُفْيَانُ عَنْ عَلِيِّ بْنِ زَيْدِ بْنِ جُدْعَانَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: شَهِدْتُ لِلنَّبِيِّ ﷺ وَلِيمَةً. مَا فِيهَا لَحْمٌ وَلاَ خُبْزٌ.

قَالَ ابْنُ مَاجَه: لَمْ يُحَدِّثْ بِهِ إِلَّا ابْنُ عُيَيْنَةَ.

تخريج: [إسناده ضعيف] وانظر، ح:١١٦ لعلته، وقال أحمد في مسنده:٣/٩٩ ثنا هشيم أنا علي بن زيد عن أنس بن مالك، قال سمعته يحدث، قال شهدت وليمتين من نساء رسول الله ﷺ، قال: فما أطعمنا فيها خبزًا ولا لحمًا، قال: قلت: فمه؟ قال: الحيس يعني التمر والأقط بالسمن ، وللحديث شواهد ضعيفة عند أحمد(٣/ ٢٥٥،٢٦٦) وغيره.

Comments:

Only barley and dates etc., were offered.

1911. It was narrated that 'Âishah and Umm Salamah said: "The Messenger of Allâh ﷺ commanded us to prepare Fâtimah (for her wedding) and take her in to 'Ali. We went to the house and sprinkled it with soft earth from the land of Bathâ'. Then we stuffed two pillows with (date - palm) fiber which we

١٩١١ - حَدَّثَنَا سُوَيْدُ بْنُ سَعِيدٍ: حَدَّثَنَا [الْمُفَضَّلُ] بْنُ عَبْدِ اللهِ، عَنْ جَابِرٍ، عَنِ الشَّعْبِيِّ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ وَ أُمِّ سَلَمَةَ قَالَتَا: أَمَرَنَا رَسُولُ اللهِ ﷺ أَنْ نُجَهِّزَ فَاطِمَةَ حَتَّى نُدْخِلَهَا عَلَى عَلِيٍّ. فَعَمَدْنَا إِلَى الْبَيْتِ. فَفَرَشْنَاهُ تُرَاباً لَيِّناً مِنْ أَعْرَاضِ الْبَطْحَاءِ. ثُمَّ حَشَوْنَا مِرْفَقَتَيْنِ لِيفاً. فَنَفَشْنَاهُ بِأَيْدِينَا. ثُمَّ

picked with our own hands. Then we offered dates and raisins to eat, and sweet water to drink. We went and got some wood and set it up at the side of the room, to hang clothes and water skins on. And we never saw any wedding better than the wedding of Fâtimah." (*Da'if*)

أَطْعَمْنَا تَمْراً وَزَبِيباً وَسَقَيْنَا مَاءً عَذْباً وَعَمَدْنَا إِلَى عُودٍ، فَعَرَضْنَاهُ فِي جَانِبِ الْبَيْتِ لِيُلْقَى عَلَيْهِ الثَّوْبُ وَيُعَلَّقُ عَلَيْهِ السِّقَاءُ. فَمَا رَأَيْنَا عُرْساً أَحْسَنَ مِنْ عُرْسِ فَاطِمَةَ.

تخريج: [**إسناده ضعيف جدًا**] * جابر تقدم حاله، ح:٣٥٦، والمفضل بن عبدالله ضعيف كما في التقريب وغيره.

1912. It was narrated that Sahl bin Sa'd As-Sâ'idi said: "Abu Usaid As-Sâ'idi invited the Messenger of Allâh ﷺ to his wedding, and the bride herself served them. She said: 'Do you know what I gave the Messenger of Allâh ﷺ to drink? I had soaked some dates the night before, then in the morning I strained them and gave him that water to drink.'" (**Sahih**)

١٩١٢ - حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ: أَنْبَأَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ: حَدَّثَنِي أَبِي عَنْ سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ قَالَ: دَعَا أَبُو أُسَيْدٍ السَّاعِدِيُّ رَسُولَ اللهِ ﷺ إِلَى عُرْسِهِ. فَكَانَتْ خَادِمَهُمُ الْعَرُوسُ. قَالَتْ: تَدْرِي مَا سَقَيْتُ رَسُولَ اللهِ ﷺ؟ قَالَتْ: أَنْقَعْتُ تَمَرَاتٍ مِنَ اللَّيْلِ. فَلَمَّا أَصْبَحْتُ صَفَّيْتُهُنَّ فَأَسْقَيْتُهُنَّ إِيَّاهُ.

تخريج: أخرجه البخاري، النكاح، باب حق إجابة الوليمة والدعوة ومن أولم سبعة أيام ونحوه، ح:٥١٧٦، ٦٦٨٥، ومسلم، الأشربة، باب إباحة النبيذ الذي لم يشتد ولم يصر مسكرًا، ح:٢٠٠٦ من حديث عبدالعزيز به.

Comments:

a. Everybody's invitation should be accepted, whether one is poor or rich.

b. A woman is allowed to serve the guests even if they are not immediate blood relatives, as long as she observes the veil in accordance with the *Shari'ah*.

Chapter 25. Accepting Invitations

(المعجم ٢٥) - بَابُ إِجَابَةِ الدَّاعِي

(التحفة ٢٥)

1913. It was narrated that Abu Hurairah said: "The worst of food is food of a wedding feast to which the rich are invited and the

١٩١٣ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ، عَنْ عَبْدِ الرَّحْمٰنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: شَرُّ

الطَّعَامِ طَعَامُ الْوَلِيمَةِ. يُدْعَى لَهَا الأَغْنِيَاءُ وَيُتْرَكُ الْفُقَرَاءُ وَمَنْ لَمْ يُجِبْ فَقَدْ عَصَى اللهَ وَرَسُولَهُ.

poor are not. Whoever does not accept an invitation has disobeyed Allâh and His Messenger." (*Sahih*)

تخريج: أخرجه البخاري، النكاح، باب من ترك الدعوة فقد عصى الله ورسوله، ح:٥١٧٧ من حديث الزهري به، ومسلم، النكاح، باب الأمر بإجابة الداعي إلى دعوة، ح:١٤٣٢ من حديث سفيان به.

١٩١٤ - حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ: أَنْبَأَنَا عَبْدُ اللهِ بْنُ نُمَيْرٍ: حَدَّثَنَا عُبَيْدُ اللهِ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: **«إِذَا دُعِيَ أَحَدُكُمْ إِلَى وَلِيمَةِ عُرْسٍ، فَلْيُجِبْ»**.

1914. It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ said: "If anyone of you is invited to a wedding feast, let him accept." (*Sahih*)

تخريج: أخرجه مسلم، النكاح، الباب السابق، ح:١٤٢٩ من حديث ابن نمير به، وأخرجاه البخاري، ح:٥١٧٣، ومسلم، ح:١٤٢٩ من حديث مالك عن نافع به نحو المعنى.

Comments:

a. Marriage is an important social celebration of Muslims; therefore attending the wedding feast is very important and useful for the establishment of social relations.
b. One should not refuse to accept the invitation of a wedding feast without a genuine excuse.

١٩١٥ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبَادَةَ الْوَاسِطِيُّ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ حُسَيْنٍ أَبُو مَالِكٍ النَّخَعِيُّ، عَنْ مَنْصُورٍ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: **«الْوَلِيمَةُ أَوَّلَ يَوْمٍ حَقٌّ. وَالثَّانِي مَعْرُوفٌ. وَالثَّالِثُ رِيَاءٌ وَسُمْعَةٌ»**.

1915. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: 'The wedding feast on the first day is an obligation, on the second day is a custom and on the third day is showing off." (*Da'if*)

تخريج: [**إسناده ضعيف جدًا**] قال البوصيري: في إسناده أبومالك النخعي وهو ممن اتفقوا على ضعفه، وللحديث شواهد عند أبي داود، ح:٣٧٤٥ وغيره، وكلها ضعيفة.

(المعجم ٢٦) - بَابُ الإِقَامَةِ عَلَى الْبِكْرِ وَالثَّيِّبِ (التحفة ٢٦)

Chapter 26. Staying With A Virgin And A Previously-Married Woman

١٩١٦ - حَدَّثَنَا هَنَّادُ بْنُ السَّرِيِّ: حَدَّثَنَا عَبْدَةُ

1916. It was narrated from Anas

ابْنُ سُلَيْمَانَ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ أَيُّوبَ، عَنْ أَبِي قِلَابَةَ، عَنْ أَنَسٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ لِلثَّيِّبِ ثَلَاثاً، وَلِلْبِكْرِ سَبْعاً».

that the Messenger of Allâh ﷺ said: "Three days for a previously-married woman and seven days for a virgin." (***Hasan***)

تخريج: [حسن] انظر، ح:١٢٠٩ لعلته، وأخرج البخاري، ح:٥٢١٤، ومسلم، ح:١٤٦١ من حديث أيوب عن أبي قلابة عن أنس قال: من السنة إذا تزوج الرجل البكر على الثيب أقام عندها سبعًا وقسم، وإذا تزوج الثيب على البكر أقام عندها ثلاثًا ثم قسم ، والحديث حسن بالشواهد.

Comments:

After passing this time, the new wife will have the same rights as the wives before her. The new wife will have her turn as other wives have their turns. The husband will treat her equally in expenses and spending nights with her, just like the other wives. He will spend the night with her when she has her turn.

١٩١٧ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ الْقَطَّانُ عَنْ سُفْيَانَ، عَنْ مُحَمَّدِ بْنِ أَبِي بَكْرٍ، عَنْ عَبْدِ الْمَلِكِ يَعْنِي ابْنَ أَبِي بَكْرِ بْنِ الْحَارِثِ بْنِ هِشَامٍ، عَنْ أَبِيهِ، عَنْ أُمِّ سَلَمَةَ أَنَّ رَسُولَ اللهِ ﷺ لَمَّا تَزَوَّجَ أُمَّ سَلَمَةَ أَقَامَ عِنْدَهَا ثَلَاثاً. وَقَالَ: «لَيْسَ بِكِ عَلَى أَهْلِكِ هَوَانٌ. إِنْ شِئْتِ، سَبَّعْتُ لَكِ. وَإِنْ سَبَّعْتُ لَكِ، سَبَّعْتُ لِنِسَائِي».

1917. It was narrated from Al-Hârith from his father that when the Messenger of Allâh ﷺ married Umm Salamah, he stayed with her for three days, then he said: "You are not insignificant in your husband's eyes. If you wish, I will stay with you for seven days, but then I will stay with my other wives for seven days too." (***Sahih***)

تخريج: أخرجه مسلم، الرضاع، باب قدر ما تستحقه البكر والثيب من إقامة الزوج عندها عقب الزفاف، ح:١٤٦٠ عن ابن أبي شيبة وغيره به.

Comments:

a. If the bride is divorced or a widow, the husband is allowed to be with her for up to seven days; but in this case the husband will then spend seven days with each of his wives, and then he will begin the turns.
b. In response to this offer of the Messenger of Allâh ﷺ, Umm Salamah, the Mother of the Believers, chose the period of three days. (*Sahih Muslim*: 1460). The most probable reason of it was the hope that her turn would then come sooner.

Chapter 27. What The Man Should Say When His Bride Comes In To Him

(المعجم ٢٧) - بَابُ مَا يَقُولُ الرَّجُلُ إِذَا دَخَلَتْ عَلَيْهِ أَهْلُهُ (التحفة ٢٧)

1918. It was narrated from 'Abdullâh bin 'Amr that the Prophet ﷺ said: "When anyone of you gets a new wife, a servant, or an animal, let him take hold of the forelock and say: *'Allâhumma inni as'aluka min khayriha wa khayri ma jubilat 'alaihi, wa 'audhu bika min sharriha wa sharri ma jubilat 'alaih* (O Allâh, I ask You for the goodness within her and the goodness that she is inclined towards, and I seek refuge with You from the evil within her and the evil to which she is inclined).'" (*Hasan*)

١٩١٨ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَىٰ، وَ صَالِحُ ابْنُ مُحَمَّدِ بْنِ يَحْيَى الْقَطَّانُ. قَالاَ: حَدَّثَنَا عُبَيْدُ اللهِ بْنُ مُوسٰى: حَدَّثَنَا سُفْيَانُ عَنْ مُحَمَّدِ ابْنِ عَجْلاَنَ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ عَبْدِ اللهِ بْنَ عَمْرٍو، عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا أَفَادَ أَحَدُكُمُ امْرَأَةً أَوْ خَادِماً، أَوْ دَابَّةً، فَلْيَأْخُذْ بِنَاصِيَتِهَا وَلْيَقُلْ: اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ خَيْرِهَا وَخَيْرِ مَا جُبِلَتْ عَلَيْهِ. وَأَعُوذُ بِكَ مِنْ شَرِّهَا وَشَرِّ مَا جُبِلَتْ عَلَيْهِ».

تخريج: [إسناده حسن] أخرجه أبوداود، النكاح، باب في جامع النكاح، ح:٢١٦٠ من حديث ابن عجلان به، وصححه الحاكم، والذهبي * ابن عجلان صرح بالسماع عند البخاري في خلق أفعال العباد.

Comments:

a. The wife, female slave, cow, buffalo and horse etc., are all the favors of Allâh to a man; but they may have such habits which can cause perpetual concerns. Therefore, one should invoke Allâh to have good from them, and for no harm to be inflicted.

b. The head of a human or an animal is the most important part of the body, the objective of making supplication by placing the hand on the head of the human or an animal is that Allâh may make them useful for us. Allâh knows best!

1919. It was narrated from Ibn 'Abbâs that the Prophet ﷺ said: "When anyone of you has intercourse with his wife, let him say: *'Allâhumma jannibnish-Shaitâna wa jannibish-Shaitâna ma razaqtani* (O Allâh, keep Satan away from me and keep Satan away from that with which You

١٩١٩ - حَدَّثَنَا عَمْرُو بْنُ رَافِعٍ: حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ كُرَيْبٍ، عَنِ ابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ ﷺ قَالَ: «لَوْ أَنَّ أَحَدَكُمْ إِذَا أَتَى امْرَأَتَهُ قَالَ: اللَّهُمَّ جَنِّبْنِي الشَّيْطَانَ وَجَنِّبِ الشَّيْطَانَ مَا رَزَقْتَنِي ثُمَّ كَانَ بَيْنَهُمَا وَلَدٌ، لَمْ يُسَلِّطِ اللهُ

bless me).' Then if they have a child, Allâh will never allow Satan to gain control over him or he will never harm him." (*Sahih*)

عَلَيْهِ الشَّيْطَانَ. أَوْ لَمْ يَضُرَّهُ».

تخريج: أخرجه البخاري، الوضوء، باب التسمية على كل حال وعند الوقاع، ح:١٤١ وغيره، ومسلم، النكاح، باب يستحب أن يقوله عند الجماع، ح:١٤٣٤ من حديث جرير به.

Comments:

a. It is better to read the mentioned supplication before taking off the clothes.
b. The benefit of this supplication is that due to its blessing, Satan keeps away when having intercourse; therefore, the risk of the effects of Satan on the children becomes less, and it is protection against some certain diseases also.

Chapter 28. Covering Oneself When Having Intercourse

(المعجم ٢٨) - بَابُ التَّسَتُّرِ عِنْدَ الْجِمَاعِ (التحفة ٢٨)

1920. Bahz bin Hakim narrated from his father that his grandfather said: "I said: 'O Messenger of Allâh, with regard to our *'Awrah*, what may we uncover of it and what must we conceal?' He said: 'Cover your *'Awrah* except from your wife and those whom your right hand possesses.' I said: 'O Messenger of Allâh, what if the people live close together?' He said: 'If you can make sure that no one sees it, then do not let anyone see it.' I said: 'O Messenger of Allâh, what if one of us is alone?' He said: 'Allâh is more deserving that you should feel shy before Him than people.'" (*Hasan*)

١٩٢٠ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، وَ أَبُو أُسَامَةَ. قَالاَ: حَدَّثَنَا بَهْزُ بْنُ حَكِيمٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: قُلْتُ: يَا رَسُولَ اللهِ عَوْرَاتُنَا. مَا نَأْتِي مِنْهَا وَمَا نَذَرُ؟ قَالَ: «احْفَظْ عَوْرَتَكَ. إِلَّا مِنْ زَوْجَتِكَ أَوْ مَا مَلَكَتْ يَمِينُكَ» قُلْتُ: يَا رَسُولَ اللهِ! أَرَأَيْتَ إِنْ كَانَ الْقَوْمُ بَعْضُهُمْ فِي بَعْضٍ؟ قَالَ: «إِنِ اسْتَطَعْتَ أَنْ لاَ تُرِيَهَا أَحَدًا، فَلاَ تُرِيَنَّهَا» قُلْتُ: يَا رَسُولَ اللهِ! فَإِنْ كَانَ أَحَدُنَا خَالِياً؟ قَالَ: «فَاللهُ أَحَقُّ أَنْ يُسْتَحْيَىٰ مِنْهُ مِنَ النَّاسِ».

تخريج: [إسناده حسن] أخرجه أبو داود، الحمام، باب: في التعري، ح:٤٠١٧ من حديث بهز به، وحسنه الترمذي، ح:٢٧٦٩، وعلقه البخاري في صحيحه، الغسل، باب من اغتسل عريانًا وحده في خلوة.

Comments:

a. To keep the private parts preserved from anyone else, other than the wife and female slave, means to abstain from illegal affairs and adultery.
b. This *Hadith* also indicates that if a husband and wife see each other's

private parts, it is not sinful. The following *Ahâdith* prohibited it but both narrations are Weak.

1921. It was narrated from 'Utbah bin 'Abd Sulami that the Messenger of Allâh ﷺ said: "When anyone of you has intercourse with his wife, let him cover himself and not be naked like donkeys." (***Da'if***)

١٩٢١ - حَدَّثَنَا إِسْحَاقُ بْنُ وَهْبٍ الْوَاسِطِيُّ: حَدَّثَنَا الْوَلِيدُ بْنُ الْقَاسِمِ الْهَمْدَانِيُّ: حَدَّثَنَا الأَحْوَصُ بْنُ حَكِيمٍ، عَنْ أَبِيهِ. وَ رَاشِدُ بْنُ سَعْدٍ، وَعَبْدُ الأَعْلَى بْنُ عَدِيٍّ، عَنْ عُتْبَةَ بْنِ عَبْدٍ السُّلَمِيِّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**إِذَا أَتَىٰ أَحَدُكُمْ أَهْلَهُ فَلْيَسْتَتِرْ وَلاَ يَتَجَرَّدْ تَجَرُّدَ الْعَيْرَيْنِ**».

تخريج: [إسناده ضعيف] وقال البوصيري: إسناده ضعيف * الأحوص بن حكيم ضعفه أحمد، وأبوحاتم، والنسائي وغيرهم ، وقال صاحب التقريب: ضعيف الحفظ ، وللحديث شواهد ضعيفة.

1922. It was narrated from a freed slave of 'Âishah that 'Âishah said: "I never looked at or I never saw the private part of the Messenger of Allâh ﷺ." (***Da'if***)

(One of the narrators) Abu Bakr (Ibn Abu Shaibah) said: "Abu Nu'aim said: 'From a freed female slave of 'Âishah.'"

١٩٢٢ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ مَنْصُورٍ، عَنْ مُوسى ابْنِ عَبْدِ اللهِ بْنِ يَزِيدَ، عَنْ مَوْلًى لِعَائِشَةَ، عَنْ عَائِشَةَ قَالَتْ: مَا نَظَرْتُ، أَوْ مَا رَأَيْتُ فَرْجَ رَسُولِ اللهِ ﷺ قَطُّ.

قَالَ أَبُو بَكْرٍ: قَالَ أَبُو نُعَيْمٍ: عَنْ مَوْلاَةٍ لِعَائِشَةَ.

تخريج: [ضعيف] تقدم، ح:٦٦٢.

Chapter 29. Prohibition Of Having Intercourse With Women In The Buttocks

(المعجم ٢٩) - بَابُ النَّهْيِ عَنْ إِتْيَانِ النِّسَاءِ فِي أَدْبَارِهِنَّ (التحفة ٢٩)

1923. It was narrated from Abu Hurairah that the Prophet ﷺ said: "Allâh will not look at a man who has intercourse with his wife in her buttocks." (***Sahih***)

١٩٢٣ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ بْنِ أَبِي الشَّوَارِبِ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ الْمُخْتَارِ، عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنِ الْحَارِثِ بْنِ مُخَلَّدٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «**لاَ يَنْظُرُ اللهُ إِلَى رَجُلٍ جَامَعَ امْرَأَتَهُ فِي دُبُرِهَا**».

تخريج: [صحيح] أخرجه أبو داود، النكاح، باب: في جامع النكاح، ح:٢١٦٢ من حديث سهيل به، وإسناده حسن، وصححه البوصيري، وله شواهد صحيحة، وهو من الأحاديث المتواترة.

Comments:

'Allâh ﷻ will not look towards him'; it means Allâh ﷻ will not cast a glance of mercy at him and his offence will not be forgiven on the Day of Judgement. It shows the prohibition of this act; another *Hadith* narrates that the perpetrator of this act is cursed too. The Prophetic statement is, 'He who has intercourse with a woman from her backside (anus) is cursed.' (*Sunan Abu Dawud*: 2162)

1924. It was narrated from Khuzaimah bin Thâbit that the Messenger of Allâh ﷺ said: "Allâh is not too shy to tell the truth," three times. "Do not have intercourse with women in their buttocks." (***Sahih***)

١٩٢٤ - حَدَّثَنَا أَحْمَدُ بْنُ عَبْدَةَ: أَنْبَأَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ، عَنْ حَجَّاجِ بْنِ أَرْطَاةَ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ هَرَمِيِّ بْنِ عَبْدِ اللهِ، عَنْ خُزَيْمَةَ بْنِ ثَابِتٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ اللهَ لَا يَسْتَحْيِي مِنَ الْحَقِّ» ثَلَاثَ مَرَّاتٍ «لَا تَأْتُوا النِّسَاءَ فِي أَدْبَارِهِنَّ».

تخريج: [صحيح] انظر، ح:١١٢٩،٤٩٦ لعلته، وضعفه البوصيري وغيره، والحديث صحيح، وانظر الحديث السابق.

Comments:

The anus is a place of filth; therefore, a believer avoids it. Naturally, this is not the function and purpose of this place; and medically it has many affects and dark sides, one of these has recently appeared in the form of 'AIDS Disease'. The legal place of intercourse, the vagina, is even forbidden during the days of impurity; so how can the place which is just for filth be allowed!

1925. It was narrated from Muhammad bin Munkadir that he heard Jâbir bin 'Abdullâh say: "The Jews used to say that if a man has intercourse with a woman in her vagina from the back, the child would have a squint. Then Allâh, Glorious is He, revealed: 'Your wives are a tilth for you, so go to your tilth, when or how you will.'"[1] (***Sahih***)

١٩٢٥ - حَدَّثَنَا سَهْلُ بْنُ أَبِي سَهْلٍ، وَ جَمِيلُ بْنُ الْحَسَنِ. قَالَا: حَدَّثَنَا سُفْيَانُ عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللهِ يَقُولُ: كَانَتْ يَهُودُ تَقُولُ: مَنْ أَتَى امْرَأَةً فِي قُبُلِهَا، مِنْ دُبُرِهَا، كَانَ الْوَلَدُ أَحْوَلَ. فَأَنْزَلَ اللهُ سُبْحَانَهُ: ﴿نِسَآؤُكُمْ حَرْثٌ لَّكُمْ فَأْتُوا حَرْثَكُمْ أَنَّىٰ شِئْتُمْ﴾ [البقرة: ٢٢٣].

[1] *Al-Baqarah* 2:223.

تخريج: أخرجه البخاري، التفسير، باب: ﴿نساؤكم حرث لكم فأتوا حرثكم أنى شئتم﴾ ح:٤٥٢٨، ومسلم، النكاح، باب جواز جماعه امرأته في قبلها ... إلخ، ح:١٤٣٥ من حديث سفيان به.

Comments:

The husband and wife are allowed to enjoy each other by all means, whether the woman is lying on her back, on the stomach or on the side. But the necessary thing is that only the legal and natural way according to *Shari'ah* should be used for intercourse.

Chapter 30. Coitus Interruptus

(المعجم ٣٠) - **بَابُ الْعَزْلِ** (التحفة ٣٠)

1926. It was narrated that Abu Sa'eed Al-Khudri said: "A man asked the Messenger of Allâh ﷺ about coitus interruptus. He said: 'Do you do that? If you do not do so, it will not harm; for there is no soul that Allâh has decreed will exist but it will come into being.'" (*Sahih*)

١٩٢٦ - **حَدَّثَنَا** أَبُو مَرْوَانَ مُحَمَّدُ بْنُ عُثْمَانَ الْعُثْمَانِيُّ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنِ ابْنِ شِهَابٍ: حَدَّثَنِي عُبَيْدُ اللهِ بْنُ عَبْدِ اللهِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: سَأَلَ رَجُلٌ رَسُولَ اللهِ ﷺ عَنِ الْعَزْلِ؟ فَقَالَ: «**أَوَ تَفْعَلُونَ؟ لاَ عَلَيْكُمْ أَنْ لاَ تَفْعَلُوا. فَإِنَّهُ لَيْسَ مِنْ نَسَمَةٍ، قَضَى اللهُ لَهَا أَنْ تَكُونَ، إِلَّا هِيَ كَائِنَةٌ**».

تخريج: [إسناده صحيح] أخرجه النسائي في الكبرى، وأحمد:٣/٩٢، ٩٣ من حديث إبراهيم بن سعد به، وله طرق أخرى عند مسلم، ح:١٤٣٨ وغيره.

Comments:

a. Coitus interruptus is, when having intercourse, to withdraw the penis before emission of semen to avoid the risk of conception.
b. 'If you do not do so, it will not harm'; it indicates that not doing coitus interruptus is better, but it is not forbidden strictly. Therefore, if woman is unable to bear the difficulty of pregnancy and childbirth due to sickness or weakness, then coitus interruptus may be practised.

1927. It was narrated that Jâbir said: "We used to practice coitus interruptus during the time of the Messenger of Allâh ﷺ when the Qur'ân was being revealed." (*Sahih*)

١٩٢٧ - **حَدَّثَنَا** هَارُونُ بْنُ إِسْحَاقَ الْهَمْدَانِيُّ: حَدَّثَنَا سُفْيَانُ عَنْ عَمْرٍو، عَنْ عَطَاءٍ، عَنْ جَابِرٍ قَالَ: كُنَّا نَعْزِلُ عَلَى عَهْدِ رَسُولِ اللهِ ﷺ، وَالْقُرْآنُ يَنْزِلُ.

تخريج: أخرجه البخاري، النكاح، باب العزل، ح:٥٢٠٨، ومسلم، النكاح، باب حكم العزل، ح:١٤٤٠ من حديث سفيان به.

Comments:

Its definite prohibition was not revealed during the period of revelation, which proves the permissibility of this action.

1928. It was narrated that 'Umar bin Khattâb said: "The Messenger of Allâh ﷺ forbade practicing coitus interruptus with a free woman except with her consent." (*Da'if*)

١٩٢٨ - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْخَلَّالُ: حَدَّثَنَا إِسْحَاقُ بْنُ عِيسٰى: حَدَّثَنَا ابْنُ لَهِيعَةَ: حَدَّثَنِي جَعْفَرُ بْنُ رَبِيعَةَ، عَنِ الزُّهْرِيِّ، عَنْ مُحَرَّزِ بْنِ أَبِي هُرَيْرَةَ، عَنْ أَبِيهِ، عَنْ عُمَرَ بْنِ الْخَطَّابِ قَالَ: نَهٰى رَسُولُ اللهِ ﷺ أَنْ يُعْزَلَ عَنِ الْحُرَّةِ إِلَّا بِإِذْنِهَا.

تخريج: [إسناده ضعيف] أخرجه أحمد: ١/ ٣١ عن إسحاق به، وقال البوصيري: هذا إسناد ضعيف لضعف ابن لهيعة ، وفيه علة أخرى تقدم، ح: ٧٠٧، وليس له شاهد صحيح.

Chapter 31. A Man Should Not Be Married To A Woman Along With Her Paternal or Maternal Aunt At The Same Time

(المعجم ٣١) - بَابٌ: لَا تُنْكَحُ الْمَرْأَةُ عَلَى عَمَّتِهَا وَلَا عَلَى خَالَتِهَا (التحفة ٣١)

1929. It was narrated from Abu Hurairah that the Prophet ﷺ said: "A woman should not be married to a man who is married to her paternal aunt or maternal aunt (at the same time)." (*Sahih*)

١٩٢٩ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامِ بْنِ حَسَّانٍ، عَنْ مُحَمَّدِ ابْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: **«لاَ تُنْكَحُ الْمَرْأَةُ عَلَى عَمَّتِهَا، وَلاَ عَلَى خَالَتِهَا»**.

تخريج: وأخرجه مسلم، النكاح، باب تحريم الجمع بين المرأة وعمتها أو خالتها في النكاح، ح: ٣٨/١٤٠٨ عن أبي بكر بن أبي شيبة به، وله طرق أخرى عند البخاري، ح: ٥١٠٩ وغيره.

1930. It was narrated that Abu Sa'eed Al-Khudri said: "I heard the Messenger of Allâh ﷺ forbid two types of marriage: For a man to be married to a woman and her paternal aunt (at the same time), and to a woman and her maternal aunt (at the same time)." (*Sahih*)

١٩٣٠ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ يَعْقُوبَ ابْنِ عُتْبَةَ، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَنْهٰى عَنْ نِكَاحَيْنِ. أَنْ يَجْمَعَ الرَّجُلُ بَيْنَ الْمَرْأَةِ وَعَمَّتِهَا، وَبَيْنَ الْمَرْأَةِ وَخَالَتِهَا.

تخريج: [صحيح] أخرجه أحمد: ٣/٦٧ من حديث ابن إسحاق به مطولاً، والحديث السابق شاهد له.

1931. Abu Bakr bin Abu Musa narrated that his father said: "The Messenger of Allâh ﷺ said: "A man should not be married to a woman and her paternal aunt or maternal aunt at the same time." (*Sahih*)

١٩٣١ - حَدَّثَنَا جُبَارَةُ بْنُ الْمُغَلِّسِ: حَدَّثَنَا أَبُو بَكْرٍ النَّهْشَلِيُّ: حَدَّثَنِي أَبُو بَكْرِ بْنُ أَبِي مُوسَى، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَا تُنْكَحُ الْمَرْأَةُ عَلَى عَمَّتِهَا وَلَا عَلَى خَالَتِهَا».

تخريج: [صحيح] انظر، ح: ٧٤٠ لعلته، ح: ١٩٢٩ شاهد له.

Comments:

After the death of a wife or after her divorce, her maternal aunt or the daughter of her sister, and her paternal aunt or the daughter of her brother, are permissible for the man to take as brides. Similarly, two sisters at one time cannot be in the marriage bond of one man; but after the divorce or death of the first sister, the marriage of the second sister is allowed with the same man. (*An-Nisâ* 4:23)

Chapter 32. A Man Divorces His Wife Thrice, Then Another Man Marries Her And Divorces Her Before Consummating The Marriage. Can She Go Back To The First Man?

(المعجم ٣٢) - بَابُ الرَّجُلِ يُطَلِّقُ امْرَأَتَهُ ثَلَاثًا فَتَزَوَّجَ فَيُطَلِّقُهَا قَبْلَ أَنْ يَدْخُلَ بِهَا. أَتَرْجِعُ إِلَى الْأَوَّلِ (التحفة ٣٢)

1932. It was narrated from 'Âishah that the wife of Rifâ'ah Al-Qurazi came to the Messenger of Allâh ﷺ and said: "I was married to Rifâ'ah, and he divorced me and made it irrevocable. Then I married 'Abdur-Rahmân bin Zubair, and what he has is like the fringe of a garment." The Prophet ﷺ smiled and said: "Do you want to go back to Rifâ'ah? No, not until you taste his ('Abdur-Rahmân's) sweetness and he tastes your sweetness." (*Sahih*)

١٩٣٢ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ. أَخْبَرَنِي عُرْوَةُ، عَنْ عَائِشَةَ أَنَّ امْرَأَةَ رِفَاعَةَ الْقُرَظِيِّ جَاءَتْ إِلَى رَسُولِ اللهِ ﷺ فَقَالَتْ: إِنِّي كُنْتُ عِنْدَ رِفَاعَةَ. فَطَلَّقَنِي فَبَتَّ طَلَاقِي. فَتَزَوَّجْتُ عَبْدَ الرَّحْمٰنِ بْنَ الزُّبَيْرِ. وَإِنَّ مَا مَعَهُ مِثْلُ هُدْبَةِ الثَّوْبِ. فَتَبَسَّمَ النَّبِيُّ ﷺ فَقَالَ: «أَتُرِيدِينَ أَنْ تَرْجِعِي إِلَى رِفَاعَةَ؟ لَا. حَتَّى تَذُوقِي عُسَيْلَتَهُ وَيَذُوقَ عُسَيْلَتَكِ».

تخريج: أخرجه البخاري، الشهادات، باب شهادة المختبيء، ح:٢٦٣٩، ومسلم، النكاح، لا تحل المطلقة ثلاثًا لمطلقها حتى تنكح زوجًا غيره ويطأها ثم يفارقها وتنقضي عدتها، ح:١٤٣٣ من حديث سفيان به.

Comments:

a. The permission of marrying the first man (who gave her final divorce) is with the condition that the second husband divorced her after having intercourse. If the second husband divorced her before having sexual intercourse, then remarrying the former husband is not yet permissible; but she may marry a third person.

b. The third divorce is an absolute or final divorce after which the right of revocation is void. If a woman is divorced after the marriage ceremony without consummating the marriage, then this first divorce will be regarded as absolute and final. If one is married to a female slave, then the second divorce will be the absolute one. Any other case has the right to three divorces and the third divorce will be the last one.

1933. It was narrated from Ibn 'Umar, from the Prophet ﷺ, concerning a man who had a wife then divorced her, then another man married her but divorced her before consummating the marriage. Could she go back to the first man? He said: "No, not until he tastes her sweetness." (*Sahih*)

١٩٣٣ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ قَالَ: سَمِعْتُ [سَالِمَ بْنَ رَزِينٍ] يُحَدِّثُ عَنْ سَالِمِ بْنِ عَبْدِ اللهِ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ، فِي الرَّجُلِ تَكُونُ لَهُ الْمَرْأَةُ فَيُطَلِّقُهَا. فَيَتَزَوَّجُهَا رَجُلٌ فَيُطَلِّقُهَا قَبْلَ أَنْ يَدْخُلَ بِهَا. أَتَرْجِعُ إِلَى الأَوَّلِ؟ قَالَ: «لاَ. حَتَّى يَذُوقَ الْعُسَيْلَةَ».

تخريج: [صحيح] أخرجه النسائي:٦/١٤٨، ١٤٩، ح:٣٤٤٣، التعليقات السلفية:٣٤٤٣، وأحمد:٢/ ٨٥ عن محمد بن جعفر من حديث شعبة به، وخالفه سفيان الثوري فرواه عن علقمة عن رزين بن سليمان الأحمري عن ابن عمر به * رزين أو ابن رزين مجهول كما في التقريب، ولحديثه شواهد كثيرة منها الحديث السابق، فائدة: وقع في المجتبى للنسائي: سلم بن زرير ، وهو تصحيف كما حققه شيخنا الإمام الحجة المتقن الفقيه المحدث محمد عطاء الله حنيف الفوجياني رحمه الله عليه في التعليقات، ثم وجدته على الصواب في السنن الكبرى للنسائي، ح:٥٦٠٧ فلله دره.

Comments:

'Taste' means the performance of intercourse, as has been mentioned previously.

Chapter 33. The *Muhallil* And The *Muhallal Lahu*[1]

(المعجم ٣٣) - بَابُ الْمُحَلِّلِ وَالْمُحَلَّلَ لَهُ (التحفة ٣٣)

1934. It was narrated that Ibn 'Abbâs said: "The Messenger of Allâh ﷺ cursed the *Muhallil* and the *Muhallal lahu*." (***Sahih***)

١٩٣٤ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا أَبُو عَامِرٍ، عَنْ زَمْعَةَ بْنِ صَالِحٍ، عَنْ سَلَمَةَ بْنِ [وَهْرَامٍ]، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: لَعَنَ رَسُولُ اللهِ ﷺ الْمُحَلِّلَ وَالْمُحَلَّلَ لَهُ.

تخريج: [صحيح] * زمعة تقدم، ح:٣٢٦، ولحديثه شاهد حسن عند أحمد وغيره من حديث أبي هريرة رضي الله عنه:٢/٣٢٣، وصححه ابن الجارود، ح:٦٨٤، وحسنه البخاري (التلخيص الحبير:٣/ ١٧٠)، وللحديث شواهد كثيرة، ذكرت بعضها في نيل المقصود، ح:٢٠٧٦، وثبت إنكار التحليل المذكور عن عمر وعثمان وابن عمر وغيرهم رضي الله عنهم أجمعين.

1935. It was narrated that 'Ali said: "The Messenger of Allâh ﷺ cursed the *Muhallil* and the *Muhallal lahu*." (***Da'if***)

١٩٣٥ - حَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ [ابْنِ] الْبَخْتَرِيِّ الْوَاسِطِيُّ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنِ ابْنِ عَوْنٍ وَ مُجَالِدٌ عَنِ الشَّعْبِيِّ، عَنِ الْحَارِثِ، عَنْ عَلِيٍّ قَالَ: لَعَنَ رَسُولُ اللهِ ﷺ الْمُحَلِّلَ وَالْمُحَلَّلَ لَهُ.

تخريج: [ضعيف] أخرجه أبو داود، النكاح، باب: في التحليل، ح:٢٠٧٦ من حديث الشعبي به * والحارث تقدم، ح:٩٥، وحديث أحمد(٢/ ٣٢٣، ح:٨٢٧٠) يغني عنه.

1936. 'Uqbah bin 'Âmir narrated that the Messenger of Allâh ﷺ said: 'Shall I not tell you of a borrowed billy goat." They said: "Yes, O Messenger of Allâh!" He said: "He is *Muhallil.* May Allâh curse the *Muhallil* and the *Muhallal lahu*.'" (***Hasan***)

١٩٣٦ - حَدَّثَنَا يَحْيَى بْنُ عُثْمَانَ بْنِ صَالِحٍ الْمِصْرِيُّ: حَدَّثَنَا أَبِي. قَالَ: سَمِعْتُ اللَّيْثَ ابْنَ سَعْدٍ يَقُولُ: قَالَ لِي أَبُو مُصْعَبٍ مِشْرَحُ ابْنُ هَاعَانَ، قَالَ عُقْبَةُ بْنُ عَامِرٍ: قَالَ رَسُولُ اللهِ ﷺ: «أَلَا أُخْبِرُكُمْ بِالتَّيْسِ الْمُسْتَعَارِ؟» قَالُوا: بَلَىٰ. يَا رَسُولَ اللهِ. قَالَ: «هُوَ الْمُحَلِّلُ. لَعَنَ اللهُ الْمُحَلِّلَ وَالْمُحَلَّلَ لَهُ».

تخريج: [حسن] أخرجه الطبراني (الكبير:١٧/ ٢٩٩)، ح:٨٢٥ من حديث أبي صالح عن الليث به، وصححه الحاكم:٢/ ١٩٨، والذهبي، وفيه علة قادحة، وح:١٩٣٤ شاهد له، وحسنه

[1] *Muhallil* is the man who marries a woman in order to divorce her, so that she can go back to her first husband. *Muhallal lahu* is the first husband for whom this is done.

الحافظ عبدالحق الإشبيلي، والحافظ ابن تيمية وغيرهما.

Comments:

a. If a woman is divorced three times (the three divorces in accordance with the *Shari'ah*) and her husband wants to take her back, it is not allowed. If a second man marries her, and he has no intention to live a matrimonial or family life with her permanently; rather he intends to divorce her after marriage, and having sexual intercourse and this marriage is a trick, so that the former husband can remarry her, thus which was unlawful for the former husband will become lawful, this type of temporary marriage is called *Halâlah*, it is declared a cursed deed in this *Hadith*.

b. The curse proves the prohibition of *Halâlah*, because a permissible deed never causes a curse.

c. The person who performs *Halâlah* is named, in the *Hadith*, a billy goat or a male goat, which stresses the gravity of evil in this act.

Chapter 34. What Is Unlawful Due To Lineage Is Unlawful Due To Breastfeeding

(المعجم ٣٤) - بَابٌ: يَحْرُمُ مِنَ الرِّضَاعِ مَا يَحْرُمُ مِنَ النَّسَبِ (التحفة ٣٤)

1937. It was narrated from 'Âishah that the Messenger of Allâh ﷺ said: 'Breastfeeding makes unlawful (for marriage) the same things that blood ties make unlawful." (*Sahih*)

١٩٣٧ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ نُمَيْرٍ، عَنِ الْحَجَّاجِ، عَنِ الْحَكَمِ، عَنْ عِرَاكِ بْنِ مَالِكٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ اللهِ ﷺ: «يَحْرُمُ مِنَ الرَّضَاعِ مَا يَحْرُمُ مِنَ النَّسَبِ».

تخريج: أخرجه مسلم، الرضاع، باب تحريم الرضاعة من ماء الفحل، ح:١٤٤٥/٩ من حديث يزيد بن أبي حبيب عن عراك به مطولاً، نحو المعنى، وأصله عند البخاري، ومسلم وغيرهما، وانظر الحديث الآتي.

Comments:

The details of the women who are prohibited for marriage due to fosterage (suckling a baby) are the following:

a. Foster Mother: Who suckled you during the foster period (first two years of infancy).

b. Foster Sister: Your real or foster mother suckled her, along with you, before you or after you; or a woman whose real or foster mother suckled you; i.e., all blood related children and the foster children of a woman will become brothers and sisters of the suckling child.

c. Foster maternal aunt: The sisters of the foster mother will become maternal aunts of the suckling child.

d. Foster paternal aunt: The husband of the foster mother will be the father of

the suckling child; therefore, the sisters of the foster father will become paternal aunts and his brothers will be the paternal uncles of the suckling child.

Other real brothers and sisters of the suckling child, who did not suckle the same foster mother, will not have any foster relation with the woman and her children.

1938. It was narrated from Ibn 'Abbâs that the Messenger of Allâh ﷺ was offered the daughter of Hamzah bin 'Abdul-Muttalib in marriage, and he said: "She is the daughter of my brother through breastfeeding, and breastfeeding makes unlawful (for marriage) the same things that blood ties make unlawful." (*Sahih*)

١٩٣٨ - حَدَّثَنَا حُمَيْدُ بْنُ مَسْعَدَةَ، وَ أَبُو بَكْرِ ابْنُ خَلَّادٍ. قَالَا: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ: حَدَّثَنَا سَعِيدٌ، عَنْ قَتَادَةَ، عَنْ جَابِرِ بْنِ زَيْدٍ، عَنِ ابْنِ عَبَّاسٍ أَنَّ رَسُولَ اللهِ ﷺ أُرِيدَ عَلَى بِنْتِ حَمْزَةَ بْنِ عَبْدِ الْمُطَّلِبِ. فَقَالَ: «إِنَّهَا ابْنَةُ أَخِي مِنَ الرَّضَاعَةِ. وَإِنَّهُ يَحْرُمُ مِنَ الرَّضَاعَةِ مَا يَحْرُمُ مِنَ النَّسَبِ».

تخريج: أخرجه البخاري، الشهادات، باب الشهادة على الأنساب والرضاع المستفيض والموت القديم، ح:٢٦٤٥، ٥١٠٠، ومسلم، الرضاع، باب تحريم ابنة الأخ من الرضاعة، ح:١٤٤٧ من حديث قتادة به.

Comments:

a. The chief of the martyrs, Hamzah ؓ was the real paternal uncle of Allâh's Messenger ﷺ. Therefore, the marriage of his daughter should have been legal with the Prophet; that is why 'Ali ؓ gave this proposal to the Prophet ﷺ. But the Messenger of Allâh ﷺ made it clear that it was possible because of the family lineage relation, but it was impossible due to the prohibition of fosterage.

b. Thuwaibah, the female slave of Abu Lahab, suckled Hamzah ؓ; she also suckled the Messenger of Allâh ﷺ for a few days. (*Lama'ât Sharh Mishkât*, Book of *Nikâh*, chapter: The women prohibited for marriage)

1939. It was narrated from 'Urwah bin Zubair that Zainab bint Abi Salamah told him that Umm Habibah told her that she said to the Messenger of Allâh ﷺ: "Marry my sister 'Azzah." The Messenger of Allâh ﷺ said: "Would you like that?" She said: "Yes, O Messenger of Allâh. I am not the only one living with you and the one who most deserves to

١٩٣٩ - حَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ: أَنْبَأَنَا اللَّيْثُ بْنُ سَعْدٍ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ أَنَّ زَيْنَبَ بِنْتَ أَبِي سَلَمَةَ حَدَّثَتْهُ أَنَّ أُمَّ حَبِيبَةَ حَدَّثَتْهَا أَنَّهَا قَالَتْ لِرَسُولِ اللهِ ﷺ: انْكِحْ أُخْتِي عَزَّةَ. قَالَ رَسُولُ اللهِ ﷺ: «أَتُحِبِّينَ ذٰلِكِ؟» قَالَتْ: نَعَمْ. يَا رَسُولَ اللهِ فَلَسْتُ لَكَ بِمُخْلِيَةٍ.

share good things with me is my sister." The Messenger of Allâh ﷺ said: "But that is not permissible for me." She said: "But we thought that you wanted to marry Durrah bint Abi Salamah." The Messenger of Allâh ﷺ said: "The daughter of Umm Salamah?" She said: "Yes." The Messenger of Allâh ﷺ said: "Even if she were not my step-daughter who is under my care, she would not be permissible for me, because she is the daughter of my brother through breastfeeding. Thuwaibah breastfed both her father and I. So do not offer your sisters and daughters to me for marriage." (*Sahih*)

Another chain of narrator with similar wording.

وَأَحَقُّ مَنْ شَرِكَنِي فِي خَيْرٍ أُخْتِي. قَالَ رَسُولُ اللهِ ﷺ: «فَإِنَّ ذٰلِكَ لاَ يَحِلُّ لِي» قَالَتْ: فَإِنَّا نَتَحَدَّثُ أَنَّكَ تُرِيدُ أَنْ تَنْكِحَ دُرَّةَ بِنْتَ أَبِي سَلَمَةَ. فَقَالَ: «بِنْتَ أُمِّ سَلَمَةَ؟» قَالَتْ: نَعَمْ. قَالَ رَسُولُ اللهِ ﷺ: «فَإِنَّهَا لَوْ لَمْ تَكُنْ رَبِيبَتِي فِي حَجْرِي مَا حَلَّتْ لِي. إِنَّهَا لابْنَةُ أَخِي مِنَ الرَّضَاعَةِ. أَرْضَعَتْنِي وَأَبَاهَا ثُوَيْبَةُ. فَلاَ تَعْرِضْنَ عَلَيَّ أَخَوَاتِكُنَّ وَلاَ بَنَاتِكُنَّ».

حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ نُمَيْرٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ زَيْنَبَ بِنْتِ أُمِّ سَلَمَةَ، عَنْ أُمِّ حَبِيبَةَ، عَنِ النَّبِيِّ ﷺ، نَحْوَهُ.

تخريج: أخرجه البخاري، النكاح، باب ﴿وَأُمَّهَٰتُكُمُ ٱلَّٰتِيٓ أَرْضَعْنَكُمْ﴾ ح:٥١٠١ وغيره من حديث الزهري به، ومسلم، الرضاع، باب تحريم الربيبة وأخت المرأة، ح:١٤٤٩ من حديث محمد بن رمح به، أخرجه البخاري، ح:٥١٠٦، ومسلم، ح:١٤٤٩ وغيرهما من حديث هشام بن عروة به .

Comments:

a. Two sisters at one time are not allowed in the marriage bond with the same man.
b. Marriage with the step daughter is not allowed.
c. The marriage with a foster niece is as prohibited as with the real niece.
d. The relations of fosterage must be kept identified lest the marriage mistakenly take place with such a woman that it is not allowed.

Chapter 35. Suckling Once Or Twice Does Not Make (Marriage) Unlawful

(المعجم ٣٥) - بَابٌ: لَا تُحَرِّمُ الْمَصَّةُ وَلَا الْمَصَّتَانِ (التحفة ٣٥)

1940. It was narrated that Umm Fadl said that the Messenger of Allâh ﷺ said: "Breastfeeding once or twice, or suckling once or

١٩٤٠ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ: حَدَّثَنَا ابْنُ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ، عَنْ أَبِي الْخَلِيلِ، عَنْ عَبْدِ اللهِ بْنِ

twice, does not make (marriage) unlawful." (*Sahih*)

الْحَارِثِ أَنَّ أُمَّ الْفَضْلِ حَدَّثَتْهُ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «لاَ تُحَرِّمُ الرَّضْعَةُ وَلاَ الرَّضْعَتَانِ أَوِ الْمَصَّةُ وَالْمَصَّتَانِ».

تخريج: أخرجه مسلم، الرضاع، باب في المصة والمصتان، ح:١٤٥١ عن أبي بكر بن أبي شيبة به.

Comments:

Some of the scholars understood from this *Hadith* that three cases of suckling establishe the rules of fosterage, i.e. the relationship of fosterage is established. But the truth is that the fosterage is proven by suckling five times. As the saying of 'Âishah ﵂ is narrated in *Sahih Muslim* that the first rule of suckling regarding the prohibition of marriage, revealed in the Qur'ân, was of suckling ten times; later it was abrogated and the rule of fosterage prohibition due to suckling five times was revealed.

1941. It was narrated from 'Âishah that the Prophet ﷺ said: "Suckling once or twice does not make (marriage) unlawful." (*Sahih*)

١٩٤١ - حَدَّثَنَا مُحَمَّدُ بْنُ خَالِدِ بْنِ خِدَاشٍ: حَدَّثَنَا ابْنُ عُلَيَّةَ، عَنْ أَيُّوبَ، عَنِ ابْنِ أَبِي مُلَيْكَةَ عَنْ عَبْدِ اللهِ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «لاَ تُحَرِّمُ الْمَصَّةُ وَالْمَصَّتَانِ».

تخريج: أخرجه مسلم، الرضاع، الباب السابق، ح:١٤٥٠ من حديث إسماعيل ابن علية وغيره به.

1942. It was narrated that 'Âishah said: "One of the things that Allâh revealed in the Qur'ân and then abrogated was that nothing makes marriage prohibited except ten breastfeedings or five well-known (breastfeedings)." (*Sahih*)

١٩٤٢ - حَدَّثَنَا عَبْدُ الْوَارِثِ بْنُ عَبْدِ الصَّمَدِ ابْنِ عَبْدِ الْوَارِثِ: حَدَّثَنَا أَبِي: حَدَّثَنَا حَمَّادُ ابْنُ سَلَمَةَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ، عَنْ عَمْرَةَ، عَنْ عَائِشَةَ أَنَّهَا قَالَتْ: كَانَ فِيمَا أَنْزَلَ اللهُ مِنَ الْقُرْآنِ، ثُمَّ سَقَطَ: لاَ يُحَرِّمُ إِلَّا عَشْرُ رَضَعَاتٍ أَوْ خَمْسٌ مَعْلُومَاتٌ.

تخريج: [إسناده صحيح].

Comments:

This narration has uncertainty regarding the revealed rule if it was ten times or five times; but the aforementioned narration of *Sahih Muslim* made it clear that the rule was revealed for five times.

Chapter 36. Breastfeeding An Adult

(المعجم ٣٦) - بَابُ رِضَاعِ الْكَبِيرِ
(التحفة ٣٦)

1943. It was narrated that 'Âishah said: "Sahlah bint Suhail came to the Prophet ﷺ and said: 'O Messenger of Allâh, I see signs of displeasure on the face of Abu Hudhaifah when Sâlim enters upon me." The Prophet ﷺ said: "Breastfeed him." She said: "How can I breastfeed him when he is a grown man?" The Messenger of Allâh ﷺ smiled and said: "I know that he is a grown man." So she did that, then she came to the Prophet ﷺ and said: "I have never seen any signs of displeasure on the face of Abu Hudhayfah after that." And he was present at (the battle of) Badr.[1] (*Sahih*)

١٩٤٣ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: جَاءَتْ سَهْلَةُ بِنْتُ سُهَيْلٍ إِلَى النَّبِيِّ ﷺ فَقَالَتْ: يَا رَسُولَ اللهِ! إِنِّي أَرَى فِي وَجْهِ أَبِي حُذَيْفَةَ الْكَرَاهِيَةَ مِنْ دُخُولِ سَالِمٍ عَلَيَّ. فَقَالَ النَّبِيُّ ﷺ: «أَرْضِعِيهِ» قَالَتْ: كَيْفَ أُرْضِعُهُ وَهُوَ رَجُلٌ كَبِيرٌ؟ فَتَبَسَّمَ رَسُولُ اللهِ ﷺ وَقَالَ: **«قَدْ عَلِمْتُ أَنَّهُ رَجُلٌ كَبِيرٌ»**. فَفَعَلَتْ. فَأَتَتِ النَّبِيَّ ﷺ فَقَالَتْ: مَا رَأَيْتُ فِي وَجْهِ أَبِي حُذَيْفَةَ شَيْئًا أَكْرَهُهُ بَعْدُ. وَكَانَ شَهِدَ بَدْرًا.

تخريج: أخرجه مسلم، الرضاع، باب رضاعة الكبير، ح:١٤٥٣ من حديث سفيان به.

Comments:

Due to this *Hadith*, 'Âishah ؓ had the opinion that the milk, in whatever age it is suckled, will prove the prohibition of fosterage. But other Mothers of the Believers did not agree with her; as appears in the following chapter. (See *Hadith*: 1947)

1944. It was narrated that 'Âishah said: "The Verse of stoning and of breastfeeding an adult ten times was revealed, and the paper was with me under my

١٩٤٤ - حَدَّثَنَا أَبُو سَلَمَةَ يَحْيَى بْنُ خَلَفٍ: حَدَّثَنَا عَبْدُ الأَعْلَى عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ عَبْدِ اللهِ بْنِ أَبِي بَكْرٍ، عَنْ عَمْرَةَ، عَنْ

[1] Nearly all of the scholars hold the view of the rest of the wives of the Prophet ﷺ, as recorded by *Muslim* and others (similar here under no. 1947), that Umm Salamah, the wife of the Prophet ﷺ would say: "The rest of the wives of the Prophet ﷺ refused to have anyone enter upon them based upon such suckling. They said to 'Âishah: 'By Allâh! We see that this is but an allowance that Allâh's Messenger ﷺ granted to Sâlim specifically. So no one enters upon us based on this suckling, nor sees us.'" And regarding the suckling itself, Nawawi mentioned that Qâdi 'Iyâd said: "Perhaps she expressed the milk, then he drank it without touching."

عَائِشَةَ. وَعَنْ عَبْدِ الرَّحْمٰنِ بْنِ الْقَاسِمِ عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: لَقَدْ نَزَلَتْ آيَةُ الرَّجْمِ، وَرَضَاعَةُ الْكَبِيرِ عَشْراً. وَلَقَدْ كَانَ فِي صَحِيفَةٍ تَحْتَ سَرِيرِي. فَلَمَّا مَاتَ رَسُولُ اللهِ ﷺ وَتَشَاغَلْنَا بِمَوْتِهِ، دَخَلَ دَاجِنٌ فَأَكَلَهَا.

pillow. When the Messenger of Allâh ﷺ died, we were preoccupied with his death, and a tame sheep came in and ate it." (***Hasan***)

تخريج: [إسناده حسن] أخرجه أحمد: ٦/ ٢٦٩ من حديث ابن إسحاق حدثني عبدالله بن أبي بكر به، طريق عمرة بنت عبدالرحمن فقط، واللفظ لهذا الطريق، أخرجه مالك: ٢/ ٦٠٨ موطأ، ومن طريقه مسلم، ح: ١٤٥٢ عن عبدالله بن أبي بكر به لم يذكر قصة الداجن، وهاتان الآتيان كانتا منسوختان القراءة فأكلتهما الداجن لأن لا تكتبا في القرآن، والقرآن كامل مكمل كما تركه رسول الله ﷺ لم يزدد فيه حرف ولم ينقص منه شيء، والحمد لله.

Comments:

a. These are such Verses that their recitation has been abrogated, while the rule remained in force; therefore, the Companions did not write it in the copy of the Qur'ân.
b. It is proven from other *Ahâdith* that the latest rule regarding the prohibition of fosterage is for suckling five times, and this is the preferred view.

Chapter 37. There Is No Breastfeeding After Weaning

(المعجم ٣٧) - **بَابٌ: لَا رِضَاعَ بَعْدَ فِصَالٍ** (التحفة ٣٧)

١٩٤٥ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ، عَنْ أَشْعَثَ بْنِ أَبِي الشَّعْثَاءِ، عَنْ أَبِيهِ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ أَنَّ النَّبِيَّ ﷺ دَخَلَ عَلَيْهَا وَعِنْدَهَا رَجُلٌ. فَقَالَ: «مَنْ هٰذَا؟» قَالَتْ: هٰذَا أَخِي. قَالَ: «انْظُرُوا مَنْ تُدْخِلْنَ عَلَيْكُنَّ. فَإِنَّ الرَّضَاعَةَ مِنَ الْمَجَاعَةِ».

1945. It was narrated from 'Âishah that the Prophet ﷺ entered upon her and there was a man with her. He said: "Who is this?" She said: "This is my brother." He said: "Look at whom you allow to enter upon you, because the breastfeeding (that makes a person *Mahram*) is that which satisfies hunger." (***Sahih***)

تخريج: أخرجه البخاري، الشهادات، باب الشهادة على الأنساب والرضاع المستفيض والموت القديم، ح: ٢٦٤٧، ومسلم، الرضاع، باب: إنما الرضاعة من المجاعة، ح: ١٤٥٥ من حديث سفيان به.

Comments:

The prohibited relation due to fosterage will come about if the child is fostered in the first two years of age; and the child sucked milk five times to the fill; if a child is fostered after the first two years, then this suckling will

not be regarded as a prohibitive one, and it will not establish the relation of fosterage; except for in extreme circumstances.

1946. It was narrated from 'Abdullâh bin Zubair that the Messenger of Allâh ﷺ said: "There is no breastfeeding except that which fills the stomach." (*Sahih*)

١٩٤٦ - حَدَّثَنَا حَرْمَلَةُ بْنُ يَحْيَى: حَدَّثَنَا عَبْدُ اللهِ بْنُ وَهْبٍ: أَخْبَرَنِي ابْنُ لَهِيعَةَ عَنْ أَبِي الأَسْوَدِ، عَنْ عُرْوَةَ، عَنْ عَبْدِ اللهِ بْنِ الزُّبَيْرِ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «لاَ رَضَاعَ إِلَّا مَا فَتَقَ الأَمْعَاءَ».

تخريج: [صحيح] * ابن لهيعة عنعن، ح: ٣٣٠ فيما أعلم، ولحديثه شواهد منها الحديث السابق، وقال البوصيري: في إسناده ابن لهيعة ... والحديث رواه الترمذي، ح: ١١٥٢ من حديث أم سلمة، وقال: حسن صحيح ، وبه صح الحديث.

Comments:

The meaning of the *Hadith* is, only that suckling will be taken into consideration in such early age of the baby when the milk of the mother serves the purpose of food for the baby. In normal circumstances, suckling an older child will not establish the relation of fosterage.

1947. It was narrated from Zainab bint Abi Salamah that the wives of the Prophet ﷺ all differed with 'Âishah and refused to allow anyone with ties of breastfeeding like Sâlim, the freed slave of Abu Hudhaifah, to enter upon them. They said: "How do we know? That may be a concession granted only to Sâlim." (*Sahih*)

١٩٤٧ - حَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ الْمِصْرِيُّ: حَدَّثَنَا عَبْدُ اللهِ بْنُ لَهِيعَةَ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ وَ عُقَيْلٍ عَنِ ابْنِ شِهَابٍ: أَخْبَرَنِي أَبُو عُبَيْدَةَ بْنُ عَبْدِ اللهِ بْنِ زَمْعَةَ، عَنْ أُمِّهِ زَيْنَبَ بِنْتِ أَبِي سَلَمَةَ أَنَّهَا أَخْبَرَتْهُ أَنَّ أَزْوَاجَ النَّبِيِّ ﷺ كُلَّهُنَّ خَالَفْنَ عَائِشَةَ وَأَبَيْنَ أَنْ يَدْخُلَ عَلَيْهِنَّ أَحَدٌ بِمِثْلِ رَضَاعَةِ سَالِمٍ، مَوْلَى أَبِي حُذَيْفَةَ. وَقُلْنَ: وَمَا يُدْرِينَا؟ لَعَلَّ ذٰلِكَ كَانَتْ رُخْصَةً لِسَالِمٍ وَحْدَهُ.

تخريج: أخرجه مسلم، الرضاع، باب رضاعة الكبير، ح: ١٤٥٤ من حديث عقيل عن ابن شهاب الزهري به.

Comments:

The same opinion of the Pure Wives of Prophet ﷺ is that of the majority scholars. Imam Bukhâri preferred it too; as mentioned in the comments of the previous *Ahâdith.* However some people are also in favor of effectiveness of suckling a grown up man; which may be practised in extreme circumstances. For further elaboration one may see in the appendix of *Tafsir Ahsanul-Bayân,* "Some Essential Rules of Fosterage," in the Urdu version.

Chapter 38. The Breast Milk Belongs To The Sire

(المعجم ٣٨) - بَابُ لَبَنِ الْفَحْلِ

(التحفة ٣٨)

1948. It was narrated that 'Âishah said: "My paternal uncle through breastfeeding, Aflah bin Abu Qu'ais, came and asked permission to visit me, after the ruling on veiling had been enjoined, and I refused to let him in, until the Prophet ﷺ came in and said: 'He is your paternal uncle; let him in.' I said: 'But it is the woman who breastfed me; the man did not breastfeed me.' He said: 'May your hands be rubbed with dust', or: 'May your right hand be rubbed with dust!'" (*Sahih*)

١٩٤٨ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: أَتَانِي عَمِّي مِنَ الرَّضَاعَةِ، أَفْلَحُ بْنُ أَبِي قُعَيْسٍ يَسْتَأْذِنُ عَلَيَّ، بَعْدَ مَا ضُرِبَ الْحِجَابُ. فَأَبَيْتُ أَنْ آذَنَ لَهُ. حَتَّى دَخَلَ عَلَيَّ النَّبِيُّ ﷺ فَقَالَ: «**إِنَّهُ عَمُّكِ، فَأْذَنِي لَهُ**» فَقُلْتُ: إِنَّمَا أَرْضَعَتْنِي الْمَرْأَةُ وَلَمْ يُرْضِعْنِي الرَّجُلُ؟ قَالَ: «**تَرِبَتْ يَدَاكِ، أَوْ يَمِينُكِ**».

تخريج: أخرجه مسلم، الرضاع، باب تحريم الرضاعة من ماء الفحل، ح:١٤٤٥/ ٤ عن ابن أبي شيبة به، وأخرجاه البخاري، ح:٢٧٩٦، ٥١٠٣، ٦١٥٦، ومسلم وغيرهما من طرق عن الزهري نحوه مطولاً.

1949. It was narrated that 'Âishah said: "My paternal uncle through breastfeeding came to visit me and I refused to let him in. The Messenger of Allâh ﷺ said: 'Let your paternal uncle visit you.' I said: 'But it is the woman who breastfed me; the man did not breastfeed me.' He said: 'He is your paternal uncle; let him visit you.'" (*Sahih*)

١٩٤٩ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ نُمَيْرٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: جَاءَ عَمِّي مِنَ الرَّضَاعَةِ يَسْتَأْذِنُ عَلَيَّ، فَأَبَيْتُ أَنْ آذَنَ لَهُ. فَقَالَ رَسُولُ اللهِ ﷺ: «**فَلْيَلِجْ عَلَيْكِ عَمُّكِ**» فَقُلْتُ: إِنَّمَا أَرْضَعَتْنِي الْمَرْأَةُ وَلَمْ يُرْضِعْنِي الرَّجُلُ. قَالَ: «**إِنَّهُ عَمُّكِ. فَلْيَلِجْ عَلَيْكِ**».

تخريج: أخرجه مسلم، الرضاع، باب تحريم الرضاعة من ماء الفحل، ح:١٤٤٥/ ٧ عن ابن أبي شيبة وغيره به، وأخرجه البخاري، النكاح، باب ما يحل من الدخول والنظر إلى النساء في الرضاع، ح:٥٢٣٩ من طريق مالك عن هشام به نحوه مطولاً.

Comments:

Foster relations are established from both sides, that of the foster mother and the foster father; resulting in foster maternal uncles and aunts etc. The husband of the suckling woman becomes the father of the foster child; so

his brothers and sisters will be child's foster paternal uncles and aunts etc.

Chapter 39. A Man Became Muslim And He Has (i.e., Is Married To) Two Sisters

(المعجم ٣٩) - بَابُ الرَّجُلِ يُسْلِمُ وَعِنْدَهُ أُخْتَانِ (التحفة ٣٩)

1950. It was narrated that Dailami said: "I came to the Messenger of Allâh ﷺ, and I was married to two sisters whom I had married during the Ignorance period. He said: 'When you go back, divorce one of them.'" (*Hasan*)

١٩٥٠ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ السَّلَامِ بْنُ حَرْبٍ عَنْ إِسْحَاقَ بْنِ عَبْدِ اللهِ ابْنِ أَبِي فَرْوَةَ، عَنْ أَبِي وَهْبٍ الْجَيْشَانِيِّ، عَنْ أَبِي خِرَاشٍ الرُّعَيْنِيِّ، عَنِ الدَّيْلَمِيِّ قَالَ: قَدِمْتُ عَلَى رَسُولِ اللهِ ﷺ، وَعِنْدِي أُخْتَانِ تَزَوَّجْتُهُمَا فِي الْجَاهِلِيَّةِ. فَقَالَ: «إِذَا رَجَعْتَ فَطَلِّقْ إِحْدَاهُمَا».

تخريج: [حسن] فيه متروك، ولكن انظر الحديث الآتي، وأخرجه ابن أبي شيبة: ٤/ ٣١٧ به.

1951. Dahhâk bin Fairuz Dailami narrated that his father said: "I came to the Prophet ﷺ and said: 'O Messenger of Allâh! I have become Muslim and I am married to two sisters.' The Messenger of Allâh ﷺ said: 'Divorce whichever of them you want.'" (*Hasan*)

١٩٥١ - حَدَّثَنَا يُونُسُ بْنُ عَبْدِ الْأَعْلَى: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي ابْنُ لَهِيعَةَ، عَنْ أَبِي وَهْبٍ الْجَيْشَانِيِّ: حَدَّثَهُ أَنَّهُ سَمِعَ الضَّحَّاكَ بْنَ فَيْرُوزَ الدَّيْلَمِيَّ يُحَدِّثُ عَنْ أَبِيهِ قَالَ: أَتَيْتُ النَّبِيَّ ﷺ فَقُلْتُ: يَا رَسُولَ اللهِ! إِنِّي أَسْلَمْتُ وَتَحْتِي أُخْتَانِ. قَالَ رَسُولُ اللهِ ﷺ لِي: «طَلِّقْ أَيَّتَهُمَا شِئْتَ».

تخريج: [حسن] أخرجه أبو داود، الطلاق، باب: في من أسلم وعنده نساء أكثر من أربع أو أختان، ح: ٢٢٤٣ من حديث أبي وهب نحوه، وحسنه الترمذي، ح: ١١٣٠، وصححه ابن حبان، وللحديث طرق عند الطبراني في الكبير: ١٨/ ٣٢٨، ٣٢٩ وغيره.

Comments:

a. If a person is already married in accordance with his religion, before embracing Islam, and then the wife and husband become Muslims, their first marriage bond will be valid; they are not required to remarry.
b. If a man is married, before embracing Islam, to such a woman with whom his marriage is unlawful according to Islam, then after embracing Islam he will have to separate from her.
c. Before embracing Islam, the children born from this sort of marriage will be regarded lawful, and they will share the inheritance of the father.

Chapter 40. A Man Became Muslim And He Has More Than Four Wives

(المعجم ٤٠) - بَابُ الرَّجُلِ يُسْلِمُ وَعِنْدَهُ أَكْثَرُ مِنْ أَرْبَعِ نِسْوَةٍ (التحفة ٤٠)

1952. It was narrated that Qais bin Hârith said: "I became Muslim and I had eight wives. I went to the Prophet ﷺ and told him about that. He said: 'Choose four of them.'" (*Da'if*)

١٩٥٢ - حَدَّثَنَا أَحْمَدُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيُّ: حَدَّثَنَا هُشَيْمٌ عَنِ ابْنِ أَبِي لَيْلَى، عَنْ حُمَيْضَةَ بِنْتِ الشَّمَرْدَلِ، عَنْ قَيْسِ بْنِ الْحَارِثِ قَالَ: أَسْلَمْتُ وَعِنْدِي ثَمَانِي نِسْوَةٍ. فَأَتَيْتُ النَّبِيَّ ﷺ فَقُلْتُ ذٰلِكَ لَهُ. فَقَالَ: «اخْتَرْ مِنْهُنَّ أَرْبَعاً».

تخريج: [إسناده ضعيف] أخرجه أبو داود، الطلاق، باب في من أسلم وعنده نساء أكثر من أربع أو أختان، ح:٢٢٤١ من حديث هشيم به، وانظر، ح:٨٥٤ لعلته * حميضة بن(وفي كتاب ابن ماجه: بنت، وهو وهم قديم) الشمردل مستور لا يعرف.

1953. It was narrated that Ibn 'Umar said: "Ghailân bin Salamah became Muslim and he had ten wives. The Prophet ﷺ said to him: 'Choose four of them.'" (*Da'if*)

١٩٥٣ - حَدَّثَنَا يَحْيَى بْنُ حَكِيمٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنِ ابْنِ عُمَرَ قَالَ: أَسْلَمَ غَيْلَانُ ابْنُ سَلَمَةَ وَتَحْتَهُ عَشْرُ نِسْوَةٍ. فَقَالَ لَهُ النَّبِيُّ ﷺ: «خُذْ مِنْهُنَّ أَرْبَعاً».

تخريج: [إسناده ضعيف] أخرجه الترمذي، النكاح، باب ماجاء في الرجل يسلم وعنده عشر نسوة، ح:١١٢٨ من حديث معمر به، ونقل عن البخاري قال: هذا حديث غير محفوظ ، وفيه علة أخرى، وهي عنعنة الزهري، ح:٧٠٧.

Comments:

a. If a person is married to more than four women before embracing Islam, after embracing Islam he has the right to keep only four women in marriage, and he will necessarily divorce the rest.

b. A person married to more than four women has the privilege to choose any four of them to keep in marriage bond, and there is no condition of choosing the first four or the last four.

Chapter 41. Conditions In Marriage

(المعجم ٤١) - بَابُ الشَّرْطِ فِي النِّكَاحِ (التحفة ٤١)

1954. It was narrated from 'Uqbah bin 'Âmir that the Prophet

١٩٥٤ - حَدَّثَنَا عَمْرُو بْنُ عَبْدِ اللهِ، وَ مُحَمَّدُ

ﷺ said: "The conditions most deserving to be fulfilled are those by means of which the private parts become permissible for you." (*Sahih*)

ابْنُ إِسْمَاعِيلَ. قَالاَ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ عَبْدِ الْحَمِيدِ بْنِ جَعْفَرٍ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ مَرْثَدِ بْنِ عَبْدِ اللهِ، عَنْ عُقْبَةَ بْنِ عَامِرٍ، عَنِ النَّبِيِّ ﷺ قَالَ: «**إِنَّ أَحَقَّ الشَّرْطِ أَنْ يُوفَى بِهِ مَا اسْتَحْلَلْتُمْ بِهِ الْفُرُوجَ**».

تخريج: أخرجه البخاري، الشروط، باب الشروط في المهر عند عقدة النكاح، ح:٢٧٤١ من حديث يزيد به، ومسلم، النكاح، باب الوفاء بالشروط في النكاح، ح:١٤١٨ من حديث عبدالحميد به.

Comments:

a. Marriage is a contract between a man and woman; both have rights and obligations to discharge. A man and woman both should take care of their obligations.

b. According to the circumstances, more conditions may be stipulated at the time of marriage.

1955. It was narrated from 'Amr bin Shu'aib, from his father, that his grandfather said: "The Messenger of Allâh ﷺ said: 'Whatever is given as a dowry or gift before the marriage, it belongs to her. Whatever is given after the marriage belongs to the one to whom it was given. And the most deserving matter for which a man is honored is (the marriage of) his daughter or sister.'" (*Hasan*)

١٩٥٥ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو خَالِدٍ، عَنِ ابْنِ جُرَيْجٍ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**مَا كَانَ مِنْ صَدَاقٍ أَوْ حِبَاءٍ أَوْ هِبَةٍ قَبْلَ عِصْمَةِ النِّكَاحِ فَهُوَ لَهَا. وَمَا كَانَ بَعْدَ عِصْمَةِ النِّكَاحِ فَهُوَ لِمَنْ أُعْطِيَهُ أَوْ حُبِيَ. وَأَحَقُّ مَا يُكْرَمُ الرَّجُلُ بِهِ، ابْنَتُهُ أَوْ أُخْتُهُ**».

تخريج: [**إسناده حسن**] أخرجه أبو داود، النكاح، باب: في الرجل يدخل بامرأته قبل أن ينقدها شيئًا، ح:٢١٢٩ من حديث ابن جريج به، وصرح بالسماع عند النسائي:٦/١٢٠، ح:٣٣٥٥.

Chapter 42. A Man Setting Free His Slave Woman Then Marrying Her

(المعجم ٤٢) - **بَابُ الرَّجُلِ يُعْتِقُ أَمَتَهُ ثُمَّ يَتَزَوَّجُهَا** (التحفة ٤٢)

1956. It was narrated from Abu Musa that the Messenger of Allâh ﷺ said: "Whoever has a slave woman and teaches her good

١٩٥٦ - حَدَّثَنَا عَبْدُ اللهِ بْنُ سَعِيدٍ، أَبُو سَعِيدٍ الأَشَجُّ: حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ عَنْ صَالِحِ ابْنِ صَالِحِ بْنِ حَيٍّ، عَنِ الشَّعْبِيِّ، عَنْ أَبِي

بُرْدَةَ، عَنْ أَبِي مُوسَى قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ كَانَتْ لَهُ جَارِيَةٌ فَأَدَّبَهَا فَأَحْسَنَ أَدَبَهَا. وَعَلَّمَهَا فَأَحْسَنَ تَعْلِيمَهَا. ثُمَّ أَعْتَقَهَا وَتَزَوَّجَهَا، فَلَهُ أَجْرَانِ. وَأَيُّمَا رَجُلٍ مِنْ أَهْلِ الْكِتَابِ آمَنَ بِنَبِيِّهِ وَآمَنَ بِمُحَمَّدٍ فَلَهُ أَجْرَانِ. وَأَيُّمَا عَبْدٍ مَمْلُوكٍ أَدَّى حَقَّ اللهِ عَلَيْهِ وَحَقَّ مَوَالِيهِ، فَلَهُ أَجْرَانِ».

قَالَ صَالِحٌ: قَالَ الشَّعْبِيُّ: قَدْ أَعْطَيْتُكَهَا بِغَيْرِ شَيْءٍ. إِنْ كَانَ الرَّاكِبُ لَيَرْكَبُ فِيمَا دُونَهَا إِلَى الْمَدِينَةِ.

manners and educates her, then sets her free and marries her, will have two rewards. Any man from among the People of the Book who believed in his Prophet and believed in Muhammad will have two rewards. Any slave who does his duty towards Allâh and towards his masters will have two rewards." (***Sahih***)

(One of the narrators) Sâlih said: "Sha'bi said: 'I have given this (*Hadith*) to you for little effort on your part. A rider would travel to Al-Madinah for less than this.'"

تخريج: أخرجه البخاري، العلم، باب تعليم الرجل أمته وأهله، ح:٩٧ وغيره، ومسلم، الإيمان، باب وجوب الإيمان برسالة نبينا محمد ﷺ إلى جميع الناس ونسخ الملل بملته، ح:١٥٤ من حديث صالح به مطولاً.

Comments:

a. Male and female slaves are bought for service; the arrangement of their education and professional training is a great favor to them; and then setting the female slave free is another favor unto her. Thereafter, she should not be ignored for marriage just because she was a slave in the past; it will be the negation of her freedom. Instead, it will be the perfection of favor that a freed female slave acquires the rights of a free wife.

b. If a Jew remaining firm on *Tauhid* believes in Musa ﷺ, or a Christian believes in *'Eisa* ﷺ (Jesus), so long as he is unaware of the prophethood of Muhammad ﷺ, he (Jew or Christian) is correct. Whenever he knows about the advent of the Prophet ﷺ and believes in him, thus he secures a double reward, as is the story of Najâshi.

١٩٥٧ - حَدَّثَنَا أَحْمَدُ بْنُ عَبْدَةَ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ: حَدَّثَنَا ثَابِتٌ وَعَبْدُ الْعَزِيزِ عَنْ أَنَسٍ قَالَ: صَارَتْ صَفِيَّةُ لِدِحْيَةَ الْكَلْبِيِّ. ثُمَّ صَارَتْ لِرَسُولِ اللهِ ﷺ بَعْدُ. فَتَزَوَّجَهَا وَجَعَلَ عِتْقَهَا صَدَاقَهَا.

قَالَ حَمَّادٌ: فَقَالَ عَبْدُ الْعَزِيزِ لِثَابِتٍ: يَا أَبَا مُحَمَّدٍ أَنْتَ سَأَلْتَ أَنَساً مَا أَمْهَرَهَا؟ قَالَ:

1957. It was narrated that Anas said: "Safiyyah was given to Dihyah Al-Kalbi (as his share of the war booty), then she was given to the Messenger of Allâh ﷺ after that. He married her, and made her ransom (i.e., freedom from slavery) her dowry." (***Sahih***)

Hammâd said: "Abdul-'Aziz said to Thâbit: 'O Abu Muhammad! Did you ask Anas

what her bridal-money was?' He said: 'Her bridal-money was her freedom.'"

أَمْهَرَهَا نَفْسَهَا.

تخريج: أخرجه البخاري، صلوة الخوف، باب التكبير والغلس بالصبح والصلوة عند الإغارة والحرب، ح:٩٤٧ مطولاً، ٥٠٨٦، ومسلم، النكاح، باب فضيلة إعتاقه أمته ثم يتزوجها، ح:١٣٦٥ من حديث حماد بن زيد به.

Comments:

a. Safiyyah became a war prisoner when the Muslims attacked Banu Nadir, a tribe of Jews. For further details see *Hadith*: 1909 and its comments.

b. The freedom of a female slave can be declared as her dower.

1958. It was narrated from 'Âishah that the Messenger of Allâh ﷺ set Safiyyah free, and made her ransom her dowry, and he married her. (*Sahih*)

١٩٥٨ - حَدَّثَنَا حُبَيْشُ بْنُ مُبَشِّرٍ: حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ عِكْرِمَةَ، عَنْ عَائِشَةَ أَنَّ رَسُولَ اللهِ ﷺ أَعْتَقَ صَفِيَّةَ، وَجَعَلَ عِتْقَهَا صَدَاقَهَا، وَتَزَوَّجَهَا.

تخريج: [صحيح] والحديث السابق شاهد له.

Comments:

As it is Islamically forbidden for a woman to marry without the permission of her father or *Wali* (the guardian), likewise a slave is not allowed to marry without the permission of the master. The logic of it is that, after marriage, the slave will have to look after his wife and children, and it will undermine the service to his master; but if the master, with a goodwill gesture, is prepared to decrease his duties then the slave should marry, otherwise he should observe patience. Morally, the master should allow the slave to marry so that he can protect his chastity.

Chapter 43. A Slave Marrying Without His Master's Permission

(المعجم ٤٣) - بَابُ تَزْوِيجِ الْعَبْدِ بِغَيْرِ إِذْنِ سَيِّدِهِ (التحفة ٤٣)

1959. It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ said: "If a slave gets married without his master's permission, he is a fornicator." (*Da'if*)

١٩٥٩ - حَدَّثَنَا أَزْهَرُ بْنُ مَرْوَانَ: حَدَّثَنَا عَبْدُ الْوَارِثِ بْنُ سَعِيدٍ: حَدَّثَنَا الْقَاسِمُ بْنُ عَبْدِ الْوَاحِدِ، عَنْ عَبْدِ اللهِ بْنِ مُحَمَّدِ بْنِ عَقِيلٍ، عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**إِذَا تَزَوَّجَ الْعَبْدُ بِغَيْرِ إِذْنِ سَيِّدِهِ، كَانَ عَاهِرًا**».

تخريج: [إسناده ضعيف] أخرجه الحاكم: ٢/ ١٩٤ من حديث عبدالوارث به، وصححه،

ووافقه الذهبي * ابن عقيل ضعيف تقدم، ح:٣٩٠.

1960. It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ said: "Any slave who gets married without his master's permission, is a fornicator." (*Da'if*)

١٩٦٠ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَىٰ وَ صَالِحُ ابْنُ مُحَمَّدِ بْنِ يَحْيَى بْنِ سَعِيدٍ. قَالاَ: حَدَّثَنَا أَبُو غَسَّانَ، مَالِكُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا مِنْدَلٌ عَنِ ابْنِ جُرَيْجٍ، عَنْ مُوسى بْنِ عُقْبَةَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «أَيُّمَا عَبْدٍ تَزَوَّجَ بِغَيْرِ إِذْنِ مَوَالِيهِ، فَهُوَ زَانٍ».

تخريج: [إسناده ضعيف] انظر، ح:١٢٤٧ لعلته.

Chapter 44. Prohibition Of Temporary Marriage (*Mut'ah*)

(المعجم ٤٤) - بَابُ النَّهْيِ عَنْ نِكَاحِ الْمُتْعَةِ (التحفة ٤٤)

1961. It was narrated from 'Ali bin Abu Tâlib that the Messenger of Allâh ﷺ forbade on the Day of Khaibar, the temporary marriage of women and (he forbade) the flesh of domestic donkeys. (*Sahih*)

١٩٦١ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَىٰ: حَدَّثَنَا بِشْرُ بْنُ عُمَرَ: حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عَبْدِ اللهِ وَ الْحَسَنِ، ابْنَيْ مُحَمَّدِ ابْنِ عَلِيٍّ، عَنْ أَبِيهِمَا، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ أَنَّ رَسُولَ اللهِ ﷺ نَهَىٰ عَنْ مُتْعَةِ النِّسَاءِ يَوْمَ خَيْبَرَ، وَعَنْ لُحُومِ الْحُمُرِ الإِنْسِيَّةِ.

تخريج: أخرجه البخاري، المغازي، باب غزوة خيبر، ح:٤٢١٦، ومسلم، باب نكاح المتعة وبيان أنه أبيح ثم نسخ ثم أبيح ثم نسخ واستقر تحريمه إلى يوم القيامة، ح:١٤٠٧ من حديث مالك به، وهو في الموطأ:٢/٥٤٢ .

Comments:

a. In a temporary or short-term marriage, a man and a woman agree to live together as wife and husband for a temporary appointed term; and as soon as this term comes to end, the marriage ends too. This kind of marriage was permissible, later it was forbidden, and now it is absolutely unlawful.
b. The Islamic bond of marriage is a contract between man and woman to live together for their whole life. Because the objective of the temporary marriage is not to live together permanently, therefore it is prohibited too.
c. Domestic donkey is unlawful (to eat); an animal very similar to a donkey is found in the jungle, and it is called a wild ass in Arabic.

1962. It was narrated from Rabi' bin Sabrah that his father said: "We went out with the Messenger of Allâh ﷺ on the Farewell pilgrimage, and they said: 'O Messenger of Allâh, celibacy has become too difficult for us.' He said: 'Then make temporary marriages with these women.' So we went to them, but they insisted on setting a fixed time between us and them. They mentioned that to the Prophet ﷺ and he said: 'Set a fixed time between you and them.' So I went out with a cousin of mine. He had a cloak and I had a cloak, but his cloak was finer than mine, and I was younger than him. We came to a woman and she said: 'One cloak is like another.' So I married her and stayed with her that night. Then the next day I saw the Messenger of Allâh ﷺ standing between the *Rukn* (corner) and the door (of the Ka'bah), saying: 'O people, I had permitted temporary marriage for you, but Allâh has forbidden it until the Day of Resurrection. Whoever had any temporary wives, he should let them go, and do not take back anything that you had given to them.'" (***Sahih***)

١٩٦٢ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ، عَنْ عَبْدِ الْعَزِيزِ بْنِ عُمَرَ، عَنِ الرَّبِيعِ بْنِ سَبْرَةَ، عَنْ أَبِيهِ قَالَ: خَرَجْنَا مَعَ رَسُولِ اللهِ ﷺ فِي حَجَّةِ الْوَدَاعِ. فَقَالُوا: يَا رَسُولَ اللهِ! إِنَّ الْعُزْبَةَ قَدِ اشْتَدَّتْ عَلَيْنَا. قَالَ: «**فَاسْتَمْتِعُوا مِنْ هٰذِهِ النِّسَاءِ**». فَأَتَيْنَاهُنَّ. فَأَبَيْنَ أَنْ يَنْكِحْنَنَا إِلَّا أَنْ نَجْعَلَ بَيْنَنَا وَبَيْنَهُنَّ أَجَلاً. فَذَكَرُوا ذٰلِكَ لِلنَّبِيِّ ﷺ. فَقَالَ: «**اجْعَلُوا بَيْنَكُمْ وَبَيْنَهُنَّ أَجَلاً**». فَخَرَجْتُ أَنَا وَابْنُ عَمٍّ لِي. مَعَهُ بُرْدٌ وَمَعِي بُرْدٌ. وَبُرْدُهُ أَجْوَدُ مِنْ بُرْدِي وَأَنَا أَشَبُّ مِنْهُ. فَأَتَيْنَا عَلَى امْرَأَةٍ، فَقَالَتْ: بُرْدٌ كَبُرْدٍ. فَتَزَوَّجْتُهَا فَمَكَثْتُ عِنْدَهَا تِلْكَ اللَّيْلَةَ. ثُمَّ غَدَوْتُ وَرَسُولُ اللهِ ﷺ قَائِمٌ بَيْنَ الرُّكْنِ وَالْبَابِ، وَهُوَ يَقُولُ: «**أَيُّهَا النَّاسُ إِنِّي قَدْ كُنْتُ أَذِنْتُ لَكُمْ فِي الاِسْتِمْتَاعِ. أَلاَ وَإِنَّ اللهَ قَدْ حَرَّمَهَا إِلَى يَوْمِ الْقِيَامَةِ. فَمَنْ كَانَ عِنْدَهُ مِنْهُنَّ شَيْءٌ فَلْيُخْلِ سَبِيلَهَا. وَلاَ تَأْخُذُوا مِمَّا آتَيْتُمُوهُنَّ شَيْئاً**».

تخريج: أخرجه مسلم، النكاح، باب نكاح المتعة وبيان أنه أبيح ثم نسخ ثم أبيح ثم نسخ ... الخ، ح:١٤٠٦/٢١ عن ابن أبي شيبة به مختصرًا، وله طرق عنده ولم يذكر قوله: في حجة الوداع ، والصواب أنه في غزوة الفتح كما في صحيح مسلم وغيره.

Comments:

a. Shaikh Albâni said: This *Hadith* is authentic but the mention of the Farewell pilgrimage in it is incorrect. The truth is that it was made unlawful forever at the conquest of Makkah; as mentioned in *Sahih Muslim*: 1406.

b. The temporary marriage was allowed during a limited time for certain

circumstances and thereafter it was declared unlawful forever.

1963. It was narrated that Ibn 'Umar said: "When 'Umar bin Khattâb was appointed caliph, he addressed the people and said: 'The Messenger of Allâh ﷺ permitted temporary marriage for us three times, then he forbade it. By Allâh, if I hear of any married person entering a temporary marriage, I will stone him to death, unless he can bring me four witnesses who will testify that the Messenger of Allâh ﷺ allowed it after he forbade it.'" (***Hasan***)

١٩٦٣ - حَدَّثَنَا مُحَمَّدُ بْنُ خَلَفٍ الْعَسْقَلَانِيُّ: حَدَّثَنَا الْفِرْيَابِيُّ عَنْ أَبَانَ بْنِ أَبِي حَازِمٍ، عَنْ أَبِي بَكْرِ بْنِ حَفْصٍ، عَنِ ابْنِ عُمَرَ قَالَ: لَمَّا وَلِيَ عُمَرُ بْنُ الْخَطَّابِ، خَطَبَ النَّاسَ فَقَالَ: إِنَّ رَسُولَ اللهِ ﷺ أَذِنَ لَنَا فِي الْمُتْعَةِ ثَلَاثًا، ثُمَّ حَرَّمَهَا. وَاللهِ لَا أَعْلَمُ أَحَدًا يَتَمَتَّعُ وَهُوَ مُحْصَنٌ إِلَّا رَجَمْتُهُ بِالْحِجَارَةِ. إِلَّا أَنْ يَأْتِيَنِي بِأَرْبَعَةٍ يَشْهَدُونَ أَنَّ رَسُولَ اللهِ ﷺ أَحَلَّهَا بَعْدَ إِذْ حَرَّمَهَا.

تخريج: [إسناده حسن] أخرجه البزار (البحر الزخار)، ح:١٨٣ من حديث الفريابي به * أبوبكر بن حفص بن عمر بن سعد بن أبي وقاص: اسمه عبدالله، ثقة بالاتفاق، من رجال الستة، وتلميذه حسن الحديث وثقه الجمهور، أخطأ في حديث واحد، راجع الميزان: ١/ ٩٠ وغيره.

Comments:

a. 'Umar ﷺ did not deny the fact that temporary marriage was lawful at some time; instead he made it clear that the final verdict of the Messenger of Allâh ﷺ regarding it was absolute prohibition forever.

b. The marriage bonds that were regarded lawful in the pre-Islamic era, and then were prohibited in Islam, have no legal status in Islamic *Shari'ah*. Now if someone does this kind of marriage, it will not be regarded as marriage, rather it will be an act of adultery; and this individual will be declared a criminal and will be given the prescribed punishment.

Chapter 45. Marriage Of A *Muhrim*

(المعجم ٤٥) - بَابُ الْمُحْرِمِ يَتَزَوَّجُ (التحفة ٤٥)

1964. Maimunah bint Hârith narrated that the Messenger of Allâh ﷺ married her when he was *Halâl* (not in *Ihrâm*). (***Sahih***)

He (one of the narrators—Yazid) said: "And she was my maternal aunt and the maternal aunt of Ibn 'Abbâs also."

١٩٦٤ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا جَرِيرُ بْنُ حَازِمٍ: حَدَّثَنَا أَبُو فَزَارَةَ، عَنْ يَزِيدَ بْنِ الْأَصَمِّ: حَدَّثَتْنِي مَيْمُونَةُ بِنْتُ الْحَارِثِ أَنَّ رَسُولَ اللهِ ﷺ تَزَوَّجَهَا وَهُوَ حَلَالٌ.

قَالَ: وَكَانَتْ خَالَتِي وَخَالَةَ ابْنِ عَبَّاسٍ.

تخريج: أخرجه مسلم، النكاح، باب تحريم نكاح المحرم وكراهة خطبته، ح:١٤١١ عن ابن أبي شيبة به.

Comments:

Imam Albâni ﷺ stated this narration as Contradictory (*Shâdhdh*). The truth is that the Prophet ﷺ was not in the state of *Ihrâm* at the time of the marriage.

1965. It was narrated from Ibn 'Abbâs that the Prophet ﷺ got married while he was a *Muhrim* (in *Ihrâm*). (***Sahih***)

١٩٦٥ - حَدَّثَنَا أَبُو بَكْرِ بْنُ خَلَّادٍ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ جَابِرِ بْنِ [زَيْدٍ]، عَنِ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ ﷺ نَكَحَ وَهُوَ مُحْرِمٌ.

تخريج: أخرجه البخاري، النكاح، باب نكاح المحرم، ح:٥١١٤، ومسلم، النكاح، الباب السابق، ح:١٤١٠ من حديث سفيان به.

1966. It was narrated from Abân bin 'Uthmân bin 'Affân that his father said: "The Messenger of Allâh ﷺ said: 'The one in *Ihrâm* should not get married, nor arrange a marriage for anyone else, nor propose marriage.'" (***Sahih***)

١٩٦٦ - حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ: حَدَّثَنَا عَبْدُ اللهِ بْنُ رَجَاءٍ الْمَكِّيُّ، عَنْ مَالِكِ بْنِ أَنَسٍ، عَنْ نَافِعٍ، عَنْ نُبَيْهِ بْنِ وَهْبٍ، عَنْ أَبَانَ بْنِ عُثْمَانَ بْنِ عَفَّانَ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**الْمُحْرِمُ لَا يَنْكِحُ وَلَا يُنْكِحُ وَلَا يَخْطُبُ**».

تخريج: أخرجه مسلم، النكاح، باب تحريم نكاح المحرم وكراهة خطبته، ح:١٤٠٩ من حديث مالك به.

Comments:

a. Getting married or making a marriage contract whilst in the state of *Ihrâm* is not allowed.
b. The person in *Ihrâm* cannot marry himself, neither can he be an attorney for someone's marriage, nor can he act as a guardian for the marriage of his daughter or sister etc.
c. A woman in *Ihrâm* also cannot be married, nor should a proposal be sent to her.

Chapter 46. Compatibility

(المعجم ٤٦) - **بَابُ الْأَكْفَاءِ** (التحفة ٤٦)

1967. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "If there comes to

١٩٦٧ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ سَابُورٍ الرَّقِّيُّ: حَدَّثَنَا عَبْدُ الْحَمِيدِ بْنُ سُلَيْمَانَ

الأَنْصَارِيُّ، أَخُو فُلَيْحٍ، عَنْ مُحَمَّدِ بْنِ عَجْلَانَ، عَنِ ابْنِ وَثِيمَةَ الْبَصْرِيِّ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا أَتَاكُمْ مَنْ تَرْضَوْنَ خُلُقَهُ وَدِينَهُ فَزَوِّجُوهُ. إِلَّا تَفْعَلُوا تَكُنْ فِتْنَةٌ فِي الأَرْضِ وَفَسَادٌ عَرِيضٌ».

you one with whose character and religious commitment you are pleased, then marry (your daughter or female relative under your care) to him, for if you do not do that there will be *Fitnah* in the land and widespread corruption.'" (*Da'if*)

تخريج: [إسناده ضعيف] أخرجه الترمذي، النكاح، باب ماجاء فيمن ترضون دينه فزوجوه، ح: ١٠٨٤ من حديث عبدالحميد به، ونقل عن البخاري بأنه لم يعد حديث عبدالحميد محفوظاً * عبدالحميد بن سليمان ضعيف (تقريب)، وخالفه الثقة الليث بن سعد فرواه عن ابن عجلان عن أبي هريرة به منقطعًا، وابن عجلان مدلس (المرتبة الثالثة عند الحافظ في طبقات المدلسين)، وعنعن، ومع ذلك صححه الحاكم: ٢/ ١٦٤، ١٦٥، وتعقبه الذهبي، وله شاهد عند الترمذي من حديث أبي حاتم المزني، وحسنه، وفيه ضعيف ومجهولان، ولهما شاهد من حديث ابن عمر، ولا يستشهد به إنما ذكرته لأنبه عليه، وقال النسائي فيه: هذا كذب ، وأبطله ابن عدي مخرجه.

١٩٦٨ - حَدَّثَنَا عَبْدُ اللهِ بْنُ سَعِيدٍ: حَدَّثَنَا الْحَارِثُ بْنُ عِمْرَانَ الْجَعْفَرِيُّ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ اللهِ ﷺ: «تَخَيَّرُوا لِنُطَفِكُمْ وَانْكِحُوا الأَكْفَاءَ وَأَنْكِحُوا إِلَيْهِمْ».

1968. It was narrated from 'Âishah that the Messenger of Allâh ﷺ said: "Choose the best for your sperm, and marry compatible women and propose marriage to them.'" (*Da'if*)

تخريج: [إسناده ضعيف جدًا منكر] أخرجه الدارقطني: ٣/ ٩٩ من حديث عبدالله بن سعيد الأشج به * الحارث بن عمران ضعيف، رماه ابن حبان بالوضع (تقريب)، وتابعه عكرمة بن إبراهيم ضعيف، منكر الحديث، ليس بشيء، ليس بثقة، راجع اللسان وغيره، وتابعهما الضعفاء مثل أبي أمية بن يعلى وغيره، وذكر بعض العلماء طريقًا آخر من تاريخ دمشق لابن عساكر، ولم أقف على سنده الكامل، والله أعلم.

Comments:

a. The manners, good conduct and religion should be given preference when looking for a spouse. This is the meaning of the compatibility of the spouses.

b. Many righteous girls will remain without marriage if the family status and wealth etc, is given precedence to religion; and this will cause them suffering and hardship.

Chapter 47. Dividing One's Time Among Wives

(المعجم ٤٧) - بَابُ الْقِسْمَةِ بَيْنَ النِّسَاءِ (التحفة ٤٧)

1969. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "Whoever has two wives and favors one of them over the other, he will come on the Day of Resurrection with one of his sides leaning." (*Da'if*)

١٩٦٩ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ عَنْ هَمَّامٍ، عَنْ قَتَادَةَ، عَنِ النَّضْرِ بْنِ أَنَسٍ، عَنْ بَشِيرِ بْنِ نَهِيكٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ كَانَتْ لَهُ امْرَأَتَانِ، يَمِيلُ مَعَ إِحْدَاهُمَا عَلَى الأُخْرَى، جَاءَ يَوْمَ الْقِيَامَةِ، وَأَحَدُ شِقَّيْهِ سَاقِطٌ».

تخريج: [إسناده ضعيف] أخرجه أبو داود، النكاح، باب: في القسم بين النساء، ح:٢١٣٣ من حديث همام به، وصححه ابن حبان، والحاكم، والذهبي وغيرهم * قتادة عنعن تقدم، ح:١٧٥، وله شاهد ضعيف.

Comments:

a. If one has two or more wives, it is possible that the inclination of the heart is towards just one, but this inclination must not cause injustice.

b. In matters of matrimonial desire, there can be lack of interest in cohabitation according to love and desire, but it is unlawful to ignore the fulfillment of matrimonial desire of any of them.

1970. It was narrated from 'Âishah that whenever the Messenger of Allâh ﷺ was to travel, he would cast lots among his wives. (*Sahih*)

١٩٧٠ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَحْيَـى بْنُ يَمَانٍ، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ أَنَّ رَسُولَ اللهِ ﷺ كَانَ إِذَا سَافَرَ أَقْرَعَ بَيْنَ نِسَائِهِ.

تخريج: أخرجه البخاري، الهبة وفضلها والتحريض عليها، باب هبة المرأة لغير زوجها وعتقها إذا كان لها زوج . . . الخ، ح:٢٥٩٣ وغيره، ومسلم، التوبة، باب في حديث الإفك وقبول توبة القاذف، ح:٢٧٧٠ من طرق عن الزهري به مطولاً، وحديث ابن ماجة مختصرًا جدًا.

Comments:

a. In matters of wives, equality and justice must be observed to the maximum possibility.

b. If more than one individual has a right to something, and the thing cannot be divided into shares, then the decision can be made by drawing lots.

1971. It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ used to divide his time

١٩٧١ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَ مُحَمَّدُ بْنُ يَحْيَـىٰ. قَالَا: حَدَّثَنَا يَزِيدُ بْنُ

equally among his wives, then he would 'O Allâh, this is what I am doing with regard to that which is within my control, so do not hold me accountable for that which is under Your control and is beyond my control.'" (*Sahih*)

هَارُونَ: أَنْبَأَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ أَيُّوبَ، عَنْ أَبِي قِلاَبَةَ، عَنْ عَبْدِ اللهِ بْنِ يَزِيدَ، عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللهِ ﷺ يَقْسِمُ بَيْنَ نِسَائِهِ، فَيَعْدِلُ، ثُمَّ يَقُولُ: «**اللَّهُمَّ هٰذَا فِعْلِي فِيمَا أَمْلِكُ. فَلاَ تَلُمْنِي فِيمَا تَمْلِكُ وَلاَ أَمْلِكُ**».

تخريج: [**إسناده صحيح**] أخرجه أبو داود، النكاح، باب: في القسم بين النساء، ح:٢١٣٤ من حديث حماد به، وصححه الحاكم، والذهبي، وأرسله حماد بن زيد، وابن علية عن أيوب عن أبي قلابة به، وهذا لا يضر، والطريقان محفوظان، وصححه ابن حبان(موارد)، ح:١٣٠٥، وابن كثير.

Chapter 48. A Woman Giving Her Day To Her Co-Wife

(المعجم ٤٨) - بَابُ الْمَرْأَةِ تَهَبُ يَوْمَهَا لِصَاحِبَتِهَا (التحفة ٤٨)

1972. 'Urwah narrated from 'Âishah that when Saudah bint Zam'ah grew old, she gave her day to 'Âishah, and the Messenger of Allâh ﷺ went to 'Âishah on Saudah's day. (*Sahih*)

١٩٧٢ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عُقْبَةُ بْنُ خَالِدٍ؛ ح: وَحَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ: أَنْبَأَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ، جَمِيعاً عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: لَمَّا كَبِرَتْ سَوْدَةُ بِنْتُ زَمْعَةَ وَهَبَتْ يَوْمَهَا لِعَائِشَةَ. فَكَانَ رَسُولُ اللهِ ﷺ يَقْسِمُ لِعَائِشَةَ بِيَوْمِ سَوْدَةَ.

تخريج: أخرجه مسلم، الرضاع، باب جواز هبتها نوبتها لضرتها، ح:١٤٦٣ عن ابن أبي شيبة وغيره به.

Comments:

a. It is right of the wife that according to the turn, the husband spends the night with her. She may withdraw from her right, and she is also allowed to give her right to any of her co - wives.

b. The Messenger of Allâh ﷺ was not obliged to stay with his wives according to their turns. Allâh says: "You (O Muhammad) can postpone (the turn of) whom you will of them (your wives), and you may receive whom you will. And whomsoever you desire of those whom you have set aside (her turn temporarily), it is no sin on you (to receive her again)." (*Al-Ahzâb* 33:51). Despite that the Prophet ﷺ would take a great care of their turns; it was the highness of his best manners.

1973. It was narrated from 'Âishah that the Messenger of Allâh ﷺ became angry with Safiyyah bint Huyai for something, and Safiyyah said: "O 'Âishah, can you make the Messenger of Allâh ﷺ be pleased with me, and I will give you my day?" She said: "Yes." So she took a headcover of hers that was dyed with saffron, and sprinkled it with water so that its fragrance would become stronger, then she sat beside the Messenger of Allâh ﷺ. The Prophet ﷺ said: "O 'Âishah, go away, because it is not your day." She said: "That is the Grace of Allâh which He bestows on whom He pleases."[1] Then she told him about that matter and he was pleased with her. (*Sahih*)

١٩٧٣ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَ مُحَمَّدُ بْنُ يَحْيَىٰ. قَالاَ: حَدَّثَنَا عَفَّانُ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ ثَابِتٍ، عَنْ سُمَيَّةَ، عَنْ عَائِشَةَ أَنَّ رَسُولَ اللهِ ﷺ وَجَدَ عَلَى صَفِيَّةَ بِنْتِ حُيَيٍّ فِي شَيْءٍ. فَقَالَتْ صَفِيَّةُ: يَا عَائِشَةُ هَلْ لَكِ أَنْ تُرْضِي رَسُولَ اللهِ ﷺ عَنِّي، وَلَكِ يَوْمِي؟ قَالَتْ: نَعَمْ. فَأَخَذَتْ خِمَارًا لَهَا مَصْبُوغاً بِزَعْفَرَانٍ. فَرَشَّتْهُ بِالْمَاءِ لِيَفُوحَ رِيحُهُ. قَالَ: قَعَدَتْ إِلَى جَنْبِ رَسُولِ اللهِ ﷺ. فَقَالَ النَّبِيُّ ﷺ: «**يَا عَائِشَةُ إِلَيْكِ عَنِّي. إِنَّهُ لَيْسَ يَوْمَكِ**» فَقَالَتْ: ﴿ذَٰلِكَ فَضْلُ ٱللَّهِ يُؤْتِيهِ مَن يَشَآءُ﴾ فَأَخْبَرَتْهُ بِالأَمْرِ، فَرَضِيَ عَنْهَا.

تخريج: [إسناده صحيح] أخرجه أحمد (٦/ ١٤٥ وغيره) عن عفان وغيره به، أخرجه مرةً أخرى: ٦/ ١٣١، ١٣٢ عن عفان به، وقال: شميسة وفيه: قالت: فبينما أنا يومًا بنصف النهار إذا أنا بظل رسول الله ﷺ مقبل * سمية (شميسة) وثقها ابن معين(انظر الجرح والتعديل) وروى عنها شعبة، وهو لا يروي إلا عن ثقة عنده.

1974. It was narrated that 'Âishah said: "This Verse 'And making peace is better.'[2] was revealed concerning a man who had been married to a woman for a long time, and she had given birth to his children and he wanted to exchange her (for a new wife). She agreed that he would stay with her (the new wife) and would not give her (the

١٩٧٤ - حَدَّثَنَا حَفْصُ بْنُ عَمْرٍو: حَدَّثَنَا عُمَرُ بْنُ عَلِيٍّ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ أَنَّهَا قَالَتْ: نَزَلَتْ هٰذِهِ الآيَةُ: ﴿وَٱلصُّلْحُ خَيْرٌ﴾ فِي رَجُلٍ كَانَتْ تَحْتَهُ امْرَأَةٌ قَدْ طَالَتْ صُحْبَتُهَا. وَوَلَدَتْ مِنْهُ أَوْلاَداً. فَأَرَادَ أَنْ يَسْتَبْدِلَ بِهَا. فَرَاضَتْهُ عَلَى أَنْ يُقِيمَ عِنْدَها وَلاَ يَقْسِمَ لَهَا.

[1] *Al-Hadid* 57:21.
[2] *An-Nisâ'* 4:128.

first wife) a share of his time. (i.e., not spend the nights with her)." (*Sahih*)

تخريج: [صحيح] * عمر بن علي المقدمي ثقة وكان يدلس شديدًا(تقريب) وعنعن، ولحديثه شواهد منها حديث رافع بن خديج، وأخرجه الحاكم: ٢/ ٣٠٨، ٣٠٩، وصححه على شرط الشيخين، ووافقه الذهبي، وانظر تفسير ابن كثير: ١/ ٥٣٢، ٥٣٣ وغيره إن شئت.

Chapter 49. Intercession Concerning Marriage

(المعجم ٤٩) - بَابُ الشَّفَاعَةِ فِي التَّزْوِيجِ (التحفة ٤٩)

1975. It was narrated that Abu Ruhm said: "The Messenger of Allâh ﷺ said: 'One of the best kinds of intercession is interceding between two people concerning marriage.'" (*Da'if*)

١٩٧٥ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا مُعَاوِيَةُ بْنُ يَحْيَىٰ: حَدَّثَنَا مُعَاوِيَةُ بْنُ يَزِيدَ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ أَبِي الْخَيْرِ، عَنْ أَبِي رُهْمٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**مِنْ أَفْضَلِ الشَّفَاعَةِ أَنْ يُشَفَّعَ بَيْنَ الاثْنَيْنِ فِي النِّكَاحِ**».

تخريج: [إسناده ضعيف] انظر، ح: ٨٤٢ لعلته، وفيه علة أخرى.

1976. It was narrated that 'Âishah said: "Usâmah stumbled at the threshold of the door and cut his face. The Messenger of Allâh ﷺ said: 'Remove the harm (the blood) from him,' but I was repulsed by that. He started to suck the blood and remove it from his face, then he said: 'If Usâmah were a girl, I would have adorned him and dressed him until I married him off.'" (*Da'if*)

١٩٧٦ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا شَرِيكٌ عَنِ الْعَبَّاسِ بْنِ ذَرِيحٍ، عَنِ الْبَهِيِّ، عَنْ عَائِشَةَ قَالَتْ: عَثَرَ أُسَامَةُ بِعَتَبَةِ الْبَابِ. فَشُجَّ فِي وَجْهِهِ. فَقَالَ رَسُولُ اللهِ ﷺ: «**أَمِيطِي عَنْهُ الْأَذَى**» فَتَقَذَّرْتُهُ. فَجَعَلَ يَمَصُّ عَنْهُ الدَّمَ وَيَمُجُّهُ عَنْ وَجْهِهِ. ثُمَّ قَالَ: «**لَوْ كَانَ أُسَامَةُ جَارِيَةً لَحَلَّيْتُهُ وَكَسَوْتُهُ حَتَّى أُنَفِّقَهُ**».

تخريج: [إسناده ضعيف] أخرجه أحمد: ٦/ ١٣٩، ٢٢٢ من حديث شريك به * شريك عنعن تقدم، ح: ١٤٩، وتابعه مجالد ضعيف تقدم، ح: ١١، وفي سماع البهي من عائشة كلام.

Comments:

It is permissible to adorn girls with jewelry and nice clothes. But this should not be a frequent habit, so they have the inclination to simplicity as well. Of

course, there is no harm in dressing up nicely for weddings and *'Eid* celebrations etc., and to use the relevant adornment up to a certain limit.

Chapter 50. Good Treatment Of Women

(المعجم ٥٠) - بَابُ حُسْنِ مُعَاشَرَةِ النِّسَاءِ (التحفة ٥٠)

1977. It was narrated from Ibn 'Abbâs that the Prophet ﷺ said: "The best of you is the one who is best to his wife, and I am the best of you to my wives." ***(Hasan)***

١٩٧٧ - حَدَّثَنَا أَبُو بِشْرٍ بَكْرُ بْنُ خَلَفٍ، وَ مُحَمَّدُ بْنُ يَحْيَىٰ. قَالاَ: حَدَّثَنَا أَبُو عَاصِمٍ عَنْ جَعْفَرِ بْنِ يَحْيَى بْنِ ثَوْبَانَ، عَنْ عَمِّهِ عُمَارَةَ بْنِ ثَوْبَانَ، عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ ﷺ قَالَ: «خَيْرُكُمْ خَيْرُكُمْ لِأَهْلِهِ. وَأَنَا خَيْرُكُمْ لِأَهْلِي».

تخريج: [حسن] أخرجه البزار من حديث أبي عاصم به، وصححه ابن حبان (موارد)، ح:١٣١٥، والحاكم:٣/١٧٣، والذهبي، وضعفه البوصيري، وللحديث شواهد عند الترمذي، وابن حبان، ح:١٣١١، ١٣١٢ وغيرهما.

1978. It was narrated from 'Abdullâh bin 'Amr that the Messenger of Allâh ﷺ said: "The best of you are those who are best to their womenfolk." ***(Sahih)***

١٩٧٨ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو خَالِدٍ عَنِ الْأَعْمَشِ، عَنْ شَقِيقٍ، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «خِيَارُكُمْ خِيَارُكُمْ لِنِسَائِهِمْ».

تخريج: [صحيح] وصححه البوصيري، والحديث السابق شاهد له.

Comments:

Due to the good relationship between husband and wife, the children also learn and adopt good manners and habits. Once they are grown up, they prove to be a mercy for themselves as well as for their parents; but if the husband and wife have an unpleasant relationship, the children are affected too, and by learning bad habits, they cause hardships and worry to the parents as well. They also cause mischief and trouble in the society.

1979. It was narrated that 'Âishah said: "The Prophet ﷺ raced with me and I beat him." ***(Sahih)***

١٩٧٩ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: سَابَقَنِي النَّبِيُّ ﷺ فَسَبَقْتُهُ.

تخريج: [صحيح] أخرجه أحمد: ٦/ ٣٩ عن سفيان به مطولاً، وصححه ابن حبان(موارد)، ح: ١٣١٠، وللحديث طرق كثيرة عند أبي داود، ح: ٢٥٧٨ وغيره.

Comments:

a. When 'Âishah ﷺ was honored with the kind company of Allâh's Messenger ﷺ, she was then very young. The Messenger of Allâh ﷺ would take great care of her young age, he ﷺ would avail her occasions of amusement.

b. It is not appropriate to keep the household atmosphere formal and strict all the time; having a good sense of humor with the wife and children, and trying to amuse them, is not contrary to the status of righteousness.

1980. It was narrated that 'Âishah said: "When the Messenger of Allâh ﷺ came to Al-Madinah, he had just married Safiyyah bint Huyai, and the women of the *Ansâr* came and told us about that. My expression changed and I covered my face and went away. The Messenger of Allâh ﷺ looked at my eyes and recognized me. I turned away and walked quickly, but he caught up with me and put his arm around me and said: 'What did you see?' I said: 'Let me go, (I saw) a Jewish woman among other Jewish women.'" *(Da'if)*

١٩٨٠ - حَدَّثَنَا أَبُو بَدْرٍ، عَبَّادُ بْنُ الْوَلِيدِ: حَدَّثَنَا حَبَّانُ بْنُ هِلاَلٍ: حَدَّثَنَا مُبَارَكُ بْنُ فَضَالَةَ، عَنْ عَلِيِّ بْنِ زَيْدٍ، عَنْ أُمِّ مُحَمَّدٍ، عَنْ عَائِشَةَ قَالَتْ: لَمَّا قَدِمَ رَسُولُ اللهِ ﷺ الْمَدِينَةَ، وَهُوَ عَرُوسٌ بِصَفِيَّةَ بِنْتِ حُيَيٍّ، جِئْنَ نِسَاءُ الأَنْصَارِ فَأَخْبَرْنَ عَنْهَا. قَالَتْ، فَتَنَكَّرْتُ وَتَنَقَّبْتُ فَذَهَبْتُ. فَنَظَرَ رَسُولُ اللهِ ﷺ إِلَى عَيْنِي فَعَرَفَنِي. قَالَتْ: فَالْتَفَتَ فَأَسْرَعْتُ الْمَشْيَ. فَأَدْرَكَنِي فَاحْتَضَنَنِي. فَقَالَ: «كَيْفَ رَأَيْتِ؟» قَالَتْ، قُلْتُ: أَرْسِلْ، يَهُودِيَّةٌ وَسْطَ يَهُودِيَّاتٍ.

تخريج: [إسناده ضعيف] انظر، ح: ١١٦ لعلته، وفيه علتان أخريان.

1981. 'Urwah bin Zubair narrated that 'Âishah said: "I did not know until Zainab burst in on me without permission, and she was angry. Then she said: 'O Messenger of Allâh, is it enough for you that the young daughter of Abu Bakr waves her hands in front of you?' Then she turned to me, but I ignored her until the Prophet ﷺ said: 'You should say something to defend yourself.' So I turned on her, (and replied to

١٩٨١ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ، عَنْ زَكَرِيَّا، عَنْ خَالِدِ بْنِ سَلَمَةَ، عَنِ الْبَهِيِّ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ قَالَ: قَالَتْ عَائِشَةُ: مَا عَلِمْتُ حَتَّى دَخَلَتْ عَلَيَّ زَيْنَبُ بِغَيْرِ إِذْنٍ، وَهِيَ غَضْبَى. ثُمَّ قَالَتْ: يَا رَسُولَ اللهِ! أَحَسْبُكَ إِذَا قَلَبَتْ لَكَ بُنَيَّةُ أَبِي بَكْرٍ ذُرَيْعَتَيْهَا. ثُمَّ أَقْبَلَتْ عَلَيَّ. فَأَعْرَضْتُ عَنْهَا. حَتَّى قَالَ النَّبِيُّ: «دُونَكِ، فَانْتَصِرِي»

her) until I saw that her mouth had become dry, and she did not say anything back to me. And I saw the Prophet ﷺ with his face shining." (*Hasan*)

فَأَقْبَلْتُ عَلَيْهَا، حَتَّى رَأَيْتُهَا وَقَدْ يَبِسَ رِيقُهَا فِي فِيهَا، مَا تَرُدُّ عَلَيَّ شَيْئاً. فَرَأَيْتُ النَّبِيَّ ﷺ يَتَهَلَّلُ وَجْهُهُ.

تخريج: [حسن] أخرجه أحمد: ٦/٩٣ عن ابن أبي شيبة به، وصححه البوصيري على شرط مسلم، وهو في السنن الكبرٰى، ح: ٨٩١٦٨٩١٤ من حديث زكريا به، وهو مدلس (المرتبة الثانية)، ولم أجد تصريح سماعه، وله شاهد عند مسلم، ح: ٢٤٤٢ .

Comments:

a. The expression of anger by Zainab ﵂ against 'Âishah ﵂ was because of natural sentiment, which is normal among co-wives.

b. This permission to 'Âishah ﵂ by the Messenger of Allâh ﷺ was on the basis of justice; so 'Âishah ﵂ made Zainab ﵂ quiet and the Prophet ﷺ became pleased.

1982. It was narrated that 'Âishah said: "I used to play with dolls when I was with the Messenger of Allâh ﷺ, and he used to bring my friends to me to play with me." (*Sahih*)

١٩٨٢ - حَدَّثَنَا حَفْصُ بْنُ عَمْرٍو: حَدَّثَنَا عُمَرُ بْنُ حَبِيبٍ الْقَاضِي. قَالَ: حَدَّثَنَا هِشَامُ ابْنُ عُرْوَةَ عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: كُنْتُ أَلْعَبُ بِالْبَنَاتِ وَأَنَا عِنْدَ رَسُولِ اللهِ ﷺ. فَكَانَ يُسَرِّبُ إِلَيَّ صَوَاحِبَاتِي يُلَاعِبْنَنِي.

تخريج: أخرجه البخاري، الأدب، باب الانبساط إلى الناس، ح: ٦١٣٠، ومسلم، فضائل الصحابة، باب: في فضائل عائشة أم المؤمنين رضي الله عنها، ح: ٢٤٤٠ من حديث هشام به * عمر بن حبيب تابعه غير واحد.

Chapter 51. Hitting Women

(المعجم ٥١) - بَابُ ضَرْبِ النِّسَاءِ

(التحفة ٥١)

1983. It was narrated that 'Abdullâh bin Zam'ah said: "The Prophet ﷺ delivered a sermon then he made mention of women, and exhorted (the men) concerning them. Then he said: 'How long will one of you whip his wife like a slave, then lie with her at the end of the day?'" (*Sahih*)

١٩٨٣ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ نُمَيْرٍ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ عَنْ أَبِيهِ، عَنْ عَبْدِ اللهِ بْنِ زَمْعَةَ قَالَ: خَطَبَ النَّبِيُّ ﷺ. ثُمَّ ذَكَرَ النِّسَاءَ. فَوَعَظَهُمْ فِيهِنَّ. ثُمَّ قَالَ: **«إِلَامَ يَجْلِدُ أَحَدُكُمُ امْرَأَتَهُ جَلْدَ الْأَمَةِ؟ وَلَعَلَّهُ أَنْ يُضَاجِعَهَا مِنْ آخِرِ يَوْمِهِ»**.

تخريج: أخرجه البخاري، التفسير، سورة ﴿والشمس وضحٰها﴾ ح: ٤٩٤٢، ح: ٥٢٠٤ وغيرهما من حديث هشام به، ومسلم، الجنة وصفة نعيمها، باب: النار يدخلها الجبارون والجنة

يدخلها الضعفاء، ح:٢٨٥٥ عن ابن أبي شيبة به.

Comments:

The rebuke to women for a mistake is necessary but it should be only verbal; if she is very careless and defiantly disobedient, then the husband should get angry; this punishment is enough. Physical light punishment is allowed only at a certain stage when there is no alternative.

1984. It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ never beat any of his servants, or wives, and his hand never hit anything." (*Sahih*)

١٩٨٤ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: مَا ضَرَبَ رَسُولُ اللهِ ﷺ خَادِماً لَهُ، وَلاَ امْرَأَةً، وَلاَ ضَرَبَ بِيَدِهِ شَيْئاً.

تخريج: أخرجه مسلم، الفضائل، باب مباعدته ﷺ للآثام واختياره من المباح أسهله ... الخ، ح:٢٣٢٨ عن ابن أبي شيبة به مختصرًا.

Comments:

a. Kindness and compassion are admirable qualities.
b. The physical punishment to the wife, children and servants should be avoided to the maximum possibility.

1985. It was narrated that Iyâs bin 'Abdullâh bin Abu Dhubâb said: "The Prophet ﷺ said: 'Do not beat the female slaves of Allâh.' Then 'Umar came to the Prophet ﷺ and said: 'O Messenger of Allâh, the woman have become bold towards their husbands? So order the beating of them,' and they were beaten. Then many women went around to the family of Muhammad ﷺ. The next day he said: 'Last night seventy women came to the family of Muhammad, each woman complaining about her husband. You will not find that those are the best of you.'" (*Sahih*)

١٩٨٥ - حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ: أَنْبَأَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ [عُبَيْدِ] اللهِ بْنِ عَبْدِ اللهِ بْنِ عُمَرَ، عَنْ إِيَاسِ بْنِ عَبْدِ اللهِ بْنِ أَبِي ذُبَابٍ قَالَ: قَالَ النَّبِيُّ ﷺ: «لاَ تَضْرِبُنَّ إِمَاءَ اللهِ» فَجَاءَ عُمَرُ إِلَى النَّبِيِّ ﷺ فَقَالَ: يَا رَسُولَ اللهِ قَدْ ذَئِرَ النِّسَاءُ عَلَى أَزْوَاجِهِنَّ. فَأْمُر بِضَرْبِهِنَّ. فَضُرِبْنَ. فَطَافَ بِآلِ مُحَمَّدٍ ﷺ طَائِفُ نِسَاءٍ كَثِيرٍ. فَلَمَّا أَصْبَحَ قَالَ: «لَقَدْ طَافَ اللَّيْلَةَ بِآلِ مُحَمَّدٍ سَبْعُونَ امْرَأَةً. كُلُّ امْرَأَةٍ تَشْتَكِي زَوْجَهَا. فَلاَ تَجِدُونَ أُولٰئِكَ خِيَارَكُمْ».

تخريج: [صحيح] أخرجه أبو داود، النكاح، باب: في ضرب النساء، ح:٢١٤٦ من حديث سفيان به، وصححه ابن حبان، والحاكم، والذهبي، والعسقلاني.

1986. It was narrated that Ash'ath bin Qais said: "I was a guest (at the home) of 'Umar one night, and in the middle of the night he went and hit his wife, and I separated them. When he went to bed he said to me: 'O Ash'ath, learn from me something that I heard from the Messenger of Allâh ﷺ: "A man should not be asked why he beats his wife, and do not go to sleep until you have prayed the *Witr*."' And I forgot the third thing." (***Hasan***)

Another chain with similar wording.

١٩٨٦ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَىٰ، وَ الْحَسَنُ ابْنُ مُدْرِكٍ الطَّحَّانُ. قَالاَ: حَدَّثَنَا يَحْيَى بْنُ حَمَّادٍ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ دَاوُدَ بْنِ عَبْدِ اللهِ الأَوْدِيِّ، عَنْ عَبْدِ الرَّحْمٰنِ [الْمُسْلِيِّ]، عَنِ الأَشْعَثِ بْنِ قَيْسٍ قَالَ: ضِفْتُ عُمَرَ لَيْلَةً. فَلَمَّا كَانَ فِي جَوْفِ اللَّيْلِ قَامَ إِلَى امْرَأَتِهِ يَضْرِبُهَا. فَحَجَزْتُ بَيْنَهُمَا. فَلَمَّا أَوَى إِلَى فِرَاشِهِ قَالَ لِي: يَا أَشْعَثُ! احْفَظْ عَنِّي شَيْئاً سَمِعْتُهُ عَنْ رَسُولِ اللهِ ﷺ: «**لاَ يُسْأَلُ الرَّجُلُ فِيمَ يَضْرِبُ امْرَأَتَهُ. وَلاَ تَنَمْ إِلَّا عَلَى وِتْرٍ**» وَنَسِيتُ الثَّالِثَةَ.

حدّثنا مُحَمَّدُ بْنُ خَالِدِ بْنِ خِدَاشٍ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا أَبُو عَوَانَةَ بِإِسْنَادِهِ، نَحْوَهُ.

تخريج: [**حسن**] أخرجه أبو داود، النكاح، باب: في ضرب النساء، ح:٢١٤٧ من حديث أبي عوانة به * وصححه الحاكم(٤/ ١٧٥)، ووافقه الذهبي.

Chapter 52. Those Who Put Extensions In Hair And Those Who Make Tattoos

(المعجم ٥٢) - بَابُ الوَاصِلَةِ وَالوَاشِمَةِ (التحفة ٥٢)

1987. It was narrated from Ibn 'Umar that the Prophet ﷺ cursed the woman who does hair extensions and the one who has that done, and the woman who does tattoos and the one who has that done. (***Sahih***)

١٩٨٧ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ نُمَيْرٍ وَ أَبُو أُسَامَةَ، عَنْ عُبَيْدِ اللهِ ابْنِ عُمَرَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ أَنَّهُ لَعَنَ الْوَاصِلَةَ وَالْمُسْتَوْصِلَةَ، وَالْوَاشِمَةَ وَالْمُسْتَوْشِمَةَ.

تخريج: أخرجه مسلم، اللباس والزينة، باب تحريم فعل الواصلة والمستوصلة والواشمة والمستوشمة ... إلخ، ح:٢١٢٤ من حديث ابن نمير وغيره به، أخرجه البخاري، ح:٥٩٤٧، ومسلم وغيرهما من طريق يحيى القطان عن عبيدالله به.

Comments:

a. The woman is recommended to adorn herself for the pleasure of her husband; but must be careful about what is lawful and unlawful.

b. If a woman has less hair, she should not add artificial hair to show more; and also the men should avoid wearing a wig to hide baldness. For this purpose one may wear a cap, hat or turban etc.

c. As for the art of making tattoos on the body; the print of tattoos remain permanent on the body and do not get deleted; the Arab women used to practise this fashion; but having tattoos and making tattoos are prevented alike.

1988. It was narrated that Asmâ' said: "A woman came to the Prophet ﷺ and said: 'My daughter is going to get married, and she had the measles and her hair has fallen out. Can I put extensions in her hair?' The Messenger of Allâh ﷺ said: 'Allâh has cursed the one who does hair extensions and the one who has that done.'" (*Sahih*)

١٩٨٨ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ فَاطِمَةَ، عَنْ أَسْمَاءَ قَالَتْ: جَاءَتِ امْرَأَةٌ إِلَى النَّبِيِّ ﷺ فَقَالَتْ: إِنَّ ابْنَتِي عُرَيِّسٌ. وَقَدْ أَصَابَتْهَا الْحَصْبَةُ. فَتَمَرَّقَ شَعْرُهَا. فَأَصِلُ لَهَا فِيهِ؟ فَقَالَ رَسُولُ اللهِ ﷺ: «**لَعَنَ اللهُ الْوَاصِلَةَ وَالْمُسْتَوْصِلَةَ**».

تخريج: أخرجه البخاري، اللباس، باب وصل الشعر، ح:٥٩٣٦، ٥٩٤١ من حديث هشام به، ومسلم، اللباس والزينة، الباب السابق، ح:٢١٢٢ عن ابن أبي شيبة وغيره.

Comments:

Despite the excuse, the Messenger of Allâh ﷺ did not allow her to add artificial hair, even though the adornment for the pleasure of the husband is a religious demand. It informs us that this prohibition is not of that of dislike, instead it is a definite unlawful thing. The curse on it is also a proof of its total prohibition, because a curse is not spelt out just for something disliked.

1989. It was narrated that 'Abdullâh said: "The Messenger of Allâh ﷺ cursed the woman who does tattoos and the one who has them done, and those who pluck their eyebrows and file their teeth for the purpose of beautification, and those who change the creation of Allâh." News of that reached a woman of Banu Asad who was called Umm Ya'qub. She came to him and

١٩٨٩ - حَدَّثَنَا أَبُو عُمَرَ، حَفْصُ بْنُ عُمَرَ، وَ عَبْدُ الرَّحْمٰنِ بْنُ عُمَرَ. قَالاَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا سُفْيَانُ عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللهِ قَالَ: لَعَنَ رَسُولُ اللهِ ﷺ الْوَاشِمَاتِ وَالْمُسْتَوْشِمَاتِ وَالْمُتَنَمِّصَاتِ وَالْمُتَفَلِّجَاتِ لِلْحُسْنِ، الْمُغَيِّرَاتِ لِخَلْقِ اللهِ. فَبَلَغَ ذٰلِكَ

said: "I have heard that you said such and such." He said: "Why should I not curse those whom the Messenger of Allâh ﷺ cursed? And it is in the Book of Allâh." She said: "I read what is between its two covers and I have not found that." He said: "If you read it properly you would have found it. Have you not read the words: 'And whatsoever the Messenger (Muhammad) gives you, take it; and whatsoever he forbids you, abstain (from it).'?"[1] She said: "Of course." He said: 'The Messenger of Allâh ﷺ forbade that." She said: 'I think that your wife does it.' He said: "Go and look." So she went and looked and she did not see what she wanted. She said: "I have not seen anything." 'Abdullâh said: "If she was as you say, I would not have kept her with me." (*Sahih*)

امْرَأَةٌ مِنْ بَنِي أَسَدٍ، يُقَالُ لَهَا أُمُّ يَعْقُوبَ. فَجَاءَتْ إِلَيْهِ. فَقَالَتْ: بَلَغَنِي عَنْكَ أَنَّكَ قُلْتَ كَيْتَ وَكَيْتَ. قَالَ: وَمَا لِي لاَ أَلْعَنُ مَنْ لَعَنَ رَسُولُ اللهِ ﷺ. وَهُوَ فِي كِتَابِ اللهِ؟ قَالَتْ: إِنِّي لأَقْرَأُ مَا بَيْنَ لَوْحَيْهِ فَمَا وَجَدْتُهُ. قَالَ: إِنْ كُنْتِ قَرَأْتِهِ فَقَدْ وَجَدْتِهِ. أَمَا قَرَأْتِ: ﴿وَمَآ ءَاتَىٰكُمُ ٱلرَّسُولُ فَخُذُوهُ وَمَا نَهَىٰكُمْ عَنْهُ فَٱنتَهُوا۟﴾ [الحشر: ٧] قَالَتْ: بَلَىٰ. قَالَ: فَإِنَّ رَسُولَ اللهِ ﷺ قَدْ نَهَىٰ عَنْهُ. قَالَتْ: فَإِنِّي لأَظُنُّ أَهْلَكَ يَفْعَلُونَ. قَالَ: اذْهَبِي فَانْظُرِي. فَذَهَبَتْ فَنَظَرَتْ فَلَمْ تَرَ مِنْ حَاجَتِهَا شَيْئاً. قَالَتْ: مَا رَأَيْتُ شَيْئاً. قَالَ عَبْدُ اللهِ: لَوْ كَانَتْ كَمَا تَقُولِينَ مَا جَامَعَتْنَا.

تخريج: أخرجه البخاري، اللباس، باب المستوشمة، ح:٥٩٤٨ مختصرًا، ومسلم، اللباس والزينة، باب تحريم فعل الواصلة والمستوصلة ... الخ، ح:٢١٢٥ من حديث ابن مهدي به، وله عندهما طرق.

Comments:

a. Removing and plucking hair is about the facial hair, which does not look good on the faces of women; plucking, removing them is not allowed Islamically. But some sort of color may be used that they do not look outstanding.

b. Some people have their eyebrows naturally join together and they create a gap between them by shaving; or some women make their eyebrows thinner by using different techniques; these are all forbidden and part of this prohibition.

c. This custom also used to be that it was regarded as a sign of beauty if the front teeth were not joined together; and for this purpose women would make artificial spaces in between the teeth filing them. This is not allowed.

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[1] *Al-Hashr* 59:7.

Chapter 53. Recommended Time For Consummating Marriage

(المعجم ٥٣) - بَابٌ: مَتَى يُسْتَحَبُّ الْبِنَاءُ بِالنِّسَاءِ (التحفة ٥٣)

1990. It was narrated that 'Âishah said: "The Prophet ﷺ married me in Shawwâl, and he consummated the marriage with me in Shawwâl, and which of his wives was more favored to him than I." 'Âishah used to like marriage to be consummated with her female relatives in Shawwâl. (*Sahih*)

١٩٩٠ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعُ بْنُ الْجَرَّاحِ؛ ح: وَحَدَّثَنَا أَبُو بِشْرٍ بَكْرُ ابْنُ خَلَفٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، جَمِيعاً عَنْ سُفْيَانَ، عَنْ إِسْمَاعِيلَ بْنِ أُمَيَّةَ، عَنْ عَبْدِ اللهِ بْنِ عُرْوَةَ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: تَزَوَّجَنِي النَّبِيُّ ﷺ فِي شَوَّالٍ. وَبَنَى بِي فِي شَوَّالٍ. فَأَيُّ نِسَائِهِ كَانَ أَحْظَى عِنْدَهُ مِنِّي، وَكَانَتْ عَائِشَةُ تَسْتَحِبُّ أَنْ تُدْخِلَ نِسَاءَهَا فِي شَوَّالٍ.

تخريج: أخرجه مسلم، النكاح، باب استحباب التزوج والتزويج في شوال واستحباب الدخول فيه، ح:١٤٢٣ عن ابن أبي شيبة وغيره به.

Comments:

In the pre-Islamic era, the month of Shawwâl used to be considered unblessed; therefore the people would avoid marrying in it. 'Âishah ﷺ refuted this wrong belief by giving her own example.

1991. It was narrated from 'Abdul-Malik bin Hârith bin Hishâm, from his father, that the Prophet ﷺ married Umm Salamah in Shawwâl, and consummated the marriage with her in Shawwâl. (*Da'if*)

١٩٩١ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَسْوَدُ بْنُ عَامِرٍ: حَدَّثَنَا زُهَيْرٌ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ عَبْدِ اللهِ بْنِ أَبِي بَكْرٍ، عَنْ أَبِيهِ، عَنْ عَبْدِ الْمَلِكِ بْنِ الْحَارِثِ بْنِ هِشَامٍ، عَنْ أَبِيهِ أَنَّ النَّبِيَّ ﷺ تَزَوَّجَ أُمَّ سَلَمَةَ فِي شَوَّالٍ. وَجَمَعَهَا إِلَيْهِ فِي شَوَّالٍ.

تخريج: [إسناده ضعيف] أخرجه الطبراني (الكبير:٣/ ٢٩٤، ٢٩٥) من طريق ابن أبي شيبة به، وانظر، ح:١٢٠٩ لعلته.

Chapter 54. A Man Consummating The Marriage With His Wife Before Giving Her Anything

(المعجم ٥٤) - بَابُ الرَّجُلِ يَدْخُلُ بِأَهْلِهِ قَبْلَ أَنْ يُعْطِيهَا شَيْئاً (التحفة ٥٤)

1992. It was narrated from 'Âishah that the Messenger of Allâh ﷺ told her to take a woman to her husband before he had given her anything (i.e., bridal-money). (*Da'if*)

١٩٩٢ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى: حَدَّثَنَا الْهَيْثَمُ بْنُ جَمِيلٍ: حَدَّثَنَا شَرِيكٌ، عَنْ مَنْصُورٍ أَظُنُّهُ عَنْ طَلْحَةَ، عَنْ خَيْثَمَةَ، عَنْ عَائِشَةَ أَنَّ رَسُولَ اللهِ ﷺ أَمَرَهَا أَنْ تُدْخِلَ عَلَى رَجُلٍ امْرَأَتَهُ قَبْلَ أَنْ يُعْطِيَهَا شَيْئاً.

تخريج: **[إسناده ضعيف]** أخرجه أبو داود، النكاح، باب: في الرجل يدخل بامرأته قبل أن ينقدها شيئًا، ح:٢١٢٨ من حديث شريك به * شريك عنعن تقدم، ح:١٤٩، وخيثمة لم يسمع من عائشة رضي الله عنها.

Chapter 55. Omens And Good Fortune

(المعجم ٥٥) - بَابُ مَا يَكُونُ فِيهِ الْيُمْنُ وَالشُّؤْمُ (التحفة ٥٥)

1993. It was narrated from Hakim bin Mu'âwiyah that his paternal uncle Mikhmar bin Mu'âwiyah said: "I heard the Messenger of Allâh ﷺ say: 'Do not believe in omens, and good fortune is only to be found in three things: A woman, a horse and a house.'" (*Hasan*)

١٩٩٣ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَيَّاشٍ: حَدَّثَنِي سُلَيْمَانُ بْنُ سُلَيْمٍ الْكَلْبِيُّ، عَنْ يَحْيَى بْنِ جَابِرٍ، عَنْ حَكِيمِ بْنِ مُعَاوِيَةَ، عَنْ عَمِّهِ مِخْمَرِ بْنِ مُعَاوِيَةَ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: **«لاَ شُؤْمَ. وَقَدْ يَكُونُ الْيُمْنُ فِي ثَلاَثَةٍ: فِي الْمَرْأَةِ وَالْفَرَسِ وَالدَّارِ»**.

تخريج: **[حسن]** أخرجه الطبراني في الكبير:٢٠/٣٣٦، ٣٣٧، ح:٧٩٦ من حديث هشام به (وسقط يحيى بن جابر من سنده) إلا أنه قال: مخمر بن حيدة ، وللحديث شواهد كثيرة.

Comments:

'Omens and good fortune' is the trouble or harmony caused by something or by a person. For example: a woman, if she is of good conduct, obedient and well-mannered, then it is a mercy and blessing; but if she is abusive, disobedient and ill-mannered, then it is ominousness. Similarly if the horse (ride) is healthy, fast and obedient to the master, then it is a blessing but if it is stubborn and ungovernable, it will be a problem. A big and wide house and a good neighbor are a blessing.

1994. It was narrated from Sahl bin Sa'd that the Messenger of Allâh ﷺ said: "If it exists, it is in three things: a horse, and woman and a house," meaning omens. (*Sahih*)

١٩٩٤ - حَدَّثَنَا عَبْدُ السَّلَامِ بْنُ عَاصِمٍ: حَدَّثَنَا عَبْدُ اللهِ بْنُ نَافِعٍ: حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ، عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: **«إِنْ كَانَ، فَفِي الْفَرَسِ وَالْمَرْأَةِ وَالْمَسْكَنِ»**. يَعْنِي الشُّؤْمَ.

تخريج: أخرجه البخاري، النكاح، باب ما يتقى من شؤم المرأة ... إلخ، ح:٥٠٩٥، ومسلم، السلام، باب الطيرة والفأل وما يكون فيه الشؤم، ح:٢٢٢٦ من حديث مالك به.

1995. It was narrated from Sâlim, from his father, that the Messenger of Allâh ﷺ said: "Omens are only to be found in three things: a horse, a woman and a house." (*Sahih*)

(One of the narrators) Az-Zuhri said: "Abu 'Ubaidah bin 'Abdullâh bin Zam'ah said that his mother, Zainab, narrated to him, from Umm Salamah, that she used to list these three, and add to them "the sword."

١٩٩٥ - حَدَّثَنَا يَحْيَى بْنُ خَلَفٍ، أَبُو سَلَمَةَ: حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ إِسْحَاقَ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: **«الشُّؤْمُ فِي ثَلَاثٍ: فِي الْفَرَسِ وَالْمَرْأَةِ وَالدَّارِ»**.

قَالَ الزُّهْرِيُّ: فَحَدَّثَنِي أَبُو عُبَيْدَةَ بْنُ عَبْدِ اللهِ بْنِ زَمْعَةَ أَنَّ أُمَّهُ، زَيْنَبَ حَدَّثَتْهُ عَنْ أُمِّ سَلَمَةَ أَنَّهَا كَانَتْ تَعُدُّ هٰؤُلَاءِ الثَّلَاثَةَ. وَتَزِيدُ مَعَهُنَّ، السَّيْفَ.

تخريج: أخرجه البخاري، الطب، باب الطيرة، ح:٥٧٥٣، ومسلم، السلام، الباب السابق، ح:٢٢٢٥ وغيرهما من طريق الزهري نحوه، إلا أن البخاري قال: والدابة دون الفرس ، وهذا الحديث مختصرًا، والحديث السابق قاضٍ عليه، لأن فيه زيادة، والله أعلم.

Chapter 56. Jealousy

(المعجم ٥٦) - **بَابُ الْغَيْرَةِ** (التحفة ٥٦)

1996. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "There is a kind of protective jealousy that Allâh loves and a kind that Allâh hates. As for that which Allâh loves, it is protective jealousy when there are grounds for suspicion. And as for

١٩٩٦ - حَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا وَكِيعٌ عَنْ شَيْبَانَ أَبِي مُعَاوِيَةَ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَهْمٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: **«مِنَ الْغَيْرَةِ مَا يُحِبُّ اللهُ. وَمِنْهَا مَا يَكْرَهُ اللهُ. فَأَمَّا مَا يُحِبُّ اللهُ فَالْغَيْرَةُ فِي الرِّيبَةِ. وَأَمَّا مَا يَكْرَهُ، فَالْغَيْرَةُ**

فِي غَيْرِ رِيبَةٍ».

that which He hates, it is protective jealousy when there are no grounds for suspicion." (*Sahih*)

تخريج: [صحيح] * أبوشهم، قال الحافظ في التقريب: كذا وقع: عنده أي عند ابن ماجه، والصواب: أبوسلمة وهو ابن عبدالرحمٰن ، وأبوسلمة ثقة مشهور، ولحديثه شاهد عند أبي داود، ح:٢٦٥٩ وغيره، وصححه ابن حبان(موارد)، ح:١٣١٣، والحافظ في الإصابة.

Comments:

a. If the conduct of wife looks doubtful, she should be given proper admonishment, in order to prevent her from stepping forward into bad conduct.

b. One should not have doubts in his chaste and bashful wife just by hearing nonsense from irresponsible individuals; it is possible that out of jealousy, grudge and enmity, they want to spoil his family.

١٩٩٧ - حَدَّثَنَا هَارُونُ بْنُ إِسْحَاقَ: حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: مَا غِرْتُ عَلَى امْرَأَةٍ قَطُّ، مَا غِرْتُ عَلَى خَدِيجَةَ. مِمَّا رَأَيْتُ مِنْ ذِكْرِ رَسُولِ اللهِ ﷺ لَهَا. وَلَقَدْ أَمَرَهُ رَبُّهُ أَنْ يُبَشِّرَهَا بِبَيْتٍ فِي الْجَنَّةِ مِنْ قَصَبٍ.

يَعْنِي مِنْ ذَهَبٍ. قَالَهُ ابْنُ مَاجَه.

1997. It was narrated that 'Âishah said: "I never felt as jealous of any woman as I did of Khadijah, because I saw how the Messenger of Allâh ﷺ remembered her, and his Lord had told him to give her the glad tidings of a house in Paradise made of *Qasab*."[1] (*Sahih*)

Meaning of gold; Ibn Mâjah said that.

تخريج: أخرجه البخاري، مناقب الأنصار، باب تزويج النبي ﷺ خديجة وفضلها رضي الله عنها، ح:٣٨١٦،٣٨١٧،٥٢٢٩، ومسلم، فضائل الصحابة، باب: من فضائل خديجة (أم المؤمنين) رضي الله تعالى عنها، ح:٢٤٣٥ من حديث هشام به، وصححه البوصيري.

Comments:

a. It means the jealousy for good, which a woman normally has about the co - wife. This is a natural sentiment among women, and it expresses their love for the husband; so it should be tolerated so long as no wrong doing happens because of it.

b. This *Hadith* shows the virtuousness and high status of Khadijah ﵂.

١٩٩٨ - حَدَّثَنَا عِيسَى بْنُ حَمَّادٍ الْمِصْرِيُّ:

1998. It was narrated that

[1] *Qasab* refers to thread, cane, or reed. In other narrations it is mentioned that it is made of hollow pearl.

Mishwar bin Makhramah said: "I heard the Messenger of Allâh ﷺ, when he was on the pulpit, say: 'Banu Hishâm bin Mughirah asked me for permission to marry their daughter to 'Ali bin Abu Tâlib, but I will not give them permission, and I will not give them permission, and I will not give them permission, unless 'Ali bin Abu Tâlib wants to divorce my daughter and marry their daughter, for she is a part of me, and what bothers her bothers me, and what upsets her upsets me.'" (*Sahih*)

أَنْبَأَنَا اللَّيْثُ بْنُ سَعْدٍ، عَنْ عَبْدِ اللهِ بْنِ أَبِي مُلَيْكَةَ، عَنِ الْمِسْوَرِ بْنِ مَخْرَمَةَ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ، وَهُوَ عَلَى الْمِنْبَرِ، يَقُولُ: «إِنَّ بَنِي هِشَامِ بْنِ الْمُغِيرَةِ اسْتَأْذَنُونِي أَنْ يُنْكِحُوا ابْنَتَهُمْ عَلِيَّ بْنَ أَبِي طَالِبٍ. فَلاَ آذَنُ لَهُمْ، ثُمَّ لاَ آذَنُ لَهُمْ، ثُمَّ لاَ آذَنُ لَهُمْ. إِلَّا أَنْ يُرِيدَ عَلِيُّ ابْنُ أَبِي طَالِبٍ أَنْ يُطَلِّقَ ابْنَتِي وَيَنْكِحَ ابْنَتَهُمْ. فَإِنَّمَا هِيَ بَضْعَةٌ مِنِّي. يَرِيبُنِي مَا رَابَهَا، وَيُؤْذِينِي مَا آذَاهَا».

تخريج: أخرجه البخاري، النكاح، باب ذب الرجل عن ابنته في الغيرة والإنصاف، ح:٥٢٣٠، ومسلم، فضائل الصحابة، باب: من فضائل فاطمة (بنت النبي ﷺ) رضي الله عنها، ح:٢٤٤٩ من حديث الليث به.

Comments:

a. It is not allowed to worry the noble Prophet ﷺ by any means even though the concern may be about what is lawful; but perhaps it would be displeasing to the Messenger of Allâh ﷺ for a certain reason.

b. The Messenger of Allâh, prohibited 'Ali ؓ from marrying the daughter of Abu Jahl because it would be troublesome for Fâtimah ؓ, and it would hurt the Prophet ﷺ too; consequently 'Ali ؓ would earn the displeasure of Allâh for bothering the Prophet ﷺ. This prohibition, in fact, was a means of kindness towards 'Ali ؓ.

1999. 'Ali bin Husain said that Miswar bin Makhramah told him that 'Ali bin Abu Tâlib proposed to the daughter of Abu Jahl, when he was married to Fâtimah the daughter of the Prophet ﷺ. When Fâtimah heard of that she went to the Prophet ﷺ and said: "Your people are saying that you do not feel angry for your daughters. This 'Ali is going to marry the daughter of Abu Jahl." Miswar

١٩٩٩ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَىٰ: حَدَّثَنَا أَبُو الْيَمَانِ: أَنْبَأَنَا شُعَيْبٌ عَنِ الزُّهْرِيِّ. أَخْبَرَنِي عَلِيُّ بْنُ الْحُسَيْنِ أَنَّ الْمِسْوَرَ بْنَ مَخْرَمَةَ أَخْبَرَهُ أَنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ خَطَبَ بِنْتَ أَبِي جَهْلٍ وَعِنْدَهُ فَاطِمَةُ بِنْتُ النَّبِيِّ ﷺ. فَلَمَّا سَمِعَتْ بِذٰلِكَ فَاطِمَةُ أَتَتِ النَّبِيَّ ﷺ فَقَالَتْ: إِنَّ قَوْمَكَ يَتَحَدَّثُونَ أَنَّكَ لاَ تَغْضَبُ لِبَنَاتِكَ. وَهٰذَا عَلِيٌّ نَاكِحاً ابْنَةَ أَبِي جَهْلٍ.

said: "The Prophet ﷺ stood up, and I heard him when he bore witness (i.e., said the *Shahâdah*), then he said: 'I married my daughter (Zainab) to Abul-Âs bin Rabi', and he spoke to me and was speaking the truth. Fâtimah bint Muhammad is a part of me, and I hate to see her faced with troubles. By Allâh, the daughter of the Messenger of Allâh and the daughter of the enemy of Allâh will never be joined together in marriage to one man.'"

He said: So, 'Ali abandoned the marriage proposal. (***Sahih***)

قَالَ الْمِسْوَرُ: فَقَامَ النَّبِيُّ ﷺ. فَسَمِعْتُهُ حِينَ تَشَهَّدَ، ثُمَّ قَالَ: «أَمَّا بَعْدُ. فَإِنِّي قَدْ أَنْكَحْتُ أَبَا الْعَاصِ بْنَ الرَّبِيعِ فَحَدَّثَنِي فَصَدَقَنِي. وَإِنَّ فَاطِمَةَ بِنْتَ مُحَمَّدٍ بَضْعَةٌ مِنِّي. وَأَنَا أَكْرَهُ أَنْ تَفْتِنُوهَا. وَإِنَّهَا، وَاللهِ لاَ تَجْتَمِعُ بِنْتُ رَسُولِ اللهِ وَبِنْتُ عَدُوِّ اللهِ، عِنْدَ رَجُلٍ وَاحِدٍ أَبَداً».

قَالَ: فَنَزَلَ عَلِيٌّ عَنِ الخِطْبَةِ.

تخريج: أخرجه البخاري، فضائل أصحاب النبي ﷺ، باب ذكر أصهار النبي ﷺ منهم أبوالعاص بن الربيع، ح:٣٧٢٩، ومسلم، فضائل الصحابة، الباب السابق، ح:٢٤٤٩/٩٦ من حديث أبي اليمان به * رواه البخاري عنه.

Chapter 57. The Woman Who Offered Herself (In Marriage) To The Prophet ﷺ

(المعجم ٥٧) - **بَابُ الَّتِي وَهَبَتْ نَفْسَهَا لِلنَّبِيِّ ﷺ** (التحفة ٥٧)

2000. It was narrated from Hishâm bin 'Urwah, from his father that 'Âishah used to say: "Wouldn't a woman feel too shy to offer herself to the Prophet ﷺ?" Until Allâh revealed: "You (O Muhammad) can postpone (the turn of) whom you will of them (your wives), and you may receive whom you will."[1] She said: "Then I said: 'Your Lord is quick to make things easy for you.'" (***Sahih***)

٢٠٠٠ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ أَنَّهَا كَانَتْ تَقُولُ: أَمَا تَسْتَحِي الْمَرْأَةُ أَنْ تَهَبَ نَفْسَهَا لِلنَّبِيِّ ﷺ؟ حَتَّى أَنْزَلَ اللهُ: ﴿تُرْجِي مَن تَشَآءُ مِنْهُنَّ وَتُـْٔوِىٓ إِلَيْكَ مَن تَشَآءُ﴾ [الأحزاب: ٥١] قَالَتْ: فَقُلْتُ: إِنَّ رَبَّكَ لَيُسَارِعُ فِي هَوَاكَ.

تخريج: أخرجه البخاري، النكاح، باب: هل للمرأة أن تهب نفسها لأحد؟، ح:٥١١٣ من

[1] *Al-Ahzâb* 33:51.

حديث هشام به، ومسلم، الرضاع، باب جواز هبتها نوبتها لضرتها، ح:١٤٦٤ عن ابن أبي شيبة به من حديث هشام به، [وعلقه البخاري من طريق عبدة].

Comments:

It is not regarded a good thing in an Islamic society that a woman offers herself to a man for marriage; the right procedure is that this offer should be made by the guardian of woman. The distinctive highness of Allâh's Messenger ﷺ looked strange to 'Âishah ؓ, that the women themselves would request the Messenger of Allâh ﷺ to marry with them.

2001. Thâbit said: "We were sitting with Anas bin Mâlik, and a daughter of his was with him. Anas said: 'A woman came to the Prophet ﷺ and offered herself to him. She said: "O Messenger of Allâh, do you have any need of me?"' His daughter said: 'How little modesty she had!' He said: 'She was better than you, because she wanted (to marry) the Messenger of Allâh ﷺ, and she offered herself to him.'" (*Sahih*)

٢٠٠١ - حَدَّثَنَا أَبُو بِشْرٍ، بَكْرُ بْنُ خَلَفٍ وَمُحَمَّدُ بْنُ بَشَّارٍ. قَالَا: حدثنا مرْحُومُ بْنُ عَبْدِ الْعَزِيزِ: حدثنا ثَابِتٌ قَالَ: كُنَّا جُلُوساً مَعَ أَنَسِ بْنِ مَالِكٍ، وَعِنْدَهُ ابْنَةٌ لَهُ. فَقَالَ أَنَسٌ: جَاءَتِ امْرَأَةٌ إِلَى النَّبِيِّ ﷺ. فَعَرَضَتْ نَفْسَهَا عَلَيْهِ. فَقَالَتْ: يَا رَسُولَ الله هَلْ لَكَ فِيَّ حَاجَةٌ؟ فَقَالَتِ ابْنَتُهُ: مَا أَقَلَّ حَيَاءَهَا. فَقَالَ: هِيَ خَيْرٌ مِنْكِ. رَغِبَتْ فِي رَسُولِ الله ﷺ، فَعَرَضَتْ نَفْسَهَا عَلَيْهِ.

تخريج: أخرجه البخاري، النكاح، باب عرض المرأة نفسها على الرجل الصالح، ح:٥١٢٠ من حديث مرحوم به.

Comments:

Men and women alike may attend a gathering (or circle) of knowledge, but the women should have their place separate, and the mixing of men and women is not allowed apart from immediate blood relatives.

Chapter 58. A Man Who Has Doubts Concerning His Child

(المعجم ٥٨) - **بَابُ الرَّجُلِ يَشُكُّ فِي وَلَدِهِ** (التحفة ٥٨)

2002. It was narrated that Abu Hurairah said: "A man from Banu Fazârah came to the Messenger of Allâh ﷺ and said: 'O Messenger of Allâh, my wife has given birth to a black boy.' The Messenger of Allâh ﷺ said: 'Do you have camels?' He said: 'Yes.' He said: 'What color are they?' He said:

٢٠٠٢ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَ مُحَمَّدُ بْنُ الصَّبَّاحِ. قَالَا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: جَاءَ رَجُلٌ مِنْ بَنِي فَزَارَةَ إِلَى رَسُولِ اللهِ ﷺ. فَقَالَ: يَا رَسُولَ اللهِ إِنَّ امْرَأَتِي وَلَدَتْ غُلَاماً أَسْوَدَ. فَقَالَ رَسُولُ اللهِ

ﷺ: «هَلْ لَكَ مِنْ إِبِلٍ؟» قَالَ: نَعَمْ. قَالَ: «فَمَا أَلْوَانُهَا؟» [قَالَ: حُمْرٌ]. قَالَ: «هَلْ فِيهَا مِنْ أَوْرَقَ؟» قَالَ: إِنَّ فِيهَا لَوُرْقاً. قَالَ: «فَأَنَّى أَتَاهَا ذٰلِكَ؟» قَالَ: عَسَىٰ عِرْقٌ نَزَعَهَا. قَالَ: «وَهٰذَا، لَعَلَّ عِرْقاً نَزَعَهُ».

وَاللَّفْظُ لابْنِ الصَّبَّاحِ،

تخريج: أخرجه مسلم، اللعان، ح:١٥٠٠ عن ابن أبي شيبة وغيره به، أخرجه البخاري، الطلاق، باب: إذا عرض بنفي الولد، ح:٥٣٠٥، ٦٨٤٧، ومسلم وغيرهما من طرق عن الزهري به.

'Red.' He said: 'Are there any grey ones among them?' He said: 'Yes, there are some grey ones among them.' He said: 'Where does that come from?' He said: 'Perhaps it is hereditary.' He said: 'Likewise, perhaps this is hereditary.'" (*Sahih*)

Comments:

'Perhaps it is hereditary' means the child took the resemblance of a maternal or paternal ancestor, i.e., genes transmitted from a paternal grandfather and grandmother, maternal grandfather and grandmother or any of the ancestors.

٢٠٠٣ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا [عَبَاءَةُ] ابْنُ كُلَيْبٍ اللَّيْثِيُّ، أَبُو غَسَّانَ، عَنْ جُوَيْرِيَةَ ابْنِ أَسْمَاءَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ أَنَّ رَجُلاً مِنْ أَهْلِ الْبَادِيَةِ أَتَىٰ النَّبِيَّ ﷺ. فَقَالَ: يَا رَسُولَ اللهِ إِنَّ امْرَأَتِي وَلَدَتْ عَلَى فِرَاشِي غُلَاماً أَسْوَدَ. وَإِنَّا، أَهْلُ بَيْتٍ، لَمْ يَكُنْ فِينَا أَسْوَدُ قَطُّ. فَقَالَ: «هَلْ لَكَ مِنْ إِبِلٍ؟» قَالَ: نَعَمْ. قَالَ: «فَمَا أَلْوَانُهَا؟» قَالَ: حُمْرٌ. قَالَ: «هَلْ فِيهَا أَسْوَدُ؟» قَالَ: لاَ. قَالَ: «فِيهَا أَوْرَقُ؟» قَالَ: نَعَمْ. قَالَ: «فَأَنَّى كَانَ ذٰلِكَ؟» قَالَ: عَسَىٰ أَنْ يَكُونَ نَزَعَهُ عِرْقٌ. قَالَ: «فَلَعَلَّ ابْنَكَ هٰذَا نَزَعَهُ عِرْقٌ».

تخريج: [إسناده حسن] والحديث السابق شاهد له.

2003. It was narrated from Ibn 'Umar that a man from the desert people came to the Prophet ﷺ and said: "O Messenger of Allâh, my wife has given birth on my bed to a black boy, and there are no black people among my family." He said: "Do you have camels?" He said: "Yes." He said: "What color are they?" He said: "Red." He said: "Are there any black ones among them?" He said, "No." He said: "Are there any grey ones among them?" He said: "Yes." He said: "How is that?" He said: "Perhaps it is hereditary." He said: "Perhaps (the color of) this son of yours is also hereditary." (*Hasan*)

Chapter 59. The Child Is For The Bed And The Fornicator Gets Nothing

(المعجم ٥٩) - بَابٌ: الْوَلَدُ لِلفِرَاشِ وَلِلْعَاهِرِ الْحَجَرُ (التحفة ٥٩)

2004. It was narrated that 'Âishah said: Ibn Zam'ah and Sa'd (Ibn Abu Waqqâs) referred a dispute to the Prophet ﷺ concerning the son of Zam'ah's slave woman. Sa'd said: "O Messenger of Allâh, my brother (Utbah bin Abu Waqqâs) left instructions in his will that when I come to Makkah, I should look for the son of the slave woman of Zam'ah and take him into my care." 'Abd bin Zam'ah said: "He is my brother and the son of the slave woman of my father; he was born on my father's bed." The Prophet ﷺ saw that he resembled 'Utbah, and said: "He belongs to you, O 'Abd bin Zam'ah. The child is for the bed.[1] Observe *Hijâb* before him, O Saudah." (*Sahih*)

٢٠٠٤ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: إِنَّ ابْنَ زَمْعَةَ وَسَعْدًا اخْتَصَمَا إِلَى النَّبِيِّ ﷺ فِي ابْنِ أَمَةِ زَمْعَةَ. فَقَالَ سَعْدٌ: يَا رَسُولَ اللهِ! أَوْصَانِي أَخِي، إِذَا قَدِمْتُ مَكَّةَ، أَنْ أَنْظُرَ إِلَى ابْنِ أَمَةِ زَمْعَةَ فَأَقْبِضَهُ. وَقَالَ عَبْدُ بْنُ زَمْعَةَ: أَخِي وَابْنُ أَمَةِ أَبِي. وُلِدَ عَلَى فِرَاشِ أَبِي. فَرَأَى النَّبِيُّ ﷺ شَبَهَهُ بِعُتْبَةَ. فَقَالَ: «هُوَ لَكَ يَا عَبْدَ بْنَ زَمْعَةَ. الْوَلَدُ لِلْفِرَاشِ. وَاحْتَجِبِي عَنْهُ يَا سَوْدَةُ».

تخريج: أخرجه البخاري، الخصومات، باب دعوى الوصي للميت، ح:٢٤٢١ من حديث سفيان به، ومسلم، الرضاع، باب الولد للفراش وتوقي الشبهات، ح:١٤٥٧ عن ابن أبي شيبة وغيره.

Comments:

a. In the pre-Islamic period, a child born because of illegal affairs used to be considered of the same man due to whose affairs it was born. Following the same custom of pre-Islamic Ignorance, Sa'd bin Abu Waqqâs wanted to have the guardianship of the child born to a female slave of Zam'ah 'a legal child of his brother'.

b. Abd bin Zam'ah had the opinion that legally the child was his brother, regardless who the child's real father should be, because he (the child) was a son of the female slave of his father.

c. The apparent look and facial features showed that the child was born of

[1] 'The child is for the bed' means that the child is attributed to the husband or the man who owns the slave women who gave birth to that child, even if the child resembles someone else.

Sa'd's brother; but legally, according to the Islamic *Shari'ah,* he was regarded the brother of Abd bin Zam'ah.

d. It looked clear that the child being a legal brother of Saudah ﷺ was not yet her real blood brother, so the Messenger of Allâh ﷺ told the mother of the Believers 'Saudah' to observe *Hijâb* before him.

2005. It was narrated from 'Umar that the Messenger of Allâh ﷺ ruled that the child belonged to the bed. (***Sahih***)

٢٠٠٥ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عُبَيْدُ اللهِ بْنِ أَبِي يَزِيدَ، عَنْ أَبِيهِ، عَنْ عُمَرَ أَنَّ رَسُولَ اللهِ ﷺ قَضَىٰ بِالْوَلَدِ لِلْفِرَاشِ.

تخريج: [صحيح] أخرجه أحمد:١/ ٢٥، وأطراف المسند:٥/٨٨، ومسند الفاروق:١/ ٤٢٥، ٤٢٦ عن سفيان به، وقال الحميدي (ديوبندية:٢٤) ثنا سفيان ثني عبيدالله بن أبي يزيد أخبرني أبي به مطولاً، وإسناده حسن، وصححه البوصيري، والحديث السابق شاهد له.

Comments:

'The child belonged to the bed' means the person who owns the bed; i.e., to the husband of the woman or the master of the female slave. The child will be considered his, and the relation of inheritance etc., would also be related to him; no relation will be connected with the man due to whose illegal affairs the child was born.

2006. It was narrated from Abu Hurairah that the Prophet ﷺ said: "The child is for the bed (i.e., belongs to the husband) and the fornicator gets nothing." (***Sahih***)

٢٠٠٦ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ ابْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ ﷺ قَالَ: «**الْوَلَدُ لِلْفِرَاشِ. وَلِلْعَاهِرِ الْحَجَرُ**».

تخريج: أخرجه مسلم، الرضاع، باب الولد للفراش وللعاهر الحجر، ح:١٤٥٨ من حديث سفيان به، وذكر اختلاف الرواة فيه.

Comments:

'The fornicator gets nothing' or 'the fornicator will have the stone' means he has nothing to do with the child, i.e., he is deprived of legal benefits from the child, like: inheritance etc. Another meaning is that he deserves the punishment and should be stoned to death.

2007. Shurahbil bin Muslim said: "I heard Abu Umâmah Al-Bâhili say: 'I heard the Messenger of Allâh ﷺ say: "The child is for the bed and the fornicator gets nothing." (***Hasan***)

٢٠٠٧ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَيَّاشٍ: حَدَّثَنَا شُرَحْبِيلُ بْنُ مُسْلِمٍ قَالَ: سَمِعْتُ أَبَا أُمَامَةَ الْبَاهِلِيَّ يَقُولُ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «**الْوَلَدُ**

لِلْفِرَاشِ، وَلِلْعَاهِرِ الْحَجَرُ».

تخريج: [إسناده حسن] أخرجه أحمد: ٥/٢٦٧ من حديث إسماعيل به مطولاً، وصححه البوصيري.

Chapter 60. When One Spouse Becomes Muslim Before The Other

(المعجم ٦٠) - **بَابُ الزَّوْجَيْنِ يُسْلِمُ أَحَدُهُمَا قَبْلَ الآخَرِ** (التحفة ٦٠)

2008. It was narrated from Ibn 'Abbâs that a woman came to the Prophet ﷺ and became Muslim, and a man married her. Then her first husband came and said: "O Messenger of Allâh, I became Muslim with her, and she knew that I was Muslim." So the Messenger of Allâh ﷺ took her away from her second husband and returned her to her first husband. (*Da'if*)

٢٠٠٨ - حَدَّثَنَا أَحْمَدُ بْنُ عَبْدَةَ: حَدَّثَنَا حَفْصُ بْنُ جُمَيْعٍ: حَدَّثَنَا سِمَاكٌ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ أَنَّ امْرَأَةً جَاءَتْ إِلَى النَّبِيِّ ﷺ فَأَسْلَمَتْ. فَتَزَوَّجَهَا رَجُلٌ. قَالَ: فَجَاءَ زَوْجُهَا الأَوَّلُ فَقَالَ: يَا رَسُولَ اللهِ! إِنِّي قَدْ كُنْتُ أَسْلَمْتُ مَعَهَا، وَعَلِمَتْ بِإِسْلاَمِي. قَالَ: فَانْتَزَعَهَا رَسُولُ اللهِ ﷺ مِنْ زَوْجِهَا الآخَرِ، وَرَدَّهَا إِلَى زَوْجِهَا الأَوَّلِ.

تخريج: [إسناده ضعيف] أخرجه أبو داود، الطلاق، باب: إذا أسلم أحد الزوجين، ح: ٢٢٣٨، ٢٢٣٩ من حديث سماك به، وصححه الترمذي، ح: ١١٤٤، والحاكم، والذهبي، وانظر، ح: ١٧١ لعلته.

Comments:

a. If a wife embraces Islam before her husband, she is not allowed to have matrimonial relationship with him anymore. After passing one menstruation cycle as her waiting period, she is allowed to marry another man. (*Sahih Al-Bukhâri*: 5286).

b. If she does not marry another man, and waits for her husband to embrace Islam, then this is allowed. Even if the husband embraces a long time after, they are still allowed to live a spouses' life under the previous marriage bond. But Imam Bukhâri quoted the verdicts of some Companions and the Successors that if a woman becomes Muslim first and then the husband embraces Islam, even though the waiting period has not yet finished, the new marriage contract is still necessary.

2009. It was narrated from Ibn 'Abbâs that the Messenger of Allâh ﷺ returned his daughter to Abul-'Âs bin Rabi' after two years, on the basis of the first marriage contract. (*Da'if*)

٢٠٠٩ - حَدَّثَنَا أَبُو بَكْرِ بْنُ خَلَّادٍ وَ يَحْيَى ابْنُ حَكِيمٍ. قَالاَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَنْبَأَنَا مُحَمَّدُ بْنُ إِسْحَاقَ، عَنْ دَاوُدَ بْنِ الْحُصَيْنِ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ أَنَّ

رَسُولَ اللهِ ﷺ رَدَّ ابْنَتَهُ عَلَى أَبِي الْعَاصِ بْنِ الرَّبِيعِ، بَعْدَ سَنَتَيْنِ، بِنِكَاحِهَا الأَوَّلِ.

تخريج: **[إسناده ضعيف]** أخرجه أبو داود، الطلاق، باب: إلى متى ترد عليه امرأته إذا أسلم بعدها، ح:٢٢٤٠ من حديث يزيد به، أخرجه الترمذي، ح:١١٤٢، ١١٤٣، وذكر كلامًا، وصححه الحاكم وغيره، وما روى داود عن عكرمة منكر كما قال ابن المديني وغيره(تهذيب)، وقال في التقريب في داود بن الحصين: ثقة إلا في عكرمة، ورمى برأي الخوارج .

2010. It was narrated from 'Amr bin Shu'aib, from his father, from his grandfather, that the Messenger of Allâh ﷺ returned his daughter Zainab to Abul-'Âs bin Rabi', with a new marriage contract. (*Da'if*)

٢٠١٠ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ حَجَّاجٍ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ أَنَّ رَسُولَ اللهِ ﷺ رَدَّ ابْنَتَهُ زَيْنَبَ عَلَى أَبِي الْعَاصِ بْنِ الرَّبِيعِ، بِنِكَاحٍ جَدِيدٍ.

تخريج: **[إسناده ضعيف]** أخرجه الترمذي، النكاح، باب ماجاء في الزوجين المشركين يسلم أحدهما، ح:١١٤٢ من حديث أبي معاوية به، وانظر، ح:٤٩٦، ١١٢٩ لعلته.

Chapter 61. Intercourse With A Nursing Mother

(المعجم ٦١) - **بَابُ الْغَيْلِ** (التحفة ٦١)

2011. It was narrated that Judâmah bint Wahb Al-Asadiyyah said: "I heard the Messenger of Allâh ﷺ say: 'I wanted to forbid intercourse with a nursing mother, but then (I saw that) the Persians and the Romans do this, and it does not kill their children.' And I heard him say, when he was asked about coitus interruptus: 'It is the disguised form of burying children alive.'" (*Sahih*)

٢٠١١ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَحْيَى بْنُ إِسْحَاقَ: حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ نَوْفَلٍ الْقُرَشِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، عَنْ جُدَامَةَ بِنْتِ وَهْبٍ الأَسَدِيَّةِ أَنَّهَا قَالَتْ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «**قَدْ أَرَدْتُ أَنْ أَنْهَىٰ عَنِ الْغِيَالِ. فَإِذَا فَارِسٌ وَالرُّومُ يُغِيلُونَ فَلاَ يَقْتُلُونَ أَوْلاَدَهُمْ**» وَسَمِعْتُهُ يَقُولُ، وَسُئِلَ عَنِ الْعَزْلِ، فَقَالَ: «**هُوَ الْوَأْدُ الْخَفِيُّ**».

تخريج: أخرجه مسلم، النكاح، باب جواز الغيلة، ح:١٤٤٢ من حديث محمد بن عبدالرحمٰن بن نوفل به.

Comments:

Having sexual intercourse during the breastfeeding period carries the risk of conception; and due to it, the milk of the mother decreases, and the child

who is already breastfeeding would get weak for not having proper nutrition.

2012. It was narrated from Muhâjir bin Abu Muslim, from Asmâ' bint Yazid bin Sakan, who was his freed slave woman, that she heard the Messenger of Allâh ﷺ say: "Do not kill your children secretly, for by the One in Whose Hand is my soul, intercourse with a breastfeeding woman catches up with people when they are riding their horses (in battle) and wrestles them to the ground." (*Da'if*)

٢٠١٢ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا يَحْيَى بْنُ حَمْزَةَ، عَنْ عَمْرِو بْنِ مُهَاجِرٍ أَنَّهُ سَمِعَ أَبَاهُ الْمُهَاجِرَ بْنَ أَبِي مُسْلِمٍ يُحَدِّثُ عَنْ أَسْمَاءَ بِنْتِ يَزِيدَ بْنِ السَّكَنِ. وَكَانَتْ مَوْلاَتَهُ أَنَّهَا سَمِعَتْ رَسُولَ اللهِ ﷺ يَقُولُ: **«لاَ تَقْتُلُوا أَوْلاَدَكُمْ سِرًّا. فَوَالَّذِي نَفْسِي بِيَدِهِ إِنَّ الْغَيْلَ لَيُدْرِكُ الْفَارِسَ عَلَى ظَهْرِ فَرَسِهِ حَتَّى يَصْرَعَهُ»**.

تخريج: [إسناده ضعيف] أخرجه أبو داود، الطب، باب: في الغيل، ح:٣٨٨١ من حديث المهاجر به، وصححه ابن حبان * مهاجر الأنصاري وثقه ابن حبان وحده فيما أعلم.

Comments:

'Wrestles them to the ground' means the affect of weakness caused by intercourse with a breastfeeding woman remains affective for the whole life, even if such a child becomes a good horse rider after having grown up, he will not yet be able to compete with a child without such history. However this *Hadith* is Weak; therefore such concern is not necessary.

Chapter 62. A Woman Who Annoys Her Husband

(المعجم ٦٢) - بَابٌ: فِي الْمَرْأَةِ تُؤْذِي زَوْجَهَا (التحفة ٦٢)

2013. It was narrated that Abu Umâmah said: "A woman came to the Prophet ﷺ with two of her children, carrying one and leading the other. The Messenger of Allâh ﷺ said: 'They carry children and give birth to them and are compassionate. If they do not annoy their husbands, those among them who perform prayer will enter Paradise.'" (*Da'if*)

٢٠١٣ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُؤَمَّلٌ: حَدَّثَنَا سُفْيَانُ عَنِ الأَعْمَشِ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ أَبِي أُمَامَةَ قَالَ: أَتَتِ النَّبِيَّ ﷺ امْرَأَةٌ مَعَهَا صَبِيَّانِ لَهَا. قَدْ حَمَلَتْ أَحَدَهُمَا وَهِيَ تَقُودُ الآخَرَ. فَقَالَ رَسُولُ اللهِ ﷺ: **«حَامِلاَتٌ، وَالِدَاتٌ، رَحِيمَاتٌ. لَوْلاَ مَا يَأْتِينَ إِلَى أَزْوَاجِهِنَّ، دَخَلَ مُصَلِّيَاتُهُنَّ الْجَنَّةَ»**.

تخريج: [**إسناده ضعيف**] أخرجه الحاكم: ٤/ ١٧٣، ١٧٤ من حديث مؤمل بن إسماعيل به، وصححه على شرط الشيخين، ووافقه الذهبي * الأعمش تابعه منصور عند أحمد: ٥/ ٢٥٧، ٢٦٩ وغيره، وأخرجه أحمد: ٥/ ٢٥٢ بإسناد صحيح عن سالم بن أبي الجعد قال: ذكر لي عن أبي أمامة به، فالسند منقطع، والواسطة بينهما مجهولة.

2014. It was narrated from Mu'âdh bin Jabal that the Messenger of Allâh ﷺ said: "No woman annoys her husband but his wife among houris (of Paradise) says: 'Do not annoy him, may Allâh destroy you, for he is just a temporary guest with you and soon he will leave you and join us.'" (***Hasan***)

٢٠١٤ - حَدَّثَنَا عَبْدُ الْوَهَّابِ بْنُ الضَّحَّاكِ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَيَّاشٍ، عَنْ بَحِيرِ بْنِ سَعْدٍ، عَنْ خَالِدِ بْنِ مَعْدَانَ، عَنْ كَثِيرِ بْنِ مُرَّةَ، عَنْ مُعَاذِ بْنِ جَبَلٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**لاَ تُؤْذِي امْرَأَةٌ زَوْجَهَا إِلَّا قَالَتْ زَوْجَتُهُ مِنَ الْحُورِ الْعِينِ: لاَ تُؤْذِيهِ. قَاتَلَكِ اللهُ فَإِنَّمَا هُوَ عِنْدَكِ دَخِيلٌ أَوْشَكَ أَنْ يُفَارِقَكِ إِلَيْنَا**».

تخريج: [**إسناده حسن**] أخرجه الترمذي، الرضاع، باب الوعيد للمرأة على إيذاء المرأة زوجها، ح: ١١٧٤ من حديث إسماعيل به، وقال: حسن غريب * إسماعيل بن عياش صرح بالسماع عند أبي نعيم في الحلية: ٥/ ٢٢٠، وباقي السند صحيح.

Comments:

a. Not to obey the correct orders of the husband is a major sin.
b. If a woman annoys her good husband, this annoys the maids of Paradise.
c. Houri literally means the woman of white color and beautiful black eyes. They are the women whom Allâh created in Paradise for the men of Paradise. The righteous Muslim women, who lives their live according to the commandments of Allâh, their status in Paradise will be higher than that of the maids of Paradise.

Chapter 63. What Is *Harâm* Does Not Make What Is *Halâl A* Harâm

(المعجم ٦٣) - بَابٌ: لَا يُحَرِّمُ الْحَرَامُ الْحَلَالَ (التحفة ٦٣)

2015. It was narrated from Ibn 'Umar that the Prophet ﷺ said: "What is *Harâm* does not make what is *Halâl* into what is *Harâm*."[1] (***Da'if***)

٢٠١٥ - حَدَّثَنَا يَحْيَى بْنُ مُعَلَّى بْنِ مَنْصُورٍ: حَدَّثَنَا إِسْحَاقُ بْنُ مُحَمَّدٍ الْفَرْوِيُّ: حَدَّثَنَا عَبْدُ اللهِ بْنُ عُمَرَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ قَالَ: «**لاَ يُحَرِّمُ الْحَرَامُ الْحَلَالَ**».

[1] Meaning either: If one prohibits something for himself, it does not make the thing unlawful, or the commission of an unlawful act will not, by itself, makes something else unlawful.

تخريج: [**إسناده ضعيف**] أخرجه الدارقطني:٣/٢٦٨، والبيهقي:٧/١٦٨ من حديث الفروي به * الفروي ضعفه الجمهور، وروى عنه البخاري ثلاثة أحاديث: كأنها مما أخذه عنه من كتابه قبل ذهاب بصره ، وأما العمري فتقدم حاله، ح:٣٦٦، ١٢٩٩ .

Comments:

According to the majority of the scholars, if a man committed adultery with a woman, his marriage with this woman will not be unlawful because of the illegal sex; neither the mother of this woman will be unlawful as mother-in-law for the man, nor the daughter of this woman will be unlawful like the stepdaughter. Similarly, if a man commits adultery with his mother-in-law or stepdaughter, then due to this, his wife will not become unlawful for him; because this relation, legally, is not a relationship of wife and husband. The mentioned commandments are related to the wife. The sin of adultery and the entitlement to its punishment is one thing, and it being prohibited is another thing. (For further information see: *Tafsir Ahsanul-Bayân* by Hâfiz Salâh-uddin Yusuf, *Surah : An-Nisâ* 4: 23)

[بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ]

In the Name of Allâh, the Most Beneficent, the Most Merciful

10. The Chapters On Divorce

(المعجم ١٠) أَبْوَابُ الطَّلَاقِ
(التحفة ٨)

Comments:

The following are three types of divorce:

a. Divorce in accordance with the *Sunnah*: Such a divorce given to a wife during her purity period (the days other than her menses) and on the basis that he has not had intercourse with her during her purity. A husband should divorce her by saying 'I divorce you' or 'You are divorced' and thereafter he maintains her living expenses; and he keeps her in his house for the waiting period (which is three menses or three months) and they should separate after the waiting period is over. This is the best way to divorce. Restoring one's wife after issuing such a divorce is consensually correct, and establishing a new bond of marriage after the waiting time has elapsed is also permissible.

b. Divorce contrary to *Sunnah*: Divorce issued to a woman during her menses or during her purity, in which the husband has had intercourse with her; or pronouncing divorce three times in the same session is contrary to the *Sunnah*.

c. False or Ineffective Divorce: Divorce issued by a person being forced to do so, divorcing before establishing a bond of marriage, divorce of a child, divorce of an insane person, or the divorce of an unconscious person are all ineffective.

Chapter 1. Suwayd bin Sa'eed told us

(المعجم ١٠) - [بَابُ: حَدَّثَنَا سُوَيْدُ بْنُ سَعِيدٍ] (التحفة ١)

2016. It was narrated from 'Umar bin Khattâb that the Messenger of Allâh ﷺ divorced Hafsah then took her back. (***Sahih***)

٢٠١٦ - حَدَّثَنَا سُوَيْدُ بْنُ سَعِيدٍ، وَ عَبْدُ اللهِ ابْنُ عَامِرِ بْنِ زُرَارَةَ، وَمَسْرُوقُ بْنُ الْمَرْزُبَانِ. قَالُوا: حَدَّثَنَا يَحْيَى بْنُ زَكَرِيَّا بْنِ أَبِي زَائِدَةَ، عَنْ صَالِحِ بْنِ صَالِحِ بْنِ حَيٍّ، عَنْ سَلَمَةَ بْنِ كُهَيْلٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ، عَنْ عُمَرَ بْنِ الْخَطَّابِ أَنَّ رَسُولَ اللهِ ﷺ طَلَّقَ حَفْصَةَ ثُمَّ رَاجَعَهَا.

تخريج: [إسناده صحيح] أخرجه أبو داود، الطلاق، باب: في المراجعة، ح:٢٢٨٣ من حديث يحيى بن زكريا به، وذكر الحافظ النسائي له علةً، ولكنها غير قادحة.

Comments:

a. Giving divorce is permissible but one should avoid doing so without any valid reason.

b. Restoration of the wife after divorce grants her all the rights that she had before divorce.

2017. It was narrated from Abu Musa that the Messenger of Allâh ﷺ said: What is wrong with people who play with the limits imposed by Allâh, and one of them says: "I divorce you, I take you back, I divorce you?" (*Da'if*)

٢٠١٧ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُؤَمَّلٌ: حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**مَا بَالُ أَقْوَامٍ يَلْعَبُونَ بِحُدُودِ اللهِ. يَقُولُ أَحَدُهُمْ: قَدْ طَلَّقْتُكِ. قَدْ رَاجَعْتُكِ. قَدْ طَلَّقْتُكِ**».

تخريج: [إسناده ضعيف] أخرجه البيهقي: ٧/ ٣٢٢ من حديث مؤمل بن إسماعيل به، وتابعه أبو حذيفة موسى بن مسعود نا سفيان الثوري به * أبوإسحاق تقدم، ح: ٤٦، والثوري تقدم، ح: ١٦٢، مدلسان وعنعنا، ومع ذلك حسنه البوصيري.

2018. It was narrated from 'Abdullâh bin 'Umar that the Messenger of Allâh ﷺ said: "The most hated of permissible things to Allâh is divorce." (*Sahih*)

٢٠١٨ - حَدَّثَنَا كَثِيرُ بْنُ عُبَيْدٍ الْحِمْصِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ خَالِدٍ، عَنْ عُبَيْدِ اللهِ بْنِ الْوَلِيدِ الْوَصَّافِيِّ، عَنْ مُحَارِبِ بْنِ دِثَارٍ، عَنْ عَبْدِ اللهِ بْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**أَبْغَضُ الْحَلَالِ إِلَى اللهِ الطَّلَاقُ**».

تخريج: [صحيح] أخرجه ابن عدي من حديث محمد بن خالد به، وقال: الوصّافي ضعيف جدًّا قلت: تابعه الثقة معرّف بن واصل عند أبي داود، ح: ٢١٧٨ وغيره، وبه صح الحديث، وصححه الحاكم، والذهبي، ولم أر لمضعفيه حجةً.

Chapter 2. Divorce According To The *Sunnah*

(المعجم ٢) - بَابُ طَلَاقِ السُّنَّةِ

(التحفة ٢)

2019. It was narrated that Ibn 'Umar said: "I divorced my wife when she was menstruating. 'Umar mentioned that to the Messenger of Allâh and he said: 'Tell him to take her back until she becomes pure (i.e., her period ends), then she has her period (again), then she becomes pure

٢٠١٩ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ إِدْرِيسَ، عَنْ عُبَيْدِ اللهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: طَلَّقْتُ امْرَأَتِي وَهِيَ حَائِضٌ. فَذَكَرَ ذٰلِكَ عُمَرُ لِرَسُولِ اللهِ ﷺ. فَقَالَ: «**مُرْهُ فَلْيُرَاجِعْهَا حَتَّى تَطْهُرَ، ثُمَّ تَحِيضَ، ثُمَّ تَطْهُرَ. ثُمَّ إِنْ شَاءَ طَلَّقَهَا قَبْلَ أَنْ**

(again), then if he wishes he may divorce her before having sexual relations with her, and if he wishes he may keep her. This is the waiting period that Allâh has enjoined.'" (*Sahih*)

يُجَامِعَهَا. وَإِنْ شَاءَ أَمْسَكَهَا. فَإِنَّهَا الْعِدَّةُ الَّتِي أَمَرَ اللهُ».

تخريج: أخرجه مسلم، الطلاق، باب تحريم طلاق الحائض بغير رضاها، وأنه لو خالف وقع الطلاق ويؤمر برجعتها، ح:١٤٧١/٢ عن ابن أبي شيبة وغيره به، وأخرجه البخاري، ح:٥٢٥١، ومسلم وغيرهما من طريق مالك عن نافع به.

Comments:

Issuing divorce during menses, or during the pure days in which the husband has had intercourse, is an illegal way of divorce. This divorce has the controversial status of it being effective or ineffective. It will take place according to many scholars (like Imam Bukhâri ﷺ), and they said the person giving divorce in such a way will be sinful. Some other scholars said this type of divorce cannot take place at all because it is not in accordance with the *Sunnah*. Imam Ibn Hazm and Imam Ibn Taimiyyah and others, may Allâh have mercy on them, hold this opinion.

2020. It was narrated that 'Abdullâh said: "Divorce according to the *Sunnah* means divorcing her when she is pure, (i.e., not menstruating) and without having had intercourse with her (during that cycle)." (*Hasan*)

٢٠٢٠ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ سُفْيَانَ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي الأَحْوَصِ، عَنْ عَبْدِ اللهِ قَالَ: طَلَاقُ السُّنَّةِ أَنْ يُطَلِّقَهَا طَاهِرًا مِنْ غَيْرِ جِمَاعٍ.

تخريج: [حسن] أخرجه النسائي، الطلاق، باب طلاق السنة، ح:٣٤٢٤ من حديث يحي القطان به، وصححه ابن حزم في المحلى:١٧٢/١٠ مسئلة:١٩٤٩، وانظر، ح:٤٦ لعلته، وللحديث شواهد عند ابن أبي شيبة، كتاب الطلاق، باب:١ وغيره.

2021. It was narrated that 'Abdullâh said: "Divorce according to the *Sunnah* means divorcing her with one divorce in each cycle when she is pure, then when she becomes pure the third time, then he pronounces divorce again, and after that she must wait one more menstrual cycle." (*Hasan*)

٢٠٢١ - حَدَّثَنَا عَلِيُّ بْنُ مَيْمُونٍ الرَّقِّيُّ: حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، عَنِ الأَعْمَشِ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي الأَحْوَصِ، عَنْ عَبْدِ اللهِ، قَالَ، فِي طَلَاقِ السُّنَّةِ: يُطَلِّقُهَا عِنْدَ كُلِّ طُهْرٍ تَطْلِيقَةً. فَإِذَا طَهُرَتِ الثَّالِثَةَ طَلَّقَهَا. وَعَلَيْهَا بَعْدَ ذٰلِكَ حَيْضَةٌ.

تخريج: [حسن] انظر الحديث السابق .

Comments:

a. This is in such a case when the husband is determined for permanent separation and thus a third, final and irrevocable divorce will take place, after which returning the wife into a bond of marriage becomes impossible. It is better to let the waiting period pass after one divorce, if the husband has no intention to return to her, and thus the woman will come out of the bond of marriage, and thereafter, if there is a chance of reconciliation, they may live together as wife and husband after renewing the bond of marriage (after a new marriage contract.)

b. If a wife is returned after the first divorce, and then the second divorce is issued, the waiting time for the second divorce is also three menstruation periods; the return of a wife, during this waiting time, without a new bond of marriage is allowed.

2022. It was narrated that Yunus bin Jubair, Abu Ghallâb, said: "I asked Ibn 'Umar about a man who divorced his wife when she was menstruating. He said: 'Do you know 'Abdullâh bin 'Umar? He divorced his wife when she was menstruating then 'Umar came to the Prophet ﷺ (and told him what had happened). He ordered him to take her back.' I said: 'Will that be counted (as a divorce)?' He said: 'Do you think he was helpless and behaving foolishly? [i.e., yes, it counts (as a divorce).].'" (*Sahih*)

٢٠٢٢ - حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ: حَدَّثَنَا عَبْدُ الأَعْلَى: حَدَّثَنَا هِشَامٌ عَنْ مُحَمَّدٍ، عَنْ يُونُسَ بْنِ جُبَيْرٍ، أَبِي غَلَّابٍ قَالَ: سَأَلْتُ ابْنَ عُمَرَ عَنْ رَجُلٍ طَلَّقَ امْرَأَتَهُ وَهِيَ حَائِضٌ. فَقَالَ: تَعْرِفُ عَبْدَ اللهِ بْنَ عُمَرَ؟ طَلَّقَ امْرَأَتَهُ وَهِيَ حَائِضٌ. فَأَتَى عُمَرُ النَّبِيَّ ﷺ. فَأَمَرَهُ أَنْ يُرَاجِعَهَا. قُلْتُ: أَيُعْتَدُّ بِتِلْكَ؟ قَالَ: أَرَأَيْتَ إِنْ عَجَزَ وَاسْتَحْمَقَ؟

تخريج: أخرجه البخاري، الطلاق، باب مراجعة الحائض، ح:٥٣٣٣، ومسلم، الطلاق، باب تحريم طلاق الحائض بغير رضاها، وأنه لو خالف وقع الطلاق ويؤمر برجعتها، ح:١٤٧١/٩ من حديث محمد بن سيرين به.

Comments:

The Prophet ﷺ ordered him to take her back. The wording 'to take her back' is a proof that the divorce had taken place because returning (taking a wife back) only happens after divorce. Those scholars who are not in favor of the effectiveness of this divorce, they say the wording 'to take her back' means to establish normal spouses' relation as it was before divorce. (I say: This divorce is affective, as quoted earlier in the view of Imam Bukhâri. – *Usmani)*

Chapter 3. How A Pregnant Woman Is To Be Divorced

(المعجم ٣) - بَابُ الْحَامِلِ كَيْفَ تُطَلَّقُ (التحفة ٣)

2023. It was narrated from Ibn 'Umar that he divorced his wife when she was menstruating, and 'Umar mentioned that to the Prophet ﷺ. He said: "Tell him to take her back then divorce her when she is pure (not menstruating) or pregnant." (*Sahih*)

٢٠٢٣ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَ عَلِيُّ ابْنُ مُحَمَّدٍ. قَالاَ: حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمٰنِ، مَوْلَى آلِ طَلْحَةَ، عَنْ سَالِمٍ، عَنِ ابْنِ عُمَرَ أَنَّهُ طَلَّقَ امْرَأَتَهُ وَهِيَ حَائِضٌ. فَذَكَرَ ذٰلِكَ عُمَرُ لِلنَّبِيِّ ﷺ فَقَالَ: «مُرْهُ فَلْيُرَاجِعْهَا ثُمَّ يُطَلِّقْهَا وَهِيَ طَاهِرٌ أَوْ حَامِلٌ».

تخريج: أخرجه مسلم، الطلاق، الباب السابق، ح:١٤٧١/٥ عن ابن أبي شيبة وغيره به.

Comments:

Divorce can be given as the pregnancy is confirmed; there is no need for waiting until the delivery, because the confirmation of pregnancy leaves no doubt for establishing a family lineage. In this condition, the waiting time for a woman is until the delivery of the baby, during which the husband is allowed to take her back.

Chapter 4. One Who Divorces His Wife Three Times In One Sitting

(المعجم ٤) - بَابُ مَنْ طَلَّقَ ثَلَاثًا فِي مَجْلِسٍ وَاحِدٍ (التحفة ٤)

2024. It was narrated that 'Âmir Sha'bi said: "I said to Fâtimah bint Qais: 'Tell me about your divorce.' She said: 'My husband divorced me three times when he was leaving for Yemen, and the Messenger of Allâh ﷺ allowed that.'" (*Da'if*)

٢٠٢٤ - حَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ: أَنْبَأَنَا اللَّيْثُ ابْنُ سَعْدٍ، عَنْ إِسْحَاقَ بْنِ أَبِي فَرْوَةَ، عَنْ أَبِي الزِّنَادِ، عَنْ عَامِرٍ الشَّعْبِيِّ قَالَ: قُلْتُ لِفَاطِمَةَ بِنْتِ قَيْسٍ: حَدِّثِينِي عَنْ طَلَاقِكِ. قَالَتْ: طَلَّقَنِي زَوْجِي ثَلَاثًا، وَهُوَ خَارِجٌ إِلَى الْيَمَنِ. فَأَجَازَ ذٰلِكَ رَسُولُ اللهِ ﷺ.

تخريج: [إسناده ضعيف جدًا] أخرجه مسلم، الطلاق، باب المطلقة البائن لا نفقة لها، ح:١٤٨٠/٤٥،٤٣ وغيره، من طرق عن الشعبي نحوه دون قوله: فأجاز ذلك رسول الله ﷺ، وانظر، ح:٢٠٣٦.

Comments:

a. The narration of *Sahih Muslim* clarifies that Abu 'Amr bin Hafs bin Mughirah Makhzumi, the husband of Fâtimah, the daughter of Qais, had already divorced her twice, and he sent her the third and the final divorce

from Yemen, through 'Aiyâsh bin Abu Rabi'ah. He did not divorce her with three pronouncements at a time in one session. (*Sahih Muslim*: 1480).

b. As divorce can be given directly to the wife, likewise the message of divorce may also be sent through a reliable person, and may be sent as a written divorce; divorce can take place in any mentioned form.

Chapter 5. Taking One's Wife Back

(المعجم ٥) - **بَابُ الرَّجْعَةِ** (التحفة ٥)

2025. 'Imrân bin Husain was asked about a man who divorced his wife then had intercourse with her, and there were no witnesses to his divorcing her or his taking her back. 'Imrân said: "You have divorced (her) in a manner that is not according to the *Sunnah*, and you have taken her back in a manner that is not according to the *Sunnah*. Bring people to witness your divorcing her and taking her back." (***Sahih***)

٢٠٢٥ - حَدَّثَنَا بِشْرُ بْنُ هِلاَلٍ الصَّوَّافُ: حَدَّثَنَا جَعْفَرُ بْنُ سُلَيْمَانَ الضُّبَعِيُّ، عَنْ يَزِيدَ الرِّشْكِ، عَنْ مُطَرِّفِ بْنِ عَبْدِ اللهِ بْنِ الشِّخِّيرِ أَنَّ عِمْرَانَ بْنَ الْحُصَيْنِ سُئِلَ عَنْ رَجُلٍ يُطَلِّقُ امْرَأَتَهُ ثُمَّ يَقَعُ بِهَا وَلَمْ يُشْهِدْ عَلَى طَلاَقِهَا وَلاَ عَلَى رَجْعَتِهَا. فَقَالَ عِمْرَانُ: طَلَّقْتَ بِغَيْرِ سُنَّةٍ، وَرَاجَعْتَ بِغَيْرِ سُنَّةٍ، أَشْهِدْ عَلَى طَلاَقِهَا وَ[عَلَى] رَجْعَتِهَا.

تخريج: [إسناده صحيح] أخرجه أبو داود، الطلاق، باب الرجل يراجع ولا يشهد، ح:٢١٨٦ عن بشر بن هلال به.

Comments:

As the witnesses are required for the marriage bond, similarly the divorce and return should be in the presence of witnesses. (Although the presence of witnesses is not required compulsorily for divorce and return as it is in the case of marriage. — *Usmani*)

Chapter 6. When A Divorced Pregnant Woman Gives Birth, The Divorce Becomes Irrevocable

(المعجم ٦) - **بَابُ الْمُطَلَّقَةِ الْحَامِلِ إِذَا وَضَعَتْ ذَا بَطْنِهَا بَانَتْ** (التحفة ٦)

2026. It was narrated from Zubair bin 'Awwâm that he was married to Umm Kulthum bint 'Uqbah, and she said to him when she was pregnant: "I will accept one divorce." So he divorced her once. Then he went out for prayer, and when he came back

٢٠٢٦ - حَدَّثَنَا مُحَمَّدُ بْنُ عُمَرَ بْنِ هَيَّاجٍ: حَدَّثَنَا قَبِيصَةُ بْنُ عُقْبَةَ: حَدَّثَنَا سُفْيَانُ عَنْ عَمْرِو بْنِ مَيْمُونٍ، عَنْ أَبِيهِ، عَنِ الزُّبَيْرِ بْنِ الْعَوَّامِ أَنَّهُ كَانَتْ عِنْدَهُ أُمُّ كُلْثُومٍ بِنْتُ عُقْبَةَ. فَقَالَتْ لَهُ، وَهِيَ حَامِلٌ: طَيِّبْ نَفْسِي

she had given birth. He said: "What is wrong with her? She misled me, may Allâh mislead her!" Then he came to the Prophet ﷺ, who said: "Her waiting period is over (and she is divorced); propose marriage anew to her." (*Da'if*)

بِتَطْلِيقَةٍ. فَطَلَّقَهَا تَطْلِيقَةً. ثُمَّ خَرَجَ إِلَى الصَّلَاةِ فَرَجَعَ وَقَدْ وَضَعَتْ. فَقَالَ: مَا لَهَا؟ خَدَعَتْنِي، خَدَعَهَا اللهُ. ثُمَّ أَتَى النَّبِيَّ ﷺ فَقَالَ: «**سَبَقَ الْكِتَابُ أَجَلَهُ. اخْطُبْهَا إِلَى نَفْسِهَا**».

تخريج: [**إسناده ضعيف**] وقال البوصيري: هذا إسناد رجاله ثقات، إلا أنه منقطع * ميمون هو ابن مهران، أبو أيوب، روايته عن الزبير مرسلة، قاله المزي في الأطراف ، وأخرج البيهقي: ٧/ ٤٢١ من طريق إبراهيم بن أبي الليث(ضعيف) عن الأشجعي عن سفيان عن عمرو بن ميمون عن أبيه عن أم كلثوم بنت عقبة به، وضعفه ظاهر وفيه علة أخرى.

Comments:

a. Zubair ﷺ divorced her once with the intention to take her back, but he did not know that the delivery of the baby was near to this extent.
b. If the waiting time for the divorce of revocation elapses, then just the verbal action of taking the wife back is not enough, rather they should marry anew.
c. Asking the hand of an ex-wife for marriage again, means if she likes, she may remarry her ex-husband, otherwise there is no enforcement.
d. The birth of a baby terminates the waiting period of divorce, as well as the waiting period after a husband's death.

Chapter 7. When A Pregnant Widow Gives Birth, It Is Permissible For Her To Remarry

(المعجم ٧) - بَابُ الْحَامِلِ الْمُتَوَفَّى عَنْهَا زَوْجُهَا، إِذَا وَضَعَتْ حَلَّتْ لِلْأَزْوَاجِ (التحفة ٧)

2027. It was narrated that Abu Sanâbil said: "Subai'ah Aslamiyyah bint Hârith gave birth twenty-odd days after her husband died. When her postnatal bleeding ended, she adorned herself, and was criticized for doing that. Her case was mentioned to the Prophet ﷺ, and he said: 'If she does that, then her waiting period is over.'" (*Hasan*)

٢٠٢٧ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ أَبِي السَّنَابِلِ قَالَ: وَضَعَتْ سُبَيْعَةُ الْأَسْلَمِيَّةُ بِنْتُ الْحَارِثِ حَمْلَهَا بَعْدَ وَفَاةِ زَوْجِهَا بِبِضْعٍ وَعِشْرِينَ لَيْلَةً. فَلَمَّا تَعَلَّتْ مِنْ نِفَاسِهَا تَشَوَّفَتْ. فَعِيبَ ذٰلِكَ عَلَيْهَا. وَذُكِرَ أَمْرُهَا لِلنَّبِيِّ ﷺ. فَقَالَ: «**إِنْ تَفْعَلْ فَقَدْ مَضَىٰ أَجَلُهَا**».

تخريج: [حسن] أخرجه الترمذي، الطلاق، باب ماجاء في الحامل المتوفى عنها زوجها تضع، ح:١١٩٣ من حديث منصور به، وقال: لا نعرف للأسود شيئًا عن أبي السنابل ، وللحديث شواهد عند النسائي، ح:٣٥٠٩ وغيره.

Comments:

a. The waiting period for a pregnant woman is up to delivery. This issue has also been mentioned in the Noble Qur'ân, as the Divine statement is: "...and those who are pregnant, their waiting period shall be until they deliver their pregnancy." (*At-Talâq* 65: 4).

b. The intention of Subai'ah ﵂ to marry after she had delivered the child was objected to by Abu Sanâbil himself, who thought if the birth takes place before the end of the waiting period (four months and ten days) then the widow should wait for the full prescribed waiting period of four months and ten days. The period of waiting until the delivery shall be only if the delivery takes longer than four months and ten days, as mentioned in the following *Hadith*.

c. In the beginning Subai'ah also believed that the opinion of Abu Sanâbil was true; but it became clear after having been asked from the Prophet ﷺ that the waiting period will come to end soon after the birth of child. (See *Hadith*: 2028)

2028. It was narrated that Masruq and 'Amr bin 'Utbah wrote to Subai'ah bint Hârith, asking about her case. She wrote to them saying that she gave birth twenty-five days after her husband died. Then she prepared herself, seeking to remarry. Abu Sanâbil bin Ba'kak passed by her and said: "You are in a hurry; observe waiting period for the longer period, four months and ten days." "So I went to the Prophet ﷺ and said: 'O Messenger of Allâh, pray for forgiveness for me.' He said: 'Why is that?' I told him (what had happened). He said: 'If you find a righteous husband then marry him.'" (*Sahih*)

٢٠٢٨ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ دَاوُدَ بْنِ أَبِي هِنْدٍ، عَنِ الشَّعْبِيِّ، عَنْ مَسْرُوقٍ، وَ عَمْرِو بْنِ عُتْبَةَ أَنَّهُمَا كَتَبَا إِلَى سُبَيْعَةَ بِنْتِ الْحَارِثِ يَسْأَلَانِهَا عَنْ أَمْرِهَا. فَكَتَبَتْ إِلَيْهِمَا: إِنَّهَا وَضَعَتْ بَعْدَ وَفَاةِ زَوْجِهَا بِخَمْسَةٍ وَعِشْرِينَ. فَتَهَيَّأَتْ تَطْلُبُ الْخَيْرَ. فَمَرَّ بِهَا أَبُو السَّنَابِلِ بْنُ بَعْكَكٍ. فَقَالَ: قَدْ أَسْرَعْتِ. اعْتَدِّي آخِرَ الأَجَلَيْنِ، أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا. فَأَتَيْتُ النَّبِيَّ ﷺ. فَقُلْتُ: يَا رَسُولَ اللهِ اسْتَغْفِرْ لِي. قَالَ: «وَفِيمَ ذَاكَ» فَأَخْبَرْتُهُ. فَقَالَ: «إِنْ وَجَدْتِ زَوْجًا صَالِحًا فَتَزَوَّجِي».

تخريج: [إسناده صحيح] أخرجه الطبراني (الكبير:٢٤/ ٢٩٣)، ح:٧٤٥ من حديث ابن أبي شيبة به، أخرجه البخاري، ح:٣٩٩١، ٥٣١٩، ومسلم، ح:١٤٨٤ من حديث سبيعة رضي الله عنها

به مطولاً نحو المعنى.

Comments:

a. Preparing for marriage means she replaced the simple dress, which is worn for the waiting period, with a good looking dress, and she also applied the relevant adornment.

b. Requesting for the supplication of forgiveness means she was remorseful about the mistake of lifting the restrictions of the waiting period before its due time. The prophetic statement clarifies that her waiting period had come to end, therefore, she did not make any mistake and should not worry about this matter.

2029. It was narrated from Miswar bin Makhramah that the Prophet ﷺ told Subai'ah to get married, when her postnatal bleeding ended. (*Sahih*)

٢٠٢٩ - حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ، وَ مُحَمَّدُ بْنُ بَشَّارٍ. قَالاَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ دَاوُدَ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ، عَنْ أَبِيهِ، عَنِ الْمِسْوَرِ بْنِ مَخْرَمَةَ أَنَّ النَّبِيَّ ﷺ أَمَرَ سُبَيْعَةَ أَنْ تَنْكِحَ، إِذَا تَعَلَّتْ مِنْ نِفَاسِهَا.

تخريج: أخرجه البخاري، الطلاق، باب ﴿وأولات الأحمال أجلهن أن يضعن حملهن﴾ ح:٥٣٢٠ من حديث هشام به، وأصله متفق عليه، البخاري، ح:٤٩٠٩، ومسلم، ح:١٤٨٥ من حديث كريب عن أم سلمة ببعضه.

2030. It was narrated that 'Abdullâh bin Mas'ud said: "By Allâh, for those who would like to go through the process of praying for Allâh's curse to be upon the one who is wrong, the shorter *Surah* concerning women[1] was revealed after (the Verses[2] which speak of the waiting period of) four months and ten (days)."

٢٠٣٠ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الأَعْمَشِ، عَنْ مُسْلِمٍ، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللهِ بْنِ مَسْعُودٍ قَالَ: وَاللهِ لَمَنْ شَاءَ لاَعَنَّاهُ. لأُنْزِلَتْ سُورَةُ النِّسَاءِ الْقُصْرَى بَعْدَ أَرْبَعَةِ أَشْهُرٍ وَعَشْراً.

تخريج: [صحيح] أخرجه أبوداود، الطلاق، باب في عدة الحامل، ح:٢٣٠٧ من حديث أبي معاوية به، انظر، ح:١٧٨ لعلته، وللحديث طرق كثيرة ولكنها معلولة بتدليس الرواة، وغيره صحيح بالشواهد.

Comments:

a. The Verse of *Surat At-Talâq* legislates that the waiting period for a pregnant women shall be till delivery. This is the last rule in the chronological order

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[1] Meaning *Surat At-Talâq*. (65: 4).

[2] *Surat Al-Baqarah* 2:234.

of revelation; and the Verse (234) of *Surat Al-Baqarah* that the waiting period for a widow is four months and ten days was revealed earlier. Therefore, if a pregnant woman's husband dies her waiting period will not be four months and ten days, rather it will be till delivery, regardless if the time for delivery is longer or shorter, and this is the correct rule.

b. A woman who is not pregnant and her husband dies, she will spend her waiting period according to *Surat Al-Baqrah,* which is four months and ten days, regardless if she has consummated the marriage or not.

Chapter 8. Where Should The Woman Whose Husband Died Observe Her Waiting Period?

(المعجم ٨) - بَابٌ: أَيْنَ تَعْتَدُّ الْمُتَوَفَّى عَنْهَا زَوْجُهَا؟ (التحفة ٨)

2031. It was narrated from Zainab bint Ka'b bin 'Ujrah, who was married to Abu Sa'eed Al-Khudri, that his sister Furai'ah bint Mâlik said: "My husband went out to pursue some slaves of his. He caught up with them at the edge of Qadum[1] and they killed him. News of his death reached me when I was in one of the houses of the *Ansâr,* far away from the house of my family and my brothers. I went to the Prophet ﷺ and said: 'O Messenger of Allâh, there has come to me news of my husband's death and I am in a house far away from the house of my people and the house of my brothers. He did not leave any money that could be spent on me, or any inheritance, or any house I may take possession of. If you think that you could give me permission to join my family and my brothers, then that is what I prefer and is better for me in

٢٠٣١ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو خَالِدٍ الأَحْمَرُ، سُلَيْمَانُ بْنُ حَيَّانَ، عَنْ سَعْدِ بْنِ إِسْحَاقَ بْنِ كَعْبِ بْنِ عُجْرَةَ، عَنْ زَيْنَبَ بِنْتِ كَعْبِ بْنِ عُجْرَةَ وَكَانَتْ تَحْتَ أَبِي سَعِيدٍ الْخُدْرِيِّ أَنَّ أُخْتَهُ الْفُرَيْعَةَ بِنْتَ مَالِكٍ، قَالَتْ: خَرَجَ زَوْجِي فِي طَلَبِ أَعْلاَجٍ لَهُ. فَأَدْرَكَهُمْ بِطَرَفِ الْقَدُومِ. فَقَتَلُوهُ. فَجَاءَ نَعْيُ زَوْجِي وَأَنَا فِي دَارٍ مِنْ دُورِ الأَنْصَارِ. شَاسِعَةٍ عَنْ دَارِ أَهْلِي. فَأَتَيْتُ النَّبِيَّ ﷺ فَقُلْتُ: يَا رَسُولَ اللهِ! إِنَّهُ جَاءَ نَعْيُ زَوْجِي وَأَنَا فِي دَارٍ شَاسِعَةٍ عَنْ دَارِ أَهْلِي وَدَارِ إِخْوَتِي. وَلَمْ يَدَعْ مَالاً يُنْفِقُ عَلَيَّ، وَلاَ مَالاً وَرِثْتُهُ. وَلاَ دَارًا يَمْلِكُهَا. فَإِنْ رَأَيْتَ أَنْ تَأْذَنَ لِي فَأَلْحَقَ بِدَارِ أَهْلِي وَدَارِ إِخْوَتِي فَإِنَّهُ أَحَبُّ إِلَيَّ، وَأَجْمَعُ لِي فِي بَعْضِ أَمْرِي. قَالَ: «فَافْعَلِي إِنْ شِئْتِ» قَالَتْ: فَخَرَجْتُ قَرِيرَةً عَيْنِي لِمَا قَضَىٰ اللهُ لِي عَلَى لِسَانِ رَسُولِ اللهِ ﷺ. حَتَّى إِذَا كُنْتُ فِي الْمَسْجِدِ، أَوْ فِي

[1] A location outside of Al-Madinah.

some ways.' He said: 'Do that if you wish.' Then I went out, feeling happy with the ruling of Allâh given upon the lips of the Messenger of Allâh ﷺ, until, when I was in the mosque, or, in one of the apartments, he called me and said: 'What did you say?' I told him the story, and he said: 'Stay in the house in which the news of your husband's death came to you, until your waiting period is over.'" She said: "So I observed the waiting period there for four months and ten (days)."(*Sahih*)

بَعْضِ الْحُجْرَةِ دَعَانِي فَقَالَ: «كَيْفَ زَعَمْتِ؟» قَالَتْ: فَقَصَصْتُ عَلَيْهِ. فَقَالَ: «امْكُثِي فِي بَيْتِكِ الَّذِي جَاءَ فِيهِ نَعْيُ زَوْجِكِ حَتَّى يَبْلُغَ الْكِتَابُ أَجَلَهُ» قَالَتْ: فَاعْتَدَدْتُ فِيهِ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا.

تخريج: [إسناده صحيح] أخرجه أبوداود، الطلاق، باب في المتوفى عنها تنتقل؟، ح:٢٣٠٠ من حديث سعد بن إسحاق به، وصححه الترمذي، ح:١٢٠٤، والذهلي، والحاكم، والذهبي.

Comments:

a. A widow should spend her waiting period at the same place where she lived with her husband.

b. The waiting period for a widow who is not pregnant is four months and ten days.

Chapter 9. Can A Woman Go Out During Her Waiting Period?

(المعجم ٩) - بَابٌ: هَلْ تَخْرُجُ الْمَرْأَةُ فِي عِدَّتِهَا (التحفة ٩)

2032. It was narrated from Hishâm bin 'Urwah that his father said: "I entered upon Marwân and said to him: 'A woman from your family has been divorced. I passed by her and she was moving. She said: 'Fâtimah bint Qais told us to do that, and she told us that the Messenger of Allâh ﷺ told her to move.' Marwân said: 'She told them to do that.'" 'Urwah said: "I said: 'By Allâh, 'Âishah did not like that, and said: 'Fâtimah was

٢٠٣٢ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَىٰ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللهِ: حَدَّثَنَا ابْنُ أَبِي الزِّنَادِ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ قَالَ: دَخَلْتُ عَلَى مَرْوَانَ فَقُلْتُ لَهُ: امْرَأَةٌ مِنْ أَهْلِكَ طُلِّقَتْ. فَمَرَرْتُ عَلَيْهَا وَهِيَ تَنْتَقِلُ. فَقَالَتْ: أَمَرَتْنَا فَاطِمَةُ بِنْتُ قَيْسٍ، وَأَخْبَرَتْنَا أَنَّ رَسُولَ اللهِ ﷺ أَمَرَهَا أَنْ تَنْتَقِلَ. فَقَالَ مَرْوَانُ: هِيَ أَمَرَتْهُمْ بِذٰلِكَ. قَالَ عُرْوَةُ، فَقُلْتُ: أَمَا وَاللهِ لَقَدْ عَابَتْ ذٰلِكَ عَائِشَةُ،

living in a deserted house and it was feared for her (safety and well being), so the Messenger of Allâh ﷺ granted a concession to her.'" (*Hasan*)

وَقَالَتْ: إِنَّ فَاطِمَةَ كَانَتْ فِي مَسْكَنٍ وَحْشٍ. فَخِيفَ عَلَيْهَا. فَلِذٰلِكَ أَرْخَصَ لَهَا رَسُولُ اللهِ ﷺ.

تخريج: [إسناده حسن] أخرجه أبوداود، الطلاق، باب من أنكر ذلك على فاطمة بنت قيس، ح:٢٢٩٢ من حديث عبدالرحمن بن أبي الزناد به، وعلقه البخاري في صحيحه، ح:٥٣٢٦.

Comments:

a. The waiting period after divorce should also be spent at the husband's home.
b. It is permissible for the accommodation to be changed due to extreme reasons (like insecurity).

2033. It was narrated that 'Âishah said: "Fâtimah bint Qais said: 'O Messenger of Allâh, I am afraid that someone may enter upon me by force.' So he told her to move." (*Sahih*)

٢٠٣٣ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: قَالَتْ فَاطِمَةُ بِنْتُ قَيْسٍ: يَا رَسُولَ اللهِ! إِنِّي أَخَافُ أَنْ يُقْتَحَمَ عَلَيَّ. فَأَمَرَهَا أَنْ تَتَحَوَّلَ.

تخريج: أخرجه مسلم، الطلاق، باب المطلقة البائن لا نفقة لها، ح:١٤٨٢، والنسائي، ح:٣٥٧٧ كلاهما عن محمد بن المثنى عن حفص بن غياث حدثنا هشام عن أبيه عن فاطمة بنت قيس به، وهو الصواب، وقوله: عن عائشة قالت ، وهم.

2034. It was narrated that Jâbir bin 'Abdullâh said: "My maternal aunt was divorced, and she wanted to collect the harvest from her date-palm trees. A man rebuked her for going out to the trees. She went to the Prophet ﷺ, who said: 'No, go and collect the harvest from your trees, for perhaps you will give some in charity or do a good deed with it.'" (*Sahih*)

٢٠٣٤ - حَدَّثَنَا سُفْيَانُ بْنُ وَكِيعٍ: حَدَّثَنَا رَوْحٌ؛ ح: وَحَدَّثَنَا أَحْمَدُ بْنُ مَنْصُورٍ: حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ، جَمِيعاً عَنِ ابْنِ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ. قَالَ: طُلِّقَتْ خَالَتِي. فَأَرَادَتْ أَنْ تَجُدَّ نَخْلَهَا. فَزَجَرَهَا رَجُلٌ أَنْ تَخْرُجَ إِلَيْهِ. فَأَتَتِ النَّبِيَّ ﷺ فَقَالَ: «بَلَىٰ. فَجُدِّي نَخْلَكِ. فَإِنَّكِ عَسَىٰ أَنْ تَصَدَّقِي أَوْ تَفْعَلِي مَعْرُوفاً».

تخريج: أخرجه مسلم، الطلاق، باب جواز خروج المعتدة البائن والمتوفى عنها زوجها في النهار لحاجتها، ح:١٤٨٣ من حديث حجاج وغيره به.

Comments:

a. A woman is allowed to go out of her house during her waiting period if there is a dire and extreme need for her to do so.

b. Had Jâbir's maternal aunt not been allowed to pick fruit from her orchard, it would had gone to waste. Therefore, she had to step out of her house for the safety of the seasonal harvest.

c. It is inappropriate to step outside of the home for minor things. Likewise she should not go to visit a relative or to attend a wedding or any occasions of grief, because these things are not of extreme necessity.

Chapter 10. Does A Woman Who Has Been Divorced Three Times Have The Right To Accommodation And Maintenance?

(المعجم ١٠) - بَابٌ: الْمُطَلَّقَةِ ثَلَاثًا هَلْ لَهَا سُكْنَى وَنَفَقَةٌ؟ (التحفة ١٠)

2035. It was narrated that Abu Bakr bin Abu Jahm bin Sukhair Al-'Adawi said: "I heard Fâtimah bint Qais say that her husband divorced her three times, and the Messenger of Allâh ﷺ did not say that she was entitled to accommodation and maintenance." (*Sahih*)

٢٠٣٥ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَ عَلِيُّ بْنُ مُحَمَّدٍ. قَالَا: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي بَكْرِ بْنِ أَبِي الْجَهْمِ بْنِ صُخَيْرٍ الْعَدَوِيِّ قَالَ: سَمِعْتُ فَاطِمَةَ بِنْتَ قَيْسٍ تَقُولُ: إِنَّ زَوْجَهَا طَلَّقَهَا ثَلَاثًا. فَلَمْ يَجْعَلْ لَهَا رَسُولُ اللهِ ﷺ سُكْنَى وَلَا نَفَقَةً.

تخريج: [صحيح] تقدم، ح:١٨٦٩.

Comments:

a. A husband is not responsible for a woman's living expenses for the waiting period after the final divorce.

b. If a woman is pregnant, then the husband is responsible for the expense of her waiting period, even after the final divorce. The statement of Allâh Almighty is: "And if they are pregnant then spend for them till they deliver their pregnancy." (*At-Talâq* 65: 6)

2036. It was narrated that Sha'bi said: Fâtimah bint Qais said: "My husband divorced me at the time of the Messenger of Allâh ﷺ three times. The Messenger of Allâh ﷺ said: 'You have no right to accommodation or to maintenance.'" (*Sahih*)

٢٠٣٦ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ، عَنْ مُغِيرَةَ، عَنِ الشَّعْبِيِّ قَالَ: قَالَتْ فَاطِمَةُ بِنْتُ قَيْسٍ: طَلَّقَنِي زَوْجِي عَلَى عَهْدِ رَسُولِ اللهِ ﷺ ثَلَاثًا. فَقَالَ رَسُولُ اللهِ ﷺ: «لَا سُكْنَى لَكِ وَلَا نَفَقَةَ».

تخريج: أخرجه مسلم، الطلاق، باب المطلقة البائن لا نفقة لها، ح:١٤٨٠/٤٢ من حديث مغيرة به نحو المعنى، وانظر، ح:٢٠٢٤.

Chapter 11. Giving A Gift In The Event Of Divorce

(المعجم ١١) - بَابُ مُتْعَةِ الطَّلَاقِ (التحفة ١١)

2037. It was narrated from 'Âishah that 'Amrah bint Jawn sought refuge with Allâh from the Messenger of Allâh ﷺ when she was brought to him (as a bride). He said: "You have sought refuge with Him in Whom refuge is sought." So he divorced her and told Usâmah or Anas to give her a gift of three garments of white flax. (*Maudu'*)

٢٠٣٧ - حَدَّثَنَا أَحْمَدُ بْنُ الْمِقْدَامِ أَبُو الأَشْعَثِ الْعِجْلِيُّ: حَدَّثَنَا عُبَيْدُ بْنُ الْقَاسِمِ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ أَنَّ عَمْرَةَ بِنْتَ الْجَوْنِ تَعَوَّذَتْ مِنْ رَسُولِ اللهِ ﷺ حِينَ أُدْخِلَتْ عَلَيْهِ. فَقَالَ: «**لَقَدْ عُذْتِ بِمُعَاذٍ**» فَطَلَّقَهَا. وَأَمَرَ أُسَامَةَ أَوْ أَنَساً، فَمَتَّعَهَا بِثَلَاثَةِ أَثْوَابٍ رَازِقِيَّةٍ.

تخريج: **[إسناده موضوع]** * عبيد بن القاسم متروك، كذبه ابن معين، واتهمه أبو داود بالوضع (تقريب)، وأصله في الصحيح البخاري، ح:٥٢٥٤، وانظر، ح:٢٠٥٠.

Comments:

a. Imam Albâni said: Quoting Usâmah and Anas ؓ in this narration is *Munkar* (Denounced); and he said the correct wording is: "The Prophet ﷺ ordered Abu Usaid to make her ready in order to send her to her parents' home, and also to give her two cotton cloths as compensation."

b. 'Amrah the daughter of Jawn ؓ, said these inappropriate words because of a misunderstanding.

c. If a divorce is issued after a marriage contract that had its dower fixed, and the marriage was not consummated, then half of the dower is due (*Al-Baqarah* 2: 237) and if the dower is not fixed, then a pair of clothes or what is reasonable according to the circumstances should be given to the woman in compensation.

Chapter 12: When The Man Denies The Divorce

(المعجم ١٢) - بَابُ الرَّجُلِ يَجْحَدُ الطَّلَاقَ (التحفة ١٢)

2038. It was narrated from 'Amr bin Shu'aib, from his father, from his grandfather, that the Prophet ﷺ said: "If a woman claims that her husband has divorced her, and she brings a witness of good

٢٠٣٨ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَىٰ: حَدَّثَنَا عَمْرُو بْنُ أَبِي سَلَمَةَ أَبُو حَفْصٍ التِّنِّيسِيُّ، عَنْ زُهَيْرٍ، عَنِ ابْنِ جُرَيْجٍ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، عَنِ النَّبِيِّ ﷺ

قَالَ: «إِذَا ادَّعَتِ الْمَرْأَةُ طَلَاقَ زَوْجِهَا، فَجَاءَتْ عَلَى ذٰلِكَ بِشَاهِدٍ، عَدْلٍ، اسْتُحْلِفَ زَوْجُهَا. فَإِنْ حَلَفَ بَطَلَتْ شَهَادَةُ الشَّاهِدِ. وَإِنْ نَكَلَ فَنُكُولُهُ بِمَنْزِلَةِ شَاهِدٍ آخَرَ. وَجَازَ طَلَاقُهُ».

character (to testify) to that, her husband should be asked to swear an oath. If he swears, that will invalidate the testimony of the witness, but if he refuses then that will be equivalent to a second witness, and the divorce will take effect." (*Da'if*)

تخريج: [إسناده ضعيف] أخرجه الدارقطني: ٤/ ٦٤، ١٦٦ من حديث محمد بن يحيى به، وقال أبوحاتم الرازي: حديث منكر (علل الحديث: ١/ ٤٣٢)، وحسنه البوصيري وانظر، ح: ٩١٩ لعلته، وفيه علة أخرى، وانظر، ح: ٧٢٨.

Chapter 13. One Who Divorces, Marries Or Takes Back His Wife In Jest

(المعجم ١٣) - بَابُ مَنْ طَلَّقَ أَوْ نَكَحَ أَوْ رَاجَعَ لَاعِبًا (التحفة ١٣)

٢٠٣٩ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ [حَبِيبِ بْنِ أَرْدَكَ]: حَدَّثَنَا عَطَاءُ بْنُ أَبِي رَبَاحٍ، عَنْ يُوسُفَ بْنِ مَاهَكَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «ثَلَاثٌ جِدُّهُنَّ جِدٌّ، وَهَزْلُهُنَّ جِدٌّ: النِّكَاحُ وَالطَّلَاقُ وَالرَّجْعَةُ».

2039. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "There are three matters in which seriousness is serious and joking is serious: marriage, divorce and taking back (one's wife)." (***Hasan***)

تخريج: [إسناده حسن] أخرجه أبو داود، الطلاق، باب: في الطلاق على الهزل، ح: ٢١٩٤ من حديث عبدالرحمن به، وحسنه الترمذي، ح: ١١٨٤، وصححه الحاكم وغيره.

Comments:

a. The relationship of marriage is extremely important due to which a man and woman become lawful for each other and they accept its *responsibilities; and it is also* because of the marriage bond that their children are legal. Therefore, many rules were Divinely legislated to keep the sanctity of this relationship upright.

b. When accepting a religious responsibility, or withdrawing from it, one should carefully reflect upon its consequences, so that one will not have to face regret and worry later.

Chapter 14. One Who Divorces His Wife To Himself, But Did Not Speak The Words Out Loud

(المعجم ١٤) - بَابُ مَنْ طَلَّقَ فِي نَفْسِهِ وَلَمْ يَتَكَلَّمْ بِهِ (التحفة ١٤)

٢٠٤٠ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا

2040. It was narrated from Abu Hurairah that the Messenger of

Allâh ﷺ said: "Allâh has forgiven my nation for what they think of to themselves, so long as they do not act upon it or speak of it." (*Sahih*)

عَلِيُّ بْنُ مُسْهِرٍ، وَ عَبْدَةُ بْنُ سُلَيْمَانَ؛ ح: وَحَدَّثَنَا حُمَيْدُ بْنُ مَسْعَدَةَ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ، جَمِيعاً عَنْ سَعِيدِ بْنِ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ، عَنْ زُرَارَةَ بْنِ أَوْفَىٰ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**إِنَّ اللهَ تَجَاوَزَ لِأُمَّتِي عَمَّا حَدَّثَتْ بِهِ أَنْفُسَهَا. مَا لَمْ تَعْمَلْ بِهِ، أَوْ تَكَلَّمْ بِهِ**».

تخريج: أخرجه البخاري، العتق، باب الخطأ والنسيان في العتاقة والطلاق ونحوه . . . الخ، ح:٢٥٢٨،٥٢٦٩، ٦٦٦٤، ومسلم، الإيمان، باب تجاوز الله عن حديث النفس والخواطر بالقلب إذا لم تستقر، ح:١٢٧ من طرق عن قتادة به.

Comments:

a. Many thoughts rise in a human's mind, of which some are good and some are bad. There is no accountability in respect to them, as long as they remain just thoughts and are not uttered or practiced.

b. Some deeds are concerned just with the heart like: love, hate and fear etc., when one of these gets determinedly absorbed in one's mind, it can affect other deeds that will be recompensed good or bad accordingly. For example: love for Allâh, love for Allâh's Messenger ﷺ, respect of the Noble Qur'ân, to hate good work or to have a grudge against a good person etc.; belief, disbelief, sincerity and hypocrisy are also from this type.

Chapter 15. Divorce Of One Who Is Insane, A Minor And One Who Is Sleeping

(المعجم ١٥) - بَابُ طَلَاقِ الْمَعْتُوهِ وَالصَّغِيرِ وَالنَّائِمِ (التحفة ١٥)

2041. It was narrated from 'Âishah that the Messenger of Allâh ﷺ said: "The Pen has been lifted from three: from the sleeping person until he awakens, from the minor until he grows up, and from the insane person until he comes to his senses." (***Hasan***)

In his narration, (one of the narrators) Abu Bakr (Ibn Abu Shaibah) said: "And from the afflicted person, until he

٢٠٤١ - **حَدَّثَنَا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ؛ ح: وَحَدَّثَنَا مُحَمَّدُ بْنُ خَالِدِ ابْنِ خِدَاشٍ، وَ مُحَمَّدُ بْنُ يَحْيَىٰ. قَالاَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا حَمَّادُ ابْنُ سَلَمَةَ، عَنْ حَمَّادٍ، عَنْ إِبْرَاهِيمَ، عَنِ الأَسْوَدِ، عَنْ عَائِشَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «**رُفِعَ الْقَلَمُ عَنْ ثَلَاثَةٍ: عَنِ النَّائِمِ حَتَّى يَسْتَيْقِظَ. وَعَنِ الصَّغِيرِ حَتَّى يَكْبَرَ. وَعَنِ**

recovers."[1] (*Hasan*)

الْمَجْنُونِ حَتَّى يَعْقِلَ، أَوْ يُفِيقَ».

قَالَ أَبُو بَكْرٍ، فِي حَدِيثِهِ: «**وَعَنِ الْمُبْتَلَىٰ حَتَّى يَبْرَأَ**».

تخريج: [حسن] أخرجه أبو داود، الحدود، باب: في المجنون يسرق أو يصيب حدًّا، ح:٤٣٩٨ من حديث حماد بن سلمة به، وصححه ابن حبان، والحاكم، والذهبي، الراوي عن إبراهيم النخعي، هو حماد بن أبي سليمان.

Comments:

a. 'The Pen has been lifted' means: Bad deeds are not recorded against these people.
b. Any act done by the people mentioned in the *Hadith* has no legal effective status, and will be regarded unperformed.
c. If a sleeping person says the word of 'divorce', this divorce will be ineffective, because he did not have the intention to divorce nor did he know that he has divorced.

2042. It was narrated from 'Ali bin Abu Tâlib that the Messenger of Allâh ﷺ said: "The Pen is lifted from the minor, the insane person and the sleeper." (*Hasan*)

٢٠٤٢ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا رَوْحُ ابْنُ عُبَادَةَ: حَدَّثَنَا ابْنُ جُرَيْجٍ: أَنْبَأَنَا الْقَاسِمُ ابْنُ يَزِيدَ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «**يُرْفَعُ الْقَلَمُ عَنِ الصَّغِيرِ وَعَنِ الْمَجْنُونِ وَعَنِ النَّائِمِ**».

تخريج: [حسن] وقال البوصيري: هذا إسناد ضعيف، القاسم بن يزيد هذا مجهول، وأيضًا لم يدرك علي بن أبي طالب ، والحديث السابق شاهد له.

Chapter 16. Divorce Of One Who Is Compelled, And Of One Who Is Forgetful

(المعجم ١٦) - بَابُ طَلَاقِ الْمُكْرَهِ وَالنَّاسِي (التحفة ١٦)

2043. It was narrated from Abu Dharr Al-Ghifâri that the Messenger of Allâh ﷺ said: "Allâh has forgiven for me my nation their mistakes and forgetfulness, and what they are forced to do." (*Sahih*)

٢٠٤٣ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُحَمَّدِ بْنِ يُوسُفَ الْفِرْيَابِيُّ: حَدَّثَنَا أَيُّوبُ بْنُ سُوَيْدٍ: حَدَّثَنَا أَبُو بَكْرٍ الْهُذَلِيُّ، عَنْ شَهْرِ بْنِ حَوْشَبٍ، عَنْ أَبِي ذَرٍّ الْغِفَارِيِّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**إِنَّ اللهَ تَجَاوَزَ لِي عَنْ أُمَّتِي الْخَطَأَ وَالنِّسْيَانَ، وَمَا اسْتُكْرِهُوا عَلَيْهِ**».

[1] Meaning, in place of the wording for the third, and the meaning is the same.

تخريج: [صحيح] انظر، ح:٩٢١ لعلته، والحديث صحيح بشواهده، وقال البوصيري: هذا إسناد ضعيف لاتفاقهم على ضعف أبي بكر الهذلي ، والحديث الآتي شاهد له.

Comments:

a. 'Mistake' means that a person wanted to do something but unintentionally it went wrong, in that case he will not be sinful. However, that wrongly performed act, somehow, must be corrected and compensated appropriately.
b. If one is forced to do something illegal, being threatened to be killed or forced to do something by threat of unbearable loss, then the forced person will not be sinful (provided he is not forced to take someone's life).

2044. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "Allâh has forgiven my nation for the evil suggestions of their hearts, so long as they do not act upon it or speak of it, and for what they are forced to do." (*Sahih*)

٢٠٤٤ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ مِسْعَرٍ، عَنْ قَتَادَةَ، عَنْ زُرَارَةَ بْنِ أَوْفَى، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**إِنَّ اللهَ تَجَاوَزَ لِأُمَّتِي عَمَّا تُوَسْوِسُ بِهِ صُدُورُهَا. مَا لَمْ تَعْمَلْ بِهِ أَوْ تَتَكَلَّمْ بِهِ. وَمَا اسْتُكْرِهُوا عَلَيْهِ**».

تخريج: [صحيح] تقدم، ح:٢٠٤٠.

2045. It was narrated from Ibn 'Abbâs that the Prophet ﷺ said: "Allâh has forgiven my nation for mistakes and forgetfulness, and what they are forced to do." (*Sahih*)

٢٠٤٥ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُصَفَّى الْحِمْصِيُّ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنَا الْأَوْزَاعِيُّ عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ ﷺ قَالَ: «**إِنَّ اللهَ وَضَعَ عَنْ أُمَّتِي الْخَطَأَ وَالنِّسْيَانَ وَمَا اسْتُكْرِهُوا عَلَيْهِ**».

تخريج: [صحيح] أخرجه البيهقي:٧/٣٥٦،٣٥٧ من حديث محمد بن المصفى به، وأخرج الدارقطني:٤/ ١٧٠، ١٧١، والبيهقي:٧/٣٥٦ وغيرهما من طريق بشر نا الأوزاعي عن عطاء عن عبيد بن عمير عن ابن عباس به نحو المعنى، وقال البيهقي: جود إسناده بشر بن بكر وهو من الثقات ، فالسند صحيح، وصححه ابن حبان (موارد)، ح:١٤٩٨، والحاكم:٢/١٩٨، والذهبي وغيره، وله شواهد كثيرة.

2046. It was narrated that Safiyyah bint Shaibah said: "Âishah told me that the

٢٠٤٦ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ نُمَيْرٍ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ،

Messenger of Allâh ﷺ said: 'There is no divorce and no manumission at the time of coercion.'" (*Hasan*)

عَنْ ثَوْرٍ، عَنْ [مُحَمَّدِ بْنِ] عُبَيْدِ بْنِ أَبِي صَالِحٍ، عَنْ صَفِيَّةَ بِنْتِ شَيْبَةَ قَالَتْ: حَدَّثَتْنِي عَائِشَةُ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «**لاَ طَلاَقَ، وَلاَ عَتَاقَ فِي إِغْلاَقٍ**».

تخريج: [حسن] أخرجه أبوداود، الطلاق، باب في الطلاق على غلط، ح:٢١٩٣، وأحمد:٦/٢٧٦ من حديث ابن إسحاق حدثني ثور بن يزيد الكلاعي عن محمد بن عبيد بن أبي صالح المكي به، وهو الصواب، وصححه الحاكم، وردّه الذهبي، وله شواهد منها طريق الحاكم عن عائشة رضي الله عنها، وإسناده حسن.

Chapter 17. No Divorce Before Marriage

(المعجم ١٧) - بَابٌ: لَا طَلَاقَ قَبْلَ النِّكَاحِ (التحفة ١٧)

2047. It was narrated from 'Amr bin Shu'aib, from his father, from his grandfather, that the Messenger of Allâh ﷺ said: "There is no divorce regarding that which one does not possess." (*Hasan*)

٢٠٤٧ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا هُشَيْمٌ: أَنْبَأَنَا عَامِرٌ الأَحْوَلُ؛ ح: وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ، عَنْ عَبْدِ الرَّحْمٰنِ ابْنِ الْحَارِثِ، جَمِيعاً عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «**لاَ طَلاَقَ فِيمَا لاَ يَمْلِكُ**».

تخريج: [إسناده حسن] أخرجه الترمذي، الطلاق، باب ماجاء لا طلاق قبل النكاح، ح:١١٨١ من طريق هشيم، وأبو داود، الطلاق، باب: في الطلاق قبل النكاح، ح:٢١٩١، ٢١٩٢ من حديث عبدالرحمٰن بن الحارث، كلاهما عن عمرو بن شعيب به، وقال الترمذي: حسن صحيح، ولفظ الحاكم:٢/٢٠٥ لا طلاق قبل النكاح ، وصححه الذهبي، ولفظ أبي داود: ولا عتق إلا فيما تملك .

2048. It was narrated from Miswar bin Makhramah that the Prophet ﷺ said: "There is no divorce before marriage, and no manumission before taking possession." (*Hasan*)

٢٠٤٨ - حَدَّثَنَا أَحْمَدُ بْنُ سَعِيدٍ الدَّارِمِيُّ: حَدَّثَنَا عَلِيُّ بْنُ الْحُسَيْنِ بْنِ وَاقِدٍ: حَدَّثَنَا هِشَامُ بْنُ سَعْدٍ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنِ الْمِسْوَرِ بْنِ مَخْرَمَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «**لاَ طَلاَقَ قَبْلَ نِكَاحٍ. وَلاَ عِتْقَ قَبْلَ مِلْكٍ**».

تخريج: [حسن] وحسنه البوصيري، والحديث السابق شاهد له.

2049. It was narrated from 'Ali bin Abu Tâlib that the Prophet ﷺ said: "There is no divorce before marriage." (*Hasan*)

٢٠٤٩ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَنْبَأَنَا مَعْمَرٌ، عَنْ جُوَيْبِرٍ، عَنِ الضَّحَّاكِ، عَنِ النَّزَّالِ بْنِ سَبْرَةَ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ، عَنِ النَّبِيِّ ﷺ قَالَ: «**لَا طَلَاقَ قَبْلَ النِّكَاحِ**».

تخريج: [حسن] وضعفه البوصيري، والحديث حسن * جويبر ضعيف جدًا (تقريب)، والحديث السابق شاهد له.

Comments:

If a person says: 'If I marry so-and-so woman and then I will divorce her.' This is vain talk, which is ineffective, because he spoke of divorcing her when she was not even his wife, as long as he does not divorce her after the bond of marriage.

Chapter 18. (Words) By Which Divorce Takes Place

(المعجم ١٨) - **بَابُ مَا يَقَعُ بِهِ الطَّلَاقُ [مِنَ الْكَلَامِ]** (التحفة ١٨)

2050. Awzâ'i said: "I asked Zuhri: 'Which of the wives of the Prophet ﷺ sought refuge with Allâh from him?' He said: "Urwah told me, (narrating) from 'Âishah, that when the daughter of Jawn entered upon the Messenger of Allâh ﷺ and he came close to her, she said: "I seek refuge with Allâh from you." The Messenger of Allâh ﷺ said: "You have sought refuge in the Almighty; go to your family." (*Sahih*)

٢٠٥٠ - حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ الدِّمَشْقِيُّ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنَا الْأَوْزَاعِيُّ. قَالَ: سَأَلْتُ الزُّهْرِيَّ: أَيُّ أَزْوَاجِ النَّبِيِّ ﷺ اسْتَعَاذَتْ مِنْهُ؟ فَقَالَ: أَخْبَرَنِي عُرْوَةُ عَنْ عَائِشَةَ أَنَّ ابْنَةَ الْجَوْنِ لَمَّا دَخَلَتْ عَلَى رَسُولِ اللهِ ﷺ، فَدَنَا مِنْهَا، قَالَتْ: أَعُوذُ بِاللهِ مِنْكَ. فَقَالَ رَسُولُ اللهِ ﷺ: «**عُذْتِ بِعَظِيمٍ؛ الْحَقِي بِأَهْلِكِ**».

تخريج: أخرجه البخاري، الطلاق، باب من طلق، وهل يواجه الرجل امرأته بالطلاق، ح: ٥٢٥٤ من حديث الوليد به.

Comments:

a. Some words used for divorce are very clear and manifest, and give clear message of divorce; for example: 'I divorce you.' These words consensually make the divorce effective.

b. There are some words that have both meanings: divorce or any other meaning which is called "connotation." The clear and manifest meanings of these words rely on the intention of the person. If one uttered them with the

intention of divorce, then the divorce would be effective, otherwise not.

Chapter 19. Irrevocable Divorce

(المعجم ١٩) - بَابُ طَلَاقِ الْبَتَّةِ (التحفة ١٩)

2051. It was narrated from 'Abdullâh bin 'Ali bin Yazid bin Rukânah, from his father, from his grandfather, that he divorced his wife irrevocably, then he came to the Messenger of Allâh ﷺ and asked him. He said: "What did you mean by that?" He said: "One (divorce)." He said: "By Allâh, did you only mean one (divorce) thereby?" He said: "By Allâh, I meant one." Then he sent her back to him. (*Da'if*)

Muhammad bin Mâjah said: I heard Abul-Hasan 'Ali bin Muhammad Tanâfisi saying: "How noble is this *Hadith*."

Ibn Mâjah said: 'Abu 'Ubaid left it (i.e., did not accept its narration) and Ahmad was fearful of it (i.e., of narrating it)."

٢٠٥١ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَ عَلِيُّ ابْنُ مُحَمَّدٍ. قَالاَ: حَدَّثَنَا وَكِيعٌ عَنْ جَرِيرِ بْنِ حَازِمٍ، عَنِ الزُّبَيْرِ بْنِ سَعِيدٍ، عَنْ عَبْدِ اللهِ بْنِ عَلِيِّ بْنِ يَزِيدَ بْنِ رُكَانَةَ، عَنْ أَبِيهِ، عَنْ جَدِّهِ أَنَّهُ طَلَّقَ امْرَأَتَهُ الْبَتَّةَ. فَأَتَىٰ رَسُولَ اللهِ ﷺ فَسَأَلَهُ. فَقَالَ: «مَا أَرَدْتَ بِهَا؟» قَالَ: وَاحِدَةً. قَالَ: «آللَّهِ مَا أَرَدْتَ بِهَا إِلَّا وَاحِدَةً؟» قَالَ: آللَّهِ مَا أَرَدْتُ بِهَا إِلَّا وَاحِدَةً. قَالَ، فَرَدَّهَا عَلَيْهِ.

قَالَ مُحَمَّدُ بْنُ مَاجَه: سَمِعْتُ أَبَا الْحَسَنِ عَلِيَّ بْنَ مُحَمَّدٍ الطَّنَافِسِيَّ يَقُولُ: مَا أَشْرَفَ هٰذَا الْحَدِيثَ.

قَالَ ابْنُ مَاجَه: أَبُو [عُبَيْدٍ] تَرَكَهُ نَاجِيَةً، وَأَحْمَدُ جَبُنَ عَنْهُ.

تخريج: [إسناده ضعيف] أخرجه أبو داود، الطلاق، باب: في البتة، ح:٢٢٠٨ من حديث جرير به، وأخرجه الترمذي، ح:١١٧٧، وذكر كلامًا * الزبير بن سعيد لين الحديث (تقريب)، ويغني عنه طريق أبي داود، ح:٢٢٠٦، ٢٢٠٧ وغيره نحو المعنى، وصححه أبو داود، والحاكم، والقرطبي، ولم أر لمضعفيه حجةً.

Chapter 20. A Man Giving His Wife The Choice

(المعجم ٢٠) - بَابُ الرَّجُلِ يُخَيِّرُ امْرَأَتَهُ (التحفة ٢٠)

2052. It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ gave us the choice, and we chose him, and he did not consider it as something (i.e., an effective divorce)." (*Sahih*)

٢٠٥٢ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ مُسْلِمٍ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ قَالَتْ: خَيَّرَنَا رَسُولُ اللهِ ﷺ، فَاخْتَرْنَاهُ. فَلَمْ يَرَهُ شَيْئاً.

تخريج: أخرجه البخاري، الطلاق، باب من خير أزواجه ... الخ، ح:٥٢٦٢، ومسلم، الطلاق، باب بيان أن تخيير امرأته لا يكون طلاقًا إلا بالنية، ح:١٤٧٧/٢٨ من حديث الأعمش به.

Comments:

a. The background of this incident is that as the economic position of Muslims became better, as a result of conquests; the mothers of the Believers 'the wives of the Prophet ﷺ' saw the well - off position of the women of *Ansâr* and immigrants, upon which the wives of the Prophet ﷺ also requested him to increase their living expenses.

b. A choice of divorce given to a wife by a husband is not a divorce, however if the wife takes advantage of the choice and decides for separation, then it will be considered one revocable divorce.

2053. It was narrated that 'Âishah said: "When the following was revealed: 'But if you desire Allâh and His Messenger,'[1] the Messenger of Allâh ﷺ entered upon me and said: 'O 'Âishah! I want to say something to you, and you do not have to hasten (in making a decision) until you have consulted your parents.'" She said: "He knew, by Allâh, that my parents would never tell me to leave him." She said: "Then he recited to me: 'O Prophet (Muhammad)! Say to your wives: "If you desire the life of this world, and its glitter."'[2] I said: 'Do I need to consult my parents about this? I choose Allâh and His Messenger.'" (*Sahih*)

٢٠٥٣ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَىٰ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَنْبَأَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: لَمَّا نَزَلَتْ: ﴿وَإِن كُنتُنَّ تُرِدْنَ ٱللَّهَ وَرَسُولَهُۥ﴾ [الأحزاب: ٢٩] دَخَلَ عَلَيَّ رَسُولُ اللهِ ﷺ فَقَالَ: «**يَا عَائِشَةُ! إِنِّي ذَاكِرٌ لَكِ أَمْراً. فَلاَ عَلَيْكِ أَنْ لاَ تَعْجَلِي فِيهِ حَتَّى تَسْتَأْمِرِي أَبَوَيْكِ** قَالَتْ: قَدْ عَلِمَ، وَاللهِ أَنَّ أَبَوَيَّ لَمْ يَكُونَا لِيَأْمُرَانِي بِفِرَاقِهِ. قَالَتْ: فَقَرَأَ عَلَيَّ: ﴿يَٰٓأَيُّهَا ٱلنَّبِيُّ قُل لِّأَزْوَٰجِكَ إِن كُنتُنَّ تُرِدْنَ ٱلْحَيَوٰةَ ٱلدُّنْيَا وَزِينَتَهَا﴾ [الأحزاب: ٢٨] الآيَاتِ. فَقُلْتُ: فِي هٰذَا أَسْتَأْمِرُ أَبَوَيَّ قَدِ اخْتَرْتَ اللهَ وَرَسُولَهُ.

تخريج: أخرجه البخاري، باب قوله: ﴿وإن كنتن تردن الله ورسوله ...﴾ إلخ ، ح:٤٧٨٦ تعليقًا، ومسلم، الطلاق، الباب السابق، ح:١٤٧٥ من حديث الزهري به.

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[1] *Al-Ahzâb* 33:29.

[2] *Al-Ahzâb* 33:28.

Comments:

a. This *Hadith* signifies the virtue of 'Âishah ﷺ, that the Messenger of Allâh ﷺ conveyed Allâh's Message first of all to her.

b. The Messenger of Allâh ﷺ did not want the Mother of the Believers to make any wrong or sentimental decision because of her young age, therefore, he instructed her to seek the consent of her parents.

Chapter 21. That *Khul'*[1] Is Undesireble For The Women

(المعجم ٢١) - بَابُ كَرَاهِيَةِ الْخُلْعِ لِلْمَرْأَةِ (التحفة ٢١)

2054. It was narrated from Ibn 'Abbâs that the Prophet ﷺ said: "No woman asks for divorce when it is not absolutely necessary, but she will never smell the fragrance of Paradise, although its fragrance can be detected from a distance of forty years' travel." (***Hasan***)

٢٠٥٤ - حَدَّثَنَا بَكْرُ بْنُ خَلَفٍ، أَبُو بِشْرٍ: حَدَّثَنَا أَبُو عَاصِمٍ عَنْ جَعْفَرِ بْنِ يَحْيَى بْنِ ثَوْبَانَ، عَنْ عَمِّهِ عُمَارَةَ بْنِ ثَوْبَانَ، عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ ﷺ قَالَ: «**لَا تَسْأَلُ الْمَرْأَةُ زَوْجَهَا الطَّلَاقَ فِي غَيْرِ كُنْهِهِ فَتَجِدَ رِيحَ الْجَنَّةِ. وَإِنَّ رِيحَهَا لَيُوجَدُ مِنْ مَسِيرَةِ أَرْبَعِينَ عَاماً**».

تخريج: [حسن] وضعفه البوصيري، والحديث الآتي شاهد لبعضه * جعفر وعمارة جهلهما بعض العلماء، ووثقهما ابن حبان، والحاكم، والذهبي، انظر، ح:١٩٧٧، والله أعلم.

2055. It was narrated from Thawbân that the Messenger of Allâh ﷺ said: "Any woman who asks her husband for a divorce when it is not absolutely necessary, the fragrance of Paradise will be forbidden to her.'" (***Sahih***)

٢٠٥٥ - حَدَّثَنَا أَحْمَدُ بْنُ الْأَزْهَرِ: حَدَّثَنَا مُحَمَّدُ بْنُ الْفَضْلِ، عَنْ حَمَّادِ بْنِ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ أَبِي قِلَابَةَ، عَنْ أَبِي أَسْمَاءَ، عَنْ ثَوْبَانَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**أَيُّمَا امْرَأَةٍ سَأَلَتْ زَوْجَهَا الطَّلَاقَ فِي غَيْرِ مَا بَأْسٍ، فَحَرَامٌ عَلَيْهَا رَائِحَةُ الْجَنَّةِ**».

تخريج: [إسناده صحيح] أخرجه أبو داود، الطلاق، باب: في الخلع، ح:٢٢٢٦ من حديث حماد بن زيد به، وحسنه الترمذي، ح:١١٨٧، وصححه ابن حبان، والحاكم، والذهبي.

Comments:

a. *Khul'* means that a woman returns all or some of the dowry to her husband

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[1] *Khul'* is a kind of annulment in which a wife seeks divorce from her husband by giving him a certain compensation, or returning back the *Mahr* (bridal-money) which he gave her.

to get an annulment of the marriage. A husband is not allowed to demand all what he has spent on her, or to demand more than the fixed dowry.

b. *Khul'* is legal if a woman does not want to live with her husband while the husband wants to live with her. If a person deliberately troubles his wife in order to force her to eventually demand a *Khul'*, then the husband is guilty of oppression.

Chapter 22. The Man Whose Wife (Seeks) *Khul'* Takes What He Had Given To Her

(المعجم ٢٢) - بَابُ الْمُخْتَلِعَةِ يَأْخُذُ مَا أَعْطَاهَا (التحفة ٢٢)

2056. It was narrated from Ibn 'Abbâs that Jamilah bint Salul came to the Prophet ﷺ and said: "By Allâh, I do not find any fault with Thâbit regarding his religion nor his behavior, but I hate disbelief after becoming Muslim and I cannot stand him." The Prophet ﷺ said to her: "Will you give him back his garden?" She said: "Yes." So the Messenger of Allâh ﷺ told him to take back his garden from her and no more than that. (*Sahih*)

٢٠٥٦ - حَدَّثَنَا أَزْهَرُ بْنُ مَرْوَانَ: حَدَّثَنَا عَبْدُ الأَعْلَىٰ بْنُ عَبْدِ الأَعْلَىٰ: حَدَّثَنَا سَعِيدُ بْنُ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ أَنَّ جَمِيلَةَ بِنْتَ سَلُولٍ أَتَتِ النَّبِيَّ ﷺ فَقَالَتْ: وَاللهِ مَا أَعْتِبُ عَلَى ثَابِتٍ فِي دِينٍ وَلاَ خُلُقٍ. وَلٰكِنِّي أَكْرَهُ الْكُفْرَ فِي الْإِسْلاَمِ. لاَ أُطِيقُهُ بُغْضًا. فَقَالَ لَهَا النَّبِيُّ ﷺ: «أَتَرُدِّينَ عَلَيْهِ حَدِيقَتَهُ؟» قَالَتْ: نَعَمْ. فَأَمَرَهُ رَسُولُ اللهِ ﷺ أَنْ يَأْخُذَ مِنْهَا حَدِيقَتَهُ وَلاَ يَزْدَادَ.

تخريج: [صحيح] أخرجه البيهقي:٧/٣١٣ من حديث عبدالأعلى به، وقال: كذا رواه عبدالأعلى بن عبدالأعلى عن سعيد بن أبي عروبة موصولاً وأرسله غيره عنه ؛ أخرجه البخاري، ح:٥٢٧٣ وغيره من حديث خالد عن عكرمة عن ابن عباس به نحو المعنى.

Comments:

a. When a woman feels that she cannot live with her husband, and it will be hard for her to discharge matrimonial obligations, then she may ask for divorce.

b. In this situation, if a husband divorces her without taking anything back, it is also correct, and it will be considered divorce but not *Khul'*.

c. When a woman returns the whole dowry or some of it to separate from her husband, it is called *Khul'* and it is legal.

2057. It was narrated from 'Amr bin Shu'aib, from his father, that his grandfather said: "Habibah bint Sahl was married to Thâbit bin Qais bin Shammâs, who was

٢٠٥٧ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو خَالِدٍ الأَحْمَرُ عَنْ حَجَّاجٍ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: كَانَتْ حَبِيبَةُ بِنْتُ سَهْلٍ تَحْتَ ثَابِتِ بْنِ قَيْسِ بْنِ شَمَّاسٍ. وَكَانَ

an ugly man. She said: 'O Messenger of Allâh, by Allâh, were it not for fear of Allâh, when he enters upon me I would spit in his face.' The Messenger of Allâh ﷺ said: 'Will you give him back his garden?' She said: 'Yes.' So she gave him back his garden and the Messenger of Allâh ﷺ separated them." (*Da'if*)

رَجُلاً دَمِيماً. فَقَالَتْ: يَا رَسُولَ اللهِ، وَاللهِ، لَوْلاَ مَخَافَةُ اللهِ، إِذَا دَخَلَ عَلَيَّ، لَبَسَقْتُ فِي وَجْهِهِ. فَقَالَ رَسُولُ اللهِ ﷺ: «أَتَرُدِّينَ عَلَيْهِ حَدِيقَتَهُ؟» قَالَتْ: نَعَمْ. [قَالَ:]، فَرَدَّتْ عَلَيْهِ حَدِيقَتَهُ. قَالَ: فَفَرَّقَ بَيْنَهُمَا رَسُولُ اللهِ ﷺ.

تخريج: [إسناده ضعيف] أخرجه أحمد: ٤/ ٣ من حديث الحجاج به، وقال البوصيري: هذا إسناد ضعيف لتدليس الحجاج، وهو ابن أرطاة ، وانظر، ح:٤٩٦، ١١٢٩.

Chapter 23. The Waiting Period Of A Woman Granted *Khul'*

(المعجم ٢٣) - **بَابُ عِدَّةِ الْمُخْتَلَعَةِ** (التحفة ٢٣)

2058. It was narrated from 'Ubâdah bin Sâmit from Rubai' bint Mu'awwidh bin 'Afrâ'. He said: "I said to her: 'Tell me your *Hadith*.' She said: 'I got *Khul'* from my husband, then I came to 'Uthmân and asked him: "What waiting period do I have to observe?" He said: "You do not have to observe any waiting period, unless you had intercourse with him recently, in which case you should stay with him until you have menstruated." In that he was following the ruling of the Messenger of Allâh ﷺ concerning Maryam Maghâliyyah, who was married to Thâbit bin Qais and she got *Khul'* from him.'" (*Hasan*)

٢٠٥٨ - حَدَّثَنَا عَلِيُّ بْنُ سَلَمَةَ النَّيْسَابُورِيُّ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ: حَدَّثَنَا أَبِي عَنِ ابْنِ إِسْحَاقَ: أَخْبَرَنِي عُبَادَةُ بْنُ الْوَلِيدِ بْنِ عُبَادَةَ ابْنِ الصَّامِتِ، عن عُبَادَةَ بْنِ الصَّامِتِ، عَنِ الرُّبَيِّعِ بِنْتِ مُعَوِّذِ بْنِ عَفْرَاءَ قَالَ، قُلْتُ لَهَا: حَدِّثِينِي حَدِيثَكِ. قَالَتِ: اخْتَلَعْتُ مِنْ زَوْجِي. ثُمَّ جِئْتُ عُثْمَانَ. فَسَأَلْتُ: مَاذَا عَلَيَّ مِنَ الْعِدَّةِ؟ فَقَالَ: لاَ عِدَّةَ عَلَيْكِ، إِلَّا أَنْ يَكُونَ حَدِيثَ عَهْدٍ بِكِ، فَتَمْكُثِينَ عِنْدَهُ حَتَّى تَحِيضِينَ حَيْضَةً. قَالَتْ: وَإِنَّمَا تَبِعَ فِي ذٰلِكَ قَضَاءَ رَسُولِ اللهِ ﷺ فِي مَرْيَمَ الْمَغَالِيَّةِ. وَكَانَتْ تَحْتَ ثَابِتِ بْنِ قَيْسٍ، فَاخْتَلَعَتْ مِنْهُ.

تخريج: [إسناده حسن] أخرجه النسائي، الطلاق، عدة المختلعة، ح:٣٥٢٨ من حديث يعقوب به.

Comments:

a. Although *Khul'* is apparently like a divorce where a husband lets his wife go based upon her demand to do so, however, in real terms it is irrevocable

separation; therefore its waiting period is not three menstruation periods, rather just the one menstruation cycle.

b. Waiting for one menstruation period after *Khul'* is to verify that the womb is empty to confirm that she is not pregnant; and one menstruation cycle clarifies the position of pregnancy. If a menstruation cycle does not begin, then it could mean she is pregnant; in that case, she is not allowed to marry another man until delivery.

Chapter 24. Swearing To Forego Marital Relations With One's Wife

(المعجم ٢٤) - بَابُ الإِيْلَاءِ (التحفة ٢٤)

2059. It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ swore that he would not enter upon his wives for a month, and he stayed for twenty-nine days until, on the eve of the thirtieth, he entered upon me. I said: 'You swore not to enter upon us for a month.' He said: 'The month may be like this,' and he held up his (ten) fingers three times; 'or the month may be like this,' and he held up his fingers three times, keeping one finger down on the third time." (*Hasan*)

٢٠٥٩ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ أَبِي الرِّجَالِ، عَنْ أَبِيهِ، عَنْ عَمْرَةَ، عَنْ عَائِشَةَ قَالَتْ: أَقْسَمَ رَسُولُ اللهِ ﷺ أَنْ لاَ يَدْخُلَ عَلَى نِسَائِهِ شَهْرًا. فَمَكَثَ تِسْعَةً وَعِشْرِينَ يَوْماً. حَتَّى إِذَا كَانَ مَسَاءَ ثَلاَثِينَ، دَخَلَ عَلَيَّ. فَقُلْتُ: إِنَّكَ أَقْسَمْتَ أَنْ لاَ تَدْخُلَ عَلَيْنَا شَهْراً. فَقَالَ: «الشَّهْرُ كَذَا» يُرْسِلُ أَصَابِعَهُ فِيهِ ثَلاَثَ مَرَّاتٍ «وَالشَّهْرُ كَذَا» وَأَرْسَلَ أَصَابِعَهُ كُلَّهَا، وَأَمْسَكَ إِصْبَعاً وَاحِداً فِي الثَّالِثَةِ.

تخريج: [**إسناده حسن**] أخرجه أحمد: ٦/ ١٠٥ من حديث عبدالرحمٰن (بن محمد بن عبدالرحمٰن) بن أبي الرجال به، وقال البوصيري: إسناده حسن * عبدالرحمٰن بن أبي الرجال ثقة وثقه الجمهور، ولم يطعن أحد فيه بحجة، والنقل عن أبي داود لا يثبت من أجل جهالة الآجرى. الراوي عنه ..

Comments:

a. If a husband gets angry with his wife for a valid reason, and he swears by the Name of Allâh that he would not have sexual intercourse with her for sometime, it is allowed, and it is called *Iyla'*.

b. The maximum period of *Iyla'* is four months. If he has sworn for an unspecified period, and the period of four months has come to end, she is allowed to sue him in court and the court would order him either to divorce her or to establish full matrimonial relations with her. (*Al-Baqarah*: 226 - 227)

c. If a husband swore for four months, or for a period less than that, but still had intercourse with her before the end of the sworn period, then he would

have to pay expiation of oath; and there is no expiation if he stood by his oath until the sworn period, nor would any divorce occur.

2060. It was narrated from 'Âishah that the Messenger of Allâh ﷺ swore to keep away from his wives, because Zainab had sent back his gift and 'Âishah said: "She has disgraced you." He became angry and swore to keep away from them. (*Da'if*)

٢٠٦٠ - حَدَّثَنَا سُوَيْدُ بْنُ سَعِيدٍ: حَدَّثَنَا يَحْيَى بْنُ زَكَرِيَّا بْنِ أَبِي زَائِدَةَ، عَنْ حَارِثَةَ ابْنِ مُحَمَّدٍ، عَنْ عَمْرَةَ، عَنْ عَائِشَةَ أَنَّ رَسُولَ اللهِ ﷺ إِنَّمَا آلَى، لِأَنَّ زَيْنَبَ رَدَّتْ عَلَيْهِ هَدِيَّتَهُ. فَقَالَتْ عَائِشَةُ: لَقَدْ أَقْمَأَتْكَ. فَغَضِبَ ﷺ. فَآلَى مِنْهُنَّ.

تخريج: [إسناده ضعيف] انظر، ح:٥٦ لعلته.

2061. It was narrated from Umm Salamah that the Messenger of Allâh ﷺ swore to keep away from some of his wives for a month. On the twenty-ninth day, in the evening or the morning, it was said: "O Messenger of Allâh, only twenty-nine days have passed." He said: "The month is twenty-nine days." (*Sahih*)

٢٠٦١ - حَدَّثَنَا أَحْمَدُ بْنُ يُوسُفَ السُّلَمِيُّ: حَدَّثَنَا أَبُو عَاصِمٍ، عَنِ ابْنِ جُرَيْجٍ، عَنْ يَحْيَى بْنِ عَبْدِ اللهِ بْنِ مُحَمَّدِ بْنِ صَيْفِيٍّ، عَنْ عِكْرِمَةَ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أُمِّ سَلَمَةَ أَنَّ رَسُولَ اللهِ ﷺ آلَى مِنْ بَعْضِ نِسَائِهِ شَهْرًا. فَلَمَّا كَانَ تِسْعَةً وَعِشْرِينَ رَاحَ أَوْ غَدَا. فَقِيلَ: يَا رَسُولَ اللهِ! إِنَّمَا مَضَىٰ تِسْعٌ وَعِشْرُونَ. فَقَالَ: «**الشَّهْرُ تِسْعٌ وَعِشْرُونَ**».

تخريج: أخرجه البخاري، الصوم، باب قول النبي ﷺ: إذا رأيتم الهلال فصوموا وإذا رأيتموه فأفطروا، ح:١٩١٠، ٥٢٠٢، ومسلم، الصيام، باب الشهر يكون تسعًا وعشرين، ح:١٠٨٥ من حديث أبي عاصم الضحاك بن مخلد به.

Comments:

'The month is twenty-nine days' means that this month is twenty-nine days; if it was of thirty days I would stay away for one more day.

Chapter 25. *Zihâr*

(المعجم ٢٥) - **بَابُ الظِّهَارِ** (التحفة ٢٥)

2062. It was narrated that Salamah bin Sakhr Al-Bayâdi said: "I was a man who had a lot of desire for women, and I do not think there was any man who had as great a share of that as me. When Ramadân began, I declared

٢٠٦٢ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ نُمَيْرٍ: حَدَّثَنَا مُحَمَّدُ بْنُ إِسْحَاقَ، عَنْ مُحَمَّدِ بْنِ عَمْرِو بْنِ عَطَاءٍ، عَنْ سُلَيْمَانَ ابْنِ يَسَارٍ، عَنْ سَلَمَةَ بْنِ صَخْرٍ الْبَيَاضِيِّ قَالَ: كُنْتُ امْرَءًا أَسْتَكْثِرُ مِنَ النِّسَاءِ. لاَ أُرَى

Zihâr upon my wife (to last) until Ramadân ended. While she was talking to me one night, part of her body became uncovered. I jumped on her and had intercourse with her. The next morning I went to my people and told them, and said to them: 'Ask the Messenger of Allâh ﷺ for me.' They said: 'We will not do that, lest Allâh reveal Qur'ân concerning us or the Messenger of Allâh ﷺ says something about us, and it will be a lasting source of disgrace for us. Rather we will leave you to deal with it yourself. Go yourself and tell the Messenger of Allâh ﷺ about your problem.' So I went out and when I came to him, I told him what happened. The Messenger of Allâh ﷺ said: 'Did you really do that?' I said: 'I really did that, and here I am, O Messenger of Allâh. I will bear Allâh's ruling on me with patience.' He said: 'Free a slave.' I said: 'By the One Who sent you with the truth, I do not own anything but myself.' He said: 'Fast for two consecutive months.' I said: 'O Messenger of Allâh, the thing that happened to me was only because of fasting.' He said: 'Then give charity, or feed sixty poor persons.' I said: 'By the One Who sent you with the truth, we spent last night with no dinner.' He said: 'Then go to the collector of charity of Banu Zuraiq, and tell him to give you something, then feed sixty poor persons, and benefit from the rest.'" (*Da'if*)

رَجُلاً كَانَ يُصِيبُ مِنْ ذٰلِكَ مَا أُصِيبُ. فَلَمَّا دَخَلَ رَمَضَانُ ظَاهَرْتُ مِنِ امْرَأَتِي حَتَّى يَنْسَلِخَ رَمَضَانُ. فَبَيْنَمَا هِيَ تُحَدِّثُنِي ذَاتَ لَيْلَةٍ انْكَشَفَ لِي مِنْهَا شَيْءٌ. فَوَثَبْتُ عَلَيْهَا فَوَاقَعْتُهَا. فَلَمَّا أَصْبَحْتُ غَدَوْتُ عَلَى قَوْمِي. فَأَخْبَرْتُهُمْ خَبَرِي. وَقُلْتُ لَهُمْ: سَلُوا لِي رَسُولَ اللهِ ﷺ. فَقَالُوا: مَا كُنَّا نَفْعَلُ. إِذاً يُنْزِلَ اللهُ فِينَا كِتَاباً، أَوْ يَكُونَ فِينَا مِنْ رَسُولِ اللهِ ﷺ قَوْلٌ، فَيَبْقَى عَلَيْنَا عَارُهُ، وَلٰكِنْ سَوْفَ نُسَلِّمُكَ بِجَرِيرَتِكَ. اذْهَبْ أَنْتَ فَاذْكُرْ شَأْنَكَ لِرَسُولِ اللهِ ﷺ. قَالَ: فَخَرَجْتُ حَتَّى جِئْتُهُ، فَأَخْبَرْتُهُ الْخَبَرَ. فَقَالَ رَسُولُ اللهِ ﷺ: **«أَنْتَ بِذَاكَ؟»** فَقُلْتُ: أَنَا بِذَاكَ. وَهَا أَنَا، يَا رَسُولَ اللهِ صَابِرٌ لِحُكْمِ اللهِ عَلَيَّ. قَالَ: **«فَأَعْتِقْ رَقَبَةً»** قَالَ: قُلْتُ: وَالَّذِي بَعَثَكَ بِالْحَقِّ مَا أَصْبَحْتُ أَمْلِكُ إِلَّا رَقَبَتِي هٰذِهِ. قَالَ: **«فَصُمْ شَهْرَيْنِ مُتَتَابِعَيْنِ»** قَالَ: قُلْتُ: يَا رَسُولَ اللهِ وَهَلْ دَخَلَ عَلَيَّ مَا دَخَلَ مِنَ الْبَلَاءِ إِلَّا بِالصَّوْمِ؟ قَالَ: **«فَتَصَدَّقْ [أَ]وْ أَطْعِمْ سِتِّينَ مِسْكِيناً»** قَالَ: قُلْتُ: وَالَّذِي بَعَثَكَ بِالْحَقِّ لَقَدْ بِتْنَا لَيْلَتَنَا هٰذِهِ، مَا لَنَا عَشَاءٌ. قَالَ: **«فَاذْهَبْ إِلَى صَاحِبِ صَدَقَةِ بَنِي زُرَيْقٍ فَقُلْ لَهُ، فَلْيَدْفَعْهَا إِلَيْكَ. وَأَطْعِمْ سِتِّينَ مِسْكِيناً. وَانْتَفِعْ بِبَقِيَّتِهَا»**.

تخريج: [**إسناده ضعيف**] أخرجه أبو داود، الطلاق، باب: في الظهار، ح:٢٢١٣ وغيره من حديث ابن إسحاق به، وحسنه الترمذي، ح:١٢٠٠، وصححه الحاكم على شرط مسلم:٢/ ٢٠٣، ووافقه الذهبي، وقال البخاري: سليمان لم يسمع عندي من سلمة * وابن إسحاق عنعن تقدم، ح:١٢٠٩، وله شاهد منقطع عند الترمذي وغيره.

Comments:

a. *Zihâr* is that a person says to his wife, 'you are for me just like the back of my mother', which means 'you are unlawful for me just like relations with my mother are unlawful for me.'
b. Doing *Zihâr* is a sin but it does not break the marriage bond. In *Zihâr* only sexual intercourse is forbidden until the expiation is made.
c. There is no expiation to be made if *Zihâr* is acted upon for a fixed period and matrimonial relations do not occur during it.
d. If the time limit for *Zihâr* is not specified, then expiation should be made before having intercourse.

2063. It was narrated from 'Urwah bin Zubair, that 'Âishah said: "Blessed is the One Whose hearing encompasses all things. I heard some of the words of Khawlah bint Tha'labah, but some of her words were not clear to me, when she complained to the Messenger of Allâh ﷺ about her husband, and said: 'O Messenger of Allâh, he has consumed my youth and I split my belly for him (i.e., bore him many children), but when I grew old and could no longer bear children, he declared *Zihâr* upon me; O Allâh, I complain to You.' She continued to complain until Jibra'il brought down these Verses: 'Indeed Allâh has heard the statement of she who pleads with you (O Muhammad) concerning her husband, and complains to Allâh.'"[1] (*Sahih*)

٢٠٦٣ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عُبَيْدَةَ: حَدَّثَنَا أَبِي عَنِ الأَعْمَشِ، عَنْ تَمِيمِ بْنِ سَلَمَةَ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ قَالَ: قَالَتْ عَائِشَةُ: تَبَارَكَ الَّذِي وَسِعَ سَمْعُهُ كُلَّ شَيْءٍ. إِنِّي لأَسْمَعُ كَلاَمَ خَوْلَةَ بِنْتِ ثَعْلَبَةَ، وَيَخْفَى عَلَيَّ بَعْضُهُ، وَهِيَ تَشْتَكِي زَوْجَها إِلَى رَسُولِ اللهِ ﷺ. وَهِيَ تَقُولُ: يَا رَسُولَ اللهِ! أَكَلَ شَبَابِي. وَنَثَرْتُ لَهُ بَطْنِي. حَتَّى إِذَا كَبِرَتْ سِنِّي، وَانْقَطَعَ وَلَدِي، ظَاهَرَ مِنِّي. اللَّهُمَّ إِنِّي أَشْكُو إِلَيْكَ. فَمَا بَرِحَتْ حَتَّى نَزَلَ جِبْرَائِيلُ بِهٰؤُلاَءِ الآيَاتِ: ﴿قَدْ سَمِعَ ٱللَّهُ قَوْلَ ٱلَّتِى تُجَٰدِلُكَ فِى زَوْجِهَا وَتَشْتَكِىٓ إِلَى ٱللَّهِ﴾ [المجادلة: ١].

تخريج: [**صحيح**] تقدم، ح:١٨٨.

[1] *Al-Mujâdilah* 58:1.

Comments:

a. Allâh ﷻ has the Attribute of Hearing, and His Hearing is not limited like His creatures, rather it is limitless.

b. Khawlah ؓ made mention of her old age, that had she been young, it would have been easier for her to marry another person; or someone would marry her because of her young age with the hope of bearing children from her and thus looking after the children would become easier for her.

Chapter 26. A Man Who Declared *Zihâr* Upon His Wife, Having Intercourse With Her Before Offering Expiation

(المعجم ٢٦) - بَابُ الْمُظَاهِرِ يُجَامِعُ قَبْلَ أَنْ يُكَفِّرَ (التحفة ٢٦)

2064. It was narrated from Salamah bin Sakhr Al-Bayâdi that the Prophet ﷺ said concerning a man who declared *Zihâr* upon his wife having intercourse with her before compensation: "Let him offer one expiation." (***Da'if***)

٢٠٦٤ - حَدَّثَنَا عَبْدُ اللهِ بْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ اللهِ بْنُ إِدْرِيسَ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ مُحَمَّدِ بْنِ عَمْرِو بْنِ عَطَاءٍ، عَنْ سُلَيْمَانَ ابْنِ يَسَارٍ، عَنْ سَلَمَةَ بْنِ صَخْرٍ الْبَيَاضِيِّ، عَنِ النَّبِيِّ ﷺ، فِي الْمُظَاهِرِ يُوَاقِعُ قَبْلَ أَنْ يُكَفِّرَ. قَالَ: «**كَفَّارَةٌ وَاحِدَةٌ**».

تخريج: [ضعيف] انظر، ح: ٢٠٦٢.

2065. It was narrated from Ibn 'Abbâs that a man declared *Zihâr* upon his wife, then he had intercourse with her before offering expiation. He came to the Prophet ﷺ and told him about that. He said: "What made you do that?" He said: "I saw her ankles in the moonlight, and I could not control myself, and I had intercourse with her." The Messenger of Allâh ﷺ smiled and told him not to go near her until he had offered expiation. (***Hasan***)

٢٠٦٥ - حَدَّثَنَا الْعَبَّاسُ بْنُ يَزِيدَ. قَالَ: حَدَّثَنَا غُنْدَرٌ: حَدَّثَنَا مَعْمَرٌ عَنِ الْحَكَمِ بْنِ أَبَانٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ أَنَّ رَجُلاً ظَاهَرَ مِنِ امْرَأَتِهِ. فَغَشِيَهَا قَبْلَ أَنْ يُكَفِّرَ. فَأَتَى النَّبِيَّ ﷺ، فَذَكَرَ ذٰلِكَ لَهُ. فَقَالَ: «**مَا حَمَلَكَ عَلَى ذٰلِكَ؟**» فَقَالَ: يَا رَسُولَ اللهِ! رَأَيْتُ بَيَاضَ حِجْلَيْهَا فِي الْقَمَرِ، فَلَمْ أَمْلِكْ نَفْسِي أَنْ وَقَعْتُ عَلَيْهَا. فَضَحِكَ رَسُولُ اللهِ ﷺ وَأَمَرَهُ أَلَّا يَقْرَبَهَا حَتَّى يُكَفِّرَ.

تخريج: [إسناده حسن] أخرجه أبو داود، الطلاق، باب: في الظهار، ح: ٢٢٢٥ب، من حديث معمر به، وصححه الترمذي، ح: ١١٩٩ .

Comments:

a. A person who has done *Zihâr* should keep away from his wife until the expiation is performed.

b. If he has had intercourse mistakenly before making expiation, then he would not have to make two expiations; and just one expiation is enough, and he should beg Allâh's pardon and seek forgiveness.

Chapter 27. The *Li'ân*[1]

2066. It was narrated that Sahl bin Sa'd As-Sâ'idi said: " Uwaimir came to 'Âsim bin 'Adi and said: 'Ask the Messenger of Allâh ﷺ for me: "Do you think that if a man finds another man with his wife and kills him, he should be killed in retaliation, or what should he do?" 'Âsim asked the Messenger of Allâh ﷺ about that, and the Messenger of Allâh ﷺ disapproved of the question. Then 'Uwaimir met him ('Âsim) and asked him about that, saying: 'What did you do?' He said: 'I did that and you have not brought me any good. I asked the Messenger of Allâh ﷺ and he disapproved of this question.' 'Uwaimir said: 'By Allâh, I will go to the Messenger of Allâh ﷺ myself and ask him.' So he went to the Messenger of Allâh ﷺ and found that Qur'ân had been revealed concerning them, and the Prophet ﷺ told them to go through the procedure of *Li'ân*. 'Uwaimir said: 'O Messenger of Allâh, by Allâh if I take her back, I would have been telling lies about her.' So he left her before the Messenger of Allâh ﷺ told him to do so, and that became the *Sunnah* for two who engage in the

(المعجم ٢٧) - **بَابُ اللِّعَانِ** (التحفة ٢٧)

٢٠٦٦ - حَدَّثَنَا أَبُو مَرْوَانَ، مُحَمَّدُ بْنُ عُثْمَانَ الْعُثْمَانِيُّ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنِ ابْنِ شِهَابٍ، عَنْ سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ قَالَ: جَاءَ عُوَيْمِرٌ إِلَى عَاصِمِ بْنِ عَدِيٍّ، فَقَالَ: سَلْ لِي رَسُولَ اللهِ ﷺ: أَرَأَيْتَ رَجُلاً وَجَدَ مَعَ امْرَأَتِهِ رَجُلاً فَقَتَلَهُ، أَيُقْتَلُ بِهِ؟ أَمْ كَيْفَ يَصْنَعُ؟ فَسَأَلَ عَاصِمٌ رَسُولَ اللهِ ﷺ عَنْ ذٰلِكَ فَعَابَ رَسُولُ اللهِ ﷺ الْمَسَائِلَ. ثُمَّ لَقِيَهُ عُوَيْمِرٌ فَسَأَلَهُ، فَقَالَ: مَا صَنَعْتَ؟ [فَقَالَ: صَنَعْتُ] أَنَّكَ لَمْ تَأْتِنِي بِخَيْرٍ. سَأَلْتُ رَسُولَ اللهِ ﷺ فَعَابَ الْمَسَائِلَ. فَقَالَ عُوَيْمِرٌ: وَاللهِ! لَآتِيَنَّ رَسُولَ اللهِ ﷺ وَلَأَسْأَلَنَّهُ. فَأَتَىٰ رَسُولَ اللهِ ﷺ فَوَجَدَهُ قَدْ أُنْزِلَ عَلَيْهِ فِيهِمَا. فَلَاعَنَ بَيْنَهُمَا. فَقَالَ عُوَيْمِرٌ: وَاللهِ لَئِنِ انْطَلَقْتُ بِهَا يَا رَسُولَ اللهِ لَقَدْ كَذَبْتُ عَلَيْهَا. قَالَ: فَفَارَقَهَا قَبْلَ أَنْ يَأْمُرَهُ رَسُولُ اللهِ ﷺ. فَصَارَتْ سُنَّةً فِي الْمُتَلَاعِنَيْنِ. ثُمَّ قَالَ النَّبِيُّ ﷺ: **«انْظُرُوهَا. فَإِنْ جَاءَتْ بِهِ أَسْحَمَ، أَدْعَجَ الْعَيْنَيْنِ، عَظِيمَ الْأَلْيَتَيْنِ، فَلَا أُرَاهُ إِلَّا قَدْ صَدَقَ عَلَيْهَا. وَإِنْ جَاءَتْ بِهِ أُحَيْمِرَ كَأَنَّهُ وَحَرَةٌ، فَلَا أُرَاهُ إِلَّا كَاذِباً»** قَالَ: فَجَاءَتْ بِهِ عَلَى النَّعْتِ الْمَكْرُوهِ.

[1] An oath which is taken by both the wife and the husband when he accuses his wife of committing illegal sexual intercourse. See *Surat An-Nur* (24:6-9).

procedure of *Li'ân*. Then the Prophet ﷺ said: 'Wait and see. If she gives birth to a child who is black in color with widely-spaced dark eyes and large buttocks, then I think that he was telling the truth about her, but if she gives birth to a child with a red complexion like a *Wahrah*,[1] then I think that he was lying.' Then she gave birth to a child with features resembling those of the man concerning whom she was accused." (*Sahih*)

تخريج: أخرجه البخاري، الطلاق، من جوز الطلاق الثلاث لقول الله تعالى: ﴿الطلاق مرتان ...﴾ إلخ ، ح:٥٢٥٩ وغيره، ومسلم، كتاب اللعان، ح:١٤٩٢ من حديث ابن شهاب الزهري به.

Comments:

a. The characteristic of self-esteem in a man is a good quality, but killing someone because of self-esteem is illegal. If one has strong doubt in the character of one's wife, then one should divorce her.

b. The Messenger of Allâh ﷺ disliked this question, because according to his knowledge, this type of incident had not happened, and it was impossible to inflict punishment based purely on doubt.

c. If a husband accuses his wife of committing adultery, then the woman should be questioned, and if she admits to it, she should be stoned, and the husband will not be entitled to any punishment. Likewise, if four witnesses bear witness against her, then this woman and her fornicator mate will deserve punishment.

d. If a woman does not admit her sexual offence, then the man should be told that the accusation is a crime and should be asked to repent. If he admits that he accused her wrongly, then he will be inflicted with the punishment of accusation, which is eighty lashes, and the woman will have no punishment.

2067. It was narrated from Ibn 'Abbâs that Hilâl bin Umayyah accused his wife in the presence of the Prophet ﷺ of (committing adultery) with Sharik bin Sahmâ'. The Prophet ﷺ said: "Bring proof

٢٠٦٧ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ. قَالَ: أَنْبَأَنَا هِشَامُ بْنُ حَسَّانَ: حَدَّثَنَا عِكْرِمَةُ عَنِ ابْنِ عَبَّاسٍ أَنَّ هِلاَلَ بْنَ أُمَيَّةَ قَذَفَ امْرَأَتَهُ عِنْدَ النَّبِيِّ ﷺ بِشَرِيكِ بْنِ

[1] They say it is a kind of gecko (lizard) or small red crawling animal or reptile.

or you will feel the *Hadd* (punishment) on your back." Hilâl bin Umayyah said: "By the One Who sent you with the truth, I am telling the truth, and Allâh will send down revelation concerning my situation which will spare my back." Then the following was revealed: "And for those who accuse their wives, but have no witnesses except themselves, let the testimony of one of them be four testimonies (i.e., testifies four times) by Allâh that he is one of those who speak the truth. And the fifth (testimony should be) the invoking of the curse of Allâh on him if he be of those who tell a lie (against her). But it shall avert the punishment (of stoning to death) from her, if she bears witness four times by Allâh, that he (her husband) is telling a lie. And the fifth (testimony) should be that the wrath of Allâh be upon her if he (her husband) speaks the truth."[1] The Prophet ﷺ turned and sent for them, and they came. Hilâl bin Umayyah stood up and bore witness, and the Prophet ﷺ said: "Allâh knows that one of you is lying. Will either of you repent?" Then she stood up and affirmed her innocence. On the fifth time, meaning that the wrath of Allâh be upon her if he (her husband) speaks the truth, they said to her: "It will invoke the wrath of Allâh." Ibn 'Abbâs said:

سَحْمَاءَ. فَقَالَ النَّبِيُّ ﷺ: «**الْبَيِّنَةَ أَوْحَدٌّ فِي ظَهْرِكَ**» فَقَالَ هِلاَلُ بْنُ أُمَيَّةَ: وَالَّذِي بَعَثَكَ بِالْحَقِّ إِنِّي لَصَادِقٌ. وَلَيُنْزِلَنَّ اللهُ فِي أَمْرِي مَا يُبَرِّىءُ ظَهْرِي. قَالَ: فَنَزَلَتْ ﴿وَالَّذِينَ يَرْمُونَ أَزْوَاجَهُمْ وَلَمْ يَكُن لَّهُمْ شُهَدَاءُ إِلَّا أَنفُسُهُمْ﴾ حَتَّى بَلَغَ: ﴿وَالْخَامِسَةَ أَنَّ غَضَبَ اللَّهِ عَلَيْهَا إِن كَانَ مِنَ الصَّادِقِينَ﴾ [النور: ٦-٩] فَانْصَرَفَ النَّبِيُّ ﷺ. فَأَرْسَلَ إِلَيْهِمَا فَجَاءَا. فَقَامَ هِلاَلُ بْنُ أُمَيَّةَ فَشَهِدَ، وَالنَّبِيُّ ﷺ يَقُولُ: «**إِنَّ اللهَ يَعْلَمُ أَنَّ أَحَدَكُمَا كَاذِبٌ. فَهَلْ مِنْ تَائِبٍ؟**» ثُمَّ قَامَتْ فَشَهِدَتْ. فَلَمَّا كَانَ عِنْدَ الْخَامِسَةِ: ﴿أَنَّ غَضَبَ اللَّهِ عَلَيْهَا إِن كَانَ مِنَ الصَّادِقِينَ﴾ قَالُوا لَهَا: إِنَّهَا لَمُوجِبَةٌ. قَالَ ابْنُ عَبَّاسٍ: فَتَلَكَّأَتْ وَنَكَصَتْ. حَتَّى ظَنَنَّا أَنَّهَا سَتَرْجِعُ. فَقَالَتْ: وَاللهِ! لاَ أَفْضَحُ قَوْمِي سَائِرَ الْيَوْمِ. فَقَالَ النَّبِيُّ ﷺ: «**انْظُرُوهَا. فَإِنْ جَاءَتْ بِهِ أَكْحَلَ الْعَيْنَيْنِ، سَابِغَ الأَلْيَتَيْنِ، خَدَلَّجَ السَّاقَيْنِ، فَهُوَ لِشَرِيكِ بْنِ سَحْمَاءَ**». فَجَاءَتْ بِهِ كَذٰلِكَ. فَقَالَ النَّبِيُّ ﷺ: «**لَوْلاَ مَا مَضَىٰ مِنْ كِتَابِ اللهِ لَكَانَ لِي وَلَهَا شَأْنٌ**».

[1] *An-Nur* 24:6-9.

"She hesitated and backed up, until we thought that she was going to recant. Then she said: 'By Allâh, I cannot dishonor my people for ever.' Then the Prophet ﷺ said: 'Wait and see. If she gives birth to a child with black eyes, fleshy buttocks and big calves, then he is the son of Sharik bin Sahmâ'.' And she gave birth to such a child. Then the Prophet ﷺ said: 'Had not the matter been settled by the Book of Allâh, I would have punished her severely.'" (*Sahih*)

تخريج: أخرجه البخاري، الشهادات، باب: إذا ادعى أو قذف فله أن يلتمس البينة وينطلق لطلب البينة، ح:٢٦٧١، ٤٧٤٧، ٥٣٠٧، وأبو داود، ح:٢٢٥٤، والترمذي، ح:٣١٧٩ كلهم عن محمد بن بشار به.

Comments:

a. Hilâl bin Umayyah ؓ trusted Allâh, and left his matter with Allâh, and Allâh cleared him.

b. The wording of the fifth witnessing is different than the first four; which is to awaken the conscious that whoever is in the wrong from the two parties should admit their mistake, and should accept a worldly punishment in order to escape the punishment of the Hereafter.

c. The statement of Allâh's Messenger ﷺ: 'Had not the matter been settled by the Book of Allâh, I would have punished her severely' means the crime of the woman was certain, but to inflict punishment after *Li'ân* (having invoked the curse) was not allowed, so he ﷺ let her go, otherwise she would have had to be stoned.

2068. It was narrated that 'Abdullâh said: "We were in the mosque one Friday night when a man said: 'If a man finds a man with his wife and kills him, will you kill him, and if he speaks,[1] will you flog him. By Allâh I will mention that to the Prophet ﷺ.'

٢٠٦٨ - حَدَّثَنَا أَبُو بَكْرِ بْنُ خَلَّادٍ الْبَاهِلِيُّ. و إِسْحَاقُ بْنُ إِبْرَاهِيمَ بْنِ حَبِيبٍ. قَالاَ: حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ، عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللهِ قَالَ: كُنَّا فِي الْمَسْجِدِ لَيْلَةَ الْجُمُعَةِ. فَقَالَ رَجُلٌ: لَوْ أَنَّ

[1] Meaning he accuses her.

رَجُلاً وَجَدَ مَعَ امْرَأَتِهِ رَجُلاً فَقَتَلَهُ قَتَلْتُمُوهُ. وَإِن تَكَلَّمَ جَلَدْتُمُوهُ. واللهِ لأَذْكُرَنَّ ذٰلِكَ لِلنَّبِيِّ ﷺ. فَذَكَرَهُ لِلنَّبِيِّ ﷺ. فَأَنْزَلَ اللهُ آيَاتِ اللِّعَانِ. ثُمَّ جَاءَ الرَّجُلُ بَعْدَ ذٰلِكَ يَقْذِفُ امْرَأَتَهُ. فَلاَعَنَ النَّبِيُّ ﷺ بَيْنَهُمَا. وَقَالَ: «عَسَىٰ أَنْ تَجِيءَ بِهِ أَسْوَدَ» فَجَاءَتْ بِهِ أَسْوَدَ، جَعْدًا.

So he mentioned that to the Prophet ﷺ, and Allâh revealed the Verses of *Li'ân*. Then after that the man came and accused his wife, so the Prophet ﷺ told them to go through the procedure of *Li'ân* and he said: 'Perhaps she will give birth to a black child.' Then she gave birth to a black child with curly hair." (***Sahih***)

تخريج: أخرجه مسلم، كتاب اللعان، ح:١٤٩٥ من حديث الأعمش به.

Comments:

This incident most probably is the same as the one mentioned in the previous *Hadith*. It seems as if he had doubt in his wife's character but he did not see that she had committed the offense with his own eyes. As he saw with his own eyes, Allâh then revealed the Verses of the Qur'ân about invoking curses.

٢٠٦٩- حَدَّثَنَا أَحْمَدُ بْنُ سِنَانٍ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ، عَنْ مَالِكِ بْنِ أَنَسٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ أَنَّ رَجُلاً لاَعَنَ امْرَأَتَهُ وَانْتَفَى مِنْ وَلَدِهَا. فَفَرَّقَ رَسُولُ اللهِ ﷺ بَيْنَهُمَا. وَأَلْحَقَ الْوَلَدَ بِالْمَرْأَةِ.

2069. It was narrated from Ibn 'Umar that a man invoked curses on his wife, and refused to accept her child. The Messenger of Allâh ﷺ separated them, and left the child with the woman. (***Sahih***)

تخريج: أخرجه البخاري، الطلاق، باب: يلحق الولد بالملاعنة، ح:٥٣١٥، ٦٧٤٨، ومسلم، كتاب اللعان، ح:١٤٩٤ من حديث مالك به.

Comments:

a. *Li'ân* (invoking curses) is an irrevocable separation, after which a man (who invokes curses) can never remarry the woman.

b. The child of a woman involved in invoking the curse will not be a part of the lineage of the husband who invokes the curse, and also the child will not be an heir of that man. However, the woman is doubtlessly the mother of the child. Therefore the child will be the heir of the mother, and other maternal relatives, and they will be the child's heir.

٢٠٧٠ - حَدَّثَنَا عَلِيُّ بْنُ سَلَمَةَ النَّيْسَابُورِيُّ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ: حَدَّثَنَا أَبِي عَنِ ابْنِ إِسْحَاقَ. قَالَ: ذَكَرَ طَلْحَةُ بْنُ

2070. It was narrated that Ibn 'Abbâs said: "A man from among the *Ansâr* married a woman from Bal'ijlân. He entered upon her and

spent the night with her, then in the morning he said: 'I did not find her to be a virgin.' Her case was taken to the Prophet ﷺ, and he called the girl and asked her. She said: 'No, I was a virgin.' So he told them to go through the procedure of *Li'ân*, and gave her the bridal-money." **(*Da'if*)**

نَافِعٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: تَزَوَّجَ رَجُلٌ مِنَ الأَنْصَارِ امْرَأَةً مِنْ بَلْعِجْلاَنَ. فَدَخَلَ بِهَا. فَبَاتَ عِنْدَهَا. فَلَمَّا أَصْبَحَ قَالَ: مَا وَجَدْتُهَا عَذْرَاءَ. فَرُفِعَ شَأْنُهَا إِلَى النَّبِيِّ ﷺ. فَدَعَا الْجَارِيَةَ فَسَأَلَهَا. فَقَالَتْ: بَلَىٰ. قَدْ كُنْتُ عَذْرَاءَ. فَأَمَرَ بِهِمَا فَتَلاَعَنَا. وَأَعْطَاهَا الْمَهْرَ.

تخريج: [إسناده ضعيف] أخرجه أحمد: ١/٢٦١ عن يعقوب بن إبراهيم به، وقال البوصيري: في إسناده ضعف لتدليس محمد بن إسحاق، وانظر، ح: ١٢٠٩.

2071. It was narrated from 'Amr bin Shu'aib, from his father, from his grandfather, that the Prophet ﷺ said: "There are four kinds of women for whom there is no *Li'ân*: a Christian woman married to a Muslim, a Jewish woman married to a Muslim, a free woman married to a slave, and a slave woman married to a free man." **(*Da'if*)**

٢٠٧١ - **حَدَّثَنَا** مُحَمَّدُ بْنُ يَحْيَىٰ: حَدَّثَنَا حَيْوَةُ بْنُ شُرَيْحٍ الْحَضْرَمِيُّ، عَنْ ضَمْرَةَ بْنِ رَبِيعَةَ، عَنِ ابْنِ عَطَاءٍ، عَنْ أَبِيهِ، عَنْ عَمْرِو ابْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ أَنَّ النَّبِيَّ ﷺ قَالَ: «**أَرْبَعٌ مِنَ النِّسَاءِ. لاَ مُلاَعَنَةَ بَيْنَهُنَّ: النَّصْرَانِيَّةُ تَحْتَ الْمُسْلِمِ. وَالْيَهُودِيَّةُ تَحْتَ الْمُسْلِمِ. وَالْحُرَّةُ تَحْتَ الْمَمْلُوكِ. وَالْمَمْلُوكَةُ تَحْتَ الْحُرِّ**».

تخريج: [إسناده ضعيف جدًّا] أخرجه الدارقطني: ٣/١٦٣، ١٦٤ من حديث ضمرة به، وقال: وهذا عثمان بن عطاء الخراساني وهو ضعيف الحديث جدًّا، وتابعه يزيد بن بزيع (ويقال: زريع) الرملي وهو من الدجاجلة كما قال الدارقطني رحمه الله، وروى موقوفًا بإسناد ضعيف، والله أعلم.

Chapter 28. Declaring A Woman As Unlawful For Oneself

(المعجم ٢٨) - **بَابُ الْحَرَامِ** (التحفة ٢٨)

2072. It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ swore to keep away from his wives and declared them as unlawful for him, so he made something permissible forbidden,

٢٠٧٢ - **حَدَّثَنَا** الْحَسَنُ بْنُ قَزَعَةَ: حَدَّثَنَا مَسْلَمَةُ بْنُ عَلْقَمَةَ: حَدَّثَنَا دَاوُدُ بْنُ أَبِي هِنْدٍ، عَنْ عَامِرٍ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ قَالَتْ: آلَى رَسُولُ اللهِ ﷺ مِنْ نِسَائِهِ. وَحَرَّمَ فَجَعَلَ

and he offered expiation for having sworn to do so." (*Da'if*)

الْحَلاَلَ حَرَاماً. وَجَعَلَ فِي الْيَمِينِ كَفَّارَةً.

تخريج: **[إسناده ضعيف]** أخرجه الترمذي، الطلاق، باب ماجاء في الإيلاء، ح:١٢٠١ عن الحسن بن قزعة به * مسلمة صدوق لكنه روى عن داود بن أبي هند أحاديث مناكير، عند الجمهور، وخالفه علي بن مسهر(ثقة) وغيره، فرووه عن داود عن الشعبي به مرسلاً، وهو المحفوظ.

Comments:

The Statement of Allâh Almighty with respect to oath is: "Its expiation is to feed ten poor persons, on a scale of that with which you would feed your own families, or to clothe them, or to set free a slave. But whosoever cannot afford (that), then he should fast for three days." (*Al-Mâ'idah*: 89).

2073. It was narrated from Sa'eed bin Jubair that Ibn 'Abbâs said: "For the one who makes unlawful is the swearing."[1] (*Sahih*)

And Ibn 'Abbâs used to say: "You had the best example in the Messenger of Allâh."[2]

٢٠٧٣ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَىٰ: حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ: حَدَّثَنَا هِشَامٌ الدَّسْتَوَائِيُّ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ يَعْلَى بْنِ حَكِيمٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ قَالَ: قَالَ ابْنُ عَبَّاسٍ: فِي الْحَرَامِ يَمِينٌ.

وَكَانَ ابْنُ عَبَّاسٍ يَقُولُ: لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللهِ أُسْوَةٌ حَسَنَةٌ.

تخريج: أخرجه البخاري، التفسير، (سورة التحريم)، باب يايها النبي لم تحرم ما أحل الله لك ، ح:٤٩١١، ومسلم، الطلاق، باب وجوب الكفارة على من حرم امرأته ولم ينو الطلاق، ح:١٤٧٣ من حديث هشام الدستوائي به.

Comments:

The statement of Abdullâh bin Abbâs ﷺ is that if one declares something that is lawful as unlawful, he should carry out the expiation of it (as an expiation of oath). The same narration is mentioned in *Sahih Al-Bukhâri* with the following wording: Narrated from Sa'eed bin Jubair ﷺ that Ibn Abbâs ﷺ said with regard to making things unlawful: "He must make an expiation."

Chapter 29. Giving A Slave Woman The Choice When She Is Freed

(المعجم ٢٩) - بَابُ خِيَارِ الأَمَةِ إِذَا أُعْتِقَتْ (التحفة ٢٩)

2074. It was narrated from

٢٠٧٤ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا

[1] That is, in the case of who makes his wife unlawful for himself, he is to atone the same as the one who had to atone for swearing about something. See *Sahih Al-Bukhâri*, no. 4911.

[2] *Al-Ahzâb* 33:21.

'Âishah that she freed Barirah and the Messenger of Allâh ﷺ gave her the choice, and she (Barirah) had a free husband. (*Da'if*)

حَفْصُ بْنُ غِيَاثٍ، عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنِ الأَسْوَدِ، عَنْ عَائِشَةَ أَنَّهَا أَعْتَقَتْ بَرِيرَةَ. فَخَيَّرَهَا رَسُولُ اللهِ ﷺ. وَكَانَ لَهَا زَوْجٌ حُرٌّ.

تخريج: [إسناده ضعيف] أخرجه أبو داود، الطلاق، باب من قال كان حرًا، ح:٢٢٣٥، والترمذي، والنسائي، وابن ماجه من حديث إبراهيم به، وقال الترمذي: حسن صحيح قلت: إبراهيم النخعي يدلس كما قال الحاكم وغيره، ولم أجد تصريح سماعه، وذكر ابن حبان هذا الحديث في صحيحه (الإحسان)، ح:٤٢٥٧، ولكن قال: وإن الأسود واهم في قوله: كان حرًا ، ولو ثبت هذا الحديث عن الأسود لكان ضعيفًا لمخالفة جمع كثير من الرواة والعدد الكثير أولى بالحفظ من الواحد، تنبيه: قوله وكان لها زوج حر من قول الأسود رحمه الله، كما في رواية أبي عوانة عن منصور، عند البخاري وغيره.

Comments:

Shaikh Albâni ﷺ said, "It is untrue in this narration that her husband was a free man; the truth is that he was a slave, as comes in the following two narrations."

2075. It was narrated that Ibn 'Abbâs said: "The husband of Barirah was a slave called Mughith. It is as if I can see him now, walking behind her and weeping, with tears running down his cheeks. The Prophet ﷺ said to 'Abbâs: 'O 'Abbâs, are you not amazed by the love of Mughith for Barirah, and the hatred of Barirah for Mughith?' And the Prophet ﷺ said to her: 'Why don't you take him back, for he is the father of your child?' She said: 'O Messenger of Allâh, are you commanding me (to do so)?' He said: 'No, rather I am interceding.' She said: 'I have no need of him.'" (*Sahih*)

٢٠٧٥ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، وَ مُحَمَّدُ ابْنُ خَلَّادٍ الْبَاهِلِيُّ. قَالاَ: حَدَّثَنَا عَبْدُ الْوَهَّابِ الثَّقَفِيُّ: حَدَّثَنَا خَالِدٌ الْحَذَّاءُ عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ زَوْجُ بَرِيرَةَ عَبْداً يُقَالُ لَهُ مُغِيثٌ. كَأَنِّي أَنْظُرُ إِلَيْهِ يَطُوفُ خَلْفَهَا وَيَبْكِي. وَدُمُوعُهُ تَسِيلُ عَلَى خَدِّهِ. فَقَالَ النَّبِيُّ ﷺ لِلعَبَّاسِ: **«يَا عَبَّاسُ! أَلاَ تَعْجَبُ مِنْ حُبِّ مُغِيثٍ بَرِيرَةَ، وَمِنْ بُغْضِ بَرِيرَةَ مُغِيثاً؟»** فَقَالَ لَهَا النَّبِيُّ ﷺ: **«لَوْ رَاجَعْتِيهِ، فَإِنَّهُ أَبُو وَلَدِكِ»** قَالَتْ: يَا رَسُولَ اللهِ! تَأْمُرُنِي؟ قَالَ: **«إِنَّمَا أَشْفَعُ»** قَالَتْ: لاَ حَاجَةَ لِي فِيهِ.

تخريج: أخرجه البخاري، الطلاق، باب شفاعة النبي ﷺ في زوج بريرة، ح:٥٢٨٣ من حديث عبدالوهاب الثقفي به.

Comments:

a. If husband and wife both are slaves; and the wife is set free, she has the choice to live with her husband or to separate from him.

b. The decision of separation will break the marriage contract, but they are allowed to reunite after remarriage. Allâh's Messenger ﷺ advised Barirah to go back to her husband, which was an advice to remarry.

c. If the husband is set free before the wife, then the wife does not have a choice of separation.

2076. It was narrated that 'Âishah said: "Three *Sunan* were established because of Barirah: She was given the choice (of whether to remain married) when she was freed, and her husband was a slave; they used to give her charity and she used to give it as a gift to the Prophet ﷺ, and he would say: 'It is charity for her and a gift for us,' and he said, the '*Walâ'*' is for the one who set the slave free.'" (***Sahih***)

٢٠٧٦ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ عَنْ أُسَامَةَ بْنِ زَيْدٍ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ عَائِشَةَ قَالَتْ: مَضَىٰ فِي بَرِيرَةَ ثَلَاثُ سُنَنٍ: خُيِّرَتْ حِينَ أُعْتِقَتْ. وَكَانَ زَوْجُهَا مَمْلُوكاً. وَكَانُوا يَتَصَدَّقُونَ عَلَيْهَا فَتُهْدِي إِلَى النَّبِيِّ ﷺ فَيَقُولُ: «**هُوَ عَلَيْهَا صَدَقَةٌ، وَهُوَ لَنَا هَدِيَّةٌ**» وَقَالَ: «**الْوَلَاءُ لِمَنْ أَعْتَقَ**».

تخريج: [**صحيح**] أخرجه أحمد: ٦/٢٠٧ عن وكيع به مختصرًا، وإسناده حسن، وللحديث طرق كثيرة عند البخاري، ومسلم وغيرهما.

Comments:

a. The right of ownership changes the status of an object. If a poor person gets something in charity, and he offers it to a rich person as a present, or a rich person buys it from him, it will not have the status of charity for the rich person.

b. *Walâ'* is a relation between the emancipator and the emancipated slave which is established due to emancipation. Due to this relation, an emancipated slave is considered the member of the emancipator's family. If the emancipated slave leaves no heir, then the emancipator will be the heir which is called the right of *Walâ'*.

2077. It was narrated that 'Âishah said: "Barirah was told to observe the waiting period for three menstrual cycles." (***Hasan***)

٢٠٧٧ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنِ الأَسْوَدِ، عَنْ عَائِشَةَ قَالَتْ: أُمِرَتْ بَرِيرَةُ أَنْ تَعْتَدَّ بِثَلَاثِ حِيَضٍ.

تخريج: [حسن] وقال البوصيري: إسناده صحيح ورجاله موثقون * سفيان الثوري عنعن تقدم، ح:١٦٢، وفيه علة أخرى، وأخرج أبو داود، ح:٢٢٣٢ من حديث ابن عباس: وأمرها (يعني النبي ﷺ أمر بريرة) أن تعتد ، وهو في صحيح البخاري، ح:٥٢٨٠ مختصر جدًا، وروى أحمد عن عفان عن همام . حديث ابن عباس مطولاً . وفيه: أنها تعتد عدة الحرة ولم أجد ما يخالفه.

Comments:

The choice is of a female slave to separate from her husband after she has been set free from her slavery bond, and if she separates by using this choice, she will then spend three menstruation cycles as her waiting period.

2078. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ gave Barirah the choice. (*Hasan*)

٢٠٧٨ - حَدَّثَنَا إِسْمَاعِيلُ بْنُ تَوْبَةَ: حَدَّثَنَا عَبَّادُ بْنُ الْعَوَّامِ، عَنْ يَحْيَى بْنِ أَبِي إِسْحَاقَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أُذَيْنَةَ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ ﷺ خَيَّرَ بَرِيرَةَ.

تخريج: [إسناده حسن] وله شواهد عند البخاري، الطلاق، باب(١٧)، ح:٥٢٨٤ وغيره، فالحديث صحيح.

Chapter 30. Divorce And Waiting Period Of A Slave Woman

(المعجم ٣٠) - **بَابٌ: فِي طَلَاقِ الْأَمَةِ وَعِدَّتِهَا** (التحفة ٣٠)

2079. It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ said: "The divorce of a slave woman is twice, and her waiting period is two menstrual cycles." (*Da'if*)

٢٠٧٩ - حَدَّثَنَا مُحَمَّدُ بْنُ طَرِيفٍ، وَ إِبْرَاهِيمُ ابْنُ سَعِيدٍ الْجَوْهَرِيُّ. قَالَا: حَدَّثَنَا عُمَرُ بْنُ شَبِيبٍ الْمُسْلِيُّ، عَنْ عَبْدِ اللهِ بْنِ عِيسَى، عَنْ عَطِيَّةَ، عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**طَلَاقُ الْأَمَةِ اثْنَتَانِ، وَعِدَّتُهَا حَيْضَتَانِ**».

تخريج: [إسناده ضعيف] أخرجه الدارقطني:٤/٣٨ وغيره من حديث عمر بن شبيب به، وقال الدارقطني: تفرد به عمر بن شبيب مرفوعًا وكان ضعيفًا، والصحيح عن ابن عمر ما رواه سالم ونافع عنه من قوله ، وفيه علة أخرى، وانظر، ح:٣٧.

2080. It was narrated from 'Âishah that the Prophet ﷺ said: "The divorce of a slave woman is twice, and her (waiting) period is two menstrual cycles."

٢٠٨٠ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا أَبُو عَاصِمٍ: حَدَّثَنَا ابْنُ جُرَيْجٍ، عَنْ مُظَاهِرِ بْنِ أَسْلَمَ، عَنِ الْقَاسِمِ، عَنْ عَائِشَةَ، عَنِ النَّبِيِّ

ﷺ قَالَ: «طَلَاقُ الأَمَةِ تَطْلِيقَتَانِ. وَقُرْؤُهَا حَيْضَتَانِ».

قَالَ أَبُو عَاصِمٍ: فَذَكَرْتُهُ لِمُظَاهِرٍ. فَقُلْتُ: حَدِّثْنِي كَمَا حَدَّثْتَ ابْنَ جُرَيْجٍ. فَأَخْبَرَنِي عَنِ الْقَاسِمِ، عَنْ عَائِشَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «طَلَاقُ الأَمَةِ تَطْلِيقَتَانِ. وَقُرْؤُهَا حَيْضَتَانِ».

Abu 'Âsim said: "I mentioned this to Muzâhir and said: 'Tell me what you told Ibn Juraij.' So he told me, narrating from Qâsim from 'Âishah, that the Prophet ﷺ said: 'The divorce of a slave woman is twice, and her (waiting) period is two menstrual cycles.'" (*Da'if*)

تخريج: [إسناده ضعيف] أخرجه أبوداود، الطلاق، باب في سنة طلاق العبد، ح:٢١٨٩، والترمذي، ح:١١٨٢ من حديث أبي عاصم به، وقال أبوداود: هو حديث مجهول ، وقال الترمذي: غريب ✻ مظاهر ضعيف كما في التقريب وغيره.

Comments:

In *Muwatta*, Imam Mâlik ﷺ quoted the verdicts of Uthmân, Zaid bin Thâbit and 'Abdullâh bin 'Umar ﷺ, that a male slave has the right to divorce two times only, and the waiting period of a female slave will be two menstruation cycles. It means divorce relies on the husband's status of him being free or a slave, while the waiting period depends on the woman's status of her being free or a slave. (*Muwatta Imam Mâlik*: 2/118]

(المعجم ٣١) - بَابُ طَلَاقِ الْعَبْدِ (التحفة ٣١)

Chapter 31. The Divorce Performed By A Slave

٢٠٨١ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى: حَدَّثَنَا يَحْيَى بْنُ عَبْدِ اللهِ بْنِ بُكَيْرٍ: حَدَّثَنَا ابْنُ لَهِيعَةَ، عَنْ مُوسَى بْنِ أَيُّوبَ الْغَافِقِيِّ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: أَتَى النَّبِيَّ ﷺ رَجُلٌ فَقَالَ: يَا رَسُولَ اللهِ! [إِنَّ] سَيِّدِي زَوَّجَنِي أَمَتَهُ، وَهُوَ يُرِيدُ أَنْ يُفَرِّقَ بَيْنِي وَبَيْنَهَا، قَالَ، فَصَعِدَ رَسُولُ اللهِ ﷺ الْمِنْبَرَ فَقَالَ: «يَا أَيُّهَا النَّاسُ مَا بَالُ أَحَدِكُمْ يُزَوِّجُ عَبْدَهُ أَمَتَهُ ثُمَّ يُرِيدُ أَنْ يُفَرِّقَ بَيْنَهُمَا؟ إِنَّمَا الطَّلَاقُ لِمَنْ أَخَذَ بِالسَّاقِ».

2081. It was narrated that Ibn 'Abbâs said: "A man came to the Prophet ﷺ and said: 'O Messenger of Allâh, my master married me to his slave woman, and now he wants to separate me and her.' The Messenger of Allâh ﷺ ascended the pulpit and said: 'O people, what is the matter with one of you who marries his slave to his slave woman, then wants to separate them? Divorce belongs to the one who takes hold of the calf (i.e., her husband).'" (*Da'if*)

تخريج: [إسناده ضعيف] قال البوصيري: هذا إسناد ضعيف لضعف ابن لهيعة ، وانظر، ح:٣٣٠، وللحديث شواهد عند الدارقطني وغيره، وانظر نصب الراية:٤/ ١٦٥، والطبراني:١١/

٣٠٠، ٣٠١، ح: ١١٨٠٠ وغيرهما، ولم يصح منها شيء، وفي القرآن غنية عن هذا الحديث وغيره، راجع التعليق المغني على سنن الدارقطني: ٤/ ٣٧، وله شواهد موقوفة، ومرفوعة، والقرآن يعضده.

Comments:

a. A slave needs his master's permission to get married, but once a slave is married, the master has no authority to cancel the marriage.

b. Divorcing is a husband's right, whether he is free or is a slave. None has the right to force him to separate from his wife.

Chapter 32. One Who Divorces A Slave Woman With Two Divorces, Then Buys Her

(المعجم ٣٢) - بَابُ مَنْ طَلَّقَ أَمَةً تَطْلِيقَتَيْنِ ثُمَّ اشْتَرَاهَا (التحفة ٣٢)

2082. It was narrated that Abul Hasan, the freed slave of Banu Nawfal, said: "Ibn 'Abbâs was asked about a slave who divorces his wife twice, then (they are freed). Can he marry her? He said: 'Yes.' It was said to him: 'On what basis?' He said: 'The Messenger of Allâh ﷺ passed such a judgement.'" ***(Da'if)***

(One of the narrators) 'Abdur-Razzâq said: "Abdullâh bin Al-Mubârak said: 'This Abul-Hasan loaded a tremendous boulder upon his neck.'"[1]

٢٠٨٢ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ بْنِ زَنْجَوَيْهِ أَبُو بَكْرٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ عُمَرَ بْنِ مُعَتِّبٍ، عَنْ أَبِي الْحَسَنِ، مَوْلَى بَنِي نَوْفَلٍ. قَالَ: سُئِلَ ابْنُ عَبَّاسٍ عَنْ عَبْدٍ طَلَّقَ امْرَأَتَهُ تَطْلِيقَتَيْنِ ثُمَّ [أُعْتِقَا]. يَتَزَوَّجُهَا؟ قَالَ: نَعَمْ. فَقِيلَ لَهُ: عَمَّنْ؟ قَالَ: قَضَىٰ بِذٰلِكَ رَسُولُ اللهِ ﷺ.

قَالَ عَبْدُ الرَّزَّاقِ: قَالَ عَبْدُ اللهِ بْنُ الْمُبَارَكِ: لَقَدْ تَحَمَّلَ أَبُو الْحَسَنِ هٰذَا صَخْرَةً عَظِيمَةً عَلَى عُنُقِهِ.

تخريج: [إسناده ضعيف] أخرجه أبو داود، الطلاق، باب: في سنة طلاق العبد، ح: ٢١٨٧ من حديث يحيى به * عمر بن معتب ضعيف كما في التقريب وغيره، ويدل السند على أن يحيى بن أبي كثير كان يروي عن الضعفاء أيضًا.

Comments:

'Loaded a tremendous boulder upon his neck' means he bore a burden of great responsibility by narrating this narration. (Imam Albâni declared this *Hadith* as Weak in *Ibn Mâjah* and *Abu Dawud*. Also there are some narrations in *Ibn Mâjah* that have not been classified.)

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[1] Referring to the gravity of the matter, for it is not acted upon by most.

Chapter 33. The Waiting Period Of An *Umm Walad*

(المعجم ٣٣) - بَابُ عِدَّةِ أُمِّ الْوَلَدِ

(التحفة ٣٣)

2083. It was narrated that 'Amr bin 'Âs said: "Do not corrupt the *Sunnah* of our Prophet Muhammad ﷺ. The waiting period of an *Umm Walad* is four months and ten (days)." ***(Da'if)***

٢٠٨٣ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ عَنْ سَعِيدِ بْنِ أَبِي عَرُوبَةَ، عَنْ مَطَرٍ الْوَرَّاقِ، عَنْ رَجَاءِ بْنِ حَيْوَةَ، عَنْ قَبِيصَةَ بْنِ ذُؤَيْبٍ، عَنْ عَمْرِو بْنِ الْعَاصِ قَالَ: لاَ تُفْسِدُوا عَلَيْنَا سُنَّةَ نَبِيِّنَا مُحَمَّدٍ ﷺ. عِدَّةُ أُمِّ الْوَلَدِ أَرْبَعَةُ أَشْهُرٍ وَعَشْرًا.

تخريج: [**إسناده ضعيف**] أخرجه أبوداود، الطلاق، باب في عدة أم الولد، ح:٢٣٠٨ من حديث سعيد به، وصححه ابن حبان (موارد)، ح:١٣٣٣، والحاكم على شرط الشيخين:٢/٢٠٩، ووافقه الذهبي، وقال أحمد: هذا حديث منكر ، وقال الدارقطني: هو مرسل، لأن قبيصة لم يسمع من عمرو :٤/٣١، وتبعه البيهقي، فالسند معلل.

Comments:

a. *Umm Walad* is female slave who gives birth to a child by her master.

b. 'Umar ﷺ said, 'the female slave who gives birth to a child by her master, she should not be sold, gifted, nor be inherited. The master may benefit from her in his life, and she is a free woman after her master's death.' (*Muwatta Imam Mâlik*: 2/291).

c. An *Umm Walad* becomes free after the death of her master, therefore, her waiting period will be that of a free woman.

Chapter 34. It Is Disliked For A Recently Widowed Woman To Adorn Herself

(المعجم ٣٤) - بَابُ كَرَاهِيَةِ الزِّينَةِ لِلْمُتَوَفَّى عَنْهَا زَوْجُهَا (التحفة ٣٤)

2084. It was narrated from Humaid bin Nâfi' that he heard Zainab the daughter of Umm Salamah narrating that she heard Umm Salamah and Umm Habibah mention that a woman came to the Prophet ﷺ and said that her daughter's husband had died, and she was suffering from an eye disease, and she wanted to apply kohl to her eyes (as a remedy). The Messenger of Allâh ﷺ said "One of you would

٢٠٨٤ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَنْبَأَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ حُمَيْدِ بْنِ نَافِعٍ أَنَّهُ سَمِعَ زَيْنَبَ ابْنَةَ أُمِّ سَلَمَةَ تُحَدِّثُ أَنَّهَا سَمِعَتْ أُمَّ سَلَمَةَ وَ أُمَّ حَبِيبَةَ تَذْكُرَانِ أَنَّ امْرَأَةً أَتَتِ النَّبِيَّ ﷺ فَقَالَتْ: إِنَّ ابْنَةً لَهَا تُوُفِّيَ عَنْهَا زَوْجُهَا. فَاشْتَكَتْ عَيْنُهَا. فَهِيَ تُرِيدُ أَنْ تَكْحَلَهَا. فَقَالَ رَسُولُ اللهِ ﷺ: «كَانَتْ إِحْدَاكُنَّ تَرْمِي بِالْبَعْرَةِ عِنْدَ رَأْسِ

throw a she-camel's dropping when a year had passed (since the death of her husband).[1] Rather it is four months and ten (days)." (*Sahih*)

الْحَوْلِ. وَإِنَّمَا هِيَ: أَرْبَعَةَ أَشْهُرٍ وَعَشْراً».

تخريج: أخرجه البخاري، الطلاق، باب: تحد المتوفى عنها أربعة أشهر وعشرًا، ح:٥٣٣٦ من حديث حميد بن نافع به، ومسلم، الطلاق، باب وجوب الإحداد في عدة الوفاة ... إلخ، ح:١٤٨٨، ١٤٨٦/ ٦١ عن أبي بكر بن أبي شيبة وغيره.

Comments:

a. Wearing jewelry and applying things of adornment should be avoided during the waiting period, rather a simple dress should be worn.
b. Things that are used for beauty like makeup are not allowed, even for treatment during the waiting period, like: applying kohl or henna etc. Other alternatives should be used for treatment during this period.
c. The waiting period after a husband's death is four months and ten days. But if a woman is pregnant, her waiting period will be till the birth of child, regardless if her child is born before the period of four months and ten days or after it. (*Sunan Ibn Mâjah*; 2027-2030)

Chapter 35. Can A Woman Mourn For Anyone Other Than Her Husband?

(المعجم ٣٥) - بَابٌ: هَل تُحِدُّ الْمَرْأَةُ عَلَى غَيْرِ زَوْجِهَا (التحفة ٣٥)

2085. It was narrated from 'Âishah that the Prophet ﷺ said: "It is not permissible for a woman to mourn for any deceased person for more than three days, except for her husband." (*Sahih*)

٢٠٨٥ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «لاَ يَحِلُّ لِامْرَأَةٍ أَنْ تُحِدَّ عَلَى مَيِّتٍ فَوْقَ ثَلاَثٍ. إِلَّا عَلَى زَوْجٍ».

تخريج: أخرجه مسلم، الطلاق، الباب السابق، ح:١٤٩١ عن أبي بكر بن أبي شيبة وغيره به.

Comments:

a. Besides the death of a husband, it is also correct not to adorn oneself to express sorrow for the death of other close relatives.
b. Things of adornment and attraction should be avoided only for three days upon the death of relatives.
c. As for the waiting period after a husband's death, she should avoid applying or using anything like pretty adornment, kohl, perfumes, etc., during the whole waiting period.

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[1] A description of the widow's behavior during the period of Ignorance.

2086. It was narrated from Hafsah the wife of the Prophet ﷺ that the Messenger of Allâh ﷺ said: "It is not permissible for a woman who believes in Allâh and the Last Day to mourn for any deceased person for more than three days, except for her husband." (*Sahih*)

٢٠٨٦ - حَدَّثَنَا هَنَّادُ بْنُ السَّرِيِّ: حَدَّثَنَا أَبُو الأَحْوَصِ عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ نَافِعٍ، عَنْ صَفِيَّةَ بِنْتِ أَبِي عُبَيْدٍ، عَنْ حَفْصَةَ زَوْجِ النَّبِيِّ ﷺ قَالَتْ: قَالَ رَسُولُ اللهِ ﷺ: «لاَ يَحِلُّ لامْرَأَةٍ تُؤْمِنُ بِاللهِ وَالْيَوْمِ الآخِرِ أَنْ تُحِدَّ عَلَى مَيِّتٍ فَوْقَ ثَلاَثٍ. إِلَّا عَلَى زَوْجٍ».

تخريج: أخرجه مسلم، الطلاق، باب وجوب الإحداد في عدة الوفاة وتحريمه في غير ذلك إلا ثلاثة أيام، ح:١٤٩٠/ ٦٤ من حديث يحيى بن سعيد به.

2087. It was narrated from Umm 'Atiyyah that the Messenger of Allâh ﷺ said: 'No deceased person should be mourned for more than three days, except a woman should mourn for her husband for four months and ten days, and she should not wear dyed clothes, except for a garment of *'Asb*, and she should not wear kohl or perfume, except at the beginning of her purity,[1] when she may apply a little *Qust* and *Azfâr*.' "[2] (*Sahih*)

٢٠٨٧ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ نُمَيْرٍ، عَنْ هِشَامِ بْنِ حَسَّانٍ، عَنْ حَفْصَةَ، عَنْ أُمِّ عَطِيَّةَ قَالَتْ: قَالَ رَسُولُ اللهِ ﷺ: «لاَ تُحِدُّ عَلَى مَيِّتٍ فَوْقَ ثَلاَثٍ، إِلَّا امْرَأَةٌ تُحِدُّ عَلَى زَوْجِهَا أَرْبَعَةَ أَشْهُرٍ وَعَشْراً. وَلاَ تَلْبَسُ ثَوْباً مَصْبُوغاً، إِلَّا ثَوْبَ عَصْبٍ. وَلاَ تَكْتَحِلُ وَلاَ تَطَيَّبُ إِلَّا عِنْدَ أَدْنَى طُهْرِهَا، بِنُبْذَةٍ مِنْ قُسْطٍ أَوْ أَظْفَارٍ».

تخريج: أخرجه البخاري، الطلاق، باب: تلبس الحادة ثياب العصب، ح:٥٣٤٢، ٥٣٤٣، ومسلم، الطلاق، الباب السابق، ح:٩٣٨ بعد، ح:١٤٩١ من حديث هشام به.

Comments:

a. *'Asb* is a specific cloth made in Yemen. Spun cotton thread with knots was dyed and the color would not affect the inner side of knot. So when the knot was undone, some thread would remain uncolored and some colored. The cloth made of this thread would have whiteness and color patterns; this type of cloth used to be called *'Asb*, which means some white and some colored cloth.

b. This type of cloth is allowed to be worn during the waiting period because the white color prevails and the cloth does not remain attractive.

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[1] Meaning after her menstrual period when she becomes clean.

[2] Nawawi said: "*Qust* and *Azfâr* are two popular types of incense. They were permitted to remove offensive odor and not to use as a perfume."

Chapter 36. A Man Whose Father Orders Him To Divorce His Wife

(المعجم ٣٦) - بَابُ الرَّجُلِ يَأْمُرُهُ أَبُوهُ بِطَلَاقِ امْرَأَتِهِ (التحفة ٣٦)

2088. It was narrated that 'Abdullâh bin 'Umar said: "I had a wife whom I loved, but my father hated her. 'Umar mentioned that to the Prophet ﷺ, and he ordered me to divorce her, so I divorced her." (*Hasan*)

٢٠٨٨ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ الْقَطَّانُ، وَعُثْمَانُ بْنُ عُمَرَ. قَالَا: حَدَّثَنَا ابْنُ أَبِي ذِئْبٍ، عَنْ خَالِهِ الْحَارِثِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ حَمْزَةَ بْنِ عَبْدِ اللهِ بْنِ عُمَرَ، عَنْ عَبْدِ اللهِ بْنِ عُمَرَ قَالَ: كَانَتْ تَحْتِي امْرَأَةٌ. وَكُنْتُ أُحِبُّهَا. وَكَانَ أَبِي يُبْغِضُهَا. فَذَكَرَ ذٰلِكَ عُمَرُ لِلنَّبِيِّ ﷺ. فَأَمَرَنِي أَنْ أُطَلِّقَهَا. فَطَلَّقْتُهَا.

تخريج: [إسناده حسن] أخرجه أبو داود، الأدب، باب: في بر الوالدين، ح:٥١٣٨ من حديث يحيى القطان به، وقال الترمذي، ح:١١٨٩ حسن صحيح .

Comments:

a. The parents often give preference to the pleasure of children, and sometimes they tolerate unreasonable and un-Islamic things just for the sake of children. In this situation if the parents are unhappy with the daughter-in-law, there must be a valid reason for it. Particularly, a father cannot order his son to divorce his wife.

b. Giving precedence to parents' pleasure over one's own, is part of being dutiful and good to parents.

2089. It was narrated from 'Abdur-Rahmân that a man's father or mother — Shu'bah (one of the narrators) was not sure — ordered him to divorce his wife, and he made a vow that he would free one hundred slaves if he did that. He came to Abu Dardâ' while he was praying the *Duha*, and he was making his prayer lengthy, and he prayed between *Zuhr* and *'Asr*. Then he asked him, and Abu Dardâ' said: "Fulfill your vow and honor your parents." Abu Ad-Dardâ' said: "I

٢٠٨٩ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ أَبِي عَبْدِ الرَّحْمٰنِ أَنَّ رَجُلاً أَمَرَهُ أَبُوهُ أَوْ أُمُّهُ - شَكَّ شُعْبَةُ - أَنْ يُطَلِّقَ امْرَأَتَهُ. فَجَعَلَ عَلَيْهِ مِائَةَ مُحَرَّرٍ. فَأَتَى أَبَا الدَّرْدَاءِ. فَإِذَا هُوَ يُصَلِّي الضُّحَىٰ وَيُطِيلُهَا. وَصَلَّى مَا بَيْنَ الظُّهْرِ وَالْعَصْرِ. فَسَأَلَهُ. فَقَالَ أَبُو الدَّرْدَاءِ: أَوْفِ بِنَذْرِكَ، وَبَرَّ وَالِدَيْكَ.

وَقَالَ أَبُو الدَّرْدَاءِ: سَمِعْتُ رَسُولَ اللهِ ﷺ

heard the Messenger of Allâh ﷺ say: '(Honoring) one's father may lead one to enter through the best of the gates of Paradise; so take care of your parents, (it is so, whether you take care of them) or not." (*Hasan*)

يَقُولُ: «الْوَالِدُ أَوْسَطُ أَبْوَابِ الْجَنَّةِ، فَحَافِظْ عَلَى وَالِدَيْكَ، أَوِ اتْرُكْ».

تخريج: [إسناده حسن] أخرجه الترمذي، البر والصلة، باب ماجاء من الفضل في رضا الوالدين، ح:١٩٠٠ من حديث عطاء به، وقال: هذا حديث صحيح، وأبو عبدالرحمن السلمي اسمه عبدالله بن حبيب ، وصححه ابن حبان(موارد)، ح:٢٠٢٣، والحاكم:٢/ ١٩٧، ٤/ ١٥٢، ووافقه الذهبي.

Comments:

a. Service and obedience to parents is a means to enter Paradise.
b. If the parents command the child to do something which is Islamically permissible, it should be done even though the heart dislikes it. The parents, in the same way, should also care for the rights, needs and demands of the children.

[بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ]

In the Name of Allâh, the Most Beneficent, the Most Merciful

11. The Chapters On Expiation

(المعجم ١١) أَبْوَابُ الْكَفَّارَاتِ

(التحفة ٩)

Chapter 1. The Swearing Of The Messenger Of Allâh ﷺ By Which He Would Take An Oath

(المعجم ١) - بَابُ يَمِينِ رَسُولِ اللهِ ﷺ الَّتِي كَانَ يَحْلِفُ بِهَا (التحفة ١)

2090. It was narrated that Rifâ'ah Al-Juhani said: "When the Prophet ﷺ took an oath, he would say: 'By the One in Whose Hand is the soul of Muhammad.'" (*Sahih*)

٢٠٩٠ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ مُصْعَبٍ عَنِ الأَوْزَاعِيِّ، عَنْ يَحْيَى ابْنِ أَبِي كَثِيرٍ، عَنْ هِلاَلِ بْنِ أَبِي مَيْمُونَةَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ رِفَاعَةَ الْجُهَنِيِّ قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا حَلَفَ قَالَ: «وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ».

تخريج: [صحيح] أخرجه أحمد: ٤/١٦ بإسناد صحيح عن الأوزاعي به * ويحيى صرح بالسماع عنده، تقدم طرفه، ح: ١٣٦٧، وانظر الحديث الآتي(٤٢٨٥).

2091. It was narrated that Rifâ'ah bin 'Arâbah Al-Juhani said: "The swearing of the Messenger of Allâh ﷺ when he took an oath; and I bear witness before Allâh was: 'By the One in Whose Hand is my soul.'" (*Sahih*)

٢٠٩١ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ مُحَمَّدٍ الصَّنْعَانِيُّ: حَدَّثَنَا الأَوْزَاعِيُّ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ هِلاَلِ بْنِ أَبِي مَيْمُونَةَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ رِفَاعَةَ بْنِ عَرَابَةَ الْجُهَنِيِّ قَالَ: كَانَتْ يَمِينُ رَسُولِ اللهِ ﷺ، الَّتِي يَحْلِفُ بِهَا، أَشْهَدُ عِنْدَ اللهِ «وَالَّذِي نَفْسِي بِيَدِهِ».

تخريج: [صحيح] أخرجه ابن أبي عاصم في الآحاد والمثاني: ٥/٢٤، ح: ٢٥٦٠ عن هشام ابن عمار به، وانظر الحديث السابق.

Comments:

The meaning of oath is that a person makes Allâh witness to such and such matter being thus. Now if that testimony is false, then to use the Name of Allâh for it will be a grave sin, because Allâh is never a false witness.

2092. It was narrated from Sâlim that his father said: "The swearing most frequently sworn by the Messenger of Allâh ﷺ was: 'No, by the Controller of the hearts.'" (*Da'if*)

٢٠٩٢ - حَدَّثَنَا أَبُو إِسْحَاقَ الشَّافِعِيُّ إِبْرَاهِيمُ ابْنُ مُحَمَّدِ بْنِ الْعَبَّاسِ: حَدَّثَنَا عَبْدُ اللهِ بْنُ رَجَاءٍ الْمَكِّيُّ، عَنْ عَبَّادِ بْنِ إِسْحَاقَ، عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمٍ، عَنْ أَبِيهِ قَالَ: كَانَتْ أَكْثَرُ أَيْمَانِ رَسُولِ اللهِ ﷺ: «**لاَ. وَمُصَرِّفِ الْقُلُوبِ**».

تخريج: [إسناده ضعيف] أخرجه النسائي، الأيمان والنذور، الحلف بمصرف القلوب، ح:٣٧٩٣ من حديث عبدالله بن رجاء به، فيه علل منها عنعنة الزهري، وأخرج البخاري، ح:٦٦١٧ وغيره عن عبدالله بن عمر قال: كثيرًا ما كان النبي ﷺ يحلف: لا، ومقلب القلوب، وهو الصواب.

2093. It was narrated that Abu Hurairah said: "The swearing of the Messenger of Allâh ﷺ was: 'No, and I ask Allâh for forgiveness.'" (*Da'if*)

٢٠٩٣ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا حَمَّادُ بْنُ خَالِدٍ؛ ح: وَحَدَّثَنَا يَعْقُوبُ بْنُ حُمَيْدِ بْنِ كَاسِبٍ: حَدَّثَنَا مَعْنُ بْنُ عِيسَى، جَمِيعاً عَنْ مُحَمَّدِ بْنِ هِلاَلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: كَانَتْ يَمِينُ رَسُولِ اللهِ ﷺ: «**لاَ. وَأَسْتَغْفِرُ اللهَ**».

تخريج: [إسناده ضعيف] أخرجه أبو داود، الأيمان والنذور، باب ماجاء في يمين النبي ﷺ ما كانت، ح:٣٢٦٥ من حديث محمد بن هلال به، قلت: هلال مستور لم يوثقه غير ابن حبان، والله أعلم.

Chapter 2. Prohibition Of Making An Oath By Other Than Allâh

(المعجم ٢) - بَابُ النَّهْيِ أَنْ يَحْلِفَ بِغَيْرِ اللهِ (التحفة ٢)

2094. It was narrated from Sâlim bin 'Abdullâh bin 'Umar, from his father, from 'Umar, that the Messenger of Allâh ﷺ heard him swearing by his father. The Messenger of Allâh ﷺ said: "Allâh forbids you from making oaths by your forefathers." 'Umar said: "I never took an oath by them (i.e., my forefathers) myself

٢٠٩٤ - حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عُمَرَ الْعَدَنِيُّ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ، عَنْ سَالِمِ بْنِ عَبْدِ اللهِ بْنِ عُمَرَ، عَنْ أَبِيهِ، عَنْ عُمَرَ أَنَّ رَسُولَ اللهِ ﷺ سَمِعَهُ يَحْلِفُ بِأَبِيهِ. فَقَالَ رَسُولُ اللهِ ﷺ: «**إِنَّ اللهَ يَنْهَاكُمْ أَنْ تَحْلِفُوا بِآبَائِكُمْ**» قَالَ: عُمَرُ: فَمَا حَلَفْتُ بِهَا ذَاكِرًا وَلاَ آثِرًا.

nor narrating such words from anyone else." (*Sahih*)

تخريج: أخرجه البخاري، الأيمان والنذور، باب: لا تحلفوا بآبائكم، ح:٦٦٤٧ من حديث الزهري به، ومسلم، الأيمان، باب النهي عن الحلف بغير الله تعالى، ح:١٦٤٦ من حديث ابن عيينة وغيره.

Comments:

It is impermissible to swear by anyone other than Allâh, regardless of whether it is a father, grandfather, shaikh, saint, religious leader, highly virtuous person or a Prophet. As some people take an oath by 'Ali ﷺ or by five pure personalities, it is all prohibited.

2095. It was narrated from 'Abdur-Rahmân bin Samurah that the Messenger of Allâh ﷺ said: 'Do not take oaths by idols nor by your forefathers." (*Sahih*)

٢٠٩٥ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ الأَعْلَىٰ، عَنْ هِشَامٍ، عَنِ الْحَسَنِ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ سَمُرَةَ: قَالَ: قَالَ رَسُولُ اللهِ ﷺ: **«لاَ تَحْلِفُوا بِالطَّوَاغِي، وَلاَ بِآبَائِكُمْ».**

تخريج: أخرجه مسلم، الأيمان، باب من حلف باللات والعزى فليقل: لا إله إلا الله، ح:١٦٤٨ عن أبي بكر بن أبي شيبة به.

Comments:

Taking an oath by an idol is, in fact, an oath by a person because of his importance or honor, due to which that person's statue was made. Thus this type of oath is also taken by saints and virtuous peoples; and taking an oath by other than Allâh is prohibited.

2096. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "Whoever takes an oath, and swears, saying: 'By Al-Lât and Al-'Uzza,' let him say: '*Lâ ilâha illallâh*.'" (*Sahih*)

٢٠٩٦ - حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ الدِّمَشْقِيُّ: حَدَّثَنَا عُمَرُ بْنُ عَبْدِ الْوَاحِدِ، عَنِ الأَوْزَاعِيِّ، عَنِ الزُّهْرِيِّ، عَنْ حُمَيْدٍ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: **«مَنْ حَلَفَ، فَقَالَ فِي يَمِينِهِ: بِاللَّاتِ وَالْعُزَّى، فَلْيَقُلْ: لاَ إِلٰهَ إِلَّا اللهُ».**

تخريج: أخرجه البخاري، الأدب، باب من لم ير إكفار من قال ذلك متأولًا أو جاهلاً، ح:٦١٠٧، ومسلم، الأيمان، الباب السابق، ح:١٦٤٧(ب) من حديث الأوزاعي به، وللحديث طرق أخرى عن الزهري به.

Comments:

A new Muslim who, in a state of disbelief, had a habit of swearing by other than Allâh, might utter these polytheistic words because of a previous habit. When he/she realises the mistake, the person should then declare the

word of *Tauhid 'Lâ ilâha illallâh'* (none has the right to be worshiped but Allâh); the wording of *Tauhid* would be an expiation for the polytheistic words. However a person does not become an apostate because of making a mistake like this.

2097. It was narrated that Sa'd said: "I took an oath by Lât and 'Uzza. The Messenger of Allâh ﷺ said: 'Say: "*Lâ ilâha illallâh wahdahu lâ sharika lahu*" (None has the right to be worshipped but Allâh alone, with no partner or associate)," then spit toward your left three times, and seek refuge with Allâh, and do not do that again.'" (*Sahih*)

٢٠٩٧ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ وَ الْحَسَنُ ابْنُ عَلِيٍّ الْخَلَّالُ. قَالاَ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنْ مُصْعَبِ ابْنِ سَعْدٍ، عَنْ سَعْدٍ قَالَ: حَلَفْتُ بِاللَّاتِ وَالْعُزَّى. فَقَالَ رَسُولُ اللهِ ﷺ: «قُلْ: لاَ إِلَهَ إِلَّا اللهُ وَحْدَهُ لاَ شَرِيكَ لَهُ. ثُمَّ انْفِثْ عَنْ يَسَارِكَ ثَلاَثاً. وَتَعَوَّذْ. وَلاَ تَعُدْ».

تخريج: [صحيح] أخرجه النسائي، الأيمان والنذور، الحلف باللات والعزى، ح:٣٨٠٨ من حديث أبي إسحاق به، وهو صرح بالسماع عند النسائي في رواية، وصححه ابن حبان (موارد)، ح:١١٧٨ .

Chapter 3. One Who Takes An Oath To Follow A Religion Other Than Islam

(المعجم ٣) - **بَابُ مَنْ حَلَفَ بِمِلَّةٍ غَيْرِ الإِسْلَامِ** (التحفة ٣)

2098. It was narrated that Thâbit bin Ad-Dahhâk said: "The Messenger of Allâh ﷺ said: 'Whoever takes an oath to follow a religion other than Islam, telling a deliberate lie, he will be as he said.'" (*Sahih*)

٢٠٩٨ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنْ خَالِدٍ الْحَذَّاءِ، عَنْ أَبِي قِلَابَةَ، عَنْ ثَابِتِ بْنِ الضَّحَّاكِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ حَلَفَ بِمِلَّةٍ سِوَى الإِسْلَامِ كَاذِباً مُتَعَمِّدًا، فَهُوَ كَمَا قَالَ».

تخريج: أخرجه البخاري، الجنائز، باب ماجاء في قاتل النفس، ح:١٣٦٣ من حديث خالد، ومسلم، الإيمان، باب بيان غلظ تحريم قتل الإنسان نفسه وأن من قتل نفسه بشيء ... الخ، ح:١١٠ من حديث أبي قلابة به.

Comments:

a. Swearing by another religion is when a person says: 'If I have done such and such a thing I shall be a Jew' or he says: 'If I tell a lie I shall be an infidel'; one must avoid this type of oath.

b. At the time of taking an oath, if a person has the intention that by doing such and such thing, he will then choose the path of disbelief; in that case he immediately becomes a disbeliever. But if he meant to remain steadfast on the religion of Islam and was determined never to adopt the way of disbelief, he would not become a disbeliever, but he was wrong in doing so.

2099. It was narrated from Anas that the Messenger of Allâh ﷺ heard a man say: "If that happens, I will be a Jew." The Messenger of Allâh ﷺ said: 'That is guaranteed." (*Da'if*)

٢٠٩٩ – حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا بَقِيَّةُ عَنْ عَبْدِ اللهِ بْنِ مُحَرَّرٍ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ قَالَ: سَمِعَ النَّبِيُّ ﷺ رَجُلاً يَقُولُ: أَنَا، إِذاً، لَيَهُودِيٌّ. فَقَالَ رَسُولُ اللهِ ﷺ: «أَوْجَبْتَ».

تخريج: [إسناده ضعيف جدًا] وقال البوصيري: هذا إسناد ضعيف لتدليس بقية بن الوليد * وابن محرر متروك (تقريب).

2100. It was narrated from 'Abdullâh bin Buraidah that his father told that the Messenger of Allâh ﷺ said: "Whoever says: 'I have nothing to do with Islam,' if he is lying then he is as he said, and if he is telling the truth, his Islam will not be sound." (*Hasan*)

٢١٠٠ – حَدَّثَنَا مُحَمَّدُ بنُ إِسْماعِيلَ بن سَمُرَةَ وعَمْرُو بْنُ رَافِعٍ الْبَجَلِيُّ: حَدَّثَنَا الْفَضْلُ ابْنُ مُوسَى، عَنِ الْحُسَيْنِ بْنِ وَاقِدٍ، عَنْ عَبْدِ اللهِ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ قَالَ: إِنِّي بَرِيءٌ مِنَ الْإِسْلَامِ، فَإِنْ كَانَ كَاذِباً فَهُوَ كَمَا قَالَ. وَإِنْ كَانَ صَادِقاً لَمْ يَعُدْ إِلَيْهِ الْإِسْلَامُ سَالِمًا.

تخريج: [إسناده حسن] أخرجه أبو داود، الأيمان والنذور، باب ماجاء في الحلف بالبراءة وبملة غير الإسلام، ح:٣٢٥٨ من حديث حسين بن واقد به، وصححه الحاكم على شرط الشيخين: ٤/ ٢٩٨، ووافقه الذهبي.

Comments:

a. It is strictly forbidden to take an oath like this.
b. This type of carelessness shows disrespect to Islam, whereas Islam is invaluable in the sight of a true Muslim, for which he is prepared to give his life. Whoever has this type of disrespect for Islam such that he utters words rejecting Islam for minor issues; he shows how little and insufficient his Faith is!

Chapter 4. The Person For Whom An Oath Is Sworn By Allâh Should Accept What Is Said

(المعجم ٤) - بَابُ مَنْ حُلِفَ لَهُ بِاللهِ فَلْيَرْضَ (التحفة ٤)

2101. It was narrated that Ibn 'Umar said: "The Messenger of Allâh ﷺ heard a man taking an oath by his father and said: 'Do not make oaths by your forefathers. Whoever makes an oath by Allâh, let him fulfill his

٢١٠١ – حَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ بْنِ سَمُرَةَ: حَدَّثَنَا أَسْبَاطُ بْنُ مُحَمَّدٍ، عَنْ مُحَمَّدِ ابْنِ عَجْلَانَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: سَمِعَ النَّبِيُّ ﷺ رَجُلاً يَحْلِفُ بِأَبِيهِ فَقَالَ: «لَا تَحْلِفُوا بِآبَائِكُمْ. مَنْ حَلَفَ بِاللهِ فَلْيَصْدُقْ.

oath, and if an oath is sworn for a person by Allâh, let him accept it. Whoever is not content with Allâh has nothing to do with Allâh.'" (*Da'if*)

وَمَنْ حُلِفَ لَهُ بِاللهِ فَلْيَرْضَ. وَمَنْ لَمْ يَرْضَ بِاللهِ، فَلَيْسَ مِنَ اللهِ».

تخريج: [إسناده ضعيف] أخرجه البيهقي:١٠/١٨١ من حديث أسباط به، وصححه البوصيري، وانظر، ح:١٩٦٧ لعلته، قلت وحديث: لا تحلفوا بآبائكم صحيح متفق عليه من حديث عبدالله بن دينار عن ابن عمر به.

Comments:

a. The objective of demanding someone to take an oath is that if a person takes an oath on a matter, then that person is to be trusted on the matter. Now if the person takes an oath but he who demands it is still not satisfied, it means the oath has no respect and value in his sight. If this is the case, then the demand of an oath is totally wrong; it should either be accepted, or not be sought.
b. Telling a lie by taking oath is a very grave sin.
c. One should swear and adjure by Allâh only.

2102. It was narrated from Abu Hurairah that the Prophet ﷺ said: "Eisa bin Maryam saw a man stealing and said: 'Did you steal?' He said: 'No, by the One besides Whom there is no other God.' 'Eisa said: 'I believe in Allâh, and I do not believe what my eyes see.'" (*Sahih*)

٢١٠٢ - حَدَّثَنَا يَعْقُوبُ بْنُ حُمَيْدِ بْنِ كَاسِبٍ: حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ، عَنْ أَبِي بَكْرِ بْنِ يَحْيَى بْنِ النَّضْرِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ ﷺ قَالَ: «رَأَى عِيسَى ابْنُ مَرْيَمَ رَجُلاً يَسْرِقُ. فَقَالَ: أَسَرَقْتَ؟ قَالَ: لاَ. وَالَّذِي لاَ إِلٰهَ إِلَّا هُوَ. فَقَالَ عِيسَى: آمَنْتُ بِاللهِ، وَكَذَّبْتُ بَصَرِي».

تخريج: [صحيح] وروى نحوه همام بن منبه في صحيفة، ح:٤٢ عن أبي هريرة رضي الله عنه، ومن طريقه أخرجه البخاري، ومسلم وغيرهما.

Comments:

This is an example of trusting a believer's oath that 'Eisa ﷺ belied a thing seen by his own eyes by trusting an oath. That thing perhaps belonged to the same person who took it, but he took it secretly most certainly, maybe because of a certain reason.

Chapter 5. Swearing Is (i.e., Leads To) Sin Or Regret

(المعجم ٥) - بَابُ الْيَمِينِ حِنْثٌ أَوْ نَدَمٌ

(التحفة ٥)

2103. It was narrated from Ibn 'Umar that the Messenger of

٢١٠٣ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا أَبُو

Allâh ﷺ said: "An oath (leads to) either sin or regret." (*Da'if*)

مُعَاوِيَةَ، عَنْ بَشَّارِ بْنِ كِدَامٍ، عَنْ مُحَمَّدِ بْنِ زَيْدٍ، عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّمَا الْحَلِفُ حِنْثٌ أَوْ نَدَمٌ».

تخريج: [**إسناده ضعيف**] أخرجه أبو يعلى، ح:٥٥٨٧ من حديث أبي معاوية، حدثنا بشار ابن كدام به، وصححه ابن حبان(موارد)، ح:١١٧٥ * بشار ضعيف، ضعفه أبو زرعة وغيره، وروى الحاكم:٤/٣٠٣، ٣٠٤ عن ابن عمر قال: إنما اليمين مأثمة أو مندمة، وصححه، وفيه أحمد بن سهل البخاري شيخ الحاكم، ولم أجد له ترجمة.

Comments:

The meaning of the *Hadith* is that a person often takes an oath in anger, declaring that he will not do such and such; but sometimes the situation takes such a turn that he has to do contrary to the oath. Now it will be problematic if he does not break the oath; but if he breaks it, he will have to make expiation, which seems a penalty for nothing. Therefore this type of oaths should be avoided to the best of one's ability.

Chapter 6. Uttering The Exception When Swearing[1]

(المعجم ٦) - بَابُ الاسْتِثْنَاءِ فِي الْيَمِينِ (التحفة ٦)

2104. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: 'Whoever swears an oath and says *In shâ' Allâh*, he will have made an exception."[2] (*Sahih*)

٢١٠٤ - حَدَّثَنَا الْعَبَّاسُ بْنُ عَبْدِ الْعَظِيمِ الْعَنْبَرِيُّ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَنْبَأَنَا مَعْمَرٌ، عَنِ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ حَلَفَ فَقَالَ: إِنْ شَاءَ اللهُ، فَلَهُ ثُنْيَاهُ».

تخريج: [**إسناده صحيح**] أخرجه الترمذي والنذور والأيمان، باب ماجاء في الاستثناء في اليمين، ح:١٥٣٢ من حديث عبدالرزاق به، وذكر كلامًا، وهو في مصنف عبدالرزاق، ح:١٦١١٨، وصححه ابن حبان(موارد)، ح:١١٨٥، وله شاهد.

Comments:

An oath becomes ineffective by saying *In shâ' Allâh*. Now if the matter determined with the oath is not performed, the person will not be sinful for not fulfilling the oath, and fulfillment of expiation is not required. The reason for that is that an oath is to express determination, and the purpose of saying *In shâ' Allâh* is that 'I shall do so, Allâh willing'; and the will of

[1] Meaning, saying *In shâ' Allâh* (If Allâh wills).

[2] Meaning that making the exception will benefit him, in that he will not be guilty of having violated the oath were he not able to fulfill it. See explanation by Sindi.

Allâh with respect to the matters of the future is unknown to humans. So by saying *'In shâ' Allâh'* there is a negation of total self dependence without the Will of Allâh, and it involves uncertainty that I shall most certainly do this or might not.

2105. It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ said: "Whoever swears an oath and says *In shâ' Allâh,* if he wishes he may go ahead and if he wishes he may not, without having broken his oath." (***Sahih***)

٢١٠٥ - حَدَّثَنَا مُحَمَّدُ بْنُ زِيَادٍ: حَدَّثَنَا عَبْدُ الْوَارِثِ بْنُ سَعِيدٍ، عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ حَلَفَ وَاسْتَثْنَى، إِنْ شَاءَ رَجَعَ، وَإِنْ شَاءَ تَرَكَ، غَيْرُ حَانِثٍ».

تخريج: [إسناده صحيح] أخرجه أبو داود، الأيمانُ النذور، باب الاستثناء في اليمين، ح:٣٢٦٢ من حديث عبدالوارث به * أيوب ثقة حجة، وتابعه كثير بن فرقد عند النسائي وغيره، وصححه الحاكم: ٤/ ٣٠٣، والذهبي.

2106. It was narrated from Ibn 'Umar: "Whoever swears an oath and says *In shâ' Allâh,* will never break his oath." (***Sahih***)

٢١٠٦ - حَدَّثَنَا عَبْدُ اللهِ بْنُ مُحَمَّدٍ الزُّهْرِيُّ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ رِوَايَةً قَالَ: «مَنْ حَلَفَ وَاسْتَثْنَى، فَلَنْ يَحْنَثْ».

تخريج: [صحيح] انظر الحديث السابق.

Comments:

The meaning of saying *In shâ' Allâh* along with an oath is that 'I am certainly determined to do such and such, but if Allâh's decision is otherwise and I face a hindrance, then it will not be done.'

Chapter 7. One Who Swears An Oath And Then Sees That Something Else Is Better

(المعجم ٧) - بَابُ مَنْ حَلَفَ عَلَى يَمِينٍ فَرَأَى غَيْرَهَا خَيْرًا مِنْهَا (التحفة ٧)

2107. It was narrated from Abu Burdah that his father Abu Musa said: "I came to the Messenger of Allâh ﷺ with a group of Asharites and asked him to give us animals to ride. He said: 'By Allâh, I cannot give you anything to ride, and I have nothing to give you to ride.' We stayed as long as

٢١٠٧ - حَدَّثَنَا أَحْمَدُ بْنُ عَبْدَةَ: أَنْبَأَنَا حَمَّادُ بْنُ [زَيْدٍ]: حَدَّثَنَا غَيْلَانُ بْنُ جَرِيرٍ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِيهِ أَبِي مُوسَى قَالَ: أَتَيْتُ رَسُولَ اللهِ ﷺ فِي رَهْطٍ مِنَ الْأَشْعَرِيِّينَ نَسْتَحْمِلُهُ. فَقَالَ رَسُولُ اللهِ ﷺ: «وَاللهِ مَا أَحْمِلُكُمْ. وَمَا عِنْدِي مَا أَحْمِلُكُمْ عَلَيْهِ» قَالَ: فَلَبِثْنَا مَا شَاءَ

اللهُ. ثُمَّ أُتِيَ بِإِبِلٍ. فَأَمَرَ لَنَا بِثَلَاثَةِ إِبِلٍ ذَوْدٍ غُرِّ الذُّرَى. فَلَمَّا انْطَلَقْنَا قَالَ بَعْضُنَا لِبَعْضٍ: أَتَيْنَا رَسُولَ اللهِ ﷺ نَسْتَحْمِلُهُ فَحَلَفَ أَلَّا يَحْمِلَنَا. ثُمَّ حَمَلَنَا. ارْجِعُوا بِنَا. فَأَتَيْنَاهُ، فَقُلْنَا: يَا رَسُولَ اللهِ! إِنَّا أَتَيْنَاكَ نَسْتَحْمِلُكَ فَحَلَفْتَ أَنْ لاَ تَحْمِلَنَا. ثُمَّ حَمَلْتَنَا. فَقَالَ: «وَاللهِ مَا أَنَا حَمَلْتُكُمْ. بَلِ اللهُ حَمَلَكُمْ. إِنِّي، وَاللهِ إِنْ شَاءَ اللهُ، لاَ أَحْلِفُ عَلَى يَمِينٍ فَأَرَى [غَيْرَهَا] خَيْرًا مِنْهَا إِلَّا كَفَّرْتُ عَنْ يَمِينِي وَأَتَيْتُ الَّذِي هُوَ خَيْرٌ» أَوْ قَالَ: «أَتَيْتُ الَّذِي هُوَ خَيْرٌ وَكَفَّرْتُ عَنْ يَمِينِي».

Allâh willed, then some camels were brought to him. He ordered that we be given three she-camels with fine humps. When we left, we said to one another: 'We came to the Messenger of Allâh ﷺ to ask him for animals to ride, and he swore by Allâh that he would not give us anything to ride, then he gave us something. Let us go back.' So we went to him and we said: 'O Messenger of Allâh! We came to you seeking mounts, and you took an oath that you would not give us mounts, then you gave us some mounts.' He said: 'By Allâh, I did not give you animals to ride, rather Allâh gave you them to ride. I, by Allâh, if Allâh wills, do not swear and then see something better than it, but I offer expiation for what I swore about, and do that which is better.' Or he said: 'I do that which is better and offer expiation for what I swore about.'" (*Sahih*)

تخريج: أخرجه البخاري، الأيمان والنذور، باب قول الله تعالى: ﴿لا يؤاخذكم الله باللغو في أيمانكم﴾، ح:٦٦٢٣، ٦٧١٨، ومسلم، الأيمان، باب ندب من حلف يمينًا فرأى غيرها خيرًا منها ... الخ، ح:١٦٤٩ من حديث حماد به.

Comments:

a. The oath has three categories, and these are as follows:

1. *Laghw*: It is an oath that is spoken by tongue without the intention of swearing. As some people habitually speak words of swearing unintentionally, this type of oath will not be counted against the person but it should be avoided.
2. *Ghamus*: It is a false oath sworn to deceive someone. It is a major sin. One should seek forgiveness and should avoid such in the future, but the expiation for it is not obligatory.
3. *Mu'aqqadah*: It is an oath that a person swears to express his determination and definite intention to do something in the future. The expiation becomes obligatory for breaking this oath. The expiation for this oath is to feed ten

poor people, or to clothe them or to set a slave free. (*Al-Mâ'idah* 5: 89)

12108. It was narrated from 'Adi bin Hâtim that the Messenger of Allâh ﷺ said: "Whoever swears an oath then sees that something else is better that it, let him do that which is better and offer expiation for what he swore about." (*Sahih*)

٢١٠٨ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ، وَ عَبْدُ اللهِ ابْنُ عَامِرِ بْنِ زُرَارَةَ. قَالاَ: حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ، عَنْ عَبْدِ الْعَزِيزِ بْنِ رُفَيْعٍ، عَنْ تَمِيمِ ابْنِ طَرَفَةَ، عَنْ عَدِيِّ بْنِ حَاتِمٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**مَنْ حَلَفَ عَلَى يَمِينٍ فَرَأَى غَيْرَهَا خَيْرًا مِنْهَا فَلْيَأْتِ الَّذِي هُوَ خَيْرٌ وَلْيُكَفِّرْ عَنْ يَمِينِهِ**».

تخريج: أخرجه مسلم، الأيمان، الباب السابق، ح:١٦٥١ من طريق آخر عن عبدالعزيز به مطولاً.

2109. It was narrated from Abul-Ahwas 'Awf bin Mâlik Al-Jushami that his father said: "I said: 'O Messenger of Allâh, my cousin comes to me and I swear that I will not give him anything or uphold the ties of kinship with him.' He said: 'Offer expiation for what you swore about.'" (*Sahih*)

٢١٠٩ - حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عُمَرَ الْعَدَنِيُّ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ: حَدَّثَنَا أَبُو الزَّعْرَاءِ عَمْرُو بْنُ عَمْرٍو، عَنْ عَمِّهِ أَبِي الأَحْوَصِ عَوْفِ بْنِ مَالِكٍ الْجُشَمِيِّ، عَنْ أَبِيهِ قَالَ: قُلْتُ: يَا رَسُولَ اللهِ! يَأْتِينِي ابْنُ عَمِّي فَأَحْلِفُ أَنْ لاَ أُعْطِيَهُ وَلاَ أَصِلَهُ. قَالَ: «**كَفِّرْ عَنْ يَمِينِكَ**».

تخريج: **[إسناده صحيح]** أخرجه النسائي، الأيمان والنذور، - الكفارة بعد الحنث، ح:٣٨١٩ من حديث سفيان به، وهو مخرج في مسند الحميدي، ح:٨٨٥ بتحقيقي.

Chapter 8. Those Who Say That The Expiation Is To Not Fulfill It

(المعجم ٨) - بَابُ مَنْ قَالَ كَفَّارَتُهَا تَرْكُهَا (التحفة ٨)

2110. It was narrated from 'Âishah that the Messenger of Allâh ﷺ said: "Whoever takes an oath to cut off the ties of kinship, or to do something that is not right, the fulfillment of his vow is not to do that." (*Da'if*)

٢١١٠ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا عَبْدُ اللهِ بْنُ نُمَيْرٍ، عَنْ حَارِثَةَ بْنِ أَبِي الرِّجَالِ، عَنْ عَمْرَةَ، عَنْ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ اللهِ ﷺ: «**مَنْ حَلَفَ فِي قَطِيعَةِ رَحِمٍ، أَوْ فِيمَا لاَ يَصْلُحُ، فَبِرُّهُ أَنْ لاَ يَتِمَّ عَلَى ذٰلِكَ**».

تخريج: [**إسناده ضعيف**] أخرجه الطبراني في الأوسط: ٥/ ٤٨٥، ح: ٤٨١٨ من حديث حارثه به، وانظر، ح: ٥٦ لعلته، وأخرج الطحاوي في المشكل: ١/ ٢٨٧ بإسناد حسن عن ابن عباس رفعه قال: من حلف بيمين على قطيعة رحم أو معصية فحنث، فذلك كفارة له.

2111. It was narrated from 'Amr bin Shu'aib, from his father, that his grandfather said that the Prophet ﷺ said: "Whoever swears an oath then sees that something else is better than it, let him not do it, and his leaving it is the expiation for it." (***Hasan***)

٢١١١ - حَدَّثَنَا عَبْدُ اللهِ بْنُ عَبْدِ الْمُؤْمِنِ الْوَاسِطِيُّ: حَدَّثَنَا عَوْنُ بْنُ عُمَارَةَ: حَدَّثَنَا رَوْحُ بْنُ الْقَاسِمِ، عَنْ عُبَيْدِ اللهِ بْنِ عُمَرَ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ أَنَّ النَّبِيَّ ﷺ قَالَ: «**مَنْ حَلَفَ عَلَى يَمِينٍ فَرَأَى غَيْرَهَا خَيْرًا مِنْهَا فَلْيَتْرُكْهَا. فَإِنَّ تَرْكَهَا كَفَّارَتُهَا**».

تخريج: [**حسن**] أخرجه أبو داود، الأيمان والنذور، باب اليمين في قطيعة الرحم، ح: ٣٢٧٤ من طريق آخر عن عمرو بن شعيب به مطولاً.

Comments:

It means that if one is unable to make expiation, he should then at least avoid the sin that he was determined to do, because avoiding a sin is also a good deed.

Chapter 9. How Much Food Should Be Given When Atoning For What One Swore About?

(المعجم ٩) - بَابٌ: كَمْ يُطْعَمُ فِي كَفَّارَةِ الْيَمِينِ (التحفة ٩)

2112. It was narrated that Ibn 'Abbâs said: "The Messenger of Allâh ﷺ offered expiation of a *Sâ'* of dates, and he enjoined the people to do likewise. Whoever does not have that (must give) half a *Sâ'* of wheat." (***Da'if***)

٢١١٢ - حَدَّثَنَا الْعَبَّاسُ بْنُ يَزِيدَ: حَدَّثَنَا زِيَادُ ابْنُ عَبْدِ اللهِ الْبَكَّائِيُّ: حَدَّثَنَا عُمَرُ بْنُ عَبْدِ اللهِ ابْنِ يَعْلَى الثَّقَفِيُّ عَنِ الْمِنْهَالِ بْنِ عَمْرٍو، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَفَّرَ رَسُولُ اللهِ ﷺ بِصَاعٍ مِنْ تَمْرٍ. وَأَمَرَ النَّاسَ بِذٰلِكَ. فَمَنْ لَمْ يَجِدْ فَنِصْفُ صَاعٍ مِنْ بُرٍّ.

تخريج: [**إسناده ضعيف**] أخرجه ابن عدي في الكامل: ٥/ ١٦٩٢ من حديث زياد به، وقال ابن كثير في تفسيره: ٢/ ٩٣ لا يصح هذا الحديث لحال عمر بن عبدالله هذا فإنه مجمع على ضعفه وذكروا أنه كان يشرب الخمر، وقال الدارقطني: متروك.

Chapter 10. (Expiation Should Be) With The Average Food That You Feed Your Families

(المعجم ١٠) - بَابُ مِنْ أَوْسَطِ مَا تُطْعِمُونَ أَهْلِيكُمْ (التحفة ١٠)

2113. It was narrated that Ibn 'Abbâs said: "A man would give his family food that was abundant and another would give his family food that was barely sufficient, then the following was revealed: 'With the *Awsat*[1] of that with which you feed your families...'"[2] ***(Da'if)***

٢١١٣ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَىٰ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ سُلَيْمَانَ بْنِ أَبِي الْمُغِيرَةِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ الرَّجُلُ يَقُوتُ أَهْلَهُ قُوتاً فِيهِ سَعَةٌ. وَكَانَ الرَّجُلُ يَقُوتُ أَهْلَهُ قُوتاً فِيهِ شِدَّةٌ. فَنَزَلَتْ: ﴿مِنْ أَوْسَطِ مَا تُطْعِمُونَ أَهْلِيكُمْ﴾ [المائدة: ٨٩].

تخريج: [إسناده ضعيف] أخرجه ابن جرير الطبري:٧/ ١٥، وابن أبي حاتم:٤/ ١١٩٣، ح:٦٧٢٢ في تفسيريهما من حديث سفيان بن عيينة به، وصححه البوصيري * سفيان مدلس، ولم أجد تصريح سماعه ولا ينفعه ـ كونه لا يدلس إلا عن ثقة كما حققته في تخريج النهاية في الفتن والملاحم، ح: ١٠٣٠.

Comments:

The food for expiation should not be prepared painstakingly of high standard, like the preparation for guests, nor should it be of low quality, as sometimes people do just with pickles, sauce or salad etc., rather the food provided for expiation should be of normal standard as a person often prepares for himself. Allâh knows best!

Chapter 11. Prohibition Of Man Insisting On What He Swore About, And Not Offering Expiation

(المعجم ١١) - بَابُ النَّهْيِ أَنْ يَسْتَلِجَّ الرَّجُلُ فِي يَمِينِهِ وَلَا يُكَفِّرُ (التحفة ١١)

2114. It was narrated that Hammâm heard Abu Hurairah saying that 'Abul-Qâsim ﷺ said: "If anyone of you insists on fulfilling what he swore to (after learning that it is wrong) then it is

٢١١٤ - حَدَّثَنَا سُفْيَانُ بْنُ وَكِيعٍ: حَدَّثَنَا مُحَمَّدُ بْنُ حُمَيْدٍ الْمَعْمَرِيُّ، عَنْ مَعْمَرٍ، عَنْ هَمَّامٍ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ أَبُو الْقَاسِمِ ﷺ: «إِذَا اسْتَلَجَّ أَحَدُكُمْ فِي الْيَمِينِ

[1] Meaning: Average, and some of them said it means, the best.

[2] *Al-Mâ'idah* 5:89.

more sinful before Allâh than (breaking the oath for which) the expiation that has been enjoined upon him." (*Sahih*)

فَإِنَّهُ آثَمُ لَهُ عِنْدَ اللهِ مِنَ الْكَفَّارَةِ الَّتِي أُمِرَ بِهَا».

تخريج: (الف) [صحيح] أخرجه عبدالرزاق، ح:١٦٠٣٦ عن معمر به نحوه، أخرجه البخاري، ح:٦٦٢٥، ومسلم، ح:١٦٥٥ من حديث عبدالرزاق به نحو المعنى، وهو في صحيفة همام، ح:٩٦.

Another chain with similar wording.

حدّثنا مُحَمَّدُ بْنُ يَحْيَىٰ: حَدَّثَنَا يَحْيَى بْنُ صَالِحٍ الْوُحَاظِيُّ: حَدَّثَنَا مُعَاوِيَةُ بْنُ سَلَّامٍ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ عِكْرِمَةَ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ، نَحْوَهُ.

تخريج: (ب) أخرجه البخاري، الأيمان والنذور، باب قول الله تعالى: ﴿لا يؤاخذكم الله باللغو في أيمانكم﴾ ح:٦٦٢٦ من حديث يحيى بن صالح به.

Comments:

a. Insistence upon an oath means to be determined to fulfill an oath, sometimes to do something sinful or prohibited. It is better to make expiation for breaking such an oath.
b. Remaining firm upon an oath for a bad thing is also a sin. So it is better to break the mistaken oath, because this will be forgiven by making expiation; whereas remaining firm on the mistake will only increase the sin.

Chapter 12. Helping Others Fulfill Their Oaths

(المعجم ١٢) - بَابُ إِبْرَارِ الْمُقْسِمِ

(التحفة ١٢)

2115. It was narrated that Barâ' bin 'Âzib said: "The Messenger of Allâh ﷺ commanded us to help fulfill the oath." (*Sahih*)

٢١١٥ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ، عَنْ عَلِيِّ بْنِ صَالِحٍ، عَنْ أَشْعَثَ بْنِ أَبِي الشَّعْثَاءِ، عَنْ مُعَاوِيَةَ بْنِ سُوَيْدِ بْنِ مُقَرِّنٍ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ: أَمَرَنَا رَسُولُ اللهِ ﷺ بِإِبْرَارِ الْمُقْسِمِ.

تخريج: أخرجه البخاري، الجنائز، باب الأمر باتباع الجنائز، ح:١٢٣٩، ٢٤٤٥، ٥١٧٥، ومسلم، اللباس والزينة، باب تحريم استعمال إناء الذهب والفضة على الرجال والنساء ... إلخ، ح:٢٠٦٦ من حديث أشعث به مطولاً.

Comments:

a. It is an obligation upon a Muslim to help other Muslims, particularly when his help is sought. Adjuring is also a type of request for help, and it has extra emphasis in which the request is made by using the Name of Allâh; therefore it should certainly be fulfilled.

b. If an oath is imposed to do something illegal, then it should not be fulfilled.

2116. It was narrated from Mujâhid, that 'Abdur-Rahmân bin Safwân, or Safwân bin 'Abdur-Rahmân Al-Qurashi said: "On the Day of the conquest of Makkah, he came with his father and he said: 'O Messenger of Allâh, give my father a share of *Hijrah*.' He said: 'There is no *Hijrah*.' Then he went away and entered upon 'Abbâs and said: 'Do you know who I am?' He said: 'Yes.' Then 'Abbâs went out, wearing a shirt and no upper wrap, and said: 'O Messenger of Allâh, do you know so-and-so with whom we have friendly ties? He brought his father to swear an oath of allegiance (i.e., promise) to emigrate.' The Prophet ﷺ said: 'There is no *Hijrah*.'" 'Abbâs said: 'I adjure you to do it.' The Prophet ﷺ stretched forth his hand and touched his hand, and said: 'I have fulfilled the oath of my uncle, but there is no *Hijrah*.'" (***Da'if***)

Another chain with similar wording. Yazid bin Abu Ziyâd said: "Meaning: There is no *Hijrah* from a land whose people have accepted Islam."

٢١١٦ - **حَدَّثَنَا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ يَزِيدَ بْنِ أَبِي زِيَادٍ، عَنْ مُجَاهِدٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ صَفْوَانَ، أَوْعَنْ صَفْوَانَ بْنِ عَبْدِ الرَّحْمٰنِ الْقُرَشِيِّ قَالَ: لَمَّا كَانَ يَوْمُ فَتْحِ مَكَّةَ جَاءَ بِأَبِيهِ. فَقَالَ: يَا رَسُولَ اللهِ! اجْعَلْ لِأَبِي نَصِيبًا مِنَ الْهِجْرَةِ. فَقَالَ: «**إِنَّهُ لاَ هِجْرَةَ**» فَانْطَلَقَ فَدَخَلَ عَلَى الْعَبَّاسِ فَقَالَ: فَقَدْ عَرَفْتَنِي؟ فَقَالَ: أَجَلْ. فَخَرَجَ الْعَبَّاسُ فِي قَمِيصٍ لَيْسَ عَلَيْهِ رِدَاءٌ فَقَالَ: يَا رَسُولَ اللهِ! قَدْ عَرَفْتَ فُلاَناً وَالَّذِي بَيْنَنَا وَبَيْنَهُ. وَجَاءَ بِأَبِيهِ لِتُبَايِعَهُ عَلَى الْهِجْرَةِ. فَقَالَ النَّبِيُّ ﷺ: «**إِنَّهُ لاَ هِجْرَةَ**» فَقَالَ الْعَبَّاسُ: أَقْسَمْتُ عَلَيْكَ. فَمَدَّ النَّبِيُّ ﷺ يَدَهُ، فَمَسَّ يَدَهُ. فَقَالَ: «**أَبْرَرْتُ عَمِّي. وَلاَ هِجْرَةَ**».

حدّثنا مُحَمَّدُ بْنُ يَحْيَىٰ: حَدَّثَنَا الْحَسَنُ ابْنُ الرَّبِيعِ، عَنْ عَبْدِ اللهِ بْنِ إِدْرِيسَ، عَنْ يَزِيدَ بْنِ أَبِي زِيَادٍ، بِإِسْنَادِهِ، نَحْوَهُ.

قَالَ يَزِيدُ بْنُ أَبِي زِيَادٍ: يَعْنِي لاَ هِجْرَةَ مِنْ دَارٍ قَدْ أَسْلَمَ أَهْلُهَا.

تخريج: [إسناده ضعيف] أخرجه أحمد: ٣/ ٤٣٠، ٤٣١ من حديث يزيد به باختلاف يسير، وقال البوصيري: هذا إسناد فيه يزيد بن أبي زياد، أخرج له مسلم في المتابعات وضعفه الجمهور، وانظر، ح: ٥٠٤، ١٤٧١.

Chapter 13. Prohibition On Saying: "What Allâh Wills And You Will"

(المعجم ١٣) - بَابُ النَّهْيِ أَنْ يُقَالَ: مَا شَاءَ اللهُ وَشِئْتَ (التحفة ١٣)

2117. It was narrated from Ibn 'Abbâs that the Messenger of Allâh ﷺ said: 'When anyone of you swears an oath, let him not say: 'What Allâh wills and what you will.' Rather let him say: 'What Allâh wills and then what you will.' (*Hasan*)

٢١١٧ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا عِيسَى بْنُ يُونُسَ: حَدَّثَنَا الأَجْلَحُ الْكِنْدِيُّ، عَنْ يَزِيدَ بْنِ الأَصَمِّ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا حَلَفَ أَحَدُكُمْ فَلَا يَقُلْ: مَا شَاءَ اللهُ وَشِئْتَ. وَلٰكِنْ لِيَقُلْ: مَا شَاءَ اللهُ ثُمَّ شِئْتَ».

تخريج: [حسن] أخرجه النسائي في عمل اليوم والليلة، ح:٩٨٨ من حديث عيسٰى به مطولاً، وقال الهيثمي في مجمع الزوائد: ١/ ١٨٩ اختلف في الأجلح الكندي والأكثر على توثيقه.

2118. It was narrated from Hudhaifah bin Yamân that a Muslim man saw in a dream that he met a man from among the People of the Book, who said: "What good people you would be if only you were not committing *Shirk*. For you say: 'What Allâh wills and Muhammad wills.'" He mentioned that to the Prophet ﷺ and he said: "By Allâh, I am aware of that. Say: 'What Allâh wills then what Muhammad wills.'" (*Da'if*)

٢١١٨ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ رِبْعِيِّ بْنِ حِرَاشٍ، عَنْ حُذَيْفَةَ بْنِ الْيَمَانِ أَنَّ رَجُلاً مِنَ الْمُسْلِمِينَ رَأَى فِي النَّوْمِ أَنَّهُ لَقِيَ رَجُلاً مِنْ أَهْلِ الْكِتَابِ فَقَالَ: نِعْمَ الْقَوْمُ أَنْتُمْ لَوْلَا أَنَّكُمْ تُشْرِكُونَ. تَقُولُونَ: مَا شَاءَ اللهُ وَشَاءَ مُحَمَّدٌ. وَذَكَرَ ذٰلِكَ لِلنَّبِيِّ ﷺ فَقَالَ: «أَمَا وَاللهِ إِنْ كُنْتُ لأَعْرِفُهَا لَكُمْ. قُولُوا: مَا شَاءَ اللهُ ثُمَّ شَاءَ مُحَمَّدٌ».

تخريج: (الف) [ضعيف] انظر الحديث الآتي وأخرجه البخاري في التاريخ الكبير: ٤/ ٣٦٤ من حديث سفيان به.

Another chain from Tufail bin Sakhbarah, the brother of 'Âishah by her mother, from the Prophet ﷺ, with similar wording. (*Da'if*)

حدّثنا [مُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ] بْنِ أَبِي الشَّوَارِبِ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ عَبْدِ الْمَلِكِ، عَنْ رِبْعِيِّ بْنِ حِرَاشٍ، عَنِ الطُّفَيْلِ ابْنِ سَخْبَرَةَ، أَخِي عَائِشَةَ لأُمِّهَا، عَنِ النَّبِيِّ ﷺ، بِنَحْوِهِ.

تخريج: (ب) [**إسناده ضعيف**] أخرجه أحمد: ٥/ ٧٢ وغيره من حديث عبدالملك بن عمير به * وعبدالملك مشهور بالتدليس، ولم أجد تصريح سماعه.

Comments:

"What Allâh wills and then what Muhammad ﷺ wills" means what Allâh wills will happen, and we are committed to the command and decision of Muhammad ﷺ to practice accordingly.

Chapter 14. One Who Uses Ambiguous Words In His Oath

(المعجم ١٤) - بَابُ مَنْ وَرَّى فِي يَمِينِهِ (التحفة ١٤)

2119. It was narrated that Suwaid bin Hanzalah said: "We went out looking for the Messenger of Allâh ﷺ, and Wâ'il bin Hujr was with us. An enemy of his seized him and the people were reluctant to swear an oath, but I swore that he was my brother, so they set him free. We came to the Messenger of Allâh ﷺ and I told him that the people had been reluctant to swear an oath, but I had sworn that he was my brother. He said: 'You told the truth. The Muslim is the brother of his fellow Muslim.'" (*Hasan*)

٢١١٩ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عُبَيْدُ اللهِ بْنُ مُوسَى، عَنْ إِسْرَائِيلَ؛ ح: وَحَدَّثَنَا يَحْيَى بْنُ حَكِيمٍ، عَنْ عَبْدِ الرَّحْمٰنِ ابْنِ مَهْدِيٍّ، عَنْ إِسْرَائِيلَ، عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الأَعْلَىٰ، عَنْ جَدَّتِهِ، عَنْ أَبِيهَا سُوَيْدِ بْنِ حَنْظَلَةَ قَالَ: خَرَجْنَا نُرِيدُ رَسُولَ اللهِ ﷺ وَمَعَنَا وَائِلُ بْنُ حُجْرٍ. فَأَخَذَهُ عَدُوٌّ لَهُ. فَتَحَرَّجَ النَّاسُ أَنْ يَحْلِفُوا. فَحَلَفْتُ أَنَا أَنَّهُ أَخِي. فَخَلَّى سَبِيلَهُ. فَأَتَيْنَا رَسُولَ اللهِ ﷺ. فَأَخْبَرْتُهُ أَنَّ الْقَوْمَ تَحَرَّجُوا أَنْ يَحْلِفُوا وَحَلَفْتُ أَنَا أَنَّهُ أَخِي. فَقَالَ: «**صَدَقْتَ. الْمُسْلِمُ أَخُو الْمُسْلِمِ**».

تخريج: [**إسناده حسن**] أخرجه أبو داود، الأيمان والنذور، باب المعاريض في الأيمان، ح: ٣٢٥٦ من حديث إسرائيل به، وصححه الحاكم: ٤/ ٢٩٩، ٣٠٠، والذهبي.

Comments:

a. Ambiguity is to say something that has two meanings. The listener understands some other meaning, and the person talking means something different, in order to avoid telling a lie and to escape with his life.
b. When life, property or honor is in danger a then ambiguous behavior to get away from enemies is allowed.
c. Ambiguity is also allowed to save the life of another Muslim.

2120. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "The oath is only according to the intention of the one who requests the oath to be taken.'" (*Sahih*)

٢١٢٠ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَنْبَأَنَا هُشَيْمٌ، عَنْ عَبَّادِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**إِنَّمَا الْيَمِينُ عَلَى نِيَّةِ الْمُسْتَحْلِفِ**».

تخريج: أخرجه مسلم، الأيمان، باب اليمين على نية المستحلف، ح:١٦٥٣ عن أبي بكر بن أبي شيبة به.

Comments:

a. It means ambiguity is not allowed in the case of an oath and using it in an oath will be considered a lie as well.

b. The previous *Hadith* is apparently contradictory to this *Hadith*, but the meaning of the previous *Hadith* applies when a Muslim's life, property or honor is in danger, and this *Hadith* (2120) is about daily matters.

2121. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "Your oath is as your companion understands it to be." (*Sahih*)

٢١٢١ - حَدَّثَنَا عَمْرُو بْنُ رَافِعٍ: حَدَّثَنَا هُشَيْمٌ: أَنْبَأَنَا عَبْدُ اللهِ بْنُ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**يَمِينُكَ عَلَى مَا يُصَدِّقُكَ بِهِ صَاحِبُكَ**».

تخريج: أخرجه مسلم، الأيمان، الباب السابق، ح:١٦٥٣ من حديث هشيم به.

Comments:

It means if one swore and said something that has two meanings, and he meant such a meaning which was true, but the listener did not understand the same meaning; and according to the listener's understanding of the meaning that oath was false, then this oath would be counted as false one. Only that purpose and meaning of oath will be relied for which it was required.

Chapter 15. The Prohibition Of Vows

(المعجم ١٥) - بَابُ النَّهْيِ عَنِ النَّذْرِ (التحفة ١٥)

2122. It was narrated that 'Abdullâh bin 'Umar said: "The Messenger of Allâh ﷺ forbade vows and said: 'They are just a means of taking wealth from the miserly.'" (*Sahih*)

٢١٢٢ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ، عَنْ مَنْصُورٍ، عَنْ عَبْدِ اللهِ بْنِ مُرَّةَ، عَنْ عَبْدِ اللهِ بْنِ عُمَرَ قَالَ: نَهَى رَسُولُ اللهِ ﷺ عَنِ النَّذْرِ. وَقَالَ: «**إِنَّمَا يُسْتَخْرَجُ بِهِ مِنَ اللَّئِيمِ**».

تخريج: أخرجه البخاري، القدر، باب إلقاء العبد النذر إلى القدر، ح:٦٦٠٨، ٦٦٩٣، ومسلم، النذر، باب النهي عن النذر، وأنه لا يرد شيئًا، ح:١٦٣٩/٤ من حديث سفيان به.

2123. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "Vows do not bring the son of Âdam anything unless it has been decreed for him. But he is dominated by Divine preordainment, and will get what is decreed for him. And (vows) are a means of making the miser give something, so what he desires becomes obtainable for him, which was not obtainable before his vow. And Allâh says: 'Spend, I will spend on you.' (*Sahih*)

٢١٢٣ - حَدَّثَنَا أَحْمَدُ بْنُ يُوسُفَ: حَدَّثَنَا عُبَيْدُ اللهِ عَنْ سُفْيَانَ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ النَّذْرَ لاَ يَأْتِي ابْنَ آدَمَ بِشَيْءٍ إِلَّا مَا قُدِّرَ لَهُ. وَلٰكِنْ يَغْلِبُهُ الْقَدَرُ، مَا قُدِّرَ لَهُ. فَيُسْتَخْرَجُ بِهِ مِنَ الْبَخِيلِ فَيُيَسَّرُ عَلَيْهِ مَا لَمْ يَكُنْ يُيَسَّرُ عَلَيْهِ مِنْ قَبْلِ ذٰلِكَ. وَقَدْ قَالَ اللهُ: أَنْفِقْ أُنْفِقْ عَلَيْكَ».

تخريج: أخرجه البخاري، الأيمان والنذور، باب الوفاء بالنذر وقول الله تعالى: ﴿يوفون بالنذر﴾ ح:٦٦٩٤ من حديث أبي الزناد به.

Comments:

a. A generous person always spends in the path of Allâh. He does not need to make a vow for conditional spending.

b. Making a conditional vow is a habit of miserly people. A person making a vow says: "If such and such work gets done or such and such calamity is warded off, I shall give such and such money in charity," it is as if he is saying if such and such work is not done I shall not give in charity. Therefore, making a vow according to this mentality is disliked.

Chapter 16. Vows For Disobedience

(المعجم ١٦) - بَابُ النَّذْرِ فِي الْمَعْصِيَةِ (التحفة ١٦)

2124. It was narrated from 'Imrân bin Husain that the Messenger of Allâh ﷺ said: "[There is no vow to commit disobedience and] no vow concerning that which the son of Âdam does not possess." (*Sahih*)

٢١٢٤ - حَدَّثَنَا سَهْلُ بْنُ أَبِي سَهْلٍ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ: حَدَّثَنَا أَيُّوبُ عَنْ أَبِي قِلاَبَةَ، عَنْ عَمِّهِ، عَنْ عِمْرَانَ بْنِ الْحُصَيْنِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «[لاَ نَذْرَ فِي مَعْصِيَةٍ. وَ]لاَ نَذْرَ فِيمَا لاَ يَمْلِكُ ابْنُ آدَمَ».

تخريج: أخرجه مسلم، النذر، باب لا وفاء لنذر في معصية الله ولا فيما لا يملك العبد، ح:١٦٤١ من حديث أيوب به مطولاً.

Comments:

a. A vow is made to please Allâh, therefore, if a person makes such a vow that is sinful, then this vow is next to nothing. It is illegal to fulfill it; for example: a person vows that I shall give to so-and-so son of mine more than other sons, or vows for something which is not worthy of reward according to *Shari'ah*; for example: making a vow to keep standing in the sun. One should not fulfill this vow, rather one should carry out expiation.

b. Making a vow for something which one does not own; for example: vowing to slaughter someone's animal is incorrect. However if he thinks of buying that animal, and hopes that the owner will sell it, then he should slaughter it after owning it.

2125. It was narrated from 'Âishah that the Messenger of Allâh ﷺ said: "There is no vow to commit disobedience, and the expiation (for such a vow) is the expiation for breaking an oath." (*Sahih*)

٢١٢٥ - حَدَّثَنَا أَحْمَدُ بْنُ عَمْرِو بْنِ السَّرْحِ الْمِصْرِيُّ أَبُو طَاهِرٍ: حَدَّثَنَا ابْنُ وَهْبٍ: أَنْبَأَنَا يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ، عَنْ عَائِشَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: **«لاَ نَذْرَ فِي مَعْصِيَةٍ. وَكَفَّارَتُهُ كَفَّارَةُ يَمِينٍ»**.

تخريج: [صحيح] أخرجه أبو داود، الأيمان والنذور، باب من رأى عليه كفارةً إذا كان في معصية، ح:٣٢٩١ من حديث ابن وهب به، أخرجه الترمذي، ح:١٥٢٤، وقال: هذا لا يصح، لأن الزهري لم يسمع هذا الحديث من أبي سلمة * والزهري صرح بالسماع من أبي سلمة عند النسائي، ح:٣٨٦٩.

2126. It was narrated from 'Âishah that the Messenger of Allâh ﷺ said: "Whoever vows to obey Allâh, let him obey Him, and whoever vows to disobey Allâh, let him not disobey Him." (*Sahih*)

٢١٢٦ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ عُبَيْدِ اللهِ، عَنْ طَلْحَةَ بْنِ عَبْدِ الْمَلِكِ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ اللهِ ﷺ: **«مَنْ نَذَرَ أَنْ يُطِيعَ اللهَ فَلْيُطِعْهُ. وَمَنْ نَذَرَ أَنْ يَعْصِيَ اللهَ فَلاَ يَعْصِهِ»**.

تخريج: أخرجه البخاري، الأيمان والنذور، باب: النذر في الطاعة ﴿وما أنفقتم من نفقة أو نذرتم من نذر﴾ ح:٦٦٩٦ من حديث طلحة به.

Chapter 17. One Who Makes A Vow But Does Not State It Specifically

(المعجم ١٧) - بَابُ مَنْ نَذَرَ نَذْرًا وَلَمْ يُسَمِّهِ (التحفة ١٧)

2127. It was narrated from 'Uqbah bin 'Âmir Al-Juhani that the Messenger of Allâh ﷺ said: "Whoever makes a vow and does not state it specifically, the expiation (for such a vow) is the expiation for breaking an oath." (*Hasan*)

٢١٢٧ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ رَافِعٍ، عَنْ خَالِدِ ابْنِ يَزِيدَ، عَنْ عُقْبَةَ بْنِ عَامِرٍ الْجُهَنِيِّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ نَذَرَ نَذْرًا وَلَمْ يُسَمِّهِ، فَكَفَّارَتُهُ كَفَّارَةُ يَمِينٍ».

تخريج: [حسن] * إسماعيل بن رافع تقدم، ح:١٣٣٧، ولحديثه شاهد حسن، انظر الحديث الآتي.

Comments:

An unspecified and unnamed vow is if a person says: 'I vow for Allâh.'

2128. It was narrated from Ibn 'Abbâs that the Prophet ﷺ said: "Whoever makes a vow and does not state it specifically, the expiation (for such a vow) is the expiation for breaking an oath. Whoever makes a vow and is not able to fulfill it, the expiation for that is the expiation for breaking an oath. Whoever makes a vow and is able to fulfill it, let him do so." (*Hasan*)

٢١٢٨ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ مُحَمَّدٍ الصَّنْعَانِيُّ: حَدَّثَنَا خَارِجَةُ ابْنُ مُصْعَبٍ عَنْ بُكَيْرِ بْنِ عَبْدِ اللهِ بْنِ الْأَشَجِّ، عَنْ كُرَيْبٍ، عَنِ ابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ نَذَرَ نَذْراً وَلَمْ يُسَمِّهِ فَكَفَّارَتُهُ كَفَّارَةُ يَمِينٍ. وَمَنْ نَذَرَ نَذْراً لَمْ يُطِقْهُ فَكَفَّارَتُهُ كَفَّارَةُ يَمِينٍ. وَمَنْ نَذَرَ نَذْراً أَطَاقَهُ فَلْيَفِ بِهِ».

تخريج: [حسن] أخرجه أبو داود، الأيمان والنذور، باب من نذر نذرًا لا يطيقه، ح:٣٣٢٢ من طريق آخر عن بكير به، وإسناده حسن.

Chapter 18. Fulfilling Vows

(المعجم ١٨) - بَابُ الْوَفَاءِ بِالنَّذْرِ (التحفة ١٨)

2129. It was narrated that 'Umar bin Khattâb said: "I made a vow during the Ignorance period and I asked the Prophet ﷺ (about it) after I became Muslim. He told me to fulfill my vow." (*Sahih*)

٢١٢٩ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، عَنْ عُبَيْدِ اللهِ بْنِ عُمَرَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنْ عُمَرَ بْنِ الْخَطَّابِ قَالَ: نَذَرْتُ نَذْراً فِي الْجَاهِلِيَّةِ.

فَسَأَلْتُ النَّبِيَّ ﷺ بَعْدَمَا أَسْلَمْتُ. فَأَمَرَنِي أَنْ أُوفِيَ بِنَذْرِي.

تخريج: [صحيح] تقدم، ح: ١٧٧٢.

Comments:

a. Vowing is a type of worship, and is a good deed, because 'Umar made a determined vow to do good before embracing Islam, therefore, the noble Prophet ﷺ ordered him to fulfill the vow to do the good deed.

b. If a vow is made in the state of disbelief to do something which is a good deed in Islam as well, then this vow must be fulfilled after embracing Islam.

2130. It was narrated from Ibn 'Abbâs that a man came to the Prophet ﷺ and said: "O Messenger of Allâh, I vowed to offer a sacrifice at Buwânah." He said: "Do you intend any action of Ignorance period?" He said: "No." He said: "Then fulfill your vow." (*Hasan*)

٢١٣٠ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَىٰ وَ عَبْدُ اللهِ ابْنُ إِسْحَاقَ الْجَوْهَرِيُّ. قَالاَ: حَدَّثَنَا عَبْدُ اللهِ ابْنُ رَجَاءٍ: أَنْبَأَنَا الْمَسْعُودِيُّ، عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ أَنَّ رَجُلاً جَاءَ إِلَى النَّبِيِّ ﷺ فَقَالَ: يَا رَسُولَ اللهِ! إِنِّي نَذَرْتُ أَنْ أَنْحَرَ بِبُوَانَةَ. فَقَالَ: «فِي نَفْسِكَ شَيْءٌ مِنْ أَمْرِ الْجَاهِلِيَّةِ؟» قَالَ: لاَ. قَالَ: «أَوْفِ بِنَذْرِكَ».

تخريج: [حسن] أخرجه الطبراني في الكبير: ١٢/ ٢٢، ٢٣، ح: ١٢٣٥٦ من حديث عبدالله بن رجاء به * المسعودي اختلط تقدم، ح: ٩٠٦، وحبيب عنعن تقدم، ح: ٣٨٣، إن صح السند إليه، وله شواهد عند أبي داود، ح: ٣٣١٣ وغيره.

Comments:

a. Having something from the pre-Islamic ignorance period in the heart, means for example, if he still specified a place because it used to be considered holy for some reason in the time of ignorance, and he had vowed to slaughter a camel there following the same assumed holiness.

b. Buwânah is a sand-hill near the seashore situated beyond Yanbu.

2131. It was narrated from Maimunah bint Kardam Al-Yasâriyyah that her father met the Prophet ﷺ when she was riding behind him. He said: "I vowed to offer a sacrifice at Buwânah." The Messenger of Allâh ﷺ said: "Is there any idol there?" He said: "No." He said: "Fulfill your

٢١٣١ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ، عَنْ عَبْدِ اللهِ بْنِ عَبْدِ الرَّحْمٰنِ الطَّائِفِيِّ، عَنْ مَيْمُونَةَ بِنْتِ كَرْدَمٍ الْيَسَارِيَّةِ أَنَّ أَبَاهَا لَقِيَ النَّبِيَّ ﷺ وَهِيَ رَدِيفَةٌ لَهُ. فَقَالَ: إِنِّي نَذَرْتُ أَنْ أَنْحَرَ بِبُوَانَةَ. فَقَالَ رَسُولُ اللهِ ﷺ: «هَلْ بِهَا وَثَنٌ؟» قَالَ: لاَ.

vow." (*Hasan*)

Another chain with similar wording.

قَالَ: «أَوْفِ بِنَذْرِكَ».

حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا ابْنُ دُكَيْنٍ، عَنْ عَبْدِ اللهِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ يَزِيدَ بْنِ مِقْسَمٍ، عَنْ مَيْمُونَةَ بِنْتِ كَرْدَمٍ، عَنِ النَّبِيِّ ﷺ، بِنَحْوِهِ.

تخريج: [حسن] أخرجه أحمد:٦/٣٦٦ من حديث الطائفي به، الرواية الثانية، وقال البوصيري: أنه منقطع، يزيد بن مقسم لم يسمع من ميمونة بنت كردم ، وفي الرواية الأولى تدليس، انظر الحديث السابق، وله طريق آخر عند أبي داود، ح:٣٣١٤.

Comments:

a. Fulfilling a vow is compulsory.
b. If someone vowed and died without fulfilling it, the vow related to wealth should be fulfilled from the deceased's wealth, just as one's debt is paid after death from the wealth, and then the inheritance is divided.
c. A vow related to physical worship should be fulfilled by a close heir.
d. The offspring has more responsibility for fulfilling the parents' vow.

Chapter 19. One Who Dies With A Vow Left To Fulfill

(المعجم ١٩) - بَابُ مَنْ مَاتَ وَعَلَيْهِ نَذْرٌ (التحفة ١٩)

2132. It was narrated from Ibn 'Abbâs that Sa'd bin 'Ubâdah asked the Messenger of Allâh ﷺ about a vow which his mother had made, but she had died without fulfilling it. The Messenger of Allâh ﷺ said: "Fulfill it on her behalf." (*Sahih*)

٢١٣٢ - حَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ: أَنْبَأَنَا اللَّيْثُ بْنُ سَعْدٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللهِ بْنِ عَبْدِ اللهِ، عَنِ ابْنِ عَبَّاسٍ أَنَّ سَعْدَ بْنَ عُبَادَةَ اسْتَفْتَى رَسُولَ اللهِ ﷺ فِي نَذْرٍ كَانَ عَلَى أُمِّهِ. تُوُفِّيَتْ وَلَمْ تَقْضِهِ. فَقَالَ رَسُولُ اللهِ ﷺ: «اقْضِهِ عَنْهَا».

تخريج: أخرجه البخاري، الوصايا، باب ما يستحب لمن توفي فجاءةً أن يتصدقوا عنه، وقضاء النذور عن الميت، ح:٢٧٦١، ٦٦٩٨ من حديث ابن شهاب الزهري به، ومسلم، النذر، باب الأمر بقضاء النذر، ح:١٦٣٨.

2133. It was narrated from Jâbir bin 'Abdullâh that a woman came to the Messenger of Allâh ﷺ and said: "My mother has died, and she had made a vow to fast, but

٢١٣٣ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَىٰ: حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ: حَدَّثَنَا ابْنُ لَهِيعَةَ عَنْ عَمْرِو ابْنِ دِينَارٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ أَنَّ امْرَأَةً

she died before she could fulfill it. The Messenger of Allâh ﷺ said: 'Let her guardian fast on her behalf.'' (*Da'if*)

أَتَتْ رَسُولَ اللهِ ﷺ فَقَالَتْ: إِنَّ أُمِّي تُوُفِّيَتْ. وَعَلَيْهَا نَذْرُ صِيَامٍ. فَتُوُفِّيَتْ قَبْلَ أَنْ تَقْضِيَهُ. فَقَالَ رَسُولُ اللهِ ﷺ: «لِيَصُمْ عَنْهَا الْوَلِيُّ».

تخريج: [إسناده ضعيف] وضعفه البوصيري، وانظر، ح:٣٣٠ لعلته، وحديث: من مات وعليه صيام صام عنه وليه، يغني عنه.

Chapter 20. One Who Vows To Go For *Hajj* Walking

(المعجم ٢٠) - بَابُ مَنْ نَذَرَ أَنْ يَحُجَّ مَاشِيًا (التحفة ٢٠)

2134. It was narrated from Abu Sa'eed Ar-Ru'aini that 'Abdullâh bin Mâlik told him, that 'Uqbah bin 'Âmir told him, that his sister vowed to walk, barefoot and bareheaded, and he mentioned that to the Messenger of Allâh ﷺ. He said: "Order her to ride and to cover her head, and to fast for three days." (*Da'if*)

٢١٣٤ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا عَبْدُ اللهِ بْنُ نُمَيْرٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ عُبَيْدِ اللهِ بْنِ زَحْرٍ، عَنْ أَبِي سَعِيدٍ الرُّعَيْنِيِّ أَنَّ عَبْدَ اللهِ بْنَ مَالِكٍ أَخْبَرَهُ أَنَّ عُقْبَةَ بْنَ عَامِرٍ أَخْبَرَهُ أَنَّ أُخْتَهُ نَذَرَتْ أَنْ تَمْشِيَ حَافِيَةً، غَيْرَ مُخْتَمِرَةٍ وَأَنَّهُ ذَكَرَ ذٰلِكَ لِرَسُولِ اللهِ ﷺ. فَقَالَ: «مُرْهَا فَلْتَرْكَبْ وَلْتَخْتَمِرْ وَلْتَصُمْ ثَلَاثَةَ أَيَّامٍ».

تخريج: [إسناده ضعيف] أخرجه أبو داود، الأيمان والنذور، باب من رأى عليه كفارةً إذا كان في معصية، ح:٣٢٩٣ من حديث يحيى به * عبيدالله بن زحر ضعفه الجمهور، وقال ابن معين: كل حديثه عندي ضعيف، وله متابعة ضعيفة عند أحمد: ٤/ ١٤٧ من أجل ابن لهيعة تقدم، ح:٣٣٠.

2135. It was narrated that Abu Hurairah said: "The Prophet ﷺ saw an old man walking between his two sons, and he said: 'What is the matter with him?' His sons said: 'A vow, O Messenger of Allâh.' He said: 'Let this old man ride, for Allâh has no need of you or your vow.'" (*Sahih*)

٢١٣٥ - حَدَّثَنَا يَعْقُوبُ بْنُ حُمَيْدِ بْنِ كَاسِبٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ، عَنْ عَمْرِو بْنِ أَبِي عَمْرٍو، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: رَأَى النَّبِيُّ ﷺ شَيْخاً يَمْشِي بَيْنَ ابْنَيْهِ. فَقَالَ: «مَا شَأْنُ هٰذَا؟» قَالَ ابْنَاهُ: نَذْرٌ، يَا رَسُولَ اللهِ قَالَ: «ارْكَبْ أَيُّهَا الشَّيْخُ فَإِنَّ اللهَ غَنِيٌّ عَنْكَ وَعَنْ نَذْرِكَ».

تخريج: أخرجه مسلم، النذر، باب من نذر أن يمشي إلى الكعبة، ح:١٦٤٣ من حديث عبدالعزيز به.

Comments:

a. One should not make such a vow that is extremely and exceedingly hard to fulfill.

b. If one feels that fulfilling a vow is getting out of reach, then one should break the vow, and carry out the expiation.

Chapter 21. One Who Mixes Obedience And Sin In His Vow

(المعجم ٢١) - **بَابُ مَنْ خَلَطَ فِي نَذْرِهِ طَاعَةً بِمَعْصِيَةٍ** (التحفة ٢١)

2136. It was narrated from Ibn 'Abbâs that the Messenger of Allâh ﷺ passed by a man in Makkah who was standing in the sun. He said: "What is this?" They said: "He vowed to fast and not to seek shade until night comes, and not to speak, and to remain standing." He said: "Let him speak and seek shade, and let him sit down, but let him complete his fast." (*Sahih*)

Another chain from Ibn 'Abbâs, from the Prophet ﷺ, with similar wording.

٢١٣٦ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَىٰ: حَدَّثَنَا إِسْحَاقُ بْنُ مُحَمَّدٍ الْفَرْوِيُّ: حَدَّثَنَا عَبْدُ اللهِ ابْنُ عُمَرَ، عَنْ عُبَيْدِ اللهِ بْنِ عُمَرَ، عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ أَنَّ رَسُولَ اللهِ ﷺ مَرَّ بِرَجُلٍ بِمَكَّةَ وَهُوَ قَائِمٌ فِي الشَّمْسِ. فَقَالَ: «مَا هٰذَا؟» قَالُوا: نَذَرَ أَنْ يَصُومَ وَلاَ يَسْتَظِلَّ إِلَى اللَّيْلِ. وَلاَ يَتَكَلَّمَ. وَلاَ يَزَالَ قَائِماً. قَالَ: «لِيَتَكَلَّمْ وَلْيَسْتَظِلَّ وَلْيَجْلِسْ وَلْيُتِمَّ صَوْمَهُ».

حدّثنا الْحُسَيْنُ بْنُ مُحَمَّدِ بْنِ شَنَبَةَ الْوَاسِطِيُّ: حَدَّثَنَا الْعَلاَءُ بْنُ عَبْدِ الْجَبَّارِ، عَنْ وُهَيْبٍ، عَنْ أَيُّوبَ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ عن النبي نحوه.

تخريج: أخرجه البخاري، الأيمان والنذور، باب النذر فيما لا يملك وفي معصية، ح: ٦٧٠٤ من حديث وهيب به، الرواية الثانية، وبها صح السند الأول.

Comments:

If the vow is of such a type, which includes legal and illegal things, then one should give up the illegal things and fulfill the vow of doing the legal ones. Because making a vow to avoid speaking, sitting and keeping away from shade was incorrect, so these things were prohibited, and observing fast is a permissible worship, therefore it was ordered to be fulfilled.

[بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ]

In the Name of Allâh, the Most Beneficent, the Most Merciful

12. The Chapters On Business Transactions

(المعجم ١٢) أَبْوَابُ التِّجَارَاتِ
(التحفة ١٠)

Comments:

Linguistically *Bai'* means 'exchanging a commodity for another commodity'. The term *Bai'* is identified thus: 'It is to exchange property with mutual agreement.'

A transaction relating to sales and business has the following four principle factors:

1: The Seller: It is essential that the seller owns the commodity, understands the matter in hand and he/she is sane.

2: The Buyer: It is essential for the buyer too that he/she has the ability to make and exercise a deal.

3: The Commodity: The commodity being sold should be permissible and the commodity taken as price should also be permissible.

4: Words of Striking a Deal: Acceptance and liability, for example: a person says 'I sell this in exchange for such and such price,' and the buyer should say 'I buy it.'

Chapter 1. Encouragement To Earn A Living

(المعجم ١) - بَابُ الْحَثِّ عَلَى الْمَكَاسِبِ (التحفة ١)

2137. It was narrated from 'Âishah that the Messenger of Allâh ﷺ said: 'The best (most pure) food a man consumes is that which he has earned himself, and his child (and his child's wealth) is part of his earnings." (*Sahih*)

٢١٣٧ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَ عَلِيُّ بْنُ مُحَمَّدٍ، وَ إِسْحَاقُ بْنُ إِبْرَاهِيمَ بْنِ حَبِيبٍ قَالُوا: حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الأَعْمَشُ عَنْ إِبْرَاهِيمَ، عَنِ الأَسْوَدِ، عَنْ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ أَطْيَبَ مَا أَكَلَ الرَّجُلُ مِنْ كَسْبِهِ. وَإِنَّ وَلَدَهُ مِنْ كَسْبِهِ».

تخريج: [صحيح] أخرجه النسائي: ٧/٢٤١، البيوع، باب الحث على الكسب، ح: ٤٤٥٦، ٤٤٥٧ من حديث الأعمش به، وصححه ابن حبان(موارد)، ح: ١٠٩٢، ١٠٩٣، وله شواهد كثيرة انظر، ح: ٢٢٩٠، ٢٢٩٢ .

Comments:

a. Livelihood earned with hard work is lawful earning, provided it was earned according to Islamic law. This hard work can be physical, technical, professional, handicraft, intellectual and academic.

b. Parents are allowed to take from their children's wealth, as needed, however they should not disregard their children's lawful and reasonable needs and facilities.

2138. It was narrated from Miqdâm bin Ma'dikarib (Az-Zubaidi) that the Messenger of Allâh ﷺ said: "No man earns anything better than that which he earns with his own hands, and what a man spends on himself, his wife, his child and his servant, then it is charity." (***Hasan***)

٢١٣٨ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَيَّاشٍ، عَنْ بَحِيرِ بْنِ سَعْدٍ، عَنْ خَالِدِ بْنِ مَعْدَانَ، عَنِ الْمِقْدَامِ بْنِ مَعْدِيكَرِبَ [الزُّبَيْدِيِّ]، عَنْ رَسُولِ اللهِ ﷺ قَالَ: **«مَا كَسَبَ الرَّجُلُ كَسْباً أَطْيَبَ مِنْ عَمَلِ يَدِهِ. وَمَا أَنْفَقَ الرَّجُلُ عَلَى نَفْسِهِ وَأَهْلِهِ وَوَلَدِهِ وَخَادِمِهِ، فَهُوَ صَدَقَةٌ»**.

تخريج: [حسن] أخرجه أحمد: ٤/١٣٢ من حديث إسماعيل به نحو المعنى، وتابعه بقية ثنا بحير به (المسند للإمام أحمد، أيضًا)، وحسنه البوصيري، وأصله في صحيح البخاري، ح: ٢٠٧٢ وغيره، وله شاهد.

Comments:

a. The best earning is earned by hard work.

b. To avoid spending on one's wife and children is miserliness and stinginess which is condemnable. But to keep fulfilling unreasonable legal and illegal needs of the family is also extravagance and squandering, which are both disliked.

2139. It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ said: 'The trustworthy, honest Muslim merchant will be with the martyrs on the Day of Resurrection." (***Da'if***)

٢١٣٩ - حَدَّثَنَا أَحْمَدُ بْنُ سِنَانٍ: حَدَّثَنَا كَثِيرُ بْنُ هِشَامٍ: حَدَّثَنَا كُلْثُومُ بْنُ جَوْشَنٍ الْقُشَيْرِيُّ عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: **«التَّاجِرُ الأَمِينُ الصَّدُوقُ الْمُسْلِمُ، مَعَ الشُّهَدَاءِ يَوْمَ الْقِيَامَةِ»**.

تخريج: [ضعيف] أخرجه الحاكم: ٢/٦ من حديث كثير به، وقال البوصيري: هذا إسناد فيه كلثوم بن جوشن وهو ضعيف، وله شاهد ضعيف عند الترمذي، ح: ١٢٠٩ وغيره، وحسنه الترمذي، وفيه علل منها عنعنة الحسن وغيره.

Comments:

This is narrated in *Jâmi' At-Tirmidhi* by Abu Sa'eed. Imâm Tirmidhi declared this *Hadith* as *Hasan* (Good). (*Jâmi' At-Tirmidhi, Hadith*: 1209)

2140. It was narrated from Abu Hurairah that the Prophet ﷺ said: "The one who strives to support the widow and the poor is like a *Mujâhid* who fights in the cause of Allâh, and like one who stands in the night (in voluntary prayer) and fasts by day." (*Sahih*)

٢١٤٠ - حَدَّثَنَا يَعْقُوبُ بْنُ حُمَيْدِ بْنِ كَاسِبٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ الدَّرَاوَرْدِيُّ، عَنْ ثَوْرِ بْنِ زَيْدٍ الدِّيلِيِّ، عَنْ أَبِي الْغَيْثِ مَوْلَى ابْنِ مُطِيعٍ، عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ ﷺ قَالَ: **«السَّاعِي عَلَى الأَرْمَلَةِ وَالْمِسْكِينِ كَالْمُجَاهِدِ فِي سَبِيلِ اللهِ، وَكَالَّذِي يَقُومُ اللَّيْلَ وَيَصُومُ النَّهَارَ»**.

تخريج: أخرجه البخاري، النفقات، باب فضل النفقة على الأهل ... الخ، ح:٥٣٥٣، ومسلم، الزهد، باب فضل الإحسان إلى الأرملة والمسكين واليتيم، ح:٢٩٨٢ من حديث ثور به.

Comments:

The best source of looking after a widow is to arrange her marriage, thus her honor will be protected as well, and also it will be a permanent arrangement for her and her children to be looked after, and to have a good upbringing. However, if her marriage seems impossible for some reason, then it is an obligation upon the Muslims to fulfill her and her children's lawful and reasonable needs in order to make them useful, responsible and positive members of the society.

2141. It was narrated from Mu'âdh bin 'Abdullâh bin Khubaib, from his father, that his paternal uncle said: "We were sitting in a gathering, and the Prophet ﷺ came with traces of water on his head. One of us said to him: 'We see that you are of good cheer today.' He said: 'Yes, praise is to Allâh.' Then he spoke to the people about being rich. He said: 'There is nothing wrong with being rich for one who has piety, but good health, for one who has piety is better than riches, and being of good cheer is a blessing." (*Sahih*)

٢١٤١ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ: حَدَّثَنَا عَبْدُ اللهِ بْنُ سُلَيْمَانَ عَنْ مُعَاذِ بْنِ عَبْدِ اللهِ بْنِ خُبَيْبٍ، عَنْ أَبِيهِ، عَنْ عَمِّهِ قَالَ: كُنَّا فِي مَجْلِسٍ. فَجَاءَ النَّبِيُّ ﷺ وَعَلَى رَأْسِهِ أَثَرُ مَاءٍ. فَقَالَ لَهُ بَعْضُنَا: نَرَاكَ الْيَوْمَ طَيِّبَ النَّفْسِ. فَقَالَ: **«أَجَلْ. وَالْحَمْدُ لِلَّهِ»** ثُمَّ أَفَاضَ الْقَوْمُ فِي ذِكْرِ الْغِنَى. فَقَالَ: **«لاَ بَأْسَ بِالْغِنَى لِمَنِ اتَّقَى. وَالصِّحَّةُ لِمَنِ اتَّقَى خَيْرٌ مِنَ الْغِنَى. وَطِيبُ النَّفْسِ مِنَ النَّعِيمِ»**.

تخريج: [إسناده صحيح] أخرجه أحمد:٥/ ٣٧٢، ٣٨١ من حديث عبدالله بن سليمان به، وصححه الحاكم:٢/ ٣، والذهبي، والبوصيري.

Comments:

a. A righteous person having fear of Allâh ﷻ earns his livelihood through lawful ways, and spends it in good causes, and in fulfilling lawful and reasonable needs, thus he earns reward in earning and in spending. The wealth is a great favor for such a person.

b. A bad person does not distinguish between lawful and unlawful in earning a livelihood. He spends with pride, to show off, and he uses wealth for an unreasonable lavish lifestyle. Thus the gain of this wealth becomes a source of sin for him, and the spending of it multiplies his sins even more. The wealth is a test and a cause of destruction for such a person. May Allâh keep us safe! Amen.

c. Health is a greater favor than wealth. Being in a state of good health, despite being less fortunate in respect to wealth, certainly allows more good deeds to be performed.

Chapter 2. Moderation In Seeking To Earn A Living

(المعجم ٢) - بَابُ الاقْتِصَادِ فِي طَلَبِ الْمَعِيشَةِ (التحفة ٢)

2142. It was narrated from Abu Humaid As-Sâ'idi that the Messenger of Allâh ﷺ said: "Be moderate in seeking worldly things, for everyone will be facilitated for which he was created." (*Sahih*)

٢١٤٢ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَيَّاشٍ، عَنْ عُمَارَةَ بْنِ غَزِيَّةَ، عَنْ رَبِيعَةَ بْنِ أَبِي عَبْدِ الرَّحْمٰنِ، عَنْ عَبْدِ الْمَلِكِ بْنِ سَعِيدٍ الأَنْصَارِيِّ، عَنْ أَبِي حُمَيْدٍ السَّاعِدِيِّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**أَجْمِلُوا فِي طَلَبِ الدُّنْيَا فَإِنَّ كُلًّا مُيَسَّرٌ لِمَا خُلِقَ لَهُ**».

تخريج: [صحيح] أخرجه ابن أبي عاصم في السنة، ح:٤١٨ عن هشام بن عمار به، أخرجه البيهقي وغيره من حديث سليمان بن بلال عن ربيعة به، وصححه الحاكم على شرط الشيخين: ٢/ ٣، ووافقه الذهبي، وهو على شرط مسلم فقط، والله أعلم.

Comments:

'Be moderate in seeking worldly things' means to strive for earning lawful and one should not engage oneself fully in the earning that his/her attention for the Hereafter is driven away. It means to adopt a moderate manner of earning the worldly gain.

2143. It was narrated from Anas bin Mâlik that the Messenger of Allâh ﷺ said: 'The one who has the most concerns is the believer who is concerned about both his worldly affairs and his Hereafter.'" (*Da'if*)

٢١٤٣ - حَدَّثَنَا إِسْمَاعِيلُ بْنُ بَهْرَامٍ: حَدَّثَنَا الْحَسَنُ بْنُ مُحَمَّدِ بْنِ عُثْمَانَ، زَوْجُ بِنْتِ الشَّعْبِيِّ: حَدَّثَنَا سُفْيَانُ عَنِ الأَعْمَشِ، عَنْ يَزِيدَ الرَّقَاشِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ

رَسُولُ اللهِ ﷺ: «أَعْظَمُ النَّاسِ هَمًّا، الْمُؤْمِنُ الَّذِي يَهُمُّ بِأَمْرِ دُنْيَاهُ وَأَمْرِ آخِرَتِهِ».

قَالَ أَبُو عَبْدِ اللهِ: هٰذَا حَدِيثٌ غَرِيبٌ. تَفَرَّدَ بِهِ إِسْمَاعِيلُ.

Abu 'Abdullah said: "This *Hadith* is *Gharib*' Ismâ'il, alone, has narrated it."

تخريج: [إسناده ضعيف] أخرجه ابن أبي الدنيا في الهم والحزن من حديث إسماعيل به، وانظر، ح: ١٠٨٠ لعلته، وفيه علل أخرى.

٢١٤٤ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُصَفَّى الْحِمْصِيُّ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ، عَنِ ابْنِ جُرَيْجٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «أَيُّهَا النَّاسُ اتَّقُوا اللهَ وَأَجْمِلُوا فِي الطَّلَبِ. فَإِنَّ نَفْساً لَنْ تَمُوتَ حَتَّى تَسْتَوْفِيَ رِزْقَهَا، وَإِنْ أَبْطَأَ عَنْهَا. فَاتَّقُوا اللهَ وَأَجْمِلُوا فِي الطَّلَبِ. خُذُوا مَا حَلَّ، وَدَعُوا مَا حَرُمَ».

2144. It was narrated from Jâbir bin 'Abdullâh that the Messenger of Allâh ﷺ said: "O people, fear Allâh and be moderate in seeking a living, for no soul will die until it has received all its provision, even if it is slow in coming. So fear Allâh and be moderate in seeking provision; take that which is permissible and leave that which is forbidden." (*Sahih*)

تخريج: [صحيح] أخرجه ابن أبي عاصم في السنة، ح: ٤٢٠ من حديث الوليد به، وتابعه محمد بن بكر (المستدرك: ٢/ ٤) وغيره، وله شاهد حسن عند ابن حبان(موارد)، ح: ١٠٨٤، ١٠٨٥ وغيره، وصححه الحاكم، والذهبي.

Comments:

a. A person caring for a lawful earning is never deprived of livelihood.
b. Putting trust in Allâh, unlawful livelihood must be avoided.
c. As the term of worldly life is appointed, which will not be increased or decreased; likewise livelihood is also fixed and specified. But the human earns reward or chastisement for its right or wrong strife.

(المعجم ٣) - بَابُ التَّوَقِّي فِي التِّجَارَةِ (التحفة ٣)

Chapter 3. Fearing Allâh In Business

٢١٤٥ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الأَعْمَشِ، عَنْ شَقِيقٍ، عَنْ قَيْسِ بْنِ أَبِي غَرَزَةَ قَالَ: كُنَّا نُسَمَّى، فِي عَهْدِ رَسُولِ اللهِ ﷺ، السَّمَاسِرَةَ. فَمَرَّ بِنَا

2145. It was narrated that Qais bin Abu Gharazah said: "At the time of the Messenger of Allâh ﷺ we used to be called brokers, but the Messenger of Allâh ﷺ passed by us and called by a name that

was better than that. He said: 'O merchants, selling involves (false) oaths and idle talk, so mix some charity with it.'" (*Sahih*)

رَسُولُ اللهِ ﷺ فَسَمَّانَا بِاسْمٍ هُوَ أَحْسَنُ مِنْهُ. فَقَالَ: «يَا مَعْشَرَ التُّجَّارِ إِنَّ الْبَيْعَ يَحْضُرُهُ الْحَلِفُ وَاللَّغْوُ. فَشُوبُوهُ بِالصَّدَقَةِ».

تخريج: [صحيح] أخرجه أبو داود، البيوع، باب في التجارة يخالطها الحلف واللغو، ح:٣٣٢٦ من حديث أبي معاوية به، وصححه الترمذي، ح:١٢٠٨، وابن الجارود، ح:٥٥٧، والحاكم:٢/٥، والذهبي * الأعمش صرح بالسماع(مشكل الآثار للطحاوي:٣/١٣، ١٤)، وتابعه جماعة.

Comments:

This *Hadith* expresses the permissibility of a broker and commissioning agent, whereas the *Ahâdith* (2175-2177) are contrary to it. These *Ahâdith* can be reconciled thus; that helping a brother, out of sincerity without taking commission, in buying and selling the commodity is better, but receiving a salary or commission for it is disliked. Ibn Sirin, 'Atâ, Ibrâhim and Hasan, may Allâh have mercy on them, see no harm in the salary of an agent. Ibn Abbâs ﷺ said: "There is no harm in saying, 'sell this clothe, and whatever is gained over such and such price is yours'." Ibn Sirin said: "'Sell this commodity for such and such, whatever the profit will be is yours. Or the profit will be divided between you and me.' There is no harm in it." The Prophet ﷺ said: "The Muslims are bound to their conditions." (*Sahih Al-Bukhâri*: The Book of Hiring (37) Chapter: 14 The wages of a broker)

2146. It was narrated from Ismâ'il bin 'Ubaid bin Rifâ'ah, from his father, that his grandfather Rifâ'ah said: "We went out with the Messenger of Allâh ﷺ, and the people were trading early in the morning. He called them: 'O merchants!' and when they looked up and craned their necks, he said: 'The merchants will be raised on the Day of Resurrection as immoral people, apart from those who fear Allâh and act righteously and speak the truth (i.e. those who are honest).'" (*Hasan*)

٢١٤٦ - حَدَّثَنَا يَعْقُوبُ بْنُ حُمَيْدِ بْنِ كَاسِبٍ: حَدَّثَنَا يَحْيَى بْنُ سُلَيْمٍ الطَّائِفِيُّ، عَنْ عَبْدِ اللهِ بْنِ عُثْمَانَ بْنِ خُثَيْمٍ، عَنْ إِسْمَاعِيلَ بْنِ عُبَيْدِ بْنِ رِفَاعَةَ، عَنْ أَبِيهِ، عَنْ جَدِّهِ رِفَاعَةَ قَالَ: خَرَجْنَا مَعَ رَسُولِ اللهِ ﷺ فَإِذَا النَّاسُ يَتَبَايَعُونَ بُكْرَةً. فَنَادَاهُمْ: «يَا مَعْشَرَ التُّجَّارِ» فَلَمَّا رَفَعُوا أَبْصَارَهُمْ، وَمَدُّوا أَعْنَاقَهُمْ. قَالَ: «إِنَّ التُّجَّارَ يُبْعَثُونَ يَوْمَ الْقِيَامَةِ فُجَّاراً. إِلَّا مَنِ اتَّقَى اللهَ وَبَرَّ وَصَدَقَ».

تخريج: [إسناده حسن] أخرجه الترمذي، البيوع، باب ماجاء في التجار وتسمية النبي ﷺ إياهم، ح:١٢١٠ من حديث ابن خثيم به، وقال: هذا حديث حسن صحيح ، وصححه ابن

حبان(موارد)، ح:١٠٩٥، والحاكم:٢/٦، والذهبي.

Chapter 4. If A Man Finds A Way Of Earning A Living, Let Him Stick With It

(المعجم ٤) - بَابٌ: إِذَا قُسِمَ لِلرَّجُلِ رِزْقٌ مِنْ وَجْهٍ فَلْيَلْزَمْهُ (التحفة ٤)

2147. It was narrated from Anas bin Mâlik that the Messenger of Allâh ﷺ said: 'Whoever achieves at something, let him stick with it.'" (*Da'if*)

٢١٤٧ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ: حَدَّثَنَا فَرْوَةُ أَبُو يُونُسَ، عَنْ هِلَالِ بْنِ جُبَيْرٍ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: **«مَنْ أَصَابَ مِنْ شَيْءٍ، فَلْيَلْزَمْهُ»**.

تخريج: [إسناده ضعيف] أخرجه البخاري في التاريخ الكبير:٨/٢٠٦ من حديث محمد بن عبدالله الأنصاري به، وقال البوصيري: هذا إسناد ضعيف * هلال مستور، وشك ابن حبان في سماعه من أنس (تقريب)، وفيه علة أخرى.

2148. It was narrated that Nâfi' said: I used to send trade goods to Shâm and Egypt, then I prepared to send trade goods to 'Irâq. I went to 'Âishah, the Mother of the Believers, and said to her: "O Mother of the Believers! I used to send trade goods to Shâm and I am preparing to send trade goods to 'Irâq." She said: "Do not do that. What is wrong with the way you have been doing it? I heard the Messenger of Allâh ﷺ say: 'If Allâh causes provision to come to one of you through a certain means, he should not leave it unless it changes or deteriorates." (*Da'if*)

٢١٤٨ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَىٰ: حَدَّثَنَا أَبُو عَاصِمٍ: أَخْبَرَنِي أَبِي، عَنِ الزُّبَيْرِ بْنِ عُبَيْدٍ، عَنْ نَافِعٍ قَالَ: كُنْتُ أُجَهِّزُ إِلَى الشَّامِ وَإِلَى مِصْرَ. فَجَهَّزْتُ إِلَى الْعِرَاقِ. فَأَتَيْتُ عَائِشَةَ أُمَّ الْمُؤْمِنِينَ فَقُلْتُ لَهَا: يَا أُمَّ الْمُؤْمِنِينَ كُنْتُ أُجَهِّزُ إِلَى الشَّامِ. فَجَهَّزْتُ إِلَى الْعِرَاقِ. فَقَالَتْ: لَا تَفْعَلْ. مَا لَكَ وَلِمَتْجَرِكَ؟ فَإِنِّي سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: **«إِذَا سَبَّبَ اللهُ لِأَحَدِكُمْ رِزْقاً مِنْ وَجْهٍ، فَلَا يَدَعْهُ حَتَّى يَتَغَيَّرَ لَهُ، أَوْ يَتَنَكَّرَ لَهُ»**.

تخريج: [إسناده ضعيف] أخرجه أحمد:٦/٢٤٦ عن أبي عاصم به ببعض الاختلاف * والزبير بن عبيد مجهول كما في التقريب وغيره.

Chapter 5. Occupations

(المعجم ٥) - بَابُ الصِّنَاعَاتِ (التحفة ٥)

2149. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "Allâh has not sent any Prophet but he was a shepherd." His Companions said to him: "Even you, O Messenger of Allâh?" He said: "Even me. I used to tend the sheep of the people of Makkah for a few *Qirâts*." (*Sahih*)

(One of the narrators) Suwaid said: "Meaning one *Qirât* for every sheep."

٢١٤٩ - حَدَّثَنَا سُوَيْدُ بْنُ سَعِيدٍ: حَدَّثَنَا عَمْرُو بْنُ يَحْيَى بْنِ سَعِيدٍ الْقُرَشِيُّ، عَنْ جَدِّهِ، سَعِيدِ بْنِ أَبِي أُحَيْحَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: **«مَا بَعَثَ اللهُ نَبِيًّا إِلَّا رَاعِيَ غَنَمٍ»** قَالَ لَهُ أَصْحَابُهُ: وَأَنْتَ يَا رَسُولَ اللهِ! قَالَ: **«وَأَنَا. كُنْتُ أَرْعَاهَا لِأَهْلِ مَكَّةَ بِالْقَرَارِيطِ»**.

قَالَ سُوَيْدٌ: يَعْنِي كُلُّ شَاةٍ بِقِيرَاطٍ.

تخريج: أخرجه البخاري، الإجارة، باب رعي الغنم على قراريط، ح:٢٢٦٢ من حديث عمرو بن يحيى به.

Comments:

a. Physical work and labor is a lawful profession, provided a worker works honestly and he is not given work to do which is religiously unlawful.
b. Work should not be started until the labor and salary is determined.
c. Tending to goats and sheep was a profession of the Prophet ﷺ.
d. *Qirât* is a type of currency, which is a twentieth or twenty-fourth of a Dinâr. (See: *An-Nihâyah* of Ibn Athir, root word *Qirât*).

2150. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "Zakariyyâ was a carpenter." (*Sahih*)

٢١٥٠ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَىٰ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ الْخُزَاعِيُّ، وَالْحَجَّاجُ، وَالْهَيْثَمُ بْنُ جَمِيلٍ قَالُوا: حَدَّثَنَا حَمَّادٌ عَنْ ثَابِتٍ، عَنْ أَبِي رَافِعٍ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: **«كَانَ زَكَرِيَّا نَجَّارًا»**.

تخريج: أخرجه مسلم، الفضائل، باب: من فضائل زكرياء عليه السلام، ح:٢٣٧٩ من حديث حماد بن سلمة به.

Comments:

a. Carpentry and woodwork is a good profession, through which a believer can earn lawful livelihood with his hands. Prophet Nuh (Noah) also built a wooden ark with Allâh's command. (*Surah Hud* 11: 37-38).
b. No profession should be disregarded. Disregard is that a person chooses

unlawful means to earn a livelihood or he/she adopts a profession which is unlawful according to *Shari'ah*.

2151. It was narrated from 'Âishah that the Messenger of Allâh ﷺ said: "The image-makers will be punished on the Day of Resurrection and will be told: 'Give life to that which you have created.'" (*Sahih*)

٢١٥١ - حَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ: حَدَّثَنَا اللَّيْثُ بْنُ سَعْدٍ عَنْ نَافِعٍ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ عَائِشَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِنَّ أَصْحَابَ الصُّوَرِ يُعَذَّبُونَ يَوْمَ الْقِيَامَةِ. يُقَالُ لَهُمْ: أَحْيُوا مَا خَلَقْتُمْ».

تخريج: أخرجه البخاري، التوحيد، باب قول الله تعالى: ﴿والله خلقكم وما تعملون ...﴾ إلخ، ح:٧٥٥٧ من حديث الليث بن سعد به.

Comments:

a. Drawing pictures of living animals is prohibited, regardless if it is drawn on paper, a wall or a piece of cloth, or a statue made of clay, stone, porcelain or plastic etc.

b. The commandment of blowing life will be given to the artists just for the sake of making them ashamed, and to make clear the gravity of their crime, thus this commandment will in fact be a form of chastisement.

2152. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "The most dishonest of people are the dyers and the goldsmiths."[1] (*Da'if*)

٢١٥٢ - حَدَّثَنَا عَمْرُو بْنُ رَافِعٍ: حَدَّثَنَا عُمَرُ ابْنُ هَارُونَ، عَنْ هَمَّامٍ، عَنْ فَرْقَدٍ السَّبَخِيِّ، عَنْ يَزِيدَ بْنِ عَبْدِ اللهِ بْنِ الشِّخِّيرِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «أَكْذَبُ النَّاسِ الصَّبَّاغُونَ وَالصَّوَّاغُونَ».

تخريج: [إسناده ضعيف] أخرجه أبو داود الطيالسي، ح:٢٥٧٤ عن همام به، وانظر، ح:١٧٨١ لعلته.

Chapter 6. Hoarding And Importing

(المعجم ٦) - بَابُ الْحُكْرَةِ وَالْجَلْبِ (التحفة ٦)

2153. It was narrated from 'Umar bin Khattâb that the Messenger of Allâh ﷺ said: "The importer is

٢١٥٣ - حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ: حَدَّثَنَا أَبُو أَحْمَدَ: حَدَّثَنَا إِسْرَائِيلُ عَنْ عَلِيِّ

[1] These two occupations are characterized as dishonest because they often tell people that their goods will be ready at a certain time then break that promise. The words translated as 'dyers and goldsmiths' may also refer to those who tell lies and invent fabrications. See explanation by Sindi.

ابْنِ سَالِمِ بْنِ ثَوْبَانَ، عَنْ عَلِيِّ بْنِ زَيْدِ بْنِ جُدْعَانَ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ عُمَرَ ابْنِ الْخَطَّابِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «الْجَالِبُ مَرْزُوقٌ وَالْمُحْتَكِرُ مَلْعُونٌ».

blessed with provision and the hoarder is cursed." (*Da'if*)

تخريج: [إسناده ضعيف] أخرجه الدارمي:٢/٢٤٩، ح:٢٥٤٧ من حديث إسرائيل به، وضعفه البوصيري، والعسقلاني في التلخيص الحبير:٣/١٣، وانظر، ح:١١٦ لعلته * وعلي بن سالم ضعيف (تقريب).

٢١٥٤ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ مَعْمَرِ بْنِ عَبْدِ اللهِ بْنِ نَضْلَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لاَ يَحْتَكِرُ إِلَّا خَاطِىءٌ».

2154. It was narrated from Ma'mar bin 'Abdullâh bin Nadlah that the Messenger of Allâh ﷺ said: "No one hoards but a sinner.'" (*Sahih*)

تخريج: [صحيح] أخرجه الترمذي. البيوع، باب ماجاء في الاحتكار، ح:١٢٦٧ من حديث يزيد بن هارون به، وقال: حسن صحيح ، أخرجه مسلم، ح:١٦٠٥ من طرق عن سعيد بن المسيب به.

Comments:

"Hoarding up" is when people are in more need of something, the trader holds back the stock in order to let the price increase, out of greed and selfishness. Such a person has a desire in his heart that the public get trapped in difficulty and he/she will take advantage of that to accumulate wealth. This type of desires does not suit a Muslim's dignity.

٢١٥٥ - حَدَّثَنَا يَحْيَى بْنُ حَكِيمٍ: حَدَّثَنَا أَبُو بَكْرٍ الْحَنَفِيُّ: حَدَّثَنَا الْهَيْثَمُ بْنُ رَافِعٍ: حَدَّثَنِي أَبُو يَحْيَى الْمَكِّيُّ، عَنْ فَرُّوخَ مَوْلَى عُثْمَانَ ابْنِ عَفَّانَ، عَنْ عُمَرَ بْنِ الْخَطَّابِ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «مَنِ احْتَكَرَ عَلَى الْمُسْلِمِينَ طَعَاماً ضَرَبَهُ اللهُ بِالْجُذَامِ وَالإِفْلاَسِ».

2155. It was narrated that 'Umar bin Khattâb said: "I heard the Messenger of Allâh ﷺ say: 'Whoever hoards food (and keeps it from) the Muslims, Allâh will afflict him with leprosy and bankruptcy.'" (*Hasan*)

تخريج: [إسناده حسن] أخرجه أحمد:١/٢١ من حديث الهيثم به مطولاً، وصححه البوصيري، وقال المنذري في الترغيب والترهيب:٢/٥٨٣ هذا إسناد جيد متصل ورواته ثقات ،

وقال الحافظ في الفتح: ٤/٣٤٨ وإسناده حسن .

Chapter 7. The Wages Of The *Râqi*[1]

(المعجم ٧) - بَابُ أَجْرِ الرَّاقِي

(التحفة ٧)

2156. It was narrated that Abu Sa'eed Al-Khudri said: "The Messenger of Allâh ﷺ sent us, thirty horsemen, on a military campaign. We camped near some people and asked them for hospitality but they refused. Then their leader was stung by a scorpion, and they said: 'Is there anyone among you who can recite *Ruqyah* for a scorpion sting?' I said: 'Yes, I can, but I will not recite *Ruqyah* for him until you give us some sheep.' They said: 'We will give you thirty sheep.' So we accepted them, and I recited *Al-Hamd* (i.e. *Al-Fâtihah*) over him seven times. Then he recovered, and I took the sheep. Then some doubts occurred within ourselves. Then we said: 'Let us not hasten (to make a decision concerning the sheep) until we come to the Prophet ﷺ.' So when we came back: 'I told him what I had done. He said: 'How did you know that it is a *Ruqyah*? Divide them up and give me a share as well.'" (*Sahih*)

٢١٥٦ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الأَعْمَشُ عَنْ جَعْفَرِ ابْنِ إِيَاسٍ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: بَعَثَنَا رَسُولُ اللهِ ﷺ ثَلاَثِينَ رَاكِباً فِي سَرِيَّةٍ. فَنَزَلْنَا بِقَوْمٍ. فَسَأَلْنَاهُمْ أَنْ يَقْرُونَا. فَأَبَوْا. فَلُدِغَ سَيِّدُهُمْ فَأَتَوْنَا فَقَالُوا: أَفِيكُمْ أَحَدٌ يَرْقِي مِنَ الْعَقْرَبِ؟ فَقُلْتُ: نَعَمْ. أَنَا. وَلٰكِنْ لاَ أَرْقِيهِ حَتَّى تُعْطُونَا غَنَماً. قَالُوا: فَإِنَّا نُعْطِيكُمْ ثَلاَثِينَ شَاةً. فَقَبِلْنَاهَا. فَقَرَأْتُ عَلَيْهِ الْحَمْدَ [الفاتحة] سَبْعَ مَرَّاتٍ. فَبَرِىءَ وَقَبَضْتُ الْغَنَمَ. فَعَرَضَ فِي أَنْفُسِنَا مِنْهَا شَيْءٌ. فَقُلْنَا: لاَ تَعْجَلُوا حَتَّى نَأْتِيَ النَّبِيَّ ﷺ. فَلَمَّا قَدِمْنَا ذَكَرْتُ لَهُ الَّذِي صَنَعْتُ. فَقَالَ: **«أَوَمَا عَلِمْتَ أَنَّهَا رُقْيَةٌ؟ اقْتَسِمُوهَا وَاضْرِبُوا لِي مَعَكُمْ سَهْماً»**.

تخريج: (الف) [صحيح] أخرجه الترمذي، الطب، باب ماجاء في أخذ الأجر على التعويذ، ح:٢٠٦٣ من حديث أبي معاوية به، وقال: هذا حديث حسن ، وانظر الحديث الآتي.

[1] The one who administers *Ruqyah* (recitation of Qur'ânic Verses as a means of curing disease).

Other chains with similar wording.

حدّثنا أَبُو كُرَيْبٍ: حَدَّثَنَا هُشَيْمٌ: حَدَّثَنَا أَبُو بِشْرٍ عَنِ ابْنِ أَبِي الْمُتَوَكِّلِ، عَنْ أَبِي الْمُتَوَكِّلِ، عَنْ أَبِي سَعِيدٍ، عَنِ النَّبِيِّ ﷺ بِنَحْوِهِ؛ ح: وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي بِشْرٍ، عَنِ ابنِ الْمُتَوَكِّلِ، عَنْ أَبِي سَعِيدٍ، عَنِ النَّبِيِّ ﷺ بِنَحْوِهِ.

قَالَ أَبُو عَبْدِ اللهِ: وَالصَّوَابُ هُوَ أَبُو الْمُتَوَكِّلِ.

تخريج: (ب) أخرجه البخاري، الإجارة، باب ما يعطي في الرقية على أحياء العرب بفاتحة الكتاب، ح:٢٢٧٦ من حديث أبي بشر به، وهو الأرجح من السند السابق، ومسلم، السلام، باب جواز أخذ الأجرة على الرقية بالقرآن والأذكار، ح:٢٢٠١ من حديث هشيم به.

Comments:

a. *Ruqyah* (incantation) is to read Qur'ânic Verses or supplications narrated from the Prophet ﷺ, and then to blow over a patient in order to seek cure through its blessing with the permission of Allâh ﷻ. It is called *Damm* in Urdu.
b. Companions of the Prophet ﷺ would avoid a doubtful livelihood, which is requisition of Allâh's fear (*Taqwa*).
c. If there is a doubt concerning an issue, it should be clarified from a religious scholar who is known to follow the *Sunnah.*
d. Allâh's Messenger ﷺ asked that his share be reserved in order to satisfy his noble Companions ﷺ, and to terminate their uncertainty.

Chapter 8. Wages For Teaching Qur'ân

(المعجم ٨) - **بَابُ الأَجْرِ عَلَى تَعْلِيمِ الْقُرْآنِ** (التحفة ٨)

2157. It was narrated that 'Ubâdah bin Sâmit said: "I taught people from *Ahlus-Suffah*[1] the Qur'ân and how to write, and one of them gave me a bow. I said: 'It

٢١٥٧ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ، وَ مُحَمَّدُ ابْنُ إِسْمَاعِيلَ. قَالاَ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا مُغِيرَةُ بْنُ زِيَادٍ الْمَوْصِلِيُّ، عَنْ عُبَادَةَ بْنِ

[1] "They were the poor among the *Muhâjirin,* and those who did not have a house to live in. So they would stay in a shady place in the mosque in Al-Madinah, where they resided." (*An-Nihâyah*). *Suff* means ledge, or molding.

نُسَيٍّ، عَنِ الأَسْوَدِ بْنِ ثَعْلَبَةَ، عَنْ عُبَادَةَ بْنِ الصَّامِتِ قَالَ: عَلَّمْتُ نَاساً مِنْ أَهْلِ الصُّفَّةِ الْقُرْآنَ وَالْكِتَابَةَ. فَأَهْدَى إِلَيَّ رَجُلٌ مِنْهُمْ قَوْساً. فَقُلْتُ: لَيْسَتْ بِمَالٍ. وَأَرْمِي [عَنْهَا] فِي سَبِيلِ اللهِ. فَسَأَلْتُ رَسُولَ اللهِ ﷺ عَنْهَا. فَقَالَ: «**إِنْ سَرَّكَ أَنْ تُطَوَّقَ بِهَا طَوْقاً مِنْ نَارٍ فَاقْبَلْهَا**».

is not money, and I can shoot (with it) for the sake of Allâh.' I asked the Messenger of Allâh ﷺ about it and he said: 'If it would please you to have a necklace of fire placed around your neck, then accept it.'" (***Hasan***)

تخريج: [إسناده حسن] أخرجه أبو داود، البيوع، باب: في كسب المعلم، ح:٣٤١٦ من حديث وكيع به، وصححه الحاكم:٢/ ٤١، ٤٢، ورجاله موثقون عند الجمهور.

٢١٥٨ - حَدَّثَنَا سَهْلُ بْنُ أَبِي سَهْلٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ ثَوْرِ بْنِ يَزِيدَ: حَدَّثَنَا خَالِدُ بْنُ مَعْدَانَ: حَدَّثَنِي عَبْدُ الرَّحْمٰنِ بْنُ سَلْمٍ، عَنْ عَطِيَّةَ الْكَلَاعِيِّ، عَنْ أُبَيِّ بْنِ كَعْبٍ قَالَ: عَلَّمْتُ رَجُلاً الْقُرْآنَ. فَأَهْدَى إِلَيَّ قَوْساً. فَذَكَرْتُ ذٰلِكَ لِرَسُولِ اللهِ ﷺ. فَقَالَ: «**إِنْ أَخَذْتَهَا أَخَذْتَ قَوْساً مِنْ نَارٍ**» فَرَدَدْتُهَا.

2158. It was narrated that Ubayy bin Ka'b said: "I taught a man the Qur'ân, and he gave me a bow. I mentioned that to the Messenger of Allâh ﷺ and he said: 'If you accept it you will be accepting a bow of fire.' So I returned it." (***Da'if***)

تخريج: [إسناده ضعيف] أخرجه البيهقي:٦/ ١٢٥، ١٢٦ من حديث يحي بن سعيد به، وعلله بالانقطاع * عطية عن أبي مرسل كما في جامع التحصيل وغيره، وفيه علة أخرى.

Comments:

a. According to the majority of the scholars, accepting a salary for teaching the Noble Qur'ân is allowed. The proof of it is that the Prophet ﷺ appointed the teaching of Qur'ân as a dowry in the marriage of a Companion, who did not have anything to pay as dowry.

b. It was narrated from Ibn Abbâs ؓ that the Prophet ﷺ said: "The most rightful thing for which a wage is charged is the Book of Allâh." (*Sahih Al-Bukhâri*: 2276). The title of Imam Bukhâri's chapter clarifies that he is making it clear that if taking a wage for *Ruqyah* (incantation) is correct then why not for teaching the Noble Qur'ân, which requires even more hard work, so according to him, taking wages for teaching the Qur'ân should definitely be permissible. (This is a one sided view; there is a more balanced view of other scholars mentioned in *Awnul-Mabud*, and *Usmani)*

Chapter 9. Prohibition Of The Price Of A Dog, The Payment (Given) to A Prostitute, The Payment Made To A Soothsayer And Studding A Stallion[1]

(المعجم ٩) - بَابُ النَّهْيِ عَنْ ثَمَنِ الْكَلْبِ وَمَهْرِ الْبَغِيِّ وَحُلْوَانِ الْكَاهِنِ وَعَسْبِ الْفَحْلِ (التحفة ٩)

2159. It was narrated from Abu Mas'ud that the Prophet ﷺ forbade the price of a dog, the payment (given to a prostitute) and the payment made to a soothsayer. (*Sahih*)

٢١٥٩ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ، وَ مُحَمَّدُ ابْنُ الصَّبَّاحِ؛ قَالاَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي بَكْرِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِي مَسْعُودٍ أَنَّ النَّبِيَّ ﷺ نَهَىٰ عَنْ ثَمَنِ الْكَلْبِ وَمَهْرِ الْبَغِيِّ وَحُلْوَانِ الْكَاهِنِ.

تخريج: أخرجه البخاري، الطلاق، باب مهر البغي والنكاح الفاسد، ح:٥٣٤٦، ومسلم، المساقاة، باب تحريم ثمن الكلب وحلوان الكاهن ومهر البغي والنهي عن بيع السنور، ح:١٥٦٧ من حديث سفيان به.

Comments:

a. The trade of prohibited things is also prohibited.

b. A *Kâhin* is a person who foretells about future events and claims to tell about the Unseen; fortune-tellers, palmists, astrologers, those making amulets and charms, those who open the book of omens, those who use parrots to choose a card of fortune, and other fortune card readers, all come under the term *Kâhin*.

c. Some people (in the time of Ignorance) used to make their female slaves work as prostitutes and took it a source of income. Adultery (sexual *relations out of marriage) is prohibited in Islam; whether this performed* by paying money or in the name of love and friendship by mutual consent.

d. Some people allowed trading in hunting dogs because of the permissibility of keeping them at home. According to this view, the trade in dogs, other than those for hunting is forbidden, because keeping them is impermissible. However, trade in any type of dogs should be avoided as precautionary measures and must not be practiced. Allâh ﷻ knows best!

2160. It was narrated that Abu Hurairah said: "The Messenger of Allâh ﷺ forbade the price of a dog and studding a stallion." (*Sahih*)

٢١٦٠ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ، وَ مُحَمَّدُ ابْنُ طَرِيفٍ. قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ: حَدَّثَنَا الأَعْمَشُ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي

[1] This refers to when the owner of a stallion rents it out to others to impregnate mares, and it applies to camels as well as horses. See explanation by Sindi.

هُرَيْرَةَ قَالَ: نَهَىٰ رَسُولُ اللهِ ﷺ عَنْ ثَمَنِ الْكَلْبِ وَعَسْبِ الْفَحْلِ.

تخريج: [صحيح] أخرجه الترمذي، البيوع، باب ماجاء في كراهية ثمن الكلب والسنور، ح:١٢٧٩ من حديث محمد بن فضيل به معلقًا، وعلله أبوحاتم الرازي في علله، ح:٢٨٣٤ من جهة السند * وأما المتن فصحيح ثابت من طرق أخرى، انظر الحديث السابق وسنن النسائي:٧/ ٣١٠، ٣١١ وغيرهما.

Comments:

Cows, buffalos and goats etc., are taken to male counterparts for breeding purposes and the owner of the male animal (i.e., stallion) charges something for the female animal to mate with his male animal; these charges are incorrect. It should be for the sake of Allâh. But if the owner of a female animal offers something with his own goodwill, then it is allowed to be taken. (See *Jâmi' At-Tirmidhi*: 1274)

2161. It was narrated from Abu Az-Zubair that Jâbir said: "The Messenger of Allâh ﷺ forbade the price of a cat." (***Sahih***)

٢١٦١ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا الْوَلِيدُ [بْنُ مَسْلَمَةَ]: أَنْبَأَنَا ابْنُ لَهِيعَةَ، عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرٍ قَالَ: نَهَىٰ رَسُولُ اللهِ ﷺ عَنْ ثَمَنِ السِّنَّوْرِ.

تخريج: [صحيح] أخرجه النسائي:٧/ ١٩٠، ١٩١، الصيد، . الرخصة في ثمن كلب الصيد، ح:٤٣٠٠، والبيهقي:٦/٦ من طريقين عن حماد بن سلمة عن أبي الزبير به مطولاً، وعلله النسائي، وانظر، ح:٣٩٥ لعلته المدمرة ولكن أخرج مسلم، ح:١٥٦٩ من طريق آخر عن أبي الزبير قال: سألت جابرًا عن ثمن الكلب والسنور؟ فقال: زجر النبي ﷺ عن ذلك، وبه صح الحديث.

Comments:

A cat is not as benefiting as a dog so its trade is unlawful, and the scholars who hold the view that the selling and buying of any dogs is forbidden also hold the view that the trade of cats is forbidden.

Chapter 10. Earnings Of A Cupper

(المعجم ١٠) - بَابُ كَسْبِ الْحَجَّامِ (التحفة ١٠)

2162. It was narrated from Ibn 'Abbâs that the Prophet ﷺ was treated with cupping and he gave him (the cupper) his wages. (***Sahih***)

Ibn Abu 'Umar was alone in

٢١٦٢ - حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عُمَرَ الْعَدَنِيُّ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ ﷺ احْتَجَمَ وَأَعْطَاهُ أَجْرَهُ.

narrating it. That was said by Ibn Mâjah.[1]

تَفَرَّدَ بِهِ ابْنُ أَبِي عُمَرَ وَحْدَهُ. قَالَهُ ابْنُ مَاجَه.

تخريج: أخرجه البخاري، الإجارة، باب خراج الحجام، ح:٢٢٧٨ وغيره، ومسلم، السلام، باب لكل داء دواء واستحباب التداوي، ح:١٢٠٢ بعد، ح:٢٢٠٨ من حديث ابن طاوس به.

Comments:

a. The Companion who cupped the Prophet ﷺ was Abu Taibah ؓ. (*Sahih Al-Bukhâri*: 2102). His name was Nâfi'. (*Al-Akmâl fee Asmâ Al-Rijâl* by the compiler of *Mishkâtul-Masâbih*). He was a slave of the Banu Bayâdah tribe. The Messenger of Allâh ﷺ gave him a decent wage and he ﷺ did him a further favor by telling his masters to decrease his *Kharâj*. *Kharâj* is a fixed amount of his earnings that he is required to give to his masters. (*Sahih Bukhâri* aforementioned reference)

b. *Cupping and being cupped is lawful and therefore its earning is lawful too.*

2163. It was narrated that 'Ali said: "The Messenger of Allâh ﷺ was treated with cupping and he told me to give the cupper his wages." (***Sahih***)

٢١٦٣ - حَدَّثَنَا عَمْرُو بْنُ عَلِيٍّ أَبُو حَفْصٍ الصَّيْرَفِيُّ: حَدَّثَنَا أَبُو دَاوُدَ؛ ح: وَحَدَّثَنَا مُحَمَّدُ بْنُ عُبَادَةَ الْوَاسِطِيُّ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ. قَالاَ: حَدَّثَنَا وَرْقَاءُ، عَنْ عَبْدِ الأَعْلَىٰ، عَنْ أَبِي جَمِيلَةَ، عَنْ عَلِيٍّ، قَالَ: احْتَجَمَ رَسُولُ اللهِ ﷺ وَأَمَرَنِي فَأَعْطَيْتُ الْحَجَّامَ أَجْرَهُ.

تخريج: [صحيح] أخرجه عبدالله بن أحمد في زوائد المسند:١/ ١٣٤ عن عمرو بن علي به، وهو في مسند أبي داود الطيالسي، ح:١٥٣، وانظر، ح:١٥٥٤ لعلته، وفيه علة أخرى، وضعفه البوصيري، وله طريق آخر عند ابن أبي شيبة:٦/ ٢٦٧ عن أبي جميلة به، والحديث الآتي شاهد له.

2164. It was narrated from Anas bin Mâlik that the Prophet ﷺ was treated with cupping and gave the cupper his wages. (***Sahih***)

٢١٦٤ - حَدَّثَنَا عَبْدُ الْحَمِيدِ بْنُ بَيَانٍ الْوَاسِطِيُّ: حَدَّثَنَا خَالِدُ بْنُ عَبْدِ اللهِ، عَنْ يُونُسَ، عَنِ ابْنِ سِيرِينَ، عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ النَّبِيَّ ﷺ احْتَجَمَ وَأَعْطَى الْحَجَّامَ أَجْرَهُ.

[1] That is, Muhammad bin Abu 'Umar Al-'Adani, from whom Ibn Mâjah heard the narration.

تخريج: [**إسناده صحيح**] أخرجه الطحاوي في معاني الآثار: ٤/ ١٣٠ من حديث خالد به، وقال البوصيري: هذا إسناد صحيح، رجاله ثقات على شرط البخاري ، وللحديث طرق عن أنس عند البخاري ومسلم وغيرهما.

2165. It was narrated that Abu Mas'ud, 'Uqbah bin 'Amr, said: "The Messenger of Allâh ﷺ forbade the earnings of a cupper." (*Sahih*)

٢١٦٥ - **حَدَّثَنَا** هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا يَحْيَى بْنُ حَمْزَةَ: حَدَّثَنِي الأَوْزَاعِيُّ عَنِ الزُّهْرِيِّ، عَنْ أَبِي بَكْرِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ الْحَارِثِ بْنِ هِشَامٍ، عَنْ أَبِي مَسْعُودٍ، عُقْبَةَ ابْنِ عَمْرٍو قَالَ: نَهَىٰ رَسُولُ اللهِ ﷺ عَنْ كَسْبِ الْحَجَّامِ.

تخريج: [**صحيح**] وللحديث شواهد عند النسائي: ٧/ ٣١٠، ٣١١، البيوع، . بيع ضراب الجمل، ح: ٤٦٧٧ وغيره، وأخرج مسلم، ح: ١٥٦٨ وغيره عن رافع بن خديج، رفعه: كسب الحجام خبيث .

2166. It was narrated from Harâm bin Muhayyisah that his father asked the Prophet ﷺ about the earnings of a cupper and he forbade him from that. Then he mentioned his need and he said: "Spend it on feeding your she-camels that draw water." (*Sahih*)

٢١٦٦ - **حَدَّثَنَا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا شَبَابَةُ [بْنُ سَوَّارٍ، عَنِ] ابْنِ أَبِي ذِئْبٍ، عَنِ الزُّهْرِيِّ، عَنْ حَرَامِ بْنِ مُحَيِّصَةَ، عَنْ أَبِيهِ أَنَّهُ سَأَلَ النَّبِيَّ ﷺ عَنْ كَسْبِ الْحَجَّامِ. فَنَهَاهُ عَنْهُ. فَذَكَرَ لَهُ الْحَاجَةَ. فَقَالَ: «**اعْلِفْهُ نَوَاضِحَكَ**».

تخريج: [**صحيح**] أخرجه أبو داود، البيوع، باب: في كسب الحجام، ح: ٣٤٢٢ من حديث الزهري به، وصححه الترمذي، ح: ١٢٧٧، وله شاهد عند الحميدي، ح: ١٢٩٣ وغيره.

Comments:

a. Cupping is a type of treatment; it is a special technique from which extra blood from the body is drained out.
b. Earning by the practice of cupping is not unlawful, otherwise the Messenger of Allâh ﷺ would not have paid Abu Taibah ﷺ for cupping. But it can be classified as disliked because of the Prophet's forbiddance. Also it is known from the command of feeding it to the camels that this earning is not unlawful rather it is disliked.

Chapter 11. What It Is Not Permissible To Sell

(المعجم ١١) - بَابُ مَا لَا يَحِلُّ بَيْعُهُ (التحفة ١١)

2167. 'Atâ' bin Abu Rabâh said: I

٢١٦٧ - **حَدَّثَنَا** عِيسَى بْنُ حَمَّادٍ الْمِصْرِيُّ:

heard Jâbir bin 'Abdullâh say: "In the Year of the Conquest, while he was in Makkah, the Messenger of Allâh ﷺ said: 'Allâh and His Messenger have forbidden the sale of wines, meat of dead animals, pigs and idols.' It was said to him: 'O Messenger of Allâh, what do you think of the fat of dead animals, for it is used to caulk ships, it is daubed on animal skins and people use it to light their lamps?' He said: 'No, it is unlawful.' Then the Messenger of Allâh ﷺ said: 'May Allâh curse the Jews, for Allâh forbade them the fat (of animals) but they rendered it, (i.e. melted it) sold it and consumed its price.''' (*Sahih*)

أَنْبَأَنَا اللَّيْثُ بْنُ سَعْدٍ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ أَنَّهُ قَالَ: قَالَ عَطَاءُ بْنُ أَبِي رَبَاحٍ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللهِ يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ، عَامَ الْفَتْحِ وَهُوَ بِمَكَّةَ: «**إِنَّ اللهَ وَرَسُولَهُ حَرَّمَ بَيْعَ الْخَمْرِ وَالْمَيْتَةِ وَالْخِنْزِيرِ وَالأَصْنَامِ**» فَقِيلَ لَهُ، عِنْدَ ذٰلِكَ: يَا رَسُولَ اللهِ! أَرَأَيْتَ شُحُومَ الْمَيْتَةِ، فَإِنَّهُ يُدْهَنُ بِهَا السُّفُنُ، وَيُدْهَنُ بِهَا الْجُلُودُ، وَيَسْتَصْبِحُ بِهَا النَّاسُ؟ قَالَ: «**لاَ. هُنَّ حَرَامٌ**». ثُمَّ قَالَ رَسُولُ اللهِ ﷺ: «**قَاتَلَ اللهُ الْيَهُودَ. إِنَّ اللهَ حَرَّمَ عَلَيْهِمُ الشُّحُومَ فَأَجْمَلُوهُ، ثُمَّ بَاعُوهُ فَأَكَلُوا ثَمَنَهُ**».

تخريج: أخرجه البخاري، المغازي، باب:(٥٢)، ح:٤٢٩٦، ومسلم، المساقاة، باب تحريم بيع الخمر والميتة والخنزير والأصنام، ح:١٥٨١ من حديث الليث به.

Comments:

a. As alcohol, dead animals and swine are forbidden to eat; similarly other use of these is also prohibited.
b. Selling the prohibited things is unlawful as well as their revenue.
c. Earning through false tricks and excuses does not make unlawful earning lawful; rather it makes the sin more evil and grave. (As many Muslims, particularly in the West, try to justify unlawful business of alcohol and intoxicants with silly excuses).

2168. It was narrated that Abu Umâmah said: "The Messenger of Allâh ﷺ forbade selling or buying singing girls, and their wages, and consuming their price." (*Da'if*)

٢١٦٨ - حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدِ بْنِ يَحْيَى ابْنِ سَعِيدٍ الْقَطَّانُ: حَدَّثَنَا هَاشِمُ بْنُ الْقَاسِمِ: حَدَّثَنَا أَبُو جَعْفَرٍ الرَّازِيُّ، عَنْ عَاصِمٍ، عَنْ أَبِي الْمُهَلَّبِ، عَنْ عُبَيْدِ اللهِ الإِفْرِيقِيِّ، عَنْ أَبِي أُمَامَةَ قَالَ: نَهَى رَسُولُ اللهِ ﷺ عَنْ بَيْعِ الْمُغَنِّيَاتِ وَعَنْ شِرَائِهِنَّ وَعَنْ كَسْبِهِنَّ وَعَنْ أَكْلِ أَثْمَانِهِنَّ.

تخريج: [إسناده ضعيف معضل] أخرجه الترمذي، البيوع، باب ماجاء في كراهية بيع

المغنيات، ح:١٢٨٢ بإسناد صحيح عن عبيدالله بن زحر الإفريقي عن علي بن يزيد عن القاسم عن أبي أمامة به بلفظ آخر، وهو المحفوظ، وانظر، ح:٢٢٨ لعلته، وله شواهد ضعيفة عند الطبراني وغيره.

Comments:

a. Some Arabs disliked music and singing even in the pre-Islamic period. So the ladies of the respected families used to avoid it, but the female slaves would sing to entertain their masters or their friends, and they would also make musical presentations to gain prizes.

b. Singing and musical presentations are conducted in the name of art and profession, and are taken a source of income. It is unlawful from a religious perspective. Playing indecent roles in movies and the profession of modeling is also relevant to this prohibited category.

Chapter 12. What Was Narrated Concerning The Prohibition Of *Munâbadhah* And *Mulâmasah*

(المعجم ١٢) - **بَابُ مَا جَاءَ فِي النَّهْيِ عَنِ الْمُنَابَذَةِ وَالْمُلَامَسَةِ** (التحفة ١٢)

2169. It was narrated that Abu Hurairah said: "The Messenger of Allâh ﷺ forbade two kinds of transactions: *Mulâmasah* and *Munâbadhah*. (*Sahih*)

٢١٦٩ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ نُمَيْرٍ وَ أَبُو أُسَامَةَ، عَنْ عُبَيْدِ اللهِ بْنِ عُمَرَ، عَنْ خُبَيْبِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ حَفْصِ بْنِ عَاصِمٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: نَهَىٰ رَسُولُ اللهِ ﷺ عَنْ بَيْعَتَيْنِ: عَنِ الْمُلَامَسَةِ وَالْمُنَابَذَةِ.

تخريج: [صحيح] تقدم، ح:١٢٤٨.

2170. It was narrated from Abu Sa'eed Al-Khudri that the Messenger of Allâh ﷺ forbade *Mulâmasah* and *Munâbadhah*. (*Sahih*)

Sahl added: "Sufyân said: '*Mulâmasah* means when a man touches something with his hand without seeing it, and *Munâbadhah* means when he says: "Toss me what you have, and I will toss you what I have."

٢١٧٠ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَ سَهْلُ ابْنُ أَبِي سَهْلٍ قَالَا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ عَطَاءِ بْنِ يَزِيدَ اللَّيْثِيِّ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ أَنَّ رَسُولَ اللهِ ﷺ نَهَىٰ عَنِ الْمُلَامَسَةِ وَالْمُنَابَذَةِ.

زَادَ سَهْلٌ: قَالَ سُفْيَانُ: الْمُلَامَسَةُ أَنْ يَلْمِسَ الرَّجُلُ بِيَدِهِ الشَّيْءَ وَلَا يَرَاهُ. وَالْمُنَابَذَةُ أَنْ يَقُولَ: أَلْقِ إِلَيَّ مَا مَعَكَ، وَأُلْقِي إِلَيْكَ مَا مَعِي.

تخريج: أخرجه البخاري، الاستئذان، باب الجلوس كيفما تيسر، ح:٦٢٨٤ من حديث سفيان به مطولاً.

Comments:

a. The buyer has every right to check and try the commodity prior to purchase, in order to know the quality, be it good or bad, and to see if it has any defects or not; and the consumer will decide accordingly, if he should purchase it for such and such a reasonable price.

b. The transaction that affects this statutory right of the purchaser is an unlawful transaction and illegal.

c. Lottery and these types of other prize drawing schemes, which have an uncertainty in the outcome, are all unlawful.

Chapter 13. "A Man Is Not To Undersell The Sale Of His Brother, Nor Is He To Try To Out-Haggle His Brother."

(المعجم ١٣) - بَابٌ: لَا يَبِيعُ الرَّجُلُ عَلَى بَيْعِ أَخِيهِ وَلَا يَسُومُ عَلَىٰ سَوْمِهِ (التحفة ١٣)

2171. It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ said: "Let one of you not undersell another."[1] (*Sahih*)

٢١٧١ - حَدَّثَنَا سُوَيْدُ بْنُ سَعِيدٍ: حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «لَا يَبِيعُ بَعْضُكُمْ عَلَى بَيْعِ بَعْضٍ».

تخريج: أخرجه البخاري، البيوع، باب: لا يبيع على بيع أخيه ولا يسوم على سوم أخيه حتى يأذن له أو يترك، ح:٢١٣٩، ومسلم، البيوع، باب تحريم بيع الرجل على بيع أخيه ... إلخ، ح:١٤١٢ من حديث مالك به، وهو في الموطأ(يحيى): ٢/ ٦٨٣.

Comments:

Requesting to cancel an already done deal is forbidden. It could be that a seller urges a buyer to return an item bought from another seller, so that he can then sell his own item to the buyer for a lesser price. Or a buyer urges a seller to cancel a deal that he has with another buyer for an item, so that he can purchase it, and is willing to pay a higher price than the former buyer. Both tricks are forbidden because such things cause quarrel and mischief.

2172. It was narrated from Abu Hurairah that the Prophet ﷺ said: "A man is not to undersell his brother, nor is he to try to out-haggle his brother." (*Sahih*)

٢١٧٢ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «لَا يَبِيعُ

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[1] Meaning: "Do not urge someone to cancel a sale already agreed upon so as to sell him your own goods."

الرَّجُلُ عَلَى بَيْعِ أَخِيهِ، وَلاَ يَسُومُ عَلَى سَوْمِ أَخِيهِ».

تخريج: [صحيح] تقدم، ح:١٨٦٧ ببعضه.

Chapter 14. What Was Narrated Concerning The Prohibition Of *Najsh*[1]

(المعجم ١٤) - بَابُ مَا جَاءَ فِي النَّهْيِ عَنِ النَّجْشِ (التحفة ١٤)

2173. It was narrated from Ibn 'Umar that the Prophet ﷺ forbade the *Najsh*. (***Sahih***)

٢١٧٣ - قَرَأْتُ عَلَى مُصْعَبِ بْنِ عَبْدِ اللهِ الزُّبَيْرِيِّ، عَنْ مَالِكٍ؛ ح: وَحَدَّثَنَا أَبُو حُذَافَةَ: حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ أَنَّ النَّبِيَّ ﷺ نَهَى عَنِ النَّجْشِ.

تخريج: أخرجه البخاري، البيوع، باب النجش، ومن قال: لا يجوز ذلك البيع، ح:٢١٤٢، ومسلم، البيوع، باب تحريم بيع الرجل على بيع أخيه وسومه على سومه وتحريم النجش وتحريم التصرية، ح:١٥١٦ من حديث مالك به، وهو في الموطأ (يحي):٢/ ٦٨٤.

Comments:

a. *Najsh* is that a person does not intend to buy the goods, but he offers a bid merely to incite another needy buyer into paying a higher price.
b. It is forbidden because it is cheating and is a loss for the buyer.
c. Selling goods through bidding and auction is lawful.

2174. It was narrated from Abu Hurairah that the Prophet ﷺ said: "Do not practice *Najsh*." (***Sahih***)

٢١٧٤ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ وَ سَهْلُ بْنُ أَبِي سَهْلٍ. قَالاَ: حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ، عَنْ سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «لاَ تَنَاجَشُوا».

تخريج: [صحيح] انظر، ح:٢١٧٢.

Chapter 15. Prohibition Of A City-Dweller Selling On Behalf Of A Bedouin

(المعجم ١٥) - بَابُ النَّهْيِ أَنْ يَبِيعَ حَاضِرٌ لِبَادٍ (التحفة ١٥)

2175. It was narrated from Abu Hurairah that the Messenger of

٢١٧٥ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ

[1] When a person praises merchandise in a manner intended to inflate the value, or he offers a high price for it in order to encourage a customer to outbid him for it.

الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «لاَ يَبِيعُ حَاضِرٌ لِبَادٍ».

Allâh ﷺ said: "A city-dweller should not sell for a Bedouin." (*Sahih*)

تخريج: انظر الحديث السابق، وأخرجه مسلم، البيوع، باب تحريم بيع الحاضر للبادي، ح:١٥٢٠ عن أبي بكر بن أبي شيبة به.

٢١٧٦ - **حَدَّثَنَا** هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرِ ابْنِ عَبْدِ اللهِ أَنَّ النَّبِيَّ ﷺ قَالَ: **«لاَ يَبِيعُ حَاضِرٌ لِبَادٍ. دَعُوا النَّاسَ يَرْزُقُ اللهُ بَعْضَهُمْ مِنْ بَعْضٍ»**.

2176. It was narrated from Jâbir bin 'Abdullâh that the Prophet ﷺ said: "A city-dweller should not sell for a Bedouin. Leave people to (engage in trade) and Allâh will grant them provision through one another." (*Sahih*)

تخريج: [صحيح] أخرجه مسلم، البيوع، باب تحريم بيع الحاضر للبادي، ح:١٥٢٢ من حديث سفيان به.

٢١٧٧ - **حَدَّثَنَا** الْعَبَّاسُ بْنُ عَبْدِ الْعَظِيمِ الْعَنْبَرِيُّ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَنْبَأَنَا مَعْمَرٌ، عَنِ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: نَهَى رَسُولُ اللهِ ﷺ أَنْ يَبِيعَ حَاضِرٌ لِبَادٍ.

قُلْتُ لاِبْنِ عَبَّاسٍ: مَا قَوْلُهُ حَاضِرٌ لِبَادٍ؟ قَالَ: لاَ يَكُونُ لَهُ سِمْسَارًا.

2177. Ibn Tâwus narrated from his father that Ibn 'Abbâs said: "The Messenger of Allâh ﷺ forbade a city-dweller to sell for a Bedouin." (*Sahih*)

I (Tâwus) said to Ibn 'Abbâs: "What is meant by the words: 'A city-dweller selling for a Bedouin?' He said: "He should not be a broker for him."

تخريج: أخرجه البخاري، البيوع، باب: هل يبيع حاضر لبادٍ بغير أجر؟، ح:٢١٥٨ وغيره من حديث عبدالرزاق به، ومسلم، البيوع، الباب السابق، ح:١٥٢١ من حديث معمر به.

Comments:

See the comments of *Hadith* 2145.

Chapter 16. Prohibition Of Meeting Traders On The Way

(المعجم ١٦) - بَابُ النَّهْيِ عَنْ تَلَقِّي الْجَلَبِ (التحفة ١٦)

٢١٧٨ - **حَدَّثَنَا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَ عَلِيُّ ابْنُ مُحَمَّدٍ. قَالاَ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامِ بْنِ حَسَّانٍ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: **«لاَ تَلَقَّوْا**

2178. It was narrated from Abu Hurairah that the Prophet ﷺ said: "Do not meet the traders on the way, and whoever meets any of them and buys from him, the

vendor has the choice of annulling the transaction when he comes to the marketplace." (*Sahih*)

الأَجْلاَبَ. فَمَنْ تَلَقَّى مِنْهُ شَيْئاً فَاشْتَرَى، فَصَاحِبُهُ بِالْخِيَارِ، إِذَا أَتَى السُّوقَ».

تخريج: أخرجه مسلم، البيوع، باب تحريم تلقي الجلب، ح:١٥١٩ من حديث هشام بن حسان القُردوسي به باختلاف يسير.

Comments:

a. The caravans with goods coming to town do not know the condition of the market. Townsmen go out of the town to meet the caravans and buy the goods from the owner at a cheap price. It is forbidden.

b. The logic behind its prohibition is that if the owner from the caravan would come to the market and discover a higher market value for his goods, he would feel regret for his loss. Another logic of its prohibition is that the owner of the goods would sell his items at the going rate as he is willing to offload the goods, whereas a townsman may have the intention of hoarding the goods to drive up the market value, and then sell them at an inflated price; this would create a loss to the public.

2179. It was narrated that Ibn 'Umar said: "The Messenger of Allâh ﷺ forbade meeting traders on the way." (*Sahih*)

٢١٧٩ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ، عَنْ عُبَيْدِ اللهِ بْنِ عُمَرَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: نَهَىٰ رَسُولُ اللهِ ﷺ عَنْ تَلَقِّي الْجَلَبِ.

تخريج: أخرجه مسلم، البيوع، الباب السابق، ح:١٥١٧ من حديث عبيدالله به مطولاً بألفاظ مختلفة، والمعنى واحد.

2180. It was narrated that 'Abdullâh bin Mas'ud said: "The Messenger of Allâh ﷺ forbade meeting the owners of goods (away from the market)." (*Sahih*)

٢١٨٠ - حَدَّثَنَا يَحْيَى بْنُ حَكِيمٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ وَ حَمَّادُ بْنُ مَسْعَدَةَ، عَنْ سُلَيْمَانَ التَّيْمِيِّ؛ ح: وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ بْنِ حَبِيبِ بْنِ الشَّهِيدِ: حَدَّثَنَا مُعْتَمِرُ ابْنُ سُلَيْمَانَ قَالَ: سَمِعْتُ أَبِي. قَالَ: حَدَّثَنَا أَبُو عُثْمَانَ النَّهْدِيُّ، عَنْ عَبْدِ اللهِ بْنِ مَسْعُودٍ قَالَ: نَهَىٰ رَسُولُ اللهِ ﷺ عَنْ تَلَقِّي الْبُيُوعِ.

تخريج: أخرجه البخاري، البيوع، باب النهي للبائع أن لا يحفل الإبل والبقر ... إلخ، ح:٢١٤٩ من حديث معتمر وغيره، ومسلم، البيوع، باب تحريم تلقي الجلب، ح:١٥١٨ من حديث سليمان التيمي به.

Chapter 17. The Two Parties To A Transaction Have The Choice (Of Annulling It) So Long As They Have Not Yet Parted

(المعجم ١٧) - بَابُ الْبَيِّعَانِ بِالْخِيَارِ مَا لَمْ يَفْتَرِقَا (التحفة ١٧)

2181. It was narrated from 'Abdullâh bin 'Umar that the Messenger of Allâh said: "When two men enter into a transaction, each of them has the choice (of annulling it) so long as they have not yet parted and are still together, or one of them has given the option or choice to the other. Once he has accepted the terms of the other, then the transaction is binding. If they part after concluding the transaction and neither of them has rescinded the transaction, then the transaction is binding." (*Sahih*)

٢١٨١ - حَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ الْمِصْرِيُّ: أَنْبَأَنَا اللَّيْثُ بْنُ سَعْدٍ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللهِ بْنِ عُمَرَ، عَنْ رَسُولِ اللهِ ﷺ قَالَ: «إِذَا تَبَايَعَ الرَّجُلاَنِ فَكُلُّ وَاحِدٍ مِنْهُمَا بِالْخِيَارِ مَا لَمْ يَفْتَرِقَا وَكَانَا جَمِيعاً. أَوْ يُخَيِّرَ أَحَدُهُمَا الآخَرَ. فَإِنْ خَيَّرَ أَحَدُهُمَا الآخَرَ فَتَبَايَعَا عَلَى ذٰلِكَ، فَقَدْ وَجَبَ الْبَيْعُ. وَإِنْ تَفَرَّقَا بَعْدَ أَنْ تَبَايَعَا، وَلَمْ يَتْرُكْ وَاحِدٌ مِنْهُمَا الْبَيْعَ، فَقَدْ وَجَبَ الْبَيْعُ».

تخريج: أخرجه البخاري، البيوع، باب: إذا خير أحدهما صاحبه بعد البيع فقد وجب البيع، ح:٢١١٢، ومسلم، البيوع، باب ثبوت خيار المجلس للمتبايعين، ح:١٥٣١ من حديث الليث به.

Comments:

a. As the deal is done and the goods are received once the price has been paid, the transaction is complete. But it is possible that the buyer, later on, feels that the purchase should not have been made at the previously agreed price, and he now wants to return the goods; or the seller realises that he should not have sold the goods, and he now wants them back. In this condition it is better for both parties to cancel the deal and exchange the goods and payment.

b. There is a great reward for accepting the refund of the sold goods. (See *Hadith*: 2199).

c. The right to return the goods or to cancel the deal is standing whilst the seller and the buyer are together in the same transactional meeting, (or one of them gives a choice to the other to cancel the deal until a certain period).

2182. It was narrated from Abu Barzah Al-Aslami that the Messenger of Allâh ﷺ said: "The

٢١٨٢ - حَدَّثَنَا أَحْمَدُ بْنُ عَبْدَةَ وَ أَحْمَدُ بْنُ الْمِقْدَامِ. قَالاَ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ

two parties to a transaction have the choice (of annulling it) so long as they have not yet parted." (*Sahih*)

جَمِيلِ بْنِ مُرَّةَ، عَنْ أَبِي الْوَضِيءِ، عَنْ أَبِي بَرْزَةَ الأَسْلَمِيِّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «الْبَيِّعَانِ بِالْخِيَارِ مَا لَمْ يَتَفَرَّقَا».

تخريج: [**إسناده صحيح**] أخرجه أبو داود، البيوع، باب: في خيار المتبايعين، ح:٣٤٥٧ من حديث حماد به، وصححه ابن الجارود، ح:٦١٩.

2183. It was narrated from Samurah that the Messenger of Allâh ﷺ said: "The two parties to a transaction have the choice (of annulling it) so long as they have not yet parted." (*Hasan*)

٢١٨٣ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَىٰ وَ إِسْحَاقُ ابْنُ مَنْصُورٍ. قَالاَ: حَدَّثَنَا عَبْدُ الصَّمَدِ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ، عَنِ الْحَسَنِ، عَنْ سَمُرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «الْبَيِّعَانِ بِالْخِيَارِ مَا لَمْ يَتَفَرَّقَا».

تخريج: [**إسناده حسن**] أخرجه النسائي:٧/ ٢٥١، ح:٤٤٨٦، ٤٤٨٧ من حديث قتادة به * الحسن عن سمرة كتاب قاله النسائي (عون المعبود:٢/ ١٩ وغيره) وبهز بن أسد ويحيى القطان وغيرهم وذلك لا يقتضي الانقطاع (تهذيب التهذيب:٢/ ٢٣٤، جامع التحصيل، ص:١٦٥) لأن الرواية من كتاب إما إجازةً وإما مناولةً وكلاهما صحيح، وللتفصيل انظر نيل المقصود في التعليق على سنن أبي داود، ح:٣٥٤ يسر الله لنا طبعه.

Chapter 18. A Transaction With The Option To Cancel

(المعجم ١٨) - بَابُ بَيْعِ الْخِيَارِ (التحفة ١٨)

2184. It was narrated that Jâbir bin 'Abdullâh said: "The Messenger of Allâh ﷺ bought a load of fodder from a Bedouin man. When the transaction was concluded, the Messenger of Allâh ﷺ said: 'Choose (either to go ahead or to cancel the transaction).' The Bedouin said: 'May Allâh grant you a long life of good transaction!'" (*Da'if*)

٢١٨٤ - حَدَّثَنَا حَرْمَلَةُ بْنُ يَحْيَىٰ وَ أَحْمَدُ ابْنُ عِيسى الْمِصْرِيَّانِ. قَالاَ: حَدَّثَنَا عَبْدُ اللهِ ابْنُ وَهْبٍ: أَخْبَرَنِي ابْنُ جُرَيْجٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ قَالَ: اشْتَرَى رَسُولُ اللهِ ﷺ مِنْ رَجُلٍ مِنَ الأَعْرَابِ حِمْلَ خَبَطٍ. فَلَمَّا وَجَبَ الْبَيْعُ قَالَ رَسُولُ اللهِ ﷺ: «اخْتَرْ» فَقَالَ الأَعْرَابِيُّ: عَمْرَكَ اللهَ بَيِّعاً.

تخريج: [**إسناده ضعيف**] أخرجه الترمذي، البيوع، باب ماجاء في خيار المتبايعين، ح:١٢٤٩ من حديث عبدالله بن وهب به، وقال: هذا حديث حسن غريب ، وصححه الحاكم:٢/ ٤٩ على شرط مسلم، ووافقه الذهبي، وقال الدارقطني:٣/ ٢١ كلهم ثقات * ابن جريج صرح بالسماع، وانظر، ح:٣٩٥ لعلته، وللحديث شواهد مرسلة عند البيهقي وغيره.

Comments:

a. Selling and buying a heap or a bundle of something without it being measured or weighed is allowed; because the estimate of the weight and quantity can be determined by observation.
b. As the buyer has a statutory right to cancel the deal in the same transactional meeting, likewise the seller has the same right too.
c. Advising for one's benefit is part of a Muslim's sincerity, particularly when a person does not know about the matter.

2185. It was narrated from Dâwud bin Sâlih Al-Madani that his father said: I heard Abu Sa'eed Al-Khudri say: "The Messenger of Allâh ﷺ said: 'Transactions may only be done by mutual consent.'" (*Sahih*)

٢١٨٥ - حَدَّثَنَا الْعَبَّاسُ بْنُ الْوَلِيدِ الدِّمَشْقِيُّ: حَدَّثَنَا مَرْوَانُ بْنُ مُحَمَّدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ ابْنُ مُحَمَّدٍ، عَنْ دَاوُدَ بْنِ صَالِحٍ الْمَدَنِيِّ، عَنْ أَبِيهِ قَالَ: سَمِعْتُ أَبَا سَعِيدٍ الْخُدْرِيَّ يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ: «**إِنَّمَا الْبَيْعُ عَنْ تَرَاضٍ**».

تخريج: [إسناده صحيح] أخرجه البيهقي: ٦/١٧ من حديث عبدالعزيز الدراوردي به مطولاً وصححه ابن حبان(موارد)، ح: ١١٠٦، والبوصيري.

Comments:

If the seller or the buyer is forced into a transaction, but does not agree with it in his heart, then this transaction may be annulled.

Chapter 19. Parties To A Transaction Who Differ With One Another

(المعجم ١٩) - **بَابُ الْبَيِّعَانِ يَخْتَلِفَانِ** (التحفة ١٩)

2186. It was narrated from Qâsim bin 'Abdur-Rahmân from his father that 'Abdullâh bin Mas'ud sold one of the slaves from the state[1] to Ash'ath bin Qais, and they differed concerning the price. Ibn Mas'ud said: "I sold him to you for twenty thousand," but Ash'ath bin Qais said: "I bought him from you for ten thousand." 'Abdullâh said: "If you want, I will tell you a *Hadith* which I heard from the Messenger of Allâh ﷺ." He said:

٢١٨٦ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ وَ مُحَمَّدُ ابْنُ الصَّبَّاحِ. قَالاَ: حَدَّثَنَا هُشَيْمٌ: أَنْبَأَنَا ابْنُ أَبِي لَيْلَى، عَنِ الْقَاسِمِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِيهِ أَنَّ عَبْدَ اللهِ بْنَ مَسْعُودٍ بَاعَ مِنَ الأَشْعَثِ ابْنِ قَيْسٍ رَقِيقاً مِنْ رَقِيقِ الإِمَارَةِ. فَاخْتَلَفَا فِي الثَّمَنِ. فَقَالَ ابْنُ مَسْعُودٍ: بِعْتُكَ بِعِشْرِينَ أَلْفاً. وَقَالَ الأَشْعَثُ بْنُ قَيْسٍ: إِنَّمَا اشْتَرَيْتُ مِنْكَ بِعَشْرَةِ آلاَفٍ. فَقَالَ عَبْدُ اللهِ: إِنْ شِئْتَ حَدَّثْتُكَ بِحَدِيثٍ سَمِعْتُهُ مِنْ رَسُولِ اللهِ ﷺ.

[1] *Imârah*. In the narration recorded by Abu Dâwud (no. 3512) it is 'from the *Khums* (one-fifth of the spoils of war).'

"Tell me it." He said: "I heard the Messenger of Allâh ﷺ say: 'If two parties to a transaction differ, and they have no proof, and the sale item remains (unredeemed), then what the seller says is valid. Or they may cancel the transaction." He said: "I want to cancel the transaction." And he cancelled it. (*Hasan*)

فَقَالَ: هَاتِهِ. قَالَ: فَإِنِّي سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «إِذَا اخْتَلَفَ الْبَيِّعَانِ، وَلَيْسَ بَيْنَهُمَا بَيِّنَةٌ، وَالْبَيْعُ قَائِمٌ بِعَيْنِهِ، فَالْقَوْلُ مَا قَالَ الْبَائِعُ. أَوْ يَتَرَادَّانِ الْبَيْعَ» قَالَ: فَإِنِّي أَرَى أَنْ أَرُدَّ الْبَيْعَ. فَرَدَّهُ.

تخريج: [حسن] أخرجه أبو داود، البيوع، باب: إذا اختلف البيعان والمبيع قائم، ح:٣٥١٢ من حديث هشيم به * محمد بن أبي ليلى لم ينفرد به تقدم، ح:٨٥٤، تابعه عمر بن قيس الماصر(قط:٣/ ٢٠ وغيره)، وصححه ابن الجارود، ح:٦٢٤ وغيره.

Comments:

a. Selling and buying for (interest free) credit is allowed. The dispute mentioned in the *Hadith* occurs when the commodity is received in advance, and the price is meant to be paid later.

b. The matter regarding the dispute should be settled depending on the witnesses if available.

c. If there is no witness, and it is possible to return the purchased commodity, either the seller's claim is to be accepted, or the deal is to be cancelled, and the commodity will be returned; both solutions are lawful.

Chapter 20. The Prohibition Of Selling What Is Not With You, And From Profiting On What You Do Not Possess

(المعجم ٢٠) - بَابُ النَّهْيِ عَنْ بَيْعِ مَا لَيْسَ عِنْدَكَ، وَعَنْ رِبْحِ مَا لَمْ يُضْمَنْ (التحفة ٢٠)

2187. It was narrated that Hakim bin Hizâm said: "I said: 'O Messenger of Allâh, a man is asking me to sell him something that I do not possess. Shall I sell it to him?' He said: 'Do not sell what is not with you.'" (*Hasan*)

٢١٨٧ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي بِشْرٍ. قَالَ: سَمِعْتُ يُوسُفَ بْنَ مَاهَكَ يُحَدِّثُ عَنْ حَكِيمِ بْنِ حِزَامٍ قَالَ: قُلْتُ: يَا رَسُولَ اللهِ! الرَّجُلُ يَسْأَلُنِي الْبَيْعَ وَلَيْسَ عِنْدِي. أَفَأَبِيعُهُ؟ قَالَ: «لاَ تَبِعْ مَا لَيْسَ عِنْدَكَ».

تخريج: [إسناده حسن] أخرجه أبو داود، البيوع، باب: في الرجل يبيع ما ليس عنده، ح:٣٥٠٣ من حديث أبي بشر به، وحسنه الترمذي، ح:١٢٣٢، وصححه ابن حزم، وله طرق كثيرة عند ابن الجارود، ح:٦٠٢ وغيره، فالحديث صحيح.

Comments:

a. The explanation of the prohibited form is if the seller does not have the

commodity but he receives a fixed price in advance, and promises that when he will have the commodity available he will give it to the buyer. It is unknown if he will have that commodity, and even if he does, the buyer may not like it; or perhaps the commodity is of a low quality compared to the price the buyer has paid in advance. It will cause a dispute and argument between the two parties, so this form of transaction is unlawful.

b. The purchase of an unspecified thing is also included in the aforementioned unlawful trade; for example: a person says, before throwing a net into the river; "Whatever number of fish get trapped in the net, I shall sell them to you for such and such a price." Despite the fact that it is unknown whether there will be many or few fish in the net, or if they will be small or large. Therefore, the deal can only be made once the fish are out of water. The uncertainty of the deal makes it unlawful. (See: *Ahâdith*: 2194-2195)

c. If the type, quantity and quality of the commodity is determined, and the time of delivery is appointed, then to pay a price in advance and to collect the commodity later at the appointed time is permissible. It is called *Salam* or *Salaf* (absolute interest free credit). (See *Ahâdith*: 2280-2282)

2188. It was narrated from 'Amr bin Shu'aib, from his father, that his grandfather said: "The Messenger of Allâh ﷺ said: 'It is not permissible to sell something that is not with you, nor to profit from what you do not possess.'" (*Sahih*)

٢١٨٨ - حَدَّثَنَا أَزْهَرُ بْنُ مَرْوَانَ. قَالَ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ؛ ح: وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا إِسْمَاعِيلُ ابْنُ عُلَيَّةَ. قَالاَ: حَدَّثَنَا أَيُّوبُ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**لاَ يَحِلُّ بَيْعُ مَا لَيْسَ عِنْدَكَ، وَلاَ رِبْحُ مَا لَمْ يُضْمَنْ**».

تخريج: [إسناده صحيح] أخرجه أبو داود، البيوع، الباب السابق، ح:٣٥٠٤ من حديث أيوب به، وصححه الترمذي، ح:١٢٣٤، وابن الجارود، والحاكم، والذهبي.

Comments:

a. A buyer is allowed to sell the purchased items to someone else, only after taking it in his control. Selling it before taking the control of it is not allowed.

b. Control of things varies depending on the type of merchandise; as the control of transferable goods is to collect them. For example: to transfer the wheat away from the seller. As for the control of a purchase that cannot be transferred like a house; its control will be that the owner of the house moves out along with his things, and the buyer is allowed to move in to reside.

2189. It was narrated from 'Atâ' that 'Attâb bin Asid said that

٢١٨٩ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا

when the Messenger of Allâh ﷺ sent him to Makkah, he forbade him from profiting off of what he did not possess. (*Da'if*)

مُحَمَّدُ بْنُ الْفُضَيْلِ، عَنْ لَيْثٍ، عَنْ عَطَاءٍ، عَنْ عَتَّابِ بْنِ أَسِيدٍ قَالَ: لَمَّا بَعَثَهُ رَسُولُ اللهِ ﷺ إِلَى مَكَّةَ، نَهَاهُ عَنْ شِفٍّ مَا لَمْ يُضْمَنْ.

تخريج: [إسناده ضعيف] وضعفه البوصيري، وقال: وعطاء هو ابن أبي رباح لم يدرك عتابًا، انظر، ح:٢٠٨ لعلته الأخرى.

Chapter 21. If Two Authorized Persons Make A Sale, Then The First Transaction Is The One That Is Valid

(المعجم ٢١) - **بَابٌ: إِذَا بَاعَ الْمُجِيزَانِ فَهُوَ لِلأَوَّلِ** (التحفة ٢١)

2190. It was narrated from 'Uqbah bin 'Âmir or Samurah bin Jundab that the Messenger of Allâh ﷺ said: "Any man who sells to two men, it is for the one who was first."[1] (*Hasan*)

٢١٩٠ - حَدَّثَنَا حُمَيْدُ بْنُ مَسْعَدَةَ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ: حَدَّثَنَا سَعِيدٌ عَنْ قَتَادَةَ، عَنِ الْحَسَنِ، عَنْ عُقْبَةَ بْنِ عَامِرٍ أَوْ سَمُرَةَ بْنِ جُنْدُبٍ، عَنِ النَّبِيِّ ﷺ قَالَ: **«أَيُّمَا رَجُلٍ بَاعَ بَيْعاً مِنْ رَجُلَيْنِ فَهُوَ لِلأَوَّلِ مِنْهُمَا»**.

تخريج: [حسن] أخرجه أبو داود، النكاح، ح:٢٠٨٨ من حديث قتادة به، وحسنه الترمذي، ح:١١١٠، وصححه ابن الجارود، وله شواهد، راجع سنن النسائي، ح:٤٦٨٦ وغيره.

2191. It was narrated from Samurah that the Messenger of Allâh ﷺ said: "If two (separate) authorized persons make a sale (of the same thing), then the first transaction is the one that is valid." (*Hasan*)

٢١٩١ - حَدَّثَنَا الْحُسَيْنُ بْنُ أَبِي السَّرِيِّ الْعَسْقَلاَنِيُّ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ. قَالاَ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سَعِيدُ بْنُ بَشِيرٍ، عَنْ قَتَادَةَ، عَنِ الْحَسَنِ عَنْ سَمُرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: **«إِذَا بَاعَ الْمُجِيزَانِ فَهُوَ لِلأَوَّلِ»**.

تخريج: [حسن] انظر الحديث السابق.

Comments:

The example of a transaction made by two persons is that an item belongs to two partners. Each of the two sold it to different people without telling the other. Or the agent sold it, and the owner also sold the same thing to

[1] "What was sold, or, for the first of the two purchasers." (Sindi) This is how they explain it, although it has a slightly different meaning than the following *Hadith*, and the chapter heading.

someone without informing the agent; in this case whoever made the deal first, his deal will be correct and the other's deal will be annulled. Allâh knows best!

Chapter 22 Prohibition On Earnest Money[1]

(المعجم ٢٢) - بَابُ بَيْعِ الْعُرْبَانِ

(التحفة ٢٢)

2192. It was narrated from 'Amr bin Shu'aib, from his father, from his grandfather that the Prophet ﷺ forbade the deal involving earnest money. (***Hasan***)

٢١٩٢ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ. قَالَ: بَلَغَنِي عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ أَنَّ النَّبِيَّ ﷺ نَهَىٰ عَنْ بَيْعِ الْعُرْبَانِ.

تخريج: [حسن] أخرجه أبو داود، البيوع، باب: في العربان، ح:٣٥٠٢ من حديث مالك به، وهو في الموطأ:٢/٦٠٩، رواه مالك عن الثقة عنده (ابن لهيعة كما في رواية ابن وهب) * وابن لهيعة صرح بالسماع، وتابعه الحارث بن عبدالرحمن بن أبي ذباب عند البيهقي وغيره، وإسناده حسن.

2193. It was narrated from 'Amr bin Shu'aib, from his father, from his grandfather that the Prophet ﷺ forbade the deal involving earnest money. (***Hasan***)

Abu 'Abdullâh said: Earnest-money refers to when a man buys an animal for one hundred Dinâr, then he gives the seller two Dinâr in advance and says: "If I do not buy the animal, then the two Dinâr are yours."

And it was said that it refers, and Allâh knows best, to when a man buys something, and gives the seller a Dirham or less or more, and says: "If I take it (all well and good), and if I do not, then the Dirham is yours."

٢١٩٣ - حَدَّثَنَا الْفَضْلُ بْنُ يَعْقُوبَ الرُّخَامِيُّ: حَدَّثَنَا حَبِيبُ بْنُ أَبِي حَبِيبٍ، أَبُو مُحَمَّدٍ، كَاتِبُ مَالِكِ بْنِ أَنَسٍ: حَدَّثَنَا عَبْدُ اللهِ بْنُ عَامِرٍ الْأَسْلَمِيُّ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ أَنَّ النَّبِيَّ ﷺ نَهَىٰ عَنْ بَيْعِ الْعُرْبَانِ.

قَالَ أَبُو عَبْدِ اللهِ: الْعُرْبَانُ أَنْ يَشْتَرِيَ الرَّجُلُ دَابَّةً بِمِائَةِ دِينَارٍ، فَيُعْطِيهِ دِينَارَيْنِ عُرْبُوناً. فَيَقُولُ: إِنْ لَمْ أَشْتَرِ الدَّابَّةَ، فَالدِّينَارَانِ لَكَ.

وَقِيلَ: يَعْنِي، وَاللهُ أَعْلَمُ: أَنْ يَشْتَرِيَ الرَّجُلُ الشَّيْءَ. فَيَدْفَعَ إِلَى الْبَائِعِ دِرْهَماً أَوْ أَقَلَّ أَوْ أَكْثَرَ. وَيَقُولَ: إِنْ أَخَذْتُهُ، وَإِلَّا

[1] Earnest money: A kind of down payment which is counted towards the cost of the goods if the transaction is completed, and which is kept by the seller if the transaction is cancelled. This is commonly referred to as a non-refundable 'deposit' or 'down payment'.

فَالدِّرْهَمُ لَكَ.

تخريج: [حسن] والحديث السابق شاهد له.

Comments:

'Amir San'âni said in *Subulus-Salâm Sharh Bulughul-Marâm*: "The jurists are at variance regarding the permissibility of this transaction. Imam Mâlik and Shâ'fi'i declared it illegal due to the *Hadith* prohibiting it. They declared it illegal due to another reason as well; because it involves an unreasonable condition, it is cheating as well. It also involves a trick to consume others' wealth through unlawful means." This opinion seems to be correct; because the seller does not give anything or any benefit to the buyer in exchange for the deposit he receives from the buyer; and taking one's property without exchange is impermissible. Besides this, accepting the sold item back is rewarding. (See *Hadith*: 2199). The condition of deposit is made lest the purchaser return the bought merchandise. It is an act which keeps one away from doing a good deed, which cannot be appreciated.

Chapter 23. Prohibition Of *Hasâh* And *Gharar* Transactions[1]

(المعجم ٢٣) - بَابُ النَّهْيِ عَنْ بَيْعِ الْحَصَاةِ وَعَنْ بَيْعِ الْغَرَرِ (التحفة ٢٣)

2194. It was narrated that Abu Hurairah said: "The Messenger of Allâh ﷺ forbade *Gharar* transactions and *Hasâh* transactions." (***Sahih***)

٢١٩٤ - حَدَّثَنَا مُحْرِزُ بْنُ سَلَمَةَ الْعَدَنِيُّ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ، عَنْ عُبَيْدِ اللهِ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: نَهَىٰ رَسُولُ اللهِ ﷺ عَنْ بَيْعِ الْغَرَرِ وَعَنْ بَيْعِ الْحَصَاةِ.

تخريج: أخرجه مسلم، البيوع، باب بطلان بيع الحصاة والبيع الذي فيه غرر، ح:١٥١٣ من حديث عبيدالله بن عمر به.

2195. It was narrated that Ibn 'Abbâs said: "The Messenger of Allâh ﷺ forbade *Gharar* transactions." (***Sahih***)

٢١٩٥ - حَدَّثَنَا أَبُو كُرَيْبٍ وَ الْعَبَّاسُ بْنُ عَبْدِ الْعَظِيمِ الْعَنْبَرِيُّ. قَالاَ: حَدَّثَنَا الأَسْوَدُ بْنُ عَامِرٍ: حَدَّثَنَا أَيُّوبُ بْنُ عُتْبَةَ، عَنْ يَحْيَى بْنِ

[1] *Hasâh*: A transaction involving throwing pebbles, which may be understood in three ways: (i) the seller throws pebbles onto the goods and gives the buyer whatever the pebbles land on; (ii) the seller sells land then tells the purchaser that he will get the land as far as a pebble thrown by the seller reaches; (iii) the seller tells the purchaser that he has the option to change his mind until he (the seller) throws a pebble, at which point the transaction becomes binding.

Gharar: Selling goods which appear sound but contain some hidden fault, or concerning which something is unclear.

أَبِي كَثِيرٍ، عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ:
نَهَىٰ رَسُولُ اللهِ ﷺ عَنْ بَيْعِ الْغَرَرِ.

تخريج: [صحيح] أخرجه الدارقطني: ٣/ ١٥ من حديث الأسود بن عامر، شاذان به، ضعفه البوصيري لضعف أيوب بن عتبة، والحديث السابق شاهد له.

Comments:

a. All forms of transactions in which the quantity of the commodity being sold and bought cannot be estimated, are the transactions which involve uncertainty and cheating. For example: the sale of fish in water, or the sale of an unborn baby animal which is still in the female's womb. The transaction of uncertainty and cheating also includes the things which are impossible to handover to the buyer, like the sale of a lost animal.

b. The deal of transaction done by throwing a pebble is a type of lottery, which was in vogue during the pre-Islamic period. For example: The seller would ask the customer to throw a pebble; and then whichever item amongst many got hit by the pebble would be sold for one hundred pounds; whilst those items varied in quantity, quality, value and price. Many modern forms of lottery are practised these days; as some companies introduce prize drawing schemes to increase the sale of their product. These all are under the rule of 'Transaction done by throwing a pebble'.

Chapter 24. Prohibition Of Buying What Is In The Wombs And Udders Of Cattle,[1] And Whatever A Diver Is Going To Bring Up

(المعجم ٢٤) - بَابُ النَّهْيِ عَنْ شِرَاءِ مَا فِي بُطُونِ الأَنْعَامِ وَضُرُوعِهَا وَضَرْبَةِ الْغَائِصِ (التحفة ٢٤)

2196. It was narrated that Abu Sa'eed Al-Khudri said: "The Messenger of Allâh ﷺ forbade selling what is in the wombs of cattle until they give birth, and selling what is in their udders unless it is measured out, and selling a slave who has fled, and selling spoils of war until it has been distributed, and selling *Sadaqah* until it has been received, and what a diver is going to bring up." (***Hasan***)

٢١٩٦ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا جَهْضَمُ بْنُ عَبْدِ اللهِ الْيَمَانِيُّ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ الْبَاهِلِيِّ، عَنْ مُحَمَّدِ بْنِ زَيْدٍ الْعَبْدِيِّ، عَنْ شَهْرِ بْنِ حَوْشَبٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: نَهَىٰ رَسُولُ اللهِ ﷺ عَنْ شِرَاءِ مَا فِي بُطُونِ الأَنْعَامِ حَتَّى تَضَعَ، وَعَمَّا فِي ضُرُوعِهَا. إِلَّا بِكَيْلٍ. وَعَنْ شِرَاءِ الْعَبْدِ وَهُوَ آبِقٌ، وَعَنْ شِرَاءِ الْمَغَانِمِ حَتَّى تُقْسَمَ، وَعَنْ شِرَاءِ الصَّدَقَاتِ

[1] The *An'âm* are domesticated grazing animals including camels as well as cows and sheep.

حَتَّى تُقْبَضَ، وَعَنْ ضَرْبَةِ الْغَائِصِ.

تخريج: [حسن] أخرجه الترمذي، السير، باب في كراهية بيع المغانم حتى تقسم، ح:١٥٦٣ من حديث حاتم به، وقال: غريب، محمد بن إبراهيم الباهلي مجهول(تقريب) وفي شيخه نظر، وللحديث شواهد كثيرة عند ابن أبي شيبة:١٣/ ٤٣٥ وغيره.

Comments:

This *Hadith* is Weak; but the issue mentioned in it is authentic because the forms of sale mentioned in it are all transactions of uncertainty and cheating. However if milk is bought after measuring it, then it does not involve cheating, so it is a lawful sale.

2197. It was narrated from Ibn 'Umar that the Prophet ﷺ forbade selling *Hablul-Habalah*. (*Sahih*)

٢١٩٧ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا سُفْيَانُ، عَنْ أَيُّوبَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عُمَرَ أَنَّ النَّبِيَّ ﷺ نَهَىٰ عَنْ بَيْعِ حَبَلِ الْحَبَلَةِ.

تخريج: [صحيح] أخرجه النسائي:٧/ ٢٩٣، البيوع، . بيع حبل الحبلة، ح:٤٦٢٧ من حديث سفيان به، وله شواهد عند البخاري وغيره.

Comments:

a. *Habalul-Habalah* is to sell and buy a baby of an animal before its birth, which is illegal; because it involves uncertainty and cheating. It is unknown whether the baby will be male or female, physically fit or defective.

b. Payment of a loan should have a clear appointed time. Then if the debtor could not pay back at the appointed time, and asked for more time, or the deadline is not set at all; and then the debtor pays back according to the flexible ability; granting this type of flexibility to the debtor is a highly virtuous deed.

Chapter 25. Auctions

(المعجم ٢٥) - بَابُ بَيْعِ الْمُزَايَدَةِ (التحفة ٢٥)

2198. It was narrated from Anas bin Mâlik that a man from among the *Ansâr* came to the Prophet ﷺ and begged from him. He said, "Do you have anything in your house?" He said: "Yes, a blanket, part of which we cover ourselves with and part we spread beneath us, and a bowl from which we drink water." He said: "Give them to me." So he brought them to him, and the Messenger of

٢١٩٨ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا عِيسَى بْنُ يُونُسَ: حَدَّثَنَا الأَخْضَرُ بْنُ عَجْلَانَ: حَدَّثَنَا أَبُو بَكْرٍ الْحَنَفِيُّ، عَنْ أَنَسِ ابْنِ مَالِكٍ أَنَّ رَجُلاً مِنَ الأَنْصَارِ جَاءَ إِلَى النَّبِيِّ ﷺ يَسْأَلُهُ. فَقَالَ: «لَكَ فِي بَيْتِكَ شَيْءٌ؟» قَالَ: بَلَىٰ. حِلْسٌ نَلْبَسُ بَعْضَهُ وَنَبْسُطُ بَعْضَهُ. وَقَدَحٌ نَشْرَبُ فِيهِ الْمَاءَ. قَالَ:

«ائْتِنِي بِهِمَا» قَالَ، فَأَتَاهُ بِهِمَا. فَأَخَذَهُمَا رَسُولُ اللهِ ﷺ بِيَدِهِ. ثُمَّ قَالَ: «مَنْ يَشْتَرِي هٰذَيْنِ؟» فَقَالَ رَجُلٌ: أَنَا آخُذُهُمَا بِدِرْهَمٍ. قَالَ: «مَنْ يَزِيدُ عَلَى دِرْهَمٍ؟» مَرَّتَيْنِ أَوْ ثَلَاثاً. قَالَ رَجُلٌ: أَنَا آخُذُهُمَا بِدِرْهَمَيْنِ. فَأَعْطَاهُمَا إِيَّاهُ وَأَخَذَ الدِّرْهَمَيْنِ، فَأَعْطَاهُمَا الأَنْصَارِيَّ، وَقَالَ: «اشْتَرِ بِأَحَدِهِمَا طَعَاماً فَانْبِذْهُ إِلَى أَهْلِكَ. وَاشْتَرِ بِالآخَرِ قَدُوماً، فَأْتِنِي بِهِ» فَفَعَلَ. فَأَخَذَهُ رَسُولُ اللهِ ﷺ. فَشَدَّ فِيهِ عُوداً بِيَدِهِ وَقَالَ: «اذْهَبْ فَاحْتَطِبْ وَلَا أَرَاكَ خَمْسَةَ عَشَرَ يَوْماً» فَجَعَلَ يَحْتَطِبُ وَيَبِيعُ. فَجَاءَ وَقَدْ أَصَابَ عَشَرَةَ دَرَاهِمَ. فَقَالَ: «اشْتَرِ بِبَعْضِهَا طَعَاماً وَبِبَعْضِهَا ثَوْباً». ثُمَّ قَالَ: «هٰذَا خَيْرٌ لَكَ مِنْ أَنْ تَجِيءَ وَالْمَسْأَلَةُ نُكْتَةٌ فِي وَجْهِكَ يَوْمَ الْقِيَامَةِ. إِنَّ الْمَسْأَلَةَ لَا تَصْلُحُ إِلَّا لِذِي فَقْرٍ مُدْقِعٍ، أَوْ لِذِي غُرْمٍ مُفْظِعٍ، أَوْ دَمٍ مُوجِعٍ».

Allâh ﷺ took them in his hand and said, "Who will buy these two things?" A man said: "I will buy them for one Dirham." He said: "Who will offer more than a Dirham?" two or three times. A man said: "I will buy them for two Dirham." So he gave them to him and took the two Dirham, which he gave to the *Ansâri* and said: "Buy food with one of them and give it to your family, and buy an axe with the other and bring it to me." So he did that, and the Messenger of Allâh ﷺ took it and fixed a handle to it, and said: "Go and gather firewood, and I do not want to see you for fifteen days." So he went and gathered firewood and sold it, then he came back, and he had earned ten Dirham. (The Prophet ﷺ) said: "Buy food with some of it and clothes with some." Then he said: "This is better for you than coming with begging (appearing) as a spot on your face on the Day of Resurrection. Begging is only appropriate for one who is extremely poor or who is in severe debt, or one who must pay painful blood money."[1] (*Hasan*)

تخريج: [إسناده حسن] أخرجه أبو داود، الزكاة، باب ما تجوز فيه المسألة، ح:١٦٤١ من حديث عيسى بن يونس به، وحسنه الترمذي، ح:١٢١٨.

[1] 'Painful blood money' i.e., if the blood money is not paid, the killer will be executed and his family will suffer his loss.

Comments:

A calamity stricken person is allowed to make an appeal of financial support but taking beggary as a profession is unlawful. The Messenger of Allâh ﷺ said: "Begging is only allowed for three type of people: a person who took a loan (to set right someone else's matters and the loan was more than his financial capability) is allowed to make an appeal until he gets the required amount of money and then he should stop; the second person allowed to make financial appeal is the one who is afflicted by a calamity and all his property got ruined. He is allowed to do so until he finds means to fulfill the needs of his daily life. The third person having this is the one who is suffering from starvation; three wise and reliable individuals from among his people should certify the case that so-and-so is really suffering from starvation. (*Sahih Muslim*: 1044)

Chapter 26. Letting Someone Off

(المعجم ٢٦) - **بَابُ الإِقَالَةِ** (التحفة ٢٦)

2199. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "Whoever agrees with a Muslim to cancel a transaction, Allâh will forgive his sins on the Day of Resurrection." (***Da'if***)

٢١٩٩ - حَدَّثَنَا زِيَادُ بْنُ يَحْيَىٰ أَبُو الْخَطَّابِ: حَدَّثَنَا مَالِكُ بْنُ سُعَيْرٍ: حَدَّثَنَا الأَعْمَشُ عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ أَقَالَ مُسْلِماً أَقَالَهُ اللهُ عَثْرَتَهُ يَوْمَ الْقِيَامَةِ».

تخريج: **[إسناده ضعيف]** أخرجه أبو داود، البيوع، باب: في فضل الإقالة، ح:٣٤٦٠ من حديث الأعمش به، وصححه ابن حبان، والحاكم، والذهبي، وابن حزم وابن دقيق العيد، علته عنعنة الأعمش تقدم، ح:١٧٨، وله شواهد ضعيفة.

Comments:

a. If one is given a choice at the time of making the deal to annul the sale; for example: a person says to the other that you are allowed to cancel the deal within such and such time, then the person given the choice may use this right to cancel the sale within the fixed time.

b. But if the condition of choice does not exist, and the buyer wants to return the bought commodity; or the seller wants it back for the exchange of the same price, then either of the two parties should accept the request of the other, and should exchange the commodity and price. It is a deed of great reward. It will be seen as a moral duty but not a legal responsibility.

Chapter 27. Whoever Does Not Like To Fix Prices

(المعجم ٢٧) - **بَابُ مَنْ كَرِهَ أَنْ يُسَعِّرَ** (التحفة ٢٧)

2200. It was narrated that Anas bin Mâlik said: "Prices rose

٢٢٠٠ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا

حَجَّاجٌ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ قَتَادَةَ وَحُمَيْدٍ وَ ثَابِتٍ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: غَلاَ السِّعْرُ عَلَى عَهْدِ رَسُولِ اللهِ ﷺ. فَقَالُوا: يَا رَسُولَ اللهِ قَدْ غَلاَ السِّعْرُ، فَسَعِّرْ لَنَا. فَقَالَ: «إِنَّ اللهَ هُوَ الْمُسَعِّرُ الْقَابِضُ الْبَاسِطُ الرَّازِقُ. إِنِّي لأَرْجُو أَنْ أَلْقَى رَبِّي وَلَيْسَ أَحَدٌ يَطْلُبُنِي بِمَظْلِمَةٍ فِي دَمٍ وَلاَ مَالٍ».

during the time of the Messenger of Allâh ﷺ, and they said: 'O Messenger of Allâh, prices have risen, so fix the prices for us.' He said: 'Indeed Allâh is the *Musa'ir*,[1] the *Qâbid*, (Restrainer) the *Bâsit*,[2] the *Râzzâq* (Provider). And I am hopeful that I meet my Lord and none of you are seeking (recompense from) me for an injustice involving blood or wealth.'" (***Sahih***)

تخريج: [إسناده صحيح] أخرجه أبو داود، البيوع، باب: في التسعير، ح:٣٤٥١ من حديث حماد به، وصححه الترمذي، ح:١٣١٤، وابن حبان (التلخيص الحبير)، وأورده الضياء المقدسي في الأحاديث المختارة.

٢٢٠١ - حَدَّثَنَا مُحَمَّدُ بْنُ زِيَادٍ: حَدَّثَنَا عَبْدُ الأَعْلَى: حَدَّثَنَا سَعِيدٌ عَنْ قَتَادَةَ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ قَالَ: غَلاَ السِّعْرُ عَلَى عَهْدِ رَسُولِ اللهِ ﷺ. فَقَالُوا: لَوْ قَوَّمْتَ، يَا رَسُولَ اللهِ قَالَ: «إِنِّي لأَرْجُو أَنْ أُفَارِقَكُمْ وَلاَ يَطْلُبَنِي أَحَدٌ مِنْكُمْ بِمَظْلِمَةٍ ظَلَمْتُهُ».

2201. It was narrated that Abu Sa'eed said: "Prices rose at the time of the Messenger of Allâh ﷺ, and they said: 'Why do you not fix the food prices, O Messenger of Allâh?' He said: 'I hope that when I leave you, no one among you will be demanding restitution for a wrong that I have done to him.'" (***Sahih***)

تخريج: [صحيح] أخرجه أحمد:٣/ ٨٥، والخطيب في تاريخه:٩/ ٤٥١ من طريقين عن الجريري عن أبي نضرة به نحوه، والحديث السابق شاهد له.

Comments:

a. The affairs of trade should operate according to the economic law of demand and consumption, and import and export, which is better for the economy of the country; and the government should avoid interfering in it.
b. If the traders do not take care of the needs of the public, due to the greed of excessive profit, then the government can get rid of the artificial inflation and shortage by providing the food stuff from the official stores for cheaper rates.

[1] "In *An-Nihâyah* he said: 'It is that He is the One who makes things inexpensive and expensive, He can not be opposed by anyone. So because of that it is not allowed to fix prices.'" (*Tuhfatul-Ahwadhi*)

[2] "Meaning: He restricts sustenance and other than that from whom He wills, regarding what He wills, and how He wills, and He makes it unrestricted." (*Tuhfatul-Ahwadhi*)

Chapter 28. Being Lenient During Transactions

(المعجم ٢٨) - بَابُ السَّمَاحَةِ فِي الْبَيْعِ

(التحفة ٢٨)

2202. 'Uthmân bin 'Affân narrated that the Messenger of Allâh ﷺ said: "Allâh will admit to Paradise a man who was lenient when he sold and when he bought." (*Sahih*)

٢٢٠٢ - حَدَّثَنَا مُحَمَّدُ بْنُ أَبَانٍ الْبَلْخِيُّ أَبُو بَكْرٍ: حَدَّثَنَا إِسْمَاعِيلُ ابْنُ عُلَيَّةَ، عَنْ يُونُسَ ابْنِ عُبَيْدٍ، عَنْ عَطَاءِ بْنِ فَرُّوخَ قَالَ: قَالَ عُثْمَانُ بْنُ عَفَّانَ: قَالَ رَسُولُ اللهِ ﷺ: «أَدْخَلَ اللهُ الْجَنَّةَ رَجُلاً كَانَ سَهْلاً، بَائِعاً وَمُشْتَرِياً».

تخريج: [صحيح] أخرجه النسائي:٧/٣١٨، ٣١٩، البيوع، . حسن المعاملة والرفق في المطالبة، ح:٤٧٠٠ من حديث إسماعيل بن علية به * عطاء بن فروخ لم يلق عثمان رضي الله عنه، قاله ابن المديني، والحديث الآتي شاهد له.

2203. It was narrated from Jâbir bin 'Abdullâh that the Messenger of Allâh ﷺ said: "May Allâh have mercy on a person who is lenient when he sells, lenient when he buys, and lenient when he asks for payment." (*Sahih*)

٢٢٠٣ - حَدَّثَنَا عَمْرُو بْنُ عُثْمَانَ بْنِ سَعِيدِ ابْنِ كَثِيرِ بْنِ دِينَارٍ الْحِمْصِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا أَبُو غَسَّانَ مُحَمَّدُ بْنُ مُطَرِّفٍ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «رَحِمَ اللهُ عَبْدًا سَمْحًا إِذَا بَاعَ. سَمْحًا إِذَا اشْتَرَى. سَمْحًا إِذَا اقْتَضَى».

تخريج: أخرجه البخاري، البيوع، باب السهولة والسماحة في الشراء والبيع، ومن طلب حقًّا فليطلبه في عفاف، ح:٢٠٧٦ من حديث أبي غسان به.

Comments:

a. Easiness and flexibility in sale is to give appropriate concession in price, and to give respite to the debtor; and if a buyer asks for an unreasonable concession, then the seller should excuse himself instead of making an argument. If a buyer wants to return the bought commodity, it should be taken back.

b. Easiness in buying is that the buyer should not ask for an unreasonable reduction in price; and if there is a minor defect in the commodity, it should be overlooked. The price should be paid immediately according to the best ability. If seller misbehaves and shows harshness in sale, the buyer should not pay with the same token.

Chapter 29. Haggling

(المعجم ٢٩) - بَابُ السَّوْمِ (التحفة ٢٩)

2204. It was narrated that Qailah Umm Bani Anmâr said: "I came to the Messenger of Allâh ﷺ during one of his *'Umrah* at Marwah and said: 'O Messenger of Allâh, I am a woman who buys and sells. When I want to buy something, I state a price less than I want to pay, then I raise it gradually until it reaches the price I want to pay. And when I want to sell something, I state a price more than I want, then I lower it until it reaches the price I want.' The Messenger of Allâh ﷺ said: 'Do not do that, O Qailah. When you want to buy something, state the price you want, whether it is given or not. And when you want to sell something, state the price you want, whether it is given or not.'" (*Da'if*)

٢٢٠٤ - حَدَّثَنَا يَعْقُوبُ بْنُ حُمَيْدِ بْنِ كَاسِبٍ: حَدَّثَنَا يَعْلَى بْنُ شَبِيبٍ، عَنْ عَبْدِ اللهِ بْنِ عُثْمَانَ بْنِ خُثَيْمٍ، عَنْ قَيْلَةَ أُمِّ بَنِي أَنْمَارٍ قَالَتْ: أَتَيْتُ رَسُولَ اللهِ ﷺ فِي بَعْضِ عُمَرِهِ عِنْدَ الْمَرْوَةِ. فَقُلْتُ: يَا رَسُولَ اللهِ! إِنِّي امْرَأَةٌ أَبِيعُ وَأَشْتَرِي. فَإِذَا أَرَدْتُ أَنْ أَبْتَاعَ الشَّيْءَ سُمْتُ بِهِ أَقَلَّ مِمَّا أُرِيدُ. ثُمَّ زِدْتُ، ثُمَّ زِدْتُ حَتَّى أَبْلُغَ الَّذِي أُرِيدُ. وَإِذَا أَرَدْتُ أَنْ أَبِيعَ الشَّيْءَ سُمْتُ بِهِ أَكْثَرَ مِنَ الَّذِي أُرِيدُ. ثُمَّ وَضَعْتُ حَتَّى أَبْلُغَ الَّذِي أُرِيدُ. فَقَالَ رَسُولُ اللهِ ﷺ: «**لاَ تَفْعَلِي يَا قَيْلَةُ إِذَا أَرَدْتِ أَنْ تَبْتَاعِي شَيْئاً فَاسْتَامِي بِهِ الَّذِي تُرِيدِينَ. أُعْطِيتِ أَوْ مُنِعْتِ**». فَقَالَ: «**إِذَا أَرَدْتِ أَنْ تَبِيعِي شَيْئاً فَاسْتَامِي بِهِ الَّذِي تُرِيدِينَ. أَعْطَيْتِ أَوْ مَنَعْتِ**».

تخريج: [إسناده ضعيف] أخرجه الطبراني في الكبير: ٢٥/ ١٣ من حديث يعلى به، وهو لين الحديث كما في التقريب * وقال الذهبي في الكاشف: قيلة أم بني أنمار، صحابية، عنها عبدالله ابن عثمان بن خثيم مرسلاً ، وقال البوصيري: منقطع .

2205. It was narrated that Jâbir bin 'Abdullâh said: "I was with the Prophet ﷺ on a military campaign, and he said to me: 'Will you sell this camel of yours for a Dinâr?' I said: 'O Messenger of Allâh, it is yours when I get to Al-Madinah.' He said: 'Then sell it for two Dinâr, may Allâh forgive you.' And he kept increasing the price for me, saying: 'May Allâh forgive you,' each time, until the

٢٢٠٥ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَىٰ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنِ الْجُرَيْرِيِّ، عَنْ أَبِي نَضْرَةَ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ قَالَ: كُنْتُ مَعَ النَّبِيِّ ﷺ فِي غَزْوَةٍ. فَقَالَ لِي: «**أَتَبِيعُ نَاضِحَكَ هٰذَا بِدِينَارٍ، وَاللهُ يَغْفِرُ لَكَ؟**» قُلْتُ: يَا رَسُولَ اللهِ! هُوَ نَاضِحُكَ إِذَا أَتَيْتُ الْمَدِينَةَ. قَالَ: «**فَتَبِيعُهُ بِدِينَارَيْنِ، وَاللهُ يَغْفِرُ لَكَ**». قَالَ: فَمَا زَالَ يَزِيدُنِي دِينَارًا دِينَارًا

amount reached twenty Dinâr. When I came to Al-Madinah, I took hold of the camel's head and brought it to the Prophet ﷺ and he said: 'O Bilâl, give him twenty Dinâr from the spoils of war.' And he said: 'Take your camel away and go to your people with it.'" (*Sahih*)

وَيَقُولُ، مَكَانَ كُلِّ دِينَارٍ: «وَاللهُ يَغْفِرُ لَكَ» حَتَّى بَلَغَ عِشْرِينَ دِينَارًا. فَلَمَّا أَتَيْتُ الْمَدِينَةَ أَخَذْتُ بِرَأْسِ النَّاضِحِ فَأَتَيْتُ بِهِ النَّبِيَّ ﷺ فَقَالَ: «يَا بِلاَلُ أَعْطِهِ مِنَ الْغَنِيمَةِ عِشْرِينَ دِينَاراً»، وَقَالَ: «انْطَلِقْ بِنَاضِحِكَ فَاذْهَبْ بِهِ إِلَى أَهْلِكَ».

تخريج: أخرجه مسلم، المساقاة، باب بيع البعير واستثناء ركوبه، ح:٧١٥/١١٢ من حديث الجريري به مختصرًا، وعلقه البخاري، ح:٢٧١٨.

Comments:

a. To receive the price first and then to give the commodity to the buyer, is lawful; even though at that time the commodity is with the seller. But in this situation the mutual consent of seller and buyer is necessary.

b. When doing a favor for a person in any sort of deal, it should be done in such a way that it looks like a normal business deal, and the person receiving the favor does not feel ashamed, as this is a matter of great courage, highness, generosity and dignity.

2206. It was narrated that 'Ali said: "The Messenger of Allâh ﷺ forbade haggling before sunrise, and (he forbade) slaughtering animals that yield milk." (*Da'if*)

٢٢٠٦ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ، وَ سَهْلُ بْنُ أَبِي سَهْلٍ. قَالاَ: حَدَّثَنَا عُبَيْدُ اللهِ بْنُ مُوسَى: أَنْبَأَنَا الرَّبِيعُ بْنُ حَبِيبٍ، عَنْ نَوْفَلِ بْنِ عَبْدِ الْمَلِكِ، عَنْ أَبِيهِ، عَنْ عَلِيٍّ قَالَ: نَهَىٰ رَسُولُ اللهِ ﷺ عَنِ السَّوْمِ قَبْلَ طُلُوعِ الشَّمْسِ. وَعَنْ ذَبْحِ ذَوَاتِ الدَّرِّ.

تخريج: [**إسناده ضعيف**] أخرجه ابن عدي في الكامل:٣/ ٩٩٥ (ترجمة الربيع بن حبيب) من حديث عبيدالله بن موسى به، وقال: هذه الأحاديث ... ليست بالمحفوظة * نوفل مستور(تقريب)، والحديث ضعفه البوصيري.

Comments:

The purpose of slaughtering is for the use of the meat, and this purpose can be achieved by slaughtering an animal that does not give milk. Therefore, it is inappropriate to be deprived from the favor of milk.

Chapter 30. What Was Narrated About It Being Disliked To Swear Oaths When Buying And Selling

(المعجم ٣٠) - بَابُ مَا جَاءَ فِي كَرَاهِيَةِ الأَيْمَانِ فِي الشِّرَاءِ وَالْبَيْعِ (التحفة ٣٠)

2207. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "There are three to whom Allâh will not speak on the Day of Resurrection, nor will He look at them or purify them, and theirs will be a painful torment: A man who has surplus water in the desert but refuses to give any to a wayfarer; a man who sells a product to a man after *'Asr* and swears by Allâh that he bought it for such and such amount, and he believes him, when that is not the case; and a man who swears allegiance to a ruler, and only does so for worldly gains, so if he gives him some of (these worldly benefits) he fulfills his oath of allegiance, and if he is not given anything, he does not uphold his oath of allegiance." (*Sahih*)

٢٢٠٧ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَ عَلِيُّ بْنُ مُحَمَّدٍ، وَ أَحْمَدُ بْنُ سِنَانٍ. قَالُوا: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «ثَلاَثَةٌ لاَ يُكَلِّمُهُمُ اللهُ عَزَّ وَجَلَّ يَوْمَ الْقِيَامَةِ، وَلاَ يَنْظُرُ إِلَيْهِمْ، وَلاَ يُزَكِّيهِمْ، وَلَهُمْ عَذَابٌ أَلِيمٌ: رَجُلٌ عَلَى فَضْلِ مَاءٍ بِالْفَلاَةِ يَمْنَعُهُ ابْنَ السَّبِيلِ. وَرَجُلٌ بَايَعَ رَجُلاً سِلْعَةً بَعْدَ الْعَصْرِ فَحَلَفَ بِاللهِ لأَخَذَهَا بِكَذَا وَكَذَا. فَصَدَّقَهُ، وَهُوَ عَلَى غَيْرِ ذٰلِكَ. وَرَجُلٌ بَايَعَ إِمَاماً، لاَ يُبَايِعُهُ إِلَّا لِدُنْيَا. فَإِنْ أَعْطَاهُ مِنْهَا وَفَىٰ لَهُ، وَإِنْ لَمْ يُعْطِهِ مِنْهَا لَمْ يَفِ لَهُ».

تخريج: أخرجه مسلم، الإيمان، باب بيان غلظ تحريم إسبال الإزار والمن بالعطية وتنفيق السلعة بالحلف . . . الخ، ح:١٠٨ عن أبي بكر بن أبي شيبة وغيره به.

Comments:

a. 'Neither speaking to nor looking at' means the talk of mercy and the look of kindness; otherwise Allâh will judge every action, good and bad; and nothing can be hidden before Him.
b. 'Not to purify' means not to forgive sins.
c. Giving water to the thirsty is a deed of great reward. Particularly, giving drinking water to the people at a place where it is not available easily is a source of high reward.
d. A water spring in the desert is a grace of Allâh ﷻ. Occupying that spring water illegally and not letting the needy drink from it is mean spirited.
e. Bearing false oath is a sin. Swearing a false oath after *'Asr* prayer is an even worse sin; and such a grave sin is committed just for the assumed benefit of

a small amount of money!!! Because there is no certainty that the customer will definitely buy something with the impression of his false oath. A false oath for this type of objective is an extremely indecent act; therefore, its punishment is severe too.

2208. It was narrated from Abu Dharr that the Prophet ﷺ said: "There are three to whom Allâh will not speak on the Day of Resurrection, nor will He look at them or purify them, and theirs will be a painful torment." I said: "Who are they, O Messenger of Allâh? For they are indeed losers." He said: "The one who lets his garment hang beneath his ankles, the one who reminds another of what he has given him, and the one who sells his product by means of false oaths." (*Sahih*)

٢٢٠٨ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ. قَالاَ: حَدَّثَنَا وَكِيعٌ عَنِ الْمَسْعُودِيِّ، عَنْ عَلِيِّ بْنِ مُدْرِكٍ، عَنْ خَرَشَةَ ابْنِ الْحُرِّ، عَنْ أَبِي ذَرٍّ، عَنِ النَّبِيِّ ﷺ؛ ح: وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ عَلِيِّ بْنِ مُدْرِكٍ، عَنْ أَبِي زُرْعَةَ بْنِ عَمْرِو بْنِ جَرِيرٍ، عَنْ خَرَشَةَ بْنِ الْحُرِّ، عَنْ أَبِي ذَرٍّ، عَنِ النَّبِيِّ ﷺ قَالَ: **«ثَلاَثَةٌ لاَ يُكَلِّمُهُمُ اللهُ يَوْمَ الْقِيَامَةِ وَلاَ يَنْظُرُ إِلَيْهِمْ وَلاَ يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ»** فَقُلْتُ: مَنْ هُمْ؟ يَا رَسُولَ اللهِ! فَقَدْ خَابُوا وَخَسِرُوا. قَالَ: **«الْمُسْبِلُ إِزَارَهُ، وَالْمَنَّانُ عَطَاءَهُ، وَالْمُنَفِّقُ سِلْعَتَهُ بِالْحَلِفِ الْكَاذِبِ»**.

تخريج: أخرجه مسلم، الإيمان، الباب السابق، ح:١٠٦ من حديث علي بن مدرك به.

Comments:

a. It is forbidden for a man to lower his garment, trousers and pants below the ankles. A man must have the garment, trousers and pants above the ankles, which will leave the ankles uncovered. Declaring an act, that deserves such a severe punishment, to be merely disliked is incorrect.

b. Swearing a false oath in the Name of Allâh is contrary to the regard of Allâh's Blessed Name, and disregarding Allâh's Name is a major sin.

2209. It was narrated from Abu Qatâdah that the Messenger of Allâh ﷺ said: "Beware of swearing oaths when selling, for it may help you to make a sale but it destroys the blessing.'" (*Sahih*)

٢٢٠٩ - حَدَّثَنَا يَحْيَى بْنُ خَلَفٍ: حَدَّثَنَا عَبْدُ الأَعْلَى؛ ح: وَحَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَيَّاشٍ. قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ إِسْحَاقَ، عَنْ مَعْبَدِ بْنِ كَعْبِ بْنِ مَالِكٍ، عَنْ أَبِي قَتَادَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: **«إِيَّاكُمْ وَالْحَلِفَ فِي الْبَيْعِ. فَإِنَّهُ يُنَفِّقُ ثُمَّ يَمْحَقُ»**.

تخريج: [صحيح] أخرجه أحمد: ٥/٢٩٧، ٢٩٨ من حديث ابن إسحاق به، وصرح بالسماع، وله طريق آخر عند مسلم، ح: ١٦٠٧ وغيره عن معبد بن كعب به.

Comments:

It is best that oaths be used rarely. It is not a good habit to keep swearing unnecessarily to sell goods.

Chapter 31.What Was Narrated Concerning One Who Sells A Pollinated Palm Tree Or A Slave Who Has Wealth

(المعجم ٣١) - **بَابُ مَا جَاءَ فِيمَنْ بَاعَ نَخْلًا مُؤَبَّرًا أَوْ عَبْدًا لَهُ مَالٌ** (التحفة ٣١)

2210. It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ said: "Whoever buys a palm tree that has been pollinated, its fruits belong to the seller, unless the purchaser stipulated a condition." (*Sahih*)

Another chain from Ibn 'Umar, from the Prophet ﷺ, with similar wording.

٢٢١٠ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ. قَالَ: حَدَّثَنِي نَافِعٌ عَنِ ابْنِ عُمَرَ أَنَّ النَّبِيَّ ﷺ قَالَ: «**مَنِ اشْتَرَى نَخْلاً قَدْ أُبِّرَتْ فَثَمَرَتُهَا لِلْبَائِعِ. إِلَّا أَنْ يَشْتَرِطَ الْمُبْتَاعُ**».

حدّثنا مُحَمَّدُ بْنُ رُمْحٍ: أَنْبَأَنَا اللَّيْثُ بْنُ سَعْدٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ، بِنَحْوِهِ.

تخريج: أخرجه البخاري، باب من باع نخلاً قد أبرت أو أرضًا مزروعةً بإجارة، ح: ٢٢٠٤، ومسلم، البيوع، باب من باع نخلاً عليها تمر، ح: ١٥٤٣ من حديث مالك به، وأخرجاه البخاري، ح: ٢٢٠٦ من حديث الليث به، ومسلم، ح: ١٥٤٣ عن ابن رمح وغيره.

Comments:

a. Male and female flowers of date trees grow on separate trees; if wind, flies and insects are the only means for the transfer of pollination of male and female flowers, then the yield of fruits gets reduced. Therefore the flowers of the male tree are taken and spread over the female tree and thus the trees bear more fruits. It is called artificial pollination.

b. Artificial pollination is hard work, and the quantity of the produce depends on it. So if a tree is sold after artificial pollination is done, the hard work of the seller will go vain, therefore, it should be made clear at the time of transaction whether it is only the tree that is being sold or its fruit as well. If it is not cleared beforehand, then only the tree will be sold, and its fruit will legally belong to the seller. However, in the following years if a buyer does artificial pollination he will be the owner of the fruit as well.

2211. It was narrated from Sâlim bin 'Abdullâh bin 'Umar, from

٢٢١١ - حَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ: أَنْبَأَنَا اللَّيْثُ

ابْنُ سَعْدٍ؛ ح: وَحَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، جَمِيعاً عَنِ ابْنِ شِهَابٍ الزُّهْرِيِّ، عَنْ سَالِمِ بْنِ عَبْدِ اللهِ بْنِ عُمَرَ، عَنِ ابْنِ عُمَرَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «مَنْ بَاعَ نَخْلاً قَدْ أُبِّرَتْ فَثَمَرَتُهَا لِلَّذِي بَاعَهَا. إِلَّا أَنْ يَشْتَرِطَ الْمُبْتَاعُ. وَمَنِ ابْتَاعَ عَبْدًا وَلَهُ مَالٌ، فَمَالُهُ لِلَّذِي بَاعَهُ. إِلَّا أَنْ يَشْتَرِطَ الْمُبْتَاعُ».

Ibn 'Umar, that the Messenger of Allâh ﷺ said: "Whoever sells a palm tree that has been pollinated, its fruits belong to the seller, unless the purchaser stipulated a condition. And whoever buys a slave who has wealth, his wealth belongs to the seller, unless the purchaser stipulated a condition." (*Sahih*)

تخريج: أخرجه البخاري، المساقاة، باب الرجل يكون له ممر أو شرب في حائط أو في نخل، ح:٢٣٧٩، ومسلم، البيوع، باب من باع نخلاً عليها تمر، ح:١٥٤٣/ ٨٠ من حديث الليث به، أخرجه مسلم من حديث سفيان بن عيينة به مختصرًا.

Comments:

a. A slave sometimes needs wealth to fulfill his duties and the master gives him a reasonable amount of money to spend; or the master may be pleased with the service of his slave and give him some jewelry to wear for encouragement. In such cases, this wealth still belongs to the master, and it will not go with the slave if he is sold.

b. If a buyer makes it clear that he is buying the slave along with the wealth; or trees along with the fruits; it is then apparent that the price will increase accordingly. In this case, according to the condition, the wealth or fruit will belong to the buyer.

٢٢١٢ - حَدَّثَنَا مُحَمَّدُ بْنُ الْوَلِيدِ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ عَبْدِ رَبِّهِ بْنِ سَعِيدٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «مَنْ بَاعَ نَخْلاً وَبَاعَ عَبْداً جَمَعَهُمَا [جَمِيعاً]».

2212. It was narrated from Nâfi' from Ibn 'Umar that the Prophet ﷺ said: "Whoever sells a palm tree and sells a slave." Mentioning both of them together.[1]

[1] This narration is reported by Shu'bah, from 'Abd Rabbihi bin Sa'eed, from Nâfi'. In *Al-Kubra* (the Book of Freeing Slaves: Mention of a slave being freed while he has wealth) by Nasâ'i, after narrating it, Shu'bah said: "I narrated to him ('Abd Rabbihi) the narration of Ayyub, from Nâfi', that he narrated it to me with 'palmtree' from the Prophet ﷺ, and 'slave' from 'Umar. So 'Abd Rabbihi said: 'I do not know of the two of them together except from the Prophet ﷺ.' Then, another time he narrated it from the Prophet ﷺ, without any rebuke about it." So in this narration of Ibn Mâjah, from Shu'bah, from 'Abd Rabbihi, the statement: "Both of them together" is from the explanation of Shu'bah, and Allâh knows best.

تخريج: [إسناده صحيح] أخرجه أحمد: ٢/ ٧٨ عن محمد بن جعفر به، وهو في السنن الكبرٰى للنسائي، ح: ٤٩٨٢، أطول منه.

2213. It was narrated that 'Ubâdah bin Sâmit said: "The Messenger of Allâh ﷺ ruled that the fruit of a palm tree belongs to the one who pollinated it, and that the wealth of a slave belongs to the one who sold him, unless the purchaser stipulated a condition." (*Da'if*)

٢٢١٣ - حَدَّثَنَا عَبْدُ رَبِّه بْنُ خَالِدٍ النُّمَيْرِيُّ أَبُو الْمُغَلِّسِ: حَدَّثَنَا الْفُضَيْلُ بْنُ سُلَيْمَانَ، عَنْ مُوسى بْنِ عُقْبَةَ: حَدَّثَنِي إِسْحَاقُ بْنُ يَحْيَى بْنِ الْوَلِيدِ، عَنْ عُبَادَةَ بْنِ الصَّامِتِ قَالَ: قَضَى رَسُولُ اللهِ ﷺ بِثَمَرِ النَّخْلِ لِمَنْ أَبَّرَهَا. إِلَّا أَنْ يَشْتَرِطَ الْمُبْتَاعُ. وَأَنَّ مَالَ الْمَمْلُوكِ لِمَنْ بَاعَهُ، إِلَّا أَنْ يَشْتَرِطَ الْمُبْتَاعُ.

تخريج: [إسناده ضعيف] أخرجه عبدالله بن أحمد في زوائد المسند: ٥/ ٣٢٦، ٣٢٧ من حديث الفضيل به مطولاً ※ إسحاق أرسل عن عبادة وهو مجهول الحال(تقريب).

Chapter 32. Prohibition Of Selling Fruits Before They Have Ripened

(المعجم ٣٢) - بَابُ النَّهْيِ عَنْ بَيْعِ الثِّمَارِ قَبْلَ أَنْ يَبْدُوَ صَلَاحُهَا

(التحفة ٣٢)

2214. It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ said: "Do not sell fruits until they have ripened." And he forbade (both) the seller and the purchaser (to engage in such a transaction). (*Sahih*)

٢٢١٤ - حَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ: أَنْبَأَنَا اللَّيْثُ ابْنُ سَعْدٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنْ رَسُولِ اللهِ ﷺ قَالَ: «لَا تَبِيعُوا الثَّمَرَةَ حَتَّى يَبْدُوَ صَلَاحُهَا». نَهَى الْبَائِعَ وَالْمُشْتَرِيَ.

تخريج: [إسناده صحيح] أخرجه النسائي: ٧/ ٢٦٢، البيوع، - بيع الثمر قبل أن يبدو صلاحه، ح: ٤٥٢٣ من حديث الليث به، وله طرق عند البخاري ومسلم وغيرهما عن نافع عن ابن عمر به نحو المعنى.

Comments:

a. Selling and buying the fruit which is still on the trees is allowed.
b. When trees get flowers, it looks as if the fruit will be enormous but lots of flowers just fall down. A lot of small fruit in its early age of growth falls down because of winds; and then sometimes it goes to waste because of unexpected rain. The fruit which is safe after all of these misfortunes is the real fruit that benefits the buyer. Therefore, the fruit of an orchard should be sold after passing these stages and a clear estimate is made regarding the quantity of fruit that is expected. This is interpreted in the *Hadith* by 'until they have ripened' as 'until the fruits are clearly in good condition'.

2215. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "Do not sell fruits until they have ripened.'" (*Sahih*)

٢٢١٥ - **حَدَّثَنَا** أَحْمَدُ بْنُ عِيسَى الْمِصْرِيُّ: حَدَّثَنَا عَبْدُ اللهِ بْنُ وَهْبٍ، عَنْ يُونُسَ بْنِ يَزِيدَ، عَنِ ابْنِ شِهَابٍ: حَدَّثَنِي سَعِيدُ بْنُ الْمُسَيَّبِ وَ أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**لاَ تَبِيعُوا الثَّمَرَ حَتَّى يَبْدُوَ صَلاَحُهُ**».

تخريج: أخرجه مسلم، البيوع، باب تحريم بيع الرطب بالتمر إلا في العرايا، ح:١٥٣٨ من حديث ابن وهب به.

2216. It was narrated from Jâbir that the Prophet ﷺ forbade selling fruits until they have ripened. (*Sahih*)

٢٢١٦ - **حَدَّثَنَا** هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا سُفْيَانُ، عَنِ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ، عَنْ جَابِرٍ أَنَّ النَّبِيَّ ﷺ نَهَىٰ عَنْ بَيْعِ الثَّمَرِ حَتَّى يَبْدُوَ صَلاَحُهُ.

تخريج: أخرجه البخاري، البيوع، باب بيع الثمر على رؤوس النخل بالذهب أو الفضة، ح:٢١٨٩ من حديث ابن جريج به مطولاً.

2217. It was narrated from Anas bin Mâlik that the Messenger of Allâh ﷺ forbade selling fruits until they have changed the color, and selling grapes until they have turned black, and selling grains until they have hardened. (*Da'if*)

٢٢١٧ - **حَدَّثَنَا** مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا حَجَّاجٌ: حَدَّثَنَا حَمَّادٌ عَنْ حُمَيْدٍ، عَنْ أَنَسِ ابْنِ مَالِكٍ أَنَّ رَسُولَ اللهِ ﷺ نَهَىٰ عَنْ بَيْعِ الثَّمَرَةِ حَتَّى تَزْهُوَ. وَعَنْ بَيْعِ الْعِنَبِ حَتَّى يَسْوَدَّ، وَعَنْ بَيْعِ الْحَبِّ حَتَّى يَشْتَدَّ.

تخريج: **[إسناده ضعيف]** أخرجه أبو داود، البيوع، باب: في بيع الثمار قبل أن يبدو صلاحها، ح:٣٣٧١ من حديث حماد بن سلمة به، وحسنه الترمذي، ح:١٢٢٨، وصححه ابن حبان، والحاكم على شرط مسلم، ووافقه الذهبي * لم أجد تصريح سماع حميد الطويل تقدم، ح:٨٦٦، فالسند معلل.

Comments:

a. Different crops, grains and fruits have different ways to be judged before they are sold.

b. The raw fruit of an orchard is green and later its real color begins to appear gradually. At this time, the danger of waste is little, and to sell them is safe and lawful. The real objective of changing the color is to let them grow big enough until they are out of climatic danger.

Chapter 33. Selling Fruits For Many Years Ahead[1] And Crop Failure

(المعجم ٣٣) - بَابُ بَيْعِ الثِّمَارِ سِنِينَ وَالْجَائِحَةِ (التحفة ٣٣)

2218. It was narrated from Jâbir bin 'Abdullâh that the Messenger of Allâh ﷺ forbade selling for many years ahead. (*Sahih*)

٢٢١٨ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ وَ مُحَمَّدُ بْنُ الصَّبَّاحِ. قَالاَ: حَدَّثَنَا سُفْيَانُ عَنْ حُمَيْدٍ الأَعْرَجِ، عَنْ سُلَيْمَانَ بْنِ عَتِيقٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ أَنَّ رَسُولَ اللهِ ﷺ نَهَىٰ عَنْ بَيْعِ السِّنِينَ.

تخريج: أخرجه مسلم، المساقاة، باب وضع الجوائح، ح:١٥٥٤/١٧ من حديث سفيان بن عيينة به بلفظ: أن النبي ﷺ أمر بوضع الجوائح ، والمعنى واحد.

Comments:

a. 'Selling for many years ahead' is, for example: to sell the fruits due for the next two or three years and to receive a price in advance; this is prohibited.
b. The logic of its prohibition is that the situation of the produce in the following years is unknown; as well as whether there will be produce or not. It is also possible that the fruit will go to waste after the appearance and the buyer's money is then wasted as well. From this prospect, it is a sale of uncertainty and cheating.
c. See *Ahâdith* 2194-2197 for detailed information about the sale which involves uncertainty and cheating.

2219. It was narrated from Jâbir bin 'Abdullâh that the Messenger of Allâh ﷺ said: "Whoever sells fruits then the crop fails, should not take any of his brother's money. Why would any of you take the money of his Muslim brother?" (*Sahih*)

٢٢١٩ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا يَحْيَى بْنُ حَمْزَةَ: حَدَّثَنَا ثَوْرُ بْنُ يَزِيدَ، عَنِ ابْنِ جُرَيْجٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «مَنْ بَاعَ ثَمَرًا فَأَصَابَتْهُ جَائِحَةٌ، فَلاَ يَأْخُذْ مِنْ مَالِ أَخِيهِ شَيْئاً. عَلاَمَ يَأْخُذُ أَحَدُكُمْ مَالَ أَخِيهِ الْمُسْلِمِ؟».

تخريج: أخرجه مسلم، المساقاة، باب وضع الجوائح، ح:١٥٥٤/١٤ من حديث ابن جريج به بألفاظ مختلفة والمعنى واحد.

Comments:

The money is exchanged for merchandise; when the fruit of the orchard was sold it was not able to be used, which means the buyer did not collect

[1] Meaning, to take money in advance against the next two or three years of produce, prior to the existence of the produce. See explanation by Sindi.

it. It was merely a promise of giving fruit to the buyer; and as the fruit went to waste and the buyer did not get anything, but has paid the price in advance, or has promised to pay; thus he would pay the price and would not receive anything in exchange; therefore this type of sale is unlawful.

Chapter 34. Allowing More When Weighing Goods For Sale

(المعجم ٣٤) - بَابُ الرُّجْحَانِ فِي الْوَزْنِ (التحفة ٣٤)

2220. It was narrated that Suwaid bin Qais said: "Makhrafah Al-'Abdi and I brought linens from Hajar.[1] The Messenger of Allâh ﷺ came to us to bargain with us with some trousers. There was someone with me who weighed (the goods) in exchange for a wage. So the Prophet ﷺ said to the one weighing: 'Weigh and add more.'" (*Sahih*)

٢٢٢٠ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَ عَلِيُّ بْنُ مُحَمَّدٍ، وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ. قَالُوا: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ عَنْ سِمَاكِ ابْنِ حَرْبٍ، عَنْ سُوَيْدِ بْنِ قَيْسٍ قَالَ: جَلَبْتُ أَنَا وَمَخْرَفَةُ الْعَبْدِيُّ بَزًّا مِنْ هَجَرَ. فَجَاءَنَا رَسُولُ اللهِ ﷺ. فَسَاوَمَنَا سَرَاوِيلَ. وَعِنْدَنَا وَزَّانٌ يَزِنُ بِالأَجْرِ. فَقَالَ لَهُ النَّبِيُّ ﷺ: «يَا وَزَّانُ زِنْ وَأَرْجِحْ».

تخريج: [صحيح] أخرجه أبو داود، البيوع، باب: في الرجحان في الوزن والوزن بالأجر، ح:٣٣٣٦ من حديث سفيان الثوري به، وصححه الترمذي، ح:١٣٠٥، وابن حبان(موارد)، ح:١٤٤٤، وابن الجارود * سفيان تابعه قيس بن الربيع، والحديث الآتي شاهد له.

Comments:

a. The business of cloths is religiously lawful.
b. Business of import and export is permissible.
c. *Shalwâr* (a loose Punjabi style trouser) is a good and decent dress.
d. Taking a wage for weighing and measuring is allowed, as well as taking a wage for any work that involves physical labor.
e. To keep the measuring part of a scale a little lower is good manners. But giving short measure in weight and measurement is dishonesty; and it is a major sin.

2221. It was narrated that Simâk bin Harb said: "I heard Mâlik, Abu Safwân bin 'Umairah, say: 'I bought a pair of trousers from the Messenger of Allâh ﷺ before the

٢٢٢١ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، وَ مُحَمَّدُ ابْنُ الْوَلِيدِ. قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ سِمَاكِ بْنِ حَرْبٍ. قَالَ:

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[1] There are many places with this name, one of which is a village close to Al-Madinah.

Hijrah, and he weighed it for me and allowed more.'" (*Sahih*)

سَمِعْتُ مَالِكاً، أَبَا صَفْوَانَ بْنَ عُمَيْرَةَ قَالَ: بِعْتُ مِنْ رَسُولِ اللهِ ﷺ رِجْلَ سَرَاوِيلَ قَبْلَ الْهِجْرَةِ. فَوَزَنَ لِي، فَأَرْجَحَ لِي.

تخريج: [**إسناده صحيح**] أخرجه أبو داود، البيوع، الباب السابق، ح:٣٣٣٧ من حديث شعبة به، وصححه الحاكم: ٢/ ٣٠، ٣١ على شرط مسلم، ووافقه الذهبي.

Comments:

The translation of *Sarâwil*: Loose Punjabi trouser, pyjama and pants is correct. Its name may vary depending upon various locations, designs and styles.

2222. It was narrated from Jâbir bin 'Abdullâh that the Messenger of Allâh ﷺ said: "When you weigh, allow more." (*Sahih*)

٢٢٢٢ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَىٰ: حَدَّثَنَا عَبْدُ الصَّمَدِ: حَدَّثَنَا شُعْبَةُ عَنْ مُحَارِبِ بْنِ دِثَارٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**إِذَا وَزَنْتُمْ فَأَرْجِحُوا**».

تخريج: [**إسناده صحيح**] أخرجه الضياء في المختارة (كما في كنز العمال، ح: ٩٤٤٢)، وقال البوصيري: هذا إسناد صحيح على شرط البخاري.

Chapter 35. Being Cautious With Regard To Weights And Measures

(المعجم ٣٥) - بَابُ التَّوَقِّي فِي الْكَيْلِ وَالْوَزْنِ (التحفة ٣٥)

2223. It was narrated that Ibn 'Abbâs said: "When the Prophet ﷺ came to Al-Madinah, they were the worst people in weights and measures. Then Allâh, Glorious is He, revealed: "Woe to the *Mutaffifun* (those who give less in measure and weight)",[1] and they were fair in weights and measures after that. (*Hasan*)

٢٢٢٣ - حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ بِشْرِ بْنِ الْحَكَمِ، وَ مُحَمَّدُ بْنُ عَقِيلِ بْنِ خُوَيْلِدٍ. قَالاَ: حَدَّثَنَا عَلِيُّ بْنُ الْحُسَيْنِ بْنِ وَاقِدٍ: حَدَّثَنِي أَبِي: حَدَّثَنِي يَزِيدُ النَّحْوِيُّ أَنَّ عِكْرِمَةَ حَدَّثَهُ عَنِ ابْنِ عَبَّاسٍ قَالَ: لَمَّا قَدِمَ النَّبِيُّ ﷺ الْمَدِينَةَ كَانُوا مِنْ أَخْبَثِ النَّاسِ كَيْلاً. فَأَنْزَلَ اللهُ سُبْحَانَهُ ﴿وَيْلٌ لِّلْمُطَفِّفِينَ﴾ [المطففين: ١] فَأَحْسَنُوا الْكَيْلَ بَعْدَ ذٰلِكَ.

تخريج: [**إسناده حسن**] أخرجه النسائي في الكبرٰى، التفسير، سورة المطففين، ح: ١١٥٩٠

[1] *Al-Mutaffifin* 83:1.

عن محمد بن عقيل به، وصححه ابن حبان(موارد)، ح: ١٧٧٠، والحاكم: ٢/٣٣، والذهبي، وحسنه البوصيري.

Chapter 36. Prohibition Of Cheating

(المعجم ٣٦) - بَابُ النَّهْيِ عَنِ الْغِشِّ (التحفة ٣٦)

2224. It was narrated that Abu Hurairah said: "The Messenger of Allâh ﷺ passed by a man who was selling food. He put his hand in it and saw that there was something wrong with it. The Messenger of Allâh ﷺ said, 'He is not one of us who cheats.'" (*Sahih*)

٢٢٢٤ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا سُفْيَانُ عَنِ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: مَرَّ رَسُولُ اللهِ ﷺ بِرَجُلٍ يَبِيعُ طَعَاماً. فَأَدْخَلَ يَدَهُ فِيهِ. فَإِذَا هُوَ مَغْشُوشٌ. فَقَالَ رَسُولُ اللهِ ﷺ: «**لَيْسَ مِنَّا مَنْ غَشَّ**».

تخريج: [إسناده صحيح] أخرجه أبو داود، البيوع، باب النهي عن الغش، ح: ٣٤٥٢ من حديث سفيان بن عيينة به، وصححه الحاكم: ٢/٨، ٩ على شرط مسلم، ووافقه الذهبي، أخرجه مسلم، ح: ١٠٢ وغيره عن إسماعيل بن جعفر عن العلاء به نحو المعنى.

Comments:

a. The cheating involved in the grains was that some of the grains became wet because of rain. The seller put the dry grains at the top and thus the wet grains got covered beneath. (*Sahih Muslim*: 101)

b. There are many forms of cheating, all of which are unlawful. For example: Trying to prove a lie as a truth with plausible conversation, presenting falsehood in the way of truth, not to disclose a defect in the goods, adulterating low quality products with that of fine quality; and then to sell it for the price of the finer quality.

c. Using illegal means in exams like copying; or the examiner gives more marks to the student than what he/she deserves, are also a form of deception and cheating. It deprives the rightful people from their true right.

2225. It was narrated that Abu Hamrâ' said: "I saw the Messenger of Allâh ﷺ pass by a man having food in a vessel. He put his hand in it and said: 'Perhaps you are cheating. Whoever cheats us is not one of us.'" (*Da'if*)

٢٢٢٥ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو نُعَيْمٍ: حَدَّثَنَا يُونُسُ بْنُ أَبِي إِسْحَاقَ، عَنْ [أَبِي] دَاوُدَ، عَنْ أَبِي الْحَمْرَاءِ قَالَ: رَأَيْتُ رَسُولَ اللهِ ﷺ مَرَّ بِجَنَبَاتِ رَجُلٍ عِنْدَهُ طَعَامٌ فِي وِعَاءٍ. فَأَدْخَلَ يَدَهُ فِيهِ. فَقَالَ: «**لَعَلَّكَ غَشَشْتَ. مَنْ غَشَّنَا فَلَيْسَ مِنَّا**».

تخريج: [**إسناده ضعيف جدًا**] أخرجه الدولابي في الكنى:١/ ٢٥، أبونعيم الأصبهاني (كما في تهذيب الكمال، ق٣/ ١٦٠٠) من حديث أبي نعيم الفضل بن دكين به * وأبو داود هو الأعمى كما في فتح الباب في الكنى والألقاب (لابن منده، ص:٢٨٠) وغيره، وانظر، ح:١٤٨٥ للجرح فيه.

Chapter 37. The Prohibition Of Selling Food Before Taking Possession Of It

(المعجم ٣٧) - **بَابُ النَّهْيِ عَنْ بَيْعِ الطَّعَامِ قَبْلَ مَا لَمْ يُقْبَضْ** (التحفة ٣٧)

2226. It was narrated from Ibn 'Umar that the Prophet ﷺ said: "Whoever buys food, let him not sell it until he has taken full possession of it." (*Sahih*)

٢٢٢٦ - حَدَّثَنَا سُوَيْدُ بْنُ سَعِيدٍ: حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ أَنَّ النَّبِيَّ ﷺ قَالَ: «**مَنِ ابْتَاعَ طَعَاماً، فَلاَ يَبِعْهُ حَتَّى يَسْتَوْفِيَهُ**».

تخريج: أخرجه البخاري، البيوع، باب الكيل على البائع والمعطي، ح:٢١٢٦،٢١٣٦، ومسلم، البيوع، باب بطلان بيع المبيع قبل القبض، ح:١٥٢٦ من حديث مالك به وهو في الموطأ (يحيى): ٢/ ٦٤٠.

2227. It was narrated that Ibn 'Abbâs said: "The Messenger of Allâh ﷺ said: 'Whoever buys food, let him not sell it until he has taken full possession of it.'" (*Sahih*)

In his narration, (one of the narrators) Abu 'Awânah said: "Ibn 'Abbâs said: 'I think everything is like food.'"

٢٢٢٧ - حَدَّثَنَا عِمْرَانُ بْنُ مُوسَى اللَّيْثِيُّ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ؛ ح: وَحَدَّثَنَا بِشْرُ بْنُ مُعَاذٍ الضَّرِيرُ: حَدَّثَنَا أَبُو عَوَانَةَ وَ حَمَّادُ بْنُ زَيْدٍ. قَالاَ: حَدَّثَنَا عَمْرُو بْنُ دِينَارٍ عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**مَنِ ابْتَاعَ طَعَاماً فَلاَ يَبِعْهُ حَتَّى يَسْتَوْفِيَهُ**».

قَالَ أَبُو عَوَانَةَ، فِي حَدِيثِهِ: قَالَ ابْنُ عَبَّاسٍ: وَأَحْسِبُ كُلَّ شَيْءٍ مِثْلَ الطَّعَامِ.

تخريج: أخرجه البخاري، البيوع، باب بيع الطعام قبل أن يقبض وبيع ما ليس عندك، ح:٢١٣٥، ومسلم، البيوع، باب بطلان بيع المبيع قبل القبض، ح:١٥٢٥ من حديث عمرو بن دينار به بألفاظ متقاربة.

2228. It was narrated that Jâbir said: "The Messenger of Allâh ﷺ forbade selling food bought by measure until two *Sâ'* have been measured – the *Sâ'* of the seller

٢٢٢٨ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ عَنِ ابْنِ أَبِي لَيْلَى، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: نَهَىٰ رَسُولُ اللهِ ﷺ عَنْ بَيْعِ الطَّعَامِ

and the *Sâ'* of the buyer."[1] (*Da'if*)

حَتَّى يَجْرِيَ فِيهِ الصَّاعَانِ. صَاعُ الْبَائِعِ وَصَاعُ الْمُشْتَرِي.

تخريج: [إسناده ضعيف] أخرجه الدارقطني: ٣/٨ من حديث محمد بن أبي ليلى به، وانظر، ح: ٨٥٤ لعلته، وله شاهد عند البيهقي: ٥/٣١٦ من حديث أبي هريرة رضي الله عنه * فيه هشام بن حسان تقدم، ح: ١٦٧٦، ولم أجد تصريح سماعه، وباقي السند صحيح، وهو حسن بالشواهد.

Comments:

a. Selling and buying without looking at the goods is a trade of such people who do not need the goods for themselves; and they make a profit without hard work. Thus the goods reach the consumers with expensive rates; and the real producers (like farmers) get a very low price.

b. Measuring by two measures, means that it should be measured or weighed after the purchase, and then it should be handed over to the new buyer after measuring it again. The goods which are to be weighed should be weighed; and the goods which are to be counted should be counted before collection and they should be counted again before being handing over to the customer, so that no one is deceived at any point.

Chapter 38. Chapter Sales Involving Risk (Due To Its Amount Being Unknown)

(المعجم ٣٨) - بَابُ بَيْعِ الْمُجَازَفَةِ (التحفة ٣٨)

2229. It was narrated that Ibn 'Umar said: "We used to buy food from troops of riders (i.e., the caravans) without knowing the amount, but the Messenger of Allâh ﷺ forbade us to sell it until it had been delivered to us." (*Sahih*)

٢٢٢٩ - حَدَّثَنَا سَهْلُ بْنُ أَبِي سَهْلٍ: حَدَّثَنَا عَبْدُ اللهِ بْنُ نُمَيْرٍ عَنْ عُبَيْدِ اللهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: كُنَّا نَشْتَرِي الطَّعَامَ مِنَ الرُّكْبَانِ جِزَافاً. فَنَهَانَا رَسُولُ اللهِ ﷺ أَنْ نَبِيعَهُ حَتَّى نَنْقُلَهُ مِنْ مَكَانِهِ.

تخريج: أخرجه مسلم، البيوع، باب بطلان بيع المبيع قبل القبض، ح: ١٥٢٦/٣٤ من حديث عبدالله بن نمير به.

Comments:

a. It is known from this *Hadith* that buying grains with an estimate, without measuring or weighing, is correct but measuring and weighing is better to avoid any uncertainty.

b. After making the deal, the goods should be taken to one's control and transferred from there; and thereafter should be sold.

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[1] When someone purchases food that was measured for him, he can not sell it until he has measured it again for his customer. See no. 2230.

2230. It was narrated that 'Uthmân bin 'Affân said: "I used to sell dates in the marketplace, and I would say: 'This was such and such an amount (when I bought it).' I would give the purchaser a specific amount of dates according to the way it had been measured for me, and take my profit. Then I began to have some doubts about that, so I asked the Messenger of Allâh ﷺ, and he said: 'When you name the amount, measure it in front of the purchaser.'" (***Hasan***)

٢٢٣٠ - حَدَّثَنَا عَلِيُّ بْنُ مَيْمُونٍ الرَّقِّيُّ: حَدَّثَنَا عَبْدُ اللهِ بْنُ يَزِيدَ عَنِ ابْنِ لَهِيعَةَ، عَنْ مُوسى بْنِ وَرْدَانَ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ عُثْمَانَ بْنِ عَفَّانَ قَالَ: كُنْتُ أَبِيعُ التَّمْرَ فِي السُّوقِ. فَأَقُولُ: كِلْتُ فِي وَسْقِي هٰذَا كَذَا. فَأَدْفَعُ أَوْسَاقَ التَّمْرِ بِكَيْلِهِ وَآخُذُ شِفِّي. فَدَخَلَنِي مِنْ ذٰلِكَ شَيْءٌ. فَسَأَلْتُ رَسُولَ اللهِ ﷺ فَقَالَ: «**إِذَا سَمَّيْتَ الْكَيْلَ فَكِلْهُ**».

تخريج: [**إسناده حسن**] أخرجه أحمد:١/ ٦٢ عن يحيى بن إسحاق ثنا ابن لهيعة ثنا موسى ابن وردان به * ويحيى من قدماء أصحاب ابن لهيعة كما في التهذيب:٢/ ٣٦١ حفص بن هاشم وتابعه ابن المبارك وغيره عن ابن لهيعة به، وله شاهد عند مسلم من حديث ابن عمر رضي الله عنهما به.

Comments:

a. The commodity bought as a measure should be measured again at the time of sale in order to avoid doubt and uncertainty and so that the customer will be satisfied.

b. If there is doubt in any issue of lawfulness or unlawfulness, it should be clarified by a scholar.

Chapter 39. The Blessing That Is Hoped For When Measuring Food

(المعجم ٣٩) - بَابُ مَا يُرْجَى فِي كَيْلِ الطَّعَامِ مِنَ الْبَرَكَةِ (التحفة ٣٩)

2231. It was narrated that 'Abdullâh bin Busr Al-Mâzini said: "I heard the Messenger of Allâh ﷺ say: 'Measure your food, may you be blessed therein.'" (***Sahih***)

٢٢٣١ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَيَّاشٍ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحْمٰنِ الْيَحْصَبِيُّ عَنْ عَبْدِ اللهِ بْنِ بُسْرٍ الْمَازِنِيِّ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «**كِيلُوا طَعَامَكُمْ يُبَارَكْ لَكُمْ فِيهِ**».

تخريج: أخرجه البخاري في التاريخ الكبير:١/ ١٥١ من حديث إسماعيل(وغيره) به، وإسناده حسن، وله شواهد عند البخاري (في صحيحه، ح:٢١٢٨) وغيره، انظر الحديث الآتي.

2232. It was narrated from Abu Ayyub that the Prophet ﷺ said: "Measure your food, may you be blessed therein." (*Sahih*)

٢٢٣٢ - حَدَّثَنَا عَمْرُو بْنُ عُثْمَانَ بْنِ سَعِيدِ ابْنِ كَثِيرِ بْنِ دِينَارٍ الْحِمْصِيُّ: حَدَّثَنَا بَقِيَّةُ بْنُ الْوَلِيدِ عَنْ بَحِيرِ بْنِ سَعْدٍ، عَنْ خَالِدِ بْنِ مَعْدَانَ، عَنِ الْمِقْدَامِ بْنِ مَعْدِيكَرِبَ، عَنْ أَبِي أَيُّوبَ، عَنِ النَّبِيِّ ﷺ قَالَ: «**كِيلُوا طَعَامَكُمْ يُبَارَكْ لَكُمْ فِيهِ**».

تخريج: [صحيح] أخرجه أحمد: ٥/ ٤١٤ من حديث بقية، حدثني بحير بن سعد به، أخرجه البخاري، ح: ٢١٢٨ من حديث ثور عن خالد بن معدان عن المقدام بن معدي كرب به، ولم يذكر أبا أيوب، رضي الله عنهما.

Chapter 40. Marketplaces And Entering Them

(المعجم ٤٠) - بَابُ الأَسْوَاقِ وَدُخُولِهَا (التحفة ٤٠)

2233. It was narrated that Abu Usaid said that the Messenger of Allâh ﷺ went to the market of Nabit,[1] and looked at it, and said: "This is not a market for you." Then we went to another market and looked at it, and said: "This is not a market for you." Then he came back to this market and walked around in it, then he said: "This is your market. It will always be your market and no duty will be levied on it." (*Da'if*)

٢٢٣٣ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْمُنْذِرِ الْحِزَامِيُّ: حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ بْنِ سَعِيدٍ: حَدَّثَنِي صَفْوَانُ بْنُ سُلَيْمٍ: حَدَّثَنِي مُحَمَّدٌ وَعَلِيٌّ. [ابْنَا] الْحَسَنِ بْنِ أَبِي الْحَسَنِ الْبَرَّادُ أَنَّ الزُّبَيْرَ بْنَ الْمُنْذِرِ بْنِ أَبِي أُسَيْدٍ [السَّاعِدِيِّ]: حَدَّثَهُمَا أَنَّ أَبَاهُ الْمُنْذِرَ حَدَّثَهُ عَنْ أَبِي أُسَيْدٍ أَنَّ أَبَا أُسَيْدٍ حَدَّثَهُ أَنَّ رَسُولَ اللهِ ﷺ ذَهَبَ إِلَى سُوقِ النَّبِيطِ. فَنَظَرَ إِلَيْهِ، فَقَالَ: «**لَيْسَ هٰذَا لَكُمْ بِسُوقٍ**» ثُمَّ ذَهَبَ إِلَى سُوقٍ. فَنَظَرَ إِلَيْهِ فَقَالَ: «**لَيْسَ هٰذَا لَكُمْ بِسُوقٍ**» ثُمَّ رَجَعَ إِلَى هٰذَا السُّوقِ فَطَافَ فِيهِ ثُمَّ قَالَ: «**هٰذَا سُوقُكُمْ. فَلاَ يُنْتَقَصَنَّ وَلاَ يُضْرَبَنَّ عَلَيْهِ خَرَاجٌ**».

تخريج: [إسناده ضعيف] أخرجه ابن أبي عاصم في الآحاد والمثاني: ٣/ ٤٥٤، ح: ١٩٠٨ عن إبراهيم بن المنذر به، وقال البوصيري: هذا إسناد ضعيف * إسحاق لين الحديث، والزبير بن المنذر بن أبي أسيد مستور (تقريب).

[1] Meaning, the market where the Nabateans sell.

2234. It was narrated that Salmân said: "I heard the Messenger of Allâh ﷺ saying: 'Whoever goes to the Morning prayer first thing in the morning, he goes out with the banner of faith, but whoever goes out to the marketplace first thing in the morning, he goes out under the banner of *Iblis* (Satan).'" (***Da'if***)

٢٢٣٤ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْمُسْتَمِرِّ الْعُرُوقِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا عُبَيْسُ بْنُ مَيْمُونٍ: حَدَّثَنَا عَوْنٌ الْعُقَيْلِيُّ، عَنْ أَبِي عُثْمَانَ النَّهْدِيِّ، عَنْ سَلْمَانَ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «**مَنْ غَدَا إِلَى صَلاَةِ الصُّبْحِ، غَدَا بِرَايَةِ الإِيمَانِ. وَمَنْ غَدَا إِلَى السُّوقِ، غَدَا بِرَايَةِ إِبْلِيسَ**».

تخريج: [إسناده ضعيف جدًا] أخرجه الطبراني في الكبير:٦/ ٢٥٥، ح:٦١٤٦ من حديث عبيس به، وقال البوصيري في عبيس: هو متفق على تضعيفه ، وقال الهيثمي: هو ضعيف متروك .

2235. It was narrated from Sâlim bin 'Abdullâh bin 'Umar, from his father, that his grandfather told that the Messenger of Allâh ﷺ said: "Whoever says, when he enters the marketplace: *'Lâ ilâha illallâh wahdahu lâ sharika lahu, lahul-mulk wa lahul-hamdu, yuhyi wa yumitu, wa Huwa hayyun la yamutu, bi yadihil-khairu kulluhu, wa Huwa 'ala kulli shay'in Qadir* (None has the right to be worshiped but Allâh alone, with no partner, to Him belongs all sovereignty and to Him is the praise, He gives life and gives death, and He is Ever-Living and does not die; in His Hand is all goodness and He is Able to do all things),' Allâh will record for him one million good deeds, and will erase from him one million bad deeds, and will build for him a house in Paradise." (***Da'if***)

٢٢٣٥ - حَدَّثَنَا بِشْرُ بْنُ مُعَاذٍ الضَّرِيرُ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ عَمْرِو بْنِ دِينَارٍ، مَوْلَى آلِ الزُّبَيْرِ، عَنْ سَالِمِ بْنِ عَبْدِ اللهِ بْنِ عُمَرَ، عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**مَنْ قَالَ حِينَ يَدْخُلُ السُّوقَ: لاَ إِلَهَ إِلَّا اللهُ وَحْدَهُ لاَ شَرِيكَ لَهُ. لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ يُحْيِي وَيُمِيتُ، وَهُوَ حَيٌّ لاَ يَمُوتُ. بِيَدِهِ الْخَيْرُ كُلُّهُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ - كَتَبَ اللهُ لَهُ أَلْفَ أَلْفِ حَسَنَةٍ، وَمَحَا عَنْهُ أَلْفَ أَلْفِ سَيِّئَةٍ. وَبَنَى لَهُ بَيْتاً فِي الْجَنَّةِ**».

تخريج: [إسناده ضعيف] أخرجه الترمذي، الدعوات، باب ما يقول إذا دخل السوق، ح:٣٤٢٩ من حديث حماد به * وعمرو ضعيف كما في التقريب، وله طريق آخر عند الترمذي،

ح:٣٤٢٨، وفيه أزهر بن سنان وهو ضعيف (تقريب)، وللحديث شواهد ضعيفة عند الحاكم:١/ ٥٣٨، ٥٣٩، وابن السني وغيرهما.

Comments:

a. Going to the market for lawful needs is allowed.
b. Remembering Allâh at a place where the atmosphere is unmindful of Allâh is a matter of enormous reward.
c. A good deed performed according to the Sunnah, which apparently looks small, has a high status before Allâh ﷻ.
d. Only those words and supplications should be chanted and remembered which are authentically reported from the Prophet ﷺ; self made and self introduced remembrances must be avoided.

Chapter 41. The Blessing That Is Hoped For When Starting One's Day Early

(المعجم ٤١) - بَابُ مَا يُرْجَى مِنَ الْبَرَكَةِ فِي الْبُكُورِ (التحفة ٤١)

2236. It was narrated from Sakhr Al-Ghâmidi that the Messenger of Allâh ﷺ said: "O Allâh, bless my nation in their early mornings (i.e., what they do early in the morning)." (*Hasan*)

He said: "When he sent out a raiding party or an army, he would send them at the beginning of the day."

He said:[1] "Sakhr was a man engaged in trade, and he used to send his goods out at the beginning of the day, and his wealth grew and increased."

٢٢٣٦ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا هُشَيْمٌ عَنْ يَعْلَى بْنِ عَطَاءٍ، عَنْ عُمَارَةَ بْنِ حَدِيدٍ، عَنْ صَخْرٍ الْغَامِدِيِّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**اللَّهُمَّ بَارِكْ لِأُمَّتِي فِي بُكُورِهَا**».

قَالَ: وَكَانَ إِذَا بَعَثَ سَرِيَّةً أَوْ جَيْشاً، بَعَثَهُمْ فِي أَوَّلِ النَّهَارِ.

قَالَ: وَكَانَ صَخْرٌ رَجُلاً تَاجِراً. فَكَانَ يَبْعَثُ تِجَارَتَهُ فِي أَوَّلِ النَّهَارِ فَأَثْرَى وَكَثُرَ مَالُهُ.

تخريج: [**إسناده حسن**] أخرجه سعيد بن منصور في سننه، ح:٢٣٨٢ عن هشيم به، ومن طريقه أخرجه أبو داود، ح:٢٦٠٦، وصححه ابن خزيمة، وابن حبان.

Comments:

a. Morning time is a blessed time; therefore it should be spent in good work. It should not get wasted in negligence and sleep.
b. Opening a shop early in the morning is a source of blessing for the shopkeeper.

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[1] It is likely that the speaker here is 'Umârah bin Hadid who narrated it from Sakhr in this narration, as well as with Abu Dâwud, Tirmidhi, Ahmad and others.

2237. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "O Allâh, bless my nation early in the morning of Thursday.'" (*Sahih*)

٢٢٣٧ - حَدَّثَنَا أَبُو مَرْوَانَ مُحَمَّدُ بْنُ عُثْمَانَ الْعُثْمَانِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ مَيْمُونٍ الْمَدَنِيُّ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي الزِّنَادِ، عَنْ أَبِيهِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: **«اللَّهُمَّ بَارِكْ لِأُمَّتِي فِي بُكُورِهَا يَوْمَ الْخَمِيسِ»**.

تخريج: [إسناده ضعيف] أخرجه الحافظ المزي في تهذيب الكمال، ق:٣/ ١٢٨٠ من حديث أبي مروان به، وقال البوصيري: هذا إسناد ضعيف * محمد بن ميمون لم أجد من وثقه، وقال صاحب التهذيب في حديثه: منكر .

2238. It was narrated from Ibn 'Umar that the Prophet ﷺ said: "O Allâh, bless my nation in their early mornings." (*Sahih*)

٢٢٣٨ - حَدَّثَنَا يَعْقُوبُ بْنُ حُمَيْدِ بْنِ كَاسِبٍ: حَدَّثَنَا إِسْحَاقُ بْنُ جَعْفَرِ بْنِ مُحَمَّدِ ابْنِ عَلِيِّ بْنِ الْحُسَيْنِ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي بَكْرٍ الْجَدْعَانِيِّ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ أَنَّ النَّبِيَّ ﷺ قَالَ: **«اللَّهُمَّ بَارِكْ لِأُمَّتِي فِي بُكُورِهَا»**.

تخريج: [صحيح] أخرجه الخطيب في موضح أوهام الجمع والتفريق:١/ ٣١٨ من حديث يعقوب بن حميد ثنا إسحاق بن جعفر عن محمد بن عبدالرحمن بن أبي بكر يعني عن عبيدالله بن عمر عن نافع به، وهو الصواب، وكذا أخرجه الطبراني في الصغير وغيره عن إسماعيل بن أبي أويس عن محمد بن عبدالرحمن الجدعاني به * الجدعاني وأبوه ضعيفان كما في التهذيب وغيره، وانظر، ح:٢٢٣٦.

Chapter 42. Selling The *Musarrâh*[1]

(المعجم ٤٢) - بَابُ بَيْعِ الْمُصَرَّاةِ
(التحفة ٤٢)

2239. It was narrated from Abu Hurairah that the Prophet ﷺ said: "Whoever buys a *Musarrâh*, he has the choice (of annulling the deal) for three days. If he returns

٢٢٣٩ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَ عَلِيُّ بْنُ مُحَمَّدٍ. قَالاَ: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ هِشَامِ بْنِ حَسَّانٍ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ

[1] A *Musarrâh* is a sheep or she-camel that is not milked for one or two days, to increase the amount of milk in its udder, so that it can then be sold for a higher price. This kind of deception and cheating is forbidden in Islam.

it, then he must also give a *Sâ'* of dates, not *Samrâ'*." Meaning wheat. (*Sahih*)

أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «مَنِ ابْتَاعَ مُصَرَّاةً، فَهُوَ بِالْخِيَارِ ثَلاَثَةَ أَيَّامٍ. فَإِنْ رَدَّهَا، رَدَّ مَعَهَا صَاعاً مِنْ تَمْرٍ، لاَ سَمْرَاءَ» يَعْنِي الْحِنْطَةَ.

تخريج: أخرجه مسلم، البيوع، باب حكم بيع المصراة، ح:١٥٢٤/٢٥، ٢٦ من طريقين عن محمد بن سيرين به.

Comments:

a. When people want to sell a milch animal (like: a cow, buffalo, goat or sheep etc.), they stop milking it two or three days in advance; due to which the udders become quite full with milk. Looking at the big udders, the buyer thinks that this cow, buffalo, goat or camel will give a good amount of milk; thus he buys it and pays a good price. It is a kind of deception, and deceiving someone is unlawful.

b. Three days deadline is fixed to cancel this transaction. Because the first day's milking does not disclose the secret of cheating; as for the second day, the buyer may think that the milk was less probably because of the change of atmosphere, or because of less or more fodder; but if the milk is less on the third day as well, then it means the milk was definitely stopped by the seller from being milked, and this is how the deception was committed.

c. Paying a *Sâ'* of dates to the owner at the time of returning the animal is ordered on moral ground; because if the owner feels anger due to the cancellation of transaction, it may soothe the anger to some limit. It is not the price of the milk used for three days. If the buyer benefits from milk, he feeds the animal and looked after its necessary needs as well.

2240. 'Abdullâh bin 'Umar said: "The Messenger of Allâh ﷺ said: 'Whoever buys a *Muhaffalah*,[1] he has the choice (of annulling the deal) for three days. If he returns it, then he must also give wheat equal to twice the amount of its milk, or equal to the amount of its milk.'" (*Da'if*)

٢٢٤٠ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ بْنِ أَبِي الشَّوَارِبِ: حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ: حَدَّثَنَا صَدَقَةُ بْنُ سَعِيدٍ الْحَنَفِيُّ: حَدَّثَنَا جُمَيْعُ ابْنُ عُمَيْرٍ التَّيْمِيُّ: حَدَّثَنَا عَبْدُ اللهِ بْنُ عُمَرَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «يَا أَيُّهَا النَّاسُ مَنْ بَاعَ مُحَفَّلَةً فَهُوَ بِالْخِيَارِ ثَلاَثَةَ أَيَّامٍ. فَإِنْ رَدَّهَا، رَدَّ مَعَهَا مِثْلَيْ لَبَنِهَا أَوْ قَالَ مِثْلَ لَبَنِهَا قَمْحاً».

تخريج: [إسناده ضعيف] أخرجه أبو داود، البيوع، باب من اشترى مصراةً فكرهها،

[1] Meaning: *Musarrâh.* (Sindi)

ح:٣٤٤٦ من حديث عبدالواحد به * صدقة وجُمَيع ضعيفان ضعفهما الجمهور، راجع التهذيب وغيره.

2241. It was narrated that 'Abdullâh bin Mas'ud said: "I bear witness that the true and truly inspired one Abul-Qâsim ﷺ told us: 'Selling a *Muhaffalah* is *Khilâbah,* and *Khilâbah* is not lawful for the Muslim.'" (Ibn Mâjah said: "Meaning: 'Deception.'") (*Da'if*)

٢٢٤١ - حَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا الْمَسْعُودِيُّ عَنْ جَابِرٍ، عَنْ أَبِي الضُّحَى، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللهِ بْنِ مَسْعُودٍ أَنَّهُ قَالَ: أَشْهَدُ عَلَى الصَّادِقِ الْمَصْدُوقِ أَبِي الْقَاسِمِ ﷺ أَنَّهُ حَدَّثَنَا، قَالَ: **«بَيْعُ الْمُحَفَّلَاتِ خِلَابَةٌ. وَلَا تَحِلُّ الْخِلَابَةُ لِمُسْلِمٍ». [قَالَ ابْنُ مَاجَه: يعني الْخَدِيعَةَ]**

تخريج: [إسناده ضعيف جدًا] أخرجه أحمد: ١/ ٤٣٣ عن وكيع به.

Chapter 43. A Slave's Earnings Belong To His Guarantor[1]

(المعجم ٤٣) - بَابُ الْخَرَاجِ بِالضَّمَانِ (التحفة ٤٣)

2242. It was narrated from 'Âishah that the Messenger of Allâh ﷺ ruled that what a slave earns belongs to his guarantor. (*Hasan*)

٢٢٤٢ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَ عَلِيُّ ابْنُ مُحَمَّدٍ. قَالَا: حَدَّثَنَا وَكِيعٌ عَنِ ابْنِ أَبِي ذِئْبٍ عَنْ مَخْلَدِ بْنِ خُفَافِ بْنِ إِيمَاءَ بْنِ رَحَضَةَ الْغِفَارِيِّ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ أَنَّ رَسُولَ اللهِ ﷺ قَضَى أَنَّ خَرَاجَ الْعَبْدِ بِضَمَانِهِ.

تخريج: [إسناده حسن] أخرجه أبو داود، البيوع، باب: فيمن اشترى عبدًا فاستعمله ثم وجد به عيبًا، ح:٣٥٠٨، ٣٥٠٩ من حديث ابن أبي ذئب به، وصححه الترمذي، ح:١٢٨٥، وابن الجارود، ح:٦٢٧، وابن حبان، ح:١١٢٥ وغيرهم.

2243. It was narrated from 'Âishah that a man bought a slave and put him to work, then he found some defect in him, so he returned him. He (the seller) said: "O Messenger of Allâh, he put my slave to work." The Messenger of

٢٢٤٣ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا مُسْلِمُ بْنُ خَالِدٍ الزَّنْجِيُّ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ أَنَّ رَجُلًا اشْتَرَى عَبْدًا فَاسْتَغَلَّهُ. ثُمَّ وَجَدَ بِهِ عَيْبًا فَرَدَّهُ. فَقَالَ:

[1] i.e., his master who put him to work at the time he earned that income.

يَا رَسُولَ اللهِ إِنَّهُ قَدِ اسْتَغَلَّ غُلَامِي. فَقَالَ رَسُولُ اللهِ ﷺ: «الْخَرَاجُ بِالضَّمَانِ».

Allâh ﷺ said: "A slave's earnings belong to his guarantor." (*Da'if*)

تخريج: [إسناده ضعيف] أخرجه أبو داود، البيوع، الباب السابق، ح:٣٥١٠ من حديث مسلم الزنجي به، وصححه ابن الجارود، ح:٦٢٦، وابن حبان (موارد)، ح:١١٢٦، والحاكم:٢/ ١٥، والذهبي، وأعله الذهبي.

Comments:

a. If something is bought which brings in income, and then it is returned, the buyer will not give anything in return to the seller along with the commodity for the number of days he kept it and benefited from it. Only the milking animal is exempt from this rule; a *Sâ'* of dates will be given in return along with the animal.

b. If the animal dies while in the charge of the buyer; or anything else goes to waste or is destroyed, then the buyer will bear this loss. If the buyer gets an income from it, he deserves it. The buyer will not return the income earned from that item when returning it to the seller.

Chapter 44. Contractual Obligation Regarding A Slave

(المعجم ٤٤) - بَابُ عُهْدَةِ الرَّقِيقِ (التحفة ٤٤)

٢٢٤٤ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ: حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنِ الْحَسَنِ، إِنْ شَاءَ اللهُ، عَنْ سَمُرَةَ ابْنِ جُنْدُبٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «عُهْدَةُ الرَّقِيقِ ثَلَاثَةُ أَيَّامٍ».

2244. It was narrated from Samurah bin Jundab that the Messenger of Allâh ﷺ said: "The contractual obligation regarding a slave lasts for three days."[1] (*Da'if*)

تخريج: [إسناده ضعيف] أخرجه الطبراني في الكبير:٧/ ٢١٠، ح:٦٨٧٤ من حديث محمد بن عبدالله بن نمير(وغيره) به، وانظر، ح:١٧٥،٤٢٩ لعلتيه، وله شاهد ضعيف، انظر الحديث الآتي.

٢٢٤٥ - حَدَّثَنَا عَمْرُو بْنُ رَافِعٍ: حَدَّثَنَا هُشَيْمٌ عَنْ يُونُسَ بْنِ عُبَيْدٍ، عَنِ الْحَسَنِ، عَنْ عُقْبَةَ بْنِ عَامِرٍ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «لَا عُهْدَةَ بَعْدَ أَرْبَعٍ».

2245. It was narrated from 'Uqbah bin 'Âmir that the Messenger of Allâh ﷺ said: "There is no contractual obligation after four (days)." (*Da'if*)

تخريج: [إسناده ضعيف] أخرجه أبو داود، البيوع، باب في عهدة الرقيق، ح:٣٥٠٦،

[1] Meaning, the seller is responsible for any defect found in the slave during that time.

٣٥٠٧ من حديث الحسن به، وقال المنذري: هذا منقطع، فإن الحسن لم يصح له سماع من عقبة.

Comments:

The meaning of the *Hadith* is when one buys a slave and then later finds a defect in him. If the buyer comes across the defect within three days and he wants to return him, then he may do so. He is not allowed to do so after three days. But this *Hadith* is Weak. It is a moral and religious duty of every seller to disclose, very clearly, the defect in whatever he sells.

Chapter 45. One Who Sells Defective Goods Should Point Out The Defect

(المعجم ٤٥) - بَابُ مَنْ بَاعَ عَيْبًا فَلْيُبَيِّنْهُ (التحفة ٤٥)

2246. It was narrated that 'Uqbah bin 'Âmir said: "I heard the Messenger of Allâh ﷺ say: 'The Muslim is the brother of another Muslim, and it is not permissible for a Muslim to sell his brother goods in which there is a defect, without pointing that out to him.'" (*Sahih*)

٢٢٤٦ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ: حَدَّثَنَا أَبِي: سَمِعْتُ يَحْيَى ابْنَ أَيُّوبَ يُحَدِّثُ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ شُمَاسَةَ، عَنْ عُقْبَةَ بْنِ عَامِرٍ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «**الْمُسْلِمُ أَخُو الْمُسْلِمِ. وَلاَ يَحِلُّ لِمُسْلِمٍ بَاعَ مِنْ أَخِيهِ بَيْعاً، فِيهِ عَيْبٌ، إِلَّا بَيَّنَهُ لَهُ**».

تخريج: أخرجه مسلم، النكاح، باب تحريم الخطبة على خطبة أخيه حتى يأذن أو يترك، ح:١٤١٤ من حديث يزيد بن أبي حبيب به مطولاً بألفاظ مختلفة، والمعنى واحد.

Comments:

a. Every Muslim should be a well-wisher of other Muslims.
b. Any defect and shortcoming in the commodity on sale should be disclosed; because it may be that the defect does not have any bearing for the objective for which the buyer requires.
c. The price of a fine quality item should not be set upon one of lower quality.
d. Disclosing a defect of any commodity is honesty, and honesty is an important quality of a Muslim.

2247. It was narrated that Wâthilah bin Asqa' said: "I heard the Messenger of Allâh ﷺ say: 'Whoever sells defective goods without pointing it out, he will remain subject to the wrath of Allâh, and the angels will continue to curse him.'" (*Da'if*)

٢٢٤٧ - حَدَّثَنَا عَبْدُ الْوَهَّابِ بْنُ الضَّحَّاكِ: حَدَّثَنَا بَقِيَّةُ بْنُ الْوَلِيدِ، عَنْ مُعَاوِيَةَ بْنِ يَحْيَىٰ، عَنْ مَكْحُولٍ وَ سُلَيْمَانَ بْنِ مُوسَىٰ، عَنْ وَاثِلَةَ بْنِ الأَسْقَعِ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «**مَنْ بَاعَ عَيْباً لَمْ يُبَيِّنْهُ، لَمْ يَزَلْ فِي مَقْتِ اللهِ، وَلَمْ تَزَلِ الْمَلاَئِكَةُ تَلْعَنُهُ**».

تخريج: [إسناده ضعيف] أخرجه الطبراني في الكبير:٢٢/٥٤، ٥٥، ح:١٢٩ من حديث عبدالوهاب به باختلاف السند، وتابعه موسى بن أيوب عنده، ح:١٥٧ باختلاف السند، بقية عنعن، وعبدالوهاب بن الضحاك متروك، وفيه علة أخرى.

Chapter 46. Prohibition Of Separating Captives

(المعجم ٤٦) - بَابُ النَّهْيِ عَنِ التَّفْرِيقِ بَيْنَ السَّبْيِ (التحفة ٤٦)

2248. It was narrated that 'Abdullâh bin Mas'ud said: "When captives were brought to him, the Prophet ﷺ would give the members of one family together (to one person), not wanting to separate them." *(Da'if)*

٢٢٤٨ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ. قَالاَ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ عَنْ جَابِرٍ عَنِ الْقَاسِمِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللهِ بْنِ مَسْعُودٍ قَالَ: كَانَ النَّبِيُّ ﷺ، إِذَا أُتِيَ بِالسَّبْيِ، أَعْطَى أَهْلَ الْبَيْتِ جَمِيعاً. كَرَاهِيَةَ أَنْ يُفَرِّقَ بَيْنَهُمْ.

تخريج: [إسناده ضعيف جدًا] أخرجه ابن أبي شيبة:٧/١٩٢، ح:٢٨٥٦ عن وكيع به، وانظر، ح:٣٥٦ لعلته.

2249. It was narrated that 'Ali said: "The Messenger of Allâh ﷺ gave me two slaves who were brothers, and I sold one of them. He said: 'What happened with the two slaves?' I said: 'I sold one of them.' He said: 'Take him back.'" *(Da'if)*

٢٢٤٩ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَىٰ: حَدَّثَنَا عَفَّانُ عَنْ حَمَّادٍ: أَنْبَأَنَا الْحَجَّاجُ عَنِ الْحَكَمِ، عَنْ مَيْمُونِ بْنِ أَبِي شَبِيبٍ، عَنْ عَلِيٍّ قَالَ: وَهَبَ لِي رَسُولُ اللهِ ﷺ غُلاَمَيْنِ أَخَوَيْنِ. فَبِعْتُ أَحَدَهُمَا. فَقَالَ: «**مَا فَعَلَ الْغُلاَمَانِ؟**» قُلْتُ: بِعْتُ أَحَدَهُمَا. قَالَ: «**رُدَّهُ**».

تخريج: [إسناده ضعيف] أخرجه أحمد:١/١٠٢ عن عفان وغيره، والترمذي، ح:١٢٨٤ عن ابن مهدي، كلهم عن حماد بن سلمة به، وقال الترمذي: حسن غريب ، أخرجه أبو داود، ح:٢٦٩٦ من طريق آخر عن الحكم به بلفظ مختلف، وقال: ميمون لم يدرك عليًا، وللحديث شواهد ضعيفة عند البيهقي:٩/١٢٧ وغيره، وصححه الحاكم .

2250. It was narrated that Abu Musa said: "The Messenger of Allâh ﷺ cursed the one who separates a mother and her child, or a brother from his brother." *(Da'if)*

٢٢٥٠ - حَدَّثَنَا مُحَمَّدُ بْنُ عُمَرَ بْنِ الْهَيَّاجِ: حَدَّثَنَا عُبَيْدُ اللهِ بْنُ مُوسَىٰ: أَنْبَأَنَا إِبْرَاهِيمُ بْنُ إِسْمَاعِيلَ عَنْ طُلَيْقِ بْنِ عِمْرَانَ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَىٰ قَالَ: لَعَنَ رَسُولُ اللهِ ﷺ مَنْ فَرَّقَ بَيْنَ الْوَالِدَةِ وَوَلَدِهَا. وَبَيْنَ الأَخِ

وَبَيْنَ أَخِيهِ.

تخريج: [**إسناده ضعيف**] أخرجه البيهقي: ٩/ ١٢٨ من حديث عبيدالله بن موسى به، وقال: إبراهيم بن إسماعيل بن مجمع هذا لا يحتج به، وانظر، ح: ١٠٦٩، والسند ضعفه البوصيري.

Chapter 47. Buying Slaves

(المعجم ٤٧) - بَابُ شِرَاءِ الرَّقِيقِ (التحفة ٤٧)

2251. It was narrated that 'Abdul-Majid bin Wahb said: "Addâ' bin Khâlid bin Hawdhah said to me: 'Shall I not read to you a letter that the Messenger of Allâh ﷺ wrote to me?' I said: 'Yes.' So he took out a letter. In it was: 'This is what 'Addâ' bin Khâlid bin Hawdhah bought [from] Muhammad the Messenger of Allâh ﷺ. He bought from him a slave' – or – 'a female slave, having no ailments, nor being a runaway, nor having any malicious behavior. Sold by a Muslim to a Muslim.'" (*Hasan*)

٢٢٥١ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عَبَّادُ ابْنُ لَيْثٍ، صَاحِبُ الْكَرَابِيسِيِّ: حَدَّثَنَا عَبْدُ الْمَجِيدِ بْنُ وَهْبٍ قَالَ: قَالَ لِي الْعَدَّاءُ بْنُ خَالِدِ بْنِ هَوْذَةَ: أَلاَ نُقْرِئُكَ كِتَاباً كَتَبَهُ لِي رَسُولُ اللهِ ﷺ؟ قَالَ: قُلْتُ: بَلَى. فَأَخْرَجَ لِي كِتَاباً. فَإِذَا فِيهِ: «**هٰذَا مَا اشْتَرَى الْعَدَّاءُ ابْنُ خَالِدِ بْنِ هَوْذَةَ [مِنْ] مُحَمَّدٍ رَسُولِ اللهِ ﷺ. اشْتَرَى مِنْهُ عَبْدًا أَوْ أَمَةً. لاَ دَاءَ وَلاَ غَائِلَةَ وَلاَ خِبْثَةَ. بَيْعَ الْمُسْلِمِ لِلْمُسْلِمِ**».

تخريج: [حسن] أخرجه الترمذي، البيوع، باب ماجاء في كتابة الشروط، ح: ١٢١٦ عن محمد بن بشار به، وقال: حسن غريب، وعلقه البخاري قبل، ح: ٢٠٧٩ بصيغة التمريض، وصححه ابن الجارود، ح: ١٠٢٨، المنتقى، وحسنه الحافظ في الفتح: ١٢/ ٣٥٠ * عباد بن ليث مختلف فيه، وتابعه المنهال بن بحر عند الحافظ في تغليق التعليق: ٣/ ٢١٩ وغيره.

Comments:

a. A document should be composed when selling and buying something precious.

b. 'Bought a male or a female slave', i.e., the document has the word written 'male slave' or 'female slave'; this doubt is from 'Abbâd bin Laith, who is a teacher of Imam Ibn Mâjah's teacher.

c. The word *Ghâ'ilah* is explained through various meanings: i.e. she does not have a habit of running away, stealing or committing adultery or any other bad habit; this word also means she is not stolen property; and the third meaning is that the seller is not hiding any defect in the slave.

2252. It was narrated from 'Amr bin Shu'aib from his father that his grandfather told that the Messenger of Allâh ﷺ said: "When anyone of you buys a slave woman let him say: *'Allâhumma inni as'aluka khairahâ wa khaira mâ jabaltahâ 'alaihi, wa a'udhu bika min sharriha wa sharri mâ jabaltahâ 'alaihi* (O Allâh, I ask You for the goodness within her and the goodness that You have made her inclined towards, and I seek refuge with You from the evil within her and the evil that You have made her inclined towards).' And he should pray for blessing. And if anyone of you buys a camel then he should take hold of its hump and pray for blessing and say similar words." (*Hasan*)

٢٢٥٢ - حَدَّثَنَا عَبْدُ اللهِ بْنُ سَعِيدٍ: حَدَّثَنَا أَبُو خَالِدٍ الأَحْمَرُ، عَنِ ابْنِ عَجْلَانَ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا اشْتَرَى أَحَدُكُمُ الْجَارِيَةَ فَلْيَقُلْ: اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَهَا وَخَيْرَ مَا جَبَلْتَهَا عَلَيْهِ. وَأَعُوذُ بِكَ مِنْ شَرِّهَا وَشَرِّ مَا جَبَلْتَهَا عَلَيْهِ. وَلْيَدْعُ بِالْبَرَكَةِ. وَإِذَا اشْتَرَى أَحَدُكُمْ بَعِيرًا فَلْيَأْخُذْ بِذِرْوَةِ سَنَامِهِ وَلْيَدْعُ بِالْبَرَكَةِ وَلْيَقُلْ مِثْلَ ذٰلِكَ».

تخريج: [حسن] تقدم، ح: ١٩١٨.

Chapter 48. Bartering And Excesses Not Permitted In Hand-To-Hand Exchange

(المعجم ٤٨) - بَابُ الصَّرْفِ وَمَا لَا يَجُوزُ مُتَفَاضِلاً يدًا بِيَدٍ (التحفة ٤٨)

2253. It was narrated that Mâlik bin Aws bin Hadathân Nasri said: "I heard 'Umar bin Al-Khattâb say: 'The Messenger of Allâh ﷺ said: "Exchanging gold for gold is usury, unless it is done on the spot. (Exchanging) wheat for wheat is usury, unless it is done on the spot. (Exchanging) barley for barley is usury unless it is done on the spot. (Exchanging) dates for dates is usury, unless it is done on the spot." (*Sahih*)

٢٢٥٣ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَ عَلِيُّ بْنُ مُحَمَّدٍ، و هِشَامُ بْنُ عَمَّارٍ، و نَصْرُ بْنُ عَلِيٍّ، و مُحَمَّدُ بْنُ الصَّبَّاحِ. قَالُوا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ، عَنْ مَالِكِ بْنِ أَوْسِ بْنِ الْحَدَثَانِ النَّصْرِيِّ قَالَ: سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ: «الذَّهَبُ بِالذَّهَبِ رِباً إِلَّا هَاءَ وَهَاءَ. وَالْبُرُّ بِالْبُرِّ رِباً إِلَّا هَاءَ وَهَاءَ. وَالشَّعِيرُ بِالشَّعِيرِ رِباً إِلَّا هَاءَ وَهَاءَ. وَالتَّمْرُ بِالتَّمْرِ رِباً

إِلَّا هَاءَ وَهَاءَ».

تخريج: أخرجه البخاري، البيوع، باب ما يذكر في بيع الطعام والحكرة، ح:٢١٣٤، ومسلم، المساقاة، باب الصرف وبيع الذهب بالورق نقدًا، ح:١٥٨٦ من حديث سفيان (وغيره) به.

Comments:

a. If the category of foodstuff is the same but the kinds are different, then it is lawful to exchange them for each other with two conditions; A): The quantity from both sides should be equal, for example: a *Sâ'* of a certain type of dates may be exchanged for a *Sâ'* of another kind of dates. But taking or giving two *Sâ'* of dates in exchange for one *Sâ'* of dates is unlawful. B) To exchange foodstuff with immediate payment that both parties exchange things in the same meeting.

b. Gold and silver have the same rule. Gold for gold should be exchanged with the payment on the spot, and equal weight.

c. But if the class is different, then it is allowed to decrease and increase the weight and quantity; for example: Barley in exchange for wheat, or silver for gold, the equality of quantity is not necessary in this form. But the exchange should be made with immediate payment from both sides.

d. If a person owns a low quality wheat and he wants to buy a better quality; the lawful method to do so is that he should sell his wheat for cash and then should buy the required wheat with money.

2254. Muslim bin Yasâr and 'Abdullâh bin 'Ubaid said: "Ubâdah bin Sâmit and Mu'âwiyah happened to meet, either in a church or in a synagogue. 'Ubâdah bin Sâmit narrated to them and said: 'The Messenger of Allâh ﷺ forbade us from selling silver for silver, gold for gold, wheat for wheat, barley for barley, and dates for dates.'" – one of them said: "And salt for salt," but the other did not say it. – "And he commanded us to sell wheat for barley, or barley for wheat, hand-to-hand, however we wished." (*Sahih*)

٢٢٥٤ - حَدَّثَنَا حُمَيْدُ بْنُ مَسْعَدَةَ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ؛ ح: وَحَدَّثَنَا مُحَمَّدُ بْنُ خَالِدِ ابْنِ خِدَاشٍ: حَدَّثَنَا إِسْمَاعِيلُ ابْنُ عُلَيَّةَ قَالاَ: حَدَّثَنَا سَلَمَةُ بْنُ عَلْقَمَةَ التَّمِيمِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ سِيرِينَ أَنَّ مُسْلِمَ بْنَ يَسَارٍ وَ عَبْدَ اللهِ بْنَ عُبَيْدٍ حَدَّثَاهُ قَالاَ: جَمَعَ الْمَنْزِلُ بَيْنَ عُبَادَةَ بْنِ الصَّامِتِ وَمُعَاوِيَةَ. إِمَّا فِي كَنِيسَةٍ وَإِمَّا فِي بِيعَةٍ. فَحَدَّثَهُمْ عُبَادَةُ بْنُ الصَّامِتِ فَقَالَ: نَهَانَا رَسُولُ اللهِ ﷺ عَنْ بَيْعِ الْوَرِقِ بِالْوَرِقِ، وَالذَّهَبِ بِالذَّهَبِ، وَالْبُرِّ بِالْبُرِّ، وَالشَّعِيرِ بِالشَّعِيرِ، وَالتَّمْرِ بِالتَّمْرِ، قَالَ أَحَدُهُمَا: وَالْمِلْحِ بِالْمِلْحِ. وَلَمْ يَقُلْهُ الآخَرُ

وَأَمَرَنَا أَنْ نَبِيعَ الْبُرَّ بِالشَّعِيرِ، وَالشَّعِيرَ بِالْبُرِّ يَداً بِيَدٍ، كَيْفَ شِئْنَا.

تخريج: [**إسناده صحيح**] أخرجه النسائي: ٧/ ٢٧٤، ٢٧٥، البيوع، . بيع البر بالبر، ح: ٤٥٦٤، ٤٥٦٥ من حديث يزيد وإسماعيل به، وللحديث طريق آخر عند مسلم وغيره.

Comments:

According to some scholars this rule applies only to the following things: Gold, silver, wheat, barley, dates and salt. In the opinion of other scholars the same rule applies to all other things also, which are not mentioned in the *Hadith*; that it is impermissible to exchange good quality things for lower quality or vice versa, or with an amount that is less or more.

2255. It was narrated from Abu Hurairah that the Prophet ﷺ said: '(Sell) silver for silver, gold for gold, barley for barley, wheat for wheat, like for like." (*Sahih*)

٢٢٥٥ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَعْلَى بْنُ عُبَيْدٍ: حَدَّثَنَا فُضَيْلُ بْنُ غَزْوَانَ عَنِ ابْنِ أَبِي نُعْمٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «**الْفِضَّةَ بِالْفِضَّةِ وَالذَّهَبَ بِالذَّهَبِ وَالشَّعِيرَ بِالشَّعِيرِ وَالْحِنْطَةَ بِالْحِنْطَةِ، مِثْلاً بِمِثْلٍ**».

تخريج: أخرجه مسلم، المساقاة، باب الصرف وبيع الذهب بالورق نقدًا، ح: ١٥٨٨/ ٨٤ من حديث فضيل به.

2256. It was narrated that Abu Sa'eed said: "The Prophet ﷺ used to give us dates from the collection (mixed)[1] dates, and we would exchange them for dates that were better, and we add to the price.[2] The Messenger of Allâh ﷺ said: 'It is not right to give one *Sâ'* of dates for two *Sâ'*, nor one Dirham for two Dirham. A Dirham for a Dirham and a Dinâr for a Dinâr is allowed; the only difference

٢٢٥٦ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ، عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي سَعِيدٍ قَالَ: كَانَ النَّبِيُّ ﷺ يَرْزُقُنَا تَمْرًا مِنْ تَمْرِ الْجَمْعِ. فَنَسْتَبْدِلُ بِهِ تَمْراً هُوَ أَطْيَبُ مِنْهُ وَنَزِيدُ فِي السِّعْرِ. فَقَالَ رَسُولُ اللهِ ﷺ: «**لاَ يَصْلُحُ صَاعُ تَمْرٍ بِصَاعَيْنِ، وَلاَ دِرْهَمُ بِدِرْهَمَيْنِ. وَالدِّرْهَمُ بِالدِّرْهَمِ وَالدِّينَارُ بِالدِّينَارِ. [وَ]لاَ فَضْلَ بَيْنَهُمَا إِلَّا وَزْناً**».

[1] "It is said that every type of date whose name is not known is called *Jam'*; and it is said that the *Jam'* refers to a mixture of dates comprised of various types, none of which are most desirable, and not mixed except due to their inferiority." (Sindi).

[2] Meaning that they would give more, or twice as much as this for that.

between them is in weight (i.e., the weight must be equal.''' (*Sahih*)

تخريج: أخرجه البخاري، البيوع، باب بيع الخلط من التمر، ح:٢٠٨٠، ومسلم، المساقاة، باب بيع الطعام مثلاً بمثل، ح:١٥٩٥ من حديث يحيى (بن أبي كثير) عن أبي سلمة به.

Comments:

a. When exchanging dates for dates, the weight should be equal, less or more weight is not allowed. The same is the case of other things; it is unlawful to exchange the same class foodstuff for less or more weight.

b. The exchange of new currency notes for old ones, or the exchange of big notes for small ones should be on the basis of equality in numbers. Giving one hundred and ten old notes for exchange of one hundred new notes; or to belittle the value of coins in exchange for a note of one hundred is unlawful. Because the currency market makes no difference between the value of new notes and old ones, or in the value of coins.

Chapter 49. One Who Says That There Is No Usury Except In Credit

(المعجم ٤٩) - بَابُ مَنْ قَالَ لَا رِبًا إِلَّا فِي النَّسِيئَةِ (التحفة ٤٩)

2257. It was narrated that Abu Hurairah said: "I heard Abu Sa'eed Al-Khudri say: 'A Dirham for a Dirham and a Dinâr for a Dinâr.' So I said: 'I heard Ibn 'Abbâs say something other than that.' He said: 'But I met Ibn 'Abbâs and said: "Tell me about what you say concerning exchange – is it something that you heard from the Messenger of Allâh ﷺ or something that you found in the Book of Allâh?" He said: "I did not find it in the Book of Allâh, and I did not hear it from the Messenger of Allâh; rather Usâmah bin Zaid told me that the Messenger of Allâh ﷺ said: "Usury is only in credit."[1]

٢٢٥٧ - حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: سَمِعْتُ أَبَا سَعِيدٍ الْخُدْرِيَّ يَقُولُ: الدِّرْهَمُ بِالدِّرْهَمِ وَالدِّينَارُ بِالدِّينَارِ. فَقُلْتُ: إِنِّي سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ غَيْرَ ذٰلِكَ: قَالَ: أَمَا إِنِّي لَقِيتُ ابْنَ عَبَّاسٍ فَقُلْتُ: أَخْبِرْنِي عَنْ هٰذَا الَّذِي تَقُولُ فِي الصَّرْفِ، أَشَيْءٌ سَمِعْتَهُ مِنْ رَسُولِ اللهِ ﷺ، أَمْ شَيْءٌ وَجَدْتَهُ فِي كِتَابِ اللهِ؟ فَقَالَ: مَا وَجَدْتُهُ فِي كِتَابِ اللهِ، وَلَا سَمِعْتُهُ مِنْ رَسُولِ اللهِ. وَلٰكِنْ أَخْبَرَنِي أُسَامَةُ بْنُ زَيْدٍ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِنَّمَا الرِّبَا فِي النَّسِيئَةِ».

[1] Meaning on credit, when the payment is deferred.

تخريج: أخرجه البخاري، البيوع، باب بيع الدينار بالدينار نساءً، ح:٢١٧٨،٢١٧٩ من حديث عمرو بن دينار به، ومسلم، المساقاة، الباب السابق، ح:١٥٩٦ من حديث سفيان به.

Comments:

a. Exchange of gold for silver or silver for gold should be with the payment on the spot.

b. The currency of different countries should be exchanged according to the current rate with immediate payment. If one has American dollars and he wants to exchange them for Saudi riyals; or a person says, 'you give me the dollars and I shall pay you tomorrow such and such amount of riyals'; it is not allowed.

c. 'Interest involves only when the payment is made later' this is if the exchanged items are of a different class; for example: gold for silver, or if wheat for dates are exchanged. It is allowed to exchange them for different amounts, so the exchange of one gram of gold for ten or fifteen grams of silver, or the exchange of forty kilograms of wheat for eighty kilograms of barley is allowed, provided the payment is made on the spot from both parties. The exchange of the same class for more or less amount is not allowed, even if the payment is made on the spot. It is also unlawful to exchange forty kilograms of good quality wheat for eighty kilograms of lower quality, even though the payment is made immediately from both sides.

2258. It was narrated that Abu Jawzâ' said: "I heard him – meaning Ibn 'Abbâs – allowing exchange (of Dirhams for Dirham etc., if extra was given) and that was narrated from him. Then I heard that he has taken back this opinion. I met him in Makkah and said: 'I heard that you had taken back (your opinion).' He said: 'Yes. That was just my own opinion, but Abu Sa'eed narrated from the Messenger of Allâh ﷺ that he forbade exchange (of like items if extra is given).'" (*Sahih*)

٢٢٥٨ - حَدَّثَنَا أَحْمَدُ بْنُ عَبْدَةَ: أَنْبَأَنَا حَمَّادُ ابْنُ زَيْدٍ، عَنْ سُلَيْمَانَ بْنِ عَلِيٍّ الرَّبْعِيِّ، عَنْ أَبِي الْجَوْزَاءِ قَالَ: سَمِعْتُهُ يَأْمُرُ بِالصَّرْفِ. يَعْنِي ابْنَ عَبَّاسٍ. وَيُحَدَّثُ ذٰلِكَ عَنْهُ. ثُمَّ بَلَغَنِي أَنَّهُ رَجَعَ عَنْ ذٰلِكَ. فَلَقِيتُهُ بِمَكَّةَ فَقُلْتُ: إِنَّهُ بَلَغَنِي أَنَّكَ رَجَعْتَ. قَالَ: نَعَمْ. إِنَّمَا كَانَ ذٰلِكَ رَأْياً مِنِّي. وَهٰذَا أَبُو سَعِيدٍ يُحَدِّثُ عَنْ رَسُولِ اللهِ ﷺ أَنَّهُ نَهَىٰ عَنِ الصَّرْفِ.

تخريج: **[إسناده صحيح]** أخرجه أحمد: ٣/ ٤٨ من حديث سليمان الربعي به.

Comments:

a. *Bai' Sarf* is to exchange gold for silver or silver for gold, or the exchange of one county's currency with the currency of other country.

b. Currency of a country is one class, and the currency of another county is a

different class, although their name is same; for example: As Pakistani rupee and the Indian rupee are two different classes.

c. *It is an agreed view that the exchange of different classes of currency will* be unlawful if one party pays cash on the spot and the other party promises to pay later; because the immediate payment from both sides is a condition. Another condition is that if the currency is of the same class, then the increase or decrease in the amount given and taken must not be practiced.

Chapter 50. Exchanging Gold For Silver

(المعجم ٥٠) - **بَابُ صَرْفِ الذَّهَبِ بِالْوَرِقِ** (التحفة ٥٠)

2259. It was narrated that Zuhri heard Mâlik bin Aws bin Hadathân say: "I heard 'Umar say: "The Messenger of Allâh ﷺ said: 'Gold for silver is usury, unless it is exchanged on the spot.''' (*Sahih*)

Abu Bakr bin Abu-Shaibah said: "I heard sufyân saying: 'Gold for silver." memorize (this).

٢٢٥٩ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ، سَمِعَ مَالِكَ ابْنَ أَوْسِ بْنِ الْحَدَثَانِ يَقُولُ: سَمِعْتُ عُمَرَ يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ: «**الذَّهَبُ بِالْوَرِقِ رِباً، إِلَّا هَاءَ وَهَاءَ**».

قَالَ أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: سَمِعْتُ سُفْيَانَ يَقُولُ: الذَّهَبُ بِالْوَرِقِ. احْفَظُوا.

تخريج: [صحيح] تقدم، ح: ٢٢٥٣.

Comments:

a. The exchange of gold and silver is permissible provided the payment from both sides is made on the spot.

b. If this condition does not exist, then the exchange of gold and silver is Islamically prohibited.

2260. It was narrated that Mâlik bin Aws bin Hadathân said: "I came saying. 'Who will exchange Dirham?' Talhah bin 'Ubaidullâh, who was with 'Umar bin Khattâb, said: 'Show us your gold, then come to us; when our treasure comes, we will give you your silver.' 'Umar said: 'No, by Allâh, *you will give him silver (now), or* give him back his gold, for the Messenger of Allâh ﷺ said: "Silver for gold is usury, unless it is exchanged on the spot.''' (*Sahih*)

٢٢٦٠ - حَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ: أَنْبَأَنَا اللَّيْثُ ابْنُ سَعْدٍ، عَنِ ابْنِ شِهَابٍ، عَنْ مَالِكِ بْنِ أَوْسِ بْنِ الْحَدَثَانِ قَالَ: أَقْبَلْتُ أَقُولُ: مَنْ يَصْطَرِفُ الدَّرَاهِمَ؟ فَقَالَ طَلْحَةُ بْنُ عُبَيْدِ اللهِ، وَهُوَ عِنْدَ عُمَرَ بْنِ الْخَطَّابِ: أَرِنَا ذَهَبَكَ. ثُمَّ ائْتِنَا، إِذَا جَاءَ خَازِنُنَا، نُعْطِكَ وَرِقَكَ.

فَقَالَ عُمَرُ: كَلَّا، وَاللهِ، لَتُعْطِيَنَّهُ وَرِقَهُ أَوْ لَتَرُدَّنَّ إِلَيْهِ ذَهَبَهُ. فَإِنَّ رَسُولَ اللهِ ﷺ قَالَ: «**الْوَرِقُ بِالذَّهَبِ رِباً، إِلَّا هَاءَ وَهَاءَ**».

تخريج: [صحيح] تقدم، ح: ٢٢٥٣.

Comments:

Talhah bin 'Ubaidullah ﷺ is one of the ten noble Companions ﷺ who were given the good news of Paradise in their life. Despite this great honor, he did not know this issue until 'Umar ﷺ gave the explanation. Therefore, being a great scholar does not mean that there is not any issue which he does not know; or that it is impossible for him to make any mistake and in any issue.

2261. It was narrated from 'Umar bin Muhammad bin 'Ali bin Abi Tâlib, from his father, that his grandfather said: "The Messenger of Allâh ﷺ said: 'Dinâr for Dinar, Dirham for Dirham, with no increase between them. Whoever has need of silver, let him trade gold for it, and whoever has need of gold, let him trade silver for it, and let the transaction be done on the spot.'" (*Da'if*)

٢٢٦١ - حَدَّثَنَا أَبُو إِسْحَاقَ الشَّافِعِيُّ إِبْرَاهِيمُ ابْنُ مُحَمَّدِ بْنِ الْعَبَّاسِ: حَدَّثَنِي أَبِي عَنْ أَبِيهِ الْعَبَّاسِ بْنِ عُثْمَانَ بْنِ شَافِعٍ، عَنْ عُمَرَ بْنِ مُحَمَّدِ بْنِ عَلِيِّ بْنِ أَبِي طَالِبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**الدِّينَارُ بِالدِّينَارِ، وَالدِّرْهَمُ بِالدِّرْهَمِ، لاَ فَضْلَ بَيْنَهُمَا. فَمَنْ كَانَتْ لَهُ حَاجَةٌ بِوَرِقٍ، فَلْيَصْطَرِفْهَا بِذَهَبٍ. وَمَنْ كَانَتْ لَهُ حَاجَةٌ بِذَهَبٍ، فَلْيَصْطَرِفْهَا بِالْوَرِقِ. وَالصَّرْفُ هَاءَ وَهَاءَ**».

تخريج: [إسناده ضعيف] أخرجه الطبراني في الأوسط: ٧/ ١٨٣، ١٨٤، ح: ٦٣٤٣ من حديث إبراهيم بن محمد به، وقال البوصيري: هذا إسناد ضعيف * عباس بن عثمان لا يعرف حاله(تقريب).

Chapter 51. Exchanging Gold For Silver And Silver For Gold

(المعجم ٥١) - **بَابُ اقْتِضَاءِ الذَّهَبِ مِنَ الْوَرِقِ وَالْوَرِقِ مِنَ الذَّهَبِ** (التحفة ٥١)

2262. It was narrated that Ibn 'Umar said: "I used to sell camels, and I used to buy gold for silver and silver for gold, Dinâr for Dirham and Dirham for Dinâr. I asked the Prophet ﷺ about that, and he said: 'If you take one of them and give the other, then you and your companion should not separate until everything is clear (i.e., the exchange is completed).'" (*Hasan*)

٢٢٦٢ - حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ بْنِ حَبِيبٍ، وَ سُفْيَانُ بْنُ وَكِيعٍ، وَمُحَمَّدُ بْنُ عُبَيْدِ بْنِ ثَعْلَبَةَ الْحِمَّانِيُّ. قَالُوا: حَدَّثَنَا عُمَرُ بْنُ عُبَيْدٍ الطَّنَافِسِيُّ: حَدَّثَنَا عَطَاءُ بْنُ السَّائِبِ أَوْ سِمَاكٌ وَلاَ أَعْلَمُهُ إِلَّا سِمَاكٌ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عُمَرَ قَالَ: كُنْتُ أَبِيعُ الإِبِلَ. فَكُنْتُ آخُذُ الذَّهَبَ مِنَ الْفِضَّةِ، وَالْفِضَّةَ مِنَ الذَّهَبِ. وَالدَّنَانِيرَ مِنَ الدَّرَاهِمِ، وَالدَّرَاهِمَ

مِنَ الدَّنَانِيرِ. فَسَأَلْتُ النَّبِيَّ ﷺ فَقَالَ: «إِذَا أَخَذْتَ أَحَدَهُمَا وَأَعْطَيْتَ الآخَرَ، فَلاَ تُفَارِقْ صَاحِبَكَ وَبَيْنَكَ وَبَيْنَهُ لَبْسٌ».

Another chain with similar wording.

حدّثنا يَحْيَى بْنُ حَكِيمٍ: حَدَّثَنَا يَعْقُوبُ ابْنُ إِسْحَاقَ: أَنْبَأَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ، نَحْوَهُ.

تخريج: [إسناده حسن] أخرجه أبو داود، البيوع، باب في اقتضاء الذهب من الورق، ح:٣٣٥٤، ٣٣٥٥ من حديث سماك به، وصححه ابن حبان(موارد)، ح:١١٢٨، وابن الجارود، ح:٦٥٥، والحاكم:٢/ ٤٤ على شرط مسلم، ووافقه الذهبي.

Comments:

The meaning of the *Hadith* is that the transaction of something was done for Dinâr, but the buyer paid the price in Dirham according to the exchange rate of Dinâr of the same day; it is lawful if the payment is made immediately in the same meeting.

Chapter 52. Prohibition Of Breaking Dirham And Dinâr

(المعجم ٥٢) - بَابُ النَّهْيِ عَنْ كَسْرِ الدَّرَاهِمِ وَالدَّنَانِيرِ (التحفة ٥٢)

2263. It was narrated from 'Alqamah bin 'Abdullâh that his father said: "The Messenger of Allâh ﷺ forbade breaking the coins of the Muslims that are in circulation among them, without any necessary reason."[1] ***(Da'if)***

٢٢٦٣ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَ سُوَيْدُ بْنُ سَعِيدٍ، وَ هَارُونُ بْنُ إِسْحَاقَ. قَالُوا: أَنْبَأَنَا الْمُعْتَمِرُ بْنُ سُلَيْمَانَ عَنْ مُحَمَّدِ ابْنِ فَضَاءٍ، عَنْ أَبِيهِ، عَنْ عَلْقَمَةَ بْنِ عَبْدِ اللهِ، عَنْ أَبِيهِ قَالَ: نَهَىٰ رَسُولُ اللهِ ﷺ عَنْ كَسْرِ سِكَّةِ الْمُسْلِمِينَ الْجَائِزَةِ بَيْنَهُمْ. إِلَّا مِنْ بَأْسٍ».

تخريج: [إسناده ضعيف] أخرجه أبو داود، البيوع، باب: في كسر الدراهم، ح:٣٤٤٩ من حديث المعتمر به * محمد بن فضاء ضعيف، وأبوه مجهول(تقريب).

Comments:

The explanation of *Hadith* is that the coin of gold or silver which is official

[1] Since the coins were minted from silver and gold, they used to give a portion of them for some payments.

and is in circulation in the currency market, and also used for trade; it is unlawful to turn it into just normal gold or silver, because it disturbs the system that fulfills the needs of Muslims and the general public. However, if there is a genuine need to do so, for example, if the coin is unusable, in that case it might be dissolved into gold or silver.

Chapter 53. Selling Fresh Dates For Dried Dates

(المعجم ٥٣) - بَابُ بَيْعِ الرُّطَبِ بِالتَّمْرِ (التحفة ٥٣)

2264. It was narrated from 'Abdullâh bin Yazid, the freed slave of Al-Aswad bin Sufyân, that Zaid, Abu 'Ayyâsh, the freed slave of Bani Zuhrah, told him that he asked Sa'd bin Abu Waqqâs about buying wheat with barley. Sa'd said to him: "Which of them is better?" He said: "Wheat." He told him not to do that and said: "I heard the Messenger of Allâh ﷺ being asked about buying fresh dates with dried dates, and he said: 'Do fresh dates decrease in weight when they become dry?' They said: 'Yes.' So he told them not to do that." (*Hasan*)

٢٢٦٤ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ وَ إِسْحَاقُ بْنُ سُلَيْمَانَ. قَالاَ: حَدَّثَنَا مَالِكُ ابْنُ أَنَسٍ عَنْ عَبْدِ اللهِ بْنِ يَزِيدَ، مَوْلَى الأَسْوَدِ ابْنِ سُفْيَانَ أَنَّ زَيْداً، أَبَا عَيَّاشٍ، مَوْلًى لِبَنِي زُهْرَةَ،أَخْبَرَهُ أَنَّهُ سَأَلَ سَعْدَ بْنَ أَبِي وَقَّاصٍ عَنِ اشْتِرَاءِ الْبَيْضَاءِ بِالسُّلْتِ. فَقَالَ لَهُ سَعْدٌ: أَيَّتُهُمَا أَفْضَلُ؟ قَالَ: الْبَيْضَاءُ. فَنَهَانِي عَنْهُ وَقَالَ: إِنِّي سَمِعْتُ رَسُولَ اللهِ ﷺ سُئِلَ عَنِ اشْتِرَاءِ الرُّطَبِ بِالتَّمْرِ فَقَالَ: «**أَيَنْقُصُ الرُّطَبُ، إِذَا يَبِسَ؟**» قَالُوا: نَعَمْ. فَنَهَى عَنْ ذَٰلِكَ.

تخريج: [إسناده حسن] أخرجه أبو داود، البيوع، باب: في الثمر بالتمر، ح:٣٣٥٩ من حديث مالك به، وهو في الموطأ(يحيى):٢/ ٦٢٤، وصححه الترمذي، ح:١٢٢٥، وابن الجارود، ح:٦٥٧، والحاكم:٢/٣٨،٣٩، والذهبي.

Comments:

a. *Sult* is a type of barley without any skin on it. It resembles wheat because of not having any skin; but its natural consumption quality is like barley. Anyhow it is counted from among the kinds of barley.

b. The exchange of fresh and dry dates for each other is forbidden even though the payment is made on the spot.

c. The dry and fresh dates apparently are the same class, and exchanging them for each other should be lawful, but this is not the case, and the reason of its prohibition is that they are not really equal in weight, despite their apparent look of equality in weight; because the fresh dates lose weight when they are dried.

Chapter 54. The *Muzâbanah* and The *Muhâqalah*[1]

(المعجم ٥٤) - بَابُ الْمُزَابَنَةِ وَالْمُحَاقَلَةِ

(التحفة ٥٤)

2265. It was narrated that 'Abdullâh bin 'Umar said: "The Messenger of Allâh ﷺ forbade the *Muzâbanah*. The *Muzâbanah* means when a man sells the dates of his grove when they are still on the tree, for a measure of dry dates;[2] or, if it is grapes, he sells them when they are still on the vine, for a measure of raisins; or if it is a crop, he sells it for food, estimating the amount (of the crop in the field). He forbade all of these things." (*Sahih*)

٢٢٦٥ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: أَنْبَأَنَا اللَّيْثُ ابْنُ سَعْدٍ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللهِ بْنِ عُمَرَ قَالَ: نَهَىٰ رَسُولُ اللهِ ﷺ عَنِ الْمُزَابَنَةِ. وَالْمُزَابَنَةُ أَنْ يَبِيعَ الرَّجُلُ تَمْرَ حَائِطِهِ، إِنْ كَانَتْ نَخْلاً، بِتَمْرٍ كَيْلاً. وَإِنْ كَانَتْ كَرْماً، أَنْ يَبِيعَهُ بِزَبِيبٍ كَيْلاً. وَإِنْ كَانَتْ زَرْعاً أَنْ يَبِيعَهُ بِكَيْلِ طَعَامٍ. نَهَىٰ عَنْ ذٰلِكَ كُلِّهِ.

تخريج: أخرجه البخاري، البيوع، باب بيع الزرع بالطعام كيلاً، ح:٢٢٠٥، ومسلم، البيوع، باب تحريم بيع الرطب بالتمر إلا في العرايا، ح:١٥٤٢/٧٦ من حديث الليث به.

Comments:

The *Muzâbanah* transaction is when a person buys the fruits from an orchard of dates and pays a fixed amount of dry dates for it as price; or for example: he says: "I will buy all the crops about to ripen, of such and such field, for two thousand kilograms of wheat. It is unlawful because of the uncertainty of the produce of wheat in the field, if it is more than two thousand kilograms or less than that. This type of sale regarding the crops of field is called *Muhâqalah;* and the same type of transaction of the fruits of an orchard is called *Muzâbanah.*

2266. It was narrated from Jâbir bin 'Abdullâh that the Messenger of Allâh ﷺ forbade the *Muhâqalah* and the *Muzâbanah.* (*Sahih*)

٢٢٦٦ - حَدَّثَنَا أَزْهَرُ بْنُ مَرْوَانَ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ أَبِي الزُّبَيْرِ وَ سَعِيدِ بْنُ مِينَاءَ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ أَنَّ رَسُولَ اللهِ ﷺ نَهَىٰ عَنِ الْمُحَاقَلَةِ وَالْمُزَابَنَةِ.

تخريج: أخرجه مسلم، البيوع، باب النهي عن المحاقلة والمزابنة . . . إلخ، ح:٨٥/١٥٣٦

[1] The *Muzâbanah*: Selling fruit that is still on the tree for a measured amount of the dried fruit. The *Muhâqalah*: Selling crops that have not yet ripened for food that has already been harvested.

[2] Estimating the amount of dates on the tree.

من حديث حماد بن زيد به.

2267. It was narrated that Râfi' bin Khadij said: "The Messenger of Allâh ﷺ forbade the *Muhâqalah* and the *Muzâbanah*." (***Hasan***)

٢٢٦٧ - حَدَّثَنَا هَنَّادُ بْنُ السَّرِيِّ: حَدَّثَنَا أَبُو الأَحْوَصِ عَنْ طَارِقِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ رَافِعِ بْنِ خَدِيجٍ قَالَ: نَهَىٰ رَسُولُ اللهِ ﷺ عَنِ الْمُحَاقَلَةِ وَالْمُزَابَنَةِ.

تخريج: [**إسناده حسن**] أخرجه أبو داود، البيوع، باب: في التشديد في ذلك، ح:٣٤٠٠ من حديث أبي الأحوص به * طارق بن عبدالرحمن وثقه الجمهور، وحديثه لا ينزل عن درجة الحسن.

Chapter 55. The Sale *'Arâyâ*[1] By Estimating Its Amount For Dry Dates.

(المعجم ٥٥) - بَابُ بَيْعِ الْعَرَايَا بِخَرْصِهَا تَمْرًا (التحفة ٥٥)

2268. It was narrated from Sâlim from his father: "Zaid bin Thâbit narrated to me that the Messenger of Allâh ﷺ gave a concession regarding the sale of *'Arâyâ*." (***Sahih***)

٢٢٦٨ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ وَ مُحَمَّدُ بْنُ الصَّبَّاحِ. قَالاَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ عَنْ سَالِمٍ، عَنْ أَبِيهِ: حَدَّثَنِي زَيْدُ بْنُ ثَابِتٍ أَنَّ رَسُولَ اللهِ ﷺ رَخَّصَ فِي الْعَرَايَا.

تخريج: أخرجه البخاري، البيوع، باب بيع المزابنة وهي بيع التمر بالتمر وبيع الزبيب بالكرم وبيع العرايا، ح:٢١٨٤، ومسلم، البيوع، باب تحريم بيع الرطب بالتمر إلا في العرايا، ح:١٥٣٩ من حديث الزهري به.

2269. It was narrated from 'Abdullâh bin 'Umar that he said: "Zaid bin Thâbit told me that the Messenger of Allâh ﷺ gave a concession regarding the sale of the estimated harvest of *'Arâyâ* in return for dried dates." (***Sahih***)

Yahya (one of the narrators) said: "The *'Arâyâ* is when a man purchases dates on the trees for

٢٢٦٩ - حَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ: أَنْبَأَنَا اللَّيْثُ ابْنُ سَعْدٍ، عَنْ يَحْيَـى بْنِ سَعِيدٍ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللهِ بْنِ عُمَرَ أَنَّهُ قَالَ: حَدَّثَنِي زَيْدُ بْنُ ثَابِتٍ أَنَّ رَسُولَ اللهِ ﷺ أَرْخَصَ فِي بَيْعِ الْعَرِيَّةِ بِخَرْصِهَا تَمْرًا.

قَالَ يَحْيَـىٰ: الْعَرِيَّةُ أَنْ يَشْتَرِيَ الرَّجُلُ تَمْرَ

[1] *'Arâyâ* refers to trees of the coming harvest which are given as a gift, but the giver will be troubled by the recipient's coming to his grove to collect the dates, so he offers to sell him dried, measured dates in return for the coming harvest. This is the definition of Imâm Mâlik, see the definition after no. 2269 which follows, and those listed in *Sahih Al-Bukhâri* under chapter no. 84 in the Book of Sales.

food that his family has that is ripe, by estimating them (the dates)."

النَّخلاَتِ بِطَعَامِ أَهْلِهِ رُطَباً، بِخَرْصِهَا [تَمْراً].

تخريج: أخرجه البخاري، المساقاة، باب الرجل يكون له ممر أو شرب في حائط أو في نخل، ح:٢٣٨٠، ومسلم، البيوع، الباب السابق، ح:١٥٣٩/٦١ من حديث يحي بن سعيد به.

Comments:

It is a general rule that the exchange of dates for dates should be equal in weight and paid on the spot from both sides, but the issue of *Arâyâ* is exempt from this rule. The definition of *Arâyâ* according to Imâm Mâlik ﷺ is that a person offers a tree of fresh dates to another person so that his household may benefit from fresh dates, but the frequency of the person into the orchard disturbs the owner, in this case the owner is allowed to buy the fruit of the gifted tree for dry dates. Another explanation mentioned (in *Sahih Al-Bukhâri, Hadith*: 2192) is that the fresh fruit of the tree will be estimated according to the weight it will have when it dries up, and then the tree will be taken back by paying that amount of dry dates. Thus the fresh dates still on the tree are bought for the dry dates, and the dry dates are paid in measure. It is to be known that the quantity of dates involved in this transaction must be less than five *Wasq*.

Chapter 56. Selling Animals For Animals On Credit

(المعجم ٥٦) - بَابُ الْحَيَوَانِ بِالحَيَوَانِ نَسِيئَةً (التحفة ٥٦)

2270. It was narrated from Samurah bin Jundub that the Messenger of Allâh ﷺ forbade selling animals for animals on credit. (*Sahih*)

٢٢٧٠ - حَدَّثَنَا عَبْدُ اللهِ بْنُ سَعِيدٍ: حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ، عَنْ سَعِيدِ بْنِ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ، عَنِ الْحَسَنِ، عَنْ سَمُرَةَ بْنِ جُنْدُبٍ أَنَّ رَسُولَ اللهِ ﷺ نَهَىٰ عَنْ بَيْعِ الْحَيَوانِ بِالْحَيَوانِ نَسِيئَةً.

تخريج: [صحيح] أخرجه أبو داود، البيوع، باب: في الحيوان بالحيوان نسيئةً، ح:٣٣٥٦ من حديث قتادة به، وصححه الترمذي، ح:١٢٣٧، وابن الجارود، ح:٦١١، رواه شعبة عن قتادة به، كما في أربع نسخ من سنن الإمام النسائي رحمه الله، وانظر، ح:٢١٨٣، وله شواهد عند ابن حبان(موارد)، ح:١١١٣ وغيره.

2271. It was narrated from Jâbir that the Messenger of Allâh ﷺ said: "There is nothing wrong with selling animals, one for two, hand to hand," but he disliked selling them on credit. (*Da'if*)

٢٢٧١ - حَدَّثَنَا عَبْدُ اللهِ بْنُ سَعِيدٍ: حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ وَ أَبُو خَالِدٍ، عَنْ حَجَّاجٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ أَنَّ رَسُولَ اللهِ ﷺ

قَالَ: «لاَ بَأْسَ بِالْحَيوانِ، وَاحِدًا بِاثْنَيْنِ، يَدًا بِيَدٍ» وَكَرِهَهُ نَسِيئَةً.

تخريج: [إسناده ضعيف] أخرجه الترمذي، البيوع، باب ماجاء في كراهية بيع الحيوان بالحيوان نسيئةً، ح:١٢٣٨ من حديث حجاج بن أرطاة به، وقال: هذا حديث حسن ، والحديث السابق يغني عنه.

Comments:

a. Exchange of an animal for an animal is allowed.

b. The exchange of animals by both parties should be made immediately when exchanging an animal for an animal.

c. The equality of numbers is not necessary when exchanging an animal for an animal, for example, two cows of a lower category can be given in exchange for one cow of a higher category. Or two goats of a lower breed can be given in exchange for one goat of good breed.

Chapter 57. Selling Animals For Animals, Of Different Kinds, Hand To Hand

(المعجم ٥٧) - بَابُ الْحَيَوَانِ بِالْحَيَوَانِ مُتَفَاضِلاً يداً بِيَدٍ (التحفة ٥٧)

2272. It was narrated from Anas that the Prophet ﷺ bought Safiyyah for seven slaves. (*Sahih*)

(One of the narrators) 'Abdur-Rahmân said: "From Dihyah Kalbi."

٢٢٧٢ - حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ: حَدَّثَنَا الْحُسَيْنُ بْنُ عُرْوَةَ؛ ح: وَحَدَّثَنَا أَبُو عُمَرَ حَفْصُ بْنُ عُمَرَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ. قَالاَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ أَنَّ النَّبِيَّ ﷺ اشْتَرَى صَفِيَّةَ بِسَبْعَةِ أَرْؤُسٍ.

قَالَ عَبْدُ الرَّحْمٰنِ: مِنْ دِحْيَةَ الْكَلْبِيِّ.

تخريج: [إسناده صحيح] أخرجه أبو داود، الخراج، باب ماجاء في سهم الصفي، ح:٢٩٩٧ من حديث حماد به، وصححه البوصيري، وأصله متفق عليه.

Comments:

a. Safiyyah ﵂ was the daughter of the chief of her tribe. She was under the control of the Muslims because of her being a prisoner of war. She was given to Dihyah Kalbi as his share from the distribution of the war booty. The Messenger of Allâh ﷺ requested that, as she was a daughter of a chief; it is better if she was with him. So the Messenger of Allâh ﷺ bought her from Dihyah.

b. The trade of male and female slaves was allowed, which Islam gradually brought to an end.

c. There is a great reward for setting free male and female slaves alike; particularly when they are Muslims and good in conduct.

Chapter 58. Emphatic Prohibition Of Usury

(المعجم ٥٨) - بَابُ التَّغْلِيظِ فِي الرِّبَا

(التحفة ٥٨)

2273. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "On the night in which I was taken on the Night Journey (*Al-Isra'*), I came to people whose stomachs were like houses, in which there were snakes that could be seen from outside their stomachs. I said: 'Who are these, O Jibrâ'il?' He said: 'They are the ones who consumed usury.'" (*Da'if*)

٢٢٧٣ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا الْحَسَنُ بْنُ مُوسَى، عَنْ حَمَّادِ بْنِ سَلَمَةَ، عَنْ عَلِيِّ بْنِ زَيْدٍ، عَنْ أَبِي الصَّلْتِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**أَتَيْتُ، لَيْلَةَ أُسْرِيَ بِي، عَلَى قَوْمٍ بُطُونُهُمْ كَالْبُيُوتِ، فِيهَا الْحَيَّاتُ تُرَى مِنْ خَارِجِ بُطُونِهِمْ. فَقُلْتُ: مَنْ هٰؤُلَاءِ يَا جِبْرَائِيلُ؟ قَالَ: هٰؤُلَاءِ أَكَلَةُ الرِّبَا**».

تخريج: [إسناده ضعيف] أخرجه أحمد: ٢/ ٣٥٣، ٣٦٣ من حديث حماد به مطولاً، انظر، ح: ١١٦ لعلته * وأبوالصلت مجهول كما في التقريب (الكنى، ص: ٤١٢).

2274. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "There are seventy degrees of usury, the least of which is equivalent to a man having intercourse with his mother." (*Hasan*)

٢٢٧٤ - حَدَّثَنَا عَبْدُ اللهِ بْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ اللهِ بْنُ إِدْرِيسَ، عَنْ أَبِي مَعْشَرٍ، عَنْ سَعِيدٍ الْمَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**الرِّبَا سَبْعُونَ حُوباً. أَيْسَرُهَا أَنْ يَنْكِحَ الرَّجُلُ أُمَّهُ**».

تخريج: [حسن] وقال البوصيري: هذا إسناد ضعيف، أبومعشر هو نجيح بن عبدالرحمٰن متفق على تضعيفه ، وله شاهد قوي عند ابن الجارود، ح: ٦٤٧، وانظر الحديث الآتي.

Comments:

a. Interest (or usury alike) is a great factor behind the destruction of a society. It has enormous aspects of economic and social damages and losses; that is why one single sin of interest or usury has been declared equal to seventy types of sins. This *Hadith* also shows that the sins are of different degrees.

b. If the least sin is so huge and detestable, then what about the rest of the sixty-nine types of sins, how horrible they will be?!!

c. The most distinctive quality of an Islamic society is sympathy and sincerity to others, while the theory of interest (or usury alike) is totally contrary to it.

2275. It was narrated from 'Abdullâh that the Prophet ﷺ

٢٢٧٥ - حَدَّثَنَا عَمْرُو بْنُ عَلِيٍّ الصَّيْرَفِيُّ، أَبُو حَفْصٍ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنْ

said: "There are seventy-three degrees of usury." (**Hasan**)

شُعْبَةَ، عَنْ زُبَيْدٍ، عَنْ إِبْرَاهِيمَ، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللهِ، عَنِ النَّبِيِّ ﷺ قَالَ: «**الرِّبَا ثَلاَثَةٌ وَسَبْعُونَ بَاباً**».

تخريج: [حسن] أخرجه الحاكم: ٢/ ٣٧ من حديث عمرو بن علي به بلفظ: الربا ثلاثة وسبعون بابًا أيسرها مثل أن ينكح الرجل أمه وإن أربى الربا عرض الرجل المسلم، وصححه على شرط الشيخين، ووافقه الذهبي، وقال البوصيري: هذا إسناد صحيح.

Comments:

a. There are various types of interest. Therefore, extraordinary precautionary measures should be taken in business, lest any dealing of interest gets involved.

b. Islamic scholars should carefully examine the current categories of business according the teachings of the *Shari'ah* and should guide the Muslim nation accordingly; so that they do not, unknowingly, commit the offence of consuming interest.

2276. It was narrated that 'Umar bin Khattâb said: "The last thing to be revealed was the Verse on usury, but the Messenger of Allâh ﷺ died before he had explained it to us. So give up usury (interest) and doubtful things." (***Da'if***)

٢٢٧٦ - حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ: حَدَّثَنَا سَعِيدٌ عَنْ قَتَادَةَ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ عُمَرَ بْنِ الْخَطَّابِ قَالَ: إِنَّ آخِرَ مَا نَزَلَتْ آيَةُ الرِّبَا. وَإِنَّ رَسُولَ اللهِ ﷺ قُبِضَ وَلَمْ يُفَسِّرْهَا لَنَا. فَدَعُوا الرِّبَا وَالرِّيبَةَ.

تخريج: [إسناده ضعيف] أخرجه أحمد: ١/ ٣٦ من حديث سعيد بن أبي عروبة ثنا قتادة به، وانظر، ح: ١٧٥ لعلته، وله طريق آخر عند الإسماعيلي كما في مسند الفاروق: ٢/ ٥٧١، وإسناده ضعيف.

Comments:

a. The regulations of interest were the latest in revelation among the issues of lawful and unlawful.

b. The Messenger of Allâh ﷺ explained the interest properly, and he prohibited its contemporary various forms clearly. Despite that, there can be some forms of it which will be invented and introduced later, and the scholars will have to strive to clarify them through analogy. Therefore, the scholars should issue clear religious verdicts after scrutinizing these matters.

2277. It was narrated from 'Abdullâh bin Mas'ud that the Messenger of Allâh ﷺ cursed the one who consumes usury, the one

٢٢٧٧ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا سِمَاكُ ابْنُ حَرْبٍ قَالَ: سَمِعْتُ عَبْدَ الرَّحْمٰنِ بْنَ عَبْدِ

who pays it, those who witness it and the one who writes it down. (*Hasan*)

اللهِ يُحَدِّثُ عَنْ عَبْدِ اللهِ بْنِ مَسْعُودٍ أَنَّ رَسُولَ اللهِ ﷺ لَعَنَ آكِلَ الرِّبَا وَمُوكِلَهُ وَشَاهِدَيْهِ وَكَاتِبَهُ.

تخريج: [**إسناده حسن**] أخرجه أبو داود، البيوع، باب: في آكل الربا وموكله، ح:٣٣٣٣ من حديث سماك به، وصححه الترمذي، ح:١٢٠٦، وابن حبان، ح:١١١٢، وللحديث شواهد كثيرة جدًّا.

2278. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "There will come a time when there will be no one left who does not consume usury (interest), and whoever does not consume it will nevertheless be affected by it.'" (*Da'if*)

٢٢٧٨ - حَدَّثَنَا عَبْدُ اللهِ بْنُ سَعِيدٍ: حَدَّثَنَا إِسْمَاعِيلُ ابْنُ عُلَيَّةَ: حَدَّثَنَا دَاوُدُ بْنُ أَبِي هِنْدٍ، عَنْ سَعِيدِ بْنِ أَبِي خَيْرَةَ، عَنِ الْحَسَنِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**لَيَأْتِيَنَّ عَلَى النَّاسِ زَمَانٌ لاَ يَبْقَى مِنْهُمْ أَحَدٌ. إِلَّا آكِلُ الرِّبَا. فَمَنْ لَمْ يَأْكُلْ، أَصَابَهُ مِنْ غُبَارِهِ**».

تخريج: [**إسناده ضعيف**] أخرجه أبو داود، البيوع، باب: في اجتناب الشبهات، ح:٣٣٣١ من حديث سعيد به، وانظر، ح:٧١ لعلته * والحسن لم يسمع من أبي هريرة رضي الله عنه عند الجمهور، قاله المنذري في الترغيب:٣/ ١٠.

Comments:

a. All forms of interest are unlawful, and cause the curse of Allâh.
b. As taking interest is a major sin, likewise paying interest is a major sin too. Therefore, taking a loan on the basis of interest is unlawful; whether this interest-based loan is taken from banks or from busines individuals.
c. Helping in any unlawful cause in anyway is prohibited, and the helper will be as equally sinful as the doer.

2279. It was narrated from Ibn Mas'ud that the Prophet ﷺ said: "There is no one who deals in usury a great deal (to increase his wealth) but he will end up with little (i.e., his wealth will be decreased)." (*Sahih*)

٢٢٧٩ - حَدَّثَنَا الْعَبَّاسُ بْنُ جَعْفَرٍ: حَدَّثَنَا عَمْرُو بْنُ عَوْنٍ: حَدَّثَنَا يَحْيَى بْنُ أَبِي زَائِدَةَ، عَنْ إِسْرَائِيلَ، عَنْ رُكَيْنِ بْنِ الرَّبِيعِ بْنِ عُمَيْلَةَ، عَنْ أَبِيهِ، عَنِ ابْنِ مَسْعُودٍ، عَنِ النَّبِيِّ ﷺ قَالَ: «**مَا أَحَدٌ أَكْثَرَ مِنَ الرِّبَا إِلَّا كَانَ عَاقِبَةُ أَمْرِهِ إِلَى قِلَّةٍ**».

تخريج: [**إسناده صحيح**] أخرجه الحاكم:٢/ ٣٧ من حديث عمرو بن عون به، وصححه،

ووافقه الذهبي، وقال البوصيري: هذا إسناد صحيح، رجاله ثقات .

Comments:

There is no blessing in unlawful earning.

Chapter 59. Payment In Advance For A Known Amount Or A Known Weight To Be Delivered At A Known Time

(المعجم ٥٩) - **بَابُ السَّلَفِ فِي كَيْلٍ مَعْلُومٍ وَوَزْنٍ مَعْلُومٍ إِلَى أَجَلٍ مَعْلُومٍ** (التحفة ٥٩)

2280. It was narrated that Ibn 'Abbâs said: "When the Prophet ﷺ came (to Al-Madinah), they used to pay in advance for dates, two or three years in advance. He said: 'Whoever pays in advance for dates, let him pay for a known amount or a known weight, to be delivered at a known time.'" (*Sahih*)

٢٢٨٠ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ ابْنِ أَبِي نَجِيحٍ، عَنْ عَبْدِ اللهِ بْنِ كَثِيرٍ، عَنْ أَبِي الْمِنْهَالِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَدِمَ النَّبِيُّ ﷺ وَهُمْ يُسْلِفُونَ فِي التَّمْرِ، السَّنَتَيْنِ وَالثَّلَاثَ. فَقَالَ: «مَنْ أَسْلَفَ فِي تَمْرٍ فَلْيُسْلِفْ فِي كَيْلٍ مَعْلُومٍ وَوَزْنٍ مَعْلُومٍ، إِلَى أَجَلٍ مَعْلُومٍ».

تخريج: أخرجه البخاري، السلم، باب السلم في وزن معلوم، ح:٢٢٤٠، ٢٢٤١، ومسلم، المساقاة، باب السلم، ح:١٦٠٤ من حديث سفيان به.

Comments:

a. Receiving the price of goods in advance and to deliver the goods later at a fixed time is called *Bai'us-Salam* or *Bai'us-Salaf.*

b. It is necessary for the permissibility of this transaction that the commodity being sold and bought, its quantity, quality, delivery, time of collection and other such matters, conditions and terms, should be discussed and specified beforehand, which later can be the cause of dispute.

2281. It was narrated from Muhammad bin Hamzah bin Yusuf bin 'Abdullâh bin Salâm, from his father, that his grandfather 'Abdullâh bin Salâm said: "A man came to the Prophet ﷺ and said, 'The tribe of Banu so-and-so, who were descended from the Jews, have become Muslim, and they are starving, and I am afraid that they may

٢٢٨١ - حَدَّثَنَا يَعْقُوبُ بْنُ حُمَيْدِ بْنِ كَاسِبٍ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ، عَنْ مُحَمَّدِ ابْنِ حَمْزَةَ بْنِ يُوسُفَ بْنِ عَبْدِ اللهِ بْنِ سَلَامٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ عَبْدِ اللهِ بْنِ سَلَامٍ قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَقَالَ: إِنَّ بَنِي فُلَانٍ أَسْلَمُوا، لِقَوْمٍ مِنَ الْيَهُودِ وَإِنَّهُمْ قَدْ جَاعُوا. فَأَخَافُ أَنْ يَرْتَدُّوا. فَقَالَ النَّبِيُّ ﷺ: «مَنْ

عِنْدَهُ؟» فَقَالَ رَجُلٌ مِنَ الْيَهُودِ: عِنْدِي كَذَا وَكَذَا لِشَيْءٍ قَدْ سَمَّاهُ أُرَاهُ قَالَ ثَلاَثُمِائَةِ دِينَارٍ بِسِعْرِ كَذَا وَكَذَا مِنْ حَائِطِ بَنِي فُلاَنٍ. فَقَالَ رَسُولُ اللهِ ﷺ: «بِسِعْرِ كَذَا وَكَذَا إِلَى أَجَلِ كَذَا وَكَذَا، وَلَيْسَ مِنْ حَائِطِ بَنِي فُلاَنٍ».

apostatize.' The Prophet ﷺ said: 'Who has something with him?' A Jewish man said: 'I have such and such, and he named it, and I think he said three hundred Dinâr for such and such an amount (of produce) from the garden of the tribe of Banu so-and-so.' The Messenger of Allâh ﷺ said: 'For such and such a price at such and such a time, but not from the garden of the tribe of Banu so-and-so.''' (*Da'if*)

تخريج: **[إسناده ضعيف]** أخرجه الطبراني:٥/٢٢٢، ح:٥١٤٧، وأبو يعلى، ح:٧٤٩٦ وغيرهما من طرق عن الوليد حدثنا محمد بن حمزة به، ولم يصرح بالسماع المسلسل، وصححه ابن حبان(موارد)، ح:٢١٠٥، والحاكم:٣/٦٠٥، وتعقبه الذهبي، وضعفه البوصيري، وله طريق ضعيف عند الدارقطني في المؤتلف والمختلف:٣/١٣٨٨.

٢٢٨٢ - **حَدَّثَنَا** مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ وَ عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ. قَالاَ: حَدَّثَنَا شُعْبَةُ قَالَ يَحْيَىٰ: عَنْ عَبْدِ اللهِ ابْنِ أَبِي الْمُجَالِدِ. وَقَالَ عَبْدُ الرَّحْمٰنِ: عَنْ أَبِي الْمُجَالِدِ قَالَ: امْتَرَى عَبْدُ اللهِ بْنُ شَدَّادٍ وَأَبُو بَرْزَةَ فِي السَّلَمِ. فَأَرْسَلُونِي إِلَى عَبْدِ اللهِ ابْنِ أَبِي أَوْفَىٰ. فَسَأَلْتُهُ فَقَالَ: كُنَّا نُسْلِمُ عَلَى عَهْدِ رَسُولِ اللهِ ﷺ وَعَهْدِ أَبِي بَكْرٍ وَعُمَرَ فِي الْحِنْطَةِ وَالشَّعِيرِ وَالزَّبِيبِ وَالتَّمْرِ، عِنْدَ قَوْمٍ، مَا عِنْدَهُمْ.

فَسَأَلْتُ ابْنَ أَبْزَى. فَقَالَ: مِثْلَ ذٰلِكَ.

2282. It was narrated that Abu Mujâlid said: "Abdullâh bin Shaddâd and Abu Barzah had a dispute about paying in advance. They sent me to 'Abdullâh bin Abu Awfa to ask him about it. He said: 'We used to make payments in advance at the time of the Messenger of Allâh ﷺ and the time of Abu Bakr and 'Umar, for wheat, barley, raisins and dates, to people who did not yet possess those things.' I asked Ibn Abzâ, and he said something similar." (**Sahih**)

تخريج: **[صحيح]** أخرجه أبو داود، البيوع، باب في السلف، ح:٣٤٦٥ عن محمد بن بشار به، وهو في صحيح البخاري، السلم، ح:٢٢٤٢،٢٢٤٥ وح:٢٢٥٤،٢٢٥٥ .

Comments:

Bai'us-Salam and *Bai'us-Salaf* are two names of the same thing.

Bai'us-Salam is allowed. [This is a sale of something on interest-free credit according to Islamic terms and conditions. —*Usmani*]

Chapter 60. The One Who Has Paid In Advance For Something Should Not Exchange It For Something Else

(المعجم ٦٠) - بَابُ مَنْ أَسْلَمَ فِي شَيْءٍ فَلَا يَصْرِفْهُ إِلَى غَيْرِهِ (التحفة ٦٠)

2283. It was narrated from Abu Sa'eed that the Messenger of Allâh ﷺ said: "When you have paid in advance for something, do not exchange it for something else." (*Da'if*)

Another chain with similar wording.

٢٢٨٣ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ: حَدَّثَنَا شُجَاعُ بْنُ الْوَلِيدِ: حَدَّثَنَا زِيَادُ بْنُ خَيْثَمَةَ، عَنْ سَعْدٍ، عَنْ عَطِيَّةَ، عَنْ أَبِي سَعِيدٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا أَسْلَفْتَ فِي شَيْءٍ، فَلَا تَصْرِفْهُ إِلَى غَيْرِهِ».

حدّثنا عَبْدُ اللهِ بْنُ سَعِيدٍ: حَدَّثَنَا شُجَاعُ ابْنُ الْوَلِيدِ، عَنْ زِيَادِ بْنِ خَيْثَمَةَ، عَنْ عَطِيَّةَ، عَنْ أَبِي سَعِيدٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ. فَذَكَرَ مِثْلَهُ. وَلَمْ يَذْكُرْ سَعْدًا.

تخريج: [**إسناده ضعيف**] أخرجه أبو داود، البيوع، باب السلف يحول، ح:٣٤٦٨ من حديث أبي بدر شجاع به، السند الأول، وحسنه الترمذي في العلل الكبير، وضعفه الحافظ ابن حجر (تلخيص:٣/ ٢٥) وغيره، وانظر، ح:٣٧ لعلته.

Chapter 61. If One Pays In Advance For A Specific Date Palm And It Does Not Yield Anything

(المعجم ٦١) - بَابٌ: إِذَا أَسْلَمَ فِي نَخْلٍ بِعَيْنِهِ لَمْ يَطْلَعْ (التحفة ٦١)

2284. It was narrated that Najrâni said: "I said to 'Abdullâh bin 'Umar: 'Can I pay in advance for a date palm before it bears fruit?' He said: 'No.' I said: 'Why not?' He said: 'A man paid in advance for a grove of trees during the time of the Messenger of Allâh ﷺ, before they had produced any fruit, and they did not bear anything that year. The purchaser said: 'They belong to me until they produce,' but the

٢٢٨٤ - حَدَّثَنَا هَنَّادُ بْنُ السَّرِيِّ: حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ أَبِي إِسْحَاقَ، عَنِ النَّجْرَانِيِّ، قَالَ، قُلْتُ لِعَبْدِ اللهِ بْنِ عُمَرَ: أُسْلِمُ فِي نَخْلٍ قَبْلَ أَنْ يُطْلِعَ؟ قَالَ: لَا. قُلْتُ: لِمَ؟ قَالَ: إِنَّ رَجُلًا أَسْلَمَ فِي حَدِيقَةِ نَخْلٍ، فِي عَهْدِ رَسُولِ اللهِ ﷺ قَبْلَ أَنْ يُطْلِعَ النَّخْلُ. فَلَمْ يُطْلِعِ النَّخْلُ شَيْئًا، ذٰلِكَ الْعَامَ. فَقَالَ الْمُشْتَرِي: هُوَ لِي حَتَّى يُطْلِعَ. وَقَالَ الْبَائِعُ: إِنَّمَا بِعْتُكَ النَّخْلَ هٰذِهِ السَّنَةَ. فَاخْتَصَمَا إِلَى

seller said: 'I only sold the trees to you for this year.' They referred their dispute to the Messenger of Allâh ﷺ, who said to the seller: 'Did he take anything from your date palms?' He said: 'No.' He said: 'Then why do you regard his wealth as lawful for you? Give back what you took from him, and do not take payment in advance for date palms until their usefulness appears.''' (*Da'if*)

رَسُولِ اللهِ ﷺ. فَقَالَ لِلْبَائِعِ: «أَخَذَ مِنْ نَخْلِكَ شَيْئاً؟» قَالَ: لاَ. قَالَ: «فَبِمَ تَسْتَحِلُّ مَالَهُ؟ ارْدُدْ عَلَيْهِ مَا أَخَذْتَ مِنْهُ. وَلاَ تُسْلِمُوا فِي نَخْلٍ حَتَّى يَبْدُوَ صَلاَحُهُ».

تخريج: [إسناده ضعيف] أخرجه أبو داود، البيوع، باب في السلم في ثمرة بعينها، ح:٣٤٦٧ من حديث أبي إسحاق السبيعي به * النجراني مجهول (تقريب:٦٣٨)، وأبو إسحاق تقدم، ح:٤٦، ١٠٣٩.

Chapter 62. Paying For Animals In Advance

(المعجم ٦٢) - بَابُ السَّلَمِ فِي الْحَيَوَانِ (التحفة ٦٢)

2285. It was narrated from Abu Râfi' that the Prophet ﷺ asked a man to give as a loan a young camel and said: "When the camels of the *Sadaqah* come, we will pay you back." When the camels came, he said: "O Abu Râfi', pay this man back for his young camel." But all I could find was a seven-year-old camel or that which is better. I told the Prophet ﷺ and he said: "Give it to him, for the best of people are those who are best in repaying." (*Sahih*)

٢٢٨٥ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا مُسْلِمُ بْنُ خَالِدٍ: حَدَّثَنَا زَيْدُ بْنُ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ عَنْ أَبِي رَافِعٍ أَنَّ النَّبِيَّ ﷺ اسْتَسْلَفَ مِنْ رَجُلٍ بَكْراً وَقَالَ: «إِذَا جَاءَتْ إِبِلُ الصَّدَقَةِ قَضَيْنَاكَ» فَلَمَّا قَدِمَتْ قَالَ: «يَا أَبَا رَافِعٍ اقْضِ هٰذَا الرَّجُلَ بَكْرَهُ» فَلَمْ أَجِدْ إِلَّا رَبَاعِياً فَصَاعِداً فَأَخْبَرْتُ النَّبِيَّ ﷺ فَقَالَ: «أَعْطِهِ. فَإِنَّ خَيْرَ النَّاسِ أَحْسَنُهُمْ قَضَاءً».

تخريج: أخرجه مسلم، المساقاة، باب جواز اقتراض الحيوان واستحباب توفيته خيرًا مما عليه، ح:١٦٠٠ من حديث زيد به باختلاف يسير.

Comments:

a. Selling and buying on absolute interest free credit (according to Islamic terms and conditions) is allowed.

b. Returning a better animal than the one taken is allowed; provided it is not conditioned before, and the payer is giving with his own pleasure, and the recipient does not ask for.

c. As for the cash, the borrowed amount is to be returned only; no increase in it is allowed.

2286. Sa'eed bin Hânî' said: "I heard 'Irbâd bin Sâriyah say: 'I was with the Prophet ﷺ and a Bedouin said: "Pay me back for my young camel, and he gave him an older (i.e., better) camel." He said: 'O Messenger of Allâh! It is older (i.e., better) than my camel.' The Messenger of Allâh ﷺ said: 'The best of people are those who are best in repaying.''' (*Sahih*)

٢٢٨٦ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ: حَدَّثَنَا مُعَاوِيَةُ بْنُ صَالِحٍ: حَدَّثَنِي سَعِيدُ بْنُ هَانِىءٍ قَالَ: سَمِعْتُ الْعِرْبَاضَ بْنَ سَارِيَةَ يَقُولُ: كُنْتُ عِنْدَ النَّبِيِّ ﷺ. فَقَالَ أَعْرَابِيٌّ: اقْضِنِي بَكْرِي. فَأَعْطَاهُ بَعِيراً مُسِنّاً. فَقَالَ الأَعْرَابِيُّ: يَا رَسُولَ اللهِ هٰذَا أَسَنُّ مِنْ بَعِيرِي. فَقَالَ رَسُولُ اللهِ ﷺ: «خَيْرُ النَّاسِ خَيْرُهُمْ قَضَاءً».

تخريج: [صحيح] أخرجه النسائي: ٧/ ٢٩١، ٢٩٢، البيوع، استسلاف الحيوان واستقراضه، ح: ٤٦٢٣ من حديث معاوية به مطولاً، وصححه الحاكم: ٢/ ٣٠، ووافقه الذهبي، وإسناده حسن، وله شواهد عند البخاري: ٣/ ١٣٠، ح: ٢٣٠٥ وغيره.

Chapter 63. Partnership And Profit Sharing

(المعجم ٦٣) - بَابُ الشِّرْكَةِ وَالْمُضَارَبَةِ (التحفة ٦٣)

2287. It was narrated that Sâ'ib said to the Prophet ﷺ: "You were my partner during the Ignorance period and you were the best of partners, you did not contend or dispute." (*Da'if*)

٢٢٨٧ - حَدَّثَنَا عُثْمَانُ وَ أَبُو بَكْرٍ ابْنَا أَبِي شَيْبَةَ. قَالاَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ عَنْ سُفْيَانَ، عَنْ إِبْرَاهِيمَ بْنِ مُهَاجِرٍ، عَنْ مُجَاهِدٍ، عَنْ قَائِدِ السَّائِبِ، عَنِ السَّائِبِ قَالَ لِلنَّبِيِّ ﷺ: كُنْتَ شَرِيكِي فِي الْجَاهِلِيَّةِ. فَكُنْتَ خَيْرَ شَرِيكٍ. كُنْتَ لاَ تُدَارِينِي وَلاَ تُمَارِينِي.

تخريج: [إسناده ضعيف] أخرجه أبو داود، الأدب، باب: في كراهية المراء، ح: ٤٨٣٦ من حديث سفيان الثوري به * مجاهد لم يسمعه من السائب رضي الله عنه بل سمعه من قائد، والقائد لم أجد له ترجمةً وهو علة الخبر.

Comments:

a. The partnership in business is allowed.
b. Only those forms of trade of the pre-Islamic time, which the Messenger of Allâh ﷺ forbade are forbidden and the rest of them are allowed.
c. The Messenger of Allâh ﷺ had attributes of good manners and characteristics before his mission of prophethood as well.

2288. It was narrated that 'Abdullâh said: "Sa'd, 'Ammâr and I entered into a partnership on the day of Badr, (agreeing to share) whatever was allotted to us. 'Ammâr and I did not get anything, but Sa'd got two men (slaves)." (*Da'if*)

٢٢٨٨ - حَدَّثَنَا أَبُو السَّائِبِ سَلْمُ بْنُ جُنَادَةَ: حَدَّثَنَا أَبُو دَاوُدَ الْحَفَرِيُّ، عَنْ سُفْيَانَ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي عُبَيْدَةَ، عَنْ عَبْدِ اللهِ قَالَ: اشْتَرَكْتُ أَنَا وَسَعْدٌ وَعَمَّارٌ، يَوْمَ بَدْرٍ، فِيمَا نُصِيبُ. فَلَمْ أَجِيءْ أَنَا وَلاَ عَمَّارٌ بِشَيْءٍ، وَجَاءَ سَعْدٌ بِرَجُلَيْنِ.

تخريج: [**إسناده ضعيف**] أخرجه أبو داود، البيوع، باب: في الشركة علٰى غير رأس المال، ح:٣٣٨٨ من حديث سفيان الثوري به * أبو إسحاق تقدم، ح:٤٦، وأبوعبيدة لم يدرك أباه، انظر، ح:١٤٧٨، ١٦٠٦.

2289. It was narrated from Sâlih bin Suhaib that his father said: "The Messenger of Allâh ﷺ said: 'There are three things in which there is blessing: A sale with deferred payment; *Muqâradhah* (profit sharing); and mixing wheat with barley for one's house, but not for sale.'" (*Da'if*)

٢٢٨٩ - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْخَلاَّلُ: حَدَّثَنَا بِشْرُ بْنُ ثَابِتٍ الْبَزَّارُ: حَدَّثَنَا نَصْرُ بْنُ الْقَاسِمِ، عَنْ عَبْدِ الرَّحِيمِ بْنِ دَاوُدَ، عَنْ صَالِحِ بْنِ صُهَيْبٍ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: **«ثَلاَثٌ فِيهِنَّ الْبَرَكَةُ. الْبَيْعُ إِلَى أَجَلٍ، وَالْمُقَارَضَةُ وَأَخْلاَطُ الْبُرِّ بِالشَّعِيرِ، لِلْبَيْتِ، لاَ لِلْبَيْعِ».**

تخريج: [**إسناده ضعيف جدًا**] أخرجه العقيلي:٣/ ٨٠ من حديث نصر بن القاسم به، وقال في عبدالرحيم: مجهول بالنقل، حديثه غير محفوظ * ونصر مجهول (تقريب:٥٢٢)، وصالح مجهول الحال (تقريب:٢٣٠)، والحديث ضعفه البوصيري، والحافظ في بلوغ المرام، وأورده ابن الجوزي في الموضوعات:٢/ ٢٤٨، ٢٤٩، وقال: موضوع ، وقال البخاري في نصر: حديثه موضوع ، وقال الذهبي: إسناد مظلم والمتن باطل .

Comments:

Muqâradhah has two explanations: a): To lend money or something to someone. b): To be a partner, i.e., one person invests money and the other does practical work, and the profit is divided between both according to the agreed percentage. This type of business is allowed.

Chapter 64. What A Man Is Entitled To Of His Son's Property

(المعجم ٦٤) - بَابُ مَا لِلرَّجُلِ مِنْ مَالِ وَلَدِهِ (التحفة ٦٤)

2290. It was narrated from 'Âishah that the Messenger of Allâh ﷺ said: "The best of your provision is what you earn, and your children are part of what you earn." (*Sahih*)

٢٢٩٠ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا ابْنُ أَبِي زَائِدَةَ، عَنِ الأَعْمَشِ، عَنْ عُمَارَةَ بْنِ عُمَيْرٍ، عَنْ عَمَّتِهِ، عَنْ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ أَطْيَبَ مَا أَكَلْتُمْ مِنْ كَسْبِكُمْ. وَإِنَّ أَوْلَادَكُمْ مِنْ كَسْبِكُمْ».

تخريج: [صحيح] أخرجه الترمذي، الأحكام، باب ماجاء أن الوالد يأخذ من مال ولده، ح:١٣٥٨ من حديث يحيى بن زكريا بن أبي زائدة به، وقال: حسن صحيح، وصححه الذهبي، وهو مخرج في نيل المقصود، ح:٣٥٢٨، وتخريج مسند الحميدي، ح:٢٤٧.

Comments:

See also *Hadith* 2137.

2291. It was narrated from Jâbir bin 'Abdullâh that a man said: "O Messenger of Allâh, I have wealth and a son, and my father wants to take all my wealth." He said: "You and your wealth belong to your father." (*Sahih*)

٢٢٩١ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا عِيسَى بْنُ يُونُسَ: حَدَّثَنَا يُوسُفُ بْنُ إِسْحَاقَ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ أَنَّ رَجُلاً قَالَ: يَا رَسُولَ اللهِ! إِنَّ لِي مَالاً وَوَلَدًا. وَإِنَّ أَبِي يُرِيدُ أَنْ يَجْتَاحَ مَالِي. فَقَالَ: «أَنْتَ وَمَالُكَ لِأَبِيكَ».

تخريج: [صحيح] أخرجه الطحاوي في معاني الآثار:٤/١٥٨ من حديث عيسى بن يونس به، وصححه البوصيري، وابن التركماني في الجوهر النقي:٧/٤٨١، والبزار، ولم يصب من أعله، وله شواهد انظر الحديث الآتي.

2292. It was narrated from 'Amr bin Shu'aib, from his father, that his grandfather said: "A man came to the Messenger of Allâh ﷺ and said: 'My father is taking all my wealth.' He said: 'You and your wealth belong to your father.' And the Messenger of Allâh ﷺ said: 'Your children are among the best of your earnings,

٢٢٩٢ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَىٰ، وَ يَحْيَىٰ ابْنُ حَكِيمٍ. قَالاَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَنْبَأَنَا حَجَّاجٌ عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَقَالَ: إِنَّ أَبِي اجْتَاحَ مَالِي. فَقَالَ: «أَنْتَ وَمَالُكَ لِأَبِيكَ» وَقَالَ رَسُولُ اللهِ ﷺ: «إِنَّ

so eat from your wealth.'" (*Sahih*)

أَوْلَادَكُمْ مِنْ أَطْيَبِ كَسْبِكُمْ. فَكُلُوا مِنْ أَمْوَالِكُمْ».

تخريج: [صحيح] أخرجه أحمد: ٢/ ٢٠٤ من حديث حجاج (بن أرطاة) به، وتابعه حبيب المعلم عند أبي داود، ح: ٣٥٣٠ وغيره، وله طرق، وصححه ابن الجارود، ح: ٩٩٥.

Chapter 65. What A Woman Is Entitled To Of Her Husband's Wealth

(المعجم ٦٥) - بَابُ مَا لِلْمَرْأَةِ مِنْ مَالِ زَوْجِهَا (التحفة ٦٥)

2293. It was narrated that 'Âishah said: "Hind came to the Prophet ﷺ and said: 'O Messenger of Allâh, Abu Sufyân is a stingy man and he does not give me enough for me and my child, except for what I take from his wealth without him realizing.' He said: 'Take what is sufficient for you and your child, on a reasonable basis.'" (*Sahih*)

٢٢٩٣ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَ عَلِيُّ بْنُ مُحَمَّدٍ، وَ أَبُو عُمَرَ الضَّرِيرُ. قَالُوا: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: جَاءَتْ هِنْدٌ إِلَى النَّبِيِّ ﷺ فَقَالَتْ: يَا رَسُولَ اللهِ! إِنَّ أَبَا سُفْيَانَ رَجُلٌ شَحِيحٌ، ولاَ يُعْطِينِي مَا يَكْفِينِي وَوَلَدِي، إِلَّا مَا أَخَذْتُ مِنْ مَالِهِ، وَهُوَ لاَ يَعْلَمُ. فَقَالَ: «**خُذِي مَا يَكْفِيكِ وَوَلَدَكِ بِالْمَعْرُوفِ**».

تخريج: أخرجه مسلم، الأقضية، باب قضية هند، ح: ١٧١٤ من حديث وكيع، وغيره به.

Comments:

a. It is the responsibility of a husband to fulfill the genuine necessities of his wife and children.
b. It is not counted as backbiting, if someone's fault is disclosed just for the sake of seeking clear guidelines from Islamic prospects.
c. A reasonable amount of a husband's wealth may be used without seeking his permission to fulfill the genuine daily needs.
d. 'What is sufficient' will be specified depending upon the circumstances, atmosphere, financial condition of the husband and the type of need.

2294. It was narrated from 'Âishah that the Messenger of Allâh ﷺ said: "When a woman spends" – and my father said:[1]

٢٢٩٤ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي وَ أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ قَالَتْ:

[1] The speaker is Muhammad bin 'Abdullâh bin Numair, the Shaikh of Ibn Mâjah in this narration. Muhammad narrated the *Hadith* from his father, and from Abu Mu'âwiyah.

قَالَ رَسُولُ اللهِ ﷺ: «إِذَا أَنْفَقَتِ الْمَرْأَةُ وَقَالَ أَبِي فِي حَدِيثِهِ: إِذَا أَطْعَمَتِ الْمَرْأَةُ مِنْ بَيْتِ زَوْجِهَا، غَيْرَ مُفْسِدَةٍ، كَانَ لَهَا أَجْرُهَا. وَلَهُ مِثْلُهُ بِمَا اكْتَسَبَ. وَلَهَا بِمَا أَنْفَقَتْ. وَلِلْخَازِنِ مِثْلُ ذٰلِكَ، مِنْ غَيْرِ أَنْ يَنْقُصَ مِنْ أُجُورِهِمْ شَيْئاً».

– "When a woman feeds (the poor) from her husband's house, without spending too much, she will have her reward, and he will be rewarded likewise because he earned it, and she will be rewarded for what she spent. The same applies to the storekeeper, without anything being detracted from their rewards." (*Sahih*)

تخريج: أخرجه البخاري، الزكاة، باب أجر الخادم إذا تصدق بأمر صاحبه غير مفسد، ح:١٤٣٧، ١٤٣٩ من حديث الأعمش به، ومسلم، الزكاة، باب أجر الخازن الأمين والمرأة إذا تصدقت من بيت زوجها ... الخ، ح:١٠٢٤ من حديث محمد بن عبدالله بن نمير به.

Comments:

a. It is man's responsibility to bring home the livelihood.

b. Although the livelihood is earned by the husband, the wife has full equal right to spend it.

c. When spending, the wife must bear in mind that the wealth should not be squandered; it should not be spent for unlawful things; and should not be spent on that which the husband does not like. This is because such practice affects the financial condition of the household and the mutual relations will turn unpalatable.

d. *Khâzin* (translated as storekeeper) is a person who spends for the needs of the household with the permission of the master; he may be an employee or a member of the family, like a younger brother or son etc.

٢٢٩٥ – حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَيَّاشٍ: حَدَّثَنِي شُرَحْبِيلُ بْنُ مُسْلِمٍ الْخَوْلَانِيُّ قَالَ: سَمِعْتُ أَبَا أُمَامَةَ الْبَاهِلِيَّ يَقُولُ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «لَا تُنْفِقُ الْمَرْأَةُ مِنْ بَيْتِهَا شَيْئاً إِلَّا بِإِذْنِ زَوْجِهَا» قَالُوا: يَا رَسُولَ اللهِ! وَلَا الطَّعَامَ؟ قَالَ: «ذٰلِكَ مِنْ أَفْضَلِ أَمْوَالِنَا».

2295. Shurahbil bin Muslim Al-Khawlâni said: I heard Abu Umâmah Al-Bâhili say: I heard the Messenger of Allâh ﷺ say: "No woman should spend anything from her house without her husband's permission." They said: "O Messenger of Allâh, not even food?" He said: "That is among the best of our wealth." (***Hasan***)

تخريج: [إسناده حسن] أخرجه الترمذي، الزكوة، باب ماجاء في نفقة المرأة من بيت زوجها، ح:٦٧٠ من حديث إسماعيل به، وقال: حديث حسن، وأصله في سنن أبي داود، ح:٣٥٦٥، وصححه ابن الجارود، ح:١٠٢٣ .

Comments:

a. The wife should seek her husband's permission for spending in charity.
b. Foodstuff also means ready meals, chapatti, bread, curry, sausages, etc.; and other foodstuff like: wheat, barley, rice, etc., too.
c. If the wife is certain, and has confidence in her husband's habit and circumstances, that the husband will not get angry for giving such and such charity, or helping the needy, then seeking his permission is not necessary. But if she suspects that the husband may not like such spending, then she should definitely seek his permission; for example: she wants to give jewelry in charity or a large amount of something, then she should certainly ask his permission.

Chapter 66. What A Slave May Give Away And Give In Charity

(المعجم ٦٦) - **بَابُ مَا لِلْعَبْدِ أَنْ يُعْطِي وَيَتَصَدَّقَ** (التحفة ٦٦)

2296. It was narrated from Muslim Al-Mulâ'i that he heard Anas bin Mâlik say: "The Messenger of Allâh ﷺ used to accept the invitation of a slave." (*Da'if*)

٢٢٩٦ - حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ: حَدَّثَنَا سُفْيَانُ؛ ح: وَحَدَّثَنَا عَمْرُو بْنُ رَافِعٍ: حَدَّثَنَا جَرِيرٌ عَنْ مُسْلِمٍ الْمُلَائِيِّ، سَمِعَ أَنَسَ بْنَ مَالِكٍ يَقُولُ: كَانَ رَسُولُ اللهِ ﷺ يُجِيبُ دَعْوَةَ الْمَمْلُوكِ.

تخريج: [إسناده ضعيف] أخرجه الترمذي، الجنائز، باب آخر [في سنة عيادة المريض وشهود الجنازة]، ح:١٠١٧ من حديث مسلم الأعور الملائي به، وقال: مسلم الأعور يضعف .

Comments:

This is a part of another *Hadith*, for the complete text see *Hadith*: 4178.

2297. It was narrated that 'Umair, the freed slave of Aabi Lahm, said: "My master used to give me, food and I would feed others from it, then he stopped me," - or he said: "He beat me. So I asked the Prophet ﷺ," - or - "he asked him and I said: 'I will not stop.' He said: 'Both of you will be rewarded.'" (*Sahih*)

٢٢٩٧ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، عَنْ مُحَمَّدِ بْنِ زَيْدٍ، عَنْ عُمَيْرٍ مَوْلَى آبِي اللَّحْمِ قَالَ: كَانَ مَوْلَايَ يُعْطِينِي الشَّيْءَ فَأُطْعِمُ مِنْهُ. فَمَنَعَنِي، أَوْ قَالَ: فَضَرَبَنِي. فَسَأَلْتُ النَّبِيَّ ﷺ، أَوْ سَأَلَهُ. فَقُلْتُ: لَا أَنْتَهِي أَوْ لَا أَدَعُهُ فَقَالَ: «**الْأَجْرُ بَيْنَكُمَا**».

تخريج: أخرجه مسلم، الزكاة، باب ما أنفق العبد من مال مولاه، ح:١٠٢٥ عن ابن أبي شيبة به.

Comments:

a. The noble Companions used to look after their slaves as the children are looked after; and Aabi Lahm ﷺ would give his slave good and healthy food to eat.
b. Aabi Lahm, out of kindness, prevented his slave from giving this away in charity; because he wanted his slave to eat what was given to him.
c. 'Umair would give the things in charity to others, which were given for himself. The Messenger of Allâh ﷺ liked this behavior on his behalf.
d. The partnership in reward was due to the fact that the charity was done by 'Umair while the property in fact belonged to Aabi Lahm; this is how the master and slave shared the reward together.

Chapter 67. One Who Passes By The Livestock (Of Some People) Or A Garden — Can He Take Something From That?

(المعجم ٦٧) - بَابُ مَنْ مَرَّ عَلَى مَاشِيَةِ [قَوْمٍ] أَوْ حَائِطٍ، هَلْ يُصِيبُ مِنْهُ؟

(التحفة ٦٧)

2298. It was narrated that Abu Bishr Ja'far bin Abu Iyâs said: "I heard 'Abbâd bin Shurahbil, a man from Banu Ghubar, say: 'We suffered a year of famine, and I came to Al-Madinah. I came to one of its gardens and took an ear of corn, I rubbed it, ate some and put the rest in my garment. The owner of the garden came and beat me and took my garment. I came to the Prophet ﷺ and told him (what had happened). He said to the man: "You did not feed him when he was hungry and you did not teach him when he was ignorant."' Then the Prophet ﷺ told him to give back his garment and ordered that a *Wasq* or half a *Wasq* of food be brought to him." (*Sahih*)

٢٢٩٨ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا شَبَابَةُ بْنُ سَوَّارٍ؛ ح: وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ وَ مُحَمَّدُ بْنُ الْوَلِيدِ. قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي بِشْرٍ جَعْفَرِ بْنِ إِيَاسٍ قَالَ: سَمِعْتُ عَبَّادَ بْنَ شُرَحْبِيلَ، رَجُلاً مِنْ بَنِي غُبَرَ قَالَ: أَصَابَنَا عَامُ مَخْمَصَةٍ. فَأَتَيْتُ الْمَدِينَةَ. فَأَتَيْتُ حَائِطاً مِنْ حِيطَانِهَا. فَأَخَذْتُ سُنْبُلاً فَفَرَكْتُهُ وَأَكَلْتُهُ وَجَعَلْتُهُ فِي كِسَائِي. فَجَاءَ صَاحِبُ الْحَائِطِ. فَضَرَبَنِي وَأَخَذَ ثَوْبِي. فَأَتَيْتُ النَّبِيَّ ﷺ فَأَخْبَرْتُهُ. فَقَالَ لِلرَّجُلِ: «مَا أَطْعَمْتَهُ إِذْ كَانَ جَائِعاً أَوْ سَاغِباً. وَلَا عَلَّمْتَهُ إِذْ كَانَ جَاهِلاً» فَأَمَرَهُ النَّبِيُّ ﷺ فَرَدَّ إِلَيْهِ ثَوْبَهُ. وَأَمَرَ لَهُ بِوَسْقٍ مِنْ طَعَامٍ أَوْ نِصْفِ وَسْقٍ.

تخريج: [إسناده صحيح] أخرجه أبو داود، الجهاد، باب في ابن السبيل يأكل من التمر ويشرب من اللبن إذا مر به، ح:٢٦٢١ عن محمد بن بشار به، وصححه الحاكم:٤/١٣٣، والذهبي.

Comments:

a. A needy person may take something to fulfill his need from someone's field or garden; but he is not allowed to carry anything away with him.
b. The person who committed a mistake should be treated well after discovering his circumstances and dealing with his mistake.
c. The noble Prophet ﷺ did not punish the owner of the field because he was right; but he ﷺ showed that his way of dealing was wrong.

2299. It was narrated that Râfi' bin 'Amr Al-Ghifâri said: "When I was a boy, I used to throw stones at our date-palm trees"[1] – or he said: "the date-palm trees of the *Ansâr*." I was brought to the Prophet ﷺ and he said: 'O boy' – (one of the narrators) Ibn Kâsib said: He said: 'O my son – why are you throwing stones at the date-palm trees?' I said: 'So I can eat.' He said: 'Do not throw stones at the date-palm trees. Eat from what falls to the ground from them.' Then he patted me on the head and said: 'O Allâh, give him enough to eat.'" ***(Da'if)***

٢٢٩٩ - حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ وَ يَعْقُوبُ ابْنُ حُمَيْدِ بْنِ كَاسِبٍ. قَالاَ: حَدَّثَنَا مُعْتَمِرُ بْنُ سُلَيْمَانَ قَالَ: سَمِعْتُ ابْنَ أَبِي الْحَكَمِ الْغِفَارِيَّ قَالَ: حَدَّثَتْنِي جَدَّتِي عَنْ عَمِّ أَبِيهَا رَافِعِ بْنِ عَمْرٍو الْغِفَارِيِّ قَالَ: كُنْتُ وَأَنَا غُلاَمٌ أَرْمِي نَخْلَنَا، أَوْ قَالَ: نَخْلَ الأَنْصَارِ. فَأُتِيَ بِيَ النَّبِيَّ ﷺ. فَقَالَ: «يَا غُلاَمُ وَقَالَ ابْنُ كَاسِبٍ: فَقَالَ يَا بُنَيَّ لِمَ تَرْمِي النَّخْلَ؟» قَالَ: قُلْتُ: آكلُ. قَالَ: «فَلاَ تَرْمِي النَّخْلَ. وَكُلْ مِمَّا يَسْقُطُ فِي أَسَافِلِهَا» قَالَ: ثُمَّ مَسَحَ رَأْسِيَ وَقَالَ: «اللَّهُمَّ أَشْبِعْ بَطْنَهُ».

تخريج: [إسناده ضعيف] أخرجه أبو داود، الجهاد، باب من قال إنه يأكل مما سقط، ح:٢٦٢٢ من حديث معتمر به، وصححه الترمذي، ح:١٢٨٨ * ابن أبي الحكم لم يوثقه غير الترمذي ولم يعرفه الذهبي، فهو مستور كما قال صاحب التقريب.

2300. It was narrated from Abu Sa'eed that the Prophet ﷺ said: "When you come to a shepherd, call him three times. If he answers (all well and good), otherwise drink (milk from the flock) without taking advantage. And when you come to a garden, call the owner of the garden three times. If he answers (all well and good), otherwise eat (from the

٢٣٠٠ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَىٰ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَنْبَأَنَا الْجُرَيْرِيُّ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ، عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا أَتَيْتَ عَلَى رَاعٍ، فَنَادِهِ ثَلاَثَ مِرَارٍ. فَإِنْ أَجَابَكَ، وَإِلَّا فَاشْرَبْ فِي غَيْرِ أَنْ تُفْسِدَ. وَإِذَا أَتَيْتَ عَلَى حَائِطِ بُسْتَانٍ، فَنَادِ صَاحِبَ الْبُسْتَانِ ثَلاَثَ مَرَّاتٍ. فَإِنْ أَجَابَكَ، وَإِلَّا فَكُلْ

[1] To knock some dates down to eat.

produce of the garden) without taking advantage." (*Da'if*)

فِي أَنْ لاَ تُفْسِدَ».

تخريج: [إسناده ضعيف] أخرجه أحمد: ٣/ ٢١ عن يزيد بن هارون به، وصححه الحاكم: ٤/ ١٣٢ على شرط مسلم، وقال البوصيري: هذا إسناد ضعيف، فيه الجريري، واسمه سعيد بن إياس، وقد اختلط بآخره، ويزيد بن هارون روى عنه بعد الاختلاط ، وانظر الحديث الآتي.

Comments:

a. It is not allowed to use anything from someone's field, orchard or herd without securing the permission of the owner.
b. If the owner is not present, then one should try his best to call out loud for the owner to seek his/her permission.
c. If the owner is not found, despite calling loud three times; then the fruit or milk may be used without the permission of the owner in extreme circumstances.
d. This permission is limited; this permission may be taken as an advantage only to meet the current need. The advantage of this limited permission is to be used only when getting food through other legal means becomes almost impossible.

2301. It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ said: "When anyone of you passes by a garden, let him eat therefrom, but he should not carry any away in his garment.'" (*Da'if*)

٢٣٠١ - حَدَّثَنَا هَدِيَّةُ بْنُ عَبْدِ الْوَهَّابِ، وَ أَيُّوبُ بْنُ حَسَّانٍ الْوَاسِطِيُّ، وَ عَلِيُّ بْنُ سَلَمَةَ. قَالُوا: حَدَّثَنَا يَحْيَى بْنُ سُلَيْمٍ الطَّائِفِيُّ، عَنْ عُبَيْدِ اللهِ بْنِ عُمَرَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا مَرَّ أَحَدُكُمْ بِحَائِطٍ، فَلْيَأْكُلْ، وَلاَ يَتَّخِذْ خُبْنَةً».

تخريج: [إسناده ضعيف] أخرجه الترمذي، البيوع، باب ماجاء في الرخصة في أكل الثمرة للمار بها، ح: ١٢٨٧ من حديث يحيى الطائفي به نحو المعنى، وقال: غريب ، وطعن فيه يحيى بن معين وغيره، وقال البخاري: يحيى بن سليم يروي أحاديث عن عبيدالله، يهم فيها (هق: ٩/ ٣٥٩)، وقال النسائي: ليس به بأس وهو منكر الحديث عن عبيدالله بن عمر قلت: هو ضعيف الحديث عن عبيدالله، وحسن الحديث عن غير عبيدالله، وصحيح الحديث في رواية الحميدي عنه عن غير عبيدالله، وهو أعدل الأقوال فيه، وأخرج البيهقي بإسناد قوي عن عمر قال: من مر منكم بحائط فليأكل في بطنه ولا يتخذ خبنةً وقال: صحيح بإسناديه جميعًا ، وراجع الفتح: ٥/ ٩٠ .

Comments:

a. The fruit from the orchard of someone may be eaten during hard times only to ward off hunger.
b. Picking more than one's need from the fruit of someone's garden and to carry some away after eating it is not allowed, rather it will be an act of stealing.
c. If the value of the stolen property is equal to a quarter of a Dinâr (approximately one gram gold), then the hand of the thief is to be cut off. (See *Hadith*: 2585)

Chapter 68. The Prohibition Of Taking Something Without The Permission Of The Owner

(المعجم ٦٨) - بَابُ النَّهْيِ أَنْ يُصِيبَ مِنْهَا شَيْئًا إِلَّا بِإِذْنِ صَاحِبِهَا (التحفة ٦٨)

2302. It was narrated from 'Abdullâh bin 'Umar that the Messenger of Allâh ﷺ stood up and said: "No one of you should milk from the livestock of another man without his permission. Would anyone of you like someone to break into his storeroom and take his food? The udders of their livestock store food for them, so none of you should milk the livestock of another man without his permission." (***Sahih***)

٢٣٠٢ - حَدَّثَنَا مُحَمَّدُ [بْنُ] رُمْحٍ قَالَ: أَنْبَأَنَا اللَّيْثُ بْنُ سَعْدٍ عَنْ نَافِعٍ، عَنْ عَبْدِ اللهِ بْنِ عُمَرَ، عَنْ رَسُولِ اللهِ ﷺ أَنَّهُ قَامَ فَقَالَ: «لَا يَحْلِبَنَّ أَحَدُكُمْ مَاشِيَةَ رَجُلٍ بِغَيْرِ إِذْنِهِ. أَيُحِبُّ أَحَدُكُمْ أَنْ تُؤْتَى مَشْرُبَتُهُ فَيُكْسَرَ بَابُ خِزَانَتِهِ، فَيُنْتَثَلَ طَعَامُهُ؟ فَإِنَّمَا تَخْزُنُ لَهُمْ ضُرُوعُ مَوَاشِيهِمْ أَطْعِمَاتِهِمْ. فَلَا يَحْتَلِبَنَّ أَحَدُكُمْ مَاشِيَةَ امْرِىءٍ بِغَيْرِ إِذْنِهِ».

تخريج: أخرجه مسلم، اللقطة، باب تحريم حلب الماشية بغير إذن مالكها، ح:١٧٢٦ عن محمد بن رمح به.

Comments:

a. The important matters of daily life should be explained in the sermon.
b. The sermon should be delivered while standing.
c. The examples should be given for the explanation of the issue. It is prohibited to milk an animal without the permission of its owner.

2303. Abu Hurairah said: "While we were with the Messenger of Allâh ﷺ on a journey, we saw some camels with their udders tied, among some thorny trees. We rushed towards it, but the

٢٣٠٣ - حَدَّثَنَا إِسْمَاعِيلُ بْنُ بِشْرِ بْنِ مَنْصُورٍ: حَدَّثَنَا عُمَرُ بْنُ عَلِيٍّ، عَنْ حَجَّاجٍ، عَنْ سَلِيطِ بْنِ عَبْدِ اللهِ الطُّهَوِيِّ، عَنْ ذُهَيْلِ بْنِ عَوْفِ بْنِ شَمَّاخٍ الطُّهَوِيِّ: حَدَّثَنَا أَبُو هُرَيْرَةَ

قَالَ: بَيْنَمَا نَحْنُ مَعَ رَسُولِ اللهِ ﷺ فِي سَفَرٍ، إِذْ رَأَيْنَا إِبِلاً مَصْرُورَةً بِعِضَاهِ الشَّجَرِ. فَثُبْنَا إِلَيْهَا. فَنَادَانَا رَسُولُ اللهِ ﷺ. فَرَجَعْنَا إِلَيْهِ. فَقَالَ: «إِنَّ هٰذِهِ الإِبِلَ لأَهْلِ بَيْتٍ مِنَ الْمُسْلِمِينَ. هُوَ قُوتُهُمْ [وَيُمْنُهُمْ] بَعْدَ اللهِ. أَيَسُرُّكُمْ لَوْ رَجَعْتُمْ إِلَى مَزَاوِدِكُمْ فَوَجَدْتُمْ مَا فِيهَا قَدْ ذُهِبَ بِهِ؟ أَتَرَوْنَ ذٰلِكَ عَدْلاً؟» قَالُوا: لاَ. قَالَ: «فَإِنَّ هٰذَا كَذٰلِكَ» قُلْنَا: أَفَرَأَيْتَ إِنِ احْتَجْنَا إِلَى الطَّعَامِ وَالشَّرَابِ؟ فَقَالَ: «كُلْ وَلاَ تَحْمِلْ. وَاشْرَبْ وَلاَ تَحْمِلْ».

Messenger of Allâh ﷺ called us and we came back to him. He said: 'These camels belong to a family of Muslims, and this is their support (and blessing) after Allâh. Would you be happy if you went back to your vessels and found that what was in them had been taken away? Do you think that is fair?' They said: 'No.' He said: 'This is like that.' We said: 'What do you think if we are in need of food and drink?' He said: 'Eat but do not carry any away; drink but do not carry any away.'" (*Da'if*)

تخريج: [إسناده ضعيف] أخرجه أحمد:٢/٤٠٥ من طريق حجاج بن أرطاة به، والحديث ضعفه البخاري، والبوصيري * الحجاج تقدم، ح:٤٩٦، ١١٢٩، وسليط، وذهيل مجهولان كما في التقريب.

Chapter 69. Keeping Livestock

(المعجم ٦٩) - بَابُ اتِّخَاذِ الْمَاشِيَةِ (التحفة ٦٩)

٢٣٠٤ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ أُمِّ هَانِىءٍ أَنَّ النَّبِيَّ ﷺ قَالَ لَهَا: «اتَّخِذِي غَنَماً، فَإِنَّ فِيهَا بَرَكَةً».

2304. It was narrated from Umm Hâni' that the Prophet ﷺ said to her: "Keep sheep, for in them is blessing." (*Sahih*)

تخريج: [إسناده صحيح] أخرجه الخطيب:٤/١١ من حديث هشام به بلفظ: اتخذوا، وصححه البوصيري، وله طريق آخر عند أحمد:٦/٣٤٣، وفيه من لم يعرفه الهيثمي:٤/٦٦.

٢٣٠٥ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ: حَدَّثَنَا عَبْدُ اللهِ بْنُ إِدْرِيسَ، عَنْ حُصَيْنٍ، عَنْ عَامِرٍ، عَنْ عُرْوَةَ الْبَارِقِيِّ، يَرْفَعُهُ قَالَ: «الإِبِلُ عِزٌّ لأَهْلِهَا. وَالْغَنَمُ بَرَكَةٌ. وَالْخَيْرُ مَعْقُودٌ فِي نَوَاصِي الْخَيْلِ إِلَى يَوْمِ الْقِيَامَةِ».

2305. It was narrated that 'Urwah Al-Bâriqi said in a *Marfu'*[1] report: "Camels are the pride of their owners, and sheep are a blessing, and goodness is tied to the forelocks of horses until the Day of Resurrection." (*Sahih*)

[1] Meaning, he attributed it to the Prophet ﷺ.

تخريج: أخرجه البخاري، الجهاد والسير، باب الخيل معقود في نواصيها الخير إلى يوم القيامة، ح: ٢٨٥٠، ٣١١٩ وغيرهما، ومسلم، الإمارة، باب فضيلة الخيل وأن الخير معقود بنواصيها، ح: ١٨٧٣ عن محمد بن عبدالله بن نمير به، وقال البوصيري: هذا إسناد صحيح على شرط الشيخين فقد احتجا بجميع رواته.

Comments:

a. There are enormous benefits of a camel. It is still highly important, particularly in the desert territories.

b. The goats bear more kids and the kids grow faster; and also they eat any type of fodder and tree leaves, etc. Therefore, they prove to be the source of blessing.

c. The blessing of horses is interpreted with 'reward and war spoils' in another *Hadith;* i.e. they work for *Jihâd.* (See *Sahih Al-Bukhâri*: 2852).

d. Breeding and keeping animals is a source of lawful earning.

2306. It was narrated from Ibn 'Umar ﷺ that the Messenger of Allâh ﷺ said: "Sheep are among the animals of Paradise.'" (*Da'if*)

٢٣٠٦ - حَدَّثَنَا عِصْمَةُ بْنُ الْفَضْلِ النَّيْسَابُورِيُّ، وَ مُحَمَّدُ بْنُ فِرَاسٍ، أَبُو هُرَيْرَةَ الصَّيْرَفِيُّ. قَالاَ: حَدَّثَنَا حَرَمِيُّ بْنُ عُمَارَةَ: حَدَّثَنَا زَرْبِيٌّ، إِمَامُ مَسْجِدِ هِشَامِ بْنِ حَسَّانٍ: حَدَّثَنَا مُحَمَّدُ بْنُ سِيرِينَ، عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**الشَّاةُ مِنْ دَوَابِّ الْجَنَّةِ**».

تخريج: [**إسناده ضعيف جدًا**] أخرجه ابن عدي في الكامل: ٣/ ١٠٩٤ من حديث عصمة به، وضعفه ابن الجوزي في الواهيات: ٢/ ١٧٤، ح: ١١٠٢، والبوصيري، وقال: زربي متفق على ضعفه ، وله طريق آخر مظلم، عند الخطيب: ٧/ ٤٣٥ .

Comments:

a. It means it is a lawful animal. Its meat and milk is benefiting. Therefore, the goats should be bred and kept as livestock, and their meat and milk should be consumed.

b. It may also mean that some of these animals are slaughtered and offered in the Name of Allâh and sacrificed at the occasion of *'Eid;* and these actions become a source of achieving Paradise.

c. One narrator in the chain of this *Hadith,* Zarbi bin 'Abdullâh, is Weak, and Imâm Albâni did not mention this *Hadith* in *Da'if Ibn Mâjah.* Therefore, its benefits have been mentioned. [I would like to say: This *Hadith* is authentic; therefore Shaikh Albâni did not mention it in *Da'if Ibn Mâjah*; but he mentioned it to be authentic in *Sahihul-Jâmi As-Saghir wa Ziyâdatuh*: 3619 and also in *Silsilatul-Ahâdithus As-Sahihah*: 1128 — Usmani]

2307. It was narrated that Abu Hurairah said: "The Messenger of Allâh ﷺ commanded the rich to keep sheep, and he commanded the poor to keep chickens, and he said: 'When the rich keep chickens, then Allâh will give permission for the town to be destroyed.'" (*Maudu'*)

٢٣٠٧ - حَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا عُثْمَانُ بْنُ عَبْدِ الرَّحْمٰنِ: حَدَّثَنَا عَلِيُّ بْنُ عُرْوَةَ، عَنِ الْمَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ قَالَ: أَمَرَ رَسُولُ اللهِ ﷺ الأَغْنِيَاءَ بِاتِّخَاذِ الْغَنَمِ. وَأَمَرَ الْفُقَرَاءَ بِاتِّخَاذِ الدَّجَاجِ. وَقَالَ: «**عِنْدَ اتِّخَاذِ الأَغْنِيَاءِ الدَّجَاجَ، يَأْذَنُ اللهُ بِهَلَاكِ الْقُرَى**».

تخريج: **[إسناده موضوع]** أخرجه أبوسعيد بن الأعرابي في المعجم من طريق عثمان بن عبدالرحمن الحراني به، وقال البوصيري: هذا إسناد ضعيف، علي بن عروة تركوه، وقال ابن حبان: يضع الحديث ، وقال الحافظ في التقريب: متروك وله لون آخر عند ابن الجوزي في الموضوعات، أخرجه العقيلي من طريق آخر فيه كذاب ومتروك .

[بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ]

In the Name of Allâh, the Most Beneficent, the Most Merciful

13. The Chapters On Rulings

(المعجم ١٣) أَبْوَابُ الأَحْكَامِ

(التحفة ١١)

Chapter 1. Mention Of Judges

(المعجم ١) - بَابُ ذِكْرِ الْقُضَاةِ

(التحفة ١)

2308. It was narrated from Abu Hurairah that the Prophet ﷺ said: "Whoever is appointed judge between the people, he has been slaughtered without a knife." (***Hasan***)

٢٣٠٨ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُعَلَّى بْنُ مَنْصُورٍ، عَنْ عَبْدِ اللهِ بْنِ جَعْفَرٍ، عَنْ عُثْمَانَ بْنِ مُحَمَّدٍ، عَنِ الْمَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «**مَنْ جُعِلَ قَاضِياً بَيْنَ النَّاسِ، فَقَدْ ذُبِحَ بِغَيْرِ سِكِّينٍ**».

تخريج: [إسناده حسن] أخرجه أبو داود، القضاء، باب: في طلب القضاء، ح:٣٥٧٢ من حديث عبدالله بن جعفر به، وصححه الحاكم:٤/ ٩١، والذهبي، والعراقي، (تخريج الأحياء:٣/ ٣١٦)، وله شواهد .

Comments:

a. Judging people's disputes and making the right decisions is an important responsibility, yet it is a very sensitive one. The right decisions are a guarantor for permanent peace and tranquility in society, whereas the consequences of wrong decisions appear in the form of anarchy and mischief.

b. 'Has been slaughtered without a knife' is an indication towards the sensitivity of its post, and the difficulties in the performance of this duty. Despite this, the presence of this system and the position of a judge in the society are necessary. Therefore he who has this ability, should accept this responsibility and should discharge this duty with justice as required.

2309. It was narrated from Anas bin Mâlik that the Messenger of Allâh ﷺ said: "Whoever asks to be appointed a judge, will be entrusted to himself, but whoever is forced to accept the position, an

٢٣٠٩ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ، وَ مُحَمَّدُ ابْنُ إِسْمَاعِيلَ. قَالاَ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا إِسْرَائِيلُ، عَنْ عَبْدِ الأَعْلَى، عَنْ بِلاَلِ بْنِ أَبِي مُوسَى، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ

angel will come down to him and guide him.'" (*Da'if*)

اللهِ ﷺ: «مَنْ سَأَلَ الْقَضَاءَ وُكِلَ إِلَى نَفْسِهِ. وَمَنْ جُبِرَ عَلَيْهِ نَزَلَ إِلَيْهِ مَلَكٌ فَسَدَّدَهُ».

تخريج: [إسناده ضعيف] أخرجه أبو داود، القضاء، باب في طلب القضاء والتسرع إليه، ح:٣٥٧٨ من حديث إسرائيل به، وأخرجه الترمذي، ح:١٣٢٣، وله طريق آخر عند الترمذي، ح:١٣٢٤، وحسنه، وفي الطريقين عبدالأعلى الثعلبي، وتقدم حاله، ح:١٥٥٤.

2310. It was narrated that 'Ali said: "The Messenger of Allâh ﷺ sent me to Yemen. I said: 'O Messenger of Allâh, you are sending me to judge between them while I am a young man, and I do not know how to judge.' He struck me on the chest with his hand and said: 'O Allâh, guide his heart and make his tongue steadfast.' And after that I never doubted in passing judgment between two people." (*Da'if*)

٢٣١٠ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا يَعْلَى وَ أَبُو مُعَاوِيَةَ عَنِ الأَعْمَشِ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ أَبِي الْبَخْتَرِيِّ، عَنْ عَلِيٍّ قَالَ: بَعَثَنِي رَسُولُ اللهِ ﷺ إِلَى الْيَمَنِ. فَقُلْتُ: يَا رَسُولَ اللهِ تَبْعَثُنِي وَأَنَا شَابٌّ أَقْضِي بَيْنَهُمْ، وَلاَ أَدْرِي مَا الْقَضَاءُ؟ قَالَ، فَضَرَبَ بِيَدِهِ فِي صَدْرِي. ثُمَّ قَالَ: «اللَّهُمَّ اهْدِ قَلْبَهُ وَثَبِّتْ لِسَانَهُ» قَالَ: فَمَا شَكَكْتُ بَعْدُ فِي قَضَاءٍ بَيْنَ اثْنَيْنِ.

تخريج: [إسناده ضعيف] * أبوالبختري سعيد بن فيروز لم يسمع من علي، ولم يدركه قاله أبوحاتم الرازي، فالسند منقطع، وله شاهد عند أبي داود، ح:٣٥٨٢، حسنه الترمذي، ح:١٣٣١، وصححه الحاكم، والذهبي * وفيه حنش بن المعتمر ضعفه الجمهور.

Comments:

a. If an individual feels that he/she does not have the ability to discharge these obligations which are being assigned to him/her, then the person has the right to refuse the acceptance of the post.

b. It will not be regarded as disobedience, to tell about one's weakness or difficulties, to one's elderly peer or to a person in charge.

Chapter 2. Emphatic Prohibition Against Injustice And Bribery

(المعجم ٢) - بَابُ التَّغْلِيظِ فِي الْحَيْفِ وَالرِّشْوَةِ (التحفة ٢)

2311. It was narrated that 'Abdullâh said: "The Messenger of Allâh ﷺ said: 'There is no judge who judges between the people but on the Day of Resurrection an angel will come

٢٣١١ - حَدَّثَنَا أَبُو بَكْرِ بْنُ خَلَّادٍ الْبَاهِلِيُّ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ الْقَطَّانُ: حَدَّثَنَا مُجَالِدٌ عَنْ عَامِرٍ، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَا مِنْ حَاكِمٍ يَحْكُمُ

بَيْنَ النَّاسِ إِلَّا جَاءَ يَوْمَ الْقِيَامَةِ، وَمَلَكٌ آخِذٌ بِقَفَاهُ. ثُمَّ يَرْفَعُ رَأْسَهُ إِلَى السَّمَاءِ. فَإِنْ قَالَ أَلْقِهِ. أَلْقَاهُ فِي مَهْوَاةٍ أَرْبَعِينَ خَرِيفاً».

and take hold of the back of his head and raise his head towards the sky and if it said: "Throw him," he will throw him into an abyss the depth of forty autumns (years).'" (*Da'if*)

تخريج: **[إسناده ضعيف]** أخرجه أحمد:١/ ٤٣٠ عن يحيى به، وانظر، ح:١١ لعلته، وضعفه البوصيري.

٢٣١٢ - حَدَّثَنَا أَحْمَدُ بْنُ سِنَانٍ: حَدَّثَنَا مُحَمَّدُ بْنُ بِلَالٍ، عَنْ عِمْرَانَ الْقَطَّانِ، عَنْ حُسَيْنٍ، يَعْنِي ابْنَ عِمْرَانَ، عَنْ أَبِي إِسْحَاقَ الشَّيْبَانِيِّ، عَنْ عَبْدِ اللهِ بْنِ أَبِي أَوْفَىٰ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ اللهَ مَعَ الْقَاضِي، مَا لَمْ يَجُرْ. فَإِذَا جَارَ وَكَلَهُ إِلَى نَفْسِهِ».

2312. It was narrated from 'Abdullâh bin Abu Awfa that the Messenger of Allâh ﷺ said: "Allâh is with the judge so long as he is not unjust, but if he rules unjustly, He entrusts him to himself." (*Hasan*)

تخريج: **[إسناده حسن]** أخرجه الطبراني من طريقين عن محمد بن بلال به، كما في تهذيب الكمال (مطبوع:٦/ ٤٥٨)، وأخرجه ابن عدي:٦/ ٢١٤٥ عن ابن صاعد عن أحمد بن سنان القطان به، إلا أنه قال: حسين المعلم ، ومن طريقه أخرجه البيهقي:١٠/ ٨٨، والصواب: حسين بن عمران دون المعلم، وأخرجه الترمذي، ح:١٣٣٠، والبيهقي وغيرهما من حديث عمرو بن عاصم ثنا عمران القطان عن الشيباني عن ابن أبي أوفى به، ولم يكن في السند حُسينًا، وقال الترمذي: غريب ، وصححه ابن حبان(موارد)، ح:١٥٤٠، والحاكم:٤/ ٩٣، والذهبي.

Comments:

If a person has the intention of performing good work, he gets help and power from Allâh. Similarly, if a judge wants to make a correct decision, then Allâh guides him, and it becomes easy for him to find the truth. Despite having a good intention, if a mistake occurs then this mistake is forgiven.

٢٣١٣ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا ابْنُ أَبِي ذِئْبٍ، عَنْ خَالِهِ الْحَارِثِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِي سَلَمَةَ، عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَعْنَةُ اللهِ عَلَى الرَّاشِي وَالْمُرْتَشِي».

2313. It was narrated from 'Abdullâh bin 'Amr that the Messenger of Allâh ﷺ said: "The curse of Allâh is upon the one who offers a bribe and the one who takes it." (*Hasan*)

تخريج: **[إسناده حسن]** أخرجه أبو داود، القضاء، باب: في كراهية الرشوة، ح:٣٥٨٠ من

حديث ابن أبي ذئب به، وصححه الترمذي، ح:١٣٣٧، والحاكم:٤/١٠٢، ١٠٣، والذهبي، وابن الجارود، ح:٥٨٦.

Comments:

The dishonesty of bribery occurs when a person despite being wrong, wants the decision to be made in his favor; thus the one who bribes, deprives a rightful person of his right and also makes the judge sinful. This twofold sin deprives him of the mercy of Allâh.

Chapter 3. When The Judge Does His Best (To Reach A Verdict) And Gets It Right

(المعجم ٣) - بَابُ الْحَاكِمِ يَجْتَهِدُ فَيُصِيبُ الْحَقَّ (التحفة ٣)

2314. It was narrated from 'Amr bin 'Âs that he heard the Messenger of Allâh ﷺ say: "When the judge passes a judgment and does his best and gets it right, he will have two rewards, and if he passes a judgement and does his best and gets it wrong, he will have one reward." (*Sahih*)

Yazid (one of the narrators) said: "So I narrated it to Abu Bakr bin 'Amr bin Hazm. He said: 'This is how it was narrated to me by Abu Salamah from Abu Hurairah.'"

٢٣١٤ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ الدَّرَاوَرْدِيُّ: حَدَّثَنَا يَزِيدُ بْنُ عَبْدِ اللهِ بْنِ الْهَادِ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ التَّيْمِيِّ، عَنْ بُسْرِ بْنِ سَعِيدٍ، عَنْ أَبِي قَيْسٍ مَوْلَى عَمْرِو بْنِ الْعَاصِ، عَنْ عَمْرِو بْنِ الْعَاصِ أَنَّهُ سَمِعَ رَسُولَ اللهِ ﷺ يَقُولُ: «إِذَا حَكَمَ الْحَاكِمُ فَاجْتَهَدَ فَأَصَابَ فَلَهُ أَجْرَانِ. وَإِذَا حَكَمَ فَاجْتَهَدَ فَأَخْطَأَ فَلَهُ أَجْرٌ».

قَالَ يَزِيدُ: فَحَدَّثْتُ بِهِ أَبَا بَكْرِ بْنَ عَمْرِو ابْنِ حَزْمٍ. فَقَالَ: هٰكَذَا حَدَّثَنِيهِ أَبُو سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ.

تخريج: أخرجه البخاري، الاعتصام بالكتاب والسنة، باب أجر الحاكم إذا اجتهد فأصاب أو أخطأ، ح:٧٣٥٢ من حديث ابن الهاد به، ومسلم، الأقضية، باب بيان أجر الحاكم إذا اجتهد، فأصاب أو أخطأ، ح:١٧١٦ من حديث الدراوردي به.

Comments:

a. Literally *Ijtihâd* means to strive hard, and in this context it is to pay full due attention and strive hard with the utmost sincerity, in the light of the proofs and evidences, for giving the correct decision concerning the issue brought forward. It is the duty of the person who will make the decision that he tries his best to make the correct decision.

b. If the later generation comes across a mistake that a scholar may have made in adopting a view about an issue, then they should act according to their own research; and they should have a good opinion about the scholar who made the mistake, that he did not intentionally judge the issue incorrectly.

2315. Abu Hâshim said: "Were it not for the *Hadith* of Ibn Buraidah from his father, from the Prophet ﷺ who said: 'Judges are of three types, two of whom will be in Hell and one will be in Paradise. The man who knows the truth and rules in accordance with it, will be in Paradise. The man who passes judgment on the people in ignorance will be in Hell, and the man who is unjust in judgment will be in Hell' — we would have said that if the judge does his best he will be in Paradise." ***(Da'if)***

٢٣١٥ - حَدَّثَنَا إِسْمَاعِيلُ بْنُ تَوْبَةَ: حَدَّثَنَا خَلَفُ بْنُ خَلِيفَةَ: حَدَّثَنَا أَبُو هَاشِمٍ؛ قَالَ: لَوْلاَ حَدِيثُ ابْنِ بُرَيْدَةَ عَنْ أَبِيهِ عَنْ رَسُولِ اللهِ ﷺ قَالَ: «**الْقُضَاةُ ثَلاَثَةٌ. اثْنَانِ فِي النَّارِ، وَوَاحِدٌ فِي الْجَنَّةِ. رَجُلٌ عَلِمَ الْحَقَّ فَقَضَى بِهِ فَهُوَ فِي الْجَنَّةِ. وَرَجُلٌ قَضَى لِلنَّاسِ عَلَى جَهْلٍ فَهُوَ فِي النَّارِ. وَرَجُلٌ جَارَ فِي الْحُكْمِ فَهُوَ فِي النَّارِ**» - لَقُلْنَا: إِنَّ الْقَاضِيَ إِذَا اجْتَهَدَ فَهُوَ فِي الْجَنَّةِ.

تخريج: [إسناده ضعيف] أخرجه أبو داود، القضاء، باب: في القاضي يخطىء، ح:٣٥٧٣ من حديث خلف به، وله شاهد عند الطبراني (مجمع:٤/ ١٩٣).

Comments:

a. It is incorrect to give a decision after a minor hearing without the proper investigation in order to verify the truth.

b. When it is certain that such and such party is in the right, then giving a decision in favor of the other party is injustice. Its chastisement is Hell. This injustice may sometimes give a temporary, worldly benefit and this type of benefit is a part of bribery, which results in a curse. (See *Hadith*: 2313)

Chapter 4. The Judge Should Not Pass A Judgement When He Is Angry

(المعجم ٤) - بَابٌ: لَا يَحْكُمُ الْحَاكِمُ وَهُوَ غَضْبَانٌ (التحفة ٤)

2316. It was narrated from 'Abdul-Malik bin 'Umair that he heard 'Abdur-Rahmân bin Abu Bakrah (narrate) from his father that the Messenger of Allâh ﷺ said: "Let the judge (*Qâdi*) not pass a judgment when he is angry." ***(Sahih)***

In his narration, (one of the narrators) Hishâm said: "The judge (ruler) should not judge between two people when he is angry."

٢٣١٦ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ، وَ مُحَمَّدُ ابْنُ عَبْدِ اللهِ بْنِ يَزِيدَ، وَأَحْمَدُ بْنُ ثَابِتٍ الْجَحْدَرِيُّ قَالُوا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ أَنَّهُ سَمِعَ عَبْدَ الرَّحْمٰنِ بْنَ أَبِي بَكْرَةَ، عَنْ أَبِيهِ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «**لاَ يَقْضِيَ الْقَاضِي بَيْنَ اثْنَيْنِ وَهُوَ غَضْبَانٌ**».

قَالَ هِشَامٌ، فِي حَدِيثِهِ: لاَ يَنْبَغِي لِلْحَاكِمِ

أَنْ يَقْضِيَ بَيْنَ اثْنَيْنِ وَهُوَ غَضْبَانُ.

تخريج: أخرجه البخاري، الأحكام، هل يقضي القاضي أو يفتي وهو غضبان؟، ح:٧١٥٨، ومسلم، الأقضية، باب كراهة قضاء القاضي وهو غضبان، ح:١٧١٧ من حديث عبدالملك به.

Comments:

The intellectual faculty of a person does not remain stable in a state of anger; and due to sentimental factors, the reflection upon all aspects of the matter becomes almost impossible. So it is a risk, that the decision given in the state of anger may be incorrect.

Chapter 5. The Ruling Of A Judge Does Not Make What Is Forbidden Permissible Nor What Is Permissible Forbidden

(المعجم ٥) - بَابُ قَضِيَّةِ الْحَاكِمِ لَا تُحِلُّ حَرَامًا وَلَا تُحَرِّمُ حَلَالًا (التحفة ٥)

2317. It was narrated from Umm Salamah that the Messenger of Allâh ﷺ said: "You refer your disputes to me and I am only human. Perhaps some of you may be more eloquent in presenting your case than others, so I rule in your favor because of what I hear from you. If I pass a judgment in favor of one of you that detracts from his brother's rights, then he should not take it, because it is a piece of fire that is given to him which he will bring forth on the Day of Resurrection." (*Sahih*)

٢٣١٧ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ عَنْ أَبِيهِ، عَنْ زَيْنَبَ بِنْتِ أُمِّ سَلَمَةَ، عَنْ أُمِّ سَلَمَةَ قَالَتْ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّكُمْ تَخْتَصِمُونَ إِلَيَّ وَإِنَّمَا أَنَا بَشَرٌ. وَلَعَلَّ بَعْضَكُمْ أَنْ يَكُونَ أَلْحَنَ بِحُجَّتِهِ مِنْ بَعْضٍ. وَإِنَّمَا أَقْضِي لَكُمْ عَلَى نَحْوِ مِمَّا أَسْمَعُ مِنْكُمْ. فَمَنْ قَضَيْتُ لَهُ مِنْ حَقِّ أَخِيهِ شَيْئاً، فَلَا يَأْخُذْهُ. فَإِنَّمَا أَقْطَعُ لَهُ قِطْعَةً مِنَ النَّارِ. يَأْتِي بِهَا يَوْمَ الْقِيَامَةِ».

تخريج: أخرجه البخاري، الشهادات، باب من أقام البينة بعد اليمين، ح:٢٦٨٠، ٦٩٦٧، ٧١٦٩ من حديث هشام به، ومسلم، الأقضية، باب بيان أن حكم الحاكم لا يغير الباطن، ح:١٧١٣ عن ابن أبي شيبة به.

Comments:

In the light of this *Hadith* the scholars formed a rule that: "the decision of a judge has an apparent implication, but does not change any true reality which is not visible"; so the decision of a judge does not make someone's thing lawful for another person. For example: If a person proves with the help of false witnesses, that his marriage took place with so-and-so woman; while in fact this was not the case, then the matrimonial relations of both man and woman will be unlawful. If he does so, he will be committing

adultery and will get punished for it on the Day of Judgement. Likewise, if a judge gives a decision that so-and-so woman is divorced; but in reality the husband did not divorce her, then the husband will not be sinful in the sight of Allâh for having matrimonial relations with his wife.

2318. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "I am only human, and some of you may be more eloquent in presenting your case than others. If I pass a judgment in his favor that detracts from his brother's rights, I am giving him a piece of fire." (*Hasan*)

٢٣١٨ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ: حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرٍو، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**إِنَّمَا أَنَا بَشَرٌ. وَلَعَلَّ بَعْضَكُمْ أَنْ يَكُونَ أَلْحَنَ بِحُجَّتِهِ مِنْ بَعْضٍ. فَمَنْ قَطَعْتُ لَهُ مِنْ حَقِّ أَخِيهِ قِطْعَةً. فَإِنَّمَا أَقْطَعُ لَهُ قِطْعَةً مِنَ النَّارِ**».

تخريج: [إسناده حسن] أخرجه أحمد: ٢/٣٣٢ عن محمد بن بشر به، وصححه ابن حبان(موارد)، ح: ١١٩٧ من حديث محمد بن عمرو، وقال البوصيري: هذا إسناد صحيح .

Comments:

a. Even the Messenger of Allâh ﷺ had the duty to act and give a decision according to the *Shari'ah*.

b. 'That detracts from his brother's rights' means that a party was not given its full and deserved right, but rather some extra share mistakenly was given to the other party.

Chapter 6. One Who Claims Something That Does Not Belong To Him And Disputes About It

(المعجم ٦) - بَابُ مَنِ ادَّعَى مَا لَيْسَ لَهُ وَخَاصَمَ فِيهِ (التحفة ٦)

2319. It was narrated from Abu Dharr that he heard the Messenger of Allâh ﷺ say: "Whoever claims something that does not belong to him; he is not one of us, so let him take his place in Hell." (*Sahih*)

٢٣١٩ - حَدَّثَنَا عَبْدُ الْوَارِثِ بْنُ عَبْدِ الصَّمَدِ ابْنِ عَبْدِ الْوَارِثِ بْنِ سَعِيدٍ، أَبُو عُبَيْدَةَ: حَدَّثَنِي أَبِي عَنْ أَبِيهِ: حَدَّثَنَا الْحُسَيْنُ بْنُ ذَكْوَانَ عَنْ عَبْدِ اللهِ بْنِ بُرَيْدَةَ قَالَ: حَدَّثَنِي يَحْيَى بْنُ يَعْمَرَ أَنَّ أَبَا الأَسْوَدِ الدِّيلِيَّ حَدَّثَهُ عَنْ أَبِي ذَرٍّ أَنَّهُ سَمِعَ رَسُولَ اللهِ ﷺ يَقُولُ: «**مَنِ ادَّعَى مَا لَيْسَ لَهُ فَلَيْسَ مِنَّا، وَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ**».

تخريج: أخرجه مسلم، الإيمان، باب بيان حال إيمان من قال لأخيه المسلم ياكافر!، ح: ٦١

من حديث عبدالصمد به مطولاً.

Comments:

'Let him take his place in Hell' means that the person should be certain to go to Hell. Therefore, to avoid the chastisement of Hell, he should avoid committing this sin; and if this mistake has taken place, then he should escape Hell by restoring the right of the rightful person and by seeking sincere forgiveness.

2320. It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ said: "Whoever takes the wrongdoer's side in a dispute or supports wrongdoing, he will remain subject to the wrath of Allâh until he gives it up." (*Hasan*)

٢٣٢٠ - حَدَّثَنَا مُحَمَّدُ بْنُ ثَعْلَبَةَ بْنِ سَوَاءٍ: حَدَّثَنِي عَمِّي مُحَمَّدُ بْنُ سَوَاءٍ، عَنْ حُسَيْنٍ الْمُعَلِّمِ، عَنْ مَطَرٍ الْوَرَّاقِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ أَعَانَ عَلَى خُصُومَةٍ بِظُلْمٍ أَوْ يُعِينُ عَلَى ظُلْمٍ لَمْ يَزَلْ فِي سَخَطِ اللهِ حَتَّى يَنْزِعَ».

تخريج: [إسناده حسن] أخرجه أبو داود، القضاء، باب: في الرجل يعين على خصومة من غير أن يعلم أمرها، ح:٣٥٩٨ من حديث مطر به.

Chapter 7. The Burden Of Proof Rests With The Plaintiff And An Oath Is Required From The One The Claim Is Made Against

(المعجم ٧) - بَابٌ: الْبَيِّنَةُ عَلَى الْمُدَّعِي وَالْيَمِينُ عَلَى الْمُدَّعَىٰ عَلَيْهِ (التحفة ٧)

2321. It was narrated from Ibn 'Abbâs that the Messenger of Allâh ﷺ said: "If the people were given what they claimed, some would have claimed the lives and property of men. But the one the claim is made against is obliged to swear an oath." (*Sahih*)

٢٣٢١ - حَدَّثَنَا حَرْمَلَةُ بْنُ يَحْيَى الْمِصْرِيُّ: حَدَّثَنَا عَبْدُ اللهِ بْنُ وَهْبٍ: أَنْبَأَنَا ابْنُ جُرَيْجٍ، عَنِ ابْنِ أَبِي مُلَيْكَةَ، عَنِ ابْنِ عَبَّاسٍ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «لَوْ يُعْطَى النَّاسُ بِدَعْوَاهُمْ، ادَّعَى نَاسٌ دِمَاءَ رِجَالٍ وَأَمْوَالَهُمْ. وَلٰكِنِ الْيَمِينُ عَلَى الْمُدَّعَى عَلَيْهِ».

تخريج: أخرجه البخاري، التفسير، باب ﴿إن الذين يشترون بعهد الله ...﴾ الخ، ح:٤٥٥٢ من حديث ابن جريج به، ومسلم، الأقضية، باب اليمين على المدعى عليه، ح:١٧١١ من حديث ابن وهب به.

Comments:

When the plaintiff is unable to bring the witnesses regarding a case, then the defendant will be asked to take the oath; and he will testify by swearing

in the Name of Allâh to prove his claim to be true.

b. *The decision cannot be made upon the oath of the plaintiff only rather he is* first required to bring a witnesses.

2322. It was narrated that Ash'ath bin Qais said: "There was a dispute between myself and a Jewish man concerning some land, and he denied me my rights so I brought him to the Prophet ﷺ. The Messenger of Allâh ﷺ said to me: 'Do you have proof?' I said: 'No.' He said to the Jews, 'Swear an oath.' I said: 'If he swears an oath he will take my property.' Then Allâh, Glorious is He, revealed: 'Verily, those who purchase a small gain at the cost of Allâh's covenant and their oaths, they shall have no portion in the Hereafter (Paradise). Neither will Allâh speak to them nor look at them on the Day of Resurrection nor will He purify them, and they shall have a painful torment.'"[1] (*Sahih*)

٢٣٢٢ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ، وَ عَلِيُّ بْنُ مُحَمَّدٍ. قَالاَ: حَدَّثَنَا وَكِيعٌ وَأَبُو مُعَاوِيَةَ. قَالاَ: حَدَّثَنَا الأَعْمَشُ عَنْ شَقِيقٍ، عَنِ الأَشْعَثِ بْنِ قَيْسٍ قَالَ: كَانَ بَيْنِي وَبَيْنَ رَجُلٍ مِنَ الْيَهُودِ أَرْضٌ. فَجَحَدَنِي. فَقَدَّمْتُهُ إِلَى النَّبِيِّ ﷺ. فَقَالَ لِي رَسُولُ اللهِ ﷺ: «هَلْ لَكَ بَيِّنَةٌ؟» قُلْتُ: لاَ. قَالَ لِلْيَهُودِيِّ: «احْلِفْ» قُلْتُ: إِذاً يَحْلِفُ فِيهِ فَيَذْهَبُ بِمَالِي. فَأَنْزَلَ اللهُ سُبْحَانَهُ: ﴿إِنَّ ٱلَّذِينَ يَشْتَرُونَ بِعَهْدِ ٱللَّهِ وَأَيْمَـٰنِهِمْ ثَمَنًا قَلِيلًا﴾ [آل عمران: ٧٧] إِلَى آخِرِ الآيَةِ.

تخريج: أخرجه البخاري، المساقاة، باب الخصومة في البئر والقضاء فيها، ح:٢٣٥٦، ٢٣٥٧ . . . الخ، من حديث الأعمش به، ومسلم، الإيمان، باب وعيد من اقتطع حق مسلم بيمين فاجرة بالنار، ح:١٣٨ عن ابن نمير به.

Comments:

a. The *judge is responsible* to give a decision according to his best understanding of the dispute, on the basis of witnesses and evidences; he will not be sinful if he tried his best to give the right decision in the light of the Qur'ân and *Hadith,* even though the decision, mistakenly, happened to be incorrect. But if the claimant knew that the claim was false, he was then not allowed to take the other's right, although the decision had been made in his favor.

b. 'Neither will Allâh speak to them' means He will not address him with *mercy and pleasure, rather He will reckon him with anger,* rebuke and admonition.

[1] *Âl 'Imrân* 3:77.

Chapter 8. One Who Swears A False Oath In Order To Seize Wealth Unlawfully

(المعجم ٨) - بَابُ مَنْ حَلَفَ عَلَى يَمِينٍ فَاجِرَةٍ لِيَقْتَطِعَ بِهَا مَالًا (التحفة ٨)

2323. It was narrated from 'Abdullâh bin Mas'ud that the Messenger of Allâh ﷺ said: "Whoever swears a false oath in order to seize the wealth of a Muslim unlawfully, he will meet Allâh when He is angry with him." (*Sahih*)

٢٣٢٣ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ: حَدَّثَنَا وَكِيعٌ وَ أَبُو مُعَاوِيَةَ. قَالاَ: حَدَّثَنَا الأَعْمَشُ عَنْ شَقِيقٍ، عَنْ عَبْدِ اللهِ بْنِ مَسْعُودٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ حَلَفَ عَلَى يَمِينٍ، وَهُوَ فِيهَا فَاجِرٌ، يَقْتَطِعُ بِهَا مَالَ امْرِىءٍ مُسْلِمٍ، لَقِيَ اللهَ وَهُوَ عَلَيْهِ غَضْبَانُ».

تخريج: [صحيح] انظر الحديث السابق.

Comments:

a. False oath is a major sin, particularly when its purpose is to wrongfully take the property of another person.

b. Taking the property of a non-Muslim wrongfully is also a crime, but a Muslim taking the property of another Muslim by unlawful means is an even worst sin and offence.

2324. Abu Umâmah Al-Hârithi narrated that he heard the Messenger of Allâh ﷺ say: "No man seizes the wealth of a Muslim unlawfully by means of his (false) oath, but Allâh will deny Paradise to him and will doom him to Hell." A man among the people said: "O Messenger of Allâh, even if it is something small?" He said: "Even if it is a twig of an *Arâk* tree." (*Sahih*)

٢٣٢٤ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ عَنِ الْوَلِيدِ بْنِ كَثِيرٍ، عَنْ مُحَمَّدِ بْنِ كَعْبٍ أَنَّهُ سَمِعَ أَخَاهُ عَبْدَ اللهِ بْنَ كَعْبٍ أَنَّ أَبَا أُمَامَةَ الْحَارِثِيَّ حَدَّثَهُ أَنَّهُ سَمِعَ رَسُولَ اللهِ ﷺ يَقُولُ: «لاَ يَقْتَطِعُ رَجُلٌ حَقَّ امْرِىءٍ مُسْلِمٍ بِيَمِينِهِ، إِلَّا حَرَّمَ اللهُ عَلَيْهِ الْجَنَّةَ وَأَوْجَبَ لَهُ النَّارَ». فَقَالَ رَجُلٌ مِنَ الْقَوْمِ: يَا رَسُولَ اللهِ وَإِنْ كَانَ شَيْئاً يَسِيراً؟ قَالَ: «وَإِنْ كَانَ سِوَاكاً مِنْ أَرَاكٍ».

تخريج: أخرجه مسلم، الإيمان، باب وعيد من اقتطع حق مسلم بيمين فاجرة بالنار، ح:١٣٧ عن ابن أبي شيبة به.

Comments:

The fulfillment of human rights is also obligatory along with the fulfillment of the Rights of Allâh. Alongside *Shirk* (associating partners with Allâh) there are other sins for which Hell is prescribed for the perpetrator. He may be released after bearing sufficient punishment; and if he has good deeds

greater than the sin, he may be delivered because of it. Allâh may also forgive him with His special kindness. But the punishment for major *Shirk* and other such blasphemous deeds that brand one out of the fold of Islam is everlasting.

Chapter 9. Swearing An Oath At The Time Of Usurping People's Rights

(المعجم ٩) - بَابُ الْيَمِينِ عِنْدَ مُقَاطِعِ الْحُقُوقِ (التحفة ٩)

2325. It was narrated from Jâbir bin 'Abdullâh that the Messenger of Allâh ﷺ said: 'Whoever swears a false oath near this pulpit of mine, let him take his place in Hell, even if it is for a green twig." (*Sahih*)

٢٣٢٥ - حَدَّثَنَا عَمْرُو بْنُ رَافِعٍ: حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ؛ ح: وَحَدَّثَنَا أَحْمَدُ بْنُ ثَابِتٍ الْجَحْدَرِيُّ: حَدَّثَنَا صَفْوَانُ بْنُ عِيسَى. قَالَا: حَدَّثَنَا هَاشِمُ بْنُ هَاشِمٍ عَنْ عَبْدِ اللهِ بْنِ نِسْطَاسٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ حَلَفَ بِيَمِينٍ آثِمَةٍ، عِنْدَ مِنْبَرِي هٰذَا، فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ. وَلَوْ عَلَى سِوَاكٍ أَخْضَرَ».

تخريج: [إسناده صحيح] أخرجه أبو داود، الأيمان والنذور، باب ماجاء في تعظيم اليمين عند منبر النبي ﷺ، ح:٣٢٤٦ من حديث هاشم به، وصححه ابن حبان (موارد)، ح:١١٩٢، وابن الجارود، ح:٩٢٧، والحاكم:٤/٢٩٦، ١٩٧، والذهبي، وله شواهد كثيرة.

Comments:

a. Taking an oath and demanding an oath is allowed for solving mutual disputes and differences, providing the oath is true, and the sin is only involved if the oath is false.

b. Committing an offence or sin at an honored and holy place, is worse in gravity than doing so at an ordinary place, and the punishment for it will be more severe.

c. The place in the mosque around the pulpit is more respected and regarded holier. The Prophet ﷺ said: "Between my house (the room of 'Âishah ﷺ) and my pulpit is a garden from the Gardens of Paradise." [*Sahih Al-Bukhâri* (1195) and *Sahih Muslim* (1390)]

2326. Muhammad bin Yahya, who is Abu Yunus Al-Qawi, said: I heard Abu Salamah say: I heard Abu Hurairah say: "The Messenger of Allâh ﷺ said: 'No man or woman swears a false oath beside this pulpit, even if it is for a fresh twig, but he will be

٢٣٢٦ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَىٰ، وَ زَيْدُ ابْنُ أَخْزَمَ. قَالَا: حَدَّثَنَا الضَّحَّاكُ بْنُ مَخْلَدٍ: حَدَّثَنَا الْحَسَنُ بْنُ يَزِيدَ بْنِ فَرُّوخَ؛ قَالَ مُحَمَّدُ ابْنُ يَحْيَىٰ: وَهُوَ أَبُو يُونُسَ الْقَوِيُّ، قَالَ: سَمِعْتُ أَبَا سَلَمَةَ يَقُولُ: سَمِعْتُ أَبَا هُرَيْرَةَ

doomed to Hell.'" (*Sahih*)

يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ: «لاَ يَحْلِفُ عِنْدَ هٰذَا الْمِنْبَرِ عَبْدٌ، وَلاَ أَمَةٌ، عَلَى يَمِينٍ آثِمَةٍ، وَلَوْ عَلَى سِوَاكٍ رَطْبٍ، إِلَّا وَجَبَتْ لَهُ النَّارُ».

تخريج: [**إسناده صحيح**] أخرجه أحمد:٢/٣٢٩،٥١٨ عن الضحاك به، وصححه البوصيري، والمنذري في الترغيب والترهيب:٢/٦٢٥، والحاكم:٤/٢٩٧ على شرط الشيخين، وقال الذهبي: صحيح .

Chapter 10. What The People Of The Book Should Be Asked To Swear By

(المعجم ١٠) - **بَابُ بِمَا يُسْتَحْلَفُ أَهْلُ الْكِتَابِ** (التحفة ١٠)

2327. It was narrated from Barâ' bin 'Âzib that the Messenger of Allâh ﷺ called one of the Jewish scholars and said: "Swear by the One Who sent the Torah (Tawrâh) down to Musa." (*Sahih*)

٢٣٢٧ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الأَعْمَشِ، عَنْ عَبْدِ اللهِ بْنِ مُرَّةَ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ أَنَّ رَسُولَ اللهِ ﷺ دَعَا رَجُلاً مِنْ عُلَمَاءِ الْيَهُودِ. فَقَالَ: «**أَنْشُدُكَ بِالَّذِي أَنْزَلَ التَّوْرَاةَ عَلَى مُوسٰى**».

تخريج: أخرجه مسلم، الحدود، باب رجم اليهود، أهل الذمة في الزنى، ح:١٧٠٠ من حديث أبي معاوية به، وانظر، ح:٢٥٥٨ .

2328. It was narrated from Jâbir bin 'Abdullâh that the Messenger of Allâh ﷺ said to two Jews: "Swear by Allâh Who sent the Tawrâh down to Musa, peace be upon him." (*Da'if*)

٢٣٢٨ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ مُجَالِدٍ: أَنْبَأَنَا عَامِرٌ عَنْ جَابِرِ بْنِ عَبْدِ اللهِ أَنَّ رَسُولَ اللهِ ﷺ قَالَ لِيَهُودِيَّيْنِ: «**نَشَدْتُكُمَا بِاللهِ الَّذِي أَنْزَلَ التَّوْرَاةَ عَلَى مُوسٰى عَلَيْهِ السَّلاَمُ**».

تخريج: [**إسناده ضعيف**] أخرجه أبو داود، الحدود، باب: في رجم اليهوديين، ح:٤٤٥٢ من حديث أبي أسامة به، وانظر، ح:١١ لعلته.

Comments:

a. The false oath is also forbidden in the religion of Jews and Christians. Therefore they can be asked to take an oath when needed.
b. The non-Muslims should also be asked to swear only by Allâh ﷻ.
c. The Jews respect the Torah and claim to have faith in it; the oath can be demanded from them according to their faith, but by using only such words that are not contrary to Islamic faith.

Chapter 11. When Two Men Claim Some Goods And Neither Of Them Has Any Proof

(المعجم ١١) - بَابُ: الرَّجُلَانِ يَدَّعِيَانِ السِّلْعَةَ وَلَيْسَ بَيْنَهُمَا بَيِّنَةٌ (التحفة ١١)

2329. It was narrated from Abu Hurairah that he said that two men laid claim to an animal, and neither of them had any proof, so the Prophet ﷺ commanded them to cast lots as to which of them should swear an oath. (*Da'if*)

٢٣٢٩ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ: حَدَّثَنَا سَعِيدُ بْنُ أَبِي عَرُوبَةَ عَنْ قَتَادَةَ، عَنْ خِلَاسٍ، عَنْ أَبِي رَافِعٍ، عَنْ أَبِي هُرَيْرَةَ أَنَّهُ ذَكَرَ أَنَّ رَجُلَيْنِ ادَّعَيَا دَابَّةً. وَلَمْ يَكُنْ بَيْنَهُمَا بَيِّنَةٌ. فَأَمَرَهُمَا النَّبِيُّ ﷺ أَنْ يَسْتَهِمَا عَلَى الْيَمِينِ.

تخريج: [إسناده ضعيف] أخرجه أبو داود، الأقضية، باب الرجلين يدعيان شيئًا وليس بينهما بينة، ح:٣٦١٦ من حديث سعيد به، انظر، ح:١٧٥، ٤٢٩ لعلته.

Comments:

a. Islamic law stipulates that the claimant should bring forward the witnesses, otherwise the defendant will take an oath.

b. In the mentioned form in the *Hadith*, both parties are plaintiffs as well as defendants. Both parties have the right to swear in a situation like this. Therefore drawing lots will decide who should swear.

2330. It was narrated from Abu Musa that two men referred a dispute to the Messenger of Allâh ﷺ concerning an animal, and neither of them had proof, so he ruled that it should be divided in half. (*Hasan*)

٢٣٣٠ - حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ، وَ مُحَمَّدُ بْنُ مَعْمَرٍ، وَ زُهَيْرُ بْنُ مُحَمَّدٍ. قَالُوا: حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ: حَدَّثَنَا [سَعِيدٌ] عَنْ قَتَادَةَ، عَنْ سَعِيدِ بْنِ أَبِي بُرْدَةَ، عَنْ أَبِيهِ، عَنْ أَبِي مُوسَى أَنَّ رَسُولَ اللهِ ﷺ اخْتَصَمَ إِلَيْهِ رَجُلَانِ، بَيْنَهُمَا دَابَّةٌ. وَلَيْسَ لِوَاحِدٍ مِنْهُمَا بَيِّنَةٌ، فَجَعَلَهَا بَيْنَهُمَا نِصْفَيْنِ.

تخريج: [حسن] أخرجه أبو داود، الأقضية، باب الرجلين يدعيان شيئًا وليس بينهما بينة، ح:٣٦١٣ من حديث قتادة به، رواه شيبة عن قتادة به(السنن الكبرٰى للبيهقي:١٠/٢٥٧)، والمسند المطبوع للإمام أحمد:٤/٤٠٢)، وله شواهد كثيرة جدًا.

Chapter 12. A Person Who Has Something Stolen, And He Finds It In The Possession Of A Man Who Bought It

(المعجم ١٢) - بَابُ مَنْ سُرِقَ لَهُ شَيْءٌ، فَوَجَدَهُ فِي يَدِ رَجُلٍ، اشْتَرَاهُ (التحفة ١٢)

2331. It was narrated from Samurah bin Jundub that the Messenger of Allâh ﷺ said: "If a man loses something, or it is stolen from him, and he finds it in the possession of a man who bought it, then he has more right to it, and the one who bought it should ask for his money back from the one who sold it to him.'" (*Da'if*)

٢٣٣١ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا حَجَّاجٌ عَنْ سَعِيدِ بْنِ عُبَيْدِ بْنِ زَيْدِ بْنِ عُقْبَةَ، عَنْ أَبِيهِ، عَنْ سَمُرَةَ بْنِ جُنْدُبٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا ضَاعَ لِلرَّجُلِ مَتَاعٌ، أَوْ سُرِقَ لَهُ مَتَاعٌ، فَوَجَدَهُ فِي يَدِ رَجُلٍ يَبِيعُهُ، فَهُوَ أَحَقُّ بِهِ. وَيَرْجِعُ الْمُشْتَرِي عَلَى الْبَائِعِ بِالثَّمَنِ».

تخريج: [إسناده ضعيف] أخرجه البيهقي:٦/٥١ من حديث أبي معاوية ثنا الحجاج بن أرطاة به، وضعفه البوصيري، وانظر، ح:٤٩٦، ١١٢٩ لعلته.

Chapter 13. Ruling On Property Damaged By Livestock

(المعجم ١٣) - بَابُ الْحُكْمِ فِيمَا أَفْسَدَتِ الْمَوَاشِي (التحفة ١٣)

2332. It was narrated from Ibn Shihâb that Ibn Muhayyisah Al-Ansâri told him that a she-camel belonging to Barâ' used to wander free. It entered a garden belonging to some people and caused some damage. The Messenger of Allâh ﷺ was told of that, and he ruled that property was to be protected by its owners during the day, but the owners of livestock were responsible for any damage caused by their animals during the night. (*Da'if*)

٢٣٣٢ - حَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ الْمِصْرِيُّ: أَنْبَأَنَا اللَّيْثُ بْنُ سَعْدٍ، عَنِ ابْنِ شِهَابٍ أَنَّ ابْنَ مُحَيِّصَةَ الأَنْصَارِيَّ أَخْبَرَهُ أَنَّ نَاقَةً لِلْبَرَاءِ، كَانَتْ ضَارِيَةً، دَخَلَتْ فِي حَائِطِ قَوْمٍ. فَأَفْسَدَتْ فِيهِ. فَكُلِّمَ رَسُولُ اللهِ ﷺ فِيهَا. فَقَضَى أَنَّ حِفْظَ الأَمْوَالِ عَلَى أَهْلِهَا بِالنَّهَارِ. وَعَلَى أَهْلِ الْمَوَاشِي مَا أَصَابَتْ مَوَاشِيهِمْ بِاللَّيْلِ.

Another chain from Harâm bin Muhayyisah, from Barâ' bin 'Âzib, that a she-camel belonging to the family of Barâ' damaged

حدّثنا الْحَسَنُ بْنُ عَلِيِّ بْنِ عَفَّانَ: حَدَّثَنَا مُعَاوِيَةُ بْنُ هِشَامٍ، عَنْ سُفْيَانَ، عَنْ عَبْدِ اللهِ ابْنِ عِيسَى، عَنِ الزُّهْرِيِّ، عَنْ حَرَامِ بْنِ مُحَيِّصَةَ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ أَنَّ نَاقَةً لِآلِ

something, and the Messenger of Allâh ﷺ issued a similar ruling.

الْبَرَاءِ أَفْسَدَتْ شَيْئاً. فَقَضَى رَسُولُ اللهِ ﷺ، بِمِثْلِهِ.

تخريج: [إسناده ضعيف] أخرجه أبو داود، البيوع، باب المواشي تفسد زرع قوم، ح:٣٥٧٠ من حديث ابن شهاب الزهري به * الأوزاعي تابعه مالك (الموطأ:٢/٧٤٧، ٧٤٨) وغيره، ولم أجد تصريح سماع الزهري، وانظر، ح:٧٠٧.

Comments:

The night is for rest, and during the night the animals are kept in enclosures. Therefore, if an animal enters into the field or garden of someone during night, it will be the negligence and fault of the owner of the animal. So he will be responsible to pay for the damage. Contrary to the night, if any damage is done during the day, it will be the fault of the owner of the garden or of the farmer; and the owner of the animal will not be responsible.

Chapter 14. Ruling Concerning One Who Breaks Something

(المعجم ١٤) - بَابُ الْحُكْمِ فِيمَنْ كَسَرَ شَيْئًا (التحفة ١٤)

2333. It was narrated that a man from Banu Suwâ'ah said: "I said to 'Âishah: 'Tell me about the character of the Messenger of Allâh ﷺ.' She said: 'Have you not read the Qur'ân: "And verily, you (O Muhammad) are on an exalted (standard of) character?"[1] She said: 'The Messenger of Allâh ﷺ was with his Companions, and I made some food for him, and Hafsah made some food for him, but Hafsah got there before me. So I said to the slave girl: "Overturn her bowl." She went and caught up with her, and she was about to put (the bowl) in front of the Messenger of Allâh ﷺ. She overturned it and the bowl broke, scattering the food. The Messenger of Allâh ﷺ

٢٣٣٣ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا شَرِيكُ بْنُ عَبْدِ اللهِ عَنْ قَيْسِ بْنِ وَهْبٍ، عَنْ رَجُلٍ مِنْ بَنِي سُوأَةَ قَالَ: قُلْتُ لِعَائِشَةَ: أَخْبِرِينِي عَنْ خُلُقِ رَسُولِ اللهِ ﷺ. قَالَتْ: أَوَ مَا تَقْرَأُ الْقُرْآنَ: ﴿وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ﴾؟ [القلم: ٤] قَالَتْ: كَانَ رَسُولُ اللهِ ﷺ مَعَ أَصْحَابِهِ. فَصَنَعْتُ لَهُ طَعَاماً. وَصَنَعَتْ لَهُ حَفْصَةُ طَعَاماً. قَالَتْ: فَسَبَقَتْنِي حَفْصَةُ. فَقُلْتُ لِلْجَارِيَةِ: انْطَلِقِي فَأَكْفِئِي قَصْعَتَهَا. فَلَحِقَتْهَا وَقَدْ هَمَّتْ أَنْ تَضَعَ بَيْنَ يَدَيْ رَسُولِ اللهِ ﷺ فَأَكْفَأَتْهَا فَانْكَسَرَتِ الْقَصْعَةُ، وَانْتَشَرَ الطَّعَامُ. قَالَتْ: فَجَمَعَهَا رَسُولُ اللهِ ﷺ وَمَا فِيهَا مِنَ الطَّعَامِ عَلَى النِّطَعِ. فَأَكَلُوا. ثُمَّ بَعَثَ بِقَصْعَتِي. فَدَفَعَهَا إِلَى حَفْصَةَ. فَقَالَ:

[1] *Al-Qalam* 68:4.

«خُذُوا ظَرْفاً مَكَانَ ظَرْفِكُمْ وَكُلُوا مَا فِيهَا» قَالَتْ: فَمَا رَأَيْتُ ذٰلِكَ فِي وَجْهِ رَسُولِ اللهِ ﷺ.

gathered the pieces and the food on the leather mat, and they ate. Then he sent for my bowl and gave it to Hafsah, and said: "Take this pot in place of your pot, and eat what is in it." And I did not see any expression of anger on the face of the Messenger of Allâh ﷺ.'" (*Da'if*)

تخريج: **[إسناده ضعيف]** أخرجه ابن أبي شيبة . شيخ المصنّف . في المصنّف:١٤/ ٢١٤، ٢١٥ به، وضعفه البوصيري: لجهالة رجل من بني سوأة .

٢٣٣٤ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ: حَدَّثَنَا حُمَيْدٌ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كَانَ النَّبِيُّ ﷺ عِنْدَ إِحْدَى أُمَّهَاتِ الْمُؤْمِنِينَ. فَأَرْسَلَتْ أُخْرَى بِقَصْعَةٍ فِيهَا طَعَامٌ. فَضَرَبَتْ يَدَ الرَّسُولِ. فَسَقَطَتِ الْقَصْعَةُ فَانْكَسَرَتْ. فَأَخَذَ رَسُولُ اللهِ ﷺ الْكِسْرَتَيْنِ فَضَمَّ إِحْدَاهُمَا إِلَى الْأُخْرَى. فَجَعَلَ يَجْمَعُ فِيهَا الطَّعَامَ وَيَقُولُ: «غَارَتْ أُمُّكُمْ. كُلُوا» فَأَكَلُوا. حَتَّى جَاءَتْ بِقَصْعَتِهَا، الَّتِي فِي بَيْتِهَا. فَدَفَعَ الْقَصْعَةَ الصَّحِيحَةَ إِلَى الرَّسُولِ، وَتَرَكَ الْمَكْسُورَةَ فِي بَيْتِ الَّتِي كَسَرَتْهَا.

2334. It was narrated that Anas bin Mâlik said: "The Prophet ﷺ was with one of the Mothers of the Believers (his wives) and another (wife) sent a bowl containing food. She (the first wife) struck the hand of the Messenger and the bowl fell and broke. The Messenger of Allâh ﷺ took the two pieces and put them back together, then he started gathering up the food and putting it in (the bowl). He said: 'Your mother was jealous. Eat.' So they ate, and she (the wife who broke the bowl) brought the bowl that was in her house and gave the intact bowl to the Messenger, who left the broken bowl in the house of the one who broke it." (*Sahih*)

تخريج: **[إسناده صحيح]** أخرجه أبو داود، البيوع، باب: فيمن أفسد شيئًا يغرم مثله، ح:٣٥٦٧، والنسائي، ح:٣٤٠٧ عن محمد بن المثنى به، وأخرجه البخاري، والترمذي وغيرهما من طرق عن حميد به، وقال الترمذي، ح:١٣٥٩ حسن صحيح ، وتابعه ثابت البناني عن أنس به(قط: ٤/ ١٥٣).

Chapter 15. A Man Fixing Wood To The Wall Of His Neighbor

(المعجم ١٥) - بَابُ الرَّجُلِ يَضَعُ خَشَبَةً عَلَى جِدَارِ جَارِهِ (التحفة ١٥)

2335. It was narrated that 'Abdur-Rahmân Al-A'raj said: "I heard Abu Hurairah narrating that the Prophet ﷺ said: 'When anyone of you asks his neighbor for permission to fix a piece of wood to his wall, he should not refuse him.' When Abu Hurairah told them this, they lowered their heads, and when he saw them he said: 'Why do I see you turning away from it? By Allâh, I will force you to accept it.'" (*Sahih*)

٢٣٣٥ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ، وَ مُحَمَّدُ ابْنُ الصَّبَّاحِ. قَالاَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ، عَنْ عَبْدِ الرَّحْمٰنِ الأَعْرَجِ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ، يَبْلُغُ بِهِ النَّبِيَّ ﷺ، قَالَ: «إِذَا اسْتَأْذَنَ أَحَدَكُمْ جَارُهُ أَنْ يَغْرِزَ خَشَبَةً فِي جِدَارِهِ فَلاَ يَمْنَعْهُ» فَلَمَّا حَدَّثَهُمْ أَبُو هُرَيْرَةَ طَأْطَأُوا رُؤُوسَهُمْ. فَلَمَّا رَآهُمْ قَالَ: مَا لِي أَرَاكُمْ عَنْهَا مُعْرِضِينَ. وَاللهِ لأَرْمِيَنَّ بِهَا بَيْنَ أَكْتَافِكُمْ.

تخريج: أخرجه البخاري، المظالم، باب لا يمنع جار جاره أن يغرز خشبةً في جداره، ح:٢٤٦٣ من حديث الزهري به، ومسلم، المساقاة، باب غرز الخشبة في جدار الجار، ح:١٦٠٩ من حديث سفيان بن عيينة به.

Comments:

a. Thrusting wood into the wall means, either to fix a peg, or to place a beam etc., on the wall to put a roof on it.

b. Linguistically the Arabic text translates as: 'Keep hitting it on the shoulders' and it means whether you like it or not I shall keep telling you the rule of *Shari'ah* and you will have to act upon it.

2336. 'Ikrimah bin Salamah narrated that there were two brothers from among the sons of Mughirah. One of them swore an oath to set a slave free if the other one fixed a piece of wood to his wall. Mujammi' bin Yazid and many men from among the *Ansâr* came and said: "We bear witness that the Messenger of Allâh ﷺ said: 'None of you should refuse to let his neighbor fix a piece of wood to his wall.'" He said: 'O my brother, judgment has been

٢٣٣٦ - حَدَّثَنَا أَبُو بِشْرٍ، بَكْرُ بْنُ خَلَفٍ: حَدَّثَنَا أَبُو عَاصِمٍ، عَنِ ابْنِ جُرَيْجٍ، عَنْ عَمْرِو ابْنِ دِينَارٍ أَنَّ هِشَامَ بْنَ يَحْيَىٰ أَخْبَرَهُ أَنَّ عِكْرِمَةَ ابْنَ سَلَمَةَ أَخْبَرَهُ أَنَّ أَخَوَيْنِ مِنْ بَلْمُغِيرَةَ أَعْتَقَ أَحَدُهُمَا أَنْ لاَ يَغْرِزَ خَشَباً فِي جِدَارِهِ. فَأَقْبَلَ مُجَمِّعُ بْنُ يَزِيدَ وَرِجَالٌ كَثِيرٌ مِنَ الأَنْصَارِ. فَقَالُوا: نَشْهَدُ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «لاَ يَمْنَعْ أَحَدُكُمْ جَارَهُ أَنْ يَغْرِزَ خَشَبَةً فِي جِدَارِهِ» فَقَالَ: يَا أَخِي إِنَّكَ مَقْضِيٌّ

passed in your favor against me, but I have sworn an oath.' So go ahead and fix your wood to my wall."

لَكَ عَلَيَّ. وَقَدْ حَلَفْتُ. فَاجْعَلْ أُسْطُوَاناً دُونَ حَائِطِي أَوْ جِدَارِي. فَاجْعَلْ عَلَيْهِ خَشَبَكَ.

تخريج: [إسناده ضعيف] أخرجه أحمد: ٣/ ٤٧٩، ٤٨٠ من حديث ابن جريج (أخبرني عمرو ابن دينار) به * عكرمة بن سلمة مجهول(تقريب)، وفيه علة أخرى، وأصل الحديث صحيح، انظر الحديث السابق.

Comments:

a. Taking a conditional oath about one's own thing is permissible; for example: "If I do such and such work then my slave is free."
b. The Companions and the *Tâbi'in* (the successors) would end their dispute by listening to a *Hadith*, and would act in the light of *Hadith*; even if the decision was against them.
c. One who has taken an oath, should not be forced to break it, but rather encouraged to fulfill it.

2337. It was narrated from Ibn 'Abbâs that the Prophet ﷺ said: "No one of you should refuse to let his neighbor fix a piece of wood to his wall." (***Sahih***)

٢٣٣٧ - حَدَّثَنَا حَرْمَلَةُ بْنُ يَحْيَىٰ: حَدَّثَنَا عَبْدُ اللهِ بْنُ وَهْبٍ: أَخْبَرَنِي ابْنُ لَهِيعَةَ، عَنْ أَبِي الأَسْوَدِ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ ﷺ قَالَ: «**لاَ يَمْنَعْ أَحَدُكُمْ جَارَهُ أَنْ يَغْرِزَ خَشَبَةً عَلَى جِدَارِهِ**».

تخريج: [صحيح] أخرجه أحمد: ١/ ٢٥٥ من حديث ابن لهيعة به، ولم أجد تصريح سماعه، وضعفه البوصيري، ولكن رواه أيوب وغيره عن عكرمة به، وله شواهد عند البخاري وغيره.

Chapter 16. When There Is A Dispute As To How Wide A Road Or Path Should Be

(المعجم ١٦) - بَابٌ: إِذَا تَشَاجَرُوا فِي قَدْرِ الطَّرِيقِ (التحفة ١٦)

2338. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "Make the path seven forearms length wide." (***Sahih***)

٢٣٣٨ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا مُثَنَّى بْنُ سَعِيدٍ الضُّبَعِيُّ عَنْ قَتَادَةَ عَنْ بُشَيْرِ بْنِ كَعْبٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**اجْعَلُوا الطَّرِيقَ سَبْعَةَ أَذْرُعٍ**».

تخريج: [صحيح] أخرجه أبو داود، القضاء، باب: في القضاء، ح: ٣٦٣٣ من حديث المثنى به، وصححه الترمذي، ح: ١٣٥٦، وابن الجارود، ح: ١٠١٨، ولم أجد تصريح سماع

قتادة، ح: ١٧٥، وله شواهد عند مسلم، ح: ١٦١٣ وغيره.

2339. It was narrated from Ibn 'Abbâs that the Messenger of Allâh ﷺ said: "When you dispute concerning a path, make it seven forearms length wide.'" (*Sahih*)

٢٣٣٩ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى، وَ مُحَمَّدُ ابْنُ عُمَرَ بْنِ هَيَّاجٍ. قَالاَ: حَدَّثَنَا قَبِيصَةُ: حَدَّثَنَا سُفْيَانُ عَنْ سِمَاكٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا اخْتَلَفْتُمْ فِي الطَّرِيقِ فَاجْعَلُوهُ سَبْعَةَ أَذْرُعٍ».

تخريج: [صحيح] أخرجه أحمد: ١/ ٢٣٥ من حديث سفيان الثوري به، وتابعه شريك النخعي مع عنعنته، وصححه البوصيري وانظر، ح: ١٧١ لعلته، وللحديث شواهد عند مسلم، ح: ١٦١٣ وغيره.

Comments:

a. A forearm's length means the length from finger tips to the elbow, which is equal to one and half foot. The measure of seven forearms is equal to three yards or ten and half a feet.
b. The current era is of cars, buses, trucks and other vehicles; therefore a suitable width of streets, roads and footpaths should be designed. At the time of drawing architectural plans for new settlements, the width of streets and roads must not be less than that mentioned in the *Hadith*.

Chapter 17. One Who Builds Something On His Own Property That Harms His Neighbor

(المعجم ١٧) - بَابُ مَنْ بَنَى فِي حَقِّهِ مَا يَضُرُّ بِجَارِهِ (التحفة ١٧)

2340. It was narrated from 'Ubâdah bin Sâmit that the Messenger of Allâh ﷺ ruled: "There should be neither harming nor reciprocating harm." (*Da'if*)

٢٣٤٠ - حَدَّثَنَا عَبْدُ رَبِّهِ بْنُ خَالِدٍ النُّمَيْرِيُّ، أَبُو الْمُغَلِّسِ: حَدَّثَنَا فُضَيْلُ بْنُ سُلَيْمَانَ: حَدَّثَنَا مُوسَى بْنُ عُقْبَةَ: حَدَّثَنَا إِسْحَاقُ بْنُ يَحْيَى بْنِ الْوَلِيدِ، عَنْ عُبَادَةَ بْنِ الصَّامِتِ أَنَّ رَسُولَ اللهِ ﷺ قَضَى أَنْ: «لاَ ضَرَرَ وَلاَ ضِرَارَ».

تخريج: [ضعيف] أخرجه عبدالله بن أحمد في زوائد المسند: ٥/ ٣٢٧ من حديث فضيل به، وانظر، ح: ٢٢١٣ لعلته، وله شواهد كثيرة جدًا، ولم يصح منها شيء.

Comments:

a. If someone tries to cause loss, hurt or annoyance, it is incorrect to retaliate with loss and annoyance, rather the arbitration of the wise and elderly, the council of arbitrators, or a religious court should be used as sources to fulfill

true rights, and to stop the person from making trouble.

b. Many such issues that appeared after the noble Prophet ﷺ should be resolved in the light of these rules; if something causes loss to an individual, or it is a collective loss, or the public gets hurt, then this must be eliminated.

٢٣٤١ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَنْبَأَنَا مَعْمَرٌ عَنْ جَابِرٍ الْجُعْفِيِّ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لاَ ضَرَرَ وَلاَ إِضْرَارَ».

2341. It was narrated from Ibn 'Abbâs that the Messenger of Allâh ﷺ said: "There should be neither harming nor reciprocating harm." (*Da'if*)

تخريج: [**إسناده ضعيف جدًا**] أخرجه أحمد: ١/٣١٣ عن عبدالرزاق به، وانظر، ح: ٣٥٦ لعلته، وانظر الحديث السابق.

٢٣٤٢ - حَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ: أَنْبَأَنَا اللَّيْثُ ابْنُ سَعْدٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ مُحَمَّدِ ابْنِ يَحْيَى بْنِ حَبَّانَ، عَنْ لُؤْلُؤَةَ، عَنْ أَبِي صِرْمَةَ، عَنْ رَسُولِ اللهِ ﷺ قَالَ: «مَنْ ضَارَّ أَضَرَّ اللهُ بِهِ، وَمَنْ شَاقَّ شَقَّ اللهُ عَلَيْهِ».

2342. It was narrated from Abu Sirmah that the Messenger of Allâh ﷺ said: "Whoever harms others, Allâh will harm him; and whoever causes hardship to others Allâh will cause hardship to him.'" (*Da'if*)

تخريج: [**إسناده ضعيف**] أخرجه أبو داود، القضاء، باب: في القضاء، ح: ٣٦٣٥ من حديث الليث به، وحسنه الترمذي، ح: ١٩٤٠ * لؤلؤة مولاة الأنصار وثقها الترمذي، والهيثمي في المجمع: ١٠/١٧٨، ولحديثها شواهد كثيرة.

Comments:

a. Muslims must care for each other's rest and peace, and must not try to hurt anyone.

b. 'Allâh will cause hardship to him' also means He will punish him on Judgment Day and reckon him strictly. Another possible meaning is that he will get punishment for it in this life, and he will be swamped in difficulties from Allâh, and will bear losses.

Chapter 18. Two Men Who Lay Claim To A Hut

(المعجم ١٨) - بَابُ: الرَّجُلَانِ يَدَّعِيَانِ فِي خُصٍّ (التحفة ١٨)

٢٣٤٣ - حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ، وَ عَمَّارُ ابْنُ خَالِدٍ الْوَاسِطِيُّ. قَالاَ: حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ، عَنْ دَهْثَمِ بْنِ قُرَّانٍ، عَنْ نِمْرَانَ بْنِ جَارِيَةَ، عَنْ أَبِيهِ أَنَّ قَوْماً اخْتَصَمُوا إِلَى النَّبِيِّ

2343. It was narrated from Nimrân bin Jâriyah, from his father, that some people referred a dispute to the Prophet ﷺ about a hut, so that he could judge between them. He sent Hudhaifah

ﷺ فِي خُصٍّ كَانَ بَيْنَهُمْ. فَبَعَثَ حُذَيْفَةَ يَقْضِي بَيْنَهُمْ. فَقَضَى لِلَّذِينَ يَلِيهِمُ الْقِمْطُ. فَلَمَّا رَجَعَ إِلَى النَّبِيِّ ﷺ أَخْبَرَهُ فَقَالَ: «أَصَبْتَ وَأَحْسَنْتَ».

to judge between them, and he ruled in favor of those who had the rope (with which the hut was binded together). When he went back to the Prophet ﷺ he told him (what he had done) and he said: "You did the right thing, and you did well." (*Da'if*)

تخريج: [**إسناده ضعيف جدًا**] أخرجه الطبراني في الكبير: ٢/ ٢٦٠ من حديث أبي بكر بن عياش به، وقال الدارقطني: ٤/ ٢٢٨ لم يروه غير دهثم بن قران وهو ضعيف وقد اختلف في إسناده ، وقال الحافظ في الإصابة: ١/ ٢١٨، ت: ١٠٤٨ ولا يعرف له رواية إلا من طريق دهثم ودهثم ضغيف جدًا انتهى * ونمران مجهول(تقريب)، وأبوبكر بن عياش ضعفه الجمهور، ولم يخرج عنه البخاري إلا متابعةً.

Comments:

Shaikh Zuhair Shâ'waish said in the footnotes of Da'if Ibn Mâjah: 'Khuss is a hut made of reeds (a type of wild plant). The soft end of the reeds is on the same side of threads and strings. The leaves of the date tree and the skin are on the side of the owner and the hard and rough end is on the other side. This description tells that the claimant was wrong in claiming the ownership of the hut, because his beams were on the side of the hard and rough end.'

(المعجم ١٩) - بَابُ مَنِ اشْتَرَطَ الْخَلَاصَ (التحفة ١٩)

Chapter 19. One Who Stipulates The Condition Of *Khalâs*[1]

٢٣٤٤ - **حَدَّثَنَا** يَحْيَى بْنُ حَكِيمٍ: حَدَّثَنَا أَبُو الْوَلِيدِ: حَدَّثَنَا هَمَّامٌ عَنْ قَتَادَةَ، عَنِ الْحَسَنِ، عَنْ سَمُرَةَ بْنِ جُنْدُبٍ، عَنِ النَّبِيِّ ﷺ قَالَ: «**إِذَا بِيعَ الْبَيْعُ مِنْ رَجُلَيْنِ، فَالْبَيْعُ لِلأَوَّلِ**».

قَالَ أَبُو الْوَلِيدِ: فِي هٰذَا الْحَدِيثِ إِبْطَالُ الْخَلَاصِ.

تخريج: [**ضعيف**] تقدم، ح: ٢١٩٠.

2344. It was narrated from ('Uqbah bin 'Âmir or) Samurah bin Jundub that the Messenger of Allâh ﷺ said: "If a product is sold to two men, it is for the one who was first."[2] (*Da'if*)

(One of the narrators) Abu Al-Walid said: "This *Hadith* shows that *Khalâs* is invalid."

[1] *Khalâs*: A condition stipulating that the seller will deliver the product when it comes into his possession.

[2] "What was sold, or, for the first of the two purchasers." (Sindi). See no. 2190 where it preceded.

Comments:

The meaning of the *Hadith* is that if a person sells an item to someone; then the seller finds another customer who is willing to pay more, and asks the seller to take the item back somehow, and sell it to the new customer; this condition is wrong, as is the second transaction. Only the first sale is correct and legally lawful.

Chapter 20. Passing Judgment By Casting Lots

(المعجم ٢٠) - بَابُ الْقَضَاءِ بِالْقُرْعَةِ (التحفة ٢٠)

2345. It was narrated from 'Imrân bin Husain that a man had six slaves, and he did not have any other wealth apart from them, and he set them free when he died. The Messenger of Allâh ﷺ divided them into groups, set two free and left four as slaves. (*Sahih*)

٢٣٤٥ - حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ، وَ مُحَمَّدُ بْنُ الْمُثَنَّى. قَالاَ: حَدَّثَنَا عَبْدُ الأَعْلَىٰ: حَدَّثَنَا خَالِدٌ الْحَذَّاءُ، عَنْ أَبِي قِلاَبَةَ، عَنْ أَبِي الْمُهَلَّبِ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ أَنَّ رَجُلاً كَانَ لَهُ سِتَّةُ مَمْلُوكِينَ. لَيْسَ لَهُ مَالٌ غَيْرُهُمْ. فَأَعْتَقَهُمْ عِنْدَ مَوْتِهِ. فَجَزَّأَهُمْ رَسُولُ اللهِ ﷺ. فَأَعْتَقَ اثْنَيْنِ وَأَرَقَّ أَرْبَعَةً.

تخريج: أخرجه مسلم، الأيمان، باب من أعتق شركًا له في عبد، ح:١٦٦٨ من حديث أبي قلابة به.

Comments:

a. It is unlawful to give all of one's wealth in charity at the point of death. Just one third, maximum, of the whole inheritance may be given in charity; and donating less than one third is better. (See *Hadith*: 2708].

b. This Companion set free all the slaves while he had the right to set free only two of them. Now every slave had the right to be counted among the two who were set free. It is known from the decision of the Prophet ﷺ, that when more than one claimant has an equal right of something, then the decision will be made by drawing lots.

2346. It was narrated from Abu Hurairah that two men disputed concerning a transaction, and neither of them had proof. The Messenger of Allâh ﷺ commanded them to draw lots as to which of them should swear an oath, whether they liked it or not. (*Da'if*)

٢٣٤٦ - حَدَّثَنَا جَمِيلُ بْنُ الْحَسَنِ الْعَتَكِيُّ: حَدَّثَنَا عَبْدُ الأَعْلَىٰ: حَدَّثَنَا سَعِيدٌ، عَنْ قَتَادَةَ، عَنْ خِلاَسٍ، عَنْ أَبِي رَافِعٍ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَجُلَيْنِ تَدَارَءَا فِي بَيْعٍ. لَيْسَ لِوَاحِدٍ مِنْهُمَا بَيِّنَةٌ. فَأَمَرَهُمَا رَسُولُ اللهِ ﷺ أَنْ يَسْتَهِمَا عَلَى الْيَمِينِ. أَحَبَّا ذٰلِكَ أَمْ كَرِهَا.

تخريج: [ضعيف] تقدم، ح:٢٣٢٩.

Comments:

a. When the claimant is unable to bring the witness or his witnesses are unacceptable, then the defendant will be asked to take an oath.

b. Both parties can be the claimants in the case mentioned in the *Hadith;* and both can be considered defendants as well. Now who will be the defendant and take an oath will be judged by drawing lots.

2347. It was narrated from 'Âishah that when the Prophet ﷺ traveled, he would cast lots among his wives (to decide which one would accompany *him*). (*Sahih*)

٢٣٤٧ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَحْيَى بْنُ يَمَانٍ، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ عَنْ عُرْوَةَ، عَنْ عَائِشَةَ أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا سَافَرَ أَقْرَعَ بَيْنَ نِسَائِهِ.

تخريج: [صحيح] تقدم، ح: ١٩٧٠ .

Comments:

Allâh granted special permission to the noble Prophet ﷺ, therefore, it was not compulsory for the Prophet ﷺ to appoint turns among his wives. (See *Al-Ahzâb* 33: 51), despite that, the Prophet ﷺ would fulfill justice with them. There is a lesson in it for the nation to take the utmost care of justice among wives and children.

2348. It was narrated that Zaid bin Arqam said: "A case was brought to 'Ali bin Abu Tâlib when he was in Yemen, concerning three men who had had intercourse with a woman during one period of being free from menses. He asked two of them: "Do you affirm that this child belongs to (the third man)?" And they said: "No." He asked another two of them: "Do you affirm that this child belongs to (the third man)?" And they said: "No." Every time he asked two of them whether they affirmed that the child belonged to the third, they would say no. So he cast lots between them, and attributed the child to the one whose name was

٢٣٤٨ - حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ: أَنْبَأَنَا عَبْدُ الرَّزَّاقِ: أَنْبَأَنَا الثَّوْرِيُّ، عَنْ صَالِحٍ الْهَمْدَانِيِّ، عَنِ الشَّعْبِيِّ، عَنْ عَبْدِ خَيْرٍ الْحَضْرَمِيِّ، عَنْ زَيْدِ بْنِ أَرْقَمَ قَالَ: أُتِيَ عَلِيُّ ابْنُ أَبِي طَالِبٍ، وَهُوَ بِالْيَمَنِ، فِي ثَلَاثَةٍ [قَدْ] وَقَعُوا عَلَى امْرَأَةٍ فِي طُهْرٍ وَاحِدٍ. فَسَأَلَ اثْنَيْنِ. فَقَالَ: أَتُقِرَّانِ لِهٰذَا بِالْوَلَدِ؟ فَقَالَا: لَا. ثُمَّ سَأَلَ اثْنَيْنِ. فَقَالَ: أَتُقِرَّانِ لِهٰذَا بِالْوَلَدِ؟ فَقَالَا: لَا. فَجَعَلَ كُلَّمَا سَأَلَ اثْنَيْنِ: أَتُقِرَّانِ لِهٰذَا بِالْوَلَدِ؟ قَالَا: لَا. فَأَقْرَعَ بَيْنَهُمْ. وَأَلْحَقَ الْوَلَدَ بِالَّذِي أَصَابَتْهُ الْقُرْعَةُ. وَجَعَلَ عَلَيْهِ ثُلُثَيِ الدِّيَةِ. فَذُكِرَ ذٰلِكَ لِلنَّبِيِّ ﷺ فَضَحِكَ حَتَّى بَدَتْ نَوَاجِذُهُ.

chosen in this manner, and obliged him to pay two thirds of the *Diyah*.[1] The Prophet ﷺ was told of this, and he smiled so broadly that his back teeth became visible. (*Da'if*)

تخريج: [**إسناده ضعيف**] أخرجه أبو داود، الطلاق، باب من قال بالقرعة إذا تنازعوا في الولد، ح:٢٢٧٠ من حديث عبدالرزاق به، وسنده ضعيف من أجل عنعنة الثوري، ح:١٦٢، وله شواهد ضعيفة.

Comments:

a. A free human cannot be sold at all; therefore, the human cannot be priced. But in case of a mistaken killing, etc., the blood money is fixed at one hundred camels. 'Ali ﷺ proved this amount as a price of the victim.

b. If a case were to come about for which there is no exact and precise information in the Qur'ân and *Hadith*, then the decision should be made in the light of dedicated jurisprudence and analogy. But following the juristic and analogical opinion, in the presence of clear and precise wording of the *Shari'ah*, is unlawful.

c. Although the habit of laughing a lot is disliked, if a matter of happiness or surprise occurs, then laughing for it is not contrary to the virtue of a scholar or an elderly person.

Chapter 21. Those Who Detect A Family Likeness

(المعجم ٢١) - **بَابُ الْقَافَةِ** (التحفة ٢١)

2349. It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ came in one day looking happy, and said: 'O 'Âishah, did you not see that Mujazziz Al-Mudliji entered upon me and saw Usâmah and Zaid. There was a blanket over them and their faces were covered but their feet were exposed, and he said: 'These feet belong to one another.'" (*Sahih*)

٢٣٤٩ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَهِشَامُ بْنُ عَمَّارٍ، وَمُحَمَّدُ بْنُ الصَّبَّاحِ. قَالُوا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: دَخَلَ رَسُولُ اللهِ ﷺ ذَاتَ يَوْمٍ مَسْرُورًا وَهُوَ يَقُولُ: «يَا عَائِشَةُ! أَلَمْ تَرَيْ أَنَّ مُجَزِّزًا الْمُدْلِجِيَّ دَخَلَ عَلَيَّ فَرَأَى أُسَامَةَ وَزَيْدًا، عَلَيْهِمَا قَطِيفَةٌ، قَدْ غَطَّيَا رُؤُوسَهُمَا وَقَدْ بَدَتْ أَقْدَامُهُمَا. فَقَالَ: إِنَّ هٰذِهِ الأَقْدَامَ، بَعْضُهَا مِنْ بَعْضٍ».

تخريج: أخرجه البخاري، الفرائض، باب القائف، ح:٦٧٧١ من حديث سفيان به، ومسلم،

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[1] *Diyah*: blood money, in this case it refers to the value of the woman (who was a slave).

الرضاع، باب العمل بإلحاق القائف الولد، ح:١٤٥٩ عن ابن أبي شيبة به.

Comments:

a. *Qâ'if* (physiognomist) is a person who is well versed in the science of physiognomy; physiognomy is an art of judging a man's nature. A person with the art of physiognomy reads the facial features and apparent physical characteristics and thus he judges the nature of things. Particularly, a physiognomist tries to express his view regarding the lineage relationship between two individuals. In these days some expert human trackers (modern: detectives) who, in search for thieves, are able to recognise a suspicious person with the help of their footprints; are also a kind of *physiognomists.*

b. In the time of Ignorance (the pre-Islamic period), if the people had a dispute about who a child belonged to, then they would ask the physiognomist (*Qâ'if*) to express his judgement with regard to the lineage of the child. This *Hadith* is a proof that their assistance still can be sought in these days. [I say: This *Hadith* is a fundamental rule for using modern detective devices and other trusted scientific and technical methods; like DNA, drug probes, fingerprints and other methods used to track criminals etc. Islam is a religion that deals with all types of problems, and Islam has always been modern, and a pioneer until the Day of Judgment. — *Usmani*]

c. Zaid ﷺ, who was the adopted son of the Prophet ﷺ, had a white *complexion,* but his son Usâmah had a brown complexion; about which some of the hypocrites made inappropriate comments. When an Arab expert physiognomist said that these two individuals have the same family lineage, i.e., they are father and son; it uprooted the false propaganda of the hypocrites. So the Prophet ﷺ was very much pleased.

2350. It was narrated from Ibn 'Abbâs that the Quraish went to a sorceress and they said to her: "Tell us whose footprints most resemble those of the owner of *Al-Maqâm* (the station of Ibrâhim)." She said: "If you spread a piece of cloth over this soft earth and walk over it, I will tell you." So they spread out a piece of cloth and the people walked over it. She saw the footprints of the Messenger of Allâh ﷺ and said: "This one most closely resembles him among you." After that twenty years passed, or as long as

٢٣٥٠ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَىٰ: حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ: حَدَّثَنَا إِسْرَائِيلُ: حَدَّثَنَا سِمَاكُ بْنُ حَرْبٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ أَنَّ قُرَيْشاً أَتَوُا امْرَأَةً كَاهِنَةً. فَقَالُوا لَهَا: أَخْبِرِينَا أَشْبَهَنَا أَثَراً بِصَاحِبِ الْمَقَامِ. فَقَالَتْ: إِنْ أَنْتُمْ جَرَرْتُمْ كِسَاءً عَلَى هٰذِهِ السِّهْلَةِ، ثُمَّ مَشَيْتُمْ عَلَيْهَا: أَنْبَأْتُكُمْ. قَالَ، فَجَرُّوا كِسَاءً. ثُمَّ مَشَى النَّاسُ عَلَيْهَا. فَأَبْصَرَتْ أَثَرَ رَسُولِ اللهِ ﷺ. فَقَالَتْ: هٰذَا أَقْرَبُكُمْ إِلَيْهِ شَبَهاً. ثُمَّ مَكَثُوا بَعْدَ ذٰلِكَ عِشْرِينَ سَنَةً، أَوْ مَا شَاءَ اللهُ، ثُمَّ بَعَثَ اللهُ

Allâh willed, then Allâh sent Muhammad ﷺ (i.e., missioned him as the Prophet). (*Da'if*)

مُحَمَّدًا ﷺ.

تخريج: [إسناده ضعيف] أخرجه أحمد: ١/ ٣٣٢ من حديث إسرائيل به، وانظر، ح: ١٧١ لعلته ومع ذلك قال البوصيري: هذا إسناد صحيح، رجاله ثقات .

Chapter 22. Giving A Child The Choice Between His Parents

(المعجم ٢٢) - بَابُ تَخْيِيرِ الصَّبِيِّ بَيْنَ أَبَوَيْهِ (التحفة ٢٢)

2351. It was narrated from Abu Hurairah that the Prophet ﷺ gave a child the choice between his father and his mother (i.e., which parent to live with). He said: "O boy, this is your mother and this is your father." (*Sahih*)

٢٣٥١ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ زِيَادِ بْنِ سَعْدٍ، عَنْ هِلَالِ بْنِ أَبِي مَيْمُونَةَ، عَنْ أَبِي مَيْمُونَةَ، عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ ﷺ خَيَّرَ غُلَامًا بَيْنَ أَبِيهِ وَأُمِّهِ. وَقَالَ: «**يَا غُلَامُ هٰذِهِ أُمُّكَ وَهٰذَا أَبُوكَ**».

تخريج: [صحيح] أخرجه الترمذي، الأحكام، باب ماجاء في تخيير الغلام بين أبويه إذا افترقا، ح: ١٣٥٧ من حديث سفيان به، وقال: حسن صحيح ، وأخرجه أبو داود، ح: ٢٢٧٧ من حديث ابن جريج أخبرني زياد به، وإسناده صحيح.

2352. It was narrated from 'Abdul-Hamid bin Salamah, from his father, from his grandfather, that his parents referred their dispute to the Prophet ﷺ, and one of them was a disbeliever while the other a Muslim. He gave him the choice and he turned towards the disbeliever. He (the Prophet ﷺ) said: "O Allâh, guide him," and he turned towards the Muslim, and he ruled that he should go with that parent. (*Hasan*)

٢٣٥٢ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا إِسْمَاعِيلُ ابْنُ عُلَيَّةَ، عَنْ عُثْمَانَ الْبَتِّيِّ، عَنْ عَبْدِ الْحَمِيدِ بْنِ سَلَمَةَ، عَنْ أَبِيهِ، عَنْ جَدِّهِ أَنَّ أَبَوَيْهِ اخْتَصَمَا إِلَى النَّبِيِّ ﷺ. أَحَدُهُمَا كَافِرٌ وَالآخَرُ مُسْلِمٌ. فَخَيَّرَهُ فَتَوَجَّهَ إِلَى الْكَافِرِ. فَقَالَ: «**اللَّهُمَّ اهْدِهِ**» فَتَوَجَّهَ إِلَى الْمُسْلِمِ. فَقَضَى لَهُ بِهِ.

تخريج: [حسن] أخرجه النسائي: ٦/ ١٨٥، الطلاق، . إسلام أحد الزوجين وتخيير الولد، ح: ٣٥٢٥ من حديث عثمان البتي به، وقال البوصيري: هذا إسناد ضعيف، عبدالحميد وأبوه وجده لا يعرفون ، أخرجه أبو داود، ح: ٢٢٤٤ من حديث عبدالحميد بن جعفر(ابن عبدالله بن الحكم بن

رافع الأنصاري) عن أبيه عن جده رافع بن سنان به، وصححه الحاكم: ٢/٢٠٦، ٢٠٧، ووافقه الذهبي، وسنده صحيح إن ثبت سماع جعفر من جده لأمه رافع، والله أعلم.

Comments:

a. If the husband or wife embraces Islam, and the other spouse persists in disbelief, then they will be separated; and the wife has the right to marry another man after passing the waiting period.

b. If the wife waits for her husband to become a Muslim instead of marrying another man, they will be allowed to establish matrimonial relations again, whenever he embraces Islam, without a new marriage bond. (See *Hadith*: 2009)

c. If a husband and wife get separated for some reason; maybe because of divorce or the cancellation of the marriage bond; in this case the child will be given the choice to go with whoever the child pleases. Or the judge will look at the circumstances, to determine who will be better for the child, and then will decide accordingly.

Chapter 23. Reconciliation

(المعجم ٢٣) - بَابُ الصُّلْحِ (التحفة ٢٣)

2353. Kathir bin 'Abdullâh bin 'Amr bin 'Awf narrated from his father that his grandfather said: "I heard the Messenger of Allâh ﷺ say: 'Reconciling between Muslims is permissible, except reconciliation that forbids something that is allowed, or allows something that is forbidden.'" (***Sahih***)

٢٣٥٣ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ: حَدَّثَنَا كَثِيرُ بْنُ عَبْدِ اللهِ بْنِ عَمْرِو بْنِ عَوْفٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: **«الصُّلْحُ جَائِزٌ بَيْنَ الْمُسْلِمِينَ. إِلَّا صُلْحاً حَرَّمَ حَلَالاً، أَوْ أَحَلَّ حَرَاماً»**.

تخريج: [صحيح] أخرجه الترمذي، الأحكام، باب ما ذكر عن رسول الله ﷺ في الصلح بين الناس، ح:١٣٥٢ من حديث كثير به، وقال: حسن صحيح ، وقال الذهبي في ميزان الاعتدال: ٣/٤٠٧، وأما الترمذي فروى من حديثه: الصلح جائز بين المسلمين وصححه، فلهذا لا يعتمد العلماء على تصحيح الترمذي، وانظر، ح:١٦٥ لعلته، ولكن كثيرًا لم ينفرد به، أخرجه أبو داود، ح:٣٥٩٤ من حديث الوليد بن رباح عن أبي هريرة به مثله، وإسناده حسن، وصححه ابن الجارود، ح:٦٣٧، ٦٣٨ وابن حبان (موارد)، ح:١١٩٩ .

Comments:

a. If there is a dispute among two individuals or two parties, the responsible people should not let it get worse; and they should try to make reconciliation as soon as possible.

b. The reconciliation means that one of them accepts his right, maybe even less than the due, just for the sake of ending the dispute. It is a deed of enormous reward.

c. Any condition which is contrary to the clear rules of the *Shari'ah* cannot be allowed; stipulating such a condition or acting upon it is prohibited.

Chapter 24. Preventing One Who Will Mishandle His Wealth

(المعجم ٢٤) - بَابُ الْحَجْرِ عَلَى مَنْ يُفْسِدُ مَالَهُ (التحفة ٢٤)

2354. It was narrated from Anas bin Mâlik that there was a man at the time of the Messenger of Allâh ﷺ whose mental faculties were lacking, and he used to buy and sell. His family came to the Prophet ﷺ and said, "O Messenger of Allâh, stop him." So the Prophet ﷺ called him, and told him not to do that. He said: "O Messenger of Allâh, I cannot bear to be away from business." He said, "If you engage in a transaction, then say: 'Take it (i.e. the goods) and don't cheat (me).'"[1] (*Sahih*)

٢٣٥٤ - حَدَّثَنَا أَزْهَرُ بْنُ مَرْوَانَ: حَدَّثَنَا عَبْدُ الأَعْلَى: حَدَّثَنَا سَعِيدٌ عَنْ قَتَادَةَ، عَنْ أَنَسِ ابْنِ مَالِكٍ أَنَّ رَجُلاً كَانَ فِي عَهْدِ رَسُولِ اللهِ ﷺ، فِي عُقْدَتِهِ ضَعْفٌ، وَكَانَ يُبَايِعُ، وَأَنَّ أَهْلَهُ أَتَوُا النَّبِيَّ ﷺ فَقَالُوا: يَا رَسُولَ اللهِ! احْجُرْ عَلَيْهِ. فَدَعَاهُ النَّبِيُّ ﷺ. فَنَهَاهُ عَنْ ذٰلِكَ. فَقَالَ: يَا رَسُولَ اللهِ! إِنِّي لاَ أَصْبِرُ عَنِ الْبَيْعِ. فَقَالَ: «إِذَا بَايَعْتَ فَقُلْ: هَا. وَلاَ خِلاَبَةَ».

تخريج: [صحيح] أخرجه الترمذي، البيوع، باب ماجاء في من يخدع في البيع، ح:١٢٥٠ من حديث عبدالأعلى به، وقال: حسن صحيح غريب ، وصححه ابن الجارود، ح:٥٦٨، والحاكم:٤/ ١٠١ على شرط الشيخين، ووافقه الذهبي، وانظر، ح:٤٢٩،١٧٥ لعلته، ولكن له شواهد عند البخاري، ومسلم وغيرهما، راجع الموطأ:٢/ ٦٨٥ (وسنن أبي داود، ح:٣٥٠٠، ٣٥٠١ نيل المقصود بتحقيقي).

Comments:

a. 'And don't cheat' means if you deceive me in this transaction, and later I find out, then I have the right to cancel the transaction.

b. Once he was hit in the head and his brain was affected, and that was the reason for him being deceived.

c. The person who is mentally unstable can be banned from conducting business deals, and any transaction made by him may be annulled. After having been banned from doing so, whoever makes a business deal with him, will be responsible himself, because his relatives have the right to prove the deal, void.

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[1] The Prophet ﷺ told him to do that so that people would realize that he was not very smart, so they would be kind to him and treat him fairly, as people at that time were like brothers, and cared for others more than they cared for themselves.

2355. It was narrated that Muhammad bin Yahya bin Habbân said: "My grandfather was Munqidh bin 'Amr. He was a man who had suffered a head wound and lost the power of speech, but that did not stop him from engaging in trade. He was always being cheated, so he went to the Prophet ﷺ and told him about that. He said to him: 'When you buy something, say: "There should be no intention of cheating," and for every product you buy, you have the choice for three nights. If you are pleased with it, keep it, and if you are displeased then return it.'" (*Hasan*)

٢٣٥٥ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ الأَعْلَىٰ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ حَبَّانٍ قَالَ: هُوَ جَدِّي مُنْقِذُ بْنُ عَمْرٍو. وَكَانَ رَجُلاً قَدْ أَصَابَتْهُ آمَّةٌ فِي رَأْسِهِ فَكَسَرَتْ لِسَانَهُ. وَكَانَ لاَ يَدَعُ عَلَى ذٰلِكَ التِّجَارَةَ. وَكَانَ لاَ يَزَالُ يُغْبَنُ. فَأَتَى النَّبِيَّ ﷺ فَذَكَرَ ذٰلِكَ لَهُ. فَقَالَ لَهُ: «إِذَا أَنْتَ بَايَعْتَ فَقُلْ: لاَ خِلاَبَةَ. ثُمَّ أَنْتَ فِي كُلِّ سِلْعَةٍ ابْتَعْتَهَا بِالْخِيَارِ ثَلاَثَ لَيَالٍ. فَإِنْ رَضِيتَ فَأَمْسِكْ، وَإِنْ سَخِطْتَ فَارْدُدْهَا عَلَى صَاحِبِهَا».

تخريج: [حسن] أخرجه البخاري في التاريخ الكبير: ٨/ ١٧، ١٨ من حديث عبدالأعلى قال: نا محمد بن إسحاق قال حدثني محمد بن يحيى بن حبان به، وفي سماعه من جدة نظر، وللحديث شواهد كثيرة عند البخاري، ومسلم وغيرهما من غير تعين حبان بن منقذ أو منقذ بن عمرو رضي الله عنهما.

Comments:

A less wise person is allowed to buy and sell; however an officer appointed by the Islamic government has the authority to ban him from doing so.

Chapter 25. Bankruptcy Of A Poor Man, And Selling His Assets To Pay Off His Creditors

(المعجم ٢٥) - بَابُ تَفْلِيسِ الْمُعْدَمِ وَالْبَيْعِ عَلَيْهِ لِغُرَمَائِهِ (التحفة ٢٥)

2356. It was narrated that Abu Sa'eed Al-Khudri said: "At the time of the Messenger of Allâh ﷺ, a man suffered loss of some fruit that he had purchased, and his debts increased. The Messenger of Allâh ﷺ said: 'Give him charity.' So the people gave him charity, but that was not enough to pay

٢٣٥٦ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا شَبَابَةُ: حَدَّثَنَا اللَّيْثُ بْنُ سَعْدٍ عَنْ بُكَيْرِ بْنِ عَبْدِ اللهِ بْنِ الأَشَجِّ، عَنْ عِيَاضِ بْنِ عَبْدِ اللهِ ابْنِ سَعْدٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: أُصِيبَ رَجُلٌ فِي عَهْدِ رَسُولِ اللهِ ﷺ فِي ثِمَارٍ ابْتَاعَهَا. فَكَثُرَ دَيْنُهُ. فَقَالَ رَسُولُ اللهِ ﷺ:

off his debts. The Messenger of Allâh ﷺ said: 'Take what you find, but you have no right to more than that,' meaning his creditors." (*Sahih*)

«تَصَدَّقُوا عَلَيْهِ» فَتَصَدَّقَ النَّاسُ عَلَيْهِ. فَلَمْ يَبْلُغْ ذٰلِكَ وَفَاءَ دَيْنِهِ. فَقَالَ رَسُولُ اللهِ ﷺ: «خُذُوا مَا وَجَدْتُمْ، وَلَيْسَ لَكُمْ إِلَّا ذٰلِكَ» يَعْنِي الْغُرَمَاءَ.

تخريج: أخرجه مسلم، المساقاة، باب استحباب الوضع من الدَّين، ح:١٥٥٦ من حديث الليث به.

Comments:

a. The person who has an enormous amount of debt due from him, and is unable to repay it, should be helped with charity, and he is also entitled to receive *Zakât*.

b. If the debt is huge, and the amount collected from the people is not enough to repay the debt, then whatever is available should be divided among the creditors according to the percentage of their debts; for example: if a debtor has an amount equal to half of the debt, then every creditor will receive half of his credit.

c. When a possible amount has been repaid and the debtor has been declared bankrupt; thereafter, the creditors cannot demand more.

2357. It was narrated from Jâbir bin 'Abdullâh that the Messenger of Allâh ﷺ rid Mu'âdh bin Jabal of his creditors, then he appointed him governor of Yemen. Mu'âdh said: "The Messenger of Allâh ﷺ settled my debts with my creditors using what wealth I had, then he appointed me as governor." (*Da'if*)

٢٣٥٧ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا أَبُو عَاصِمٍ: حَدَّثَنَا عَبْدُ اللهِ بْنُ مُسْلِمِ بْنِ هُرْمُزٍ، عَنْ سَلَمَةَ الْمَكِّيِّ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ أَنَّ رَسُولَ اللهِ ﷺ خَلَعَ مُعَاذَ بْنَ جَبَلٍ مِنْ غُرَمَائِهِ. ثُمَّ اسْتَعْمَلَهُ عَلَى الْيَمَنِ. فَقَالَ مُعَاذٌ: إِنَّ رَسُولَ اللهِ ﷺ اسْتَخْلَصَنِي بِمَالِي ثُمَّ اسْتَعْمَلَنِي.

تخريج: [**إسناده ضعيف**] ﷺ عبدالله بن مسلم بن هرمز ضعيف كما في التقريب، وسلمة المكي قال البوصيري: لا يعرف حاله ، وضعفه البوصيري.

Chapter 26. One Who Finds His Exact Property With A Man Who Has Become Bankrupt

(المعجم ٢٦) - **بَابُ مَنْ وَجَدَ مَتَاعَهُ بِعَيْنِهِ عِنْدَ رَجُلٍ قَدْ أَفْلَسَ** (التحفة ٢٦)

2358. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "Whoever finds his

٢٣٥٨ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ؛ ح: وَحَدَّثَنَا مُحَمَّدُ بْنُ

رُمْحٍ: أَنْبَأَنَا اللَّيْثُ بْنُ سَعْدٍ، جَمِيعاً عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ أَبِي بَكْرِ بْنِ مُحَمَّدِ بْنِ عَمْرِو بْنِ حَزْمٍ، عَنْ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ، عَنْ أَبِي بَكْرِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ الْحَارِثِ بْنِ هِشَامٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ وَجَدَ مَتَاعَهُ بِعَيْنِهِ عِنْدَ رَجُلٍ قَدْ أَفْلَسَ، فَهُوَ أَحَقُّ بِهِ مِنْ غَيْرِهِ».

exact property with a man who has become bankrupt, then he has more right to it than anyone else." (*Sahih*)

تخريج: أخرجه البخاري، الاستقراض، باب: إذا وجد ماله عند مفلس في البيع والقرض والوديعة فهو أحق به، ح:٢٤٠٢، ومسلم، المساقاة، باب من أدرك ما باعه عند المشتري، وقد أفلس، فله الرجوع إليه، ح:١٥٥٩ من حديث يحيى بن سعيد به.

٢٣٥٩ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَيَّاشٍ، عَنْ مُوسَى بْنِ عُقْبَةَ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي بَكْرِ بْنِ عَبْدِ الرَّحْمٰنِ ابْنِ الْحَارِثِ بْنِ هِشَامٍ، عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ ﷺ قَالَ: «أَيُّمَا رَجُلٍ بَاعَ سِلْعَةً، فَأَدْرَكَ سِلْعَتَهُ بِعَيْنِهَا عِنْدَ رَجُلٍ، وَقَدْ أَفْلَسَ، وَلَمْ يَكُنْ قَبَضَ مِنْ ثَمَنِهَا شَيْئاً، فَهِيَ لَهُ. وَإِنْ كَانَ قَبَضَ مِنْ ثَمَنِهَا شَيْئاً، فَهُوَ أُسْوَةٌ لِلْغُرَمَاءِ».

2359. It was narrated from Abu Hurairah that the Prophet ﷺ said: "Any man who sells a product, then he finds the exact product with the man who has become bankrupt, and he has not taken any of its price, it belongs to him, but if he had taken any of its price, then he is like any other creditor." (*Sahih*)

تخريج: [صحيح] انظر الحديث السابق * إسماعيل بن عياش ضعيف، والحديث السابق شاهد له.

Comments:

a. If a person under such an enormous amount of debt, is unable to repay it; it is allowed to declare him bankrupt.

b. Extra merchandise of the bankrupt person will be sold to repay the debt to the lenders.

c. If an item belonging to a creditor is still present with the bankrupt (debtor); then this case has two aspects: A): If the bankrupt debtor did not pay anything towards the item at all, then the creditor will take the thing back; it will be considered as if nothing was sold and bought. B): If the bankrupt debtor has paid something, or the whole price for the item, then now it belongs to the debtor. Now when the households are shared by the creditors, if this thing falls into the share of the creditor, who was the real owner, then

this is fair enough, otherwise in whoever's share it falls, he will take it, and the creditor who initially owned it does not have any right upon it.

2360. It was narrated that Ibn Khaldah, who was a judge in Al-Madinah, said: We came to Abu Hurairah and asked him about a companion of ours who had become bankrupt. He said: "This is what the Prophet ﷺ ruled: 'Any man who dies or becomes bankrupt, the owner of the product has more right to it, if he finds the exact thing.'" (*Hasan*)

٢٣٦٠ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْمُنْذِرِ الْحِزَامِيُّ وَ عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ الدِّمَشْقِيُّ. قَالاَ: حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ، عَنِ ابْنِ أَبِي ذِئْبٍ، عَنْ أَبِي الْمُعْتَمِرِ بْنِ عَمْرِو بْنِ رَافِعٍ، عَنِ ابْنِ خَلْدَةَ الزُّرَقِيِّ، وَكَانَ قَاضِياً بِالْمَدِينَةِ قَالَ: جِئْنَا أَبَا هُرَيْرَةَ فِي صَاحِبٍ لَنَا قَدْ أَفْلَسَ. فَقَالَ: هٰذَا الَّذِي قَضَى فِيهِ النَّبِيُّ ﷺ: «أَيُّمَا رَجُلٍ مَاتَ أَوْ أَفْلَسَ، فَصَاحِبُ الْمَتَاعِ أَحَقُّ بِمَتَاعِهِ. إِذَا وَجَدَهُ بِعَيْنِهِ».

تخريج: [إسناده حسن] أخرجه أبو داود، البيوع، باب في الرجل يفلس فيجد الرجل متاعه بعينه عنده، ح:٣٥٢٣ من حديث ابن أبي ذئب به، وصححه ابن الجارود، ح:٦٣٤، والحاكم:٢/ ٥٠، والذهبي * أبوالمعتمر لم يعرفه ابن عبدالبر، ووثقه ابن حبان، وابن الجارود، والحاكم وغيرهم، فحديثه لا ينزل عن درجة الحسن.

2361. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "Any man who dies and has the property of another man, whether he paid something towards it or not, (the owner of those goods) is like any other creditor." (*Hasan*)

٢٣٦١ - حَدَّثَنَا عَمْرُو بْنُ عُثْمَانَ بْنِ سَعِيدِ ابْنِ كَثِيرِ بْنِ دِينَارٍ الْحِمْصِيُّ: حَدَّثَنَا الْيَمَانُ ابْنُ عَدِيٍّ: حَدَّثَنِي الزُّبَيْدِيُّ مُحَمَّدُ بْنُ الْوَلِيدِ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «أَيُّمَا امْرِىءٍ مَاتَ وَعِنْدَهُ مَالُ امْرِىءٍ بِعَيْنِهِ، اقْتَضَى مِنْهُ شَيْئاً أَوْ لَمْ يَقْتَضِ، فَهُوَ أُسْوَةٌ لِلْغُرَمَاءِ».

تخريج: [حسن] أخرجه الدارقطني:٣/ ٢٩ من حديث عمرو بن عثمان به، وقال: اليمان بن عدي ضعيف الحديث ، وقال:٤/ ٢٢٩: خالفه إسماعيل بن عياش عن الزبيدي، وموسى بن عقبة، واليمان بن عدي، وإسماعيل بن عياش ضعيفان ، وللحديث شواهد كثيرة جدًا.

Comments:

If a person borrowed some cash from someone, and the borrower dies before using the cash; the lender cannot claim the whole amount of cash to be repaid to him only; for example: he claims that these are the same notes borrowed from him. This creditor will be just like the other creditors. If the other creditors are repaid fully then he will be repaid fully; otherwise if the

debt is more than the debtor's inheritance, the lender of cash will be paid a lesser amount in proportion to the amount paid to the other creditors. So, in this matter, the cash and other things are not treated equally; as in the case of goods, the creditor may take his goods back. As mentioned in *Hadith* 2359, comment c.

The Chapters On Testimonies

أَبْوَابُ الشَّهَادَاتِ

Comments:

Testimony is that a person tells an account about something accurately as he/she sees and hears.

* Only those things should be informed of as testimony which have been seen by the eyes or heard by the ears. Uncertain testimony must not be given.
* Two trustworthy persons should testify to the honesty and trustworthiness of the witness.
* A false witness should be given some sort of punishment in order to make an example of him for other people in the future.

Chapter 27. To Give Testimony When One Has Not Been Asked To Do So Is Disliked

(المعجم ٢٧) - بَابُ كَرَاهِيَةِ الشَّهَادَةِ لِمَنْ لَمْ يُسْتَشْهَدْ (التحفة ٢٧)

2362. 'Abdullâh bin Mas'ud said: "The Messenger of Allâh ﷺ was asked, 'Which of the people are best?' He said: 'My generation, then those that follow them, then those that follow them. Then there will come people whose testimony precedes their oath and whose oath precedes their testimony.'" (*Sahih*)

٢٣٦٢ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ وَ عَمْرُو ابْنُ رَافِعٍ، قَالَا: حَدَّثَنَا جَرِيرٌ عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَبِيدَةَ السَّلْمَانِيِّ قَالَ: قَالَ عَبْدُ اللهِ بْنُ مَسْعُودٍ: سُئِلَ رَسُولُ اللهِ ﷺ: أَيُّ النَّاسِ خَيْرٌ؟ قَالَ: «قَرْنِي، ثُمَّ الَّذِينَ يَلُونَهُمْ، ثُمَّ الَّذِينَ يَلُونَهُمْ. ثُمَّ يَجِيءُ قَوْمٌ تَبْدُرُ شِهَادَةُ أَحَدِهِمْ يَمِينَهُ، وَيَمِينُهُ شَهَادَتَهُ».

تخريج: أخرجه البخاري، الشهادات، باب: لا يشهد على شهادة جور إذا أشهد، ح:٢٦٥٢،٣٦٥١، ٦٦٥٨ وغيره، ومسلم، فضائل الصحابة، باب فضل الصحابة ثم الذين يلونهم، ثم الذين يلونهم، ح:٢٥٣٣ من حديث منصور به.

Comments:

a. *Qarn* means the people of an era; i.e., people of a generation. Here the first *Qarn* (era) means the first generation of Islam, who were the noble Companions of the noble Prophet ﷺ; and those who succeeded them are the *Tâbi'in* (the successors) and those who succeeded the *Tâbi'in* are the *Taba' Tâbi'in* (the successor of the successors); (i.e., first, second and third generations of Islam).

b. The noble Companions are the most virtuous generation of the Muslim

Nation; a Companion who is smallest in status is more virtuous than the most righteous *Tâbi'i* (successor).

c. Hastening to take an oath before witnessing, and to bear witness before an oath means they will not understand the value, importance and consequences of it. So, they will take false oaths without any hesitation, and particularly, when testifying, to something, they will have no fear of taking a false oath. It is an awfully bad habit.

2363. It was narrated that Jâbir bin Samurah said: 'Umar bin Khattâb addressed us at Jâbiyah and said: "The Messenger of Allâh ﷺ stood up among us as I stand among you, and said: 'Honor my Companions for my sake, then those who come after them, then those who come after them. Then lying will prevail until a man will give testimony without being asked to do so, and he will swear an oath without being asked to do so.'" (*Sahih*)

٢٣٦٣ - حَدَّثَنَا عَبْدُ اللهِ بْنُ الْجَرَّاحِ: حَدَّثَنَا جَرِيرٌ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ. قَالَ: خَطَبَنَا عُمَرُ بْنُ الْخَطَّابِ بِالْجَابِيَةِ فَقَالَ: إِنَّ رَسُولَ اللهِ ﷺ قَامَ فِينَا مِثْلَ مُقَامِي فِيكُمْ فَقَالَ: «**احْفَظُونِي فِي أَصْحَابِي. ثُمَّ الَّذِينَ يَلُونَهُمْ. ثُمَّ الَّذِينَ يَلُونَهُمْ. ثُمَّ يَفْشُو الْكَذِبُ حَتَّى يَشْهَدَ الرَّجُلُ وَمَا يُسْتَشْهَدُ. وَيَحْلِفَ وَمَا يُسْتَحْلَفُ**».

تخريج: [إسناده صحيح] أخرجه أحمد: ١/ ٢٦، والنسائي في الكبرٰى، عن جرير(بن عبدالحميد) به، وتابعه جرير بن حازم عند النسائي في الكبرٰى وغيره(وصححه ابن حبان)، وقال أبو داود الطيالسي في مسنده: أخبرنا شعبة عن عبدالملك بن عمير قال: سمعت جابر بن سمرة قال: خطبنا عمر بالجابية به . . . إلخ كما في مسند الفاروق لابن كثير: ٢/ ٥٥٤، وللأثر شواهد كثيرة جدًا تبلغ حد التواتر.

Comments:

a. In the time of Companions, *Tâbi'in* and the *Taba' Tâbi'in*, in the society, good was overwhelming, whereas the evil was overwhelmed. The general people did not have the moral and behavioural corruption which appeared later; the mistakes that occurred in the earlier era were not that severe and damaging as ones those occurring among the later generations.

b. The meaning of an oath not to be demanded, is that the witness will be determined to bear witness, but due to corruption and weakness of morality they will be unreliable; therefore they will not be accepted as a witness, and even their oaths will be regarded unreliable.

Chapter 28. A Man Who Has Testimony To Give, When The Person To Whom It Pertains Is Unaware Of That

(المعجم ٢٨) - بَابُ الرَّجُلِ عِنْدَهُ الشَّهَادَةُ لَا يَعْلَمُ بِهَا صَاحِبُهَا (التحفة ٢٨)

2364. Zaid bin Khâlid Al-Juhani said that he heard the Messenger of Allâh ﷺ say: "The best of witnesses is the one who gives his testimony before he is asked for it." (*Sahih*)

٢٣٦٤ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ، وَ مُحَمَّدُ ابْنُ عَبْدِ الرَّحْمٰنِ الْجُعْفِيُّ قَالَا: حَدَّثَنَا زَيْدُ ابْنُ الْحُبَابِ الْعُكْلِيُّ: أَخْبَرَنِي أُبَيُّ بْنُ عَبَّاسِ ابْنِ سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ: حَدَّثَنِي أَبُو بَكْرِ بْنُ عَمْرِو بْنِ حَزْمٍ: حَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ عَمْرِو بْنِ عُثْمَانَ بْنِ عَفَّانَ: حَدَّثَنِي خَارِجَةُ بْنُ زَيْدِ بْنِ ثَابِتٍ: أَخْبَرَنِي عَبْدُ الرَّحْمٰنِ بْنُ أَبِي عَمْرَةَ الأَنْصَارِيِّ أَنَّهُ سَمِعَ زَيْدَ بْنَ خَالِدٍ الْجُهَنِيَّ يَقُولُ: إِنَّهُ سَمِعَ رَسُولَ اللهِ ﷺ يَقُولُ: «**خَيْرُ الشُّهُودِ مَنْ أَدَّى شَهَادَتَهُ قَبْلَ أَنْ يُسْأَلَهَا**».

تخريج: أخرجه مسلم، الأقضية، باب بيان خير الشهود، ح:١٧١٩ من حديث أبي بكر بن عمرو بن حزم به.

Comments:

It means a true witness, if he does not testify, then someone's right is at risk; this is because perhaps there are no other witnesses, or there is a witness, but he is unreliable.

Chapter 29. Witnessing Loans

(المعجم ٢٩) - بَابُ الإِشْهَادِ عَلَى الدُّيُونِ (التحفة ٢٩)

2365. It was narrated that Abu Sa'eed Al-Khudri recited this Verse: "O you who believe! When you contract a debt for a fixed period..." until: "then if one of you entrusts the other."[1] Then

٢٣٦٥ - حَدَّثَنَا عُبَيْدُ اللهِ بْنُ يُوسُفَ الْجُبَيْرِيُّ، وَ جَمِيلُ بْنُ الْحَسَنِ الْعَتَكِيُّ. قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ مَرْوَانَ الْعِجْلِيُّ: حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ أَبِي نَضْرَةَ، عَنْ أَبِيهِ،

[1] *Al-Baqarah* 2:282-283.

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: تَلاَ هٰذِهِ الآيَةَ: ﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِذَا تَدَايَنتُم بِدَيْنٍ إِلَىٰٓ أَجَلٍ مُّسَمًّى﴾ حَتَّى بَلَغَ: ﴿فَإِنْ أَمِنَ بَعْضُكُم بَعْضًا﴾ [البقرة: ٢٨٢-٢٨٣] فَقَالَ: هٰذِهِ نَسَخَتْ مَا قَبْلَهَا.

he said: "This abrogates what came before."[1] (*Hasan*)

تخريج: [إسناده حسن] أخرجه ابن أبي حاتم في تفسيره: ٢/ ٥٧٠، وأبو داود في الناسخ والمنسوخ، والطبراني، ومن طريقه المزي في تهذيب الكمال(ق٢/ ٨٦٣) من حديث محمد بن مروان به، وقواه ابن كثير في تفسيره، وهذا اجتهاد من أبي سعيد الخدري رضي الله عنه، والله أعلم.

Comments:

This 'abrogation' does not mean the Terminological Abrogation. It is a partial abrogation that the first Verse commands for documenting any type of loan.

Chapter 30. The One Whose Testimony Is Not Permitted

(المعجم ٣٠) - بَابُ مَنْ لَا تَجُوزُ شَهَادَتُهُ (التحفة ٣٠)

٢٣٦٦ - حَدَّثَنَا أَيُّوبُ بْنُ مُحَمَّدٍ الرَّقِّيُّ: حَدَّثَنَا مُعَمَّرُ بْنُ سُلَيْمَانَ؛ ح: وَحَدَّثَنَا مُحَمَّدُ ابْنُ يَحْيَىٰ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ قَالاَ: حَدَّثَنَا حَجَّاجُ بْنُ أَرْطَاةَ عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**لاَ تَجُوزُ شَهَادَةُ خَائِنٍ وَلاَ خَائِنَةٍ، وَلاَ مَحْدُودٍ فِي الإِسْلاَمِ، وَلاَ ذِي غِمْرٍ عَلَى أَخِيهِ**».

2366. It was narrated from 'Amr bin Shu'aib from his father that his grandfather said that the Messenger of Allâh ﷺ said: "The testimony of a man or woman who is treacherous, or of one who has been subjected to one of the *Hadd* punishments of Islam, or of one who bears a grudge against his brother, is not permissible." (*Da'if*)

تخريج: [إسناده ضعيف] أخرجه أحمد: ٢/ ٢٠٨ عن يزيد بن هارون وغيره به، وانظر، ح: ٤٩٦، ١١٢٩ لعلته، وله شواهد ضعيفة، وأصل الحديث صحيح بلفظ: لا تجوز شهادة خائن ولا خائنة ولا زان ولا زانية ولا ذي غمر على أخيه أخرجه أبو داود، ح: ٣٦٠١ وغيره، وسنده

[1] Ibn Kathir said: "Abu Sa'eed, Sha'bi, Rabi' bin Anas, Hasan, Ibn Juraij, and Ibn Zaid said that recording such transactions was necessary before, but was then abrogated by Allâh's Statement," and he cited this portion of *Al-Baqarah* 2:283. See the *Tafsir* of Ibn Kathir, *Al-Baqarah* 2:283.

قوي كما قال الحافظ في التلخيص: ٤/١٩٨، وللحديث شواهد.

Comments:

a. A person behaving treacherously with a trust is not reliable. So, his testimony is unacceptable in the court.

b. If it is proven that the witness already has unpleasant terms against whom he is testifying, it makes the testimony doubtful. It is possible that due to enmity, he wants to take revenge by testifying against the opponent.

2367. It was narrated from Abu Hurairah that he heard the Messenger of Allâh ﷺ say: "The testimony of a Bedouin against a town-dweller is not permissible." (*Sahih*)

٢٣٦٧ - حَدَّثَنَا حَرْمَلَةُ بْنُ يَحْيَىٰ: حَدَّثَنَا عَبْدُ اللهِ بْنُ وَهْبٍ: أَخْبَرَنِي نَافِعُ بْنُ يَزِيدَ، عَنِ ابْنِ الْهَادِ، عَنْ مُحَمَّدِ بْنِ عَمْرِو بْنِ عَطَاءٍ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي هُرَيْرَةَ أَنَّهُ سَمِعَ رَسُولَ اللهِ ﷺ يَقُولُ: **«لاَ تَجُوزُ شَهَادَةُ بَدَوِيٍّ عَلَى صَاحِبِ قَرْيَةٍ»**.

تخريج: [إسناده صحيح] أخرجه أبو داود، القضاء، باب شهادة البدوي على أهل الأمصار، ح: ٣٦٠٢ من حديث ابن وهب به، وصححه ابن الجارود، ح: ١٠٠٩.

Comments:

a. The fact of it, is that the Bedouins are generally at a low level in religion, morals and character; because they do not have the opportunity to sit in the company of the scholars and to learn about the religion. Therefore, there is more possibility they will not testify accurately.

b. It is necessary that the witness is a trustworthy person.

Chapter 31. Passing Judgment On The Basis Of A Witness And An Oath

(المعجم ٣١) - بَابُ الْقَضَاءِ بِالشَّاهِدِ وَالْيَمِينِ (التحفة ٣١)

2368. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ passed judgment on the basis of an oath (from the claimant) along with a (single) witness. [This is in the absence of two witnesses.] (*Sahih*)

٢٣٦٨ - حَدَّثَنَا أَبُو مُصْعَبٍ [الْمَدَنِيُّ]، أَحْمَدُ بْنُ عَبْدِ اللهِ الزُّهْرِيُّ، وَيَعْقُوبُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيُّ، قَالاَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ ابْنُ مُحَمَّدٍ الدَّرَاوَرْدِيُّ، عَنْ رَبِيعَةَ بْنِ أَبِي عَبْدِ الرَّحْمٰنِ، عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ ﷺ قَضَى بِالْيَمِينِ مَعَ الشَّاهِدِ.

تخريج: [إسناده صحيح] أخرجه الترمذي، الأحكام، باب ماجاء في اليمين مع الشاهد، ح:١٣٤٣ عن يعقوب بن إبراهيم به، وقال: حسن غريب ، وصححه ابن الجارود، ح:١٠٠٧، والحديث مخرج في نيل المقصود، ح:٣٦١٠، أخرجه أبو داود من حديث الدراوردي به.

٢٣٦٩ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عَبْدُ الْوَهَّابِ: حَدَّثَنَا جَعْفَرُ بْنُ مُحَمَّدٍ عَنْ أَبِيهِ، عَنْ جَابِرٍ أَنَّ النَّبِيَّ ﷺ قَضَى بِالْيَمِينِ مَعَ الشَّاهِدِ.

2369. It was narrated from Jâbir that the Prophet ﷺ passed judgment on the basis of an oath (from the claimant) along with a (single) witness. (*Sahih*)

تخريج: [إسناده صحيح] أخرجه الترمذي، الأحكام، باب ماجاء في اليمين مع الشاهد، ح:١٣٤٤ عن محمد بن بشار به.

٢٣٧٠ - حَدَّثَنَا أَبُو إِسْحَاقَ الْهَرَوِيُّ إِبْرَاهِيمُ ابْنُ عَبْدِ اللهِ بْنِ حَاتِمٍ: حَدَّثَنَا عَبْدُ اللهِ بْنُ الْحَارِثِ الْمَخْزُومِيُّ: حَدَّثَنَا سَيْفُ بْنُ سُلَيْمَانَ الْمَكِّيُّ: أَخْبَرَنِي قَيْسُ بْنُ سَعْدٍ، عَنْ عَمْرِو ابْنِ دِينَارٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَضَى رَسُولُ اللهِ ﷺ بِالشَّاهِدِ وَالْيَمِينِ.

2370. It was narrated that Ibn 'Abbâs said: "The Messenger of Allâh ﷺ passed judgment on the basis of a witness along with an oath (by the claimant)." (*Sahih*)

تخريج: أخرجه مسلم، الأقضية، باب وجوب الحكم بشاهد ويمين، ح:١٧١٢ من حديث سيف به.

٢٣٧١ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَنْبَأَنَا جُوَيْرِيَةُ بْنُ أَسْمَاءَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ يَزِيدَ، مَوْلَى الْمُنْبَعِثِ، عَنْ رَجُلٍ مِنْ أَهْلِ مِصْرَ، عَنْ سُرَّقٍ أَنَّ النَّبِيَّ ﷺ أَجَازَ شَهَادَةَ الرَّجُلِ وَيَمِينَ الطَّالِبِ.

2371. It was narrated from Surraq that the Prophet ﷺ allowed the testimony of a man along with the oath of the claimant. (*Sahih*)

تخريج: [إسناده ضعيف] أخرجه الطبراني:٧/١٦٦، ح:٦٧١٧ من حديث جويرية بن أسماء (في الاصل المطبوع: إسماعيل وهو خطأ) به، وضعفه البوصيري لجهالة تابعيه، ولأصل الحديث شاهد صحيح تقدم قبله، وفيه غنية عن مثل هذه الرواية المجهولة.

Comments:

a. Two trustworthy witnesses are compulsory to prove a claim to be true.
b. If the claimant has one witness only, he will then take one oath along with the witness, and thus the claim of the claimant will be proven.

Chapter 32. False Witness

(المعجم ٣٢) - بَابُ شَهَادَةِ الزُّورِ

(التحفة ٣٢)

2372. It was narrated that Khuraim bin Fâtik Al-Asadi said that the, Prophet ﷺ prayed the Morning prayer, and when he had finished, he stood up and said: "Bearing false witness is equivalent to associating others with Allâh," three times. Then he recited this Verse: "And shun lying speech (false statements), *Hunafâ' Lillâh* (i.e., worshiping none but Allâh), not associating partners (in worship) to Him."[1] (*Da'if*)

٢٣٧٢ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ: حَدَّثَنَا سُفْيَانُ الْعُصْفُرِيُّ عَنْ أَبِيهِ، عَنْ حَبِيبِ بْنِ النُّعْمَانِ الأَسَدِيِّ، [عَنْ خُرَيْمِ بْنِ فَاتِكٍ الأَسَدِيِّ] قَالَ: صَلَّى النَّبِيُّ ﷺ الصُّبْحَ. فَلَمَّا انْصَرَفَ قَامَ قَائِماً. فَقَالَ: **«عُدِلَتْ شَهَادَةُ الزُّورِ بِالإِشْرَاكِ بِاللهِ»** ثَلاَثَ مَرَّاتٍ. ثُمَّ تَلاَ هٰذِهِ الآيَةَ: ﴿وَٱجْتَنِبُوا۟ قَوْلَ ٱلزُّورِ ۝ حُنَفَآءَ لِلَّهِ غَيْرَ مُشْرِكِينَ بِهِۦ﴾ [الحج: ٣٠-٣١].

تخريج: [إسناده ضعيف] أخرجه أبو داود، القضاء، باب في شهادة الزور، ح:٣٥٩٩ من حديث محمد بن عبيد به، وعلته جهالة حال أبي سفيان زياد العصفري، وشيخه حبيب بن النعمان، والله أعلم بحالهما.

Comments:

Bearing false witness is a major sin. There are several authentic *Ahâdith* concerning this issue. The three sins that the noble Prophet ﷺ declared 'the worst of the major sins' are: "Associating partners with Allâh, disobeying parents and bearing false witness." (See *Sahih Al-Bukhâri*, The Testimonies, Chapter: What is mentioned concerning the false oath)

2373. It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ said: 'The one who bears false witness will not move away (on the Day of Resurrection) until Allâh condemns him to Hell.'" (*Da'if*)

٢٣٧٣ - حَدَّثَنَا سُوَيْدُ بْنُ سَعِيدٍ: حَدَّثَنَا مُحَمَّدُ بْنُ الْفُرَاتِ، عَنْ مُحَارِبِ بْنِ دِثَارٍ، عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: **«لَنْ تَزُولَ قَدَمَا شَاهِدِ الزُّورِ حَتَّى يُوجِبَ اللهُ لَهُ النَّارَ»**.

تخريج: [ضعيف جدًا] أخرجه أبو يعلى، ح:٥٦٧٢ من حديث محمد بن الفرات به، وسنده موضوع، وصححه الحاكم(٤/ ٩٨)، ووافقه الذهبي * سويد ضعيف وشيخه محمد بن الفرات كذاب كما قال الإمام أحمد، ومحمد بن عبدالله بن عمار وغيرهما، وقال ابن حزم: ضعيف بالاتفاق ، والحديث ضعفه البوصيري، وللحديث شاهد ضعيف جدًا عند أبي نعيم في حلية

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[1] *Al-Hajj* 22:30-31.

الأولياء (٧/ ٢٦٤).

Chapter 33. The Testimony Of The People Of The Book Against One Another

(المعجم ٣٣) - بَابُ شَهَادَةِ أَهْلِ الْكِتَابِ بَعْضِهِمْ عَلَى بَعْضٍ (التحفة ٣٣)

2374. It was narrated from Jâbir bin 'Abdullâh that the Messenger of Allâh ﷺ allowed the People of the Book to testify against one another. (*Da'if*)

٢٣٧٤ - حَدَّثَنَا مُحَمَّدُ بْنُ طَرِيفٍ: حَدَّثَنَا أَبُو خَالِدٍ الأَحْمَرُ، عَنْ مُجَالِدٍ، عَنْ عَامِرٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ أَنَّ رَسُولَ اللهِ ﷺ أَجَازَ شَهَادَةَ أَهْلِ الْكِتَابِ، بَعْضِهِمْ عَلَى بَعْضٍ.

تخريج: [إسناده ضعيف] أخرجه البيهقي:١٠/ ١٦٥ من حديث أبي خالد به، وقال: هو مما أخطأ فيه، وقال البوصيري: هذا إسناد ضعيف من أجل مجالد بن سعيد ، وانظر، ح:١١، وفيه علة أخرى ذكرها البيهقي كما تقدم في كلامه.

[بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ]

In the Name of Allâh, the Most Beneficent, the Most Merciful

14. The Chapters On Gifts

(المعجم ١٤) أَبْوَابُ الْهِبَاتِ

(التحفة . . .)

Hibah is that a person, willingly, gives his wealth or property to someone as a gift without asking for anything in exchange. Religiously, giving a gift is desirable, because it is such a good deed that Allâh urged His slaves for it.

If a father wants to give something to his children, he should necessarily treat all his children equally.

It is *Harâm* (illegal) to take the gift back.

A father is allowed to take his gift back.

It is wrong even to hope for an exchange for a gift.

Chapter 1. A Man Giving A Gift To His Son

(المعجم ١) - بَابُ الرَّجُلِ يَنْحَلُ وَلَدَهُ

(التحفة ٣٤)

2375. It was narrated that Nu'mân bin Bashir said that his father took him to the Prophet ﷺ and said: "Bear witness that I have given Nu'mân such and such from my wealth." He said: "Have you given all your children something like that which you have given to Nu'mân?" He said: "No." He said: "Then let someone other than me bear witness to that." And he said: "Would you not like all your children to honor you equally?" He said: "Of course." He said: "Then do not do this." (*Sahih*)

٢٣٧٥ - حَدَّثَنَا أَبُو بِشْرٍ، بَكْرُ بْنُ خَلَفٍ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، عَنْ دَاوُدَ بْنِ أَبِي هِنْدٍ، عَنِ الشَّعْبِيِّ، عَنِ النُّعْمَانِ بْنِ بَشِيرٍ قَالَ: انْطَلَقَ بِهِ أَبُوهُ يَحْمِلُهُ إِلَى النَّبِيِّ ﷺ. فَقَالَ: اشْهَدْ أَنِّي قَدْ نَحَلْتُ النُّعْمَانَ مِنْ مَالِي كَذَا وَكَذَا. قَالَ: «فَكُلَّ بَنِيكَ نَحَلْتَ مِثْلَ الَّذِي نَحَلْتَ النُّعْمَانَ؟» قَالَ: لاَ. قَالَ: «فَأَشْهِدْ عَلَى هٰذَا غَيْرِي». قَالَ: «أَلَيْسَ يَسُرُّكَ أَنْ يَكُونُوا لَكَ فِي الْبِرِّ سَوَاءً؟» قَالَ: بَلَى. قَالَ: «فَلاَ. إِذاً».

تخريج: أخرجه البخاري، الهبة وفضلها والتحريض عليها، باب الهبة للولد، ح:٢٥٨٧، ٢٦٥٠، ومسلم، الهبات، باب كراهة تفضيل بعض الأولاد في الهبة، ح:١٦٢٣ من حديث عامر الشعبي به.

2376. It was narrated from Nu'mân bin Bashir that his father gave him a gift of a slave, and he came to the Prophet ﷺ so that he could witness the gift. He said: "Have you given something to all of your children?" He said: "No." He said: "Then take back (your gift)." (*Sahih*)

٢٣٧٦ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمٰنِ، وَ مُحَمَّدِ بْنِ النُّعْمَانِ بْنِ بَشِيرٍ: أَخْبَرَاهُ عَنِ النُّعْمَانِ بْنِ بَشِيرٍ أَنَّ أَبَاهُ نَحَلَهُ غُلاَماً. وَأَنَّهُ جَاءَ إِلَى النَّبِيِّ ﷺ يُشْهِدُهُ. فَقَالَ: «أَكُلَّ وَلَدِكَ نَحَلْتَهُ؟» قَالَ: لاَ. قَالَ: «فَارْدُدْهُ».

تخريج: أخرجه البخاري، الهبة وفضلها والتحريض عليها، باب الهبة للولد، ح:٢٥٨٦، ومسلم، الهبات، الباب السابق، ح:١٦٢٣ من حديث الزهري به.

Comments:

a. Children should be treated equally. Equal treatment in daily needs is that everybody should be given according to one's needs, for example: if a child needs clothes, he should be provided with the clothes; whoever needs medical treatment he/she should be provided with it; moreover, the equality of giving gifts to children is also necessary.

b. The parents may take back the gift given to the children.

Chapter 2. One Who Gives His Child A Gift Then Takes It Back

(المعجم ٢) - بَابُ مَنْ أَعْطَى وَلَدَهُ ثُمَّ رَجَعَ فِيهِ (التحفة ٣٥)

2377. It was narrated from Ibn 'Abbâs and Ibn 'Umar, who attributed the *Hadith* to the Prophet ﷺ, that he said: "It is not permissible for a man to give a gift then take it back, except what a father gives to his child." (*Sahih*)

٢٣٧٧ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، وَ أَبُو بَكْرِ ابْنُ خَلَّادٍ الْبَاهِلِيُّ. قَالاَ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنْ حُسَيْنٍ الْمُعَلِّمِ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ وَ ابْنِ عُمَرَ. يَرْفَعَانِ الْحَدِيثَ إِلَى النَّبِيِّ ﷺ قَالَ: «لاَ يَحِلُّ لِلرَّجُلِ أَنْ يُعْطِيَ الْعَطِيَّةَ ثُمَّ يَرْجِعَ فِيهَا. إِلَّا الْوَالِدَ فِيمَا يُعْطِي وَلَدَهُ».

تخريج: [إسناده صحيح] أخرجه الترمذي، البيوع، باب ماجاء في كراهية الرجوع في الهبة، ح:١٢٩٩، ٢١٣٢ عن محمد بن بشار به، وقال: حسن صحيح ، وصححه ابن الجارود، ح:٩٩٤، وابن حبان، والحاكم:٢/٤٦، والذهبي.

2378. It was narrated from 'Amr bin Shu'aib, from his father, from his grandfather, that the Prophet of Allâh ﷺ said: "None of you should take back his gift, except a father (taking it back) from his son." (*Sahih*)

٢٣٧٨ - حَدَّثَنَا جَمِيلُ بْنُ الْحَسَنِ: حَدَّثَنَا عَبْدُ الأَعْلَى: حَدَّثَنَا سَعِيدٌ، عَنْ عَامِرٍ الأَحْوَلِ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، أَنَّ نَبِيَّ اللهِ ﷺ قَالَ: «**لاَ يَرْجِعْ أَحَدُكُمْ فِي هِبَتِهِ، إِلَّا الْوَالِدَ مِنْ وَلَدِهِ**».

تخريج: [صحيح] أخرجه النسائي: ٦/ ٢٦٤، ٢٦٥، الهبة، . رجوع الوالد فيما يعطي ولده . . . الخ، ح: ٣٧١٩ من حديث سعيد بن أبي عروبة به، وتابعه عبدالوارث، وإبراهيم بن طهمان عن عامر الأحول به (السنن الكبرى للبيهقي: ٦/ ١٧٩).

Comments:

a. It is not right to take back something given to someone as gift, whether the gift is something ordinary or precious.
b. A father may take back something that he has given to his children.
c. The same rule of taking a gift back from a child applies to the mother as well.
d. Some scholars even included the maternal grandfather and grandmother, paternal grandfather and grandmother in the same rule.

Chapter 3. Lifelong Grant

(المعجم ٣) - **بَابُ الْعُمْرَى** (التحفة ٣٦)

2379. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "There is no lifelong grant. Whoever is given something as a lifelong grant, it is his.'" (*Hasan*)

٢٣٧٩ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَحْيَى بْنُ زَكَرِيَّا بْنِ أَبِي زَائِدَةَ، عَنْ مُحَمَّدِ ابْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**لاَ عُمْرَى. فَمَنْ أُعْمِرَ شَيْئاً، فَهُوَ لَهُ**».

تخريج: [إسناده حسن] أخرجه النسائي: ٦/ ٢٧٧ من طرق عن محمد بن عمرو به، وقال البوصيري: هذا إسناد صحيح، رجاله ثقات .

Comments:

a. The Arab would sometimes say when doing a favor to someone: 'I give you the permission to reside in my house for your whole life.' It means "this house will be mine or it will be inherited by my heirs after your death," it is called *'Umrâ*.
b. The Messenger of Allâh ﷺ stated the *'Umrâ* as a general charity. Now according to the *Shari'ah*, something given to someone as *'Umrâ* will belong to whom it is given. It is wrong to stipulate the condition that 'it will come back to me after your death.'

2380. It was narrated that Jâbir said: "I heard the Messenger of Allâh ﷺ say: 'Whoever gives a lifelong grant to a man, it belongs to him (the recipient) and to his heirs. His (the giver's) words put an end to his right to it, and it belongs to the one to whom it was given for life and to his heirs.'' (*Sahih*)

٢٣٨٠ - حَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ: أَنْبَأَنَا اللَّيْثُ ابْنُ سَعْدٍ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ، عَنْ جَابِرٍ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «مَنْ أَعْمَرَ رَجُلاً عُمْرَى لَهُ وَلِعَقِبِهِ، فَقَدْ قَطَعَ قَوْلُهُ حَقَّهُ فِيهَا. فَهِيَ لِمَنْ أُعْمِرَ وَلِعَقِبِهِ».

تخريج: أخرجه البخاري، الهبة وفضلها والتحريض عليها، باب ما قيل في العمرى والرقبى، ح:٢٦٢٥ من حديث أبي سلمة به، ومسلم، الهبات، باب العمرى، ح:١٦٢٥ عن محمد بن رمح به.

Comments:

Whatever is given to someone for one's whole life, after the recipient's death, it will not be returned to the giver; instead it will be shared by the deceased's heirs, just like his/her remaining inheritance is divided among the heirs, according to their shares, because it has the status of *Hibah* according to the Islamic law. Therefore it will be regarded legal property of the recipient.

2381. It was narrated from Zaid bin Thâbit that the Prophet ﷺ ruled that a gift given for life belongs to the heirs (of the recipient). (*Sahih*)

٢٣٨١ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا سُفْيَانُ عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ طَاوُسٍ، عَنْ حُجْرٍ الْمَدَرِيِّ، عَنْ زَيْدِ بْنِ ثَابِتٍ أَنَّ النَّبِيَّ ﷺ جَعَلَ الْعُمْرَى لِلْوَارِثِ.

تخريج: [إسناده صحيح] أخرجه أبو داود، البيوع، باب في الرقبى، ح:٣٥٥٩ من حديث عمرو بن دينار به، وصححه ابن حبان، وهو مخرج في مسند الحميدي، ح:٣٩٩ بتحقيقي.

Chapter 4. The *Ruqba*

(المعجم ٤) - بَابُ الرُّقْبَىٰ (التحفة ٣٧)

2382. It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ said: "There is no *Ruqba*. Whoever is given a gift on the basis of *Ruqba*, it belongs to him, whether he lives or dies." (*Sahih*)

He (the narrator) said: "*Ruqba* is when one man says to another: 'When either of us dies.'"

٢٣٨٢ - حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ: أَنْبَأَنَا عَبْدُ الرَّزَّاقِ: أَنْبَأَنَا ابْنُ جُرَيْجٍ عَنْ عَطَاءٍ، عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَا رُقْبَىٰ. فَمَنْ أُرْقِبَ شَيْئاً فَهُوَ لَهُ، حَيَاتَهُ وَمَمَاتَهُ».

قَالَ: وَالرُّقْبَىٰ أَنْ يَقُولَ هُوَ لِلآخَرِ: مِنِّي

وَمِنْكَ مَوْتاً.

تخريج: [صحيح] أخرجه النسائي: ٦/ ٢٧٣، العمرى، . ذكر اختلاف ألفاظ الناقلين لخبر جابر في العمرى، ح: ٣٧٦٣ من حديث عبدالرزاق به، وهو في مصنف عبدالرزاق: ٩/ ١٩٦، ح: ١٦٩٢٠ بطوله * ابن جريج صرح بالسماع، وحبيب لم يسمع هذا الحديث من ابن عمر رضي الله عنه، والحديث صحيح بشواهده راجع نيل المقصود، ح: ٣٥٥٦ وغيره.

2383. It was narrated from Jâbir bin 'Abdullâh that the Messenger of Allâh ﷺ said: "'*Umra* belongs to the one to whom it is given, and *Ruqba* belongs to the one to whom it is given." (*Sahih*)

٢٣٨٣ - حَدَّثَنَا عَمْرُو بْنُ رَافِعٍ: حَدَّثَنَا هُشَيْمٌ؛ ح: وَحَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ قَالاَ: حَدَّثَنَا دَاوُدُ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**الْعُمْرَى جَائِزَةٌ لِمَنْ أُعْمِرَهَا. وَالرُّقْبَىٰ جَائِزَةٌ لِمَنْ أُرْقِبَهَا**».

تخريج: [صحيح] أخرجه أبو داود، البيوع، باب: في الرقبى، ح: ٣٥٥٨ من حديث هشيم به، وحسنه الترمذي، ح: ١٣٥١، وانظر، ح: ٣٩٥ لعلته، وللحديث شواهد.

Comments:

a. The difference between '*Umra* and *Ruqba* is that in the matter of '*Umra*, the life of the recipient is considered, he will reside in the house as long he is alive, whether he dies before the giver or after. Whenever the recipient dies, the house is reversed to the giver or to his heirs. But *Ruqba* has a condition that the giver will take it back only if the recipient dies before; if the giver dies before the recipient, then the house will belong to the recipient.

b. If someone wants to help a poor person, and he also wants the house to remain the property of the owner, he should then lend the house to the poor for a certain period; this period may be extended at the end of the previous period if the need is realized.

Chapter 5. Taking Back A Gift

(المعجم ٥) - بَابُ الرُّجُوعِ فِي الْهِبَةِ

(التحفة ٣٨)

2384. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "The likeness of one who takes back his gift is that of a dog that eats until it is full and vomits; then it goes back to its vomit and eats it again." (*Sahih*)

٢٣٨٤ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ عَوْفٍ، عَنْ خِلاَسٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**إِنَّ مَثَلَ الَّذِي يَعُودُ فِي عَطِيَّتِهِ، كَمَثَلِ الْكَلْبِ. أَكَلَ، حَتَّى إِذَا شَبِعَ قَاءَ. ثُمَّ عَادَ فِي قَيْئِهِ، فَأَكَلَهُ**».

تخريج: [**صحيح**] أخرجه أحمد:٢/ ٤٣٠، ٤٩٢ من حديث عوف الأعرابي به، وقال البوصيري: منقطع، خلاس بن عمرو الهجري لم يسمع من أبي هريرة شيئًا قلت: تابعه محمد بن سيرين عن أبي هريرة به عند أحمد:٢/ ٤٩٢ وغيره، فالحديث صحيح.

2385. It was narrated from Ibn 'Abbâs that the Messenger of Allâh ﷺ said: "The one who takes back his gift is like the one who goes back to his vomit." (*Sahih*)

٢٣٨٥ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، وَ مُحَمَّدُ ابْنُ الْمُثَنَّى قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ قَتَادَةَ يُحَدِّثُ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**الْعَائِدُ فِي هِبَتِهِ كَالْعَائِدِ فِي قَيْئِهِ**».

تخريج: أخرجه البخاري، الهبة وفضلها والتحريض عليها، باب: لا يحل لأحد أن يرجع في هبته وصدقته، ح:٢٦٢١ من حديث شعبة به، ومسلم، الهبات، باب تحريم الرجوع في الصدقة بعد القبض إلا ما وهبه لولده وإن سفل، ح:١٦٢٢ من حديث محمد بن بشار به.

2386. It was narrated from Ibn 'Umar that the Prophet ﷺ said: "The one who takes back his gift is like the dog that goes back to its vomit." (*Sahih*)

٢٣٨٦ - حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ اللهِ بْنِ يُوسُفَ الْعَرْعَرِيُّ: حَدَّثَنَا يَزِيدُ بْنُ أَبِي حَكِيمٍ: حَدَّثَنَا الْعُمَرِيُّ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ قَالَ: «**الْعَائِدُ فِي هِبَتِهِ كَالْكَلْبِ يَعُودُ فِي قَيْئِهِ**».

تخريج: [**صحيح**] * العرعري مستور(تقريب)، وعبدالله بن عمر العمري ضعيف عابد(تقريب) في غير نافع، وانظر، ح:٣٦٦، ١٢٩٩، ولحديثه شواهد صحيحة، انظر الحديث السابق.

Comments:

Hibah is to give something to someone without any exchange for it. Its objective is only and solely to gain Allâh's pleasure, and fair treatment to a believer. So taking it back is to spoil one's good deed, and it is a very bad habit to spoil a good deed deliberately.

Chapter 6. One Who Gives A Gift Hoping To Get Something Back In Return

(المعجم ٦) - **بَابُ مَنْ وَهَبَ هِبَةً رَجَاءَ ثَوَابِهَا** (التحفة ٣٩)

2387. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "A man has more right to his gift so long as he has

٢٣٨٧ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ، وَ مُحَمَّدُ ابْنُ إِسْمَاعِيلَ، قَالَا: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا

إِبْرَاهِيمُ بْنُ إِسْمَاعِيلَ بْنِ مُجَمِّعِ بْنِ جَارِيَةَ الأَنْصَارِيُّ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «الرَّجُلُ أَحَقُّ بِهِبَتِهِ مَا لَمْ يُثَبْ مِنْهَا».

not gotten something in return for it." (*Sahih*)

تخريج: [**إسناده ضعيف**] أخرجه ابن أبي شيبة: ٦/ ٤٧٤ عن وكيع به، وقال البوصيري: هذا إسناد ضعيف لضعف إبراهيم بن إسماعيل بن مجمع وانظر، ح: ١٠٦٩، ٢٢٥٠ .

(المعجم ٧) - بَابُ عَطِيَّةِ الْمَرْأَةِ بِغَيْرِ إِذْنِ زَوْجِهَا (التحفة ٤٠)

Chapter 7. A Woman Giving Something Without Her Husband's Permission

٢٣٨٨ - حَدَّثَنَا أَبُو يُوسُفَ الرَّقِّيُّ، مُحَمَّدُ بْنُ أَحْمَدَ الصَّيْدَلاَنِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ عَنِ الْمُثَنَّى بْنِ الصَّبَّاحِ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ أَنَّ رَسُولَ اللهِ ﷺ قَالَ، فِي خُطْبَةٍ خَطَبَهَا: «لاَ يَجُوزُ لامْرَأَةٍ فِي مَالِهَا، إِلَّا بِإِذْنِ زَوْجِهَا، إِذَا هُوَ مَلَكَ عِصْمَتَهَا».

2388. It was narrated from 'Amr bin Shu'aib, from his father, from his grandfather, that the Messenger of Allâh ﷺ said, in a sermon that he delivered: "It is not permissible for a woman to dispose of her wealth except with her husband's permission, once he has married her." (*Sahih*)

تخريج: [**صحيح**] * المثنى لم ينفرد به بل تابعه داود بن أبي هند، وحبيب المعلم عن عمرو به، أخرجه أبو داود، ح: ٣٥٤٦ وغيره، وصححه الحاكم: ٢/ ٤٧، والذهبي.

٢٣٨٩ - حَدَّثَنَا حَرْمَلَةُ بْنُ يَحْيَىٰ: حَدَّثَنَا عَبْدُ اللهِ بْنُ وَهْبٍ: أَخْبَرَنِي اللَّيْثُ بْنُ سَعْدٍ، عَنْ عَبْدِ اللهِ بْنِ يَحْيَىٰ رَجُلٌ مِنْ وَلَدِ كَعْبِ ابْنِ مَالِكٍ عَنْ أَبِيهِ، عَنْ جَدِّهِ أَنَّ جَدَّتَهُ خَيْرَةَ، امْرَأَةَ كَعْبِ بْنِ مَالِكٍ أَتَتْ رَسُولَ اللهِ ﷺ بِحُلِيٍّ لَهَا. فَقَالَتْ: إِنِّي تَصَدَّقْتُ بِهٰذَا. فَقَالَ لَهَا رَسُولُ اللهِ ﷺ: «لاَ يَجُوزُ لِلْمَرْأَةِ فِي مَالِهَا إِلَّا بِإِذْنِ زَوْجِهَا. فَهَلِ اسْتَأْذَنْتِ كَعْباً؟» قَالَتْ: نَعَمْ. فَبَعَثَ رَسُولُ اللهِ ﷺ

2389. It was narrated from 'Abdullâh bin Yahya, one of the sons of Ka'b bin Mâlik, from his father, from his grandfather, that his grandmother Khairah, the wife of Ka'b bin Mâlik, came to the Messenger of Allâh ﷺ with some jewelry belonging to her, and said, I am giving this in charity. The Messenger of Allâh ﷺ said to her: "It is not permissible for a woman to dispose of her wealth without her husband's permission. Did you

ask Ka'b's permission?" She said: "Yes." So the Messenger of Allâh ﷺ sent for Ka'b bin Mâlik, her husband, and said, "Did you give Khairah permission to give her jewelery in charity?" He said: "Yes." So the Messenger of Allâh ﷺ accepted it from her. *(Da'if)*

إِلَى كَعْبِ بْنِ مَالِكٍ، زَوْجِهَا فَقَالَ: «هَلْ أَذِنْتَ لِخَيْرَةَ أَنْ تَتَصَدَّقَ بِحُلِيِّهَا؟» فَقَالَ: نَعَمْ. فَقَبِلَهُ رَسُولُ اللهِ ﷺ مِنْهَا.

تخريج: [**إسناده ضعيف**] أخرجه الطحاوي في معاني الآثار: ٤/ ٤٥١ من حديث الليث به، وقال ابن عبدالبر: إسناده ضعيف، لا تقوم به الحجة ، وضعفه البوصيري وغيره * عبدالله بن يحي، وأبوه مجهولان(تقريب).

Comments:

a. If a woman intends to give charity from her own wealth, it is better to ask the husband's permission.

b. Imâm Bukhâri said that if a woman is wise enough, she may give charity to someone, even if her husband is at home, but this permission applies when a woman knows that her husband will have no objection against her giving it away, or he will not object for such and such amount; and she normally gives away the amount which her husband has no objection too.

[بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ]

In the Name of Allâh, the Most Beneficent, the Most Merciful

15. The Chapters On Charity

(المعجم ١٥) أَبْوَابُ الصَّدَقَاتِ

(التحفة . . .)

Chapter 1. Taking Back One's Charity

(المعجم ١) - بَابُ الرُّجُوعِ فِي الصَّدَقَةِ

(التحفة ٤١)

2390. It was narrated from 'Umar bin Khattâb that the Messenger of Allâh ﷺ said: "Do not take back your charity." (***Sahih***)

٢٣٩٠ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا هِشَامُ بْنُ سَعْدٍ، عَنْ زَيْدِ ابْنِ أَسْلَمَ، عَنْ أَبِيهِ، عَنْ عُمَرَ بْنِ الْخَطَّابِ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «**لاَ تَعُدْ فِي صَدَقَتِكَ**».

تخريج: أخرجه البخاري، الزكوة، باب: هل يشتري صدقته؟ . . . إلخ، ح:١٤٩٠، ٢٦٢٣، ٣٠٠٣، ومسلم، الهبات، باب كراهة شراء الإنسان ما تصدق به ممن تصدق عليه، ح:١٦٢٠ من حديث زيد بن أسلم به.

2391. 'Abdullâh bin 'Abbâs narrated that the Messenger of Allâh ﷺ said: "The likeness of the one who gives charity then takes it back is that of a dog who vomits then goes back and eats its vomit." (***Sahih***)

٢٣٩١ - حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ الدِّمَشْقِيُّ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنَا الأَوْزَاعِيُّ: حَدَّثَنِي أَبُو جَعْفَرٍ، مُحَمَّدُ بْنُ عَلِيٍّ: حَدَّثَنِي سَعِيدُ بْنُ الْمُسَيَّبِ: حَدَّثَنِي عَبْدُ اللهِ بْنُ الْعَبَّاسِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**مَثَلُ الَّذِي يَتَصَدَّقُ ثُمَّ يَرْجِعُ فِي صَدَقَتِهِ، مَثَلُ الْكَلْبِ يَقِيءُ ثُمَّ يَرْجِعُ فَيَأْكُلُ قَيْئَهُ**».

تخريج: [صحيح] تقدم، ح:٢٣٨٥ .

Comments:

Charity is a great virtuous deed. It is not good to take charity back once it is given. Taking it back is to annul the good of it. Annulling a virtuous deed is a great loss. Giving the example of a dog that vomits and eat its vomit shows that taking back charity is a most abhorrent deed and one should avoid it.

Chapter 2. One Who Gives Charity Then Finds His Gift Being Sold – Should He Buy It?

(المعجم ٢) - بَابُ مَنْ تَصَدَّقَ بِصَدَقَةٍ فَوَجَدَهَا تُبَاعُ هَلْ يَشْتَرِيهَا (التحفة ٤٢)

2392. It was narrated from 'Umar bin 'Abdullâh bin 'Umar, meaning, from his father, from his grandfather 'Umar, that he gave a horse in charity at the time of the Messenger of Allâh ﷺ, then he saw its owner selling it for a low price. He went to the Prophet ﷺ and asked him about that, and he said: "Do not buy what you gave in charity." (*Sahih*)

٢٣٩٢ - حَدَّثَنَا تَمِيمُ بْنُ الْمُنْتَصِرِ الْوَاسِطِيُّ: حَدَّثَنَا إِسْحَاقُ بْنُ يُوسُفَ، عَنْ شَرِيكٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ عُمَرَ بْنِ عَبْدِ اللهِ بْنِ عُمَرَ. يَعْنِي عَنْ أَبِيهِ، عَنْ جَدِّهِ عُمَرَ أَنَّهُ تَصَدَّقَ بِفَرَسٍ عَلَى عَهْدِ رَسُولِ اللهِ ﷺ. فَأَبْصَرَ صَاحِبَهَا يَبِيعُهَا بِكَسْرٍ. فَأَتَى النَّبِيَّ ﷺ، فَسَأَلَهُ عَنْ ذٰلِكَ. فَقَالَ: «لاَ تَبْتَعْ صَدَقَتَكَ».

تخريج: أخرجه البخاري في التاريخ الكبير:٦/١٦٨ من حديث شريك القاضي به، وفيه: عمر بن عروة بن عمر بن عبدالله بن عمر عن أبيه ... الخ، ولعله تصحيف، وللحديث شواهد عند البخاري، ومسلم وغيرهما من حديث زيد بن أسلم عن أبيه عن عمر به.

Comments:

To give a thing in charity, and the desire to buy it back, shows that its attachment and love is still in the heart, which is wrong and against the basic philosophy of charity. Giving a dear thing in the Name of Allâh is only to seek His pleasure and approval, and keeping a desire for that thing in the heart is to undo the virtuous deed.

2393. It was narrated from Zubair bin 'Awwâm that he gave a horse called Ghamr or Ghamrah to someone, then he saw one of its colts or fillies attributed to his horse being sold, but he refrained from (buging) it.[1] (*Sahih*)

٢٣٩٣ - حَدَّثَنَا يَحْيَى بْنُ حَكِيمٍ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: حَدَّثَنَا سُلَيْمَانُ التَّيْمِيُّ عَنْ أَبِي عُثْمَانَ النَّهْدِيِّ، عَنْ عَبْدِ اللهِ بْنِ عَامِرٍ، عَنِ الزُّبَيْرِ بْنِ الْعَوَّامِ أَنَّهُ حَمَلَ عَلَى فَرَسٍ يُقَالُ لَهُ غَمْرٌ أَوْ غَمْرَةٌ. فَرَأَى مُهْراً أَوْ مُهْرَةً مِنْ أَفْلاَئِهَا يُبَاعُ، يُنْسَبُ إِلَى فَرَسِهِ، فَنَهَىٰ عَنْهَا.

[1] He would not buy it because it was the offspring of what he gave in charity, this was stated in *Injâhul-Hâjjah*.

تخريج: [إسناده صحيح] أخرجه أحمد: ١/ ١٦٤ عن يزيد به، وقال البوصيري: هذا إسناد صحيح * عبدالله بن عامر، هو ابن ربيعة أو ابن كُرِيز وكلاهما ثقتان، والله أعلم.

Chapter 3. One Who Gives Something In Charity Then Inherits It

(المعجم ٣) - بَابُ مَنْ تَصَدَّقَ بِصَدَقَةٍ ثُمَّ وَرِثَهَا (التحفة ٤٣)

2394. It was narrated from 'Abdullâh bin Buraidah that his father said: "A woman came to the Prophet ﷺ and said: 'O Messenger of Allâh, I gave my mother a slave girl of mine, and she has died.' The Messenger of Allâh ﷺ said: 'Allâh has rewarded you, and returned to you your inheritance (without your seeking that).'" (*Sahih*)

٢٣٩٤ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ، عَنْ عَبْدِ اللهِ بْنِ عَطَاءٍ، عَنْ عَبْدِ اللهِ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ قَالَ: جَاءَتِ امْرَأَةٌ إِلَى النَّبِيِّ ﷺ فَقَالَتْ: يَا رَسُولَ اللهِ! إِنِّي تَصَدَّقْتُ عَلَى أُمِّي بِجَارِيَةٍ. وَإِنَّهَا مَاتَتْ. فَقَالَ: «آجَرَكِ اللهُ، وَرَدَّ عَلَيْكِ الْمِيرَاثَ».

تخريج: [صحيح] تقدم من حديث عبدالرزاق عن سفيان الثوري به، ح: ١٧٥٩.

2395. It was narrated from 'Amr bin Shu'aib, from his father, that his grandfather said: "A man came to the Prophet ﷺ and said: 'I gave my mother a garden of mine, and she has died and has no other heir but me.' The Messenger of Allâh ﷺ said: 'Your charity is valid and your garden has been returned to you.'" (*Sahih*)

٢٣٩٥ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَىٰ: حَدَّثَنَا عَبْدُ اللهِ بْنُ جَعْفَرٍ الرَّقِّيُّ: حَدَّثَنَا عُبَيْدُ اللهِ، عَنْ عَبْدِ الْكَرِيمِ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَقَالَ: إِنِّي أَعْطَيْتُ أُمِّي حَدِيقَةً لِي. وَإِنَّهَا مَاتَتْ وَلَمْ تَتْرُكْ وَارِثاً غَيْرِي. فَقَالَ رَسُولُ اللهِ ﷺ: «وَجَبَتْ صَدَقَتُكَ، وَرَجَعَتْ إِلَيْكَ حَدِيقَتُكَ».

تخريج: [إسناده صحيح] أخرجه أحمد: ٢/ ١٨٥ من حديث عبيدالله (بن عمرو الرقي) به وقال البوصيري: هذا إسناد صحيح إلى عمرو بن شعيب ومن يحتج بعمرو بن شعيب عن أبيه عن جده فالإسناد صحيح عنده قلت: احتج به الجمهور كما حققته في جزء خاص وهو مذكور في تخريج مسند الحميدي.

Comments:

a. Charity can be given to parents.

b. If anything is given to parents in charity, and it comes back in inheritance, it is not the same as taking back charity, it is just the share of inheritance that is the right of the heir.

c. In this situation, the reward of the virtuous deed of giving charity is not invalidated.

Chapter 4. One Who Establishes A *Waqf* (An Endowment)

(المعجم ٤) - بَابُ مَنْ وَقَفَ (التحفة ٤٤)

2396. It was narrated that Ibn 'Umar said: "Umar bin Khattâb acquired some land at Khaibar, and he came to the Prophet ﷺ and consulted him. He said: 'O Messenger of Allâh, I have been given some wealth at Khaibar and I have never been given any wealth that is more precious to me than it. What do you command me to do with it?' He said: 'If you wish, you can make it an endowment and give (its produce) in charity.' So 'Umar gave it on the basis that it would not be sold, given away or inherited, and (its produce) was to be given to the poor, to relatives, for freeing slaves, in the cause of Allâh, to wayfarers and to guests; and there was nothing wrong if a person appointed to be in charge of it consumed from it on a reasonable basis or feeding a friend, without accumulating it for himself." (*Sahih*)

٢٣٩٦ - حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ: حَدَّثَنَا مُعْتَمِرُ بْنُ سُلَيْمَانَ، عَنِ ابْنِ عَوْنٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: أَصَابَ عُمَرُ بْنُ الْخَطَّابِ أَرْضاً بِخَيْبَرَ. فَأَتَى النَّبِيَّ ﷺ فَاسْتَأْمَرَهُ. فَقَالَ: يَا رَسُولَ اللهِ! إِنِّي أَصَبْتُ مَالاً بِخَيْبَرَ. لَمْ أُصِبْ مَالاً قَطُّ هُوَ أَنْفَسُ عِنْدِي مِنْهُ. فَمَا تَأْمُرُنِي بِهِ؟ فَقَالَ: «**إِنْ شِئْتَ حَبَسْتَ أَصْلَهَا وَتَصَدَّقْتَ بِهَا**» قَالَ: فَعَمِلَ بِهَا عُمَرُ عَلَى أَنْ لاَ يُبَاعَ أَصْلُهَا وَلاَ يُوهَبَ وَلاَ يُورَثَ. تَصَدَّقَ بِهَا لِلْفُقَرَاءِ وَفِي الْقُرْبَىٰ وَفِي الرِّقَابِ وَفِي سَبِيلِ اللهِ وَابْنِ السَّبِيلِ وَالضَّيْفِ. لاَ جُنَاحَ عَلَى مَنْ وَلِيَهَا أَنْ يَأْكُلَهَا بِالْمَعْرُوفِ، أَوْ يُطْعِمَ صَدِيقاً. غَيْرَ مُتَمَوِّلٍ.

تخريج: أخرجه البخاري، الشروط، باب الشروط في الوقف، ح:٢٧٣٧، ٢٧٧٢، ٢٧٧٣، ومسلم، الوصية، باب الوقف، ح:١٦٣٢ من حديث ابن عون به.

Comments:

a. Making a trust is lawful and permitted.
b. An endowment is not property of anyone, but the person who makes the endowment has the right to manage it.
c. 'Without accumulating it for himself' means not to make it a source of income for himself. The person appointed in charge can use endowment money only for his basic needs without being extravagant.

2397. It was narrated that Ibn 'Umar said: "Umar bin Khattâb said: 'O Messenger of Allâh, the one hundred shares of the Khaibar I have never been given any wealth that is more beloved to me than them, and I wanted to give them in charity.' The Prophet ﷺ said: 'Make it an endowment and give its produce in the cause of Allâh.'" (*Sahih*)

٢٣٩٧ - حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عُمَرَ الْعَدَنِيُّ: حَدَّثَنَا سُفْيَانُ عَنْ عُبَيْدِ اللهِ بْنِ عُمَرَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: قَالَ عُمَرُ بْنُ الْخَطَّابِ: يَا رَسُولَ اللهِ إِنَّ الْمِائَةَ سَهْمٍ، الَّتِي بِخَيْبَرَ، لَمْ أُصِبْ مَالاً قَطُّ هُوَ أَحَبُّ إِلَيَّ مِنْهَا. وَقَدْ أَرَدْتُ أَنْ أَتَصَدَّقَ بِهَا. فَقَالَ النَّبِيُّ ﷺ: **«احْبِسْ أَصْلَهَا، وَسَبِّلْ ثَمَرَتَهَا».**

تخريج: (الف) [صحيح] أخرجه النسائي: ٦/ ٢٣٢ من حديث سفيان بن عيينة به، الطريق الأول * سفيان تابعه عبدالعزيز بن محمد الدراوردي وغيره، والسند الآتي شاهد له.

(One of the narrators) Ibn Abu 'Umar (who narrated it from Sufyân, from 'Ubaidullâh bin 'Umar) said: "I found this *Hadith* in another location in my book from Sufyân, from 'Abdullâh, from Nâfi', from Ibn 'Umar who said: "Umar said.' And he mentioned similarly." (*Sahih*)

قَالَ ابْنُ أَبِي عُمَرَ: فَوَجَدْتُ هٰذَا الْحَدِيثَ فِي مَوْضِعٍ آخَرَ فِي كِتَابِي، عَنْ سُفْيَانَ، عَنْ عَبْدِ اللهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: قَالَ عُمَرُ. فَذَكَرَ نَحْوَهُ.

تخريج: (ب) [صحيح] أخرجه أحمد: ٢/ ١١٤، ١٥٦، ١٥٧ من طريقين آخرين عن عبدالله ابن عمر العمري به، وإسناده قوي، انظر، ح: ٣٦٦، ١٢٩٩.

Chapter 5. Borrowed Items

(المعجم ٥) - بَابُ الْعَارِيَةِ (التحفة ٤٥)

2398. Shurahbil bin Muslim said: I heard Abu Umâmah say: "I heard the Messenger of Allâh ﷺ say: 'Borrowed items are to be returned and an animal borrowed for milking is to be returned.'" (*Hasan*)

٢٣٩٨ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَيَّاشٍ: حَدَّثَنَا شُرَحْبِيلُ بْنُ مُسْلِمٍ قَالَ: سَمِعْتُ أَبَا أُمَامَةَ يَقُولُ: سَمِعْتُ رَسُولَ اللهِ ﷺ [يَقُولُ]: **«الْعَارِيَةُ مُؤَدَّاةٌ. وَالْمِنْحَةُ مَرْدُودَةٌ».**

تخريج: [إسناده حسن] أخرجه الترمذي، البيوع، باب ماجاء في أن العارية مؤدّاة، ح: ١٢٦٥ من حديث إسماعيل به باختلاف يسير، وقال: حسن غريب ، وأخرجه أبو داود، ح: ٣٥٦٥ مطولاً ، وصححه ابن الجارود، ح: ١٠٢٣، وله طريق آخر عند ابن حبان في صحيحه.

2399. It was narrated that Anas bin Mâlik said: "I heard the Messenger of Allâh ﷺ say: 'Borrowed items are to be returned and an animal borrowed for milking is to be returned.'" (*Sahih*)

٢٣٩٩ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ، وَ عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ الدِّمَشْقِيَّانِ قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ شُعَيْبٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ يَزِيدَ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: **«الْعَارِيَةُ مُؤَدَّاةٌ وَالْمِنْحَةُ مَرْدُودَةٌ»**.

تخريج: [صحيح] أخرجه الطبراني في مسند الشاميين: ١/ ٣٦٠، ٣٦١ ح: ٦٢١ من حديث هشام بن عمار به، أخرجه الدارقطني: ٤/ ٦٩ من طريق آخر عن عبدالرحمن بن يزيد بن جابر به، وقال البوصيري: هذا إسناد صحيح رجاله ثقات قلت: سعيد بن أبي سعيد الساحلي ـ غير المقبري ـ مجهول كما في التقريب، ونيل المقصود، ح: ٥١١٥، والحديث السابق شاهد له.

2400. It was narrated from Samurah that the Messenger of Allâh ﷺ said: "The hand that takes is responsible for what it has taken until it returns it." (*Da'if*)

٢٤٠٠ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْمُسْتَمِرِّ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ؛ ح: وَحَدَّثَنَا يَحْيَى بْنُ حَكِيمٍ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، جَمِيعاً عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنِ الْحَسَنِ، عَنْ سَمُرَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: **«عَلَى الْيَدِ مَا أَخَذَتْ حَتَّى تُؤَدِّيَهُ»**.

تخريج: [إسناده ضعيف] أخرجه الترمذي، البيوع، باب ماجاء في أن العارية مؤدّاة، ح: ١٢٦٦ من حديث ابن أبي عدي به، وقال: حسن صحيح، وصححه ابن الجارود، ح: ١٠٢٤، والحاكم على شرط البخاري: ٢/ ٤٧، ووافقه الذهبي * سعيد تقدم، ح: ٤٢٩، وقتادة تقدم، ح: ١٧٥ مدلسان وعنعنا.

Comments:

Debt, something borrowed, and entrusted things, must be returned after use. Their return is an obligation. Orders to return these things are there in the Noble Qur'ân and Sound Traditions. It is mentioned in the Noble Qur'ân, *Surah Al-Mu'minun*, Verse 8: "Those who are faithfully true to their trusts and to their covenants." (Those are indeed successful.)

Chapter 6. Items Placed In Trust

(المعجم ٦) - **بَابُ الْوَدِيعَةِ** (التحفة ٤٦)

2401. It was narrated from 'Amr bin Shu'aib, from his father, that his grandfather said: "The Messenger of Allâh ﷺ said:

٢٤٠١ - حَدَّثَنَا عُبَيْدُ اللهِ بْنُ الْجَهْمِ الأَنْمَاطِيُّ: حَدَّثَنَا أَيُّوبُ بْنُ سُوَيْدٍ، عَنِ [الْمُثَنَّى]، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ،

'Whoever is entrusted with an item for safekeeping, is not responsible for it (so long as he is not negligent).'" (*Da'if*)

عَنْ جَدِّهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ أُودِعَ وَدِيعَةً، فَلاَ ضَمَانَ عَلَيْهِ».

تخريج: [إسناده ضعيف] وقال البوصيري: هذا إسناد ضعيف لضعف المثنى وهو ابن الصباح، والراوي عنه قلت: هما ضعيفان على الراجح، ورواه ابن لهيعة فيما ذكره البيهقي، وضعف ابن لهيعة مشهور بعد ثبوت السند إليه من غير رواية العبادلة، ورواه يزيد بن عبدالملك نحوه بإسناد ضعيف * ويزيد ضعيف أيضًا، فالحديث غير حسن.

Comments:

a. Safeguarding an entrusted thing, and not breaking the trust, is the true character of a Muslim.

b. If an entrusted thing is damaged or lost, its same substitute should be returned, and if it is damaged or lost by some mishap, and there is no negligence or carelessness from the trustee, then there is no replacement for it.

Chapter 7. When The One Who Is Entrusted With Something Engages In Trade With It And Makes A Profit

(المعجم ٧) - بَابُ الأَمِينِ يَتَّجِرُ فِيهِ فَيَرْبَحَ (التحفة ٤٧)

2402. It was narrated from 'Urwah Al-Bâriqi that the Prophet ﷺ gave him a Dinâr to buy him a sheep, and he bought two sheep for him, then sold one of them for a Dinâr, and brought a Dinâr and a sheep to the Prophet ﷺ. The Messenger of Allâh ﷺ prayed for blessing for him. (*Sahih*)

He (one of the narrators) said: "If he had bought dust, he would have made a profit from it."

٢٤٠٢ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ شَبِيبِ بْنِ غَرْقَدَةَ، عَنْ عُرْوَةَ الْبَارِقِيِّ أَنَّ النَّبِيَّ ﷺ أَعْطَاهُ دِينَاراً يَشْتَرِي لَهُ شَاةً. فَاشْتَرَى لَهُ شَاتَيْنِ. فَبَاعَ إِحْدَاهُمَا بِدِينَارٍ. فَأَتَى النَّبِيَّ ﷺ بِدِينَارٍ وَشَاةٍ. فَدَعَا لَهُ رَسُولُ اللهِ ﷺ بِالْبَرَكَةِ.

قَالَ: فَكَانَ لَوِ اشْتَرَى التُّرَابَ لَرَبِحَ فِيهِ.

تخريج: (الف) أخرجه البخاري، المناقب، باب ٢٨، ح:٣٦٤٢ من حديث سفيان به، إلا أنه قال: شبيب بن غرقدة قال: سمعت الحيَّ يتحدثون عن عروة به . . . إلخ، انظر، الرواية الآتية.

(Another chain) from, 'Urwah bin Abu ja'd Al-Bâriqi who said: "Some trade arrived, so the Prophet ﷺ gave me a Dinâr." And he mentioned similarly. (*Hasan*)

حدَّثَنا أَحْمَدُ بْنُ سَعِيدٍ الدَّارِمِيُّ: حَدَّثَنَا حَبَّانُ بْنُ هِلاَلٍ: حَدَّثَنَا سَعِيدُ بْنُ زَيْدٍ، عَنِ الزُّبَيْرِ بْنِ الْخِرِّيتِ، عَنْ أَبِي لَبِيدٍ لِمَازَةَ بْنِ زَبَّارٍ، عَنْ عُرْوَةَ بْنِ أَبِي الْجَعْدِ الْبَارِقِيِّ قَالَ:

قَدِمَ جَلَبٌ، فَأَعْطَانِي النَّبِيُّ ﷺ دِينَارًا. فَذَكَرَ نَحْوَهُ.

تخريج: (ب) [إسناده حسن] أخرجه أبو داود، البيوع، باب: في المضارب يخالف، ح:٣٣٨٥ من حديث سعيد بن زيد به.

Comments:

a. Entrusted wealth can be used for personal purposes but after making it certain that it will be immediately returned on demand.

b. Doing business with the entrusted wealth is allowed, but if there is a loss in it, the trader will bear it, and the full amount of the entrusted wealth will be returned. Similarly if there is a profit in this trade, it is for the trader. The trader by his own free will can offer some money or gift to the owner of the wealth, and it is legal to accept it.

Chapter 8. Transferring Debt

(المعجم ٨) - بَابُ الْحَوَالَةِ (التحفة ٤٨)

2403. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "(Wrongdoing) is when a rich man takes a long time to repay a debt, and if one of you is referred to a rich man (to collect a debt), he should accept that referral." (*Sahih*)

٢٤٠٣ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «[الظُّلْمُ] مَطْلُ الْغَنِيِّ. وَإِذَا أُتْبِعَ أَحَدُكُمْ عَلَى مَلِيءٍ فَلْيَتْبَعْ».

تخريج: أخرجه البخاري، الحوالات، باب الحوالة، وهل يرجع في الحوالة، ح:٢٢٨٧، ومسلم، المساقاة، باب تحريم مطل الغني وصحة الحوالة واستحباب قبولها إذا أحيل على مليء، ح:١٥٦٤ من حديث مالك عن أبي الزناد من حديث أبي الزناد به، أخرجه النسائي، ح:٤٦٩٢ من حديث سفيان بن عيينة به.

Comments:

a. If one has enough sources to return the debt, it is a sin and moral crime to make a delay in return of debt.

b. 'Should accept that referral' means if the debtor refers the lender to a wealthy man having good reputation to receive his money from him, he should accept this reference and contact him regarding his loan return. The lender can again make a demand from the debtor if he does not receive his money from the referred person.

2404. It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ said: "When a rich man takes too long to repay a debt, this is wrongdoing, and if the

٢٤٠٤ - حَدَّثَنَا إِسْمَاعِيلُ بْنُ تَوْبَةَ: حَدَّثَنَا هُشَيْمٌ عَنْ يُونُسَ بْنِ عُبَيْدٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَطْلُ

debt is transferred to a rich man, you should accept it."(*Sahih*)

الْغَنِيِّ ظُلْمٌ. وَإِذَا أُحِلْتَ عَلَى مَلِيءٍ فَاتْبَعْهُ».

تخريج: [صحيح] أخرجه أحمد: ٢/ ٧١ من حديث هشيم: أنا يونس بن عبيد به مطولاً، وعلته أن يونس لم يسمع من نافع شيئًا، فالسند منقطع كما قال البوصيري، ولكن له شواهد صحيحة، وبها صح الحديث.

Chapter 9. Guaranty

(المعجم ٩) - بَابُ الْكَفَالَةِ (التحفة ٤٩)

2405. Shurahbil bin Muslim Al-Khawlâni said: I heard Abu Umâmah Al-Bâhili say: "I heard the Messenger of Allâh ﷺ say: 'The guarantor is responsible and the debt must be repaid.' "[1] (*Hasan*)

٢٤٠٥ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ وَ الْحَسَنُ ابْنُ عَرَفَةَ قَالاَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَيَّاشٍ: حَدَّثَنِي شُرَحْبِيلُ بْنُ مُسْلِمٍ الْخَوْلاَنِيُّ. قَالَ: سَمِعْتُ أَبَا أُمَامَةَ الْبَاهِلِيَّ يَقُولُ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «الزَّعِيمُ غَارِمٌ، وَالدَّيْنُ مَقْضِيٌّ».

تخريج: [حسن] تقدم، ح: ٢٣٩٨ ببعضه، وهذا طرف منه.

Comments:

a. If a person act as a guarantor for guarantee to another person, saying that he will return the debt in time, or on demand, and the debtor fails to return it, the guarantor is responsible to return it. He should pay the debt from his own pocket and receive it later from the debtor.

b. Payment of a debt is a must even if the debtor dies. It should be paid from his legacy, and if the legacy is not enough to cover the amount of debt, his heirs are responsible to pay off the debt.

2406. It was narrated from Ibn 'Abbâs that during the time of the Messenger of Allâh ﷺ, a man pursued a debtor who owed him ten Dinâr, and he said: "I do not have anything to give you." He (the creditor) said: "No, by Allâh, I will not leave you until you pay the debt or you bring me a guarantor." Then he dragged him to the Prophet ﷺ and the Prophet

٢٤٠٦ - حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ الدَّرَاوَرْدِيُّ، عَنْ عَمْرِو ابْنِ أَبِي عَمْرٍو، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ أَنَّ رَجُلاً لَزِمَ غَرِيماً لَهُ بِعَشَرَةِ دَنَانِيرَ، عَلَى عَهْدِ رَسُولِ اللهِ ﷺ. فَقَالَ: مَا عِنْدِي شَيْءٌ أُعْطِيكَهُ. فَقَالَ: لاَ وَاللهِ لاَ أُفَارِقُكَ حَتَّى تَقْضِيَنِي أَوْ تَأْتِيَنِي بِحَمِيلٍ. فَجَرَّهُ إِلَى النَّبِيِّ

[1] See no. 2398.

ﷺ said to him: "How long will you wait?" He said: "One month." The Messenger of Allâh ﷺ said: "I will be a guarantor for him." Then he came to him at the time the Prophet ﷺ had said, and the Prophet ﷺ said to him: "Where did you get this from?" He said: "From a mine." He said: "There is nothing good in it," and he paid the debt for him. (*Hasan*)

ﷺ. فَقَالَ لَهُ النَّبِيُّ ﷺ: «كَمْ تَسْتَنْظِرُهُ؟» فَقَالَ: شَهْراً. فَقَالَ رَسُولُ اللهِ ﷺ: «فَأَنَا أَحْمِلُ لَهُ» فَجَاءَهُ فِي الْوَقْتِ الَّذِي قَالَ النَّبِيُّ ﷺ. فَقَالَ لَهُ النَّبِيُّ ﷺ: «مِنْ أَيْنَ أَصَبْتَ هٰذَا؟» قَالَ: مِنْ مَعْدِنٍ. قَالَ: «لَا خَيْرَ فِيهَا» وَقَضَاهَا عَنْهُ.

تخريج: [إسناده حسن] أخرجه أبو داود، البيوع، باب: في استخراج المعادن، ح:٣٣٢٨ من حديث الدراوردي به، وانظر نيل المقصود، ح:٣٥٣ لتوثيق عمرو بن أبي عمرو رحمه الله.

Comments:

a. A lender can press the debtor to pay back the loan taken.
b. To keep the wealth found from the mine is legal, but for him it was better to earn by working.
c. If the guarantor pays the amount of the debt on behalf of the debtor, it is requited and the debtor is free from the obligation.

2407. It was narrated that 'Uthmân bin 'Abdullâh bin Mawhab said: "I heard 'Abdullâh bin Abu Qatâdah narrate from his father that a corpse was brought to the Prophet ﷺ for him to offer the funeral prayer, and he said: 'Pray for your companion, for he owes a debt.' Abu Qatâdah said: 'I will stand surety for him.' The Prophet ﷺ said: 'In full?' He said: 'In full.' And the debt he owed was eighteen or nineteen Dirham." (*Sahih*)

٢٤٠٧ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا أَبُو عَامِرٍ: حَدَّثَنَا شُعْبَةُ عَنْ عُثْمَانَ بْنِ عَبْدِ اللهِ بْنِ مَوْهَبٍ، قَالَ: سَمِعْتُ عَبْدَ اللهِ بْنَ أَبِي قَتَادَةَ، عَنْ أَبِيهِ أَنَّ النَّبِيَّ ﷺ أُتِيَ بِجَنَازَةٍ لِيُصَلِّيَ عَلَيْهَا. فَقَالَ: «صَلُّوا عَلَى صَاحِبِكُمْ. فَإِنَّ عَلَيْهِ دَيْناً» فَقَالَ أَبُو قَتَادَةَ: أَنَا أَتَكَفَّلُ بِهِ. قَالَ النَّبِيُّ ﷺ: «بِالْوَفَاءِ؟» قَالَ: بِالْوَفَاءِ. وَكَانَ الَّذِي عَلَيْهِ ثَمَانِيَةَ عَشَرَ أَوْ تِسْعَةَ عَشَرَ دِرْهَماً.

تخريج: [إسناده صحيح] أخرجه الترمذي، الجنائز، باب: ماجاء في الصلوٰة على المديون، ح:١٠٦٩ من حديث شعبة به، وقال: حسن صحيح ، وصححه ابن حبان(موارد)، ح:١١٦١ .

Comments:

a. The funeral prayer should be offered for a person who commited a sin; and should not be buried without the prayer.

b. Taking the responsibility on behalf of the deceased for payment of debt is legal and permitted, rather it is a favor for the deceased and his relatives.

Chapter 10. One Who Takes A Loan With The Intention Of Repaying It

(المعجم ١٠) - بَابُ مَنِ ادَّانَ دَيْناً وَهُوَ يَنْوِي قَضَاءَهُ (التحفة ٥٠)

2408. It was narrated that the Mother of the Believers Maimunah used to take out loans frequently, and some of her family said: "Do not do that," and they denounced her for that. She said: "No, I heard my Prophet ﷺ and my close friend say: 'There is no Muslim who takes out a loan and Allâh knows that he intends to pay it back, but Allâh will pay it back for him in this world.'" (*Hasan*)

٢٤٠٨ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبِيدَةُ بْنُ حُمَيْدٍ، عَنْ مَنْصُورٍ، عَنْ زِيَادِ بْنِ عَمْرِو بْنِ هِنْدٍ، عَنِ ابْنِ حُذَيْفَةَ، هُوَ عِمْرَانُ عَنْ أُمِّ الْمُؤْمِنِينَ مَيْمُونَةَ قَالَ: كَانَتْ تَدَّانُ دَيْناً. فَقَالَ لَهَا بَعْضُ أَهْلِهَا: لاَ تَفْعَلِي. وَأَنْكَرَ ذٰلِكَ عَلَيْهَا قَالَتْ: بَلَىٰ. إِنِّي سَمِعْتُ نَبِيِّي وَخَلِيلِي ﷺ يَقُولُ: «**مَا مِنْ مُسْلِمٍ يَدَّانُ دَيْناً، يَعْلَمُ اللهُ مِنْهُ أَنَّهُ يُرِيدُ أَدَاءَهُ، إِلَّا أَدَّاهُ اللهُ عَنْهُ فِي الدُّنْيَا**».

تخريج: [حسن] أخرجه النسائي، البيوع، ـ التسهيل فيه، ح:٤٦٩٠ من حديث منصور بن المعتمر به، وصححه ابن حبان (موارد)، ح:١١٥٧، وسكت عليه الحافظ في الفتح:٥/ ٥٤.

Comments:

a. To borrow at the time of need is allowed and legal but it is better to avoid it.
b. At the time of borrowing it should be the sincere intention to pay back the loan as soon as possible.
c. Allâh ﷻ helps those who sincerely intend and try to repay the debt.

2409. It was narrated from 'Abdullâh bin Ja'far that the Messenger of Allâh ﷺ said: "Allâh will be with the borrower until he pays off his debt, so long as it (the loan) is not for something that Allâh dislikes." (*Hasan*)

He (the narrator) said: "Abdullâh bin Ja'far used to say to his store keeper (i.e., the one entrusted with his wealth): 'Go and take out a loan for me, for I

٢٤٠٩ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْمُنْذِرِ: حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ: حَدَّثَنَا سَعِيدُ بْنُ سُفْيَانَ مَوْلَى الأَسْلَمِيِّينَ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللهِ بْنِ جَعْفَرٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**كَانَ اللهُ مَعَ الدَّائِنِ حَتَّى يَقْضِيَ دَيْنَهُ. مَا لَمْ يَكُنْ فِيمَا يَكْرَهُ اللهُ**».

قَالَ: فَكَانَ عَبْدُ اللهِ بْنُ جَعْفَرٍ يَقُولُ لِخَازِنِهِ: اذْهَبْ فَخُذْ لِي بِدَيْنٍ. فَإِنِّي أَكْرَهُ أَنْ

أَبِيتَ لَيْلَةً إِلَّا وَاللهُ مَعِي. بَعْدَ الَّذِي سَمِعْتُ مِنْ رَسُولِ اللهِ ﷺ.

would hate to spend the night without Allâh being with me, after I heard that from the Messenger of Allâh ﷺ.'" (*Hasan*)

تخريج: [إسناده حسن] أخرجه الحاكم: ٢/٢٣ من حديث ابن أبي فديك به، وقال: صحيح الإسناد ، وقال الذهبي: صحيح، وقال البوصيري: هذا إسناد صحيح، رجاله ثقات ، وقال الحافظ في الفتح: ٥/٥٤ إسناده حسن * سعيد بن سفيان وثقه ابن حبان، والحاكم، واختلف قول الذهبي والعسقلاني فيه، فحديثه لا ينزل عن درجة الحسن، ولحديثه شواهد كثيرة.

Comments:

If there is a dire need of money for some good deed, one can borrow it, but one should not borrow for extravagant and worthless rites and customs, like un-Islamic customs in marriage and food parties after the burial etc. Such parties are innovations in Islam.

Chapter 11. One Who Takes A Loan With No Intention Of Repaying It

(المعجم ١١) - بَابُ مَنِ ادَّانَ دَيْنًا لَمْ يَنْوِ قَضَاءَهُ (التحفة ٥١)

٢٤١٠ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا يُوسُفُ بْنُ مُحَمَّدِ بْنِ صَيْفِيِّ بْنِ صُهَيْبٍ الْخَيْرِ: حَدَّثَنِي عَبْدُ الْحَمِيدِ بْنُ زِيَادِ بْنِ صَيْفِيِّ بْنِ صُهَيْبٍ، عَنْ شُعَيْبِ بْنِ عَمْرٍو: حَدَّثَنَا صُهَيْبُ الْخَيْرِ عَنْ رَسُولِ اللهِ ﷺ قَالَ: **«أَيُّمَا رَجُلٍ يَدِينُ دَيْناً، وَهُوَ مُجْمِعٌ أَنْ لَا يُوَفِّيَهُ إِيَّاهُ، لَقِيَ اللهَ سَارِقاً»**.

2410. Suhaib Al-Khair narrated that the Messenger of Allâh ﷺ said: "Any man who takes out a loan, having resolved not to pay it back, will meet Allâh as a thief." (*Hasan*)

تخريج: (الف) [حسن] * يوسف وعبدالحميد ضعيفان كما سيأتي، ح: ٢٤١٠ب، وشعيب مستور، ولم يوثقه غير ابن حبان، وللحديث شاهد حسن يأتي بعده.

حدّثنا إِبْرَاهِيمُ بْنُ الْمُنْذِرِ الْحِزَامِيُّ: حَدَّثَنَا يُوسُفُ بْنُ مُحَمَّدِ بْنِ صَيْفِيٍّ، عَنْ عَبْدِ الْحَمِيدِ بْنِ زِيَادٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ صُهَيْبٍ، عَنِ النَّبِيِّ ﷺ نَحْوَهُ.

Another chain with similar wording. (*Hasan*)

تخريج: (ب) [حسن] أخرجه العقيلي في الضعفاء: ٤/٤٥١ من حديث إبراهيم بن المنذر به * يوسف بن محمد ضعفه البخاري، والعقيلي، وذكره الذهبي في ديوان الضعفاء، وثقه ابن حبان، وأبوحاتم، وضعفه راجح، وشيخه لين الحديث كما في التقريب، وللحديث شواهد منها ما أخرجه

الطبراني في الأوسط: ٢/٥٠٦، ح: ١٨٧٢، ٧/١١٩، ح: ٦٤٠٩ بإسناد حسن عن ميمون (ابن جابان) الكردي عن أبيه به مطولاً نحو المعنى، وقال الهيثمي (مجمع: ٤/١٣٢) ورجاله ثقات، فالحديث حسن، وحسنه البوصيري، وقال المنذري: ورواته ثقات (الترغيب: ٢/٦٠٢).

Comments:

a. A person who borrows and purposely delays returning a debt, and desires not to pay it back, such a person, though in the eyes of law cannot be proved a thief, is an offender, and will be punished in the Hereafter.

b. Allâh is All-Knowing, and knows what is in the hearts of His slaves; therefore, Muslims should not cheat each other. It is possible to cheat each other, but it is not possible to cheat Allâh.

2411. It was narrated from Abu Hurairah that the Prophet ﷺ said: "Whoever takes people's wealth with the intention of destroying it, Allâh will destroy him." (*Sahih*)

٢٤١١ - حَدَّثَنَا يَعْقُوبُ بْنُ حُمَيْدِ بْنِ كَاسِبٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ، عَنْ ثَوْرِ بْنِ زَيْدٍ الدِّيلِيِّ، عَنْ أَبِي الْغَيْثِ، مَوْلَى ابْنِ مُطِيعٍ، عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ ﷺ قَالَ: «**مَنْ أَخَذَ أَمْوَالَ النَّاسِ يُرِيدُ إِتْلَافَهَا، أَتْلَفَهُ اللهُ**».

تخريج: أخرجه البخاري، الاستقراض وأداء الديون والحجر والتفليس، باب من أخذ أموال الناس يريد أداءها أو إتلافها، ح: ٢٣٨٧ من حديث ثور به.

Comments:

'With the intention of destroying it' means that he does not want to return it. For the lender it is destroyed because he will not get it back.

Chapter 12. Stern Warning Concerning Debt

(المعجم ١٢) - بَابُ التَّشْدِيدِ فِي الدَّيْنِ (التحفة ٥٢)

2412. It was narrated from Thawbân, the freed slave of the Messenger of Allâh ﷺ, that the Messenger of Allâh ﷺ said: "Anyone whose soul leaves his body and he is free of three things, will enter Paradise: Arrogance, stealing from the spoils of war, and debt." (*Sahih*)

٢٤١٢ - حَدَّثَنَا حُمَيْدُ بْنُ مَسْعَدَةَ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ: حَدَّثَنَا سَعِيدٌ عَنْ قَتَادَةَ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ مَعْدَانَ بْنِ أَبِي طَلْحَةَ، عَنْ ثَوْبَانَ، مَوْلَى رَسُولِ اللهِ ﷺ، عَنْ رَسُولِ اللهِ ﷺ أَنَّهُ قَالَ: «**مَنْ فَارَقَ الرُّوحُ الْجَسَدَ، وَهُوَ بَرِيءٌ مِنْ ثَلَاثٍ، دَخَلَ الْجَنَّةَ: مِنَ الْكِبْرِ وَالْغُلُولِ وَالدَّيْنِ**».

تخريج: [صحيح] أخرجه الترمذي، السير، باب ماجاء في الغلول، ح:١٥٧٣ من حديث سعيد بن أبي عروبة به، وصححه ابن حبان(موارد)، ح:١٦٧٦، وقال محمد بن هارون الروياني في مسنده:١/٤٠٤، ح:٦١٢: أنا أبوالخطاب: نا يزيد بن زريع: نا سعيد بن أبي عروبة: نا قتادة به، وتابعه أبوعوانة عن قتادة به(هق:٩/١٠١)، وصححه الحاكم على شرط الشيخين:٢/٢٦، ووافقه الذهبي، وتابعهما همام، وأبان (مسند أحمد:٥/٢٧٦)، وشعبة (أحمد:٥/٢٨١، ٢٨٢) أطراف المسند:١/٦٦٨ عن قتادة به، ورواية شعبة عن قتادة تدل على أن قتادة صرح بالسماع من شيخه كما هو مقرر في الأصول وحققته في التأسيس في مسئلة التدليس وروى الحاكم في تاريخ نيسابور بإسناد صحيح عن شعبة قال: كفيتكم تدليس ثلاثة: الأعمش وأبي إسحاق وقتادة ومن طريقه أخرجه محمد بن طاهر المقدسي في مسألة التسمية، ص:٤٧، وسالم رمي بالتدليس ولا يثبت عنه .

Comments:

a. Spoils of war is a common property of all the Muslims of a state prior to its distribution. As it is a mortal sin to steal it, in the same way making an embezzlement in the common property of Muslims is a mortal sin. As wealth of public treasury cannot be used for personal needs, in the same way, funds collected for mosques and religious schools, or for other welfare organizations, cannot be spent for personal needs. These funds should be used only for the purposes collected. Any officeholder of the welfare organization cannot spend it for any other purpose. Doing so is sure embezzlement.

b. Intentionally not returning the debt is a mortal sin, and it is an obligation on every Muslim to avoid such a great sin.

2413. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "The soul of the believer is attached to his debt until it is paid off." (*Hasan*)

٢٤١٣ – حَدَّثَنَا أَبُو مَرْوَانَ الْعُثْمَانِيُّ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ أَبِيهِ، عَنْ عُمَرَ بْنِ أَبِي سَلَمَةَ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**نَفْسُ الْمُؤْمِنِ مُعَلَّقَةٌ بِدَيْنِهِ، حَتَّى يُقْضَىٰ عَنْهُ**».

تخريج: [إسناده حسن] أخرجه الترمذي، الجنائز، باب ماجاء أن نفس المؤمن معلقة بدينه حتى يقضى عنه، ح:١٠٧٩ من حديث إبراهيم بن سعد به، وقال: هذا حديث حسن ، وللحديث طرق صحح بعضها ابن حبان، ح:١١٥٨ وغيره.

Comments:

'Is attached to his debt' means that the responsibility of debt remains on the deceased until the debt is paid off, or he is not allowed to enter the Paradise until the debt is not paid off.

2414. It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ said: "Whoever dies owing a Dinâr or a Dirham, it will

٢٤١٤ – حَدَّثَنَا مُحَمَّدُ بْنُ ثَعْلَبَةَ بْنِ سَوَاءٍ: حَدَّثَنَا عَمِّي مُحَمَّدُ بْنُ سَوَاءٍ، عَنْ حُسَيْنٍ الْمُعَلِّمِ، عَنْ مَطَرٍ الْوَرَّاقِ، عَنْ نَافِعٍ، عَنِ

be paid back from his good deeds, because then there will be no Dinâr or Dirham." (*Sahih*)

ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ مَاتَ وَعَلَيْهِ دِينَارٌ أَوْ دِرْهَمٌ قُضِيَ مِنْ حَسَنَاتِهِ. لَيْسَ ثَمَّ دِينَارٌ وَلاَ دِرْهَمٌ».

تخريج: [صحيح] إسناده حسن، وله شاهد عند أحمد: ٢/ ٧٠، وصححه الحاكم: ٢/ ٢٧، والذهبي، وله طريق آخر عند أحمد: ٢/ ٨٢ .

Comments:

a. If the heirs of the deceased do not pay his debt, it remains the responsibility of the dead, and this debt will be paid off from his virtues on the Day of Resurrection, and it will be a big cause of trouble for him.
b. Rights of human beings have great importance in religious affairs, and the settlements on the Day of Resurrection, regarding the dealings among the people in this world, will depend on their behavior with each other.
c. Barter of virtues and sins will settle the matters of debt on the Day of Resurrection. The lender will get the virtues of the debtor equal to his debt. If the debtor does not have enough virtues to pay the debt, the sins of the lender will be transferred to the debtor's account.
d. Rewards of virtuous deeds should be saved from being wasted. Bad deeds like oppression, tyranny, malice, doing some favor to someone, and then placing him under obligation, are negators of virtues, therefore, these should be avoided.

Chapter 13. If A Man Leaves Behind A Debt Or Children, Then Allâh And His Messenger Are Responsible For Them

(المعجم ١٣) - بَابُ مَنْ تَرَكَ دَيْنًا أَوْ ضَيَاعًا فَعَلَى اللهِ وَعَلَى رَسُولِهِ

(التحفة ٥٣)

2415. It was narrated from Abu Hurairah that if a believer died at the time of the Messenger of Allâh ﷺ and he had debts, the Messenger of Allâh ﷺ would ask: "Did he leave anything with which to pay off his debt?" If they said yes, then he would offer the funeral prayer for him, but if they said no, then he would say: "Pray for your companion." When Allâh granted His Prophet the conquests, he said: "I am nearer to the believers than their own selves. Whoever dies owing a

٢٤١٥ - حَدَّثَنَا أَحْمَدُ بْنُ عَمْرِو بْنِ السَّرْحِ الْمِصْرِيُّ: حَدَّثَنَا عَبْدُ اللهِ بْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ ﷺ كَانَ يَقُولُ، إِذَا تُوُفِّيَ الْمُؤْمِنُ فِي عَهْدِ رَسُولِ اللهِ ﷺ وَعَلَيْهِ الدَّيْنُ فَيَسْأَلُ: «هَلْ تَرَكَ لِدَيْنِهِ مِنْ قَضَاءٍ؟» فَإِنْ قَالُوا: نَعَمْ - صَلَّى عَلَيْهِ. وَإِنْ قَالُوا: لاَ - قَالَ: «صَلُّوا عَلَى صَاحِبِكُمْ». فَلَمَّا فَتَحَ اللهُ عَلَى رَسُولِهِ الْفُتُوحَ قَالَ: «أَنَا أَوْلَى بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ. فَمَنْ تُوُفِّيَ وَعَلَيْهِ دَيْنٌ، فَعَلَيَّ

debt, I will pay it off for him, and whoever leaves behind wealth, it will be for his heirs." (*Sahih*)

قَضَاؤُهُ. وَمَنْ تَرَكَ مَالاً، فَهُوَ لِوَرَثَتِهِ».

تخريج: أخرجه مسلم، الفرائض، باب من ترك مالاً فلورثته، ح:١٦١٩ من حديث ابن وهب به.

Comments:

a. The Noble Prophet's declining from offering a debtor's funeral prayer was a sort of warning for the people and showing the gravity of this sin.

b. If someone dies as debtor and his heirs are poor and cannot pay his debt, it should be paid by the State from the public treasury.

2416. It was narrated from Jâbir that the Messenger of Allâh ﷺ said: "Whoever leaves behind money, it is for his heirs, and whoever leaves behind a debt or children, I am responsible for them, and I am nearer to the believers."[1] (*Sahih*)

٢٤١٦ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ، عَنْ جَابِرٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ تَرَكَ مَالاً فَلِوَرَثَتِهِ. وَمَنْ تَرَكَ دَيْناً أَوْ ضَيَاعاً فَعَلَيَّ وَإِلَيَّ، وَأَنَا أَوْلَى بِالْمُؤْمِنِينَ».

تخريج: [صحيح] أخرجه أبو داود، الخراج، باب في أرزاق الذرية، ح:٢٩٥٤ من حديث سفيان الثوري به، وصححه ابن حبان، وأخرجه مسلم، ح:٨٦٧ من طريق آخر عن جعفر بن محمد به.

Comments:

The Arabic word *Dayâ'* includes those individuals who need care, like children, old people and the handicapped. They need someone to take care of them for survival.

Chapter 14. Giving Respite To One Who Is In Difficulty

(المعجم ١٤) - بَابُ إِنْظَارِ الْمُعْسِرِ (التحفة ٥٤)

2417. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: Whoever is easy with (a debtor) who is in difficulty, Allâh will be easy with him in this world and in the Hereafter." (*Sahih*)

٢٤١٧ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ يَسَّرَ عَلَى مُعْسِرٍ يَسَّرَ اللهُ عَلَيْهِ فِي الدُّنْيَا وَالآخِرَةِ».

تخريج: أخرجه مسلم، الذكر والدعاء، باب فضل الاجتماع على تلاوة القرآن وعلى الذكر،

[1] See no. 45.

ح:٢٦٩٩ من حديث أبي معاوية به مطولاً * والأعمش صرح بالسماع عنده.

Comments:

'Who is in difficulty' means the debtor who is poor and not in a position to pay back the debt. Such a person should be given more time to payback his debt or it should be waived.

2418. It was narrated from Buraidah Al-Aslami that the Prophet ﷺ said: "Whoever gives respite to one in difficulty, he will have (the reward of) an act of charity for each day. Whoever gives him respite after payment becomes due, will have (the reward of) an act of charity equal to (the amount of the loan) for each day." (*Sahih*)

٢٤١٨ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا الأَعْمَشُ، عَنْ نُفَيْعٍ أَبِي دَاوُدَ، عَنْ بُرَيْدَةَ [الأَسْلَمِيِّ] عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ أَنْظَرَ مُعْسِراً كَانَ لَهُ بِكُلِّ يَوْمٍ صَدَقَةٌ. وَمَنْ أَنْظَرَهُ بَعْدَ حِلِّهِ كَانَ لَهُ مِثْلُهُ، فِي كُلِّ يَوْمٍ صَدَقَةٌ».

تخريج: [صحيح] أخرجه أحمد:٥/٣٥١ عن عبدالله بن نمير به * نفيع كذاب متروك كما تقدم، ح:١٤٨٥، ولحديثه شاهد صحيح عند أحمد:٥/٣٦٠، وصححه الحاكم على شرط الشيخين:٢/٢٩، ووافقه الذهبي، وإسناده صحيح على شرط مسلم فقط.

Comments:

a. Giving respite means to fix a reasonable time for the repayment that is suitable and easy for the debtor to pay back the debt.

b. After the expiry of the determined time, instead of pressing for repayment, giving more time is a good deed and brings reward from Allâh ﷻ.

2419. It was narrated from Abu Yasar, the Companion of the Prophet ﷺ that the Messenger of Allâh ﷺ said: "Whoever would like Allâh to shade him with His shade, let him give respite to one in difficulty, or waive repayment of the loan." (*Sahih*)

٢٤١٩ - حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيُّ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ إِسْحَاقَ، عَنْ عَبْدِ الرَّحْمٰنِ ابْنِ مُعَاوِيَةَ، عَنْ حَنْظَلَةَ بْنِ قَيْسٍ، عَنْ أَبِي الْيَسَرِ صَاحِبِ النَّبِيِّ ﷺ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ أَحَبَّ أَنْ يُظِلَّهُ اللهُ فِي ظِلِّهِ - فَلْيُنْظِرْ مُعْسِرًا، أَوْ لِيَضَعْ لَهُ».

تخريج: [صحيح] أخرجه أحمد:٣/٤٢٧ عن إسماعيل بن إبراهيم به، وأصله في صحيح مسلم، الزهد، باب حديث جابر الطويل وقصة أبي اليسر، ح:٣٠٠٦ من طريق آخر عن أبي اليسر به، وبه صح الحديث (لأن عبدالرحمن بن معاوية الزرقي ضعيف على الراجح).

Comments:

a. On the Day of Resurrection some people will be under the shade of Allâh's Throne. Shade of Allâh means the shade of Allâh's Throne.

b. Getting a place under the shade of Allâh's Throne is a matter of great honor, as there will be no shade except the shade of Allâh's Throne. Everyone will feel the scorching heat of the sun according to one's sins, and comfort will only be found in the shade of Allâh's Throne.

c. Waiving the debt is a great deed of getting reward from Allâh. If one cannot waive the debt, it is easy to give more time for the repayment of the loan.

2420. It was narrated from Hudhaifah that the Prophet ﷺ said: "A man died and it was said to him: 'What did you do?' Either he remembered or was reminded and said: 'I used to be easy going in coins and cash concerning collecting debts due, and I used to give respite to (the debtor) who was in difficulty. So, Allâh forgave him.'"

Abu Mas'ud said: "I heard that from the Messenger of Allâh ﷺ." (*Sahih*)

٢٤٢٠ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا أَبُو عَامِرٍ: حَدَّثَنَا شُعْبَةُ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ قَالَ: سَمِعْتُ رِبْعِيَّ بْنَ حِرَاشٍ يُحَدِّثُ عَنْ حُذَيْفَةَ، عَنِ النَّبِيِّ ﷺ: «أَنَّ رَجُلاً مَاتَ. فَقِيلَ لَهُ: مَا عَمِلْتَ؟ فَإِمَّا ذَكَرَ أَوْ ذُكِّرَ قَالَ: إِنِّي كُنْتُ أَتَجَوَّزُ فِي السِّكَّةِ وَالنَّقْدِ، وَأُنْظِرُ الْمُعْسِرَ. فَغَفَرَ اللهُ لَهُ».

قَالَ أَبُو مَسْعُودٍ: أَنَا قَدْ سَمِعْتُ هٰذَا مِنْ رَسُولِ اللهِ ﷺ.

تخريج: أخرجه البخاري، الاستقراض، باب حسن التقاضي، ح:٢٣٩١، ومسلم، المساقاة، باب فضل إنظار المعسر والتجاوز في الاقتضاء من الموسر والمعسر، ح:١٥٦٠ من حديث شعبة به.

Comments:

a. Allâh loves those who are easy with the people in recovering loans.

b. Easy going in coin means not caring about the petty damages done to the coin and accepting such coins without any hesitation. People used to reject such coins at the time of the Noble Prophet ﷺ, as today people may refuse to accept currency with some damage.

Chapter 15. Asking In A Polite Manner And Taking One's Rights Without Behaving In An Indecent Manner

(المعجم ١٥) - بَابُ حُسْنِ الْمُطَالَبَةِ وَأَخْذِ الْحَقِّ فِي عِفَافٍ (التحفة ٥٥)

2421. It was narrated from Ibn 'Umar and 'Âishah that the

٢٤٢١ - حَدَّثَنَا مُحَمَّدُ بْنُ خَلَفٍ الْعَسْقَلَانِيُّ وَ مُحَمَّدُ بْنُ يَحْيَىٰ، قَالَا: حَدَّثَنَا ابْنُ أَبِي

مَرْيَمَ: حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ، عَنْ عُبَيْدِ اللهِ ابْنِ أَبِي جَعْفَرٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ وَعَائِشَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «مَنْ طَالَبَ حَقًّا فَلْيَطْلُبْهُ فِي عَفَافٍ وَافٍ، أَوْ غَيْرِ وَافٍ».

Messenger of Allâh ﷺ said: "Whoever demands his rights let him do so in a decent manner as much as he can." (***Hasan***)

تخريج: [إسناده حسن] أخرجه البيهقي: ٥/٣٥٨ من حديث سعيد بن أبي مريم به، وصححه ابن حبان(موارد)، ح:١١٦٣، والحاكم على شرط البخاري: ٢/ ٣٢، ووافقه الذهبي.

٢٤٢٢ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُؤَمَّلِ بْنِ الصَّبَّاحِ الْقَيْسِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ [مُحَبَّبٍ] الْقُرَشِيُّ: حَدَّثَنَا سَعِيدُ بْنُ السَّائِبِ الطَّائِفِيُّ، عَنْ عَبْدِ اللهِ بْنِ يَامِينَ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ لِصَاحِبِ الْحَقِّ: «خُذْ حَقَّكَ فِي عَفَافٍ وَافٍ، أَوْ غَيْرِ وَافٍ».

2422. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said to the one who was entitled to something: "Take your rights in a decent manner, as much as you can." (***Hasan***)

تخريج: [حسن] أخرجه الحاكم: ٢/ ٣٢، ٣٣ من حديث أبي همام محمد بن محبب به، وقال البوصيري: هذا إسناد صحيح على شرط البخاري قلت: عبدالله بن يامين مجهول الحال وليس من رجال البخاري، وله شواهد عند ابن أبي شيبة: ٧/ ٢٥١ وغيره، والحديث السابق شاهد له .

Comments:

a. It is natural to be concerned when the loan is not returned in time, even after giving more time, more than once, but to control one's anger is a great deed before Allâh.
b. *'Afâf* (to keep away from the sin, *'Afâf* also means decent manners), in this case, means to ask the return of loan in a decent manner. One should not be hard and harsh in asking for the return of loan. The lender should receive only what is his due.

Chapter 16. Paying Off Debts In A Good Manner

(المعجم ١٦) - بَابُ حُسْنِ الْقَضَاءِ

(التحفة ٥٦)

٢٤٢٣ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا شَبَابَةُ؛ ح: وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، قَالَا: حَدَّثَنَا شُعْبَةُ عَنْ سَلَمَةَ بْنِ كُهَيْلٍ: سَمِعْتُ أَبَا سَلَمَةَ بْنَ عَبْدِ

2423. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "The best of you — or among the best of you — are those who pay off their debts in the best manner." (***Sahih***)

الرَّحْمٰنِ يُحَدِّثُ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ خَيْرَكُمْ، أَوْ مِنْ خَيْرِكُمْ أَحَاسِنُكُمْ قَضَاءً».

تخريج: أخرجه البخاري، الوكالة، باب الوكالة في قضاء الديون، ح:٢٣٠٦ وغيره من حديث شعبة به، ومسلم، المساقاة، باب جواز اقتراض الحيوان واستحباب توفيته خيرًا مما عليه، ح:١٦٠١ عن محمد بن بشار به.

2424. Ismâ'il bin Ibrâhim bin 'Abdullâh bin Abi Rabi'ah Al-Makhzumi narrated from his father, from his grandfather, that the Prophet ﷺ borrowed thirty or forty thousand from him, when he fought at Hunain. When he came back he paid back the loan, then the Prophet ﷺ said to him: "May Allâh bless your family and your wealth for you. The reward for lending is repayment and words of praise." (*Hasan*)

٢٤٢٤ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ بْنِ عَبْدِ اللهِ بْنِ أَبِي رَبِيعَةَ الْمَخْزُومِيُّ، عَنْ أَبِيهِ، عَنْ جَدِّهِ أَنَّ النَّبِيَّ ﷺ اسْتَسْلَفَ مِنْهُ، حِينَ غَزَا حُنَيْناً، ثَلاَثِينَ أَوْ أَرْبَعِينَ أَلْفاً. فَلَمَّا قَدِمَ قَضَاهَا إِيَّاهُ. ثُمَّ قَالَ لَهُ النَّبِيُّ ﷺ: «بَارَكَ اللهُ لَكَ فِي أَهْلِكَ وَمَالِكَ. إِنَّمَا جَزَاءُ السَّلَفِ الْوَفَاءُ وَالْحَمْدُ».

تخريج: [**إسناده حسن**] أخرجه النسائي، البيوع، . الاستقراض، ح:٤٦٨٧ من حديث إسماعيل به، ورواه أحمد:٤/٣٦ عن وكيع به * إسماعيل بن إبراهيم بن عبدالرحمٰن بن عبدالله وثقه أبو داود، وابن حبان، وأبوه من رجال البخاري، ووثقه ابن حبان أيضًا، فحديثهما لا ينزل عن درجة الحسن، وقال العراقي: إسناده حسن (إتحاف السادة المتقين:٥/١١٤).

Comments:

a. It is allowed and legal to borrow at the time of need.
b. Making the repayment with the best manners, means to make the repayment in time, and according to the promise.
c. Giving a better thing in repayment is a sign of decent manners, it is legal and allowed, but to decide it before taking, or giving the loan is usury, which is a great sin.

Chapter 17. The One Who Has A Right Has Authority (Over The Debtor)

(المعجم ١٧) - بَابٌ: لِصَاحِبِ الْحَقِّ سُلْطَانٌ (التحفة ٥٧)

2425. It was narrated that Ibn 'Abbâs said: "A man came to ask

٢٤٢٥ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الأَعْلَى

الصَّنْعَانِيُّ: حَدَّثَنَا مُعْتَمِرُ بْنُ سُلَيْمَانَ عَنْ أَبِيهِ، عَنْ حَنَشٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: جَاءَ رَجُلٌ يَطْلُبُ نَبِيَّ اللهِ ﷺ بِدَيْنٍ، أَوْ بِحَقٍّ. فَتَكَلَّمَ بِبَعْضِ الْكَلَامِ. فَهَمَّ صَحَابَةُ رَسُولِ اللهِ ﷺ بِهِ. فَقَالَ رَسُولُ اللهِ ﷺ: «مَهْ. إِنَّ صَاحِبَ الدَّيْنِ لَهُ سُلْطَانٌ عَلَى صَاحِبِهِ، حَتَّى يَقْضِيَهُ».

the Prophet of Allâh ﷺ for some debt or some right, and he spoke harshly to him, and the Companions of the Messenger of Allâh ﷺ wanted to rebuke him. But the Messenger of Allâh ﷺ said: 'Let him be, for the one who is owed something has authority over the debtor, until it is paid off.'" (*Da'if*)

تخريج: [ضعيف] وضعفه البوصيري من أجل حنش بن المعتمر، وانظر، ح:٢٣١٠، ولبعضه شاهد عند البزار(كشف:٢/ ١٠٤، ح:١٣٠٧)، وإسناده حسن.

٢٤٢٦ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ عَبْدِ اللهِ بْنِ مُحَمَّدِ بْنِ عُثْمَانَ، أَبُو شَيْبَةَ: حَدَّثَنَا ابْنُ أَبِي عُبَيْدَةَ، أَظُنُّهُ قَالَ: حَدَّثَنَا أَبِي عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: جَاءَ أَعْرَابِيٌّ إِلَى النَّبِيِّ ﷺ يَتَقَاضَاهُ دَيْناً كَانَ عَلَيْهِ. فَاشْتَدَّ عَلَيْهِ، حَتَّى قَالَ لَهُ: أُحَرِّجُ عَلَيْكَ إِلَّا قَضَيْتَنِي. فَانْتَهَرَهُ أَصْحَابُهُ وَقَالُوا: وَيْحَكَ تَدْرِي مَنْ تُكَلِّمُ؟ قَالَ: إِنِّي أَطْلُبُ حَقِّي. فَقَالَ النَّبِيُّ ﷺ: «هَلَّا مَعَ صَاحِبِ الْحَقِّ كُنْتُمْ؟» ثُمَّ أَرْسَلَ إِلَى خَوْلَةَ بِنْتِ قَيْسٍ فَقَالَ لَهَا: «إِنْ كَانَ عِنْدَكِ تَمْرٌ فَأَقْرِضِينَا حَتَّى يَأْتِيَنَا تَمْرُنَا فَنَقْضِيَكِ» فَقَالَتْ: نَعَمْ. بِأَبِي أَنْتَ يَا رَسُولَ اللهِ!. قَالَ: فَأَقْرَضَتْهُ. فَقَضَى الأَعْرَابِيَّ وَأَطْعَمَهُ. فَقَالَ: أَوْفَيْتَ. أَوْفَى اللهُ لَكَ. فَقَالَ: «أُولَئِكَ خِيَارُ النَّاسِ. إِنَّهُ لَا قُدِّسَتْ أُمَّةٌ لَا يَأْخُذُ الضَّعِيفُ فِيهَا حَقَّهُ غَيْرَ مُتَعْتَعٍ».

2426. It was narrated that Abu Sa'eed Al-Khudri said: "A Bedouin came to the Prophet ﷺ to ask him to pay back a debt that he owed him, and he spoke harshly, saying: 'I will make things difficult for you unless you repay me.' His Companions rebuked him and said: 'Woe to you, do you know who you are speaking to?' He said: 'I am only asking for my rights.' The Prophet ﷺ said: 'Why do you not support the one who has a right?' Then he sent word to Khawlah bint Qais, saying to her: 'If you have dates, lend them to us until our dates come, then we will pay you back.' She said: 'Yes, may my father be ransomed for you, O Messenger of Allâh!' So she gave him a loan, and he paid back the Bedouin and fed him. He (the Bedouin) said: 'You have paid me in full, may Allâh pay you in full.' He (the Prophet ﷺ) said: 'Those are the best of people. May that nation

not be cleansed (of sin) among whom the weak cannot get their rights without trouble.'" (*Hasan*)

تخريج: [حسن] وصححه البوصيري، وإسناده ضعيف لعلتين إحداهما شك الراوي، وانظر، ح:١٧٨، وله شاهد حسن عند أحمد: ٦/ ٢٦٨ من حديث محمد بن إسحاق قال: حدثني هشام بن عروة عن أبيه عن عائشة به مطولاً، وتابعه يحيى بن عمير عن هشام به عند البيهقي: ٦/ ٢٠، وهو صدوق كما في الكاشف: ٣/ ٢٣٢.

Comments:

a. A lender has the right to press the debtor for return, but it is recommended to be easy with him, and give him enough time to repay the loan. (See *Ahâdith* 2417 and 2421)

b. Unversed and rough creditors should be treated kindly, and their harshness should be tolerated.

Chapter 18. Imprisonment Because Of Debts And Pursuing Debtors

(المعجم ١٨) - بَابُ الْحَبْسِ فِي الدَّيْنِ وَالْمُلَازَمَةِ (التحفة ٥٨)

2427. It was narrated from 'Amr bin Sharid that his father said that the Messenger of Allâh ﷺ said: "If one who can afford it delays repayment, his honor and punishment become permissible." (*Hasan*)

(One of the narrators) 'Ali At-Tanâfisi said: 'Honor' means that it is permissible to make a complaint, and 'punishment' means that he may be imprisoned.

٢٤٢٧ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَ عَلِيُّ ابْنُ مُحَمَّدٍ، قَالَا: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا وَبْرُ ابْنُ أَبِي دُلَيْلَةَ الطَّائِفِيُّ: حَدَّثَنِي مُحَمَّدُ بْنُ مَيْمُونِ بْنِ [مُسَيْكَةَ]، قَالَ وَكِيعٌ وَأَثْنَى عَلَيْهِ خَيْراً عَنْ عَمْرِو بْنِ الشَّرِيدِ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَيُّ الْوَاجِدِ يُحِلُّ عِرْضَهُ وَعُقُوبَتَهُ».

قَالَ عَلِيٌّ الطَّنَافِسِيُّ: يَعْنِي عِرْضَهُ شِكَايَتَهُ، وَعُقُوبَتَهُ سِجْنَهُ.

تخريج: [إسناده حسن] أخرجه أبو داود، القضاء، باب: في الدين هل يحبس به، ح:٣٦٢٨ من حديث وبر، والنسائي، البيوع، مطل الغني، ح:٤٦٩٣، ٤٦٩٤ من حديث وكيع به، وعلقه البخاري في صحيحه، وصححه ابن حبان، ح:١١٦٤، والحاكم: ٤/ ١٠٢، والذهبي وقال الحافظ في الفتح: وإسناده حسن.

Comments:

a. Repayment of the loan in time is necessary, and delay without a genuine cause must be avoided.

b. If the debtor does not return the loan on time, a complaint can be lodged

against him with a *Qâzi* or the ruler of the time, and it is the duty of the ruler or *Qâzi* to provide justice to the claimant.

2428. Hirmâs bin Habib narrated from his father that his grandfather said: "I came to the Prophet ﷺ with a man who owed me money, and he said to me: 'Keep him.' Then he passed by me at the end of the day and said: 'What did your prisoner do, O brother of Banu Tamim?'" (*Da'if*)

٢٤٢٨ - حَدَّثَنَا هَدِيَّةُ بْنُ عَبْدِ الْوَهَّابِ: حَدَّثَنَا النَّضْرُ بْنُ شُمَيْلٍ: حَدَّثَنَا الْهِرْمَاسُ بْنُ حَبِيبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: أَتَيْتُ النَّبِيَّ ﷺ بِغَرِيمٍ لِي. فَقَالَ لِي: «الْزَمْهُ». ثُمَّ مَرَّ بِي آخِرَ النَّهَارِ فَقَالَ: «مَا فَعَلَ أَسِيرُكَ يَا أَخَا بَنِي تَمِيمٍ؟».

تخريج: [إسناده ضعيف] أخرجه أبو داود، القضاء، الباب السابق، ح:٣٦٢٩ من حديث النضر به * هرماس بن حبيب، وأبوه مجهولان كما حققته في نيل المقصود، يسر الله لنا طبعه.

2429. It was narrated from 'Abdullâh bin Ka'b bin Mâlik from his father that he demanded payment owed by Ibn Abi Hadrad in the mosque. Their voices became so loud that the Messenger of Allâh ﷺ heard them when he was in his house. He came out and called Ka'b who said: "Here I am, O Messenger of Allâh!" He said: "Waive this much of your loan," and gestured with his hand to indicate half. He said: "I will do that," and he said: "Get up and repay it." (*Sahih*)

٢٤٢٩ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَىٰ وَ يَحْيَى ابْنُ حَكِيمٍ، قَالاَ: حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ: أَنْبَأَنَا يُونُسُ بْنُ يَزِيدَ، عَنِ الزُّهْرِيِّ، عَنْ عَبْدِ اللهِ بْنِ كَعْبِ بْنِ مَالِكٍ، عَنْ أَبِيهِ أَنَّهُ تَقَاضَىٰ ابْنَ أَبِي حَدْرَدٍ دَيْناً لَهُ عَلَيْهِ فِي الْمَسْجِدِ. حَتَّى ارْتَفَعَتْ أَصْوَاتُهُمَا، حَتَّى سَمِعَهُمَا رَسُولُ اللهِ ﷺ وَهُوَ فِي بَيْتِهِ. فَخَرَجَ إِلَيْهِمَا. فَنَادَى كَعْباً. فَقَالَ: لَبَّيْكَ يَا رَسُولَ اللهِ! قَالَ: «دَعْ مِنْ دَيْنِكَ هٰذَا» وَأَوْمَأَ بِيَدِهِ إِلَى الشَّطْرِ. فَقَالَ: قَدْ فَعَلْتُ. قَالَ: «قُمْ فَاقْضِهِ».

تخريج: أخرجه البخاري، الصلوٰة، باب التقاضي والملازمة في المسجد، ح:٤٥٧، ومسلم، المساقاة، باب استحباب الوضع من الدين، ح:١٥٥٨ من حديث عثمان بن عمر به.

Comments:

a. A lender can press the debtor to repay his loan.

b. If the claimant waives a part of the loan, it is a matter of great reward from Allâh ﷻ.

Chapter 19. Lending

(المعجم ١٩) - بَابُ الْقَرْضِ (التحفة ٥٩)

2430. It was narrated that Qais bin Rumi said: "Sulaimân bin Udhunân lent 'Alqamah one thousand Dirham until he got his salary. When he got his salary, he demanded that he pay him back and treated him harshly. He paid him back, and it was as if 'Alqamah was angry. Several months passed, then he came to him and said: 'Lend me one thousand Dirham until my salary comes.' He said: 'Yes, it would be an honor. O Umm 'Utbah! Bring me that sealed leather bag that you have.' He said: 'By Allâh, these are your Dirham that you paid back to me; I did not touch a single Dirham., 'What made you do what you did to me (i.e., treat me so harshly)?' He said: 'What I heard from you.' He said: 'What did you hear from me?' He said: 'I heard you narrated from Ibn Mas'ud that the Prophet ﷺ said: "There is no Muslim who lends something to another Muslim twice, but it will be like giving charity once."

He said: 'That is what Ibn Mas'ud told me.'" (*Sahih*)

٢٤٣٠ - حَدَّثَنَا مُحَمَّدُ بْنُ خَلَفٍ الْعَسْقَلَانِيُّ: حَدَّثَنَا يَعْلَىٰ: حَدَّثَنَا سُلَيْمَانُ بْنُ يُسَيْرٍ، عَنْ قَيْسِ بْنِ رُومِيٍّ قَالَ: كَانَ سُلَيْمَانُ بْنُ أُذُنَانٍ يُقْرِضُ عَلْقَمَةَ أَلْفَ دِرْهَمٍ إِلَى عَطَائِهِ. فَلَمَّا [خَرَجَ عَطَاؤُهُ] تَقَاضَاهَا مِنْهُ وَاشْتَدَّ عَلَيْهِ، فَقَضَاهُ. فَكَأَنَّ عَلْقَمَةَ غَضِبَ. فَمَكَثَ أَشْهُرًا ثُمَّ أَتَاهُ فَقَالَ: أَقْرِضْنِي أَلْفَ دِرْهَمٍ إِلَى عَطَائِي. قَالَ: نَعَمْ. وَكَرَامَةً. يَا أُمَّ عُتْبَةَ هَلُمِّي تِلْكَ الْخَرِيطَةَ الْمَخْتُومَةَ الَّتِي عِنْدَكِ. فَجَاءَتْ بِهَا. فَقَالَ: أَمَا وَاللهِ إِنَّهَا لَدَرَاهِمُكَ الَّتِي قَضَيْتَنِي. مَا حَرَّكْتُ مِنْهَا دِرْهَمًا وَاحِدًا. قَالَ: فَلِلَّهِ أَبُوكَ مَا حَمَلَكَ عَلَى مَا فَعَلْتَ بِي؟ قَالَ: مَا سَمِعْتُ مِنْكَ. قَالَ: مَا سَمِعْتَ مِنِّي؟ قَالَ: سَمِعْتُكَ تَذْكُرُ عَنِ ابْنِ مَسْعُودٍ أَنَّ النَّبِيَّ ﷺ قَالَ: **«مَا مِنْ مُسْلِمٍ يُقْرِضُ مُسْلِماً قَرْضاً مَرَّتَيْنِ إِلَّا كَانَ كَصَدَقَتِهَا مَرَّةً»**.

قَالَ: كَذٰلِكَ أَنْبَأَنِي ابْنُ مَسْعُودٍ.

تخريج: [ضعيف] أخرجه البيهقي: ٥/ ٣٥٣ من حديث سليمان بن يسير به مختصرًا، وقال في سليمان: قال البخاري: وليس بالقوي، وقيس مجهول كما في التقريب، والسند ضعفه البوصيري، أخرجه أحمد: ١/ ٤١٢ بإسناد حسن عن ابن أذنان به نحو المعنٰى * وابن أذنان مستور لم أجد فيه توثيقًا يعتمد عليه، أخرجه البيهقي من طريق آخر عن ابن مسعود نحوه مرفوعًا، وقال: تفرد به عبدالله بن الحسين أبوحريز قاضي سجستان، وليس بالقوي بإسناد غريب عن أنس رفعه: قرض الشيء خير من صدقته، وفيه نظر من أجل تمتام.

Comments:

A reward is in store for lending to a person that is well off, but to lend a poor man and give him extra time for repayment is a cause of increase in reward. (See Chapter 14, *Ahâdith* 2417 to 2420)

2431. It was narrated from Anas bin Mâlik that the Messenger of Allâh ﷺ said: "On the night on which I was taken on the Night Journey (*Isra*), I saw written at the gate of Paradise: 'Charity brings a tenfold reward and a loan brings an eighteen fold reward.' I said: 'O Jibril! Why is a loan better than charity?' He said: 'Because the beggar asks when he has something, but the one who asks for a loan does so only because he is in need.'" (*Da'if*)

٢٤٣١ - حَدَّثَنَا عُبَيْدُ اللهِ بْنُ عَبْدِ الْكَرِيمِ: حَدَّثَنَا هِشَامُ بْنُ خَالِدٍ: حَدَّثَنَا خَالِدُ بْنُ يَزِيدَ: وَحَدَّثَنَا أَبُو حَاتِمٍ: حَدَّثَنَا هِشَامُ بْنُ خَالِدٍ: حَدَّثَنَا خَالِدُ بْنُ يَزِيدَ بْنِ أَبِي مَالِكٍ، عَنْ أَبِيهِ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «رَأَيْتُ لَيْلَةَ أُسْرِيَ بِي عَلَى بَابِ الْجَنَّةِ مَكْتُوباً: الصَّدَقَةُ بِعَشْرِ أَمْثَالِهَا. وَالْقَرْضُ بِثَمَانِيَةَ عَشَرَ. فَقُلْتُ: يَا جِبْرِيلُ مَا بَالُ الْقَرْضِ أَفْضَلُ مِنَ الصَّدَقَةِ؟ قَالَ: لِأَنَّ السَّائِلَ يَسْأَلُ وَعِنْدَهُ. وَالْمُسْتَقْرِضُ لاَ يَسْتَقْرِضُ إِلَّا مِنْ حَاجَةٍ».

تخريج: [إسناده ضعيف جدًا] أخرجه ابن عدي في الكامل: ٣/ ٨٨٣ من حديث هشام بن خالد به، وقال البوصيري: هذا إسناد ضعيف، وقال ابن حبان في هذا الحديث: ليس بصحيح * خالد بن يزيد تكلم فيه فيما يروي عن أبيه، وقال ابن معين: لم يرض أن يكذب على أبيه حتى كذب على أصحاب رسول الله ﷺ (تهذيب)، ولبعض حديثه شاهد عند الطبراني: ٨/ ٢٩٧، ح: ٧٩٧٦، والبيهقي في شعب الإيمان: ٣/ ٢٨٤، ح: ٣٥٦٤، وإسناده ضعيف، ولعلته انظر الحديث الآتي.

2432. It was narrated that Yahya bin Abu Ishâq Al-Hunâ'i said: "I asked Anas bin Mâlik: 'What if a man gives his brother a loan, then (the borrower) gives him a gift?' The Messenger of Allâh ﷺ said: 'If anyone of you borrows something then he gives (the lender) a gift or gives him a ride on his riding-beast, he should not accept the gift or the ride, unless they used to treat each other in that manner beforehand.'" (*Da'if*)

٢٤٣٢ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَيَّاشٍ: حَدَّثَنِي عُتْبَةُ بْنُ حُمَيْدٍ الضَّبِّيُّ، عَنْ يَحْيَى بْنِ أَبِي إِسْحَاقَ الْهُنَائِيِّ قَالَ: سَأَلْتُ أَنَسَ بْنَ مَالِكٍ: الرَّجُلُ مِنَّا يُقْرِضُ أَخَاهُ الْمَالَ فَيُهْدِي لَهُ؟ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا أَقْرَضَ أَحَدُكُمْ قَرْضًا فَأَهْدَىٰ لَهُ، أَوْ حَمَلَهُ عَلَى الدَّابَّةِ، فَلاَ يَرْكَبْهَا وَلاَ يَقْبَلْهُ. إِلَّا أَنْ يَكُونَ جَرَى بَيْنَهُ وَبَيْنَهُ قَبْلَ ذٰلِكَ».

تخريج: [إسناده ضعيف] أخرجه البيهقي: ٥/ ٣٥٠ من حديث هشام به، ونقل عن المعمري أن قوله: يحيى بن أبي إسحاق الهُنائي وهم، أخرجه من طريق سعيد بن منصور ثنا إسماعيل به، وفيه: يزيد بن أبي يحيى * عقبة بن حميد ليس شاميًا ورواية إسماعيل عن غير الشاميين ضعيفة، وانظر، ح: ٥٩٥.

Chapter 20. Paying A Debt On Behalf Of The Deceased

(المعجم ٢٠) - بَابُ أَدَاءِ الدَّيْنِ عَنِ الْمَيِّتِ (التحفة ٦٠)

2433. It was narrated from Sa'd bin Atwal that his brother died, leaving behind three hundred Dirham and dependents. "I wanted to spend (the money) on his dependents, but the Prophet ﷺ said: 'Your brother is being detained by his debt, so pay it off for him.'" He said: "O Messenger of Allâh, I have paid it off apart from two Dinâr, which a woman is claiming but she has no proof." He said: "Give them to her for she is telling the truth." (*Hasan*)

٢٤٣٣ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَفَّانُ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ: أَخْبَرَنِي عَبْدُ الْمَلِكِ أَبُو جَعْفَرٍ، عَنْ أَبِي نَضْرَةَ، عَنْ سَعْدِ ابْنِ الأَطْوَلِ أَنَّ أَخَاهُ مَاتَ وَتَرَكَ ثَلاثَمِائَةِ دِرْهَمٍ. وَتَرَكَ عِيَالاً. فَأَرَدْتُ أَنْ أُنْفِقَهَا عَلَى عِيَالِهِ. فَقَالَ النَّبِيُّ ﷺ: «إِنَّ أَخَاكَ مُحْتَبَسٌ بِدَيْنِهِ. فَاقْضِ عَنْهُ». فَقَالَ: يَا رَسُولَ اللهِ! قَدْ أَدَّيْتُ عَنْهُ إِلَّا دِينَارَيْنِ، ادَّعَتْهُمَا امْرَأَةٌ وَلَيْسَ لَهَا بَيِّنَةٌ. قَالَ: «فَأَعْطِهَا فَإِنَّهَا مُحِقَّةٌ».

تخريج: [حسن] أخرجه أحمد: ٥/ ٧ عن عفان به، وصححه البوصيري، وقال: عبدالملك ذكره ابن حبان في الثقات، ولحديثه شاهد عند أحمد، والبيهقي: ١٠/ ١٤٢، وإسناده حسن.

Comments:

a. An inheritance is distributed after paying off the debt of the deceased.

b. The woman claimed that the deceased owed her two Dinâr, and Sa'd bin Atwal was asking for proof or for witnesses for his own satisfaction, but she had no witness or proof to produce before Sa'd. To avoid such troublesome situations the matter of debt should be written before witnesses.

c. The Noble Prophet knew, through revelation, that the claim of the woman was genuine, therefore, he ordered Sa'd to pay her.

2434. It was narrated from Jâbir bin 'Abdullâh that his father died owing thirty *Wasq* to a Jewish man. Jâbir bin 'Abdullâh asked him for respite but he refused. Jâbir asked the Messenger of Allâh ﷺ to intercede for him with him, so the Messenger of Allâh ﷺ

٢٤٣٤ - حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ الدِّمَشْقِيُّ: حَدَّثَنَا شُعَيْبُ بْنُ إِسْحَاقَ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ، عَنْ وَهْبِ بْنِ كَيْسَانَ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ أَنَّ أَبَاهُ تُوُفِّيَ وَتَرَكَ عَلَيْهِ ثَلاثِينَ وَسْقاً لِرَجُلٍ مِنَ الْيَهُودِ. فَاسْتَنْظَرَهُ

went and spoke to the Jew, asking him to accept dates in lieu of what was owed, but he refused. The Messenger of Allâh ﷺ spoke to him but he refused to give respite. Then the Messenger of Allâh ﷺ went in among the date-palm trees and walked among them. Then he said to Jâbir: "Pick (dates) for him and pay off what is owed to him in full." So he picked thirty *Wasq* of dates after the Messenger of Allâh ﷺ came back, and there were twelve *Wasq* more (than what was owed). Jâbir came to the Messenger of Allâh ﷺ to tell him what had happened, and he found that the Messenger of Allâh ﷺ was absent. When the Messenger of Allâh ﷺ came back he came to him and told him that he had paid off the debt in full, and he told him about the extra dates. The Messenger of Allâh ﷺ said: "Tell 'Umar bin Khattâb about that." So Jâbir went to 'Umar and told him, and 'Umar said to him: "I knew when the Messenger of Allâh ﷺ walked amongst them that Allâh would bless them for us." (*Sahih*)

جَابِرُ بْنُ عَبْدِ اللهِ. فَأَبَىٰ أَنْ يُنْظِرَهُ: فَكَلَّمَ جَابِرٌ رَسُولَ اللهِ ﷺ لِيَشْفَعَ لَهُ إِلَيْهِ. فَجَاءَهُ رَسُولُ اللهِ ﷺ. فَكَلَّمَ الْيَهُودِيَّ لِيَأْخُذَ تَمَرَ نَخْلِهِ بِالَّذِي لَهُ عَلَيْهِ. فَأَبَىٰ عَلَيْهِ. فَكَلَّمَهُ رَسُولُ اللهِ ﷺ فَأَبَىٰ أَنْ يُنْظِرَهُ. فَدَخَلَ رَسُولُ اللهِ ﷺ النَّخْلَ. فَمَشَى فِيهَا. ثُمَّ قَالَ لِجَابِرٍ: «**جُدَّ لَهُ فَأَوْفِهِ الَّذِي لَهُ**» فَجَدَّ لَهُ، بَعْدَمَا رَجَعَ رَسُولُ اللهِ ﷺ، ثَلاَثِينَ وَسْقاً. وَفَضَلَ لَهُ اثْنَا عَشَرَ وَسْقاً. فَجَاءَ جَابِرٌ رَسُولَ اللهِ ﷺ لِيُخْبِرَهُ بِالَّذِي كَانَ. فَوَجَدَ رَسُولَ اللهِ ﷺ غَائِباً. فَلَمَّا انْصَرَفَ رَسُولُ اللهِ ﷺ جَاءَهُ فَأَخْبَرَهُ أَنَّهُ قَدْ أَوْفَاهُ. وَأَخْبَرَهُ بِالْفَضْلِ الَّذِي فَضَلَ. فَقَالَ رَسُولُ اللهِ ﷺ: «**أَخْبِرْ بِذٰلِكَ عُمَرَ بْنَ الْخَطَّابِ**» فَذَهَبَ جَابِرٌ إِلَى عُمَرَ فَأَخْبَرَهُ. فَقَالَ لَهُ عُمَرُ: لَقَدْ عَلِمْتُ حِينَ مَشَى فِيهِ رَسُولُ اللهِ ﷺ، لَيُبَارِكَنَّ اللهُ فِيهَا.

تخريج: أخرجه البخاري، الاستقراض، باب: إذا قاص أو جازفه في الدين تمرًا بتمر أو غيره، ح: ٢٣٩٦ من حديث هشام به، وأبو داود، ح: ٢٨٨٤ عن طريق شعيب به.

Comments:

a. Increase in food stuff is a miracle of the Noble Prophet, which occured at different places and in various incidents.

b. 'Umar's faith was so firm that he believed that this incident will end up in such and such manner as it did. This incident also shows the greatness of 'Umar bin Khattâb.

c. A *Wasq* is equal to sixty *Sa'* which equal to four *Mudd* of weight or about 180 kilog.

Chapter 21. Three Things Which, If A Person Takes Out A Loan Because Of Them, Allâh Will Pay It Off For Him

(المعجم ٢١) - بَابٌ: ثَلَاثٌ مَنِ ادَّانَ فِيهِنَّ قَضَى اللَّهُ عَنْهُ (التحفة ٦١)

2435. It was narrated from 'Abdullâh bin 'Amr that the Messenger of Allâh ﷺ said: "A debt will be settled on the Day of Resurrection if the one who owes it dies, apart from three: A man who lost his strength fighting in the cause of Allâh, so he borrows in order to become strong again to fight the enemy of Allâh and his enemy. A man who sees a Muslim die and he cannot find anything with which to shroud him except by taking a loan. A man who fears Allâh if he stays single, so he gets married for fear of (losing) his religious commitment. Allâh will pay off the debt for these people on the Day of Resurrection." *(Da'if)*

٢٤٣٥ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا رِشْدِينُ ابْنُ سَعْدٍ وَ عَبْدُ الرَّحْمٰنِ الْمُحَارِبِيُّ وَ أَبُو أُسَامَةَ وَ جَعْفَرُ بْنُ عَوْنٍ، عَنِ ابْنِ أَنْعُمٍ، قَالَ أَبُو كُرَيْبٍ: [وَ]حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ، عَنِ ابْنِ أَنْعُمٍ، عَنْ عِمْرَانَ بْنِ عَبْدٍ الْمَعَافِرِيِّ، عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ الدَّيْنَ يُقْضَى مِنْ صَاحِبِهِ يَوْمَ الْقِيَامَةِ إِذَا مَاتَ. إِلَّا مَنْ تَدَيَّنَ فِي ثَلَاثِ خِلَالٍ: الرَّجُلُ تَضْعُفُ قُوَّتُهُ فِي سَبِيلِ اللهِ فَيَسْتَدِينُ يَتَقَوَّى بِهِ لِعَدُوِّ اللهِ وَعَدُوِّهِ. وَرَجُلٌ يَمُوتُ عِنْدَهُ مُسْلِمٌ، لَا يَجِدُ مَا يُكَفِّنُهُ وَيُوَارِيهِ إِلَّا بِدَيْنٍ. وَرَجُلٌ خَافَ اللهَ عَلَى نَفْسِهِ الْعُزْبَةَ، فَيَنْكِحُ خَشْيَةً عَلَى دِينِهِ. فَإِنَّ اللهَ يَقْضِي عَنْ هٰؤُلَاءِ يَوْمَ الْقِيَامَةِ».

تخريج: [إسناده ضعيف] وضعفه البوصيري، وانظر، ح: ٥٤ لحال ابن أنعم وح: ٩٧٠ لحال المعافري.

[بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ]

In the Name of Allâh, the Most Beneficent, the Most Merciful

The Chapters On Pawning

(المعجم ١٦) أَبْوَابُ الرُّهُونِ

(التحفة . . .)

Comments:

The act of pawning is to deposit something in pledge or as security or guaranty against a loan obtained, so that if the loan is not returned on time, the lender could make recovery of his money from that property.

The legitimacy of the pledge is proven in the Noble Qur'ân and the Traditions of the Noble Prophet. In the Noble Qur'ân there is: "And if you are on a journey and cannot find a scribe, then let there be a pledge taken (mortgaging)."[1] "Every person is a pledge for what he has earned."[2] It means he is a pledge against his deeds. This also applies to that thing which is surrendered to the lender as surety and security of his loan.

Chapter 1. [Abu Bakr Bin Abi Shaibah Narrated To Us][3]

(المعجم ١) - [بَابٌ: حَدَّثَنَا أَبُو بَكْرِ ابْنِ أَبِي شَيْبَةَ] (التحفة ٦٢)

2436. It was narrated from 'Âishah that the Prophet ﷺ bought some food from a Jew with payment to be made later, and he pawned his armor for that. (***Sahih***)

٢٤٣٦ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ: حَدَّثَنِي الأَسْوَدُ عَنْ عَائِشَةَ أَنَّ النَّبِيَّ ﷺ اشْتَرَى مِنْ يَهُودِيٍّ طَعَاماً إِلَى أَجَلٍ، وَرَهَنَهُ دِرْعَهُ.

تخريج: أخرجه البخاري، البيوع، باب شراء الطعام إلى أجل، ح: ٢٢٠٠ من حديث حفص به، ومسلم، المساقاة، باب الرهن وجوازه في الحضر كالسفر، ح: ١٦٠٣ عن ابن أبي شيبة.

2437. It was narrated that Anas said: "The Messenger of Allâh ﷺ pawned his armor to a Jew in Al-Madinah, and took barley for his

٢٤٣٧ - حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ: حَدَّثَنِي أَبِي: حَدَّثَنَا هِشَامٌ عَنْ قَتَادَةَ، عَنْ أَنَسٍ قَالَ: لَقَدْ رَهَنَ رَسُولُ اللهِ ﷺ دِرْعَهُ عِنْدَ

[1] *Al-Baqarah* 2:283.

[2] *At-Tur* 52:21 and *Al-Muddathir* 74:38.

[3] Indicating the beginning of the first chain of the chapter.

family in return." (*Sahih*)

يَهُودِيٍّ بِالْمَدِينَةِ. فَأَخَذَ لِأَهْلِهِ مِنْهُ شَعِيرًا.

تخريج: أخرجه البخاري، البيوع، باب شراء النبي ﷺ بالنسيئة، ح:٢٠٦٩ من طريق هشام به.

2438. It was narrated from Asmâ' bint Yazid that the Prophet died while his armor was pawned to a Jew for food. (*Hasan*)

٢٤٣٨ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ عَنْ عَبْدِ الْحَمِيدِ بْنِ بَهْرَامَ، عَنْ شَهْرِ ابْنِ حَوْشَبٍ، عَنْ أَسْمَاءَ بِنْتِ يَزِيدَ أَنَّ النَّبِيَّ ﷺ تُوُفِّيَ وَدِرْعُهُ مَرْهُونَةٌ عِنْدَ يَهُودِيٍّ بِطَعَامٍ.

تخريج: [إسناده حسن] أخرجه أحمد:٦/٤٥٣ عن وكيع به، وحسنه البوصيري، وانظر، ح:١٤٩٦ لحال شهر بن حوشب رحمه الله.

2439. It was narrated from Ibn 'Abbâs that the Messenger of Allâh ﷺ died while his armor was pawned to a Jew for thirty *Sâ's* of barley. (*Hasan*)

٢٤٣٩ - حَدَّثَنَا عَبْدُ اللهِ بْنُ مُعَاوِيَةَ الْجُمَحِيُّ: حَدَّثَنَا ثَابِتُ بْنُ يَزِيدَ: حَدَّثَنَا هِلَالُ بْنُ خَبَّابٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ أَنَّ رَسُولَ اللهِ ﷺ مَاتَ وَدِرْعُهُ رَهْنٌ عِنْدَ يَهُودِيٍّ، بِثَلَاثِينَ صَاعاً مِنْ شَعِيرٍ.

تخريج: [حسن] وصححه صاحب الزوائد، وانظر تخريج النهاية في الفتن والملاحم، ح:٢٤٩ لحال هلال بن خباب رحمه الله.

Chapter 2. The Pawned Animal May Be Ridden And Milked

(المعجم ٢) - بَابُ الرَّهْنِ مَرْكُوبٌ وَمَحْلُوبٌ (التحفة ٦٣)

2440. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "A mount may be ridden when it is pawned, and its milk may be drunk when it is pawned, but the one who rides it or milks it must pay for its upkeep.'" (*Sahih*)

٢٤٤٠ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ عَنْ زَكَرِيَّا، عَنِ الشَّعْبِيِّ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «الظَّهْرُ يُرْكَبُ إِذَا كَانَ مَرْهُوناً. وَلَبَنُ الدَّرِّ يُشْرَبُ إِذَا كَانَ مَرْهُوناً. وَعَلَى الَّذِي يَرْكَبُ وَيَشْرَبُ، نَفَقَتُهُ».

تخريج: أخرجه البخاري، الرهن في الحضر، باب الرهن مركوب ومحلوب، ح:٢٥١١، ٢٥١٢ من حديث زكريا به.

Comments:

a. Pawned animal needs to be looked after. It has to be fed, otherwise it can

die or become sick or weak. In this way it will be a form of cruelty to the animal.

b. If a car or any kind of conveyance is pawned, whoever takes the benefit from it will bear the expenditure of maintenance and fuel etc.

Chapter 3. Pawned Items Are Not To Be Forfeited

(المعجم ٣) - بَابٌ: لَا يُغْلَقُ الرَّهْنُ

(التحفة ٦٤)

2441. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "Do not forfeit items held in pledge." (*Da'if*)

٢٤٤١ - حَدَّثَنَا مُحَمَّدُ بْنُ حُمَيْدٍ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْمُخْتَارِ، عَنْ إِسْحَاقَ بْنِ رَاشِدٍ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «لَا يَغْلَقُ الرَّهْنُ».

تخريج: [إسناده ضعيف] أخرجه الدارقطني: ٣/٣١ من طريق زياد بن سعد عن الزهري به مطولاً، وإسناده ضعيف لعلل ومع ذلك صححه ابن حبان(موارد)، ح:١١٢٣، والحاكم: ٢/٥١ و الذهبي، وحسنه الدارقطني، ورواه مالك في الموطأ: ٢/٧٢٨ عن الزهري عن ابن المسيب به مرسلاً، وله شواهد كثيرة جدًا لم يصح منها شيء.

Comments:

Before the advent of Islam, it was customary that if the loan was not returned on time, the pawned property would become the property of the lender, and even the delayed payment of the loan would not allow the borrower to take back his property. There is no logic to become the owner of the pledged property when the loan has been returned, though delayed.

Chapter 4. Wages Of Workers

(المعجم ٤) - بَابُ أَجْرِ الْأُجَرَاءِ

(التحفة ٦٥)

2442. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said:[1] (Allâh says:) "I am the opponent of three on the Day of Resurrection, and if I am someone's opponent I will defeat him: A man who makes promises in My Name, then proves

٢٤٤٢ - حَدَّثَنَا سُوَيْدُ بْنُ سَعِيدٍ: حَدَّثَنَا يَحْيَى بْنُ سُلَيْمٍ، عَنْ إِسْمَاعِيلَ بْنِ أُمَيَّةَ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ الْمَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «ثَلَاثَةٌ أَنَا خَصْمُهُمْ يَوْمَ الْقِيَامَةِ. وَمَنْ كُنْتُ خَصْمَهُ

[1] This narration is a *Hadith Qudsi*, as clearly narrated by Ahmad (2:358) and Bukhâri (2227 and 2270) in which it says: "Allâh said: 'I am....'"

treacherous; a man who sells a free man and consumes his price; and a man who hires a worker, makes use of him, then does not give him his wages." (*Sahih*)

خَصْمُهُ يَوْمَ الْقِيَامَةِ: رَجُلٌ أَعْطَى بِي، ثُمَّ غَدَرَ. وَرَجُلٌ بَاعَ حُرًّا فَأَكَلَ ثَمَنَهُ. وَرَجُلٌ اسْتَأْجَرَ أَجِيراً، فَاسْتَوْفَى مِنْهُ وَلَمْ يُوفِهِ أَجْرَهُ».

تخريج: أخرجه البخاري، البيوع، باب إثم من باع حرًّا، ح:٢٢٢٧ من حديث يحيى بن سليم به * ويحيى وثقه الجمهور في غير عبيدالله بن عمر، فحديثه لا ينزل عن درجة الحسن أبدًا، انظر، ح:٢٣٠١.

Comments:

a. The three sins mentioned in the narration belong to the category of 'Rights of human beings' and they are ranked in the class of Major Sins'.
b. To escape from the humiliation and punishment on the Day of Resurrection it is necessary to escape from these major sins.
c. In an Islamic society, great importance has been given to justice and equity, rather the base and foundation of an Islamic society is justice and equity.
d. All Muslims, collectively and individually, should exert themselves to create a true Muslim society, and they should do so as their religious obligation.

2443. It was narrated from 'Abdullâh bin 'Umar that the Messenger of Allâh ﷺ said: "Give the worker his wages before his sweat dries." (*Sahih*)

٢٤٤٣ – حَدَّثَنَا الْعَبَّاسُ بْنُ الْوَلِيدِ الدِّمَشْقِيُّ: حَدَّثَنَا وَهْبُ بْنُ سَعِيدِ بْنِ عَطِيَّةَ السَّلَمِيُّ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ زَيْدِ بْنِ أَسْلَمَ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللهِ بْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «أَعْطُوا الأَجِيرَ أَجْرَهُ، قَبْلَ أَنْ يَجِفَّ عَرَقُهُ».

تخريج: [صحيح] وضعفه البوصيري، وانظر، ح:٢٣٨ لعلته، وله شاهد عند الطحاوي في مشكل الآثار: ١٤٢/٤، وإسناده صحيح، وبه صح الحديث.

Comments:

a. Wages of the laborer should be paid as soon as he finishes his work.
b. Without a genuine cause, delaying payment of wages for labor is a great sin.

Chapter 5. Hiring A Worker In Return For Food

(المعجم ٥) - بَابُ إِجَارَةِ الأَجِيرِ عَلَى طَعَامِ بَطْنِهِ (التحفة ٦٦)

2444. It was narrated that 'Ali bin Rabâh said: "I heard 'Utbah bin Nuddar say: 'We were with

٢٤٤٤ – حَدَّثَنَا مُحَمَّدُ بْنُ الْمُصَفَّى الْحِمْصِيُّ: حَدَّثَنَا بَقِيَّةُ بْنُ الْوَلِيدِ، عَنْ مَسْلَمَةَ

the Messenger of Allâh ﷺ and he recited *Ta-Sin*.[1] When he reached the story of Musa, he said: 'Musa ؑ hired himself out for eight years, or ten, in return for his chastity and food in his stomach.'" (*Da'if*)

ابْنِ عَلِيٍّ، عَنْ سَعِيدِ بْنِ أَبِي أَيُّوبَ، عَنِ الْحَارِثِ بْنِ يَزِيدَ، عَنْ عَلِيِّ بْنِ رَبَاحٍ قَالَ: سَمِعْتُ عُتْبَةَ بْنَ [النُّدَّرِ] يَقُولُ: كُنَّا عِنْدَ رَسُولِ اللهِ ﷺ فَقَرَأَ [﴿طسٓمٓ﴾]. حَتَّى إِذَا بَلَغَ قِصَّةَ مُوسٰى قَالَ: «إِنَّ مُوسٰى ﷺ أَجَرَ نَفْسَهُ ثَمَانِيَ سِنِينَ، أَوْ عَشْراً، عَلَى عِفَّةِ فَرْجِهِ وَطَعَامِ بَطْنِهِ».

تخريج: [إسناده ضعيف جدًا] أخرجه الطبراني في الكبير:١٧/١٣٥، ح:٣٣٣ من طريق محمد بن المصفى به، وضعفه البوصيري، وإسناده ضعيف جدًا منها ضعف مسلمة بن علي، فإنه متروك، انظر، ح:٣٥١.

Comments:

'In return for his chastity' means the promise of marriage as it has been given in the Noble Qur'ân (*An-Nur* 24:32-33).

2445. Salim bin Hayyân said: I heard my father say: I heard Abu Hurairah say: "I grew up an orphan, and I emigrated as a poor man, and I was hired by the daughter of Ghazwân in return for food and a turn riding the camel. I would gather firewood for them when they stopped to camp and urge their camels along for them by singing when they rode. Praise is to Allâh Who has caused His religion to prevail and has made Abu Hurairah an *Imâm*." (*Sahih*)

٢٤٤٥ - حَدَّثَنَا أَبُو عُمَرَ حَفْصُ بْنُ عَمْرٍو: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا سَلِيمُ ابْنُ حَيَّانَ. سَمِعْتُ أَبِي يَقُولُ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: نَشَأْتُ يَتِيمًا، وَهَاجَرْتُ مِسْكِيناً، وَكُنْتُ أَجِيرًا لابْنَةِ غَزْوَانَ بِطَعَامِ بَطْنِي وَعُقْبَةِ رِجْلِي. أَحْطِبُ لَهُمْ إِذَا نَزَلُوا. وَأَحْدُو لَهُمْ إِذَا رَكِبُوا. فَالْحَمْدُ لِلَّهِ الَّذِي جَعَلَ الدِّينَ قِوَاماً، وَجَعَلَ أَبَا هُرَيْرَةَ إِمَاماً.

تخريج: أخرجه البخاري في التاريخ الكبير:٣/٥٤، وابن سعد:٤/٣٢٦، والبيهقي:٦/١٢٠، وأبونعيم في الحلية:١/٣٧٩ من طرق عن سليم به، وقال البوصيري: هذا إسناد صحيح موقوف * حيان بن بسطام وثقه ابن حبان، ولحديثه شاهد صحيح عند ابن سعد، وشاهد آخر عند أبي نعيم في حلية الأولياء، وابن عساكر في تاريخ دمشق، وفيه ابن لهيعة المدلس.

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[1] That is *Surat An-Naml* (27).

Chapter 6. A Man Who Draws A Bucket Of Water In Return For A Date And Stipulates That They Must Be Good Quality Dried Dates

(المعجم ٦) - بَابُ الرَّجُلِ يَسْتَقِي كُلَّ دَلْوٍ بِتَمْرَةٍ وَيَشْتَرِطُ جَلِدَةً (التحفة ٦٧)

2446. It was narrated that Ibn 'Abbâs said: "The Prophet of Allâh ﷺ was in need of food, and news of that reached 'Ali. He went out seeking work so that he could earn something to give to the Messenger of Allâh ﷺ. He came to a garden belonging to a Jewish man, and he drew seventeen buckets of water for him, each bucket for a date. The Jew gave him the option to take seventeen of his *'Ajwah* dates (a *high quality of dates)* and he brought them to the Prophet of Allâh ﷺ." (*Da'if*)

٢٤٤٦ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الأَعْلَىٰ الصَّنْعَانِيُّ: حَدَّثَنَا الْمُعْتَمِرُ بْنُ سُلَيْمَانَ، عَنْ أَبِيهِ، عَنْ حَنَشٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: أَصَابَ نَبِيَّ اللهِ ﷺ خَصَاصَةٌ. فَبَلَغَ ذٰلِكَ عَلِيًّا. فَخَرَجَ يَلْتَمِسُ عَمَلاً يُصِيبُ فِيهِ شَيْئًا لِيُقِيتَ بِهِ رَسُولَ اللهِ ﷺ. فَأَتَىٰ بُسْتَانًا لِرَجُلٍ مِنَ الْيَهُودِ. فَاسْتَقَىٰ لَهُ سَبْعَةَ عَشَرَ دَلْوًا. كُلُّ دَلْوٍ بِتَمْرَةٍ. فَخَيَّرَهُ الْيَهُودِيُّ مِنْ تَمْرِهِ، سَبْعَ عَشَرَةَ عَجْوَةً. فَجَاءَ بِهَا إِلَىٰ نَبِيِّ اللهِ ﷺ.

تخريج: [إسناده ضعيف جدًا] أخرجه البيهقي:٦/١١٩ من حديث المعتمر به، وضعفه البوصيري * وحسين بن قيس، لقبه حنش متروك كما في التقريب وغيره.

2447. It was narrated that 'Ali said: "I used to draw water, one bucket for a date, and I stipulated that they should be good quality, dried dates." (*Da'if*)

٢٤٤٧ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي حَيَّةَ، عَنْ عَلِيٍّ قَالَ: كُنْتُ أَدْلُو الدَّلْوَ بِتَمْرَةٍ. وَأَشْتَرِطُ أَنَّهَا جَلِدَةٌ.

تخريج: [إسناده ضعيف] أخرجه البزار في البحر الزخار:٢/٣١٢، ح:٧٣٨ من حديث سفيان الثوري به، وانظر، ح:١٦٢، ٤٦٠ لعلتيه، وصححه البوصيري.

2448. It was narrated that Abu Hurairah said: "A man from among the *Ansâr* came and said: 'O Messenger of Allâh, why do I see that your color has changed?' He said: 'Hunger.' So the *Ansâri*

٢٤٤٨ - حَدَّثَنَا عَلِيُّ بْنُ الْمُنْذِرِ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ: حَدَّثَنَا عَبْدُ اللهِ بْنُ سَعِيدٍ، عَنْ جَدِّهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: جَاءَ رَجُلٌ مِنَ الأَنْصَارِ فَقَالَ: يَا رَسُولَ اللهِ مَا لِي أَرَىٰ

went to his dwelling, but he did not find anything in his dwelling, so he went out looking, and he found a Jew watering his date-palm trees. The *Ansâri* said to the Jew: 'Shall I water your trees?' He said: 'Yes.' He said: 'Every bucket for one date.' And the *Ansâri* stipulated that he would not take any dates that were black (rotten), hard and dried out or inferior, and he would only take good quality dates. He earned nearly two *Sâ's* (of dates), and he brought it to the Prophet ﷺ." (***Da'if***)

لَوْنَكَ مُتَكَفِّئاً؟ قَالَ: «الْخَمْصُ» فَانْطَلَقَ الأَنْصَارِيُّ إِلَى رَحْلِهِ. فَلَمْ يَجِدْ فِي رَحْلِهِ شَيْئاً. فَخَرَجَ يَطْلُبُ. فَإِذَا هُوَ بِيَهُودِيٍّ يَسْقِي نَخْلاً. فَقَالَ الأَنْصَارِيُّ لِلْيَهُودِيِّ: أَسْقِي نَخْلَكَ؟ قَالَ: نَعَمْ. قَالَ: كُلُّ دَلْوٍ بِتَمْرَةٍ. وَاشْتَرَطَ الأَنْصَارِيُّ أَنْ لاَ يَأْخُذَ خَدِرَةً وَلاَ تَارِزَةً وَلاَ حَشَفَةً. وَلاَ يَأْخُذَ إِلَّا جَلِدَةً. فَاسْتَقَى بِنَحْوٍ مِنْ صَاعَيْنِ. فَجَاءَ بِهِ إِلَى النَّبِيِّ ﷺ.

تخريج: [**إسناده ضعيف جدًا**] وضعفه البوصيري، وانظر، ح:٢٦٠ لحال عبدالله بن سعيد المقبري.

Chapter 7. Lending Land In Return For One Third Or One Quarter (Of The Crop)

(المعجم ٧) - بَابُ الْمُزَارَعَةِ بِالثُّلُثِ وَالرُّبُعِ (التحفة ٦٨)

2449. It was narrated that Râfi' bin Khadij said: "The Messenger of Allâh ﷺ forbade *Muhâqalah* and *Muzâbanah*, and said: 'Only three may cultivate: A man who has land which he cultivates; a man who was given some land and cultivates what he was given; and a man who takes land on lease for gold or silver.'" (***Hasan***)

٢٤٤٩ - حَدَّثَنَا هَنَّادُ بْنُ السَّرِيِّ: حَدَّثَنَا أَبُو الأَحْوَصِ عَنْ طَارِقِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ رَافِعِ بْنِ خَدِيجٍ قَالَ: نَهَىٰ رَسُولُ اللهِ ﷺ عَنِ الْمُحَاقَلَةِ وَالْمُزَابَنَةِ. وَقَالَ: «**إِنَّمَا يَزْرَعُ ثَلاَثَةٌ: رَجُلٌ لَهُ أَرْضٌ، فَهُوَ يَزْرَعُهَا. وَرَجُلٌ مُنِحَ أَرْضاً، فَهُوَ يَزْرَعُ مَا [مُنِحَ]. وَرَجُلٌ اسْتَكْرَى أَرْضاً بِذَهَبٍ أَوْ فِضَّةٍ**».

تخريج: [**إسناده حسن**] أخرجه أبو داود، البيوع، باب في التشديد في ذلك، ح:٣٤٠٠ من حديث أبي الأحوص به * طارق هذا وثقه الجمهور، فحديثه لا ينزل عن درجة الحسن.

Comments:

a. For the explanation of *Muhâqalah* and *Muzâbanah* see *Hadith* no. 2265: note b.

b. As cash can be given to help a poor man for earning his livelihood, similarly a piece of land can be given to a poor farmer for his use, to make a permanent source of lawful earnings.

c. Taking and giving a piece of land on the basis of division of produce between the cultivator and the landlord is lawful, but it is necessary to determine the terms and conditions beforehand to avoid the eruption of disputes.
d. Gold and silver are the symbols of currency, because in the times of the Noble Prophet ﷺ, gold and silver Dinâr and Dirham, respectively were in use.

2450. It was narrated that 'Amr bin Dinâr said: "I heard Ibn 'Umar say: 'We used to lend land for cultivation in return for a share of the harvest, and we did not see anything wrong with that, until we heard Râfi' bin Khadij say: "The Messenger of Allâh ﷺ forbade it." Then we stopped because of what he said.'" (*Sahih*)

٢٤٥٠ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ وَ مُحَمَّدُ بْنُ الصَّبَّاحِ. قَالاَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عَمْرِو بْنِ دِينَارٍ قَالَ: سَمِعْتُ ابْنَ عُمَرَ يَقُولُ: كُنَّا نُخَابِرُ وَلاَ نَرَى بِذٰلِكَ بَأْساً. حَتَّى سَمِعْنَا رَافِعَ بْنَ خَدِيجٍ يَقُولُ: نَهَىٰ رَسُولُ اللهِ ﷺ عَنْهُ. فَتَرَكْنَاهُ لِقَوْلِهِ.

تخريج: أخرجه مسلم، البيوع، باب كراء الأرض، ح:١٥٤٧ من حديث سفيان به.

Comments:

Mukhâbarah means division of produce between the cultivator and the landlord. For example the produce is divided between the two, half and half or one third and two thirds, or as agreed upon. It is lawful and permitted. But the division of the produce on the basis of particular parts of land is unlawful. It is prohibited to divide the produce such that the produce of this part of land will go to the landlord, and produce from the other part of the land will go to the tiller. (See *Hadith* no.2458)

2451. 'Atâ' said: "I heard Jâbir bin 'Abdullâh say: Some men among us had extra land which they would rent out for one third or one quarter (of the crop). The Prophet ﷺ said: "Whoever has extra land, let him cultivate it (himself) or let him give it to his brother (for free, to cultivate it), and if he does not want to do that, let him keep his land." (*Sahih*)

٢٤٥١ - حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ الدِّمَشْقِيُّ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنَا الأَوْزَاعِيُّ: حَدَّثَنِي عَطَاءٌ قَالَ: سَمِعْتُ جَابِرَ ابْنَ عَبْدِ اللهِ يَقُولُ: كَانَتْ لِرِجَالٍ مِنَّا فُضُولُ أَرَضِينَ يُؤَاجِرُونَهَا عَلَى الثُّلُثِ وَالرُّبُعِ. فَقَالَ النَّبِيُّ ﷺ: «مَنْ كَانَتْ لَهُ فُضُولُ أَرَضِينَ فَلْيَزْرَعْهَا أَوْ لِيُزْرِعْهَا أَخَاهُ. فَإِنْ أَبَى فَلْيُمْسِكْ أَرْضَهُ».

تخريج: أخرجه البخاري، الحرث والمزارعة، باب ما كان من أصحاب النبي ﷺ يواسي بعضهم بعضًا في الزراعة والثمر، ح:٢٣٤٠، ٢٦٣٢، ومسلم، البيوع، باب كراء الأرض،

ح: ٨٩/١٥٣٦ من حديث الأوزاعي به.

2452. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "Whoever has land, let him cultivate it (himself) or let him give it to his brother (for free, to cultivate it), and if he does not want to do that, let him keep his land." (*Sahih*)

٢٤٥٢ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعِيدٍ الْجَوْهَرِيُّ: حَدَّثَنَا أَبُو تَوْبَةَ الرَّبِيعُ بْنُ نَافِعٍ: حَدَّثَنَا مُعَاوِيَةُ ابْنُ سَلَّامٍ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ كَانَتْ لَهُ أَرْضٌ فَلْيَزْرَعْهَا، أَوْ لِيَمْنَحْهَا أَخَاهُ. فَإِنْ أَبَى فَلْيُمْسِكْ أَرْضَهُ».

تخريج: أخرجه البخاري، الحرث والمزارعة، الباب السابق، ح: ٢٣٤١، ومسلم، البيوع، الباب السابق، ح: ١٥٤٤ من حديث أبي توبة به.

Comments:

'Let him keep his land' means to let his land remain without cultivation. It is obvious that if the land remains without cultivation, it will produce nothing, and there will be no profit at all, and if it is given to someone to cultivate, it will be a great act of generosity.

Chapter 8. Leasing Out Land

(المعجم ٨) - بَابُ كِرَاءِ الْأَرْضِ

(التحفة ٦٩)

2453. It was narrated from Ibn 'Umar that he used to lease out some land that belonged to him, for cultivation. Then someone came to him and told him that Râfi' bin Khadij said that the Messenger of Allâh ﷺ had forbidden leasing out land for cultivation. Ibn 'Umar went, and I went with him, until he met him in Balât,[1] and asked him about that, and he told him that the Messenger of Allâh ﷺ had forbidden leasing out land for cultivation. So 'Abdullâh stopped leasing out land. (*Sahih*)

٢٤٥٣ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ وَ أَبُو أُسَامَةَ وَمُحَمَّدُ بْنُ عُبَيْدٍ، عَنْ عُبَيْدِ اللهِ أَوْ قَالَ عَبْدِ اللهِ بْنِ عُمَرَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ أَنَّهُ كَانَ يُكْرِي أَرْضاً لَهُ، مَزَارِعاً. فَأَتَاهُ إِنْسَانٌ فَأَخْبَرَهُ عَنْ رَافِعِ بْنِ خَدِيجٍ أَنَّ رَسُولَ اللهِ ﷺ نَهَى عَنْ كِرَاءِ الْمَزَارِعِ. فَذَهَبَ ابْنُ عُمَرَ وَذَهَبْتُ مَعَهُ حَتَّى أَتَاهُ بِالْبَلَاطِ. فَسَأَلَهُ عَنْ ذٰلِكَ. فَأَخْبَرَهُ أَنَّ رَسُولَ اللهِ ﷺ نَهَى عَنْ كِرَاءِ الْمَزَارِعِ. فَتَرَكَ عَبْدُ اللهِ كِرَاءَهَا.

[1] A place in Al-Madinah.

تخريج: أخرجه مسلم، البيوع، باب كراء الأرض، ح:١٥٤٧ من حديث عبيدالله بن عمر به، وعلقه البخاري، ح:٢٢٨٦ مختصرًا، أخرجه البخاري، ح:٢٢٨٦، ٢٣٤٤، ومسلم وغيرهما من طرق عن نافع به.

Comments:

a. 'Leasing out land' means that the tiller will cultivate the land of the landlord according to a set treaty. The tiller, after collecting the produce will give a certain agreed upon amount of money to the landlord, and will keep the rest.

b. Giving the land for free to cultivate is a better deed than leasing it out. The Noble Prophet ﷺ prohibited leasing out land, only to encourage the better gesture towards Muslim brothers, otherwise leasing out the land is lawful. (See *Hadith* no. 2456.)

2454. It was narrated that Jâbir bin 'Abdullâh said: "The Messenger of Allâh ﷺ addressed us and said: 'Whoever has land, let him cultivate it or allow someone else to cultivate it, and not rent it out.'" (*Sahih*)

٢٤٥٤ - حَدَّثَنَا عَمْرُو بْنُ عُثْمَانَ بْنِ سَعِيدِ ابْنِ كَثِيرِ بْنِ دِينَارٍ الْحِمْصِيُّ: حَدَّثَنَا ضَمْرَةُ ابْنُ رَبِيعَةَ، عَنِ ابْنِ شَوْذَبٍ، عَنْ مَطَرٍ، عَنْ عَطَاءٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ قَالَ: خَطَبَنَا رَسُولُ اللهِ ﷺ فَقَالَ: «مَنْ كَانَتْ لَهُ أَرْضٌ **فَلْيَزْرَعْهَا أَوْ لِيُزْرِعْهَا، وَلَا يُؤَاجِرْهَا»**.

تخريج: أخرجه مسلم، البيوع، باب كراء الأرض، ح:١٥٣٦ من حديث مطر به.

2455. It was narrated from Abu Sufyân, the freed slave of Ibn Abu Ahmad, that he told him that he heard Abu Sa'eed Al-Khudri say: "The Messenger of Allâh ﷺ forbade *Muhâqalah*." (*Sahih*)

Muhâqalah means leasing out land.

٢٤٥٥ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَىٰ: حَدَّثَنَا مُطَرِّفُ بْنُ عَبْدِ اللهِ: حَدَّثَنَا مَالِكٌ، عَنْ دَاوُدَ ابْنِ الْحُصَيْنِ، عَنْ أَبِي سُفْيَانَ، مَوْلَى ابْنِ أَبِي أَحْمَدَ أَنَّهُ أَخْبَرَهُ أَنَّهُ سَمِعَ أَبَا سَعِيدٍ الْخُدْرِيَّ يَقُولُ: نَهَىٰ رَسُولُ اللهِ ﷺ عَنِ الْمُحَاقَلَةِ.

وَالْمُحَاقَلَةُ اسْتِكْرَاءُ الْأَرْضِ.

تخريج: أخرجه البخاري، البيوع، باب بيع المزابنة وهي بيع التمر بالثمر وبيع الزبيب بالكرم وبيع العرايا، ح:٢١٨٦، ومسلم، البيوع، الباب السابق، ح:١٥٤٦/١٠٥ من حديث مالك به.

Chapter 9. Concession Allowing Leasing Out Barren Land For Gold And Silver

(المعجم ٩) - بَابُ الرُّخْصَةِ فِي كِرَاءِ الأَرْضِ الْبَيْضَاءِ بِالذَّهَبِ وَالْفِضَّةِ

(التحفة ٧٠)

2456. It was narrated from Ibn 'Abbâs that he heard that people were leasing out land more. He said: "*Subhân-Allâh*, the Messenger of Allâh ﷺ said: 'Why does not one of you lend it to his brother?' But he did not forbid leasing it out.'" (*Sahih*)

٢٤٥٦ - حَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ: أَنْبَأَنَا اللَّيْثُ ابْنُ سَعْدٍ، عَنْ عَبْدِ الْمَلِكِ بْنِ عَبْدِ الْعَزِيزِ بْنِ جُرَيْجٍ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ أَنَّهُ لَمَّا سَمِعَ إِكْثَارَ النَّاسِ فِي كِرَاءِ الأَرْضِ - قَالَ: سُبْحَانَ اللهِ إِنَّمَا قَالَ رَسُولُ اللهِ ﷺ: **«أَلَّا مَنَحَهَا أَحَدُكُمْ أَخَاهُ»** وَلَمْ يَنْهَ عَنْ كِرَائِهَا.

تخريج: أخرجه البخاري، الحرث والمزارعة، باب:(!)، ح:٢٣٣٠، ٢٣٤٢، ٢٦٣٤، ومسلم، البيوع، باب الأرض تمنح، ح:١٥٥٠/١٢١ من حديث عمرو بن دينار به.

2457. It was narrated from Ibn 'Abbâs that the Messenger of Allâh ﷺ said: "If one of you were to lend his brother his land, it would be better for him than taking such and such rent for it." (*Sahih*)

Ibn 'Abbâs said: "It is *Haql* (i.e., leasing land for cultivation), and in the dialect of the *Ansâr* it is called *Muhâqalah*."

٢٤٥٧ - حَدَّثَنَا الْعَبَّاسُ بْنُ عَبْدِ الْعَظِيمِ الْعَنْبَرِيُّ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَنْبَأَنَا مَعْمَرٌ عَنِ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: **«لأَنْ يَمْنَحَ أَحَدُكُمْ أَخَاهُ أَرْضَهُ، خَيْرٌ لَهُ مِنْ أَنْ يَأْخُذَ عَلَيْهَا كَذَا وَكَذَا»** لِشَيْءٍ مَعْلُومٍ.

فَقَالَ ابْنُ عَبَّاسٍ: هُوَ الْحَقْلُ. وَهُوَ بِلِسَانِ الأَنْصَارِ الْمُحَاقَلَةُ.

تخريج: أخرجه مسلم، البيوع، باب الأرض تمنح، ح:١٥٥٠/١٢٢ من حديث عبد الرزاق به.

2458. It was narrated that Hanzalah bin Qais said: "I asked Râfi' bin Khadij and he said: 'We used to lease out land on the basis that you would have what is produced by this piece of land, and I would have what is produced by this (other) piece of

٢٤٥٨ - حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ حَنْظَلَةَ بْنِ قَيْسٍ قَالَ: سَأَلْتُ رَافِعَ بْنَ خَدِيجٍ قَالَ: كُنَّا نُكْرِي الأَرْضَ عَلَى أَنَّ لَكَ مَا أَخْرَجَتْ هٰذِهِ، وَلِي مَا أَخْرَجَتْ هٰذِهِ. فَنُهِينَا

land, and we were forbidden to lease it out on the basis of crop-sharing but he did not forbid us to rent out land for silver.'" (*Sahih*)

أَنْ نُكْرِيَهَا بِمَا أَخْرَجَتْ. وَلَمْ نُنْهَ أَنْ نُكْرِيَ الأَرْضَ بِالْوَرِقِ.

تخريج: أخرجه البخاري، الحرث والمزارعة، باب ما يكره من الشروط في المزارعة، ح:٢٣٣٢، ومسلم، البيوع، باب كراء الأرض بالذهب والورق، ح:١٥٤٧ من حديث سفيان بن عيينة به.

Chapter 10. Kinds Of Cultivation That Are Disliked

(المعجم ١٠) - بَابُ مَا يُكْرَهُ مِنَ الْمُزَارَعَةِ (التحفة ٧١)

2459. Râfi' bin Khadi'j narrated that his paternal uncle Zuhair said: "The Messenger of Allâh ﷺ forbade us from doing something that was convenient for us." I said: "What the Messenger of Allâh ﷺ said is true." He said that the Messenger of Allâh ﷺ said: "What do you do with your farms?" We said: "We rent them out for one third or one quarter of their yield, and a certain amount of wheat and barley." He said: "Do not do that; cultivate them or let others cultivate them." (*Sahih*)

٢٤٥٩ - حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ الدِّمَشْقِيُّ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنَا الأَوْزَاعِيُّ: حَدَّثَنِي أَبُو النَّجَاشِيِّ أَنَّهُ سَمِعَ رَافِعَ ابْنَ خَدِيجٍ يُحَدِّثُ عَنْ عَمِّهِ ظُهَيْرٍ قَالَ: نَهَانَا رَسُولُ اللهِ ﷺ عَنْ أَمْرٍ كَانَ لَنَا رَافِقاً. فَقُلْتُ: مَا قَالَ رَسُولُ اللهِ ﷺ فَهُوَ حَقٌّ. فَقَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**مَا تَصْنَعُونَ بِمَحَاقِلِكُمْ؟**». قُلْنَا: نُؤَاجِرُهَا عَلَى الثُّلُثِ وَالرُّبُعِ وَالأَوْسُقِ مِنَ الْبُرِّ وَالشَّعِيرِ. فَقَالَ: «**فَلاَ تَفْعَلُوا. ازْرَعُوهَا أَوْ أَزْرِعُوهَا**».

تخريج: أخرجه البخاري، الحرث والمزارعة، باب ما كان من أصحاب النبي ﷺ يواسي بعضهم بعضًا في الزراعة والثمر، ح:٢٣٣٩، ومسلم، البيوع، باب كراء الأرض بالطعام، ح:١٥٤٨ من حديث الأوزاعي به.

2460. It was narrated from Usaid bin Zuhair, the paternal nephew of Râfi' bin Khadij, that Râfi' bin Khadij said: "If one of us did not need his land, he would give it (to someone else to cultivate) in return for one third, or one quarter, or one half of the yield, and he would stipulate (that he should receive) the produce

٢٤٦٠ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَىٰ: أَنْبَأَنَا عَبْدُ الرَّزَّاقِ: أَنْبَأَنَا الثَّوْرِيُّ، عَنْ مَنْصُورٍ، عَنْ مُجَاهِدٍ، عَنْ أُسَيْدِ بْنِ ظُهَيْرٍ، ابْنِ أَخِي رَافِعِ ابْنِ خَدِيجٍ، عَنْ رَافِعِ بْنِ خَدِيجٍ قَالَ: كَانَ أَحَدُنَا إِذَا اسْتَغْنَىٰ عَنْ أَرْضِهِ أَعْطَاهَا بِالثُّلُثِ وَالرُّبُعِ وَالنِّصْفِ. وَاشْتَرَطَ ثَلاَثَ جَدَاوِلَ

grown on the banks of three streams, and the grains that remain in the ear after threshing, and the produce irrigated by a stream. Life at that time was hard, and he would work (the land) with iron and whatever Allâh willed, and he would benefit from it. Then Râfi' bin Khadij came to us and said: 'The Messenger of Allâh ﷺ forbade you to do something that may seem beneficial to you, but obedience to Allâh and obedience to His Messenger are more beneficial for you. The Messenger of Allâh ﷺ forbade *Haql*[1] for you, and he said: "Whoever has no need of his land, let him give it to his brother (to cultivate) or let him leave it (uncultivated)." (*Sahih*)

وَالْقُصَارَةَ وَمَا يَسْقِي الرَّبِيعُ. وَكَانَ الْعَيْشُ إِذْ ذَاكَ شَدِيداً. وَكَانَ يَعْمَلُ فِيهَا بِالْحَدِيدِ، وَبِمَا شَاءَ اللهُ. وَيُصِيبُ مِنْهَا مَنْفَعَةً، فَأَتَانَا رَافِعُ بْنُ خَدِيجٍ فَقَالَ: إِنَّ رَسُولَ اللهِ ﷺ نَهَاكُمْ عَنْ أَمْرٍ كَانَ لَكُمْ نَافِعاً. وَطَاعَةُ اللهِ وَطَاعَةُ رَسُولِهِ أَنْفَعُ لَكُمْ. إِنَّ رَسُولَ اللهِ ﷺ يَنْهَاكُمْ عَنِ الْحَقْلِ، وَيَقُولُ: «**مَنِ اسْتَغْنَىٰ عَنْ أَرْضِهِ فَلْيَمْنَحْهَا أَخَاهُ، أَوْ لِيَدَعْ**».

تخريج: [**صحيح**] أخرجه أبو داود، البيوع، باب في التشديد في ذلك، ح:٣٣٩٨ من حديث منصور به.

Comments:

a. The narration clears the concept of leasing out the land. Leasing out the land on one half or on one quarter is prohibited only on the conditional division of the produce, on the basis of particular parts of land. Usually the landlord keeps the produce of the piece of land which is more fertile, and is more productive. Since this is not fair, therefore, this kind of division is prohibited.

b. Leasing out the land on one half or on one quarter is allowed, on the basis of the total produce gained from the land.

2461. Zaid bin Thâbit said: "May Allâh forgive Râfi' bin Khadij. By Allâh! I have more knowledge of *Ahâdith* than he does. Two men who had quarreled came to the Prophet ﷺ and he said: 'If this is

٢٤٦١ - حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيُّ: حَدَّثَنَا إِسْمَاعِيلُ ابْنُ عُلَيَّةَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ إِسْحَاقَ: حَدَّثَنِي أَبُو عُبَيْدَةَ ابْنُ مُحَمَّدِ بْنِ عَمَّارِ بْنِ يَاسِرٍ، عَنِ الْوَلِيدِ بْنِ

[1] Leasing land in return for a share of the crops.

أَبِي الْوَلِيدِ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ قَالَ: قَالَ زَيْدُ بْنُ ثَابِتٍ: يَغْفِرُ اللهُ لِرَافِعِ بْنِ خَدِيجٍ. أَنَا، وَاللهِ، أَعْلَمُ بِالْحَدِيثِ مِنْهُ. إِنَّمَا أَتَى رَجُلاَنِ النَّبِيَّ ﷺ. وَقَدِ اقْتَتَلاَ. فَقَالَ: «إِنْ كَانَ هٰذَا شَأْنَكُمْ فَلاَ تُكْرُوا الْمَزَارِعَ» فَسَمِعَ رَافِعُ بْنُ خَدِيجٍ قَوْلَهُ: «فَلاَ تُكْرُوا الْمَزَارِعَ».

your situation, do not lease farms,' and what Râfi' bin Khadij heard was 'Do not lease farms.'" (*Hasan*)

تخريج: [إسناده حسن] أخرجه أبو داود، البيوع، باب: في المزارعة، ح: ٣٣٩٠ من حديث عبدالرحمن بن إسحاق به * أبوعبيدة وثقه ابن معين وغيره وتعديله راجح، والوليد وثقه أبوزرعة، والعجلي، وابن شاهين وغيرهم.

(المعجم ١١) - **بَابُ الرُّخْصَةِ فِي الْمُزَارَعَةِ بِالثُّلُثِ وَالرُّبُعِ** (التحفة ٧٢)

Chapter 11. Concession Allowing Cultivation For One Third And One Quarter (Of The Crop)

٢٤٦٢ - حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ: أَنْبَأَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عَمْرِو بْنِ دِينَارٍ قَالَ: قُلْتُ لِطَاوُسٍ: يَا أَبَا عَبْدِ الرَّحْمٰنِ! لَوْ تَرَكْتَ هٰذِهِ الْمُخَابَرَةَ، فَإِنَّهُمْ يَزْعُمُونَ أَنَّ رَسُولَ اللهِ ﷺ نَهَى عَنْهُ. فَقَالَ: أَيْ عَمْرُو إِنِّي أُعِينُهُمْ وَأُعْطِيهِمْ. وَإِنَّ مُعَاذَ بْنَ جَبَلٍ أَخَذَ النَّاسَ عَلَيْهَا عِنْدَنَا. وَإِنَّ أَعْلَمَهُمْ يَعْنِي ابْنَ عَبَّاسٍ أَخْبَرَنِي أَنَّ رَسُولَ اللهِ ﷺ لَمْ يَنْهَ عَنْهَا وَلٰكِنْ قَالَ: «لأَنْ يَمْنَحَ أَحَدُكُمْ أَخَاهُ، خَيْرٌ لَهُ مِنْ أَنْ يَأْخُذَ عَلَيْهَا أَجْراً مَعْلُوماً».

2462. It was narrated that 'Amr bin Dinâr said: I said to Tâwus: "O Abu 'Abdur-Rahmân, why do you not give up this *Mukhâbarah*[1] because they claim that the Messenger of Allâh ﷺ forbade it." He said: "O 'Amr, I help them by taking their land and cultivating it, and giving them something in return, and Mu'âdh bin Jabal allowed people here to do that. The most knowledgeable of them – meaning Ibn 'Abbâs – told me that the Messenger of Allâh ﷺ did not forbid it, rather he said: 'For one of you to give (land) to his brother is better for him than if he were to take a set amount in rent for it.'" (*Sahih*)

تخريج: أخرجاه من حديث عمرو بن دينار به، وانظر، ح: ٢٤٥٦ .

[1] Leasing land in return for a share of the crops.

Comments:

a. It is the duty of the scholars to explain the issues and satisfy the common public. In support of their point of view, they can give the references of other great scholars as Tâwus quoted the two Companions, Mu'âdh bin Jabal and Ibn Abbâs. These kind of references prove more affective and satisfy the common man.

b. 'Set amount' means an agreement for a fixed amount.

2463. It was narrated from Tâwus that Mu'âdh bin Jabal leased some land during the time of the Messenger of Allâh ﷺ, Abu Bakr, 'Umar and 'Uthmân, in return for one third or one fourth (of the yield), and he was still doing that until this day of yours. (*Da'if*)

٢٤٦٣ - حَدَّثَنَا أَحْمَدُ بْنُ ثَابِتٍ الْجَحْدَرِيُّ: حَدَّثَنَا عَبْدُ الْوَهَّابِ عَنْ خَالِدٍ، عَنْ مُجَاهِدٍ، عَنْ طَاوُسٍ أَنَّ مُعَاذَ بْنَ جَبَلٍ أَكْرَى الأَرْضَ عَلَى عَهْدِ رَسُولِ اللهِ ﷺ وَأَبِي بَكْرٍ وَعُمَرَ وَعُثْمَانَ، عَلَى الثُّلُثِ وَالرُّبُعِ فَهُوَ يُعْمَلُ بِهِ إِلَى يَوْمِكَ هٰذَا.

تخريج: [**إسناده ضعيف**] وقال البوصيري: هذا إسناد صحيح رجاله ثقات ، قلت: طاوس لم يسمع من معاذ شيئًا كما قال ابن المديني وغيره، انظر جامع التحصيل للعلائي ص:٢٠١ وغيره.

2464. It was narrated from Tâwus that Ibn 'Abbâs told that the Messenger of Allâh ﷺ merely said: "For one of you to give (land) to his brother is better for him than if he were to take a set amount in rent for it." (*Sahih*)

٢٤٦٤ - حَدَّثَنَا أَبُو بَكْرِ بْنُ خَلَّادٍ الْبَاهِلِيُّ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ. قَالاَ: حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ طَاوُسٍ قَالَ: قَالَ ابْنُ عَبَّاسٍ: إِنَّمَا قَالَ رَسُولُ اللهِ ﷺ: «**لأَنْ يَمْنَحَ أَحَدُكُمْ أَخَاهُ الأَرْضَ، خَيْرٌ لَهُ مِنْ أَنْ يَأْخُذَ خَرَاجاً مَعْلُوماً**».

تخريج: وانظر، ح:٢٤٦٢،٢٤٥٦ .

Chapter 12. Renting Out Land In Return For Food

(المعجم ١٢) - بَابُ اسْتِكْرَاءِ الأَرْضِ بِالطَّعَامِ (التحفة ٧٣)

2465. It was narrated that Râfi' bin Khadij said: We used to give land in return for food at the time of the Messenger of Allâh ﷺ, and some of my paternal uncles came

٢٤٦٥ - حَدَّثَنَا حُمَيْدُ بْنُ مَسْعَدَةَ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ: حَدَّثَنَا سَعِيدُ بْنُ أَبِي عَرُوبَةَ عَنْ يَعْلَى بْنِ حَكِيمٍ، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ، عَنْ رَافِعِ بْنِ خَدِيجٍ قَالَ: كُنَّا نُحَاقِلُ

to them and said: "The Messenger of Allâh ﷺ said: 'Whoever has land, he should not rent it out for a set amount of food.'" (*Sahih*)

عَلَى عَهْدِ رَسُولِ اللهِ ﷺ فَزَعَمَ أَنَّ بَعْضَ عُمُومَتِي أَتَاهُمْ فَقَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ كَانَتْ لَهُ أَرْضٌ، فَلاَ يُكْرِيهَا بِطَعَامٍ مُسَمًّى».

تخريج: أخرجه مسلم، البيوع، باب كراء الأرض بالطعام، ح:١٥٤٨ من حديث سعيد بن أبي عروبة به.

Comments:

'Set amount of food' may mean one third or one fourth of the produce, or it may mean a certain fixed quantity of food stuff, like ten or twenty mounds of grain etc. Leasing out the land against a set amount of food instead of a certain amount of money is legal, as it has been discussed in detail in a previous chapter.

Chapter 13. Whoever Cultivates People's Land Without Their Permission

(المعجم ١٣) - بَابُ مَنْ زَرَعَ فِي أَرْضِ قَوْمٍ بِغَيْرِ إِذْنِهِمْ (التحفة ٧٤)

2466. It was narrated that Râfi' bin Khadij said: "The Messenger of Allâh ﷺ said: 'Whoever cultivates people's land without their permission, he has no right to any of the produce, but he should be recompensed for his expenditure.'" (*Da'if*)

٢٤٦٦ - حَدَّثَنَا عَبْدُ اللهِ بْنُ عَامِرِ بْنِ زُرَارَةَ: حَدَّثَنَا شَرِيكٌ عَنْ أَبِي إِسْحَاقَ، عَنْ عَطَاءٍ، عَنْ رَافِعِ بْنِ خَدِيجٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ زَرَعَ فِي أَرْضِ قَوْمٍ بِغَيْرِ إِذْنِهِمْ، فَلَيْسَ لَهُ مِنَ الزَّرْعِ شَيْءٌ، وَتُرَدُّ عَلَيْهِ النَّفَقَةُ».

تخريج: [إسناده ضعيف] أخرجه أبو داود، البيوع، باب: في زرع الأرض بغير إذن صاحبها، ح:٣٤٠٣ من حديث شريك القاضي به، ولم أجد تصريح سماعه، وتابعه قيس بن الربيع عند البيهقي:٦/١٣٦، والحديث حسنه الترمذي، ح:١٣٦٦، والبخاري * عطاء لم يسمع من رافع رضي الله عنه(خطابي)، وأبوإسحاق عنعن تقدم، ح:٤٦ وفيه علة أخرى، انظر، ح:١٠٣٩، وله شواهد.

Comments:

In the situation mentioned in the narration, the cultivator will only get the expenditure which he has spent on seeds, manure, or hiring a tractor etc., but he will not get anything for his labor of tilling. This will be his punishment for not seeking permission in advance.

Chapter 14. Dealing With People Who Have Date-Palm Trees And Grape Vines

(المعجم ١٤) - بَابُ مُعَامَلَةِ النَّخِيلِ وَالْكَرْمِ (التحفة ٧٥)

2467. It was narrated from Ibn

٢٤٦٧ - حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ وَ سَهْلُ

ابْنُ أَبِي سَهْلٍ وَ إِسْحَاقُ بْنُ مَنْصُورٍ. قَالُوا: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ الْقَطَّانُ، عَنْ عُبَيْدِ اللهِ ابْنِ عُمَرَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ أَنَّ رَسُولَ اللهِ ﷺ عَامَلَ أَهْلَ خَيْبَرَ بِالشَّطْرِ مِمَّا يَخْرُجُ مِنْ ثَمَرٍ أَوْ زَرْعٍ.

'Umar that the Messenger of Allâh ﷺ entered into a contract with the people of Khaibar for one half of the fruits or crops yielded. (*Sahih*)

تخريج: أخرجه البخاري، الحرث والمزارعة، باب: إذا لم يشترط السنين في المزارعة، ح:٢٣٢٩، ومسلم، المساقاة، باب المساقاة والمعاملة بجزء من الثمر والزرع، ح:١٥٥١ من حديث يحيى القطان به.

٢٤٦٨ - حَدَّثَنَا إِسْمَاعِيلُ بْنُ تَوْبَةَ: حَدَّثَنَا هُشَيْمٌ عَنِ ابْنِ أَبِي لَيْلَى، عَنِ الْحَكَمِ بْنِ عُتَيْبَةَ، عَنْ مِقْسَمٍ، عَنِ ابْنِ عَبَّاسٍ أَنَّ رَسُولَ اللهِ ﷺ أَعْطَى خَيْبَرَ أَهْلَهَا عَلَى النِّصْفِ. نَخْلِهَا وَأَرْضِهَا.

2468. It was narrated from Ibn 'Abbâs that the Messenger of Allâh ﷺ gave Khaibar to its people in return for one half of the yield of its palm trees and land. (*Sahih*)

تخريج: [صحيح] أخرجه أحمد:١/ ٢٥٠ من حديث هشيم به، إسناده ضعيف لعلل، وضعفه البوصيري، ولكن الحديث السابق شاهد له.

٢٤٦٩ - حَدَّثَنَا عَلِيُّ بْنُ الْمُنْذِرِ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ مُسْلِمٍ الأَعْوَرِ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: لَمَّا افْتَتَحَ رَسُولُ اللهِ ﷺ خَيْبَرَ أَعْطَاهَا عَلَى النِّصْفِ.

2469. It was narrated that Anas bin Mâlik said: "When the Messenger of Allâh ﷺ conquered Khaibar, he gave it (to its people) in return for half (of its yield)." (*Sahih*)

تخريج: [صحيح] إسناده ضعيف لضعف مسلم الأعور تقدم، ح:٢٢٩٦، ولكن الحديث(٢٤٦٧) شاهد له.

Comments:

a. This type of agreement regarding gardens is called *Masâqât*'. Whatever is the total produce of the garden, one half or one third, it is given to the person who is taking care of the garden and the rest is for the owner. Such an agreement regarding cultivation of land is called *Muzâra'ah*.

b. The land of a non-Muslim country that comes under the control and possession of the Muslim victorious army, becomes the property of the Muslim State. For the development and settlement of this land, a contract can be made both with Muslim subjects or non-Muslim subjects of the country, but the land remains the property of the state. The tiller, according to the contract, has to submit the produce to the government, and then he

will receive his share from the state. If the tiller is a Muslim and receives the produce for which *Zakât* becomes due, he will have to pay one tenth as *Zakât*.

Chapter 15. Pollinating Palm Trees

(المعجم ١٥) - بَابُ تَلْقِيحِ النَّخْلِ

(التحفة ٧٦)

2470. It was narrated from Simâk that he heard Musa bin Talhah bin 'Ubaidullâh narrating that his father said: "I passed by some palm trees with the Messenger of Allâh ﷺ and he saw some people pollinating the trees. He said: 'What are these people doing?' They said: 'They are taking something from the male part (of the plant) and putting it in the female part.' He said: 'I do not think that this will do any good.' News of that reached them, so they stopped doing it, and their yield declined. News of that reached the Prophet ﷺ and he said: 'That was only my thought. If it will do any good, then do it. I am only a human being like you, and what I think may be right or wrong. But when I tell you: "Allâh says," I will never tell lies about Allâh.'" (*Sahih*)

٢٤٧٠ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا عُبَيْدُ اللهِ بْنُ مُوسَى، عَنْ إِسْرَائِيلَ، عَنْ سِمَاكٍ أَنَّهُ سَمِعَ مُوسى بْنَ طَلْحَةَ بْنِ عُبَيْدِ اللهِ يُحَدِّثُ عَنْ أَبِيهِ قَالَ: مَرَرْتُ مَعَ رَسُولِ اللهِ ﷺ فِي نَخْلٍ. فَرَأَى قَوْماً يُلَقِّحُونَ النَّخْلَ. فَقَالَ: «مَا يَصْنَعُ هٰؤُلَاءِ؟» قَالُوا: يَأْخُذُونَ مِنَ الذَّكَرِ فَيَجْعَلُونَهُ فِي الأُنْثَىٰ قَالَ: «مَا أَظُنُّ ذٰلِكَ يُغْنِي شَيْئاً». فَبَلَغَهُمْ، فَتَرَكُوهُ. فَنَزَلُوا عَنْهَا. فَبَلَغَ النَّبِيَّ ﷺ، فَقَالَ: «إِنَّمَا هُوَ الظَّنُّ. إِنْ كَانَ يُغْنِي شَيْئاً فَاصْنَعُوهُ. فَإِنَّمَا أَنَا بَشَرٌ مِثْلُكُمْ. وَإِنَّ الظَّنَّ يُخْطِيءُ وَيُصِيبُ. وَلٰكِنْ مَا قُلْتُ لَكُمْ: قَالَ اللهُ - فَلَنْ أَكْذِبَ عَلَى اللهِ».

تخريج: أخرجه مسلم، الفضائل، باب وجوب امتثال ما قاله شرعًا ... الخ، ح:٢٣٦١ من حديث سماك به.

Comments:

a. In worldly matters everything is permitted accept those things that have been prohibited, but regarding worship, only that thing is permitted which has been taught by the Prophet ﷺ. Self-made rites and customs should not be made part of worship. These self-made rites are innovations in the religion. The Prophets were also human beings, therefore, in worldly matters, they did not give any importance to things of personal opinion.

b. It is not necessary that a Prophet is always aware of the specific details of every profession, but in the matters of religion, Allâh guides His Prophets.

2471. It was narrated from 'Âishah that the Prophet ﷺ heard some sounds and said: "What is this noise?" They said: "Palm trees that are being pollinated." He said: "If they did not do that it would be better." So they did not pollinate them that year, and the dates did not mature properly. They mentioned that to the Prophet ﷺ and he said: "If it is one of your worldly matters then it is your affair, but if it is one of the matters of your religion, then refer to me." (*Sahih*)

٢٤٧١ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَىٰ: حَدَّثَنَا عَفَّانُ: حَدَّثَنَا حَمَّادٌ: حَدَّثَنَا ثَابِتٌ عَنْ أَنَسِ ابْنِ مَالِكٍ. وَ هِشَامُ بْنُ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ أَنَّ النَّبِيَّ ﷺ سَمِعَ أَصْوَاتاً. فَقَالَ: «مَا هٰذَا الصَّوْتُ؟» قَالُوا: النَّخْلُ يُؤَبِّرُونَهَا. فَقَالَ: «لَوْ لَمْ يَفْعَلُوا لَصَلَحَ» فَلَمْ يُؤَبِّرُوا عَامَئِذٍ. فَصَارَ شِيصًا. فَذَكَرُوا ذَلِكَ لِلنَّبِيِّ ﷺ فَقَالَ: «إِنْ كَانَ شَيْئًا مِنْ أَمْرِ دُنْيَاكُمْ، فَشَأْنُكُمْ بِهِ. وَإِنْ كَانَ مِنْ أُمُورِ دِينِكُمْ، فَإِلَيَّ».

تخريج: أخرجه مسلم، الفضائل، الباب السابق، ح:٢٣٦٣ من حديث حماد بن سلمة به.

Chapter 16. The Muslims Are Partners In Three Things

(المعجم ١٦) - **بَابٌ: الْمُسْلِمُونَ شُرَكَاءُ فِي ثَلَاثٍ** (التحفة ٧٧)

2472. It was narrated from Ibn 'Abbâs that the Messenger of Allâh ﷺ said: "The Muslims are partners in three things: water, pasture and fire, and their price is unlawful." (*Da'if*)

Abu Sa'eed said: "This means flowing water."

٢٤٧٢ - حَدَّثَنَا عَبْدُ اللهِ بْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ اللهِ بْنُ خِرَاشِ بْنِ حَوْشَبٍ الشَّيْبَانِيُّ، عَنِ الْعَوَّامِ بْنِ حَوْشَبٍ، عَنْ مُجَاهِدٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «الْمُسْلِمُونَ شُرَكَاءُ فِي ثَلَاثٍ: فِي الْمَاءِ وَالْكَلَإِ وَالنَّارِ. وَثَمَنُهُ حَرَامٌ».

قَالَ أَبُو سَعِيدٍ: يَعْنِي الْمَاءَ الْجَارِيَ.

تخريج: [**إسناده ضعيف جدًا**] وقال الحافظ في التلخيص:٣/ ٦٥ * وفيه عبدالله بن خراش متروك، وقد صححه ابن السكن، وقال البوصيري: هذا إسناد ضعيف، عبدالله بن خراش ضعفه أبوزرعة، والبخاري، والنسائي، وابن حبان وغيرهم ، وانظر متن الحديث الآتي فإنه يغني عنه.

Comments:

a. Here, water means running water, like the water of a river or fountain. Everyone has the right to use the water according to his needs, and it must be unrestrained for others to use. If someone has constructed a pond or dug a well or installed a water hand pump for his personal use, it is better for him to let other people use it. It is obvious that he has the first right over its use.

b. Everyone has the right to use wild grass for his animals and other uses, and similarly, everyone can use the wood of wild plants for fuel. After cutting the wild plant the cut wood becomes the property of the cutter, so he can sell it as well.

2473. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "Three things cannot be denied to anyone: water, pasture and fire." (*Sahih*)

٢٤٧٣ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ يَزِيدَ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «ثَلَاثٌ لَا يُمْنَعْنَ: الْمَاءُ وَالْكَلأُ وَالنَّارُ».

تخريج: [صحيح] وصححه ابن حجر في التلخيص: ٣/ ٦٥، ح: ١٣٠٤، والبوصيري، وابن الملقن، ح: ٣١٠، وقال ابن كثير(الواقعة: ٧٣، ٤/ ٣١٨) بإسناد جيد ، قلت: ابن عيينة عنعن، وانظر، ح: ٢١١٣، ولحديثه شواهد منها ما أخرجه أبو داود، ح: ٣٤٧٧ بلفظ: المسلمون شركاء في ثلاث: في الماء والكلأ والنار ، وإسناده صحيح.

2474. It was narrated that 'Âishah said: "O Messenger of Allâh, what are the things which are not permissible to withhold?" He said: "Water, salt and fire." She said: "I said: 'O Messenger of Allâh, we know what water is, but what about salt and fire?" He said: "O Humairâ', whoever gives fire (to another), it is as if he has given in charity all the food that is cooked on that fire. And whoever gives salt, it is as if he has given in charity all that the salt makes good. And whoever gives a Muslim water to drink when water is available, it is as if he freed a slave; and whoever gives a Muslim water to drink when there is no water available, it is as if he brought him back to life." (*Da'if*)

٢٤٧٤ - حَدَّثَنَا عَمَّارُ بْنُ خَالِدٍ الْوَاسِطِيُّ: حَدَّثَنَا عَلِيُّ بْنُ غُرَابٍ، عَنْ زُهَيْرِ بْنِ مَرْزُوقٍ، عَنْ عَلِيِّ بْنِ زَيْدِ بْنِ جُدْعَانَ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ عَائِشَةَ أَنَّهَا قَالَتْ: يَا رَسُولَ اللهِ! مَا الشَّيْءُ الَّذِي لَا يَحِلُّ مَنْعُهُ؟ قَالَ: «الْمَاءُ وَالْمِلْحُ وَالنَّارُ» قَالَتْ: قُلْتُ: يَا رَسُولَ اللهِ! هٰذَا الْمَاءُ قَدْ عَرَفْنَاهُ. فَمَا بَالُ الْمِلْحِ وَالنَّارِ؟ قَالَ: «يَا حُمَيْرَاءُ! مَنْ أَعْطَى نَارًا، فَكَأَنَّمَا تَصَدَّقَ بِجَمِيعِ مَا أَنْضَجَتْ تِلْكَ النَّارُ. وَمَنْ أَعْطَى مِلْحًا، فَكَأَنَّمَا تَصَدَّقَ بِجَمِيعِ مَا طَيَّبَتْ تِلْكَ الْمِلْحُ. وَمَنْ سَقَىٰ مُسْلِمًا شَرْبَةً مِنْ مَاءٍ، حَيْثُ يُوجَدُ الْمَاءُ، فَكَأَنَّمَا أَعْتَقَ رَقَبَةً. وَمَنْ سَقَىٰ مُسْلِماً شَرْبَةً مِنْ مَاءٍ، حَيْثُ لَا يُوجَدُ الْمَاءُ، فَكَأَنَّمَا أَحْيَاهَا».

تخريج: [إسناده ضعيف] وضعفه البوصيري، وانظر، ح: ١١٦ لضعف ابن جدعان، وتلميذه مجهول(تقريب) ✽ وعلي بن غراب مدلس، وله شاهدان ضعيفان جدًا.

Chapter 17. Giving Rivers And Springs To People

(المعجم ١٧) - بَابُ إِقْطَاعِ الأَنْهَارِ وَالْعُيُونِ (التحفة ٧٨)

2475. It was narrated from Abyad bin Hammâl that he asked for a salt flat called the salt flat of the Ma'rib Dam to be given to him, and it was given to him. Then Aqra' bin Hâbis At-Tamimi came to the Messenger of Allâh ﷺ and said: "O Messenger of Allâh, I used to come to the salt flat during the Ignorance period and it was in a land in which there was no water, and whoever came to it took from it. It was (plentiful) like flowing water." So the Messenger of Allâh ﷺ asked Abyad bin Hammâl to give back his share of the salt flat. He said: "I give it to you on the basis that you make it charity given by me." The Messenger of Allâh ﷺ said: "It is a charity from you, and it is like flowing water, whoever comes to it may take from it."

(One of the narrators) Faraj said: "That is how it is today, whoever comes to it takes from it."

He said: "The Prophet ﷺ gave him land and palm trees in Jurf Murâd instead, when he took back the salt flat from him." (*Hasan*)

٢٤٧٥ - حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عُمَرَ الْعَدَنِيُّ: حَدَّثَنَا فَرَجُ بْنُ سَعِيدِ بْنِ عَلْقَمَةَ بْنِ سَعِيدِ بْنِ أَبْيَضَ بْنِ حَمَّالٍ: حَدَّثَنِي عَمِّي ثَابِتُ بْنُ سَعِيدِ بْنِ أَبْيَضَ بْنِ حَمَّالٍ، [عَنْ أَبِيهِ سَعِيدٍ]، عَنْ أَبِيهِ أَبْيَضَ بْنِ حَمَّالٍ أَنَّهُ اسْتَقْطَعَ الْمِلْحَ الَّذِي يُقَالُ لَهُ مِلْحُ سَدِّ مَأْرِبٍ. فَأَقْطَعَهُ لَهُ. ثُمَّ إِنَّ الأَقْرَعَ بْنَ حَابِسٍ التَّمِيمِيَّ أَتَىٰ رَسُولَ اللهِ ﷺ فَقَالَ: [يَا رَسُولَ اللهِ] إِنِّي قَدْ وَرَدْتُ الْمِلْحَ فِي الْجَاهِلِيَّةِ وَهُوَ بِأَرْضٍ لَيْسَ بِهَا مَاءٌ. وَمَنْ وَرَدَهُ أَخَذَهُ. وَهُوَ مِثْلُ الْمَاءِ الْعِدِّ. فَاسْتَقَالَ رَسُولُ اللهِ ﷺ أَبْيَضَ بْنَ حَمَّالٍ فِي قَطِيعَتِهِ فِي الْمِلْحِ. فَقَالَ: قَدْ أَقَلْتُكَ مِنْهُ عَلَى أَنْ تَجْعَلَهُ مِنِّي صَدَقَةً. فَقَالَ رَسُولُ اللهِ ﷺ: **«هُوَ مِنْكَ صَدَقَةٌ. وَهُوَ مِثْلُ الْمَاءِ الْعِدِّ. مَنْ وَرَدَهُ أَخَذَهُ»**.

قَالَ فَرَجٌ: وَهُوَ الْيَوْمَ عَلَى ذٰلِكَ. مَنْ وَرَدَهُ أَخَذَهُ.

قَالَ: فَقَطَعَ لَهُ النَّبِيُّ ﷺ أَرْضاً وَنَخْلاً، بِالْجُرْفِ جُرْفِ مُرَادٍ، مَكَانَهُ حِينَ أَقَالَهُ مِنْهُ.

تخريج: [إسناده حسن] أخرجه أبو داود، الخراج والفيء والإمارة، باب: في إقطاع الأرضين، ح:٣٠٦٦ من حديث فرج بن سعيد به * فرج وأبوه وثقهما ابن حبان، والهيثمي (مجمع:٤/١٠٦)، وأخرجه الترمذي، ح:١٣٨٠ من طريق آخر عن أبيض به، وقال: حسن غريب.

Comments:

a. The head of an Islamic State can give a piece of land to any Muslim as a gift. It is known as estate.

b. A thing that is in common use by the community should not be given as an estate.
c. An endowment is not anyone's property but every member of the society has the right to take benefit from it.

Chapter 18. The Prohibition Of Selling Water

(المعجم ١٨) - بَابُ النَّهْيِ عَنْ بَيْعِ الْمَاءِ (التحفة ٧٩)

2476. It was narrated that Abu Minhâl said: "I heard Iyâs bin 'Abd Muzani say — when he saw people selling water: 'Do not sell water, for I heard the Messenger of Allâh ﷺ forbidding selling of water.'" (*Sahih*)

٢٤٧٦ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ أَبِي الْمِنْهَالِ: سَمِعْتُ إِيَاسَ بْنَ عَبْدٍ الْمُزَنِيَّ، وَرَأَى نَاساً يَبِيعُونَ الْمَاءَ، فَقَالَ: لاَ تَبِيعُوا الْمَاءَ. فَإِنِّي سَمِعْتُ رَسُولَ اللهِ ﷺ نَهَىٰ أَنْ يُبَاعَ الْمَاءُ.

تخريج: [صحيح] أخرجه أبو داود، البيوع، باب: في بيع فضل الماء، ح:٣٤٧٨ من حديث عمرو بن دينار به، وصححه الترمذي، ح:١٢٧١، وابن الجارود، ح:٥٩٤، وابن دقيق العيد، والحاكم:٢/ ٤٤، ٦١ على شرط مسلم، ووافقه الذهبي.

2477. It was narrated that Jâbir said: "The Messenger of Allâh ﷺ forbade selling surplus water." (*Sahih*)

٢٤٧٧ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ وَ إِبْرَاهِيمُ ابْنُ سَعِيدٍ الْجَوْهَرِيُّ، قَالاَ: [حَدَّثَنَا وَكِيعٌ:] حَدَّثَنَا ابْنُ جُرَيْجٍ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: نَهَىٰ رَسُولُ اللهِ ﷺ عَنْ بَيْعِ فَضْلِ الْمَاءِ.

تخريج: أخرجه مسلم، المساقاة، باب تحريم بيع فضل الماء الذي يكون بالفلاة ويحتاج إليه ... الخ، ح:١٥٦٥ من حديث وكيع به.

Comments:

a. First come, first served is the basic principle of running water. Whose land comes first, in the way of flowing water, he has the first right to watering his fields and garden, and the water flow for use of others is made clear in chapter twenty.
b. When water is transported from one place to another place, it can be sold at a reasonable price, just as the wood of wild plants and trees can be sold.

Chapter 19. The Prohibition Of Withholding Surplus Water From Common Pastureland

(المعجم ١٩) - بَابُ النَّهْيِ عَنْ مَنْعِ فَضْلِ الْمَاءِ لِيَمْنَعَ بِهِ الْكَلأَ (التحفة ٨٠)

2478. It was narrated from Abu Hurairah that the Prophet ﷺ said: "No one of you should withhold surplus water from common pastureland." (*Sahih*)

٢٤٧٨ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «لاَ يَمْنَعْ أَحَدُكُمْ فَضْلَ مَاءٍ، لِيَمْنَعَ بِهِ الْكَلأَ».

تخريج: أخرجه البخاري، المساقاة، باب من قال: إن صاحب الماء أحق بالماء حتى يروي ... الخ، ح:٢٣٥٣، ٦٩٦٢، ومسلم، المساقاة، الباب السابق، ح:١٥٦٦ من حديث أبي الزناد به.

2479. It was narrated from 'Âishah that the Messenger of Allâh ﷺ said: "Surplus water should not be withheld, and neither should surplus water from a well." (*Hasan*)

٢٤٧٩ - حَدَّثَنَا عَبْدُ اللهِ بْنُ سَعِيدٍ: حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ، عَنْ حَارِثَةَ، عَنْ عَمْرَةَ، عَنْ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ اللهِ ﷺ: «لاَ يُمْنَعُ فَضْلُ الْمَاءِ، وَلاَ يُمْنَعُ نَقْعُ الْبِئْرِ».

تخريج: [حسن] أخرجه البيهقي:٦/ ١٥٢، ١٥٣ من حديث حارثة به، وقال: حارثة هذا ضعيف ، وضعفه البوصيري من أجله، ولكنه لم ينفرد به، أخرج الحاكم:٢/ ٦١، ٦٢ وغيره من طريق محمد بن أبي الرجال عن عمرة به، وصححه الحاكم، والذهبي، وإسناده حسن.

Comments:

a. The fields and gardens which come first in the flow of water, have the first right to use the water.

b. The Prophet's first decision gave Zubair his due right, at the same time needs of the second party were also given due consideration. It was suggested to Zubair to let the water flow for the second party's use. This type of reconciliation is legal.

c. The second decision of the Prophet ﷺ was according to the principles of justice. The favor given to the *Ansâri* was taken back as punishment, and the decision was made according to the demand of justice.

d. As it is a must to obey the Qur'ânic commands, similarly it is a must to obey the orders of the Prophet ﷺ.

Chapter 20. Irrigation From Rivers And How Much Water May Be Retained

(المعجم ٢٠) - بَابُ الشُّرْبِ مِنَ الأَوْدِيَةِ وَمِقْدَارِ حَبْسِ الْمَاءِ (التحفة ٨١)

2480. It was narrated from 'Abdullâh bin Zubair that a man from among the *Ansâr* had a dispute with Zubair in the presence of the Messenger of Allâh ﷺ concerning the streams of the Harrah with which he irrigated his palm trees. The *Ansâri* said: "Let the water flow," but he refused. So they referred their dispute to the Messenger of Allâh ﷺ. The Messenger of Allâh ﷺ said: "Irrigate (your trees) O Zubair, then let the water flow to your neighbor." The *Ansâri* became angry and said: "O Messenger of Allâh ﷺ, is it because he is your cousin (son of your paternal aunt)?" The expression of the Messenger of Allâh ﷺ changed, then he said: "O Zubair, irrigate (your trees) then retain the water until it reaches the walls." Zubair said: "I think this Verse was revealed concerning that: "But no, by your Lord, they can have no Faith, until they make you (O Muhammad) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission.'"[1] (*Sahih*)

٢٤٨٠ - حَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ: أَنْبَأَنَا اللَّيْثُ ابْنُ سَعْدٍ عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَبْدِ اللهِ بْنِ الزُّبَيْرِ أَنَّ رَجُلاً مِنَ الأَنْصَارِ خَاصَمَ الزُّبَيْرَ عِنْدَ رَسُولِ اللهِ ﷺ فِي شِرَاجِ الْحَرَّةِ الَّتِي يَسْقُونَ بِهَا النَّخْلَ. فَقَالَ الأَنْصَارِيُّ: سَرِّحِ الْمَاءَ يَمُرَّ. فَأَبَى عَلَيْهِ. فَاخْتَصَمَا عِنْدَ رَسُولِ اللهِ ﷺ. فَقَالَ رَسُولُ اللهِ ﷺ: «اسْقِ يَا زُبَيْرُ! ثُمَّ أَرْسِلِ الْمَاءَ إِلَى جَارِكَ» فَغَضِبَ الأَنْصَارِيُّ فَقَالَ: يَا رَسُولَ اللهِ! إِنْ كَانَ ابْنَ عَمَّتِكَ؟ فَتَلَوَّنَ وَجْهُ رَسُولِ اللهِ ﷺ ثُمَّ قَالَ: «يَا زُبَيْرُ! اسْقِ، ثُمَّ احْبِسِ الْمَاءَ حَتَّى يَرْجِعَ إِلَى الْجَدْرِ» قَالَ: فَقَالَ الزُّبَيْرُ: وَاللهِ إِنِّي لأَحْسِبُ هٰذِهِ الآيَةَ نَزَلَتْ فِي ذٰلِكَ: ﴿فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِىٓ أَنفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا﴾. [النساء: ٦٥]

تخريج: [صحيح] تقدم، ح: ١٥.

2481. It was narrated that

٢٤٨١ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْمُنْذِرِ الْحِزَامِيُّ:

[1] *An-Nisâ'* 4:65.

Tha'labah bin Abu Mâlik said: "The Messenger of Allâh ﷺ ruled concerning the stream of Mahzur that the higher ground took precedence over the lower, so the higher ground should be irrigated until the water reached the ankles, then it should be released to those who were lower. (*Hasan*)

حَدَّثَنَا زَكَرِيَّا بْنُ مَنْظُورِ بْنِ ثَعْلَبَةَ بْنِ أَبِي مَالِكٍ: حَدَّثَنِي مُحَمَّدُ بْنُ عُقْبَةَ بْنِ أَبِي مَالِكٍ، عَنْ عَمِّهِ ثَعْلَبَةَ بْنِ أَبِي مَالِكٍ قَالَ: قَضَى رَسُولُ اللهِ ﷺ فِي سَيْلِ مَهْزُورٍ، الأَعْلَى فَوْقَ الأَسْفَلِ. يَسْقِي الأَعْلَى إِلَى الْكَعْبَيْنِ، ثُمَّ يُرْسِلُ إِلَى مَنْ هُوَ أَسْفَلُ مِنْهُ.

تخريج: [حسن] وقال البوصيري: وإسناد حديثه ضعيف، زكريا بن منظور متفق على ضعفه * شيخه مستور، وأخرج ابن أبي عاصم في الآحاد والمثاني: ٤/ ٢١٥ ح: ٢٢٠٠، والطبراني في الكبير: ٢/ ٨٦ ح: ١٣٨٧ من حديث يعقوب بن حميد بن كاسب عن إسحاق بن إبراهيم(بن سعيد الصواف المدني) مولى مزينة عن صفوان بن سليم عن ثعلبة به نحو المعنى * وإسحاق لين الحديث كما في التقريب، وضعفه أبوزرعة، وأبوحاتم وغيرهما كما في التهذيب وغيره، فالسند ضعيف، وله طريق آخر عند الطبراني، ح: ١٣٨٦، وفيه محمد بن إسحاق، وهو صدوق مدلس وعنعن، وللحديث شواهد كثيرة عند أبي داود، ح: ٣٦٣٨ وغيره، وانظر الحديث الآتي.

Comments:

'Higher ground' means where fields or gardens come first in the flow of water, and 'lower ground' means where water reaches later. The owner of the higher ground can stop the water from going to others' fields until it reaches an ankle's height in his fields, and then he must release the water for others, and has no right to stop it.

2482. It was narrated from 'Amr bin Shu'aib, from his father, from his grandfather, that the Messenger of Allâh ﷺ ruled concerning the stream of Mahzur that the water should be retained until it reached the ankles, then released. (*Hasan*)

٢٤٨٢ - حَدَّثَنَا أَحْمَدُ بْنُ عَبْدَةَ: أَنْبَأَنَا الْمُغِيرَةُ بْنُ عَبْدِ الرَّحْمٰنِ: حَدَّثَنِي أَبِي عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ أَنَّ رَسُولَ اللهِ ﷺ قَضَىٰ فِي سَيْلِ مَهْزُورٍ، أَنْ يُمْسِكَ حَتَّى يَبْلُغَ الْكَعْبَيْنِ، ثُمَّ يُرْسِلَ الْمَاءَ.

تخريج: [إسناده حسن] أخرجه أبو داود، القضاء، باب: في القضاء، ح: ٣٦٣٩ عن أحمد بن عبدة به.

2483. It was narrated from 'Ubâdah bin Sâmit that the Messenger of Allâh ﷺ ruled concerning the irrigation of palm trees from streams, that the higher

٢٤٨٣ - حَدَّثَنَا أَبُو الْمُغَلِّسِ: حَدَّثَنَا فُضَيْلُ ابْنُ سُلَيْمَانَ: حَدَّثَنَا مُوسى بْنُ عُقْبَةَ، عَنْ إِسْحَاقَ بْنِ يَحْيَـى بْنِ الْوَلِيدِ، عَنْ عُبَادَةَ بْنِ

الصَّامِتِ أَنَّ رَسُولَ اللهِ ﷺ قَضَىٰ، فِي شُرْبِ النَّخْلِ مِنَ السَّيْلِ، أَنَّ الأَعْلَىٰ فَالأَعْلَىٰ يَشْرَبُ قَبْلَ الأَسْفَلِ، وَيُتْرَكُ الْمَاءُ إِلَى الْكَعْبَيْنِ، ثُمَّ يُرْسَلُ الْمَاءُ إِلَى الأَسْفَلِ الَّذِي يَلِيهِ، وَكَذٰلِكَ، حَتَّى تَنْقَضِيَ الْحَوَائِطُ أَوْ يَفْنَىٰ الْمَاءُ.

ground should be irrigated before the lower, and that the water should be allowed to reach the ankles, then released to flow the nearest lower ground, and so on, until all the fields were watered or until the water ran out. (*Da'if*)

تخريج: [**ضعيف**] وقال البوصيري: هذا إسناد ضعيف، إسحاق بن يحيى لم يدرك عبادة بن الصامت قاله البخاري .

Chapter 21. Distribution Of Water

(المعجم ٢١) - **بَابُ قِسْمَةِ الْمَاءِ**

(التحفة ٨٢)

٢٤٨٤ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْمُنْذِرِ الْحِزَامِيُّ: أَنْبَأَنَا أَبُو الْجَعْدِ عَبْدُ الرَّحْمٰنِ بْنُ عَبْدِ اللهِ، عَنْ كَثِيرِ بْنِ عَبْدِ اللهِ بْنِ عَمْرِو بْنِ عَوْفٍ الْمُزَنِيِّ، عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**يُبْدَأُ بِالْخَيْلِ يَوْمَ وِرْدِهَا**».

2484. It was narrated from Kathir bin 'Abdullâh bin 'Amr bin 'Awf Al-Muzani, from his father, that his grandfather said: "The Messenger of Allâh ﷺ said: 'Start with the horses on the day that you bring (the animals to drink).'" (*Da'if*)

تخريج: [**إسناده ضعيف جدًا**] وضعفه البوصيري، وانظر، ح:١٦٥ لحال كثير بن عبدالله العوفي المزني، وفيه علة أخرى.

٢٤٨٥ - حَدَّثَنَا الْعَبَّاسُ بْنُ جَعْفَرٍ: حَدَّثَنَا مُوسَى بْنُ دَاوُدَ: حَدَّثَنَا مُحَمَّدُ بْنُ مُسْلِمٍ الطَّائِفِيُّ عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ أَبِي الشَّعْثَاءِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**كُلُّ قَسْمٍ قُسِمَ فِي الْجَاهِلِيَّةِ، فَهُوَ عَلَى مَا قُسِمَ. وَكُلُّ قَسْمٍ أَدْرَكَهُ الإِسْلَامُ، فَهُوَ عَلَى قَسْمِ الإِسْلَامِ**».

2485. It was narrated from Ibn 'Abbâs that the Messenger of Allâh ﷺ said: "Every division that was allocated according to (the rules of) the Ignorance days, stands as it is, and every division that was allocated according to (the rules of) Islam, stands according to the rules of Islam." (*Hasan*)

تخريج: [**إسناده حسن**] أخرجه أبو داود، الفرائض، باب فيمن أسلم على ميراث، ح:٢٩١٤ من حديث موسى به، وقواه ابن عبدالهادي، والضياء المقدسي، وله شواهد كثيرة جدًا.

Comments:

a. All sinful and wicked dealings regarding business and financial matters before embracing Islam are pardoned, and possession is considered legal.
b. A common property that has been distributed before accepting Islam need not be redistributed among the heirs.

Chapter 22. The Land Around A Well (Which Belongs Only To The Well Owner)

(المعجم ٢٢) - **بَابُ حَرِيمِ الْبِئْرِ**
(التحفة ٨٣)

2486. It was narrated from 'Abdullâh bin Mughaffal that the Prophet ﷺ said: "Whoever digs a well, is entitled to forty forearms' length surrounding it as a resting place for his flocks." (*Hasan*)

٢٤٨٦ - حَدَّثَنَا الْوَلِيدُ بْنُ عَمْرِو بْنِ سُكَيْنٍ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ الْمُثَنَّى؛ ح: وَحَدَّثَنَا الْحَسَنُ بْنُ مُحَمَّدِ بْنِ الصَّبَّاحِ: حَدَّثَنَا عَبْدُ الْوَهَّابِ بْنُ عَطَاءٍ، قَالاَ: حَدَّثَنَا إِسْمَاعِيلُ الْمَكِّيُّ، عَنِ الْحَسَنِ، عَنْ عَبْدِ اللهِ ابْنِ مُغَفَّلٍ أَنَّ النَّبِيَّ ﷺ قَالَ: **«مَنْ حَفَرَ بِئْرًا فَلَهُ أَرْبَعُونَ ذِرَاعاً عَطَناً لِمَاشِيَتِهِ»**.

تخريج: [حسن] أخرجه الدارمي:٢/ ٢٧٣ من حديث إسماعيل بن مسلم المكي به، وضعفه البوصيري، وانظر، ح:٣٠١ لعلته، وأخرج البيهقي:٦/ ١٥٥ بإسناد صحيح عن أبي هريرة قال: قال رسول الله ﷺ حريم البئر أربعون ذراعًا من جوانبها، كلها لأعطان الإبل والغنم وابن السبيل أول شارب، ولا يمنع فضل ماء ليمنع به الكلأ، قلت: أبوالحسن علي بن محمد بن علي المقرىء الأسفرائني، شيخ البيهقي المعروف بابن السقا الإمام الحافظ الناقد القاضي ... من أولاد أئمة الحديث ... حدث عنه البيهقي وجماعة (سير أعلام النبلاء:١٧/ ٣٠٥،٣٠٦)، وصحح له البيهقي كثيرًا، انظر السنن الكبرى:٤/ ٥٤،٢٤٩،٤٨،١٠/ ١٩٧،٢٠٩،٢١٠ فحديثه صحيح، وشيخه المحدث الثقة الرحال أبومحمد الحسن بن محمد بن إسحاق بن أزهر الإسفرائني والد أبي نعيم (النبلاء:١٦/ ٥٠)، وشيخه يوسف بن يعقوب القاضي من كبار الثقات، ترجمته في تاريخ بغداد:١٤/ ٣١٠، ٤١٢، والنبلاء:١٤/ ٨٥ وغيرهما، ومن فوقه ثقات، فالسند صحيح، فالحديث بهذا الشاهد حسن.

Comments:

a. When camels are watered, they drink the water and sit down near the well, after a short while they drink again, that is why the adjoining place of the well is reserved for animals, and for this reason, this place is considered the property of the person who owns the well.
b. If someone digs up a well at a place which is no one's land, he is deemed to be the owner of that well, in addition to forty fore-arms' length of the surrounding area.

2487. It was narrated from Abu Sa'eed Al-Khudri that the Messenger of Allâh ﷺ said: "The land around a well (that is considered to be part of it) is the length of the well rope (in all directions)." (***Da'if***)

٢٤٨٧ - حَدَّثَنَا سَهْلُ بْنُ أَبِي الصُّغْدِيِّ: حَدَّثَنَا مَنْصُورُ بْنُ صُقَيْرٍ: حَدَّثَنَا ثَابِتُ بْنُ مُحَمَّدٍ، عَنْ نَافِعٍ أَبِي غَالِبٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**حَرِيمُ الْبِئْرِ مَدُّ رِشَائِهَا**».

تخريج: [إسناده ضعيف] وقال البوصيري: هذا إسناد ضعيف، ثابت بن محمد انقلب على ابن ماجه، وصوابه محمد بن ثابت كما ذكره الذهبي في الكاشف، وقد ضعفوه، ومنصور بن صُقَير متفق على ضعفه ، وانظر الحديث الآتي، ح:٢٤٨٩.

Comments:

'Length of the well rope' means the rope which is dropped down in the well for pulling up water. This length is the measure for the place around the well for his flocks. This is a Weak narration.

Chapter 23. The Precincts Of Trees

(المعجم ٢٣) - بَابُ حَرِيمِ الشَّجَرِ

(التحفة ٨٤)

2488. It was narrated from 'Ubâdah bin Sâmit that the Messenger of Allâh ﷺ ruled concerning one, two or three date palms belonging to a man among other palm trees — when they differ concerning entitlement to the surrounding land. He ruled that the land around each of those trees, as far as their leaves reach, measured from the bottom of the tree, belongs to the owner of the tree. (***Hasan***)

٢٤٨٨ - حَدَّثَنَا عَبْدُ رَبِّهِ بْنُ خَالِدٍ النُّمَيْرِيُّ، أَبُو الْمُغَلِّسِ: حَدَّثَنَا الْفُضَيْلُ بْنُ سُلَيْمَانَ: حَدَّثَنَا مُوسَى بْنُ عُقْبَةَ: أَخْبَرَنِي إِسْحَاقُ بْنُ يَحْيَى بْنِ الْوَلِيدِ، عَنْ عُبَادَةَ بْنِ الصَّامِتِ أَنَّ رَسُولَ اللهِ ﷺ قَضَىٰ فِي النَّخْلَةِ وَالنَّخْلَتَيْنِ وَالثَّلَاثَةِ لِلرَّجُلِ [فِي النَّخْلِ.] فَيَخْتَلِفُونَ فِي حُقُوقِ ذٰلِكَ. فَقَضَىٰ أَنَّ لِكُلِّ نَخْلَةٍ مِنْ أُولٰئِكَ مِنَ الْأَسْفَلِ، مَبْلَغُ جَرِيدِهَا حَرِيمٌ لَهَا.

تخريج: [حسن] وضعفه البوصيري، وانظر، ح:٢٤٨٣ لعلته، وللحديث شواهد عند أبي داود، ح: ٣٦٤٠ وغيره.

2489. It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ said: "The land around a date-palm tree, as far as its branches reach, belongs to the

٢٤٨٩ - حَدَّثَنَا سَهْلُ بْنُ أَبِي سَهْلٍ الصُّغْدِيُّ: حَدَّثَنَا مَنْصُورُ بْنُ صُقَيْرٍ: حَدَّثَنَا ثَابِتُ بْنُ مُحَمَّدٍ الْعَبْدِيُّ عَنِ ابْنِ عُمَرَ قَالَ:

owner of the tree." (*Da'if*)

قَالَ رَسُولُ اللهِ ﷺ: «حَرِيمُ النَّخْلَةِ مَدُّ جَرِيدِهَا».

تخريج: [**إسناده ضعيف**] وضعفه صاحب الزوائد، وانظر، ح:٢٤٨٧ لعلته، وله شواهد.

Chapter 24. One Who Sells Property And Does Not Use The Money For Something Similar

(المعجم ٢٤) - بَابُ مَنْ بَاعَ عِقَارًا وَلَمْ يَجْعَلْ ثَمَنَهُ فِي مِثْلِهِ (التحفة ٨٥)

2490. It was narrated that Sa'eed bin Huraith said: "I heard the Messenger of Allâh ﷺ say: 'Whoever sells a house or property and does not use the money for something similar, deserves not to be blessed therein.'" (*Da'if*)

٢٤٩٠ - **حَدَّثَنَا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ بْنِ مُهَاجِرٍ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ سَعِيدِ ابْنِ حُرَيْثٍ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ [يَقُولُ:] **«مَنْ بَاعَ دَارًا أَوْ عَقَارًا فَلَمْ يَجْعَلْ ثَمَنَهُ فِي مِثْلِهِ كَانَ قَمِنٌ أَنْ لاَ يُبَارَكَ فِيهِ»**.

تخريج: (**الف**) [**إسناده ضعيف**] أخرجه أحمد:٤/٣٠٧ عن وكيع به، وله شواهد.

Another chain with similar wording.

حدّثنا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عُبَيْدُ اللهِ ابْنُ عَبْدِ الْمَجِيدِ: حَدَّثَنِي إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ بْنِ مُهَاجِرٍ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ عَمْرِو بْنِ حُرَيْثٍ، عَنْ أَخِيهِ سَعِيدِ بْنِ حُرَيْثٍ، عَنِ النَّبِيِّ ﷺ، مِثْلَهُ.

تخريج: (**ب**) [**إسناده ضعيف**] أخرجه ابن عدي:١/٢٨٤ من حديث عبيدالله بن عبدالمجيد، أبي علي الحنفي به، وهو الصواب * إسماعيل بن إبراهيم بن مهاجر ضعيف(تقريب)، ولكن تابعه أبوحمزة التسكري، محمد بن ميمون: ثقة فاضل، السنن الكبرى للبيهقي:٦/٣٤، والسند إليه ضعيف من أجل محمد بن موسى بن حاتم، عبدالملك بن عمير مدلس، انظر، ح:٢١١٨ب، ولكنه صرح بالسماع(المعرفة والتاريخ ليعقوب بن سفيان الفارسي:١/٢٩٤) في رواية إسماعيل عنه، وله شواهد.

2491. It was narrated from Hudhaifah bin Yamân that the Messenger of Allâh ﷺ said: "Whoever sells a house and does not use the money for something

٢٤٩١ - **حَدَّثَنَا** هِشَامُ بْنُ عَمَّارٍ وَ عَمْرُو بْنُ رَافِعٍ، قَالاَ: حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ: حَدَّثَنَا أَبُو مَالِكٍ النَّخَعِيُّ، عَنْ يُوسُفَ بْنِ مَيْمُونٍ،

similar will not be blessed therein." (*Da'if*)

عَنْ أَبِي عُبَيْدَةَ بْنِ حُذَيْفَةَ، عَنْ أَبِيهِ حُذَيْفَةَ بْنِ الْيَمَانِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**مَنْ بَاعَ دَارًا وَلَمْ يَجْعَلْ ثَمَنَهَا فِي مِثْلِهَا، لَمْ يُبَارَكْ لَهُ فِيهَا**».

تخريج: [**إسناده ضعيف**] أخرجه البخاري في التاريخ الكبير:٨/٣٢٨ من حديث مروان بن معاوية الفزاري به، وضعفه البوصيري من أجل يوسف بن ميمون (المخزومي)، ولكن تلميذه أبومالك النخعي أضعف منه لأنه متروك، وانظر، ح:١٩١٥ ولم ينفردا به، رواه شعبة عن يزيد بن أبي خالد عن أبي عبيدة به، أخرجه البخاري في التاريخ، والبيهقي:٦/٣٣، ٣٤ وغيرهما، وسنده ضعيف، انظر، ح:١٨٠٧، وفيه علة أخرى.

[بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ]

In the Name of Allâh, the Most Beneficent, the Most Merciful

The Chapters On Preemption

(المعجم ١٧) أَبْوَابُ الشُّفْعَةِ

(التحفة . . .)

Comments:

Preemption has been defined as the right of one partner to buy the share of the other partner or partners.

Preemption is proven in the *Sunnah* of the Prophet ﷺ and the consenus of the scholars of the Muslim nation. Jâbir narrates the the Prophet ﷺ allowed the right of preemption in an undistributed property, but when the property is distributed, and the path is separate then there is no right of preemption. All the scholars agree that the right of preemption is legal.

All the Islamic commands and principles have reason and wisdom behind them. Rights and duties of all Muslims as individuals and as a community have been fixed by Islamic law, so that people may live with love and harmony among themselves. Among these wise instructions is the right of preemption. If one of the two shareholders of a property wishes to sell his share, he must consult his co-shareholder about it and give him an offer to buy his share. This friendly gesture will create an atmosphere of understanding between them, and save them from unwanted conflict. If the other shareholder buys the property, well and good, otherwise it can be sold to a third party and it will be legal.'

Chapter 1. One Who Sells A Property Should Notify His Partner (Of His Intention)

(المعجم ١) - بَابُ مَنْ بَاعَ رِبَاعًا فَلْيُؤْذِنْ شَرِيكَهُ (التحفة ٨٦)

2492. It was narrated that Jâbir said: "The Messenger of Allâh ﷺ said: 'Whoever has a date-palm tree or land, should not sell it until he has offered it to his partner.'" (*Sahih*)

٢٤٩٢ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ وَ مُحَمَّدُ بْنُ الصَّبَّاحِ، قَالاَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ كَانَتْ لَهُ نَخْلٌ أَوْ أَرْضٌ فَلاَ يَبِيعُهَا حَتَّى يَعْرِضَهَا عَلَى شَرِيكِهِ».

تخريج: [إسناده صحيح] أخرجه النسائي، البيوع، . الشركة في النخل، ح:٤٧٠٤ من حديث سفيان به * سفيان بن عيينة، وأبوالزبير صرحا بالسماع عند الحميدي(، ح:١٢٨١ بتحقيقي)، وصححه ابن الجارود، ح:٦٤١، وأخرجه مسلم، ح:١٦٠٨ من طريقين آخرين عن أبي الزبير به نحو المعنٰى.

2493. It was narrated from Ibn 'Abbâs that the Prophet ﷺ said: "Whoever has land and wants to sell it, let him offer it to his neighbor." (*Sahih*)

٢٤٩٣ - حَدَّثَنَا أَحْمَدُ بْنُ سِنَانٍ وَ الْعَلَاءُ بْنُ سَالِمٍ، قَالَا: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَنْبَأَنَا شَرِيكٌ عَنْ سِمَاكٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ ﷺ قَالَ: «**مَنْ كَانَتْ لَهُ أَرْضٌ فَأَرَادَ بَيْعَهَا، فَلْيَعْرِضْهَا عَلَى جَارِهِ**».

تخريج: [**صحيح**] وصححه البوصيري، وفيه علة قادحة، انظر، ح:١٧١، والحديث السابق شاهد له.

Comments:

If there are two owners of a property and one of them wishes to sell his share, he must inform his co-shareholder and give him a chance to buy his share. They are supposed to cooperate each other in this matter. The neighbors also have the right of preemption, therefore, the neighbors should also be informed before any buying and selling occurs.

Chapter 2. Preemption By Virtue Of Being Neighbors

(المعجم ٢) - بَابُ الشُّفْعَةِ بِالْجِوَارِ

(التحفة ٨٧)

2494. It was narrated from Jâbir that the Messenger of Allâh ﷺ said: "The neighbor has more right to preemption of his neighbor, so let him wait for him even if he is absent, if they share a path." (*Da'if*)

٢٤٩٤ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا هُشَيْمٌ: أَنْبَأَنَا عَبْدُ الْمَلِكِ، عَنْ عَطَاءٍ، عَنْ جَابِرٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**الْجَارُ أَحَقُّ بِشُفْعَةِ جَارِهِ، يَنْتَظِرُ بِهَا وَإِنْ كَانَ غَائِبًا، إِذَا كَانَ طَرِيقُهُمَا وَاحِدًا**».

تخريج: [**إسناده ضعيف**] أخرجه أبو داود، البيوع، باب: في الشفعة، ح:٣٥١٨ من حديث هشيم به، وحسنه الترمذي، ح:١٣٦٩ .

2495. It was narrated from Abu Râfi' that the Prophet ﷺ said: "The neighbor has more right to property that is near." (*Sahih*)

٢٤٩٥ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَ عَلِيُّ بْنُ مُحَمَّدٍ، قَالَا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ إِبْرَاهِيمَ بْنِ مَيْسَرَةَ، عَنْ عَمْرِو بْنِ الشَّرِيدِ، عَنْ أَبِي رَافِعٍ أَنَّ النَّبِيَّ ﷺ قَالَ: «**الْجَارُ أَحَقُّ بِسَقَبِهِ**».

تخريج: أخرجه البخاري، الحيل، باب في الهبة والشفعة، ح:٦٩٧٧ من طريق سفيان به مطولاً.

2496. It was narrated that Sharid bin Suwaid said: "I said: 'O Messenger of Allâh, (what do you think of) land owned by only one person but this land has neighbors?' He said: 'The neighbor has more right to property that is near.'" (*Sahih*)

٢٤٩٦ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ حُسَيْنٍ الْمُعَلِّمِ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ عَمْرِو بْنِ الشَّرِيدِ بْنِ سُوَيْدٍ، عَنْ أَبِيهِ شَرِيدِ بْنِ سُوَيْدٍ قَالَ: قُلْتُ يَا رَسُولَ اللهِ! أَرْضٌ لَيْسَ فِيهَا لِأَحَدٍ قِسْمٌ، وَلاَ شَرِيكٌ إِلَّا الْجِوَارُ؟ قَالَ: «الْجَارُ أَحَقُّ بِسَقَبِهِ».

تخريج: [إسناده صحيح] أخرجه النسائي، البيوع، . ذكر الشفعة وأحكامها، ح:٤٧٠٧ من حديث حسين المعلم به.

Comments:

a. The neighbor who has a common path to the property has more right of preemption than others.
b. If at the time of selling a house or piece of land, the neighbor is absent or out of the town or village, the other party should wait for his arrival to give his right of preemption to him.

Chapter 3. If The Boundaries Have Been Fixed Then There Is No Preemption

(المعجم ٣) - بَابٌ: إِذَا وَقَعَتِ الْحُدُودُ فَلَا شُفْعَةَ (التحفة ٨٨)

2497. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ ruled concerning preemption of land that has not been divided; if the boundaries have been set then there is no preemption. (*Sahih*)

Another chain with similar wording.

Abu 'Âsim said: (The chain of) Sa'eed bin Musayyab is *Mursal* (i.e., having a break after the successor Sa'eed). (The chain of) Abu Salamah from Abu Hurairah is *Muttasil* (i.e., unbroken & connected).

٢٤٩٧ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَىٰ وَ عَبْدُ الرَّحْمٰنِ بْنُ عُمَرَ، قَالاَ: حَدَّثَنَا أَبُو عَاصِمٍ: حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، وَ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ ﷺ قَضَىٰ بِالشُّفْعَةِ فِيمَا لَمْ يُقْسَمْ. فَإِذَا وَقَعَتِ الْحُدُودُ، فَلاَ شُفْعَةَ.

حدّثنا مُحَمَّدُ بْنُ حَمَّادٍ الطِّهْرَانِيُّ: حَدَّثَنَا أَبُو عَاصِمٍ، عَنْ مَالِكٍ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ وَ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ، نَحْوَهُ.

قَالَ أَبُو عَاصِمٍ: سَعِيدُ بْنُ الْمُسَيَّبِ مُرْسَلٌ. وَأَبُو سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ مُتَّصِلٌ.

تخريج: [صحيح] أخرجه البيهقي:٦/١٠٣، ١٠٤ وغيره من طرق عن مالك به، وصححه حبان (موارد)، ح:١١٥٢، والبوصيري، وأرسله جماعة عن مالك، وح:٢٤٩٩ شاهد له.

2498. It was narrated from Abu Râfi' that the Messenger of Allâh ﷺ said: "The partner has more right to what is near him, so long as he is still a partner." (*Sahih*)

٢٤٩٨ - حَدَّثَنَا عَبْدُ اللهِ بْنُ الْجَرَّاحِ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ إِبْرَاهِيمَ بْنِ مَيْسَرَةَ، عَنْ عَمْرِو بْنِ الشَّرِيدِ، عَنْ أَبِي رَافِعٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**الشَّرِيكُ أَحَقُّ بِسَقَبِهِ مَا كَانَ**».

تخريج: أخرجه البخاري، انظر، ح:٢٤٩٥.

2499. It was narrated from Jâbir bin 'Abdullâh that the Messenger of Allâh ﷺ ruled that preemption takes effect in all cases where land has not been divided. But if the boundaries have been set and the roads laid out, then there is no preemption." (*Sahih*)

٢٤٩٩ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَىٰ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ قَالَ: إِنَّمَا جَعَلَ رَسُولُ اللهِ ﷺ الشُّفْعَةَ فِي كُلِّ مَا لَمْ يُقْسَمْ. فَإِذَا وَقَعَتِ الْحُدُودُ وَصُرِّفَتِ الطُّرُقُ، فَلاَ شُفْعَةَ».

تخريج: أخرجه البخاري، البيوع، باب بيع الشريك من شريكه، ح:٢٢١٣، ٢٢١٤ من حديث عبدالرزاق به.

Comments:

Ahâdith mentioned above show that only that neighbor who has a common path to the property has the right of preemption, and those neighbors who have nothing common in property have no right to preemption. It was made clear by mentioning that when property is divided and paths are separate then there is no right to preemption. Division of property and separation of paths makes them ordinary neighbors, and not allowed to enter in each other's deals.

Chapter 4. Requesting Preemption

(المعجم ٤) - **بَابُ طَلَبِ الشُّفْعَةِ** (التحفة ٨٩)

2500. It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ said: "Preemption is like undoing the *'Iqâl*."[1] (*Da'if*)

٢٥٠٠ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ الْحَارِثِ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمٰنِ الْبَيْلَمَانِيِّ، عَنْ أَبِيهِ، عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**الشُّفْعَةُ كَحَلِّ الْعِقَالِ**».

[1] *'Iqâl* is the rope used to hobble a camel. It means that the opportunity may slip through your fingers if you do not hasten to take advantage of it, just as a camel released from the *'Iqâl* will run away quickly. See explanation by Sindi.

تخريج: [**إسناده ضعيف جدًا**] أخرجه البيهقي:٦/١٠٨ من حديث محمد بن الحارث به، وقال: محمد بن الحارث البصري متروك ومحمد بن عبدالرحمن البيلماني ضعيف ضعفهما يحيى بن معين وغيره من أئمة أهل الحديث ، والحديث ضعفه البوصيري وغيره.

2501. It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ said: "There is no preemption for a partner when his co-partner has beaten him to it (in another deal before), nor for a minor nor one who is absent." (*Da'if*)

٢٥٠١ - حَدَّثَنَا سُوَيْدُ بْنُ سَعِيدٍ، قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ الْحَارِثِ عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ الْبَيْلَمَانِيِّ، عَنْ أَبِيهِ، عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**لاَ شُفْعَةَ لِشَرِيكٍ عَلَى شَرِيكٍ إِذَا سَبَقَهُ بِالشِّرَاءِ. وَلاَ لِصَغِيرٍ، وَلاَ لِغَائِبٍ**».

تخريج: [**إسناده ضعيف جدًا**] أخرجه ابن عدي:٦/٢١٨٥، ٢١٨٨ من حديث محمد بن الحارث به، وضعفه البوصيري، وانظر الحديث السابق لعلته.

Comments:

'When a partner has beaten his co-partner' means that if there are three co-sharers of a property and one of them buys the share of his co-shareholder, the third has no right to preemption. This narration is Weak.

[بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ]

In the Name of Allâh, the Most Beneficent, the Most Merciful

18. The Chapters On Lost Property

(المعجم ١٨) أَبْوَابُ اللُّقَطَةِ
(التحفة . . .)

Chapter 1. Lost Camels, Cattle And Sheep

(المعجم ١) - بَابُ ضَالَّةِ الإِبِلِ وَالْبَقَرِ وَالْغَنَمِ (التحفة ٩٠)

2502. It was narrated from Mutarrif bin 'Abdullâh bin Shikhkhir that his father said: "The Messenger of Allâh ﷺ said: 'The lost animal of the Muslim may lead to the burning flame of Hell.'" (*Sahih*)

٢٥٠٢ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ حُمَيْدٍ الطَّوِيلِ، عَنِ الْحَسَنِ، عَنْ مُطَرِّفِ بْنِ عَبْدِ اللهِ بْنِ الشِّخِّيرِ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**ضَالَّةُ الْمُسْلِمِ حَرَقُ النَّارِ**».

تخريج: [**صحيح**] أخرجه أحمد: ٤/ ٢٥ عن يحيى بن سعيد قال: ثنا حميد يعني الطويل: ثنا الحسن به . . . الخ، وصححه ابن حبان (موارد)، ح: ١١٧١، والبوصيري، والضياء المقدسي في المختارة * الحسن تابعه قتادة عند أبي نعيم في الحلية: ٩/ ٣٣ وقبله الطبراني في الأوسط، ح: ٢/ ٣٢٩، ح: ١٥٧٠ رواه شعبة عنه، والسند صحيح إليه، وللحديث شواهد كثيرة.

Comments:

a. *Zâllah* is an animal that is separated from the herd, and lost, and its ownership is not known.

b. Inanimate or lifeless thing are called *Luqatah;* details of such lost and found things will be discussed in the next chapter.

2503. It was narrated that Mundhir bin Jarir said: "I was with my father in Bawâzij and the cows came back in the evening. He saw a cow and did not recognize it. He said: 'What is this?' He said: 'A cow that joined the herd.' And he issued orders that it be driven away until it disappeared from view. Then he

٢٥٠٣ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ: حَدَّثَنَا أَبُو حَيَّانَ التَّيْمِيُّ: حَدَّثَنَا الضَّحَّاكُ خَالُ الْمُنْذِرِ بْنِ جَرِيرٍ، عَنِ الْمُنْذِرِ بْنِ جَرِيرٍ قَالَ: كُنْتُ مَعَ أَبِي بِالْبَوَازِيجِ. فَرَاحَتِ الْبَقَرُ. فَرَأَى بَقَرَةً أَنْكَرَهَا. فَقَالَ: مَا هٰذِهِ؟ قَالُوا: بَقَرَةٌ لَحِقَتْ بِالْبَقَرِ. قَالَ: فَأَمَرَ بِهَا فَطُرِدَتْ حَتَّى تَوَارَتْ.

ثُمَّ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «لاَ يُؤْوِي الضَّالَّةَ إِلَّا ضَالٌّ».

said: 'I heard the Messenger of Allâh ﷺ say: "No one gives refuge to a stray animal but one who is also astray." (*Sahih*)

تخريج: [صحيح] أخرجه النسائي في الكبرى:٣/٤١٦، ح:٥٨٠٠ من حديث يحيى بن سعيد به * والضحاك لم يوثقه غير ابن حبان وسقط ذكره من سند أبي داود، ح:١٧٢٠، وله شاهد عند مسلم في صحيحه، ح:١٧٢٥، وبه صح الحديث.

Comments:

This reproach is for the person who takes the animal with the intention of keeping it. But if he takes it with the intention to pronounce it and search for the owner, there is no harm in keeping it until the owner is found. In *Sahih Muslim* this narration is with these words: "Whoever gives refuge to a stray animal, he is also astray."

٢٥٠٤ - حَدَّثَنَا إِسْحَاقُ بْنُ إِسْمَاعِيلَ بْنِ الْعَلَاءِ الأَيْلِيُّ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ رَبِيعَةَ بْنِ أَبِي عَبْدِ الرَّحْمٰنِ. عَنْ يَزِيدَ مَوْلَى الْمُنْبَعِثِ، عَنْ زَيْدِ ابْنِ خَالِدٍ الْجُهَنِيِّ. فَلَقِيتُ رَبِيعَةَ فَسَأَلْتُهُ فَقَالَ: حَدَّثَنِي يَزِيدُ عَنْ زَيْدِ بْنِ خَالِدٍ الْجُهَنِيِّ، عَنِ النَّبِيِّ ﷺ قَالَ: سُئِلَ عَنْ ضَالَّةِ الإِبِلِ فَغَضِبَ وَاحْمَرَّتْ وَجْنَتَاهُ فَقَالَ: «مَا لَكَ وَلَهَا؟ مَعَهَا الْحِذَاءُ وَالسِّقَاءُ. تَرِدُ الْمَاءَ وَتَأْكُلُ الشَّجَرَ. حَتَّى يَلْقَاهَا رَبُّهَا». وَسُئِلَ عَنْ ضَالَّةِ الْغَنَمِ فَقَالَ: «خُذْهَا. فَإِنَّمَا هِيَ لَكَ أَوْ لِأَخِيكَ أَوْ لِلذِّئْبِ». وَسُئِلَ عَنِ اللُّقَطَةِ فَقَالَ: «اعْرِفْ عِفَاصَهَا وَوِكَاءَهَا وَعَرِّفْهَا سَنَةً، فَإِنِ اعْتُرِفَتْ، وَإِلَّا فَاخْلِطْهَا بِمَالِكَ».

2504. It was narrated from Zaid bin Khâlid that the Prophet ﷺ was asked about a lost camel. He became angry and his cheeks turned red, and he said: "What does it have to do with you? It has its feet and its water supply, it can go and drink water and eat from the trees until its owner finds it." And he was asked about lost sheep, and he said: "Take it, for it will be for you or for your brother or for the wolf." And he was asked about lost property and he said: "Remember the features of its leather bag and strap, and announce it for one year, then if someone claims it, describing it to you with those features (give it to him), otherwise incorporate it into your own wealth." (*Sahih*)

تخريج: أخرجه البخاري، الطلاق، باب حكم المفقود في أهله وماله، ح:٥٢٩٢ من حديث سفيان بن عيينة، ومسلم، اللقطة، باب: معرفة العفاص والوكاء وحكم ضالة الغنم والإبل، ح:١٧٢٢ من حديث يحيى بن سعيد به.

Comments:

a. Catching a lost camel and keeping it in one's custody is not legal because a camel needs no one to take care of it.

b. A sheep or goat cannot survive without care, so if you do not take the sheep or goat, someone else will take it, or a wolf will eat it. It is better to take it to save it from wild animals, and it is also possible that the owner will be found.

c. Lost property means those precious things that are lost by the carelessness of the owner, like a large amount of currency, gold, precious ornaments etc.

d. It is necessary to announce about the lost things up to one year, and one should try to find the owner during this period. After one year's search, things can be used. If later on the real owner is found, his property should be returned to him, or he should be given the price of that thing.

Chapter 2. Lost Property

(المعجم ٢) - بَابُ اللُّقَطَةِ (التحفة ٩١)

2505. It was narrated from 'Iyâd bin Himâr that the Messenger of Allâh ﷺ said: "Whoever finds lost property, let him ask one or two men of good character to witness it, then he should not alter it nor conceal it. If its owner comes along, then he has more right to it, otherwise it belongs to Allâh, Who gives it to whomsoever He wills." (*Sahih*)

٢٥٠٥ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ الْوَهَّابِ الثَّقَفِيُّ عَنْ خَالِدٍ الْحَذَّاءِ، عَنْ أَبِي الْعَلَاءِ، عَنْ مُطَرِّفٍ، عَنْ عِيَاضِ بْنِ حِمَارٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ وَجَدَ لُقَطَةً فَلْيُشْهِدْ ذَا عَدْلٍ أَوْ ذَوَيْ عَدْلٍ. ثُمَّ لَا يُغَيِّرْهُ وَلَا يَكْتُمْ. فَإِنْ جَاءَ رَبُّهَا، فَهُوَ أَحَقُّ بِهَا. وَإِلَّا فَهُوَ مَالُ اللهِ يُؤْتِيهِ مَنْ يَشَاءُ».

تخريج: [إسناده صحيح] أخرجه أبو داود، اللقطة، باب التعريف باللقطة، ح:١٧٠٩ من حديث خالد الحذاء به، وصححه ابن حبان(موارد)، ح:١١٦٩.

Comments:

Making a witness is beneficial and helpful. Later on if the claimant of the bag or thing is found, and he objects about the contents of the bag or the amount or other defalcation with his lost thing, then the witness can confute his claim.

2506. It was narrated that Suwaid bin Ghafalah said: "I went out with Zaid bin Suhân and Salmân bin Rabi'ah, and when we were at 'Udhaib, I found a whip. They said to me:

٢٥٠٦ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ عَنْ سَلَمَةَ بْنِ كُهَيْلٍ، عَنْ سُوَيْدِ بْنِ غَفَلَةَ قَالَ: خَرَجْتُ مَعَ زَيْدِ بْنِ صُوحَانَ وَسَلْمَانَ بْنِ رَبِيعَةَ. حَتَّى إِذَا كُنَّا

'Throw it away,' but I refused. When we came to Al-Madinah I went to Ubayy bin Ka'b and told him about that. He said: 'You did the right thing. I found one hundred Dinâr that had been lost at the time of the Messenger of Allâh ﷺ, and I asked him about it. He said, "Announce it for a year." So I announced it, and I did not find anyone who recognized it. I asked him (again) and he said: "Announce it," but I did not find anyone who recognized it. He said: "Remember the features of its bag and strap, and how many it contains, then announce it for a year. If someone comes who describes it with those features, (give it to him), otherwise it is like your own property." (*Sahih*)

بِالْعُذَيْبِ، الْتَقَطْتُ سَوْطاً. فَقَالاَ لِي: أَلْقِهِ. فَأَبَيْتُ. فَلَمَّا قَدِمْنَا الْمَدِينَةَ أَتَيْتُ أُبَيَّ بْنَ كَعْبٍ. فَذَكَرْتُ ذٰلِكَ لَهُ. فَقَالَ: أَصَبْتَ. الْتَقَطْتُ مِائَةَ دِينَارٍ عَلَى عَهْدِ رَسُولِ اللهِ ﷺ. فَسَأَلْتُهُ. فَقَالَ: «عَرِّفْهَا سَنَةً» فَعَرَّفْتُهَا. فَلَمْ أَجِدْ أَحَدًا يَعْرِفُهَا. فَسَأَلْتُهُ. فَقَالَ: «عَرِّفْهَا» فَعَرَّفْتُهَا. فَلَمْ أَجِدْ أَحَدًا يَعْرِفُهَا. فَقَالَ: «اعْرِفْ وِعَاءَهَا وَوِكَاءَهَا وَعَدَدَهَا، ثُمَّ عَرِّفْهَا سَنَةً. فَإِنْ جَاءَ مَنْ يَعْرِفُهَا. وَإِلَّا، فَهِيَ كَسَبِيلِ مَالِكَ».

تخريج: أخرجه البخاري، كتاب في اللقطة، باب إذا أخبر رب اللقطة بالعلامة دفع إليه، ح:٢٤٢٦، ٢٤٣٧، ومسلم، اللقطة، باب: معرفة العفاص والوكاء ... الخ، ح:١٧٢٣ من حديث سلمة بن كهيل به.

Comments:

a. Average precious thing needs to be announced up to one year but extra precious things should be announced for more than one year.
b. Ordinary things need not to be announced.
c. Now a days the announcement of lost things can be made on radio, TV and in newspapers. If the owner is found, claiming and receiving the expenditure of announcement from him is legal.

2507. It was narrated from Zaid bin Khâlid Al-Juhani that the Messenger of Allâh ﷺ was asked about lost property. He said: "Announce it for a year, then if someone describes it with its features, return it to him. If no one claims it, then remember the features of its leather bag and

٢٥٠٧ – حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا أَبُو بَكْرٍ الْحَنَفِيُّ؛ ح: وَحَدَّثَنَا حَرْمَلَةُ بْنُ يَحْيَىٰ: حَدَّثَنَا عَبْدُ اللهِ بْنُ وَهْبٍ، قَالاَ: حَدَّثَنَا الضَّحَّاكُ بْنُ عُثْمَانَ الْقُرَشِيُّ: حَدَّثَنِي سَالِمٌ أَبُو النَّضْرِ، عَنْ [بُسْرِ] بْنِ سَعِيدٍ، عَنْ زَيْدِ بْنِ خَالِدٍ الْجُهَنِيِّ أَنَّ رَسُولَ اللهِ ﷺ سُئِلَ عَنِ

strap, and consume it (use it). Then if its owner comes along, give it to him." (*Sahih*)

اللُّقَطَةِ فَقَالَ: «عَرِّفْهَا سَنَةً. فَإِنِ اعْتُرِفَتْ، فَأَدِّهَا. فَإِنْ لَمْ تُعْتَرَفْ، فَاعْرِفْ عِفَاصَهَا وَوِعَاءَهَا ثُمَّ كُلْهَا. فَإِنْ جَاءَ صَاحِبُهَا، فَأَدِّهَا إِلَيْهِ».

تخريج: أخرجه مسلم، اللقطة، الباب السابق، ح:١٧٢٢ من حديث ابن وهب، وأبي بكر الحنفي به.

Chapter 3. Picking Up What A Rat Brings Out

(المعجم ٣) - بَابُ الْتِقَاطِ مَا أَخْرَجَ الْجُرَذُ (التحفة ٩٢)

2508. It was narrated from Miqdâd bin 'Amr that he went out one day to Al-Baqi', which is the graveyard, to relieve himself. People used to go out to relieve themselves only every two or three days, and their feces was like that of a camel (because of hunger and rough food). Then he entered a ruin and while he was squatting to relieve himself, he saw a rat bringing a Dinâr out of a hole, then it went in and brought out another, until it had brought out seventeen Dinârs. Then it brought out a piece of red rag.

Miqdâd said: "I picked up the rag and found another Dinâr inside it, thus completing eighteen Dinâr. I took them out and brought them to the Messenger of Allâh ﷺ, and told him what had happened. I said, 'Take its *Sadaqah* (charity), O Messenger of Allâh.' He said: 'Take them back, for no *Sadaqah* is due on them. May Allâh bless them for you.' Then he said: 'Perhaps you put your

٢٥٠٨ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ خَالِدٍ ابْنِ عَثْمَةَ: حَدَّثَنِي مُوسى بْنُ يَعْقُوبَ الزَّمْعِيُّ: حَدَّثَتْنِي عَمَّتِي قُرَيْبَةُ بِنْتُ عَبْدِ اللهِ أَنَّ أُمَّهَا كَرِيمَةَ بِنْتَ الْمِقْدَادِ بْنِ عَمْرٍو أَخْبَرَتْهَا عَنْ ضُبَاعَةَ بِنْتِ الزُّبَيْرِ، عَنِ الْمِقْدَادِ بْنِ عَمْرٍو أَنَّهُ خَرَجَ ذَاتَ يَوْمٍ إِلَى الْبَقِيعِ، وَهُوَ الْمَقْبُرَةُ، لِحَاجَتِهِ. وَكَانَ النَّاسُ لاَ يَذْهَبُ أَحَدُهُمْ فِي حَاجَتِهِ إِلَّا فِي الْيَوْمَيْنِ وَالثَّلاَثَةِ. فَإِنَّمَا يَبْعَرُ كَمَا تَبْعَرُ الإِبِلُ. ثُمَّ دَخَلَ خَرِبَةً. فَبَيْنَا هُوَ جَالِسٌ لِحَاجَتِهِ، إِذْ رَأَى جُرَذًا أَخْرَجَ مِنْ جُحْرٍ دِينَارًا. ثُمَّ دَخَلَ فَأَخْرَجَ آخَرَ. حَتَّى أَخْرَجَ سَبْعَةَ عَشَرَ دِينَارًا. ثُمَّ أَخْرَجَ طَرَفَ خِرْقَةٍ حَمْرَاءَ.

قَالَ الْمِقْدَادُ: فَسَلَلْتُ الْخِرْقَةَ. فَوَجَدْتُ فِيهَا دِينَارًا. فَتَمَّمَتْ ثَمَانِيَةَ عَشَرَ دِينَارًا. فَخَرَجْتُ بِهَا حَتَّى أَتَيْتُ بِهَا رَسُولَ اللهِ ﷺ. فَأَخْبَرْتُهُ خَبَرَهَا. فَقُلْتُ: خُذْ صَدَقَتَهَا، يَا رَسُولَ اللهِ قَالَ: «ارْجِعْ بِهَا. لاَ صَدَقَةَ فِيهَا. بَارَكَ اللهُ لَكَ فِيهَا». ثُمَّ قَالَ: «لَعَلَّكَ

hand in the hole?' I said: 'No, by the One Who has honored you with the Truth.'" (*Da'if*)

He (the narrator) said: "And they did not run out before he died."

أَتْبَعْتَ يَدَكَ فِي الْجُحْرِ؟» قُلْتُ: لاَ. وَالَّذِي أَكْرَمَكَ بِالْحَقِّ.

قَالَ: فَلَمْ يَفْنَ آخِرُهَا حَتَّى مَاتَ.

تخريج: [إسناده ضعيف] أخرجه أبو داود، الخراج، باب ماجاء في الركاز وما فيه، ح:٣٠٨٧ من حديث موسى الزمعي به، قلت: قريبة مجهولة الحال.

Chapter 4. One Who Finds Buried Treasure

(المعجم ٤) - **بَابُ مَنْ أَصَابَ رِكَازًا** (التحفة ٩٣)

2509. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "One fifth is due on buried treasure." (*Sahih*)

٢٥٠٩ - **حَدَّثَنَا** مُحَمَّدُ بْنُ مَيْمُونٍ الْمَكِّيُّ، وَ هِشَامُ بْنُ عَمَّارٍ، قَالاَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ، عَنْ سَعِيدٍ وَ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «**فِي الرِّكَازِ الْخُمُسُ**».

تخريج: أخرجه مسلم، الحدود، باب جرح العجماء والمعدن والبئر جبار، ح:١٧١٠ من حديث سفيان به.

2510. It was narrated from Ibn 'Abbâs that the Messenger of Allâh ﷺ said: "One fifth is due on buried treasure." (*Sahih*)

٢٥١٠ - **حَدَّثَنَا** نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ: حَدَّثَنَا أَبُو أَحْمَدَ عَنْ إِسْرَائِيلَ، عَنْ سِمَاكٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**فِي الرِّكَازِ الْخُمُسُ**».

تخريج: [صحيح] أخرجه أحمد: ١/ ٣١٤ من طريق إسرائيل به، ورواه عن أبي أحمد أيضًا كما في أطراف المسند: ٣/ ٢٠٧، وصححه البوصيري، ولكن سنده ضعيف، انظر، ح: ١٧١ لعلته، والحديث السابق شاهد له، وبه صح الحديث.

Comments:

Rikâz is buried treasure whose ownership and burial period is not known. Immediate payment of one fifth is due on such treasure, and the rest is the property of the founder.

2511. Sulaim bin Hayyân said: "I heard my father narrate from Abu Hurairah that the Prophet ﷺ said: 'Among those who came before you there was a man who bought

٢٥١١ - **حَدَّثَنَا** أَحْمَدُ بْنُ ثَابِتٍ الْجَحْدَرِيُّ: حَدَّثَنَا يَعْقُوبُ بْنُ إِسْحَاقَ الْحَضْرَمِيُّ: حَدَّثَنَا سَلِيمُ بْنُ حَيَّانَ. سَمِعْتُ أَبِي يُحَدِّثُ عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «**كَانَ فِيمَنْ كَانَ**

some property and found therein a jar of gold. He said: "I bought land from you, but I did not buy the gold from you." The man said: "Rather I sold you the land with whatever is in it." They referred their case to (a third) man who said: "Do you have children?" One of them said: "I have a boy." The other said: "I have a girl." He said: "Marry the boy to the girl, and let them spend on themselves from it and give in charity." (***Hasan***)

قَبْلَكُمْ رَجُلٌ اشْتَرَى عَقارًا. فَوَجَدَ فِيهَا جَرَّةً مِنْ ذَهَبٍ. فَقَالَ: اشْتَرَيْتُ مِنْكَ الأَرْضَ، وَلَمْ أَشْتَرِ مِنْكَ الذَّهَبَ. فَقَالَ الرَّجُلُ: إِنَّمَا بِعْتُكَ الأَرْضَ بِمَا فِيهَا. فَتَحَاكَمَا إِلَى رَجُلٍ. فَقَالَ: أَلَكُمَا وَلَدٌ؟ فَقَالَ أَحَدُهُمَا: لِي غُلَامٌ. وَقَالَ الآخَرُ: لِي جَارِيَةٌ. قَالَ: فَأَنْكِحَا الْغُلَامَ الْجَارِيَةَ. وَلْيُنْفِقَا عَلَى أَنْفُسِهِمَا مِنْهُ، وَلْيَتَصَدَّقَا».

تخريج: [إسناده حسن] * حيان بن بسطام وثقه ابن حبان، والبوصيري، انظر، ح:٢٤٤٥.

Comments:

a. Buried treasure is the property of the person who found it, provided its ownership is not known.

b. The total amount of the found treasure should not be used by the founder. Twenty percent of the total amount should be given as *Zâkat*.

[بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ]

In the Name of Allâh, the Most Beneficent, the Most Merciful

19. The Chapters On Manumission (Of Slaves)

(المعجم ١٩) أَبْوَابُ الْعِتْقِ

(التحفة . . .)

Comments:

'Al-Itq' means 'cease to be personal property and emancipation.' Imâm Azhari says *'Ataqa'* is derived from *'Ataqal-Fars*: This phrase is used when a horse wins a race or when a young bird learns to fly and flies away. Young birds, when they learn to fly, are free to go anywhere and they are not dependent on their parents. The word *'Itq'* is used for a slave who is granted freedom, and allowed to go any where with his own free will.

'Manumission of slaves' means to emancipate a slave and free him from the disgrace and indignity of slavery.

There are three kinds of freedom enumerated below.

1. *Tadbir* or Policy: If a master promises his slave that he would be free after his death it is known as *Tadbir*.
2. *Mukâtabat* or Written Agreement: If a master writes an agreement with a slave to free him for a certain price, and the slave pays the agreed installments, then he is free. This known as *Mukâtabât*.
3. *Umm Walad* or Mother of a Son: A master who has sexual intercourse with his slave girl, and she gives birth to a son or daughter. This is known as *Umm Walad*.

Chapter 1. The *Mudabbar*[1]

(المعجم ١) - بَابُ الْمُدَبَّرِ (التحفة ٩٤)

2512. It was narrated from Jâbir that the Messenger of Allâh ﷺ sold a *Mudabbar*. (***Sahih***)

٢٥١٢ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ، وَعَلِيُّ بْنُ مُحَمَّدٍ، قَالَا: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ، عَنْ سَلَمَةَ بْنِ كُهَيْلٍ، عَنْ عَطَاءٍ، عَنْ جَابِرٍ أَنَّ رَسُولَ اللهِ ﷺ بَاعَ الْمُدَبَّرَ.

تخريج: أخرجه البخاري، البيوع، باب بيع المدبر، ح:٢٢٣٠ عن عبدالله بن نمير به.

[1] A slave promised his freedom after his master's death.

2513. It was narrated that Jâbir bin 'Abdullâh said: "A man among us promised freedom to a slave after his death, and he did not have any property other than him (this slave). So the Prophet ﷺ sold him, and Ibn (Nahhâm), a man from Banu 'Adi, bought him."

٢٥١٣ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ قَالَ: دَبَّرَ رَجُلٌ مِنَّا غُلَاماً. وَلَمْ يَكُنْ لَهُ مَالٌ غَيْرُهُ. فَبَاعَهُ النَّبِيُّ ﷺ. فَاشْتَرَاهُ ابْنُ [النَّحَّامِ،] رَجُلٌ مِنْ بَنِي عَدِيٍّ.

تخريج: أخرجه البخاري، البيوع، باب بيع المدبر، ح:٢٢٣١، ومسلم، الأيمان، باب جواز بيع المدبر، ح:٩٩٧ بعد، ح:١٦٦٨ من حديث سفيان به.

Comments:

Mudabbar means a slave who's master promised freedom after his death (*Fathul-Bari, Hadith* 2230)

2514. It was narrated from Ibn 'Umar that the Prophet ﷺ said: "The *Mudabbar* is part of the one third of the estate."[1] (***Da'if***)

Ibn Mâjah said: I heard 'Uthmân — meaning Ibn Abu Shaibah — say: "This is a mistake," meaning the *Hadith*: "The *Mudabbar* is part of the one third of the estate." Abu 'Abdullâh (Ibn Mâjah) said: "There is no basis for it."

٢٥١٤ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَلِيُّ بْنُ ظَبْيَانَ، عَنْ عُبَيْدِ اللهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ أَنَّ النَّبِيَّ ﷺ قَالَ: «**الْمُدَبَّرُ مِنَ الثُّلُثِ**».

قَالَ ابْنُ مَاجَةَ: سَمِعْتُ عُثْمَانَ، يَعْنِي ابْنَ أَبِي شَيْبَةَ، يَقُولُ: هٰذَا خَطَأٌ. يَعْنِي حَدِيثَ: «**الْمُدَبَّرُ مِنَ الثُّلُثِ**».

قَالَ أَبُو عَبْدِ اللهِ: لَيْسَ لَهُ أَصْلٌ.

تخريج: [**إسناده ضعيف جدًا**] أخرجه البيهقي:١٠/ ٣١٤ من طريق علي بن ظبيان به، وهو ضعيف كما في التقريب وغيره ورجع عن رفعه في رواية الشافعي، والموقوف هو الصحيح، وللمرفوع شاهد ضعيف جدًا عند البيهقي وغيره، وله شاهد مرسل ضعيف أيضًا.

Chapter 2. *Umahâtul-Awlâd*[2]

(المعجم ٢) - بَابُ أُمَّهَاتِ الْأَوْلَادِ

(التحفة ٩٥)

2515. It was narrated from Ibn

٢٥١٥ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ وَ مُحَمَّدُ بْنُ

[1] One third of the estate: i.e., the one third concerning which a person may leave instructions as to how it is to be disposed of after his death.

[2] *Umahâtul-Awlâd* (sing. *Umm Walad*): literally means 'mothers of children.' Slave women who bore their masters children.

'Abbâs that the Messenger of Allâh ﷺ said: "Any man whose slave woman bears him a child, she will be free after he dies." (*Da'if*)

إِسْمَاعِيلَ، قَالاَ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا شَرِيكٌ، عَنْ حُسَيْنِ بْنِ عَبْدِ اللهِ بْنِ عُبَيْدِ اللهِ ابْنِ عَبَّاسٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**أَيُّمَا رَجُلٍ وَلَدَتْ أَمَتُهُ مِنْهُ، فَهِيَ مُعْتَقَةٌ عَنْ دُبُرٍ مِنْهُ**».

تخريج: [إسناده ضعيف] أخرجه ابن أبي شيبة:٦/٤٣٦ عن شريك به، وضعفه البوصيري، وانظر، ح:١٦٢٨.

2516. It was narrated that Ibn 'Abbâs said: "Mention was made of the mother of Ibrâhim in the presence of the Messenger of Allâh ﷺ, and he said: 'Her son set her free.'" (*Da'if*)

٢٥١٦ - حَدَّثَنَا أَحْمَدُ بْنُ يُوسُفَ: حَدَّثَنَا أَبُو عَاصِمٍ: حَدَّثَنَا أَبُو بَكْرٍ، يَعْنِي النَّهْشَلِيَّ، عَنِ الْحُسَيْنِ بْنِ عَبْدِ اللهِ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: ذُكِرَتْ أُمُّ إِبْرَاهِيمَ عِنْدَ رَسُولِ اللهِ ﷺ. فَقَالَ: «**أَعْتَقَهَا وَلَدُهَا**».

تخريج: [إسناده ضعيف] أخرجه البيهقي:١٠/٣٤٦ من طريق ابن أبي سبرة به، وقال: أبوبكر بن أبي سبرة ضعيف لا يحتج به، إلا أنه قد روى عن غيره عن حسين بهذا اللفظ ، وأخرجه ابن سعد:٨/٢١٥، والبيهقي وغيرهما من طرق عن حسين به، وانظر، ح:١٦٢٨ لحاله، وللحديث طريق آخر ضعيف، وأخطأ من صححه.

2517. Jâbir bin 'Abdullâh was heard to say: "We used to sell our slave women and the mothers of our children (*Umahât Awlâdina*) when the Prophet ﷺ was still living among us, and we did not see anything wrong with that." (*Sahih*)

٢٥١٧ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَىٰ وَ إِسْحَاقُ ابْنُ مَنْصُورٍ، قَالاَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ عَنِ ابْنِ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ أَنَّهُ سَمِعَ جَابِرَ ابْنَ عَبْدِ اللهِ يَقُولُ: كُنَّا نَبِيعُ سَرَارِيَنَا وَأُمَّهَاتِ أَوْلاَدِنَا، وَالنَّبِيُّ ﷺ فِينَا حَيٌّ. لاَ نَرَى بِذٰلِكَ بَأْسًا.

تخريج: [إسناده صحيح] أخرجه أحمد:٣/٣٢١ عن عبدالرزاق به، وتابعه عبدالمجيد عند الشافعي(السنن المأثورة:٢٩٣، ح:٢٨٦)، وصححه البوصيري، وله شاهد عند الحاكم:٢/ ١٨، ١٩، وصححه على شرط مسلم، ووافقه الذهبي.

Comments:

When the master copulates with his slave girl, a baby born as result of this copulation is free.

Chapter 3. The *Mukâtab*[1]

(المعجم ٣) - بَابُ الْمُكَاتَبِ (التحفة ٩٦)

2518. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "There are three who are all entitled to Allâh's help: the one who fights in the cause of Allâh; the *Mukâtab* who wants to pay (the price of his freedom); and the one who gets married seeking chastity." (*Sahih*)

٢٥١٨ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَ عَبْدُ اللهِ بْنُ سَعِيدٍ، قَالاَ: حَدَّثَنَا أَبُو خَالِدٍ الأَحْمَرُ، عَنِ ابْنِ عَجْلاَنَ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «ثَلاَثَةٌ كُلُّهُمْ حَقٌّ عَلَى اللهِ عَوْنُهُ: الْغَازِي فِي سَبِيلِ اللهِ. وَالْمُكَاتَبُ الَّذِي يُرِيدُ الأَدَاءَ. وَالنَّاكِحُ الَّذِي يُرِيدُ التَّعَفُّفَ».

تخريج: [إسناده صحيح] أخرجه الترمذي، فضائل الجهاد، باب ماجاء في المجاهد والناكح والمكاتب وعون الله إياهم، ح:١٦٥٥ من حديث ابن عجلان به، وقال: حديث حسن ، وأخرجه أحمد:٢/ ٤٣٧ عن يحيى (القطان) عن ابن عجلان قال: حدثني سعيد عن أبي هريرة به . . . الخ.

Comments:

a. If there is a written agreement between a slave and his master that the slave, in an agreed period, will pay the master a fixed and agreed upon price, then when this price is paid the slave becomes free.
b. *Jihâd* in the cause of Allâh depends on the sincerity of intention. If the Divine law is observed strictly while fighting, Allâh helps the warrior.
c. Chastity is a remarkable characteristic of Islamic society and marriage is a vital and powerful source to maintain a pious and pure society.

2519. It was narrated from 'Amr bin Shu'aib, from his father, from his grandfather that the Messenger of Allâh ﷺ said: "Any slave who has made a contract to buy his freedom for one hundred *Uqiyyah* and pays it all except ten *Uqiyyah*; he is still a slave." (One *Uqiyyah* is equal to 40 Dirham.) (***Hasan***)

٢٥١٩ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا عَبْدُ اللهِ ابْنُ نُمَيْرٍ وَ مُحَمَّدُ بْنُ فُضَيْلٍ عَنْ حَجَّاجٍ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «أَيُّمَا عَبْدٍ كُوتِبَ عَلَى مِائَةِ أُوقِيَةٍ، فَأَدَّاهَا إِلَّا عَشْرَ أُوقِيَّاتٍ، فَهُوَ رَقِيقٌ».

تخريج: [حسن] أخرجه أحمد:٢/ ١٧٨ عن عبدالله بن نمير به، وضعفه البوصيري * الحجاج بن أرطاة لم ينفرد به، تابعه عباس الجريري عند أبي داود، ح:٣٩٢٧، والبيهقي:١٠/

[1] A slave with a written contract of manumission, according to which he will buy his freedom from his master.

٣٢٣ في رواية الثقتين، أو العلاء، الأول ثقة وهو الراجح والثاني مجهول، وللحديث شواهد حسنة عند أبي داود، ح:٣٩٢٦،٣٩٢٨ وغيره، فالحديث حسن، انظر الحديث الآتي.

Comments:

Islamic law is different for a slave and a free person. A slave who has not attained full freedom will be tried and judged under the law for slaves.

2520. It was narrated from Umm Salamah that the Prophet ﷺ said: "If anyone of you (women) has a *Mukâtab,* and he has enough (wealth) to pay off (his contract of manumission), she must veil herself from him." (***Hasan***)

٢٥٢٠ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ نَبْهَانَ، مَوْلَى أُمِّ سَلَمَةَ، عَنْ أُمِّ سَلَمَةَ أَنَّهَا أَخْبَرَتْ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «**إِذَا كَانَ لِإِحْدَاكُنَّ مُكَاتَبٌ، وَكَانَ عِنْدَهُ مَا يُؤَدِّي، فَلْتَحْتَجِبْ مِنْهُ**».

تخريج: [**إسناده حسن**] أخرجه أبو داود، العتق، باب في المكاتب يؤدي بعض كتابته فيعجز أو يموت، ح:٣٩٢٨ من حديث سفيان بن عيينة به، وصححه الترمذي، ح:١٢٦١، وابن حبان، والحاكم:٢/٢١٩، والذهبي، قلت: نبهان وثقه الذهبي في الكاشف، والترمذي، وابن حبان، والجمهور، فحديثه لا ينزل عن درجة الحسن * والزهري صرح بالسماع.

Comments:

In a previous narration it has been mentioned that a slave does not attain the manumission until he makes the full payment. Only having the required amount does not make it obligatory to veil herself from him.

2521. It was narrated from Hishâm bin 'Urwah, from his father, about 'Âishah, the wife of the Prophet ﷺ – that Barirah came to her when she was *Mukâtabah,* and her masters had written a contract of manumission for nine *Uqiyyah.* She ('Âishah) said: "If your masters wish I will pay them that in one sum, and the right of inheritance will belong to me."

He said: "So she went to her masters and told them about that, but they insisted that the right of inheritance should belong to

٢٥٢١ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَ عَلِيُّ ابْنُ مُحَمَّدٍ قَالاَ: حَدَّثَنَا وَكِيعٌ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، زَوْجِ النَّبِيِّ ﷺ أَنَّ بَرِيرَةَ أَتَتْهَا وَهِيَ مُكَاتَبَةٌ، قَدْ كَاتَبَهَا أَهْلُهَا عَلَى تِسْعِ أَوَاقٍ. فَقَالَتْ لَهَا: إِنْ شَاءَ أَهْلُكِ عَدَدْتُ لَهُمْ عَدَّةً وَاحِدَةً، وَكَانَ الْوَلاَءُ لِي. قَالَ: فَأَتَتْ أَهْلَهَا. فَذَكَرَتْ ذٰلِكَ لَهُمْ. فَأَبَوْا إِلَّا أَنْ تَشْتَرِطَ الْوَلاَءَ لَهُمْ. فَذَكَرَتْ عَائِشَةُ ذٰلِكَ لِلنَّبِيِّ ﷺ. فَقَالَ: «**افْعَلِي**» قَالَ: فَقَامَ النَّبِيُّ ﷺ فَخَطَبَ النَّاسَ. فَحَمِدَ اللهَ وَأَثْنَى

عَلَيْهِ. ثُمَّ قَالَ: «مَا بَالُ رِجَالٍ يَشْتَرِطُونَ شُرُوطاً لَيْسَتْ فِي كِتَابِ اللهِ. كُلُّ شَرْطٍ لَيْسَ فِي كِتَابِ اللهِ فَهُوَ بَاطِلٌ، وَإِنْ كَانَ مِائَةَ شَرْطٍ. كِتَابُ اللهِ أَحَقُّ. وَشَرْطُ اللهِ أَوْثَقُ. وَالْوَلَاءُ لِمَنْ أَعْتَقَ».

them. 'Âishah mentioned that to the Prophet ﷺ and he said: 'Do it.' Then the Prophet ﷺ stood up and addressed the people. He praised and glorified Allâh, then he said: 'What is the matter with some people who stipulated conditions that are not in the Book of Allâh? Every condition that is not in the Book of Allâh is invalid, even if there are one hundred conditions. The Book of Allâh is more deserving of being followed and the conditions of Allâh are more binding. And the *Walâ'* belongs to the one who manumits (the slave).'" (***Sahih***)

تخريج: أخرجه مسلم، العتق، باب بيان أن الولاء لمن أعتق، ح:١٥٠٤ من حديث هشام به.

Comments:

a. The Noble Prophet ﷺ asked 'Âishah to accept their illegal and undue conditions, so that they may not back out of their promise of manumission.
b. Even if the parties agree upon illegal terms the deal remains unlawful.
c. Here the Book of Allâh means the orders revealed by Allâh. It includes the orders of the Noble Qur'ân and the orders prescribed by the Noble Prophet ﷺ based on revelation.
d. *'Walâ'* is the relationship between a slave and the one who manumits. By this relationship, the freed-slave is considered the family member of the one who freed them. If he dies without having any legal heir, his property goes to one who freed him.

Chapter 4. Manumission

(المعجم ٤) - بَابُ الْعِتْقِ (التحفة ٩٧)

٢٥٢٢ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الأَعْمَشِ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ شُرَحْبِيلَ بْنِ السِّمْطِ قَالَ: قُلْتُ لِكَعْبٍ: يَا كَعْبُ بْنَ مُرَّةَ حَدِّثْنَا عَنْ رَسُولِ اللهِ ﷺ وَاحْذَرْ. قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «مَنْ أَعْتَقَ

2522. It was narrated that Shurahbil bin Simt said: I said to Ka'b: O Ka'b bin Murrah, tell us a *Hadith* from the Messenger of Allâh ﷺ, but be careful. He said: I heard the Messenger of Allâh ﷺ say: "Whoever frees a Muslim man, he will be his ransom from

امْرَءًا مُسْلِمًا كَانَ فِكَاكَهُ مِنَ النَّارِ. يُجْزِىءُ كُلُّ عَظْمٍ مِنْهُ بِكُلِّ عَظْمٍ مِنْهُ. وَمَنْ أَعْتَقَ امْرَأَتَيْنِ مُسْلِمَتَيْنِ، كَانَتَا فِكَاكَهُ مِنَ النَّارِ. يُجْزِىءُ بِكُلِّ عَظْمَيْنِ مِنْهُمَا عَظْمٌ مِنْهُ».

the Fire; each of his bones will suffice (as a ransom) for each of his bones. Whoever frees two Muslim women, they will be his ransom from the Fire; each of their two bones will suffice (as a ransom) for each of his bones." (*Da'if*)

تخريج: [**إسناده ضعيف**] أخرجه النسائي، الجهاد، ثواب من رمى بسهم في سبيل الله عزوجل، ح:٣١٤٦ من حديث أبي معاوية به، وأخرجه أبو داود، ح:٣٩٦٧ من طريق آخر عن عمرو به، وقال: سالم لم يسمع من شرحبيل ، ولبعض الحديث شواهد صحيحة عند مسلم، ح:١٥٠٩، والحميدي(،ح:٧٦٧ بتحقيقي) وغيرهما.

Comments:

a. Shurahbil did not remain for a long period in the presence of the Noble Prophet ﷺ, so he acquired the knowledge of *Ahâdith* from other Companions.
b. Manumission of a slave saves one from the Hell-fire.
c. Manumission of a slave girl is also a tremendons virtuous deed.

٢٥٢٣ - حَدَّثَنَا أَحْمَدُ بْنُ سِنَانٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ أَبِي مُرَاوِحٍ، عَنْ أَبِي ذَرٍّ قَالَ: قُلْتُ: يَا رَسُولَ اللهِ! أَيُّ الرِّقَابِ أَفْضَلُ؟ قَالَ: «أَنْفَسُهَا عِنْدَ أَهْلِهَا، وَأَغْلَاهَا ثَمَناً».

2523. It was narrated that Abu Dharr said: "I said: 'O Messenger of Allâh, which slave is best?' He said: 'The one who is most precious to his master and most valuable in price.'" (*Sahih*)

تخريج: أخرجه البخاري، العتق، باب أي الرقاب أفضل، ح:٢٥١٨، ومسلم، الإيمان، باب بيان كون الإيمان بالله تعالى أفضل الأعمال، ح:٨٤ من حديث هشام مطولاً.

Comments:

a. Giving a precious thing in the way of Allâh is most virtuous and superior deed. In the same way, manumission of a precious and valuable slave girl is one of the best deeds.
b. A precious and healthy animal given as charity brings more reward.

Chapter 5. If A Person Becomes The Master Of A *Mahram*, Then He Becomes Free

(المعجم ٥) - بَابُ مَنْ مَلَكَ ذَا رَحِمٍ مَحْرَمٍ فَهُوَ حُرٌّ (التحفة ٩٨)

2524. It was narrated from Samurah bin Jundub that the Prophet ﷺ said: "Whoever becomes the master of a *Mahram* relative (with whom marriage is not lawful), he becomes free." (***Hasan***)

٢٥٢٤ - حَدَّثَنَا عُقْبَةُ بْنُ مُكْرَمٍ وَ إِسْحَاقُ بْنُ مَنْصُورٍ، قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ الْبُرْسَانِيُّ عَنْ حَمَّادِ بْنِ سَلَمَةَ، عَنْ قَتَادَةَ وَ عَاصِمٍ، عَنِ الْحَسَنِ، عَنْ سَمُرَةَ بْنِ جُنْدُبٍ، عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ مَلَكَ ذَا رَحِمٍ مَحْرَمٍ، فَهُوَ حُرٌّ».

تخريج: [حسن] أخرجه الترمذي، الأحكام، باب ماجاء فيمن ملك ذا رحم محرم، ح:١٣٦٥ عن عقبة بن مكرم به، وصححه ابن الجارود، ح:٩٧٣، والحاكم:٢/ ٢١٤، والذهبي كما في نيل المقصود، ح:٣٩٤٩، وانظر، ح:٢١٨٣.

2525. It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ said: "Whoever becomes the master of a *Mahram* relative, he becomes free." (***Hasan***)

٢٥٢٥ - حَدَّثَنَا رَاشِدُ بْنُ سَعِيدٍ الرَّمْلِيُّ وَ عُبَيْدُ اللهِ بْنُ الْجَهْمِ الأَنْمَاطِيُّ قَالاَ: حَدَّثَنَا ضَمْرَةُ بْنُ رَبِيعَةَ عَنْ سُفْيَانَ، عَنْ عَبْدِ اللهِ بْنِ دِينَارٍ، عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ مَلَكَ ذَا رَحِمٍ مَحْرَمٍ فَهُوَ حُرٌّ».

تخريج: [حسن] أخرجه الترمذي، الأحكام، الباب السابق، ح:١٣٦٥ بغير سند عن ضمرة به، وقال: ولا يتابع ضمرة على هذا الحديث. وهو حديث خطأ عند أهل الحديث ، والحديث السابق شاهد له.

Comments:

a. An example of a *Mahram* relative becoming master is explained in the following example: Suppose there were two slave brothers, one of them was freed and later on he bought his brother. The second one will be freed because he is a *Mahram* relative. A *Mahram* relative cannot become a master. The same rule applies to a mother and son, father and daughter, brother and sister, niece, nephew, parental uncle and parental aunt.

b. Right of property is through any mean - by payment, by way of gift, or inheritance - a slave or slave girl will be freed.

Chapter 6. Whoever Frees A Slave But Stipulates That He Should Serve Him

(المعجم ٦) - بَابُ مَنْ أَعْتَقَ عَبْدًا وَاشْتَرَطَ خِدْمَتَهُ (التحفة ٩٩)

2526. It was narrated that Safinah — Abu 'Abdur-Rahmân — said: "Umm Salamah freed me, but stipulated that I should serve the Prophet ﷺ as long as he lived." (***Hasan***)

٢٥٢٦ - حَدَّثَنَا عَبْدُ اللهِ بْنُ مُعَاوِيَةَ الْجُمَحِيُّ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ سَعِيدِ ابْنِ [جُمْهَانَ]، عَنْ سَفِينَةَ، أَبِي عَبْدِ الرَّحْمٰنِ قَالَ: أَعْتَقَتْنِي أُمُّ سَلَمَةَ وَاشْتَرَطَتْ عَلَيَّ أَنْ أَخْدُمَ النَّبِيَّ ﷺ، مَا عَاشَ.

تخريج: [إسناده حسن] أخرجه أبو داود، العتق، باب: في العتق على شرط، ح:٣٩٣٢ من حديث سعيد به، وصححه ابن الجارود، ح:٩٧٦، والحاكم:٢/٢١٣، ٢١٤، والذهبي.

Comments:

a. Apparently putting a condition is against the spirit of manumission. Manumission means free from all conditions. In this case, putting a special condition was an honor for Safinah.

b. Putting a condition on a slave at the time of his manumission to do some virtuous deed, is not against the spirit of manumission, rather it is an opportunity for him to do a righteous deed.

c. Maybe 'stipulated' here means only a promise taken at the time of manumission.

Chapter 7. Whoever Frees His Share Of A Slave

(المعجم ٧) - بَابُ مَنْ أَعْتَقَ شِرْكًا لَهُ فِي عَبْدٍ (التحفة ١٠٠)

2527. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "Whoever frees his share of a slave or part of his share, must pay from his wealth if he has any wealth (in order to buy the rest of the slave's freedom). If he does not have wealth, then the slave should be asked to work for the price (of his freedom), without that causing him too much hardship.'" (*Sahih*)

٢٥٢٧ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ وَ مُحَمَّدُ بْنُ بِشْرٍ عَنْ سَعِيدِ بْنِ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ، عَنِ النَّضْرِ بْنِ أَنَسٍ، عَنْ بَشِيرِ بْنِ نَهِيكٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ أَعْتَقَ نَصِيبًا لَهُ فِي مَمْلُوكٍ، أَوْ شِقْصاً، فَعَلَيْهِ خَلَاصُهُ مِنْ مَالِهِ، إِنْ كَانَ لَهُ مَالٌ. فَإِنْ لَمْ يَكُنْ لَهُ مَالٌ، اسْتُسْعِيَ الْعَبْدُ فِي قِيمَتِهِ، غَيْرَ مَشْقُوقٍ عَلَيْهِ».

تخريج: أخرجه البخاري، الشركة، باب تقويم الأشياء بين الشركاء بقيمة عدل، ح:٢٤٩٢، ٢٥٢٧، ومسلم، العتق، باب ذكر سعاية العبد، ح:١٥٠٣ من حديث سعيد بن أبي عروبة به.

Comments:

a. A slave can belong to more than one person. For example, a person is the father of two sons and has a slave. If he dies, the slave will be inherited by his two sons. Another example is that some persons contribute equal shares of money and buy a slave, then the slave is common property of all the shareholders.

b. If one master of a common slave frees his share, the slave will still remain a slave for the rest of the co-owners.

c. In such cases, one who frees his share should buy the shares of other co-owners with a fairly evaluated price, and free the slave to complete the manumission.

d. Another way out is that the slave should work and earn money to pay other owners to be freed.

e. A slave should not be forced to pay soon, he should be given proper time to pay the price, just as a debtor is given a chance to return the debt. It would be better if the slave is treated more sympathetically and given more time.

2528. It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ said: "Whoever frees his share of a slave, the price of the slave should be fairly evaluated, and he (the partner who initiated this process) should free him (in full, by giving the rest of his price to the other co-owners), if he has enough wealth to do so. Otherwise, he will have freed whatever he freed." (*Sahih*)

٢٥٢٨ - حَدَّثَنَا يَحْيَى بْنُ حَكِيمٍ: حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ: حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ أَعْتَقَ شِرْكاً لَهُ فِي عَبْدٍ، أُقِيمَ عَلَيْهِ بِقِيمَةِ عَدْلٍ. فَأَعْطَى شُرَكَاءَهُ حِصَصَهُمْ إِنْ كَانَ لَهُ مِنَ الْمَالِ مَا يَبْلُغُ ثَمَنَهُ، وَعَتَقَ عَلَيْهِ الْعَبْدُ. وَإِلَّا، فَقَدْ عَتَقَ مِنْهُ مَا عَتَقَ».

تخريج: أخرجه البخاري، العتق، باب: إذا أعتق عبدًا بين اثنين أو أمةً بين الشركاء، ح:٢٥٢٢، ومسلم، العتق، باب من أعتق شركًا له في عبد، ح:١٥٠١ من حديث مالك به، وهو في الموطأ (يحي: ٢/ ٧٧٢).

Comments:

a. 'Fair evaluation' means that the price of a slave should be evaluated according to the local customs and circumstances. For instance, if one person is a master of half a share viz., 1/2, and the price is evaluated as one hundred Dinâr, he should pay fifty Dinâr to his co-owner/owners and buy the second half and free him.

b. In the foregoing example, if one, who frees his share of a slave does not have the ability to pay the co-owners their share, in this situation the slave will be considered half free. If he is murdered, the blood money to be paid for him will be half, and half a share of the price of the slave will also be

charged, and in a case where distribution is not possible, he will be considered a slave as in the case of the *Mukâtab*. (Allâh knows better)

Chapter 8. One Who Frees A Slave Who Has Some Wealth

(المعجم ٨) - بَابُ مَنْ أَعْتَقَ عَبْدًا وَلَهُ مَالٌ (التحفة ١٠١)

2529. It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ said: "Whoever frees a slave who has some wealth, the slave's wealth belongs to him, unless the master stipulates that it will belong to him." (*Sahih*)

(One of the narrators) Ibn Lahi'ah said (in his narration): "Unless the master makes an exception for that."

٢٥٢٩ - حَدَّثَنَا حَرْمَلَةُ بْنُ يَحْيَىٰ: حَدَّثَنَا عَبْدُ اللهِ بْنُ وَهْبٍ: أَخْبَرَنِي ابْنُ لَهِيعَةَ. ح: وَحَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَىٰ: حَدَّثَنَا سَعِيدُ بْنُ أَبِي مَرْيَمَ: أَنْبَأَنَا اللَّيْثُ بْنُ سَعْدٍ، جَمِيعاً، عَنْ عُبَيْدِ اللهِ بْنِ أَبِي جَعْفَرٍ، عَنْ بُكَيْرِ بْنِ الأَشَجِّ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**مَنْ أَعْتَقَ عَبْدًا وَلَهُ مَالٌ، فَمَالُ الْعَبْدِ لَهُ. إِلَّا أَنْ يَشْتَرِطَ السَّيِّدُ مَالَهُ، فَيَكُونَ لَهُ**».

وَقَالَ ابْنُ لَهِيعَةَ: إِلَّا أَنْ يَسْتَثْنِيَهُ السَّيِّدُ.

تخريج: [**إسناده صحيح**] أخرجه أبو داود، العتق، فيمن أعتق عبدًا وله مال، ح: ٣٩٦٢ من حديث ابن وهب به.

Comments:

a. Usually, the things in use of a slave belong to the master, since they were given to him for use in fulfillment of his services. When the slave is freed, all things in his use go back to his master.

b. There may be a case that a master allows his slave to work and earn money, on the condition to pay him a part of this earned money, and allows him to use the rest of it for his own needs. In this case, the saved money will belong to the slave, and if he is freed he will keep the saved money. Manumission can also be conditional, the master can ask the slave to give him all his belongings and money before his manumission takes place.

2530. It was narrated from Ishâq bin Ibrâhim, from his grandfather 'Umair, who was the freed slave of Ibn Mas'ud, that 'Abdullâh said to him: "O 'Umair, I have set you free in a good way. I heard the Messenger of Allâh ﷺ say: 'Any man who frees a slave and

٢٥٣٠ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَىٰ: حَدَّثَنَا سَعِيدُ بْنُ مُحَمَّدٍ الْجَرْمِيُّ: حَدَّثَنَا الْمُطَّلِبُ بْنُ زِيَادٍ، عَنْ إِسْحَاقَ بْنِ إِبْرَاهِيمَ، عَنْ جَدِّهِ عُمَيْرٍ وَهُوَ مَوْلَى ابْنِ مَسْعُودٍ أَنَّ عَبْدَ اللهِ قَالَ لَهُ: يَا عُمَيْرُ! إِنِّي أَعْتَقْتُكَ عِتْقاً هَنِيئاً. إِنِّي

does not say anything about his (the slave's) wealth, it belongs to him (the slave).' So tell me, how much wealth do you have?"(*Da'if*)

سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «أَيُّمَا رَجُلٍ أَعْتَقَ غُلَاماً، وَلَمْ يُسَمِّ مَالَهُ، فَالْمَالُ لَهُ». فَأَخْبِرْنِي مَا مَالُكَ؟

Another chain with similar wording.

حدّثنا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ: حَدَّثَنَا الْمُطَّلِبُ بْنُ زِيَادٍ عَنْ إِسْحَاقَ بْنِ إِبْرَاهِيمَ قَالَ: قَالَ عَبْدُ اللهِ بْنُ مَسْعُودٍ لِجَدِّي. فَذَكَرَ نَحْوَهُ.

تخريج: [إسناده ضعيف] * إسحاق بن إبراهيم بن عمير وجده مجهولان كما في التقريب، لم يوثقهما غير ابن حبان، وتوثيق مسلمة لا شيء لأن مسلمة مجروح في نفسه، والأول ضعفه ابن الجارود وغيره.

Chapter 9. Freeing Illegitimate Children

(المعجم ٩) - بَابُ عِتْقِ وَلَدِ الزِّنَا

(التحفة ١٠٢)

2531. It was narrated from Maimunah bint Sa'd, the freed slave woman of the Prophet ﷺ, that the Messenger of Allâh ﷺ was asked about illegitimate children. He said: "Two sandals in which I wage *Jihâd* are better than freeing an illegitimate child." (*Da'if*)

٢٥٣١ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا الْفَضْلُ بْنُ دُكَيْنٍ: حَدَّثَنَا إِسْرَائِيلُ عَنْ زَيْدِ بْنِ جُبَيْرٍ، عَنْ أَبِي يَزِيدَ الضِّنِّيِّ، عَنْ مَيْمُونَةَ بِنْتِ سَعْدٍ، مَوْلَاةِ النَّبِيِّ ﷺ أَنَّ رَسُولَ اللهِ ﷺ سُئِلَ عَنْ وَلَدِ الزِّنَا. فَقَالَ: **«نَعْلَانِ أُجَاهِدُ فِيهِمَا، خَيْرٌ مِنْ أَنْ أُعْتِقَ وَلَدَ الزِّنَا»**.

تخريج: [إسناده ضعيف] أخرجه الحاكم: ٤/ ٤١ من حديث إسرائيل به، وقال البوصيري: هذا إسناد ضعيف * أبو يزيد الضني مجهول كما في التقريب وغيره، وقال عبدالغني بن سعيد: منكر الحديث .

Chapter 10. If One Wants To Free A Man Along With His Wife, He Should Start With The Man

(المعجم ١٠) - بَابُ مَنْ أَرَادَ عِتْقَ رَجُلٍ وَامْرَأَتِهِ فَلْيَبْدَأْ بِالرَّجُلِ (التحفة ١٠٣)

2532. It was narrated that 'Âishah had a male slave and a female slave who were married. She said: "O Messenger of Allâh, I want to free them both." The

٢٥٣٢ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا حَمَّادُ بْنُ مَسْعَدَةَ؛ ح وَحَدَّثَنَا مُحَمَّدُ بْنُ خَلَفٍ الْعَسْقَلَانِيُّ وَ إِسْحَاقُ بْنُ مَنْصُورٍ قَالَا: حَدَّثَنَا

عُبَيْدُ اللهِ بْنُ عَبْدِ الْمَجِيدِ: حَدَّثَنَا عُبَيْدُ اللهِ بْنُ عَبْدِ الرَّحْمٰنِ بْنِ عَبْدِ اللهِ بْنِ مَوْهَبٍ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ عَائِشَةَ أَنَّهَا كَانَ لَهَا غُلَامٌ وَجَارِيَةٌ، زَوْجٌ. فَقَالَتْ: يَا رَسُولَ اللهِ! إِنِّي أُرِيدُ أَنْ أُعْتِقَهُمَا. فَقَالَ رَسُولُ اللهِ ﷺ: «إِنْ أَعْتَقْتِهِمَا، فَابْدَئِي بِالرَّجُلِ قَبْلَ الْمَرْأَةِ».

Messenger of Allâh ﷺ said: "If you free them, then start with the man before the woman." (*Hasan*)

تخريج: [إسناده حسن] أخرجه أبو داود، الطلاق، باب: في المملوكين يعتقان معًا هل تخير امرأته؟، ح:٢٢٣٧ من حديث عبيدالله به * عبيدالله بن عبدالرحمن وثقه الجمهور، وقال ابن عدي: حسن الحديث يكتب حديثه .

[بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ]

In the Name of Allâh, the Most Beneficent, the Most Merciful

20. The Chapters On Legal Punishments

(المعجم ٢٠) أَبْوَابُ الْحُدُودِ

(التحفة ١٢)

Comments:

Literal meaning of *Hudud* is Limits of Preventives. That is why punishments of crimes are called *Hudud,* because they stop perpetration of crimes, whereas the actual meaning of *Hadd* is standing in between two things. A thing which differentiates something from another is called *Hadd,* as in boundaries of land or boundaries of the house etc.

In Islamic law, punishment for transgression and violation of the orders of Allâh is called *Hadd.* Allâh has described different punishments for different crimes in the Noble Qur'ân. Some of them are murder, theft, adultery and robbery.

Chapter 1. It Is Not Lawful To Shed The Blood Of A Muslim Except In Three Cases

(المعجم ١) - بَابٌ: لَا يَحِلُّ دَمُ امْرِىءٍ مُسْلِمٍ إِلَّا فِي ثَلَاثٍ (التحفة ١)

2533. It was narrated from Abu Umâmah bin Sahl bin Hunaif that 'Uthmân bin 'Affân looked at them and heard them when they spoke of killing. He said: "Are they threatening to kill me? Why would they kill me? I heard the Messenger of Allâh ﷺ say: 'It is not lawful to shed the blood of a Muslim except in one of three (cases): a man who commits adultery when he is a married person, then he should be stoned; a man who kills a soul not in retaliation for murder; and a man who apostatizes after becoming Muslim.' By Allâh, I never committed adultery either during Ignorance days nor in Islam, and I

٢٥٣٣ - حَدَّثَنَا أَحْمَدُ بْنُ عَبْدَةَ: أَنْبَأَنَا حَمَّادُ ابْنُ زَيْدٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ أَبِي أُمَامَةَ بْنِ سَهْلِ بْنِ حُنَيْفٍ أَنَّ عُثْمَانَ بْنَ عَفَّانَ أَشْرَفَ عَلَيْهِمْ. فَسَمِعَهُمْ وَهُمْ يَذْكُرُونَ الْقَتْلَ فَقَالَ: إِنَّهُمْ لَيَتَوَاعَدُونِي بِالْقَتْلِ؟ فَلِمَ يَقْتُلُونِي؟ وَقَدْ سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «لاَ يَحِلُّ دَمُ امْرِىءٍ مُسْلِمٍ إِلَّا فِي إِحْدَى ثَلاَثٍ: رَجُلٌ زَنَىٰ وَهُوَ مُحْصَنٌ فَرُجِمَ. أَوْ رَجُلٌ قَتَلَ نَفْساً بِغَيْرِ نَفْسٍ. أَوْ رَجُلٌ ارْتَدَّ بَعْدَ إِسْلاَمِهِ» فَوَاللهِ! مَا زَنَيْتُ فِي جَاهِلِيَّةٍ وَلاَ فِي إِسْلاَمٍ، وَلاَ قَتَلْتُ نَفْسًا مُسْلِمَةً، وَلاَ ارْتَدَدْتُ مُنْذُ أَسْلَمْتُ.

have never killed a Muslim soul, and I have not apostatized since I became Muslim." (*Sahih*)

تخريج: [**إسناده صحيح**] أخرجه أبو داود، الديات، باب الإمام يأمر بالعفو في الدم، ح:٤٥٠٢ من حديث حماد به، وحسنه الترمذي، ح:٢١٥٨، وصححه ابن الجارود، ح:٨٣٦ .

Comments:

a. Murder of a Muslim without a legal reason is a major crime.

b. Other than the causes mentioned above, murder of a Muslim is unlawful. Execution of the punishment for the abovementioned crimes is the right of the Islamic state or the Islamic courts. The general public cannot execute the punishment. Adultery is a heinous crime, despite all that, if an adulterer is unmarried he cannot be stoned to death. His punishment is one hundred lashes, and if the judge determines it best, he can add the punishment of sending into exile.

c. Punishment of a married person involved in adultery is to stone him/her to death.

d. A person who apostatizes after becoming a Muslim, his punishment is death. If he is sincerely penitent, and embraces Islam again, he will be forgiven.

2534. It was narrated from 'Abdullâh, who is Ibn Mas'ud, that the Messenger of Allâh ﷺ said: "It is not lawful to shed the blood of a Muslim who bears witness that none has the right to be worshiped but Allâh, and that I am the Messenger of Allâh, except in one of the three cases: a soul for a soul; a married person who commits adultery, and one who leaves his religion and splits from the *Jamâ'ah*."[1] (*Sahih*)

٢٥٣٤ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ وَ أبو بَكْرِ ابْنُ خَلَّادٍ الْبَاهِلِيُّ قَالاَ: حَدَّثَنَا وَكِيعٌ عَنِ الأَعْمَشِ، عَنْ عَبْدِ اللهِ بْنِ مُرَّةَ، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللهِ، وَهُوَ ابْنُ مَسْعُودٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**لاَ يَحِلُّ دَمُ امْرِئٍ مُسْلِمٍ يَشْهَدُ أَنْ لاَ إِلٰهَ إِلَّا اللهُ وَأَنِّي رَسُولُ اللهِ، إِلَّا أَحَدُ ثَلاَثَةِ نَفَرٍ: النَّفْسُ بِالنَّفْسِ، وَالثَّيِّبُ الزَّانِي، وَالتَّارِكُ لِدِينِهِ الْمُفَارِقُ لِلْجَمَاعَةِ**» .

تخريج: أخرجه البخاري، الديات، باب قول الله تعالى: إن النفس بالنفس والعين بالعين ، ح:٦٨٧٨ من حديث الأعمش به، ومسلم، القسامة والمحاربين، باب ما يباح به دم المسلم، ح:١٦٧٦ من حديث وكيع به.

[1] The main body of the Muslims, and the meaning of this third case is the same as the meaning of the third case in the previous narration, i.e., he leaves the religion.

Comments:

Leaving the *Jamâ'ah* means leaving the religion of Islam and accepting some other religion and joining disbelievers. Here *Jamâ'ah* does not mean an organization of Muslims that is engaged in religions tasks like the missionary work of preaching. A person is a Muslim before joining such a *Jamâ'ah* and after quitting remains a Muslim. Such a person cannot be treated a rebel because these organizations are only missionaries and cannot act as an Islamic state. Punishment of the rebel of an Islamic state is death.

Chapter 2. The Apostate Who Leaves His Religion

(المعجم ٢) - بَابُ الْمُرْتَدِّ عَنْ دِينِهِ
(التحفة ٢)

2535. It was narrated from Ibn 'Abbâs that the Messenger of Allâh ﷺ said: "Whoever changes his religion, execute him." (***Sahih***)

٢٥٣٥ - حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ: أَنْبَأَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ أَيُّوبَ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ بَدَّلَ دِينَهُ فَاقْتُلُوهُ».

تخريج: أخرجه البخاري، الجهاد والسير، باب: لا يعذب بعذاب الله، ح:٣٠١٧ من حديث سفيان به.

2536. It was narrated from Bahz bin Hakim, from his father, from his grandfather that the Messenger of Allâh ﷺ said: "Allâh will not accept any good deed from a polytheist who committed polytheism after having become Muslim, until he leaves the polytheists and joins the Muslims." (***Hasan***)

٢٥٣٦ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ بَهْزِ بْنِ حَكِيمٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَا يَقْبَلُ اللهُ مِنْ مُشْرِكٍ، أَشْرَكَ بَعْدَمَا أَسْلَمَ، عَمَلاً حَتَّى يُفَارِقَ الْمُشْرِكِينَ إِلَى الْمُسْلِمِينَ».

تخريج: [إسناده حسن] أخرجه النسائي، الزكاة، باب من سأل بوجه الله عزوجل، ح:٢٥٦٩ من حديث بهز به.

Comments:

a. Change of religion mean to leave Islam and accept another religion. If a Jew converts to Christianity or a Magus becomes a Jew it does not fall under the sense of change of religion.

b. If an apostate repents sincerely, and leaves the disbelievers, and embraces Islam, then there is no death penalty for him.

Chapter 3. Carrying Out The *Hudud*

(المعجم ٣) - بَابُ إِقَامَةِ الْحُدُودِ
(التحفة ٣)

2537. It was narrated from Ibn

٢٥٣٧ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا

الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنَا سَعِيدُ بْنُ سِنَانٍ، عَنْ أَبِي الزَّاهِرِيَّةِ، عَنْ أَبِي شَجَرَةَ كَثِيرِ بْنِ مُرَّةَ، عَنِ ابْنِ عُمَرَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِقَامَةُ حَدٍّ مِنْ حُدُودِ اللهِ، خَيْرٌ مِنْ مَطَرِ أَرْبَعِينَ لَيْلَةً، فِي بِلَادِ اللهِ عَزَّ وَجَلَّ».

'Umar that the Messenger of Allâh ﷺ said: "Carrying out one of the legal punishments prescribed by Allâh is better than if it were to rain for forty nights in the land of Allâh, Glorified is He." (*Da'if*)

تخريج: [**إسناده ضعيف جدًا**] وضعفه البوصيري، قلت: سعيد بن سنان الحنفي الحمصي متروك، ورماه الدارقطني وغيره بالوضع كما في التقريب.

Comments:

a. *Hadd* means punishment ordained by Allâh for specific crimes. For example punishment of theft is cutting off the hand and punishment of murder is payment of blood money. Legally, there is increase or decrease in these punishments. Punishment for other general crimes is called *Ta'zir* - penalization. It depends on the judgment of the *Qadi,* he can punish according to the intensity of the crime.

b. A simile of rain has been used for the blessing of Allâh. Rain is considered a very special blessing in the Arabian peninsula.

٢٥٣٨ - **حَدَّثَنَا** عَمْرُو بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ اللهِ بْنُ الْمُبَارَكِ: أَنْبَأَنَا عِيسى بْنُ يَزِيدَ أَظُنُّهُ عَنْ جَرِيرِ بْنِ يَزِيدَ عَنْ أَبِي زُرْعَةَ بْنِ عَمْرِو ابْنِ جَرِيرٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**حَدٌّ يُعْمَلُ بِهِ فِي الْأَرْضِ، خَيْرٌ لِأَهْلِ الْأَرْضِ مِنْ أَنْ يُمْطَرُوا أَرْبَعِينَ صَبَاحاً**».

2538. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "A legal punishment that is carried out in the land is better for the people of that land than if it were to rain for forty days." (*Da'if*)

تخريج: [**إسناده ضعيف**] أخرجه النسائي، قطع السارق، ـ الترغيب في إقامة الحد، ح:٤٩٠٨ من حديث ابن المبارك به * وجرير بن يزيد البجلي ضعيف كما في التقريب وغيره، وأخرج ابن حبان(موارد)، ح:١٥٠٧ من طريق (محمد بن الحسن) ابن قتيبة (العسقلاني وثقه الدارقطني، والذهبي وغيرهما) عن (محمد) ابن قدامة(المصيصي وثقه الدارقطني، وابن حبان وغيرهما) حدثنا ابن علية عن يونس بن عبيد عن عمرو بن سعيد عن أبي زرعة به إلخ، وإسناده ضعيف لعلل، منها تدليس يونس بن عبيد، وروى الطبراني في الصغير:٧٢/٢ عن محمد بن عبدالصمد بن أبي الجراح المقرىء المصيصي حدثنا محمد بن قدامة الجوهري حدثنا إسماعيل ابن علية عن يونس بن عبيد عن جرير بن يزيد عن أبي زرعة به إلخ، وقال: تفرد به محمد بن قدامة، ورواه عمرو بن زرارة (ثقة) عن ابن علية عن يونس عن جرير عن أبي زرعة عن أبي هريرة به

موقوفًا ، أخرجه النسائي، وللحديث شاهد ضعيف عند الطبراني في الأوسط: ٥/ ٣٨٤، ح: ٤٧٦٢، وقال الهيثمي في أحد رواته: زريق بن السخت ولم أعرفه (٦/ ٢٦٣)، وفيه عفان بن جبير الطائي ينظر فيه، ومع ذلك حسنه المنذري، والعراقي.

٢٥٣٩ - حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ: حَدَّثَنَا حَفْصُ بْنُ عُمَرَ: حَدَّثَنَا الْحَكَمُ بْنُ أَبَانَ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ جَحَدَ آيَةً مِنَ الْقُرْآنِ، فَقَدْ حَلَّ ضَرْبُ عُنُقِهِ. وَمَنْ قَالَ: لاَ إِلَهَ إِلَّا اللهُ وَحْدَهُ لاَ شَرِيكَ لَهُ، وَأَنَّ مُحَمَّداً عَبْدُهُ وَرَسُولُهُ، فَلاَ سَبِيلَ لِأَحَدٍ عَلَيْهِ، إِلَّا أَنْ يُصِيبَ حَدًّا، فَيُقَامَ عَلَيْهِ».

2539. It was narrated from Ibn 'Abbâs that the Messenger of Allâh ﷺ said: "Whoever denies a Verse of the Qur'ân, it is permissible to strike his neck (i.e., execute him). Whoever says, *Lâ ilâha illallâhu wahdahu lâ sharika lahu, wa anna Muhammadan 'abduhu wa rasuluhu* (None has the right to be worshiped but Allâh alone, with no partner or associate, and Muhammad is His slave and Messenger), no one has any way of harming him, unless he (does something which) deserves a legal punishment, and it is carried out on him." (***Da'if***)

تخريج: [إسناده ضعيف] أخرجه ابن عدي: ٢/ ٧٩٣ من حديث حفص بن عمر العدني به مختصرًا * والعدني لقبه الفرخ، وهو ضعيف كما في التقريب وغيره، والحديث ضعفه البوصيري من أجله.

٢٥٤٠ - حَدَّثَنَا عَبْدُ اللهِ بْنُ سَالِمٍ الْمَفْلُوجُ: حَدَّثَنَا عُبَيْدَةُ بْنُ الأَسْوَدِ، عَنِ الْقَاسِمِ بْنِ الْوَلِيدِ، عَنْ أَبِي صَادِقٍ، عَنْ رَبِيعَةَ بْنِ نَاجِدٍ، عَنْ عُبَادَةَ بْنِ الصَّامِتِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «أَقِيمُوا حُدُودَ اللهِ فِي الْقَرِيبِ وَالْبَعِيدِ. وَلاَ تَأْخُذْكُمْ فِي اللهِ لَوْمَةُ لاَئِمٍ».

2540. It was narrated from 'Ubâdah bin Sâmit that the Messenger of Allâh ﷺ said: "Carry out the legal punishments on relatives and strangers, and do not let the fear of blame stop you from carrying out the command of Allâh." (***Hasan***)

تخريج: [حسن] أخرجه عبدالله بن أحمد في زوائد المسند: ٥/ ٣٣٠ عن المفلوج به مطولاً، وأورده الضياء في المختارة، وفيه علة قادحة، وهي عنعنة عبيدة بن الأسود لأنه مدلس، مذكور في المرتبة الثالثة من طبقات المدلسين لابن حجر، وله شاهد عند البيهقي: ٩/ ١٠٣، ١٠٤ فيه منصور الخولاني، ولم أجد له ترجمةً، وشيخه غيلان بن أنس، وثقه ابن حبان، وللحديث شواهد كثيرة.

Comments:

a. In this narration, near and distant stand for relative and strangers. In this way all the factors like bribery, relation, post and position that save the criminals, are nullified in Islamic society.

b. While doing justice, the judge should be impartial and carry out the command of Allâh only for the pleasure of Allâh. He should not care for the blame and criticism of people.

Chapter 4. One Who May Be Exempt From The Legal Punishment

(المعجم ٤) - بَابُ مَنْ لَا يَجِبُ عَلَيْهِ الْحَدُّ (التحفة ٤)

2541. It was narrated that 'Abdul-Malik bin 'Umair said: "I heard 'Atiyyah Al-Qurazi say: 'We were presented to the Messenger of Allâh ﷺ on the Day of Quraizah. Those whose pubic hair had grown were killed, and those whose pubic hair had not yet grown were let go. I was one of those whose pubic hair had not yet grown, so I was let go.'' (*Sahih*)

٢٥٤١ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَ عَلِيُّ ابْنُ مُحَمَّدٍ، قَالَا: حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ قَالَ: سَمِعْتُ عَطِيَّةَ الْقُرَظِيَّ يَقُولُ: عُرِضْنَا عَلَى رَسُولِ اللهِ ﷺ يَوْمَ قُرَيْظَةَ. فَكَانَ مَنْ أَنْبَتَ قُتِلَ. وَمَنْ لَمْ يُنْبِتْ خُلِّيَ سَبِيلُهُ. فَكُنْتُ فِيمَنْ لَمْ يُنْبِتْ، فَخُلِّيَ سَبِيلِي.

تخريج: [صحيح] أخرجه الترمذي، السير، باب ماجاء في النزول على الحكم، ح:١٥٨٤ من حديث وكيع به، وقال: حسن صحيح ، وصححه ابن الجارود، ح:١٠٤٥، راجع نيل المقصود، ح:٤٤٠٤.

2542. It was narrated that 'Abdul-Malik bin 'Umair said: "I heard 'Atiyyah Al-Qurazi say: 'Here I am still among you.''' (*Sahih*)

٢٥٤٢ - حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ: أَنْبَأَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ قَالَ: سَمِعْتُ عَطِيَّةَ الْقُرَظِيَّ يَقُولُ: فَهَا أَنَا ذَا بَيْنَ أَظْهُرِكُمْ.

تخريج: [صحيح] أخرجه النسائي:٦/ ١٥٥، الطلاق، باب: متى يقع طلاق الصبي، ح:٣٤٦٠ من حديث ابن عيينة به.

Comments:

a. Banu Quraizah had signed a treaty with Muslims that they would not help the Quraish of Makkah against the Muslims. Huyai bin Akhtab, a leader of Banu Quraizah, on the false temptations of Ka'b bin Sa'd, a leader of Banu Nadir broke this treaty.

b. When the battle of Al-Khandaq was over, the Noble Prophet ﷺ besieged the quarter of Banu Quraizah.

c. Appearance of pubic hair is a mark of attaining adulthood.

d. Legal punishment is not imposed on minors but the judge can punish them according to the intensity of the crime.

2543. It was narrated that Ibn 'Umar said: "I was presented to the Messenger of Allâh ﷺ on the day of Uhud, when I was fourteen years old, but he did not permit me (to fight). I was presented to him on the Day of Khandaq when I was fifteen years old, and he permitted me (to fight).'" (*Sahih*)

Nâfi' said: "I narrated this *Hadith* to 'Umar bin 'Abdul-'Aziz during his caliphate and said: This is the dividing line between young and old."

٢٥٤٣ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا عَبْدُ اللهِ بْنُ نُمَيْرٍ وَ أَبُو مُعَاوِيَةَ وَ أَبُو أُسَامَةَ قَالُوا: حَدَّثَنَا عُبَيْدُ اللهِ بْنُ عُمَرَ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: عُرِضْتُ عَلَى رَسُولِ اللهِ ﷺ يَوْمَ أُحُدٍ، وَأَنَا ابْنُ أَرْبَعَ عَشْرَةَ سَنَةً، فَلَمْ يُجِزْنِي. وَعُرِضْتُ عَلَيْهِ يَوْمَ الْخَنْدَقِ وَأَنَا ابْنُ خَمْسَ عَشْرَةَ سَنَةً، فَأَجَازَنِي.

قَالَ نَافِعٌ: فَحَدَّثْتُ بِهِ عُمَرَ بْنَ عَبْدِ الْعَزِيزِ فِي خِلَافَتِهِ فَقَالَ: هٰذَا فَصْلُ مَا بَيْنَ الصَّغِيرِ وَالْكَبِيرِ.

تخريج: أخرجه البخاري، الشهادات، باب بلوغ الصبيان وشهادتهم، ح:٢٦٦٤ من حديث أبي أسامة من حديث عبيدالله بن عمر به، ومسلم، الإمارة، باب بيان سنّ البلوغ، ح:١٨٦٨ من حديث عبدالله بن نمير به.

Comments:

a. On the basis of this narration many scholars have argued that the age of fifteen is the age of puberty, and a boy at this age should be considered an adult.

b. Normally puberty is judged from other signs, like appearance of pubic hair, wet dreams, menstrual course in girls etc. If these signs do not appear at the proper time in a boy or a girl then the age of fifteen should be considered the mark of adulthood.

Chapter 5. Covering (The Sin Of) The Believer And Warding Off Legal Punishments In The Case Of Doubt

(المعجم ٥) - بَابُ السَّتْرِ عَلَى الْمُؤْمِنِ وَدَفْعِ الْحُدُودِ بِالشُّبُهَاتِ (التحفة ٥)

2544. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "Whoever covers (the sin of) a Muslim, Allâh will cover him (his sin) in this world and in the Hereafter." (*Sahih*)

٢٥٤٤ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ سَتَرَ مُسْلِماً سَتَرَهُ اللهُ فِي الدُّنْيَا وَالْآخِرَةِ».

تخريج: أخرجه مسلم، الذكر والدعاء، باب فضل الاجتماع على تلاوة القرآن وعلى الذكر، ح:٢٦٩٩ من حديث أبي بكر بن أبي شيبة به مطولاً، انظر، ح:٢٢٥ من هذا الكتاب.

Comments:

a. Covering means to conceal the faults of others.
b. To err is human; therefore, one should not expose the faults of others.
c. To cover in the Hereafter means forgiveness of sins.
d. Dealing with others with kindness pays in this world, as well as in the Hereafter.

2545. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "Ward off the legal punishments as much as you can." (*Da'if*)

٢٥٤٥ - حَدَّثَنَا عَبْدُ اللهِ بْنُ الْجَرَّاحِ: حَدَّثَنَا وَكِيعٌ عَنْ إِبْرَاهِيمَ بْنِ الْفَضْلِ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**ادْفَعُوا الْحُدُودَ مَا وَجَدْتُمْ لَهُ مَدْفَعاً**».

تخريج: [إسناده ضعيف جدًا] أخرجه أبو يعلى:١١/ ٤٩٤، ح:٦٦١٨ من حديث وكيع به بلفظ: إدرءوا الحدود ما استطعتم ، وضعفه البوصيري، وقال ابن حجر في إبراهيم بن الفضل المخزومي متروك (تقريب)، وله شواهد ضعيفة عند الترمذي، ح:١٤٢٤، وابن عدي:١/ ٢٣٣ وغيرهما.

Comments:

Legal punishment should be awarded only after having complete and definite proofs of the crime committed. In case of doubt, legal punishment cannot be given.

2546. It was narrated from Ibn 'Abbâs that the Prophet ﷺ said: "Whoever conceals the (hidden) fault of his Muslim brother, Allâh will conceal his faults on the Day of Resurrection. Whoever exposes the fault of his Muslim brother, Allâh will expose his faults, until (so that) He shames him, due to it, in his (own) house." (*Da'if*)

٢٥٤٦ - حَدَّثَنَا يَعْقُوبُ بْنُ حُمَيْدِ بْنِ كَاسِبٍ: أَنْبَأَنَا مُحَمَّدُ بْنُ عُثْمَانَ الْجُمَحِيُّ: حَدَّثَنَا الْحَكَمُ بْنُ أَبَانَ عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ ﷺ قَالَ: «**مَنْ سَتَرَ عَوْرَةَ أَخِيهِ الْمُسْلِمِ، سَتَرَ اللهُ عَوْرَتَهُ يَوْمَ الْقِيَامَةِ. وَمَنْ كَشَفَ عَوْرَةَ أَخِيهِ الْمُسْلِمِ، كَشَفَ اللهُ عَوْرَتَهُ حَتَّى يَفْضَحَهُ بِهَا فِي بَيْتِهِ**».

تخريج: [إسناده ضعيف] * محمد بن عثمان بن صفوان الجمحي ضعيف كما في التقريب وغيره، وح:٢٥٤٤، ٢٢٥ يغني عنه.

Comments:

Covering the nakedness of someone may mean to give him clothes to cover his body. It may also mean to conceal his faults to save him from humiliation.

Chapter 6. Intercession Concerning Legal Punishments

2547. It was narrated from 'Âishah that Quraish became concerned about the case of the Makhzumi woman who had stolen, and they said: "Who will speak to the Messenger of Allâh ﷺ concerning her?" They said: "Who would dare to do that other than Usâmah bin Zaid, the beloved of the Messenger of Allâh ﷺ?" So Usâmah spoke to him, and the Messenger of Allâh ﷺ said, "Are you interceding concerning one of the legal punishments of Allâh?" Then he stood up and addressed (the people) and said: "O people! Those who came before you were only destroyed because when one of their nobles stole, they let him off, but when one of the weak people among them stole, they would carry out the punishment on him. By Allâh, if Fâtimah the daughter of Muhammad were to steal, I would cut off her hand." (*Sahih*)

(One of the narrators) Muhammad bin Rumh said: "I heard Laith bin Sa'd say: 'Allâh protected her (Fâtimah) from stealing, and every Muslim should say this.'"

(المعجم ٦) - بَابُ الشَّفَاعَةِ فِي الْحُدُودِ

(التحفة ٦)

٢٥٤٧ - حَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ الْمِصْرِيُّ: أَنْبَأَنَا اللَّيْثُ بْنُ سَعْدٍ عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ أَنَّ قُرَيْشًا أَهَمَّهُمْ شَأْنُ الْمَرْأَةِ الْمَخْزُومِيَّةِ الَّتِي سَرَقَتْ. فَقَالُوا: مَنْ يُكَلِّمُ فِيهَا رَسُولَ اللهِ ﷺ؟ قَالُوا: وَمَنْ يَجْتَرِىءُ عَلَيْهِ إِلَّا أُسَامَةُ بْنُ زَيْدٍ، حِبُّ رَسُولِ اللهِ ﷺ؟ فَكَلَّمَهُ أُسَامَةُ. فَقَالَ رَسُولُ اللهِ ﷺ: «أَتَشْفَعُ فِي حَدٍّ مِنْ حُدُودِ اللهِ؟». ثُمَّ قَامَ فَاخْتَطَبَ فَقَالَ: «يَا أَيُّهَا النَّاسُ! إِنَّمَا هَلَكَ الَّذِينَ مِنْ قَبْلِكُمْ أَنَّهُمْ كَانُوا، إِذَا سَرَقَ فِيهِمُ الشَّرِيفُ تَرَكُوهُ. وَإِذَا سَرَقَ فِيهِمُ الضَّعِيفُ أَقَامُوا عَلَيْهِ الْحَدَّ. وَايْمُ اللهِ لَوْ أَنَّ فَاطِمَةَ بِنْتَ مُحَمَّدٍ سَرَقَتْ، لَقَطَعْتُ يَدَهَا».

قَالَ مُحَمَّدُ بْنُ رُمْحٍ: سَمِعْتُ اللَّيْثَ بْنَ سَعْدٍ يَقُولُ: قَدْ أَعَاذَهَا اللهُ عَزَّ وَجَلَّ أَنْ تَسْرِقَ. وَكُلُّ مُسْلِمٍ يَنْبَغِي لَهُ أَنْ يَقُولَ هٰذَا.

تخريج: أخرجه البخاري، أحاديث الأنبياء، باب(٥٤)، ح:٣٤٧٥، ٣٧٣٢، ٦٧٨٧، ٦٧٨٨ من حديث الليث به، ومسلم، الحدود، باب قطع السارق الشريف وغيره والنهي عن الشفاعة في الحدود، ح:١٦٨٨ عن محمد بن رمح به.

Comments:

a. The name of this woman of Banu Makhzum was Fâtimah, the daughter of

Aswad bin Abdul Asad. She was the niece of Abu Salamah who was the ex-husband of Mother of the Believers, Umm Salamah. (*Fathul-Bâri* 12/108)

b. Usâmah was chosen for intercession because of his young age and nearness to the Prophet ﷺ, and for the general view that if the request is not accepted, the Prophet ﷺ will not be angry with him due to his young age.
c. There is partiality of undue favor in enforcement of legal punishment.

٢٥٤٨ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ نُمَيْرٍ: حَدَّثَنَا مُحَمَّدُ بْنُ إِسْحَاقَ عَنْ مُحَمَّدِ بْنِ طَلْحَةَ بْنِ رُكَانَةَ، عَنْ أُمِّهِ عَائِشَةَ بِنْتِ مَسْعُودِ بْنِ الأَسْوَدِ، عَنْ أَبِيهَا قَالَ: لَمَّا سَرَقَتِ الْمَرْأَةُ تِلْكَ الْقَطِيفَةَ مِنْ بَيْتِ رَسُولِ اللهِ ﷺ، أَعْظَمْنَا ذٰلِكَ. وَكَانَتِ امْرَأَةً مِنْ قُرَيْشٍ. فَجِئْنَا إِلَى النَّبِيِّ ﷺ نُكَلِّمُهُ. وَقُلْنَا: نَحْنُ نَفْدِيهَا بِأَرْبَعِينَ أُوقِيَّةً. فَقَالَ رَسُولُ اللهِ ﷺ: «**تُطَهَّرَ خَيْرٌ لَهَا**» فَلَمَّا سَمِعْنَا لِينَ قَوْلِ رَسُولِ اللهِ ﷺ، أَتَيْنَا أُسَامَةَ فَقُلْنَا: كَلِّمْ رَسُولَ اللهِ ﷺ. فَلَمَّا رَأَى رَسُولُ اللهِ ﷺ ذٰلِكَ، قَامَ خَطِيباً فَقَالَ: «**مَا إِكْثَارُكُمْ عَلَيَّ فِي حَدٍّ مِنْ حُدُودِ اللهِ عَزَّ وَجَلَّ وَقَعَ عَلَى أَمَةٍ مِنْ إِمَاءِ اللهِ؟ وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ لَوْ كَانَتْ فَاطِمَةُ ابْنَةُ رَسُولِ اللهِ نَزَلَتْ بِالَّذِي نَزَلَتْ بِهِ، لَقَطَعَ مُحَمَّدٌ يَدَهَا**».

2548. It was narrated from 'Âishah bint Mas'ud bin Aswad, that her father said: "When the woman stole the *Qatifah*[1] from the house of the Messenger of Allâh ﷺ, we regarded that as a serious matter. She was a woman from Quraish. So we came to the Prophet ﷺ and spoke to him, and said: 'We will ransom her for forty *Uqiyyah*.' The Messenger of Allâh ﷺ said: 'Purification is better for her.' When we heard the Messenger of Allâh ﷺ speak so kindly, we went to Usâmah and said: 'Speak to the Messenger of Allâh ﷺ.' When the Messenger of Allâh ﷺ saw that, he stood up to speak and said: 'How much do you intercede with me concerning one of the legal punishments of Allâh that has befallen one of the female slaves of Allâh! By the One in Whose Hand is the soul of Muhammad, if Fâtimah the daughter of the Messenger of Allâh, were to do what she has done, Muhammad would cut off her hand.'" **(*Da'if*)**

تخريج: [**إسناده ضعيف**] أخرجه الحاكم في المستدرك: ٤/ ٣٧٩، ٣٨٠ (على تصحيف فيه) من حديث محمد بن إسحاق به، وصححه، ووافقه الذهبي، والحديث في مصنف ابن أبي شيبة: ٩/ ٤٦٦، ٤٦٧ عن ابن نمير به، وقال البوصيري: هذا إسناد ضعيف لتدليس ابن إسحاق،

[1] A garment made of velvet or a plush fabric.

انظر، ح:١٢٠٩، والحديث السابق شاهد له، ولعله من أجله حسنه الحافظ في الإصابة:٣/٤٠٩.

Chapter 7. The Legal Punishment For Adultery

2549. It was narrated that Abu Hurairah, Zaid bin Khâlid and Shibl said: "We were with the Messenger of Allâh ﷺ and a man came to him and said: 'I adjure you by Allâh to judge between us according to the Book of Allâh.' His opponent, who was more knowledgeable than him, said: 'Judge between us according to the Book of Allâh, but let me speak first.' He said: 'Speak.' He said: 'My son was a servant of this man, and he committed adultery with his wife, and I ransomed him for one hundred sheep and a servant. I asked some men of knowledge and I was told that my son should be given one hundred lashes and exiled for a year, and that the wife of this man should be stoned.' The Messenger of Allâh ﷺ said: 'By the One in Whose Hand is my soul, I will judge between you according to the Book of Allâh. The one hundred sheep and the servant are to be returned to you, and your son is to be given one hundred lashes and exiled for a year. Go tomorrow, O Unais, to the wife of this man and if she admits it then stone her.'" (*Sahih*)

Hishâm said: "He went to her the following day, and she admitted it, so he stoned her."

(المعجم ٧) - بَابُ حَدِّ الزِّنَا (التحفة ٧)

٢٥٤٩ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَ هِشَامُ بْنُ عَمَّارٍ وَ مُحَمَّدُ بْنُ الصَّبَّاحِ، قَالُوا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللهِ بْنِ عَبْدِ اللهِ، عَنْ أَبِي هُرَيْرَةَ وَ زَيْدِ ابْنِ خَالِدٍ وَ شِبْلٍ قَالُوا: كُنَّا عِنْدَ رَسُولِ اللهِ ﷺ. فَأَتَاهُ رَجُلٌ فَقَالَ: أَنْشُدُكَ اللهَ لَمَّا قَضَيْتَ بَيْنَنَا بِكِتَابِ اللهِ. فَقَالَ خَصْمُهُ، وَكَانَ أَفْقَهَ مِنْهُ: اقْضِ بَيْنَنَا بِكِتَابِ اللهِ. وَائْذَنْ لِي حَتَّى أَقُولَ. قَالَ: «قُلْ» قَالَ: إِنَّ ابْنِي كَانَ عَسِيفًا عَلَى هٰذَا. وَإِنَّهُ زَنَى بِامْرَأَتِهِ. فَافْتَدَيْتُ مِنْهُ بِمِائَةِ شَاةٍ وَخَادِمٍ. فَسَأَلْتُ رِجَالاً مِنْ أَهْلِ الْعِلْمِ. فَأُخْبِرْتُ أَنَّ عَلَى ابْنِي جَلْدَ مِائَةٍ وَتَغْرِيبَ عَامٍ. وَأَنَّ عَلَى امْرَأَةِ هٰذَا الرَّجْمَ. فَقَالَ رَسُولُ اللهِ ﷺ: **«وَالَّذِي نَفْسِي بِيَدِهِ لأَقْضِيَنَّ بَيْنَكُمَا بِكِتَابِ اللهِ. الْمِائَةُ الشَّاةُ وَالْخَادِمُ رَدٌّ عَلَيْكَ. وَعَلَى ابْنِكَ جَلْدُ مِائَةٍ وَتَغْرِيبُ عَامٍ. وَاغْدُ يَا أُنَيْسُ عَلَى امْرَأَةِ هٰذَا. فَإِنِ اعْتَرَفَتْ فَارْجُمْهَا»**.

قَالَ هِشَامٌ: فَغَدَا عَلَيْهَا، فَاعْتَرَفَتْ، فَرَجَمَهَا.

تخريج: أخرجه البخاري، الحدود، باب الاعتراف بالزنا، ح:٦٨٢٨، ٦٨٦٠ من حديث ابن

عيينة، ومسلم، الحدود، باب من اعترف على نفسه بالزنى، ح:١٦٩٨ من حديث الزهري به.

Comments:

a. Here Book of Allâh means both the Qur'ân and *Hadith* because both of are from Allâh.

b. In cases of murder, there is a possibility and permission of reconciliation, either by payment or blood money or by forgiving the murderer, but in cases of illegal sexual intercourse, legal punishment must be implemented.

2550. It was narrated from 'Ubâdah bin Sâmit that the Messenger of Allâh ﷺ said: "Learn from me. Allâh has ordained for them (women[1]) another way. (If) a virgin (commits illegal sexual intercourse) with a virgin, (the punishment is) one hundred lashes and exile for one year. (If) a *Thayyib* (commits adultery) with a *Thayyib*,[2] (the punishment is) one hundred lashes and stoning." (*Sahih*)

٢٥٥٠ - حَدَّثَنَا بَكْرُ بْنُ خَلَفٍ أَبُو بِشْرٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ سَعِيدِ بْنِ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ، عَنْ يُونُسَ بْنِ جُبَيْرٍ، عَنْ حِطَّانَ بْنِ عَبْدِ اللهِ، عَنْ عُبَادَةَ بْنِ الصَّامِتِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «خُذُوا عَنِّي. قَدْ جَعَلَ اللهُ لَهُنَّ سَبِيلاً. الْبِكْرُ بِالْبِكْرِ جَلْدُ مِائَةٍ وَتَغْرِيبُ سَنَةٍ. وَالثَّيِّبُ بِالثَّيِّبِ جَلْدُ مِائَةٍ وَالرَّجْمُ».

تخريج: أخرجه مسلم، الحدود، باب حد الزنى، ح:١٦٩٠ من حديث حطان به.

Comments:

a. The Prophet ﷺ ordered the punishment of stoning to married adulterers. They were not given the punishment of lashes as has been mentioned in the narration no. 2549, it makes it clear that the punishment of lashes merges into stoning.

b. Punishment of an unmarried person is lashes and sending into exile for one year, so that the change in environment may bring a healthy change. Now-a-days imprisonment can be an alternate of sending into exile. The environment of jails should be oriented toward character building and the reformation of criminals.

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[1] This is a reference to the Verse: "And those of your women who commit illegal sexual intercourse, take the evidence of four witnesses from amongst you against them; and if they testify, confine them (i.e., women) to houses until death comes to them or Allâh ordains for them some (other) way" (*An-Nisâ'* 4:15)

[2] A non-virgin who is legally married or was previously married, and has had sexual relations with another such from the other sex.

Chapter 8. One Who Has Intercourse With The Slave Woman Of His Wife

(المعجم ٨) - بَابُ مَنْ وَقَعَ عَلَى جَارِيَةِ امْرَأَتِهِ (التحفة ٨)

2551. It was narrated that Habib bin Sâlim said: "A man who had intercourse with the slave woman of his wife was brought to Nu'mân bin Bashir. He said: 'I will pass no other judgement than that of the Messenger of Allâh ﷺ.' He said: 'If (his wife) had made her lawful for him, then I will give him one hundred lashes, but if she has not given permission, I will stone him.'" (*Hasan*)

٢٥٥١ - حَدَّثَنَا حُمَيْدُ بْنُ مَسْعَدَةَ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ: أَنْبَأَنَا سَعِيدٌ عَنْ قَتَادَةَ، عَنْ حَبِيبِ بْنِ سَالِمٍ، قَالَ: أُتِيَ النُّعْمَانُ بْنُ بَشِيرٍ بِرَجُلٍ غَشَى جَارِيَةَ امْرَأَتِهِ. فَقَالَ: لاَ أَقْضِي فِيهَا إِلَّا بِقَضَاءِ رَسُولِ اللهِ ﷺ. قَالَ: إِنْ كَانَتْ أَحَلَّتْهَا لَهُ، جَلَدْتُهُ مِائَةً. وَإِنْ لَمْ تَكُنْ أَذِنَتْ لَهُ، رَجَمْتُهُ.

تخريج: [حسن] أخرجه الترمذي، الحدود، باب ماجاء في الرجل يقع على جارية امرأته، ح:١٤٥١ من حديث سعيد بن أبي عروبة به، وتابعه أيوب بن مسكين عنده * قتادة لم يسمع من حبيب بن سالم، سمعه من خالد بن عرفطة، وكتب إليه حبيب، وتابعه أبو بشر عن خالد بن عرفطة عن حبيب به . . . الخ، وخالد جهله أبوحاتم، والبزار، ووثقه ابن حبان، والحديث الآتي شاهد له.

2552. It was narrated from Salamah bin Muhabbiq that the case of a man who had intercourse with the slave woman of his wife was referred to the Messenger of Allâh ﷺ, and he did not stipulate any legal punishment for him. (*Hasan*)

٢٥٥٢ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ السَّلاَمِ بْنُ حَرْبٍ، عَنْ هِشَامِ بْنِ حَسَّانٍ، عَنِ الْحَسَنِ، عَنْ سَلَمَةَ بْنِ الْمُحَبَّقِ أَنَّ رَسُولَ اللهِ ﷺ رُفِعَ إِلَيْهِ رَجُلٌ وَطِيءَ جَارِيَةَ امْرَأَتِهِ، فَلَمْ يَحُدَّهُ.

تخريج: [إسناده حسن] أخرجه النسائي في الكبرى:٤/٢٩٧، ح:٧٢٣٠ من حديث عبدالسلام به، وقال: لا تصح هذه الأحاديث (تحفة الاشراف:٤/٥٢)، وأخرجه أبو داود، ح:٤٤٦٠، ٤٤٦١ من طريقين عن قتادة عن الحسن به، وأخرج البيهقي:٨/ ٢٤٠ بإسناد صحيح عن الحسن قال: حدثني قبيصة بن حريث الأنصاري عن سلمة بن المحبق به بلفظ: إن كان استكرهها فهي عتيقة وعليه مثلها وإن كان أتاه عن طيبة نفس منها ورضي فهي له وعليه مثل ثمنها لك (أي لزوجته) ولم يقم عليه حدًا * قبيصة وثقه العجلي، وابن حبان، وقال الحافظ في التقريب صدوق انتهى، ولم يطعن أحد فيه بحجة، فالسند حسن.

Chapter 9. Stoning

(المعجم ٩) - بَابُ الرَّجْمِ (التحفة ٩)

2553. It was narrated from Ibn 'Abbâs that 'Umar bin Khattâb said: "I fear that after a long time has passed, some will say: 'I do not find (the sentence of) stoning in the Book of Allâh,' and they will go astray by abandoning one of the obligations enjoined by Allâh. Rather stoning is a must if a man is married (or previously-married) and proof is established, or if pregnancy results or if he admits it. I have read it (in the Qur'ân). "And if an old man and an old woman commit adultery, stone them both." The Messenger of Allâh ﷺ stoned (adulterers) and we stoned (them) after him.'" (*Sahih*)

٢٥٥٣ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَ مُحَمَّدُ بْنُ الصَّبَّاحِ، قَالاَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللهِ بْنِ عَبْدِ اللهِ، عَنِ ابْنِ عَبَّاسٍ، قَالَ: قَالَ عُمَرُ بْنُ الْخَطَّابِ: لَقَدْ خَشِيتُ أَنْ يَطُولَ بِالنَّاسِ زَمَانٌ، حَتَّى يَقُولَ قَائِلٌ: مَا أَجِدُ الرَّجْمَ فِي كِتَابِ اللهِ، فَيَضِلُّوا بِتَرْكِ فَرِيضَةٍ مِنْ فَرَائِضِ اللهِ. أَلاَ وَإِنَّ الرَّجْمَ حَقٌّ إِذَا أُحْصِنَ الرَّجُلُ وَقَامَتِ الْبَيِّنَةُ، أَوْ كَانَ حَمْلٌ أَوِ اعْتِرَافٌ. وَقَدْ قَرَأْتُهَا، الشَّيْخُ وَالشَّيْخَةُ إِذَا زَنَيَا فَارْجُمُوهُمَا الْبَتَّةَ، رَجَمَ رَسُولُ اللهِ ﷺ وَرَجَمْنَا بَعْدَهُ.

تخريج: أخرجه البخاري، الحدود، باب الاعتراف بالزنا، ح:٦٨٢٩ من حديث سفيان به، ومسلم، الحدود، باب رجم الثيب في الزنا، ح:١٦٩١ من حديث أبي بكر بن أبي شيبة به.

Comments:

a. If an adulterer or an adulteress is married he/she is to be killed by stoning.
b. Orders of stoning the adulterer were also in previously revealed Books. The present version of Bible still contains the orders of death for an adulterer.
c. There are some Verses of the Noble Qur'ân that have been abrogated, and their orders have also been abrogated. In the narration under discussion the Verse has been abrogated but the orders of stoning still exist.

2554. It was narrated that Abu Hurairah said: "Mâ'iz bin Mâlik came to the Prophet ﷺ and said: 'I have committed fornication,' and he (the Prophet ﷺ) turned away from him. He said: 'I have committed fornication,' and he turned away from him. He said: 'I have committed fornication,' and he turned away from him. Then, he said: I have committed

٢٥٥٤ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبَّادُ بْنُ الْعَوَّامِ عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: جَاءَ مَاعِزُ ابْنُ مَالِكٍ إِلَى النَّبِيِّ ﷺ فَقَالَ: إِنِّي زَنَيْتُ. فَأَعْرَضَ عَنْهُ. ثُمَّ قَالَ: إِنِّي قَدْ زَنَيْتُ. فَأَعْرَضَ عَنْهُ. ثُمَّ قَالَ: إِنِّي زَنَيْتُ. فَأَعْرَضَ عَنْهُ. ثُمَّ قَالَ: قَدْ زَنَيْتُ. فَأَعْرَضَ عَنْهُ. حَتَّى

fornication, and he turned away from him, until when he had confessed four times, he ordered that he should be stoned. When he was being struck with the stones, he ran away, but a man caught up with him who had a camel's jawbone in his hand; he struck him and he fell down. The Prophet ﷺ was told about how he fled when the stones hit him, and he said: 'Why did you not let him be?'" (*Hasan*)

أَقَرَّ أَرْبَعَ مَرَّاتٍ. فَأَمَرَ بِهِ أَنْ يُرْجَمَ. فَلَمَّا أَصَابَتْهُ الْحِجَارَةُ أَدْبَرَ يَشْتَدُّ. فَلَقِيَهُ رَجُلٌ بِيَدِهِ لَحْيُ جَمَلٍ. فَضَرَبَهُ فَصَرَعَهُ. فَذُكِرَ لِلنَّبِيِّ ﷺ فِرَارُهُ حِينَ مَسَّتْهُ الْحِجَارَةُ. قَالَ: «فَهَلَّا تَرَكْتُمُوهُ».

تخريج: [إسناده حسن] أخرجه الترمذي، الحدود، باب ماجاء في درء الحد، عن المعترف إذا رجع، ح:١٤٢٨ من حديث محمد بن عمرو به، وقال: هذا حديث حسن ، وصححه الحاكم على شرط مسلم:٤/ ٣٦٣، ووافقه الذهبي وهو في مصنف ابن أبي شيبة:١٠/ ٧٢ عن عباد به باختلاف يسير.

Comments:

a. The crime of fornication is confirmed by confession.
b. This incident proves the greatness of Mâ'iz bin Mâlik, since he accepted laying his life down only for the fear of Allâh.
c. Legal punishments should be executed outside of the mosque premises. If some one confesses his crime of fornication and afterwards renounces his confession, he should not be punished. Imâm Tirmidhi has inferred this conclusion form this incident. (*Jâmi' Tirmidhi* 1428)

2555. It was narrated from 'Imrân bin Husain that a woman came to the Prophet ﷺ and confessed to committing fornication. He issued orders, and her garments were tightened around her (so that her prirate parts would not become uncovered) then he stoned her, then he offered the funeral prayer for her. (*Sahih*)

٢٥٥٥ - حَدَّثَنَا الْعَبَّاسُ بْنُ عُثْمَانَ الدِّمَشْقِيُّ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنَا أَبُو عَمْرٍو: حَدَّثَنِي يَحْيَى بْنُ أَبِي كَثِيرٍ، عَنْ أَبِي قِلَابَةَ، عَنْ أَبِي الْمُهَاجِرِ، عَنْ عِمْرَانَ بْنِ الْحُصَيْنِ أَنَّ امْرَأَةً أَتَتِ النَّبِيَّ ﷺ فَاعْتَرَفَتْ بِالزِّنَا. فَأَمَرَ بِهَا فَشُكَّتْ عَلَيْهَا ثِيَابُهَا. ثُمَّ رَجَمَهَا. ثُمَّ صَلَّى عَلَيْهَا.

تخريج: [صحيح] أخرجه النسائي في الكبرٰى:٤/ ٢٨٤، ح:٧١٨٨ من حديث الأوزاعي به، وقال: لا نعلم أحدًا تابع الأوزاعي على قوله: عن أبي المهاجر، وإنما هو أبو المهلب ، وحديث أبي المهلب أخرجه مسلم، ح:١٦٩٦ وغيره من طريق يحيى بن أبي كثير عن أبي قلابة عنه.

Comments:

a. The clothes were tightened around her body to shield her from nudity.

b. One who has been given legal punishment, his funeral prayers should be offered and he should be buried in the Muslim graveyard.

Chapter 10. Stoning A Jewish Man And Jewish Woman

(المعجم ١٠) - بَابُ رَجْمِ الْيَهُودِيِّ وَالْيَهُودِيَّةِ (التحفة ١٠)

2556. It was narrated from Ibn 'Umar: "The Prophet ﷺ stoned two Jews, and I was among those who stoned them. I saw (the man) trying to shield (the woman) from the stones." (***Sahih***)

٢٥٥٦ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا عَبْدُ اللهِ بْنُ نُمَيْرٍ عَنْ عُبَيْدِ اللهِ بْنِ عُمَرَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ أَنَّ النَّبِيَّ ﷺ رَجَمَ يَهُودِيَّيْنِ. أَنَا فِيمَنْ رَجَمَهُمَا. فَلَقَدْ رَأَيْتُهُ وَإِنَّهُ يَسْتُرُهَا مِنَ الْحِجَارَةِ.

تخريج: أخرجه مسلم، الحدود، باب رجم اليهود، أهل الذمة في الزنى، ح:١٦٩٩ من حديث عبيدالله بن عمر به مطولاً، وأصله متفق عليه من حديث مالك عن نافع به.

2557. It was narrated from Jâbir bin Samurah that the Prophet ﷺ stoned a Jewish man and a Jewish woman. (***Sahih***)

٢٥٥٧ - حَدَّثَنَا إِسْمَاعِيلُ بْنُ مُوسَى: حَدَّثَنَا شَرِيكٌ عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ أَنَّ النَّبِيَّ ﷺ رَجَمَ يَهُودِيًّا وَيَهُودِيَّةً.

تخريج: [صحيح] أخرجه الترمذي، الحدود، باب ماجاء في رجم أهل الكتاب، ح:١٤٣٧ من حديث شريك به، وقال: حسن غريب * شريك القاضي عنعن، وهو مدلس كما في كتب المدلسين، والحديث السابق شاهد له.

Comments:

a. The punishment of stoning was present in previously revealed texts. This punishment exists in the Torah.

b. Some Islamic legal punishments in an Islamic state are applicable even on non-Muslims.

2558. It was narrated that Barâ' bin 'Âzib said: "The Messenger of Allâh ﷺ passed by a Jew with a blackened face who had been flogged. He called them and said: 'Is this the punishment for the adulterer that you find in your Book?' They said: 'Yes.' Then he called one of their scholars and said: 'I adjure you by Allâh Who

٢٥٥٨ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ عَبْدِ اللهِ بْنِ مُرَّةَ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ: مَرَّ النَّبِيُّ ﷺ بِيَهُودِيٍّ مُحَمَّمٍ مَجْلُودٍ. فَدَعَاهُمْ فَقَالَ: «هٰكَذَا تَجِدُونَ فِي كِتَابِكُمْ حَدَّ الزَّانِي؟» قَالُوا: نَعَمْ. فَدَعَا رَجُلاً مِنْ عُلَمَائِهِمْ فَقَالَ: «أَنْشُدُكَ بِاللهِ الَّذِي أَنْزَلَ التَّوْرَاةَ عَلَى مُوسَى،

أَهٰكَذَا تَجِدُونَ حَدَّ الزَّانِي؟» قَالَ: لاَ. وَلَوْلاَ أَنَّكَ نَشَدْتَنِي لَمْ أُخْبِرْكَ. نَجِدُ حَدَّ الزَّانِي، فِي كِتَابِنَا، الرَّجْمَ. وَلٰكِنَّهُ كَثُرَ فِي أَشْرَافِنَا الرَّجْمُ. فَكُنَّا إِذَا أَخَذْنَا الشَّرِيفَ تَرَكْنَاهُ. وَكُنَّا إِذَا أَخَذْنَا الضَّعِيفَ أَقَمْنَا عَلَيْهِ الْحَدَّ. فَقُلْنَا: تَعَالَوْا فَلْنَجْتَمِعْ عَلَى شَيْءٍ نُقِيمُهُ عَلَى الشَّرِيفِ وَالْوَضِيعِ. فَاجْتَمَعْنَا عَلَى التَّحْمِيمِ وَالْجَلْدِ، مَكَانَ الرَّجْمِ. فَقَالَ النَّبِيُّ ﷺ: «اللَّهُمَّ إِنِّي أَوَّلُ مَنْ أَحْيَا أَمْرَكَ، إِذْ أَمَاتُوهُ». وَأَمَرَ بِهِ فَرُجِمَ.

sent down the Tawrâh (Torah) to Musa! Is this the punishment for the adulterer that you find in your Book?' He said: 'No; if you had not adjured me by Allâh, I would not have told you. The punishment for the adulterer that we find in our Book is stoning, but many of our nobles were being stoned (because of the prevalence of adultery among them), so if we caught one of our nobles (committing adultery), we would let him go; but if we caught one of the weak among us, we would carry out the punishment on him. We said: "Come, let us agree upon something that we may impose on both noble and weak alike." So we agreed to blacken the face and whip them, instead of stoning.' The Prophet ﷺ said: 'O Allâh, I am the first of those who revive Your command which they had killed off,' and he issued orders that (the man) be stoned." (*Sahih*)

تخريج: [صحيح] تقدم، ح: ٢٣٢٧ مختصرًا.

Comments:

a. This is a deviation which the Jewish people strayed into; to make a law and attribute it to Allâh. Muslims are warned to restrain themselves from this wrongdoing.
b. Those customs which are in contradiction of Divine law, should be brought in confirmation of the Divine law.
c. The present version of the Bible contains the orders of death for an adulterer.
d. The law should be applied on nobles and weak alike .

Chapter 11. One Who Commits Immoral Actions Openly

(المعجم ١١) - بَابُ مَنْ أَظْهَرَ الفَاحِشَةَ (التحفة ١١)

2559. It was narrated from Ibn

٢٥٥٩ - حَدَّثَنَا الْعَبَّاسُ بْنُ الْوَلِيدِ الدِّمَشْقِيُّ:

'Abbâs that the Messenger of Allâh ﷺ said: "If I were to stone anyone without proof, I would have stoned so-and-so, for there is obviously doubt concerning her speech, her appearance and those who enter upon her." (*Sahih*)

حَدَّثَنَا زَيْدُ بْنُ يَحْيَى بْنِ عُبَيْدٍ: حَدَّثَنَا اللَّيْثُ ابْنُ سَعْدٍ عَنْ عُبَيْدِ اللهِ بْنِ أَبِي جَعْفَرٍ، عَنْ أَبِي الأَسْوَدِ، عَنْ عُرْوَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَوْ كُنْتُ رَاجِماً أَحَدًا بِغَيْرِ بَيِّنَةٍ، لَرَجَمْتُ فُلَانَةَ. فَقَدْ ظَهَرَ مِنْهَا الرِّيبَةُ فِي مَنْطِقِهَا وَهَيْئَتِهَا وَمَنْ يَدْخُلُ عَلَيْهَا».

تخريج: [**إسناده صحيح**] وصححه البوصيري، والحديث الآتي شاهد له.

2560. It was narrated that Qâsim bin Muhammad said: "Ibn 'Abbâs mentioned two people who had engaged in the process of *Li'ân*.[1] Ibn Shaddâd said to him: 'Is this the one of whom the Messenger of Allâh ﷺ said: "If I were to stone anyone without proof I would have stoned so-and-so." Ibn 'Abbâs said: 'No, that was a woman who, (although she was a Muslim), used to expose herself.'"[2] (*Sahih*)

٢٥٦٠ - حَدَّثَنَا أَبُو بَكْرِ بْنُ خَلَّادٍ الْبَاهِلِيُّ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي الزِّنَادِ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ قَالَ: ذَكَرَ ابْنُ عَبَّاسٍ الْمُتَلَاعِنَيْنِ. فَقَالَ لَهُ ابْنُ شَدَّادٍ: هِيَ الَّتِي قَالَ لَهَا رَسُولُ اللهِ ﷺ: «لَوْ كُنْتُ رَاجِماً أَحَداً بِغَيْرِ بَيِّنَةٍ لَرَجَمْتُهَا؟» فَقَالَ ابْنُ عَبَّاسٍ: تِلْكَ امْرَأَةٌ أَعْلَنَتْ.

تخريج: أخرجه البخاري، الحدود، باب من أظهر الفاحشة واللطخ والتهمة بغير بينة، ح:٦٨٥٥، ومسلم، اللعان، ح:١٤٩٧ من حديث سفيان بن عيينة به.

Comments:

a. Stoning to death is the severest physical punishment so it should not be executed until the validity of the crime is confirmed, or the crime is confessed.
b. Four male eyewitness are required as evidence to warrant the punishment of stoning.
c. A warning can be issued to the persons of doubtful and loose moral character. They can be tried under penalization.

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[1] See no. 2066 and those that follow it.

[2] Meaning her blatant misconduct.

Chapter 12. Those Who Do The Action Of The People Of Lut

(المعجم ١٢) - بَابُ مَنْ عَمِلَ عَمَلَ قَوْمِ لُوطٍ (التحفة ١٢)

2561. It was narrated from Ibn 'Abbâs that the Messenger of Allâh ﷺ said: "Whoever you find doing the action of the people of Lut, kill the one who does it, and the one to whom it is done." (*Hasan*)

٢٥٦١ - حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ وَ أَبُو بَكْرِ ابْنُ خَلَّادٍ قَالَا: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ عَنْ عَمْرِو بْنِ أَبِي عَمْرٍو، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «مَنْ وَجَدْتُمُوهُ يَعْمَلُ عَمَلَ قَوْمِ لُوطٍ، فَاقْتُلُوا الْفَاعِلَ وَالْمَفْعُولَ بِهِ».

تخريج: [إسناده حسن] أخرجه أبو داود، الحدود، باب فيمن عمل عمل قوم لوط، ح:٤٤٦٢ من حديث عبدالعزيز الدراوردي به، وصححه الضياء، وابن الجارود، ح:٨٢٠، والحاكم:٤/ ٣٥٥، والذهبي.

2562. It was narrated from Abu Hurairah that the Prophet ﷺ said concerning those who do the action of the people of Lut: "Stone the upper and the lower, stone them both." (*Hasan*)

٢٥٦٢ - حَدَّثَنَا يُونُسُ بْنُ عَبْدِ الْأَعْلَىٰ: أَخْبَرَنِي عَبْدُ اللهِ بْنُ نَافِعٍ: أَخْبَرَنِي عَاصِمُ بْنُ عُمَرَ عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ فِي الَّذِي يَعْمَلُ عَمَلَ قَوْمِ لُوطٍ. قَالَ: «ارْجُمُوا الْأَعْلَىٰ وَالْأَسْفَلَ. ارْجُمُوهُمَا جَمِيعاً».

تخريج: [حسن] أخرجه الترمذي، الحدود، باب ماجاء في حد اللوطي، ح:١٤٥٦ من حديث عاصم به معلقًا من غير سند، وقال: عاصم يضعّف في الحديث من قبل حفظه ، والحديث السابق شاهد له.

Comments:

a. Sodomy is one of the most immoral actions and a mortal sin. Its punishment is more severe than the punishment of illegal sexual intercourse.

b. Mostly people call male to male sexual action *Liwât*, in Arabic, which is totally wrong, because this word is derived from the name of a pious Prophet Lut, he used to warn his people from this mortal sin. He forbade and threatened his people with severe punishment but his people refused to listen to him.

   In the *Sunnah* this act is called 'the act of the people of Lut.'

c. The punishment of this crime is death whether committed by married or unmarried persons.

2563. It was narrated from Jâbir bin 'Abdullâh that the Messenger of Allâh ﷺ said: "The thing that I most fear for my nation is the action of the people of Lut." (***Da'if***)

٢٥٦٣ - حَدَّثَنَا أَزْهَرُ بْنُ مَرْوَانَ: حَدَّثَنَا عَبْدُ الْوَارِثِ بْنُ سَعِيدٍ: [حَدَّثَنَا] الْقَاسِمُ بْنُ عَبْدِ الْوَاحِدِ، عَنْ عَبْدِ اللهِ بْنِ مُحَمَّدِ بْنِ عَقِيلٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: **«إِنَّ أَخْوَفَ مَا أَخَافُ عَلَى أُمَّتِي، عَمَلُ قَوْمِ لُوطٍ»**.

تخريج: [إسناده ضعيف] أخرجه الهيثم بن خلف الدوري في ذم اللواط (٥٥) من حديث عبدالوارث به، وتابعه همام بن يحيى عند الترمذي، ح:١٤٥٧ وغيره، وحسنه الترمذي، وصححه الحاكم:٤/٣٥٧، والذهبي * القاسم بن عبدالواحد روى عنه جماعة، ووثقه ابن حبان، والحاكم وغيرهما، فحديثه لا ينزل عن درجة الحسن، وابن عقيل ضعيف تقدم، ح:٣٩٠.

Comments:

a. We as a Muslim nation should be more careful and abstain from the fears and dangers about which the Prophet ﷺ showed his concerns.
b. If anyone is tainted with this sin and his sin is still hidden from the people, he should think that till now Allâh has kept his secret, He can let it out at anytime. What will happen and how much humiliation he will have to bear if this thing were made open to all, how will he face such an ugly situation. He who is involved in this sin should sincerely repent and ask Allâh's forgiveness.

Chapter 13. One Who Has Intercourse With A *Mahram* Relative And One Who Has Intercourse With An Animal

(المعجم ١٣) - بَابُ مَنْ أَتَى ذَاتَ مَحْرَمٍ وَمَنْ أَتَى بَهِيمَةً (التحفة ١٣)

2564. It was narrated from Ibn 'Abbâs that the Messenger of Allâh ﷺ said: "Whoever has intercourse with a *Mahram* relative, kill him; and whoever has intercourse with an animal, kill him, and kill the animal." (***Sahih***)

٢٥٦٤ - حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ الدِّمَشْقِيُّ: حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ عَنْ إِبْرَاهِيمَ ابْنِ إِسْمَاعِيلَ، عَنْ دَاوُدَ بْنِ الْحُصَيْنِ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: **«مَنْ وَقَعَ عَلَى ذَاتِ مَحْرَمٍ فَاقْتُلُوهُ. وَمَنْ وَقَعَ عَلَى بَهِيمَةٍ فَاقْتُلُوهُ، وَاقْتُلُوا الْبَهِيمَةَ»**.

تخريج: [صحيح] أخرجه الترمذي، الحدود، باب ماجاء فيمن يقول للآخر يامخنث، ح:١٤٦٢ من حديث ابن أبي فديك ببعضه، وقال: إبراهيم بن إسماعيل يضعف في الحديث وانظر، ح:١٠٣٢، ٢٥٦١، ٢٥٦٢ يغنيان عنه وفي الوقوع على ذات رحم شاهد يأتي، ح:٢٦٠٧ .

Comments:

a. He who marries his step mother, his punishment is death. (See no. 2607). This principle applies to all other relationships which fall under *Mahram* relatives like sister, daughter, niece, daughter of sister and so on. *Mahram* means close relatives with whom marriage is illegal according to Divine law.

b. One who performs sexual intercourse with an animal, his punishment is also death.

c. If the animal is not the property of the criminal, it should also be killed and its price should be paid to the owner of the animal from the bequest of the criminal.

Chapter 14. Carrying Out Legal Punishment On Slave Women

(المعجم ١٤) - بَابُ إِقَامَةِ الْحُدُودِ عَلَى الْإِمَاءِ (التحفة ١٤)

2565. It was narrated that Abu Hurairah, Zaid bin Khâlid and Shibl said: "We were with the Prophet ﷺ and a man asked him about a slave woman who commits fornication before she is married. He said: 'Whip her, and if she commits fornication (again), whip her (again).' Then he said, on the third or fourth time: 'Then sell her, even if that is for a rope of hair.'" (*Sahih*)

٢٥٦٥ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَ مُحَمَّدُ بْنُ الصَّبَّاحِ، قَالاَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللهِ بْنِ عَبْدِ اللهِ، عَنْ أَبِي هُرَيْرَةَ، وَ زَيْدِ بْنِ خَالِدٍ، و شِبْلٍ قَالُوا: كُنَّا عِنْدَ النَّبِيِّ ﷺ. فَسَأَلَهُ رَجُلٌ عَنِ الأَمَةِ تَزْنِي قَبْلَ أَنْ تُحْصَنَ. فَقَالَ: «اجْلِدْهَا. فَإِنْ زَنَتْ فَاجْلِدْهَا». ثُمَّ قَالَ: فِي الثَّالِثَةِ أَوْ فِي الرَّابِعَةِ: «فَبِعْهَا وَلَوْ بِحَبْلٍ مِنْ شَعَرٍ».

تخريج: أخرجه البخاري، العتق، باب كراهية التطاول على الرقيق، وقوله: عبدي أو أمتي، ح:٢٥٥٥ من حديث ابن عيينة مختصرًا، ومسلم، الحدود، باب رجم اليهود، أهل الذمة في الزنى، ح:١٧٠٤ من حديث الزهري به، وقول ابن عيينة: وشبل ، وهم كما حققه النسائي وغيره، راجع التهذيب وغيره.

2566. 'Âishah narrated that the Messenger of Allâh ﷺ said: "If a slave woman commits fornication then whip her, and if she commits fornication then whip her, and if she commits fornication then whip her, and if she commits fornication then whip her, then

٢٥٦٦ - حَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ، قَالَ: أَنْبَأَنَا اللَّيْثُ بْنُ سَعْدٍ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ عَمَّارِ بْنِ أَبِي فَرْوَةَ أَنَّ مُحَمَّدَ بْنَ مُسْلِمٍ حَدَّثَهُ أَنَّ عُرْوَةَ حَدَّثَهُ أَنَّ عَمْرَةَ بِنْتَ عَبْدِ الرَّحْمٰنِ حَدَّثَتْهُ أَنَّ عَائِشَةَ حَدَّثَتْهَا أَنَّ رَسُولَ

اللهِ ﷺ قَالَ: «إِذَا زَنَتِ الأَمَةُ فَاجْلِدُوهَا. فَإِنْ زَنَتْ فَاجْلِدُوهَا. فَإِنْ زَنَتْ فَاجْلِدُوهَا. فَإِنْ زَنَتْ فَاجْلِدُوهَا. ثُمَّ بِيعُوهَا وَلَوْ بِضَفِيرٍ».

وَالضَّفِيرُ الْحَبْلُ.

sell her even if that is for a rope." (*Sahih*)

And *Dafir* means: rope.

تخريج: [صحيح] أخرجه النسائي في الكبرى: ٤/ ٣٠٣، ح: ٧٢٦٤ من حديث الليث به، وضعفه البوصيري من أجل عمار بن أبي فروة، ضعفه العقيلي، وابن الجارود وغيرهما، والحديث السابق شاهد له.

Comments:

a. If a slave or slave woman commits fornication, punishment of stoning to death cannot be given to them.
b. Punishment of a slave or slave woman for committing fornication is fifty lashes.
c. The reason behind the principle of not applying the punishment of death to a slave or slave woman, is to save the damages of the master because he is not involved in the crime. He/she cannot be sent on exile for the same reason. It is better to sell the slave to some other person to make a change in their environment for the purpose of saving them from sin.

Chapter 15. The Legal Punishment For Slander

(المعجم ١٥) - بَابُ حَدِّ الْقَذْفِ

(التحفة ١٥)

2567. It was narrated that 'Âishah said: "When my innocence was revealed, the Messenger of Allâh ﷺ stood on the pulpit and mentioned that, and he recited Qur'ân. When he came down, he ordered that the legal punishment (of slandering) be carried out on two men and a woman." (***Hasan***)

٢٥٦٧ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ عَبْدِ اللهِ بْنِ أَبِي بَكْرٍ، عَنْ عَمْرَةَ، عَنْ عَائِشَةَ قَالَتْ: لَمَّا نَزَلَ عُذْرِي، قَامَ رَسُولُ اللهِ ﷺ عَلَى الْمِنْبَرِ فَذَكَرَ ذٰلِكَ وَتَلاَ الْقُرْآنَ. فَلَمَّا نَزَلَ أَمَرَ بِرَجُلَيْنِ وَامْرَأَةٍ فَضُرِبُوا حَدَّهُمْ.

تخريج: [إسناده حسن] أخرجه أبو داود، الحدود، باب: في حد القاذف، ح: ٤٤٧٤ من حديث ابن أبي عدي به، أخرجه الترمذي، ح: ٣١٨١ عن محمد بن بشار به، وقال: حسن غريب * وابن إسحاق صرح بالسماع عند البيهقي: ٨/ ٢٥٠.

Comments:

a. On return from the expedition of Banu Mustaliq, which is also known as the Muraisi' expedition, some hypocrites made an allegation of adultery against 'Âishah, the Mother of the Believers. According to the research of Maulana Safiur-Rahmân Mubârakpuri, this incident happened on the 5th of

Sha'bân 5 AH. (*Ar-Rahiqul-Makhtum*) In this connection legal punishment was passed against some true Muslims. This punishment was terminated after the Revelation and they were pardoned. The hypocrites who made the allegation against 'Âishah ﷺ were not punished due to lack of evidence against them, but they will meet their punishment in the Hereafter.

b. The two males and one female who were given the legal punishment were Hassân bin Thâbit, Mistah bin Uthâthah, and Hamnah bint Jahsh.

c. The accusation of adultery against an innocent person is a great crime and its punishment is eighty lashes.

2568. It was narrated from Ibn 'Abbâs that the Prophet ﷺ said: "If one man says to another: 'O effeminate one!' give him twenty lashes. And if one man says to another: 'O homosexual!' give him twenty lashes." (***Da'if***)

٢٥٦٨ - حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ: حَدَّثَنِي ابْنُ أَبِي حَبِيبَةَ، عَنْ دَاوُدَ بْنِ الْحُصَيْنِ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ ﷺ قَالَ: «**إِذَا قَالَ الرَّجُلُ لِلرَّجُلِ: يَا مُخَنَّثُ فَاجْلِدُوهُ عِشْرِينَ. وَإِذَا قَالَ الرَّجُلُ لِلرَّجُلِ: يَا لُوطِيُّ فَاجْلِدُوهُ عِشْرِينَ**».

تخريج: [**إسناده ضعيف**] أخرجه الترمذي، الحدود، باب ماجاء فيمن يقول للآخر يامخنث، ح:١٤٦٢ من حديث ابن أبي فديك به مختصرًا، انظر، ح:٢٥٦٤ لعلته.

Comments:

a. It is mentioned in *Hadith* no. 2571, with reference of 'Ali bin Abu Tâlib, that the Prophet ﷺ gave the punishment of forty lashes. 'Ali did not consider it a fixed punishment. 'Umar increased this punishment and made it eighty lashes with the consultation of other Companions. 'Abdur Rahmân bin 'Awf suggested this increase and others did not differ in this matter. (*Sahih Muslim*, 1706)

Chapter 16. The Legal Punishment For Drunkenness

(المعجم ١٦) - **بَابُ حَدِّ السَّكْرَانِ**

(التحفة ١٦)

2569. 'Ali bin Abu Tâlib said: "I would not pay the blood money (*Diyah*[1]) for those on whom I carried out the legal punishment, except for the wine-drinker. The Messenger of Allâh ﷺ did not institute anything in that case,

٢٥٦٩ - حَدَّثَنَا إِسْمَاعِيلُ بْنُ مُوسَى: حَدَّثَنَا شَرِيكٌ عَنْ أَبِي حُصَيْنٍ، عَنْ عُمَيْرِ بْنِ سَعِيدٍ؛ ح: وَحَدَّثَنَا عَبْدُ اللهِ بْنُ مُحَمَّدٍ الزُّهْرِيُّ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ: حَدَّثَنَا مُطَرِّفٌ، سَمِعْتُهُ، عَنْ عُمَيْرِ بْنِ سَعِيدٍ قَالَ: قَالَ عَلِيٌّ

[1] This applies if the person dies as a result of the legal punishment.

rather it is something that we would do."[1] (*Sahih*)

ابْنُ أَبِي طَالِبٍ: مَا كُنْتُ أَدِي مَنْ أَقَمْتُ عَلَيْهِ الْحَدَّ. إِلَّا شَارِبَ الْخَمْرِ. فَإِنَّ رَسُولَ اللهِ ﷺ لَمْ يَسُنَّ فِيهِ شَيْئاً. إِنَّمَا هُوَ شَيْءٌ جَعَلْنَاهُ نَحْنُ.

تخريج: أخرجه البخاري، الحدود، باب الضرب بالجريد والنعال، ح:٦٧٧٨، ومسلم، الحدود، باب حد الخمر، ح:١٧٠٧ من حديث أبي حصين به.

2570. It was narrated that Anas bin Mâlik said: "The Messenger of Allâh ﷺ used to beat (offenders) for drinking wine with sandals and date-palm stalks." (*Sahih*)

٢٥٧٠ - حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا سَعِيدٌ. ح وَحَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ عَنْ هِشَامٍ الدَّسْتَوَائِيِّ، جَمِيعاً عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كَانَ رَسُولُ اللهِ ﷺ يَضْرِبُ فِي الْخَمْرِ بِالنِّعَالِ وَالْجَرِيدِ.

تخريج: أخرجه البخاري، الحدود، باب ماجاء في ضرب شارب الخمر، ح:٦٧٧٣، ٦٧٧٦، ومسلم، الحدود، الباب السابق، ح:١٧٠٦ من حديث هشام الدستوائي به بألفاظ متقاربة المعنى.

Comments:

a. There is no fixed range of the maximum or minimum punishment for drinking wine, that is why there is the possibility of awarding a greater or lesser punishment. The range fixed by 'Umar with the consultation of the Companions is eighty lashes and there should be no change in it.
b. In other punishments the offender is whipped, but in this punishment he can be beaten with sandals or sticks.
c. The Companions of the Prophet ﷺ agreed upon the punishment of eighty lashes, so eighty lashes is the correct punishment.

2571. Hudain bin Mundhir said: "When Walid bin 'Uqbah was brought to 'Uthmân, they had testified against him. He said to

٢٥٧١ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا ابْنُ عُلَيَّةَ عَنْ سَعِيدِ بْنِ أَبِي عَرُوبَةَ، عَنْ عَبْدِ اللهِ بْنِ الدَّانَاجِ، سَمِعْتُ حُضَيْنَ بْنَ الْمُنْذِرِ

[1] The meaning of the narration is that they would not pay the blood money if someone died as a result of being administered the prescribed punishment, except in the case of the drinker who was to receive a number of lashes. If he died as a result of that punishment, then we would pay the blood money to his relatives, because his punishment was not prescribed by the Prophet ﷺ.

الرَّقَاشِيِّ؛ ح: وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ ابْنِ أَبِي الشَّوَارِبِ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ الْمُخْتَارِ: حَدَّثَنَا عَبْدُ اللهِ بْنُ فَيْرُوزَ الدَّانَاجُ، قَالَ: حَدَّثَنِي حُضَيْنُ بْنُ الْمُنْذِرِ، قَالَ: لَمَّا جِيءَ بِالْوَلِيدِ بْنِ عُقْبَةَ إِلَى عُثْمَانَ، قَدْ شَهِدُوا عَلَيْهِ، قَالَ لِعَلِيٍّ: دُونَكَ ابْنَ عَمِّكَ، فَأَقِمْ عَلَيْهِ الْحَدَّ. فَجَلَدَهُ عَلِيٌّ. وَقَالَ: جَلَدَ رَسُولُ اللهِ ﷺ أَرْبَعِينَ. وَجَلَدَ أَبُو بَكْرٍ أَرْبَعِينَ. وَجَلَدَ عُمَرُ ثَمَانِينَ. وَكُلٌّ سُنَّةٌ.

'Ali: 'You are close to your uncle's son, so carry out the legal punishment on him.' So 'Ali whipped him. He said: 'The Messenger of Allâh ﷺ gave forty lashes, and Abu Bakr gave forty lashes, and 'Umar gave eighty, and all are *Sunnah*.'" (*Sahih*)

تخريج: أخرجه مسلم، الحدود، باب حد الخمر، ح:١٧٠٧ من حديث ابن علية به، ومن حديث عبدالعزيز بن المختار به.

Comments:

Acting in accordance with the Rightly-Guided Caliphs is *Sunnah*. The Prophet ﷺ said, 'Follow me and the *Sunnah* of my the Rightly-Guided caliphs." This can be quoted as proof. (*Jâmi' Tirmidhi* 2676)

Chapter 17. One Who Drinks Wine Repeatedly

(المعجم ١٧) - بَابُ مَنْ شَرِبَ الْخَمْرَ مِرَارًا (التحفة ١٧)

٢٥٧٢ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا شَبَابَةُ عَنِ ابْنِ أَبِي ذِئْبٍ، عَنِ الْحَارِثِ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**إِذَا سَكِرَ فَاجْلِدُوهُ. فَإِنْ عَادَ فَاجْلِدُوهُ. فَإِنْ عَادَ فَاجْلِدُوهُ**» ثُمَّ قَالَ فِي الرَّابِعَةِ: «**فَإِنْ عَادَ فَاضْرِبُوا عُنُقَهُ**».

2572. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "If he gets drunk, then whip him. If he does it again, then whip him. If he does it again, then whip him.' And he said concerning the fourth time: 'If he does it again, then strike his neck (i.e., execute him).'" (*Sahih*)

تخريج: [**إسناده صحيح**] أخرجه النسائي، الأشربة، ذكر الروايات المغلظات في شرب الخمر، ح:٥٦٦٥ من حديث شبابة، وأخرجه أبو داود، ح:٤٤٨٤ من حديث ابن أبي ذئب، وصححه ابن الجارود، ح:٨٣١، وابن حبان، ح:١٥١٧، والحاكم:٤/٣٧١ على شرط مسلم، ووافقه الذهبي برمزه:خ م!.

2573. It was narrated from Mu'âwiyah bin Abu Sufyân that the Messenger of Allâh ﷺ said: "If they drink wine, then whip them. If they drink (again), then whip them. If they drink (again), then whip them. If they drink (again), then kill them." (*Hasan*)

٢٥٧٣ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا شُعَيْبُ بْنُ إِسْحَاقَ: حَدَّثَنَا سَعِيدُ بْنُ أَبِي عَرُوبَةَ عَنْ عَاصِمِ بْنِ بَهْدَلَةَ، عَنْ ذَكْوَانَ أَبِي صَالِحٍ، عَنْ مُعَاوِيَةَ بْنِ أَبِي سُفْيَانَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِذَا شَرِبُوا الْخَمْرَ فَاجْلِدُوهُمْ. ثُمَّ إِذَا شَرِبُوا فَاجْلِدُوهُمْ. ثُمَّ إِذَا شَرِبُوا فَاجْلِدُوهُمْ. ثُمَّ إِذَا شَرِبُوا فَاقْتُلُوهُمْ».

تخريج: **[إسناده حسن]** أخرجه أبو داود، الحدود، باب: إذا تتابع في شرب الخمر، ح:٤٤٨٢ من حديث عاصم به، وصححه ابن حبان(موارد)، ح:١٥١٩، والذهبي في تلخيص المستدرك: ٤/ ٣٧٢.

Comments:

According to Imâm Tirmidhi the order of killing a drunkard existed, but later on it was abrogated. Imâm Muhammad bin Ishâq reported from Muhammad bin Munkadir, and he from Jâbir bin Abdullâh that he said, that the Prophet ﷺ said, "Whip him and if he drinks fourth time, kill him." Afterwards a man was brought to him who had drunk a fourth time but the Prophet ﷺ did not order killing him. Zuhri also reported similarly from Qabish bin Zowaib from the Prophet ﷺ. Based on this account, the majority of the scholars affirm the orders of abrogation. There was no disagreement on this point among the scholars of the past and those who came after them. (*Jâmi' Tirmidhi* 1444.)

Chapter 18. The Legal Punishment Must Be Carried Out On The Old And The Sick (When They Deserve It)

(المعجم ١٨) - بَابُ الْكَبِيرِ وَالْمَرِيضِ يَجِبُ عَلَيْهِ الْحَدُّ (التحفة ١٨)

2574. It was narrated that Sa'eed bin Sa'd bin 'Ubâdah said: "There was a man living among our dwellings who had a physical defect, and to our astonishment he was seen with one of the slave women of the dwellings, committing illegal sex with her. Sa'd bin 'Ubâdah referred his case to the Messenger of Allâh ﷺ, who said: 'Give him one hundred

٢٥٧٤ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ نُمَيْرٍ: حَدَّثَنَا مُحَمَّدُ بْنُ إِسْحَاقَ عَنْ يَعْقُوبَ بْنِ عَبْدِ اللهِ بْنِ الْأَشَجِّ، عَنْ أَبِي أُمَامَةَ بْنِ سَهْلٍ [بْنِ حُنَيْفٍ،] عَنْ سَعِيدِ بْنِ سَعْدِ بْنِ عُبَادَةَ قَالَ: كَانَ بَيْنَ أَبْيَاتِنَا رَجُلٌ مُخْدَجٌ ضَعِيفٌ. فَلَمْ يُرَعْ إِلَّا وَهُوَ عَلَى أَمَةٍ مِنْ إِمَاءِ الدَّارِ يَخْبُثُ بِهَا. فَرَفَعَ شَأْنَهُ سَعْدُ

lashes.' They said: 'O Prophet of Allâh, he is too weak to bear that. If we give him one hundred lashes he will die.' He said: 'Then take a branch with a hundred twigs and hit him once.'" (*Sahih*)

Another chain with similar wording.

ابْنُ عُبَادَةَ إِلَى رَسُولِ اللهِ ﷺ. فَقَالَ: «اجْلِدُوهُ ضَرْبَ مِائَةِ سَوْطٍ» قَالُوا: يَا نَبِيَّ اللهِ هُوَ أَضْعَفُ مِنْ ذٰلِكَ. لَوْ ضَرَبْنَاهُ مِائَةَ سَوْطٍ مَاتَ. قَالَ: «فَخُذُوا لَهُ [عِثْكَالاً] فِيهِ مِائَةُ شِمْرَاخٍ، فَاضْرِبُوهُ ضَرْبَةً وَاحِدَةً».

حدّثنا سُفْيَانُ بْنُ وَكِيعٍ: حَدَّثَنَا الْمُحَارِبِيُّ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ يَعْقُوبَ بْنِ عَبْدِ اللهِ، عَنْ أَبِي أُمَامَةَ بْنِ سَهْلٍ، عَنْ سَعْدِ بْنِ عُبَادَةَ، عَنِ النَّبِيِّ ﷺ، نَحْوَهُ.

تخريج: [صحيح] أخرجه ابن أبي عاصم في الآحاد والمثاني: ٤/٧، ح: ٢٠٢٤ عن أبي بكر ابن أبي شيبة به، أخرجه أحمد: ٥/٢٢٢ من طريق آخر عن ابن إسحاق به، وضعفه البوصيري من أجل عنعنة ابن إسحاق، وله شاهد صحيح عند أبي داود، ح: ٤٤٧٢، وصححه ابن الجارود، ح: ٨١٧.

Comments:

a. If an offender is not given the punishment of death, but only the punishment of lashes, and there is the possibility of his death while executing the punishment, it can be lessened.

b. This concession is only for old and sick people who cannot bear the severity of the punishment, or there is no hope of them surviving.

c. In the case of a person whose sickness is curable, his punishment may be delayed until he gets well.

Chapter 19. One Who Brandishes His Weapon

(المعجم ١٩) - بَابُ مَنْ شَهَرَ السِّلَاحَ (التحفة ١٩)

2575. It was narrated from Abu Hurairah that the Prophet ﷺ said: "Whoever bears weapons against us is not one of us." (*Sahih*)

٢٥٧٥ - حَدَّثَنَا يَعْقُوبُ بْنُ حُمَيْدِ بْنِ كَاسِبٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ، عَنْ سُهَيْلٍ [ابْنِ أَبِي صَالِحٍ،] عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: وَحَدَّثَنَا الْمُغِيرَةُ بْنُ عَبْدِ الرَّحْمٰنِ، عَنِ ابْنِ عَجْلَانَ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ، وَحَدَّثَنَا أَنَسُ بْنُ عِيَاضٍ،

عَنْ أَبِي مَعْشَرٍ، عَنْ مُحَمَّدِ بْنِ كَعْبٍ وَ
مُوسى بْنِ يَسَارٍ، عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ ﷺ
قَالَ: «مَنْ حَمَلَ عَلَيْنَا السِّلاَحَ فَلَيْسَ مِنَّا».

تخريج: أخرجه مسلم، الإيمان، باب قول النبي ﷺ: «من غشنا فليس منا» ح:١٠١ من حديث ابن حازم به.

2576. It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ said: "Whoever bears weapons against us is not one of us.'" (*Sahih*)

٢٥٧٦ - حَدَّثَنَا عَبْدُ اللهِ بْنُ عَامِرِ بْنِ الْبَرَّادِ ابْنِ يُوسُفَ بْنِ أَبِي بُرْدَةَ بْنِ أَبِي مُوسٰى الأَشْعَرِيِّ، قَالَ: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ عُبَيْدِ اللهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: **«مَنْ حَمَلَ عَلَيْنَا السِّلاَحَ فَلَيْسَ مِنَّا».**

تخريج: أخرجه مسلم، الإيمان، باب قول النبي ﷺ: «من حمل علينا السلاح فليس منا» ح:٩٨ من حديث أبي أسامة به.

2577. It was narrated from Abu Musa Al-Ash'ari that the Messenger of Allâh ﷺ said: "Whoever brandishes weapons against us is not one of us.'" (*Sahih*)

٢٥٧٧ - حَدَّثَنَا مَحْمُودُ بْنُ غَيْلاَنَ و أَبُو كُرَيْبٍ وَ يُوسُفُ بْنُ مُوسٰى وَ عَبْدُ اللهِ بْنُ الْبَرَّادِ قَالُوا: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ بُرَيْدٍ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسى الأَشْعَرِيِّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: **«مَنْ شَهَرَ عَلَيْنَا السِّلاَحَ فَلَيْسَ مِنَّا».**

تخريج: أخرجه البخاري، الفتن، باب قول النبي ﷺ: «من حمل علينا السلاح فليس منا» ح:٧٠٧١ من حديث أبي أسامة به، ومسلم، الإيمان، الباب السابق، ح:٩٩ من حديث عبدالله بن البراد به.

Comments:

a. Frightening or threatening to kill a Muslim is a great sin.
b. To attack a Muslim or fight with him is a great sin.
c. 'Is not one of us' means that this is not an Islamic attitude or such an action is against the prestige and status of a Muslim.

Chapter 20. Those Who Engage In Banditry And Spread Mischief In The Land

(المعجم ٢٠) - بَابُ مَنْ حَارَبَ وَسَعَى فِي الأَرْضِ فَسَادًا (التحفة ٢٠)

2578. Anas bin Mâlik narrated that some people from (the tribe of) 'Urainah came to us (to Al-Madinah) during the time of the Messenger of Allâh ﷺ, but they did not want to stay in Al-Madinah because the climate did not suit them. He said: "Go out to the camels which belong to us, and drink their milk and urine." So they did that (and recovered), then they apostatized from Islam and killed the herdsman of the Messenger of Allâh ﷺ and stole his camels. The Messenger of Allâh ﷺ sent people after them, and they were brought back. Then he cut off their hands and feet, branded their eyes and left them in Harrah[1] until they died. (*Sahih*)

٢٥٧٨ - حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ: حَدَّثَنَا عَبْدُ الْوَهَّابِ: حَدَّثَنَا حُمَيْدٌ عَنْ أَنَسِ ابْنِ مَالِكٍ أَنَّ أُنَاساً مِنْ عُرَيْنَةَ قَدِمُوا عَلَى عَهْدِ رَسُولِ اللهِ ﷺ فَاجْتَوَوُا الْمَدِينَةَ. فَقَالَ: «لَوْ خَرَجْتُمْ إِلَى ذَوْدٍ لَنَا، فَشَرِبْتُمْ مِنْ أَلْبَانِهَا وَأَبْوَالِهَا» فَفَعَلُوا. فَارْتَدُّوا عَنِ الإِسْلَامِ. وَقَتَلُوا رَاعِيَ رَسُولِ اللهِ ﷺ. وَاسْتَاقُوا ذَوْدَهُ. فَبَعَثَ رَسُولُ اللهِ ﷺ فِي طَلَبِهِمْ. فَجِيءَ بِهِمْ. فَقَطَعَ أَيْدِيَهُمْ وَأَرْجُلَهُمْ وَسَمَرَ أَعْيُنَهُمْ وَتَرَكَهُمْ بِالْحَرَّةِ حَتَّى مَاتُوا.

تخريج: [صحيح] أخرجه النسائي:٧/ ٩٥،٩٦، تحريم الدم، ذكر اختلاف الناقلين لخبر حميد عن أنس بن مالك فيه، ح:٤٠٣٣، ٤٠٣٦ من طرق عن حميد به، وأخرجه مسلم، ح:١٦٧١ من طريق آخر عن عبدالعزيز بن صهيب وحميد عن أنس به، وبه صح الحديث.

2579. It was narrated from 'Âishah that some people raided the she-camels of the Messenger of Allâh ﷺ, so the Prophet ﷺ cut off their hands and feet (on opposite sides) and lanced (gouged out) their eyes. (*Sahih*)

٢٥٧٩ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ وَ مُحَمَّدُ بْنُ الْمُثَنَّى قَالاَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ أَبِي الْوَزِيرِ: حَدَّثَنَا الدَّرَاوَرْدِيُّ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ أَنَّ قَوْماً أَغَارُوا عَلَى لِقَاحِ رَسُولِ اللهِ ﷺ. فَقَطَعَ النَّبِيُّ ﷺ أَيْدِيَهُمْ وَأَرْجُلَهُمْ وَسَمَلَ أَعْيُنَهُمْ.

[1] A volcanic rock region around Al-Madinah.

تخريج: [إسناده صحيح] أخرجه النسائي، تحريم الدم، - ذكر اختلاف طلحة بن مصرف ومعاوية بن صالح على يحيى بن سعيد في هذا الحديث، ح:٤٠٤٣ عن ابن المثنى وابن بشار به.

Comments:

a. Poor and needy Muslims can benefit from the animals of *Baitul-mâl*.
b. Urine of *Halâl* animals (lawful to be slaughtered and eaten), may be used for treatment.
c. The punishment of an apostate is death.
d. They were offenders of various crimes. They were apostates, they were involved in robbery and murder, and they gouged out the eyes of the shepherds, that is why they were treated likewise.

Chapter 21. One Who Is Killed Defending His Property Is A Martyr

(المعجم ٢١) - **بَابُ مَنْ قُتِلَ دُونَ مَالِهِ فَهُوَ شَهِيدٌ** (التحفة ٢١)

2580. It was narrated from Sa'eed bin Zaid bin 'Amr bin Nufail that the Prophet ﷺ said: "Whoever is killed defending his property, he is a martyr." (*Sahih*)

٢٥٨٠ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ، عَنْ طَلْحَةَ بْنِ عَبْدِ اللهِ بْنِ عَوْفٍ، عَنْ سَعِيدِ بْنِ زَيْدِ بْنِ عَمْرِو بْنِ نُفَيْلٍ، عَنِ النَّبِيِّ ﷺ قَالَ: «**مَنْ قُتِلَ دُونَ مَالِهِ فَهُوَ شَهِيدٌ**».

تخريج: [إسناده صحيح] أخرجه النسائي:٧/ ١١٥، تحريم الدم، من قتل دون ماله، ح:٤٠٩٥ من طريق سفيان ابن عيينة به، وأخرجه أبو داود، ح:٤٧٧٢ من طريق آخر عن طلحة به، وإسناده صحيح، وصححه الترمذي، ح:١٤١٨، وللحديث طرق أخرى عند البخاري، ح:٢٤٥٢، ٢٤٨٠ وغيره، راجع مسند الحميدي، ح:٨٣ بتحقيقي.

2581. It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ said: "If a man's property is targeted, and he is fought and fights back and is killed, he is a martyr." (*Hasan*)

٢٥٨١ - حَدَّثَنَا الْخَلِيلُ بْنُ عَمْرٍو: حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ: حَدَّثَنَا يَزِيدُ بْنُ سِنَانٍ الْجَزَرِيُّ عَنْ مَيْمُونِ بْنِ مِهْرَانَ، عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**مَنْ أُتِيَ عِنْدَ مَالِهِ، فَقُوتِلَ فَقَاتَلَ فَقُتِلَ، فَهُوَ شَهِيدٌ**».

تخريج: [صحيح] أخرجه ابن عدي:٧/ ٢٧٢٦ من حديث شعبة عن أبي فروة يزيد بن سنان به، وقال: هذا حديث صالح ، وضعفه البوصيري من أجل يزيد بن سنان وأصاب، ولكن الحديث السابق شاهد له، وبه صح الحديث.

2582. It was narrated that Abu Hurairah said: "The Messenger of Allâh ﷺ said: 'If a man's property is wrongfully targeted, and he is killed, he is a martyr.'"

٢٥٨٢ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا أَبُو عَامِرٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ [الْمُطَّلِبِ]، عَنْ عَبْدِ اللهِ بْنِ الْحَسَنِ، عَنْ عَبْدِ الرَّحْمٰنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ أُرِيدَ مَالُهُ ظُلْماً فَقُتِلَ، فَهُوَ شَهِيدٌ».

تخريج: [إسناده حسن] أخرجه أحمد: ٢/ ٣٢٤ عن أبي عامر به، وحسنه البوصيري.

Comments:

a. Every one has the right to safeguard his property, his life and his honour, so to defend against the plunderer is his basic right.
b. As fighting in defence of property is lawful, similarly, defending one's honor and life is more important, so is more recommended.
c. If someone is killed while defending himself, he is a martyr, but his status is less than the martyr who is martyred in the cause of Allâh. He should be buried after being given a bath and shrouded. A martyr of *Jihâd* is buried without giving him a bath or shrouding him.

Chapter 22. The Legal Punishment For The Thief

(المعجم ٢٢) - بَابُ حَدِّ السَّارِقِ

(التحفة ٢٢)

2583. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "May Allâh curse the thief! He steals an egg and his hand is cut off, and he steals a rope and his hand is cut off." (*Sahih*)

٢٥٨٣ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَعَنَ اللهُ السَّارِقَ، يَسْرِقُ الْبَيْضَةَ فَتُقْطَعُ يَدُهُ، وَيَسْرِقُ الْحَبْلَ فَتُقْطَعُ يَدُهُ».

تخريج: أخرجه مسلم، الحدود، باب حد السرقة ونصابها، ح:١٦٨٧ عن ابن أبي شيبة به.

Comments:

a. This narration means that when a thief steals minor things like an egg or a rope and remains uncaught, he is encouraged to steal more precious things.
b. The punishment of cutting off the thief's hand is given in the Noble Qur'ân. (See *Al-Ma'idah* 5: 38)

2584. It was narrated that Ibn 'Umar said: "The Prophet ﷺ cut off (the hand of a thief) for a shield worth three Dirham." (*Sahih*)

٢٥٨٤ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ عُبَيْدِ اللهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: قَطَعَ النَّبِيُّ ﷺ فِي مِجَنٍّ قِيمَتُهُ ثَلَاثَةُ دَرَاهِمَ.

تخريج: أخرجه مسلم، الحدود، الباب السابق، ح:١٦٨٦ عن ابن أبي شيبة به، وأخرجه البخاري، الحدود، باب قول الله تعالى: ﴿والسارق والسارقة فاقطعوا أيديهما﴾ وفي كم يقطع؟، ح:٦٧٩٥، ومسلم وغيرهما من حديث مالك عن نافع به.

2585. It was narrated from 'Âishah that the Messenger of Allâh ﷺ said: "Do not cut off (the thief's hand) except for something worth one quarter of a Dinâr or more." (*Sahih*)

٢٥٨٥ - حَدَّثَنَا أَبُو مَرْوَانَ الْعُثْمَانِيُّ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ عَنِ ابْنِ شِهَابٍ أَنَّ عَمْرَةَ أَخْبَرَتْهُ عَنْ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ اللهِ ﷺ: «**لَا تُقْطَعُ الْيَدُ إِلَّا فِي رُبُعِ دِينَارٍ فَصَاعِدًا**».

تخريج: أخرجه البخاري، الحدود، باب قول الله تعالى: والسارق والسارقة فاقطعوا أيديهما وفي كم يقطع؟، ح:٦٧٨٩، ومسلم، الحدود، باب حد السرقة ونصابها، ح:١٦٨٤ من حديث إبراهيم بن سعد به.

Comments:

a. In the times of the Prophet ﷺ coins of Dirham and Dinâr were in use. The silver coin was known as Dirham and the gold coin was called Dinâr. One Dinâr was equal to twelve Dihram. These two narrations give us the same standard for awarding punishment.

b. If the worth of the stolen thing is less than the criterion prescribed, the hand of the thief will not be cut off. The punishment of beating can be given or some fine can be imposed on him.

c. Today paper money is a substitute for gold. One quarter Dinâr is equal to hundred grams of gold. The punishment of cutting off the hand should not be enforced unless the stolen item's value is equal to one hundred grams of gold.

2586. It was narrated from 'Âmir bin Sa'd, from his father, that the Prophet ﷺ said: "The hand of the thief is to be cut off for the price of a shield." (*Hasan*)

٢٥٨٦ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا أَبُو هِشَامٍ الْمَخْزُومِيُّ: حَدَّثَنَا وُهَيْبٌ: حَدَّثَنَا أَبُو وَاقِدٍ عَنْ عَامِرِ بْنِ سَعْدٍ، عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ قَالَ: «**تُقْطَعُ يَدُ السَّارِقِ فِي ثَمَنِ الْمِجَنِّ**».

تخريج: [حسن] أخرجه أحمد: ١/ ١٦٩ من حديث وهيب بن خالد به، وقال البوصيري: هذا إسناد فيه أبو واقد واسمه صالح بن محمد بن زائدة الليثي وهو ضعيف ، وأورده الضياء في المختارة لشاهد في الصحيح من حديث عائشة، وأخرج النسائي: ٨/ ٨٠، ح: ٤٩٤٦ بإسناد حسن عن عائشة مرفوعًا بلفظ: يقطع يد السارق في ثمن المجن، وثمن المجن ربع دينار .

Chapter 23. Hanging The Hand From The Neck

(المعجم ٢٣) - بَابُ تَعْلِيقِ الْيَدِ فِي الْعُنُقِ (التحفة ٢٣)

2587. It was narrated that Ibn Muhairiz said: "I asked Fadâlah bin 'Ubaid about hanging the hand (of the thief) from his neck, and he said: 'It is *Sunnah*. The Messenger of Allâh ﷺ cut off a man's hand then hung it from his neck.'" ***(Da'if)***

٢٥٨٧ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَ أَبُو بِشْرٍ بَكْرُ بْنُ خَلَفٍ، وَ مُحَمَّدُ بْنُ بَشَّارٍ، وَ أَبُو سَلَمَةَ الْجُوبَارِيُّ يَحْيَى بْنُ خَلَفٍ قَالُوا: حَدَّثَنَا عُمَرُ بْنُ عَلِيِّ بْنِ عَطَاءِ بْنِ مُقَدَّمٍ عَنْ حَجَّاجٍ، عَنْ مَكْحُولٍ، عَنِ ابْنِ مُحَيْرِيزٍ قَالَ: سَأَلْتُ فَضَالَةَ بْنَ عُبَيْدٍ عَنْ تَعْلِيقِ الْيَدِ فِي الْعُنُقِ؟ فَقَالَ: السُّنَّةُ، قَطَعَ رَسُولُ اللهِ ﷺ يَدَ رَجُلٍ ثُمَّ عَلَّقَهَا فِي عُنُقِهِ.

تخريج: [إسناده ضعيف] أخرجه أبو داود، الحدود، باب في السارق تعلق يده في عنقه، ح: ٤٤١١ من حديث عمر بن علي به، وحسنه الترمذي، ح: ١٤٤٧، وقال النسائي: ٨/ ٩٢، ٤٩٨٦ الحجاج بن أرطاة ضعيف ولا يحتج بحديثه ، وانظر، ح: ٤٩٦، ١١٢٩.

Comments:

This narration is Weak but the matter and the standard of punishment is correct as preceded in *Hadith* no. 2584.

Chapter 24. A Thief Who Confesses

(المعجم ٢٤) - بَابُ السَّارِقِ يَعْتَرِفُ (التحفة ٢٤)

2588. It was narrated from 'Abdur-Rahmân bin Tha'labah Al-Ansâri, from his father, that 'Amr bin Samurah bin Habib bin 'Abd Shams came to the Messenger of Allâh ﷺ and said: "O Messenger of Allâh! I stole a camel belonging to Banu so-and-so; purify me!" The Prophet ﷺ sent word to them

٢٥٨٨ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى: حَدَّثَنَا ابْنُ أَبِي مَرْيَمَ: أَنْبَأَنَا ابْنُ لَهِيعَةَ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ ثَعْلَبَةَ الْأَنْصَارِيِّ، عَنْ أَبِيهِ أَنَّ عَمْرَو بْنَ سَمُرَةَ بْنِ حَبِيبِ بْنِ عَبْدِ شَمْسٍ جَاءَ إِلَى رَسُولِ اللهِ ﷺ فَقَالَ: يَا رَسُولَ اللهِ! إِنِّي سَرَقْتُ جَمَلاً لِبَنِي

فُلَانٍ. فَطَهِّرْنِي. فَأَرْسَلَ إِلَيْهِمُ النَّبِيُّ ﷺ فَقَالُوا: إِنَّا افْتَقَدْنَا جَمَلًا لَنَا. فَأَمَرَ بِهِ النَّبِيُّ ﷺ فَقُطِعَتْ يَدُهُ.

قَالَ ثَعْلَبَةُ: أَنَا أَنْظُرُ إِلَيْهِ حِينَ وَقَعَتْ يَدُهُ وَهُوَ يَقُولُ: الْحَمْدُ لِلَّهِ الَّذِي طَهَّرَ لِي مِنْكِ، أَرَدْتِ أَنْ تُدْخِلِي جَسَدِي النَّارَ.

and they said: "(Yes), we have lost a camel of ours." So the Prophet ﷺ ordered that his hand be cut off. Tha'labah said: "I was looking at him when his hand fell and he said (to it): 'Praise is to Allâh Who has purified me of you; you wanted to cause my whole body to enter Hell.'" (*Da'if*)

تخريج: [إسناده ضعيف] وقال البوصيري: هذا إسناد ضعيف لضعف عبدالله بن لهيعة، وانظر، ح: ٣٣٠ * وعبدالرحمٰن بن ثعلبة مجهول كما في التقريب.

Chapter 25. A Slave Who Steals

(المعجم ٢٥) - بَابُ الْعَبْدِ يَسْرِقُ

(التحفة ٢٥)

٢٥٨٩ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ أَبِي عَوَانَةَ، عَنْ عُمَرَ بْنِ أَبِي سَلَمَةَ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: **«إِذَا سَرَقَ الْعَبْدُ فَبِيعُوهُ وَلَوْ بِنَشٍّ»**.

2589. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "If a slave steals, then sell him, even for half price.'" (***Hasan***)

تخريج: [إسناده حسن] أخرجه أبو داود، الحدود، باب بيع المملوك إذا سرق، ح: ٤٤١٢ من حديث أبي عوانة به، وقال النسائي، ح: ٤٩٨٣ عمر بن أبي سلمة ليس بالقوي في الحديث قلت: هو حسن الحديث كما حققته في نيل المقصود.

٢٥٩٠ - حَدَّثَنَا جُبَارَةُ بْنُ الْمُغَلِّسِ: حَدَّثَنَا حَجَّاجُ بْنُ تَمِيمٍ عَنْ مَيْمُونِ بْنِ مِهْرَانَ، عَنِ ابْنِ عَبَّاسٍ أَنَّ عَبْداً مِنْ رَقِيقِ الْخُمُسِ سَرَقَ مِنَ الْخُمُسِ، فَرُفِعَ ذٰلِكَ إِلَى النَّبِيِّ ﷺ، فَلَمْ يَقْطَعْهُ وَقَالَ: **«مَالُ اللهِ عَزَّ وَجَلَّ، سَرَقَ بَعْضُهُ بَعْضاً»**.

2590. It was narrated from Ibn 'Abbâs that one of the slaves of *Khumus* stole something from the *Khumus*,[1] and the matter was referred to the Prophet ﷺ, but he did not cut off his hand, and he said: 'The property of Allâh, part of it stealing another part.'" (*Da'if*)

تخريج: [إسناده ضعيف جدًا] أخرجه البيهقي: ٨/ ٢٨٢ من طريق أبي يعلى ثنا جبارة به، جبارة تقدم، ح: ٧٤٠، وحجاج تقدم، ح: ١٣١٥ ضعيفان، والأول أضعف من الثاني.

[1] See no. 2881. One fifth of the spoils of war.

Chapter 26. Those Who Betray Trusts, Robbers and Pilferers

(المعجم ٢٦) - بَابُ الخَائِنِ وَالمُنْتَهِبِ وَالْمُخْتَلِسِ (التحفة ٢٦)

2591. It was narrated from Jâbir bin 'Abdullâh that the Messenger of Allâh ﷺ said: "The hand of the one who betrays a trust, the robber and the pilferer is not to be cut off." [1] (*Sahih*)

٢٥٩١ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا أَبُو عَاصِمٍ، عَنِ ابْنِ جُرَيْجٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «لَا يُقْطَعُ الْخَائِنُ وَلَا الْمُنْتَهِبُ وَلَا الْمُخْتَلِسُ».

تخريج: [صحيح] أخرجه أبو داود، الحدود، باب القطع في الخلسة والخيانة، ح:٤٣٩١،٤٣٩٣ من حديث ابن جريج به، وصرح بالسماع عند الدارمي:٢/ ١٧٥ وغيره، وصححه الترمذي، ح:١٤٤٨، وابن حبان(موارد)، ح:١٥٠٢،١٥٠٤ وغيرهما ورواه عمرو بن دينار عن جابر به عند ابن حبان وغيره، وأعله أبو داود وغيره بعلة غير قادحة.

2592. It was narrated from Ibrâhim bin 'Abdur-Rahmân bin 'Awf that his father said: "I heard the Messenger of Allâh ﷺ say: 'The hand of the pilferer is not to be cut off.'" (*Sahih*)

٢٥٩٢ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَىٰ: حَدَّثَنَا مُحَمَّدُ بْنُ عَاصِمِ بْنِ جَعْفَرٍ الْمِصْرِيُّ: حَدَّثَنَا الْمُفَضَّلُ بْنُ فَضَالَةَ، عَنْ يُونُسَ بْنِ يَزِيدَ، عَنِ ابْنِ شِهَابٍ، عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ عَوْفٍ، عَنْ أَبِيهِ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «لَيْسَ عَلَى الْمُخْتَلِسِ قَطْعٌ».

تخريج: [صحيح] أخرجه المزي في تهذيب الكمال(ق:٣/ ١٢١٥) من حديث محمد بن عاصم به، وصححه الحافظ في التلخيص:٤/ ٦٦، ح:١٧٧٥، والبوصيري، وفيه عنعنة الزهري تقدم، ح:٧٠٧، والحديث السابق شاهد له.

Comments:

a. The punishment of cutting off the hand is only in the case of stealing. The abovementioned crimes do not come under the definition of stealing.

b. It does not mean that they are not punished, they are punished, but under other rules for punishment.

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[1] *Khâ'in* (one who betrays a trust) is a person who takes something that was entrusted to him; *Muntahib* (robber) is one who forcefully takes something in public view; and *Mukhtalis* is one who pilfers or loots. The wisdom behind cutting the hand of the thief and not the hand of these, is that the thief steals in a hidden manner while all of these are visible. See explanation by Sindi.

Chapter 27. The Hand Is Not To Be Cut Off For (Stealing) Produce Or The Spadix (Marrow) Of Palm Trees

(المعجم ٢٧) - بَابٌ: لَا يُقْطَعُ فِي ثَمَرٍ وَلَا كَثَرٍ (التحفة ٢٧)

2593. It was narrated from Râfi' bin Khadij that the Messenger of Allâh ﷺ said: "The hand is not to be cut off for (stealing) produce or the spadix of palm trees." (*Sahih*)

٢٥٩٣ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ حَبَّانَ، عَنْ عَمِّهِ وَ اسِعِ ابْنِ حَبَّانَ، عَنْ رَافِعِ بْنِ خَدِيجٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**لَا قَطْعَ فِي ثَمَرٍ وَلَا كَثَرٍ**».

تخريج: [صحيح] أخرجه النسائي: ٨/ ٧٨، قطع السارق، باب مالا قطع فيه، ح: ٤٩٦٩ من حديث وكيع به، أخرجه أبو داود، ح: ٤٣٨٨ وغيره من طريق آخر عن يحيى بن سعيد به، وهو في الموطأ(يحي): ٢/ ٨٣٩، وإسناده صحيح، وصححه ابن الجارود، ح: ٨٢٦، وابن حبان (موارد)، ح: ١٥٠٥.

2594. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "The hand is not to be cut off for (stealing) produce or the spadix of palm trees." (*Sahih*)

٢٥٩٤ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا سَعْدُ ابْنُ سَعِيدٍ الْمَقْبُرِيُّ، عَنْ أَخِيهِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**لَا قَطْعَ فِي ثَمَرٍ وَلَا كَثَرٍ**».

تخريج: [صحيح] وضعفه البوصيري من أجل عبدالله بن سعيد، ح: ٢٦٠، وأخوه سعد لين الحديث (تقريب)، والحديث السابق شاهد له.

Comments:

a. Fruit means the fruit on the tree. If someone takes the fruit from the tree and eats it, his hand will not be cut off. See no. 2298.

b. The spadix of date palm is part of the palm tree which is soft and eaten by Arabs.

Chapter 28. One Who Steals Something That Is Guarded

(المعجم ٢٨) - بَابُ مَنْ سَرَقَ مِنَ الْحِرْزِ (التحفة ٢٨)

2595. It was narrated from 'Abdullâh bin Safwân that his father slept in the mosque, using his upper wrap as a pillow, and it was taken from beneath his head. He brought the thief to the Prophet ﷺ and the Prophet ﷺ ordered that his hand be cut off.

٢٥٩٥ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا شَبَابَةُ عَنْ مَالِكِ [بْنِ] أَنَسٍ، عَنِ الزُّهْرِيِّ، عَنْ عَبْدِ اللهِ بْنِ صَفْوَانَ، عَنْ أَبِيهِ أَنَّهُ نَامَ فِي الْمَسْجِدِ وَتَوَسَّدَ رِدَاءَهُ، فَأُخِذَ مِنْ تَحْتِ رَأْسِهِ، فَجَاءَ بِسَارِقِهِ إِلَى النَّبِيِّ ﷺ، فَأَمَرَ بِهِ

Safwân said: "O Messenger of Allâh, I did not want this! I give my upper wrap to him in charity." The Messenger of Allâh ﷺ said: "Why did you not give it to him before you brought him to me?" (*Hasan*)

النَّبِيُّ ﷺ أَنْ يُقْطَعَ. فَقَالَ صَفْوَانُ: يَا رَسُولَ اللهِ! لَمْ أُرِدْ هٰذَا، رِدَائِي عَلَيْهِ صَدَقَةٌ، فَقَالَ رَسُولُ اللهِ ﷺ: «فَهَلَّا قَبْلَ أَنْ تَأْتِيَنِي بِهِ».

تخريج: [حسن] وهو في الموطأ (يحيى): ٢/ ٨٣٤، ٨٣٥، وله شاهد حسن عند أبي داود، ح: ٤٣٩٤، وصححه ابن الجارود، ح: ٨٢٨.

Comments:

a. The owner has the right to forgive the thief.

b. If the matter is brought in notice of the judge, it cannot be taken back. In murder cases, heirs have the right to forgive the murderer before the execution of the punishment of death.

2596. It was narrated from 'Amr bin Shu'aib, from his father, from his grandfather, that a man from Muzainah asked the Prophet ﷺ about fruits. He said: "What is taken from the tree and carried away, its value and the like of it along with it (meaning double its price must be paid). What (is taken) from the place where dates are dried, (the penalty) is cutting off the hand if the amount taken is equal to the price of a shield. But if (the person) eats it and does not take it away, there is no penalty." He said: "What about the sheep taken from the pasture, O Messenger of Allâh?" He said: "(The thief) must pay double its price and be punished, and if it was in the pen then his hand should be cut off, if what was taken was worth the price of a shield." (*Hasan*)

٢٥٩٦ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا أَبُو أُسَامَةَ عَنِ الْوَلِيدِ بْنِ كَثِيرٍ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ أَنَّ رَجُلًا مِنْ مُزَيْنَةَ سَأَلَ النَّبِيَّ ﷺ عَنِ الثِّمَارِ فَقَالَ: «مَا أُخِذَ فِي أَكْمَامِهِ فَاحْتُمِلَ، فَثَمَنُهُ وَمِثْلُهُ مَعَهُ، وَمَا كَانَ فِي الْجِرَانِ، فَفِيهِ الْقَطْعُ إِذَا بَلَغَ ذٰلِكَ ثَمَنَ الْمِجَنِّ، وَإِنْ أَكَلَ وَلَمْ يَأْخُذْ، فَلَيْسَ عَلَيْهِ» قَالَ: الشَّاةُ الْحَرِيسَةُ مِنْهُنَّ يَا رَسُولَ اللهِ؟ قَالَ: «ثَمَنُهَا وَمِثْلُهُ مَعَهُ وَالنَّكَالُ، وَمَا كَانَ فِي الْمُرَاحِ، فَفِيهِ الْقَطْعُ، إِذَا كَانَ مَا يَأْخُذُ مِنْ ذٰلِكَ ثَمَنَ الْمِجَنِّ».

تخريج: [حسن] أخرجه أبو داود، اللقطة، باب التعريف باللقطة، ح: ١٧١١ من حديث أبي أسامة به، وحسنه الترمذي، ح: ١٢٨٩، وصححه ابن الجارود، ح: ٨٢٧ من حديث عمرو بن شعيب به.

Comments:

a. Though there is no punishment for this offence, it is not approved to take fruit away from someone's garden.
b. Taking away the produce from the garden is a punishable crime.
c. If a stolen thing is less in price than the criterion fixed for the punishment, its penalty is double than its original price.
d. Punishment of lashes can be added according to the severity of the crime.
e. Punishment for a thing stolen from a secure and protected place is cutting off the hand, provided the price is one fourth of a Dinâr. In this *Hadith* "shield" has been mentioned because in the period of the Noble Prophet ﷺ the average price of a shield was one fourth of a Dinâr.

Chapter 29. Prompting A Thief

(المعجم ٢٩) - بَابُ تَلْقِينِ السَّارِقِ

(التحفة ٢٩)

2597. It was narrated from Ishâq bin Abu Talhah: "I heard Abu Mundhir, the freed slave of Abu Dharr, say that Abu Umayyah narrated to him, that a thief was brought to the Messenger of Allâh ﷺ, and he admitted his crime, although the stolen goods were not found with him. The Messenger of Allâh ﷺ said: 'I do not think that you stole them.' He said: 'Yes I did.' Then he said (again): 'I do not think that you stole them,' and he said: 'Yes I did.' Then he ordered that his hand be cut off. The Prophet ﷺ said: 'Say: I seek Allâh's forgiveness and I repent to Him.' So he (the thief) said: 'I seek Allâh's forgiveness and I repent to Him' He (the Prophet ﷺ) said twice: 'O Allâh! Accept his repentance.'" (*Da'if*)

٢٥٩٧ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا سَعِيدُ بْنُ يَحْيَىٰ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ إِسْحَاقَ بْنِ أَبِي طَلْحَةَ: سَمِعْتُ أَبَا الْمُنْذِرِ، مَوْلَى أَبِي ذَرٍّ، يَذْكُرُ أَنَّ أَبَا أُمَيَّةَ حَدَّثَهُ أَنَّ رَسُولَ اللهِ ﷺ أُتِيَ بِلِصٍّ، فَاعْتَرَفَ اعْتِرَافاً، وَلَمْ يُوجَدْ مَعَهُ الْمَتَاعُ، فَقَالَ رَسُولُ اللهِ ﷺ: «مَا إِخَالُكَ سَرَقْتَ» قَالَ: بَلَىٰ، ثُمَّ قَالَ: «مَا إِخَالُكَ سَرَقْتَ» قَالَ: بَلَىٰ، فَأَمَرَ بِهِ فَقُطِعَ. قَالَ [النَّبِيُّ ﷺ]: «قُلْ: أَسْتَغْفِرُ اللهَ وَأَتُوبُ إِلَيْهِ» قَالَ: أَسْتَغْفِرُ اللهَ وَأَتُوبُ إِلَيْهِ. قَالَ: «اللَّهُمَّ تُبْ عَلَيْهِ» مَرَّتَيْنِ.

تخريج: [إسناده ضعيف] أخرجه أبو داود، الحدود، باب في التلقين في الحد، ح:٤٣٨٠ من حديث حماد به * أبوالمنذر لا يعرف كما قال الذهبي، وأشار إليه الخطابي.

Chapter 30. One Who Is Coerced

(المعجم ٣٠) - بَابُ الْمُسْتَكْرَهِ (التحفة ٣٠)

2598. It was narrated from 'Abdul-Jabbâr bin Wâ'il that his father said: "A woman was coerced (i.e., raped) during the time of the Messenger of Allâh ﷺ. He waived the legal punishment for her and carried it out on the one who had attacked her, but he (the narrator) did not say that he ruled that she should be given a bridal-money." (*Da'if*)

٢٥٩٨ - حَدَّثَنَا عَلِيُّ بْنُ مَيْمُونٍ الرَّقِّيُّ، وَ أَيُّوبُ بْنُ مُحَمَّدٍ الْوَزَّانُ، وَ عَبْدُ اللهِ بْنُ سَعِيدٍ، قَالُوا: حَدَّثَنَا مَعْمَرُ بْنُ سُلَيْمَانَ: أَنْبَأَنَا الْحَجَّاجُ بْنُ أَرْطَاةَ عَنْ عَبْدِ الْجَبَّارِ بْنِ وَائِلٍ، عَنْ أَبِيهِ قَالَ: اسْتُكْرِهَتِ امْرَأَةٌ عَلَى عَهْدِ رَسُولِ اللهِ ﷺ. فَدَرَأَ عَنْهَا الْحَدَّ، وَأَقَامَهُ عَلَى الَّذِي أَصَابَهَا. وَلَمْ يَذْكُرْ أَنَّهُ جَعَلَ لَهَا مَهْرًا.

تخريج: [إسناده ضعيف] أخرجه الترمذي، الحدود، باب ماجاء في المرأة إذا استكرهت على الزنا، ح:١٤٥٣ من حديث معمر بن سليمان به، وفيه علتان إحداهما ضعف الحجاج تقدم، ح:٤٩٦، ١١٢٩، ٢٥٨٧، والثانية: الانقطاع بين عبدالجبار وأبيه انظر، ح:٨٥٥.

Chapter 31. Prohibition Of Carrying Out The Legal Punishments In The Mosques

(المعجم ٣١) - بَابُ النَّهْيِ عَنْ إِقَامَةِ الْحُدُودِ فِي الْمَسْجِدِ (التحفة ٣١)

2599. It was narrated from Ibn 'Abbâs that the Messenger of Allâh ﷺ said: "Do not carry out the legal punishments in the mosques." (*Da'if*)

٢٥٩٩ - حَدَّثَنَا سُوَيْدُ بْنُ سَعِيدٍ: حَدَّثَنَا عَلِيُّ ابْنُ مُسْهِرٍ؛ ح: وَحَدَّثَنَا الْحَسَنُ بْنُ عَرَفَةَ: حَدَّثَنَا أَبُو حَفْصٍ الأَبَّارُ، جَمِيعاً عَنْ إِسْمَاعِيلَ بْنِ مُسْلِمٍ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «**لَا تُقَامُ الْحُدُودُ فِي الْمَسَاجِدِ**».

تخريج: [إسناده ضعيف] أخرجه الترمذي، الديات، باب ماجاء في الرجل يقتل ابنه يقاد منه أم لا؟، ح:١٤٠١ من حديث إسماعيل به تقدم، ح:٣٠١، وهو ضعيف كما في التلخيص الحبير:٤/٧٧، ح:١٨٠٠ وغيره، وله شاهد ضعيف عند أبي داود، ح:٤٤٩٠، وقال الحافظ: ولا بأس بإسناده، وللحديث طرق لم يصح منها شيء، انظر الحديث الآتي.

2600. 'Amr bin Shu'aib narrated from his father, from his

٢٦٠٠ - حَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ: أَنْبَأَنَا عَبْدُ اللهِ بْنُ لَهِيعَةَ، عَنْ مُحَمَّدِ بْنِ عَجْلَانَ أَنَّهُ

grandfather, that the Messenger of Allâh ﷺ forbade lashing for the legal punishment in the mosques. (*Da'if*)

سَمِعَ عَمْرَو بْنَ شُعَيْبٍ [يُحَدِّثُ] عَنْ أَبِيهِ، عَنْ جَدِّهِ أَنَّ رَسُولَ اللهِ ﷺ نَهَىٰ عَنْ جَلْدِ الْحَدِّ فِي الْمَسَاجِدِ.

تخريج: [إسناده ضعيف] وقال البوصيري: هذا إسناد ضعيف لضعف ابن لهيعة ، وانظر، ح: ٣٣٠.

Comments:

a. Beating and punishing inside the mosque is not permitted. The dignity of the mosque does not allow such things to happen inside the mosque. The purpose of the mosque is to provide a tranquil atmosphere for prayers and remembrance of Allâh.
b. The environment of a mosque is quite calm and serene and best for remembrance of Allâh and offering prayers with all concentration. Execution of punishments inside the mosque will disturb this entire atmosphere. The spilling of blood and the hew and cry of onlookers during the execution of the punishment will also damage the dignity, cleanliness and virtuous atmosphere of the mosque.

Chapter 32. Penalty Or Discretionary Punishments (Decided by The Judge)

(المعجم ٣٢) - بَابُ التَّعْزِيرِ (التحفة ٣٢)

2601. It was narrated from Abu Burdah bin Niyâr that the Messenger of Allâh ﷺ used to say: "No one should be given more than ten lashes, except in the case of one of the legal punishments of Allâh." (*Sahih*)

٢٦٠١ - حَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ: أَنْبَأَنَا اللَّيْثُ ابْنُ سَعْدٍ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ بُكَيْرِ ابْنِ عَبْدِ اللهِ بْنِ الأَشَجِّ، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ جَابِرِ بْنِ عَبْدِ اللهِ، عَنْ أَبِي بُرْدَةَ بْنِ نِيَارٍ أَنَّ رَسُولَ اللهِ ﷺ كَانَ يَقُولُ: «**لاَ يُجْلَدُ أَحَدٌ فَوْقَ عَشْرِ جَلَدَاتٍ، إِلَّا فِي حَدٍّ مِنْ حُدُودِ اللهِ**».

تخريج: أخرجه البخاري، الحدود، باب: كم التعزير والأدب، ح:٦٨٤٨ من طريق الليث، ومسلم، الحدود، باب قدر أسواط التعزير، ح:١٧٠٨ من طريق بكير به.

2602. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "Do not punish with more than ten whips." (*Da'if*)

٢٦٠٢ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَيَّاشٍ: حَدَّثَنَا عَبَّادُ بْنُ كَثِيرٍ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَا

تُعَزِّرُوا فَوْقَ عَشَرَةِ أَسْوَاطٍ».

تخريج: [إسناده ضعيف] وضعفه البوصيري من أجل عباد بن كثير، انظر، ح:١٤٦٢، وله شاهد عند الطبراني (الأوسط:٨/ ٢٦٠، ح:٧٥٢٤، ونصب الراية:٣/ ٣٥٤)، والعقيلي:١/ ٦٥، وقال: إبراهيم بن محمد شامي مجهول، حديثه منكر غير محفوظ ، والحديث السابق يغني عنه.

Comments:

There are two kinds of punishments:

a. *Hudud* punishment that has been prescribed by the Divine law, like the punishment of the murder, which is life for life or blood money; or the punishment of slandering, which is eighty lashes. This punishment is fixed and cannot be increased of decreased.

b. *Ta'zir* punishment is that for which there is no fixed criterion by Divine law. This depends on the discretionary powers of the judge. A judge can punish the offender by seeing the intensity of the crime. In a discretionary punishment, while giving the punishment of lashes, a judge cannot accede more that ten lashes, but he can add other punishments according to the intensity of the crime.

Chapter 33. The Legal Punishment Is Expiation

(المعجم ٣٣) - بَابٌ: الْحَدُّ كَفَّارَةٌ (التحفة ٣٣)

2603. It was narrated from 'Ubâdah bin Sâmit that the Messenger of Allâh ﷺ said: "Whoever among you undergoes a *Hadd*, his punishment has been brought forward,[1] and it is an expiation for him, otherwise his case rests with Allâh." (*Sahih*)

٢٦٠٣ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الْوَهَّابِ وَ ابْنُ أَبِي عَدِيٍّ، عَنْ خَالِدٍ الْحَذَّاءِ، عَنْ أَبِي قِلَابَةَ، عَنْ أَبِي الْأَشْعَثِ، عَنْ عُبَادَةَ بْنِ الصَّامِتِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ أَصَابَ مِنْكُمْ حَدًّا، فَعُجِّلَتْ لَهُ عُقُوبَتُهُ، فَهُوَ كَفَّارَتُهُ. وَإِلَّا، فَأَمْرُهُ إِلَى اللهِ».

تخريج: أخرجه مسلم، الحدود، باب الحدود كفارات لأهلها، ح:١٧٠٩ من طريق خالد الحذّاء به.

Comments:

a. Any crime which has been punished in this world will be pardoned in the Hereafter.

b. There is a possibility that a person did a crime, but it always remained hidden from the people, or never was proved against him in the court, his exemption from the punishment in the Hereafter is not certain.

c. "His case rests with Allâh" means Allâh may forgive him in lieu of some

[1] In this world — as opposed to the Hereafter.

other great virtuous deed, or He may punish him for his crime to purify him for forgiveness.

2604. It was narrated from 'Ali that the Messenger of Allâh ﷺ said: "Whoever commits a sin in this world and is punished for it, Allâh is too just to repeat the punishment for His slave (in the Hereafter). And whoever commits a sin in this world and Allâh conceals him, Allâh is too generous to go back to something that He has pardoned." (*Da'if*)

٢٦٠٤ - حَدَّثَنَا هَارُونُ بْنُ عَبْدِ اللهِ الْحَمَّالُ: حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ: حَدَّثَنَا يُونُسُ بْنُ أَبِي إِسْحَاقَ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي جُحَيْفَةَ، عَنْ عَلِيٍّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**مَنْ أَصَابَ فِي الدُّنْيَا ذَنْباً، فَعُوقِبَ بِهِ، فَاللهُ أَعْدَلُ مِنْ أَنْ يُثَنِّيَ عُقُوبَتَهُ عَلَى عَبْدِهِ. وَمَنْ أَذْنَبَ ذَنْباً فِي الدُّنْيَا، فَسَتَرَهُ اللهُ عَلَيْهِ، فَاللهُ أَكْرَمُ [مِنْ] أَنْ يَعُودَ فِي شَيْءٍ قَدْ عَفَا عَنْهُ**».

تخريج: [**إسناده ضعيف**] أخرجه الترمذي، الإيمان، باب ماجاء لا يزني الزاني وهو مؤمن، ح:٢٦٢٦ من حديث حجاج به، وقال: حسن غريب صحيح ، وصححه الحاكم:١/٧، والذهبي * أبو إسحاق عنعن تقدم، ح:٤٦، ١٠٣٩.

Chapter 34. A Man Who Finds Another Man With His Wife

(المعجم ٣٤) - بَابُ الرَّجُلِ يَجِدُ مَعَ امْرَأَتِهِ رَجُلًا (التحفة ٣٤)

2605. It was narrated from Abu Hurairah that Sa'd bin 'Ubâdah Al-Ansâri said: "O Messenger of Allâh, if a man finds another man with his wife, should he kill him?" The Messenger of Allâh ﷺ said: "No." Sa'd said: "Yes he should, by the One Who honored you with the Truth!" The Messenger of Allâh ﷺ said: "Listen to what your leader says!" (*Sahih*)

٢٦٠٥ - حَدَّثَنَا أَحْمَدُ بْنُ عَبْدَةَ وَ مُحَمَّدُ بْنُ عُبَيْدٍ الْمَدِينِيُّ أَبُو عُبَيْدٍ قَالَا: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ الدَّرَاوَرْدِيُّ، عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ سَعْدَ بْنَ عُبَادَةَ الْأَنْصَارِيَّ قَالَ: يَا رَسُولَ اللهِ! الرَّجُلُ يَجِدُ مَعَ امْرَأَتِهِ رَجُلاً، أَيَقْتُلُهُ؟ قَالَ رَسُولُ اللهِ ﷺ: «**لَا**». قَالَ سَعْدٌ: بَلَىٰ. وَالَّذِي أَكْرَمَكَ بِالْحَقِّ فَقَالَ رَسُولُ اللهِ ﷺ: «**اسْمَعُوا مَا يَقُولُ سَيِّدُكُمْ**».

تخريج: أخرجه مسلم، اللعان، ح:١٤٩٨ من حديث الدراوردي به.

2606. It was narrated that Salamah bin Muhabbiq said: "When the Verse of legal

٢٦٠٦ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ عَنِ الْفَضْلِ بْنِ دَلْهَمٍ، عَنِ الْحَسَنِ، عَنْ

قَبِيصَةَ بْنِ حُرَيْثٍ، عَنْ سَلَمَةَ بْنِ الْمُحَبِّقِ قَالَ: قِيلَ لِأَبِي ثَابِتٍ، سَعْدِ بْنِ عُبَادَةَ، حِينَ نَزَلَتْ آيَةُ الْحُدُودِ، وَكَانَ رَجُلًا غَيُورًا: أَرَأَيْتَ لَوْ أَنَّكَ وَجَدْتَ مَعَ امْرَأَتِكَ رَجُلاً، أَيَّ شَيْءٍ كُنْتَ تَصْنَعُ؟ قَالَ: كُنْتُ ضَارِبَهُمَا بِالسَّيْفِ. أَنْتَظِرُ حَتَّى أَجِيءَ بِأَرْبَعَةٍ؟ إِلَى مَا ذَاكَ قَدْ قَضَىٰ حَاجَتَهُ وَذَهَبَ. أَوْ أَقُولُ: رَأَيْتُ كَذَا وَكَذَا. فَتَضْرِبُونِي الْحَدَّ وَلاَ تَقْبَلُوا لِي شَهَادَةً أَبَدًا. قَالَ: فَذُكِرَ ذٰلِكَ لِلنَّبِيِّ ﷺ فَقَالَ: «**كَفَىٰ بِالسَّيْفِ شَاهِدًا**». ثُمَّ قَالَ: «**لاَ. إِنِّي أَخَافُ أَنْ يَتَتَابَعَ فِي ذٰلِكَ السَّكْرَانُ وَالْغَيْرَانُ**».

قَالَ أَبُو عَبْدِ اللهِ، يَعْنِي ابْنَ مَاجَه: سَمِعْتُ أَبَا زُرْعَةَ يَقُولُ: هٰذَا حَدِيثُ عَلِيِّ بْنِ مُحَمَّدٍ الطَّنَافِسِيِّ. وَفَاتَنِي مِنْهُ.

punishments was revealed, it was said to Abu Thâbit, Sa'd bin 'Ubâdah, who was a jealous man: 'If you found another man with your wife, what would you do?' He said: 'I would strike them both with the sword; do you think I should wait until I bring four (witnesses) and he has satisfied himself and gone away? Or should I say I saw such and such, and you will carry out the legal punishment punishment on me (for slander) and never accept my testimony thereafter?' Mention of that was made to the Prophet ﷺ and he said: 'The sword is sufficient as a witness.'[1] Then he said: 'No, (on second thought) I am afraid that the drunkard and the jealous would pursue that.'" (*Da'if*)

Abu 'Abdullâh – meaning Ibn Mâjah – said: "I heard Abu Zur'ah saying: 'This is a *Hadith* of 'Ali bin Muhammad At-Tanâfisi, I did not hear it from him.'"[2]

تخريج: [إسناده ضعيف] أخرجه أبو داود، الحدود، باب: في الرجم، ح:٤٤١٧ من حديث الفضل بن دلهم به * الفضل بن دلهم لين ورمي بالاعتزال(ومن حديث وكيع تعليقًا، ح:٤٤١٧).

Comments:

a. If a person finds a couple performing sexual intercourse, and he catches them red-handed, even then he is not allowed to kill them.
b. He needs three more male persons to see them performing the action.
c. It is the right of the court to pass the judgment and punish them accordingly, stoning or whipping.
d. The wisdom behind producing witnesses is to stop the killing of innocent

[1] It means if the two bodies were found together in the bed, this would make it quite clear what had happened, namely that the husband had discovered the pair committing adultery and had taken action.

[2] 'Ali bin Muhammad is the one who narrated it to Ibn Mâjah.

people on the basis of personal enmity. If the condition of four eye witnesses is not there, anybody may kill anyone, and say that he found him engaged in illegal sex. This will open the way to killing innocent people. If anybody finds his wife involved in illegal sexual intercourse with someone, he can choose the way of *Li'ân* and divorce her, but taking the law in his own hands and killing her is not proper.

e. The words of Sa'd bin 'Ubâdah show his sense of dignity and courage. The Noble Prophet ﷺ praised this, but did not allow him to take the law in his own hands.

Chapter 35. One Who Marries His Father's Wife After He Dies

(المعجم ٣٥) - بَابُ مَنْ تَزَوَّجَ امْرَأَةَ أَبِيهِ مِنْ بَعْدِهِ (التحفة ٣٥)

2607. It was narrated that Barâ' bin 'Âzib said: "My maternal uncle passed by me – (one of the narrators) Hushaim named him in his narration as Hârith bin 'Amr – and the Prophet ﷺ had given him a banner to carry.[1] I said to him: 'Where are you going?' He said: 'The Messenger of Allâh ﷺ has sent me to a man who married his father's wife after he died, and has commanded me to strike his neck (i.e., execute him).'" (*Sahih*)

٢٦٠٧- حَدَّثَنَا إِسْمَاعِيلُ بْنُ مُوسَى: حَدَّثَنَا هُشَيْمٌ؛ ح: وَحَدَّثَنَا سَهْلُ بْنُ أَبِي سَهْلٍ: حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، جَمِيعاً عَنْ أَشْعَثَ، عَنْ عَدِيِّ بْنِ ثَابِتٍ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ: مَرَّ بِي خَالِي، سَمَّاهُ هُشَيْمٌ، فِي حَدِيثِهِ، الْحَارِثَ بْنَ عَمْرٍو وَقَدْ عَقَدَ لَهُ النَّبِيُّ ﷺ لِوَاءً. فَقُلْتُ لَهُ: أَيْنَ تُرِيدُ؟ فَقَالَ: بَعَثَنِي رَسُولُ اللهِ ﷺ إِلَى رَجُلٍ تَزَوَّجَ امْرَأَةَ أَبِيهِ مِنْ بَعْدِهِ. فَأَمَرَنِي أَنْ أَضْرِبَ عُنُقَهُ.

تخريج: [صحيح] أخرجه أبو داود، الحدود، باب: في الرجل يزني بحريمه، ح:٤٤٥٧ من حديث عدي به، وصححه ابن الجارود، ح:٦٨١، وله طرق عند أبي داود، ح:٤٤٥٦، وابن حبان، ح:١٥١٦، والترمذي، والحاكم:٢/ ١٩١ وغيرهم.

Comments:

a. To marry a *Mahram* woman is a great sin.

b. The punishment for this crime is death.

c. The punishment for illegal sexual intercourse and marrying a *Mahram* woman is not the same. The punishment for illegal sexual intercourse is stoning to death, and the punishment for marrying a *Mahram* is death.

2608. It was narrated from Mu'âwiyah bin Qurrah that his father said: "The Messenger of Allâh ﷺ sent me to a man who

٢٦٠٨ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحْمٰنِ، ابْنُ أَخِي الْحُسَيْنِ الْجُعْفِيِّ: حَدَّثَنَا يُوسُفُ بْنُ مَنَازِلَ التَّيْمِيُّ: حَدَّثَنَا عَبْدُ اللهِ بْنُ إِدْرِيسَ،

[1] To indicate that he was sent on this mission by the Prophet ﷺ. See *'Awnul-Ma'bud*.

had married his father's wife after he died, to strike his neck (execute him) and confiscate his wealth." (*Hasan*)

عَنْ خَالِدِ بْنِ أَبِي كَرِيمَةَ، عَنْ مُعَاوِيَةَ بْنِ قُرَّةَ، عَنْ أَبِيهِ قَالَ: بَعَثَنِي رَسُولُ اللهِ ﷺ إِلَى رَجُلٍ تَزَوَّجَ امْرَأَةَ أَبِيهِ، أَنْ أَضْرِبَ عُنُقَهُ وَأُصَفِّيَ مَالَهُ.

تخريج: [إسناده حسن] أخرجه الطبراني: ١٩/ ٢٤ من حديث ابن إدريس به، على تصحيف فيه، وصححه البوصيري.

Comments:

Killing is a form of the *Hadd*, and confiscating wealth is *Ta'zir*. It means that the Noble Prophet ﷺ gave him both of the punishments.

Chapter 36. One Who Claims To Belong To Someone Other Than His Father, Or (A Slave) Who Claims To Belong To Someone Other Than His Master

(المعجم ٣٦) - بَابُ مَنِ ادَّعَى إِلَى غَيْرِ أَبِيهِ أَوْ تَوَلَّى غَيْرَ مَوَالِيهِ (التحفة ٣٦)

2609. It was narrated from Ibn 'Abbâs that the Messenger of Allâh ﷺ said: "Whoever claims to belong to someone other than his father, or (a freed slave) who claims that his *Walâ'*[1] is for other than his real master, the curse of Allâh, the angels and all the people will be upon him."[2] (*Sahih*)

٢٦٠٩ - حَدَّثَنَا أَبُو بِشْرٍ بَكْرُ بْنُ خَلَفٍ: حَدَّثَنَا ابْنُ أَبِي الضَّيْفِ: حَدَّثَنَا عَبْدُ اللهِ بْنُ عُثْمَانَ بْنِ [خُثَيْمٍ]، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**مَنِ انْتَسَبَ إِلَى غَيْرِ أَبِيهِ، أَوْ تَوَلَّى غَيْرَ مَوَالِيهِ، فَعَلَيْهِ لَعْنَةُ اللهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ**».

تخريج: [صحيح] * محمد بن أبي الصيف مستور، وتابعه وهيب عند ابن حبان(موارد)، ح:١٢١٧ وغيره، وإسناده صحيح، وله شاهد عند مسلم في صحيحه، الحج، باب فضل المدينة ... الخ، ح:١٣٧٠، وأصله في صحيح البخاري، ح:١٨٧٠، ٣١٧٢، ٣١٧٩، ٦٧٥٥، ٧٣٠٠.

2610. It was narrated that Abu 'Uthmân Nahdi said: "I heard Sa'd and Abu Bakrah both say that they heard directly from

٢٦١٠ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ عَاصِمٍ الْأَحْوَلِ، عَنْ أَبِي عُثْمَانَ

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[1] Referring to the relationship of inheritance between the freed slave and the one who freed him. In most cases the freed slave's tribe name will be the same as that of the one who freed him.

[2] See also no. 2712.

Muhammad ﷺ saying it and memorized: 'Whoever claims to belong to someone other than his father knowing that he is not his father, Paradise will be forbidden to him.'" (*Sahih*)

النَّهْدِيِّ قَالَ: سَمِعْتُ سَعْداً وَأَبَا بَكْرَةَ، وَكُلُّ وَاحِدٍ مِنْهُمَا يَقُولُ: سَمِعَتْ أُذُنَايَ وَوَعَى قَلْبِي مُحَمَّدًا ﷺ [يَقُولُ]: «مَنِ ادَّعَى إِلَى غَيْرِ أَبِيهِ وَهُوَ يَعْلَمُ أَنَّهُ غَيْرُ أَبِيهِ فَالْجَنَّةُ عَلَيْهِ حَرَامٌ».

تخريج: أخرجه البخاري، المغازي، باب غزوة الطائف في شوال سنة ثمان، ح:٤٣٢٧ من حديث عاصم، ومسلم، الإيمان، باب بيان حال إيمان من رغب عن أبيه وهو يعلم، ح:٦٣ من حديث أبي معاوية من حديث عاصم الأحول به.

Comments:

a. Many issues and matters depend on the proof of lineage. For example: a) identification of a *Mahram*. b) Distribution of inheritance etc. In Islamic law a great deal of importance has been given to lineage.

b. The relationship between a freed slave and the one who freed him is known as *Walâ'*, and some legal issues depend on it, for example issues of inheritance etc, in the absence of a legal bloodline.

2611. It was narrated from 'Abdullâh bin 'Amr that the Messenger of Allâh ﷺ said: "Whoever claims to belong to someone other than his father will not smell the fragrance of Paradise, even though its fragrance may be detected from a distance of five hundred years." (*Sahih*)

٢٦١١ - حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ: أَنْبَأَنَا سُفْيَانُ عَنْ عَبْدِ الْكَرِيمِ، عَنْ مُجَاهِدٍ، عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنِ ادَّعَى إِلَى غَيْرِ أَبِيهِ، لَمْ يَرِحْ رَائِحَةَ الْجَنَّةِ وَإِنَّ رِيحَهَا لَيُوجَدُ مِنْ مَسِيرَةِ خَمْسِمِائَةِ عَامٍ».

تخريج: [صحيح] وصححه البوصيري، قلت: عبدالكريم الجزري لم ينفرد به، تابعه الحكم عند أحمد: ٢/ ١٩٤، ١٧١ عن مجاهد به، والراجح سبعين عامًا، دون خمسمائة عام، والله أعلم.

Comments:

a. It is unlawful to claim to belong to someone other than one's own father.

b. 'Will not smell the fragrance of Paradise,' means that he will not enter Paradise and he will remain far away from it.

c. This means he will go to Hell. Allâh may forgive him, as He is All-Forgiving.

Chapter 37. One Who Says That A Man Does Not Belong To His Tribe

(المعجم ٣٧) - بَابُ مَنْ نَفَى رَجُلًا مِنْ قَبِيلَةٍ (التحفة ٣٧)

2612. Muslim bin Haisam narrated from Ash'ath bin Qais who said: "I came to the Messenger of Allâh ﷺ with a delegation from Kindah, and they thought that I was the best of them. I said: 'O Messenger of Allâh, are you not from among us?' He said: 'We are the tribe of Banu Nadr bin Kinânah, and we do not attribute ourselves to our mother and we do not deny our forefathers.'"

He said: "Ash'ath bin Qais used to say: 'If any man is brought to me who suggests that a man from Quraish does not belong to Nadr bin Kinânah, I would carry out the legal punishment (for slander) on him.'" (*Hasan*)

٢٦١٢ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ؛ ح وَحَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَىٰ: حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ؛ ح: وَحَدَّثَنَا هَارُونُ بْنُ حَيَّانَ: أَنْبَأَنَا عَبْدُ الْعَزِيزِ بْنُ الْمُغِيرَةِ قَالَا: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ عَقِيلِ بْنِ طَلْحَةَ السُّلَمِيِّ، عَنْ مُسْلِمِ بْنِ هَيْصَمٍ، عَنِ الأَشْعَثِ بْنِ قَيْسٍ قَالَ: أَتَيْتُ رَسُولَ اللهِ ﷺ فِي وَفْدِ كِنْدَةَ، وَلَا يَرَوْنِي إِلَّا أَفْضَلَهُمْ. فَقُلْتُ: يَا رَسُولَ اللهِ! أَلَسْتُمْ مِنَّا؟ فَقَالَ: «نَحْنُ بَنُو النَّضْرِ بْنِ كِنَانَةَ، لَا نَقْفُو أُمَّنَا، وَلَا نَنْتَفِي مِنْ أَبِينَا».

قَالَ: فَكَانَ الأَشْعَثُ بْنُ قَيْسٍ يَقُولُ: لَا أُوتَى بِرَجُلٍ نَفَى رَجُلًا مِنْ قُرَيْشٍ، مِنَ النَّضْرِ ابْنِ كِنَانَةَ، إِلَّا جَلَدْتُهُ الْحَدَّ.

تخريج: [إسناده حسن] أخرجه أحمد: ٥/ ٢١١، ٢١٢ من حديث حماد بن سلمة به، ومسلم ابن هيصم روى عنه جماعة، وذكره ابن حبان في الثقات، وأخرج عنه مسلم في صحيحه، وقال البوصيري: هذا إسناد صحيح، رجاله ثقات .

Comments:

a. The tribe of the Noble Prophet ﷺ is the Quraish. Quraish was an appellation (title) of Fihr bin Mâlik and only the bloodline of Fihr bin Mâlik is called Quraishi. The name of the father of Mâlik or grandfather of Fihr was Nadr bin Kinânah. (See *Ar-Rahiq Al-Makhtum*,. p. 91)

b. When it is claimed that someone is not the son of the father who actually is his father, it means that his mother is slandered with the allegation of adultery. The slanderer should either prove it, or bear the punishment of eighty lashes.

Chapter 38. Effeminate Men

(المعجم ٣٨) - بَابُ الْمُخَنَّثِينَ (التحفة ٣٨)

2613. Safwân bin Umayyah said:

٢٦١٣ - حَدَّثَنَا الْحَسَنُ بْنُ أَبِي الرَّبِيعِ

"We were with the Messenger of Allâh ﷺ and 'Amr bin Murrah came and said: 'O Messenger of Allâh, Allâh has decreed that I be doomed, and He has not guided me to earn a living except by beating my tambourine with my hand; give me permission to sing without doing anything immoral.' The Messenger of Allâh ﷺ said: 'I will not give you permission, or honor you, nor give you what you want. You are lying, O enemy of Allâh. Allâh has granted you a good, lawful provision, but you have chosen the provision that Allâh has forbidden to you instead of that which He has permitted. If I had warned you before, I would have done such and such to you. Get away from me and repent to Allâh. If you do that again, after this warning, I will give you a painful beating and shave your head, to make an example of you, and I will banish you from among your people, and tell the young men of Al-Madinah to come and take your goods.'

'Amr stood up, suffering grief and humiliation that is known only to Allâh.

When he went away, the Prophet ﷺ said: 'Those sinners, whoever among them dies without having repented, Allâh will gather him on the Day of Resurrection just as he was in this world, effeminate and naked, with not even a piece of cloth to conceal him from the people. Every time he gets up, he

الْجُرْجَانِيُّ: أَنْبَأَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنِي يَحْيَى ابْنُ الْعَلَاءِ أَنَّهُ سَمِعَ [بِشْرَ] بْنَ نُمَيْرٍ أَنَّهُ سَمِعَ مَكْحُولًا يَقُولُ: إِنَّهُ سَمِعَ يَزِيدَ بْنَ عَبْدِ اللهِ أَنَّهُ سَمِعَ صَفْوَانَ بْنَ أُمَيَّةَ قَالَ: كُنَّا عِنْدَ رَسُولِ اللهِ ﷺ. فَجَاءَهُ عَمْرُو بْنُ [مُرَّةَ] فَقَالَ: يَا رَسُولَ اللهِ! إِنَّ اللهَ قَدْ كَتَبَ عَلَيَّ الشِّقْوَةَ. فَمَا أُرَانِي أُرْزَقُ إِلَّا مِنْ دُفِّي بِكَفِّي. فَأْذَنْ لِي فِي الْغِنَاءِ، فِي غَيْرِ فَاحِشَةٍ. فَقَالَ رَسُولُ اللهِ ﷺ: «لَا آذَنُ لَكَ، وَلَا كَرَامَةَ، وَلَا نُعْمَةَ عَيْنٍ. كَذَبْتَ، أَيْ عَدُوَّ اللهِ لَقَدْ رَزَقَكَ اللهُ طَيِّباً حَلَالًا، فَاخْتَرْتَ مَا حَرَّمَ اللهُ عَلَيْكَ مِنْ رِزْقِهِ مَكَانَ مَا أَحَلَّ اللهُ عَزَّ وَجَلَّ لَكَ مِنْ حَلَالِهِ. وَلَوْ كُنْتُ تَقَدَّمْتُ إِلَيْكَ لَفَعَلْتُ بِكَ وَفَعَلْتُ. قُمْ عَنِّي، وَتُبْ إِلَى اللهِ. أَمَا إِنَّكَ إِنْ فَعَلْتَ، بَعْدَ التَّقْدِمَةِ إِلَيْكَ، ضَرَبْتُكَ ضَرْباً وَجِيعاً، وَحَلَقْتُ رَأْسَكَ مُثْلَةً، وَنَفَيْتُكَ مِنْ أَهْلِكَ، وَأَحْلَلْتُ سَلَبَكَ نُهْبَةً لِفِتْيَانِ أَهْلِ الْمَدِينَةِ».

فَقَامَ عَمْرٌو، وَبِهِ مِنَ الشَّرِّ وَالْخِزْيِ مَا لَا يَعْلَمُهُ إِلَّا اللهُ.

فَلَمَّا وَلَّى، قَالَ النَّبِيُّ ﷺ: «هٰؤُلَاءِ الْعُصَاةُ. مَنْ مَاتَ مِنْهُمْ بِغَيْرِ تَوْبَةٍ، حَشَرَهُ اللهُ عَزَّ وَجَلَّ يَوْمَ الْقِيَامَةِ كَمَا كَانَ فِي الدُّنْيَا مُخَنَّثاً عُرْيَاناً لَا يَسْتَتِرُ مِنَ النَّاسِ بِهُدْبَةٍ، كُلَّمَا قَامَ صُرِعَ».

will fall to the ground.'" (*Maudu'*)

تخريج: [**إسناده موضوع**] أخرجه الطبراني:٨/ ٦٠، ٦١، ح:٧٣٤٢ من حديث الحسن بن أبي الربيع به، وضعفه البوصيري، ونقل عن يحيى بن سعيد القطان قال في بشر بن نمير: كان ركنًا من أركان الكذب، ونقل عن أحمد قال في يحيى بن العلاء: كان يضع الحديث .

Comments:

a. A eunuch is a person that is gerderless and as man - woman, cannot lead a married life. Due to their resemblance to a male or female they can be considered either one of them accordingly.
b. In Arab culture an eunuch looks like a male, wears men's clothes and works normally outdoors.
c. Women should veil themselves from the eunuch who is particularly more interested in female matters.
d. A eunuch who is not interested in female matters and his only interest is in other household matters or foods etc., to whom the Noble Qur'ân in *Surut An-Nur* 24: 31 refers as "male servants who lack vigor" can be counted among those who have no potency. Women are not required to wear *Hijâb* before them.

2614. It was narrated from Umm Salamah that the Prophet ﷺ entered upon her, and heard an effeminate man saying to 'Abdullâh bin Abu Umayyah: "If Allâh enables us to conquer Tâ'if tomorrow, I will show you a woman who comes in on four (rolls of fat) and goes out on eight." The Prophet ﷺ said: "Throw them out of your houses." (*Sahih*)

٢٦١٤ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ زَيْنَبَ بِنْتِ أُمِّ سَلَمَةَ، عَنْ أُمِّ سَلَمَةَ أَنَّ النَّبِيَّ ﷺ دَخَلَ عَلَيْهَا، فَسَمِعَ مُخَنَّثاً وَهُوَ يَقُولُ لِعَبْدِ اللهِ بْنِ أَبِي أُمَيَّةَ: إِنْ يَفْتَحِ اللهُ الطَّائِفَ غَداً، دَلَلْتُكَ عَلَى امْرَأَةٍ تُقْبِلُ بِأَرْبَعٍ وَتُدْبِرُ بِثَمَانٍ. فَقَالَ النَّبِيُّ ﷺ: «**أَخْرِجُوهُمْ مِنْ بُيُوتِكُمْ**».

تخريج: [**صحيح**] تقدم، ح:١٩٠٢ .

[بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ]

In the Name of Allâh, the Most Beneficent, the Most Merciful

21. The Chapters On Blood Money

(المعجم ٢١) أَبْوَابُ الدِّيَاتِ

(التحفة ١٣)

Chapter 1. The Severity Of Killing A Muslim

(المعجم ١) - بَابُ التَّغْلِيظِ فِي قَتْلِ مُسْلِمٍ ظُلْمًا (التحفة ١)

2615. It was narrated from 'Abdullâh that the Messenger of Allâh ﷺ said: "The first matter concerning which judgment will be passed among the people on the Day of Resurrection will be bloodshed." (*Sahih*)

٢٦١٥ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ، وَ عَلِيُّ بْنُ مُحَمَّدٍ، وَ مُحَمَّدُ بْنُ بَشَّارٍ قَالُوا: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا الأَعْمَشُ عَنْ شَقِيقٍ، عَنْ عَبْدِ اللهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «أَوَّلُ مَا يُقْضَىٰ بَيْنَ النَّاسِ، يَوْمَ الْقِيَامَةِ، فِي الدِّمَاءِ».

تخريج: أخرجه البخاري، الرقاق، باب القصاص يوم القيامة، ح:٦٥٣٣، ٦٨٦٤ من حديث الأعمش به، ومسلم، القسامة والمحاربين، باب المجازاة بالدماء في الاخرة وأنها أول ما يقضى فيه بين الناس يوم القيامة، ح:١٦٧٨ عن ابن نمير به.

Comments:

a. The issue of bloodshed is among the most serious and grave issues regarding the rights of human beings. On the Day of Resurrection the first thing that will be accounted for is the issue of bloodshed.

b. Prayer is the first of physical acts of worship to be questioned about on the Day of Resurrection.

c. Killing of criminals on the orders of an Islamic state as punishment is not bloodshed, it is in compliance of orders by the executioner, and performing the duty according to the Islamic punishments is a virtuous deed.

2616. It was narrated from 'Abdullâh that the Messenger of Allâh ﷺ said: "No person is killed wrongfully, but a share of responsibility for his blood will be upon the first son of Âdam, because he was the first one to kill." (*Sahih*)

٢٦١٦ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا عِيسَى بْنُ يُونُسَ: حَدَّثَنَا الأَعْمَشُ، [عَنْ] عَبْدِ اللهِ بْنِ مُرَّةَ، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَا تُقْتَلُ نَفْسٌ ظُلْماً، إِلَّا كَانَ عَلَى ابْنِ آدَمَ الأَوَّلِ كِفْلٌ مِنْ

دَمِهَا. لِأَنَّهُ أَوَّلُ مَنْ سَنَّ الْقَتْلَ».

تخريج: أخرجه البخاري، الديات، باب: ومن أحياها ، ح:٦٨٦٧، ٣٣٣٥، ٧٣٢١ من حديث الأعمش به، ومسلم، القسامة والمحاربين، باب بيان إثم من سن القتل، ح:١٦٧٧ من حديث عيسى بن يونس.

Comments:

Inventing a new way of tyranny is a source of loss for the inventor, as it brings the share of punishment and responsibility to the originator when others use this newly invented way of tyranny. Those who tyrannize innocents are accountable for the crime, as well as the one who initiated such behavior.

2617. It was narrated from 'Abdullâh that the Messenger of Allâh ﷺ said: "The first matter concerning which judgment will be passed among the people on the Day of Resurrection will be bloodshed." (*Sahih*)

٢٦١٧ - حَدَّثَنَا سَعِيدُ بْنُ يَحْيَى بْنِ الأَزْهَرِ الْوَاسِطِيُّ: حَدَّثَنَا إِسْحَاقُ بْنُ يُوسُفَ الأَزْرَقُ، عَنْ شَرِيكٍ، عَنْ عَاصِمٍ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «أَوَّلُ مَا يُقْضَىٰ بَيْنَ النَّاسِ، يَوْمَ الْقِيَامَةِ، فِي الدِّمَاءِ».

تخريج: [صحيح] أخرجه النسائي، تحريم الدم، . تعظيم الدم، ح:٣٩٩٦ من حديث الأزرق به، أخرجه البخاري، ح:٦٥٣٣، ٦٨٦٤، ومسلم، ح:١٦٧٨ من حديث الأعمش عن أبي وائل به.

2618. It was narrated from 'Uqbah bin 'Âmir Al-Juhani that the Messenger of Allâh ﷺ said: "Whoever meets Allâh not associating anything in worship with Him, and not having shed any blood unlawfully, will enter Paradise." (*Sahih*)

٢٦١٨ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ عَائِذٍ، [عَنْ] عُقْبَةَ بْنِ عَامِرٍ الْجُهَنِيِّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ لَقِيَ اللهَ لاَ يُشْرِكُ بِهِ شَيْئاً، لَمْ يَتَنَدَّ بِدَمٍ حَرَامٍ، دَخَلَ الْجَنَّةَ».

تخريج: [صحيح] أخرجه أحمد:٤/١٥٢ عن وكيع به، وفيه: لم يتندّ بدم حرام ، والمعنى واحد، وصححه الحاكم:٤/٣٥١، ٣٥٢، والذهبي، إسماعيل عنعن، انظر، ح:١٦١٢، ولأول الحديث شاهد عند البخاري، ح:١٢٩ وغيره، وللدماء شواهد عند البخاري، ح:٦٨٦٣، ٦٨٦٤، والهيثمي (مجمع:١/١٩، ٢١) وغيرهما.

Comments:

a. Whosoever associates anything in worship with Allâh, he will remain in Hell forever.

b. The crime of murder is a cause to lead one to Hell.
c. If someone wishes to enter Paradise, it is necessary for him to avoid all such crimes that lead to Hell.

2619. It was narrated from Barâ' bin 'Âzib that the Messenger of Allâh ﷺ said: "If this world were to be destroyed, that would be less significant before Allâh than the unlawful killing of a believer." (*Hasan*)

٢٦١٩ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا الْوَلِيدُ ابْنُ مُسْلِمٍ: حَدَّثَنَا مَرْوَانُ ابْنُ جَنَاحٍ، عَنْ أَبِي الْجَهْمِ الْجُوزجَانِي، عَنِ الْبَرَاءِ بْنِ عَازِبٍ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «**لَزَوَالُ الدُّنْيَا أَهْوَنُ عَلَى اللهِ مِنْ قَتْلِ مُؤْمِنٍ بِغَيْرِ حَقٍّ**».

تخريج: [حسن] حسنه المنذري، وقال البوصيري: هذا إسناد صحيح، رجاله ثقات قلت: الوليد لم يصرح بالسماع المسلسل تقدم، ح:٢٥٥، ولحديثه شواهد عند النسائي:٧/ ٨٢، ٨٣، والترمذي، ح:١٣٩٥ وغيرهما.

Comments:
a. A true believer is very dear to Allâh.
b. Usually the cause of murder is some worldly gain. One should not kill a believer for a small worldly gain because the life of the believer is more precious than all the treasures of the world to Allâh.

2620. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "Whoever helps to kill a believer, even with half a word, he will meet Allâh with (the words) written between his eyes, 'He has no hope of the mercy of Allâh.'" (*Da'if*)

٢٦٢٠ - حَدَّثَنَا عَمْرُو بْنُ رَافِعٍ: حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ: حَدَّثَنَا يَزِيدُ بْنُ زِيَادٍ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**مَنْ أَعَانَ عَلَى قَتْلِ مُؤْمِنٍ بِشَطْرِ كَلِمَةٍ، لَقِيَ اللهَ عَزَّ وَجَلَّ، مَكْتُوبٌ بَيْنَ عَيْنَيْهِ: آيِسٌ مِنْ رَحْمَةِ اللهِ**».

تخريج: [ضعيف] أخرجه البيهقي:٨/ ٢٢ من حديث مروان بن معاوية الفزاري به، وقال: يزيد بن زياد وقيل: ابن أبي زياد الشامي، منكر الحديث ، وقال أبوحاتم، هذا الحديث: باطل موضوع ، وضعفه البوصيري، وللحديث شواهد ضعيفة عند البيهقي، وأبي نعيم(حلية: ٥/ ٧٤) وغيرهما.

Chapter 2. Can The One Who Kills A Believer Repent?

(المعجم ٢) - بَابٌ: هَلْ لِقَاتِلِ مُؤْمِنٍ تَوْبَةٌ (التحفة ٢)

2621. It was narrated that Sâlim bin Abu Ja'd said: "Ibn 'Abbâs

٢٦٢١ - حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ: حَدَّثَنَا

was asked about one who kills a believer deliberately, then repents, believes, does righteous deeds and follows true guidance. He said: 'Woe to him, can there be any guidance for him? I heard your Prophet ﷺ say: "The killer and his victim will be brought on the Day of Resurrection, with the slain holding onto the head of his killer, saying: 'O Lord, ask this one, why did he kill me?'" By Allâh, Allâh the Mighty and Sublime revealed[1] it to your Prophet, then He did not abrogate it after He revealed it.'" (*Sahih*)

سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عَمَّارٍ الدُّهْنِيِّ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ قَالَ: سُئِلَ ابْنُ عَبَّاسٍ عَمَّنْ قَتَلَ مُؤْمِناً مُتَعَمِّدًا ثُمَّ تَابَ وَآمَنَ وَعَمِلَ صَالِحاً ثُمَّ اهْتَدَى؟ قَالَ: وَيْحَهُ وَأَنَّى لَهُ الْهُدَى؟ سَمِعْتُ نَبِيَّكُمْ ﷺ يَقُولُ: «**يَجِيءُ الْقَاتِلُ، وَالْمَقْتُولُ يَوْمَ الْقِيَامَةِ مُتَعَلِّقٌ بِرَأْسِ صَاحِبِهِ. يَقُولُ: رَبِّ سَلْ هٰذَا، لِمَ قَتَلَنِي؟**» وَاللهِ لَقَدْ أَنْزَلَهَا اللهُ عَزَّ وَجَلَّ عَلَى نَبِيِّكُمْ، ثُمَّ مَا نَسَخَهَا بَعْدَ مَا أَنْزَلَهَا.

تخريج: [إسناده صحيح] أخرجه النسائي، تحريم الدم، تعظيم الدم، ح:٤٠٠٤، ٤٨٧٠ والحميدي، ح:٤٨٨ من حديث سفيان به، وتابعه يحيى بن عبدالله بن الحارث، المجبر التيمي عند أحمد:١/ ٢٤٠، ٢٩٤، ٣٦٤ وغيره، وهو لين الحديث (تقريب)، وللحديث شواهد عند البخاري، ح:٣٨٥٥، ومسلم، ح:٣٠٢٣، والنسائي:٧/ ٨٤، والترمذي، ح:٢٢٠٨، وقال: حسن صحيح غريب، ح:٣٠٢٩، وقال: حسن غريب، وغيرهم وبها صح الحديث.

Comments:

Forgiveness for the crime of murder is possible through various ways:

a. Payment of blood money, because legal punishment purifies from the sin. (See *Hadith*: 2603)

b. An heir can pardon the murderer by taking blood money, or for Allâh's sake, without taking blood money.

c. True and sincere repentance may save one from punishment. (See the next *Hadith*)

2622. It was narrated that Abu Sa'eed Khudri said: "Shall I not tell you what I heard directly from the Messenger of Allâh ﷺ? I heard it and memorized it: 'A man killed ninety-nine people, then the idea of repentance occurred to him. He asked who

٢٦٢٢ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَنْبَأَنَا هَمَّامُ بْنُ يَحْيَى عَنْ قَتَادَةَ، عَنْ أَبِي الصِّدِّيقِ النَّاجِي، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: أَلاَ أُخْبِرُكُمْ بِمَا سَمِعْتُ مِنْ فِي رَسُولِ اللهِ ﷺ؟ سَمِعَتْهُ أُذُنَايَ، وَوَعَاهُ

[1] This is a reference to the Verse: "And whoever kills a believer intentionally, his recompense is Hell to abide therein; and the wrath and the curse of Allâh are upon him, and a great punishment is prepared for him." (*An-Nisâ'* 4:93)

was the most knowledgeable of people on earth, and he was told of a man so he went to him and said: "I have killed ninety-nine people. Can I repent?" He said: "After ninety-nine people?!'" He said: 'So he drew his sword and killed him, thus completing one hundred. Then the idea of repentance occurred to him (again), so he asked who was the most knowledgeable of people, and he was told of a man (so he went to him) and said: "I have killed one hundred people. Can I repent?" He said: "Woe to you, what is stopping you from repenting? Leave the evil town where you are living and go to a good town, such and such town and worship your Lord there." So he went out, heading for the good town, but death came to him on the road. The angels of mercy and the angels of punishment argued over him. *Iblis* (Satan) said: "I have more right to him, for he never disobeyed me for a moment." But the angels of mercy said: "He went out repenting."

(One of the narrators) Hammâm said: "Humaid At-Tawil narrated to me from Bakr bin 'Abdullâh, that Abu Râfi' said: 'So Allâh sent an angel to whom they referred (the case). He said: "Look and see which of the two towns was he closer, and put him with its people."

(One of the narrators) Qatâdah said: "Hasan narrated to us: 'When death came to him he

قَلْبِي: «إِنَّ عَبْداً قَتَلَ تِسْعَةً وَتِسْعِينَ نَفْساً، ثُمَّ عَرَضَتْ لَهُ التَّوْبَةُ. فَسَأَلَ عَنْ أَعْلَمِ أَهْلِ الأَرْضِ. فَدُلَّ عَلَى رَجُلٍ فَأَتَاهُ. فَقَالَ: إِنِّي قَتَلْتُ تِسْعَةً وَتِسْعِينَ نَفْساً. فَهَلْ لِي مِنْ تَوْبَةٍ؟ قَالَ: بَعْدَ تِسْعَةٍ وَتِسْعِينَ نَفْساً قَالَ: فَانْتَضَى سَيْفَهُ فَقَتَلَهُ. فَأَكْمَلَ بِهِ الْمِائَةَ. ثُمَّ عَرَضَتْ لَهُ التَّوْبَةُ فَسَأَلَ عَنْ أَعْلَمِ أَهْلِ الأَرْضِ. فَدُلَّ عَلَى رَجُلٍ. [فَأَتَاهُ] فَقَالَ: إِنِّي قَتَلْتُ مِائَةَ نَفْسٍ، فَهَلْ لِي مِنْ تَوْبَةٍ؟ قَالَ، فَقَالَ: وَيْحَكَ وَمَنْ يَحُولُ بَيْنَكَ وَبَيْنَ التَّوْبَةِ؟ اخْرُجْ مِنَ الْقَرْيَةِ الْخَبِيثَةِ الَّتِي أَنْتَ فِيهَا، إِلَى الْقَرْيَةِ الصَّالِحَةِ، قَرْيَةِ كَذَا وَكَذَا. فَاعْبُدْ رَبَّكَ فِيهَا. فَخَرَجَ يُرِيدُ الْقَرْيَةَ الصَّالِحَةَ، فَعَرَضَ لَهُ أَجَلُهُ وفِي الطَّرِيقِ. فَاخْتَصَمَتْ فِيهِ مَلاَئِكَةُ الرَّحْمَةِ وَمَلاَئِكَةُ الْعَذَابِ. قَالَ إِبْلِيسُ: أَنَا أَوْلَىٰ بِهِ، إِنَّهُ لَمْ يَعْصِنِي سَاعَةً قَطُّ. قَالَ، فَقَالَتْ مَلاَئِكَةُ الرَّحْمَةِ: إِنَّهُ خَرَجَ تَائِباً».

قَالَ هَمَّامٌ: فَحَدَّثَنِي حُمَيْدٌ الطَّوِيلُ عَنْ بَكْرِ بْنِ عَبْدِ اللهِ، عَنْ أَبِي رَافِعٍ، قَالَ: فَبَعَثَ اللهُ عَزَّ وَجَلَّ مَلَكاً. فَاخْتَصَمُوا إِلَيْهِ ثُمَّ رَجَعُوا. فَقَالَ: انْظُرُوا. أَيَّ الْقَرْيَتَيْنِ كَانَتْ أَقْرَبَ، فَأَلْحِقُوهُ بِأَهْلِهَا.

قَالَ قَتَادَةُ: فَحَدَّثَنَا الْحَسَنُ، قَالَ: لَمَّا حَضَرَهُ الْمَوْتُ احْتَفَزَ بِنَفْسِهِ فَقَرُبَ مِنَ الْقَرْيَةِ الصَّالِحَةِ، وَبَاعَدَ مِنْهُ الْقَرْيَةَ الْخَبِيثَةَ. فَأَلْحَقُوهُ بِأَهْلِ الْقَرْيَةِ الصَّالِحَةِ.

حدّثنا أَبُو الْعَبَّاسِ بْنُ عَبْدِ اللهِ بْنِ

strove and drew closer to the good town, and farther away from the evil town, so they put him with the people of the good town.'" (*Sahih*)

إِسْمَاعِيلَ الْبَغْدَادِيُّ: حَدَّثَنَا عَفَّانُ: حَدَّثَنَا هَمَّامٌ، فَذَكَرَ نَحْوَهُ.

Another chain from Hammâm, and he mentioned similarly.

تخريج: أخرجه البخاري، أحاديث الأنبياء، باب:(٥٤)، ح:٣٤٧٠، ومسلم، التوبة، باب قبول توبة القاتل، وإن كثر قتله، ح:٢٧٦٦ من حديث قتادة به.

Comments:

a. One who after committing a crime is afraid of Allâh's justice, he should not be disappointed by religious scholars from Allâh's mercy. They should encourage him to repent and ask Allâh's mercy. Anyone who takes undue leave of Allâh's mercy should be warned of severe punishment.
b. True and sincere repentance may induce the mercy of Allâh to pardon mortal sins like bloodshed.
c. One way of improvement of character is to leave the bad and impure environment and join the company of good people.

Chapter 3. If A Person's Relative Is Killed, He Has The Choice Of Three Things

(المعجم ٣) - بَابُ مَنْ قُتِلَ لَهُ قَتِيلٌ فَهُوَ بِالْخِيَارِ بَيْنَ إِحْدَى ثَلَاثٍ (التحفة ٣)

2623. It was narrated from Abu Shuraih Al-Khuzâ'i that the Messenger of Allâh ﷺ said: "Whoever suffers from killing or wounding, has the choice of three things, and if he wants the fourth then restrain him. He may kill (the killer), or forgive him, or take the blood money. Whoever accepts any of these (options), then kills (the killer) after that will have the fire of Hell to abide therein forever." (*Da'if*)

٢٦٢٣ - حَدَّثَنَا مُحَمَّدٌ: حَدَّثَنَا عُثْمَانُ وَ أَبُو بَكْرٍ ابْنَا أَبِي شَيْبَةَ: قَالَا: حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ؛ ح: وَحَدَّثَنَا أَبُو بَكْرٍ وَ عُثْمَانُ [ابْنَا] أَبِي شَيْبَةَ، قَالَا: حَدَّثَنَا جَرِيرٌ وَ عَبْدُ الرَّحِيمِ ابْنُ سُلَيْمَانَ، جَمِيعاً عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنِ الْحَارِثِ بْنِ فُضَيْلٍ، أَظُنُّهُ عَنِ ابْنِ أَبِي الْعَوْجَاءِ، وَاسْمُهُ سُفْيَانُ عَنْ أَبِي شُرَيْحٍ الْخُزَاعِيِّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ أُصِيبَ بِدَمٍ أَوْ خَبْلٍ، - وَالْخَبْلُ الْجِرَاحُ فَهُوَ بِالْخِيَارِ بَيْنَ إِحْدَى ثَلَاثٍ. فَإِنْ أَرَادَ الرَّابِعَةَ، فَخُذُوا عَلَى يَدَيْهِ: أَنْ يَقْتُلَ أَوْ يَعْفُوَ أَوْ يَأْخُذَ الدِّيَةَ. فَمَنْ فَعَلَ شَيْئاً مِنْ ذٰلِكَ فَعَادَ، فَإِنَّ لَهُ

نَارَ جَهَنَّمَ خَالِدًا مُخَلَّدًا فِيهَا أَبَدًا».

تخريج: [إسناده ضعيف] أخرجه أبو داود، الديات، باب الإمام يأمر بالعفو في الدم، ح:٤٤٩٦ من حديث ابن إسحاق به، وصرح بالسماع عند الطحاوي في معاني الآثار:٣/ ١٧٤، ١٧٥ على تصحيف، وقع في السند * وسفيان بن أبي العوجاء ضعيف (تقريب وغيره)، ولبعض حديثه شاهد حسن عند أحمد:٤/ ٣٢، وانظر الحديث الآتي.

Comments:

a. 'Whoever suffers from killing or wounding' means that one of his relatives is killed or he himself is wounded. In both situations he can either have the killer killed for killing his relative, or take the blood money for his wound and he can forgive the offender. This issue is also proven by other arguments in other *Ahâdith*.

b. 'The fourth' means an unlawful demand, like first accepting the blood money and finishing the matter, but later on finding an opportunity and killing the killer. If he does so, he is a killer and should be punished according to the law. Doing one thing (accepting the blood money) and then doing the other (killing the killer) means the same as explained above.

2624. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "If a person's relative is killed, he has the choice of two things: He may either have the killer killed, or he may demand the blood money." (***Sahih***)

٢٦٢٤ - حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ الدِّمَشْقِيُّ: حَدَّثَنَا الْوَلِيدُ: حَدَّثَنَا الأَوْزَاعِيُّ: حَدَّثَنِي يَحْيَى بْنُ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ قُتِلَ لَهُ قَتِيلٌ فَهُوَ بِخَيْرِ النَّظَرَيْنِ: إِمَّا أَنْ يَقْتُلَ وَإِمَّا أَنْ يُفْدَى».

تخريج: أخرجه البخاري، اللقطة، باب: كيف تعرف لقطة أهل مكة، ح:٢٤٣٤، ومسلم، الحج، باب تحريم مكة وتحريم صيدها وخلاها وشجرها ولقطتها إلا لمنشد، على الدوام، ح:١٣٥٥ من حديث الوليد بن مسلم به.

Comments:

a. Killing in retaliation, and blood money, have been mentioned as identical things, as the third thing, forgiveness has been designated a higher status than the other two.

b. Blood money is better than killing in retaliation, as there is also a segment of forgiveness in it. There is also a possibility of reduction in blood money by the heirs.

c. The decision of killing or taking blood money is the right of the heirs. The court has nothing to do with this decision.

d. Killing in retaliation is a punishment only for deliberate murder. The punishment for accidental murder is only blood money.

Chapter 4. One Who Is Killed Deliberately And His Heirs Accept The Blood Money

(المعجم ٤) - بَابُ مَنْ قَتَلَ عَمْدًا، فَرَضُوا بِالدِّيَةِ (التحفة ٤)

2625. It was narrated that Ziyâd bin Sa'd bin Dumairah (said): "My father and my paternal uncle, who were present at Hunain with the Messenger of Allâh ﷺ, narrated to me: 'The Prophet ﷺ prayed *Zuhr*, then he sat beneath a tree. Aqra' bin Hâbis, who was the chief of Khindaf, came to him arguing in defense of Muhallim bin Jaththâmah. 'Uyainah bin Hisn came to him demanding vengeance for 'Âmir bin Adbat, who was from the tribe of Ashja'. The Prophet ﷺ said to them: 'Will you accept the blood money?'" But they refused. Then a man from Banu Laith, whose name was Mukaital, stood up and said: 'O Messenger of Allâh! By Allâh! This man who was killed in the early days of Islam is like sheep that come to drink but stones are thrown at them, so the last of them runs away (i.e., the murderer should be killed).' The Prophet ﷺ said: 'You will have fifty (camels) while we are travelling and fifty (camels) when we return.' So they accepted the blood money." (*Hasan*)

٢٦٢٥ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو خَالِدٍ الأَحْمَرُ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ: حَدَّثَنِي مُحَمَّدُ بْنُ جَعْفَرٍ، عَنْ [زِيَادِ] بْنِ [سَعْدِ بْنِ] ضُمَيْرَةَ: حَدَّثَنِي أَبِي وَعَمِّي، وَكَانَا شَهِدَا حُنَيْناً مَعَ رَسُولِ اللهِ ﷺ، قَالَا: صَلَّى النَّبِيُّ ﷺ الظُّهْرَ. ثُمَّ جَلَسَ تَحْتَ شَجَرَةٍ. فَقَامَ إِلَيْهِ الأَقْرَعُ بْنُ حَابِسٍ، وَهُوَ سَيِّدُ خِنْدَفٍ، يَرُدُّ عَنْ دَمِ مُحَلِّمِ بْنِ جَثَّامَةَ. وَقَامَ عُيَيْنَةُ بْنُ حِصْنٍ يَطْلُبُ بِدَمِ عَامِرِ بْنِ الأَضْبَطِ. وَكَانَ أَشْجَعِيًّا. فَقَالَ لَهُمُ النَّبِيُّ ﷺ: **«تَقْبَلُونَ الدِّيَةَ؟»** فَأَبَوْا. فَقَامَ رَجُلٌ مِنْ بَنِي لَيْثٍ، يُقَالُ لَهُ مُكَيْتَلٌ. فَقَالَ: يَا رَسُولَ اللهِ ﷺ وَاللهِ! مَا شَبَّهْتُ هٰذَا الْقَتِيلَ، فِي غُرَّةِ الإِسْلَامِ، إِلَّا كَغَنَمٍ وَرَدَتْ، فَرُمِيَتْ، فَنَفَرَ آخِرُهَا، فَقَالَ النَّبِيُّ ﷺ: **«لَكُمْ خَمْسُونَ فِي سَفَرِنَا، وَخَمْسُونَ إِذَا رَجَعْنَا»** فَقَبِلُوا الدِّيَةَ.

تخريج: [إسناده حسن] أخرجه أبو داود، الديات، باب الإمام يأمر بالعفو في الدم، ح:٤٥٠٣ من حديث ابن إسحاق به، وصححه ابن الجارود، ح:٧٧٧، وحسنه الحافظ في الإصابة:٣/٦٤ ❋ زياد بن سعد بن ضميرة وثقه ابن حبان، وابن الجارود وغيرهما، فحديثه لا ينزل عن درجة الحسن.

Comments:

a. In the case of deliberate murder both the punishments, either taking blood money or killing in retaliation are lawful.

b. There can be reconciliation in the case of blood money. Reduction is possible only with the consent of heirs, but increase is not permitted.

c. There are only three types of situations in which a killing takes place: A) Deliberate killing. Meaning that the killer deliberately and intentionally attacks with a weapon and kills. In this situation the amount of blood money is fixed, as has been mentioned in the *Hadith*. B) Killing by mistake, in a manner that resembles intentionally killing. Meaning, to attack with such a weapon which usually does not kill, like a stick and rod etc. This situation is identical to deliberate killing, and the punishment is also the same. C) Killing by mistake or by accident. In this situation the intention is not to kill but it happens by accident, like one man fires at a deer and suddenly someone comes in the way and is killed, or as usually happens in road accidents. The punishment of this is blood money, which is one hundred young camels or their price. (See *Hadith* 2630)

٢٦٢٦ - حَدَّثَنَا مَحْمُودُ بْنُ خَالِدٍ الدِّمَشْقِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا مُحَمَّدُ بْنُ رَاشِدٍ عَنْ سُلَيْمَانَ بْنِ مُوسَى، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ قَتَلَ عَمْدًا، دُفِعَ إِلَى أَوْلِيَاءِ الْقَتِيلِ. فَإِنْ شَاءُوا قَتَلُوا. وَإِنْ شَاءُوا أَخَذُوا الدِّيَةَ. وَذٰلِكَ ثَلَاثُونَ حِقَّةً وَثَلَاثُونَ جَذَعَةً وَأَرْبَعُونَ خَلِفَةً. وَذٰلِكَ عَقْلُ الْعَمْدِ. وَمَا صُولِحُوا عَلَيْهِ، فَهُوَ لَهُمْ. وَذٰلِكَ تَشْدِيدُ الْعَقْلِ».

2626. It was narrated from 'Amr bin Shu'aib, from his father, from his grandfather that the Messenger of Allâh ﷺ said: "Whoever kills deliberately, he will be handed over to the heirs of the victim. If they want, they may kill him, or if they want, they may accept the blood money, which is thirty *Hiqqah*,[1] thirty *Jadha'ah*[2] and forty *Khalifah*.[3] This is the blood money for deliberate slaying. Whatever is settled by reconciliation belongs to them, and that is a binding covenant.'" (***Hasan***)

تخريج: [إسناده حسن] أخرجه أبو داود، الديات، باب ولي العمد يأخذ الدية، ح:٤٥٠٦ من حديث محمد بن راشد به، وحسنه الترمذي، ح:١٣٨٧ .

[1] A three-year-old she-camel.

[2] A four-year-old she-camel.

[3] Pregnant she-camels which are halfway through their pregnancy.

Chapter 5. The Blood Money For What Appears To Be Intentional Due To Its Harshness

(المعجم ٥) - بَابٌ: دِيَةُ شِبْهِ الْعَمْدِ مُغَلَّظَةٌ (التحفة ٥)

2627. It was narrated from 'Abdullâh bin 'Amr that the Prophet ﷺ said: "Killing by mistake that resembles intentionally, is killing with a whip or stick, for which the blood money is one hundred camels, of which forty should be pregnant she-camels in the middle of their pregnancies, with their young in their wombs." (*Sahih*)

٢٦٢٧ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ وَ مُحَمَّدُ بْنُ جَعْفَرٍ، قَالَا: حَدَّثَنَا شُعْبَةُ عَنْ أَيُّوبَ. سَمِعْتُ الْقَاسِمَ بْنَ رَبِيعَةَ، عَنْ عَبْدِ اللهِ بْنِ [عَمْرٍو] عَنِ النَّبِيِّ ﷺ قَالَ: «قَتِيلُ الْخَطَإِ شِبْهِ الْعَمْدِ، قَتِيلُ السَّوْطِ وَالْعَصَا. مِائَةٌ مِنَ الإِبِلِ. أَرْبَعُونَ مِنْهَا خَلِفَةً، فِي بُطُونِهَا أَوْلَادُهَا».

تخريج: (الف) [صحيح] أخرجه النسائي، القسامة، باب: كم دية شبه العمد ... الخ، ح:٧٩٠٥ عن ابن بشار به.

Another chain with similar wording. (*Sahih*)

حدّثنا مُحَمَّدُ بْنُ يَحْيَى: حَدَّثَنَا سُلَيْمَانُ ابْنُ حَرْبٍ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ خَالِدٍ الْحَذَّاءِ، عَنِ الْقَاسِمِ بْنِ رَبِيعَةَ، عَنْ عُقْبَةَ بْنِ أَوْسٍ، عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو عَنِ النَّبِيِّ ﷺ نَحْوَهُ.

تخريج: (ب) [صحيح] أخرجه أبو داود، الديات، باب: في دية الخطأ شبه العمد، ح:٤٥٤٧ من حديث سليمان به، وصححه ابن حبان (موارد)، ح:١٥٢٦، وابن الجارود، ح:٧٧٣، وابن القطان الفاسي (التلخيص الحبير: ٤/١٥).

Comments:

a. Killing by mistake that resembles intentionally killing is named so because in this killing, the purpose of the killer is not to kill but to hurt only.
b. 'With their young in their wombs' means pregnant she-camels. It has been repeated only for emphasis.

2628. It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ stood up on the Day of the conquest of Makkah, on the

٢٦٢٨ - حَدَّثَنَا عَبْدُ اللهِ بْنُ مُحَمَّدٍ الزُّهْرِيُّ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ ابْنِ جُدْعَانَ، سَمِعَهُ مِنَ الْقَاسِمِ بْنِ رَبِيعَةَ، عَنِ ابْنِ عُمَرَ أَنَّ

رَسُولَ اللهِ ﷺ قَامَ، يَوْمَ فَتْحِ مَكَّةَ، وَهُوَ عَلَى دَرَجِ الْكَعْبَةِ. فَحَمِدَ اللهَ وَأَثْنَىٰ عَلَيْهِ. فَقَالَ: «الْحَمْدُ لِلَّهِ الَّذِي صَدَقَ وَعْدَهُ وَنَصَرَ عَبْدَهُ وَهَزَمَ الأَحْزَابَ وَحْدَهُ. أَلَا إِنَّ قَتِيلَ الْخَطَإِ، قَتِيلَ السَّوْطِ وَالْعَصَا: فِيهِ مِائَةٌ مِنَ الإِبِلِ. مِنْهَا أَرْبَعُونَ خَلِفَةً، فِي بُطُونِهَا أَوْلَادُهَا. أَلَا إِنَّ كُلَّ مَأْثُرَةٍ كَانَتْ فِي الْجَاهِلِيَّةِ، وَدَمٍ، تَحْتَ قَدَمَيَّ هَاتَيْنِ. إِلَّا مَا كَانَ مِنْ سِدَانَةِ الْبَيْتِ وَسِقَايَةِ الْحَاجِّ. أَلَا إِنِّي قَدْ أَمْضَيْتُهُمَا لِأَهْلِهِمَا كَمَا كَانَا».

steps of the Ka'bah. He praised and glorified Allâh, then he said: "Praise is to Allâh Who has fulfilled His promise, granted victory to His slave and defeated the Confederates alone. The one who is killed by mistake is the one who is killed with a whip or a stick; for him the blood money is one hundred camels, of which forty should be pregnant she-camels with their youngs in their wombs. Every custom of Ignorance period, and every blood claim, is beneath these two feet of mine (i.e., is abolished), except for the custodianship of the Ka'bah and the provision of water for the pilgrims, which I confirm still belong to the people to whom they belonged before." (*Da'if*)

تخريج: [إسناده ضعيف] أخرجه أبو داود، الديات، باب في دية الخطأ شبه العمد، ح:٤٥٤٩ من حديث ابن جدعان به، وهو ضعيف، ومن حديث ابن عيينة به تعليقًا، ح:٤٥٤٩، وله شواهد منها الحديث السابق.

Comments:

a. Allâh's promise means the conquest of Makkah and victory of Islam which was fulfilled in the life of the Noble Prophet ﷺ.
b. Killing by mistake means the killing that resembles killing intentionally. It has been explained in this *Hadith* by mentioning a stick or whip.
c. Before the conquest of Makkah different offices for public services related to the Sacred Ka'bah were with various tribes. All other offices were cancelled, but the office of the custodianship of Ka'bah and the office of provision of water for the pilgrims were not changed because there were no anti-Islamic beliefs or practices involved.

Chapter 6. The Blood Money For Killing By Mistake

(المعجم ٦) - بَابُ دِيَةِ الْخَطَإِ (التحفة ٦)

٢٦٢٩ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُعَاذُ ابْنُ هَانِئٍ: حَدَّثَنَا مُحَمَّدُ بْنُ مُسْلِمٍ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ

2629. It was narrated from Ibn 'Abbâs that the Prophet ﷺ set the blood money at twelve thousand (Dirham). (*Hasan*)

عَنِ النَّبِيِّ ﷺ أَنَّهُ جَعَلَ الدِّيَةَ اثْنَيْ عَشَرَ أَلْفاً.

تخريج: [إسناده حسن] أخرجه الترمذي، الديات، باب ماجاء في الدية، كم هي من الدراهم، ح:١٣٨٨ عن ابن بشار به، وقال النسائي: محمد بن مسلم ليس بالقوي في الحديث، وهذا خطأ والصواب عن عكرمة: مرسل، قلت: بل هو صدوق حسن الحديث، من رجال مسلم وغيره، أخرجه أبو داود، ح:٤٥٤٦ من طريقه به.

2630. It was narrated from 'Amr bin Shu'aib, from his father, from his grandfather, that the Messenger of Allâh ﷺ said: "Whoever is killed by mistake, his blood money in camels is thirty *Bint Makhâd* (a one-year-old she-camel), thirty *Bint Labun* (a two-year-old she-camel), thirty *Hiqqah* (a three-year-old she-camel) and ten *Bani Labun* (two-year-old male camels)." The Messenger of Allâh ﷺ used to fix the value (of the blood money for accidental killing) among town-dwellers at four hundred Dinâr or the equivalent value in silver. When he calculated the price in terms of camels (for Bedouins), it would vary from one time to another. When prices rose, the value (in Dinâr) would rise; and when prices fell, the value (in Dinâr) would fall. At the time of the Messenger of Allâh ﷺ the value was between four hundred and eight hundred Dinâr, or the equivalent value in silver, eight thousand Dirham. And the Messenger of Allâh ﷺ ruled that if a person's blood money was paid in cattle, among those who kept cattle, the amount was two hundred cows; and if a person's

٢٦٣٠ - حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ الْمَرْوَزِيُّ: أَنْبَأَنَا يَزِيدُ بْنُ هَارُونَ: أَنْبَأَنَا مُحَمَّدُ بْنُ رَاشِدٍ، عَنْ سُلَيْمَانَ بْنِ مُوسَى، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «**مَنْ قُتِلَ خَطَأً، فَدِيَتُهُ مِنَ الْإِبِلِ ثَلَاثُونَ بِنْتَ مَخَاضٍ وَثَلَاثُونَ ابْنَةَ لَبُونٍ وَثَلَاثُونَ حِقَّةً، وَعَشَرَةٌ بَنِي لَبُونٍ**». وَكَانَ رَسُولُ اللهِ ﷺ يُقَوِّمُهَا عَلَى أَهْلِ الْقُرَى أَرْبَعَمِائَةِ دِينَارٍ، أَوْ عَدْلَهَا مِنَ الْوَرِقِ. وَيُقَوِّمُهَا عَلَى أَزْمَانِ الْإِبِلِ، إِذَا غَلَتْ رَفَعَ فِي ثَمَنِهَا. وَإِذَا هَانَتْ نَقَصَ مِنْ ثَمَنِهَا. عَلَى نَحْوِ الزَّمَانِ مَا كَانَ. فَبَلَغَ قِيمَتُهَا عَلَى عَهْدِ رَسُولِ اللهِ ﷺ مَا بَيْنَ الْأَرْبَعِمِائَةِ دِينَارٍ إِلَى ثَمَانِمِائَةِ دِينَارٍ. أَوْ عَدْلُهَا مِنَ الْوَرِقِ ثَمَانِيَةُ آلَافِ دِرْهَمٍ. وَقَضَى رَسُولُ اللهِ ﷺ أَنَّ مَنْ كَانَ عَقْلُهُ فِي الْبَقَرِ، عَلَى أَهْلِ الْبَقَرِ، مِائَتَيْ بَقَرَةٍ. وَمَنْ كَانَ عَقْلُهُ فِي الشَّاءِ، عَلَى أَهْلِ الشَّاءِ، أَلْفَيْ شَاةٍ.

blood money was paid in sheep, among those who kept sheep, the value was two thousand sheep. (*Hasan*)

تخريج: [إسناده حسن] أخرجه أبو داود، الديات، باب الدية كم هي؟، ح:٤٥٤١ من حديث يزيد به.

Comments:

a. Blood money is determined by the quantity of camels.
b. If it not possible to pay in the form of camels then cows or goats can be paid.
c. Payment is also possible in cash. Judge or the government are responsible to determine the price of one hundred camels.
d. Increase or decrease in the price of the camels may affect the price in cash.

2631. It was narrated from 'Abdullâh bin Mas'ud that the Messenger of Allâh ﷺ said: "The blood money of one who is killed by mistake is twenty *Hiqqah* (three-year-old she-camels), twenty *Jadha'ah* (four-year-old she-camels), twenty *Bint Makhâd* (one-year-old she-camel), twenty *Bint Labun* (two-year old she-camels) and twenty *Bani Makhâd* (one-year-old male camels)." (*Da'if*)

٢٦٣١ - حَدَّثَنَا عَبْدُ السَّلَامِ بْنُ عَاصِمٍ: حَدَّثَنَا الصَّبَّاحُ بْنُ مُحَارِبٍ: حَدَّثَنَا حَجَّاجُ بْنُ أَرْطَاةَ: حَدَّثَنَا زَيْدُ بْنُ جُبَيْرٍ، عَنْ خِشْفِ بْنِ مَالِكٍ الطَّائِيِّ، عَنْ عَبْدِ اللهِ بْنِ مَسْعُودٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**فِي دِيَةِ الْخَطَإِ عِشْرُونَ حِقَّةً وَعِشْرُونَ جَذَعَةً وَعِشْرُونَ بِنْتَ مَخَاضٍ وَعِشْرُونَ بِنْتَ لَبُونٍ وَعِشْرُونَ بَنِي مَخَاضٍ [ذُكُورٌ]**».

تخريج: [إسناده ضعيف] أخرجه أبو داود، الديات، باب الدية كم هي؟، ح:٤٥٤٥ من حديث حجاج به، وانظر، ح:٤٩٦، ١١٢٩، ٢٥٨٧.

2632. It was narrated from 'Ikrimah, from Ibn 'Abbâs, that the Prophet ﷺ set the blood money at twelve thousand (Dirham). He said:[1] "This is what Allâh says: 'And they could not find any cause to do so except that Allâh and His Messenger had enriched them of His bounty.'"[2] He said: "By their taking the

٢٦٣٢ - حَدَّثَنَا الْعَبَّاسُ بْنُ جَعْفَرٍ: حَدَّثَنَا مُحَمَّدُ بْنُ سِنَانٍ: حَدَّثَنَا مُحَمَّدُ بْنُ مُسْلِمٍ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ جَعَلَ الدِّيَةَ اثْنَيْ عَشَرَ أَلْفاً. قَالَ: وَذٰلِكَ قَوْلُهُ: ﴿وَمَا نَقَمُوٓا۟ إِلَّآ أَنْ أَغْنَىٰهُمُ ٱللَّهُ وَرَسُولُهُۥ مِن فَضْلِهِۦ﴾ [التوبة: ٧٤].

[1] The speaker is either 'Ikrimah, or Muhammad bin Sinân, and Allâh knows best.
[2] *At-Taubah* 9:74.

blood money."[1] (*Hasan*)

قَالَ: بِأَخْذِهِمُ الدِّيَةَ.

تخريج: [إسناده حسن] أخرجه ابن أبي حاتم الرازي في التفسير:٦/ ١٨٤٥، توبة:٩٤ من حديث محمد بن سنان الباهلي به، وانظر، ح:٢٦٢٩، وهذا طرف منه.

Chapter 7. The Blood Money Must Be Paid By The *'Âqilah*; If there Is No *'Âqilah*, Then It Must Be Paid From The Treasury

(المعجم ٧) - بَابُ الدِّيَةِ عَلَى الْعَاقِلَةِ فَإِنْ لَمْ يَكُنْ عَاقِلَةٌ فَفِي بَيْتِ الْمَالِ (التحفة ٧)

2633. It was narrated that Mughirah bin Shu'bah said: "The Messenger of Allâh ﷺ ruled that the blood money must be paid by the *'Âqilah*." (*Sahih*)

٢٦٣٣ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا أَبِي، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عُبَيْدِ بْنِ نَضْلَةَ، عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ قَالَ: قَضَىٰ رَسُولُ اللهِ ﷺ بِالدِّيَةِ عَلَى الْعَاقِلَةِ.

تخريج: أخرجه مسلم، القسامة والمحاربين، باب دية الجنين ووجوب الدية في قتل الخطأ وشبه العمد على عاقلة الجاني، ح:١٦٨٢ من حديث منصور به.

Comments:

a. *'Âqilah'* means the near male relatives on the father's side who are obliged to pay the blood money on behalf of any of the clan's members who kills a person.
b. The first responsibility of the payment of blood money is with brothers and nephews, after them, the responsibility rests upon their son. Meaning the male members of one grandfather. After this, the responsibility goes to the brothers of the grandfather.
c. Making blood money the responsibility of the *'Âqilah* is to divide the due blood money into many easy shares, to lighten the burden of payment. In this way one person or one family is not overburdened.
d. Another reason for collecting the blood money from the relatives is that they usually help each other in fights and disputes, they also understand that in case of bloodshed, they will have to pay their share of blood money, so naturally they will not allow any member of their tribe to commit this type of crime, rather they will stop him from doing such a crime.

2634. It was narrated from Miqdâm Ash-Shâmi that the

٢٦٣٤ - حَدَّثَنَا يَحْيَىٰ بْنُ دُرُسْتَ: حَدَّثَنَا

[1] The last phrase appears to be from Muhammad bin Sinân, one of the narrators. And Allâh knows best. And most of the narrations of this *Hadith* mentioning the *Âyah* are from 'Ikrimah.

حَمَّادُ بْنُ زَيْدٍ عَنْ بُدَيْلِ بْنِ مَيْسَرَةَ، عَنْ عَلِيِّ ابْنِ أَبِي طَلْحَةَ، عَنْ رَاشِدٍ، عَنْ أَبِي عَامِرٍ الْهَوْزَنِيِّ، عَنِ الْمِقْدَامِ الشَّامِيِّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «أَنَا وَارِثُ مَنْ لَا وَارِثَ لَهُ. أَعْقِلُ عَنْهُ وَأَرِثُهُ. وَالْخَالُ وَارِثُ مَنْ لَا وَارِثَ لَهُ. يَعْقِلُ عَنْهُ وَيَرِثُهُ».

Messenger of Allâh ﷺ said: "I am the heir of the one who has no heir, and I will pay the blood money on his behalf and inherit from him, and the maternal uncle is the heir of the one who has no heir; he pays the blood money on his behalf and inherits from him.'" (*Sahih*)

تخريج: [صحيح] أخرجه أبو داود، الفرائض، باب: في ميراث ذوي الأرحام، ح:٢٨٩٩ من حديث بديل به، وصححه ابن الجارود، ح:٩٦٥ وابن حبان (موارد)، ح:١٢٢٥، والحاكم:٤/ ٣٤٤ على شرط الشيخين، وتعقبه الذهبي، وصححه ابن القطان، وحسنه أبوزرعة الدمشقي، وله طريق آخر عند ابن حبان، ح:١٢٢٦، وإسناده حسن.

Comments:

a. The priority and shares of the heirs have been determined in the Noble Qur'ân and the *Sunnah* of the Noble Prophet ﷺ. These heirs are called *Ashâbul-Furud*, first responsibility holders. In the absence of these heirs, or after giving them their shares of inheritance, the rest of the property or wealth of the deceased goes to the *Asabah*, meaning those relatives of the deceased who are from the father's side, like the brother, nephew (son of brother) father's brother etc. In the absence of the *Asabah*, legacy goes to *Dhul-Arhâm*. Meaning relatives of the deceased through the mother, like the maternal uncle, the mother's sister and the mother's father etc.

b. As the priority is determined by the inheritance, the same priority remains in the payment of blood money.

(المعجم ٨) - بَابُ مَنْ حَالَ بَيْنَ وَلِيِّ الْمَقْتُولِ وَبَيْنَ الْقَوَدِ أَوِ الدِّيَةِ (التحفة ٨)

Chapter 8. One Who Prevents The Next Of Kin Of The Slain From Exacting Retaliation Or Taking The Blood Money

٢٦٣٥ - حَدَّثَنَا مُحَمَّدُ بْنُ مَعْمَرٍ: حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: حَدَّثَنَا سُلَيْمَانُ بْنُ كَثِيرٍ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ، رَفَعَهُ إِلَى النَّبِيِّ ﷺ قَالَ: «مَنْ قَتَلَ فِي عِمِّيَّةٍ أَوْ عَصَبِيَّةٍ بِحَجَرٍ أَوْ سَوْطٍ أَوْ عَصاً، فَعَلَيْهِ عَقْلُ الْخَطَإِ. وَمَنْ قَتَلَ عَمْداً فَهُوَ قَوَدٌ. وَمَنْ حَالَ بَيْنَهُ وَبَيْنَهُ، فَعَلَيْهِ لَعْنَةُ اللهِ

2635. It was narrated from Ibn 'Abbâs, who attributed it to the Prophet ﷺ: "Whoever kills out of folly or for tribal motives, using a rock, a whip, or a stick; he must pay the blood money for killing by mistake. Whoever kills deliberately, he is to be killed in retaliation. Whoever tries to prevent that, upon him is the

curse of Allâh, the angels and all the people, and no change nor equitable exchange will be accepted from him."[1] (*Sahih*)

وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ. لَا يُقْبَلُ مِنْهُ صَرْفٌ وَلَا عَدْلٌ».

تخريج: [**إسناده صحيح**] أخرجه النسائي، القسامة، باب من قتل بحجر أو سوط، ح:٤٧٩٤ عن محمد بن معمر به، وأخرجه أبو داود، ح:٤٥٤٠ من حديث سليمان به.

Comments:

a. Folly or tribal motives, means that two parties fight each other and they make use of stones, sticks clubs and whips etc. If someone is killed in this fight, it is very difficult to determine and pinpoint the killer, so no one can be killed in retaliation. In such cases blood money is the essential punishment.
b. Killing in retaliation is a punishment fixed by Allâh in the revealed Divine law, therefore, putting up any kind of hindrances to it is a harshly censured crime.

Chapter 9. Actions For Which There Is No Retaliation

(المعجم ٩) - بَابُ مَا لَا قَوَدَ فِيهِ (التحفة ٩)

2636. Nimrân bin Jâriyah narrated from his father that a man struck another man on the wrist with his sword and severed it, not at the joint. He appealed to the Prophet ﷺ who ordered that the *Diyah* be paid. The man said: "O Messenger of Allâh, I want retaliation." He said: "Take the compensation and may Allâh bless you therein." And he did not rule that he be allowed retaliation. (*Da'if*)

٢٦٣٦ - حَدَّثَنَا [مُحَمَّدُ بْنُ الصَّبَّاحِ وَ] عَمَّارُ بْنُ خَالِدٍ الْوَاسِطِيُّ: حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ، عَنْ دَهْثَمِ بْنِ قُرَّانَ: حَدَّثَنِي نِمْرَانُ ابْنُ جَارِيَةَ، عَنْ أَبِيهِ أَنَّ رَجُلًا ضَرَبَ رَجُلًا عَلَى سَاعِدِهِ بِالسَّيْفِ فَقَطَعَهَا مِنْ غَيْرِ مَفْصِلٍ. فَاسْتَعْدَى عَلَيْهِ النَّبِيَّ ﷺ. فَأَمَرَ لَهُ بِالدِّيَةِ. فَقَالَ: يَا رَسُولَ اللهِ! إِنِّي أُرِيدُ الْقِصَاصَ. فَقَالَ: «خُذِ الدِّيَةَ. بَارَكَ اللهُ لَكَ فِيهَا». وَلَمْ يَقْضِ لَهُ بِالْقِصَاصِ.

تخريج: [**إسناده ضعيف جدًا**] أخرجه الطبراني:٢/ ٢٦٠ من طريق أبي بكر بن عياش به، وتابعه أسد بن عمرو البجلي عنده، وانظر، ح:٢٣٤٣ لحال دهثم.

[1] No *Sarf* — they say it means no repentance, which is changing from the state of disobedience to the state of obedience; and no *'Adl* — meaning no equity through ransoming. And it is said to be for the purpose of stressing the gravity of the wrong. See explanation by Sindi. See also no. 2712.

2637. It was narrated from 'Abbâs bin 'Abdul-Muttalib that the Messenger of Allâh ﷺ said: "There is no retaliation for a head wound that does not reach the brain, a spear wound that does not penetrate deeply, or a wound that dislocates a bone." (*Da'if*)

٢٦٣٧ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا رِشْدِينُ ابْنُ سَعْدٍ عَنْ مُعَاوِيَةَ بْنِ صَالِحٍ، عَنْ مُعَاذِ بْنِ مُحَمَّدٍ الأَنْصَارِيِّ، عَنِ ابْنِ صُهْبَانَ، عَنِ الْعَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**لَا قَوَدَ فِي الْمَأْمُومَةِ وَلَا الْجَائِفَةِ وَلَا الْمُنَقِّلَةِ**».

تخريج: [إسناده ضعيف] أخرجه البيهقي: ٨/ ٦٥ من طريق أبي يعلى عن أبي كريب به، وقال البوصيري: هذا إسناد ضعيف، رشدين بن سعد ضعفه ابن معين، وأبوحاتم الرازي، وأبوزرعة، والنسائي، وابن حبان، والجوزجاني، وابن يونس، وابن سعد، وأبو داود، والدارقطني وغيرهم ، وله شاهد ضعيف في المطالب العالية، وروى البيهقي بإسناد حسن عن طلحة، رفعه: "ليس في المأمومة قود".

Comments:

There is retaliation for cuts and wounds that cannot be made equally deep and damaging, when there is a chance of causing more damage than the damage done, so compensation is punishment which is decided according the severity of wound.

Chapter 10. One Who Inflicts A Wound May Ransom Himself By Paying The Compensatory Money

(المعجم ١٠) - بَابُ الجَارِحِ يَفْتَدِي بِالْقَوَدِ (التحفة ١٠)

2638. It was narrated from 'Âishah that the Messenger of Allâh ﷺ sent Abu Jahm bin Hudhaifah to collect *Sadaqah*. A man disputed with him concerning his *Sadaqah*, and Abu Jahm struck him and wounded his head. They came to the Prophet ﷺ and said: "Compensatory money, O Messenger of Allâh!" The Prophet ﷺ said: "You will have such and such," but they did not accept that. He said: "You will have such and such," and they agreed. Then the Prophet ﷺ said: "I am going to address the people

٢٦٣٨ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَنْبَأَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ أَنَّ رَسُولَ اللهِ ﷺ بَعَثَ أَبَا جَهْمِ بْنَ حُذَيْفَةَ مُصَدِّقاً. فَلَاجَّهُ رَجُلٌ فِي صَدَقَتِهِ، فَضَرَبَهُ أَبُو جَهْمٍ فَشَجَّهُ. فَأَتَوُا النَّبِيَّ ﷺ فَقَالُوا: الْقَوَدَ. يَا رَسُولَ اللهِ! فَقَالَ النَّبِيُّ ﷺ: «**لَكُمْ كَذَا وَكَذَا**» فَلَمْ يَرْضَوْا. فَقَالَ: «**لَكُمْ كَذَا وَكَذَا**». فَرَضُوا. فَقَالَ النَّبِيُّ ﷺ: «**إِنِّي خَاطِبٌ عَلَى النَّاسِ وَمُخْبِرُهُمْ بِرِضَاكُمْ؟**» قَالُوا: نَعَمْ. فَخَطَبَ النَّبِيُّ ﷺ فَقَالَ: «**إِنَّ هٰؤُلَاءِ اللَّيْثِيِّينَ أَتَوْنِي يُرِيدُونَ الْقَوَدَ.**

فَعَرَضْتُ عَلَيْهِمْ كَذَا وَكَذَا. أَرَضِيتُمْ؟» قَالُوا: لَا. فَهَمَّ بِهِمُ الْمُهَاجِرُونَ. فَأَمَرَ النَّبِيُّ ﷺ أَنْ يَكُفُّوا. فَكَفُّوا. ثُمَّ دَعَاهُمْ فَزَادَهُمْ. فَقَالَ: «أَرَضِيتُمْ؟» قَالُوا: نَعَمْ. قَالَ: «إِنِّي خَاطِبٌ عَلَى النَّاسِ وَمُخْبِرُهُمْ بِرِضَاكُمْ» قَالُوا: نَعَمْ. فَخَطَبَ النَّبِيُّ ﷺ ثُمَّ قَالَ: «أَرَضِيتُمْ؟» قَالُوا: نَعَمْ.

قَالَ ابْنُ مَاجَه: سَمِعْتُ مُحَمَّدَ بْنَ يَحْيَىٰ يَقُولُ: تَفَرَّدَ بِهٰذَا مَعْمَرٌ. لَا أَعْلَمُ رَوَاهُ غَيْرُهُ.

and tell them that you agreed." They said: "Yes." So the Prophet ﷺ addressed (the people) and said: "These people of Laith came to me seeking the compensatory money, and I have offered them such and such. Do you agree?" They said: "No." The Emigrants wanted to attack them, but the Prophet ﷺ told them not to, so they refrained. Then he called them and offered them more and said: "Do you agree?" They said: "Yes." He said: "I am going to address the people and tell them that you agreed." They said: "Yes." So the Prophet ﷺ addressed (the people) then said: "Do you agree?" They said: "Yes." (*Da'if*)

Ibn Mâjah said: "I heard Muhammad bin Yahyâ saying: 'Ma'mar alone has narrated this *Hadith*. I don't know anyone else that has narrated it."

تخريج: [إسناده ضعيف] أخرجه أبو داود، الديات، باب العامل يصاب على يديه خطأ، ح:٤٥٣٤ من حديث عبدالرزاق به، وهو في مصنفه، ح:١٨٠٣٢، وصححه ابن الجارود، ح:٨٤٥، ولم أجد تصريح سماع الزهري تقدم، ح:٧٠٧، فيه، وباقي السند صحيح.

Comments:

a. Retaliation is in order for cases involving wounds.
b. Compensatory money is a better option instead of retaliation, in cases of cuts and wounds.
c. In cases where the punishment is retaliation, the choice of taking blood money rests with the claimant.
d. In the decisions made by the leader, where there is a possibility of public criticism or protest from the general public, the leader should make the decision according to the law and at the same time in a manner acceptable to the public.

Chapter 11. The Blood Money For A Fetus

(المعجم ١١) - **بَابُ دِيَةِ الْجَنِينِ**

(التحفة ١١)

2639. It was narrated that Abu Hurairah said: "The Messenger of Allâh ﷺ *ruled concerning a fetus* that (the blood money) was a slave, male or female. The one against whom this verdict was passed said: 'Should we pay blood money for one who neither ate, drank, shouted, nor cried (at the moment of birth)? One such as this should be overlooked.' The Messenger of Allâh ﷺ said: 'This man speaks like a poet. (But the blood money for a fetus is) a slave, male or female.'"

٢٦٣٩ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ عَنْ مُحَمَّدِ بْنِ عَمْرٍو، [عَنْ أَبِي سَلَمَةَ،] عَنْ أَبِي هُرَيْرَةَ قَالَ: قَضَىٰ رَسُولُ اللهِ ﷺ فِي الْجَنِينِ بِغُرَّةٍ: عَبْدٍ أَوْ أَمَةٍ. فَقَالَ الَّذِي قَضَى عَلَيْهِ: أَنَعْقِلُ مَنْ لَا شَرِبَ وَلَا أَكَلَ. وَلاَ صَاحَ وَلَا اسْتَهَلَّ. وَمِثْلُ ذٰلِكَ يُطَلُّ؟ فَقَالَ رَسُولُ اللهِ ﷺ: **«إِنَّ هٰذَا لَيَقُولُ بِقَوْلِ شَاعِرٍ. فِيهِ غُرَّةٌ، عَبْدٌ أَوْ أَمَةٌ»**.

تخريج: [إسناده حسن] أخرجه الترمذي، الديات، باب ماجاء في دية الجنين، ح:١٤١٠ من حديث محمد بن عمرو به، وقال: حسن صحيح.

Comments:

a. Fetus here means fully developed embryo or simply a baby still in the mother's womb, and born later.
b. Sometimes it happens that a pregnant woman is hurt and the baby in her womb dies before birth. This is considered murder.
c. Blood money for a fetus (fully developed baby in the mother's womb) is a slave, male or female. If the mother dies as well, the killer has to pay the full blood money.

2640. It was narrated that Miswar bin Makhramah said: "Umar bin Khattâb consulted the people concerning a woman who had been caused to miscarry. Al-Mughirah bin Shu'bah said: 'I saw the Messenger of Allâh ﷺ *rule that a slave, male or female,* be given as blood money (for a fetus).' 'Umar said: 'Bring me someone who will testify *alongside you.* So he brought

٢٦٤٠ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَ عَلِيُّ ابْنُ مُحَمَّدٍ قَالَا: حَدَّثَنَا وَكِيعٌ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنِ الْمِسْوَرِ بْنِ مَخْرَمَةَ قَالَ: اسْتَشَارَ عُمَرُ بْنُ الْخَطَّابِ النَّاسَ فِي إِمْلَاصِ الْمَرْأَةِ. - يَعْنِي سِقْطَهَا -. فَقَالَ الْمُغِيرَةُ بْنُ شُعْبَةَ: شَهِدْتُ رَسُولَ اللهِ ﷺ قَضَىٰ فِيهِ بِغُرَّةٍ، عَبْدٍ أَوْ أَمَةٍ. فَقَالَ عُمَرُ: ائْتِنِي بِمَنْ يَشْهَدُ مَعَكَ. فَشَهِدَ مَعَهُ مُحَمَّدُ بْنُ

Muhammad bin Maslamah to testify alongside him.'" (*Sahih*)

مَسْلَمَةَ.

تخريج: أخرجه مسلم، القسامة والمحاربين، باب دية الجنين ووجوب الدية في قتل الخطأ وشبه العمد ... الخ، ح:١٦٨٣ عن ابن أبي شيبة به.

Comments:

'Umar did not have any doubt about the narration of Mughirah, but he wanted to verify it because the issue was over a legal matter and it was necessary to confirm this point. The other reason behind this confirmation was to send a warning message to the general public, that if a statement of an eminent Companion can be questioned, the general public should be very careful and not quote any *Hadith* of the Noble Prophet ﷺ without proper proof and investigation.

2641. It was narrated from 'Umar bin Khattâb that he asked the people about the ruling of the Prophet ﷺ concerning that – concerning a fetus. Hamal bin Mâlik bin Nâbighah stood up and said: "I was between my two wives and one of them struck the other with a tent-pole, killing her and her fetus. The Messenger of Allâh ﷺ ruled that the blood money for the fetus was a slave, and that she should be killed in retaliation." (*Sahih*)

٢٦٤١ – حَدَّثَنَا أَحْمَدُ بْنُ سَعِيدٍ الدَّارِمِيُّ: حَدَّثَنَا أَبُو عَاصِمٍ: أَخْبَرَنِي ابْنُ جُرَيْجٍ: حَدَّثَنِي عَمْرُو بْنُ دِينَارٍ أَنَّهُ سَمِعَ طَاوُساً عَنِ ابْنِ عَبَّاسٍ، عَنْ عُمَرَ بْنِ الْخَطَّابِ أَنَّهُ نَشَدَ النَّاسَ قَضَاءَ النَّبِيِّ ﷺ فِي ذٰلِكَ. - يَعْنِي فِي الْجَنِينِ -. فَقَامَ حَمَلُ بْنُ مَالِكِ بْنِ النَّابِغَةِ فَقَالَ: كُنْتُ بَيْنَ امْرَأَتَيْنِ لِي. فَضَرَبَتْ إِحْدَاهُمَا الأُخْرَى بِمِسْطَحٍ فَقَتَلَتْهَا، وَقَتَلَتْ جَنِينَهَا. فَقَضَىٰ رَسُولُ اللهِ ﷺ فِي الْجَنِينِ بِغُرَّةٍ، عَبْدٍ. وَأَنْ تُقْتَلَ بِهَا.

تخريج: [إسناده صحيح] أخرجه أبو داود، الديات، باب دية الجنين، ح:٤٥٧٢ من حديث أبي عاصم به.

Comments:

a. The Noble Qur'ân and the word and practices of the Noble Prophet ﷺ are the basis of Islamic law.

b. If any issue is not clear for judgment, it is necessary to seek the answer from the Noble Qur'ân and from the *Ahâdith* of the Prophet ﷺ.

c. Killing a pregnant woman is a dual murder, killing of the mother and killing her baby, the punishment for killing a fully developed baby in mother's womb is giving of a male or female slave, and the punishment for killing a mother is blood money, or killing in retaliation.

Chapter 12. Inheritance From The Blood Money

(المعجم ١٢) - بَابٌ: الْمِيرَاثُ مِنَ الدِّيَةِ (التحفة ١٢)

2642. It was narrated from Sa'eed bin Musayyab that 'Umar used to say: "The blood money is for the near male relatives from the father's side and the wife does not inherit anything from the blood money of her husband," until Ad-Dahhâk bin Sufyân wrote to him, and told him that the Prophet ﷺ ruled that the wife of Ashyam bin Dibâbi should inherit from the blood money of her husband. (*Sahih*)

٢٦٤٢ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ ابْنِ الْمُسَيَّبِ أَنَّ عُمَرَ كَانَ يَقُولُ: الدِّيَةُ لِلْعَاقِلَةِ، وَلَا تَرِثُ الْمَرْأَةُ مِنْ دِيَةِ زَوْجِهَا شَيْئًا. حَتَّى كَتَبَ إِلَيْهِ الضَّحَّاكُ بْنُ سُفْيَانَ أَنَّ النَّبِيَّ ﷺ وَرَّثَ امْرَأَةَ أَشْيَمَ الضِّبَابِيِّ مِنْ دِيَةِ زَوْجِهَا.

تخريج: [صحيح] أخرجه أبو داود، الفرائض، باب: في المرأة ترث من دية زوجها، ح:٢٩٢٧ من حديث سفيان به، وصححه الترمذي، ح:١٤١٥، وابن الجارود، ح:٩٦٦، وله شواهد عند الطبراني: ٥/ ٢٧٦، ح: ٥٣١٥ وغيره.

Comments:

a. Most probably 'Umar's opinion was based upon the principle that the blood money is to be paid by the killer's male relatives from the father's side, so it should be distributed among such relatives of the deceased, and the wife is not among such relatives, so she is a claimant of the blood money's share.

b. Blood money is distributed among the heirs as the legacy is distributed among the heirs. There is no difference in the distribution of blood money and inheritance.

c. Companions can make a mistake in explaining or understanding a legal issue, similar is the position of the later scholars, they also can make a mistake in understanding or explaining an issue. The scholars of today are advised to adopt the same behavior of their predecessors.

2643. It was narrated from 'Ubâdah bin Sâmit that the Prophet ﷺ ruled that Hamal bin Mâlik Hudhali Al-Lihyâni should inherit from his wife who was killed by his other wife. (*Da'if*)

٢٦٤٣ - حَدَّثَنَا عَبْدُ رَبِّهِ بْنُ خَالِدٍ النُّمَيْرِيُّ: حَدَّثَنَا الْفُضَيْلُ بْنُ سُلَيْمَانَ: حَدَّثَنَا مُوسَى بْنُ عُقْبَةَ عَنْ إِسْحَاقَ بْنِ يَحْيَى بْنِ الْوَلِيدِ، عَنْ عُبَادَةَ بْنِ الصَّامِتِ أَنَّ النَّبِيَّ ﷺ قَضَى لِحَمَلِ ابْنِ مَالِكٍ الْهُذَلِيِّ اللِّحْيَانِيِّ بِمِيرَاثِهِ مِنِ امْرَأَتِهِ الَّتِي قَتَلَتْهَا امْرَأَتُهُ الأُخْرَى.

تخريج: [إسناده ضعيف] أخرجه عبدالله بن أحمد في زوائد المسند: ٥/ ٣٢٦، ٣٢٧، أطراف المسند: ٢/ ٦٤٠ من حديث الفضيل به، وإسحاق لم يدرك عبادة رضي الله عنه كما قال البخاري وغيره.

Comments:

The blood money of a woman who is killed is also her legacy, that is why her husband gets a share from her inheritance, whereas the payment of blood money is made by killer's male relatives from her father's side, and the husband is not from the victim's such relatives, but is from her heirs whose share is fixed.

Chapter 13. The Blood Money Of A Disbeliever

(المعجم ١٣) - بَابُ دِيَةِ الْكَافِرِ

(التحفة ١٣)

2644. It was narrated from 'Amr bin Shu'aib, from his father, from his grandfather, that the Messenger of Allâh ﷺ ruled that the blood money for the People of the Book is half of that of the blood money for the Muslims, and they are the Jews and Christians. (***Hasan***)

٢٦٤٤ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ عَيَّاشٍ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ أَنَّ رَسُولَ اللهِ ﷺ قَضَىٰ أَنَّ عَقْلَ أَهْلِ الْكِتَابَيْنِ نِصْفُ عَقْلِ الْمُسْلِمِينَ، وَهُمُ الْيَهُودُ وَالنَّصَارَى.

تخريج: [إسناده حسن] * عبدالرحمٰن بن الحارث بن عبدالله بن عياش المخزومي صدوق، وتابعه أسامة بن زيد (الترمذي، ح: ١٤١٣، وقال: حسن).

Comments:

If a Jew or a Christian is killed, the blood money due is half the blood money of Muslim.

Chapter 14. The Killer Does Not Inherit

(المعجم ١٤) - بَابٌ: الْقَاتِلُ لَا يَرِثُ

(التحفة ١٤)

2645. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "The killer does not inherit." (***Hasan***)

٢٦٤٥ - حَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ الْمِصْرِيُّ: أَنْبَأَنَا اللَّيْثُ بْنُ سَعْدٍ عَنْ إِسْحَاقَ بْنِ أَبِي فَرْوَةَ، عَنِ ابْنِ شِهَابٍ، عَنْ حُمَيْدٍ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «الْقَاتِلُ لَا يَرِثُ».

تخريج: [حسن] أخرجه الترمذي، الفرائض، باب ماجاء في إبطال ميراث القاتل، ح: ٢١٠٩ من حديث الليث به، وانظر، ح: ٣٤٥ لعلته، وله شاهد حسن عند أبي داود، ح: ٤٥٦٤ وغيره.

Comments:

A killer is deprived from the inheritance because many a time the intention behind the killing is to get the property of the victim. This law compels the killer to ponder over various aspects of murder. A) He will not get the share of the inheritance. B) There is a possibility of the punishment of death. C) If he escapes the sentence, he will have to pay his share of blood money. In this way he will be in a state of loss. Therefore, he may avoid committing the crime.

2646. It was narrated from 'Amr bin Shu'aib that Abu Qatâdah, a man from Banu Mudlij, killed his son, and 'Umar took one hundred camels from him, thirty *Hiqqah,*[1] thirty *Jadha'ah*[2] and forty *Khalifah.*[3] Then he said: "Where is the brother of the slain? I heard the Messenger of Allâh ﷺ say: 'The killer does not inherit.'" (***Hasan***)

٢٦٤٦ - حَدَّثَنَا أَبُو كُرَيْبٍ وَ عَبْدُ اللهِ بْنُ سَعِيدٍ الْكِنْدِيُّ، قَالَا: حَدَّثَنَا أَبُو خَالِدٍ الأَحْمَرُ عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ عَمْرِو بْنِ شُعَيْبٍ أَنَّ أَبَا قَتَادَةَ، رَجُلٌ مِنْ بَنِي مُدْلِجٍ، قَتَلَ ابْنَهُ، فَأَخَذَ مِنْهُ عُمَرُ مِائَةً مِنَ الإِبِلِ. ثَلَاثِينَ حِقَّةً، وَثَلَاثِينَ جَذَعَةً، وَأَرْبَعِينَ خَلِفَةً. فَقَالَ: أَيْنَ أَخُو الْمَقْتُولِ؟ سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «لَيْسَ لِقَاتِلٍ مِيرَاثٌ».

تخريج: [حسن] أخرجه مالك في الموطأ(يحي): ٢/٨٦٧ عن يحيى بن سعيد به، والسند منقطع، وله شاهد حسن عند أبي داود وغيره، وحسنه البوصيري.

Chapter 15. The Blood Money Of A Woman (Who Kills Someone) Must Be Paid By Her Male Relatives On Her Father's Side, And Her Inheritance Goes To Her Children

(المعجم ١٥) - بَابُ: عَقْلُ الْمَرْأَةِ عَلَى عَصَبَتِهَا، وَمِيرَاثُهَا لِوَلَدِهَا (التحفة ١٥)

2647. It was narrated from 'Amr bin Shu'aib, from his father, that his grandfather said: "The Messenger of Allâh ﷺ ruled that a woman's blood money (if she kills someone) should be paid by her male relatives on her father's

٢٦٤٧ - حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ: أَنْبَأَنَا يَزِيدُ بْنُ هَارُونَ: أَنْبَأَنَا مُحَمَّدُ بْنُ رَاشِدٍ عَنْ سُلَيْمَانَ بْنِ مُوسَى، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: قَضَى رَسُولُ اللهِ ﷺ أَنْ يَعْقِلَ الْمَرْأَةَ عَصَبَتُهَا، مَنْ كَانُوا. وَلَا

[1] A three-year-old she-camel.
[2] A four-year-old she-camel.
[3] Pregnant she-camels that are halfway through their pregnancy.

side, whoever they are, and they should not inherit anything from her, except what is left over after her heirs have taken their shares. If she is killed then her blood money is to be shared among her heirs, since they are the ones who may kill the one who killed her." (*Hasan*)

يَرِثُوا مِنْهَا شَيْئاً. إِلَّا مَا فَضَلَ عَنْ وَرَثَتِهَا. وَإِنْ قُتِلَتْ فَعَقْلُهَا بَيْنَ وَرَثَتِهَا. فَهُمْ يَقْتُلُونَ قَاتِلَهَا».

تخريج: [**إسناده حسن**] انظر، ح:٢٦٢٦.

2648. It was narrated that Jâbir said: "The Messenger of Allâh ﷺ ruled that the blood money should be paid by the near male relations from the father's side of the killer, and the such relatives of the slain woman said: 'O Messenger of Allâh, her legacy is for us.' He said: 'No, her legacy is for her husband and children.'" (*Da'if*)

٢٦٤٨ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى: حَدَّثَنَا الْمُعَلَّى بْنُ أَسَدٍ: حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ: حَدَّثَنَا مُجَالِدٌ عَنِ الشَّعْبِيِّ، عَنْ جَابِرٍ قَالَ: جَعَلَ رَسُولُ اللهِ ﷺ الدِّيَةَ عَلَى عَاقِلَةِ الْقَاتِلَةِ. فَقَالَتْ عَاقِلَةُ الْمَقْتُولَةِ: يَا رَسُولَ اللهِ! مِيرَاثُهَا لَنَا. قَالَ: «**لَا. مِيرَاثُهَا لِزَوْجِهَا وَوَلَدِهَا**».

تخريج: [**إسناده ضعيف**] أخرجه أبو داود، الديات، باب دية الجنين، ح:٤٥٧٥ من حديث عبدالواحد به، وانظر، ح:١١ لحال مجالد.

Chapter 16. The Retaliation For A Tooth

(المعجم ١٦) - بَابٌ: الْقِصَاصِ فِي السِّنِّ (التحفة ١٦)

2649. It was narrated that Anas said: "Rubai', the paternal aunt of Anas, broke the tooth of a girl and they (her family) asked (the girl's family) to let her off, but they refused. They offered to pay compensatory money, but they refused. So they came to the Prophet ﷺ who ordered retaliation. Anas bin Nadr said: 'O Messenger of Allâh, will the tooth of Rubai' be broken? By the One Who sent you with the Truth, it will not be broken!' The Prophet ﷺ said: 'O Anas, what

٢٦٤٩ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى أَبُو مُوسَى: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ وَ ابْنُ أَبِي عَدِيٍّ، عَنْ حُمَيْدٍ، عَنْ أَنَسٍ قَالَ: كَسَرَتِ الرُّبَيِّعُ، عَمَّةُ أَنَسٍ، ثَنِيَّةَ جَارِيَةٍ. فَطَلَبُوا الْعَفْوَ، فَأَبَوْا. فَعَرَضُوا عَلَيْهِمُ الأَرْشَ فَأَبَوْا. فَأَتَوُا النَّبِيَّ ﷺ، فَأَمَرَ بِالْقِصَاصِ. فَقَالَ أَنَسُ ابْنُ النَّضْرِ: يَا رَسُولَ اللهِ! تُكْسَرُ ثَنِيَّةُ الرُّبَيِّعِ؟ وَالَّذِي بَعَثَكَ بِالْحَقِّ لَا تُكْسَرُ. فَقَالَ النَّبِيُّ ﷺ: «**يَا أَنَسُ! كِتَابُ اللهِ الْقِصَاصُ**». قَالَ: فَرَضِيَ الْقَوْمُ، فَعَفَوْا. فَقَالَ رَسُولُ اللهِ ﷺ:

Allâh has decreed is retaliation.' So the people accepted that and forgave her. The Messenger of Allâh ﷺ said: 'There are among the slaves of Allâh those who, if they swear by Allâh, Allâh fulfills their oath.'" (*Sahih*)

«إِنَّ مِنْ عِبَادِ اللهِ مَنْ لَوْ أَقْسَمَ عَلَى اللهِ لَأَبَرَّهُ».

تخريج: أخرجه البخاري، الصلح، باب الصلح في الدية، ح:٢٧٠٣، ٤٤٩٩، ٤٥٠٠، ٤٦١١، ٦٨٩٤ من طرق عن حميد به، وصرح بالسماع عنده، وتابعه ثابت عند مسلم، ح:١٦٧٥.

Comments:

a. Retaliation is due for breaking a tooth. One can forgive the offender or accept compensatory money.
b. Compensatory money for breaking a tooth is five camels.
c. Anas bin Nadr said, "It will not be broken." This statement was not an expression of resentment against the decision, but it was an expression of strong confidence in Allâh's blessing, that the other party will accept the compensatory money, or forgive his aunt.

Chapter 17. The Compensatory Money For Teeth

(المعجم ١٧) - بَابُ دِيَةِ الْأَسْنَانِ (التحفة ١٧)

2650. It was narrated from Ibn 'Abbâs that the Messenger of Allâh ﷺ said: "Teeth are all the same; the incisor and the molar are the same." (*Sahih*)

٢٦٥٠ - حَدَّثَنَا الْعَبَّاسُ بْنُ عَبْدِ الْعَظِيمِ الْعَنْبَرِيُّ: حَدَّثَنَا عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ: حَدَّثَنِي شُعْبَةُ عَنْ قَتَادَةَ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «الْأَسْنَانُ سَوَاءٌ. الثَّنِيَّةُ وَالضِّرْسُ سَوَاءٌ».

تخريج: [إسناده صحيح] أخرجه أبو داود، الديات، باب ديات الأعضاء، ح:٤٥٥٩ عن العباس العنبري به.

2651. It was narrated from Ibn 'Abbâs that the Prophet ﷺ ruled that (the compensatory money) for a tooth was five camels. (*Sahih*)

٢٦٥١ - حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ الْبَالِسِيُّ: حَدَّثَنَا عَلِيُّ بْنُ الْحَسَنِ بْنِ شَقِيقٍ: حَدَّثَنَا أَبُو حَمْزَةَ الْمَرْوَزِيُّ: حَدَّثَنَا يَزِيدُ النَّحْوِيُّ عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَضَىٰ فِي السِّنِّ خَمْسًا مِنَ الْإِبِلِ.

تخريج: [إسناده صحيح] وقال البوصيري: هذا إسناد صحيح، رجاله ثقات.

Comments:

a. The punishment for breaking a tooth is the payment of five camels.
b. The punishment will increase according to the number of teeth broken. Meaning five camels for every broken tooth. This punishment may go up to a maximum limit in the case of all of the teeth.
c. In compensation of tooth breaking, number of teeth broken are counted and not the utility of the tooth.

Chapter 18. The Compensatory Money For Fingers

(المعجم ١٨) - بَابُ دِيَةِ الأَصَابِعِ

(التحفة ١٨)

2652. It was narrated from Ibn 'Abbâs that the Prophet ﷺ said: "This and this are the same" – meaning the pinky finger, ring finger and thumb. (*Sahih*)

٢٦٥٢ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ؛ ح: وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ وَ مُحَمَّدُ بْنُ جَعْفَرٍ وَ ابْنُ [أَبِي] عَدِيٍّ، قَالُوا: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ ﷺ قَالَ: «هٰذِهِ وَهٰذِهِ سَوَاءٌ» يَعْنِي الْخِنْصَرَ وَالْبِنْصَرَ وَالإِبْهَامَ.

تخريج: أخرجه البخاري، الديات، باب دية الأصابع، ح:٦٨٩٥ عن ابن بشار به مختصرًا.

2653. It was narrated from 'Amr bin Shu'aib, from his father, from his grandfather, that the Messenger of Allâh ﷺ said: "The fingers are all the same, and (the compensatory money) for each of them is ten camels." (*Sahih*)

٢٦٥٣ - حَدَّثَنَا جَمِيلُ بْنُ الْحَسَنِ الْعَتَكِيُّ: حَدَّثَنَا عَبْدُ الأَعْلَىٰ: حَدَّثَنَا سَعِيدٌ عَنْ مَطَرٍ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «الأَصَابِعُ سَوَاءٌ كُلُّهُنَّ. فِيهِنَّ عَشْرٌ عَشْرٌ مِنَ الإِبِلِ».

تخريج: [صحيح] أخرجه البيهقي:٨/ ٨٩، ٩٢ من حديث سعيد عن مطر الوراق به مطولاً، وتابعه حسين المعلم (أبو داود، ح:٤٥٦٢، وإسناده حسن)، وصححه ابن الجارود، ح:٧٨١، وللحديث شواهد كثيرة جدًا، منها ما أخرجه الترمذي، ح:١٣٩١، وابن الجارود، ح:٧٨٠ من حديث ابن عباس به نحو المعنى، وقال الترمذي: حسن صحيح، وطريق ابن ماجة حسنه البوصيري.

Comments:

a. Compensatory money for cutting a finger is ten camels.

b. Compensatory money for each severed finger is ten camels.

2654. It was narrated from Abu Musa Al-Ash'ari that the Messenger of Allâh ﷺ said: "The fingers are the same." (*Sahih*)

٢٦٥٤ - حَدَّثَنَا رَجَاءُ بْنُ الْمُرَجَّى السَّمَرْقَنْدِيُّ: حَدَّثَنَا النَّضْرُ بْنُ شُمَيْلٍ: حَدَّثَنَا سَعِيدُ بْنُ أَبِي عَرُوبَةَ عَنْ غَالِبٍ التَّمَّارِ، عَنْ حُمَيْدِ بْنِ هِلَالٍ، عَنْ مَسْرُوقِ بْنِ أَوْسٍ، عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ عَنِ النَّبِيِّ ﷺ قَالَ: «**الْأَصَابِعُ سَوَاءٌ**».

تخريج: [إسناده صحيح] أخرجه أبو داود، الديات، باب ديات الأعضاء، ح:٤٥٥٦ من حديث سعيد به، وصرح بالسماع عند البيهقي:٨/٩٢، وللحديث طرق أخرى عند أبي داود وغيره، وصححه ابن حبان، ح:١٥٢٧.

Chapter 19. A Wound That Exposes The Bone

(المعجم ١٩) - بَابُ الْمُوضِحَةِ (التحفة ١٩)

2655. It was narrated from 'Amr bin Shu'aib, from his father, from his grandfather, that the Prophet ﷺ said: "For a wound that exposes the bone, is five; (the compensation) is five camels." (*Hasan*)

٢٦٥٥ - حَدَّثَنَا جَمِيلُ بْنُ الْحَسَنِ: حَدَّثَنَا عَبْدُ الْأَعْلَى: حَدَّثَنَا سَعِيدُ بْنُ أَبِي عَرُوبَةَ، عَنْ مَطَرٍ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ أَنَّ النَّبِيَّ ﷺ قَالَ: «**فِي الْمَوَاضِحِ خَمْسٌ خَمْسٌ مِنَ الْإِبِلِ**».

تخريج: [حسن] انظر، ح:٢٦٥٣، وهذا طرف منه.

Comments:

Ibn Athir said, "Compensation of five camels is only for the wounds of the head and face, compensatory money for wounds on other parts of the body that expose the whiteness of the bone is determined by the judge, or by the government, according to the severity of the wound." (*An-Nihâya*).

Chapter 10. If A Person Bites A Man And He Pulls Away His Hand And His Tooth Comes Out

(المعجم٢٠) - بَابُ مَنْ عَضَّ رَجُلًا فَنَزَعَ يَدَهُ فَنَدَرَ ثَنَايَاهُ (التحفة ٢٠)

2656. It was narrated that Ya'la and Salamah the sons of Umayyah said: "We went out with the

٢٦٥٦ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ، عَنْ مُحَمَّدِ بْنِ

Messenger of Allâh ﷺ on the military expedition of Tabuk, and with us was a friend of ours. He fought with another man while we were on the road. The man bit the hand of his opponent, who pulled away his hand and the man's tooth fell out. He came to the Messenger of Allâh ﷺ demanding compensatory money for his tooth, and the Messenger of Allâh ﷺ said: 'Would anyone of you go and bite his brother like a stallion, then come demanding compensatory money? There is no compensatory money for this.'" Hence, the Messenger of Allâh invalidated it (i.e. compensatory money in such a case). (***Hasan***)

إِسْحَاقَ، عَنْ عَطَاءٍ، عَنْ صَفْوَانَ بْنِ عَبْدِ اللهِ، عَنْ عَمَّيْهِ يَعْلَى وَ سَلَمَةَ ابْنَيْ أُمَيَّةَ قَالَا: خَرَجْنَا مَعَ رَسُولِ اللهِ ﷺ فِي غَزْوَةِ تَبُوكَ. وَمَعَنَا صَاحِبٌ لَنَا. فَاقْتَتَلَ هُوَ وَرَجُلٌ آخَرُ وَنَحْنُ بِالطَّرِيقِ. قَالَ: فَعَضَّ الرَّجُلُ يَدَ صَاحِبِهِ. فَجَذَبَ صَاحِبُهُ يَدَهُ مِنْ فِيهِ. فَطَرَحَ ثَنِيَّتَهُ، فَأَتَىٰ رَسُولَ اللهِ ﷺ يَلْتَمِسُ عَقْلَ ثَنِيَّتِهِ. فَقَالَ رَسُولُ اللهِ ﷺ: **«يَعْمِدُ أَحَدُكُمْ إِلَى أَخِيهِ فَيَعَضُّهُ كَعِضَاضِ الْفَحْلِ. ثُمَّ يَأْتِي يَلْتَمِسُ الْعَقْلَ لَا عَقْلَ لَهَا»** قَالَ: فَأَبْطَلَهَا رَسُولُ اللهِ ﷺ.

تخريج: [**إسناده حسن**] أخرجه النسائي، القسامة، . ذكر الاختلاف على عطاء في هذا الحديث، ح:٤٧٦٩ من حديث ابن إسحاق به، وصرح بالسماع عند أحمد:٤/ ٢٢٢،٢٢٣ وغيره، وله شواهد عند البخاري وغيره، انظر الحديث الآتي.

2657. It was narrated from 'Imrân bin Husain that a man bit another man on his forearm; he pulled his arm away and the man's tooth fell out. The matter was referred to the Prophet ﷺ, who invalidated it and said: 'Would one of you bite (another) like a stallion?'" (***Sahih***)

٢٦٥٧ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا عَبْدُ اللهِ بْنُ نُمَيْرٍ عَنْ سَعِيدِ بْنِ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ، عَنْ زُرَارَةَ بْنِ أَوْفَىٰ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ أَنَّ رَجُلًا عَضَّ رَجُلًا عَلَى ذِرَاعِهِ. فَنَزَعَ يَدَهُ، فَوَقَعَتْ ثَنِيَّتُهُ. فَرُفِعَ إِلَى النَّبِيِّ ﷺ. فَأَبْطَلَهَا وَقَالَ: **«يَقْضَمُ أَحَدُكُمْ كَمَا يَقْضَمُ الْفَحْلُ»**.

تخريج: أخرجه البخاري، الديات، باب إذا عض رجلاً فوقعت ثناياه، ح:٦٨٩٢، ومسلم، القسامة والمحاربين، باب الصائل على نفس الإنسان وعضوه إذا دفعه المصول عليه ... الخ، ح:١٦٧٣ من حديث قتادة به، وصرح بالسماع.

Comments:

a. Everyone has the right to defend himself.

b. If someone is hurt during an attack, the defender will not pay any penalty.

Chapter 21. A Muslim Should Not Be Killed For A Disbeliever

(المعجم ٢١) - بَابٌ: لَا يُقْتَلُ مُسْلِمٌ بِكَافِرٍ (التحفة ٢١)

2658. It was narrated that Abu Juhaifah said: "I said to 'Ali bin Abu Tâlib: 'Do you have any knowledge that the people do not have?' He said: 'No, by Allâh, we only know what the people know, except that Allâh may bless a man with understanding of the Qur'ân or what is in this sheet, in which are mentioned the rulings on blood money from the Messenger of Allâh ﷺ, and it says that a Muslim should not be killed in retaliation for the murder of a disbeliever.'" (*Sahih*)

٢٦٥٨ - حَدَّثَنَا عَلْقَمَةُ بْنُ عَمْرٍو الدَّارِمِيُّ: حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ، عَنْ مُطَرِّفٍ، عَنِ الشَّعْبِيِّ، عَنْ أَبِي جُحَيْفَةَ قَالَ: قُلْتُ لِعَلِيِّ بْنِ أَبِي طَالِبٍ: هَلْ عِنْدَكُمْ شَيْءٌ مِنَ الْعِلْمِ لَيْسَ عِنْدَ النَّاسِ؟ قَالَ: لَا. وَاللهِ مَا عِنْدَنَا إِلَّا مَا عِنْدَ النَّاسِ. إِلَّا أَنْ يَرْزُقَ اللهُ رَجُلًا فَهْمًا فِي الْقُرْآنِ. أَوْ مَا فِي هٰذِهِ الصَّحِيفَةِ. فِيهَا الدِّيَاتُ عَنْ رَسُولِ اللهِ ﷺ وَأَنْ لَا يُقْتَلَ مُسْلِمٌ بِكَافِرٍ.

تخريج: أخرجه البخاري، العلم، باب كتابة العلم، ح:١١١، ٣٠٤٧، ٦٩٠٣ من حديث مطرف به.

Comments:

a. It is falsely claimed that 'Ali bin Abu Tâlib had an extra internal secret knowledge of the metaphysical world which was additional to the existing knowledge of *Shari'at* (Divine law). Existing chains of Sufism or mysticism are based on this false concept. For the purification of mind and heart, whatever the Prophet ﷺ said is enough, and also available in the books of *Ahâdith*. There is no extra hidden knowledge.

b. *'Ilm Jafar* is also attributed to 'Ali bin Abu Tâlib by which people know their past and future. This is a baseless opinion. No one knows the future except Allâh. Believing that someone has complete knowledge of future, is a form of disbelief in many Verses of the Noble Qur'ân.

c. If a Muslim kills a non-Muslim, he will not be killed in retaliation for the murder of a disbeliever. His punishment is blood money only.

2659. It was narrated from 'Amr bin Shu'aib, from his father, from his grandfather that the Messenger of Allâh ﷺ said: "A Muslim should not be killed in retaliation for the murder of a disbeliever." (*Sahih*)

٢٦٥٩ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ عَيَّاشٍ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَا يُقْتَلُ مُسْلِمٌ بِكَافِرٍ».

تخريج: [صحيح] أخرجه أحمد:٢/٢١٥ من حديث عبدالرحمٰن بن عياش به مطولاً، إسناده حسن، وانظر، ح:٢٦٤٤ لتحقيق عبدالرحمٰن بن عياش رحمه الله، وللحديث طرق عن عمرو بن شعيب عند أبي داود، ح:٤٥٠٦، وأحمد:٢/١٧٨، ١٨٠، ١٩٢ وغيرهما، وانظر الحديث السابق فإنه شاهد له.

2660. It was narrated from Ibn 'Abbâs that the Prophet ﷺ said: "A believer should not be killed in retaliation for the murder of a disbeliever, and a person who has a treaty should not be killed during the time of the treaty." (*Sahih*)

٢٦٦٠ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الأَعْلَىٰ الصَّنْعَانِيُّ: حَدَّثَنَا مُعْتَمِرُ بْنُ سُلَيْمَانَ عَنْ أَبِيهِ، عَنْ حَنَشٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ قَالَ: «**لَا يُقْتَلُ مُؤْمِنٌ بِكَافِرٍ، وَلَا ذُو عَهْدٍ فِي عَهْدِهِ**».

تخريج: [صحيح] وضعفه البوصيري من أجل حنش، انظر، ح:٢٤٤٦، وللحديث طرق عند أبي داود، ح:٤٥٠٦، ٤٥٣٠، وابن حبان(موارد)، ح:١٦٩٩ وغيرهما.

Comments:

a. Security of non-Muslim minorities living in an Islamic state is the duty of the state.
b. A non-Muslim living in a Muslim state under a treaty should not be killed, until and unless he commits a crime which breaks the treaty, like dishonoring the Noble Qur'ân or disgracing the Noble Prophet ﷺ. (Allâh forbid us)

Chapter 22. A Father Should Not Be Killed For His Son

(المعجم ٢٢) - بَابٌ: لَا يُقْتَلُ الْوَالِدُ بِوَلَدِهِ (التحفة ٢٢)

2661. It was narrated from Ibn 'Abbâs that the Messenger of Allâh ﷺ said: "A father should not be killed for his son." (*Da'if*)

٢٦٦١ - حَدَّثَنَا سُوَيْدُ بْنُ سَعِيدٍ: حَدَّثَنَا عَلِيُّ ابْنُ مُسْهِرٍ عَنْ إِسْمَاعِيلَ بْنِ مُسْلِمٍ، عَنْ عَمْرِو ابْنِ دِينَارٍ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «**لَا يُقْتَلُ بِالْوَلَدِ الْوَالِدُ**».

تخريج: [إسناده ضعيف] أخرجه الترمذي به، انظر، ح:٢٥٩٩ من هذا الكتاب، وللحديث شواهد ضعيفة، انظر الحديث الآتي.

2662. It was narrated from 'Amr bin Shu'aib, from his father, from his grandfather, that 'Umar bin Khattâb said: "I heard the Messenger of Allâh ﷺ say: 'A father should not be killed for his son.'" (*Da'if*)

٢٦٦٢ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو خَالِدٍ الأَحْمَرُ عَنْ حَجَّاجٍ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، عَنْ عُمَرَ بْنِ الْخَطَّابِ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «**لَا يُقْتَلُ الْوَالِدُ بِالْوَلَدِ**».

تخريج: [إسناده ضعيف] أخرجه الترمذي، الديات، باب ماجاء في الرجل يقتل ابنه يقاد منه أم لا؟، ح:١٤٠٠ من حديث أبي خالد الأحمر به * والحجاج بن أرطاة تقدم حاله، ح:٤٩٦، ١١٢٩، ٢٥٨٧، وعنعن، وتابعه محمد بن عجلان به عند البيهقي:٨/٣٨ وغيره، وصححه ابن الجارود، ح:٧٨٨ وغيره، وابن عجلان عنعن تقدم، ح:١٩٦٧، وللحديث طرق أخرى، وقال عبدالحق الإشبيلي: هذه الأحاديث كلها معلولة، لا يصح منها شيء (تلخيص:٤/١٧).

Comments:

If a son is killed by his father, he should not be killed in retaliation, he can be punished as has been mentioned in *Hadith* no. 2646.

Chapter 23. Can A Free Person Be Killed For A Slave?

(المعجم ٢٣) - **بَابٌ: هَلْ يُقْتَلُ الْحُرُّ بِالْعَبْدِ؟** (التحفة ٢٣)

2663. It was narrated from Samurah bin Jundab that the Messenger of Allâh ﷺ said: "Whoever kills his slave, we will kill him, and whoever mutilates (his slave) we will mutilate him." (***Hasan***)

٢٦٦٣ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ عَنْ سَعِيدِ بْنِ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ، عَنِ الْحَسَنِ، عَنْ سَمُرَةَ بْنِ جُنْدَبٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: **«مَنْ قَتَلَ عَبْدَهُ قَتَلْنَاهُ. وَمَنْ جَدَعَهُ جَدَعْنَاهُ»**.

تخريج: [حسن] أخرجه أبو داود، الديات، باب من قتل عبده أو مثل به أيقاد منه؟، ح:٤٥١٧ من طريق سعيد به، وتابعه شعبة وغيره (أبو داود، ح:٤٥١٥)، وحسنه الترمذي:١٤١٤، صححه الحاكم على شرط البخاري: ٤/٣٦٧، ووافقه الذهبي) * حسن عن سمرة: حسن تقدم، ح:٢١٨٣.

2664. It was narrated from 'Amr bin Shu'aib, from his father, that his grandfather said: "A man killed his slave deliberately and with malice aforethought, so the Messenger of Allâh ﷺ gave him one hundred lashes, banished him for one year, and cancelled his share from among the Muslims." (***Da'if***)

٢٦٦٤ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَىٰ: حَدَّثَنَا ابْنُ الطَّبَّاعِ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَيَّاشٍ عَنْ إِسْحَاقَ بْنِ عَبْدِ اللهِ بْنِ أَبِي فَرْوَةَ، عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ اللهِ بْنِ حُنَيْنٍ، عَنْ أَبِيهِ عَنْ عَلِيٍّ، وَعَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَا: قَتَلَ رَجُلٌ عَبْدَهُ عَمْدًا مُتَعَمِّدًا. فَجَلَدَهُ رَسُولُ اللهِ ﷺ مِائَةً. وَنَفَاهُ سَنَةً. وَمَحَا سَهْمَهُ مِنَ الْمُسْلِمِينَ.

تخريج: [إسناده ضعيف جدًا] وقال البوصيري: هذا إسناد ضعيف لضعف إسحاق بن أبي فروة تقدم، ح:٣٤٥، وتدليس إسماعيل بن عياش، ح:٧٥ .

Chapter 24. Retaliation Upon The Killer Will Be Carried Out In The Same Manner As He Killed (His Victim)

(المعجم ٢٤) - بَابٌ: يُقْتَادُ مِنَ الْقَاتِلِ كَمَا قَتَلَ (التحفة ٢٤)

2665. It was narrated from Anas bin Mâlik that a Jew crushed the head of a woman between two rocks and killed her, so the Messenger of Allâh ﷺ crushed his head between two rocks. (*Sahih*)

٢٦٦٥ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ عَنْ هَمَّامِ بْنِ يَحْيَىٰ، عَنْ قَتَادَةَ، عَنْ أَنَسِ ابْنِ مَالِكٍ أَنَّ يَهُودِيًّا رَضَّ رَأْسَ امْرَأَةٍ بَيْنَ حَجَرَيْنِ فَقَتَلَهَا. فَرَضَخَ رَسُولُ اللهِ ﷺ رَأْسَهُ بَيْنَ حَجَرَيْنِ.

تخريج: أخرجه البخاري، الخصومات، باب ما يذكر في الإشخاص والخصومة بين المسلم واليهود، ح:٢٤١٣، ٢٧٤٦، ٦٨٨٤، ومسلم، القسامة، باب ثبوت القصاص في القتل بالحجر وغيره ... الخ، ح:١٦٧٢ من حديث همام به.

2666. It was narrated from Anas bin Mâlik that a Jew killed a girl for her jewelry. He asked her (as she was dying): "Did so-and-so kill you?" and she gestured with her head to say no. Then he asked her again, and she gestured with her head to say no. He asked her a third time and she gestured with her head to say yes. So the Messenger of Allâh ﷺ killed him (by crushing his head) between two rocks. (*Sahih*)

٢٦٦٦ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ؛ ح وَحَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ: حَدَّثَنَا النَّضْرُ بْنُ شُمَيْلٍ، قَالَا: حَدَّثَنَا شُعْبَةُ عَنْ هِشَامِ بْنِ زَيْدٍ، عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ يَهُودِيًّا قَتَلَ جَارِيَةً عَلَى أَوْضَاحٍ لَهَا. فَقَالَ لَهَا: «أَقَتَلَكِ فُلَانٌ؟» فَأَشَارَتْ بِرَأْسِهَا: أَنْ لَا. ثُمَّ سَأَلَهَا الثَّانِيَةَ. فَأَشَارَتْ بِرَأْسِهَا: أَنْ لَا. ثُمَّ سَأَلَهَا الثَّالِثَةَ. فَأَشَارَتْ بِرَأْسِهَا: أَنْ نَعَمْ. فَقَتَلَهُ رَسُولُ اللهِ ﷺ بَيْنَ حَجَرَيْنِ.

تخريج: أخرجه البخاري، الطلاق، باب الإشارة في الطلاق والأمور، ح:٥٢٩٥ تعليقًا، ٦٨٧٧، ٦٨٧٩، ومسلم، القسامة والمحاربين، الباب السابق، ح:١٦٧٢ من حديث شعبة به.

Comments:

a. Killing between two rocks means putting the head on one rock and hitting it with another rock, by which she was severely wounded and died.
b. The killer should be killed in the same way as he killed.

Chapter 25. There Is No Retaliation Except With The Sword

(المعجم ٢٥) - بَابٌ: لَا قَوَدَ إِلَّا بِالسَّيفِ (التحفة ٢٥)

2667. It was narrated from Nu'mân bin Bashir that the Messenger of Allâh ﷺ said: "There is no retaliation except with the sword." (*Da'if*)

٢٦٦٧ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْمُسْتَمِرِّ الْعُرُوقِيُّ: حَدَّثَنَا أَبُو عَاصِمٍ عَنْ سُفْيَانَ، عَنْ جَابِرٍ، عَنْ أَبِي عَازِبٍ، عَنِ النُّعْمَانِ بْنِ بَشِيرٍ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «لَا قَوَدَ إِلَّا بِالسَّيْفِ».

تخريج: [إسناده ضعيف جدًا] أخرجه الطحاوي في معاني الآثار: ٣/ ١٨٤ من حديث أبي عاصم به * جابر الجعفي تقدم، ح: ٣٥٦، وأبوعازب مستور (تقريب)، وانظر الحديث الآتي.

2668. It was narrated from Abu Bakrah that the Messenger of Allâh ﷺ said: "There is no retaliation except with the sword." (*Da'if*)

٢٦٦٨ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْمُسْتَمِرِّ: حَدَّثَنَا الْحُرُّ بْنُ مَالِكٍ الْعَنْبَرِيُّ: حَدَّثَنَا مُبَارَكُ بْنُ فَضَالَةَ عَنِ الْحَسَنِ، عَنْ أَبِي بَكْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَا قَوَدَ إِلَّا بِالسَّيْفِ».

تخريج: [إسناده ضعيف] * الحسن عنعن تقدم، ح: ٧١، وفيه علة أخرى، وأخرج الدارقطني: ٣/ ١٠٥ بإسناد حسن عن مبارك عن الحسن مرسلاً، وقال: قال يونس: قلت للحسن! عمن أخذت هذا؟ قال: سمعت النعمان بن بشير يذكر ذلك ، يعني أنه موقوف، والله أعلم.

Chapter 26. No Criminal Can Bring Punishment Upon Anyone Else (For His Crime)

(المعجم ٢٦) - بَابٌ: لَا يَجْنِي أَحَدٌ عَلَى أَحَدٍ (التحفة ٢٦)

2669. It was narrated from Sulaimân bin 'Amr bin Ahwas that his father said: I heard the Messenger of Allâh ﷺ saying during the Farewell pilgrimage: "No criminal commits a crime but he brings (the punishment for that) upon himself. No father can bring punishment upon his son by his crime, and no son can bring punishment upon his father." (*Hasan*)

٢٦٦٩ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو الأَحْوَصِ عَنْ شَبِيبِ بْنِ غَرْقَدَةَ، عَنْ سُلَيْمَانَ بْنِ عَمْرِو بْنِ الأَحْوَصِ، عَنْ أَبِيهِ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ فِي حَجَّةِ الْوَدَاعِ: «أَلَا لَا يَجْنِي جَانٍ إِلَّا عَلَى نَفْسِهِ. لَا يَجْنِي وَالِدٌ عَلَى وَلَدِهِ، وَلَا مَوْلُودٌ عَلَى وَالِدِهِ».

تخريج: [إسناده حسن] أخرجه أحمد: ٣/ ٤٩٨، ٤٩٩ من حديث شبيب به، وأصله في سنن أبي داود، ح: ٣٣٣٤ وغيره.

٢٦٧٠ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ نُمَيْرٍ عَنْ يَزِيدَ بْنِ أَبِي زِيَادٍ: حَدَّثَنَا جَامِعُ بْنُ شَدَّادٍ، عَنْ طَارِقٍ الْمُحَارِبِيِّ قَالَ: رَأَيْتُ رَسُولَ اللهِ ﷺ يَرْفَعُ يَدَيْهِ، حَتَّى رَأَيْتُ بَيَاضَ إِبْطَيْهِ، يَقُولُ: **«أَلَا لَا تَجْنِي أُمٌّ عَلَى وَلَدٍ. أَلَا لَا تَجْنِي أُمٌّ عَلَى وَلَدٍ»**.

2670. It was narrated that Târiq Al-Muhâribi said: "I saw the Messenger of Allâh ﷺ raising his hands until I saw the whiteness of his armpits, saying: 'No child should be punished because of his mother's crime, no child should be punished because of his mother's crime.'" (*Sahih*)

تخريج: [إسناده صحيح] أخرجه الدارقطني: ٣/ ٤٣، ٤٤ من حديث ابن نمير به مطولاً، وصححه ابن حبان (موارد)، ح: ١٦٨٣، والحاكم: ٢/ ٦١١، ٦١٢، والذهبي، والبوصيري، فائدة: رواه الفضل بن موسى عن يزيد بن زياد بن أبي الجعد عن أبي صخر جامع بن شداد عن طارق بن عبدالله المحاربي به.

٢٦٧١ - حَدَّثَنَا عَمْرُو بْنُ رَافِعٍ: حَدَّثَنَا هُشَيْمٌ عَنْ يُونُسَ، عَنْ حُصَيْنِ بْنِ أَبِي الْحُرِّ، عَنِ الْخَشْخَاشِ الْعَنْبَرِيِّ قَالَ: أَتَيْتُ النَّبِيَّ ﷺ وَمَعِي ابْنِي. فَقَالَ: **«لَا تَجْنِي عَلَيْهِ، وَلَا يَجْنِي عَلَيْكَ»**.

2671. It was narrated that Khashkhâsh Al-'Anbari said: "I came to the Prophet ﷺ and my son was with me. He said: 'You will not be punished because of his crime and he will not be punished because of yours.'" (*Sahih*)

تخريج: [صحيح] أخرجه أحمد: ٤/ ٣٤٤، ٣٤٥ عن هشيم: أنا يونس بن عبيد به، وقال: قال هشيم مرة يونس قال: أخبرني مخبر عن حصين بن أبي الحر (وانظر المسند: ٥/ ٨١)، فالسند ضعيف لجهالة المخبر، والحديث السابق شاهد له، وللحديث طريق آخر عند البيهقي: ٨/ ٢٧.

٢٦٧٢ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ عُبَيْدِ ابْنِ عَقِيلٍ: حَدَّثَنَا عَمْرُو بْنُ عَاصِمٍ: حَدَّثَنَا أَبُو الْعَوَّامِ الْقَطَّانُ، عَنْ مُحَمَّدِ بْنِ جُحَادَةَ، عَنْ زِيَادِ بْنِ عِلَاقَةَ، عَنْ أُسَامَةَ بْنِ شَرِيكٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: **«لَا تَجْنِي نَفْسٌ عَلَى أُخْرَى»**.

2672. It was narrated from Usâmah bin Sharik that the Messenger of Allâh ﷺ said: "No person will be punished because of another's crime." (*Sahih*)

تخريج: [إسناده حسن] وقال البوصيري: هذا إسناد صحيح رجاله ثقات، وأبو العوام اسمه عمران بن داود، وإن ضعفه النسائي فقد وثقه الجمهور .

Comments:

a. A criminal is responsible for his crime; other relatives like the father or brother cannot be punished in his place.
b. It is unlawful to pressure or torture the relatives of fugitives and criminals.
c. A suspect can only be forced to a limit to confess his crime.
d. A criminal or a suspect can be forced to a certain limit in order to get information about his companions. The suspect can only be pressed if some circumstantial evidences are available against him. (Allâh knows better.)

Chapter 27. Offences For Which There Is No Liability

(المعجم ٢٧) - بَابُ الْجُبَارِ (التحفة ٢٧)

2673. It was narrated from Abu Hurairah that Allâh's Messenger ﷺ said: "The injuries caused by the beast are without liability,[1] and wells are without liability, and mines are without liability." (*Sahih*)

٢٦٧٣ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**الْعَجْمَاءُ جَرْحُهَا جُبَارٌ. وَالْمَعْدِنُ جُبَارٌ. وَالْبِئْرُ جُبَارٌ**».

تخريج: [**صحيح**] تقدم، ح: ٢٥٠٩.

2674. Kathir bin 'Abdullâh bin 'Amr bin 'Awf narrated from his father that his grandfather said: "I heard the Messenger of Allâh ﷺ say: 'The injuries caused by the beast are without liability, and mines are without liability.'" (*Sahih*)

٢٦٧٤ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ: حَدَّثَنَا كَثِيرُ بْنُ عَبْدِ اللهِ بْنِ عَمْرِو بْنِ عَوْفٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «**الْعَجْمَاءُ جَرْحُهَا جُبَارٌ، وَالْمَعْدِنُ جُبَارٌ**».

تخريج: [**صحيح**] أخرجه الطبراني: ١٧/ ١٤ ح: ٦ من حديث كثير به * كثير ضعيف جدًا، متهم تقدم، ح: ١٦٥ والحديث السابق شاهد له.

2675. It was narrated that 'Ubâdah bin Sâmit said: "The Messenger of Allâh ﷺ ruled that there is no liability for injuries caused by falling into a mines or a well, nor those caused by a beast." (*Sahih*)

٢٦٧٥ - حَدَّثَنَا عَبْدُ رَبِّهِ بْنُ خَالِدٍ النُّمَيْرِيُّ: حَدَّثَنَا فُضَيْلُ بْنُ سُلَيْمَانَ: حَدَّثَنِي مُوسَى بْنُ عُقْبَةَ: حَدَّثَنِي إِسْحَاقُ بْنُ يَحْيَى بْنِ الْوَلِيدِ، عَنْ عُبَادَةَ بْنِ الصَّامِتِ قَالَ: قَضَىٰ رَسُولُ اللهِ ﷺ أَنَّ الْمَعْدِنَ جُبَارٌ، وَالْبِئْرَ جُبَارٌ،

[1] Meaning the owner of these is not liable for damages others suffer from them.

وَالْعَجْمَاءُ جَرْحُهَا جُبَارٌ.

وَالْعَجْمَاءُ الْبَهِيمَةُ مِنَ الأَنْعَامِ وَغَيْرِهَا.

وَالْجُبَارُ هُوَ الْهَدَرُ الَّذِي لَا يُغَرَّمُ.

Al-'Ajmâ' are grazing live-stock (such as sheep, camels, cattle, goats), and others. *Al-Jubâr* is bloodshed with impunity (i.e. without liability).

تخريج: [صحيح] وقال البوصيري: منقطع ، وانظر، ح:٢٦٤٣، لعله وح:٢٦٧٣ شاهد له.

٢٦٧٦ - **حَدَّثَنَا** أَحْمَدُ بْنُ الأَزْهَرِ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ عَنْ مَعْمَرٍ، عَنْ هَمَّامٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**النَّارُ جُبَارٌ، وَالْبِئْرُ جُبَارٌ**».

2676. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "(The injuries caused by) a fire are without liability, and by falling into a well." (*Sahih*)

تخريج: [إسناده صحيح] أخرجه أبو داود، الديات، باب في النار تعدي، ح:٤٥٩٤ من حديث عبدالرزاق به، وهو في الصحيفة الصحيحة للإمام همام بن منبه رحمه الله تقدم، ح:١٣٨، وأصله متفق عليه.

Comments:

a. Killing by an animal warrants no blood money. Meaning, if an animal unties itself from its peg and runs away out of the barn and hurts or kills someone, responsibility of hurting or killing will not fall on its owner, and he cannot be asked to pay the blood money.
b. If a miner is killed in a mine by a cave-in or by falling rocks, the owner of the mine should not be held responsible. He is not liable to pay blood money.
c. Similarly, if someone dies by falling in the well, the owner of the well is not held responsible for that mishap.
d. Damages caused by fire are not claimable. The person who lit the fire for his needs will not be held responsible for the damages caused by the fire, because it was not his intention to hurt someone or destroy someone's property.

(المعجم ٢٨) - بَابُ الْقَسَامَةِ (التحفة ٢٨)

Chapter 28. Oaths

٢٦٧٧ - **حَدَّثَنَا** يَحْيَى بْنُ حَكِيمٍ: حَدَّثَنَا بِشْرُ بْنُ عُمَرَ: سَمِعْتُ مَالِكَ بْنَ أَنَسٍ: حَدَّثَنِي أَبُو لَيْلَى بْنُ عَبْدِ اللهِ بْنِ عَبْدِ الرَّحْمٰنِ ابْنِ سَهْلِ بْنِ حُنَيْفٍ، عَنْ سَهْلِ بْنِ أَبِي حَثْمَةَ أَنَّهُ أَخْبَرَهُ عَنْ رِجَالٍ مِنْ كُبَرَاءِ قَوْمِهِ أَنَّ عَبْدَ

2677. It was narrated from Sahl bin Abu Hathmah from the elders of his people that 'Abdullâh bin Sahl and Muhayyisah set out for Khaibar because of some problem that had arisen. Someone came to Muhayyisah, and he told him that 'Abdullâh bin Sahl had been

killed and thrown into a pit or well in Khaibar. He came to the Jews and said: "By Allâh, you killed him." They said: "By Allâh, we did not kill him." Then he went back to his people and told them about that. Then he and his brother Huwayyisah, who was older than him, and 'Abdur-Rahmân bin Sahl, came (to the Prophet ﷺ). Muhayyisah, who was the one who had been at Khaibar, went and he began to speak, but the Messenger of Allâh ﷺ said: "Let the elder speak first." So Huwayyisah spoke, then Muhayyisah spoke. The Messenger of Allâh ﷺ said: "Either (the Jews) will pay the blood money for your companion, or war will be declared on them." The Messenger of Allâh ﷺ sent a letter to that effect (to the Jews) and they wrote back saying: "By Allâh, we did not kill him." The Messenger of Allâh ﷺ said to Huwayyisah, Muhayyisah and 'Abdur-Rahmân: "Will you swear an oath establishing your claim to the blood money of your companion?" They said: "No." He said: "Should the Jews swear an oath for you?" They said: "They are not Muslims." So the Messenger of Allâh ﷺ paid the blood money himself, and he sent one hundred she-camels to them and some of them entered the house.

Sahl said: "A red she-camel from among them kicked me." (*Sahih*)

اللهِ بْنَ سَهْلٍ، وَمُحَيِّصَةَ خَرَجَا إِلَى خَيْبَرَ مِنْ جَهْدٍ أَصَابَهُمْ. فَأُتِيَ مُحَيِّصَةُ فَأُخْبِرَ أَنَّ عَبْدَ اللهِ بْنَ سَهْلٍ قَدْ قُتِلَ وَأُلْقِيَ فِي فَقِيرٍ أَوْ عَيْنٍ بِخَيْبَرَ. فَأَتَى يَهُودَ، فَقَالَ: أَنْتُمْ، وَاللهِ قَتَلْتُمُوهُ. قَالُوا: وَاللهِ مَا قَتَلْنَاهُ. ثُمَّ أَقْبَلَ حَتَّى قَدِمَ عَلَى قَوْمِهِ. فَذَكَرَ ذٰلِكَ لَهُمْ. ثُمَّ أَقْبَلَ هُوَ وَأَخُوهُ حُوَيِّصَةُ، وَهُوَ أَكْبَرُ مِنْهُ، وَعَبْدُ الرَّحْمٰنِ بْنُ سَهْلٍ. فَذَهَبَ مُحَيِّصَةُ يَتَكَلَّمُ، وَهُوَ الَّذِي كَانَ بِخَيْبَرَ. فَقَالَ رَسُولُ اللهِ ﷺ لِمُحَيِّصَةَ: «كَبِّرْ، كَبِّرْ» يُرِيدُ السِّنَّ. فَتَكَلَّمَ حُوَيِّصَةُ. ثُمَّ تَكَلَّمَ مُحَيِّصَةُ. فَقَالَ رَسُولُ اللهِ ﷺ: «**إِمَّا أَنْ تَدُوا صَاحِبَكُمْ، وَإِمَّا أَنْ تُؤْذِنُوا بِحَرْبٍ**» فَكَتَبَ رَسُولُ اللهِ ﷺ فِي ذٰلِكَ. فَكَتَبُوا: إِنَّا، وَاللهِ مَا قَتَلْنَاهُ. فَقَالَ رَسُولُ اللهِ ﷺ لِحُوَيِّصَةَ وَمُحَيِّصَةَ وَعَبْدِ الرَّحْمٰنِ: «**تَحْلِفُونَ وَتَسْتَحِقُّونَ دَمَ صَاحِبِكُمْ؟**» قَالُوا: لَا. قَالَ: «**فَتَحْلِفُ لَكُمْ يَهُودُ؟**» قَالُوا: لَيْسُوا بِمُسْلِمِينَ. فَوَدَاهُ رَسُولُ اللهِ ﷺ مِنْ عِنْدِهِ. فَبَعَثَ إِلَيْهِمْ رَسُولُ اللهِ ﷺ مِائَةَ نَاقَةٍ. حَتَّى أُدْخِلَتْ عَلَيْهِمُ الدَّارَ.

قَالَ سَهْلٌ: فَلَقَدْ رَكَضَتْنِي مِنْهُ نَاقَةٌ حَمْرَاءُ.

تخريج: أخرجه البخاري، الأحكام، باب كتاب الحاكم إلى عماله والقاضي إلى أمنائه، ح:٧١٩٢ من حديث مالك به، ومسلم، القسامة والمحاربين . . . ، باب القسامة، ح:١٦٦٩/٦ من حديث بشر بن عمر به.

Comments:

a. If a person is killed, and it is not known who the killer is then fifty persons from the claimant tribe will swear about the suspect or suspects that they are murderers. If the claimants take an oath, the respondent will pay the blood money. If the claimant tribe does not take an oath, the defendant will swear that they have not killed him, and they are not aware of the killer, so they will be cleared from blame, and they will not have to pay the blood money, it will be paid from the public treasury. If the defendant tribe does not swear, they will have to present the murderer or pay the blood money.

b. The oath of women, children and insane persons is not acceptable. If fifty persons are not available for taking the oath, the number of persons present will suffice, but they will have to complete the number of fifty oaths. (Footnote of *Sunnan Ibn Mâjah* by Muhammad Fuwâd Abdul-Bâqi.)

2678. It was narrated from 'Amr bin Shu'aib, from his father, from his grandfather, that Huwayyisah and Muhayyisah, the sons of Mas'ud, and 'Abdullâh and 'Abdur-Rahmân the sons of Sahl, went out to search for food in Khaibar. 'Abdullâh was attacked and killed, and mention of that was made to the Messenger of Allâh ﷺ. He said: "Will you swear an oath and establish your right to blood money?" They said: "O Messenger of Allâh, how can we swear an oath when we did not witness anything?" He said: "Do you want the Jews to swear that they are innocent?" They said: "O Messenger of Allâh, then they will kill us too." So the Messenger of Allâh ﷺ paid the blood money himself. ***(Sahih)***

٢٦٧٨ - حَدَّثَنَا عَبْدُ اللهِ بْنُ سَعِيدٍ: حَدَّثَنَا أَبُو خَالِدٍ الأَحْمَرُ عَنْ حَجَّاجٍ، عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيهِ، عَنْ جَدِّهِ أَنَّ حُوَيِّصَةَ وَمُحَيِّصَةَ، ابْنَيْ مَسْعُودٍ وَعَبْدَ اللهِ وَعَبْدَ الرَّحْمٰنِ، ابْنَيْ سَهْلٍ. خَرَجُوا يَمْتَارُونَ بِخَيْبَرَ. فَعُدِيَ عَلَى عَبْدِ اللهِ، فَقُتِلَ. فَذُكِرَ ذٰلِكَ لِرَسُولِ اللهِ ﷺ فَقَالَ: «**تُقْسِمُونَ وَتَسْتَحِقُّونَ؟**» فَقَالُوا: يَا رَسُولَ اللهِ! كَيْفَ نُقْسِمُ وَلَمْ نَشْهَدْ؟ قَالَ: «**فَتُبَرِّئُكُمْ يَهُودُ؟**» قَالُوا: يَا رَسُولَ اللهِ! إِذًا تَقْتُلَنَا. قَالَ: فَوَدَاهُ رَسُولُ اللهِ ﷺ مِنْ عِنْدِهِ.

تخريج: **[صحيح]** أخرجه ابن أبي شيبة:٩/٣٧٨ عن أبي خالد به ضعفه البوصيري لعنعنة الحجاج بن أرطاة، ح:٢٦٦٢، والحديث السابق شاهد له .

Chapter 29. Whoever Mutilates His Slave, Then He (The Slave) Is Free

(المعجم ٢٩) - بَابُ مَنْ مَثَّلَ بِعَبْدِهِ فَهُوَ حُرٌّ (التحفة ٢٩)

2679. It was narrated from Salamah bin Rawh bin Zinbâ', that his grandfather came to the Prophet ﷺ and he had castrated a slave of his. The Prophet ﷺ manumitted the slave in compensation for having been mutilated. (*Sahih*)

٢٦٧٩ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا عَبْدُ السَّلَامِ عَنْ إِسْحَاقَ بْنِ عَبْدِ اللهِ بْنِ أَبِي فَرْوَةَ، عَنْ سَلَمَةَ بْنِ رَوْحِ بْنِ زِنْبَاعٍ، عَنْ جَدِّهِ أَنَّهُ قَدِمَ عَلَى النَّبِيِّ ﷺ وَقَدْ أَخْصَى غُلَاماً لَهُ. فَأَعْتَقَهُ النَّبِيُّ ﷺ بِالْمُثْلَةِ.

تخريج: [صحيح] أخرجه الطبراني: ٥/٢٦٩، ح: ٥٣٠٢ من حديث عبدالسلام بن حرب به، وضعفه البوصيري من أجل إسحاق بن أبي فروة، ح: ٣٤٥، والحديث الآتي شاهد له.

2680. 'Amr bin Shu'aib narrated from his father that his grandfather said: "A man came to the Prophet ﷺ screaming. The Messenger of Allâh ﷺ said to him: 'What is the matter with you?' He said: 'My master saw me kissing a slave woman of his, so he cut off my penis.' The Prophet ﷺ said: 'Take me to the man.' He was sought but could not be found, so the Messenger of Allâh ﷺ said: 'Go, for you are free.' He said: 'Who will protect me, O Messenger of Allâh? What if my master enslaves me again?' The Messenger of Allâh ﷺ said: 'Your protection will be (incumbent upon) every believer or Muslim.'" (*Hasan*)

٢٦٨٠ - حَدَّثَنَا رَجَاءُ بْنُ الْمُرَجَّى السَّمَرْقَنْدِيُّ: حَدَّثَنَا النَّضْرُ بْنُ شُمَيْلٍ: حَدَّثَنَا أَبُو حَمْزَةَ الصَّيْرَفِيُّ: حَدَّثَنِي عَمْرُو بْنُ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ صَارِخاً فَقَالَ لَهُ رَسُولُ اللهِ ﷺ: «مَا لَكَ؟» قَالَ: سَيِّدِي رَآنِي أُقَبِّلُ جَارِيَةً لَهُ، فَجَبَّ مَذَاكِيرِي. فَقَالَ النَّبِيُّ ﷺ: «عَلَيَّ بِالرَّجُلِ» فَطُلِبَ فَلَمْ يُقْدَرْ عَلَيْهِ. فَقَالَ رَسُولُ اللهِ ﷺ: «اذْهَبْ. فَأَنْتَ حُرٌّ» قَالَ: عَلَى مَنْ نُصْرَتِي يَا رَسُولَ اللهِ! قَالَ يَقُولُ: أَرَأَيْتَ إِنِ اسْتَرَقَّنِي مَوْلَايَ؟ فَقَالَ رَسُولُ اللهِ ﷺ: «عَلَى كُلِّ مُؤْمِنٍ أَوْ مُسْلِمٍ».

تخريج: [إسناده حسن] أخرجه أبو داود، الديات، باب من قتل عبده أو مثل به، ح: ٤٥١٩ من حديث أبي حمزة به، وأخرجه أحمد، والطبراني، ح: ٥٣٠١ من طريق معمر، وابن جريج عن عمرو بن شعيب به.

Chapter 30. The Most Decent People In Killing Are The People Of Faith

(المعجم ٣٠) - بَابُ أَعَفُّ النَّاسِ قِتْلَةً، أَهْلُ الإِيمَانِ (التحفة ٣٠)

2681. 'Abdullâh said that the Messenger of Allâh ﷺ said: "The most decent of the people in killing are the people of faith." (*Da'if*)

٢٦٨١ - حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيُّ: حَدَّثَنَا هُشَيْمٌ عَنْ مُغِيرَةَ، عَنْ شِبَاكٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ قَالَ: قَالَ عَبْدُ اللهِ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ مِنْ أَعَفِّ النَّاسِ قِتْلَةً أَهْلَ الإِيمَانِ».

تخريج: [إسناده ضعيف] أخرجه أحمد: ١/٣٩٣ من حديث هشيم: أنبأ مغيرة به، وانظر الحديث الآتي لعلته.

2682. It was narrated that 'Abdullâh that the Messenger of Allâh ﷺ said: "The most decent of the people in killing are the people of faith." (*Da'if*)

٢٦٨٢ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا غُنْدَرٌ عَنْ شُعْبَةَ، عَنْ مُغِيرَةَ، عَنْ شِبَاكٍ، عَنْ إِبْرَاهِيمَ، عَنْ هُنَيِّ بْنِ نُوَيْرَةَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ أَعَفَّ النَّاسِ قِتْلَةً، أَهْلُ الإِيمَانِ».

تخريج: [إسناده ضعيف] أخرجه أبو داود، الجهاد، باب: في النهي عن المثلة، ح:٢٦٦٦ من حديث مغيرة به، وانظر، ح:٢٠٧٤ لتدليس إبراهيم النخعي * وهنيّ بن نويرة مستور (تقريب)، وفيه علة أخرى.

Comments:

The Noble Prophet ﷺ said, "When you kill or when you slaughter, do it in a decent way." Whoever kills or slaughters, he should sharpen his knife to cause less pain to the animal. (See no. 3170)

Chapter 31. The Lives Of All Muslims Are Equal In Value

(المعجم ٣١) - بَابٌ: الْمُسْلِمُونَ تَتَكَافَأُ دِمَاؤُهُمْ (التحفة ٣١)

2683. It was narrated from Ibn 'Abbâs that the Prophet ﷺ said: "The blood of the Muslims is equal, they are one hand against others. The asylum offered by the lowest of them in status applies to them (all), and the return is

٢٦٨٣ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الأَعْلَى الصَّنْعَانِيُّ: حَدَّثَنَا الْمُعْتَمِرُ بْنُ سُلَيْمَانَ عَنْ أَبِيهِ، عَنْ حَنَشٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ قَالَ: «الْمُسْلِمُونَ تَتَكَافَأُ دِمَاؤُهُمْ. وَهُمْ يَدٌ عَلَى مَنْ سِوَاهُمْ. يَسْعَى

granted to the farthest of them."[1] (*Sahih*)

بِذِمَّتِهِمْ أَدْنَاهُمْ، وَيُرَدُّ عَلَى أَقْصَاهُمْ».

تخريج: [صحيح] ضعفه البوصيري لضعف حنش، وللحديث طرق عند أبي داود وغيره، انظر، ح: ٢٦٦٠.

Comments:

a. "The blood of Muslims is equal." It means the killing in retaliation and blood money is equal for all Muslims. In this matter there is no difference at all between tribes, poor or rich, noble or common man, young or adult, all are equal in this regard, and the punishment is the same for everyone.

b. If the lowest of the Muslims in status gives asylum to a non-Muslim it applies to all Muslims. In other words, he is under the protection of all Muslims.

c. Whatever the quantity of booty a warrior collects, small or large, he cannot keep it in his custody. He must submit it to the leader of the army. He can claim only his share from the whole. He is bound to follow the principles of the spoils of war.

2684. It was narrated from Ma'qil bin Yasâr that the Messenger of Allâh ﷺ said: "The Muslims are one hand against others, and their blood is equal." (*Sahih*)

٢٦٨٤ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعِيدٍ الْجَوْهَرِيُّ: حَدَّثَنَا أَنَسُ بْنُ عِيَاضٍ، أَبُو ضَمْرَةَ، عَنْ عَبْدِ السَّلَامِ بْنِ أَبِي الْجَنُوبِ، عَنِ الْحَسَنِ، عَنْ مَعْقِلِ بْنِ يَسَارٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «الْمُسْلِمُونَ يَدٌ عَلَى مَنْ سِوَاهُمْ. وَتَتَكَافَأُ دِمَاؤُهُمْ».

تخريج: [صحيح] أخرجه ابن عدي: ٥/١٩٦٨ من طريق إبراهيم بن سعيد به، وفي المطبوع تصحيف فليصحح من هاهنا وضعفه البوصيري من أجل عبدالسلام بن أبي الجنوب، ضعفه ابن المديني، وأبو زرعة وغيرهما، والحديث السابق شاهد له.

2685. It was narrated from 'Amr bin Shu'aib, from his father, from his grandfather that the Messenger of Allâh ﷺ said: "The hand of the Muslims is over others, and their blood and wealth is equal in value. The (asylum granted by) the lowest of

٢٦٨٥ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ عَيَّاشٍ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «يَدُ الْمُسْلِمِينَ عَلَى مَنْ سِوَاهُمْ. تَتَكَافَأُ دِمَاؤُهُمْ

[1] They say it refers to the spoils of war, and that those captured by this army should be returned to it, or, that it deals with not discriminating between this group and that group when dividing the spoils of war. See explanation by Sindi.

them applies to the Muslims, and the Muslims return (the spoils of war) to the farthest of them." (*Hasan*)

وَأَمْوَالُهُمْ. وَيُجِيرُ عَلَى الْمُسْلِمِينَ أَدْنَاهُمْ، وَيَرُدُّ عَلَى الْمُسْلِمِينَ أَقْصَاهُمْ».

تخريج: [إسناده حسن] انظر، ح:٢٦٤٤.

Comments:

There will be a flag on the body of the offender on the Day of Resurrection who killed an asylum-granted non-Muslim. This flag will put him to shame and humiliation.

Chapter 32. One Who Kills A *Mu'âhid*[1]

(المعجم ٣٢) - **بَابُ مَنْ قَتَلَ مُعَاهِدًا** (التحفة ٣٢)

2686. It was narrated from 'Abdullâh bin 'Amr that the Messenger of Allâh ﷺ said: "Whoever kills a *Mu'âhid*, will not smell the fragrance of Paradise, even though its fragrance may be detected from a distance of forty years." (*Sahih*)

٢٦٨٦ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْحَسَنِ بْنِ عَمْرٍو، عَنْ مُجَاهِدٍ، عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ قَتَلَ مُعَاهِدًا، لَمْ يَرِحْ رَائِحَةَ الْجَنَّةِ وَإِنَّ رِيحَهَا لَيُوجَدُ مِنْ مَسِيرَةِ أَرْبَعِينَ عَاماً».

تخريج: أخرجه البخاري، الجزية والموادعة، باب إثم من قتل معاهدًا بغير جرم، ح:٣١٦٦، ٦٩١٤ من حديث الحسن بن عمرو به.

2687. It was narrated from Abu Hurairah that the Prophet ﷺ said: "Whoever kills a *Mu'âhid* who has the protection of Allâh and the protection of His Messenger, will not smell the fragrance of Paradise, even though its fragrance may be detected from a distance of seventy years." (*Sahih*)

٢٦٨٧ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مَعْدِيُّ بْنُ سُلَيْمَانَ: أَنْبَأَنَا ابْنُ عَجْلَانَ عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ قَتَلَ مُعَاهِدًا، لَهُ ذِمَّةُ اللهِ وَذِمَّةُ رَسُولِهِ، فَلَا يَرَاحُ رَائِحَةَ الْجَنَّةِ. وَإِنَّ رِيحَهَا لَيُوجَدُ مِنْ مَسِيرَةِ سَبْعِينَ عَاماً».

تخريج: [صحيح] أخرجه الترمذي، الديات، باب ماجاء فيمن يقتل نفسًا معاهداً، ح:١٤٠٣ عن ابن بشار به، وقال: حسن صحيح * ومعدي ضعيف، وابن عجلان عنعن تقدم، ح:١٩٦٧، والحديث السابق شاهد له.

Comments:

a. Non-Muslim residents of an Islamic state are called *Mu'âhid*, meaning protected, because the state is responsible for their rights and their lives.

[1] One whom there is a covenant with.

b. They get their rights with the orders of Allâh and His Messenger ﷺ.
c. 'Will not smell the fragrance of Paradise' means that the offender will be away from Paradise. In the Hereafter there are only two places, Paradise and Hell. This is a warning that the offenders will enter Hell.

Chapter 33. One Who Offers Protection To A Man Then Kills Him

(المعجم ٣٣) - بَابُ مَنْ أَمِنَ رَجُلًا عَلَى دَمِهِ فَقَتَلَهُ (التحفة ٣٣)

2688. It was narrated that Rifâ'ah bin Shaddâd Al-Qitbâni said: "Were it not for a word that I heard from 'Amr bin Hamiq Khuzâ'i, I would have separated the head of Al-Mukhtâr from his body. I heard him saying: "The Messenger of Allâh ﷺ said: 'If a man trusts someone with his life then he kills him, he will carry a banner of treachery on the Day of Resurrection.'" (*Sahih*)

٢٦٨٨ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ بْنِ أَبِي الشَّوَارِبِ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ رِفَاعَةَ بْنِ شَدَّادٍ الْقِتْبَانِيِّ قَالَ: لَوْلَا كَلِمَةٌ سَمِعْتُهَا مِنْ عَمْرِو بْنِ الْحَمِقِ الْخُزَاعِيِّ، لَمَشَيْتُ فِيمَا بَيْنَ رَأْسِ الْمُخْتَارِ وَجَسَدِهِ. سَمِعْتُهُ يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ أَمِنَ رَجُلًا عَلَى دَمِهِ، فَقَتَلَهُ فَإِنَّهُ يَحْمِلُ لِوَاءَ غَدْرٍ يَوْمَ الْقِيَامَةِ».

تخريج: [صحيح] أخرجه النسائي في الكبرٰى: ٥/ ٢٢٥، ح: ٨٧٣٩ من حديث أبي عوانة به، وصححه البوصيري، قلت: عبدالملك بن عمير(٢١١٨ب) صرح بالسماع عند النسائي (الكبرٰى، ح: ٨٧٤١) إلا أنه قال: حدثني عامر بن شداد والصواب: رفاعة بن شداد، وتابعه إسماعيل السدي عن رفاعة به عند ابن حبان، ح: ١٦٨٢ وغيره، وللحديث طرق أخرى.

Comments:

a. Killing after giving a promise of protection is a great sin.
b. Mukhtâr bin 'Ubaid Thaqfi, after the martyrdom of Hussain ﷺ, stood up with a slogan of revenge. Through this slogan, he gained popularity and the sympathies of the people. He then claimed to be a prophet, and mislead the people. Mus'ab bin Zubair killed him and ended his mischief.

2689. It was narrated that Rifâ'ah said: "I entered upon Mukhtâr in his palace and he said: 'Jibril has just left me.' Nothing stopped me from striking his neck (i.e., killing him) but a *Hadith* that I heard from Sulaimân bin Surad, according to which the Prophet ﷺ said: 'If a man trusts you with

٢٦٨٩ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا أَبُو لَيْلَىٰ عَنْ أَبِي عُكَّاشَةَ، عَنْ رِفَاعَةَ قَالَ: دَخَلْتُ عَلَى الْمُخْتَارِ فِي قَصْرِهِ. فَقَالَ: قَامَ جِبْرَئِيلُ مِنْ عِنْدِي السَّاعَةَ. فَمَا مَنَعَنِي مِنْ ضَرْبِ عُنُقِهِ إِلَّا حَدِيثٌ سَمِعْتُهُ مِنْ سُلَيْمَانَ بْنِ صُرَدٍ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «إِذَا

his life, then do not kill him.' That is what stopped me." (*Da'if*)

أَمِنَكَ الرَّجُلُ عَلَى دَمِهِ، فَلَا تَقْتُلْهُ» فَذَاكَ الَّذِي مَنَعَنِي مِنْهُ.

تخريج: [**إسناده ضعيف**] أخرجه البخاري في التاريخ الكبير:٣/ ٣٢٣، وأحمد:٦/ ٣٩٣، وابن عدي:٤/ ١٤٨٩ من حديث أبي ليلى عبدالله بن ميسرة الحارثي الواسطي به، وضعفه البوصيري * عبدالله بن ميسرة ضعيف (تقريب)، وأبوعكاشة الهمداني مجهول، وقع في المسند أبوعائشة وهو تصحيف، راجع أطراف المسند:٢/ ٥٠٨ وهامشه، والحديث السابق يغني عنه.

Chapter 34. Pardoning The Killer

(المعجم ٣٤) - بَابُ العَفْوِ عَنِ الْقَاتِلِ (التحفة ٣٤)

2690. It was narrated that Abu Hurairah said: "A man killed (another) during the time of the Messenger of Allâh ﷺ, and that was referred to the Prophet ﷺ. He handed him over to the victim's next of kin, but the killer said: 'O Messenger of Allâh, by Allâh I did not mean to kill him.' The Messenger of Allâh ﷺ said to the next of kin: 'If he is telling the truth and you kill him, you will go to Hell.' So he let him go. He had been tied with a rope, and he went out dragging his rope, so he became known as *Dhan-Nis'ah* (the one with the rope). (*Sahih*)

٢٦٩٠ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَ عَلِيُّ بْنُ مُحَمَّدٍ، قَالَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَتَلَ رَجُلٌ عَلَى عَهْدِ رَسُولِ اللهِ ﷺ. فَرُفِعَ ذٰلِكَ إِلَى النَّبِيِّ ﷺ. فَدَفَعَهُ إِلَى وَلِيِّ الْمَقْتُولِ. فَقَالَ الْقَاتِلُ: يَا رَسُولَ اللهِ! وَاللهِ مَا أَرَدْتُ قَتْلَهُ. فَقَالَ رَسُولُ اللهِ ﷺ لِلْوَلِيِّ: «**أَمَا إِنَّهُ إِنْ كَانَ صَادِقاً ثُمَّ قَتَلْتَهُ، دَخَلْتَ النَّارَ**» قَالَ: فَخَلَّى سَبِيلَهُ. قَالَ: وَكَانَ مَكْتُوفاً بِنِسْعَةٍ. فَخَرَجَ يَجُرُّ نِسْعَتَهُ. فَسُمِّيَ ذَا النِّسْعَةِ.

تخريج: [**صحيح**] أخرجه أبو داود، الديات، باب الإمام يأمر بالعفو في الدم، ح:٤٤٩٨ من حديث أبي معاوية به، وصححه الترمذي، ح:١٤٠٧ * الأعمش عنعن تقدم، ح:١٧٨ وتقوية بعض العلماء لروايته عن أبي صالح ليس بجيد كما حققته في نيل المقصود، ح:٥١٧، ولكن لحديثه شاهد صحيح عند مسلم، ح:١٦٨٠، وأبي داود، ح:٤٥٠١ وغيرهما.

2691. It was narrated that Anas bin Mâlik said: "A man brought the killer of his relative to the Messenger of Allâh ﷺ, and the Messenger of Allâh ﷺ said: 'Pardon him,' but he refused. He

٢٦٩١ - حَدَّثَنَا أَبُو عُمَيْرٍ عِيسَى بْنُ مُحَمَّدٍ النَّحَّاسُ، وَ عِيسَى بْنُ يُونُسَ، وَ الْحُسَيْنُ بْنُ أَبِي السَّرِيِّ الْعَسْقَلَانِيُّ، قَالُوا: حَدَّثَنَا ضَمْرَةُ ابْنُ رَبِيعَةَ، عَنِ ابْنِ شَوْذَبٍ، عَنْ ثَابِتٍ

said: 'Take the blood money,' but he refused. He said: 'Go and kill him, but then you will be like him.' Someone caught up with him and reminded him that the Messenger of Allâh ﷺ had said: 'Go and kill him, but then you will be like him.' So he let him go.(*Sahih*)

He (the killer) was seen, dragging his rope (with which he had been tied), going to his family. It was as if he had been fettered (with his hands behind his back).

(One of the narrators) Abu 'Umair said in his narration: "Ibn Shawdhab said, narrating from 'Abdur-Rahmân bin Qâsim: 'No one has the right after the Prophet ﷺ to say: "Go and kill him, but then you will be like him."'

Ibn Mâjah said: This is the narration of the Ramliyin, and is found only with them. (Meaning, the three who narrated this to Ibn Mâjah were all from Ramlah.)

الْبُنَانِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: أَتَى رَجُلٌ بِقَاتِلِ وَلِيِّهِ إِلَى رَسُولِ اللهِ ﷺ. فَقَالَ لَهُ النَّبِيُّ ﷺ: «اعْفُ» فَأَبَى. فَقَالَ: «خُذْ أَرْشًا» فَأَبَى. قَالَ: «فَاذْهَبْ فَاقْتُلْهُ فَإِنَّكَ مِثْلُهُ». قَالَ: فَلُحِقَ بِهِ. فَقِيلَ لَهُ: إِنَّ رَسُولَ اللهِ ﷺ قَدْ قَالَ: «اقْتُلْهُ فَإِنَّكَ مِثْلُهُ» [قَالَ:] فَخَلَّى سَبِيلَهُ.

قَالَ: فَرُؤِيَ يَجُرُّ نِسْعَتَهُ ذَاهِباً إِلَى أَهْلِهِ. قَالَ: كَأَنَّهُ قَدْ كَانَ أَوْثَقَهُ.

قَالَ أَبُو عُمَيْرٍ فِي حَدِيثِهِ: قَالَ ابْنُ شَوْذَبٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ الْقَاسِمِ: فَلَيْسَ لأَحَدٍ بَعْدَ النَّبِيِّ ﷺ أَنْ يَقُولَ: «اقْتُلْهُ فَإِنَّكَ مِثْلُهُ».

قَالَ ابْنُ مَاجَه: هٰذَا حَدِيثُ الرَّمْلِيِّينَ، لَيْسَ إِلَّا عِنْدَهُمْ.

تخريج: [إسناده صحيح] أخرجه النسائي: ٨/١٧، والقسامة، ذكر اختلاف الناقلين لخبر علقمة بن وائل، ح: ٤٧٣٤ عن عيسى بن يونس به.

Comments:

a. Killing in retaliation is not the correct decision in the case of killing by mistake. Taking blood money or forgiving is a better decision.
b. In the case of one killed by mistake, killing in retaliation is like murder, and liable to the same punishment as killing.
c. This is a narration of 'Ramliyin' means that all the narrators in this narration are of Ramla. This is not a matter of distrust, rather it shows the keen interest of scholars of *Ahâdith* in investigation of narrations.

Chapter 35. Pardoning In Cases Of Retaliation

(المعجم ٣٥) - بَابُ الْعَفْوِ فِي الْقِصَاصِ (التحفة ٣٥)

2692. It was narrated that 'Atâ' bin Abu Maimunah said: "I only know it from Anas bin Mâlik who said: 'No case involving retaliation was referred to the Messenger of Allâh ﷺ but he enjoined forgiveness.'" (*Sahih*)

٢٦٩٢ - حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ: أَنْبَأَنَا حَبَّانُ بْنُ هِلَالٍ: حَدَّثَنَا عَبْدُ اللهِ بْنُ بَكْرٍ الْمُزَنِيُّ عَنْ عَطَاءِ بْنِ أَبِي مَيْمُونَةَ قَالَ: لَا أَعْلَمُهُ إِلَّا عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: مَا رُفِعَ إِلَى رَسُولِ اللهِ ﷺ شَيْءٌ فِيهِ الْقِصَاصُ، إِلَّا أَمَرَ فِيهِ بِالْعَفْوِ.

تخريج: [إسناده صحيح] أخرجه أبو داود، الديات، باب الإمام يأمر بالعفو في الدم، ح:٤٤٩٧ من حديث عبدالله بن بكر به.

Commetns:

a. Killing in retaliation is a lawful action, but forgiving is better, and appreciated.

b. The judge can give a suggestion of reconciliation or forgiveness to the parties but he cannot compel them to accept it. It's the right of the parties to accept or reject it.

2693. Abu Dardâ' said: "I heard the Messenger of Allâh ﷺ say: 'There is no man who suffers some (injury) on his body and forgives (the perpetrator), but Allâh will raise him one degree in status thereby, or erase from him one sin.'

My own ears heard it and my heart memorized it." (*Da'if*)

٢٦٩٣ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ عَنْ يُونُسَ بْنِ أَبِي إِسْحَاقَ، عَنْ أَبِي السَّفَرِ قَالَ: قَالَ أَبُو الدَّرْدَاءِ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «مَا مِنْ رَجُلٍ يُصَابُ بِشَيْءٍ مِنْ جَسَدِهِ، فَيَتَصَدَّقُ بِهِ، إِلَّا رَفَعَهُ اللهُ بِهِ دَرَجَةً، وَحَطَّ عَنْهُ بِهِ خَطِيئَةً».

سَمِعَتْهُ أُذُنَايَ، وَوَعَاهُ قَلْبِي.

تخريج: [إسناده ضعيف] أخرجه الترمذي، الديات، باب ماجاء في العفو، ح:١٣٩٣ من حديث يونس به * سعيد بن يحمد أبوالسفر الكوفي ثقة لكنه أرسل عن أبي الدرداء كما في التهذيب وغيره، فالسند منقطع.

Chapter 36. A Pregnant Woman Deserving Retaliation

(المعجم ٣٦) - بَابُ الْحَامِلِ يَجِبُ عَلَيْهَا الْقَوَدُ (التحفة ٣٦)

2694. Mu'âdh bin Jabal, Abu

٢٦٩٤ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى: حَدَّثَنَا أَبُو

صَالِحٍ عَنِ ابْنِ لَهِيعَةَ، عَنِ ابْنِ أَنْعُمٍ، عَنْ عُبَادَةَ بْنِ نُسَيٍّ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ غَنْمٍ: حَدَّثَنَا مُعَاذُ بْنُ جَبَلٍ، وَ أَبُو عُبَيْدَةَ بْنُ الْجَرَّاحِ، وَ عُبَادَةُ بْنُ الصَّامِتِ، وَ شَدَّادُ بْنُ أَوْسٍ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «الْمَرْأَةُ، إِذَا قَتَلَتْ عَمْدًا، لَا تُقْتَلُ حَتَّى تَضَعَ مَا فِي بَطْنِهَا، إِنْ كَانَتْ حَامِلًا، وَحَتَّى تُكَفِّلَ وَلَدَهَا. وَإِنْ زَنَتْ، لَمْ تُرْجَمْ حَتَّى تَضَعَ مَا فِي بَطْنِهَا، وَحَتَّى تُكَفِّلَ وَلَدَهَا».

'Ubaidah bin Jarrâh, 'Ubâdah bin Sâmit and Shaddâd bin Aws narrated that the Messenger of Allâh ﷺ said: "If a woman kills someone deliberately, she should not be killed until she delivers what is in her womb, if she is pregnant, and until the child's sponsorship is guaranteed. And if a woman commits illegal sex, she should not be stoned until she delivers what is in her womb and until her child's sponsorship is guaranteed." ***(Da'if)***

تخريج: [إسناده ضعيف] * ابن أنعم، ح:٥٤ وابن لهيعة، ح:٣٣٠ تقدم حالهما، وفيه علة أخرى، وللحديث شاهد عند مسلم، ح:١٦٩٥، وأبي داود، ح:٤٤٤٢ وغيرهما، وهو يغني عنه.

Comments:

Ghamidiyah happened to commit the crime of illegal sex and she appeared before the Prophet ﷺ and confessed her offence and also informed that she was pregnant. The Noble Prophet ﷺ delayed the punishment till the birth of the baby. After the birth when an *Ansâri* Companion took the responsibility of upbringing the child, and she was stoned to death. (*Sahih Muslim*: 1695)

[بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ]

In the Name of Allâh, the Most Beneficent, the Most Merciful

22. The Chapters On Wills

(المعجم ٢٢) أَبْوَابُ الْوَصَايَا

(التحفة ١٤)

To make a will means to take a pledge from one that he, the testator, in his life or after death will do this and this. This can be applied to another person as well.

It is carried out by appointing someone after one's death to gift one's property to someone. It can be property, wealth or anything of benefit in any shape.

The kinds of Wills are:

1. *Wâjib* (Compulsory): This kind of will is compulsory to follow—that is carrying out the obligations like payment of debt, the return of entrusted things, expiations etc.
2. *Mustahab* (Desirable): Making a will for relatives other than heirs is commended.
3. *Mubah* (Permissible): Making a will for relatives other than heirs who are already rich is permitted.
4. *Makruh Tahrimi* (Undesirable to the point of being forbidden): Making a will for sinners and disbelievers in Allâh is not approved. (Allâh knows better.)

Chapter 1. Did The Messenger Of Allâh ﷺ Make A Will?

(المعجم ١) - [بَابُ] وَهَل أَوْصَى رَسُولُ اللهِ ﷺ (التحفة ١)

2695. It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ did not leave behind a Dinâr nor a Dirham, nor a sheep nor a camel, and he did not make a will concerning anything." (*Sahih*)

٢٦٩٥ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي وَ أَبُو مُعَاوِيَةَ؛ ح: وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَ عَلِيُّ بْنُ مُحَمَّدٍ، قَالَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ، قَالَ أَبُو بَكْرٍ: وَ عَبْدُ اللهِ ابْنُ نُمَيْرٍ عَنِ الْأَعْمَشِ عَنْ شَقِيقٍ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ قَالَتْ: مَا تَرَكَ رَسُولُ اللهِ ﷺ دِينَارًا وَلَا دِرْهَمًا، وَلَا شَاةً وَلَا بَعِيرًا، وَلَا أَوْصَى بِشَيْءٍ.

تخريج: أخرجه مسلم، الوصية، باب ترك الوصية لمن ليس له شيء يوصي فيه، ح:١٦٣٥ عن محمد بن عبدالله بن نمير به.

Comments:

a. Allâh's Messenger ﷺ said, "My heirs will not inherit a Dinâr or Dirham (i.e., money) for whatever I have, excluding adequate support of wives and wages of my employees, is to be given in charity." (*Sahih Al-Bukhâri*: 2776)

b. There is an opinion that the Noble Prophet ﷺ made some particular wills, especially in favor of his caliphate. This opinion is totally wrong and baseless as 'Ali himself denied it. (See *Ahâdith* 2652 & 2698)

2696. It was narrated from Mâlik bin Mighwal that Talhah bin Musarrif said: "I said to 'Abdullâh bin Abu Awfa: 'Did the Messenger of Allâh ﷺ make a will concerning anything?' He said: 'No.' I said: 'How come he told the Muslims to make wills?' He said: 'He enjoined (them to adhere to) the Book of Allâh.'" Mâlik said: "Talhah bin Musarrif said: 'Huzail bin Shurahbil said: "Abu Bakr was granted leadership according to the will of Allâh's Messenger ﷺ?" (Rather) Abu Bakr wished that he found a covenant (in that regard) from Allâh's Messenger ﷺ, so he could fetter his nose with a (camel's) nose ring.'"[1] (*Sahih*)

٢٦٩٦ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ عَنْ مَالِكِ بْنِ مِغْوَلٍ، عَنْ طَلْحَةَ بْنِ مُصَرِّفٍ قَالَ: قُلْتُ لِعَبْدِ اللهِ بْنِ أَبِي أَوْفَىٰ: أَوْصَىٰ رَسُولُ اللهِ ﷺ بِشَيْءٍ؟ قَالَ: لَا. قُلْتُ: فَكَيْفَ أَمَرَ الْمُسْلِمِينَ بِالْوَصِيَّةِ؟ قَالَ: أَوْصَىٰ بِكِتَابِ اللهِ.

قَالَ مَالِكٌ: وَقَالَ طَلْحَةُ بْنُ مُصَرِّفٍ: قَالَ الْهُزَيْلُ بْنُ شُرَحْبِيلَ: أَبُو بَكْرٍ كَانَ يَتَأَمَّرُ عَلَى وَصِيِّ رَسُولِ اللهِ ﷺ؟ وَدَّ أَبُو بَكْرٍ أَنَّهُ وَجَدَ مِنْ رَسُولِ اللهِ ﷺ عَهْدًا، فَخَزَمَ أَنْفَهُ بِخِزَامٍ.

تخريج: أخرجه البخاري، الوصايا، باب الوصايا، ح:٢٧٤٠، ٤٤٦٠ من حديث مالك بن مغول به، ومسلم، الوصية، الباب السابق، ح:١٦٣٤ من حديث وكيع به، وقول هزيل صحيح، وأخرجه أحمد: ٤/ ٤٨١، ٤٨٢ عن وكيع به.

Commetns:

a. The question was about the will of caliphate and Ibn Abu Awfa made it clear that the Prophet ﷺ never made such a will.

b. The second question was about the ambiguities as the Noble Prophet ﷺ

[1] Meaning, that there was no will, and that Abu Bakr did not accept the position of leadership happily, and if the claims of the *Rawâfid* that there was a will ordering 'Ali to be the leader were true,, then Abu Bakr would have been pleased and ready to follow behind him. See *Injâh Al-Hâjjah* by 'Abdul-Ghani Dehlavi.

ordered the Muslims to make will, he must have made one particularly about the caliphate, that 'so-and-so will be the caliph after me.' The answer to this ambiguity was that the Noble Prophet ﷺ ordered acting upon the complete Qur'ân. There is an order in the Noble Qur'ân "Obey those who are in authority."

c. The most important and foremost feature of Abu Bakr's nature was to follow the Noble Prophet ﷺ. Therefore, it was impossible that if the Prophet ﷺ had appointed 'Ali as his caliph, he could have dared to deny the orders of the Prophet ﷺ, rather he would have loved to go to any extent to obey the caliph appointed by the Prophet ﷺ.

2697. It was narrated that Anas bin Mâlik said: "What the Messenger of Allâh ﷺ most enjoined when he was dying and breathing his last was: The prayer; and those whom your right hands possess.'" (*Da'if*)

٢٦٩٧ - حَدَّثَنَا أَحْمَدُ بْنُ الْمِقْدَامِ: حَدَّثَنَا الْمُعْتَمِرُ بْنُ سُلَيْمَانَ: سَمِعْتُ أَبِي يُحَدِّثُ عَنْ قَتَادَةَ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كَانَتْ عَامَّةُ وَصِيَّةِ رَسُولِ اللهِ ﷺ حِينَ حَضَرَتْهُ الْوَفَاةُ، وَهُوَ يُغَرْغِرُ بِنَفْسِهِ: **الصَّلَاةَ. وَمَا مَلَكَتْ أَيْمَانُكُمْ.**

تخريج: [إسناده ضعيف] أخرجه أحمد: ٣/١١٧ من حديث سليمان التيمي به، وصححه ابن حبان (موارد)، ح: ١٢٢٠، وحسنه البوصيري، وأخرجه أبو يعلى: ٥/٣٤٧، ح: ٢٩٩٠ عن أحمد ابن المقدام به، وتابعه هريم بن عبدالأعلى أبوحمزة الأسدي عنده (ص: ٣٠٩، ح: ٢٩٣٣) عن المعتمر به ✽ قتادة عنعن تقدم، ح: ١٧٥، ولحديثه شواهد، كلها ضعيفة انظر، ح: ١٦٢٥، والحديث الآتي وغيرهما، الله أعلم.

2698. It was narrated that 'Ali bin Abu Tâlib said: "The last words of the Prophet ﷺ were: The prayer; and those whom your right hands possess.'" (*Da'if*)

٢٦٩٨ - حَدَّثَنَا سَهْلُ بْنُ أَبِي سَهْلٍ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ عَنْ مُغِيرَةَ، عَنْ أُمِّ مُوسَى، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ، قَالَ: كَانَ آخِرُ كَلَامِ النَّبِيِّ ﷺ: **الصَّلَاةَ وَمَا مَلَكَتْ أَيْمَانُكُمْ.**

تخريج: [إسناده ضعيف] أخرجه أبو داود، الأدب، باب في حق المملوك، ح: ٥١٥٦ من حديث محمد بن فضيل به ✽ مغيره عنعن تقدم، ح: ١٣٠٢، وأم موسى مجهولة الحال، وللحديث شواهد كلها ضعيفة.

Comments:

a. Prayer on time is among the most important obligations in Islam, therefore, the Noble Prophet ﷺ at the time of his departure from this world, emphasized offering prayers regularly and on time.

b. Slaves belong to the most destitute class of society, but Islam gave them respect and honor, and they held highly esteemed posts in Islamic society. Kingship of Slave Dynasty, in the subcontinent is a well-known example.
c. The last word which can be deemed the last will of the Noble Prophet ﷺ was "O Allâh (with) the highest companions."
d. As we make wills regarding worldly matters, in the same way, we aught to make wills concerning duties of the faith.
e. The last words or last will of the Noble Prophet ﷺ are equally concerned and relevant to this world and the Hereafter.

Chapter 2. Exhortation To Make A Will

(المعجم ٢) - بَابُ الْحَثِّ عَلَى الْوَصِيَّةِ
(التحفة ٢)

2699. It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ said: "The Muslim man has no right to spend two nights, if he has something for which a will should be made, without having a written will with him." (*Sahih*)

٢٦٩٩ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا عَبْدُ اللهِ بْنُ نُمَيْرٍ عَنْ عُبَيْدِ اللهِ بْنِ عُمَرَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَا حَقُّ امْرِىءٍ مُسْلِمٍ أَنْ يَبِيتَ لَيْلَتَيْنِ وَلَهُ شَيْءٌ يُوصِي فِيهِ، إِلَّا وَوَصِيَّتُهُ مَكْتُوبَةٌ عِنْدَهُ».

تخريج: أخرجه مسلم، الوصية، باب: وصية الرجل مكتوبة عنده، ح:١٦٢٧ من حديث ابن نمير به، أخرجه البخاري، الوصايا، باب الوصايا، ح:٢٧٣٨ من حديث مالك به.

Comments:
a. The reward and benefits of the will begin after death, when the commands of the will are carried out.
b. No human knows the moment of his death, therefore, a will should always be kept ready. A Muslim should always be ready to welcome the moment of death.
c. One can make changes at times, according to the circumstances, in a will written earlier.
d. Written details of debt and matters entrusted to others should always be kept ready at hand.

2700. It was narrated from Anas bin Mâlik that the Messenger of Allâh ﷺ said: "The one who is deprived is the one who is deprived of a will." (*Da'if*)

٢٧٠٠ - حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ: حَدَّثَنَا دُرُسْتُ بْنُ زِيَادٍ: حَدَّثَنَا يَزِيدُ الرَّقَاشِيُّ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «الْمَحْرُومُ مَنْ حُرِمَ وَصِيَّتَهُ».

تخريج: [إسناده ضعيف] وقال البوصيري: هذا إسناد ضعيف لضعف الرقاشي تقدم، ح:١٠٨٠، والراوي عنه .

Comments:

The sense of the narration is that one who died without making a written will, remained deprived of the benefits he could have if he had written one. For example, if he had advised in the will to give charity to pay the debt etc., he could have availed the benefits after his death. The one who does not write the will, remains deprived of such blessing.

2701. It was narrated from Jâbir bin 'Abdullâh that the Messenger of Allâh ﷺ said: "Whoever dies leaving a will, he dies on the right path and *Sunnah*, and he dies with piety and witness, and he dies forgiven." ***(Da'if)***

٢٧٠١ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُصَفَّى الْحِمْصِيُّ: حَدَّثَنَا بَقِيَّةُ بْنُ الْوَلِيدِ، عَنْ يَزِيدَ ابْنِ عَوْفٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**مَنْ مَاتَ عَلَى وَصِيَّةٍ، مَاتَ عَلَى سَبِيلٍ وَسُنَّةٍ. وَمَاتَ عَلَى تُقًى وَشَهَادَةٍ. وَمَاتَ مَغْفُورًا لَهُ**».

تخريج: [إسناده ضعيف جدًا] وضعفه البوصيري، وأخرجه ابن عدي:٥/ ١٦٨٥ عن بقية: حدثني يزيد بن عوف حدثني عمر بن صبح عن أبي الزبير عن جابر به ... الخ * يزيد مجهول(تقريب)، عمر بن صبح متروك، كذبه ابن راهويه(أيضًا)، ولعله لوضوح أمره أسقطه محمد ابن المصفى، وكان يدلس كما في التقريب وغيره، وبقية تقدم، ح:٥٥١، ٧١٢.

2702. It was narrated from Ibn 'Umar that the Prophet ﷺ said: "The Muslim man has no right to spend two nights, if he has something for which a will should be made, without having a written will with him." ***(Sahih)***

٢٧٠٢ - حَدَّثَنَا مُحَمَّدُ بْنُ مَعْمَرٍ: حَدَّثَنَا رَوْحٌ [عَنِ] ابْنِ عَوْنٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ قَالَ: «**مَا حَقُّ امْرِىءٍ مُسْلِمٍ يَبِيتُ لَيْلَتَيْنِ، وَلَهُ شَيْءٌ يُوصِي بِهِ، إِلَّا وَوَصِيَّتُهُ مَكْتُوبَةٌ عِنْدَهُ**».

تخريج: أخرجه البخاري من حديث مالك عن نافع به، انظر، ح:٢٦٩٩ وأخرجه النسائي:٦/ ٢٣٩، ح:٣٦٤٧ بإسناد صحيح عن ابن المبارك عن ابن عون عن نافع عن ابن عمر قوله، يعني أنه موقوف، قلت: وقع في الأصل: روح بن عوف عن نافع ، وفي النسخ الهندية، روح بن عون عن نافع ، والصواب: روح عن ابن عون عن نافع ، والله أعلم * وروح هو ابن عبادة، وهذا السند لم يذكره الإمام المزي رحمه الله في تحفة الأشراف:٦/ ١١٢ .

Chapter 3. Injustice In Wills

(المعجم ٣) - بَابُ الْحَيْفِ فِي الْوَصِيَّةِ (التحفة ٣)

2703. It was narrated from Anas

٢٧٠٣ - حَدَّثَنَا سُوَيْدُ بْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ

bin Mâlik that the Messenger of Allâh ﷺ said: "Whoever tries to avoid giving the inheritance to his heirs, Allâh will deprive him of his inheritance in Paradise on the Day of Resurrection." (*Da'if*)

الرَّحِيمِ بْنُ زَيْدٍ الْعَمِّيِّ، عَنْ أَبِيهِ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ [فَرَّ] مِنْ مِيرَاثِ وَارِثِهِ، قَطَعَ اللهُ مِيرَاثَهُ مِنَ الْجَنَّةِ يَوْمَ الْقِيَامَةِ».

تخريج: [**إسناده ضعيف جدًا**] وقال البوصيري: هذا إسناد ضعيف لضعف زيد العمي وابنه عبد الرحيم .

2704. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "A man may do the deeds of the people of goodness for seventy years, then when he makes his will, he is unjust in his will, so he ends (his life) with evil deeds and enters Hell. And a man may do the deeds of the people of evil for seventy years, then he is just in his will, so he ends (his life) with good deeds and enters Paradise."

Abu Hurairah said: "Recite, if you wish: 'These are the limits (set by) Allâh' up to His saying: 'a disgraceful torment'''[1] (***Hasan***)

٢٧٠٤ - حَدَّثَنَا أَحْمَدُ بْنُ الأَزْهَرِ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ بْنُ هَمَّامٍ: أَنْبَأَنَا مَعْمَرٌ عَنْ أَشْعَثَ ابْنِ عَبْدِ اللهِ، عَنْ شَهْرِ بْنِ حَوْشَبٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**إِنَّ الرَّجُلَ لَيَعْمَلُ بِعَمَلِ أَهْلِ الْخَيْرِ سَبْعِينَ سَنَةً. فَإِذَا أَوْصَىٰ حَافَ فِي وَصِيَّتِهِ. فَيُخْتَمُ لَهُ بِشَرِّ عَمَلِهِ، فَيَدْخُلُ النَّارَ. وَإِنَّ الرَّجُلَ لَيَعْمَلُ بِعَمَلِ أَهْلِ الشَّرِّ سَبْعِينَ سَنَةً. فَيَعْدِلُ فِي وَصِيَّتِهِ، فَيُخْتَمُ لَهُ بِخَيْرِ عَمَلِهِ، فَيَدْخُلُ الْجَنَّةَ**».

قَالَ أَبُو هُرَيْرَةَ: وَاقْرَأُوا إِنْ شِئْتُمْ: ﴿تِلْكَ حُدُودُ ٱللَّهِ﴾ إِلَى قَوْلِهِ: ﴿عَذَابٌ مُّهِينٌ﴾ [النساء: ١٣، ١٤].

تخريج: [**إسناده حسن**] أخرجه أبو داود، الوصايا، باب ماجاء في كراهية الإضرار في الوصية، ح:٢٨٦٧ من حديث أشعث به، وحسنه الترمذي، ح:٢١١٧ قلت: شهر تقدم حاله، ح:١٤٩٦، ولم يثبت الجرح المفسر، المسقط للعدالة فيه، وقضية السرقة لم تصح، وقال الذهبي في ديوان الضعفاء (ص:١٤٥) شهر بن حوشب مختلف فيه وحديثه حسن . . . ، وقال العسقلاني في الفتح:٣/ ٦٥ وشهر حسن الحديث وإن كان فيه بعض الضعف .

2705. It was narrated from Mu'âwiyah bin Qurrah, from his father that the Messenger of Allâh

٢٧٠٥ - حَدَّثَنَا يَحْيَىٰ بْنُ عُثْمَانَ بْنِ سَعِيدِ ابْنِ كَثِيرِ بْنِ دِينَارٍ الْحِمْصِيُّ: حَدَّثَنَا بَقِيَّةُ عَنْ

[1] *An-Nisâ'* 4:13, 14.

ﷺ said: "Whoever makes a will as death approaches, and his will is in accordance with the Book of Allâh, it will be an expiation for whatever he did not pay of his *Zakâh* during his lifetime." (*Da'if*)

أَبِي حَلْبَسٍ، عَنْ خَلِيدِ بْنِ أَبِي خَلِيدٍ، عَنْ مُعَاوِيَةَ بْنِ قُرَّةَ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ حَضَرَتْهُ الْوَفَاةُ فَأَوْصَىٰ، وَكَانَتْ وَصِيَّتُهُ عَلَى كِتَابِ اللهِ، كَانَتْ كَفَّارَةً لِمَا تَرَكَ مِنْ زَكَاتِهِ فِي حَيَاتِهِ».

تخريج: [إسناده ضعيف] أخرجه الدارقطني: ٤/ ١٤٨، ١٤٩ من حديث بقية به، وقال البوصيري: هذا إسناد ضعيف، بقية(٥٥١، ١١٢١) مدلس وشيخه أبوحلبس مجهول * خليد وتلميذه مجهولان كما في التقريب وغيره، وللحديث شواهد ضعيفة عند الطبراني: ١٩/ ٣٣ وغيره.

Chapter 4: The Prohibition Of Withholding While Alive, Only To Squander Upon One's Death

(المعجم ٤) - بَابُ النَّهْيِ عَنِ الإِمْسَاكِ فِي الْحَيَاةِ وَالتَّبْذِيرِ عِنْدَ الْمَوْتِ

(التحفة ٤)

2706. It was narrated that Abu Hurairah said: "A man came to the Prophet ﷺ and said: 'O Messenger of Allâh, tell me, which of the people has most right to my good companionship?' He said: 'Yes, by your father, you will certainly be told.'[1] He said: 'Your mother.' He said, 'Then who?' He said: 'Then your mother.' He said: 'Then who?' He said: 'Then your mother.' He said: 'Then who?' He said: 'Then your father.' He said: 'Tell me, O Messenger of Allâh, about my wealth – how should I give in charity?' He said: 'Yes, by Allâh, you will certainly be told. You should give in charity when

٢٧٠٦ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا شَرِيكٌ عَنْ عُمَارَةَ بْنِ الْقَعْقَاعِ وَابْنِ شُبْرُمَةَ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَقَالَ: يَا رَسُولَ اللهِ! نَبِّئْنِي. مَا حَقُّ النَّاسِ مِنِّي بِحُسْنِ الصُّحْبَةِ؟ فَقَالَ: «نَعَمْ. وَأَبِيكَ لَتُنَبَّأَنَّ. [قَالَ:] أُمُّكَ» قَالَ: ثُمَّ مَنْ؟ قَالَ: «ثُمَّ أُمُّكَ» قَالَ: ثُمَّ مَنْ؟ قَالَ: «ثُمَّ أُمُّكَ» قَالَ: ثُمَّ مَنْ؟ قَالَ: «ثُمَّ أَبُوكَ» قَالَ: نَبِّئْنِي يَا رَسُولَ اللهِ عَنْ مَالِي كَيْفَ أَتَصَدَّقُ فِيهِ؟ قَالَ: «نَعَمْ. وَاللهِ لَتُنَبَّأَنَّ. [أَنْ] تَصَدَّقَ وَأَنْتَ صَحِيحٌ شَحِيحٌ. تَأْمُلُ الْعَيْشَ وَتَخَافُ الْفَقْرَ. وَلَا تُمْهِلْ. حَتَّى إِذَا

[1] The commentaries say that it was either the type of statement that comes upon the tongue without intending its actual meaning, or, that this was stated prior to the narrations which forbid swearing by one's father. And some of them said that narrations such as this prove that the prohibition for swearing by one's father are intended to censure, not to make it absolutely prohibited. The second view appears most likely, and is the safest view, and indeed Allâh knows best.

you are still healthy and greedy for wealth, hoping for a long life and fearing poverty. Do not tarry until your soul reaches here and you say: "My wealth is for so-and-so," and "My wealth is for so-and-so," and it will be for them even though you dislike that.'" (*Sahih*)

بَلَغَتْ نَفْسُكَ هٰهُنَا، قُلْتَ: مَالِي لِفُلَانٍ، وَمَالِي لِفُلَانٍ. وَهُوَ لَهُمْ، وَإِنْ كَرِهْتَ».

تخريج: أخرجه البخاري، الأدب، باب من أحق الناس بحسن الصحبة، ح:٥٩٧١ من حديث عمارة به، ومسلم، البر والصلة والأدب، باب برالوالدين وأيهما أحق به، ح:٢٥٤٨ عن أبي بكر بن أبي شيبة به.

Comments:

a. To emphasize one's point swearing by Allâh is legal.
b. Before answering the question, saying words as a start of the talk attracts the listener's attention, as the Noble Prophet ﷺ said, "Yes you will certainly be told."
c. An oath can only be taken by the Name of Allâh. It is not legal to take an oath over other than Allâh's Name, as in authentic *Ahâdith* it has been made clear. The Prophet ﷺ said; "Verily! Allâh ﷻ forbids you to swear by your fathers. If one has to take an oath he should swear by Allâh or keep quite." (*Sahih Al-Bukhâri*: 6108.) In this *Hadith* the oath taken by the father is either before the time when it was prohibited, or just a part of Arabian culture, as a habitual custom. It was common in Arabia that during conversation some additional words or phrases without any particular intention were added.

2707. It was narrated that Busr bin Jahhâsh Al-Qurashi that the Prophet ﷺ spat in his palm then pointed to it with his index finger and said: "Allâh says: 'Do you think you can escape from My punishment, O son of Âdam, when I have created you from something like this? When your soul reaches here' – and (the Prophet ﷺ) pointed to his throat – 'You say: I give charity.' But it is too late for charity?'" (*Sahih*)

٢٧٠٧ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَنْبَأَنَا حَرِيزُ بْنُ عُثْمَانَ: حَدَّثَنِي عَبْدُ الرَّحْمٰنِ بْنُ مَيْسَرَةَ، عَنْ جُبَيْرِ بْنِ نُفَيْرٍ، عَنْ بُسْرِ بْنِ جَحَّاشٍ الْقُرَشِيِّ قَالَ: بَزَقَ النَّبِيُّ ﷺ فِي كَفِّهِ. ثُمَّ وَضَعَ إِصْبَعَهُ السَّبَّابَةَ وَقَالَ: «يَقُولُ اللهُ عَزَّ وَجَلَّ: أَنَّى تُعْجِزُنِي، ابْنَ آدَمَ وَقَدْ خَلَقْتُكَ مِنْ مِثْلِ هٰذِهِ. فَإِذَا بَلَغَتْ نَفْسُكَ [إِلَى] هٰذِهِ - وَأَشَارَ إِلَى حَلْقِهِ - قُلْتَ: أَتَصَدَّقُ. وَأَنَّى أَوَانُ الصَّدَقَةِ؟».

تخريج: [إسناده صحيح] أخرجه أحمد: ٤/ ٢١٠ وغيره من طرق عن حريز به، وتابعه ثور ابن يزيد الرحبي عند الطبراني: ٢/ ٣٢، وصححه الحاكم: ٢/ ٥٠٢، ٤/ ٣٢٣، والذهبي، والبوصيري.

Comments:

a. Allâh is the Creator of man, and has all authority and control over His creation. Man, in all his needs and requirements stands in need of Allâh and cannot do anything without His guidance.

b. This is Allâh's mercy and favor, that He created man from a clot (a petty thing) and made him most eminent of all creation.

Chapter 5. Making A Will For One Third

(المعجم ٥) - بَابُ الْوَصِيَّةِ بِالثُّلُثِ

(التحفة ٥)

2708. It was narrated from 'Âmir bin Sa'd that his father said: "I became sick during the year of the Conquest, and was at death's door. The Messenger of Allâh ﷺ came to visit me and I said: 'O Messenger of Allâh, I have a great deal of wealth and no one will inherit from me apart from my daughter. Can I give two thirds of my wealth in charity?' He said: 'No.' I said: 'Then half?' He said: 'No.' I said: 'One third?' He said: 'One third, and one third is a lot. If you leave your heirs rich that is better than leaving them destitute and begging from people.'" (*Sahih*)

٢٧٠٨ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ، وَ الْحُسَيْنُ ابْنُ الْحَسَنِ الْمَرْوَزِيُّ، وَ سَهْلٌ قَالُوا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ، عَنْ عَامِرِ بْنِ سَعْدٍ، عَنْ أَبِيهِ قَالَ: مَرِضْتُ عَامَ الْفَتْحِ حَتَّى أَشْفَيْتُ عَلَى الْمَوْتِ. فَعَادَنِي رَسُولُ اللهِ ﷺ. فَقُلْتُ: أَيْ رَسُولَ اللهِ إِنَّ لِي مَالًا كَثِيرًا. وَلَيْسَ يَرِثُنِي إِلَّا ابْنَةٌ لِي. أَفَأَتَصَدَّقُ بِثُلُثَيْ مَالِي؟ قَالَ: «لَا» قُلْتُ: فَالشَّطْرُ؟ قَالَ: «لَا» قُلْتُ: فَالثُّلُثُ؟ قَالَ: «**الثُّلُثُ. وَالثُّلُثُ كَثِيرٌ. أَنْ تَذَرَ وَرَثَتَكَ أَغْنِيَاءَ، خَيْرٌ مِنْ أَنْ تَذَرَهُمْ عَالَةً يَتَكَفَّفُونَ النَّاسَ**».

تخريج: أخرجه البخاري، الفرائض، باب ميراث البنات، ح:٦٧٣٣، ومسلم، الوصية، باب الوصية بالثلث، ح:١٦٢٨ من حديث سفيان به.

Comments:

a. Visiting a sick person is a highly appreciated deed and it is a sick man's right that people should visit him.

b. When one feels that his time of death is approaching near, he can make a will for giving alms from his wealth, but not more than one third.

c. It is better if the will is made for less than one third. The Noble Prophet ﷺ, in spite of recommending one third deemed it 'a lot'. According to 'Abdullâh bin Abbâs, one third is a large part, and will should be for less than one third.

2709. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "Allâh has been

٢٧٠٩ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ عَنْ طَلْحَةَ بْنِ عَمْرٍو، عَنْ عَطَاءٍ، عَنْ أَبِي

charitable with you over the disposal of one third of your wealth at the time of your death, so that you may be able to add to the record of your good deeds." (*Da'if*)

هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ اللهَ تَصَدَّقَ عَلَيْكُمْ، عِنْدَ وَفَاتِكُمْ، بِثُلُثِ أَمْوَالِكُمْ، زِيَادَةً لَكُمْ فِي أَعْمَالِكُمْ».

تخريج: [إسناده ضعيف] أخرجه البيهقي: ٦/ ٢٦٩ من حديث طلحة بن عمرو به، وضعفه البوصيري من أجل طلحة تقدم، ح: ٨٥٧، وتابعه عقبة بن عبدالله الأصم عن عطاء به، عند أبي نعيم في الحلية: ٣/ ٣٢٢ * وعقبة ضعيف(تقريب)، وللحديث طرق كلها ضعيفة.

Comments:

a. Divine laws of Islamic faith are equally beneficial for this world and the Hereafter.

b. A dead person gets the rewards and benefits of his will when it is carried out after his death.

2710. It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ said: "(Allâh says:) O son of Âdam! I have given you two things which you do not deserve (except by the mercy of Allâh): I allow you to dispose of a share of your wealth when you are on your deathbed, in order to cleanse and purify you, and My slaves pray for you after your life is over." (*Da'if*)

٢٧١٠ - حَدَّثَنَا صَالِحُ بْنُ مُحَمَّدِ بْنِ يَحْيَى ابْنِ سَعِيدٍ الْقَطَّانِ: حَدَّثَنَا عُبَيْدُ اللهِ بْنُ مُوسَى: أَنْبَأَنَا مُبَارَكُ بْنُ حَسَّانَ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ اللهَ عَزَّ وَجَلَّ يَقُولُ: يَا ابْنَ آدَمَ اثْنَتَانِ لَمْ تَكُنْ لَكَ وَاحِدَةٌ مِنْهُمَا: جَعَلْتُ لَكَ نَصِيباً مِنْ مَالِكَ حِينَ أَخَذْتُ بِكَظَمِكَ، لِأُطَهِّرَكَ بِهِ وَأُزَكِّيَكَ. وَصَلَاةُ عِبَادِي عَلَيْكَ، بَعْدَ انْقِضَاءِ أَجَلِكَ».

تخريج: [إسناده ضعيف] أخرجه الدارقطني: ٤/ ١٤٨ من حديث عبيدالله بن موسى به * مبارك بن حسان ضعفه البيهقي (شعب الإيمان: ٧/ ٥٧)، والجمهور، وهي علة الخبر.

Comments:

Offering of funeral prayer for Muslims is an obligation and a blessing of Allâh on his deceased slave. Muslim brothers pray for him, and Allâh forgives His slave and elevates his status by accepting the prayers. 'Prayer' may mean the supplication which a Muslim makes for other Muslims brothers.

2711. It was narrated that Ibn 'Abbâs said: "I would like the people to reduce (the will) from

٢٧١١ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنِ ابْنِ

عَبَّاسٍ قَالَ: وَدِدْتُ أَنَّ النَّاسَ غَضُّوا مِنَ الثُّلُثِ إِلَى الرُّبُعِ. لِأَنَّ رَسُولَ اللهِ ﷺ قَالَ: «الثُّلُثُ كَبِيرٌ أَوْ كَثِيرٌ».

one third to one quarter, because the Messenger of Allâh ﷺ said: 'One third is a lot.'" (*Sahih*)

تخريج: أخرجه البخاري، الوصايا، باب الوصية بالثلث، ح:٢٧٤٣ من حديث هشام، ومسلم، الوصية، باب الوصية بالثلث، ح:١٦٢٩ من حديث وكيع به.

(المعجم ٦) - بَابٌ: لَا وَصِيَّةَ لِوَارِثٍ (التحفة ٦)

Chapter 6. There Is No Bequest For An Heir

٢٧١٢ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَنْبَأَنَا سَعِيدُ بْنُ أَبِي عَرُوبَةَ عَنْ قَتَادَةَ، عَنْ شَهْرِ بْنِ حَوْشَبٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ غَنْمٍ، عَنْ عَمْرِو بْنِ خَارِجَةَ أَنَّ النَّبِيَّ ﷺ خَطَبَهُمْ وَهُوَ عَلَى رَاحِلَتِهِ. وَإِنَّ رَاحِلَتَهُ لَتَقْصَعُ بِجِرَّتِهَا. وَإِنَّ لُغَامَهَا لَيَسِيلُ بَيْنَ كَتِفَيَّ قَالَ: «إِنَّ اللهَ قَسَمَ لِكُلِّ وَارِثٍ نَصِيبَهُ مِنَ الْمِيرَاثِ. فَلَا يَجُوزُ لِوَارِثٍ وَصِيَّةٌ. الْوَلَدُ لِلْفِرَاشِ وَلِلْعَاهِرِ الْحَجَرُ. وَمَنِ ادَّعَى إِلَى غَيْرِ أَبِيهِ، أَوْ تَوَلَّى غَيْرَ مَوَالِيهِ، فَعَلَيْهِ لَعْنَةُ اللهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ. لَا يُقْبَلُ مِنْهُ صَرْفٌ وَلَا عَدْلٌ» أَوْ قَالَ: عَدْلٌ وَلَا صَرْفٌ.

2712. It was narrated from 'Amr bin Khârijah: "The Prophet ﷺ addressed them when he was on his camel. His camel was chewing its cud and its saliva was dripping between my shoulders. He said: 'Allâh has allocated for each heir his share of the inheritance, so it is not permissible (to make) a bequest for an heir. The child belongs to the bed and the adulterer gets the stone. Whoever claims to belong to someone other than his father, or (a freed slave) who claims that his *Walâ'*[1] is for other than his *Mawâli*, upon him will be the curse of Allâh, the angels and all the people, and no change nor equitable exchange will be accepted from him.'"[2] Or he said: "No equitable exchange nor change." (***Hasan***)

[1] Referring to the relationship of inheritance between the freed slave and the one who freed him. In most cases, the freed slave's tribe name will be the same as that of the one who freed him. See no. 2609.

[2] No *Sarf* – they say it means no repentance, which is changing from the state of disobedience to the state of obedience; and no *'Adl* – meaning no equity through ransoming. And it is said to be for the purpose of stressing the gravity of the wrong. See explanation by Sindi. See no. 2635.

تخريج: [إسناده حسن] أخرجه الترمذي، الوصايا، باب ماجاء لا وصية لوارث، ح:٢١٢١ من حديث قتادة به، وقال: حسن صحيح وأخرجه النسائي:٦/٢٤٧، ح:٣٦٧٢ من طريق شعبة عن قتادة به.

Comments:

a. The share of inheritance for the relatives which has been fixed by Allâh, they must get it accordingly.

b. In the case of the share of inheritance for relatives which have not been fixed by Allâh, making an adequate will for them is commanded.

c. By making an excuse for an orphan grandson, allegations are placed on the system of Islamic inheritance. For example one man has two sons, one is alive and the other has died, but the son who has died has a son who is alive. It means the deceased has an orphan grandson who, according to the law of inheritance, is not liable to inherit anything from the property of his grandfather, because in the presence of a close relative from the father's side, a distant relative is not liable of getting any share. In such a rare and uncommon situation, making change in Divine law is a great audacity, whereas a legal way out is available in the laws of inheritance. A person, before his death, can advise giving his orphan grandson an adequate share of his wealth, or the legal heirs can give him some share from their own shares, as they think proper.

d. To make a will in favor of legal heirs is not permitted, because if this will is in accordance with the law of inheritance, there is no need for it, as they get it automatically, and if this is not in accordance with the law of inheritance, it is not legal to carry out in and it will be dismissed by itself.

e. This narration that the child belongs to the bed has already been explained in *Hadith* no. 2004.

f. Bloodline relationship cannot be changed, that is why in Islam there is no concept of adoption. According to the Islamic point of view, to adopt someone as a son is a great sin.

g. The relationship of *Walâ'* is also unchangeable. One who has freed a slave is his *Mawâli*, and a freed slave cannot say anyone else is his *Mawâli* as it is a great sin.

2713. Shurahbil bin Muslim Al-Khawlâni narrated from Abu Umâmah Al-Bâhili that the heard the Messenger of Allâh ﷺ say in his sermon, during the year of the Farewell pilgrimage: "Allâh has given each person who has rights his rights, and there is no bequest for an heir." ***(Hasan)***

٢٧١٣ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَيَّاشٍ: حَدَّثَنَا شُرَحْبِيلُ بْنُ مُسْلِمٍ الْخَوْلَانِيُّ. سَمِعْتُ أَبَا أُمَامَةَ الْبَاهِلِيَّ يَقُولُ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ فِي خُطْبَتِهِ، عَامَ حَجَّةِ الْوَدَاعِ: «**إِنَّ اللهَ قَدْ أَعْطَى كُلَّ ذِي حَقٍّ حَقَّهُ. فَلَا وَصِيَّةَ لِوَارِثٍ**».

تخريج: [إسناده حسن] أخرجه أبو داود، الوصايا، باب ماجاء في الوصية للوارث،

ح:٢٨٧٠،٣٥٦٥ من حديث إسماعيل به، وحسنه الترمذي، ح:٢١٢٠ .

2714. It was narrated that Anas bin Mâlik said: "I was under the she-camel of the Messenger of Allâh ﷺ and its saliva was dripping between my shoulders, and I heard him say: 'Allâh has given each person who has rights his rights, but there is no bequest for an heir.'" (*Sahih*)

٢٧١٤ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ شُعَيْبِ بْنِ شَابُورٍ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ يَزِيدَ بْنِ جَابِرٍ عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ أَنَّهُ حَدَّثَهُ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: إِنِّي لَتَحْتَ نَاقَةِ رَسُولِ اللهِ ﷺ يَسِيلُ عَلَيَّ لُعَابُهَا. فَسَمِعْتُهُ يَقُولُ: «إِنَّ اللهَ قَدْ أَعْطَىٰ كُلَّ ذِي حَقٍّ حَقَّهُ. أَلَا لَا وَصِيَّةَ لِوَارِثٍ».

تخريج: [صحيح] أخرجه الدارقطني:٤/ ٦٩ من حديث ابن جابر به * وسعيد بن أبي سعيد الساحلي (كما في السنن الكبرى للبيهقي:٦/ ٢٦٥، والدارقطني، وصرح به ابن عبدالهادي كما في هامش تحفة الأشراف:١/ ٢٢٥)، وهو مجهول كما في التقريب، ولحديثه شواهد صحيحة، والحديث صححه البوصيري وغيره.

Chapter 7. Debts Before The Will

(المعجم ٧) - بَابٌ: الدَّيْنُ قَبْلَ الْوَصِيَّةِ (التحفة ٧)

2715. It was narrated that 'Ali said: "The Messenger of Allâh ﷺ ruled that the debts should be paid off before the execution of the will. You recite: '(The distribution in all cases is) after the payment of legacies he may have bequeathed or debts.'[1] The sons of one mother (from the same father) inherit from one another, but not the sons from different mothers (but the same father)." (*Da'if*)

٢٧١٥ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي إِسْحَاقَ، عَنِ الْحَارِثِ، عَنْ عَلِيٍّ قَالَ: قَضَىٰ رَسُولُ اللهِ ﷺ بِالدَّيْنِ قَبْلَ الْوَصِيَّةِ. وَأَنْتُمْ تَقْرَؤُنَهَا: ﴿مِنۢ بَعْدِ وَصِيَّةٍ يُوصِي بِهَآ أَوْ دَيْنٍ﴾ [النساء: ١١] وَإِنَّ أَعْيَانَ بَنِي الْأُمِّ لَيَتَوَارَثُونَ دُونَ بَنِي الْعَلَّاتِ.

تخريج: [إسناده ضعيف] أخرجه الترمذي، الفرائض، باب ماجاء في ميراث الإخوة من الأب والأم، ح:٢٠٩٤ من حديث سفيان الثوري به، وتابعه سفيان بن عيينة (الترمذي، ح:٢٠٩٥،٢١٢٢ وغيره) * الحارث الأعور تقدم حاله، ح:٩٥، وفيه علة أخرى، ولمفهوم الحديث شاهد حسن تقدم، ح:٢٤٣٣ .

[1] *An-Nisâ'* 4:11.

Comments:

a. The issue of debt is important and serious because it remains payable in life and after death as well, whereas the will is carried out after death. On the other hand, whatever the amount of debt is, it must be paid as a will is valid only up to one third of the total amount of legacy. The amount of debt may accede from one third of the legacy.

b. First of all, from the wealth of the deceased, expenditure of shrouding and burial rites are deducted. After making the payment of debt from the remaining property, whatever is left, one third or less than one third is paid according to the will, and then the remaining is distributed among the heirs.

c. The real brother and sister of the deceased are given priority over the step brothers and sisters.

Chapter 8. If A Person Dies Without Having Made A Will, Can Charity Be Given On His Behalf?

(المعجم ٨) - بَابُ مَنْ مَاتَ وَلَمْ يُوصِ هَلْ يُتَصَدَّقُ عَنْهُ؟ (التحفة ٨)

2716. It was narrated from Abu Hurairah that a man asked the Messenger of Allâh ﷺ: "My father died and left behind wealth, but he did not make a will. Will it expiate for him if I give charity on his behalf?" He said: "Yes." (*Sahih*)

٢٧١٦ - حَدَّثَنَا أَبُو مَرْوَانَ مُحَمَّدُ بْنُ عُثْمَانَ الْعُثْمَانِيُّ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ، عَنِ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَجُلًا سَأَلَ رَسُولَ اللهِ ﷺ قَالَ: إِنَّ أَبِي مَاتَ وَتَرَكَ مَالًا. وَلَمْ يُوصِ. فَهَلْ يُكَفِّرُ عَنْهُ أَنْ تَصَدَّقْتُ عَنْهُ؟ قَالَ: «نَعَمْ».

تخريج: أخرجه مسلم، الوصية، باب وصول ثواب الصدقات إلى الميت، ح:١٦٣٠ من حديث العلاء به.

2717. It was narrated from 'Âishah that a man came to the Prophet ﷺ and said: "My mother died unexpectedly and she had not made a will. I think that if she could have spoken, she would have given in charity. Will she have a reward if I give in charity on her behalf, and will I have a reward?" He said: "Yes." (*Sahih*)

٢٧١٧ - حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ أَنَّ رَجُلًا أَتَى النَّبِيَّ ﷺ فَقَالَ: إِنَّ أُمِّي افْتُلِتَتْ نَفْسُهَا. وَلَمْ تُوصِ. وَإِنِّي أَظُنُّهَا لَوْ تَكَلَّمَتْ لَتَصَدَّقَتْ. فَلَهَا أَجْرٌ إِنْ تَصَدَّقْتُ عَنْهَا، وَلِيَ أَجْرٌ؟ فَقَالَ: «نَعَمْ».

تخريج: أخرجه مسلم، الوصية، الباب السابق، ح:١٠٠٤ بعد، ح:١٦٣٠، والزكوة، باب وصول ثواب الصدقة عن الميت، إليه، ح:١٠٠٤ من حديث أبي أسامة به.

Comments:

a. Nowadays banquets and feast parties are arranged in the name of sending reward to the dead person, this is not a correct Islamic way to send reward to the deceased. The amount spent on such parties and food should be given to the poor and needy.

b. As deputizing is possible in life for payment of debt, or other matters relating to property or wealth, similarly another person may make a payment of debt for a dead person and release him from his obligation.

Chapter 9. Allâh's Saying: "But if he is poor, let him have for himself what is just and reasonable."[1]

(المعجم ٩) - **بَابُ قَوْلِهِ:** ﴿وَمَن كَانَ فَقِيرًا فَلْيَأْكُلْ بِٱلْمَعْرُوفِ﴾ [النساء: ٦] (التحفة ٩)

2718. It was narrated from 'Amr bin Shu'aib, from his father, that his grandfather said: "A man came to the Prophet ﷺ and said: 'I do not have anything and I have no wealth, but I have an orphan (under my care) who has wealth.'' He said: "Eat from the wealth of your orphan, without being extravagant or use it for trade.'' He (the narrator) said: "And I think he said: 'Do not preserve your wealth using his instead.''' (*Hasan*)

٢٧١٨ - **حَدَّثَنَا** أَحْمَدُ بْنُ الأَزْهَرِ: حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ: حَدَّثَنَا حُسَيْنٌ الْمُعَلِّمُ عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَقَالَ: لَا أَجِدُ شَيْئاً. وَلَيْسَ لِي مَالٌ. وَلِي يَتِيمٌ لَهُ مَالٌ. قَالَ: «**كُلْ مِنْ مَالِ يَتِيمِكَ. غَيْرَ مُسْرِفٍ وَلَا مُتَأَثِّلٍ مَالًا**». قَالَ وَأَحْسِبُهُ قَالَ: «**وَلَا تَقِي مَالَكَ بِمَالِهِ**».

تخريج: [**إسناده حسن**] أخرجه أبو داود، الوصايا، باب ماجاء فيما لولي اليتيم أن ينال من مال اليتيم، ح:٢٨٧٢ من حديث حسين المعلم به، وصححه ابن خزيمة، وابن الجارود، ح:٩٥٢، وقال الحافظ في الفتح:٨/ ٢٤١ إسناده قوي.

Comments:

a. If the guardian of an orphan is extremely poor and has nothing to use, he is allowed to use the wealth of the orphan, but only for basic necessities without being extravagant.

b. Preserving one's wealth means using the wealth of the orphan instead of

[1] *An-Nisâ'* 4: 6.

using his own wealth for personal gains or needs.

c. Using wealth of an orphan is permitted for trade upon the condition of giving him his due share of the profit. It is not lawful for a guardian to keep the entire profit, or spend it extravagantly for his personal needs.

English Translation of

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26. Chapters On Sacrifices

27. Chapters On Slaughtering

28. Chapters On Hunting

29. Chapters On Food

30. Chapters On Drinks

31. Chapters On Medicine

32. Chapters Of Dress

In the Name of Allâh, the Most Beneficent, the Most Merciful

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

23. The Chapters On Shares Of Inheritance

(المعجم ٢٣) أَبْوَابُ الْفَرَائِضِ

(التحفة ١٥)

The *Ahâdith* in these chapters give us that knowledge regarding who is an heir and who is not, and what is the right of every heir.

a. Grounds of inheritance are:

1. Bloodline relationship: As in father, grandfather, son, grandson, or brother etc.
2. Marriage: Through the tie of marriage, husband and wife become the heir of each other.
3. *Wala*: One who frees a slave becomes the heir of the freed slave.

b. Prohibitions:

1. Infidelity: A Muslim cannot become an heir of a disbeliever and similarly a disbeliever cannot become an heir of a Muslim.
2. Murder: A killer cannot become an heir of the one whom he killed.
3. Slavery: A slave cannot become an heir of anyone.
4. Illegal sexual intercourse: A child born as a result of illegal sexual intercourse cannot become an heir.
5. *Li'ân*: Through *Li'ân*, a husband and wife cease to be the heir of each other.
6. A child born dead cannot be an heir.

c. Conditions:

1. There should be no prohibitions present as mentioned above.
2. An heir must be alive till the death of his progenitor from whom he is to inherit.
3. Firm confirmation of progenitor's death.

Chapter 1. Encouragement To Learn About Inheritance

(المعجم ١) - بَابُ الْحَثِّ عَلَى تَعْلِيمِ الْفَرَائِضِ (التحفة ١)

2719. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "O Abu Hurairah. Learn about inheritance and teach it, for it is half of knowledge, but it will be forgotten. This is the first thing that will be taken away from my nation.'" (*Da'if*)

٢٧١٩ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْمُنْذِرِ الْحِزَامِيُّ: حَدَّثَنَا حَفْصُ بْنُ عُمَرَ بْنِ أَبِي الْعِطَافِ: حَدَّثَنَا أَبُو الزِّنَادِ عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «يَا أَبَا هُرَيْرَةَ! تَعَلَّمُوا الْفَرَائِضَ وَعَلِّمُوهَا فَإِنَّهُ نِصْفُ الْعِلْمِ.

وَهُوَ يُنْسَىٰ. وَهُوَ أَوَّلُ شَيْءٍ يُنْزَعُ مِنْ أُمَّتِي».

تخريج: [**إسناده ضعيف**] أخرجه البيهقي:٦/٢٠٩ من حديث حفص بن عمر به، وقال: تفرد به حفص بن عمر، وليس بالقوي ، والحديث ضعفه الذهبي، والبوصيري من أجل حفص المذكور.

Comments:

'This is the first thing that will be taken away' means that people who learn this knowledge and teach it, will become extinct and the knowledge of inheritance will come to an end.

Chapter 2. Shares For Descendants

(المعجم ٢) - بَابُ فَرَائِضِ الصُّلْبِ

(التحفة ٢)

2720. It was narrated that Jâbir bin 'Abdullâh said: "The wife of Sa'd bin Rabi' came with the two daughters of Sa'd to the Prophet ﷺ and said: 'O Messenger of Allâh, these are the two daughters of Sa'd. He was killed with you on the day of Uhud, and their paternal uncle has taken all that their father left behind, and a woman is only married for her wealth.' The Prophet ﷺ remained silent until the Verse of inheritance was revealed to him. Then the Messenger of Allâh ﷺ called the brother of Sa'd bin Rabi' and said: 'Give the two daughters of Sa'd two thirds of his wealth, and give his wife one eighth, and take what is left.'" (*Da'if*)

٢٧٢٠ - حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عُمَرَ الْعَدَنِيُّ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عَبْدِ اللهِ بْنِ مُحَمَّدِ بْنِ عَقِيلٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ قَالَ: جَاءَتِ امْرَأَةُ سَعْدِ بْنِ الرَّبِيعِ بِابْنَتَيْ سَعْدٍ إِلَى النَّبِيِّ ﷺ فَقَالَتْ: يَا رَسُولَ اللهِ! هَاتَانِ ابْنَتَا سَعْدٍ. قُتِلَ، مَعَكَ، يَوْمَ أُحُدٍ. وَإِنَّ عَمَّهُمَا أَخَذَ جَمِيعَ مَا تَرَكَ أَبُوهُمَا. وَإِنَّ الْمَرْأَةَ لَا تُنْكَحُ إِلَّا عَلَى مَالِهَا. فَسَكَتَ النَّبِيُّ ﷺ حَتَّى أُنْزِلَتْ آيَةُ الْمِيرَاثِ. فَدَعَا رَسُولُ اللهِ ﷺ أَخَا سَعْدِ بْنِ الرَّبِيعِ. فَقَالَ: **«أَعْطِ ابْنَتَيْ سَعْدٍ ثُلُثَيْ مَالِهِ. وَأَعْطِ امْرَأَتَهُ الثُّمُنَ. وَخُذْ أَنْتَ مَا بَقِيَ»**.

تخريج: [**إسناده ضعيف**] أخرجه أبو داود، الفرائض، باب ماجاء في ميراث الصلب، ح:٢٨٩١ من حديث ابن عقيل به، وصححه الترمذي، ح:٢٠٩٢، والحاكم:٤/ ٣٣٣، ٣٣٤، والذهبي * ابن عقيل ضعيف تقدم، ح:٣٩٠.

Comments:

a. The Divine law of Islam has fixed the shares of certain heirs. These heirs are called *Ashâbul-Furudh*. After giving them their due share, the rest of the legacy is distributed among the bloodline relatives of the deceased, and these are called *Asabah*.

b. If someone has only one daughter, she will get half of the total legacy, if daughters are more than one, then the total legacy will be divided into three parts, and two thirds will be divided among the daughters. (*An-Nisâ'* 4:11)

c. If the deceased leaves behind sons and daughters among his heirs, then according to their numbers, every male will get two shares and every female one share. (*An-Nisâ'*. 4: 11.)

d. If the deceased has no children, then one fourth of his total legacy will go to his wife, and if the deceased has children, as is mentioned in the narration, then the wife will get one eighth of the total legacy, and if there is more than one wife of the deceased, then one fourth or one eighth, according to the situation, will be distributed among the wives.

e. The brother of the deceased is one of his *Asabah*, therefore, after giving the shares of *Ashâbul-Furudh* (wife and daughters) rest will be given to him.

f. According to the event referred to in this narration, twenty-four total shares were declared, and one eighth shares were given to the wife and sixteen shares, i.e., two thirds were given to two daughters (eight shares to each daughter) and the rest of the shares, i.e., five shares were given to the brother. (Three shares were given to the wife, sixteen shares were given to two daughters, and five shares were given to the brother, totaling twenty-four shares.)

2721. It was narrated that Huzail bin Shurahbil said: "A man came to Abu Musa Al-Ash'ari and Salmân bin Rabi'ah Al-Bâhili and asked them about (the shares of) a daughter, a son's daughter, a sister through one's father and mother. They said: 'The daughter gets one half, and what is left goes to the sister. Go to Ibn Mas'ud, for he will concur with what we say.' So the man went to Ibn Mas'ud, and told him what they had said. 'Abdullâh said: 'I will go astray and will not be guided (if I say that I agree); but I will judge as the Messenger of Allâh ﷺ judged. The daughter gets one half, and the son's daughter gets one-sixth. That makes two-thirds. And what is left goes to the sister.'" (*Sahih*)

٢٧٢١ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي قَيْسٍ الأَوْدِيِّ، عَنِ الْهُزَيْلِ بْنِ شُرَحْبِيلَ قَالَ: جَاءَ رَجُلٌ إِلَى أَبِي مُوسَى الأَشْعَرِيِّ وَسَلْمَانَ بْنِ رَبِيعَةَ الْبَاهِلِيِّ. فَسَأَلَهُمَا عَنِ ابْنَةٍ، وَابْنَةِ ابْنٍ، وَأُخْتٍ لِأَبٍ وَأُمٍّ. فَقَالَا: لِلابْنَةِ النِّصْفُ. وَمَا بَقِيَ، فَلِلأُخْتِ. وَائْتِ ابْنَ مَسْعُودٍ، فَسَيُتَابِعُنَا. فَأَتَى الرَّجُلُ ابْنَ مَسْعُودٍ فَسَأَلَهُ، وَأَخْبَرَهُ بِمَا قَالَا. فَقَالَ عَبْدُ اللهِ: قَدْ ضَلَلْتُ إِذاً وَمَا أَنَا مِنَ الْمُهْتَدِينَ. وَلٰكِنِّي سَأَقْضِي بِمَا قَضَى بِهِ رَسُولُ اللهِ ﷺ. لِلابْنَةِ النِّصْفُ. وَلابْنَةِ الابْنِ السُّدُسُ. تَكْمِلَةَ الثُّلُثَيْنِ. وَمَا بَقِيَ فَلِلأُخْتِ.

تخريج: أخرجه البخاري، الفرائض، باب ميراث ابنة ابن مع ابنة، ح:٦٧٣٦ من حديث أبي قيس به، ح: ٦٧٤٢ من حديث سفيان الثوري به مختصرًا.

Comments:

a. The opinion of the two Companions was most probably based on the principle that in the presence of a close relative, distant relatives do not get any share, therefore, in the presence of a daughter they took the share of the grand-daughter and they suggested to give the remainder to the sister.

b. 'Abdullâh bin Mas'ud based his opinion on a principle that was not known to those two Companions.

c. If the heirs are only two daughters, their fixed share is two thirds and in the absence of daughters, the share goes to grand daughters. As the share of one daughter is one half; in the absence of a daughter the share will go to the grand-daughter. In the light of these principles, the share of one daughter is one half and the share of one daughter and one granddaughter is two thirds, therefore, after deducting half from the two thirds, one sixth remains, which goes to the granddaughter.

d. In this situation, the daughter and granddaughter do not get equal shares because their relationship with the deceased is not equal. In the presence of a daughter or daughters, the granddaughter or granddaughters' share stands as *Asabah*.

Chapter 3. The Shares Of The Grandfather

(المعجم ٣) - بَابُ فَرَائِضِ الْجَدِّ

(التحفة ٣)

2722. It was narrated that Ma'qil bin Yasâr Al-Muzani said: "I heard the Prophet ﷺ when a case was brought to him which involved the share of a grandfather. He gave him one third, or one sixth." ***(Da'if)***

٢٧٢٢ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا شَبَابَةُ: حَدَّثَنَا يُونُسُ بْنُ أَبِي إِسْحَاقَ [عَنْ أَبِي إِسْحَاقَ]، عَنْ عَمْرِو بْنِ مَيْمُونٍ، عَنْ مَعْقِلِ ابْنِ يَسَارٍ الْمُزَنِيِّ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ أُتِيَ بِفَرِيضَةٍ فِيهَا جَدٌّ. فَأَعْطَاهُ ثُلُثاً، أَوْ سُدُساً.

تخريج: [إسناده ضعيف] أخرجه النسائي في الكبرى: ٤/ ٧٢، ح: ٦٣٣٣ من حديث يونس به مطولاً * أبوإسحاق عنعن تقدم، ح: ٤٦، وانظر الحديث الآتي، وحديث أبي داود(٢٨٩٤، ٢٨٩٥) يغني عنه.

2723. It was narrated that Ma'qil bin Yasâr said: "The Messenger of Allâh ﷺ ruled concerning a grandfather who was among us, that he should receive one sixth." ***(Da'if)***

٢٧٢٣ - حَدَّثَنَا أَبُو حَاتِمٍ: حَدَّثَنَا ابْنُ الطَّبَّاعِ: حَدَّثَنَا هُشَيْمٌ عَنْ يُونُسَ، عَنِ الْحَسَنِ، عَنْ مَعْقِلِ بْنِ يَسَارٍ قَالَ: قَضَىٰ رَسُولُ اللهِ ﷺ فِي جَدٍّ، كَانَ فِينَا، بِالسُّدُسِ.

تخريج: [إسناده ضعيف] أخرجه النسائي في الكبرى: ٤/ ٧٢، ح: ٦٣٣٤ من حديث هشيم

به، وتابعه خالد عند أبي داود، ح: ٢٨٩٧ وغيره * الحسن تقدم، ح: ٧١.

Comments:

In the absence of the deceased's father, one sixth share goes to the grandfather. If the father is alive, then this share will go to the father and the grandfather gets nothing.

Chapter 4. The Inheritance Of A Grandmother

(المعجم ٤) - بَابُ مِيرَاثِ الْجَدَّةِ (التحفة ٤)

2724. It was narrated that Ibn Dhu'aib said: "A grandmother came to Abu Bakr Siddiq and asked him for her inheritance. Abu Bakr said to her: 'You have nothing according to the Book of Allâh, and I don't know of any thing for you according to the *Sunnah* of the Messenger of Allâh ﷺ. Go back until I ask the people.' So he asked the people and Al-Mughirah bin Shu'bah said: 'I was present with the Messenger of Allâh ﷺ and he gave her (the grandmother) one sixth.' Abu Bakr said: 'Is there anyone else with you (who will corroborate what you say)?' Muhammad bin Maslamah Al-Ansâri stood up and said something like what Mughirah bin Shu'bah had said. So Abu Bakr applied it in her case."

"Then the other grandmother, on the father's side, came to 'Umar and asked him for her inheritance. He said: 'You have nothing according to the Book of Allâh. The ruling that was passed applied to someone other than you, and I will not make any addition to the shares of inheritance. But it is one sixth. If

٢٧٢٤ - حَدَّثَنَا أَحْمَدُ بْنُ عَمْرِو بْنِ السَّرْحِ الْمِصْرِيُّ: أَنْبَأَنَا عَبْدُ اللهِ بْنُ وَهْبٍ: أَنْبَأَنَا يُونُسُ عَنِ ابْنِ شِهَابٍ: حَدَّثَهُ عَنْ قَبِيصَةَ بْنِ ذُؤَيْبٍ؛ ح: وَحَدَّثَنَا سُوَيْدُ بْنُ سَعِيدٍ: حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ عَنِ ابْنِ شِهَابٍ، عَنْ عُثْمَانَ ابْنِ إِسْحَاقَ بْنِ خَرَشَةَ، عَنِ ابْنِ ذُؤَيْبٍ قَالَ: جَاءَتِ الْجَدَّةُ إِلَى أَبِي بَكْرٍ الصِّدِّيقِ، تَسْأَلُهُ مِيرَاثَهَا. فَقَالَ لَهَا أَبُو بَكْرٍ: مَا لَكِ فِي كِتَابِ اللهِ شَيْءٌ. وَمَا عَلِمْتُ لَكِ فِي سُنَّةِ رَسُولِ اللهِ ﷺ شَيْئاً. فَارْجِعِي حَتَّى أَسْأَلَ النَّاسَ. فَسَأَلَ النَّاسَ. فَقَالَ الْمُغِيرَةُ بْنُ شُعْبَةَ: حَضَرْتُ رَسُولَ اللهِ ﷺ. أَعْطَاهَا السُّدُسَ. فَقَالَ أَبُو بَكْرٍ: هَلْ مَعَكَ غَيْرُكَ؟ فَقَامَ مُحَمَّدُ بْنُ مَسْلَمَةَ الْأَنْصَارِيُّ. فَقَالَ مِثْلَ مَا قَالَ الْمُغِيرَةُ بْنُ شُعْبَةَ. فَأَنْفَذَهُ لَهَا أَبُو بَكْرٍ.

ثُمَّ جَاءَتِ الْجَدَّةُ الْأُخْرَىٰ، مِنْ قِبَلِ الْأَبِ، إِلَى عُمَرَ، تَسْأَلُهُ مِيرَاثَهَا. فَقَالَ: مَا لَكِ فِي كِتَابِ اللهِ شَيْءٌ. وَمَا كَانَ الْقَضَاءُ الَّذِي قُضِيَ بِهِ إِلَّا لِغَيْرِكِ. وَمَا أَنَا بِزَائِدٍ فِي الْفَرَائِضِ شَيْئاً. وَلٰكِنْ هُوَ ذٰلِكِ السُّدُسُ. فَإِنِ اجْتَمَعْتُمَا فِيهِ، فَهُوَ بَيْنَكُمَا. وَأَيَّتُكُمَا خَلَتْ بِهِ،

there are two of you then it is to be shared between you, and if one of you is alone then it all belongs to her.'" (*Sahih*)

فَهُوَ لَهَا.

تخريج: [صحيح] أخرجه أبو داود، الفرائض، باب: في الجدة، ح:٢٨٩٤ من حديث مالك به، وهو في الموطأ (يحيى):٢/٥١٣، وصححه الترمذي، ح:٢١٠١، وابن الجارود، ح:٩٥٩، وابن حبان، ح:١٢٢٤، والحاكم:٤/٣٣٨ على شرط الشيخين، ووافقه الذهبي، وأعله الذهبي، والعسقلاني وغيرهما بأن قبيصة لم يسمع من الصديق رضي الله عنه فالسند منقطع، وللحديث شواهد.

Comments:

a. The Arabic word *Jaddah* is used for grandmothers, both the mother's mother and the father's mother. In this event the second lady was the father's mother. It clarifies that first lady mentioned in this narration was the mother's mother, and the second was the father's mother.

b. The share from the legacy for both grandmothers, either from the side of father or from the side of mother, is fixed, and it is one sixth. If both are alive, this one sixth share is divided between these two ladies.

2725. It was narrated from Ibn 'Abbâs that the Messenger of Allâh ﷺ gave a grandmother one sixth of the inheritance. (*Sahih*)

٢٧٢٥ - حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ عَبْدِ الْوَهَّابِ: حَدَّثَنَا [سَلْمُ] بْنُ قُتَيْبَةَ عَنْ شَرِيكٍ، عَنْ لَيْثٍ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ أَنَّ رَسُولَ اللهِ ﷺ وَرَّثَ جَدَّةً سُدُساً.

تخريج: [صحيح] أخرجه البيهقي:٦/٢٣٤ من حديث شريك (القاضي) به، وقال البوصيري: هذا إسناد ضعيف لضعف ليث بن أبي سليم، وتدليسه ، وفيه علة أخرى، وأخرج أبو داود، ح:٢٨٩٥ بإسناد حسن عن بريدة رضي الله عنه: أن النبي ﷺ جعل للجدة السدس، إذا لم تكن دونها أم ، وصححه ابن الجارود، ح:٩٦٠ * أبوالمنيب العتكي حسن الحديث كما في نيل المقصود، ح:٦٣٦ .

Comments:

In the light of Hadith no. 2724, the decision taken on the issue is correct.

Chapter 5. One Who Leaves Behind No Heir

(المعجم ٥) - بَابُ الْكَلَالَةِ (التحفة ٥)

2726. It was narrated from Ma'dân bin Abu Talhah Al-Ya'muri that 'Umar bin Khattâb stood up to deliver a sermon one Friday, or he addressed them one

٢٧٢٦ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا إِسْمَاعِيلُ ابْنُ عُلَيَّةَ عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ مَعْدَانَ بْنِ أَبِي

Friday. He praised and glorified Allâh, and said: "By Allâh, I am not leaving behind any problem more difficult than the one who leaves behind no heir. I asked the Messenger of Allâh ﷺ, and he never spoke so harshly to me about anything as he spoke to me about this. He jabbed his finger into my side or my chest and said: 'O 'Umar, sufficient for you is the Verse that was revealed in summer, at the end of *Surat An-Nisâ'*.'" (***Sahih***)

طَلْحَةَ الْيَعْمُرِيِّ أَنَّ عُمَرَ بْنَ الْخَطَّاب قَامَ خَطِيباً يَوْمَ الْجُمُعَةِ. أَوْ خَطَبَهُمْ يَوْمَ الْجُمُعَةِ. فَحَمِدَ اللهَ وَأَثْنَىٰ عَلَيْهِ وَقَالَ: إِنِّي، وَاللهِ! مَا أَدَعُ بَعْدِي شَيْئاً هُوَ أَهَمُّ إِلَيَّ مِنْ أَمْرِ الْكَلَالَةِ. وَقَدْ سَأَلْتُ رَسُولَ اللهِ ﷺ. فَمَا أَغْلَظَ لِي فِي شَيْءٍ، مَا أَغْلَظَ لِي فِيهَا. حَتَّى طَعَنَ بِإِصْبَعِهِ فِي جَنْبِي، أَوْ فِي صَدْرِي. ثُمَّ قَالَ: «**يَا عُمَرُ تَكْفِيكَ آيَةُ الصَّيْفِ الَّتِي نَزَلَتْ فِي آخِرِ سُورَةِ النِّسَاءِ**».

تخريج: [صحيح] تقدم، ح: ١٠١٤ ببعضه، وهو في صحيح مسلم بطوله.

Comments:

a. Those who leave behind neither descendent nor ascendant, their legacy is distributed among their brothers and sisters.

b. The Verse revealed in the summer is Verse no. 176 of *Surat An-Nisâ'*. In this Verse, it is explained, that if a male dies and he has a sister from his mother and father i.e., real sister, or a sister from his father, i.e., stepsister, she will get one half of her brother's legacy. If the deceased is a female and she has a brother the entire legacy will go to him.

c. It is also mentioned in this Verse, that if such a person has two real sisters, or two sisters from his father, but from another mother, they will get two thirds of the legacy.

d. If the person who leaves behind no heir has real brothers and sisters, and he also has brothers and sisters from his father, but from another mother, in this situation, the legacy will be distributed such that every brother will get two shares and every sister will get one share.

e. In the case where a person has one uterine brother or one uterine sister from the same mother but from different fathers, he/she will get one sixth of the legacy, and if he has two brothers or more, and two sisters or more, they will get one third of the total legacy, and this will be equally distributed among them. In this case, brothers and sisters get equal shares. The brother's share is not double. (*An-Nisâ'* 4:12)

2727. 'Umar bin Khattâb said: "There are three things, if the Messenger of Allâh ﷺ had clarified them, that would have been dearer to me than the world and everything in it: a person

٢٧٢٧ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ وَ أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ، قَالَا: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا عَمْرُو بْنُ مُرَّةَ، عَنْ مُرَّةَ بْنِ شَرَاحِيلَ قَالَ: قَالَ عُمَرُ بْنُ الْخَطَّابِ:

ثَلَاثٌ، [لأَنْ] يَكُونَ رَسُولُ اللهِ ﷺ بَيَّنَهُنَّ، أَحَبُّ إِلَيَّ مِنَ الدُّنْيَا وَمَا فِيهَا: الْكَلَالَةُ وَالرِّبَا وَالْخِلَافَةُ.

who leaves behind no heir, usury, and the caliphate." (*Da'if*)

تخريج: [**إسناده ضعيف**] صرح البوصيري بأنه منقطع، ونقل عن أبي حاتم الرازي: مرة عن عمر مرسل، وأخرج البخاري، ح:٥٥٨٨، ومسلم، ح:٣٠٣٢ وغيرهما عن عمر رضي الله عنه قال: وثلاث وددت أن رسول الله ﷺ لم يفارقنا حتى يعهد إلينا عهدًا: الجد والكلالة وأبواب من أبواب الربا ولم يذكر الخلافة.

Comments:

A person who leaves behind no heir, may have three types of brothers and sisters.

i. Real brothers and sisters (from the same mother and father).

ii. Stepbrothers and sisters (from the same father but from different mothers).

iii. Uterine brothers and sisters. (from the same mother but different fathers) The explanation of (i) and (ii) is in Verse 176 *Surat An-Nisâ'* and the explanation of (iii) is in Verse 12 *Surat An-Nisâ'*.

٢٧٢٨ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا سُفْيَانُ عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، سَمِعَ جَابِرَ ابْنَ عَبْدِ اللهِ يَقُولُ: مَرِضْتُ فَأَتَانِي رَسُولُ اللهِ ﷺ يَعُودُنِي هُوَ وَأَبُو بَكْرٍ مَعَهُ. وَهُمَا مَاشِيَانِ. وَقَدْ أُغْمِيَ عَلَيَّ. فَتَوَضَّأَ رَسُولُ اللهِ ﷺ فَصَبَّ عَلَيَّ مِنْ وَضُوئِهِ. فَقُلْتُ: يَا رَسُولَ اللهِ! كَيْفَ أَصْنَعُ؟ كَيْفَ أَقْضِي فِي مَالِي؟ حَتَّى نَزَلَتْ آيَةُ الْمِيرَاثِ، فِي آخِرِ النِّسَاءِ: ﴿وَإِن كَانَ رَجُلٌ يُورَثُ كَلَٰلَةً﴾ الآيَةَ [النساء: ١٢]. ﴿يَسْتَفْتُونَكَ قُلِ ٱللَّهُ يُفْتِيكُمْ فِى ٱلْكَلَٰلَةِ﴾ [النساء: ١٧٦] الآيَةَ.

2728. It was narrated from Muhammad bin Munkadir that he heard Jâbir bin 'Abdullâh say: "I fell sick and the Messenger of Allâh ﷺ came to visit me, he and Abu Bakr with him, and they came walking. I had lost consciousness, so the Messenger of Allâh ﷺ performed ablution and poured some of the water of his ablution over me. I said: 'O Messenger of Allâh, what should I do? How should I decide about my wealth?' Until the Verse of inheritance was revealed at the end of *An-Nisâ'*: "If the man or woman whose inheritance is in question has left neither ascendants nor descendants."[1] And: "They ask you for a legal verdict. Say: 'Allâh directs (thus) about those who leave neither

[1] *An-Nisâ'* 4:12.

descendants nor ascendants as heirs.'"[1] (*Sahih*)

تخريج: [صحيح] تقدم، ح: ١٤٣٦.

Comments:

The Second Verse mentioned in the narration explains the shares of real and stepbrothers and sisters, whereas the first Verse mentioned in the narration explains the shares of uterine brothers and sisters. (See comments on *Hadith* 2726)

Chapter 6. The People Of Islam Inheriting From the People Of Polytheism

(المعجم ٦) - بَابُ مِيرَاثِ أَهْلِ الإِسْلَامِ مِنْ أَهْلِ الشِّرْكِ (التحفة ٦)

2729. It was narrated from Usâmah bin Zaid, who attributed it to the Prophet ﷺ: "The Muslim does not inherit from a disbeliever and the disbeliever does not inherit from a Muslim." (*Sahih*)

٢٧٢٩ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ وَ مُحَمَّدُ بْنُ الصَّبَّاحِ قَالَا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ، عَنْ عَلِيِّ بْنِ الْحُسَيْنِ، عَنْ عَمْرِو ابْنِ عُثْمَانَ، عَنْ أُسَامَةَ بْنِ زَيْدٍ، رَفَعَهُ إِلَى النَّبِيِّ ﷺ. قَالَ: «لَا يَرِثُ الْمُسْلِمُ الْكَافِرَ، وَلَا الْكَافِرُ الْمُسْلِمَ».

تخريج: أخرجه البخاري، الفرائض، باب: لا يرث المسلم الكافر ولا الكافر المسلم، وإذا أسلم ... الخ، ح: ٦٧٦٤، من حديث الزهري به، ومسلم، الفرائض، باب: لا يرث المسلم الكافر ولا يرث الكافر المسلم، ح: ١٦١٤ من حديث سفيان به.

Comments:

A disbeliever means all non-Muslims like Hindus, Sikhs, Buddhists, Atheists, Qadianis, Baha'ists etc., even Jews and Christians are included in the category of non-Muslims.

2730. It was narrated from Usâmah bin Zaid that he said: "O Messenger of Allâh, will you stay in your house in Makkah?" He said: "Has 'Aqeel left us any houses?"

'Aqeel had inherited from Abu Tâlib, he and Tâlib, but neither Ja'far nor 'Ali had inherited anything, because they were Muslims, but 'Aqeel and Tâlib were disbelievers.

Because of that, 'Umar used to

٢٧٣٠ - حَدَّثَنَا أَحْمَدُ بْنُ عَمْرِو بْنِ السَّرْحِ: حَدَّثَنَا عَبْدُ اللهِ بْنُ وَهْبٍ: أَنْبَأَنَا يُونُسُ عَنِ ابْنِ شِهَابٍ، عَنْ عَلِيِّ بْنِ الْحُسَيْنِ أَنَّهُ حَدَّثَهُ أَنَّ عَمْرَو بْنَ عُثْمَانَ أَخْبَرَهُ عَنْ أُسَامَةَ بْنِ زَيْدٍ أَنَّهُ قَالَ: يَا رَسُولَ اللهِ! أَتَنْزِلُ فِي دَارِكَ بِمَكَّةَ؟ قَالَ: «وَهَلْ تَرَكَ لَنَا عَقِيلٌ مِنْ رِبَاعٍ أَوْ دُورٍ؟».

وَكَانَ [عَقِيلٌ] وَرِثَ أَبَا طَالِبٍ، هُوَ

[1] *An-Nisa'* 4:176. See no. 1436 also.

say: "The believer cannot inherit from a disbeliever."

And Usâmah said: "The Messenger of Allâh ﷺ said: 'The Muslim does not inherit from a disbeliever and the disbeliever does not inherit from a Muslim.'" (*Sahih*)

وَطَالِبٌ. وَلَمْ يَرِثْ جَعْفَرٌ وَلَا عَلِيٌّ شَيْئاً. لِأَنَّهُمَا كَانَا مُسْلِمَيْنِ. وَكَانَ عَقِيلٌ وَطَالِبٌ كَافِرَيْنِ.

فَكَانَ عُمَرُ، مِنْ أَجْلِ ذٰلِكَ، يَقُولُ: لَا يَرِثُ الْمُؤْمِنُ الْكَافِرَ.

وَقَالَ أُسَامَةُ: قَالَ رَسُولُ اللهِ ﷺ: «لَا يَرِثُ الْمُسْلِمُ الْكَافِرَ، وَلَا الْكَافِرُ الْمُسْلِمَ».

تخريج: أخرجه البخاري، الحج، باب توريث دور مكة وبيعها وشرائها ... الخ، ح:١٥٨٨ من حديث ابن وهب به، ومسلم، الحج، باب نزول الحاج بمكة وتوريث دورها، ح:١٣٥١ عن أحمد بن عمرو بن السرح، أبي طاهر به، وانظر الحديث السابق لشطره الأخير.

Comments:

a. This incident occurred at the occasion of the last *Hajj* (*Sahih Bukhâri*: 3058) or when Abu Tâlib died. 'Aqeel by that time had not embraced Islam, therefore, he got a share from the legacy, because 'Ali and Ja'far had embraced Islam, so they were deprived of the share. 'Aqeel embraced Islam later.

b. Imâm Bukhâri inferred from this incident that if a person living in (*Dârul-Harb*) a non-Muslim country if embraces Islam, he can continue to keep his property as before.

c. Hâfiz Ibn Hajar says, "'Aqeel had sold that house." (*Fathul-Bâri*, v. 3. pp. 571)

2731. It was narrated from 'Amr bin Shu'aib, from his father, from his grandfather, that the Messenger of Allâh ﷺ said: "People of two different religions do not inherit from one another." (*Sahih*)

٢٧٣١ - حَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ: أَنْبَأَنَا ابْنُ لَهِيعَةَ عَنْ خَالِدِ بْنِ يَزِيدَ أَنَّ الْمُثَنَّى بْنَ الصَّبَّاحِ أَخْبَرَهُ عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «لَا يَتَوَارَثُ أَهْلُ مِلَّتَيْنِ».

تخريج: [صحيح] أخرجه أبو داود، الفرائض، باب: هل يرث المسلم الكافر، ح:٢٩١١ من طريق آخر عن عمرو بن شعيب به، وصححه ابن الجارود، ح:٩٦٧، والحافظ ابن الملقن وغيرهما، وللحديث طرق أخرى عند الترمذي، ح:٢١٠٨ وغيره.

Comments:

a. Two different religions mean Muslims and disbelievers.

b. A disbeliever is the heir of another even they are from different types of disbelieving sects.

Chapter 7. Inheritance Of *Walâ'*[1]

2732. It was narrated from 'Amr bin Shu'aib, from his father, that his grandfather said: "Rabâb bin Hudhaifah (bin Sa'eed) bin Sahm married Umm Wâ'il bint Ma'mar Al-Jumahiyyah, and she bore him three sons. Their mother died and her sons inherited her houses and the *Walâ'* of her freed slaves. 'Amr bin 'Âs took them out to Shâm, and they died of the plague of 'Amwâs. 'Amr inherited from them, and he was their *'Asabah*.[2] When 'Amr bin 'Âs came back, Banu Ma'mar came to him and they referred their dispute with him concerning the *Walâ'* of their sister to 'Umar. 'Umar said: 'I will judge between you according to what I heard from the Messenger of Allâh ﷺ. I heard him say: "What the son or father acquires goes to his *'Asabah*, no matter who they are."' So he ruled in our favor and wrote a document to that effect, in which was the testimony of 'Abdur-Rahmân bin 'Awf, Zaid bin Thâbit and someone else. Then when 'Abdul-Malik bin Marwân was appointed caliph, a freed slave of hers (Umm Wâ'il's) died, leaving behind two thousand Dinâr. I heard that that ruling had been changed, so they referred the dispute to Hishâm

(المعجم ٧) - بَابُ مِيرَاثِ الْوَلَاءِ

(التحفة ٧)

٢٧٣٢ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ: حَدَّثَنَا حُسَيْنٌ الْمُعَلِّمُ عَنْ عَمْرِو ابْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: تَزَوَّجَ رِبَابُ بْنُ حُذَيْفَةَ [بْنِ سَعِيدِ] بْنِ سَهْمٍ، أُمَّ وَائِلٍ، بِنْتَ مَعْمَرٍ الْجُمَحِيَّةَ. فَوَلَدَتْ لَهُ ثَلَاثَةً. فَتُوُفِّيَتْ أُمُّهُمْ. فَوَرِثَهَا بَنُوهَا، رِبَاعَهَا وَوَلَاءَ مَوَالِيهَا. فَخَرَجَ بِهِمْ عَمْرُو بْنُ الْعَاصِ إِلَى الشَّامِ. فَمَاتُوا فِي طَاعُونِ عَمْوَاسَ. فَوَرِثَهُمْ عَمْرٌو، وَكَانَ عَصَبَتَهُمْ. فَلَمَّا رَجَعَ عَمْرُو بْنُ الْعَاصِ، جَاءَ بَنُو مَعْمَرٍ، يُخَاصِمُونَهُ فِي وَلَاءِ أُخْتِهِمْ، إِلَى عُمَرَ. فَقَالَ عُمَرُ: أَقْضِي بَيْنَكُمْ بِمَا سَمِعْتُ مِنْ رَسُولِ اللهِ ﷺ. سَمِعْتُهُ يَقُولُ: «**مَا أَحْرَزَ الْوَلَدُ وَالْوَالِدُ فَهُوَ لِعَصَبَتِهِ، مَنْ كَانَ**» قَالَ: فَقَضَى لَنَا بِهِ. وَكَتَبَ لَنَا بِهِ كِتَاباً، فِيهِ شَهَادَةُ عَبْدِ الرَّحْمٰنِ بْنِ عَوْفٍ، وَزَيْدِ بْنِ ثَابِتٍ وَآخَرَ. حَتَّى إِذَا اسْتُخْلِفَ عَبْدُ الْمَلِكِ بْنُ مَرْوَانَ، تُوُفِّيَ مَوْلًى لَهَا. وَتَرَكَ أَلْفَيْ دِينَارٍ. فَبَلَغَنِي أَنَّ ذٰلِكَ الْقَضَاءَ قَدْ غُيِّرَ. فَخَاصَمُوا إِلَى هِشَامِ بْنِ إِسْمَاعِيلَ. فَرَفَعْنَا إِلَى عَبْدِ الْمَلِكِ. فَأَتَيْنَاهُ بِكِتَابِ عُمَرَ. فَقَالَ: إِنْ كُنْتُ لَأَرَى أَنَّ هٰذَا مِنَ الْقَضَاءِ الَّذِي لَا يُشَكُّ فِيهِ. وَمَا

[1] See no. 2712.

[2] Normally *'Asabah* refers to the remaining male relatives of the deceased on the father's side.

bin Ismâ'il. We referred the matter to 'Abdul-Malik, and brought him the document of 'Umar. He said: 'I thought that this was a ruling concerning which there was no doubt. I never thought that the people of Al-Madinah would reach such a state that they would doubt this ruling. So he ruled in our favor, and it remained like that afterwards." (**Hasan**)

كُنْتُ أَرَى أَنَّ أَمْرَ أَهْلِ الْمَدِينَةِ بَلَغَ هٰذَا. أَنْ يَشُكُّوا فِي هٰذَا الْقَضَاءِ.
فَقَضَىٰ لَنَا فِيهِ. فَلَمْ نَزَلْ فِيهِ بَعْدُ.

تخريج: [إسناده حسن] أخرجه أبو داود، الفرائض، باب: في الولاء، ح:٢٩١٧ من حديث حسين به.

Comments:

a. Inheritance is first distributed among the *Ashâbul-Furudh* according to their fixed shares, and whatever remains from the legacy is distributed among the *'Asabah.* If a freed slave does not have any *'Asabah* relatives then the one who has freed the slave becomes his *'Asabah,* and if the freed slave does not have *'Ashabul-Furudh* nor *'Asabah,* then the one who has freed the slave becomes the sole heir of the slave.
b. *Walâ'* of Umm Wâ'il was given to her sons. After the death of her sons, *Walâ'* remained in the same bloodline family, meaning that it remained in Umm Wâ'il's in-laws' family. Umm Wâ'il's family or her children's maternal family's law suit was rejected.
c. In the presence of *'Asabah,* relatives from the side of the wife do not become heirs.

2733. It was narrated from 'Âishah that the freed slave of the Prophet ﷺ fell from a palm tree and died. He left behind wealth but he had no child or close relative. The Prophet ﷺ said: "Give his legacy to a man from his village." (**Hasan**)

٢٧٣٣ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَ عَلِيُّ ابْنُ مُحَمَّدٍ قَالَا: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ الأَصْبَهَانِيِّ، عَنْ مُجَاهِدِ ابْنِ وَرْدَانَ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ أَنَّ مَوْلًى لِلنَّبِيِّ ﷺ وَقَعَ مِنْ نَخْلَةٍ. فَمَاتَ. وَتَرَكَ مَالًا وَلَمْ يَتْرُكْ وَلَدًا وَلَا حَمِيماً. فَقَالَ النَّبِيُّ ﷺ: «**أَعْطُوا مِيرَاثَهُ رَجُلًا مِنْ أَهْلِ قَرْيَتِهِ**».

تخريج: [إسناده حسن] أخرجه أبو داود، الفرائض، باب في ميراث ذوي الأرحام،

ح: ٢٩٠٢ من حديث وكيع به، وحسنه الترمذي، ح: ٢١٠٥.

Comments:

a. The Noble Prophet ﷺ was the heir to this man. He did not like to take the belongings of the slave, and ordered to distribute his property among his people.

b. One who has no heir, his property is deposited in the public treasury which can be used for the common benefits of the Muslim community.

c. In the absence of a public treasury, the legacy of a slave having no heirs goes to the people of his town.

2734. It was narrated that the daughter of Hamzah said: "My freed slave died, leaving behind a daughter. The Messenger of Allâh ﷺ divided his wealth between myself and his daughter, giving me half and her half." (*Da'if*)

٢٧٣٤ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ عَنْ زَائِدَةَ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي لَيْلَىٰ، عَنِ الْحَكَمِ، عَنْ عَبْدِ اللهِ بْنِ شَدَّادٍ، عَنْ بِنْتِ حَمْزَةَ، قَالَ مُحَمَّدٌ، يَعْنِي ابْنَ أَبِي لَيْلَىٰ، وَهِيَ أُخْتُ ابْنِ شَدَّادٍ، لِأُمِّهِ قَالَتْ: مَاتَ مَوْلَايَ وَتَرَكَ ابْنَةً. فَقَسَمَ رَسُولُ اللهِ ﷺ مَالَهُ بَيْنِي وَبَيْنَ ابْنَتِهِ. فَجَعَلَ لِيَ النِّصْفَ، وَلَهَا النِّصْفُ.

تخريج: [إسناده ضعيف] أخرجه النسائي في الكبرى: ٤/٨٦، ح: ٦٣٩٨ من حديث حسين بن علي الجعفي به * ابن أبي ليلى تقدم، ح: ٨٥٤، وخالفه شعبة عن الحكم عن عبدالله بن شداد به مرسلاً، أخرجه أبو داود في المراسيل، ح: ٣٦٤، وتابعه غير واحد عن الحكم به، فالحديث منقطع كما قال البيهقي: ٦/ ٢٤١، وللحديث شواهد ضعيفة عند البيهقي وغيره.

Comments:

If a slave dies and leaves a daughter behind, the daughter gets half of the legacy, and second half go to the *'Asabah*. In this narration half of the total legacy was given to her daughter, and the remaining half was given to the *'Asabah* of that freed slave.

Chapter 8. The Inheritance Of A Killer

(المعجم ٨) - بَابُ مِيرَاثِ الْقَاتِلِ

(التحفة ٨)

2735. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "The killer does not inherit." (*Hasan*)

٢٧٣٥ - حَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ: أَنْبَأَنَا اللَّيْثُ ابْنُ سَعْدٍ عَنْ إِسْحَاقَ بْنِ أَبِي فَرْوَةَ، عَنِ ابْنِ شِهَابٍ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ عَوْفٍ، عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللهِ ﷺ أَنَّهُ قَالَ: «الْقَاتِلُ لَا يَرِثُ».

تخريج: [حسن] تقدم، ح: ٢٦٤٥.

Comments:

a. Killing deprives the killer from being a heir. If a killer is a relative of the one killed, by which he would have become the heir, then due to the crime of killing, he loses this right, and is deprived of the right of being heir.

b. This order is for every killer, whether he is from *'Ashâbul-Furudh* or *'Asabah*. For example, a man has two sons; one of them kills his father, then deducting the share of *'Ashâbul-Furudh* from the total legacy, the rest will be given to the son who was not involved in the crime of killing, the other son who was the killer gets nothing.

c. Usually the motive of such murder is to get the property sooner. The law given in this *Hadith* diminishes, or ends the cause of murder, and safeguards humanity from the crime based on greed.

2736. It was narrated from 'Abdullâh bin 'Amr that the Messenger of Allâh ﷺ stood up, on the day of the conquest of Makkah, and said: "A woman inherits from the blood money and wealth of her husband, and he inherits from her blood money and wealth, so long as one of them did not kill the other. If one of them killed the other deliberately, then he or she inherits nothing from the blood money or wealth. If one of them killed the other by mistake, he or she inherits from the other's wealth, but not from the blood money." (***Hasan***)

٢٧٣٦ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ وَ مُحَمَّدُ بْنُ يَحْيَى، قَالَا: حَدَّثَنَا عُبَيْدُ اللهِ بْنُ مُوسَى عَنِ الْحَسَنِ بْنِ صَالِحٍ، عَنْ مُحَمَّدِ بْنِ سَعِيدٍ.

وَقَالَ مُحَمَّدُ بْنُ يَحْيَى، عَنْ عُمَرَ بْنِ سَعِيدٍ، عَنْ عَمْرِو بْنِ شُعَيْبٍ: حَدَّثَنِي أَبِي، عَنْ جَدِّي عَبْدِ اللهِ بْنِ عَمْرٍو أَنَّ رَسُولَ اللهِ ﷺ قَامَ، يَوْمَ فَتْحِ مَكَّةَ، فَقَالَ: «الْمَرْأَةُ تَرِثُ مِنْ دِيَةِ زَوْجِهَا وَمَالِهِ. وَهُوَ يَرِثُ مِنْ دِيَتِهَا وَمَالِهَا. مَا لَمْ يَقْتُلْ أَحَدُهُمَا صَاحِبَهُ. فَإِذَا قَتَلَ أَحَدُهُمَا صَاحِبَهُ عَمْدًا، لَمْ يَرِثْ مِنْ دِيَتِهِ وَمَالِهِ شَيْئاً. وَإِنْ قَتَلَ أَحَدُهُمَا صَاحِبَهُ خَطَأً، وَرِثَ مِنْ مَالِهِ، وَلَمْ يَرِثْ مِنْ دِيَتِهِ».

تخريج: [حسن] أخرجه الدارقطني: ٤/ ٧٢ من حديث عبيدالله بن موسى به، وقال: محمد ابن سعيد الطائفي ثقة ، ووافقه البيهقي: ٦/ ٢٢١ يعنيان أنه غير المصلوب، وجاء في رواية محمد ابن يحي: عمر بن سعيد، ومن طريقه صححه ابن الجارود، ح: ٩٦٧، وله طريق آخر عند الدارقطني: ٤/ ٧٥، ٧٦ لكنه لا يستشهد به لشدة ضعفه * ابن سعيد، غير المصلوب، جهله صاحب التقريب، ووثقه الدارقطني، وابن الجارود، فحديثه لا ينزل عن درجة الحسن، والله أعلم، والسند ضعفه البوصيري على ظن أنه المصلوب.

Chapter 9. Relations Of The Womb

(المعجم ٩) - بَابُ ذَوِي الْأَرْحَامِ
(التحفة ٩)

2737. It was narrated from Abu Umâmah bin Sahl bin Hunaif that a man shot an arrow at another man and killed him, and he had no heir except a maternal uncle. Abu 'Ubaidah bin Jarrâh wrote to 'Umar about that, and 'Umar wrote back to him saying that the Prophet ﷺ said: "Allâh and His Messenger are the guardians of the one who has no guardian, and the maternal uncle is the heir of one who has no other heir." (*Hasan*)

٢٧٣٧ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَ عَلِيُّ ابْنُ مُحَمَّدٍ: قَالَا: حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ الْحَارِثِ بْنِ عَيَّاشِ بْنِ أَبِي رَبِيعَةَ الزُّرَقِيِّ، عَنْ حَكِيمِ بْنِ حَكِيمِ بْنِ عَبَّادِ بْنِ حُنَيْفٍ الْأَنْصَارِيِّ، عَنْ أَبِي أُمَامَةَ بْنِ سَهْلِ بْنِ حُنَيْفٍ أَنَّ رَجُلًا رَمَى رَجُلاً بِسَهْمٍ فَقَتَلَهُ. وَلَيْسَ لَهُ وَارِثٌ إِلَّا خَالٌ. فَكَتَبَ فِي ذٰلِكَ أَبُو عُبَيْدَةَ بْنُ الْجَرَّاحِ إِلَى عُمَرَ. فَكَتَبَ إِلَيْهِ عُمَرُ أَنَّ النَّبِيَّ ﷺ قَالَ: «**اللهُ وَرَسُولُهُ مَوْلَى مَنْ لَا مَوْلَى لَهُ. وَالْخَالُ وَارِثُ مَنْ لَا وَارِثَ لَهُ**».

تخريج: [**حسن**] أخرجه الترمذي، الفرائض، باب ماجاء في ميراث الخال، ح:٢١٠٣ من حديث سفيان الثوري به، وقال: حسن صحيح ، وصححه ابن الجارود، ح:٩٦٤، وابن حبان(موارد)، ح:١٢٢٧ قلت: الثوري عنعن، ولحديثه شاهد حسن عند ابن حبان، ح:١٢٢٦، وللحديث شواهد أخرى عند أبي داود، ح:٢٨٩٩،٢٩٠٠، والحاكم:٤/ ٣٤٤ وغيرهما، انظر الحديث الآتي.

Comments:

a. The word *Mawâli* is used in both senses, for a freed slave and for the one who frees the slave. On the basis of this relationship, the issue has been discussed in a previous *Hadith*. (See *Hadith* no. 2732) If after the death of a freed slave, there is no one among those who freed him, the inheritance will be deposited in the public treasury as the legacy of an heirless person.

b. There are three kind of heirs:

(i) *Ashabul-Furudh*: Their share has been fixed by the Qur'ân and the *Sunnah* of the Prophet ﷺ.

(ii) *'Asabah*: Relatives other than the *Ashabul-Furudh* who are from the bloodline of the deceased like (uncle) the father's brother, (nephew) the brother's son, or the son of the father's brother etc.

(iii) *Dhul-Arhâm*: Those relatives whose relationship to the deceased is through a female link, like the maternal uncle, the deceased's sister's son, the grandfather (mother's father) and grandson, (son of the daughter), etc. In the absence of *'Asabah*, these relatives are heirs.

2738. It was narrated from Miqdâm Abu Karimah, a man from Shâm who was one of the Companions of the Messenger of Allâh ﷺ, that the Messenger of Allâh ﷺ said: "Whoever leaves behind wealth, it is for his heirs. Whoever leaves behind poor dependents and a debt, it is for us to take care of — or he said: 'It is for Allâh and His Messenger (to take care of) — I am the heir of the one who has no heir, I will pay blood money on his behalf and inherit from him. And the maternal uncle is the heir of the one who has no heir, he pays blood money on his behalf and inherits from him." (*Sahih*)

٢٧٣٨ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا شَبَابَةُ؛ ح: وَحَدَّثَنَا مُحَمَّدُ بْنُ الْوَلِيدِ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، [قَالَا:] حَدَّثَنَا شُعْبَةُ: حَدَّثَنِي بُدَيْلُ بْنُ مَيْسَرَةَ الْعُقَيْلِيُّ عَنْ عَلِيِّ بْنِ أَبِي طَلْحَةَ، عَنْ رَاشِدِ بْنِ سَعْدٍ، عَنْ أَبِي عَامِرٍ الْهَوْزَنِيِّ، عَنِ الْمِقْدَامِ أَبِي كَرِيمَةَ، رَجُلٍ مِنْ أَهْلِ الشَّامِ، مِنْ أَصْحَابِ رَسُولِ اللهِ ﷺ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ تَرَكَ مَالًا، فَلِوَرَثَتِهِ. وَمَنْ تَرَكَ كَلًّا، فَإِلَيْنَا وَرُبَّمَا قَالَ: فَإِلَى اللهِ وَإِلَى رَسُولِهِ وَأَنَا وَارِثُ مَنْ لَا وَارِثَ لَهُ. أَعْقِلُ عَنْهُ وَأَرِثُهُ. وَالْخَالُ وَارِثُ مَنْ لَا وَارِثَ لَهُ. يَعْقِلُ عَنْهُ وَيَرِثُهُ».

تخريج: [صحيح] تقدم، ح: ٢٦٣٤.

Comments:

a. An Islamic state is responsible for orphans, poor, needy and indolent persons.
b. In case of killing by mistake, the blood money is paid by the *'Asabah*, but if there are no *'Asabah* (or they are not resident of an Islamic state) then the responsibility is shifted to the state.
c. In the absence of the *'Asabah*, *Dhul-Arhâm* are the heirs and they too are responsible for the payment of blood money. (See *Hadith* no. 2634)

Chapter 10. Inheritance From The Male Relatives From Father's Side

(المعجم ١٠) - بَابُ مِيرَاثِ الْعَصَبَةِ (التحفة ١٠)

2739. It was narrated that 'Ali bin Abu Tâlib said: "The Messenger of Allâh ﷺ ruled that the sons from the same mother inherit from one another, but not sons from different mothers. A man inherits from his full brother from the same father and mother, but not his brothers from his father." (*Da'if*)

٢٧٣٩ - حَدَّثَنَا يَحْيَى بْنُ حَكِيمٍ: حَدَّثَنَا أَبُو بَحْرٍ الْبَكْرَاوِيُّ: حَدَّثَنَا إِسْرَائِيلُ عَنْ أَبِي إِسْحَاقَ عَنِ الْحَارِثِ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ قَالَ: قَضَى رَسُولُ اللهِ ﷺ أَنَّ أَعْيَانَ بَنِي الْأُمِّ يَتَوَارَثُونَ، دُونَ بَنِي الْعَلَّاتِ. يَرِثُ الرَّجُلُ أَخَاهُ، لِأَبِيهِ وَأُمِّهِ. دُونَ إِخْوَتِهِ لِأَبِيهِ.

تخريج: [ضعيف] تقدم، ح: ٢٧١٥.

Comments:

See *Hadith* no. 2715.

2740. It was narrated that Ibn 'Abbâs said: "The Messenger of Allâh ﷺ said: 'Distribute wealth among those who are entitled to shares of inheritance, according to the Book of Allâh, then whatever is left over goes to the nearest male relative.'" (*Sahih*)

٢٧٤٠ - حَدَّثَنَا الْعَبَّاسُ بْنُ عَبْدِ الْعَظِيمِ الْعَنْبَرِيُّ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَنْبَأَنَا مَعْمَرٌ عَنِ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**اقْسِمُوا الْمَالَ بَيْنَ أَهْلِ الْفَرَائِضِ، عَلَى كِتَابِ اللهِ. فَمَا تَرَكَتِ الْفَرَائِضُ، فَلِأَوْلَى رَجُلٍ ذَكَرٍ**».

تخريج: أخرجه البخاري، الفرائض، باب ميراث الولد من أبيه وأمه، ح:٦٧٣٢، ٦٧٣٥، ٦٧٤٦ من حديث عبدالله بن طاوس به، ومسلم، الفرائض، باب ألحقوا الفرائض بأهلها فما بقي فلأولى رجل ذكر، ح:١٦١٥ من طريق عبدالرزاق به.

Comments:

a. *Ashâbul-Furudh* means those heirs whose shares have been fixed by the Noble Qur'ân and the *Hadith* of the Prophet ﷺ.

b. These are twelve in number: i) Husband. ii) Father. iii) Grandfather (Father's father). iv) Uterine brother. v) Stepbrother. vi) Wife. vii) Mother. viii) Grandmother (Father's mother). ix) Daughter. x) Real sister. xi) Son's daughter (Granddaughter). xii) Uterine sister.

c. Among the above mentioned relationships, some change their status in some conditions. Sometimes they have the status of *As-habul Furoodh* and sometimes they become *Asabah*. For example, one daughter or more than one daughter are included in *Ashabul-Furudh,* if there is no son of the deceased. If he has a son, the daughters become *'Asabah*.

Chapter 11. One Who Has No Heir

(المعجم ١١) - بَابُ مَنْ لَا وَارِثَ لَهُ (التحفة ١١)

2741. It was narrated that Ibn 'Abbâs said: "A man died at the time of the Messenger of Allâh ﷺ, and he left no heir except for a slave whom he had set free. The Messenger of Allâh ﷺ gave the legacy to him." (***Hasan***)

٢٧٤١ - حَدَّثَنَا إِسْمَاعِيلُ بْنُ مُوسَى: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ عَوْسَجَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: مَاتَ رَجُلٌ عَلَى عَهْدِ رَسُولِ اللهِ ﷺ. وَلَمْ يَدَعْ لَهُ وَارِثًا، إِلَّا عَبْدًا، هُوَ أَعْتَقَهُ. فَدَفَعَ النَّبِيُّ ﷺ مِيرَاثَهُ إِلَيْهِ.

تخريج: [إسناده حسن] أخرجه أبو داود، الفرائض، باب: في ميراث ذوي الأرحام، ح:٢٩٠٥ من حديث عمرو بن دينار به، وحسنه الترمذي، ح:٢١٠٦ قلت: عوسجة وثقه أبوزرعة،

وابن حبان وغيرهما وتعديله راجح، والله أعلم.

Chapter 12. A Woman May Get Three Types Of Inheritance

(المعجم ١٢) - بَابٌ: تَحُوزُ الْمَرْأَةُ ثَلَاثَ مَوَارِيثَ (التحفة ١٢)

2742. It was narrated from Wâthilah bin Asqa' that the Prophet ﷺ said: "A woman may get three types of inheritance: From her freed slave woman, a foundling whom she raised, and her child concerning whom she swore in *Li'ân* that he was legitimate." (*Da'if*)

Muhamamd bin Yazid (one of the narrators) said: "This *Hadith* was not reported by anyone other than Hishâm."

٢٧٤٢ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ حَرْبٍ: حَدَّثَنَا عُمَرُ بْنُ رُؤْبَةَ التَّغْلِبِيُّ، عَنْ عَبْدِ الْوَاحِدِ بْنِ عَبْدِ اللهِ النَّصْرِيِّ، عَنْ وَاثِلَةَ بْنِ الأَسْقَعِ عَنِ النَّبِيِّ ﷺ قَالَ: «**الْمَرْأَةُ تَحُوزُ ثَلَاثَ مَوَارِيثَ. عَتِيقَهَا، وَلَقِيطَهَا، وَوَلَدَهَا الَّذِي لَاعَنَتْ عَلَيْهِ**».

قَالَ مُحَمَّدُ بْنُ يَزِيدَ: مَا رَوَى هٰذَا الْحَدِيثَ غَيْرُ هِشَامٍ.

تخريج: [إسناده ضعيف] أخرجه أبو داود، الفرائض، باب ميراث ابن الملاعنة، ح:٢٩٠٦ من طريق محمد بن حرب به، وحسنه الترمذي، ح:٢١١٥، حديث عمر بن رؤبة عن عبدالواحد ضعيف كما حققته في نيل المقصود.

Comments:

a. The issue of the inheritance of a freed slave is mentioned in *Hadith* no. 2734.

b. In the case of *Li'ân*, the child belongs to the mother, he is not considered the son of the woman's husband. (See *Hadith* no. 2069), therefore, the mother is the heir of her child for whom she is blamed.

Chapter 13. One Who Rejects His Child

(المعجم ١٣) - بَابُ مَنْ أَنْكَرَ وَلَدَهُ (التحفة ١٣)

2743. It was narrated that Abu Hurairah said: "When the Verse of *Li'ân* was revealed, the Messenger of Allâh ﷺ said: 'Any woman who attributes her child to people to whom he does not belong, then she has no relation to (the religion of) Allâh, and she will never enter Paradise, and any

٢٧٤٣ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ عَنْ مُوسَى بْنِ عُبَيْدَةَ: حَدَّثَنِي يَحْيَى بْنُ حَرْبٍ عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ الْمَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ قَالَ: لَمَّا نَزَلَتْ آيَةُ اللِّعَانِ، قَالَ رَسُولُ اللهِ ﷺ: «**أَيُّمَا امْرَأَةٍ أَلْحَقَتْ بِقَوْمٍ مَنْ لَيْسَ مِنْهُمْ، فَلَيْسَتْ مِنَ اللهِ**

man who rejects his child, while he recognises him, Allâh will screen Himself from him on the Day of Resurrection and disgrace him before the witnesses.''' (*Hasan*)

فِي شَيْءٍ. وَلَنْ يُدْخِلَهَا جَنَّتَهُ. وَأَيُّمَا رَجُلٍ أَنْكَرَ وَلَدَهُ، وَقَدْ عَرَفَهُ، احْتَجَبَ اللهُ مِنْهُ يَوْمَ الْقِيَامَةِ، وَفَضَحَهُ عَلَى رُؤُوسِ الْأَشْهَادِ».

تخريج: [حسن] وقال البوصيري: هذا إسناد ضعيف، يحيى بن حرب مجهول * وموسى بن عبيدة تقدم، ح:٢٥١، وله شاهد حسن عند أبي داود، ح:٢٢٦٣ وغيره ،وصححه الدارقطني، والحاكم، والذهبي.

2744. It was narrated from 'Amr bin Shu'aib, from his father, from his grandfather, that the Prophet ﷺ said: "It is disbelief for a man to attribute himself to someone other than his father knowingly, or to deny his connection to his father, even subtly."[1] (*Hasan*)

٢٧٤٤ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللهِ: حَدَّثَنَا سُلَيْمَانُ بْنُ بِلَالٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ أَنَّ النَّبِيَّ ﷺ قَالَ: «كُفْرٌ بِامْرِئٍ [ادِّعَاءُ] نَسَبٍ لَا يَعْرِفُهُ، أَوْ جَحْدُهُ، وَإِنْ دَقَّ».

تخريج: [إسناده حسن] أخرجه الطبراني في الصغير:١٠٨/٢ من طريق أنس بن عياض عن يحيى بن سعيد الأنصاري به، وقال: لم يروه عن يحيى بن سعيد إلا أنس بن عياض ، وصححه البوصيري، قلت: يحيى غير مدلس كما حققه الحافظ في النكت على ابن الصلاح:٢/ ٦٣٧، ٦٣٨، وله، ولحديثه شواهد.

Comments:

a. Almost all the issues of inheritance depend on the proof of bloodline and genealogy; therefore, it is important to be very careful in this matter.
b. To make a change in one's bloodline is equal to disbelief.

Chapter 14. Claiming A Child

(المعجم ١٤) - بَابٌ: فِي ادِّعَاءِ الْوَلَدِ (التحفة ١٤)

2745. It was narrated from 'Amr bin Shu'aib, from his father, from his grandfather that the Messenger of Allâh ﷺ said: "Whoever commits adultery with a slave woman or a free woman,

٢٧٤٥ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا يَحْيَى ابْنُ الْيَمَانِ عَنِ الْمُثَنَّى بْنِ الصَّبَّاحِ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ عَاهَرَ أَمَةً أَوْ حُرَّةً،

[1] In his notes on *Musnad Ahmad* Sindi said: "By negating his father's relationship to his grandfather and even further."

his child is illegitimate, and he cannot inherit from him or be inherited from (i.e., this child cannot inherit from him)." (*Hasan*)

فَوَلَدُهُ وَلَدُ زِناً. لَا يَرِثُ وَلَا يُورَثُ».

تخريج: [حسن] * تقدم حال المثنى، ح:٢٤٠١، وتابعه ابن لهيعة عند الترمذي، ح:٢١١٣، وهو أيضًا ضعيف مدلس (انظر، ح:٣٣٠ وغيره)، وللحديث شاهد عند ابن حبان في صحيحه(موارد)، ح:١٦٩٩، وانظر الحديث الآتي.

Comments:

a. Issues of inheritance depend on the basis of a legal marriage bond. Though a child born as a result of adultery is the son of the adulterer, still, in the eyes of law, he is a bastard, and has no legal relation with his father, therefore, he cannot become his heir.

b. The mother is an heir of her child whether her child is legitimate, or born as a result of illicit relations with someone, and the relationship of the child regarding inheritance remains regular. The link of the child also remains regular with maternal family in inheritance matters.

2746. It was narrated from 'Amr bin Shu'aib, from his father, from his grandfather, that the Messenger of Allâh ﷺ said: "Every child who is attributed to his father after his father to whom he is attributed has died, and his heirs attributed him to him after he died, he ruled that[1] whoever was born to a slave woman whom he owned at the time when he had intercourse with her, he should be named after the one to whom he was attributed, but he has no share of any inheritance that was distributed previously. Whatever inheritance he finds has not yet been distributed, he will have a share of it. But he cannot be named after his father if the man whom he claimed as his father did not acknowledge him.

٢٧٤٦ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى: حَدَّثَنَا مُحَمَّدُ بْنُ بَكَّارِ بْنِ بِلَالٍ الدِّمَشْقِيُّ: أَنْبَأَنَا مُحَمَّدُ بْنُ رَاشِدٍ عَنْ سُلَيْمَانَ بْنِ مُوسَى، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «كُلُّ مُسْتَلْحَقٍ اسْتُلْحِقَ بَعْدَ أَبِيهِ، الَّذِي يُدْعَى لَهُ، ادَّعَاهُ وَرَثَتُهُ مِنْ بَعْدِهِ، فَقَضَى أَنَّ مَنْ كَانَ مِنْ أَمَةٍ يَمْلِكُهَا يَوْمَ أَصَابَهَا، فَقَدْ لَحِقَ بِمَنِ اسْتَلْحَقَهُ. وَلَيْسَ لَهُ فِيمَا قُسِمَ قَبْلَهُ مِنَ الْمِيرَاثِ شَيْءٌ. وَمَا أَدْرَكَ مِنْ مِيرَاثٍ لَمْ يُقْسَمْ، فَلَهُ نَصِيبُهُ. وَلَا يَلْحَقُ إِذَا كَانَ أَبُوهُ الَّذِي يُدْعَى لَهُ أَنْكَرَهُ. وَإِنْ كَانَ مِنْ أَمَةٍ لَا يَمْلِكُهَا. أَوْ مِنْ حُرَّةٍ عَاهَرَ بِهَا، فَإِنَّهُ لَا يَلْحَقُ وَلَا يُورَثُ. وَإِنْ كَانَ الَّذِي يُدْعَى لَهُ هُوَ ادَّعَاهُ، فَهُوَ وَلَدُ زِناً. لِأَهْلِ أَمَةٍ

[1] In the version with Abu Dâwud it is: "The Prophet ﷺ ruled that every" so this is the meaning here.

مَنْ كَانُوا. حُرَّةً أَوْ أَمَةً».

قَالَ مُحَمَّدُ بْنُ رَاشِدٍ: يَعْنِي بِذٰلِكَ مَا قُسِمَ فِي الْجَاهِلِيَّةِ قَبْلَ الإِسْلَامِ.

If he was born to a slave woman whom his father did not own, or to a free woman with whom he committed adultery, then he cannot be named after him and he does not inherit from him, even if the one whom he claims as his father acknowledges him. So he is an illegitimate child who belongs to his mother's people, whoever they are, whether she is a free woman or a slave." (***Hasan***)

(One of the narrators) Muhammad bin Râshid said: "What is meant by that is what was distributed out during the Ignorance period, before Islam."

تخريج: [إسناده حسن] أخرجه أبو داود، الطلاق، باب: في ادعاء ولد الزنا، ح:٢٢٦٥ من حديث محمد بن راشد به، وحسنه البوصيري.

Comments:

a. In the period of Ignorance, illegal sexual intercourse with slave woman was a normal feature of the society, and it was not considered a sin. Illegal sexual intercourse with a free woman was a social vice, but it was a part of the social life.

b. In the case of various claimants of a child, the Prophet ﷺ issued the following principle:

i) A legal child who's father is the husband of a free woman, or master of a slave woman. This type of legal child is an heir of his father.

ii) If a man who is attributed as a father of a child disowns the child in his life time, that child will not be deemed his child, and will not get any share from his inheritance, and vice versa.

iii) If a child is born as a result of illicit relations and the adulterer admits that he is the father of the child, even then he will not be considered the child's father, nor he/she will get a share from the inheritance, and vice versa.

Chapter 15. Prohibition Of Selling The Right Of Inheritance

(المعجم ١٥) - بَابُ النَّهْيِ عَنْ بَيْعِ الْوَلَاءِ وَعَنْ هِبَتِهِ (التحفة ١٥)

2747. It was narrated that Ibn 'Umar said: "The Messenger of Allâh ﷺ forbade selling the right

٢٧٤٧ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا شُعْبَةُ وَ سُفْيَانُ، عَنْ عَبْدِ اللهِ

of inheritance or giving it away." (*Sahih*)

ابْنِ دِينَارٍ، عَنِ ابْنِ عُمَرَ قَالَ: نَهَىٰ رَسُولُ اللهِ ﷺ عَنْ بَيْعِ الْوَلَاءِ وَعَنْ هِبَتِهِ.

تخريج: أخرجه البخاري، العتق، باب بيع الولاء وهبته، ح:٢٥٣٥ الفرائض، باب إثم من تبرأ من مواليه، ح:٦٧٥٦، ومسلم، العتق، باب النهي عن بيع الولاء وهبته، ح:١٥٠٦ من حديث شعبة، وسفيان الثوري (وغيرهما) به.

2748. It was narrated that Ibn 'Umar said: The Messenger of Allâh ﷺ forbade selling the right of inheritance, or giving it as a gift. (*Sahih*)

٢٧٤٨ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ بْنِ أَبِي الشَّوَارِبِ: حَدَّثَنَا يَحْيَى بْنُ سُلَيْمٍ الطَّائِفِيُّ، عَنْ عُبَيْدِ اللهِ بْنِ عُمَرَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: نَهَىٰ رَسُولُ اللهِ ﷺ عَنْ بَيْعِ الْوَلَاءِ وَعَنْ هِبَتِهِ.

تخريج: [صحيح] أخرجه الترمذي، البيوع، باب ماجاء في كراهية بيع الولاء وهبته، ح:١٢٣٦ من حديث يحيى بن سليم به معلقًا، وقال: هو وَهمٌ، وَهِم فيه يحيى بن سليم أي السند، ورجح أنه من رواية عبدالله بن دينار عن ابن عمر به، وقال: هذا أصح.

Comments:

a. The relation between the one who frees a slave, and the freed slave, is the base of the rights of inheritance. For example, if there is no heir of the one who manumits the slave, the freed slave will be his heir, because the freed slave is considered a member of the tribe of his master who freed him.
b. The relationship of the right of inheritance cannot be changed by any means. It cannot be sold or given as a gift to anyone.

Chapter 16. Division Of Inheritance

(المعجم ١٦) - **بَابُ قِسْمَةِ الْمَوَارِيثِ**

(التحفة ١٦)

2749. It was narrated from 'Abdullâh bin 'Umar that the Messenger of Allâh ﷺ said: "Whatever division of inheritance was made during the Ignorance period, stands according to the division of the Ignorance period, and whatever division of inheritance was made during Islam, it stands according to the division of Islam." (*Hasan*)

٢٧٤٩ - حَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ: أَنْبَأَنَا عَبْدُ اللهِ بْنُ لَهِيعَةَ، عَنْ عُقَيْلٍ أَنَّهُ سَمِعَ نَافِعاً يُخْبِرُ عَنْ عَبْدِ اللهِ بْنِ عُمَرَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: **«مَا كَانَ مِنْ مِيرَاثٍ قُسِمَ فِي الْجَاهِلِيَّةِ، فَهُوَ عَلَى قِسْمَةِ الْجَاهِلِيَّةِ. وَمَا كَانَ مِنْ مِيرَاثٍ أَدْرَكَهُ الْإِسْلَامُ، فَهُوَ عَلَى قِسْمَةِ الْإِسْلَامِ».**

تخريج: [حسن] أخرجه ابن عدي: ١٤٦٨/٤ من حديث محمد بن رمح به، وضعفه البوصيري من أجل ابن لهيعة، ح: ٣٣٠، وللحديث شاهد حسن، ح: ٢٤٨٥ .

Comments:

Even in the period of Ignorance, illegal sexual intercourse was considered a social evil, and there used to be difference between right and wrong, and legal and illegal. Before the advent of Islam, a child born as a result of illicit relations never got the status equal to a child born to a married couple. It has been explained in Chapter no. 14.

Chapter 17. If A Newborn Cries, He Is An Heir

(المعجم ١٧) - **بَابٌ: إِذَا اسْتَهَلَّ الْمَوْلُودُ وَرِثَ** (التحفة ١٧)

2750. It was narrated from Jâbir that the Messenger of Allâh ﷺ said: "If the child has cried, the (funeral) prayer should be offered for him (if he dies) and he is an heir." (*Da'îf*)

٢٧٥٠ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا الرَّبِيعُ بْنُ بَدْرٍ: حَدَّثَنَا أَبُو الزُّبَيْرِ عَنْ جَابِرٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**إِذَا اسْتَهَلَّ الصَّبِيُّ صُلِّيَ عَلَيْهِ، وَوَرِثَ**».

تخريج: [إسناده ضعيف جدًا] أخرجه ابن عدي: ٩٩٣/٣ من طريق الربيع * والربيع بن بدر تقدم، ح: ٢٦٩ وتابعه سفيان الثوري (المدلس وعنعن في جميع الطرق) ابن حبان، ح: ١٢٢٣، وصححه الحاكم، والذهبي على شرط الشيخين: ٣٤٨/٤، ٣٤٩، وتابعهما إسماعيل بن مسلم المكي تقدم، ح: ٣٠١ عند الترمذي، ح: ١٠٣٢ وغيره، وأبوالزبير عنعن تقدم، ح: ٣٩٥ فالخبر لم يصح بهذه الشواهد، وانظر الحديث الآتي.

2751. It was narrated from Jâbir bin 'Abdullâh and Miswar bin Makhramah that the Messenger of Allâh ﷺ said: "No child inherits until he raises his voice or cries." (***Hasan***)

He said: "Raising his voice means crying, yelling or sneezing."

٢٧٥١ - حَدَّثَنَا الْعَبَّاسُ بْنُ الْوَلِيدِ الدِّمَشْقِيُّ: حَدَّثَنَا مَرْوَانُ بْنُ مُحَمَّدٍ: حَدَّثَنَا سُلَيْمَانُ بْنُ بِلَالٍ: حَدَّثَنِي يَحْيَى بْنُ سَعِيدٍ، عَنْ سَعِيدِ ابْنِ الْمُسَيَّبِ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ وَ الْمِسْوَرِ بْنِ مَخْرَمَةَ قَالَا: قَالَ رَسُولُ اللهِ ﷺ: «**لَا يَرِثُ الصَّبِيُّ حَتَّى يَسْتَهِلَّ صَارِخاً**».

قَالَ: وَاسْتِهْلَالُهُ، أَنْ يَبْكِيَ وَيَصِيحَ أَوْ يَعْطِسَ.

تخريج: [إسناده حسن] أخرجه الطبراني في الأوسط: ٣٠٣/٥، ح: ٤٥٩٦ من طريق العباس بن الوليد به، وتابعه إبراهيم بن عتيق، أبوإسحاق العبسي عند السهمي في تاريخ جرجان (ص: ٤٧١ ت: ٩٣٨) * وإبراهيم صدوق كما في الجرح والتعديل: ١٢٢/٢ .

Comments:

a. A child born dead is not a heir.
b. To cry is a sign of being alive. Usually immediately after birth, a child cries, and this is a sign of being alive, and any other indication that proves the signs of life is enough to give the child the status of a heir.
c. In this situation, the first thing is to determine whether the child was born alive or not. If it was born alive, then the share is determined and afterwards this share is distributed among his heirs.

Chapter 18. A Man Who Becomes Muslim At The Hands Of Another

(المعجم ١٨) - بَابُ الرَّجُلِ يُسْلِمُ عَلَى يَدَيِ الرَّجُلِ (التحفة ١٨)

2752. It was narrated that 'Abdullâh bin Mawhab said: "I heard Tamim Ad-Dâri say: 'I said: O Messenger of Allâh, what is the *Sunnah* concerning a man from among the People of the Book who becomes Muslim at the hands of another man?' He said: 'He is the closest of all people to him in life and in death.'" (***Hasan***)

٢٧٥٢ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ عَنْ عَبْدِ الْعَزِيزِ بْنِ عُمَرَ، عَنْ عَبْدِ اللهِ بْنِ مَوْهَبٍ قَالَ: سَمِعْتُ تَمِيماً الدَّارِيَّ يَقُولُ: قُلْتُ: يَا رَسُولَ اللهِ! مَا السُّنَّةُ فِي الرَّجُلِ مِنْ أَهْلِ الْكِتَابِ، يُسْلِمُ عَلَى يَدَيِ الرَّجُلِ؟ قَالَ: «هُوَ أَوْلَى النَّاسِ بِمَحْيَاهُ وَمَمَاتِهِ».

تخريج: [حسن] أخرجه أبو داود، الفرائض، باب: في الرجل يسلم على يدي الرجل، ح:٢٩١٨ من حديث عبدالعزيز به، وصححه الحاكم: ٢/ ٢١٩، وتعقبه الذهبي، وعلقه البخاري في صحيحه بصيغة التمريض (فتح: ١٢/ ٤٥)، وضعفه الشافعي، وأحمد، والبخاري، والترمذي وغيرهم، وقال أبوزرعة الدمشقي: هذا حديث حسن متصل، لم أر أحدًا من أهل العلم يرفعه، وللتفصيل راجع نيل المقصود، ولم أر لمضعفيه حجةً.

Comments:

a. If a non-Muslim embraces Islam by someone's hand, a relationship of the right of inheritance is established between the two. Relatives of this new Muslim being non-Muslim are not his heirs, and the person at whose hand he accepted Islam is his heir.
b. If the one who embraced Islam has other Muslim relatives, they will become his heirs, and if they are *Ashâbul-Furoodh* then the person who converted him to Islam will become his *'Asabah*. (Allâh knows better)

In the Name of Allāh, the Most Beneficent, the Most Merciful

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

24. The Chapters On *Jihâd*

(المعجم ٢٤) أَبْوَابُ الْجِهَادِ

(التحفة ١٦)

Chapter 1. The Virtue Of *Jihâd* In The Cause Of Allâh

(المعجم ١) - بَابُ فَضْلِ الْجِهَادِ فِي سَبِيلِ اللهِ (التحفة ١)

2753. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "Allâh has prepared (reward) for those who go out (to fight) in His cause: 'And do not go out except (to fight) for *Jihâd* in My cause, out of faith in Me and belief in My Messengers, but he has a guarantee from Me that I will admit him to Paradise, or I will return him to his dwelling from which he set out, with the reward that he attained, or the spoils that he acquired.' Then he said: 'By the One in Whose Hand is my soul, were it not that it would be too difficult for the Muslims, I would never have stayed behind from any expedition that went out in the cause of Allâh. But I could not find the resources to give them mounts and they could not find the resources to follow me, nor would they be pleased to stay behind if I went. By the One in Whose Hand is the soul of Muḥammad, I wish I could fight in the cause of Allâh and be killed, then fight and be killed,

٢٧٥٣ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ [الْفُضَيْلِ] عَنْ عُمَارَةَ بْنِ الْقَعْقَاعِ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «أَعَدَّ اللهُ لِمَنْ خَرَجَ فِي سَبِيلِهِ، لَا يُخْرِجُهُ إِلَّا جِهَادٌ فِي سَبِيلِي، وَإِيمَانٌ بِي، وَتَصْدِيقٌ بِرُسُلِي. فَهُوَ عَلَيَّ ضَامِنٌ أَنْ أُدْخِلَهُ الْجَنَّةَ، أَوْ أُرْجِعَهُ إِلَى مَسْكَنِهِ الَّذِي خَرَجَ مِنْهُ، نَائِلًا مَا نَالَ مِنْ أَجْرٍ أَوْ غَنِيمَةٍ» ثُمَّ قَالَ: «وَالَّذِي نَفْسِي بِيَدِهِ لَوْلَا أَنْ أَشُقَّ عَلَى الْمُسْلِمِينَ، مَا قَعَدْتُ خِلَافَ سَرِيَّةٍ تَخْرُجُ فِي سَبِيلِ اللهِ أَبَداً. وَلٰكِنْ لَا أَجِدُ سَعَةً فَأَحْمِلَهُمْ. وَلَا يَجِدُونَ سَعَةً فَيَتَّبِعُونِي. وَلَا تَطِيبُ أَنْفُسُهُمْ فَيَتَخَلَّفُونَ بَعْدِي. وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ لَوَدِدْتُ أَنْ أَغْزُوَ فِي سَبِيلِ اللهِ فَأُقْتَلَ، ثُمَّ أَغْزُوَ فَأُقْتَلَ، ثُمَّ أَغْزُوَ فَأُقْتَلَ».

then fight and be killed.'" (***Sahih***)

تخريج: أخرجه البخاري، الإيمان، باب: الجهاد من الإيمان، ح:٣٦، ومسلم، الإمارة، باب فضل الجهاد والخروج في سبيل الله، ح:١٨٧٦ من حديث عمارة به مطولاً ومختصرًا.

Comments:

a. Sometimes *Jihâd* becomes a communal obligation, in the case where it is fulfilled by some, those who abstain from it are not sinners.
b. A chief of a group or leader of a nation must respect the feelings of his followers provided there is no violation of the rulings of *Shari'ah*.
c. Swearing by Allâh when emphasizing a matter is allowed.
d. Mentioning any of Allâh's attributes while swearing instead of His Name is also allowed.
e. Wishing an impossible matter, if it is related to a good deed, is permissible.
f. The rank of martyrdom is so high and significant that the Prophet ﷺ, used to wish this rank, though he was greater than the martyrs.

2754. It was narrated from Abu Sa'eed Al-Khudri that the Prophet ﷺ said: "The one who fights in the cause of Allâh has a guarantee from Allâh. Either He will raise him to His forgiveness and mercy, or He will send him back with reward and spoils of war. The likeness of the one who fights in the cause of Allâh is that of one who fasts and prays at night without ceasing, until he returns." (***Hasan***)

٢٧٥٤ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَ أَبُو كُرَيْبٍ، قَالَا: حَدَّثَنَا عُبَيْدُ اللهِ بْنُ مُوسَى، عَنْ شَيْبَانَ، عَنْ فِرَاسٍ، عَنْ عَطِيَّةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ عَنِ النَّبِيِّ ﷺ قَالَ: **«الْمُجَاهِدُ فِي سَبِيلِ اللهِ مَضْمُونٌ عَلَى اللهِ: إِمَّا أَنْ يَكْفِتَهُ إِلَى مَغْفِرَتِهِ وَرَحْمَتِهِ، وَإِمَّا أَنْ يَرْجِعَهُ بِأَجْرٍ وَغَنِيمَةٍ. وَمَثَلُ الْمُجَاهِدِ فِي سَبِيلِ اللهِ كَمَثَلِ الصَّائِمِ الْقَائِمِ، الَّذِي لَا يَفْتُرُ، حَتَّى يَرْجِعَ».**

تخريج: [حسن] أخرجه ابن أبي شيبة - شيخ المصنِّف - في المصنَّف:٥/ ٣١٩ عن عبيدالله به، وانظر، ح:٣٧ لحال عطية، وللحديث شواهد عند مسلم، ح:١٨٧٨، والترمذي، ح:١٦٢٠ وغيرهما.

Comments:

a. The reward of a fighter in the cause of Allâh continues even if he is not in the state of fighting. Hence, the reward of fighting in the cause of Allâh is more than other deeds.
b. Booty is a blessing for a fighter in the cause of Allâh, since he spends it in good deeds and gets more reward.

Chapter 2. The Virtue Of Going Out In The Cause Of Allâh In The Morning And the Evening

(المعجم ٢) - بَابُ فَضْلِ الْغَدْوَةِ وَالرَّوْحَةِ فِي سَبِيلِ اللهِ عَزَّ وَجَلَّ (التحفة ٢)

2755. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "Going out in the morning in the cause of Allâh, or in the evening, is more virtuous than the world and what is in it." (*Sahih*)

٢٧٥٥ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَ عَبْدُ اللهِ بْنُ سَعِيدٍ، قَالَا: حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ عَنِ ابْنِ عَجْلَانَ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «غَدْوَةٌ أَوْ رَوْحَةٌ فِي سَبِيلِ اللهِ، خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا».

تخريج: [صحيح] أخرجه الترمذي، الجهاد، باب ماجاء في فضل الغدو والرواح في سبيل الله، ح:١٦٤٩ من حديث أبي خالد به، وقال: حسن غريب ، وهو في المصنف لابن أبي شيبة:٥/ ٢٨٥ * ابن عجلان عنعن تقدم، ح:١٩٦٧، ولحديثه شواهد عند البخاري، ح:٢٧٩٣، ومسلم، ح:١٨٨٢ وغيرهما.

Comments:

The expression 'In the cause of Allâh' may imply many good deeds if performed sincerely.

2756. It was narrated from Sahl bin Sa'd As-Sâ'idi that the Messenger of Allâh ﷺ said: "Going out in the morning in the cause of Allâh, or in the evening, is better than the world and what is in it." (*Sahih*)

٢٧٥٦ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا زَكَرِيَّا بْنُ مَنْظُورٍ: حَدَّثَنَا أَبُو حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ، قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «غَدْوَةٌ أَوْ رَوْحَةٌ فِي سَبِيلِ اللهِ، خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا».

تخريج: أخرجه البخاري، الجهاد، باب الغدوة والروحة في سبيل الله وقاب قوس أحدكم في الجنة، ح:٢٧٩٤، ومسلم، الإمارة، باب فضل الغدوة والروحة في سبيل الله، ح:١٨٨١ وغيرها من طرق عن أبي حازم به * زكريا تقدم، ح:٢٤٨١، وتابعه سفيان الثوري، وعبدالعزيز بن أبي حازم وغيرهما.

2757. It was narrated from Anas bin Mâlik that the Messenger of Allâh ﷺ said: "Going out in the morning in the cause of Allâh, or in the evening, is better than the world and what is in it." (*Sahih*)

٢٧٥٧ - حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ [الْجَهْضَمِيُّ] وَ مُحَمَّدُ بْنُ الْمُثَنَّى، قَالَا: حَدَّثَنَا عَبْدُ الْوَهَّابِ الثَّقَفِيُّ: حَدَّثَنَا حُمَيْدٌ عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «لَغَدْوَةٌ أَوْ رَوْحَةٌ فِي

سَبِيلِ اللهِ، خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا».

تخريج: أخرجه البخاري، الجهاد والسير، باب الغدوة والروحة في سبيل الله وقاب قوس أحدكم في الجنة، ح:٢٧٩٢،٢٧٩٦ من حديث حميد به، وصرح بالسماع عنده، وتابعه ثابت البناني عند مسلم، الإمارة، باب فضل الغدوة والروحة في سبيل الله، ح:١٨٨٠.

Chapter 3. One Who Equips A Warrior

(المعجم ٣) - بَابُ مَنْ جَهَّزَ غَازِيًا (التحفة ٣)

2758. It was narrated that 'Umar bin Khattâb said: "I heard the Messenger of Allâh ﷺ say: 'Whoever equips a warrior in the cause of Allâh until he is fully equipped, he will have a reward like his, until he dies or returns.'" (***Sahih***)

٢٧٥٨ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ: حَدَّثَنَا لَيْثُ بْنُ سَعْدٍ عَنْ يَزِيدَ بْنِ عَبْدِ اللهِ بْنِ الْهَادِ، عَنِ الْوَلِيدِ بْنِ أَبِي الْوَلِيدِ، عَنْ عُثْمَانَ بْنِ عَبْدِ اللهِ بْنِ سُرَاقَةَ، عَنْ عُمَرَ بْنِ الْخَطَّابِ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «مَنْ جَهَّزَ غَازِياً فِي سَبِيلِ اللهِ حَتَّى يَسْتَقِلَّ، كَانَ لَهُ مِثْلُ أَجْرِهِ، حَتَّى يَمُوتَ أَوْ يَرْجِعَ».

تخريج: [صحيح] أخرجه أحمد:١/ ٢٠ عن يونس وغيره به، وهو في المصنف لابن أبي شيبة:٥/ ٣٥١، وصححه ابن حبان(موارد)، ح:١٦٥٤، والحاكم:٢/ ٨٩، والذهبي، قلت: الوليد ابن أبي الوليد ثقة وثقه أبوزرعة، والعجلي، وابن شاهين، وابن حبان، والذهبي في الكاشف وغيرهم، وعثمان صرح بالسماع من جده لأمه، عمر رضي الله عنه عند الطبري في تهذيب الآثار، ونفاه ابن المديني وغيره، وللحديث شواهد كثيرة، انظر الحديث الآتي.

2759. It was narrated from Zaid bin Khâlid Al-Juhani that the Messenger of Allâh ﷺ said: "Whoever equips a warrior in the cause of Allâh, he will have a reward like his, without that detracting from the warrior's reward in the slightest." (***Sahih***)

٢٧٥٩ - حَدَّثَنَا عَبْدُ اللهِ بْنُ سَعِيدٍ: حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ عَنْ عَبْدِ الْمَلِكِ بْنِ أَبِي سُلَيْمَانَ، عَنْ عَطَاءٍ، عَنْ زَيْدِ بْنِ خَالِدٍ الْجُهَنِيِّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ جَهَّزَ غَازِياً فِي سَبِيلِ اللهِ، كَانَ لَهُ مِثْلُ أَجْرِهِ. مِنْ غَيْرِ أَنْ يَنْقُصَ مِنْ أَجْرِ الْغَازِي شَيْئاً».

تخريج: [صحيح] أخرجه الترمذي، فضائل الجهاد، باب ماجاء فيمن جهز غازيًا، ح:١٦٣٠ من طريق عبدالملك به، وصححه ابن حبان، ح:١٦١٩، وابن خزيمة، ح:٢٠٦٤، وأعله ابن المديني بالانقطاع بين عطاء وزيد بن خالد رضي الله عنه، أخرجه البخاري، ح:٢٨٤٣،

ومسلم، ح: ١٨٩٥ وغيرهما من حديث بسر بن سعيد عن زيد بن خالد به نحو المعنى.

Comments:

a. Cooperating in any good deed is similar to participating in that noble act.
b. All those who participate in a good deed get the full reward; no one's reward is decreased when a reward is granted to someone else.
c. Facilitating a good deed is actually a grace of Allâh; and getting reward for it is a multiple blessing of Allâh.

Chapter 4. The Virtue Of Spending In The Cause Of Allâh

(المعجم ٤) - بَابُ فَضْلِ النَّفَقَةِ فِي سَبِيلِ اللهِ تَعَالَى (التحفة ٤)

2760. It was narrated from Thawbân that the Messenger of Allâh ﷺ said: "The best Dinâr that a man can spend is a Dinâr that he spends on his family, a Dinâr that he spends on a horse in the cause of Allâh, and a Dinâr that a man spends on his companions in the cause of Allâh." (*Sahih*)

٢٧٦٠ - حَدَّثَنَا عِمْرَانُ بْنُ مُوسى اللَّيْثِيُّ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ: حَدَّثَنَا أَيُّوبُ عَنْ أَبِي قِلَابَةَ، عَنْ أَبِي أَسْمَاءَ، عَنْ ثَوْبَانَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**أَفْضَلُ دِينَارٍ يُنْفِقُهُ الرَّجُلُ، دِينارٌ يُنْفِقُهُ عَلَى عِيَالِهِ. وَدِينَارٌ يُنْفِقُهُ عَلَى فَرَسٍ فِي سَبِيلِ اللهِ. وَدِينَارٌ يُنْفِقُهُ الرَّجُلُ عَلَى أَصْحَابِهِ فِي سَبِيلِ اللهِ**».

تخريج: أخرجه مسلم، الزكاة، باب فضل النفقة على العيال والمملوك وإثم من ضيعهم أو حبس نفقتهم، ح: ٩٩٤ من حديث حماد بن زيد به.

Comments:

a. Bearing all the expenditure of a wife and children is compulsory. Spending more than reasonable limits is considered extravagance which is not a good habit. Spending money in unlawful matters or giving to one's family to satisfy their unnecessary desires is a sin.
b. Spending money to own the means that are used in the cause of Allâh, and the cost of their maintenance; all are among the best expenses.

2761. It was narrated from 'Ali bin Abu Tâlib, Abu Dardâ', Abu Hurairah, Abu Umâmah Al-Bâhili, 'Abdullâh bin 'Umar, 'Abdullâh bin 'Amr, Jâbir bin 'Abdullâh and 'Imrân bin Husain, all of them narrating that the Messenger of Allâh ﷺ said: "Whoever sends financial support

٢٧٦١ - حَدَّثَنَا هَارُونُ بْنُ عَبْدِ اللهِ الْحَمَّالُ: حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ عَنِ الْخَلِيلِ بْنِ عَبْدِ اللهِ، عَنِ الْحَسَنِ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ، وَ أَبِي الدَّرْدَاءِ، وَ أَبِي هُرَيْرَةَ، وَ أَبِي أُمَامَةَ الْبَاهِلِيِّ، وَ عَبْدِ اللهِ بْنِ عُمَرَ، وَ عَبْدِ اللهِ بْنِ عَمْرٍو، وَ جَابِرِ بْنِ عَبْدِ اللهِ، وَ عِمْرَانَ بْنِ

in the cause of Allâh a home, for every Dirha have (the reward o er hundred Dirham. Whoever fights himself in the cause of Allâh, and spends on that, for every Dirham he will have (the reward of) seven hundred thousand Dirham." Then he recited this Verse: "Allâh gives manifold increase to whom He wills."[1] (***Da'if***)

الْحُصَيْنِ كُلُّهُمْ يُحَدِّثُ عَنْ رَسُولِ ا
قَالَ: «مَنْ أَرْسَلَ بِنَفَقَةٍ فِي سَبِيلِ
فِي بَيْتِهِ، فَلَهُ بِكُلِّ دِرْهَمٍ سَبْعُمِائَةِ دِرْهَمٍ
غَزَا بِنَفْسِهِ فِي سَبِيلِ اللهِ، وَأَنفق فِي وَجْهِ
ذٰلِكَ، فَلَهُ بِكُلِّ دِرْهَمٍ سَبْعُمِائَةِ أَلْفِ دِرْهَمٍ» ثُمَّ
تَلَا هٰذِهِ الآيَةَ: ﴿وَٱللَّهُ يُضَٰعِفُ لِمَن يَشَآءُ﴾
[البقرة: ٢٦١].

تخريج: [**إسناده ضعيف**] أخرجه ابن أبي حاتم في تفسيره: ٢/ ٥١٥، ح: ٢٧٣٠ عن أبيه عن هارون بن عبدالله به مختصرًا من حديث عمران بن حصين رضي الله عنه، وقال ابن كثير هذا حديث غريب: ١/ ٣٢٥ سورة البقرة: ٢٦١، وقال البوصيري: هذا إسناد ضعيف، الخليل بن عبدالله لا يعرف ، وفيه علة أخرى.

Chapter 5. The Severity Of Forsaking Fighting In Allâh's Cause

(المعجم ٥) - بَابُ التَّغْلِيظِ فِي تَرْكِ الْجِهَادِ (التحفة ٥)

2762. It was narrated from Abu Umâmah that the Prophet ﷺ said: "Whoever does not fight, or equip a fighter, or stay behind to look after a fighter's family, Allâh will strike him with a calamity before the Day of Resurrection." (***Hasan***)

٢٧٦٢ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنَا يَحْيَى بْنُ الْحَارِثِ الذِّمَارِيُّ، عَنِ الْقَاسِمِ، عَنْ أَبِي أُمَامَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ لَمْ يَغْزُ أَوْ يُجَهِّزْ غَازِياً أَوْ يَخْلُفْ غَازِياً فِي أَهْلِهِ بِخَيْرٍ، أَصَابَهُ اللهُ سُبْحَانَهُ بِقَارِعَةٍ، قَبْلَ يَوْمِ الْقِيَامَةِ».

تخريج: [**إسناده حسن**] أخرجه أبوداود، الجهاد، باب كراهية ترك الغزو، ح: ٢٥٠٣ من حديث الوليد به، وصرح بالسماع المسلسل عند ابن عساكر في الأربعين في الحث على الجهاد (ص: ٨٤، ٨٥، ح: ٢٠) وغيره، وتابعه صدقة بن خالد عند الطبراني في مسند الشاميين، ح: ٨٨٣ .

Comments:

a Apart from personally participating in *Jihâd*, financial support of a fighter or serving and taking care of the family of a fighter is also like participating in fighting for Allâh's cause.

b. If one cannot participate in fighting for Allâh's cause individually, then he must take part in the other two tasks; otherwise, he is considered guilty of abandoning fighting for Allâh's cause.

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[1] *Al-Baqarah* 2:261.

2763. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "Whoever meets Allâh with no mark on him (as a result of fighting) in His cause, he will meet Him with a deficiency." (*Da'if*)

٢٧٦٣ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا الْوَلِيدُ: حَدَّثَنَا أَبُو رَافِعٍ، هُوَ إِسْمَاعِيلُ بْنُ رَافِعٍ عَنْ سُمَيٍّ، مَوْلَى أَبِي بَكْرٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ لَقِيَ اللهَ وَلَيْسَ لَهُ أَثَرٌ فِي سَبِيلِهِ، لَقِيَ اللهَ وَفِيهِ ثُلْمَةٌ».

تخريج: [إسناده ضعيف] أخرجه الترمذي، فضائل الجهاد، باب ماجاء في فضل المرابط، ح:١٦٦٦ من طريق الوليد بن مسلم به، وقال: غريب ... وانظر، ح:١٣٣٧ لحال إسماعيل بن رافع.

Chapter 6. One Who Is Kept From *Jihâd* By A (Legitimate) Excuse

(المعجم ٦) - **بَابُ مَنْ حَبَسَهُ الْعُذْرُ عَنِ الْجِهَادِ** (التحفة ٦)

2764. It was narrated that Anas bin Mâlik said: "When the Messenger of Allâh ﷺ was returning from the campaign of Tabuk, and had drawn close to Al-Madinah, he said: 'In Al-Madinah there are people who, as you traveled and crossed valleys, were with you.' They said: 'O Messenger of Allâh, even though they were in Al-Madinah?' He said: 'Even though they were in Al-Madinah. They were kept behind by (legitimate) excuses.'" (*Sahih*)

٢٧٦٤ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنْ حُمَيْدٍ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: لَمَّا رَجَعَ رَسُولُ اللهِ ﷺ مِنْ غَزْوَةِ تَبُوكَ، فَدَنَا مِنَ الْمَدِينَةِ، قَالَ: «إِنَّ بِالْمَدِينَةِ لَقَوْماً، مَا سِرْتُمْ مِنْ مَسِيرٍ، وَلَا قَطَعْتُمْ وَادِياً، إِلَّا كَانُوا مَعَكُمْ فِيهِ» قَالُوا: يَا رَسُولَ اللهِ! وَهُمْ بِالْمَدِينَةِ؟ قَالَ: «وَهُمْ بِالْمَدِينَةِ. حَبَسَهُمُ الْعُذْرُ».

تخريج: أخرجه البخاري، الجهاد والسير، باب من حبسه العذر عن الغزو، ح:٢٨٣٨، ٢٨٣٩، وح:٤٤٢٣ من طرق عن حميد به، وصرح بالسماع.

Comments:

'Being with the fighters in Allâh's cause though they were in Madinah' means having a share in the reward of enduring the hardships of the journey. They deserved this reward for the sincerity of their intentions.

2765. It was narrated from Jâbir that the Messenger of Allâh ﷺ said: "In Al-Madinah there are men who, every time you crossed a valley or traveled a road, they shared with you in the reward. They were kept behind by (legitimate) excuses." (*Sahih*)

Abu 'Abdullâh bin Mâjah said: "Or as he said: I have written it with the (exact) wording."

٢٧٦٥ - حَدَّثَنَا أَحْمَدُ بْنُ سِنَانٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ بِالْمَدِينَةِ رِجَالًا، مَا قَطَعْتُمْ وَادِياً، وَلَا سَلَكْتُمْ طَرِيقاً، إِلَّا شَرِكُوكُمْ فِي الْأَجْرِ. حَبَسَهُمُ الْعُذْرُ».

قَالَ أَبُو عَبْدِ اللهِ بْنُ مَاجَه: أَوْ كَمَا قَالَ: كَتَبْتُهُ لَفْظاً.

تخريج: أخرجه مسلم، الإمارة، باب ثواب من حبسه عن الغزو مرض أو عذر آخر، ح:١٩١١ من حديث الأعمش به.

Chapter 7. The Virtue Of Guarding The Frontiers In The Cause Of Allâh

(المعجم ٧) - بَابُ فَضْلِ الرِّبَاطِ فِي سَبِيلِ اللهِ (التحفة ٧)

2766. It was narrated that 'Abdullâh bin Zubair said: "Uthmân bin 'Affân addressed the people and said: 'O people! I heard a *Hadith* from the Messenger of Allâh ﷺ and nothing kept me from narrating it to you except for the fact that I did not want to lose you and your companionship. So it is up to you. I heard the Messenger of Allâh ﷺ saying: "Whoever spends a night guarding the frontier in the cause of Allâh, it will be like a thousand nights spent in fasting and prayer." (*Da'if*)

٢٧٦٦ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ زَيْدِ بْنِ أَسْلَمَ، عَنْ أَبِيهِ، عَنْ مُصْعَبِ بْنِ ثَابِتٍ، عَنْ عَبْدِ اللهِ بْنِ الزُّبَيْرِ قَالَ: خَطَبَ عُثْمَانُ بْنُ عَفَّانَ النَّاسَ، فَقَالَ: يَا أَيُّهَا النَّاسُ! إِنِّي سَمِعْتُ حَدِيثاً مِنْ رَسُولِ اللهِ ﷺ. لَمْ [يَمْنَعْنِي] أَنْ أُحَدِّثَكُمْ بِهِ إِلَّا الضِّنُّ بِكُمْ وَبِصَحَابَتِكُمْ. فَلْيَخْتَرْ مُخْتَارٌ لِنَفْسِهِ أَوْ لِيَدَعْ. سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «مَنْ رَابَطَ لَيْلَةً فِي سَبِيلِ اللهِ سُبْحَانَهُ، كَانَتْ كَأَلْفِ لَيْلَةٍ، صِيَامِهَا وَقِيَامِهَا».

تخريج: [إسناده ضعيف] وضعفه البوصيري من أجل عبدالرحمن بن زيد، ح:٢٣٨، ولم ينفرد به، أخرجه الحاكم: ٢/ ٨١ وغيره من طرق عن كهمس عن مصعب بن ثابت به نحو المعنٰى، وصححه الحاكم علٰى شرط مسلم، ووافقه الذهبي * مصعب تقدم حاله، ح:١٧٤٧، وهو لم يدرك جده عبدالله بن الزبير، فالسند مع ضعفه منقطع، وحسنه الحافظ ابن حجر كما في فيض القدير للمناوي: ٣/ ٥٠١، وحديث النسائي(٣١٧١) يغني عنه.

2767. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "Whoever dies being prepared in the cause of Allâh, will be given continuously the reward for the good deeds that he used to do, and he will be rewarded with provision, and he will be kept safe from *Fattân*,[1] and Allâh will raise him on the Day of Resurrection free of fright." (***Sahih***)

٢٧٦٧ - حَدَّثَنَا يُونُسُ بْنُ عَبْدِ الأَعْلَىٰ: حَدَّثَنَا عَبْدُ اللهِ بْنُ وَهْبٍ: أَخْبَرَنِي اللَّيْثُ عَنْ زُهْرَةَ بْنِ مَعْبَدٍ عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللهِ ﷺ قَالَ: «مَنْ مَاتَ مُرَابِطاً فِي سَبِيلِ اللهِ أَجْرَى عَلَيْهِ أَجْرَ عَمَلِهِ الصَّالِحِ الَّذِي كَانَ يَعْمَلُ، وَأَجْرَى عَلَيْهِ رِزْقًا، وَأَمِنَ مِنَ الْفَتَّانِ، وَبَعَثَهُ اللهُ يَوْمَ الْقِيَامَةِ آمِناً مِنَ الْفَزَعِ».

تخريج: [صحيح] أخرجه أبوعوانة في مستخرجه على صحيح مسلم: ٥/٩١ عن يونس به، وقال البوصيري: هذا إسناد صحيح، رجاله ثقات * معبد بن عبدالله وثقه ابن حبان، والبوصيري وغيرهما، ولحديثه شواهد عند مسلم، ح: ١٩١٣ وغيره، وبها صح الحديث.

Comments:

a. Being prepared, here implies being fully prepared for waging war on the borders, so that if war starts he participates immediately in the fight.

b. Due to the pure intention, one gets the reward of the good deed even if he does not get the chance to do it.

2768. It was narrated that Ubayy bin Ka'b said: "The Messenger of Allâh ﷺ said: 'For guarding the frontier for a day in the cause of Allâh, defending the Muslims, seeking reward, apart from in the month of Ramadân, there is a reward granted greater than worshipping for a hundred years, fasting and praying. Guarding the frontier for a day in the cause of Allâh, defending the Muslims, seeking reward, in the month of Ramadân, is better before Allâh and brings a greater reward" — I

٢٧٦٨ - حَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ بْنِ سَمُرَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ يَعْلَى السُّلَمِيُّ: حَدَّثَنَا عُمَرُ بْنُ [صُبْحٍ] عَنْ عَبْدِ الرَّحْمٰنِ بْنِ عَمْرٍو، عَنْ مَكْحُولٍ، عَنْ أُبَيِّ بْنِ كَعْبٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَرِبَاطُ يَوْمٍ فِي سَبِيلِ اللهِ، مِنْ وَرَاءِ عَوْرَةِ الْمُسْلِمِينَ، مُحْتَسِباً، مِنْ غَيْرِ شَهْرِ رَمَضَانَ، أَعْظَمُ أَجْراً مِنْ عِبَادَةِ مِائَةِ سَنَةٍ، صِيَامِهَا وَقِيَامِهَا. وَرِبَاطُ يَوْمٍ فِي سَبِيلِ اللهِ، مِنْ وَرَاءِ عَوْرَةِ الْمُسْلِمِينَ، مُحْتَسِباً، مِنْ شَهْرِ رَمَضَانَ، أَفْضَلُ عِنْدَ اللهِ

[1] The first interpretation refers to Munkar and Nakir, and it means that they do not come to him to question him, rather his death guarding the frontier in the cause of Allâh is sufficient, so they will not bother him. The second interpretation refers to *Shaitân* and his like of those who a person encounters during the trials of the grave, that is its punishment, or, it refers to the Angel of punishment. (Explanation by Sindi)

think he said – "than worshipping for a thousand years, fasting and praying. If Allâh returns him to his family safe and sound, no bad deed will be recorded for him for a thousand years, but his good deeds will be recorded, and the reward for guarding the frontier will come to him until the Day of Resurrection." (***Maudu'***)

وَأَعْظَمُ أَجْرًا أُرَاهُ قَالَ مِنْ عِبَادَةِ أَلْفِ سَنَةٍ، صِيَامِهَا وَقِيَامِهَا. فَإِنْ رَدَّهُ اللهُ إِلَى أَهْلِهِ سَالِماً، لَمْ تُكْتَبْ عَلَيْهِ سَيِّئَةٌ أَلْفَ سَنَةٍ. وَتُكْتَبُ لَهُ الْحَسَنَاتُ، وَيُجْرَى لَهُ أَجْرُ الرِّبَاطِ إِلَى يَوْمِ الْقِيَامَةِ».

تخريج: [إسناده ضعيف جدًا موضوع] وضعفه البوصيري لضعف محمد بن يعلى تقدم، ح:١٢٤٢، وشيخه عمر بن صبح، ح:٢٧٠١، وفيه علة أخرى، وقال المنذري: وآثار الوضع ظاهرة عليه ، وقال ابن كثير: أخلق بهذا الحديث أن يكون موضوعًا . . . الخ .

Chapter 8. The Virtue Of Guarding The Frontier And Saying The *Takbir* In The Cause Of Allâh

(المعجم ٨) - بَابُ فَضْلِ الْحَرْسِ وَالتَّكْبِيرِ فِي سَبِيلِ اللهِ (التحفة ٨)

2769. It was narrated from 'Uqbah bin 'Âmir Al-Juhani that the Messenger of Allâh ﷺ said: "May Allâh have mercy on the one who keeps watch over the troops." (***Da'if***)

٢٧٦٩ - حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ: أَنْبَأَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ، عَنْ صَالِحِ بْنِ مُحَمَّدِ ابْنِ زَائِدَةَ، عَنْ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ، عَنْ عُقْبَةَ بْنِ عَامِرٍ الْجُهَنِيِّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «رَحِمَ اللهُ حَارِسَ الْحَرَسِ».

تخريج: [إسناده ضعيف] أخرجه الدارمي: ٢/ ٢٠٣ من طريق عبدالعزيز بن محمد الدراوردي به، وقال: عمر بن عبدالعزيز لم يلق عقبة بن عامر ، وقال البوصيري: هذا إسناد ضعيف صالح ابن محمد ضعفه ابن معين، وأبوزرعة، وأبوحاتم، والبخاري، وأبوداود، والنسائي، وابن عدي وغيرهم ، وأخرجه الحاكم: ٢/ ٨٦ من طريق محمد بن صالح بن قيس الأزرق عن صالح بن محمد ابن زائدة عن عمر بن عبدالعزيز عن أبيه عن عقبة به، وصححه، ووافقه الذهبي، وعلته ظاهرة مع ضعف الأزرق.

2770. It was narrated that Sa'eed bin Khâlid bin Abu Tuwail said: I heard Anas bin Mâlik saying: I heard the Messenger of Allâh ﷺ say: "Standing guard one night in

٢٧٧٠ - حَدَّثَنَا عِيسَى بْنُ يُونُسَ الرَّمْلِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ شُعَيْبِ بْنِ شَابُورٍ، عَنْ سَعِيدِ بْنِ خَالِدِ بْنِ أَبِي طُوَيْلٍ قَالَ: سَمِعْتُ

the cause of Allâh is better than a man fasting and praying, among his family, for a thousand years. The year is three hundred and sixty days and a day is like a thousand years." (*Maudu'*)

أَنَسَ بْنَ مَالِكٍ يَقُولُ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «حَرَسُ لَيْلَةٍ فِي سَبِيلِ اللهِ، أَفْضَلُ مِنْ صِيَامِ رَجُلٍ وَقِيَامِهِ، فِي أَهْلِهِ، أَلْفَ سَنَةٍ: السَّنَةُ ثَلَاثُمِائَةٍ وَسِتُّونَ يَوْماً. وَالْيَوْمُ كَأَلْفِ سَنَةٍ».

تخريج: [إسناده موضوع] أخرجه العقيلي في الضعفاء: ٢/ ١٠٣ من طريق محمد بن شعيب به، وذكر كلامًا، وقال البوصيري: هذا إسناد ضعيف، سعيد بن خالد، قال البخاري: فيه نظر، وقال أبوعبدالله الحاكم: روى عن أنس أحاديث موضوعةً، وقال أبونعيم: روى عن أنس مناكير، وقال أبوحاتم: أحاديثه عن أنس لا تعرف.

Comments:

During *Jihâd*, guarding the frontiers is a very great deed. Many *Ahâdith* prove the virtues of this act as mentioned in the previous chapters.

2771. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said to a man: "I advise you to fear Allâh and to say the *Takbir* (*Allâhu Akbar*) in every high place." (*Hasan*)

٢٧٧١ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ عَنْ أُسَامَةَ بْنِ زَيْدٍ، عَنْ سَعِيدٍ الْمَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ لِرَجُلٍ: «أُوصِيكَ بِتَقْوَى اللهِ، وَالتَّكْبِيرِ عَلَى كُلِّ شَرَفٍ».

تخريج: [إسناده حسن] أخرجه الترمذي، الدعوات، باب منه[وصيته ﷺ المسافر ... الخ]، ح: ٣٤٤٥ من حديث أسامة به، وقال: هذا حديث حسن ، وصححه ابن حبان(موارد)، ح: ٢٣٧٨، ٢٣٧٩، والحاكم على شرط مسلم: ١/ ٤٤٥، ٤٤٦، ٢/ ٩٨، ووافقه الذهبي، وقال البغوي في شرح السنة: ٥/ ١٤٣: هذا حديث حسن ، وهو في المصنف لابن أبي شيبة: ١٠/ ٣٥٩، ١٢/ ٥١٧ .

Comments:

Fear of Allâh should be observed at all times, but it is more needed during *Jihâd*, since it facilitates keeping the intention pure, to follow the leader, to endure the hardship of *Jihâd*, to avoid taking a part of booty illegally and the like.

Chapter 9. Going In Response To A General Call To Arms

(المعجم ٩) - بَابُ الْخُرُوجِ فِي النَّفِيرِ (التحفة ٩)

2772. It was narrated from Hammâd bin Zaid from Thâbit, that the Prophet ﷺ was mentioned before Anas bin Mâlik

٢٧٧٢ - حَدَّثَنَا أَحْمَدُ بْنُ عَبْدَةَ: أَنْبَأَنَا حَمَّادُ ابْنُ عَبْدَةَ: أَنْبَأَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ ثَابِتٍ،

and he said: "He was the best of people, the most generous of people, the most courageous of people. The people of Al-Madinah became alarmed one night, and he was the first of them to investigate the noise and din. He was riding a horse belonging to Abu Talhah, bareback, with no saddle. His sword was hanging from his neck and he was saying: 'O people, do not be afraid,' sending them back to their houses. Then he said of the horse, 'We found it like a sea,' or, 'It is a sea.'"[1] (*Sahih*)

Hammâd said: Thâbit or someone else narrated to me, saying: "Abu Talhah's horse was slow, but it was never left behind after that day."

عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: ذُكِرَ النَّبِيُّ ﷺ فَقَالَ: كَانَ أَحْسَنَ النَّاسِ. وَكَانَ أَجْوَدَ النَّاسِ. وَكَانَ أَشْجَعَ النَّاسِ. وَلَقَدْ فَزِعَ أَهْلُ الْمَدِينَةِ لَيْلَةً. فَانْطَلَقُوا قِبَلَ الصَّوْتِ. فَتَلَقَّاهُمْ رَسُولُ اللهِ ﷺ وَقَدْ سَبَقَهُمْ إِلَى الصَّوْتِ. وَهُوَ عَلَى فَرَسٍ لِأَبِي طَلْحَةَ، عُرِيٍّ. مَا عَلَيْهِ سَرْجٌ. فِي عُنُقِهِ السَّيْفُ. وَهُوَ يَقُولُ: «يَا أَيُّهَا النَّاسُ! لَنْ تُرَاعُوا» يَرُدُّهُمْ. ثُمَّ قَالَ، لِلْفَرَسِ: «وَجَدْنَاهُ بَحْرًا» أَوْ «إِنَّهُ لَبَحْرٌ».

قَالَ حَمَّادٌ: وَحَدَّثَنِي ثَابِتٌ أَوْ غَيْرُهُ قَالَ: كَانَ فَرَساً لِأَبِي طَلْحَةَ يُبَطَّأُ. فَمَا سُبِقَ، بَعْدَ ذٰلِكَ الْيَوْمِ.

تخريج: أخرجه البخاري، الجهاد والسير، باب الشجاعة في الحرب والجبن، ح:٢٨٢٠، ٢٨٦٦، ٢٩٠٨، ومسلم، الفضائل، باب شجاعته ﷺ، ح:٢٣٠٧ من حديث حماد به.

Comments:

a. Riding a horse without a saddle or the like is allowed.
b. One should not fall short of admitting the virtues of others. This practice used to inspire the Companions and the followers. However, improper admiration that may arouse the feelings of pride, arrogance, and flattering, is forbidden.
c. The blessings, on many occasions, received from the Prophet ﷺ is a proof of the truthfulness of his prophethood.

2773. It was narrated from Ibn 'Abbâs that the Prophet ﷺ said: "If you are called to arms then go forth." (*Sahih*)

٢٧٧٣ - حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ الرَّحْمٰنِ بْنِ بَكَّارِ بْنِ عَبْدِ الْمَلِكِ بْنِ الْوَلِيدِ بْنِ بُسْرِ بْنِ أَبِي أَرْطَاةَ: حَدَّثَنَا الْوَلِيدُ: حَدَّثَنِي شَيْبَانُ، عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا اسْتُنْفِرْتُمْ فَانْفِرُوا».

[1] Its power was like that of an ocean.

تخريج: [صحيح] أخرجه الطبراني: ١٠/٤١٣، ح: ١٠٨٤٤، من حديث الوليد بن مسلم، ح: ٢٥٥ به، ولم يصرح بالسماع المسلسل * والأعمش عنعن تقدم، ح: ١٧٨، وللحديث شاهد عند البخاري، ح: ٢٧٨٣ وغيره، ومسلم، ح: ١٣٥٣ وغيرهما من حديث طاوس عن ابن عباس به نحوه.

Comments:

a. If there is opportunity of participating in *Jihâd* against disbelievers, then one should practically take part in it.
b. In an established Islamic government, *Jihâd* requires the permission of the ruler.

2774. It was narrated from Abu Hurairah that the Prophet ﷺ said: "The dust (of *Jihâd*) in the cause of Allâh and the smoke of Hell will never be combined in the interior of a Muslim." (***Sahih***)

٢٧٧٤ - حَدَّثَنَا يَعْقُوبُ بْنُ حُمَيْدِ بْنِ كَاسِبٍ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ مُحَمَّدِ ابْنِ عَبْدِ الرَّحْمٰنِ، مَوْلَى أَبِي طَلْحَةَ، عَنْ عِيسَى بْنِ طَلْحَةَ، عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ ﷺ قَالَ: **«لَا يَجْتَمِعُ غُبَارٌ فِي سَبِيلِ اللهِ، وَدُخَانُ جَهَنَّمَ، فِي جَوْفِ عَبْدٍ مُسْلِمٍ»**.

تخريج: [صحيح] أخرجه الترمذي، فضائل الجهاد، باب ماجاء في فضل الغبار في سبيل الله، ح: ١٦٣٣ من حديث محمد بن عبدالرحمٰن، وقال: حسن صحيح، وصححه ابن حبان، ح: ١٥٩٨، وللحديث طرق كثيرة.

Comments:

a. In journey one faces dust and dirt; abandoning *Jihâd* fearing hardship is not allowed.
b. Whoever travels for *Jihâd* sincerely, he will be protected from the punishment of Hell.

2775. It was narrated from Anas bin Mâlik that the Messenger of Allâh ﷺ said: "Whoever goes out in the cause of Allâh will have the equivalent of the dust that got on him, in musk, on the Day of Resurrection." (***Hasan***)

٢٧٧٥ - حَدَّثَنَا مُحَمَّدُ بْنُ سَعِيدِ بْنِ يَزِيدَ بْنِ إِبْرَاهِيمَ التُّسْتَرِيُّ: حَدَّثَنَا أَبُو عَاصِمٍ، عَنْ شَبِيبٍ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: **«مَنْ رَاحَ رَوْحَةً فِي سَبِيلِ اللهِ، كَانَ لَهُ بِمِثْلِ مَا أَصَابَهُ مِنَ الْغُبَارِ، مِسْكاً يَوْمَ الْقِيَامَةِ»**.

تخريج: [إسناده حسن] وأورده الضياء المقدسي في المختارة، وحسنه البوصيري، والسيوطي في الجامع الصغير * وشبيب حسن الحديث على الراجح، والتستري روى عنه جماعة ووثقه ابن حبان، والضياء وغيرهما، وقال الذهبي في الكاشف: ثقة.

Chapter 10. The Virtue Of Battles At Sea

(المعجم ١٠) - بَابُ فَضْلِ غَزْوِ الْبَحْرِ
(التحفة ١٠)

2776. It was narrated from Anas bin Mâlik that his maternal aunt Umm Harâm bint Milhân said: "The Messenger of Allâh ﷺ slept near me one day, then he woke up smiling. I said: 'O Messenger of Allâh, what has made you smile?' He said: 'People of my nation who were shown to me (in my dream) riding across this sea like kings on thrones.' I said: 'Supplicate to Allâh to make me one of them.'" So he prayed for her. Then he slept again, and did likewise, and she said the same as she said before, and he replied in the same manner. She said: "Pray to Allâh to make me one of them," and he said: "You will be one of the first ones." He said: "Then she went out with her husband, 'Ubâdah bin Sâmit, as a fighter, the first time that the Muslims crossed the sea with Mu'âwiyah bin Abu Sufyân. On their way back, after they had finished fighting, they stopped in Shâm. An animal was brought near for her to ride it, but it threw her off, and she died." (***Sahih***)

٢٧٧٦ - حَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ: أَنْبَأَنَا اللَّيْثُ عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنِ ابْنِ حَبَّانَ، هُوَ مُحَمَّدُ بْنُ يَحْيَى بْنِ حَبَّانَ، عَنْ أَنَسِ بْنِ مَالِكٍ، عَنْ خَالَتِهِ أُمِّ حَرَامٍ بِنْتِ مِلْحَانَ أَنَّهَا قَالَتْ: نَامَ رَسُولُ اللهِ ﷺ يَوْماً قَرِيباً مِنِّي. ثُمَّ اسْتَيْقَظَ يَتَبَسَّمُ. فَقُلْتُ: يَا رَسُولَ اللهِ! مَا أَضْحَكَكَ؟ قَالَ: **«نَاسٌ مِنْ أُمَّتِي عُرِضُوا عَلَيَّ يَرْكَبُونَ ظَهْرَ هٰذَا الْبَحْرِ، كَالْمُلُوكِ عَلَى الأَسِرَّةِ»** قَالَتْ: فَادْعُ اللهَ أَنْ يَجْعَلَنِي مِنْهُمْ. قَالَ: فَدَعَا لَهَا. ثُمَّ نَامَ الثَّانِيَةَ. فَفَعَلَ مِثْلَهَا. ثُمَّ قَالَتْ مِثْلَ قَوْلِهَا. فَأَجَابَهَا مِثْلَ جَوَابِهَا الأَوَّلِ. قَالَتْ: فَادْعُ اللهَ أَنْ يَجْعَلَنِي مِنْهُمْ. قَالَ: **«أَنْتِ مِنَ الأَوَّلِينَ»**.

قَالَ فَخَرَجَتْ مَعَ زَوْجِهَا، عُبَادَةَ بْنِ الصَّامِتِ، غَازِيَةً، أَوَّلَ مَا رَكِبَ الْمُسْلِمُونَ الْبَحْرَ مَعَ مُعَاوِيَةَ بْنِ أَبِي سُفْيَانَ. فَلَمَّا انْصَرَفُوا مِنْ غَزَاتِهِمْ قَافِلِينَ، فَنَزَلُوا الشَّامَ، فَقُرِّبَتْ إِلَيْهَا دَابَّةٌ لِتَرْكَبَ، فَصَرَعَتْهَا فَمَاتَتْ.

تخريج: أخرجه البخاري، الجهاد والسير، باب فضل من يصرع في سبيل الله فمات فهو منهم، ح:٢٧٩٩ من حديث الليث بن سعد به، ومسلم، الإمارة، باب فضل الغزو في البحر، ح:١٩١٢ عن محمد بن رمح به.

Comments:

a. Supplicating or asking someone to supplicate to obtain a virtue is allowed.
b. The Prophet's prophecy becoming true is a proof of his truthfulness.
c. A woman may participate in *Jihâd* with her husband or *Mahram*.
d. Accidental death is also martyrdom.

2777. It was narrated from Abu Dardâ' that the Messenger of Allâh ﷺ said: "A military expedition by sea is like ten expeditions by land. The one who suffers from seasickness is like one who gets drenched in his own blood in the cause of Allâh." (*Da'if*)

٢٧٧٧ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا بَقِيَّةُ عَنْ مُعَاوِيَةَ [بْنِ] يَحْيَى، عَنْ لَيْثِ بْنِ أَبِي سُلَيْمٍ، عَنْ يَحْيَىٰ بْنِ عَبَّادٍ، عَنْ أُمِّ الدَّرْدَاءِ، عَنْ أَبِي الدَّرْدَاءِ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: **«غَزْوَةٌ فِي الْبَحْرِ مِثْلُ عَشْرِ غَزَوَاتٍ فِي الْبَرِّ. وَالَّذِي يَسْدَرُ فِي الْبَحْرِ، كَالْمُتَشَحِّطِ فِي دَمِهِ، فِي سَبِيلِ اللهِ سُبْحَانَهُ»**.

تخريج: [إسناده ضعيف] وقال البوصيري: هذا إسناد ضعيف لضعف معاوية بن يحيى، تقدم، ح:٨٤٢، وشيخه ليث بن أبي سليم، ح:٢٠٨ ، وانظر، ح:٥٥١ لحال بقية.

2778. It was narrated that Sulaim bin 'Âmir said: I heard Abu Umâmah saying: I heard the Messenger of Allâh ﷺ say: "The martyr at sea is like two martyrs on land, and the one who suffers seasickness is like one who gets drenched in his own blood on land. The time spent between one wave and the next is like a lifetime spent in obedience to Allâh. Allâh has appointed the Angel of death to seize souls, except for the martyr at sea, for Allâh Himself seizes their souls. He forgives the martyrs on land for all sins except debt, but (He forgives) the martyr at sea all his sins and his debt." (*Da'if*)

٢٧٧٨ - حَدَّثَنَا عُبَيْدُ اللهِ بْنُ يُوسُفَ الْجُبَيْرِيُّ: حَدَّثَنَا قَيْسُ بْنُ مُحَمَّدٍ الْكِنْدِيُّ: حَدَّثَنَا عُفَيْرُ بْنُ مَعْدَانَ الشَّامِيُّ، عَنْ سُلَيْمِ بْنِ عَامِرٍ قَالَ: سَمِعْتُ أَبَا أُمَامَةَ يَقُولُ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: **«شَهِيدُ الْبَحْرِ مِثْلُ شَهِيدَيِ الْبَرِّ. وَالْمَائِدُ فِي الْبَحْرِ كَالْمُتَشَحِّطِ فِي دَمِهِ فِي الْبَرِّ. وَمَا بَيْنَ [الْمَوْجَتَيْنِ] كَقَاطِعِ الدُّنْيَا فِي طَاعَةِ اللهِ. وَإِنَّ اللهَ عَزَّ وَجَلَّ وَكَّلَ مَلَكَ الْمَوْتِ بِقَبْضِ الْأَرْوَاحِ. إِلَّا شَهِيدَ الْبَحْرِ، فَإِنَّهُ يَتَوَلَّى قَبْضَ أَرْوَاحِهِمْ. وَيَغْفِرُ لِشَهِيدِ الْبَرِّ الذُّنُوبَ كُلَّهَا، إِلَّا الدَّيْنَ. وَلِشَهِيدِ الْبَحْرِ، الذُّنُوبَ وَالدَّيْنَ»**.

تخريج: [إسناده ضعيف] أخرجه الطبراني:٨/ ٢٠١، ح:٧٧١٦ من طريق قيس بن محمد به، وقال البوصيري: هذا إسناد ضعيف، عفير بن معدان المؤذن ضعفه أحمد، وابن معين، ودحيم، وأبوحاتم، والبخاري، والنسائي وغيرهم ، وفيه علة أخرى.

Chapter 11. Mention Of Dailam And The Virtue Of Qazwin[1]

(المعجم ١١) - بَابُ ذِكْرِ الدَّيْلَمِ وَفَضْلِ قَزْوِينَ (التحفة ١١)

2779. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "Even if there was only one day left of this world, Allâh would make it last until a man from my household took possession of (the mountain of) Dailam and Constantinople." (*Da'if*)

٢٧٧٩ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى: حَدَّثَنَا أَبُو دَاوُدَ. ح: وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ الْوَاسِطِيُّ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ. ح: وَحَدَّثَنَا عَلِيُّ بْنُ الْمُنْذِرِ: حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ كُلُّهُمْ عَنْ قَيْسٍ، عَنْ أَبِي حُصَيْنٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَوْ لَمْ يَبْقَ مِنَ الدُّنْيَا إِلَّا يَوْمٌ، لَطَوَّلَهُ اللهُ عَزَّ وَجَلَّ حَتَّى يَمْلِكَ رَجُلٌ مِنْ أَهْلِ بَيْتِي، يَمْلِكُ [جَبَلَ] الدَّيْلَمِ وَالْقُسْطَنْطِينِيَّةِ».

تخريج: [إسناده ضعيف] انظر، ح:١١٥٨ لحال قيس بن الربيع.

Comments:

The *Hadith* indicates that this prophecy will come true in any case. Suppose, if you are certain that the Day of Judgment is tomorrow, and today is the last day of this world, and yet the prophecy did not take place even though it will certainly happen. However, this narration is Weak.

2780. It was narrated from Anas bin Mâlik that the Messenger of Allâh ﷺ said: "The horizons will be opened to you, and you will conquer a city called Qazvin. Whoever is stationed there for forty days or forty nights, will have pillars of gold in Paradise, with green chrysolite and topped by a dome of red rubies. It will have seventy thousand doors, at each door will be a wife from among the wide-eyed houris.'" (*Maudu'*)

٢٧٨٠ - حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَسَدٍ: حَدَّثَنَا دَاوُدُ بْنُ الْمُحَبَّرِ: أَنْبَأَنَا الرَّبِيعُ بْنُ صَبِيحٍ، عَنْ يَزِيدَ بْنِ أَبَانَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «سَتُفْتَحُ عَلَيْكُمُ الآفَاقُ، وَسَتُفْتَحُ عَلَيْكُمْ مَدِينَةٌ يُقَالُ لَهَا قَزْوِينُ. مَنْ رَابَطَ فِيهَا أَرْبَعِينَ يَوْماً أَوْ أَرْبَعِينَ لَيْلَةً، كَانَ لَهُ فِي الْجَنَّةِ عَمُودٌ مِنْ ذَهَبٍ. عَلَيْهِ زَبَرْجَدَةٌ خَضْرَاءُ. عَلَيْهَا قُبَّةٌ مِنْ يَاقُوتَةٍ حَمْرَاءَ. لَهَا سَبْعُونَ أَلْفَ مِصْرَاعٍ مِنْ ذَهَبٍ عَلَى كُلِّ

[1] It is the land that Ibn Mâjah is from.

مِصْرَاعٍ زَوْجَةٌ مِنَ الْحُورِ الْعِينِ».

تخريج: [إسناده موضوع] وهو في الموضوعات لابن الجوزي: ٢/ ٥٥ من طريق ابن ماجة، وقال ابن الجوزي: هذا حديث موضوع، بلا شك فيه * يزيد، ح: ١٠٨٠، والربيع، ح: ٧٠ تقدم حالهما، وداود بن المحبر متروك (تقريب)، كذبه الدارقطني، وأحمد بن حنبل، وابن حبان وغيرهم، وتوثيق ابن معين لا يزيده إلا وهنًا انظر هامش الفوائد المجموعة للشوكاني، ص(٣٠) بقلم الإمام المعلمي رحمه الله.

Chapter 12. A Man Who Goes To Fight When His Parents Are Still Alive

2781. It was narrated that Mu'âwiyah bin Jâhimah As-Sulami said: "I came to the Messenger of Allâh ﷺ and said: 'O Messenger of Allâh, I want to go for *Jihâd* with you, seeking thereby the Face of Allâh and the Hereafter.' He said: 'Woe to you! Is your mother still alive?' I said: 'Yes.' He said: 'Go back and honor her.' Then I approached him from the other side and said: 'O Messenger of Allâh, I want to go for *Jihâd* with you, seeking thereby the Face of Allâh and the Hereafter.' He said: 'Woe to you! Is your mother still alive?' I said: 'Yes.' He said: 'Go back and honor her.' Then I approached him from in front and said: 'O Messenger of Allâh, I want to go for *Jihâd* with you, seeking thereby the Face of Allâh and the Hereafter.' He said: 'Woe to you! Is your mother still alive?' I said: 'Yes.' He said: 'Go back and serve her, for there is Paradise.'" (***Sahih***)

(المعجم ١٢) - بَابُ الرَّجُلِ يَغْزُو وَلَهُ أَبَوَانِ (التحفة ١٢)

٢٧٨١ - حَدَّثَنَا أَبُو يُوسُفَ مُحَمَّدُ بْنُ أَحْمَدَ الرَّقِّيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ الْحَرَّانِيُّ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ مُحَمَّدِ بْنِ طَلْحَةَ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي بَكْرٍ الصِّدِّيقِ، عَنْ مُعَاوِيَةَ بْنِ جَاهِمَةَ السُّلَمِيِّ قَالَ: أَتَيْتُ رَسُولَ اللهِ ﷺ فَقُلْتُ: يَا رَسُولَ اللهِ! إِنِّي كُنْتُ أَرَدْتُ الْجِهَادَ مَعَكَ، أَبْتَغِي بِذٰلِكَ وَجْهَ اللهِ، وَالدَّارَ الْآخِرَةَ. قَالَ: «**وَيْحَكَ أَحَيَّةٌ أُمُّكَ؟**» قُلْتُ: نَعَمْ. قَالَ: «**ارْجِعْ فَبَرَّهَا**» ثُمَّ أَتَيْتُهُ مِنَ الْجَانِبِ الْآخَرِ، فَقُلْتُ: يَا رَسُولَ اللهِ! إِنِّي كُنْتُ أَرَدْتُ الْجِهَادَ مَعَكَ. أَبْتَغِي بِذٰلِكَ وَجْهَ اللهِ، وَالدَّارَ الْآخِرَةَ. قَالَ: «**وَيْحَكَ أَحَيَّةٌ أُمُّكَ؟**» قُلْتُ: نَعَمْ. يَا رَسُولَ اللهِ! قَالَ: «**فَارْجِعْ إِلَيْهَا فَبَرَّهَا**» ثُمَّ أَتَيْتُهُ مِنْ أَمَامِهِ، فَقُلْتُ: يَا رَسُولَ اللهِ! إِنِّي كُنْتُ أَرَدْتُ الْجِهَادَ مَعَكَ. أَبْتَغِي بِذٰلِكَ وَجْهَ اللهِ وَالدَّارَ الْآخِرَةَ. قَالَ: «**وَيْحَكَ أَحَيَّةٌ أُمُّكَ؟**» قُلْتُ: نَعَمْ. يَا رَسُولَ اللهِ! قَالَ: «**وَيْحَكَ الْزَمْ رِجْلَهَا. فَثَمَّ الْجَنَّةُ**».

تخريج: (الف) [صحيح] أخرجه ابن أبي عاصم في الآحاد والمثاني:٣/ ٥٩، ح:١٣٧٢ من طريق ابن إسحاق به، وفيه محمد بن طلحة عن أبيه . . . الخ وتابعه ابن جريج.

حدّثنا هَارُونُ بْنُ عَبْدِ اللهِ الْحَمَّالُ: حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ: حَدَّثَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي مُحَمَّدُ بْنُ طَلْحَةَ بْنِ عَبْدِ اللهِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي بَكْرٍ الصِّدِّيقِ، عَنْ أَبِيهِ طَلْحَةَ، عَنْ مُعَاوِيَةَ بْنِ جَاهِمَةَ السُّلَمِيِّ أَنَّ جَاهِمَةَ أَتَى النَّبِيَّ ﷺ. فَذَكَرَ نَحْوَهُ.

Another chain with similar wording. (***Sahih***)

قَالَ أَبُو عَبْدِ اللهِ بْنُ مَاجَةَ: هٰذَا جَاهِمَةُ ابْنُ عَبَّاسِ بْنِ مِرْدَاسٍ السُّلَمِيُّ، الَّذِي عَاتَبَ النَّبِيَّ ﷺ يَوْمَ حُنَيْنٍ.

Abu 'Abdullâh Ibn Mâjah said: "This person Jâhimah bin 'Abbâs bin Mirdâs As-Sulami is the one who rebuked the Prophet ﷺ on the Day of Hunain.

تخريج: (ب) [إسناده صحيح] أخرجه النسائي:٦/ ١١، الجهاد، . الرخصة في التخلف لمن له والدة، ح:٣١٠٦ من حديث حجاج عن ابن جريج به، ومن طريقه، صححه الحاكم:٢/ ١٠٤، ٤/ ١٥١، والذهبي، وقواه المنذري.

Comments:

a. In normal cases, *Jihâd* is a collective compulsory duty. So, some people may remain behind.
b. If there is no other son who can take care of the parents, then serving them is more important than going for *Jihâd*.
c. Just as one gets the reward of Paradise for *Jihâd*, similarly one gets the reward of Paradise for serving them.
d. Being in the service of one's mother is more important than the service of his father; even though staying away from displeasing his father is also compulsory.

٢٧٨٢ - حَدَّثَنَا أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا الْمُحَارِبِيُّ عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو قَالَ: أَتَىٰ رَجُلٌ رَسُولَ اللهِ ﷺ فَقَالَ: يَا رَسُولَ اللهِ! إِنِّي جِئْتُ أُرِيدُ الْجِهَادَ مَعَكَ، أَبْتَغِي وَجْهَ اللهِ وَالدَّارَ الآخِرَةَ. وَلَقَدْ أَتَيْتُ، وَإِنَّ وَالِدَيَّ

2782. It was narrated that 'Abdullâh bin 'Amr said: "A man came to the Messenger of Allâh ﷺ and said: 'O Messenger of Allâh, I have come seeking to go out in *Jihâd* with you, seeking thereby the Face of Allâh and the Hereafter. I have come even though my parents are weeping.' He said: 'Go back to them and

make them smile as you have made them weep.'" (***Hasan***)

يَبْكِيَانِ. قَالَ: «فَارْجِعْ إِلَيْهِمَا، فَأَضْحِكْهُمَا كَمَا أَبْكَيْتَهُمَا».

تخريج: [إسناده حسن] أخرجه أبوداود، الجهاد، باب في الرجل يغزو وأبواه كارهان، ح:٢٥٢٨ من طريق عطاء به، وصححه ابن حبان، والحاكم، والذهبي، رواه شعبة، والثوري، وحماد بن زيد وغيرهم عن عطاء به، وله طرق أخرى.

Comments:

a. To avoid all means of saddening and displeasing one's parent is mandatory.
b. The expiation of disturbing parents is doing the deeds that please them.

Chapter 13. The Intention In Fighting

(المعجم ١٣) - **بَابُ النِّيَّةِ فِي الْقِتَالِ** (التحفة ١٣)

2783. It was narrated that Abu Musa said: "The Prophet ﷺ was asked about a man who fights to prove his courage, or out of pride and honor for his close relatives, or to show off. The Messenger of Allâh ﷺ said: 'Whoever fights so that the Word of Allâh may be supreme is the one who (is fighting) in the cause of Allâh.'" (***Sahih***)

٢٧٨٣ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ شَقِيقٍ، عَنْ أَبِي مُوسَى قَالَ: سُئِلَ النَّبِيُّ ﷺ عَنِ الرَّجُلِ يُقَاتِلُ شَجَاعَةً، وَيُقَاتِلُ حَمِيَّةً، وَيُقَاتِلُ رِيَاءً. فَقَالَ رَسُولُ اللهِ ﷺ: **«مَنْ قَاتَلَ لِتَكُونَ كَلِمَةُ اللهِ هِيَ الْعُلْيَا، فَهُوَ فِي سَبِيلِ اللهِ»**.

تخريج: أخرجه البخاري، التوحيد، باب قوله تعالى: ولقد سبقت كلمتنا لعبادنا المرسلين، ح:٧٤٥٨ من حديث الأعمش به، ومسلم، الإمارة، باب من قاتل لتكون كلمة الله هي العليا فهو في سبيل الله، ح:١٩٠٤ عن محمد بن عبدالله بن نمير به، وللحديث طرق أخرى عندهما.

Comments:

a. A good deed without sincerity is of no use, no matter the size.
b. While performing *Jihâd*, the intention of a believer must be only seeking Allâh's pleasure and serving His religion. Nevertheless, if one gets booty or noble status among the Muslims, then it is an extra reward from Allâh, but one loses his reward if he intends them primarily.

2784. It was narrated that Abu 'Uqbah, who was the freed slave of some Persian people, said: "I was present with the Prophet ﷺ on the Day of Uhud. I struck a man from among the idolators

٢٧٨٤ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا حُسَيْنُ بْنُ مُحَمَّدٍ: حَدَّثَنَا جَرِيرُ بْنُ حَازِمٍ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ دَاوُدَ بْنِ الْحُصَيْنِ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي عُقْبَةَ، عَنْ أَبِي

and said: 'Take that! And I am a Persian slave!' News of that reached the Prophet ﷺ and he said: 'Why did you not say: "Take that! And I am an *Ansâri* slave!?"' (***Da'if***)

عُقْبَةَ، وَكَانَ مَوْلًى لِأَهْلِ فَارِسَ قَالَ: شَهِدْتُ مَعَ النَّبِيِّ ﷺ يَوْمَ أُحُدٍ. فَضَرَبْتُ رَجُلًا مِنَ الْمُشْرِكِينَ، فَقُلْتُ: خُذْهَا مِنِّي، وَأَنَا الْغُلَامُ الْفَارِسِيُّ. فَبَلَغَتِ النَّبِيَّ ﷺ فَقَالَ: «**أَلَا قُلْتَ: خُذْهَا مِنِّي وَأَنَا الْغُلَامُ الْأَنْصَارِيُّ**».

تخريج: [إسناده ضعيف] أخرجه أبوداود، الأدب، باب في العصبية، ح:٥١٢٣ من طريق حسين به * جرير صرح بالسماع عند الدولابي في الكنى:١/٤٥، ابن إسحاق عنعن تقدم، ح:١٢٠٩، وعبدالرحمٰن بن أبي عقبة مستور، لم يوثقه غير ابن حبان، فيما أعلم.

2785. 'Abdullâh bin 'Amr said: "I heard the Prophet ﷺ say: 'There is no band of warriors that fights in the cause of Allâh and acquires war spoils, but they have been given two thirds of their reward, but if they do not get any spoils of war, then they will have their reward in full (in the Hereafter).'" (***Sahih***)

٢٧٨٥ - حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ يَزِيدَ: حَدَّثَنَا حَيْوَةُ: أَخْبَرَنِي أَبُو هَانِئٍ أَنَّهُ سَمِعَ أَبَا عَبْدِ الرَّحْمٰنِ الْحُبُلِيَّ يَقُولُ: إِنَّهُ سَمِعَ عَبْدَ اللهِ بْنَ عَمْرٍو يَقُولُ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «**مَا مِنْ غَازِيَةٍ تَغْزُو فِي سَبِيلِ اللهِ، فَيُصِيبُوا غَنِيمَةً، إِلَّا تَعَجَّلُوا ثُلُثَيْ أَجْرِهِمْ. فَإِنْ لَمْ يُصِيبُوا غَنِيمَةً، تَمَّ لَهُمْ أَجْرُهُمْ**».

تخريج: أخرجه مسلم، الإمارة، باب بيان قدر ثواب من غزا فغنم ومن لم يغنم، ح:١٩٠٦ من حديث عبدالله بن يزيد به.

Comments:

a. The more one bears hardship in *Jihâd*, the more reward he gets.
b. Not gaining booty should not be a source of anxiety since its end is better.
c. The booty should be spent in the way of Allâh instead of satisfying one's own needs, in order to secure the full reward.

Chapter 14. Keeping Horses In The Cause Of Allâh

(المعجم ١٤) - **بَابُ ارْتِبَاطِ الْخَيْلِ فِي سَبِيلِ اللهِ** (التحفة ١٤)

2786. It was narrated from 'Urwah Al-Bâriqi that the Messenger of Allâh ﷺ said: "Goodness is tied to the forelocks of horses until the Day of

٢٧٨٦ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ شَبِيبِ بْنِ غَرْقَدَةَ، عَنْ عُرْوَةَ الْبَارِقِيِّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ:

Resurrection." (*Sahih*)

«الْخَيْرُ مَعْقُودٌ بِنَوَاصِي الْخَيْلِ إِلَى يَوْمِ الْقِيَامَةِ».

تخريج: [**إسناده صحيح**] تقدم، ح:٢٣٠٥ من حديث عامر الشعبي عن عروة البارقي به.

2787. It was narrated from 'Abdullâh bin 'Umar that the Messenger of Allâh ﷺ said: "There is goodness in the forelocks of horses until the Day of Resurrection." (*Sahih*)

٢٧٨٧ - **حَدَّثَنَا** مُحَمَّدُ بْنُ رُمْحٍ: أَنْبَأَنَا اللَّيْثُ ابْنُ سَعْدٍ عَنْ نَافِعٍ، عَنْ عَبْدِ اللهِ بْنِ عُمَرَ عَنْ رَسُولِ اللهِ ﷺ أَنَّهُ قَالَ: **«الْخَيْلُ فِي نَوَاصِيهَا الْخَيْرُ إِلَى يَوْمِ الْقِيَامَةِ»**.

تخريج: أخرجه مسلم، الإمارة، باب فضيلة الخيل وأن الخير معقود بنواصيها، ح:١٨٧١ عن محمد بن رمح به.

Comments:

Goodness and blessing that lies in the horses means 'the reward and booty' as stated in another *Hadith*.

2788. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "There is goodness in the forelocks of horses" — or he said: "There is goodness tied in the forelocks of horses." Suhail (one of the narrators) said: "I am not certain of" — "until the Day of Resurrection. And horses are of three types: those that bring reward to a man, those that are a means of protection for a man, and those that are a burden (of sin) for a man. As for those that bring reward, a man keeps them in the cause of Allâh and keeps them constantly ready (for *Jihâd*), so they do not take any fodder into their stomachs but a reward will be written for him, and if he puts them out to pasture, they do not eat anything but reward will be written for him. If he gives them to drink from a flowing river, for every drop that enters

٢٧٨٨ - **حَدَّثَنَا** مُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ بْنِ أَبِي الشَّوَارِبِ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ الْمُخْتَارِ: حَدَّثَنَا سُهَيْلٌ عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: **«الْخَيْلُ فِي نَوَاصِيهَا الْخَيْرُ - أَوْ قَالَ: الْخَيْلُ مَعْقُودٌ فِي نَوَاصِيهَا الْخَيْرُ** - قَالَ سُهَيْلٌ: أَنَا أَشُكُّ - إِلَى يَوْمِ الْقِيَامَةِ - الْخَيْلُ ثَلَاثَةٌ: فَهِيَ لِرَجُلٍ أَجْرٌ، وَلِرَجُلٍ سِتْرٌ، وَعَلَى رَجُلٍ وِزْرٌ.

فَأَمَّا الَّذِي هِيَ لَهُ أَجْرٌ، فَالرَّجُلُ يَتَّخِذُهَا فِي سَبِيلِ اللهِ، وَيُعِدُّهَا لَهُ. فَلَا تُغَيِّبُ شَيْئاً فِي بُطُونِهَا إِلَّا كُتِبَ لَهُ أَجْرٌ. وَلَوْ رَعَاهَا فِي مَرْجٍ، مَا أَكَلَتْ شَيْئاً إِلَّا كُتِبَ لَهُ بِهَا أَجْرٌ. وَلَوْ سَقَاهَا مِنْ نَهْرٍ جَارٍ [كَانَ] لَهُ بِكُلِّ قَطْرَةٍ تُغَيِّبُهَا فِي بُطُونِهَا أَجْرٌ. حَتَّى ذَكَرَ الأَجْرَ فِي أَبْوَالِهَا وَأَرْوَاثِهَا وَلَوِ اسْتَنَّتْ شَرَفاً أَوْ شَرَفَيْنِ، كُتِبَ لَهُ بِكُلِّ خُطْوَةٍ تَخْطُوهَا أَجْرٌ.

their stomachs there will be reward," (continuing) until he mentioned reward in conjunction with their urine and droppings, and even when they run here and there by themselves, for each step they take reward will be written for him — 'As for those that are a means of protection, a man keeps them because they are a source of dignity and adornment, but he does not forget the rights of their backs and stomachs (i.e., their right not to be overworked and their right to be fed) whether at times of their difficulty or ease. As *for those that bring a burden (of* sin), the one who keeps them for purposes of wrongdoing or for pomp and show before people, is the one for whom they bring a burden of sin." (***Sahih***)

وَأَمَّا الَّذِي هِيَ لَهُ سِتْرٌ، فَالرَّجُلُ يَتَّخِذُهَا تَكَرُّماً وَتَجَمُّلاً وَلَا يَنْسَى حَقَّ ظُهُورِهَا وَبُطُونِهَا، فِي عُسْرِهَا وَيُسْرِهَا.

وَأَمَّا الَّذِي هِيَ عَلَيْهِ وِزْرٌ، فَالَّذِي يَتَّخِذُهَا أَشَرًا وَبَطَرًا وَبَذَخاً وَرِيَاءً لِلنَّاسِ، فَذٰلِكَ الَّذِي هِيَ عَلَيْهِ وِزْرٌ».

تخريج: أخرجه مسلم، الزكاة، باب إثم مانع الزكاة، ح:٩٨٧/٢٦ عن ابن أبي الشوارب به.

Comments:

a. Looking after the things used in *Jihâd* is a source of reward.

b. Having a car to satisfy one's own needs is allowed, but picking up a poor person and taking him to his destination without charge is also a due right of having a car.

2789. It was narrated from Abu Qatâdah Al-Ansâri that the Messenger of Allâh ﷺ said: "The best of horses are those that are deep black, with a blaze on the forehead, white marks on the legs and white nose and upper lip, and with no whiteness on the right foreleg. If not deep-black, then reddish-brown, with these markings." (***Hasan***)

٢٧٨٩ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ: حَدَّثَنَا أَبِي: قَالَ: سَمِعْتُ يَحْيَى بْنَ أَيُّوبَ يُحَدِّثُ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ عُلَيِّ بْنِ رَبَاحٍ، عَنْ أَبِي قَتَادَةَ الأَنْصَارِيِّ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «خَيْرُ الْخَيْلِ الأَدْهَمُ، الأَقْرَحُ، الْمُحَجَّلُ، الأَرْثَمُ، طَلْقُ الْيَدِ الْيُمْنَىٰ. فَإِنْ لَمْ يَكُنْ أَدْهَمَ، فَكُمَيْتٌ. عَلَى هٰذِهِ الشِّيَةِ».

تخريج: [إسناده حسن] أخرجه الترمذي، الجهاد، باب ماجاء ما يستحب من الخيل، ح:١٦٩٧ عن محمد بن بشار به، وقال الترمذي: حسن غريب صحيح ، وصححه ابن حبان، ح:١٦٣٣، والحاكم:٢/ ٩٢، والذهبي، وله طرق أخرى.

Comments:

A *Mujâhid* should gain the knowledge about the animals that are used in *Jihâd*; for instance which one is beneficial and which one is not so. Likewise, the knowledge about the different types of cars and weapons, their advantages and disadvantages should be obtained to get the quality material that facilitates the matters of *Jihâd* and is useful for that purpose, and to avoid those that are worthless.

2790. It was narrated that Abu Hurairah said: "The Prophet ﷺ used to dislike horses that had three legs with white markings on them, and one leg the same color as the rest of the body." (***Sahih***)

٢٧٩٠ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ عَنْ سَلْمِ بْنِ عَبْدِ الرَّحْمٰنِ النَّخَعِيِّ، عَنْ أَبِي زُرْعَةَ بْنِ عَمْرِو بْنِ جَرِيرٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: كَانَ النَّبِيُّ ﷺ يَكْرَهُ الشِّكَالَ مِنَ الْخَيْلِ.

تخريج: أخرجه مسلم، الإمارة، باب ما يكره من صفات الخيل، ح:١٨٧٥ عن ابن أبي شيبة وغيره به.

Comments:

The previous *Hadith* proves that if the right foreleg is not white but the other three legs are white then it is better. The meaning of this *Hadith* is the horse whose one leg is not white while the other three legs are white. (Allâh knows best.)

2791. It was narrated that Tamim Ad-Dâri said: "I heard the Messenger of Allâh ﷺ say: 'Whoever ties a horse in the cause of Allâh, then feeds it with his own hand, he will have one merit for every grain.'" (***Hasan***)

٢٧٩١ - حَدَّثَنَا أَبُو عُمَيْرٍ عِيسَى بْنُ مُحَمَّدٍ الرَّمْلِيُّ: حَدَّثَنَا أَحْمَدُ بْنُ يَزِيدَ بْنِ رَوْحٍ الدَّارِيُّ، عَنْ مُحَمَّدِ بْنِ عُقْبَةَ الْقَاضِي، عَنْ أَبِيهِ، عَنْ جَدِّهِ، عَنْ تَمِيمٍ الدَّارِيِّ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: **«مَنِ ارْتَبَطَ فَرَساً فِي سَبِيلِ اللهِ، ثُمَّ عَالَجَ عَلَفَهُ بِيَدِهِ، كَانَ لَهُ بِكُلِّ حَبَّةٍ حَسَنَةٌ».**

تخريج: [حسن] أخرجه الدولابي في الكنى:١/ ٣٠ عن عيسى بن محمد به، وقال البوصيري: هذا إسناد ضعيف، محمد وأبوه عقبة وجده مجهولون والجد لم يسم * وأحمد بن يزيد مستور (تقريب)، وله شواهد عند أحمد:٦/ ٤٥٨، والبخاري، ح:٢٨٥٣ وغيرهما.

Comments:

Tying a horse means raising it and preparing it for *Jihâd*.

Chapter 15. Fighting In The Cause Of Allâh

(المعجم ١٥) - بَابُ الْقِتَالِ فِي سَبِيلِ اللهِ سُبْحَانَهُ [وَتَعَالَى] (التحفة ١٥)

2792. Mu'âdh bin Jabal narrated that he heard the Prophet ﷺ say: "Any Muslim who fights in the cause of Allâh for the time between two milkings of a she-camel, he will be guaranteed Paradise." (***Sahih***)

٢٧٩٢ - حَدَّثَنَا بِشْرُ بْنُ آدَمَ: حَدَّثَنَا الضَّحَّاكُ ابْنُ مَخْلَدٍ: حَدَّثَنَا ابْنُ جُرَيْجٍ: حَدَّثَنَا سُلَيْمَانُ ابْنُ مُوسَى: حَدَّثَنَا مَالِكُ بْنُ يُخَامِرَ: حَدَّثَنَا مُعَاذُ بْنُ جَبَلٍ أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقُولُ: «مَنْ قَاتَلَ فِي سَبِيلِ اللهِ عَزَّ وَجَلَّ، مِنْ رَجُلٍ مُسْلِمٍ، فُوَاقَ نَاقَةٍ، وَجَبَتْ لَهُ الْجَنَّةُ».

تخريج: [إسناده صحيح] أخرجه الترمذي، فضائل الجهاد، باب ماجاء فيمن سأل الشهادة، ح:١٦٥٤، ١٦٥٧ من حديث ابن جريج به، وقال: حسن صحيح ، أخرجه أبوداود، ح:٢٥٤١ من طريق آخر عن مالك بن يخامر به.

Comments:

The *Hadith* establishes the fact that performing *Jihâd* for the sake of Allâh enables one to get into Paradise, even if his participation was for a short time.

2793. It was narrated that Anas bin Mâlik said: "I was present in a war, and 'Abdullâh bin Rawâhah said:

'O soul of mine! I see that you do not want to go to Paradise.

I swear by Allâh that you surely will enter it, willingly or unwillingly.'" (***Hasan***)

٢٧٩٣ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَفَّانُ: حَدَّثَنَا دَيْلَمُ بْنُ غَزْوَانَ: حَدَّثَنَا ثَابِتٌ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: حَضَرْتُ حَرْباً. فَقَالَ عَبْدُ اللهِ بْنُ رَوَاحَةَ:

يَا نَفْسِ أَلَا أَرَاكِ
تَكْرَهِينَ الْجَنَّهْ
أَحْلِفُ بِاللهِ لَتَنْزِلِنَّهْ
طَائِعَةً أَوْ لَتُكْرَهِنَّهْ.

تخريج: [إسناده حسن] أخرجه ابن سعد في الطبقات:٣/ ٥٢٩ عن عفان بن مسلم به، وهو في المصنف لابن أبي شيبة:٨/ ٥٢٦، وحسنه البوصيري.

Comments:

a. The soul's disliking Paradise means the fear of death that is natural, but the death in *Jihâd* is a way of entering Paradise. Therefore, one who fears death in the battlefield is as if he is delaying his entry in Paradise. Ibn Rawâhah,

may Allâh be pleased with him, addressed his soul and said not to fear from death, since Paradise will be obtained through this death.

b. Writing poetry that does not consist of matters that contradict the *Shari'ah,* listening to it, memorizing it and reciting to others is allowed.

2794. It was narrated that 'Amr bin 'Abasah said: "I came to the Prophet ﷺ and said: 'O Messenger of Allâh, which *Jihâd* is best?' He said: '(That of a man) whose blood is shed and his horse is wounded.'" (***Sahih***)

٢٧٩٤ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَعْلَى بْنُ عُبَيْدٍ: حَدَّثَنَا حَجَّاجُ بْنُ دِينَارٍ عَنْ مُحَمَّدِ بْنِ ذَكْوَانَ، عَنْ شَهْرِ بْنِ حَوْشَبٍ، عَنْ عَمْرِو بْنِ عَبَسَةَ قَالَ: أَتَيْتُ النَّبِيَّ ﷺ فَقُلْتُ: يَا رَسُولَ اللهِ! أَيُّ الْجِهَادِ أَفْضَلُ؟ قَالَ: «مَنْ أُهْرِيقَ دَمُهُ، وَعُقِرَ جَوَادُهُ».

تخريج: [صحيح] وضعفه البوصيري من أجل محمد بن ذكوان الجهضمي لأنه ضعيف كما في التقريب وغيره، وله شواهد كثيرة منها ما أخرجه أبوداود، ح:١٤٤٩ وغيره، وإسناده حسن، وقواه الحافظ المنذري، والعسقلاني.

Comments:

Sacrificing both life and wealth is better than the sacrifice of the soul only.

2795. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "There is no one who is wounded in the cause of Allâh – and Allâh knows best who is wounded in His cause – but he will come on the Day of Resurrection with his wounds looking as they did on the day he was wounded; their color will be the color of blood but their smell will be the fragrance of musk." (***Sahih***)

٢٧٩٥ - حَدَّثَنَا بِشْرُ بْنُ آدَمَ وَ أَحْمَدُ بْنُ ثَابِتٍ الْجَحْدَرِيُّ، قَالَا: حَدَّثَنَا صَفْوَانُ بْنُ عِيسَى: حَدَّثَنَا مُحَمَّدُ بْنُ عَجْلَانَ عَنِ الْقَعْقَاعِ ابْنِ حَكِيمٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ [قَالَ:] قَالَ رَسُولُ اللهِ ﷺ: «مَا مِنْ مَجْرُوحٍ يُجْرَحُ فِي سَبِيلِ اللهِ، وَاللهُ أَعْلَمُ بِمَنْ يُجْرَحُ فِي سَبِيلِهِ، إِلَّا جَاءَ يَوْمَ الْقِيَامَةِ، وَجُرْحُهُ كَهَيْئَتِهِ يَوْمَ جُرِحَ. اللَّوْنُ لَوْنُ دَمٍ، وَالرِّيحُ رِيحُ مِسْكٍ».

تخريج: [صحيح] أخرجه أحمد: ٢/ ٥٢٠ عن صفوان به، وصححه البوصيري * ابن عجلان عنعن تقدم، ح:١٩٦٧، وأخرجه مسلم، ح:١٨٧٦ وغيره من حديث أبي صالح به، وله طرق كثيرة عند البخاري، ومسلم وغيرهما.

Comments:

a. Getting injuries in *Jihâd* is also a virtuous act.

b. As a martyr is honored on the Day of Judgment, similarly a person who is wounded in *Jihâd* is also honored.

2796. Ismâ'il bin Abu Khâlid said: "I heard 'Abdullâh bin Abu Awfa say: 'The Messenger of Allâh ﷺ supplicated to Allâh against the Confederates (*Al-Ahzâb*) and said: 'O Allâh, Who has sent down the Book and is Swift in bringing to account, destroy the Confederates. O Allâh, destroy them and shake them.'" (***Sahih***)

٢٧٩٦ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ: حَدَّثَنَا يَعْلَى بْنُ عُبَيْدٍ: حَدَّثَنِي إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ: سَمِعْتُ عَبْدَ اللهِ بْنَ أَبِي أَوْفَى يَقُولُ: دَعَا رَسُولُ اللهِ ﷺ عَلَى الأَحْزَابِ فَقَالَ: «اللَّهُمَّ مُنْزِلَ الْكِتَابِ، سَرِيعَ الْحِسَابِ، اهْزِمِ الأَحْزَابَ. اللَّهُمَّ اهْزِمْهُمْ وَزَلْزِلْهُمْ».

تخريج: أخرجه البخاري، الجهاد والسير، باب الدعاء على المشركين بالهزيمة والزلزلة، ح:٢٩٣٣، ٦٣٩٢، ٧٤٨٩، ومسلم، الجهاد، باب استحباب الدعاء بالنصر عند لقاء العدو، ح:١٧٤٢/ ٢١، ٢٢ من حديث ابن أبي خالد به.

Comments:

a. The Confederates were the groups of troops that attacked Al-Madinah jointly the battle of Ahzâb (the Confederates) but they were not able to enter in Al-Madinah due to the trench.
b. Imploring Allâh at the time of every hardship is the way of the Prophet ﷺ, and it is also from the prerequisites of *Tauhid*.
c. Mentioning the Divine attributes of Allâh that suits the occasions and the incidents is *Sunnah*.

2797. Sahl bin Abu Umâmah bin Sahl bin Hunaif narrated from his father, from his grandfather that the Prophet ﷺ said: "Whoever asks Allâh for martyrdom, sincerely from his heart, Allâh will cause him to reach the status of the martyrs even if he dies in his bed." (***Sahih***)

٢٧٩٧ - حَدَّثَنَا حَرْمَلَةُ بْنُ يَحْيَى وَ أَحْمَدُ ابْنُ عِيسَى الْمِصْرِيَّانِ، قَالَا: حَدَّثَنَا عَبْدُ اللهِ ابْنُ وَهْبٍ: حَدَّثَنِي أَبُو شُرَيْحٍ عَبْدُ الرَّحْمٰنِ بْنُ شُرَيْحٍ أَنَّ سَهْلَ بْنَ أَبِي أُمَامَةَ بْنِ سَهْلِ بْنِ حُنَيْفٍ حَدَّثَهُ عَنْ أَبِيهِ، عَنْ جَدِّهِ أَنَّ النَّبِيَّ ﷺ قَالَ: «مَنْ سَأَلَ اللهَ الشَّهَادَةَ بِصِدْقٍ مِنْ قَلْبِهِ، بَلَّغَهُ اللهُ مَنَازِلَ الشُّهَدَاءِ، وَإِنْ مَاتَ عَلَى فِرَاشِهِ».

تخريج: أخرجه مسلم، الإمارة، باب استحباب طلب الشهادة في سبيل الله تعالى، ح:١٩٠٩ عن حرملة به.

Comments:

a. The blessing of sincerity is very significant.
b. Observing the wish of martyrdom is a very great deed.

Chapter 16. The Virtue Of Martyrdom In The Cause Of Allâh

(المعجم ١٦) - بَابُ فَضْلِ الشَّهَادَةِ فِي سَبِيلِ اللهِ (التحفة ١٦)

2798. It was narrated from Abu Hurairah: "Mention of the martyrs was made in the presence of the Prophet ﷺ and he said: 'The earth does not dry of the blood of the martyr until his two wives rush to him like two wet nurses who lost their young ones in a stretch of barren land, and in the hand of each one of them will be a *Hullah*[1] that is better than this world and everything in it.'" ***(Da'if)***

٢٧٩٨ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنِ ابْنِ عَوْنٍ، عَنْ هِلَالِ بْنِ أَبِي زَيْنَبَ، عَنْ شَهْرِ بْنِ حَوْشَبٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: ذُكِرَ الشُّهَدَاءُ عِنْدَ النَّبِيِّ ﷺ فَقَالَ: **«لاَ تَجِفُّ الأَرْضُ مِنْ دَمِ الشَّهِيدِ حَتَّى تَبْتَدِرَهُ زَوْجَتَاهُ. كَأَنَّهُمَا ظِئْرَانَ أَضَلَّتَا فَصِيلَهُمَا فِي بَرَاحٍ مِنَ الأَرْضِ. وَفِي يَدِ كُلِّ وَاحِدَةٍ [مِنْهُمَا] حُلَّةٌ، خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا»**.

تخريج: [إسناده ضعيف] أخرجه أحمد:٢/٢٩٧ عن ابن أبي عدي به، وتابعه إسماعيل عنده:٢/٤٢٧، والحديث في مصنف ابن أبي شيبة:٥/٢٩٠ * هلال بن أبي زينب مجهول (تقريب)، وضعفه البوصيري.

2799. It was narrated from Miqdâm bin Ma'dikarib that the Messenger of Allâh ﷺ said: "The martyr has six things (in store) with Allâh: He is forgiven from the first drop of his blood that is shed; he is shown his place in Paradise; he is spared the torment of the grave; he is kept safe from the Great Fright; he is adorned with a garment of faith; he is married to (wives) from among the wide-eyed houris ; and he is permitted to intercede for seventy of his relatives." ***(Hasan)***

٢٧٩٩ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَيَّاشٍ: حَدَّثَنِي بَحِيرُ بْنُ سَعْدٍ، عَنْ خَالِدِ بْنِ مَعْدَانَ، عَنِ الْمِقْدَامِ بْنِ مَعْدِيكَرِبَ عَنْ رَسُولِ اللهِ ﷺ قَالَ: **«لِلشَّهِيدِ عِنْدَ اللهِ سِتُّ خِصَالٍ: يُغْفَرُ لَهُ فِي أَوَّلِ دُفْعَةٍ مِنْ دَمِهِ، وَيُرَى مَقْعَدَهُ مِنَ الْجَنَّةِ، وَيُجَارُ مِنْ عَذَابِ الْقَبْرِ، وَيَأْمَنُ مِنَ الْفَزَعِ الأَكْبَرِ، وَيُحَلَّى حُلَّةَ الإِيمَانِ، وَيُزَوَّجُ مِنَ الْحُورِ الْعِينِ، وَيُشَفَّعُ فِي سَبْعِينَ إِنْسَاناً مِنْ أَقَارِبِهِ»**.

تخريج: [إسناده حسن] أخرجه الترمذي، الجهاد، باب في ثواب الشهيد، ح:١٦٦٣ من حديث بحير به، وقال: حسن صحيح غريب .

[1] Usually a two-piece garment where each is made from the same cloth.

2800. It was narrated from Jâbir bin 'Abdullâh: "When 'Abdullâh bin 'Amr bin Harâm was killed, on the Day of Uhud, the Messenger of Allâh ﷺ said: 'O Jâbir, shall I not tell you what Allâh said to your father?' I said: 'Yes.' He said: 'Allâh does not speak to anyone except from behind a screen, but He spoke to your father face to face and said: "O My slave, ask Me and I shall give you." He said: "O my Lord, bring me back to life so that I may be killed for Your sake a second time." He said: "I have already decreed that they will not return (to the world after death)." He said: "O Lord, convey (the good news about my state) to those whom I have left behind." So Allâh revealed this Verse: 'Think not of those as dead who are killed in the way of Allâh.'"[1] *(Hasan)*

٢٨٠٠ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْمُنْذِرِ الْحِزَامِيُّ: حَدَّثَنَا مُوسى بْنُ إِبْرَاهِيمَ الْحِزَامِيُّ الأَنْصَارِيُّ: سَمِعْتُ طَلْحَةَ بْنَ خِرَاشٍ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللهِ يَقُولُ: لَمَّا قُتِلَ عَبْدُ اللهِ بْنُ عَمْرِو بْنِ حَرَامٍ، يَوْمَ أُحُدٍ، قَالَ رَسُولُ اللهِ ﷺ: «يَا جَابِرُ! أَلَا أُخْبِرُكَ مَا قَالَ اللهُ عَزَّ وَجَلَّ لأَبِيكَ؟» قُلْتُ: بَلَى. قَالَ: «مَا كَلَّمَ اللهُ أَحَدًا إِلَّا مِنْ وَرَاءِ حِجَابٍ. وَكَلَّمَ أَبَاكَ كِفَاحاً. فَقَالَ: يَا عَبْدِي! تَمَنَّ عَلَيَّ أُعْطِكَ. قَالَ: يَا رَبِّ! تُحْيِينِي فَأُقْتَلُ فِيكَ ثَانِيَةً. قَالَ: إِنَّهُ سَبَقَ مِنِّي أَنَّهُمْ إِلَيْهَا لَا يُرْجَعُونَ، قَالَ: يَا رَبِّ! فَأَبْلِغْ مَنْ وَرَائِي». فَأَنْزَلَ اللهُ عَزَّ وَجَلَّ هٰذِهِ الآيَةَ: ﴿وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا﴾ [آل عمران: ١٦٩] الآيَةَ كُلَّهَا.

تخريج: [حسن] أخرجه ابن أبي عاصم في الجهاد، ح:١٩٦ عن إبراهيم بن المنذر به، وحسنه الترمذي، ح:٣٠١٠، والمنذري، وصححه ابن حبان(الإحسان)، ح:٩/ ٨٣، ح:٦٩٨٣، والحاكم:٣/ ٢٠٣، ٢٠٤، وانظر، ح:١٩٠ .

Comments:

a. Seeing Allâh in Paradise is real. The dwellers of Paradise, according to their grades, will be blessed by this bounty.

b. This incident gives the good news that Abdullâh bin 'Amr bin Harâm is among the dwellers of Paradise, and he secures the high grades of it.

2801. It was narrated from 'Abdullâh concerning the Verse: "Think not of those as dead who are killed in the way of Allâh. Nay, they are alive, with their

٢٨٠١ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الأَعْمَشُ عَنْ عَبْدِ اللهِ بْنِ مُرَّةَ، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللهِ، فِي قَوْلِهِ:

[1] *Âl 'Imrân* 3:169.

Lord, and they have provision,"[1] that he said: "We asked about that, and (the Prophet ﷺ) said: 'Their souls are like green birds that fly wherever they wish in Paradise, then they come back to lamps suspended from the Throne. While they were like that, your Lord looked at them and said, "Ask me for whatever you want." They said: "O Lord, what should we ask You for when we can fly wherever we wish in Paradise?" When they saw that they would not be left alone until they had asked for something, they said: "We ask You to return our souls to our bodies in the world so that we may fight for Your sake (again)." When He saw that they would not ask for anything but that, they were left alone.'" (***Sahih***)

﴿وَلَا تَحْسَبَنَّ ٱلَّذِينَ قُتِلُوا۟ فِى سَبِيلِ ٱللَّهِ أَمْوَٰتًۢا ۚ بَلْ أَحْيَآءٌ عِندَ رَبِّهِمْ يُرْزَقُونَ﴾ [آل عمران: ١٦٩] قَالَ: أَمَا إِنَّا سَأَلْنَا عَنْ ذٰلِكَ، فَقَالَ: «أَرْوَاحُهُمْ كَطَيْرٍ خُضْرٍ تَسْرَحُ فِي الْجَنَّةِ فِي أَيِّهَا شَاءَتْ. ثُمَّ تَأْوِي إِلَى قَنَادِيلَ مُعَلَّقَةٍ بِالْعَرْشِ. فَبَيْنَمَا هُمْ كَذٰلِكَ. إِذِ اطَّلَعَ عَلَيْهِمْ رَبُّكَ اطِّلَاعَةً. فَيَقُولُ: سَلُونِي مَا شِئْتُمْ. قَالُوا: رَبَّنَا وَمَاذَا نَسْأَلُكَ، وَنَحْنُ نَسْرَحُ فِي الْجَنَّةِ فِي أَيِّهَا شِئْنَا؟ فَلَمَّا رَأَوْا أَنَّهُمْ لَا يُتْرَكُونَ مِنْ أَنْ يَسْأَلُوا، قَالُوا: نَسْأَلُكَ أَنْ تَرُدَّ أَرْوَاحَنَا فِي أَجْسَادِنَا إِلَى الدُّنْيَا حَتَّى نُقْتَلَ فِي سَبِيلِكَ. فَلَمَّا رَأَىٰ أَنَّهُمْ لَا يَسْأَلُونَ إِلَّا ذٰلِكَ، تُرِكُوا».

تخريج: أخرجه مسلم، الإمارة، باب بيان أن أرواح الشهداء في الجنة . . . الخ، ح:١٨٨٧ من حديث أبي معاوية به.

Comments:

a. The martyrs, during their life in *Barzakh,* will get a new body which will be in the form of green birds.

b. After the Day of Judgment they, like all other dwellers of Paradise, will enjoy the blessings of Paradise with their worldly bodies.

c. Neither the souls of martyred return back to this world, nor do they get the worldly life.

d. The Throne of Allâh is above Paradise.

2802. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "The martyr does not feel anything more when he is killed than one of you feels if he is pinched (by a bug)." (***Da'if***)

٢٨٠٢ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، وَ أَحْمَدُ ابْنُ إِبْرَاهِيمَ الدَّوْرَقِيُّ، وَ بِشْرُ بْنُ آدَمَ، قَالُوا: حَدَّثَنَا صَفْوَانُ بْنُ عِيسَى: أَنْبَأَنَا مُحَمَّدُ بْنُ عَجْلَانَ عَنِ الْقَعْقَاعِ بْنِ حَكِيمٍ، عَنْ أَبِي

[1] *Âl 'Imrân* 3:169.

صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَا يَجِدُ الشَّهِيدُ مِنَ الْقَتْلِ إِلَّا كَمَا يَجِدُ أَحَدُكُمْ مَسَّ الْقَرْصَةِ».

تخريج: [**إسناده ضعيف**] أخرجه الترمذي، فضائل الجهاد، باب ماجاء في فضل المرابط، ح:١٦٦٨ عن ابن بشار به، وقال: حسن غريب صحيح * ابن عجلان عنعن تقدم، ح:١٩٦٧، ولحديثه شاهد ضعيف عند الطبراني في الأوسط:١/١٩٨، ح:٢٨٢ .

Comments:

It is a favor of Allâh on a martyr that the procedure of death is made easy for him so that it will not be unbearable for him.

Chapter 17. When Martyrdom Is Hoped For

(المعجم ١٧) - بَابُ مَا يُرْجَى فِيهِ الشَّهَادَةُ (التحفة ١٧)

2803. It was narrated from 'Abdullâh bin 'Abdullâh bin Jâbir bin 'Atik, from his father, that his grandfather fell sick and the Prophet ﷺ came to visit him. One of his family members said: "We hoped that when he died it would be as a martyr in the cause of Allâh." The Messenger of Allâh ﷺ said: "In that case the martyrs of my nation would be few. Being killed in the cause of Allâh is martyrdom; dying of the plague is martyrdom; when a pregnant woman dies in childbirth that is martyrdom; and dying by drowning, or burning, or of pleurisy, is martyrdom." ***(Hasan)***

٢٨٠٣ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ عَنْ أَبِي الْعُمَيْسِ عَنْ عَبْدِ اللهِ بْنِ عَبْدِ اللهِ بْنِ جَابِرِ بْنِ عَتِيكٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ أَنَّهُ مَرِضَ فَأَتَاهُ النَّبِيُّ ﷺ يَعُودُهُ. فَقَالَ قَائِلٌ مِنْ أَهْلِهِ: إِنْ كُنَّا لَنَرْجُو أَنْ تَكُونَ وَفَاتُهُ قَتْلَ شَهَادَةٍ فِي سَبِيلِ اللهِ. فَقَالَ رَسُولُ اللهِ ﷺ: «إِنَّ شُهَدَاءَ أُمَّتِي إِذاً لَقَلِيلٌ. الْقَتْلُ فِي سَبِيلِ اللهِ شَهَادَةٌ. وَالْمَطْعُونُ شَهَادَةٌ. وَالْمَرْأَةُ تَمُوتُ بِجُمْعٍ شَهَادَةٌ - يَعْنِي الْحَامِلَ - وَالْغَرِقُ وَالْحَرِقُ وَالْمَجْنُوبُ - يَعْنِي ذَاتَ الْجَنْبِ - شَهَادَةٌ».

تخريج: [**إسناده حسن**] أخرجه أبوداود، الجنائز، باب في فضل من مات بالطاعون، ح:٣١١١ من حديث عبدالله بن عبدالله به مطولاً، وصححه ابن حبان، ح:١٦١٦، والحاكم:١/ ٣٥٢، ٣٥٣، والذهبي، وقال النووي: وهو صحيح باتفاق، وإن لم يخرجه الشيخان .

2804. It was narrated from Abu Hurairah that the Prophet ﷺ said: "What do you say among

٢٨٠٤ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ بْنِ أَبِي الشَّوَارِبِ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ

الْمُخْتَارِ: حَدَّثَنَا سُهَيْلٌ عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «مَا تَقُولُونَ فِي الشَّهِيدِ فِيكُمْ؟» قَالُوا: الْقَتْلُ فِي سَبِيلِ اللهِ. قَالَ: «إِنَّ شُهَدَاءَ أُمَّتِي إِذًا لَقَلِيلٌ. مَنْ قُتِلَ فِي سَبِيلِ اللهِ، فَهُوَ شَهِيدٌ. وَمَنْ مَاتَ فِي سَبِيلِ اللهِ، فَهُوَ شَهِيدٌ. وَالْمَبْطُونُ شَهِيدٌ. وَالْمَطْعُونُ شَهِيدٌ».

قَالَ سُهَيْلٌ: وَأَخْبَرَنِي عُبَيْدُ اللهِ بْنُ مِقْسَمٍ عَنْ أَبِي صَالِحٍ، وَزَادَ فِيهِ: «وَالْغَرِقُ شَهِيدٌ».

yourselves about the martyr?" They said: "The one who is killed in the cause of Allâh." He said: "In that case the martyrs among my nation would be few. Whoever is killed in the cause of Allâh is a martyr; whoever dies in the cause of Allâh is a martyr; whoever dies of a stomach disease is a martyr; and whoever dies of the plague is a martyr."

(One of the narrators) Suhail said: "Ubaidullâh bin Miqsam said: 'It was also narrated from Abu Sâlih, who added: And the one who dies by drowning is a martyr.'" (***Sahih***)

تخريج: أخرجه مسلم، الإمارة، باب بيان الشهداء، ح:١٩١٥ من حديث سهيل به، وهو في جزئه، ح:١٧.

Comments:

a. Dying while fighting in the way of Allâh is the actual martyrdom. The great ranks of a martyr are exclusively for such persons.

b. All the other types of martyrdom that occur during *Jihâd* are of less grades, compared to the one who is killed by the weapons of the enemies. Therefore, their rulings are different from those who have been killed during fighting. They are buried after being washed and shrouded.

Chapter 18. Weapons

(المعجم ١٨) - بَابُ السِّلَاحِ (التحفة ١٨)

2805. It was narrated from Anas bin Mâlik that the Prophet ﷺ entered Makkah on the day of the Conquest, with a helmet on his head. (***Sahih***)

٢٨٠٥ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ، وَ سُوَيْدُ ابْنُ سَعِيدٍ، قَالَا: حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ: حَدَّثَنِي الزُّهْرِيُّ، عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ النَّبِيَّ ﷺ دَخَلَ مَكَّةَ يَوْمَ الْفَتْحِ، وَعَلَى رَأْسِهِ الْمِغْفَرُ.

تخريج: أخرجه البخاري، جزاء الصيد، باب دخول الحرم ومكة بغير إحرام، ح:١٨٤٦، ٣٠٤٤، ٤٢٨٦، ٥٨٠٨، ومسلم، الحج، باب جواز دخول مكة بغير إحرام، ح:١٣٥٧ من حديث مالك به، وهو في الموطأ (يحيى): ١/٤٢٣ .

Comments:

a. Using weapons or defensive measures is not contrary to relying upon Allâh.

b. Makkah is *Harâm*, where war and fighting is forbidden. But Allâh granted His special permission to His Prophet ﷺ for the purpose of *Jihâd*, on the day of the conquest of Makkah. This prohibition became effective again after Makkah was conquered.

2806. It was narrated from Sâ'ib bin Yazid, if Allâh wills, that the Prophet ﷺ wore two coats of mail on the Day of Uhud, one over the other. (***Sahih***)

٢٨٠٦ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ يَزِيدَ بْنِ خُصَيْفَةَ، عَنِ السَّائِبِ بْنِ يَزِيدَ، إِنْ شَاءَ اللهُ تَعَالَىٰ، أَنَّ النَّبِيَّ ﷺ، يَوْمَ أُحُدٍ، أَخَذَ دِرْعَيْنِ، كَأَنَّهُ ظَاهَرَ بَيْنَهُمَا.

تخريج: [صحيح] أخرجه النسائي في الكبرٰى، ح:٨٥٨٣، والترمذي في الشمائل(ب١٤، ح:١٠٤) من حديث سفيان به، وله لون آخر عند أبي داود، ح:٢٥٩٠، والحديث صححه البوصيري على شرط البخاري، وله شاهد عند الترمذي.

2807. Sulaimân bin Habib said: "We entered upon Abu Umâmah and he saw some silver ornaments on our swords. He got angry and said: 'People conquered lands and their swords were not adorned with gold and silver, but with lead and iron and *'Alâbi*.'"

Abul-Hasan Al-Qattân said: *'Alâbi* means a nerve. (***Sahih***)

٢٨٠٧ - حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ الدِّمَشْقِيُّ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنَا الأَوْزَاعِيُّ: حَدَّثَنِي سُلَيْمَانُ بْنُ حَبِيبٍ قَالَ: دَخَلْنَا عَلَى أَبِي أُمَامَةَ. فَرَأَى فِي سُيُوفِنَا شَيْئاً مِنْ حِلْيَةِ فِضَّةٍ. فَغَضِبَ وَقَالَ: لَقَدْ فَتَحَ الْفُتُوحَ قَوْمٌ، مَا كَانَ حِلْيَةُ سُيُوفِهِمُ الذَّهَبَ وَالْفِضَّةَ. وَلٰكِنِ الآنُكُ وَالْحَدِيدُ وَالْعَلَابِيُّ.

قَالَ أَبُو الْحَسَنِ الْقَطَّانُ: الْعَلَابِيُّ الْعَصَبُ.

تخريج: أخرجه البخاري، الجهاد والسير، باب ماجاء في حلية السيوف، ح:٢٩٠٩ من حديث الأوزاعي به.

Comments:

a. Using iron and lead to strengthen a sword or any other weapon is allowed.

b. *'Alâbi* is the muscle that is between the neck and the shoulder of a camel. Arabs used to cover sheaths with this fresh muscle which becomes hard and strong after getting dry. Similarly, they used to mend a broken spear by wrapping this muscle on it; after it dried, it was used to fix the broken parts firmly. (*An-Nihâyah*, Ibn Athir)

2808. It was narrated from Ibn 'Abbâs that the Messenger of Allâh ﷺ acquired his sword Dhulfiqâr, from the spoils of war on the Day of Badr. ***(Hasan)***

٢٨٠٨ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا ابْنُ الصَّلْتِ عَنِ ابْنِ أَبِي الزِّنَادِ، عَنْ أَبِيهِ، عَنْ عُبَيْدِ اللهِ بْنِ عَبْدِ اللهِ، عَنِ ابْنِ عَبَّاسٍ أَنَّ رَسُولَ اللهِ ﷺ تَنَفَّلَ سَيْفَهُ ذَا الْفِقَارِ، يَوْمَ بَدْرٍ.

تخريج: [إسناده حسن] أخرجه الترمذي، السير، باب في النفل، ح:١٥٦١(ب) من حديث ابن أبي الزناد به، وقال: حسن غريب.

Comments:

This sword was called 'Zulfiqar' since it had deep marks like spinal vertebras. (*An Nihâyah*, Ibn Athir, under the root word *Faqr*)

2809. It was narrated that 'Ali bin Abi Tâlib said: "When Mughirah bin Shu'bah fought alongside the Prophet ﷺ he would carry a spear, and when he would come back he would throw his spear down so that someone would pick it up and give it back to him." 'Ali said to him: "I will tell the Messenger of Allâh ﷺ about that." He (the Prophet ﷺ) said: "Do not do that, for if you do that it will not be picked up as a lost item to be returned."[1] ***(Da'if)***

٢٨٠٩ - حَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ بْنِ سَمُرَةَ: أَنْبَأَنَا وَكِيعٌ عَنْ سُفْيَانَ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي الْخَلِيلِ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ قَالَ: كَانَ الْمُغِيرَةُ بْنُ شُعْبَةَ، إِذَا غَزَا مَعَ النَّبِيِّ ﷺ، حَمَلَ مَعَهُ رُمْحاً. فَإِذَا رَجَعَ طَرَحَ رُمْحَهُ حَتَّى يُحْمَلَ لَهُ. فَقَالَ لَهُ عَلِيٌّ: لَأَذْكُرَنَّ ذٰلِكَ لِرَسُولِ اللهِ ﷺ. فَقَالَ: «لَا تَفْعَلْ. فَإِنَّكَ إِنْ فَعَلْتَ لَمْ تُرْفَعْ. ضَالَّةٌ».

تخريج: [إسناده ضعيف] أخرجه أحمد:١/١٤٨ من حديث سفيان الثوري به * سفيان تقدم، ح:١٦٢، وأبوإسحاق تقدم، ح:٤٦ عنعنا، وفيه علة أخرى، ذكرها البوصيري.

2810. It was narrated that 'Ali said: "The Messenger of Allâh ﷺ had an Arabian bow in his hand, and he saw a man who had a Persian bow in his hand. He said:

٢٨١٠ - حَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ بْنِ سَمُرَةَ: أَنْبَأَنَا عُبَيْدُ اللهِ بْنُ مُوسَى عَنْ أَشْعَثَ ابْنِ سَعِيدٍ، عَنْ عَبْدِ اللهِ بْنِ بِشْرٍ، عَنْ أَبِي

[1] Meaning, if one saw that it was purposefully discarded then they would not consider it a lost item. See explanation by Sindi.

رَاشِدٍ، عَنْ عَلِيٍّ قَالَ: كَانَتْ بِيَدِ رَسُولِ اللهِ ﷺ قَوْسٌ عَرَبِيَّةٌ. فَرَأَى [رَجُلًا] بِيَدِهِ قَوْسٌ فَارِسِيَّةٌ. فَقَالَ: «مَا هٰذِهِ؟ أَلْقِهَا. وَعَلَيْكُمْ بِهٰذِهِ وَأَشْبَاهِهَا، وَرِمَاحِ الْقَنَا. فَإِنَّهُمَا يَزِيدُ اللهُ لَكُمْ بِهِمَا فِي الدِّينِ. وَيُمَكِّنُ لَكُمْ فِي الْبِلَادِ».

'What is this? Throw it away. You should use this and others like it, and *Qanâ*[1] spears. Perhaps Allâh will support His religion thereby and enable you to conquer lands.'" ***(Da'îf)***

تخريج: [إسناده ضعيف جدًا] وضعفه البوصيري من أجل عبدالله بن بسر الحبراني لأنه ضعيف كما في التقريب وغيره، وأشعث بن سعيد أبو الربيع السمان متروك، في أعدل الأقوال، راجع التقريب وغيره.

(المعجم ١٩) - بَابُ الرَّمْيِ فِي سَبِيلِ اللهِ (التحفة ١٩)

Chapter 19. Shooting Arrows In The Cause Of Allâh

٢٨١١ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَنْبَأَنَا هِشَامٌ الدَّسْتَوَائِيُّ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَّامٍ، عَنْ عَبْدِ اللهِ بْنِ [زَيْدٍ] الأَزْرَقِ، عَنْ عُقْبَةَ بْنِ عَامِرٍ الْجُهَنِيِّ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ اللهَ لَيُدْخِلُ بِالسَّهْمِ الْوَاحِدِ، الثَّلَاثَةَ، الْجَنَّةَ: صَانِعَهُ، يَحْتَسِبُ فِي صَنْعَتِهِ الْخَيْرَ. وَالرَّامِيَ بِهِ. وَالْمُمِدَّ بِهِ» وَقَالَ رَسُولُ اللهِ ﷺ: «ارْمُوا وَارْكَبُوا. وَأَنْ تَرْمُوا أَحَبُّ إِلَيَّ مِنْ أَنْ تَرْكَبُوا. وَكُلُّ مَا يَلْهُو بِهِ الْمَرْءُ الْمُسْلِمُ بَاطِلٌ، إِلَّا رَمْيَهُ بِقَوْسِهِ، وَتَأْدِيبَهُ فَرَسَهُ، وَمُلَاعَبَتَهُ امْرَأَتَهُ. فَإِنَّهُنَّ مِنَ الْحَقِّ».

2811. It was narrated from 'Uqbah bin 'Āmir Al-Juhani that the Prophet ﷺ said: "Allâh will admit three people to Paradise by virtue of one arrow: The one who makes it, seeking reward by making it well; the one who shoots it; and the one who hands it to him." And the Messenger of Allâh ﷺ said: "Shoot and ride, and if you shoot that is dearer to me than if you ride. All things that a Muslim man does for entertainment are in vain except for shooting arrows, training his horse and playing with his wife, for these are things that bring reward." ***(Hasan)***

تخريج: [إسناده حسن] أخرجه الترمذي، فضائل الجهاد، باب ماجاء في فضل الرمي في سبيل الله، ح:١٦٣٧ب من حديث يزيد به، وقال: حسن صحيح * يحيى بن أبي كثير صرح بالسماع عند أحمد:٤/ ١٤٤، وسمع أيضًا من رجل عن أبي سلام به، فالطريقان محفوظان،

[1] Another name for spear, or a type of spear.

عبدالله (ويقال: خالد) بن زيد الأزرق وثقه ابن حبان، والحاكم: ٢/ ٩٥، والذهبي، والهيثمي: ٤/ ٣٢٩ وغيرهم، وانظر نيل المقصود في التعليق على سنن أبي داود، ح: ٢٥١٣، وللحديث شواهد.

Comments:

a. A Muslim should seek his entertainment in those activities which have some advantage in this life or Hereafter. The theory of entertainment only for amusement is wrong.
b. Training with advanced weapons which could be used in war against disbelievers is similar to practicing archery.
c. The purpose of training a horse is to use it in war. So, the same ruling applies to car and tank driving, flying planes, learning their mechanics and maintenance, etc.

2812. It was narrated that 'Amr bin 'Abasah said: "I heard the Messenger of Allâh ﷺ say: 'Whoever shoots an arrow at the enemy and his arrow reaches the enemy, whether it hits him or not, that is equivalent to him freeing a slave.'" (*Sahih*)

٢٨١٢ - حَدَّثَنَا يُونُسُ بْنُ عَبْدِ الأَعْلَىٰ: حَدَّثَنَا عَبْدُ اللهِ بْنُ وَهْبٍ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ، عَنْ سُلَيْمَانَ بْنِ عَبْدِ الرَّحْمٰنِ الْقُرَشِيِّ، عَنِ الْقَاسِمِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ عَمْرِو بْنِ عَبَسَةَ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «**مَنْ رَمَى الْعَدُوَّ بِسَهْمٍ، فَبَلَغَ سَهْمُهُ الْعَدُوَّ، أَصَابَ أَوْ أَخْطَأَ، فَيَعْدِلُ رَقَبَةً**».

تخريج: [صحيح] أخرجه البيهقي: ٩/ ١٦٢، والحاكم: ٢/ ٩٦ من حديث ابن وهب به * القاسم بن عبدالرحمن لم يدرك عمرو بن عبسة فيما أظن، وأخرج الطبراني في الأوسط: ٤/ ١٢٠، ح: ٣١٨٩ من حديث ابن لهيعة عن سليمان بن عبدالرحمن عن القاسم أبي عبدالرحمن عن شرحبيل ابن السمط عن عمرو بن عبسة ... الخ به، وتابعه سليم بن عامر عن شرحبيل به، أخرجه الطبراني في مسند الشاميين: ٢/ ٨٢، ح: ٩٥٧ بإسناد صحيح، والنسائي: ٦/ ٢٦ وغيرهما عنه، وللحديث طرق كثيرة جدًا عند أبي داود، ح: ٣٩٦٥، والترمذي، ح: ١٦٣٨ وغيرهما.

Comments:

Missiles, bombs, and bullets of a gun have the same ruling; the artilleryman gets the reward even if he misses the target because his attempt and intention was to destroy the target.

2813. It was narrated that 'Uqbah bin 'Âmir Al-Juhani said: "I heard the Messenger of Allâh ﷺ reciting on the pulpit: 'And make ready against them all you can of

٢٨١٣ - حَدَّثَنَا يُونُسُ بْنُ عَبْدِ الأَعْلَىٰ: أَنْبَأَنَا عَبْدُ اللهِ بْنُ وَهْبٍ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ، عَنْ أَبِي عَلِيٍّ الْهَمْدَانِيِّ أَنَّهُ سَمِعَ عُقْبَةَ بْنَ عَامِرٍ الْجُهَنِيَّ يَقُولُ: سَمِعْتُ رَسُولَ

power.'[1] (And saying that) three times—'Power means shooting." (*Sahih*)

اللهِ ﷺ يَقْرَأُ عَلَى الْمِنْبَرِ: «﴿وَأَعِدُّوا لَهُم مَّا ٱسْتَطَعْتُم مِّن قُوَّةٍ﴾» [الأنفال: ٦٠] أَلَا وَإِنَّ الْقُوَّةَ الرَّمْيُ. ثَلَاثَ مَرَّاتٍ.

تخريج: أخرجه مسلم، الإمارة، باب فضل الرمي والحث عليه وذم من علمه ثم نسيه، ح:١٩١٧ من حديث ابن وهب به.

Comments:

Muslims should pay heed to the artillery that is used from a distance and they should manufacture the devices that are used to launch them (rocket launchers, bomber planes and the like).

2814. It was narrated that 'Uqbah bin 'Âmir Al-Juhani said: "I heard the Messenger of Allâh ﷺ say: 'Whoever learns how to shoot (arrows) then abandons it, has disobeyed me.'" (*Hasan*)

٢٨١٤ - حَدَّثَنَا حَرْمَلَةُ بْنُ يَحْيَى الْمِصْرِيُّ: أَنْبَأَنَا عَبْدُ اللهِ بْنُ وَهْبٍ: أَخْبَرَنِي ابْنُ لَهِيعَةَ عَنْ عُثْمَانَ بْنِ نُعَيْمٍ الرُّعَيْنِيِّ، عَنِ الْمُغِيرَةِ بْنِ نَهِيكٍ أَنَّهُ سَمِعَ عُقْبَةَ بْنَ عَامِرٍ الْجُهَنِيَّ يَقُولُ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «**مَنْ تَعَلَّمَ الرَّمْيَ ثُمَّ تَرَكَهُ، فَقَدْ عَصَانِي**».

تخريج: [حسن] أخرجه المزي في تهذيب الكمال(ق٢/ ٩٢١) من حديث حرملة به ❊ وابن لهيعة صرح بالسماع عنده، عثمان والمغيرة مجهولان كما في التقريب وغيره، وللحديث شواهد عند مسلم، ح:١٩١٩ وغيره.

Comments:

After completing the training of artillery, one should engage in it regularly to amintain proficiency and avoid facing obstacles during the time of *Jihâd*.

2815. It was narrated that Ibn 'Abbâs said: "The Prophet ﷺ passed by some people who were shooting (arrows) and said: 'Shoot, Banu Ismâ'il, for your father was an archer.'" (*Sahih*)

٢٨١٥ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَنْبَأَنَا سُفْيَانُ عَنِ الْأَعْمَشِ، عَنْ زِيَادِ بْنِ الْحُصَيْنِ، عَنْ أَبِي الْعَالِيَةِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: مَرَّ النَّبِيُّ ﷺ بِنَفَرٍ يَرْمُونَ. فَقَالَ: «**رَمْياً بَنِي إِسْمَاعِيلَ. فَإِنَّ أَبَاكُمْ كَانَ رَامِياً**».

تخريج: [صحيح] أخرجه أحمد:١/ ٣٦٤ عن عبدالرزاق به، وصححه الحاكم:٢/ ٩٤ على

[1] *Al-Anfâl* 8:60.

شرط مسلم، ووافقه الذهبي * سفيان الثوري تقدم، ح:١٦٢، والأعمش تقدم، ح:١٧٨ عنعنا، وللحديث شاهد عند ابن حبان في صحيحه، ح:١٦٤٦، وصححه الحاكم على شرط مسلم، ووافقه الذهبي، وإسناده حسن، وأخرج البخاري في صحيحه، ح:٢٨٩٩ وغيره من حديث سلمة ابن الأكوع نحوه.

Comments:

a. Archery is a praiseworthy hobby.
b. All the games that are useful in *Jihâd* have the same rulings.
c. Calling different tribes and clans with a common name develops love, unity, and brings harmony among them.
d. Calling grandparents and great-grandparents as 'father' is allowed.

Chapter 20. Flags And Standards[1]

(المعجم ٢٠) - بَابُ الرَّايَاتِ وَالأَلْوِيَةِ

(التحفة ٢٠)

2816. It was narrated that Hârith bin Hassân said: "I came to Al-Madinah and saw the Prophet ﷺ standing on the pulpit, and Bilâl standing in front of him, with his sword by his side, and (I saw) a black flag. I said: 'Who is this?' He said: 'This is 'Amr bin 'Âs, who has just come back from a campaign.'" ***(Hasan)***

٢٨١٦ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ عَنْ عَاصِمٍ، عَنِ الْحَارِثِ ابْنِ حَسَّانٍ قَالَ: قَدِمْتُ الْمَدِينَةَ. فَرَأَيْتُ النَّبِيَّ ﷺ قَائِماً عَلَى الْمِنْبَرِ، وَبِلَالٌ قَائِمٌ بَيْنَ يَدَيْهِ، مُتَقَلِّدٌ سَيْفاً. وَإِذَا رَايَةٌ سَوْدَاءُ. فَقُلْتُ: مَنْ هٰذَا؟ فَقَالَ: هٰذَا عَمْرُو بْنُ الْعَاصِ، قَدِمَ مِنْ غَزَاةٍ.

تخريج: [حسن] أخرجه أحمد:٣/٤٨١ عن أبي بكر بن عياش به، وصححه البوصيري، وأخرجه الترمذي، التفسير، سورة الذاريات، ح:٣٢٧٤، والنسائي في الكبرى من طريق سلام بن سليمان النحوي أبي المنذر عن عاصم بن أبي النجود عن أبي وائل عن الحارث البكري به، بزيادة: أبي وائل، وإسناده حسن، وهو الراجح.

Comments:

a. For the protection of a great scholar or leader, an armed bodyguard can accompany him.
b. A flag should be appointed for every military expedition.

2817. It was narrated from Jâbir bin 'Abdullâh that the Prophet ﷺ entered Makkah on the Day of the Conquest, and his standard was

٢٨١٧ - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْخَلَّالُ، وَ عَبْدَةُ بْنُ عَبْدِ اللهِ، قَالَا: حَدَّثَنَا يَحْيَى بْنُ

[1] Some of them say that flags and standards are the same. Others say that the standard is smaller and flag is larger.

آدَمَ: حَدَّثَنَا شَرِيكٌ عَنْ عَمَّارٍ الدُّهْ
أَبِي الزُّبَيْرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ
ﷺ دَخَلَ مَكَّةَ، يَوْمَ الْفَتْحِ، وَلِوَاؤُهُ أَبْيَض

white. (***Hasan***)

تخريج: [حسن] أخرجه أبوداود، الجهاد، باب في الرايات والألوية، ح:٢٥٩٢ من حديث يحيى بن آدم به * أبوالزبير تقدم، ح:٣٩٥، وصححه الحاكم:٢/ ١٠٤،١٠٥ على شرط مسلم، وقال الترمذي، ح:١٦٧٩ غريب ، وانظر الحديث الآتي.

٢٨١٨ - حَدَّثَنَا عَبْدُ اللهِ بْنُ إِسْحَاقَ الْوَاسِطِيُّ النَّاقِدُ: حَدَّثَنَا يَحْيَى بْنُ إِسْحَاقَ، عَنْ يَزِيدَ ابْنِ حَيَّانَ: سَمِعْتُ أَبَا مِجْلَزٍ يُحَدِّثُ عَنِ ابْنِ عَبَّاسٍ أَنَّ رَايَةَ رَسُولِ اللهِ ﷺ كَانَتْ سَوْدَاءَ، وَلِوَاؤُهُ أَبْيَضَ.

2818. It was narrated from Ibn 'Abbâs that the flag of the Messenger of Allâh ﷺ was black, and his standard was white. (***Hasan***)

تخريج: [حسن] أخرجه الترمذي، الجهاد، باب ماجاء في الرايات، ح:١٦٨١ من حديث يحيى بن إسحاق به، وقال: حسن غريب * أبومجلز لا يدلس كما حققه الحافظ في النكت:٢/ ٦٣٨، وتلميذه حسن الحديث وثقه الجمهور، والحديث السابق شاهد له.

(المعجم ٢١) - بَابُ لُبْسِ الْحَرِيرِ وَالدِّيبَاجِ فِي الْحَرْبِ (التحفة ٢١)

Chapter 21. Wearing Silk And Brocade In War

٢٨١٩ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ، عَنْ حَجَّاجٍ، عَنْ أَبِي عُمَرَ، مَوْلَى أَسْمَاءَ، عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ أَنَّهَا أَخْرَجَتْ جُبَّةً مُزَرَّرَةً بِالدِّيبَاجِ. فَقَالَتْ: كَانَ النَّبِيُّ ﷺ يَلْبَسُ هٰذِهِ، إِذَا لَقِيَ الْعَدُوَّ.

2819. It was narrated from Abu 'Umar, the freed slave of Asmâ', from Asmâ' bint Abi Bakr, that she brought out a cloak edged with brocade and said: "The Prophet ﷺ used to wear this when he met the enemy." (***Da'if***)

تخريج: [إسناده ضعيف] فيه حجاح بن أرطاة تقدم، ح:٤٩٦، وأصل الحديث عند مسلم، اللباس والزينة، باب تحريم لبس الحرير وغير ذلك للرجال، ح:٢٠٦٩ من حديث مولى أسماء به.

Comments:

a. Wearing pure silk clothes is forbidden for men.
b. Wearing silk during war is permitted because a sword can not cut through it easily.

2820. It was narrated from 'Umar that he used to forbid silk and brocade except that which was like that, then he gestured with his finger, then his second finger, then his third, then his fourth,[1] and said: "The Messenger of Allâh ﷺ used to forbid that to us." (*Sahih*)

٢٨٢٠ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ عَنْ عَاصِمٍ الأَحْوَلِ، عَنْ أَبِي عُثْمَانَ، عَنْ عُمَرَ أَنَّهُ كَانَ يَنْهَىٰ عَنِ الْحَرِيرِ وَالدِّيبَاجِ إِلَّا مَا كَانَ هٰكَذَا. ثُمَّ أَشَارَ بِإِصْبَعِهِ ثُمَّ الثَّانِيَةِ، ثُمَّ الثَّالِثَةِ، ثُمَّ الرَّابِعَةِ. وَقَالَ: كَانَ رَسُولُ اللهِ ﷺ يَنْهَانَا عَنْهُ.

تخريج: أخرجه البخاري، اللباس، باب لبس الحرير للرجال وقدر ما يجوز منه، ح:٥٨٢٩ من حديث عاصم به، ومسلم، اللباس، الباب السابق، ح:٢٠٦٩/١٣ من حديث حفص بن غياث به.

Comments:

a. Wearing the clothes which have some silk at the borders of a garment, such as on its hems, or around the neck, is allowed.
b. The maximum permissible quantity of silk is four fingers. However, if it is less it is better.

Chapter 22. Wearing Turbans[2] During War

(المعجم ٢٢) - بَابُ لُبْسِ الْعَمَائِمِ فِي الْحَرْبِ (التحفة ٢٢)

2821. Ja'far bin 'Amr bin Huraith narrated that his father said: "It is as if I can see the Messenger of Allâh ﷺ, wearing a black turban, with its two ends hanging between his shoulders." (*Sahih*)

٢٨٢١ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ مُسَاوِرٍ: حَدَّثَنِي جَعْفَرُ بْنُ عَمْرِو بْنِ حُرَيْثٍ، عَنْ أَبِيهِ قَالَ: كَأَنِّي أَنْظُرُ إِلَى رَسُولِ اللهِ ﷺ وَعَلَيْهِ عِمَامَةٌ سَوْدَاءُ، قَدْ أَرْخَى طَرَفَيْهَا بَيْنَ كَتِفَيْهِ.

تخريج: [صحيح] تقدم، ح:١١٠٤.

2822. It was narrated from Jâbir that the Prophet ﷺ entered Makkah wearing a black turban. (*Sahih*)

٢٨٢٢ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ أَنَّ النَّبِيَّ ﷺ دَخَلَ مَكَّةَ وَعَلَيْهِ عِمَامَةٌ سَوْدَاءُ.

تخريج: [صحيح] أخرجه أبوداود، اللباس، باب في العمائم، ح:٤٠٧٦ من حديث حماد

[1] i.e., it is permissible to wear a garment with a silk or brocade border up to four fingers wide.

[2] Head coverings or turbans, but its meaning is not limited to what is commonly considered 'turban' as is clear from the description in the first narration.

به، وصححه الترمذي، ح:١٧٣٥، والحديث السابق شاهد له.

Comments:

Putting on a turban is *Sunnah*. A black one is preferred.

Chapter 23. Buying And Selling During Military Expeditions

(المعجم ٢٣) - بَابُ الشِّرَاءِ وَالْبَيْعِ فِي الْغَزْوِ (التحفة ٢٣)

2823. It was narrated that Khârijah bin Zaid said: "I saw a man asking my father about a man who goes out to fight and buys and sells and trades during his campaign. My father said to him: 'We were with the Messenger of Allâh ﷺ in Tabuk, and we bought and sold, and he saw us and did not forbid us (to do that).'" (***Da'if***)

٢٨٢٣ - حَدَّثَنَا عُبَيْدُ اللهِ بْنُ عَبْدِ الْكَرِيمِ: حَدَّثَنَا سُنَيْدُ بْنُ دَاوُدَ، عَنْ خَالِدِ بْنِ حَيَّانَ الرَّقِّيِّ: أَنْبَأَنَا عَلِيُّ بْنُ عُرْوَةَ الْبَارِقِيُّ: حَدَّثَنَا يُونُسُ بْنُ يَزِيدَ، عَنْ أَبِي الزِّنَادِ، عَنْ خَارِجَةَ ابْنِ زَيْدٍ قَالَ: رَأَيْتُ رَجُلًا يَسْأَلُ أَبِي عَنِ الرَّجُلِ يَغْزُو فَيَشْتَرِي وَيَبِيعُ وَيَتَّجِرُ فِي غَزْوَتِهِ؟ فَقَالَ لَهُ أَبِي: كُنَّا مَعَ رَسُولِ اللهِ ﷺ بِتَبُوكَ، نَشْتَرِي وَنَبِيعُ، وَهُوَ يَرَانَا وَلَا يَنْهَانَا.

تخريج: [**إسناده ضعيف جدًا**] أخرجه الطبراني:٥/١٣٧، ١٣٨ من طريق آخر عن خالد بن حيان به، وقال البوصيري: هذا إسناد ضعيف لضعف علي بن عروة وسنيد بن داود * سنيد توبع تقدم، ح:١٣٣٢، فالعلة من علي بن عروة لأنه متروك كما في التقريب وغيره.

Chapter 24. Bidding Farewell To The Warriors And Giving Them A Good Send-Off

(المعجم ٢٤) - بَابُ تَشْيِيعِ الْغُزَاةِ وَوَدَاعِهِمْ (التحفة ٢٤)

2824. It was narrated from Sahl bin Mu'âdh bin Anas, from his father, that the Messenger of Allâh ﷺ said: "For me to give a good send-off to a warrior who is going to fight in the cause of Allâh, and to guard his goods when he goes out in the morning or evening, is dearer to me than this world and everything in it." (***Da'if***)

٢٨٢٤ - حَدَّثَنَا جَعْفَرُ بْنُ مُسَافِرٍ: حَدَّثَنَا أَبُو الْأَسْوَدِ: حَدَّثَنَا ابْنُ لَهِيعَةَ، عَنْ زَبَّانَ بْنِ فَائِدٍ، عَنْ سَهْلِ بْنِ مُعَاذِ بْنِ أَنَسٍ، عَنْ أَبِيهِ عَنْ رَسُولِ اللهِ ﷺ قَالَ: «**لَأَنْ أُشَيِّعَ مُجَاهِدًا فِي سَبِيلِ اللهِ فَأَكُفَّهُ عَلَى رَحْلِهِ، غَدْوَةً أَوْ رَوْحَةً، أَحَبُّ إِلَيَّ مِنَ الدُّنْيَا وَمَا فِيهَا**».

تخريج: [**إسناده ضعيف**] أخرجه أحمد:٣/٤٤٠ من حديث ابن لهيعة: ثنا زبان به، وصححه الحاكم:٢/٩٨، والذهبي، وضعفه البوصيري، وانظر، ح:١١١٦ لعلته.

2825. It was narrated that Abu Hurairah said: "The Messenger of Allâh ﷺ gave me a send-off and said: 'I commend you to Allâh's keeping, Whose trust is never lost.'" (***Sahih***)

٢٨٢٥ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنَا ابْنُ لَهِيعَةَ عَنِ الْحَسَنِ بْنِ ثَوْبَانَ، عَنْ مُوسى بْنِ وَرْدَانَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: وَدَّعَنِي رَسُولُ اللهِ ﷺ فَقَالَ: «**أَسْتَوْدِعُكَ اللهَ الَّذِي لاَ تَضِيعُ وَدَائِعُهُ**».

تخريج: [صحيح] أخرجه أحمد: ٢/٣٥٨ من حديث ابن لهيعة به، ومن أجله ضعفه البوصيري، ولكن تابعه الليث بن سعد عن الحسن بن ثوبان أراه عن موسى بن وردان به الخ، وللحديث شواهد كثيرة، راجع نيل المقصود، ح: ٢٦٠٠.

Comments:

a. This supplication should be recited when bidding farewell to a traveler.
b. Fighters in Allâh's cause should be bidden farewell with great importance, and prominent personalities should bid them farewell.

2826. It was narrated that Ibn 'Umar said: "When the Messenger of Allâh ﷺ would dispatch troops, he would say to the leader: 'I commend to Allâh's keeping your religious commitment, your dignity and the end of your deeds.'" (***Da'if***)

٢٨٢٦ - حَدَّثَنَا عَبَّادُ بْنُ الْوَلِيدِ: حَدَّثَنَا حَبَّانُ ابْنُ هِلَالٍ: حَدَّثَنَا [أَبُو مِحْصَنٍ حُصَيْنُ بنُ نُمَيرٍ]، عَنِ ابْنِ أَبِي لَيْلَى، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: كَانَ رَسُولُ اللهِ ﷺ إِذَا أَشْخَصَ السَّرَايَا يَقُولُ لِلشَّاخِصِ: «**أَسْتَوْدِعُ اللهَ دِينَكَ وَأَمَانَتَكَ وَخَوَاتِيمَ عَمَلِكَ**».

تخريج: [إسناده ضعيف] ابن أبي ليلى تقدم حاله، ح: ٨٥٤ وتابعه إبراهيم بن عبدالرحمن ابن يزيد بن أمية (مجهول/ تقريب) عند الترمذي، ح: ٣٤٤٢، وقال: غريب، ولإصل الحديث طرق كثيرة عن ابن عمر وغيره، انظر الحديث السابق.

Chapter 25. Expeditions

(المعجم ٢٥) - بَابُ السَّرَايَا (التحفة ٢٥)

2827. It was narrated from Anas bin Mâlik that the Messenger of Allâh ﷺ said to Aktham bin Al-Jawn Al-Khuzâ'i: "O Aktham! Fight alongside people other than your own, it will improve your attitude and make you generous to your companions. O Aktham, the best number of companions is

٢٨٢٧ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ مُحَمَّدٍ الصَّنْعَانِيُّ: حَدَّثَنَا أَبُو سَلَمَةَ الْعَامِلِيُّ عَنِ ابْنِ شِهَابٍ، عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ رَسُولَ اللهِ ﷺ قَالَ لِأَكْثَمَ بْنِ الْجَوْنِ الْخُزَاعِيِّ: «**يَا أَكْثَمُ! اغْزُ مَعَ غَيْرِ قَوْمِكَ يَحْسُنْ خُلُقُكَ، وَتَكْرُمْ عَلَى رُفَقَائِكَ. يَا**

four, the best number of troops on an expedition is four hundred, the best number of an army is four thousand, and twelve thousand will never be overpowered because of their small number." ***(Da'if)***

أَكْثَمُ! خَيْرُ الرُّفَقَاءِ أَرْبَعَةٌ، وَخَيْرُ السَّرَايَا أَرْبَعُمِائَةٍ، وَخَيْرُ الْجُيُوشِ أَرْبَعَةُ آلَافٍ. وَلَنْ يُغْلَبَ اثْنَا عَشَرَ أَلْفاً مِنْ قِلَّةٍ».

تخريج: [إسناده ضعيف جدًا] ذكره ابن أبي حاتم في علل الحديث، ح:٢٣٩٨ من حديث عبدالملك به معلقًا، وقال أبوحاتم: أبوسلمة العاملي متروك الحديث كان يكذب، والحديث باطل، وضعفه البوصيري لضعف أبي سلمة العاملي الأزدي (متروك ورماه أبوحاتم بالكذب / تقريب)، وعبدالملك بن محمد الصنعاني (لين الحديث / تقريب)، وله طريق آخر عند البيهقي: ٩/ ١٥٧، وإسناده ضعيف مظلم، وأما الشطر الأخير: خير الصحابة أربعة ... الخ، فأخرجه أبوداود، ح:٢٦١١، وحسنه الترمذي، وصححه ابن خزيمة، ح:٢٥٣٨، وابن حبان، ح:٦٦٣، والحاكم:١/ ٤٤٣،٢/ ١٠١، والذهبي، وإسناده ضعيف لعنعنة الزهري تقدم، ح:٧٠٧، وفيه علل أخرى.

Comments:

a. An army of four thousands soldier is not too small to achieve its mission, nor so huge that a leader cannot control it.
b. A huge army should be divided in small military groups and a separate leader should be appointed over them.
c. An army of twelve thousand soldiers is a huge army that is capable of carrying out any mission provided it owns the contemporary advanced weapon systems. In addition, it should have trust in Allâh, observe *Taqwa*, obey the leader, remember Allâh and take into consideration all other etiquettes of *Jihâd*.

2828. It was narrated that Barâ' bin 'Âzib said: "We were talking about how, on the Day of Badr, the Companions of the Messenger of Allâh ﷺ numbered three hundred ten and something, the same number as the Companions of (Tâlut) who crossed the river with him, and no one crossed the river with him but a believer." ***(Sahih)***

٢٨٢٨ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا أَبُو عَامِرٍ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ: كُنَّا نَتَحَدَّثُ أَنَّ أَصْحَابَ رَسُولِ اللهِ ﷺ كَانُوا، يَوْمَ بَدْرٍ، ثَلَاثَمِائَةٍ وَبِضْعَةَ عَشَرَ. عَلَى عِدَّةِ أَصْحَابِ [طَالُوتَ]. مَنْ جَازَ مَعَهُ النَّهَرَ. وَمَا جَازَ مَعَهُ إِلَّا مُؤْمِنٌ.

تخريج: أخرجه البخاري، المغازي، باب عدة أصحاب بدر، ح:٣٩٥٩ من حديث سفيان الثوري به.

Comments:

a. According to well known and authentic sources, the number of the Companions who participated in the battle of Badr was 313; among them 231 were *Ansâr*.

b. 61 fighters were from the tribe of Aws and 170 from Khazraj; the Emigrants were 82 according to the authentic narrations. Some scholars are of the opinion that the number of Emigrants was 83 or 86. For this reason the number of the Muslim army was mentioned as 314 or 317. (*Ar-Rahiq Al-Makhtum* by Safiur-Rahmân Mubarakpuri)

c. As the supporters of Saul (Talut) were true believers; similarly, those who participated in the battle of Badr were also perfect believers and superior to other Companions.

2829. It was narrated that Lahi'ah bin 'Uqbah said: "I heard Abul-Ward, the Companion of the Messenger of Allâh ﷺ, say: 'Beware of the troop which, when it meets (the enemy) it flees, and when it takes spoils of war, it steals from it.'" (***Da'if***)

٢٨٢٩ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ عَنِ ابْنِ لَهِيعَةَ. أَخْبَرَنِي يَزِيدُ ابْنُ أَبِي حَبِيبٍ، عَنْ لَهِيعَةَ بْنِ عُقْبَةَ قَالَ: سَمِعْتُ أَبَا الْوَرْدِ، صَاحِبَ النَّبِيِّ ﷺ يَقُولُ: إِيَّاكُمْ وَالسَّرِيَّةَ الَّتِي إِنْ لَقِيَتْ فَرَّتْ، وَإِنْ غَنِمَتْ غَلَّتْ.

تخريج: [**إسناده ضعيف**] * لهيعة مستور(تقريب)، وفيه علة أخرى، وقال البوصيري: هذا إسناد ضعيف موقوف.

Chapter 26. Eating From The Vessels Of The Polytheists

(المعجم ٢٦) - بَابُ الأَكْلِ فِي قُدُورِ الْمُشْرِكِينَ (التحفة ٢٦)

2830. It was narrated from Qabisah bin Hulb that his father said: "I asked the Messenger of Allâh ﷺ about the food of the Christians and he said: 'Do not have any doubts about food, (thereby) following the way of the Christians in that.'" (***Hasan***)

٢٨٣٠ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَ عَلِيُّ ابْنُ مُحَمَّدٍ: قَالَا: حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ، عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ قَبِيصَةَ بْنِ هُلْبٍ، عَنْ أَبِيهِ قَالَ: سَأَلْتُ رَسُولَ اللهِ ﷺ عَنْ طَعَامِ النَّصَارَىٰ. فَقَالَ: «**لَا يَخْتَلِجَنَّ فِي صَدْرِكَ طَعَامٌ ضَارَعْتَ فِيهِ نَصْرَانِيَّةً**».

تخريج: [**إسناده حسن**] أخرجه أبوداود، الأطعمة، باب كراهية التقذر للطعام، ح:٣٧٨٤ من حديث سماك به، وحسنه الترمذي، ح:١٥٦٥ .

Comments:

a. Basically, in Judaism and Christianity an animal should be slaughtered mentioning the Name of Allâh. But, the contemporary Christians do not follow this ruling. However, if any Christian or Jew slaughters an animal

mentioning the Name of Allâh then its meat becomes lawful.

b. Any food that is prepared by a non-Muslim and does not consist of meat or its derivatives (fat, gelatin, etc.) is lawful. Likewise, a Muslim can eat the meat cooked by a non-Muslim if it is slaughtered by a Muslim.

2831. 'Urwah bin Ruwaim Al-Lakhmi narrated that Abu Tha'labah Al-Khushani — whom he said he met and spoke with — said: "I came to the Messenger of Allâh ﷺ and asked him: 'O Messenger of Allâh! Can we cook in the vessels of the idolators?' He said: 'Do not cook in them.' I said: 'What if we need them and cannot find anything else?' He said: 'Wash them well, then cook and eat.'" (*Sahih*)

٢٨٣١ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا أَبُو أُسَامَةَ: حَدَّثَنِي أَبُو فَرْوَةَ يَزِيدُ بْنُ سِنَانٍ: حَدَّثَنِي عُرْوَةُ بْنُ رُوَيْمٍ اللَّخْمِيُّ عَنْ أَبِي ثَعْلَبَةَ الْخُشَنِيِّ قالَ وَلَقِيَهُ وَكَلَّمَهُ قَالَ: أَتَيْتُ رَسُولَ اللهِ ﷺ فَسَأَلْتُهُ فَقُلْتُ: يَا رَسُولَ اللهِ! قُدُورُ الْمُشْرِكِينَ نَطْبُخُ فِيهَا؟ قَالَ: «لَا تَطْبُخُوا فِيهَا» قُلْتُ: فَإِنِ احْتَجْنَا إِلَيْهَا، فَلَمْ نَجِدْ مِنْهَا بُدًّا؟ قَالَ: «فَارْحَضُوهَا رَحْضاً حَسَناً. ثُمَّ اطْبُخُوا وَكُلُوا».

تخريج: [صحيح] وضعفه البوصيري من أجل يزيد بن سنان تقدم، ح:٢٥٨١، وللحديث شواهد كثيرة عند البخاري، ومسلم وغيرهما، انظر، ح:٣٢٠٧، وأخرجه أبوداود، ح:٣٨٣٩ من حديث أبي ثعلبة به نحوه، وإسناده صحيح.

Comments:

a. One must be careful of using the utensils of non-Muslims.

b. The reason behind this carefulness is that they drink wine in their utensils as well as cook and eat the meat of dead animals in them.

c. If one needs to use the utensils of such non-Muslims then he has to wash them thoroughly, or clean them with soil, and then he may eat and drink in them.

d. If a non-Muslim is a servant of a Muslim and eats in his house, then his utensils may be used after having cleaned them.

e. The container which is not used for wine, but used only for water, could be used for drinking water even if it is for a non-Muslim. However, it should be washed.

Chapter 27. Seeking The Help Of The Polytheists

(المعجم ٢٧) - بَابُ الْاسْتِعَانَةِ بِالْمُشْرِكِينَ (التحفة ٢٧)

2832. It was narrated from 'Âishah that the Messenger of Allâh ﷺ said: 'We do not seek the help of the polytheist." (*Sahih*)

٢٨٣٢ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَ عَلِيُّ ابْنُ مُحَمَّدٍ قَالَا: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا مَالِكُ ابْنُ أَنَسٍ عَنْ عَبْدِ اللهِ بْنِ يَزِيدَ، عَنْ [عبد الله

ابن] نِيَارٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّا لَا نَسْتَعِينُ بِمُشْرِكٍ».

قَالَ عَلِيٌّ: فِي حَدِيثِهِ: عَبْدُ اللهِ بْنُ يَزِيدَ أَوْ زَيْدٍ.

(One of the narrators) 'Ali said in his narration: "Abdullâh bin Yazid, or, Zaid."[1]

تخريج: أخرجه مسلم، الجهاد، باب كراهة الإستعانة في الغزو بكافر إلا لحاجة . . . الخ، ح:١٨١٧ من حديث مالك عن الفضيل بن أبي عبدالله عن عبدالله بن نيار الأسلمي عن عروة به الخ، وكذا رواه أبوداود، ح:٢٧٣٢، والترمذي، ح:١٥٥٨، وقال: حسن غريب وغيرهما عن مالك به، وهو الصواب، وقال المزي في سند ابن ماجة: كذا عنده وهو تخليط فاحش والصواب ما تقدم (تحفة الأشراف:١٢/١٣).

Comments:

Non-Muslims are either open enemies of Muslims, or they live under the protection of Muslims. The first kind of non-Muslim (*Harbi,* who is in the state of war) cannot join in a Muslim army since Muslims fight against him. The other kind of non-Muslim (*Dhimmi*) lives under the protection of Muslims. So, the one who is under the protection of Muslims, cannot be demanded to protect Muslims or defend them.

Chapter 28. Deceit In War

(المعجم ٢٨) - بَابُ الْخَدِيعَةِ فِي الْحَرْبِ (التحفة ٢٨)

2833. It was narrated from 'Âishah that the Prophet ﷺ said: "War is deceit." (***Sahih***)

٢٨٣٣ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ: حَدَّثَنَا يُونُسُ بْنُ بُكَيْرٍ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ يَزِيدَ بْنِ رُومَانَ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ أَنَّ النَّبِيَّ ﷺ قَالَ: «الْحَرْبُ خُدْعَةٌ».

تخريج: [صحيح متواتر] أخرجه البيهقي في الدلائل:٣/٤٤٧ من حديث ابن إسحاق قال: حدثنا يزيد بن رومان به مطولاً، والحديث: الحرب خدعة، متواتر (قطف الأزهار، ص:٢٥٥، نظم المتناثر، ص:١٥٢)، وأخرجه البخاري، ح:٣٠٢٨،٣٠٣٠، ومسلم، ح:١٧٣٩، ١٧٤٠ وغيرهما، انظر تخريج السيرة لابن هشام (ق ١٥٤) يسر الله لنا طبعه.

2834. It was narrated from Ibn 'Abbâs that the Prophet ﷺ said: "War is deceit." (***Sahih***)

٢٨٣٤ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ: حَدَّثَنَا يُونُسُ بْنُ بُكَيْرٍ عَنْ [مَطَرٍ] بْنِ مَيْمُونٍ،

[1] That is, regarding one of the narrators in the chain he narrated.

عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ ﷺ قَالَ: «الْحَرْبُ خُدْعَةٌ».

تخريج: [صحيح] أخرجه الطبراني:١١/٣٠٠، ح:١١٧٩٨ من حديث يونس به، وقال الهيثمي، (مجمع:٥/٣٢٠): وفيه مطر بن ميمون وهو ضعيف، وضعفه البوصيري من أجل مطر بن ميمون، وانظر الحديث السابق.

Comments:

Deceiving in war means adopting a strategy that misguides enemies so that they can not perceive the tactics of the Muslim army. Hence, they may not be able to interrupt the plans of Muslims.

Chapter 29. Single Combat And Plundering

(المعجم ٢٩) - **بَابُ الْمُبَارَزَةِ وَالسَّلَبِ** (التحفة ٢٩)

2835. It was narrated that Qais bin 'Ubâd said: "I heard Abu Dharr swearing that these Verses were revealed concerning those six people on the Day of Badr: 'These two opponents (believers and disbelievers) dispute with each other about their Lord."[1] to the words "Verily, Allâh does what He wills.'[2] (that is) Hamzah bin 'Abdul-Muttalib, 'Ali bin Abi Tâlib, 'Ubaidah bin Al-Hârith, 'Utbah bin Rabi'ah, Shaibah bin Rabi'ah and Al-Walid bin 'Utbah. They argued with one another on the Day of Badr." (*Sahih*)

٢٨٣٥ - حَدَّثَنَا يَحْيَى بْنُ حَكِيمٍ وَ حَفْصُ ابْنُ عَمْرٍو، قَالَا: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ ح: وَحَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ: أَنْبَأَنَا وَكِيعٌ قَالَا: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي هَاشِمٍ الرُّمَّانِيِّ، قَالَ أَبُو عَبْدِ اللهِ: هُوَ يَحْيَى ابْنُ الْأَسْوَدِ، عَنْ أَبِي مِجْلَزٍ، عَنْ قَيْسِ بْنِ عُبَادٍ قَالَ: سَمِعْتُ أَبَا ذَرٍّ يُقْسِمُ: لَنَزَلَتْ هٰذِهِ الْآيَةُ فِي هٰؤُلَاءِ الرَّهْطِ السِّتَّةِ يَوْمَ بَدْرٍ: ﴿هَٰذَانِ خَصْمَانِ ٱخْتَصَمُوا۟ فِى رَبِّهِمْ﴾ [الحج: ١٩] إِلَى قَوْلِهِ: ﴿إِنَّ ٱللَّهَ يَفْعَلُ مَا يُرِيدُ﴾ [الحج: ١٤] فِي حَمْزَةَ بْنِ عَبْدِ الْمُطَّلِبِ، وَعَلِيِّ بْنِ أَبِي طَالِبٍ، وَعُبَيْدَةَ بْنِ الْحَارِثِ، وَعُتْبَةَ بْنِ رَبِيعَةَ، وَشَيْبَةَ بْنِ رَبِيعَةَ، وَالْوَلِيدِ بْنِ عُتْبَةَ. اخْتَصَمُوا فِي الْحُجَجِ، يَوْمَ بَدْرٍ.

تخريج: أخرجه البخاري، المغازي، باب قتل أبي جهل، ح:٣٩٦٨ من حديث وكيع، ومسلم، التفسير، باب في قوله تعالى: هذان خصمان اختصموا في ربهم، ح:٣٠٣٣ من حديث

[1] *Al-Hajj* 22:19.
[2] *Al-Hajj* 22:14.

ابن مهدي، من حديث سفيان الثوري به وتابعه هشيم: أخبرنا أبوهاشم به(البخاري، ح:٣٩٦٩ وغيره).

Comments:

a. 'Utbah, Shaibah, and Walid were the leaders of disbelievers. 'Utbah was the father of Hind ﵄, the wife of Abu Sufyan ﵁, and the mother of Umm Habibah, ﵄. Shaibah was the brother of 'Utbah and Walid was the son of 'Utbah.

b. 'Ali was the son of Abu Tâlib bin 'Abdul-Muttalib and 'Ubaidah was the son of Hârith bin Abdul-Muttalib; they were the cousins of the Prophet ﷺ. Hamzah was son of 'Abdul-Muttalib and uncle of the Prophet ﵁.

c. Blood relations do not have any significance against the matter of religion.

2836. It was narrated from Iyâs bin Salamah bin Akwa' that his father said: "I fought a man and killed him, and the Messenger of Allâh ﷺ awarded me his spoils." (***Sahih***)

٢٨٣٦ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا أَبُو الْعُمَيْسِ وَ عِكْرِمَةُ بْنُ عَمَّارٍ، عَنْ إِيَاسِ بْنِ سَلَمَةَ بْنِ الأَكْوَعِ، عَنْ أَبِيهِ قَالَ: بَارَزْتُ رَجُلًا فَقَتَلْتُهُ. فَنَفَّلَنِي رَسُولُ اللهِ ﷺ سَلَبَهُ.

تخريج: [إسناده صحيح] أخرجه أحمد:٤/ ٤٥ عن وكيع به، وصححه البوصيري.

Comments:

a. Spoils here means the personal belongings of a person killed in battle, such as his clothes, sword, etc. The Muslim fighter who kills a disbeliever has the right to take them.

b. Other than spoils, all the booty is the common property of all the Muslim fighters. Every Muslim fighter can take only what is allocated to him when it is distributed.

2837. It was narrated from Abu Muhammad, the freed slave of Abu Qatâdah (from Abu Qatâdah) that the Messenger of Allâh ﷺ awarded him the spoils of a man whom he killed on the Day of Hunain. (***Sahih***)

٢٨٣٧ - حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ: أَنْبَأَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ عَمْرِو بْنِ كَثِيرِ بْنِ أَفْلَحَ، عَنْ أَبِي مُحَمَّدٍ، مَوْلَى أَبِي قَتَادَةَ، [عَنْ أَبِي قَتَادَةَ] أَنَّ رَسُولَ اللهِ ﷺ نَفَّلَهُ سَلَبَ قَتِيلٍ، قَتَلَهُ يَوْمَ حُنَيْنٍ.

تخريج: أخرجه البخاري، البيوع، باب بيع السلاح في الفتنة وغيرها، ح:٢١٠٠ وغيره، ومسلم، المغازي، باب استحقاق القاتل سلب القتيل، ح:١٧٥١ من حديث يحيى بن سعيد به.

2838. It was narrated from the son of Samurah bin Jundub that

٢٨٣٨ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا أَبُو مَالِكٍ الأَشْجَعِيُّ عَنْ نُعَيْمِ

his father said: "The Messenger of Allâh ﷺ said: 'Whoever kills, the spoils are his.'" (*Sahih*)

ابْنِ أَبِي هِنْدٍ، عَنِ ابْنِ سَمُرَةَ بْنِ جُنْدُبٍ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ قَتَلَ فَلَهُ السَّلَبُ».

تخريج: [صحيح] أخرجه أحمد:٥/١٢ عن أبي معاوية به، وتابعه أبوإسحاق (الفزاري) عند البيهقي:٦/٣٠٩ * ابن سمرة مستور الحال، والحديث السابق (مع تخريجه) شاهد له، وله شواهد أخرى.

Chapter 30. Making A Sudden Raid At Night And The Killing Women And Children

(المعجم ٣٠) - بَابُ الغَارَةِ وَالبَيَاتِ وَقَتْلِ النِّسَاءِ وَالصِّبْيَانِ (التحفة ٣٠)

2839. It was narrated that Ibn 'Abbâs said: "Sa'b bin Jaththâmah said: 'The Prophet ﷺ was asked about the polytheists who are attacked at night, and their women and children are killed.' He said: 'They are from among them.'" (*Sahih*)

٢٨٣٩ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللهِ ابْنِ عَبْدِ اللهِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: حَدَّثَنَا الصَّعْبُ بْنُ جَثَّامَةَ قَالَ: سُئِلَ النَّبِيُّ ﷺ عَنْ أَهْلِ الدَّارِ مِنَ الْمُشْرِكِينَ يُبَيَّتُونَ، فَيُصَابُ النِّسَاءُ وَالصِّبْيَانُ؟ قَالَ: «هُمْ مِنْهُمْ».

تخريج: أخرجه البخاري، الجهاد والسير، باب أهل الدار يبيّتون فيصاب الولدان والذراري ... الخ، ح:٣٠١٢، ومسلم، الجهاد، باب جواز قتل النساء والصبيان في البيات من غير تعمد، ح:١٧٤٥ من حديث سفيان به.

Comments:

a. While attacking the troops of the enemy if a woman or child suffers loss then it is excusable.
b. Attacking at night is allowed because an enemy cannot defend himself properly in night, which results in his defeat.
c. 'They are from among them' means that they are also polytheists so if they are killed unintentionally there is no sin.

2840. It was narrated from Iyâs bin Salamah bin Akwa', that his father said: "We attacked Hawâzin, with Abu Bakr, during the time of the Prophet ﷺ, and we arrived at an oasis belonging to Bani Fazârah during the last part of the night. We attacked at dawn, raiding the people of the

٢٨٤٠ - حَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ: أَنْبَأَنَا وَكِيعٌ عَنْ عِكْرِمَةَ بْنِ عَمَّارٍ، عَنْ إِيَاسِ بْنِ سَلَمَةَ بْنِ الأَكْوَعِ، عَنْ أَبِيهِ قَالَ: غَزَوْنَا، مَعَ أَبِي بَكْرٍ، هَوَازِنَ، عَلَى عَهْدِ النَّبِيِّ ﷺ. فَأَتَيْنَا مَاءً لِبَنِي فَزَارَةَ فَعَرَّسْنَا. حَتَّى إِذَا كَانَ عِنْدَ الصُّبْحِ شَنَنَّاهَا

oasis, and killed them, nine or seven households." (***Hasan***)

عَلَيْهِمْ غَارَةً. فَأَتَيْنَا أَهْلَ مَاءٍ فَبَيَّتْنَاهُمْ، فَقَتَلْنَاهُمْ. تِسْعَةً أَوْ سَبْعَةَ أَبْيَاتٍ.

تخريج: [إسناده حسن] أخرجه أبوداود، الجهاد، باب في الرجل ينادى بالشعار، ح:٢٥٩٦، وح:٢٦٣٨ من حديث عكرمة به، وصححه الحاكم على شرط الشيخين:٢/١٠٧، ووافقه الذهبي.

2841. It was narrated from Ibn 'Umar that the Prophet ﷺ saw a woman who had been killed on the road, and he forbade killing women and children. (***Sahih***)

٢٨٤١ - حَدَّثَنَا يَحْيَى بْنُ حَكِيمٍ: حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ: أَنْبَأَنَا مَالِكُ بْنُ أَنَسٍ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ أَنَّ النَّبِيَّ ﷺ رَأَى امْرَأَةً مَقْتُولَةً فِي بَعْضِ الطَّرِيقِ. فَنَهَى عَنْ قَتْلِ النِّسَاءِ وَالصِّبْيَانِ.

تخريج: [إسناده صحيح] أخرجه أحمد:٢/٢٣، ٧٥، ٧٦ من حديث مالك به، أخرجه البخاري، ح:٣٠١٤، ٣٠١٥، ومسلم، ح:١٧٤٤ وغيرهما من حديث نافع به، فهو متفق عليه.

Comments:

Killing women and children in war is prohibited. Similarly, killing elderly people, monks and those who do not participate in war is also forbidden.

2842. It was narrated that Hanzalah Al-Kâtib said: "We went out to fight alongside the Messenger of Allâh ﷺ, and we passed by a slain woman whom the people had gathered around. They parted (to let the Prophet ﷺ through) and he said: 'This (woman) was not one of those who were fighting.' Then he said to a man: 'Go to Khâlid bin Walid and tell him that the Messenger of Allâh ﷺ commands you: "Do not kill any women or any (farm) laborer."' (***Sahih***)

٢٨٤٢ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ، عَنْ أَبِي الزِّنَادِ، عَنِ الْمُرَقَّعِ بْنِ عَبْدِ اللهِ بْنِ صَيْفِيٍّ، عَنْ حَنْظَلَةَ الْكَاتِبِ قَالَ: غَزَوْنَا مَعَ رَسُولِ اللهِ ﷺ. فَمَرَرْنَا عَلَى امْرَأَةٍ مَقْتُولَةٍ قَدِ اجْتَمَعَ عَلَيْهَا النَّاسُ. فَأَفْرَجُوا لَهُ. فَقَالَ: **«مَا كَانَتْ هٰذِهِ تُقَاتِلُ فِيمَنْ يُقَاتِلُ»** ثُمَّ قَالَ لِرَجُلٍ: **«انْطَلِقْ إِلَى خَالِدِ بْنِ الْوَلِيدِ، فَقُلْ لَهُ: إِنَّ رَسُولَ اللهِ ﷺ يَأْمُرُكَ، يَقُولُ: لَا تَقْتُلَنَّ ذُرِّيَّةً وَلَا عَسِيفاً»**.

تخريج: (الف) [صحيح] أخرجه أحمد:٤/١٧٨ عن وكيع به، وصححه البوصيري، وابن حبان(موارد)، ح:١٦٥٥، وله شاهد عند أبي داود، ح:٢٦٦٩، وإسناده صحيح، وانظر الحديث الآتي رقم ب.

(Another chain) that was narrated from Rabâh bin Rabi', from the Prophet ﷺ, with similar wording. (***Sahih***)

Abu Bakr bin Abu Shaibah said: "Thawri was mistaken in it."[1]

حدثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: [حَدَّثَنَا قُتَيْبَةُ:] حَدَّثَنَا الْمُغِيرَةُ بْنُ عَبْدِ الرَّحْمٰنِ عَنْ أَبِي الزِّنَادِ، عَنِ الْمُرَقَّعِ عَنْ جَدِّهِ رَبَاحِ بْنِ الرَّبِيعِ عَنِ النَّبِيِّ ﷺ، نَحْوَهُ.

قَالَ أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: يُخْطِئُ الثَّوْرِيُّ فِيهِ.

تخريج: (ب) [صحيح] أخرجه أحمد: ٣/٤٨٨، ٤/٣٤٦ من حديث المغيرة بن عبدالرحمن به، وتابعه ابن أبي الزناد(مسند أحمد: ٣/٤٨٨، ٤/١٧٨)، وصححه ابن حبان، ح: ١٦٥٦، وانظر الحديث السابق.

Chapter 31. Burning The Lands Of The Enemy

(المعجم ٣١) - بَابُ التَّحْرِيقِ بِأَرْضِ الْعَدُوِّ (التحفة ٣١)

2843. It was narrated that Usâmah bin Zaid said: "The Messenger of Allâh ﷺ sent me to a village called Ubna, and said: 'Go to Ubna in the morning and burn it.'" (***Da'if***)

٢٨٤٣ - حَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ بْنِ سَمُرَةَ: حَدَّثَنَا وَكِيعٌ عَنْ صَالِحِ بْنِ أَبِي الأَخْضَرِ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ أُسَامَةَ بْنِ زَيْدٍ قَالَ: بَعَثَنِي رَسُولُ اللهِ ﷺ إِلَى قَرْيَةٍ يُقَالُ لَهَا أُبْنَىٰ. فَقَالَ: «ائْتِ أُبْنَىٰ صَبَاحاً. ثُمَّ حَرِّقْ».

تخريج: [إسناده ضعيف] أخرجه أبوداود، الجهاد، باب في الحرق في بلاد العدو، ح: ٢٦١٦ من حديث صالح به، وانظر، ح: ١٠٩٨ لحاله، وفيه علة أخرى انظر، ح: ٧٠٧.

Comments:

Zuhair Shâ'waish said, Ubna is a name of a place which is located in Jordan now'. (Footnotes of *Da'if Sunan Ibn Mâjah'*).

2844. It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ burned the palm trees of Banu Nadir, and cut down Buwairah (the name of their garden). Then Allâh revealed the

٢٨٤٤ - حَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ: أَنْبَأَنَا اللَّيْثُ ابْنُ سَعْدٍ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ أَنَّ رَسُولَ اللهِ ﷺ حَرَّقَ نَخْلَ [بَنِي] النَّضِيرِ، وَقَطَعَ. وَهِيَ الْبُوَيْرَةُ. فَأَنْزَلَ اللهُ عَزَّ وَجَلَّ: ﴿مَا

[1] Meaning that in the narration of Sufyân Thawri (no. 2842) part of the chain is incorrect, including mention of the narrator, Hanzalah Al-Kâtib.

words: "What you (O Muslims) cut down of the palm trees (of the enemy), or you left them standing..."[1] (*Sahih*)

﴿قَطَعْتُم مِّن لِّينَةٍ أَوْ تَرَكْتُمُوهَا قَآئِمَةً﴾ [الحشر: ٥] الآيَةَ.

تخريج: أخرجه البخاري، المغازي، باب حديث بني النضير ٤٠٣١ من حديث الليث، ومسلم، المغازي، باب جواز قطع أشجار الكفار وتحريقها، ح:١٧٤٦ عن ابن رمح به.

Comments:

a. The Jews of Al-Madinah had established a peace treaty with the Prophet ﷺ, that they would support the Muslims against the disbelievers of Makkah, but they breached their covenant. Banu Nadir, a tribe among them even tried to kill the Prophet ﷺ. The Prophet ﷺ launched a military campaign against them. They were besieged for some time, and then they agreed to leave Al-Madinah.

b. During this siege, the Muslims cut down and burnt some of the trees of Banu Nadir. They did so to remove the shelter of their enemy, as well as to force them to come out to fight, defending their fields.

2845. It was narrated from Ibn 'Umar that the Prophet ﷺ burned the palm trees of Banu Nadir and cut them down. Concerning that, their poet said:

"It is easy for the elite of Banu Luai —
To burn Al-Buwairah in a frightening manner." (*Sahih*)

٢٨٤٥ - حَدَّثَنَا عَبْدُ اللهِ بْنُ سَعِيدٍ: حَدَّثَنَا عُقْبَةُ بْنُ خَالِدٍ عَنْ عُبَيْدِ اللهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ أَنَّ النَّبِيَّ ﷺ حَرَّقَ نَخْلَ بَنِي النَّضِيرِ، وَقَطَعَ. وَفِيهِ يَقُولُ شَاعِرُهُمْ:

فَهَانَ عَلَى سَرَاةِ بَنِي لُؤَيٍّ
حَرِيقٌ بِالْبُوَيْرَةِ مُسْتَطِيرُ

تخريج: أخرجه مسلم، الجهاد، باب جواز قطع أشجار الكفار وتحريقها، ح:١٧٤٦ من حديث عقبة به.

Comments:

b. This couplet was said by Hassân bin Thabit ﷺ.

b. Cutting down a fruitful and shady tree at the time of necessity is allowed.

Chapter 32. Ransoming Prisoners

(المعجم ٣٢) - بَابُ فِدَاءِ الْأُسَارَىٰ (التحفة ٣٢)

2846. It was narrated from Ayâs bin Salamah bin Akwa' that his father said: "We attacked,

٢٨٤٦ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ قَالَا: حَدَّثَنَا وَكِيعٌ عَنْ عِكْرِمَةَ بْنِ

[1] *Al-Hashr* 59:5.

عَمَّارٍ، عَنْ إِيَاسِ بْنِ سَلَمَةَ بْنِ الأَكْوَعِ، عَنْ أَبِيهِ قَالَ: غَزَوْنَا، مَعَ أَبِي بَكْرٍ، هَوَازِنَ، عَلَى عَهْدِ رَسُولِ اللهِ ﷺ. فَنَفَّلَنِي جَارِيَةً مِنْ بَنِي فَزَارَةَ، مِنْ أَجْمَلِ الْعَرَبِ. عَلَيْهَا قِشْعٌ لَهَا. فَمَا كَشَفْتُ لَهَا عَنْ ثَوْبٍ حَتَّى أَتَيْتُ الْمَدِينَةَ. فَلَقِيَنِي النَّبِيُّ ﷺ فِي السُّوقِ، فَقَالَ: «لِلَّهِ أَبُوكَ هَبْهَا لِي» فَوَهَبْتُهَا لَهُ. فَبَعَثَ بِهَا، فَفَادَى بِهَا أُسَارَىٰ مِنْ أُسَارَىٰ الْمُسْلِمِينَ، كَانُوا بِمَكَّةَ.

Hawâzin at the time of the Messenger of Allâh ﷺ with Abu Bakr. He awarded me a slave girl from Banu Fazârah, among the most beautiful of the Arabs, who was wearing an animal skin of hers. I did not divest her of her clothing until I reached Al-Madinah. Then the Prophet ﷺ met me in the marketplace, and said: 'By Allâh, give her to me.' So I gave her to him, and he sent her as a ransom for some of the Muslim prisoners who were in Makkah." (*Sahih*)

تخريج: أخرجه مسلم، المغازي، باب التنفيل وفداء المسلمين بالأساري، ح:١٧٥٥ من حديث عكرمة به.

Comments:

Freeing non-Muslim captives to release Muslim prisoners is allowed, i.e., exchange of captives between Muslims and non-Muslims is allowed.

Chapter 33. What The Enemy Captures Then The Muslims Defeat Them

(المعجم ٣٣) - بَابُ مَا أَحْرَزَ الْعَدُو ثُمَّ ظَهَرَ عَلَيْهِ الْمُسْلِمُونَ (التحفة ٣٣)

٢٨٤٧ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا عَبْدُ اللهِ بْنُ نُمَيْرٍ، عَنْ عُبَيْدِ اللهِ، عَنْ نَافِعٍ عَنِ ابْنِ عُمَرَ قَالَ: ذَهَبَتْ فَرَسٌ لَهُ. فَأَخَذَهَا الْعَدُوُّ. فَظَهَرَ عَلَيْهِمُ الْمُسْلِمُونَ. فَرُدَّ عَلَيْهِ فِي زَمَنِ رَسُولِ اللهِ ﷺ.

قَالَ: وَأَبَقَ عَبْدٌ لَهُ. فَلَحِقَ بِالرُّومِ. فَظَهَرَ عَلَيْهِمُ الْمُسْلِمُونَ. فَرَدَّهُ عَلَيْهِ خَالِدُ بْنُ الْوَلِيدِ، بَعْدَ وَفَاةِ رَسُولِ اللهِ ﷺ.

2847. It was narrated that Ibn 'Umar said that a horse of his went out and the enemy captured it. Then the Muslims defeated them and it was returned to him. (That was) during the time of the Messenger of Allâh ﷺ.

He said: "And a slave of his absconded and joined up with the Romans, then the Muslims defeated them, and Khâlid bin Walid returned him to me, after the death of the Messenger of Allâh ﷺ." (*Sahih*)

تخريج: أخرجه البخاري، الجهاد، باب: إذا غنم المشركون مال المسلم، ثم وجده المسلم، ح:٣٠٦٧ تعليقًا، وأبوداود، ح:٢٦٩٩ من حديث ابن نمير من حديث عبيدالله به.

Comments:

If a Muslim's property was seized by non-Muslims and thereafter recovered by Muslims, then it is not considered as booty, but it is given to the Muslim from whom it was taken away.

Chapter 34. Stealing From The Spoils Of War

(المعجم ٣٤) - بَابُ الْغُلُولِ (التحفة ٣٤)

2848. It was narrated that Zaid bin Khâlid Al-Juhani said: "A man from (the tribe of) Ashja' died in Khaibar, and the Prophet ﷺ said: 'Offer the funeral prayer for your companion.' The people found that strange.[1] When he saw that, he said: 'Your companion stole from the spoils of war (when fighting) in the cause of Allâh.'"

Zaid said: "So they searched his belongings and found two pearls from the pearls of the Jews that were not even worth two Dirham." (*Hasan*)

٢٨٤٨ - حَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ: أَنْبَأَنَا اللَّيْثُ ابْنُ سَعْدٍ عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ مُحَمَّدِ ابْنِ يَحْيَىٰ بْنِ حَبَّانَ، عَنْ أَبِي عَمْرَةَ، عَنْ زَيْدِ بْنِ خَالِدٍ الْجُهَنِيِّ قَالَ: تُوُفِّيَ رَجُلٌ مِنْ أَشْجَعَ بِخَيْبَرَ. فَقَالَ النَّبِيُّ ﷺ: «صَلُّوا عَلَى صَاحِبِكُمْ» فَأَنْكَرَ النَّاسُ ذٰلِكَ، وَتَغَيَّرَتْ [لَهُ] وُجُوهُهُمْ. فَلَمَّا رَأَىٰ ذٰلِكَ قَالَ: «إِنَّ صَاحِبَكُمْ غَلَّ فِي سَبِيلِ اللهِ».

قَالَ زَيْدٌ: فَالْتَمَسُوا مَتَاعَهُ، فَإِذَا خَرَزَاتٌ مِنْ خَرَزِ يَهُودَ، مَا تُسَاوِي دِرْهَمَيْنِ.

تخريج: [إسناده حسن] أخرجه أبوداود، الجهاد، باب في تعظيم الغلول، ح:٢٧١٠ من حديث يحيى به، وصححه ابن الجارود، ح:١٠٨١، وابن حبان(موارد)، ح:٤٨٣٣، والحاكم على شرط الشيخين:٢/١٢٧، ووافقه الذهبي قلت: أبوعمرة الأنصاري لم يخرج عنه البخاري، ومسلم، ووثقه ابن حبان، والحاكم وغيرهما، وقال الذهبي: صدوق، وأشار المنذري إلى تحسين حديثه فهو ليس بالمجهول، بل حسن الحديث.

2849. It was narrated that 'Abdullâh bin 'Amr said: "There was a man called Kirkirah in charge of the goods of the Prophet ﷺ, who died. The Prophet ﷺ said: 'He is in Hell.' They went and looked, and found him wearing a garment or a cloak that he had stolen from the spoils

٢٨٤٩ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو قَالَ: كَانَ عَلَى ثَقَلِ النَّبِيِّ ﷺ رَجُلٌ يُقَالُ لَهُ كِرْكِرَةُ فَمَاتَ. فَقَالَ النَّبِيُّ ﷺ: «هُوَ فِي النَّارِ» فَذَهَبُوا يَنْظُرُونَ. فَوَجَدُوا عَلَيْهِ كِسَاءً أَوْ

[1] Wondering why the Prophet ﷺ was not going to lead the funeral prayer himself.

of war." (*Sahih*)

عَبَاءَةً، قَدْ غَلَّهَا.

تخريج: أخرجه البخاري، الجهاد، باب القليل من الغلول، ح: ٣٠٧٤ من حديث سفيان به.

Comments:

a. Taking booty illegally is a major sin.

b. The repulsiveness of the sin does not decrease even if the stolen thing is insignificant.

c. Although a Muslim deserves Hell for his major sins, the eternal punishment of Hell is only for disbelievers.

2850. It was narrated that 'Ubâdah bin Sâmit said: "The Messenger of Allâh ﷺ led us in prayer on the Day of Hunain, beside a camel that was part of the spoils of war. Then he took something from the camel, and extracted from it a hair, which he placed between two of his fingers. Then he said: 'O people, this is part of your spoils of war. Hand over a needle and thread and anything greater than that or less than that. For stealing from the spoils of war will be a source of shame for those who do it, and ignominy and Fire, on the Day of Resurrection.'" (*Hasan*)

٢٨٥٠ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ أَبِي سِنَانٍ عِيسَى بْنِ سِنَانٍ، عَنْ يَعْلَى بْنِ شَدَّادٍ، عَنْ عُبَادَةَ بْنِ الصَّامِتِ قَالَ: صَلَّى بِنَا رَسُولُ اللهِ ﷺ يَوْمَ حُنَيْنٍ، إِلَى جَنْبِ بَعِيرٍ مِنَ الْمَقَاسِمِ. ثُمَّ تَنَاوَلَ شَيْئاً مِنَ الْبَعِيرِ. فَأَخَذَ مِنْهُ قَرَدَةً. يَعْنِي وَبَرَةً. فَجَعَلَ بَيْنَ إِصْبَعَيْهِ. ثُمَّ قَالَ: «يَا أَيُّهَا النَّاسُ! إِنَّ هٰذَا مِنْ غَنَائِمِكُمْ. أَدُّوا الْخَيْطَ وَالْمِخْيَطَ، فَمَا فَوْقَ ذٰلِكَ، فَمَا دُونَ ذٰلِكَ. فَإِنَّ الْغُلُولَ عَارٌ عَلَى أَهْلِهِ يَوْمَ الْقِيَامَةِ. وَشَنَارٌ وَنَارٌ».

تخريج: [حسن] وحسنه البوصيري * وفيه عيسى بن سنان وهو ضعيف، ضعفه الجمهور، ولكن لحديثه شواهد كثيرة عند أبي داود، ح: ٢٦٩٤، وابن حبان، ح: ١٦٩٣، والحاكم: ٢/ ١٣٥، ١٣٦ وغيرهم.

Comments:

a. Exhorting and admonishing after prayers is *Sunnah,* because many people gather at that time.

b. While giving Islamic lectures the current situations should be considered.

c. Using the common property of Muslims illegally is a sin.

Chapter 35. Awards Granted From The Spoils Of War

(المعجم ٣٥) - **بَابُ النَّفْلِ** (التحفة ٣٥)

2851. It was narrated from Habib bin Maslamah that the Prophet ﷺ

٢٨٥١ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَ عَلِيُّ ابْنُ مُحَمَّدٍ، قَالَا: حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ

awarded one third (of the spoils of war) after the one fifth (had been taken).[1] (*Sahih*)

عَنْ يَزِيدَ بْنِ يَزِيدَ بْنِ جَابِرٍ، عَنْ مَكْحُولٍ، عَنْ زَيْدِ بْنِ جَارِيَةَ، عَنْ حَبِيبِ بْنِ مَسْلَمَةَ أَنَّ النَّبِيَّ ﷺ نَفَّلَ الثُّلُثَ بَعْدَ الْخُمُسِ.

تخريج: [صحيح] أخرجه أبوداود، الجهاد، باب فيمن قال، الخمس قبل النفل، ح:٢٧٤٨ من حديث سفيان الثوري به، وصححه الحاكم:٢/١٣٣، ووافقه الذهبي * مكحول صرح بالسماع، انظر، ح:٢٧٥٠ من نيل المقصود.

Comments:

a. A commander of an army has the right to grant a special award to a group of soldiers, besides their right in booty, for their distinguished achievements in war. This reward is granted from the 'one fifth' of the booty.
b. 'After the one fifth' means taking one fifth of the booty for the treasury, the rest is divided among the fighters.

2852. It was narrated from 'Ubâdah bin Sâmit that the Prophet ﷺ awarded one quarter of the spoils to those who attacked the enemy at the beginning and one third to those who attacked at the end. (***Sahih***)

٢٨٥٢ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ الْحَارِثِ الزُّرَقِيِّ، عَنْ سُلَيْمَانَ بْنِ مُوسى، عَنْ مَكْحُولٍ، عَنْ أَبِي سَلَّامٍ الأَعْرَجِ، عَنْ أَبِي أُمَامَةَ، عَنْ عُبَادَةَ بْنِ الصَّامِتِ أَنَّ النَّبِيَّ ﷺ نَفَّلَ، فِي الْبَدْأَةِ: الرُّبُعَ وَفِي الرَّجْعَةِ: الثُّلُثَ.

تخريج: [صحيح] أخرجه الترمذي، السير، باب في النفل، ح:١٥٦١ من حديث سفيان الثوري به، وقال: حسن * مكحول عنعن تقدم، ح:٤٨١، ولحديثه شاهد حسن عند أبي داود، ح:٢٧٥٠ انظر الحديث الآتي.

Comments:

The *Hadith* indicates that if a group of soldiers carries out an extraordinarily courageous operation at the beginning of the war; for example, they take the initiative of attacking the enemies and capture booty, then one fourth of that booty is granted to them as reward. If any group performs such a tremendous act while the army is returning, then one third of that booty is granted to them.

2853. 'Amr bin Shu'aib narrated from his father that his grandfather said: "There is no awarding of the spoils after the

٢٨٥٣ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا أَبُو الْحُسَيْنِ: أَنْبَأَنَا رَجَاءُ بْنُ أَبِي سَلَمَةَ: حَدَّثَنَا عَمْرُو بْنُ شُعَيْبٍ عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: لَا

[1] Meaning, some of the overall portion was distributed among certain fighters or in the cause of Allâh.

نَفَلَ بَعْدَ رَسُولِ اللهِ ﷺ. يَرُدُّ الْمُسْلِمُونَ قَوِيُّهُمْ عَلَى ضَعِيفِهِمْ.

Messenger of Allâh ﷺ, rather whatever the army acquires (of spoils of war) will be distributed among strong and weak alike." (***Hasan***)

تخريج: (الف) [إسناده حسن] أخرجه ابن حبان(موارد)، ح:١٦٧٢ من حديث رجاء به مرسلاً، وحسنه البوصيري.

قَالَ [رَجَاءٌ]: فَسَمِعْتُ سُلَيْمَانَ بْنَ مُوسَى يَقُولُ لَهُ: حَدَّثَنِي مَكْحُولٌ عَنْ حَبِيبِ بْنِ مَسْلَمَةَ أَنَّ النَّبِيَّ ﷺ نَفَّلَ، فِي الْبَدْأَةِ: الرُّبُعَ وَحِينَ قَفَلَ: الثُّلُثَ. فَقَالَ عَمْرٌو: أُحَدِّثُكَ عَنْ أَبِي عَنْ جَدِّي، وَتُحَدِّثُنِي عَنْ مَكْحُولٍ؟

Rajâ' said: "I heard Sulaimân bin Musa say to him: Makhul narrated to me from Habib bin Maslamah that the Prophet ﷺ awarded the spoils of war, one quarter at the beginning and one third after his return." 'Amr said: "I narrate to you from my grandfather, and you narrated to me from Makhul?" (***Hasan***)

تخريج: (ب) [إسناده حسن] أخرجه أبوداود، الجهاد، باب فيمن قال، الخمس قبل النفل، ح:٢٧٥٠ من حديث سليمان به مطولاً، وصححه ابن حبان، ح:١٦٧٢، والحاكم:٢/ ١٣٣، والذهبي * مكحول ثقة إمام، حديثه صحيح على الراجح، إذا صرح بالسماع، وانظر، ح:٤٨١.

Comments:

a. The chain of 'Amr bin Shuaib's *Hadith* is stronger than the other narration, though the narration of Makhul is also Sound. So, 'Amr drew their attention to the soundness of the *Hadith.*
b. Even though the chain of 'Amr bin Shuaib's *Hadith* is Sound, it is the *Fatwa* of a Companion (Abdullah bin 'Amr bin 'Âs) while the *Hadith* of Makhul is *Marfu'*, i.e., he reported the practice of the Prophet ﷺ.

Chapter 36. Division Of Spoils Of War

(المعجم ٣٦) - بَابُ قِسْمَةِ الْغَنَائِمِ (التحفة ٣٦)

٢٨٥٤ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنْ عُبَيْدِ اللهِ بْنِ عُمَرَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ أَنَّ النَّبِيَّ ﷺ أَسْهَمَ، يَوْمَ خَيْبَرَ، لِلْفَارِسِ ثَلَاثَةَ أَسْهُمٍ: لِلْفَرَسِ سَهْمَانِ، وَلِلرَّجُلِ سَهْمٌ.

2854. It was narrated from Ibn 'Umar that the Prophet ﷺ distributed the war spoils on the Day of Khaibar, giving three shares to the horseman, two shares for the horse, and one share for the man. (***Sahih***)

تخريج: [إسناده صحيح] أخرجه أبوداود، الجهاد، باب في سهمان الخيل، ح:٢٧٣٣ من حديث أبي معاوية: حدثنا عبيدالله به، وأخرجه البخاري، ح:٢٨٦٣، ومسلم، ح:١٧٦٢ وغيرهما من طرق عن عبيدالله بن عمر نحوه، وقال الترمذي: حسن صحيح.

Comments:

a. Keeping horses and taking care of them for *Jihâd* requires a lot of expenses. So, a separate share from the booty is granted for a horse; otherwise, the complete share of a fighter would have to be used to cover the expenses of his horse, and nothing is left with him to fulfill his own needs.
b. The share of a horse is twice the share of a man. Hence, the fighter who fights on his horse gets three shares.

Chapter 37. Slaves And Woman Accompanying The Muslims (In Battle)

(المعجم ٣٧) - بَابُ الْعَبِيدِ وَالنِّسَاءِ يَشْهَدُونَ مَعَ الْمُسْلِمِينَ (التحفة ٣٧)

2855. 'Umair, the freed slave of Aabi Lahm — Waki' said;— "He used to not eat meat" — said: "I fought alongside my master on the Day of Khaibar, and I was a slave. I was not given anything from the spoils of war but I was given from the least of the utensils (goods) a sword, which I dragged when I put it around my waist." (***Sahih***)

٢٨٥٥ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا هِشَامُ بْنُ سَعْدٍ، عَنْ مُحَمَّدِ بْنِ زَيْدِ بْنِ مُهَاجِرِ بْنِ قُنْفُذٍ قَالَ: سَمِعْتُ عُمَيْراً، مَوْلَى آبِي اللَّحْمِ قَالَ وَكِيعٌ: وَكَانَ لَا يَأْكُلُ اللَّحْمَ قَالَ: غَزَوْتُ مَعَ مَوْلَايَ، يَوْمَ خَيْبَرَ، وَأَنَا مَمْلُوكٌ. فَلَمْ يُقْسَمْ لِي مِنَ الْغَنِيمَةِ. وَأُعْطِيتُ، مِنْ خُرْثِيِّ الْمَتَاعِ، سَيْفاً. وَكُنْتُ أَجُرُّهُ إِذَا تَقَلَّدْتُهُ.

تخريج: [إسناده صحيح] أخرجه أبوداود، الجهاد، باب في المرأة والعبد يحذيان من الغنيمة، ح:٢٧٣٠ من حديث محمد بن زيد به، وقال الترمذي، ح:١٥٥٧: حسن صحيح، وصححه ابن حبان، ح:١٦٦٩، والحاكم:٢/ ١٣١، والذهبي.

Comments:

a. Slaves can also participate in *Jihâd.*
b. Something should be surely given to those who do not have a fixed portion in the booty.

2856. It was narrated that Umm 'Atiyyah Al-Ansâriyyah said: "I fought alongside the Messenger of Allâh ﷺ in seven campaigns, looking after their goods, making

٢٨٥٦ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ، عَنْ هِشَامٍ، عَنْ حَفْصَةَ بِنْتِ سِيرِينَ، عَنْ أُمِّ عَطِيَّةَ الْأَنْصَارِيَّةِ

food for them, tending the wounded and looking after the sick." (*Sahih*)

قَالَتْ: غَزَوْتُ مَعَ رَسُولِ اللهِ ﷺ سَبْعَ غَزَوَاتٍ. أَخْلُفُهُمْ فِي رِحَالِهِمْ. وَأَصْنَعُ لَهُمُ الطَّعَامَ. وَأُدَاوِي الْجَرْحَى. وَأَقُومُ عَلَى الْمَرْضَى.

تخريج: أخرجه مسلم، الجهاد، باب النساء الغازيات يرضخ لهن ولا يسهم ... الخ، ح:١٨١٢ عن ابن أبي شيبة به.

Comments:

Women used to participate in *Jihâd* in the period of the Prophet ﷺ, but it was mostly before the revelation of the order of *Hijâb*. After that, the Prophet ﷺ did not encourage women to participate in *Jihad*.

Chapter 38. Order Of The Leader

(المعجم ٣٨) - **بَابُ وَصِيَّةِ الإِمَامِ**

(التحفة ٣٨)

2857. It was narrated that Safwân bin 'Assâl said: "The Messenger of Allâh ﷺ sent us in a military detachment and said: 'Go in the Name of Allâh, and in the cause of Allâh. Fight those who disbelieve in Allâh. Do not mutilate, do not be treacherous, do not steal from the spoils of war, and do not kill children.'" (*Hasan*)

٢٨٥٧ - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْخَلَّالُ: حَدَّثَنَا أَبُو أُسَامَةَ: حَدَّثَنِي عَطِيَّةُ بْنُ الْحَارِثِ أَبُو رَوْقٍ الْهَمْدَانِيُّ: حَدَّثَنِي أَبُو الْغَرِيفِ عُبَيْدُ اللهِ بْنُ خَلِيفَةَ، عَنْ صَفْوَانَ بْنِ عَسَّالٍ قَالَ: بَعَثَنَا رَسُولُ اللهِ ﷺ فِي سَرِيَّةٍ. فَقَالَ: «**سِيرُوا بِسْمِ اللهِ، وَفِي سَبِيلِ اللهِ. قَاتِلُوا مَنْ كَفَرَ بِاللهِ. وَلَا تَمْثُلُوا، وَلَا تَغْدِرُوا، وَلَا تَغُلُّوا، وَلَا تَقْتُلُوا وَلِيدًا**».

تخريج: [**إسناده حسن**] أخرجه النسائي في الكبرى:٥/ ٢٦٠، ح:٨٨٣٧ من حديث أبي أسامة به، وقال البوصيري: هذا إسناد حسن.

2858. It was narrated from Ibn Buraidah that his father said: "Whenever he appointed a man to lead a military detachment, the Messenger of Allâh ﷺ would advise him especially to fear Allâh and treat the Muslims with him well. He ﷺ said: 'Fight in the Name of Allâh and in the cause of Allâh. Fight those who disbelieve

٢٨٥٨ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى: حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ الْفِرْيَابِيُّ: حَدَّثَنَا سُفْيَانُ عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ، عَنِ ابْنِ بُرَيْدَةَ، عَنْ أَبِيهِ قَالَ: كَانَ رَسُولُ اللهِ ﷺ إِذَا أَمَّرَ رَجُلًا عَلَى سَرِيَّةٍ، أَوْصَاهُ فِي خَاصَّةِ نَفْسِهِ بِتَقْوَى اللهِ، وَمَنْ مَعَهُ مِنَ الْمُسْلِمِينَ خَيْراً. فَقَالَ: «**اغْزُوا**

in Allâh. Fight but do not be treacherous, do not steal from the spoils of war, do not mutilate and do not kill children. When you meet your enemy from among the polytheists, call them to one of three things. Whichever of them they respond to, accept it from them and refrain from fighting them. Invite them to accept Islam, and if they respond then accept it from them and refrain from fighting them. Then invite them to leave their land and move to the land of the polytheists. Tell them that if they do that, then they will have the same rights and duties as the polytheists. If they refuse, then tell them that they will be like the Muslim Bedouins (who live in the desert), subject to the same rulings of Allâh as the believers. But they will have no share of *Fay'*[1] or war spoils, unless they fight alongside the Muslims. If they refuse to enter Islam, then ask them to pay the Polltax. If they do that, then accept it from them and refrain from fighting them. But if they refuse, then seek the help of Allâh against them and fight them. If you lay siege to them and they want you to give them the protection of Allâh and your Prophet, do not give them the protection of Allâh and your Prophet, rather give them your protection and the protection of

بِسْمِ اللهِ، وَفِي سَبِيلِ اللهِ. قَاتِلُوا مَنْ كَفَرَ بِاللهِ. اغْزُوا وَلَا تَغْدِرُوا وَلَا تَغُلُّوا وَلَا تَمْثُلُوا وَلَا تَقْتُلُوا وَلِيدًا. وَإِذَا أَنْتَ لَقِيتَ عَدُوَّكَ مِنَ الْمُشْرِكِينَ فَادْعُهُمْ إِلَى إِحْدَىٰ ثَلَاثِ خِلَالٍ، أَوْ خِصَالٍ. فَأَيَّتُهُنَّ أَجَابُوكَ إِلَيْهَا، فَاقْبَلْ مِنْهُمْ وَكُفَّ عَنْهُمْ. ادْعُهُمْ إِلَى الإِسْلَامِ. فَإِنْ أَجَابُوكَ فَاقْبَلْ مِنْهُمْ وَكُفَّ عَنْهُمْ. ثُمَّ ادْعُهُمْ إِلَى التَّحَوُّلِ مِنْ دَارِهِمْ إِلَى دَارِ الْمُهَاجِرِينَ. وَأَخْبِرْهُمْ، إِنْ فَعَلُوا ذٰلِكَ، أَنَّ لَهُمْ مَا لِلْمُهَاجِرِينَ، وَأَنَّ عَلَيْهِمْ مَا عَلَى الْمُهَاجِرِينَ، وَإِنْ أَبَوْا فَأَخْبِرْهُمْ أَنَّهُمْ يَكُونُونَ كَأَعْرَابِ الْمُسْلِمِينَ، يَجْرِي عَلَيْهِمْ حُكْمُ اللهِ الَّذِي يَجْرِي عَلَى الْمُؤْمِنِينَ. وَلَا يَكُونُ لَهُمْ فِي الْفَيْءِ وَالْغَنِيمَةِ شَيْءٌ. إِلَّا أَنْ يُجَاهِدُوا مَعَ الْمُسْلِمِينَ. فَإِنْ هُمْ أَبَوْا أَنْ يَدْخُلُوا فِي الإِسْلَامِ، فَسَلْهُمْ إِعْطَاءَ الْجِزْيَةِ. فَإِنْ فَعَلُوا فَاقْبَلْ مِنْهُمْ وَكُفَّ عَنْهُمْ. فَإِنْ هُمْ أَبَوْا، فَاسْتَعِنْ بِاللهِ عَلَيْهِمْ وَقَاتِلْهُمْ. وَإِنْ حَاصَرْتَ حِصْنًا، فَأَرَادُوكَ أَنْ تَجْعَلَ لَهُمْ ذِمَّةَ اللهِ وَذِمَّةَ نَبِيِّكَ، فَلَا تَجْعَلْ لَهُمْ ذِمَّةَ اللهِ وَلَا ذِمَّةَ نَبِيِّكَ. وَلٰكِنِ اجْعَلْ لَهُمْ ذِمَّتَكَ وَذِمَّةَ أَبِيكَ وَذِمَّةَ أَصْحَابِكَ. فَإِنَّكُمْ، أَنْ تُخْفِرُوا ذِمَّتَكُمْ وَذِمَّةَ آبَائِكُمْ، أَهْوَنُ عَلَيْكُمْ مِنْ أَنْ تُخْفِرُوا ذِمَّةَ اللهِ وَذِمَّةَ رَسُولِهِ. وَإِنْ حَاصَرْتَ حِصْنًا فَأَرَادُوكَ أَنْ يَنْزِلُوا عَلَى حُكْمِ اللهِ، فَلَا تُنْزِلْهُمْ عَلَى

[1] *Al-Fay'*: wealth of the disbelievers that falls into the Muslims' hands without any fighting.

حُكْمِ اللهِ. وَلٰكِنْ أَنْزِلْهُمْ عَلَى حُكْمِكَ. فَإِنَّكَ لَا تَدْرِي أَتُصِيبُ فِيهِمْ حُكْمَ اللهِ أَمْ لَا».

قَالَ عَلْقَمَةُ: فَحَدَّثْتُ بِهِ مُقَاتِلَ بْنَ حَيَّانَ، فَقَالَ: حَدَّثَنِي مُسْلِمُ بْنُ هَيْصَمٍ، عَنِ النُّعْمَانِ ابْنِ مُقَرِّنٍ عَنِ النَّبِيِّ ﷺ، مِثْلَ ذٰلِكَ.

your father and of your Companions, for if you violate your protection and the protection of your fathers, that is easier for you than violating the protection of Allâh and the protection of His Messenger. If you lay siege to them and they want you to let them come out with a promise of the judgement of Allâh and His Messenger ﷺ, do not offer them a promise of the judgement of Allâh and His Messenger ﷺ, rather offer them your judgement, because you do not know if you will actually pass (the same as) Allâh's judgment regarding them or not.'" (*Sahih*)

Another chain with similar wording.

تخريج: أخرجه مسلم، الجهاد، باب تأمير الإمام الأمراء على البعوث ووصيته إياهم بآداب الغزو وغيرها، ح:١٧٣١ من حديث سفيان الثوري به.

Comments:

a. Killing men is not the basic purpose of *Jihâd*, rather the aim is motivating people to accept the true religion or to remove the obstacles from those who want to accept it. So, if a disbeliever accepts Islam he is welcomed, because by his Islam he loses the power of preventing people from Islam.

b. The fighters in Allâh's cause may grant protection to non-Muslims.

c. They have to grant the protection on their own responsibility. They should not say that it is on behalf of Allâh or His Prophet ﷺ.

d. During war, enforcing a siege to the fort of enemies is allowed.

e. If the besieged people accept the decision of the leader of the Muslim army and surrender themselves, then they should be treated kindly as prisoners of war after having accepted their request.

(المعجم ٣٩) - بَابُ طَاعَةِ الْإِمَامِ (التحفة ٣٩)

Chapter 39. Obedience To The Ruler

٢٨٥٩ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَ عَلِيُّ ابْنُ مُحَمَّدٍ، قَالَا: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا

2859. It was narrated from Abu Hurairah that the Messenger of

Allâh ﷺ said: "Whoever obeys me, obeys Allâh, and whoever disobeys me, disobeys Allâh. Whoever obeys the ruler, obeys me, and whoever disobeys the ruler, disobeys me." (*Sahih*)

الأَعْمَشُ عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ أَطَاعَنِي، فَقَدْ أَطَاعَ اللهَ. وَمَنْ عَصَانِي، فَقَدْ عَصَى اللهَ. وَمَنْ أَطَاعَ الإِمَامَ، فَقَدْ أَطَاعَنِي. وَمَنْ عَصَىٰ الإِمَامَ، فَقَدْ عَصَانِي».

تخريج: [**صحيح**] تقدم، ح:٣ من حديث الأعمش به.

Comments:

a. Disobedience of the Prophet ﷺ is forbidden since it is actually disobedience of Allâh.

b. "Ruler" means a head of the state or his appointed governor, judge or the chief of an army.

2860. It was narrated from Anas bin Mâlik that the Messenger of Allâh ﷺ said: "Listen and obey, even if the one appointed over you is an Ethiopian slave with a head like a raisin." (*Sahih*)

٢٨٦٠ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ وَ أَبُو بِشْرٍ بَكْرُ بْنُ خَلَفٍ: قَالَا: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنِي أَبُو التَّيَّاحِ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «اسْمَعُوا وَأَطِيعُوا، وَإِنِ اسْتُعْمِلَ عَلَيْكُمْ عَبْدٌ حَبَشِيٌّ، كَأَنَّ رَأْسَهُ زَبِيبَةٌ».

تخريج: أخرجه البخاري، الأذان، باب إمامة العبد والمولى، ح:٦٩٣ عن محمد بن بشار به.

2861. It was narrated from Umm Husain that She heard the Messenger of Allâh ﷺ say: "Even if the one appointed over you is a mutilated Ethiopian slave whose nose and ears have been cut off, listen to him and obey, so long as he leads you according to the Book of Allâh." (*Sahih*)

٢٨٦١ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعُ بْنُ الْجَرَّاحِ عَنْ شُعْبَةَ، عَنْ يَحْيَى بْنِ الْحُصَيْنِ، عَنْ جَدَّتِهِ أُمِّ الْحُصَيْنِ قَالَتْ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «إِنْ أُمِّرَ عَلَيْكُمْ عَبْدٌ حَبَشِيٌّ مُجَدَّعٌ، فَاسْمَعُوا لَهُ وَأَطِيعُوا، مَا قَادَكُمْ بِكِتَابِ اللهِ».

تخريج: أخرجه مسلم، الإمارة، باب وجوب طاعة الأمراء في غير معصية، وتحريمها في المعصية، ح:١٨٣٨ عن ابن أبي شيبة به.

2862. It was narrated from Abu Dharr that he reached Rabadhah when the *Iqâmah* for the prayer

٢٨٦٢ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي

had already been given, and there was a slave leading them in prayer. It was said: "This is Abu Dharr," so he (the slave) started to move back. But Abu Dharr said: "My close friend (i.e., the Prophet ﷺ) told me to listen and obey, even if (the leader was) an Ethiopian slave with amputated limbs." (***Sahih***)

عِمْرَانَ الْجَوْنِيِّ، عَنْ عَبْدِ اللهِ بْنِ الصَّامِتِ، عَنْ أَبِي ذَرٍّ أَنَّهُ انْتَهَىٰ إِلَى الرَّبَذَةِ، وَقَدْ أُقِيمَتِ الصَّلَاةُ. فَإِذَا عَبْدٌ يَؤُمُّهُمْ. فَقِيلَ: هٰذَا أَبُو ذَرٍّ. فَذَهَبَ يَتَأَخَّرُ. فَقَالَ أَبُو ذَرٍّ: أَوْصَانِي خَلِيلِي ﷺ أَنْ أَسْمَعَ وَأُطِيعَ، وَإِنْ كَانَ عَبْدًا حَبَشِيًّا مُجَدَّعَ الأَطْرَافِ.

تخريج: [صحيح] تقدم، ح:١٢٥٦.

Comments:

a. In an Islamic government, a post is granted based on qualification and capability, it is not given based on color, race, beauty and external appearance.
b. It is also a form of respect that a scholar of a lower status should not lead the prayer in the presence of a greater scholar.
c. A man of a lesser degree of religious knowledge may lead the prayer with the permission of a scholar.

Chapter 40. There Is No Obedience Through Disobedience Towards Allâh

(المعجم ٤٠) - بَابٌ: لَا طَاعَةَ فِي مَعْصِيَةِ اللهِ (التحفة ٤٠)

2863. It was narrated from Abu Sa'eed Al-Khudri that the Messenger of Allâh ﷺ sent 'Alqamah bin Mujazziz at the head of a detachment, and I was among them. When he reached the battle site, or when he was partway there, a group of the army asked permission to take a different route, and he gave them permission, and appointed 'Abdullâh bin Hudhâfah bin Qais As-Sahmi as their leader, and I was one of those who fought alongside him. When we were partway there, the people lit a fire to warm themselves and cook some food. 'Abdullâh, who was a man who liked to joke, said: "Do

٢٨٦٣ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرٍو، عَنْ عُمَرَ بْنِ الْحَكَمِ بْنِ ثَوْبَانَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ أَنَّ رَسُولَ اللهِ ﷺ بَعَثَ عَلْقَمَةَ بْنَ مُجَزِّزٍ عَلَى بَعْثٍ، وَأَنَا فِيهِمْ. فَلَمَّا انْتَهَى إِلَى رَأْسِ غَزَاتِهِ، أَوْ كَانَ بِبَعْضِ الطَّرِيقِ، اسْتَأْذَنَتْهُ طَائِفَةٌ مِنَ الْجَيْشِ، فَأَذِنَ لَهُمْ وَأَمَّرَ عَلَيْهِمْ عَبْدَ اللهِ بْنَ حُذَافَةَ بْنِ قَيْسٍ السَّهْمِيَّ. فَكُنْتُ فِيمَنْ غَزَا مَعَهُ. فَلَمَّا كَانَ بِبَعْضِ الطَّرِيقِ أَوْقَدَ الْقَوْمُ نَاراً لِيَصْطَلُوا أَوْ لِيَصْطَنِعُوا عَلَيْهَا صَنِيعاً. فَقَالَ عَبْدُ اللهِ وَكَانَتْ فِيهِ دُعَابَةٌ: أَلَيْسَ لِي عَلَيْكُمُ السَّمْعُ

I not have the right that you should listen to me and obey?" They said: "Yes." He said: "And if I command you to do something, will you not do it?" They said: "O course." He said: "Then I command you to jump into this fire." Some people got up and got ready to jump, and when he saw that they were about to jump, he said: "Restrain yourselves, for I was joking with you." When we came to Al-Madinah, they mentioned that to the Prophet ﷺ, and the Messenger of Allâh ﷺ said: "Whoever among you commands you to do something that involves disobedience to Allâh, do not obey him." (***Hasan***)

وَالطَّاعَةُ؟ قَالُوا: بَلَىٰ. قَالَ: فَمَا أَنَا بِآمِرِكُمْ بِشَيْءٍ إِلَّا صَنَعْتُمُوهُ؟ قَالُوا: نَعَمْ. قَالَ: فَإِنِّي أَعْزِمُ عَلَيْكُمْ إِلَّا تَوَاثَبْتُمْ فِي هٰذِهِ النَّارِ. فَقَامَ نَاسٌ فَتَحَجَّزُوا. فَلَمَّا ظَنَّ أَنَّهُمْ وَاثِبُونَ، قَالَ: أَمْسِكُوا عَلَى أَنْفُسِكُمْ. فَإِنَّمَا كُنْتُ أَمْزَحُ مَعَكُمْ.

فَلَمَّا قَدِمْنَا ذَكَرُوا ذٰلِكَ لِلنَّبِيِّ ﷺ. فَقَالَ رَسُولُ اللهِ ﷺ: «**مَنْ أَمَرَكُمْ مِنْهُمْ بِمَعْصِيَةِ اللهِ، فَلَا تُطِيعُوهُ**».

تخريج: [إسناده حسن] أخرجه أحمد: ٣/ ٦٧ عن يزيد بن هارون به، وقال البوصيري: هذا إسناد صحيح.

Comments:

a. Making fun is allowed only to the extent that it does not cause material or physical harm, and does not bring humiliation to anyone.
b. The Companions of the Prophet ﷺ were always ready to sacrifice their souls in obedience of the Prophet ﷺ. When they knew that obedience of the Prophet ﷺ requires jumping in the fire, they immediately got ready for that, even though they were aware of the fact that there is no benefit of *Jihâd* or religion in that act.
c. Obedience of a leader is not limitless; following any order that is against Islam is not permitted.

2864. It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ said: "The Muslim is obliged to obey (the ruler) whether he likes it or not, unless he is commanded to commit an act of disobedience. If he is commanded to commit a sin then he should neither listen nor

٢٨٦٤ - **حَدَّثَنَا** مُحَمَّدُ بْنُ رُمْحٍ: أَنْبَأَنَا اللَّيْثُ ابْنُ سَعْدٍ عَنْ عُبَيْدِ اللهِ بْنِ عُمَرَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ. ح: وَحَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ وَ سُوَيْدُ بْنُ سَعِيدٍ قَالَا: حَدَّثَنَا عَبْدُ اللهِ بْنُ رَجَاءٍ الْمَكِّيُّ عَنْ عُبَيْدِ اللهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «**عَلَى الْمَرْءِ**

obey." (***Sahih***)

الْمُسْلِمِ الطَّاعَةُ فِيمَا أَحَبَّ أَوْ كَرِهَ. إِلَّا أَنْ يُؤْمَرَ بِمَعْصِيَةٍ. فَإِذَا أُمِرَ بِمَعْصِيَةٍ، فَلَا سَمْعَ وَلَا طَاعَةَ».

تخريج: أخرجه مسلم، الإمارة، باب وجوب طاعة الأمراء في غير معصية وتحريمها في معصية، ح:١٨٣٩ من حديث الليث به.

Comments:

a. One should not disobey the leader in good deeds.
b. Implementing an unlawful order is not allowed.

2865. It was narrated from 'Abdullâh bin Mas'ud that the Prophet ﷺ said: "Among those in charge of you, after I am gone, will be men who extinguish the *Sunnah* and follow innovation. They will delay the prayer from its proper time." I said: "O Messenger of Allâh, if I live to see them, what should I do?" He said: "You ask me, O Ibn Umm 'Abd, what you should do? There is no obedience to one who disobeys Allâh." (***Hasan***)

٢٨٦٥ - حَدَّثَنَا سُوَيْدُ بْنُ سَعِيدٍ: حَدَّثَنَا يَحْيَى بْنُ سُلَيْمٍ. ح: وَحَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَيَّاشٍ، قَالَا: حَدَّثَنَا عَبْدُ اللهِ بْنُ عُثْمَانَ بْنِ خُثَيْمٍ عَنِ الْقَاسِمِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ عَبْدِ اللهِ بْنِ مَسْعُودٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ عَبْدِ اللهِ بْنِ مَسْعُودٍ أَنَّ النَّبِيَّ ﷺ قَالَ: «**سَيَلِي أُمُورَكُمْ بَعْدِي رِجَالٌ يُطْفِئُونَ مِنَ السُّنَّةِ وَيَعْمَلُونَ بِالْبِدْعَةِ، وَيُؤَخِّرُونَ الصَّلَاةَ عَنْ مَوَاقِيتِهَا**» فَقُلْتُ: يَا رَسُولَ اللهِ! إِنْ أَدْرَكْتُهُمْ، كَيْفَ أَفْعَلُ؟ قَالَ: «**تَسْأَلُنِي يَا ابْنَ أُمِّ عَبْدٍ كَيْفَ تَفْعَلُ؟ لَا طَاعَةَ لِمَنْ عَصَى اللهَ**».

تخريج: [**إسناده حسن**] أخرجه أحمد: ٣٩٩/١ من حديث ابن خثيم به.

Comments:

It was always the practice of the righteous scholars in every period that they remain steadfast in following the *Sunnah* and preaching it against the deviation of governments. They proclaim the truth loudly without being impressed by the oppression or temptation; such as Imâm Mâlik, ﷺ, in the matter of a divorce issued in the state of compulsion, and Imâm Ahmad, ﷺ in the matter of *Khalq Qur'ân*, both demonstrated their steadfastness.

Chapter 41. The Pledge

(المعجم ٤١) - بَابُ الْبَيْعَةِ (التحفة ٤١)

2866. It was narrated that 'Ubâdah bin Sâmit said: "We gave our pledge to the Messenger of Allâh ﷺ, pledging to listen and obey in times of hardship and times of ease, willingly or reluctantly, and when others are shown preference over us, and that we would not dispute the order of those in charge, that we would speak the truth wherever we are, and that we would not fear the blame of anyone when acting or speaking for the sake of Allâh." (*Sahih*)

٢٨٦٦ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا عَبْدُ اللهِ بْنُ إِدْرِيسَ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ وَ يَحْيَى بْنِ سَعِيدٍ، وَ عُبَيْدِ اللهِ بْنِ عُمَرَ، و ابْنِ عَجْلَانَ عَنْ عُبَادَةَ بْنِ الْوَلِيدِ بْنِ عُبَادَةَ بْنِ الصَّامِتِ، عَنْ أَبِيهِ، عَنْ عُبَادَةَ بْنِ الصَّامِتِ قَالَ: بَايَعْنَا رَسُولَ اللهِ ﷺ عَلَى السَّمْعِ وَالطَّاعَةِ فِي الْعُسْرِ وَالْيُسْرِ وَالْمَنْشَطِ وَالْمَكْرَهِ وَالأَثَرَةِ عَلَيْنَا. وَأَنْ لَا نُنَازِعَ الأَمْرَ أَهْلَهُ. وَأَنْ نَقُولَ بِالْحَقِّ حَيْثُمَا كُنَّا. لَا نَخَافُ فِي اللهِ لَوْمَةَ لَائِمٍ.

تخريج: أخرجه البخاري، الأحكام، باب كيف يبايع الإمام الناس؟ ح:٧١٩٩ من حديث يحيى، ومسلم، الإمارة، باب وجوب طاعة الأمراء في غير معصية ... الخ، ح:١٧٠٩ من حديث ابن إدريس عن حديث عبادة بن الوليد به.

Comments:

a. Obedience of a ruler is very important in maintaining peace, law and order in the entire country.
b. Rulers are also human beings, they might commit mistakes but these mistakes can not justify rebellion against them. The evil of anarchism that exists due to rebellion might be more dangerous than the ill-affects of a bad ruler.
c. The obedience of the ruler does not mean that he should be followed in his mistakes, rather his mistake should be corrected, intending the benefit of all Muslims, and as advising the ruler. It should not be a practice to criticize the ruler improperly, to enrage the public against him and spread anarchy in the state.

2867. 'Awf bin Mâlik Al-Ashja'i said: "We were with the Prophet ﷺ – seven or eight or nine of us – and he said: 'Will you not give pledge to the Messenger of Allâh?' So we stretched forth our hands and someone said: 'O Messenger of Allâh, we have

٢٨٦٧ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنَا سَعِيدُ بْنُ عَبْدِ الْعَزِيزِ التَّنُوخِيُّ عَنْ رَبِيعَةَ بْنِ يَزِيدَ، عَنْ أَبِي إِدْرِيسَ الْخَوْلَانِيِّ، عَنْ أَبِي مُسْلِمٍ قَالَ: حَدَّثَنِي الْحَبِيبُ الأَمِينُ أَمَّا هُوَ إِلَيَّ، فَحَبِيبٌ. وَأَمَّا

هُوَ عِنْدِي، فَأَمِينٌ عَوْفُ بْنُ مَالِكٍ الأَشْجَعِيُّ قَالَ: كُنَّا عِنْدَ النَّبِيِّ ﷺ سَبْعَةً أَوْ ثَمَانِيَةً أَوْ تِسْعَةً، فَقَالَ: «أَلَا تُبَايِعُونَ رَسُولَ اللهِ» فَبَسَطْنَا أَيْدِيَنَا. فَقَالَ قَائِلٌ: يَا رَسُولَ اللهِ! إِنَّا قَدْ بَايَعْنَاكَ. فَعَلَامَ نُبَايِعُكَ؟ قَالَ: «أَنْ تَعْبُدُوا اللهَ وَلَا تُشْرِكُوا بِهِ شَيْئاً. وَتُقِيمُوا الصَّلَوَاتِ الْخَمْسَ. وَتَسْمَعُوا وَتُطِيعُوا، - وَأَسَرَّ كَلِمَةً خُفْيَةً- وَلَا تَسْأَلُوا النَّاسَ شَيْئاً» قَالَ: فَلَقَدْ رَأَيْتُ بَعْضَ أُولَئِكَ النَّفَرِ يَسْقُطُ سَوْطُهُ فَلَا يَسْأَلُ أَحَدًا يُنَاوِلُهُ [إِيَّاهُ].

already given you our pledge. On what basis shall we give this pledge?' He said: '(On the basis that) you will worship Allâh and not associate anything with Him, you will establish the five daily prayers, you will listen and obey' — then he spoke some words under his breath — 'and you will not ask the people for anything.' He said: 'I saw some of that group. If he dropped his whip he would not ask anyone to pick it up for him.'" (***Sahih***)

تخريج: أخرجه مسلم، الزكاة، باب كراهة المسألة للناس، ح:١٠٤٣ من حديث سعيد التنوخي به.

٢٨٦٨ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا شُعْبَةُ عَنْ عَتَّابٍ، مَوْلَى هُرْمُزَ قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ يَقُولُ: بَايَعْنَا رَسُولَ اللهِ ﷺ عَلَى السَّمْعِ وَالطَّاعَةِ. فَقَالَ: «فِيمَا اسْتَطَعْتُمْ».

2868. It was narrated that 'Attâb, the freed slave of Hurmuz, said: "I heard Anas bin Mâlik say: 'We gave our pledge to the Messenger of Allâh ﷺ on the basis that we would listen and obey. He ﷺ said: "As much as you can."' (***Hasan***)

تخريج: [إسناده حسن] أخرجه أحمد:٣/ ١٢٠، أطراف المسند:١/ ٤٤٤ عن وكيع به، وهو في مسند الطيالسي، ح:٢٠٨٣ عن شعبة به.

Comments:

a. Every saying and action of the Prophet ﷺ is *Shari'ah.* (Islamic law). So, acceptance and obedience of the Prophet ﷺ is one of the fundamentals of Islam.

b. The Prophet's saying 'as much as you can' shows his kindness. The purpose was if any Companion cannot fulfill the religious ruling even after having made all his efforts, he should not be considered as breaking his promise.

c. A leader should be conscious of the problems of his companions and should entrust everyone with the work he is capable of and which he will not face hardship in carrying it.

2869. It was narrated that Jâbir said: "A slave came and gave his pledge to the Prophet ﷺ, pledging to emigrate, and the Prophet ﷺ did not realize that he was a slave. Then his master came looking for him, and the Prophet ﷺ said: 'Sell him to me,' and he bought him in exchange for two black slaves. Then after that he did not accept the pledge from anyone until he had asked whether he was a slave." (***Sahih***)

٢٨٦٩ - حَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ: أَنْبَأَنَا اللَّيْثُ ابْنُ سَعْدٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: جَاءَ عَبْدٌ فَبَايَعَ النَّبِيَّ ﷺ عَلَى الْهِجْرَةِ. وَلَمْ يَشْعُرِ النَّبِيُّ ﷺ أَنَّهُ عَبْدٌ. فَجَاءَ سَيِّدُهُ يُرِيدُهُ. فَقَالَ النَّبِيُّ ﷺ: «بِعْنِيهِ» فَاشْتَرَاهُ بِعَبْدَيْنِ أَسْوَدَيْنِ. ثُمَّ لَمْ يُبَايِعْ أَحَدًا بَعْدَ ذٰلِكَ، حَتَّى يَسْأَلَهُ أَعَبْدٌ هُوَ؟

تخريج: أخرجه مسلم، المساقاة، باب جواز بيع الحيوان بالحيوان، من جنسه، متفاضلاً، ح:١٦٠٢ عن ابن رمح به.

Comments:

A slave can not emigrate without the permission of his master, because his emigration deprives his master of his services.

Chapter 42. Fulfilling The Pledge

(المعجم ٤٢) - بَابُ الْوَفَاءِ بِالْبَيْعَةِ (التحفة ٤٢)

2870. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "There are three to whom Allâh will not speak on the Day of Resurrection, nor will He look at them nor purify them, and theirs will be a painful torment: A man who has surplus water in the desert and withholds it from a wayfarer; a man who sells a man his product after *'Asr,* swearing by Allâh that he bought it for such and such a price, and the other believes him, but that is not the case; and a man who gives his pledge to a ruler, only doing so for the purpose of worldly gain, and if he is given something he fulfills it, but if he is not given

٢٨٧٠ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَ عَلِيُّ بْنُ مُحَمَّدٍ، وَ أَحْمَدُ بْنُ سِنَانٍ، قَالُوا: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «ثَلَاثَةٌ لَا يُكَلِّمُهُمُ اللهُ وَلَا يَنْظُرُ إِلَيْهِمْ يَوْمَ الْقِيَامَةِ، وَلَا يُزَكِّيهِمْ، وَلَهُمْ عَذَابٌ أَلِيمٌ: رَجُلٌ عَلَى فَضْلِ مَاءٍ بِالْفَلَاةِ يَمْنَعُهُ مِنِ ابْنِ السَّبِيلِ. وَرَجُلٌ بَايَعَ رَجُلًا بِسِلْعَةٍ بَعْدَ الْعَصْرِ، فَحَلَفَ بِاللهِ لَأَخَذَهَا بِكَذَا وَكَذَا، فَصَدَّقَهُ، وَهُوَ عَلَى غَيْرِ ذٰلِكَ. وَرَجُلٌ بَايَعَ إِمَاماً، لَا يُبَايِعُهُ إِلَّا لِدُنْيَا. فَإِنْ أَعْطَاهُ مِنْهَا وَفَى لَهُ، وَإِنْ لَمْ يُعْطِهِ مِنْهَا لَمْ يَفِ لَهُ».

anything he does not fulfill it."
(*Sahih*)

تخريج: [صحيح] تقدم، ح:٢٢٠٧.

Comments:

This *Hadith* has been mentioned previously, for comments refer to *Hadith* no: 2207

2871. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "The affairs of the Children of Israel were administered by their Prophets. Every time a Prophet left, he was followed by another, but there will be no Prophet among you after I am gone." They said: "What will happen, O Messenger of Allâh?" He said: "There will be caliphs and there will be many of them." They said: "What should we do?" He said: "Fulfill your pledge to the first one, then the one who comes after him, and do the duties required of you, for Allâh will question them about the duties upon them." **(*Sahih*)**

٢٨٧١ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ إِدْرِيسَ عَنْ حَسَنِ بْنِ فُرَاتٍ، عَنْ أَبِيهِ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ بَنِي إِسْرَائِيلَ كَانَتْ تَسُوسُهُم الأَنْبِيَاءُ كُلَّمَا ذَهَبَ نَبِيٌّ خَلَفَهُ نَبِيٌّ. وَأَنَّهُ لَيْسَ كَائِنٌ بَعْدِي نَبِيٌّ فِيكُمْ» قَالُوا: فَمَا يَكُونُ؟ يَا رَسُولَ اللهِ! قَالَ: «تَكُونُ خُلَفَاءُ فَتَكْثُرُ» قَالُوا: فَكَيْفَ نَصْنَعُ؟ قَالَ: «أَوْفُوا بِبَيْعَةِ الأَوَّلِ فَالأَوَّلِ. أَدُّوا الَّذِي عَلَيْكُمْ فَسَيَسْأَلُهُمُ اللهُ عَزَّ وَجَلَّ عَنِ الَّذِي عَلَيْهِمْ».

تخريج: أخرجه البخاري، أحاديث الأنبياء، باب ما ذكر عن بني إسرائيل، ح:٣٤٥٥ من حديث فرات القزاز به، ومسلم، الإمارة، باب وجوب الوفاء ببيعة الخلفاء الأول فالأول، ح:١٨٤٢ عن ابن أبي شيبة به.

Comments:

a. Politics means behavior and activities pertaining to anything (animals and the like) or the people that benefit them and fulfill their needs. (*Nihâyah*, Ibn Athir)

b. Social reform of a nation, taking care of their matters, administration of an Islamic government and guiding people, all are basically the tasks of Prophets.

c. Since the Prophet ﷺ was the Last Prophet, then this responsibility fell upon Muslim scholars. They have to rule the country and guide the people in accordance with the Qur'ân and *Sunnah*.

2872. It was narrated from 'Abdullâh that the Messenger of Allâh ﷺ said: "A banner will be set up for every traitor on the Day of Resurrection, and it will be said: 'This is the treachery of so-and-so.'" (*Sahih*)

٢٨٧٢ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبُو الْوَلِيدِ: حَدَّثَنَا شُعْبَةُ: ح: وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا [ابْنُ أَبِي عَدِيٍّ]، عَنْ شُعْبَةَ، عَنِ الأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «يُنْصَبُ لِكُلِّ غَادِرٍ لِوَاءٌ يَوْمَ الْقِيَامَةِ. فَيُقَالُ: هٰذِهِ غَدْرَةُ فُلَانٍ».

تخريج: أخرجه البخاري، الجزية والموادعة، باب إثم الغادر للبر والفاجر، ح:٣١٨٦ من حديث أبي الوليد، ومسلم، الجهاد والسير، باب تحريم الغدر، ح:١٧٣٦ عن ابن بشار من حديث شعبة به.

2873. It was narrated from Abu Sa'eed Al-Khudri that the Messenger of Allâh ﷺ said: "For every traitor a banner will be set up on the Day of Resurrection, commensurate with his treachery." (*Sahih*)

٢٨٧٣ - حَدَّثَنَا عِمْرَانُ بْنُ مُوسَى اللَّيْثِيُّ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ: أَنْبَأَنَا عَلِيُّ بْنُ زَيْدِ بْنِ جُدْعَانَ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «أَلَا إِنَّهُ يُنْصَبُ لِكُلِّ غَادِرٍ لِوَاءٌ يَوْمَ الْقِيَامَةِ، بِقَدْرِ غَدْرَتِهِ».

تخريج: [صحيح] أخرجه الترمذي، الفتن، باب ما أخبر النبي ﷺ أصحابه بما هو كائن إلى يوم القيامة، ح:٢١٩١ عن عمران بن موسى به مطولاً، وقال: حسن صحيح، وضعفه البوصيري لضعف علي بن زيد بن جدعان تقدم، ح:١١٦، ولكن تابعه المستمر بن الريان وغيره عند مسلم، ح:١٧٣٨ وغيره. فائدة: حديث الترمذي بطوله لم يصح عندي كما حققته في تخريج النهاية في الفتن والملاحم، ح:٣٨.

Comments:

a. Violating the pledge given to a legal ruler and caliph is a major sin.

b. Such a sinner is humiliated on the Day of Judgment.

Chapter 43. The Pledge Of Women

(المعجم ٤٣) - بَابُ بَيْعَةِ النِّسَاءِ (التحفة ٤٣)

2874. Muhammad bin Munkadir said that he heard Umaimah bint Ruqaiqah say: "I came to the Prophet ﷺ with some other

٢٨٧٤ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ أَنَّهُ سَمِعَ مُحَمَّدَ بْنَ الْمُنْكَدِرِ قَالَ: سَمِعْتُ أُمَيْمَةَ بِنْتَ رُقَيْقَةَ تَقُولُ: جِئْتُ

women, to offer our him. He said to us: '(I a pledge) with regard to ou are able to do. But I do not shake hands with women.''' (***Sahih***)

النَّبِيَّ ﷺ فِي نِسْوَةٍ نُبَايِعُهُ. فَقَالَ
اسْتَطَعْتُنَّ وَأَطَقْتُنَّ. إِنِّي لَا أُصَافِحُ

تخريج: [إسناده صحيح] أخرجه الترمذي، السير، باب ماجاء في بيعة النساء، ح:١٥٩٧ من حديث سفيان به، وقال: حسن صحيح، وصححه ابن حبان (موارد)، ح:١٤، وهو في الموطأ (يحيى) : ٢/ ٩٨٢ عن ابن المنكدر به.

Comments:

a. It is forbidden for a man to shake hands with a marriageable woman.
b. While taking pledge from women, all the rulings of Hijab should be observed.

2875. 'Âishah the wife of the Prophet ﷺ said: "When the believing women emigrated to the Messenger of Allâh ﷺ, they would be tested in accordance with Allâh's saying: 'O Prophet! When believing women come to you to give you the pledge...'''[1]

'Âishah said: "Whoever among the believing women affirmed this, passed the test. When they affirmed that, the Messenger of Allâh ﷺ would say to them: 'Go, for you have given your pledge.' No, by Allâh! The hand of the Messenger of Allâh ﷺ never touched the hand of any woman, rather he accepted their pledge in words only."

'Âishah said: "By Allâh, the Messenger of Allâh ﷺ did not demand of women (in their pledge) anything other than that which Allâh had commanded, and the hand of the Messenger of Allâh ﷺ never touched the hand

٢٨٧٥ - حَدَّثَنَا أَحْمَدُ بْنُ عَمْرِو بْنِ السَّرْحِ الْمِصْرِيُّ: حَدَّثَنَا عَبْدُ اللهِ بْنُ وَهْبٍ: [قَالَ]: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ. أَخْبَرَنِي عُرْوَةُ ابْنُ الزُّبَيْرِ أَنَّ عَائِشَةَ زَوْجَ النَّبِيِّ ﷺ قَالَتْ: كَانَتِ الْمُؤْمِنَاتُ، إِذَا هَاجَرْنَ إِلَى رَسُولِ اللهِ ﷺ، يُمْتَحَنَّ بِقَوْلِ اللهِ: ﴿يَٰٓأَيُّهَا ٱلنَّبِىُّ إِذَا جَآءَكَ ٱلْمُؤْمِنَٰتُ يُبَايِعْنَكَ﴾ [الممتحنة: ١٢] إِلَى آخِرِ الآيَةِ. قَالَتْ عَائِشَةُ: فَمَنْ أَقَرَّ بِهَا مِنَ الْمُؤْمِنَاتِ فَقَدْ أَقَرَّ بِالْمِحْنَةِ. فَكَانَ رَسُولُ اللهِ ﷺ، إِذَا أَقْرَرْنَ بِذٰلِكَ مِنْ قَوْلِهِنَّ، قَالَ لَهُنَّ رَسُولُ اللهِ ﷺ: «**انْطَلِقْنَ فَقَدْ بَايَعْتُكُنَّ**» لَا. وَاللهِ مَا مَسَّتْ يَدُ رَسُولِ اللهِ ﷺ يَدَ امْرَأَةٍ قَطُّ. غَيْرَ أَنَّهُ يُبَايِعُهُنَّ بِالْكَلَامِ.

قَالَتْ عَائِشَةُ: وَاللهِ مَا أَخَذَ رَسُولُ اللهِ ﷺ عَلَى النِّسَاءِ إِلَّا مَا أَمَرَهُ اللهُ. وَلَا مَسَّتْ كَفُّ رَسُولِ اللهِ ﷺ كَفَّ امْرَأَةٍ [قَطُّ]. وَكَانَ يَقُولُ لَهُنَّ، إِذَا أَخَذَ عَلَيْهِنَّ: «**قَدْ بَايَعْتُكُنَّ**»،

[1] *Al-Mumtahanah* 60:12.

of a woman. He would say to them, when he had accepted their pledge: 'You have given your pledge,' verbally." (***Sahih***)

كَلَاماً.

تخريج: أخرجه البخاري، الطلاق، باب: إذا أسلمت المشركة أو النصرانية تحت الذمي أو الحربي، ح:٥٢٨٨ من حديث ابن وهب به، ومسلم، الإمارة، باب كيفية بيعة النساء، ح:١٨٦٦ عن ابن السرح به.

Comments:

The Prophet ﷺ used to take the covenant from women that they will not wail. It is reported in the *Sunan* of Abu Dâwud, on the authority of a woman who took oath of allegiance (to the Prophet): "One of the oaths which the Prophet of Allâh ﷺ, received from us about the virtue was that we would not disobey him in it (virtue), that we would not scratch the face, nor wail, nor tear the front of the garments nor pull out our hair." (*Sunan Abu Dâwud*: 131).

Chapter 44. Competitions And Contests

(المعجم ٤٤) - بَابُ السَّبْقِ وَالرِّهَانِ (التحفة ٤٤)

2876. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "Whoever enters a horse (in a race) between two other horses, not knowing whether it will win, that is not gambling. But whoever enters a horse (in race) between two other horses, certain that it will win, that is gambling." (***Da'if***)

٢٨٧٦ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَ مُحَمَّدُ بْنُ يَحْيَى، قَالَا: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَنْبَأَنَا سُفْيَانُ بْنُ حُسَيْنٍ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**مَنْ أَدْخَلَ فَرَساً بَيْنَ فَرَسَيْنِ، وَهُوَ لَا يَأْمَنُ أَنْ يَسْبِقَ، فَلَيْسَ بِقِمَارٍ. وَمَنْ أَدْخَلَ فَرَساً بَيْنَ فَرَسَيْنِ وَهُوَ يَأْمَنُ أَنْ يَسْبِقَ، فَهُوَ قِمَارٌ**».

تخريج: **[إسناده ضعيف]** أخرجه أبوداود، الجهاد، باب في المحلل، ح:٢٥٧٩ من حديث سفيان به * سفيان بن حسين عن الزهري ضعيف كما في التهذيب وغيره، وهذا جرح مفسر، مقدم على التعديل، نعم أنه ثقة في غير الزهري كما هو المقرر في الأصول، وتابعه سعيد بن بشير ضعيف (تقريب) عن الزهري به، أبوداود، ح:٢٥٨٠.

2877. It was narrated that Ibn 'Umar said: "The Messenger of Allâh ﷺ made a horse lean, and he would send the horse that he had made lean from Hafyâ' to

٢٨٧٧ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا عَبْدُ اللهِ بْنُ نُمَيْرٍ عَنْ عُبَيْدِ اللهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: ضَمَّرَ رَسُولُ اللهِ ﷺ الْخَيْلَ.

Thaniyyatul-Wadâ', and (he would send) the horse that he had not made lean from Thaniyyatul-Wadâ' to the mosque of Banu Zuraiq." (*Sahih*)

فَكَانَ يُرْسِلُ الَّتِي ضُمِّرَتْ، مِنَ الْحَفْيَاءِ إِلَى ثَنِيَّةِ الْوَدَاعِ. وَالَّتِي لَمْ تُضَمَّرْ، مِنْ ثَنِيَّةِ الْوَدَاعِ إِلَى مَسْجِدِ بَنِي زُرَيْقٍ.

تخريج: أخرجه مسلم، الإمارة، باب المسابقة بين الخيل وتضميرها، ح:١٨٧٠ من حديث ابن نمير به.

Comments:

a. In training the horses, they are given extra food for a period till they gain fat. Thereafter, their food is reduced and they are locked up in an enclosure where they sweat a lot and it dries at the same place. By this procedure its stamina improves, and it can run a long distance without exhaustion.

b. Hafyâ' and Thaniyyatul-Wadâ' are the names of two places; the distance between them is three miles. The distance between Thaniyyatul-Wadâ' and the mosque of Bani Zuraiq is one mile.

2878. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "There should be no prizes for racing except races with camels and horses." (*Sahih*)

٢٨٧٨ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِي الْحَكَمِ مَوْلَى بَنِي لَيْثٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: **«لَا سَبْقَ إِلَّا فِي خُفٍّ أَوْ حَافِرٍ»**.

تخريج: [صحيح] أخرجه النسائي، الخيل والسبق والرمي، باب السبق، ح:٣٦١٩ من حديث محمد بن عمرو به * أبوالحكم مستور الحال، وتابعه نافع بن أبي نافع(أبوداود، ح:٢٥٧٤)، وحسنه الترمذي، ح:١٧٠٠، وصححه ابن حبان، ح:١٦٣٨، وللحديث طرق أخرى.

Comments:

a. Some animals have undivided hooves such as the horses, donkeys or mules. The reference here is to those animals that have such hooves.

b. Horses are used in *Jihâd*, so to arouse the interest of training them, horse-races could be arranged. The other *Ahâdith* prove the lawfulness of competitions in running, shooting arrows and wrestling. Therefore, showing appreciation to any game that can be used in *Jihâd* is allowed. Participating in other games or encouraging them is waste of time, money and abilities. So, they should be avoided.

Chapter 45. Prohibition Of Traveling With The Qur'ân To The Land Of The Enemy

(المعجم ٤٥) - بَابُ النَّهْيِ أَنْ يُسَافِرَ بِالْقُرْآنِ إِلَى أَرْضِ الْعَدُوِّ (التحفة ٤٥)

2879. It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ forbade traveling with the Qur'ân to the land of the enemy, lest the enemy gets hold of it. (*Sahih*)

٢٨٧٩ - حَدَّثَنَا أَحْمَدُ بْنُ سِنَانٍ وَ أَبُو عُمَرَ، قَالَا: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ عَنْ مَالِكِ بْنِ أَنَسٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ أَنَّ رَسُولَ اللهِ ﷺ نَهَى أَنْ يُسَافَرَ بِالْقُرْآنِ إِلَى أَرْضِ الْعَدُوِّ، مَخَافَةَ أَنْ يَنَالَهُ الْعَدُوُّ.

تخريج: أخرجه البخاري، الجهاد، باب كراهية السفر بالمصاحف إلى أرض العدو، ح: ٢٩٩٠، ومسلم، الإمارة، باب النهي أن يسافر بالمصحف إلى أرض الكفار ... الخ، ح: ١٨٦٩ من حديث مالك به، وهو في الموطأ(يحي): ٢/٤٤٦.

2880. It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ used to forbid traveling with the Qur'ân to the land of the enemy, lest the enemy gets hold of it. (*Sahih*)

٢٨٨٠ - حَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ: أَنْبَأَنَا اللَّيْثُ ابْنُ سَعْدٍ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنْ رَسُولِ اللهِ ﷺ أَنَّهُ كَانَ يَنْهَى أَنْ يُسَافَرَ بِالْقُرْآنِ إِلَى أَرْضِ الْعَدُوِّ، مَخَافَةَ أَنْ يَنَالَهُ الْعَدُوُّ.

تخريج: أخرجه مسلم، الإمارة، باب النهي أن يسافر بالمصحف إلى أرض الكفار إذا خيف وقوعه بأيديهم، ح: ١٨٦٩ عن محمد بن رمح به.

Comments:

a. Whenever the Qur'ân or religious books are taken to a state that is in the state of war with Muslims, great importance should be given to them; otherwise, the Qur'ân should not be taken there.
b. A Muslim should memorize a portion of the Qur'ân to be able to recite it in particular situations.
c. The Qur'ân should be taken to the regions of non-Muslims that are free from such dangers, in order to be recited and to call them towards Islam.

Chapter 46. The Distribution Of One Fifth[1]

(المعجم ٤٦) - بَابُ قِسْمَةِ الْخُمُسِ (التحفة ٤٦)

2881. It was narrated from

٢٨٨١ - حَدَّثَنَا يُونُسُ بْنُ عَبْدِ الْأَعْلَى:

[1] One fifth of the spoils of war designated for Allâh and His Messenger ﷺ, see *Surat Al-Anfâl* 8:41.

حَدَّثَنَا أَيُّوبُ بْنُ سُوَيْدٍ عَنْ يُونُسَ بْنِ يَزِيدَ، عَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ أَنَّ جُبَيْرَ بْنَ مُطْعِمٍ أَخْبَرَهُ أَنَّهُ جَاءَ هُوَ وَعُثْمَانُ ابْنُ عَفَّانَ إِلَى رَسُولِ اللهِ ﷺ يُكَلِّمَانِهِ فِيمَا قَسَمَ مِنْ خُمُسِ خَيْبَرَ لِبَنِي هَاشِمٍ وَبَنِي الْمُطَّلِبِ. فَقَالَا: قَسَمْتَ لِإِخْوَانِنَا بَنِي هَاشِمٍ وَبَنِي الْمُطَّلِبِ. وَقَرَابَتُنَا وَاحِدَةٌ فَقَالَ رَسُولُ اللهِ ﷺ: «إِنَّمَا أَرَى بَنِي هَاشِمٍ وَبَنِي الْمُطَّلِبِ شَيْئاً وَاحِداً».

Sa'eed bin Musayyab that Jubair bin Mut'im told him that he and 'Uthmân bin 'Affân came to the Messenger of Allâh ﷺ to speak to him about the way in which the one fifth from Khaibar had been distributed to Banu Hâshim and Banu Muttalib. They said: "You have distributed it to our brothers Banu Hâshim and Banu Muttalib, but we are related to you (to Banu Hâshim) in the same way (as Banu Muttalib)." The Messenger of Allâh ﷺ said: "Rather I think that Banu Hâshim and Banu Muttalib are the same."[1] (*Sahih*)

تخريج: أخرجه البخاري، المغازي، باب غزوة خيبر، ح: ٤٢٢٩ من حديث يونس به.

Comments:

From the five portions of the booty, four portions are distributed among fighters, and one is kept in the treasury. This one fifth portion is used in the interest of common Muslims as well as a portion is being allocated to the relatives of the Prophet ﷺ who are forbidden to receive *Zakât* and charity. The expression 'Banu Hashim' and 'Banu Muttalib' are the same is understood by many ways. The most correct one is that Banu Muttalib supported Banu Hâshim even in the pre-Islamic period. After Islam, when the Prophet ﷺ declared his prophecy and all the tribes boycotted Banu Hâshim, the tribe of the Prophet ﷺ, even then, Banu Muttalib supported them, stayed with them, within a narrow pass (Shi'b of Abu Tâlib) and endure the hardships. Whilst Banu Nawfal and Banu Abd Shams supported those who boycotted them, they did not suffer from this boycott. Therefore, the right of Banu Hâshim and Banu Muttalib is made equally in one fifth of the booty. Allâh knows best.

[1] Meaning, these two tribes, both supported him during the Ignorance period and in Islam, unlike Banu 'Abd Shams (the tribe of Jubair and 'Uthmân).

In the Name of Allâh, the Most Beneficent, the Most Merciful

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

25. The Chapters On *Hajj* Rituals

(المعجم ٢٥) أَبْوَابُ الْمَنَاسِكِ

(التحفة ١٧)

Chapter 1. Going Out For *Hajj*

(المعجم ١) - بَابُ الْخُرُوجِ إِلَى الْحَجِّ

(التحفة ١)

2882. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "Traveling is a kind of torment, it keeps anyone of you from his sleep, food and drink. When anyone of you has fulfilled the purpose for which he traveled, let him hasten to return to his family." (***Sahih***)

٢٨٨٢ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ وَ أَبُو مُصْعَبٍ الزُّهْرِيُّ وَ سُوَيْدُ بْنُ سَعِيدٍ، قَالُوا: حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ عَنْ سُمَيٍّ مَوْلَىٰ أَبِي بَكْرِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِي صَالِحٍ السَّمَّانِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: **«السَّفَرُ قِطْعَةٌ مِنَ الْعَذَابِ. يَمْنَعُ أَحَدَكُمْ نَوْمَهُ وَطَعَامَهُ وَشَرَابَهُ. فَإِذَا قَضَىٰ أَحَدُكُمْ نَهْمَتَهُ مِنْ سَفَرِهِ، فَلْيُعَجِّلِ الرُّجُوعَ إِلَى أَهْلِهِ»**.

تخريج: (الف) أخرجه البخاري، العمرة، باب: السفر قطعة من العذاب، ح:١٨٠٤، وح:٣٠٠١، ٥٤٢٩، ومسلم، الإمارة، باب السفر قطعة من العذاب ... الخ، ح:١٩٢٧ من حديث مالك به، وهو في الموطأ(يحي): ٢/ ٩٨٠ .

Another chain from Abu Hurairah, from the Prophet ﷺ with similar wording. (***Sahih***)

حدَّثنا يَعْقُوبُ بْنُ حُمَيْدِ بْنِ كَاسِبٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ، بِنَحْوِهِ.

تخريج: (ب) [صحيح] أخرجه الطبراني في الأوسط: ١/ ٤٢٨، ح: ٧٦٧ عن أحمد بن كثير، أبي أيوب الطيالسي قال: حدثنا محمد بن جعفر الوركاني قال: حدثنا مالك بن أنس عن سهيل به ... الخ.

Comments:

a. The Prophet ﷺ set out from Al-Madinah after performing the *Zuhr* prayer, and he performed the *'Asr* prayer in Dhul-Hulaifah, and then stayed there until the morning. (*Sunan Abu Dâwud, Hadith* no. 1710)

b. Traveling for a lawful purpose is allowed, rather it is desirable and sometimes it becomes even obligatory, such as traveling to perform *Hajj* and *'Umrah,* or to seek the knowledge which is not available in the city. Furthermore, traveling for any lawful purpose is allowed, such as to visit Al-Haram Mosque, the Prophet's Mosque, Al-Aqsa Mosque, or to visit a pious person, a relative, or a friend or the like.

2883. It was narrated from Ibn 'Abbâs that Fadl said — or vice versa: "The Messenger of Allâh ﷺ said: 'Whoever intends to perform *Hajj,* let him hasten to do so, for he may fall sick, lose his mount, or be faced with some need.'" (***Hasan***)

٢٨٨٣ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ وَ عَمْرُو بْنُ عَبْدِ اللهِ قَالَا: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا إِسْمَاعِيلُ أَبُو إِسْرَائِيلَ عَنْ فُضَيْلِ بْنِ عَمْرٍو، عَنْ سَعِيدِ ابْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ، عَنِ الْفَضْلِ أَوْ أَحَدِهِمَا عَنِ الْآخَرِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ أَرَادَ الْحَجَّ فَلْيَتَعَجَّلْ. فَإِنَّهُ قَدْ يَمْرَضُ الْمَرِيضُ، وَتَضِلُّ الضَّالَّةُ، وَتَعْرِضُ الْحَاجَةُ».

تخريج: [حسن] أخرجه أحمد: ١/ ٢١٤، ٣٥٥ عن وكيع به * أبوإسرائيل الملائي ضعيف كما في الكاشف للذهبي: ١/ ٧٢ وغيره، وله طرق أخرى عند أبي داود، ح: ١٧٣٢، وأحمد: ١/ ٢٢٥ وغيرهما، وسند أحمد حسن، وصححه الحاكم: ١/ ٤٤٨، قلت: أبوصفوان حسن الحديث على الراجح.

Comments:

Hajj is performed only once in a year during the specific days. If one delays it until the next year despite his ability to perform *Hajj,* he may no longer be able to perform it the next year.

Chapter 2. The Obligation Of *Hajj*

(المعجم ٢) - بَابُ فَرْضِ الْحَجِّ

(التحفة ٢)

2884. It was narrated that 'Ali said: "When the following was revealed: "And *Hajj* (pilgrimage to Makkah) to the House (Ka'bah) is a duty that mankind owes to Allâh, for whoever can bear the way."[1] They asked: 'O Messenger of Allâh, is *Hajj* every

٢٨٨٤ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ وَ عَلِيُّ بْنُ مُحَمَّدٍ، قَالَا: حَدَّثَنَا مَنْصُورُ بْنُ وَرْدَانَ: حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ الْأَعْلَىٰ عَنْ أَبِيهِ، عَنْ أَبِي الْبَخْتَرِيِّ، عَنْ عَلِيٍّ قَالَ: لَمَّا نَزَلَتْ: ﴿وَلِلَّهِ عَلَى ٱلنَّاسِ حِجُّ ٱلْبَيْتِ مَنِ

[1] *Âl 'Imrân* 3:97.

year?' He remained silent. They asked: 'Is it every year? He said: 'No. If I had said yes, it would have become obligatory.' Then the following was revealed: "O you who believe! Ask not about things which, if made plain to you, may cause you trouble.'"[1] (***Hasan***)

ٱسْتَطَاعَ إِلَيْهِ سَبِيلًا﴾ [آل عمران: ٩٧] قَالُوا: يَا رَسُولَ اللهِ الْحَجُّ فِي كُلِّ عَامٍ؟ فَسَكَتَ. ثُمَّ قَالُوا: [أَ]فِي كُلِّ عَامٍ؟ فَقَالَ: «لَا. وَلَوْ قُلْتُ: نَعَمْ. لَوَجَبَتْ». فَنَزَلَتْ: ﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَسْـَٔلُوا۟ عَنْ أَشْيَآءَ إِن تُبْدَ لَكُمْ تَسُؤْكُمْ﴾ [المائدة: ١٠١].

تخريج: [**حسن**] أخرجه الترمذي، الحج، باب ماجاء: كم فرض الحج، ح:٨١٤، ٣٠٥٥ من حديث منصور به، وقال: حسن غريب * عبدالأعلى تقدم، ح:١٥٥٤، وأبوالبختري سعيد بن فيروز لم يسمع من علي رضي الله عنه كما قال البزار وغيره، وللحديث شواهد عند مسلم، ح:١٣٣٧ وغيره، من غير ذكر الآيات، والله أعلم.

Comments:

a. *Hajj* is due only on the person who can afford the expenses of the *Hajj*, i.e., he can bear all the expenditure from the time of leaving his house until he comes back; it includes all his personal expenditure such as food, accommodation, ticket, etc., as well as the expenditure of his dependents in his absence.

b. Performing *Hajj* is obligatory only once in life, if any one repeats his *Hajj* it becomes his supererogatory *Hajj*. However, if one had performed *Hajj* before his puberty or during slavery, then this *Hajj* is considered his supererogatory *Hajj*. So, after puberty or emancipation, if he has the ability, he has to repeat his *Hajj*.

2885. It was narrated that Anas bin Mâlik said: "They said: 'O Messenger of Allâh, is *Hajj* (required) every year?' He said: 'If I were to say yes, it would have become obligatory, and if it were to become obligatory, you would not (be able to) do it, and if you did not do it you would be punished.'" (***Sahih***)

٢٨٨٥ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ: حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عُبَيْدَةَ عَنْ أَبِيهِ، عَنِ الْأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالُوا: يَا رَسُولَ اللهِ! الْحَجُّ فِي كُلِّ عَامٍ؟ قَالَ: «وَلَوْ قُلْتُ: نَعَمْ لَوَجَبَتْ، وَلَوْ وَجَبَتْ لَمْ تَقُومُوا بِهَا، وَلَوْ لَمْ تَقُومُوا بِهَا عُذِّبْتُمْ».

تخريج: [**صحيح**] وصححه البوصيري * الأعمش عنعن تقدم، ح:١٧٨، ولحديثه شواهد صحيحة، انظر الحديث السابق.

Comments:

Abandoning an obligation is a cause of torment.

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[1] *Al-Mâ'idah* 5:101.

2886. It was narrated from Ibn 'Abbâs that Aqra' bin Hâbis asked the Prophet ﷺ: "O Messenger of Allâh, is *Hajj* (required) every year, or just once?" He said: "Rather it is just once. And whoever can perform *Hajj* voluntarily, let him do so." (***Sahih***)

٢٨٨٦ - حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيُّ: حَدَّثَنَا يَزِيدُ بْنُ [هَارُونَ] أَنْبَأَنَا سُفْيَانُ بْنُ حُسَيْنٍ عَنِ الزُّهْرِيِّ، عَنْ أَبِي سِنَانٍ، عَنِ ابْنِ عَبَّاسٍ أَنَّ الأَقْرَعَ بْنَ حَابِسٍ سَأَلَ النَّبِيَّ ﷺ فَقَالَ: يَا رَسُولَ اللهِ! الْحَجُّ فِي كُلِّ سَنَةٍ، أَوْ مَرَّةً وَاحِدَةً؟ قَالَ: «**بَلْ مَرَّةً وَاحِدَةً، فَمَنِ اسْتَطَاعَ، فَتَطَوَّعَ**».

تخريج: [صحيح] أخرجه أبوداود، المناسك، باب فرض الحج، ح:١٧٢١ من حديث يزيد به * سفيان بن حسين تابعه محمد بن أبي حفصة وعبدالجليل بن حميد وغيرهما، والزهري عنعن تقدم، ح:٧٠٧، وللحديث شواهد كثيرة، انظر الحديثين السابقين.

Chapter 3. The Virtue Of *Hajj* And *'Umrah*

(المعجم ٣) - بَابُ فَضْلِ الْحَجِّ وَالْعُمْرَةِ (التحفة ٣)

2887. It was narrated from 'Umar that the Prophet ﷺ said: "Perform *Hajj* and *'Umrah,* one after the other, for performing them one after the other removes poverty and sin as the bellows removes impurity from iron." (***Sahih***)

Another chain with similar wording.

٢٨٨٧ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَاصِمِ بْنِ عُبَيْدِ اللهِ عَنْ عَبْدِ اللهِ بْنِ عَامِرٍ، عن أبيه، عَنْ عُمَرَ عَنِ النَّبِيِّ ﷺ قَالَ: «**تَابِعُوا بَيْنَ الْحَجِّ وَالْعُمْرَةِ. فَإِنَّ الْمُتَابَعَةَ بَيْنَهُمَا تَنْفِي الْفَقْرَ وَالذُّنُوبَ كَمَا يَنْفِي الْكِيرُ خَبَثَ الْحَدِيدِ**».

حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ ابْنُ بِشْرٍ: حَدَّثَنَا عُبَيْدُ اللهِ بْنُ عُمَرَ عَنْ عَاصِمِ ابْنِ عُبَيْدِ اللهِ، عَنْ عَبْدِ اللهِ بْنِ عَامِرِ بْنِ رَبِيعَةَ، عَنْ أَبِيهِ، عَنْ عُمَرَ بْنِ الْخَطَّابِ عَنِ النَّبِيِّ ﷺ، نَحْوَهُ.

تخريج: [صحيح] أخرجه الحميدي، ح:١٧ عن سفيان بن عيينة به، وضعفه البوصيري لضعف عاصم بن عبيدالله، ح:٩٠٧، ولكن لحديثه شواهد منها حديث ابن مسعود، أخرجه الترمذي، ح:٨١٠، وقال: حسن صحيح غريب، وصححه ابن خزيمة، ح:٢٥١٢، وابن حبان، ح:٣٦٨٥، وحديث ابن عباس، أخرجه النسائي، ح:٢٦٣١ بإسناد حسن.

Comments:

a. Spending in the way of Allâh brings blessings in one's wealth and property. Expenditure of *Hajj* and *'Umrah* is also considered as spending in the way of Allâh, hence they also flourish one's wealth and he get rid of poverty and neediness.

b. *Hajj* is one of the pillars of Islam and *'Umrah* is also a kind of *Hajj*, so it is called 'minor *Hajj*'. The reward of both deeds is very great and they expiate sins.

2888. It was narrated from Abu Hurairah that the Prophet ﷺ said: "From one *'Umrah* to another is an expiation for the sins that came in between them, and *Hajj Mabrur* (an accepted *Hajj*) brings no less a reward than Paradise." (***Sahih***)

٢٨٨٨ - حَدَّثَنَا أَبُو مُصْعَبٍ: حَدَّثَنَا مَالِكُ ابْنُ أَنَسٍ، عَنْ سُمَيٍّ، مَوْلَى أَبِي بَكْرِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِي صَالِحٍ السَّمَّانِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ ﷺ قَالَ: «الْعُمْرَةُ إِلَى الْعُمْرَةِ كَفَّارَةُ مَا بَيْنَهُمَا. وَالْحَجُّ الْمَبْرُورُ لَيْسَ لَهُ جَزَاءٌ إِلَّا الْجَنَّةُ».

تخريج: أخرجه البخاري، العمرة، باب وجوب العمرة وفضلها، ح:١٧٧٣، ومسلم، الحج، باب فضل الحج والعمرة، ح:١٣٤٩ من حديث مالك به، وهو في الموطأ(يحيٰ): ١/٣٤٦.

Comments:

a. *Hajj 'Mabrur'* means the *Hajj* in which a pilgrim spares no efforts to avoid dispute, fight and other sins. So, it is translated as an 'accepted *Hajj*'.

b. *'Umrah* expiates all the past sins.

2889. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "Whoever performs *Hajj* to this House, and does not have sexual relations nor commit any disobedience, will go back like the day his mother bore him." (***Sahih***)

٢٨٨٩ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ عَنْ مِسْعَرٍ وَ سُفْيَانُ عَنْ مَنْصُورٍ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ حَجَّ هٰذَا الْبَيْتَ فَلَمْ يَرْفُثْ وَلَمْ يَفْسُقْ رَجَعَ كَمَا وَلَدَتْهُ أُمُّهُ».

تخريج: أخرجه البخاري، المحصر وجزاء الصيد، باب قول الله عزوجل: ولا فسوق ولا جدال في الحج، ح:١٨٢٠ من حديث سفيان، ومسلم، الحج، باب فضل الحج والعمرة، ح:١٣٥٠ عن ابن أبي شيبة، من حديث منصور به.

Comments:

a. During *Hajj*, if a husband is prohibited to involve himself in any sexual activity that is allowed for him in normal situations, then how it would be permissible for a pilgrim to enjoy looking at strange women.

b. One may enjoy his wife after getting out of the state of *Ihrâm*.

c. Every human being comes to existence free of sins, and no sin is written

against him unless he reaches the age of puberty. Hence, the faith of Christians that every person comes into existence with original sin is false.

Chapter 4. *Hajj* On A Saddle

(المعجم ٤) - بَابُ الْحَجِّ عَلَى الرَّحْلِ (التحفة ٤)

2890. It was narrated that Anas bin Mâlik said: "The Prophet ﷺ performed *Hajj* on an old saddle, wearing a cloak that was worth four Dirham or less. Then he said: 'O Allâh, a *Hajj* in which there is no showing off nor reputation sought.'" (***Hasan***)

٢٨٩٠ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ عَنِ الرَّبِيعِ بْنِ صَبِيحٍ، عَنْ يَزِيدَ بْنِ أَبَانَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: حَجَّ النَّبِيُّ ﷺ عَلَى رَحْلٍ رَثٍّ. وَقَطِيفَةٍ تَسْوَى أَرْبَعَةَ دَرَاهِمَ، أَوْ لَا تَسْوَى. ثُمَّ قَالَ: **«اللَّهُمَّ حِجَّةٌ لَا رِيَاءَ فِيهَا وَلَا سُمْعَةَ»**.

تخريج: [حسن] أخرجه ابن أبي شيبة:٤/١٠٦ عن وكيع به، وضعفه البوصيري من أجل يزيد بن أبان تقدم، ح:١٠٨٠ * والربيع بن صبيح (صدوق سيء الحفظ وكان عابدًا مجاهدًا / تقريب) وضعفه السيوطي في الجامع الصغير(فيض القدير:٢/ ١٨٢، ح:١٥٣٤، وله شواهد منها ما أخرجه ابن خزيمة في صحيحه:٤/ ٢٦٢، ح:٢٨٣٦ فيه سعيد بن بشير القرشي المصري، وعبدالله بن حكيم الكناني جهلهما أبوحاتم، ووثقهما ابن خزيمة.

Comments:

a. The Prophet ﷺ, wore a modest dress and rode a simple mount to avoid displaying adornment and ornamentation.
b. Showing beautification on Friday and at feasts is acceptable. But, during *Hajj* and *'Umrah*, being modest and humble as much as possible is suitable.
c. Sincerity should be observed in good deeds more than other deeds.

2891. It was narrated that Ibn 'Abbâs said: "We were with the Messenger of Allâh ﷺ between Makkah and Al-Madinah, and we passed through a valley. He said: 'What valley is this?' They said: Azraq Valley.' He said: 'It is as if I can see Musa ﷺ' — and he mentioned something about the length of his hair, which Dawud (one of the narrators) did not remember — 'putting his fingers in his ears and raising his voice to Allâh reciting the *Talbiyah*,

٢٨٩١ - حَدَّثَنَا أَبُو بِشْرٍ بَكْرُ بْنُ خَلَفٍ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ دَاوُدَ بْنِ أَبِي هِنْدٍ، عَنْ أَبِي الْعَالِيَةِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كُنَّا مَعَ رَسُولِ اللهِ ﷺ بَيْنَ مَكَّةَ وَالْمَدِينَةِ. فَمَرَرْنَا بِوَادٍ. فَقَالَ: **«أَيُّ وَادٍ هٰذَا؟»** قَالُوا: وَادِي الْأَزْرَقِ. قَالَ: **«كَأَنِّي أَنْظُرُ إِلَى مُوسٰى ﷺ فَذَكَرَ مِنْ طُولِ شَعَرِهِ شَيْئاً، لَا يَحْفَظُهُ دَاوُدُ وَاضِعاً إِصْبَعَهُ فِي أُذُنِهِ. لَهُ جُؤَارٌ إِلَى اللهِ بِالتَّلْبِيَةِ. مَارًّا بِهٰذَا الْوَادِي»** قَالَ: ثُمَّ سِرْنَا

passing through this valley.' Then we traveled on until we came to a narrow pass, and he said: 'What pass is this?' They said: 'Thaniyyat Harsha' or 'Laft.' He said: 'It is as if I can see Yunus, on a red she-camel, wearing a woolen cloak and holding the reins of his she-camel, woven from palm fibers, passing through this valley, reciting the *Talbiyah*.'" (***Sahih***)

حَتَّى أَتَيْنَا عَلَى ثَنِيَّةٍ. فَقَالَ: «أَيُّ ثَنِيَّةٍ هٰذِهِ؟» قَالُوا: ثَنِيَّةُ هَرْشَىٰ أَوْ لَفْتٍ. قَالَ: «كَأَنِّي أَنْظُرُ إِلَى يُونُسَ، عَلَى نَاقَةٍ حَمْرَاءَ، عَلَيْهِ جُبَّةُ صُوفٍ. وَخِطَامُ نَاقَتِهِ خُلْبَةٌ، مَارًّا بِهٰذَا الْوَادِي، مُلَبِّياً».

تخريج: أخرجه مسلم، الإيمان، باب الإسراء برسول الله ﷺ إلى السموات وفرض الصلوات، ح:١٦٦ من حديث ابن أبي عدي به.

Comments:

a. The Prophets of the Children of Israel also used to visit Makkah for *Hajj*, even though their *Qiblah* was Baitul-Maqdis.

b. It was a form of revelation that the past incidents were shown to the Prophet ﷺ, as they were taking place. So, the Prophet ﷺ, used to get the knowledge of past occurrences or the details of Paradise and Hell as the one who had witnessed them.

Chapter 5. The Virtue Of The Pilgrim's Supplication

(المعجم ٥) - بَابُ فَضْلِ دُعَاءِ الْحَاجِّ (التحفة ٥)

2892. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "The pilgrims performing *Hajj* and *'Umrah* are a delegation to Allâh. If they call upon Him, He will answer them; and if they ask for His forgiveness, He will forgive them." (***Hasan***)

٢٨٩٢ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْمُنْذِرِ الْحِزَامِيُّ: حَدَّثَنَا صَالِحُ بْنُ عَبْدِ اللهِ بْنِ صَالِحٍ، مَوْلَىٰ بَنِي عَامِرٍ: حَدَّثَنِي يَعْقُوبُ بْنُ يَحْيَى بْنِ عَبَّادِ ابْنِ عَبْدِ اللهِ بْنِ الزُّبَيْرِ، عَنْ أَبِي صَالِحٍ السَّمَّانِ، عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللهِ ﷺ أَنَّهُ قَالَ: «الْحُجَّاجُ وَالْعُمَّارُ وَفْدُ اللهِ. إِنْ دَعَوْهُ أَجَابَهُمْ، وَإِنِ اسْتَغْفَرُوهُ غَفَرَ لَهُمْ».

تخريج: [حسن] أخرجه البيهقي: ٥/ ٢٦٢ من حديث إبراهيم بن المنذر به، وقال: صالح بن عبدالله منكر الحديث، وقال البوصيري: هذا إسناد ضعيف * صالح بن عبدالله قال فيه البخاري: منكر الحديث، وله شاهد حسن، انظر الحديث الآتي.

2893. It was narrated from Ibn 'Umar that the Prophet ﷺ said:

٢٨٩٣ - حَدَّثَنَا مُحَمَّدُ بْنُ طَرِيفٍ: حَدَّثَنَا عِمْرَانُ بْنُ عُيَيْنَةَ عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ

"The one who fights in the cause of Allâh, and the pilgrim performing *Hajj* and *'Umrah* are a delegation to Allâh. He invited them, so they responded to Him, and they ask Him and He gives to them." (***Hasan***)

مُجَاهِدٍ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ قَالَ: «**الْغَازِي فِي سَبِيلِ اللهِ وَالْحَاجُّ وَالْمُعْتَمِرُ، وَفْدُ اللهِ. دَعَاهُمْ فَأَجَابُوهُ. وَسَأَلُوهُ فَأَعْطَاهُمْ**».

تخريج: [حسن] أخرجه الطبراني:١٣/ ٤٢٢، ح:١٣٥٥٦ من حديث عمران به، وحسنه البوصيري، وصححه ابن حبان(موارد)، ح:٩٦٤، وله شاهد حسن عند النسائي:٥/ ١١٣،٦/ ١٦، صححه ابن خزيمة:٤/ ١٣٠، ح:٢٥١١، وابن حبان، ح:٩٦٥، والحاكم:١/ ٤٤١، والذهبي.

Comments:

The mentioned three trips are very significant, since those travelers have endured the hardship of the journey for the sake of Allâh, not for their own benefit, so Allâh accepts their supplications.

2894. It was narrated from Ibn 'Umar (from 'Umar) that he asked the Prophet ﷺ for permission to perform *'Umrah,* and he gave him permission and said to him: "O younger brother, give us a share of your supplication, and do not forget us." (***Da'if***)

٢٨٩٤ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ، عَنْ عَاصِمِ بْنِ عُبَيْدِ اللهِ، عَنْ سَالِمٍ، عَنِ ابْنِ عُمَرَ، [عَنْ عُمَرَ] أَنَّهُ اسْتَأْذَنَ النَّبِيَّ ﷺ فِي الْعُمْرَةِ. فَأَذِنَ لَهُ، وَقَالَ لَهُ: «**يَا أُخَيَّ! أَشْرِكْنَا فِي شَيْءٍ مِنْ دُعَائِكَ، وَلَا تَنْسَنَا**».

تخريج: [إسناده ضعيف] أخرجه الترمذي، الدعوات، باب(١٠٩)، ح:٣٥٦٢ من حديث وكيع به، وقال: حسن صحيح، وانظر، ح:٩٠٧ لعلته، وهو في نيل المقصود، ح:١٤٩٨ من حديث عاصم به.

2895. It was narrated from Safwân bin 'Abdullâh bin Safwân said that he was married to a daughter of Abu Dardâ'. He came to her and found Umm Dardâ' there, but he did not find Abu Dardâ'. She said to him: "Do you intend to perform *Hajj* this year?" He said: "Yes." She said: "Pray to Allâh for us to grant us goodness, for the Prophet ﷺ used to say: 'The supplication of a man for his brother in his absence will be

٢٨٩٥ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ عَنْ عَبْدِ الْمَلِكِ بْنِ أَبِي سُلَيْمَانَ، عَنْ أَبِي الزُّبَيْرِ، عَنْ صَفْوَانَ بْنِ عَبْدِ اللهِ بْنِ صَفْوَانَ قَالَ: وَكَانَتْ تَحْتَهُ ابْنَةُ أَبِي الدَّرْدَاءِ. فَأَتَاهَا فَوَجَدَ أُمَّ الدَّرْدَاءِ، وَلَمْ يَجِدْ أَبَا الدَّرْدَاءِ. فَقَالَتْ لَهُ: تُرِيدُ الْحَجَّ، الْعَامَ؟ قَالَ: نَعَمْ. قَالَتْ: فَادْعُ اللهَ لَنَا بِخَيْرٍ. فَإِنَّ النَّبِيَّ ﷺ كَانَ يَقُولُ: «**دَعْوَةُ الْمَرْءِ**

مُسْتَجَابَةٌ لِأَخِيهِ بِظَهْرِ الْغَيْبِ. عِنْدَ رَأْسِهِ مَلَكٌ يُؤَمِّنُ عَلَى دُعَائِهِ. كُلَّمَا دَعَا لَهُ بِخَيْرٍ قَالَ: آمِينَ، وَلَكَ [بِمِثْلِهِ]» قَالَ: ثُمَّ خَرَجْتُ إِلَى السُّوقِ فَلَقِيتُ أَبَا الدَّرْدَاءِ. فَحَدَّثَنِي عَنِ النَّبِيِّ ﷺ بِمِثْلِ ذٰلِكَ.

answered. By his head there is an angel who says *Âmin* to his supplication, and every time he prays for his brother, he says: "*Âmin*, and the same for you."' He said: "Then I went out to the marketplace where I met Abu Dardâ', and he told me something similar from the Prophet ﷺ." (***Sahih***)

تخريج: أخرجه مسلم، الذكر والدعاء، باب فضل الدعاء للمسلمين بظهر الغيب، ح:٢٧٣٣ عن ابن أبي شيبة به.

Comments:

a. One may request a pilgrim to supplicate for him.
b. One should care for making supplications at the virtuous places.
c. Praying for an absent person is highly rewardable act which brings the mercy and blessings of Allâh.
d. Praying of angels means acceptance of the supplications since they pray only by the command of Allâh.

Chapter 6. What (Condition) Makes *Hajj* Obligatory

(المعجم ٦) - بَابُ مَا يُوجِبُ الْحَجَّ (التحفة ٦)

٢٨٩٦ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ. ح: وَحَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ، وَ عَمْرُو بْنُ عَبْدِ اللهِ، قَالاَ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ يَزِيدَ الْمَكِّيُّ عَنْ مُحَمَّدِ بْنِ عَبَّادِ بْنِ جَعْفَرٍ الْمَخْزُومِيِّ، عَنِ ابْنِ عُمَرَ قَالَ: قَامَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَقَالَ: يَا رَسُولَ اللهِ! مَا يُوجِبُ الْحَجَّ؟ قَالَ: «الزَّادُ وَالرَّاحِلَةُ» قَالَ: يَا رَسُولَ اللهِ! فَمَا الْحَجُّ؟ قَالَ: «الشَّعِثُ التَّفِلُ» وَقَامَ آخَرُ، فَقَالَ: يَا رَسُولَ اللهِ! وَمَا الْحَجُّ؟ قَالَ:

2896. It was narrated that Ibn 'Umar said: "A man stood up and said to the Prophet ﷺ: 'O Messenger of Allâh! What makes *Hajj* obligatory?' He said: 'Provision and a mount.' He said: 'O Messenger of Allâh, what is the (real) *Hajj*?'[1] He said: 'The one with disheveled hair and no perfume.' Another (man) stood up and said: 'O Messenger of Allâh, what is the (real) *Hajj*?' He said: 'Raising one's voice and slaughtering the sacrificial animal.'" (***Da'if***)

Waki' said: "The meaning of *Al-*

[1] Some copies of Ibn Mâjah, and most of the other compilers' versions of this *Hadith* say that the question is: "What is the (real) (and in some: most virtuous) pilgrim."

«الْعَجُّ وَالثَّجُّ».

قَالَ وَكِيعٌ: يَعْنِي بِالْعَجِّ الْعَجِيجَ بِالتَّلْبِيَةِ. وَالثَّجُّ نَحْرُ الْبُدْنِ.

'Ajj is raising the voice with the *Talbiyah* and *Ath-Thajj* is performing the *Nahr* (sacrifice) on the camel."

تخريج: [ضعيف] أخرجه الترمذي، الحج، باب ماجاء في إيجاب الحج بالزاد والراحلة، ح:٨١٣ من حديث وكيع به، وقال: حسن * إبراهيم بن يزيد الخوزي تقدم، ح:١٥٢١، فالحديث ضعيف من أجله، وله طرق عن أنس، وعائشة وغيرهما، وأسانيدها ضعيفة، وانظر الحديث الآتي.

Comments:

The *Hadith* proves pronouncing '*Labbaik*' aloud and offering sacrifice are among the important deeds of *Hajj*. Pronunciation of '*Labbaik*' demonstrates submission and obedience of the person, while the sacrifice shows the strong desire for sacrificing one's body, soul, wealth and resources in the way of Allâh.

٢٨٩٧ - حَدَّثَنَا سُوَيْدُ بْنُ سَعِيدٍ: حَدَّثَنَا هِشَامُ بْنُ سُلَيْمَانَ الْقُرَشِيُّ عَنِ ابْنِ جُرَيْجٍ. قَالَ: وَأَخْبَرَنِيهِ أَيْضاً عَنِ ابْنِ عَطَاءٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «الزَّادُ وَالرَّاحِلَةُ» يَعْنِي قَوْلَهُ: ﴿مَنِ ٱسْتَطَاعَ إِلَيْهِ سَبِيلًا﴾ [آل عمران: ٩٧].

2897. It was narrated from Ibn 'Abbâs that the Messenger of Allâh ﷺ said: "Provision and a mount," meaning, about Allâh's saying: "Whoever can bear the way."[1] ***(Da'if)***

تخريج: [إسناده ضعيف] وحسنه البوصيري، وفيه ثلاث علل * سويد بن سعيد، ح:١٠٣٦ عمر بن عطاء بن وراز (ضعيف/تقريب)، هشام بن سليمان (مقبول/ تقريب، يعني مستور الحال)، ورواه سعيد بن عبدالرحمٰن المخزومي عن هشام بن سليمان، وعبدالمجيد عن ابن جريج: أخبرني عمر بن عطاء عن عكرمة عن ابن عباس به موقوفًا، وإسناده ضعيف موقوف(انظر هق:٤/ ٣٣١ وغيره).

(المعجم ٧) - بَابُ: الْمَرْأَةُ تَحُجُّ بِغَيْرِ وَلِيٍّ (التحفة ٧)

Chapter 7. A Woman Performing *Hajj* Without A Guardian

٢٨٩٨ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا الأَعْمَشُ عَنْ أَبِي صَالِحٍ، عَنْ أَبِي سَعِيدٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَا

2898. It was narrated from Abu Sa'eed that the Messenger of Allâh ﷺ said: "No woman should travel the distance of three days

[1] *Âl 'Imrân* 3:97.

تُسَافِرُ الْمَرْأَةُ سَفَرَ ثَلَاثَةِ أَيَّامٍ، فَصَاعِدًا، إِلَّا مَعَ أَبِيهَا أَوْ أَخِيهَا أَوِ ابْنِهَا أَوْ زَوْجِهَا أَوْ ذِي مَحْرَمٍ».

or more, unless she is with her father, brother, son, husband or a *Mahram*." (***Sahih***)

تخريج: أخرجه مسلم، الحج، باب سفر المرأة مع محرم إلى حج وغيره، ح:١٣٤٠ من حديث وكيع به.

٢٨٩٩ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا شَبَابَةُ عَنِ ابْنِ أَبِي ذِئْبٍ، عَنْ سَعِيدٍ الْمَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ ﷺ قَالَ: «لَا يَحِلُّ لِامْرَأَةٍ تُؤْمِنُ بِاللهِ وَالْيَوْمِ الْآخِرِ، أَنْ تُسَافِرَ مَسِيرَةَ يَوْمٍ وَاحِدٍ، لَيْسَ لَهَا ذُو حُرْمَةٍ».

2899. It was narrated from Abu Hurairah that the Prophet ﷺ said: "It is not permissible for a woman who believes in Allâh and the Last Day to travel for more than one day's distance without a *Mahram*." (***Sahih***)

تخريج: [**إسناده صحيح**] أخرجه أحمد:٢/٢٣٦، ومسلم، ح:١٣٣٩/٤٢١ من حديث مالك عن سعيد المقبري به، أخرجه البخاري، ح:١٠٨٨، ومسلم، ح:١٣٣٩ وغيرهما من حديث ابن أبي ذئب عن سعيد المقبري عن أبيه عن أبي هريرة به(تحفة الأشراف:١٠/٣٠٩).

Comments:

a. A woman has to avoid going on a journey without being accompanied by her husband or a *Mahram* (an unmarriageable man).

٢٩٠٠ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا شُعَيْبُ بْنُ إِسْحَاقَ: حَدَّثَنَا ابْنُ جُرَيْجٍ: حَدَّثَنِي عَمْرُو بْنُ دِينَارٍ أَنَّهُ سَمِعَ أَبَا مَعْبَدٍ مَوْلَى ابْنِ عَبَّاسٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: جَاءَ أَعْرَابِيٌّ إِلَى النَّبِيِّ ﷺ قَالَ: إِنِّي اكْتُتِبْتُ فِي غَزْوَةِ كَذَا وَكَذَا. وَامْرَأَتِي حَاجَّةٌ. قَالَ: «فَارْجِعْ مَعَهَا».

2900. It was narrated that Ibn 'Abbâs said: "A Bedouin came to the Prophet ﷺ and said: 'I have enlisted for such and such a military campaign and my wife is going for *Hajj*.' He said: 'Go back with her.'" (***Sahih***)

تخريج: أخرجه البخاري، الجهاد والسير، باب كتابة الإمام الناس، ح:٣٠٦١ من حديث ابن جريج به.

Comments:

a. The importance of a traveling woman being accompanied by a *Mahram* is so serious that due to this excuse one is exempt from *Jihâd*.

b. Some scholars are of the opinion that if a group of women travel accompanied by their *Mahram* men, then the woman who does not have a *Mahram* or her *Mahram* cannot afford the expenses of *Hajj*, may travel with this caravan. In this situation, most probably she does not face the harassment due to which she is prevented from traveling without being accompanied by her *Mahram*. Allâh knows best.

Chapter 8. *Hajj* Is The *Jihâd* Of Women

(المعجم ٨) - بَابٌ: الحَجُّ جِهَادُ النِّسَاءِ (التحفة ٨)

2901. It was narrated that 'Âishah said: "I said: 'O Messenger of Allâh, is *Jihâd* obligatory for women?' He said: "Yes: Upon them is a *Jihâd* in which there is no fighting: *Al-Hajj* and *Al-'Umrah*." (***Sahih***)

٢٩٠١ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ عَنْ حَبِيبِ بْنِ أَبِي عَمْرَةَ، عَنْ عَائِشَةَ بِنْتِ طَلْحَةَ، عَنْ عَائِشَةَ قَالَتْ: قُلْتُ يَا رَسُولَ اللهِ! عَلَى النِّسَاءِ جِهَادٌ؟ قَالَ: «نَعَمْ. عَلَيْهِنَّ جِهَادٌ لَا قِتَالَ فِيهِ: الْحَجُّ وَالْعُمْرَةُ».

تخريج: أخرجه البخاري، الحج، باب فضل الحج المبرور، ح:١٥٢٠ وغيره من حديث حبيب به.

Comments:

a. Participating in *Jihâd* or fighting is not obligatory on a woman.
b. The importance of *Hajj* and *'Umrah* for women is as the importance of *Jihâd* for men.
c. *Hajj* and *'Umrah* is deemed as *Jihâd* for women since the hardship of the journey is endured, the money is spent, and many other ordeals are tolerated in this regard.

2902. It was narrated from Umm Salamah that the Messenger of Allâh ﷺ said: "*Hajj* is the *Jihâd* of every weak person." (***Sahih***)

٢٩٠٢ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ عَنِ الْقَاسِمِ بْنِ الْفَضْلِ الْحُدَّانِيِّ، عَنْ أَبِي جَعْفَرٍ، عَنْ أُمِّ سَلَمَةَ قَالَتْ: قَالَ رَسُولُ اللهِ ﷺ: «الْحَجُّ جِهَادُ كُلِّ ضَعِيفٍ».

تخريج: [صحيح] أخرجه أحمد:٦/ ٢٩٤ عن وكيع به، وضعفه البوصيري من أجل الانقطاع بين أبي جعفر محمد بن علي بن الحسين الباقر، وأم سلمة رضي الله عنهما، وللحديث شواهد منها ما أخرجه النسائي:٥/ ١١٣، ١١٤، مناسك الحج، . فضل الحج، ح:٢٦٢٧ بإسناد صحيح عن أبي هريرة بلفظ: جهاد الكبير والصغير والضعيف والمرأة: الحج والعمرة.

Comments:

a. This ruling is for women, children, and aged men who cannot take part in *Jihâd*. The same ruling applies to blind, lame and the like persons.

b. The means of getting nearness to Allâh and great reward for such disabled persons is *Hajj* and *'Umrah*. The hardship of this worship for them is just as making *Jihad*.

Chapter 9. *Hajj* On Behalf Of The Deceased

(المعجم ٩) - بَابُ: الْحَجُّ عَنِ الْمَيِّتِ

(التحفة ٩)

2903. It was narrated from Ibn 'Abbâs that the Messenger of Allâh ﷺ heard a man saying: "*Labbaik 'an Shubrumah* (Here I am (O Allâh) on behalf of Shubrumah." The Messenger of Allâh ﷺ said: "Who is Shubrumah?" He said: "A relative of mine." He said: "Have you ever performed *Hajj*?" He said: "No." He said: "Then make this for yourself, then perform *Hajj* on behalf of Shubrumah." ***(Da'if)***

٢٩٠٣ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ: حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ [عَزْرَةَ]، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ أَنَّ رَسُولَ اللهِ ﷺ سَمِعَ رَجُلًا يَقُولُ: لَبَّيْكَ عَنْ شُبْرُمَةَ. فَقَالَ رَسُولُ اللهِ ﷺ: «مَنْ شُبْرُمَةُ؟» قَالَ: قَرِيبٌ لِي. قَالَ: «هَلْ حَجَجْتَ قَطُّ؟» قَالَ: لَا. قَالَ: «فَاجْعَلْ هٰذِهِ عَنْ نَفْسِكَ، ثُمَّ حُجَّ عَنْ شُبْرُمَةَ».

تخريج: [إسناده ضعيف] أخرجه أبوداود، الحج، باب الرجل يحج عن غيره، ح:١٨١١ من حديث عبدة به، وصححه ابن خزيمة، ح:٣٠٣٩، وابن حبان، ح:٩٦٢، والبيهقي:٤/ ٣٣٦، والسند معلل بعنعنة ابن أبي عروبة تقدم، ح:٤٢٩ * وشيخه قتادة تقدم، ح:١٧٥.

Comments:

a. Performing *Hajj* on behalf of someone else is permissible.
b. *Hajj* can be performed on behalf of anyone.
c. Only the one who has performed his own *Hajj* can perform the *Hajj* on behalf of other person.
d. The rulings of *'Umrah* are the same as the rulings of *Hajj*.
e. The name of the person from whom the *Hajj* or *'Umrah* is being performed should be mentioned during pronouncing the *Talbiyah*.

2904. It was narrated that Ibn 'Abbâs said: "A man came to the Prophet ﷺ and said: 'Shall I perform *Hajj* on behalf of my father?' He said: 'Yes, perform *Hajj* on behalf of your father, for if you cannot add any good to his record (at least) you will not add anything bad.'" ***(Da'if)***

٢٩٠٤ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَىٰ الصَّنْعَانِيُّ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَنْبَأَنَا سُفْيَانُ الثَّوْرِيُّ، عَنْ سُلَيْمَانَ الشَّيْبَانِيِّ، عَنْ يَزِيدَ بْنِ الْأَصَمِّ، عَنِ ابْنِ عَبَّاسٍ قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَقَالَ: أَحُجُّ عَنْ أَبِي؟ قَالَ: «نَعَمْ. حُجَّ عَنْ أَبِيكَ. فَإِنْ لَمْ تَزِدْهُ خَيْرًا لَمْ تَزِدْهُ شَرًّا».

تخريج: [إسناده ضعيف] أخرجه الطبراني في الكبير: ١٢/ ٢٤٥، ح: ١٣٠٠٩ من حديث عبدالرزاق به، وتفرد به فيما نعلم * وشيخه الثوري تقدم، ح: ١٦٢ من كبار المدلسين، ولم نجد تصريح سماعه، وقال بعض العلماء في هذا الحديث: هذا لفظ منكر لاتشبهه ألفاظ النبي ﷺ أن يأمر بما لا يدري هل ينفع أم لا ينفع، ومع ذلك صححه البوصيري.

Comments:

a. Performing *Hajj* and *'Umrah* on behalf of parents is allowed whether they are alive, but do not have the ability of performing them, or deceased.
b. Parents do many favors for their children, hence one should do the acts that benefit them, or at least shun the deeds that are considered as being ingratitude to them.

2905. It was narrated from Abu Ghawth bin Husain — a man from Furu' — that he consulted the Prophet ﷺ about a *Hajj* that his father owed, but he had died and had not gone for *Hajj*. The Prophet ﷺ said: "Perform *Hajj* on behalf of your father." And the Prophet ﷺ said: "The same applies to fasting in fulfillment of a vow — it should be made up for." (***Da'if***)

٢٩٠٥ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنَا عُثْمَانُ بْنُ عَطَاءٍ عَنْ أَبِيهِ، عَنْ أَبِي الْغَوْثِ بْنِ حُصَيْنٍ - رَجُلٍ مِنَ الْفُرْعِ - أَنَّهُ اسْتَفْتَى النَّبِيَّ ﷺ عَنْ حَجَّةٍ كَانَتْ عَلَى أَبِيهِ. مَاتَ وَلَمْ يَحُجَّ. قَالَ النَّبِيُّ ﷺ: **«حُجَّ عَنْ أَبِيكَ»** وَقَالَ النَّبِيُّ ﷺ: **«وَكَذٰلِكَ الصِّيَامُ فِي النَّذْرِ، يُقْضَىٰ عَنْهُ»**.

تخريج: [إسناده ضعيف] أخرجه البيهقي: ٤/ ٣٣٥ من طريق شعيب بن زريق عن عطاء الخراساني به، وقال: إسناده ضعيف، وضعفه البوصيري، والعسقلاني (تلخيص: ٢/ ٢٢٥) قلت: عطاء لم يسمع من أبي الغوث رضي الله عنه كما في التقريب وغيره.

Chapter 10. Performing *Hajj* On Behalf Of A Living Person If He Is Incapable Himself

(المعجم ١٠) - بَابٌ: الْحَجَّ عَنِ الْحَيِّ إِذَا لَمْ يَسْتَطِعْ (التحفة ١٠)

2906. It was narrated from Abu Razin Al-'Uqaili that he came to the Prophet ﷺ and said: "O Messenger of Allâh, my father is an old man and he cannot perform *Hajj* or *'Umrah*, and he is not able to ride the mount (due to old age)." He said: "Perform *Hajj* and *'Umrah* on behalf of your father." (***Sahih***)

٢٩٠٦ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَلِيُّ ابْنُ مُحَمَّدٍ، قَالَا: حَدَّثَنَا وَكِيعٌ عَنْ شُعْبَةَ، عَنِ النُّعْمَانِ بْنِ سَالِمٍ، عَنْ عَمْرِو بْنِ أَوْسٍ، عَنْ أَبِي رَزِينٍ الْعُقَيْلِيِّ أَنَّهُ أَتَى النَّبِيَّ ﷺ فَقَالَ: يَا رَسُولَ اللهِ! إِنَّ أَبِي شَيْخٌ كَبِيرٌ، لَا يَسْتَطِيعُ الْحَجَّ وَلَا الْعُمْرَةَ وَلَا الظَّعْنَ. قَالَ: **«حُجَّ عَنْ أَبِيكَ وَاعْتَمِرْ»**.

تخريج: [إسناده صحيح] أخرجه الترمذي، الحج، باب منه، ح: ٩٣٠ من حديث وكيع به وقال: حسن صحيح، وصححه ابن خزيمة، ح: ٣٠٤٠، وابن حبان، ح: ٩٦١، والحاكم على شرط الشيخين: ١/ ٤٨١، ووافقه الذهبي، وقواه أحمد بن حنبل رحمه الله.

Comments:

a. If a very aged person can afford the expenses of *Hajj* then it becomes due on him.

b. If one cannot go to *Hajj* out of old age then any other person may perform *Hajj* on behalf of such a person.

c. Performing *'Umrah* or behalf of someone else is also allowed.

2907. It was narrated from 'Abdullâh bin 'Abbâs that a woman from Khath'am came to the Prophet ﷺ and said: "O Messenger of Allâh, my father is an old man who has become weak, and now the command of Allâh has come for His slaves to perform *Hajj*, but he cannot do it. Will it discharge his duty if I perform it on his behalf?" The Messenger of Allâh ﷺ said: "Yes." ***(Sahih)***

٢٩٠٧ - حَدَّثَنَا أَبُو مَرْوَانَ مُحَمَّدُ بْنُ عُثْمَانَ الْعُثْمَانِيُّ: حَدَّثَنَا عَبْدُ الْعَزِيزِ الدَّرَاوَرْدِيُّ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ الْحَارِثِ بْنِ عَيَّاشِ بْنِ أَبِي رَبِيعَةَ الْمَخْزُومِيِّ، عَنْ حَكِيمِ بْنِ حَكِيمِ بْنِ عَبَّادِ بْنِ حُنَيْفٍ الأَنْصَارِيِّ، عَنْ نَافِعِ بْنِ جُبَيْرٍ، عَنْ عَبْدِ اللهِ بْنِ عَبَّاسٍ أَنَّ امْرَأَةً مِنْ خَثْعَمٍ جَاءَتِ النَّبِيَّ ﷺ فَقَالَتْ: يَا رَسُولَ اللهِ! إِنَّ أَبِي شَيْخٌ كَبِيرٌ، قَدْ أَفْنَدَ وَأَدْرَكَتْهُ فَرِيضَةُ اللهِ عَلَى عِبَادِهِ فِي الْحَجِّ، وَلَا يَسْتَطِيعُ أَدَاءَهَا. فَهَلْ يُجْزِىءُ عَنْهُ أَنْ أُؤَدِّيَهَا عَنْهُ؟ قَالَ رَسُولُ اللهِ ﷺ: «نَعَمْ».

تخريج: [صحيح] أخرجه الطبراني: ١٠/ ٣٧٤، ح: ١٠٧٤٨ من حديث محمد بن عثمان به، وهو إسناد حسن، وفيه علة غير قادحة، وأخرجه البخاري، ومسلم وغيرهما من حديث سليمان بن يسار عن ابن عباس به نحوه(تحفة الأشراف: ٤/ ٤٦٦، ح: ٥٦٧٠).

2908. It was narrated that Ibn 'Abbâs said: Husain bin 'Awf told me: I said: "O Messenger of Allâh, the command for *Hajj* has come but my father cannot perform *Hajj* unless he is tied to a saddle." Some time passed, then he said: "Perform *Hajj* on behalf of your father." ***(Sahih)***

٢٩٠٨ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبُو خَالِدٍ الأَحْمَرُ: حَدَّثَنَا مُحَمَّدُ بْنُ كُرَيْبٍ عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: أَخْبَرَنِي حُصَيْنُ بْنُ عَوْفٍ قَالَ: قُلْتُ يَا رَسُولَ اللهِ! إِنَّ أَبِي أَدْرَكَهُ الْحَجُّ وَلَا يَسْتَطِيعُ أَنْ يَحُجَّ إِلَّا مُعْتَرِضاً. فَصَمَتَ سَاعَةً، ثُمَّ قَالَ: «حُجَّ عَنْ أَبِيكَ».

تخريج: [إسناده ضعيف] أخرجه الطبراني: ٤/٢٦، ح: ٣٥٤٩ من حديث أبي خالد الأحمر به، وضعفه البوصيري من أجل محمد بن كريب لأنه ضعيف كما في التقريب وغيره.

٢٩٠٩ - حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ الدِّمَشْقِيُّ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنَا الْأَوْزَاعِيُّ عَنِ الزُّهْرِيِّ عَنْ سُلَيْمَانَ بْنِ يَسَارٍ، عَنِ ابْنِ عَبَّاسٍ، عَنْ أَخِيهِ الْفَضْلِ أَنَّهُ كَانَ رِدْفَ رَسُولِ اللهِ ﷺ غَدَاةَ النَّحْرِ: فَأَتَتْهُ امْرَأَةٌ مِنْ خَثْعَمٍ. فَقَالَتْ: يَا رَسُولَ اللهِ! إِنَّ فَرِيضَةَ اللهِ فِي الْحَجِّ عَلَى عِبَادِهِ، أَدْرَكَتْ أَبِي شَيْخاً كَبِيرًا، لَا يَسْتَطِيعُ أَنْ يَرْكَبَ. أَفَأَحُجُّ عَنْهُ؟ قَالَ: «نَعَمْ. فَإِنَّهُ لَوْ كَانَ عَلَى أَبِيكِ دَيْنٌ قَضَيْتِهِ».

2909. It was narrated from Ibn 'Abbâs that his brother Fadl was riding behind the Messenger of Allâh ﷺ in the morning of the day of sacrifice (i.e., the 10the of Dhul-Hijjah), when a woman from Khath'am came and said: "O Messenger of Allâh, the command of Allâh has come for His slaves to perform *Hajj*, but my father is an old man and cannot ride. May I perform *Hajj* on his behalf?" He said: "Yes, because if your father owed a debt you would pay it off." (***Sahih***)

تخريج: أخرجه البخاري، جزاء الصيد، باب الحج عمن لا يستطيع الثبوت على الراحلة، ح: ١٨٥٣، ١٨٥٤، ومسلم، الحج، باب الحج عن العاجز لزمانة وهرم ونحوهما أو للموت، ح: ١٣٣٥ من حديث ابن شهاب الزهري به.

Chapter 11. *Hajj* Performed By Children

(المعجم ١١) - بَابُ حَجِّ الصَّبِيِّ

(التحفة ١١)

٢٩١٠ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ وَ مُحَمَّدُ بْنُ طَرِيفٍ، قَالَا: [حَدَّثَنَا] أَبُو مُعَاوِيَةَ: حَدَّثَنِي مُحَمَّدُ بْنُ سُوقَةَ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ قَالَ: رَفَعَتِ امْرَأَةٌ صَبِيًّا لَهَا إِلَى النَّبِيِّ ﷺ فِي حَجَّةٍ. فَقَالَتْ: يَا رَسُولَ اللهِ! أَلِهٰذَا حَجٌّ؟ قَالَ: «نَعَمْ. وَلَكِ أَجْرٌ».

2910. It was narrated that Jâbir bin 'Abdullâh said: "A woman held up a child of hers to the Prophet ﷺ during *Hajj* and said: 'O Messenger of Allâh, is there *Hajj* for this one?' He said: 'Yes, and you will be rewarded.'" (***Sahih***)

تخريج: [إسناده صحيح] أخرجه الترمذي، الحج، باب ماجاء في حج الصبي، ح: ٩٢٤ عن محمد بن طريف به، وقال: غريب.

Comments:

Hajj of a child who still did not reach the age of puberty is valid, but it is considered a voluntary *Hajj*. So, the *Hajj* becomes obligatory on him after maturity if he can afford it.

Chapter 12. Women Who Are Bleeding Following Childbirth And Menstruating Should Enter *Ihrâm* For *Hajj*

(المعجم ١٢) - بَابُ النُّفَسَاءِ وَالْحَائِضِ تُهِلُّ بِالْحَجِّ (التحفة ١٢)

2911. It was narrated that 'Âishah said: "Asmâ' bint 'Umais gave birth at Shajarah, and the Messenger of Allâh ﷺ told Abu Bakr to tell her to take a bath and begin the *Talbiyah*." (***Sahih***)

٢٩١١ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ عَنْ عُبَيْدِ اللهِ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: نُفِسَتْ أَسْمَاءُ بِنْتُ عُمَيْسٍ، بِالشَّجَرَةِ. فَأَمَرَ رَسُولُ اللهِ ﷺ أَبَا بَكْرٍ أَنْ يَأْمُرَهَا أَنْ تَغْتَسِلَ وَتُهِلَّ.

تخريج: أخرجه مسلم، الحج، باب صحة إحرام النفساء واستحباب اغتسالها للإحرام وكذا الحائض، ح:١٢٠٩ عن عثمان بن أبي شيبة به.

Comments:

a. At that time *Asmâ'*, the daughter of Umais, gave birth to Muhammad bin Abu Bakr. At first, she was married to Ja'far bin Abu Tâlib after his martyrdom, Abu Bakr got married to her, when he died, 'Ali took her as his wife, may Allâh be pleased with all of them.

b. A menstruating woman, and the one who is in her postnatal period, should take the bath before entering in the state of *Ihrâm*.

2912. It was narrated from Abu Bakr that he went out for *Hajj* with the Messenger of Allâh ﷺ, and Asmâ' bint 'Umais was with him. She gave birth, at Shajarah, to Muhammad bin Abu Bakr. Abu Bakr came to the Prophet ﷺ and told him about that, and the Messenger of Allâh ﷺ told him to tell her to take a bath, then begin the *Talbiyah* for *Hajj*, and to do everything that the people did, apart from circumambulating the House (*Tawâf*). (***Sahih***)

٢٩١٢ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ عَنْ سُلَيْمَانَ بْنِ بِلَالٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ أَنَّهُ سَمِعَ الْقَاسِمَ بْنَ مُحَمَّدٍ يُحَدِّثُ عَنْ أَبِيهِ، عَنْ أَبِي بَكْرٍ أَنَّهُ خَرَجَ حَاجًّا مَعَ رَسُولِ اللهِ ﷺ. وَمَعَهُ أَسْمَاءُ بِنْتُ عُمَيْسٍ. فَوَلَدَتْ، بِالشَّجَرَةِ، مُحَمَّدَ بْنَ أَبِي بَكْرٍ. فَأَتَى أَبُو بَكْرٍ النَّبِيَّ ﷺ فَأَخْبَرَهُ. فَأَمَرَهُ رَسُولُ اللهِ ﷺ أَنْ يَأْمُرَهَا أَنْ تَغْتَسِلَ، ثُمَّ تُهِلَّ بِالْحَجِّ، وَتَصْنَعَ مَا يَصْنَعُ النَّاسُ. إِلَّا أَنَّهَا لَا تَطُوفُ بِالْبَيْتِ.

تخريج: [إسناده صحيح] أخرجه النسائي، مناسك الحج، . الغسل للإهلال، ح:٢٦٦٥ من

حديث خالد به، وصححه ابن خزيمة: ٤/ ١٦٧، ١٦٨، ح: ٢٦١٠، وللحديث طرق أخرى.

Comments:

a. Being in menses and postnatal period are not an impediment for performing *Hajj*.
b. During menses and the postnatal period, circumambulation of Ka'bah should not be performed because the Ka'bah is inside the mosque and such a woman cannot enter in a mosque.

2913. It was narrated that Jâbir said: "Asmâ' bint 'Umais gave birth to Muhammad bin Abi Bakr and sent word to the Prophet ﷺ. He told her to take a bath, fasten a cloth around her private part and begin the *Talbiyah*." (***Sahih***)

٢٩١٣ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ عَنْ سُفْيَانَ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ، عَنْ جَابِرٍ قَالَ: نُفِسَتْ أَسْمَاءُ بِنْتُ عُمَيْسٍ بِمُحَمَّدِ بْنِ أَبِي بَكْرٍ. فَأَرْسَلَتْ إِلَى النَّبِيِّ ﷺ. فَأَمَرَهَا أَنْ تَغْتَسِلَ وَتَسْتَثْفِرَ بِثَوْبٍ وَتُهِلَّ.

تخريج: أخرجه مسلم، الحج، باب صحة إحرام النفساء واستحباب اغتسالها للإحرام ... الخ، ح: ١٢١٠ من حديث جعفر به.

Comments:

Fastening a cloth means using cotton or some other absorbent that prevents blood from leaking on the clothes.

Chapter 13. The *Miqât* For People Coming From Afar

(المعجم ١٣) - بَابُ مَوَاقِيتِ أَهْلِ الآفَاقِ (التحفة ١٣)

2914. It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ said: "The people of Al-Madinah should begin the *Talbiyah* from Dhul-Hulaifah, the people of Shâm from Juhfah, and the people of Najd from Qarn." 'Abdullâh said: "As for these three, I heard them from the Messenger of Allâh ﷺ. And it reached me that the Messenger of Allâh ﷺ said: 'And the people of Yemen should enter *Ihrâm* from Yalamlam.'" (***Sahih***)

٢٩١٤ - حَدَّثَنَا أَبُو مُصْعَبٍ: حَدَّثَنَا مَالِكُ ابْنُ أَنَسٍ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «**يُهِلُّ أَهْلُ الْمَدِينَةِ مِنْ ذِي الْحُلَيْفَةِ. وَأَهْلُ الشَّامِ مِنَ الْجُحْفَةِ. وَأَهْلُ نَجْدٍ مِنْ قَرْنٍ**». فَقَالَ عَبْدُ اللهِ: أَمَّا هٰذِهِ الثَّلَاثَةُ، فَقَدْ سَمِعْتُهَا مِنْ رَسُولِ اللهِ ﷺ. وَبَلَغَنِي أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «**وَيُهِلُّ أَهْلُ الْيَمَنِ مِنْ يَلَمْلَمَ**».

تخريج: أخرجه البخاري، الحج، باب ميقات أهل المدينة ولا يهلون قبل ذي الحليفة،

ح:١٥٢٥، ومسلم، الحج، باب مواقيت الحج، ح:١١٨٢ من حديث مالك به، وهو في الموطأ(يحيى): ١/ ٣٣٠.

Comments:

a. *Miqât* means the point a pilgrim cannot cross without entering in the state of *Ihram.* The locations of these points are specified at various roads that lead to Makkah.

b. People coming from afar, means all those who reside in any place in the world out of the boundaries of the *Miqât.* They enter in the state of *Ihrâm* when they reach the *Miqât,* and those who live within the boundaries of *Miqât* enter the state of *Ihram* from their houses.

2915. It was narrated that Jâbir said: "The Messenger of Allâh ﷺ addressed us and said: 'The *Talbiyah* of the people of Al-Madinah begins at Dhul-Hulaifah. The *Talbiyah* of the people of Shâm begins at Juhfah. The *Talbiyah* of the people of Yemen begins at Yalamlam. The *Talbiyah* of the people of Najd begins at Qarn. The *Talbiyah* of the people of the east begins at Dhât 'Irq.' Then he turned to face the (eastern) horizon and said: 'O Allâh, make their hearts steadfast.'" (***Sahih***)

٢٩١٥ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ يَزِيدَ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: خَطَبَنَا رَسُولُ اللهِ ﷺ فَقَالَ: «**مُهَلُّ أَهْلِ الْمَدِينَةِ مِنْ ذِي الْحُلَيْفَةِ. وَمُهَلُّ أَهْلِ الشَّامِ مِنَ الْجُحْفَةِ. وَمُهَلُّ أَهْلِ الْيَمَنِ مِنْ يَلَمْلَمَ. وَمُهَلُّ أَهْلِ نَجْدٍ مِنْ قَرْنٍ. وَمُهَلُّ أَهْلِ الْمَشْرِقِ مِنْ ذَاتِ عِرْقٍ**» ثُمَّ أَقْبَلَ بِوَجْهِهِ لِلأُفُقِ، وَقَالَ: «**اللَّهُمَّ أَقْبِلْ بِقُلُوبِهِمْ**».

تخريج: [صحيح] وضعفه البوصيري من أجل إبراهيم بن يزيد الخوزي، ح:١٥٢١، ولكن تابعه ابن جريج عن أبي الزبير به عند مسلم، الحج، مواقيت الحج، ح:١٨٣ وغيره، ولشطره الأخير: "اللهم اقبل" شواهد عند الترمذي، ح:٣٩٣٤، وأحمد:٣/ ٣٤٢ وغيرهما.

Comments:

Nowadays, Dhul-Hulaifah is known as B'ir 'Ali, Juhfah is known as Râbigh, Yalamlam as Sa'diyah. Qarnul-Manâzil is called Sail, while the current name of Dhât 'Irq is Zuraibah. The Prophet ﷺ, made supplication for the Islam of the inhabitants of Iraq as he warned about the disturbance of this area.

Chapter 14. The *Ihrâm*

(المعجم ١٤) - بَابُ الإِحْرَامِ (التحفة ١٤)

2916. It was narrated from Ibn 'Umar that when the Messenger of Allâh ﷺ put his foot in the stirrup and his riding beast rose

٢٩١٦ - حَدَّثَنَا مُحْرِزُ بْنُ سَلَمَةَ الْعَدَنِيُّ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ الدَّرَاوَرْدِيُّ: حَدَّثَنِي عُبَيْدُ اللهِ بْنُ عُمَرَ عَنْ نَافِعٍ، عَنِ ابْنِ

عُمَرَ أَنَّ رَسُولَ اللهِ ﷺ كَانَ، إِذَا أَدْخَلَ رِجْلَهُ فِي الْغَرْزِ، وَاسْتَوَتْ بِهِ رَاحِلَتُهُ، أَهَلَّ مِنْ عِنْدِ مَسْجِدِ ذِي الْحُلَيْفَةِ.

up with him, he would say the *Talbiyah* from the mosque of Dhul-Hulaifah. (***Sahih***)

تخريج: أخرجه البخاري، الجهاد، باب الركاب والغرز للدابة، ح:٢٨٦٥، ومسلم، الحج، باب بيان أن الأفضل أن يحرم ... الخ، ح:٢٧/١١٨٧ من حديث عبيدالله به.

٢٩١٧ - حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ الدِّمَشْقِيُّ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ وَ عُمَرُ بْنُ عَبْدِ الْوَاحِدِ: قَالَا: حَدَّثَنَا الأَوْزَاعِيُّ عَنْ أَيُّوبَ بْنِ مُوسٰى، عَنْ عَبْدِ اللهِ بْنِ عُبَيْدِ بْنِ عُمَيْرٍ، عَنْ ثَابِتٍ الْبُنَانِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: إِنِّي عِنْدَ ثَفِنَاتِ نَاقَةِ رَسُولِ اللهِ ﷺ، عِنْدَ الشَّجَرَةِ. فَلَمَّا اسْتَوَتْ بِهِ قَائِمَةً، قَالَ: «لَبَّيْكَ بِعُمْرَةٍ وَحَجَّةٍ مَعاً» وَذٰلِكَ فِي حَجَّةِ الْوَدَاعِ.

2917. It was narrated that Anas bin Mâlik said: "I was by the knees of the she-camel of the Messenger of Allâh ﷺ, at Shajarah. When it rose up with him, he said: '*Labbaika bi 'Umrah wa Hajjah ma'an* [Here I am (O Allâh) for *'Umrah* and *Hajj* together].' That was during the Farewell Pilgrimage." (***Sahih***)

تخريج: [**إسناده صحيح**] أخرجه أحمد:٣/٢٢٥ من حديث الأوزاعي به، وصححه البوصيري.

Comments:

a. The Prophet ﷺ departed from Al-Madinah after praying *Zuhr*, and he performed *'Asr* prayer at Dhul-Hulaifah, and stayed there until morning. (*Sunan Abu Dâwud, Hadith* no. 1770)

b. The Prophet's intention was to perform *Hajj Qirân*, hence he mentioned both *Hajj* and *'Umrah* in his *Talbiyah*. He ordered those who did not have their sacrificial animals with them to put off their *Ihrâm* after completing their *'Umrah*.

Chapter 15. The *Talbiyah*

(المعجم ١٥) - بَابُ التَّلْبِيَةِ (التحفة ١٥)

٢٩١٨ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ وَ أَبُو أُسَامَةَ وَ عَبْدُ اللهِ بْنُ نُمَيْرٍ، عَنْ عُبَيْدِ اللهِ بْنِ عُمَرَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: تَلَقَّفْتُ التَّلْبِيَةَ مِنْ رَسُولِ اللهِ ﷺ وَهُوَ يَقُولُ: «لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ لَبَّيْكَ لَا شَرِيكَ لَكَ

2918. It was narrated from Nâfi', that Ibn 'Umar said: "I learned the *Talbiyah* from the Messenger of Allâh ﷺ who said: *Labbaika Allâhumma labbaik, labbaika lâ sharika laka labbaik. Innal-hamda wan-ni'mata laka, wal-mulk. Lâ sharika laka* (Here I am, O Allâh,

لَبَّيْكَ إِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ، وَالْمُلْكَ. لَا شَرِيكَ لَكَ». قَالَ: وَكَانَ ابْنُ عُمَرَ يَزِيدُ فِيهَا: لَبَّيْكَ لَبَّيْكَ لَبَّيْكَ وَسَعْدَيْكَ وَالْخَيْرُ فِي يَدَيْكَ لَبَّيْكَ وَالرَّغْبَاءُ إِلَيْكَ وَالْعَمَلُ.

here I am. Here I am, You have no partner, here I am. Verily all praise and blessings are Yours, and all sovereignty, You have no partner)." He said: "And Ibn 'Umar used to add: *Labbaika labbaika labbaika wa sa'daika wal-khairu fi yadaika, labbaika war-raghbâ'u ilaika wal-'amal* (Here I am, here I am, here I am, and at Your service; all good is in Your Hands, here I am, seeking Your pleasure and striving for Your sake)." (***Sahih***)

تخريج: أخرجه مسلم، الحج، باب التلبية وصفتها ووقتها، ح:١١٨٤/ ٢٠ب من حديث عبيدالله بن عمر به، وأصله متفق عليه من حديث مالك عن نافع به، البخاري، ح:١٥٤٩، ومسلم، ح:١١٨٤.

Comments:

a. Reciting *Talbiyah* is among the great rites of *Hajj*. It shows the great love, devotion and strong determination to endure all kind of hardships for Allâh. Abandoning an obligation is a cause of torment.

b. Great emphasis should be given to saying the *Talbiyah* after prayers, while riding on a mount, and going up on the way.

c Uttering *Labbaik* by all Muslims at one time proves their equality before Allâh and their need to seek Allâh's pleasure. All the discriminations based on color, race, language and country are insignificant compared to the universal message of Islam.

٢٩١٩ - حَدَّثَنَا زَيْدُ بْنُ أَخْزَمَ: حَدَّثَنَا مُؤَمَّلُ ابْنُ إِسْمَاعِيلَ: حَدَّثَنَا سُفْيَانُ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ، عَنْ جَابِرٍ قَالَ: كَانَتْ تَلْبِيَةُ رَسُولِ اللهِ ﷺ: «لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ [لَبَّيْكَ] لَا شَرِيكَ لَكَ لَبَّيْكَ إِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ، وَالْمُلْكَ. لَا شَرِيكَ لَكَ».

2919. It was narrated that Jâbir said: "The *Talbiyah* of the Messenger of Allâh ﷺ was: '*Labbaika Allâhumma labbaik, (labbaika) lâ sharika laka labbaik. Innal-hamd. wan-ni'mata laka, wal-mulk Lâ sharika laka* (Here I am, O Allâh, here I am. Here I am, You have no partner, here I am. Verily all praise and blessings are Yours, and all sovereignty, You have no partner).'" (***Sahih***)

تخريج: [صحيح] أخرجه أبوداود، المناسك، باب كيف التلبية، ح:١٨١٣ من حديث جعفر به، وصححه ابن خزيمة، ح:٢٦٢٦.

2920. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ used to say in his *Talbiyah*: *"Labbaika ilâhal-haqq, labbaika* (Here I am, O God of Truth, here I am)." (***Sahih***)

٢٩٢٠ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَ عَلِيُّ ابْنُ مُحَمَّدٍ، قَالَا: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللهِ بْنِ أَبِي سَلَمَةَ، عَنْ عَبْدِ اللهِ بْنِ الْفَضْلِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ فِي تَلْبِيَتِهِ: «**لَبَّيْكَ إِلَهَ الْحَقِّ، لَبَّيْكَ**».

تخريج: [**إسناده صحيح**] أخرجه النسائي، مناسك الحج، كيف التلبية، ح:٢٧٥٣ من حديث عبدالعزيز به، وصححه ابن خزيمة:٤/ ١٧٢، ح:٢٦٢٣، وابن حبان(موارد)، ح:٩٧٥، والحاكم على شرط الشيخين:١/ ٤٤٩، ٤٥٠، ووافقه الذهبي.

2921. It was narrated from Sahl bin Sa'd As-Sâ'idi that the Messenger of Allâh ﷺ said: "There is no (pilgrim) who recites the *Talbiyah* but that which is to his right and left also recites it, rocks and trees and hills, to the farthest ends of the earth in each direction, from here and from there." (***Hasan***)

٢٩٢١ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَيَّاشٍ: حَدَّثَنَا عُمَارَةُ بْنُ غَزِيَّةَ الْأَنْصَارِيُّ عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ عَنْ رَسُولِ اللهِ ﷺ قَالَ: «**مَا مِنْ مُلَبٍّ يُلَبِّي إِلَّا لَبَّى مَا عَنْ يَمِينِهِ وَشِمَالِهِ، مِنْ حَجَرٍ أَوْ شَجَرٍ أَوْ مَدَرٍ. حَتَّى تَنْقَطِعَ الْأَرْضُ مِنْ هٰهُنَا وَهٰهُنَا**».

تخريج: [**إسناده حسن**] أخرجه الترمذي، الحج، باب ماجاء في فضل التلبية والنحر، ح:٨٢٨ من حديث إسماعيل به * وإسماعيل تقدم، ح:٧٥، ٢٣٦١ وغيرهما، وتابعه عبيدة بن حميد: حدثني عمارة بن غزية به، وأخرجه ابن خزيمة في صحيحه:٤/ ١٧٦، ح:٢٦٣٤، وصححه الحاكم على شرط الشيخين:١/ ٤٥١، ووافقه الذهبي.

Comments:

a. Saying *Labbaik* is a great good deed.

b. Nonliving things also can distinguish between good and bad, and share in good deeds, but their glorification and supplications are out of the perception of human beings and jinn.

Chapter 16. Raising The Voice With The *Talbiyah*

(المعجم ١٦) - **بَابُ رَفْعِ الصَّوْتِ بِالتَّلْبِيَةِ** (التحفة ١٦)

2922. It was narrated from Khallâd bin Sâ'ib, from his father,

٢٩٢٢ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَبْدِ اللهِ بْنِ أَبِي بَكْرٍ،

عَنْ عَبْدِ الْمَلِكِ بْنِ أَبِي بَكْرِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ الْحَارِثِ بْنِ هِشَامٍ: حَدَّثَهُ عَنْ خَلَّادِ بْنِ السَّائِبِ، عَنْ أَبِيهِ أَنَّ النَّبِيَّ ﷺ قَالَ: «أَتَانِي جِبْرَئِيلُ فَأَمَرَنِي أَنْ آمُرَ أَصْحَابِي أَنْ يَرْفَعُوا أَصْوَاتَهُمْ بِالإِهْلَالِ».

that the Messenger of Allâh ﷺ said: "Jibra'il came to me and told me to command my Companions to raise their voices when reciting the *Talbiyah*." (***Sahih***)

تخريج: [صحيح] أخرجه النسائي، مناسك الحج، رفع الصوت بالإهلال، ح:٢٧٥٤ من حديث سفيان به، وقال الترمذي: حسن صحيح ح:٨٢٩، وصححه ابن خزيمة، ح:٢٦٢٥، ٢٦٢٧، وابن حبان، ح:٩٧٤ وغيرهما.

٢٩٢٣ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ عَنْ عَبْدِ اللهِ بْنِ أَبِي لَبِيدٍ، عَنِ الْمُطَّلِبِ بْنِ عَبْدِ اللهِ بْنِ حَنْطَبٍ، عَنْ خَلَّادِ بْنِ السَّائِبِ، عَنْ زَيْدِ بْنِ خَالِدٍ الْجُهَنِيِّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «جَاءَنِي جِبْرِيلُ فَقَالَ: يَا مُحَمَّدُ! مُرْ أَصْحَابَكَ فَلْيَرْفَعُوا أَصْوَاتَهُمْ بِالتَّلْبِيَةِ. فَإِنَّهَا مِنْ شِعَارِ الْحَجِّ».

2923. It was narrated from Zaid bin Khâlid Al-Juhani that the Messenger of Allâh ﷺ said: "Jibril came to me and said: 'O Muhammad! Tell your Companions to raise their voices when reciting the *Talbiyah*, for it is one of the symbols of *Hajj*.'" (***Sahih***)

تخريج: [صحيح] أخرجه أحمد:٥/١٩٢ عن وكيع به، وصححه الحاكم:١/٤٥٠، وله شاهد عند الحاكم، وإسناده حسن.

Comments:

Reciting *Labbaik* aloud is *Sunnah*.

٢٩٢٤ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْمُنْذِرِ الْحِزَامِيُّ وَ يَعْقُوبُ بْنُ حُمَيْدِ بْنِ كَاسِبٍ، قَالَا: حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ، عَنِ الضَّحَّاكِ بْنِ عُثْمَانَ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ يَرْبُوعٍ، عَنْ أَبِي بَكْرٍ الصِّدِّيقِ أَنَّ رَسُولَ اللهِ ﷺ سُئِلَ: أَيُّ الأَعْمَالِ أَفْضَلُ؟ قَالَ: «الْعَجُّ وَالثَّجُّ».

2924. It was narrated from Abu Bakr As-Siddiq that the Messenger of Allâh ﷺ was asked: "Which actions are best?" He said: "Raising one's voice and slaughtering the sacrificial animal."[1] (***Da'if***)

[1] See no. 2896.

تخريج: [إسناده ضعيف] أخرجه الترمذي، الحج، باب ماجاء في فضل التلبية والنحر، ح:٨٢٧ من حديث ابن أبي فديك به، وقال: غريب ... ومحمد بن المنكدر لم يسمع من عبدالرحمن بن يربوع، وصححه ابن خزيمة:٤/ ١٧٥، ح:٢٦٣١، والحاكم:١/ ٤٥٠، ٤٥١، والذهبي، وللحديث شواهد كلها ضعيفة.

Chapter 17. Shade For The *Muhrim*

(المعجم ١٧) - بَابٌ: الظِّلَالُ لِلْمُحْرِمِ (التحفة ١٧)

2925. It was narrated from Jâbir bin 'Abdullâh that the Messenger of Allâh ﷺ said: "There is no *Muhrim* (pilgrim in *Ihrâm*) who exposes himself to the sun all day for the sake of Allâh, reciting the *Talbiyah* until the sun goes down, but his sins will disappear and he will go back like on the day his mother bore him." ***(Da'if)***

٢٩٢٥ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْمُنْذِرِ الْحِزَامِيُّ: حَدَّثَنَا عَبْدُ اللهِ بْنُ نَافِعٍ وَ عَبْدُ اللهِ بْنُ وَهْبٍ وَ مُحَمَّدُ بْنُ فُلَيْحٍ، قَالُوا: حَدَّثَنَا عَاصِمُ بْنُ عُمَرَ بْنِ حَفْصٍ، عَنْ عَاصِمِ بْنِ عُبَيْدِ اللهِ، عَنْ عَبْدِ اللهِ بْنِ عَامِرِ بْنِ رَبِيعَةَ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: **«مَا مِنْ مُحْرِمٍ يَضْحَىٰ لِلَّهِ يَوْمَهُ، يُلَبِّي حَتَّى تَغِيبَ الشَّمْسُ، إِلَّا غَابَتْ بِذُنُوبِهِ، فَعَادَ كَمَا وَلَدَتْهُ أُمُّهُ»**.

تخريج: [إسناده ضعيف] أخرجه الخطيب في "موضح أوهام الجمع والتفريق": (١/ ١٥٩) من حديث عاصم بن عمر به، وهو ضعيف كما في التقريب، وضعفه البوصيري من أجله، وأجل عاصم بن عبيدالله تقدم، (ح:٩٠٧).

Chapter 18. Applying Perfume When Entering *Ihrâm*

(المعجم ١٨) - بَابُ الطِّيبِ عِنْدَ الْإِحْرَامِ (التحفة ١٨)

2926. It was narrated that 'Âishah said: "I put perfume on the Messenger of Allâh ﷺ for his *Ihrâm* before he entered into it, and when he exited *Ihrâm* before he returned."[1] ***(Sahih)***

(One of the narrators) Sufyân said (in his narration, she said): "With these two hands of mine."

٢٩٢٦ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ: ح: وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ: أَنْبَأَنَا اللَّيْثُ بْنُ سَعْدٍ، جَمِيعاً عَنْ عَبْدِ الرَّحْمٰنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ أَنَّهَا قَالَتْ: طَيَّبْتُ رَسُولَ اللهِ ﷺ لِإِحْرَامِهِ قَبْلَ أَنْ يُحْرِمَ. وَلِحِلِّهِ قَبْلَ أَنْ يُفِيضَ.

[1] Meaning, before performing *Tawâful-Ifâdah*.

قَالَ سُفْيَانُ: بِيَدَيَّ هاتَيْنِ.

تخريج: أخرجه البخاري، الحج، باب الطيب بعد رمي الجمار والحلق قبل الإفاضة، ح:١٧٥٤ من حديث ابن عيينة به.

2927. It was narrated that 'Âishah said: "It is as if I can see the traces of perfume in the parting (of hair) of the Messenger of Allâh ﷺ, while he is reciting the *Talbiyah*." (***Sahih***)

٢٩٢٧ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا الأَعْمَشُ عَنْ أَبِي الضُّحَىٰ عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ قَالَتْ: كَأَنِّي أَنْظُرُ إِلَى وَبِيصِ الطِّيبِ فِي مَفَارِقِ رَسُولِ اللهِ ﷺ، وَهُوَ يُلَبِّي.

تخريج: أخرجه مسلم، الحج، باب استحباب الطيب قبيل الإحرام في البدن واستحباب به بالمسك... الخ، ح:١١٩٠/٤١ من حديث وكيع به.

Comments:

a. The practice of the Prophet ﷺ, proves that wearing perfume before entering in the state of *Ihrâm* is allowed.
b. On the 10th of Dhul-Hijjah, after throwing pebbles at the *Jamarah* and shaving or cutting the hair short, the restrictions of *Ihrâm* are lifted, except the prohibition of sexual intercourse with one's spouse. Therefore, the *Tawâf* of *Ifâdah* on this day is performed in usual clothes, and applying perfumes before it is also allowed.

2928. It was narrated that 'Âishah said: "It is as if I can see the traces of perfume in the parting (of hair) of the Messenger of Allâh ﷺ after three days, and he was a *Muhrim*." (***Sahih***)

٢٩٢٨ - حَدَّثَنَا إِسْمَاعِيلُ بْنُ مُوسَى: حَدَّثَنَا شَرِيكٌ عَنْ أَبِي إِسْحَاقَ، عَنِ الأَسْوَدِ، عَنْ عَائِشَةَ قَالَتْ: كَأَنِّي أَرَىٰ وَبِيصَ الطِّيبِ فِي مَفْرِقِ رَسُولِ اللهِ ﷺ، بَعْدَ ثَلَاثَةٍ، وَهُوَ مُحْرِمٌ.

تخريج: [صحيح] أخرجه النسائي، مناسك الحج، ـ موضع الطيب، ح:٢٧٠٤ من حديث شريك به * أبوإسحاق عنعن تقدم، ح:٤٦ كتلميذه، ولكن تابعه إبراهيم عند النسائي:٥/ ١٤٠، ح:٢٧٠٣ وغيره، وللحديث شواهد.

Chapter 19. What Clothes The *Muhrim* May Wear

(المعجم ١٩) - بَابُ مَا يَلْبَسُ الْمُحْرِمُ مِنَ الثِّيَابِ (التحفة ١٩)

2929. It was narrated from 'Abdullâh bin 'Umar that a man asked the Messenger of Allâh ﷺ,

٢٩٢٩ - حَدَّثَنَا أَبُو مُصْعَبٍ: حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ عَنْ نَافِعٍ، عَنْ عَبْدِ اللهِ بْنِ عُمَرَ أَنَّ رَجُلًا

سَأَلَ رَسُولَ اللهِ ﷺ: مَا يَلْبَسُ الْمُحْرِمُ مِنَ الثِّيَابِ؟ فَقَالَ رَسُولُ اللهِ ﷺ: «لَا يَلْبَسُ الْقُمُصَ وَلَا الْعَمَائِمَ وَلَا السَّرَاوِيلَاتِ وَلَا الْبَرَانِسَ وَلَا الْخِفَافَ. إِلَّا أَنْ لَا يَجِدَ نَعْلَيْنِ، فَلْيَلْبَسْ خُفَّيْنِ وَلْيَقْطَعْهُمَا أَسْفَلَ مِنَ الْكَعْبَيْنِ. وَلَا تَلْبَسُوا مِنَ الثِّيَابِ شَيْئاً مَسَّهُ الزَّعْفَرَانُ أَوِ الْوَرْسُ».

what clothes may the *Muhrim* wear? The Messenger of Allâh ﷺ said: "He should not wear a shirt, or turbans (or head cover), pants or pajamas, hooded cloaks and no leather socks, unless he cannot find sandals, in which case he may wear the leather socks but should cut them to below the ankles. And he should not wear any clothes that have been touched (dyed) with saffron or *Wars*."[1] (***Sahih***)

تخريج: أخرجه البخاري، الحج، باب ما لا يلبس المحرم من الثياب، ح:١٥٤٢، ٥٨٠٣، ومسلم، الحج، باب ما يباح للمحرم بحج أو عمرة لبسه وما لا يباح وبيان تحريم الطيب عليه، ح:١١٧٧ من حديث مالك به، وهو في الموطأ (يحيى:١/ ٣٢٤، ٣٢٥، وأبومصعب:١/ ٤١٠، ٤١١، ح:١٠٣٨) نحو المعنى.

٢٩٣٠ - حَدَّثَنَا أَبُو مُصْعَبٍ: حَدَّثَنَا مَالِكُ ابْنُ أَنَسٍ عَنْ عَبْدِ اللهِ بْنِ دِينَارٍ، عَنْ عَبْدِ اللهِ ابْنِ عُمَرَ أَنَّهُ قَالَ: نَهَىٰ رَسُولُ اللهِ ﷺ أَنْ يَلْبَسَ الْمُحْرِمُ ثَوْباً مَصْبُوغاً بِوَرْسٍ أَوْ زَعْفَرَانٍ.

2930. It was narrated that 'Abdullâh bin 'Umar said: "The Messenger of Allâh ﷺ forbade the *Muhrim* to wear a garment dyed with *Wars* or saffron." (***Sahih***)

تخريج: أخرجه البخاري، اللباس، باب النعال السبتية وغيرها، ح:٥٨٥٢، ومسلم، الحج، الباب السابق، ح:١١٧٧/ ٣ من حديث مالك به، وهو في الموطأ(يحي:١/ ٣٢٥ وأبومصعب:١/ ٤١٢ ح:١٠٤٠).

Comments:

a. Wearing sewn clothes for men is forbidden during *Ihrâm*
b. Sewn clothes mean those that are cut and stitched to fit the shape of the body such as shirt, pants, vest, sweater and the like. If an unstitched robe is short and a similar piece is connected with it to fit the body, then it is not considered as sewn cloth.
c. Lifting luggage on the head is not considered as wearing it, so it is not forbidden.

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[1] A yellowish fragrant oil used for dying garments. Explanation by Sindi

Chapter 20. Pants Or Pajamas And Leather Socks For The *Muhrim* Who Cannot Find Waist Wrapper Or Sandals

(المعجم ٢٠) - بَابُ السَّرَاوِيلِ وَالْخُفَّيْنِ لِلْمُحْرِمِ إِذَا لَمْ يَجِدْ إِزَارًا أَوْ نَعْلَيْنِ (التحفة ٢٠)

2931. It was narrated that Ibn 'Abbâs said: "I heard the Prophet ﷺ delivering a sermon – (one of the narrators) Hishâm said: 'On the pulpit' – and he said: 'Whoever does not have a waist wrap, let him wear pants or pajamas, and whoever does not have sandals, let him wear leather socks.'" In his narration, Hishâm said: "If he does not find any, then let him wear pants or pajamas." (*Sahih*)

٢٩٣١ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ وَ مُحَمَّدُ بْنُ الصَّبَّاحِ، قَالَا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ جَابِرِ بْنِ زَيْدٍ أَبِي الشَّعْثَاءِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَخْطُبُ قَالَ هِشَامٌ: عَلَى الْمِنْبَرِ فَقَالَ: «مَنْ لَمْ يَجِدْ إِزَاراً، فَلْيَلْبَسْ سَرَاوِيلَ. وَمَنْ لَمْ يَجِدْ نَعْلَيْنِ، فَلْيَلْبَسْ خُفَّيْنِ».

وَقَالَ هِشَامٌ فِي حَدِيثِهِ: «فَلْيَلْبَسْ سَرَاوِيلَ، إِلَّا أَنْ يَفْقِدَ».

تخريج: أخرجه البخاري، اللباس، باب النعال السبتية وغيرها، ح:٥٨٥٣، ٥٨٠٤، ١٨٤١، ١٨٤٣، ومسلم، الحج، باب ما يباح للمحرم بحج أو عمرة لبسه وما لا يباح ... الخ، ح:١١٧٨ من حديث ابن عيينة به.

2932. It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ said: "Whoever does not have sandals let him wear leather socks, and let him cut them to below the ankle." (*Sahih*)

٢٩٣٢ - حَدَّثَنَا أَبُو مُصْعَبٍ: حَدَّثَنَا مَالِكُ ابْنُ أَنَسٍ عَنْ نَافِعٍ وَعَنْ عَبْدِ اللهِ بْنِ دِينَارٍ، عَنِ ابْنِ عُمَرَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «مَنْ لَمْ يَجِدْ نَعْلَيْنِ فَلْيَلْبَسْ خُفَّيْنِ، وَلْيَقْطَعْهُمَا أَسْفَلَ مِنَ الْكَعْبَيْنِ».

تخريج: [صحيح] تقدم، ح:٢٩٢٩ حديث نافع، ح:٢٩٣٠ حديث ابن دينار.

Comments:

a. Wearing sewn clothes for a man is forbidden during *Ihrâm*. However, at the time of necessity, wearing trousers or pants is allowed.

b. During *Ihrâm*, putting on leather socks is also forbidden, but if one does not have shoes he can wear them.

Chapter 21. Things To Be Avoided In *Ihrâm*

(المعجم ٢١) - بَابُ التَّوَقِّي فِي الْإِحْرَامِ (التحفة ٢١)

2933. It was narrated that Asmâ' bint Abu Bakr said: "We went out with the Messenger of Allâh ﷺ until, when we were in 'Arj, we stopped to camp. The Messenger of Allâh ﷺ sat, with 'Âishah by his side, and I was sitting beside Abu Bakr. Our mount[1] and the mount of Abu Bakr was one, under the care of the slave of Abu Bakr. The slave looked and his camel was not with him, so he said to him: 'Where is your camel?' He said: 'I lost it yesterday.' He said: 'You have one camel with you and you lost it?' He started to beat him, and the Messenger of Allâh ﷺ said: 'Look at what this *Muhrim* is doing!'" (*Da'if*)

٢٩٣٣ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حدثنا عَبْدُ اللهِ بْنُ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ يَحْيَى بْنِ عَبَّادِ بْنِ عَبْدِ اللهِ بْنِ الزُّبَيْرِ، عَنْ أَبِيهِ، عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ قَالَتْ: خَرَجْنَا مَعَ رَسُولِ اللهِ ﷺ. حَتَّى إِذَا كُنَّا بِالْعَرْجِ، نَزَلْنَا. فَجَلَسَ رَسُولُ اللهِ ﷺ، وَعَائِشَةُ إِلَى جَنْبِهِ. وَأَنَا إِلَى جَنْبِ أَبِي بَكْرٍ. وَكَانَتْ زِمَالَتُنَا وَزِمَالَةُ أَبِي بَكْرٍ وَاحِدَةً، مَعَ غُلَامِ أَبِي بَكْرٍ. قَالَ: فَطَلَعَ الْغُلَامُ وَلَيْسَ مَعَهُ بَعِيرُهُ. فَقَالَ لَهُ: أَيْنَ بَعِيرُكَ؟ قَالَ: أَضْلَلْتُهُ الْبَارِحَةَ. قَالَ: مَعَكَ بَعِيرٌ وَاحِدٌ، تُضِلُّهُ؟ قَالَ: فَطَفِقَ يَضْرِبُهُ. وَرَسُولُ اللهِ ﷺ يَقُولُ: «انْظُرُوا إِلَى هٰذَا الْمُحْرِمِ مَا يَصْنَعُ».

تخريج: [إسناده ضعيف] أخرجه أبوداود، المناسك، باب المحرم يؤدب غلامه، ح:١٨١٨ من حديث ابن إدريس به، وصححه ابن خزيمة، ح:٢٦٧٩، والحاكم على شرط مسلم:١/ ٤٥٣، ٤٥٤، ووافقه الذهبي * ابن إسحاق عنعن تقدم، ح:١٢٠٩، وباقي السند صحيح.

Comments:

a. When a subordinate commits mistakes, calling him to account is allowed.
b. The Prophet ﷺ, intended by his comment to encourage him to forgive.
c. When admonishing a respected person for his mistake or improper action, his status and position should be observed.

Chapter 22. The *Muhrim* May Wash His Head

(المعجم ٢٢) - بَابٌ: الْمُحْرِمُ يَغْسِلُ رَأْسَهُ (التحفة ٢٢)

2934. It was narrated from Ibrâhim bin 'Abdullâh bin Hunain, from his father, that

٢٩٣٤ - حَدَّثَنَا أَبُو مُصْعَبٍ: حَدَّثَنَا مَالِكٌ عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ اللهِ

[1] The mount and the items brought for traveling. See explanation by Sindi.

ابْنِ حُنَيْنٍ، عَنْ أَبِيهِ أَنَّ عَبْدَ اللهِ بْنَ عَبَّاسٍ وَالْمِسْوَرَ بْنَ مَخْرَمَةَ اخْتَلَفَا بِالأَبْوَاءِ. فَقَالَ عَبْدُ اللهِ بْنُ عَبَّاسٍ: يَغْسِلُ الْمُحْرِمُ رَأْسَهُ. وَقَالَ الْمِسْوَرُ: لَا يَغْسِلُ الْمُحْرِمُ رَأْسَهُ. فَأَرْسَلَنِي ابْنُ عَبَّاسٍ إِلَى أَبِي أَيُّوبَ الأَنْصَارِيِّ أَسْأَلُهُ عَنْ ذٰلِكَ. فَوَجَدْتُهُ يَغْتَسِلُ بَيْنَ الْقَرْنَيْنِ، وَهُوَ يَسْتَتِرُ بِثَوْبٍ. فَسَلَّمْتُ عَلَيْهِ، فَقَالَ: مَنْ هٰذَا؟ قُلْتُ: أَنَا عَبْدُ اللهِ بْنُ حُنَيْنٍ. أَرْسَلَنِي إِلَيْكَ عَبْدُ اللهِ بْنُ عَبَّاسٍ، أَسْأَلُكَ كَيْفَ كَانَ رَسُولُ اللهِ ﷺ يَغْسِلُ رَأْسَهُ وَهُوَ مُحْرِمٌ؟ قَالَ: فَوَضَعَ أَبُو أَيُّوبَ يَدَهُ عَلَى الثَّوْبِ. فَطَأْطَأَهُ حَتَّى بَدَا لِي رَأْسُهُ. ثُمَّ قَالَ لِإِنْسَانٍ يَصُبُّ عَلَيْهِ: اصْبُبْ. فَصَبَّ عَلَى رَأْسِهِ. ثُمَّ حَرَّكَ رَأْسَهُ بِيَدَيْهِ. فَأَقْبَلَ بِهِمَا وَأَدْبَرَ. ثُمَّ قَالَ: هٰكَذَا رَأَيْتُهُ ﷺ يَفْعَلُ.

'Abdullâh bin 'Abbâs and Miswar bin Makhramah disagreed at Abwâ'. Abdullâh bin 'Abbâs said that the *Muhrim* may wash his head, and Miswar said that the *Muhrim* may not wash his head.

Ibn 'Abbâs sent me to Abu Ayyub Al-Ansâri to ask him about that, and I found him taking a bath near the well, screened with a piece of cloth. I greeted him with *Salâm*, and he said: "Who is this?" I said: "I am 'Abdullâh bin Hunain. 'Abdullâh bin 'Abbâs sent me to you to ask you how the Messenger of Allâh ﷺ used to wash his head when he was in *Ihrâm*." He said: "Abu Ayyub put his hand on the cloth and lowered it until his head appeared, then he said to someone who was pouring water for him, Pour water. So he poured water on his head. Then he rubbed his head with his hands, forwards and backwards, and said: 'This is what I saw him ﷺ doing.'" **(*Sahih*)**

تخريج: أخرجه البخاري، جزاء الصيد، باب الاغتسال للمحرم، ح:١٨٤٠، ومسلم، الحج، باب جواز غسل المحرم بدنه ورأسه، ح:١٢٠٥ من حديث مالك به، وهو في الموطأ (يحيى:١/٣٢٣، أبومصعب:١/٤٠٨، ٤٠٩، ح:١٠٣٣).

Comments:

a. Looking at the body, with the exception of those parts for which looking at them is forbidden, is allowed, as there was a man with Abu Ayyub Al-Ansâri who was assisting him in having a bath. No doubt, the Companion would have taken off his upper garment to take bath.

b. Bathing and washing the head during *Ihrâm* is allowed, but one should avoid using scented soap.

c. Shaking the hair while washing the head to attain proper neatness is allowed. If a hair falls down during this action then no expiation is due, since it is not considered to be cutting he hair.

Chapter 23. The Female *Muhrim* May Lower Her Garment Over Her Face

(المعجم ٢٣) - بَابٌ: الْمُحْرِمَةُ تَسْدِلُ الثَّوبَ عَلَى وَجْهِهَا (التحفة ٢٣)

2935. It was narrated that 'Âishah said: "We were with the Prophet ﷺ, and we were in *Ihrâm*. When a rider met us we would lower our garments from the top of our heads, and when he has gone, we would lift them up again." (***Da'if***)

Another chain with similar wording.

٢٩٣٥ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ عَنْ يَزِيدَ بْنِ أَبِي زِيَادٍ، عَنْ مُجَاهِدٍ، عَنْ عَائِشَةَ قَالَتْ: كُنَّا مَعَ النَّبِيِّ ﷺ، وَنَحْنُ مُحْرِمُونَ. فَإِذَا لَقِيَنَا الرَّاكِبُ أَسْدَلْنَا ثِيَابَنَا مِنْ فَوْقِ رُؤُوسِنَا. فَإِذَا جَاوَزَنَا رَفَعْنَاهَا.

حدّثنا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا عَبْدُ اللهِ بْنُ إِدْرِيسَ عَنْ يَزِيدَ بْنِ أَبِي زِيَادٍ، عَنْ مُجَاهِدٍ، عَنْ عَائِشَةَ عَنِ النَّبِيِّ ﷺ بِنَحْوِهِ.

تخريج: [إسناده ضعيف] أخرجه أبو داود، المناسك، باب في المحرمة تغطي وجهها، ح:١٨٣٣ من حديث يزيد به، وهو ضعيف كما تقدم، ح:٥٠٤.

Chapter 24. Stipulating Conditions In *Hajj*

(المعجم ٢٤) - بَابُ الشَّرْطِ فِي الْحَجِّ (التحفة ٢٤)

2936. It was narrated from Abu Bakr bin 'Abdullâh bin Zubair from his grandmother — he (the narrator) said: "I do not know if it was Asmâ' bint Abu Bakr or Su'da bint 'Awf" — that the Messenger of Allâh ﷺ entered upon Dubâ'ah bint 'Abdul-Muttalib and said: "What is keeping you, O my aunt, from performing *Hajj*?" She said: "I am a sick woman, and I am afraid of being prevented (from completing *Hajj*)." He said: "Enter *Ihrâm* and stipulate the condition that you will exit *Ihrâm* from the point where you are prevented.'" (***Sahih***)

٢٩٣٦ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي. ح: وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ نُمَيْرٍ: حَدَّثَنَا عُثْمَانُ ابْنُ حَكِيمٍ، عَنْ أَبِي بَكْرِ بْنِ عَبْدِ اللهِ بْنِ الزُّبَيْرِ، عَنْ جَدَّتِهِ قَالَ: لَا أَدْرِي أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ، أَوْ سُعْدَى بِنْتِ عَوْفٍ أَنَّ رَسُولَ اللهِ ﷺ دَخَلَ عَلَى ضُبَاعَةَ بِنْتِ عَبْدِ الْمُطَّلِبِ. فَقَالَ: **«مَا يَمْنَعُكِ، يَا عَمَّتَاهُ مِنَ الْحَجِّ؟»** فَقَالَتْ: أَنَا امْرَأَةٌ سَقِيمَةٌ. وَأَنَا أَخَافُ الْحَبْسَ. قَالَ: **«فَأَحْرِمِي وَاشْتَرِطِي أَنَّ مَحِلَّكِ حَيْثُ حُبِسْتِ»**.

تخريج: [صحيح] أخرجه الطبراني: ٢٤/٣٠٤ من حديث عثمان بن حكيم به * أبوبكر بن عبدالله مستور، ولم ينفرد به، ولحديثه شواهد صحيحة، انظر الحديث الآتي.

٢٩٣٧ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ وَ وَكِيعٌ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ ضُبَاعَةَ قَالَتْ: دَخَلَ عَلَيَّ رَسُولُ اللهِ ﷺ وَأَنَا شَاكِيَةٌ. فَقَالَ: «أَمَا تُرِيدِينَ الْحَجَّ، الْعَامَ؟» قُلْتُ: إِنِّي لَعَلِيلَةٌ، يَا رَسُولَ اللهِ! قَالَ: «حُجِّي وَقُولِي: مَحِلِّي حَيْثُ تَحْبِسُنِي».

2937. It was narrated that Dubâ'ah said: "The Messenger of Allâh ﷺ entered upon me when I was unwell. He said: 'Do you intend to perform *Hajj* this year?' I said: 'I am sick, O Messenger of Allâh.' He said: 'Go for *Hajj* and say: "I will exit *Ihrâm* from the point where I am prevented."'" (***Sahih***)

تخريج: [صحيح] أخرجه الطبراني: ٢٤/٣٣٦، ٣٣٧ من حديث ابن أبي شيبة به، وإسناده قوي، وأخرجه البخاري، ح: ٥٠٨٩، ومسلم، ح: ١٢٠٧ وغيرهما من طريق هشام عن أبيه عن عائشة به، وللحديث طرق كثيرة عند مسلم وغيره، انظر الحديث الآتي.

٢٩٣٨ - حَدَّثَنَا أَبُو بِشْرٍ بَكْرُ بْنُ خَلَفٍ: حَدَّثَنَا أَبُو عَاصِمٍ عَنِ ابْنِ جُرَيْجٍ. أَخْبَرَنِي أَبُو الزُّبَيْرِ أَنَّهُ سَمِعَ طَاوُساً وَ عِكْرِمَةَ يُحَدِّثَانِ عَنِ ابْنِ عَبَّاسٍ قَالَ: جَاءَتْ ضُبَاعَةُ بِنْتُ الزُّبَيْرِ ابْنِ عَبْدِ الْمُطَّلِبِ رَسُولَ اللهِ ﷺ فَقَالَتْ: إِنِّي امْرَأَةٌ ثَقِيلَةٌ. وَإِنِّي أُرِيدُ الْحَجَّ. فَكَيْفَ أُهِلُّ؟ قَالَ: «أَهِلِّي وَاشْتَرِطِي أَنَّ مَحِلِّي حَيْثُ حَبَسْتَنِي».

2938. It was narrated that Ibn 'Abbâs said: Dubâ'ah bint Zubair bin 'Abdul-Muttalib came to the Messenger of Allâh ﷺ and said: "I am a heavy woman and I want to go for *Hajj*. How should I enter *Ihrâm*?" He said: "Enter *Ihrâm* and stipulate the condition that you will exit *Ihrâm* from the point where you are prevented." (***Sahih***)

تخريج: أخرجه مسلم، الحج، باب جواز اشتراط المحرم التحلل بعذر المرض ونحوه، ح: ١٢٠٨ من حديث أبي عاصم به.

Comments:

a. A sick person may go for *Hajj* and *'Umrah* even though he fears increase in his illness.

b. If it is feared that sickness could be a hindrance for the continuity of a journey, then the conditional *Ihrâm* should be observed. That means it should be said, 'O Allâh! Wherever I face obstacle that prevents me from continuing the journey I will get out of *Ihrâm*'.

c. After intending a conditional *Ihrâm* if one is compelled to discontinue his *Hajj* or *'Umrah* before completing it, then there is no expiation due on him;

neither slaughtering a sheep nor giving any charity or the like.

Chapter 25. Entering The *Haram* (Sanctuary)

(المعجم ٢٥) - بَابُ دُخُولِ الْحَرَمِ

(التحفة ٢٥)

2939. It was narrated that 'Abdullâh bin 'Abbâs said: "The Prophets used to enter the *Haram* walking barefoot. They would circumambulate the House and complete all the rituals barefoot and walking." (*Da'if*)

٢٩٣٩ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا إِسْمَاعِيلُ ابْنُ صَبِيحٍ: حَدَّثَنَا مُبَارَكُ بْنُ حَسَّانَ أَبُو عَبْدِ اللهِ، عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ، عَنْ عَبْدِ اللهِ ابْنِ عَبَّاسٍ قَالَ: كَانَتِ الأَنْبِيَاءُ تَدْخُلُ الْحَرَمَ مُشَاةً حُفَاةً. وَيَطُوفُونَ بِالْبَيْتِ. وَيَقْضُونَ الْمَنَاسِكَ حُفَاةً مُشَاةً.

تخريج: [إسناده ضعيف] وتكلم فيه البوصيري من أجل مبارك بن حسان، وتقدم حاله، ح: ٢٧١٠.

Chapter 26. Entering Makkah

(المعجم ٢٦) - بَابُ دُخُولِ مَكَّةَ

(التحفة ٢٦)

2940. It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ used to enter Makkah from the upper mountain pass and when he left, he would left from the lower mountain pass. (*Sahih*)

٢٩٤٠ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا عُبَيْدُ اللهِ بْنُ عُمَرَ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ أَنَّ رَسُولَ اللهِ ﷺ كَانَ يَدْخُلُ مَكَّةَ مِنَ الثَّنِيَّةِ الْعُلْيَا. وَإِذَا خَرَجَ، خَرَجَ مِنَ الثَّنِيَّةِ السُّفْلَىٰ.

تخريج: [إسناده صحيح] أخرجه أحمد: ٢/ ١٤ عن أبي معاوية به، أخرجه البخاري، ح: ١٥٧٦، ومسلم، ح: ١٢٥٧ وغيرهما من حديث يحيى القطان عن عبيدالله بن عمر به نحو المعنى، وتابعه مالك عن نافع به عند البخاري وغيره.

Comments:

a. Thaniyyah means a small mountain among a chain of mountains or a valley pass.
b. Thaniyatul-'Ulyâ' (high mountain) refers to the mountain located at the north side towards Jannatul-Mu'alla. Its name is Kadâ' and Hajun'.
c. Thaniyyahtus-Sufla (lower mountain) refers to the mountain pass which is towards 'Mount Qu'aiqi'ân'. It is called Kuda' also. (*Fathul-Bâri*, of Al-Hajj, chapter 41). Its location is towards the door of Banu Shaibah.

2941. It was narrated from Ibn 'Umar that the Prophet ﷺ entered Makkah by day. (***Hasan***)

٢٩٤١ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا الْعُمَرِيُّ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ أَنَّ النَّبِيَّ ﷺ دَخَلَ مَكَّةَ نَهَارًا.

تخريج: [**إسناده حسن**] أخرجه الترمذي، الحج، باب ماجاء في دخول النبي ﷺ مكة نهارًا، ح:٨٥٤ من حديث وكيع به، وقال: هذا حديث حسن، وانظر، ح:١٢٩٩،٣٦٦ لحال العمري عن نافع.

Comments:

The Prophet ﷺ stayed overnight at Dhi Tuwa and entered Makkah in the morning. (Sahih Al-Bukhâri, Hadith no. 1574)

2942. It was narrated that Usâmah bin Zaid said: "I said: 'O Messenger of Allâh, where will you stay tomorrow?' That was during his *Hajj*. He said: 'Has 'Aqil left us any house?' Then he said: 'Tomorrow we will stay in the valley of Banu Kinânah, Muhassab where the Quraish swore an oath of disbelief.'"

That was where Banu Kinânah had sworn an oath with the Quraish against Banu Hâshim, that they would not intermarry with them or engage in trade with them.

Ma'mar said: "Zuhri said: *Khaif* means a valley.'" (***Sahih***)

٢٩٤٢ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَنْبَأَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ عَلِيِّ بْنِ الْحُسَيْنِ، عَنْ عَمْرِو بْنِ عُثْمَانَ، عَنْ أُسَامَةَ بْنِ زَيْدٍ قَالَ: قُلْتُ: يَا رَسُولَ اللهِ، أَيْنَ تَنْزِلُ غَداً؟ وَذٰلِكَ فِي حَجَّتِهِ. قَالَ: «**وَهَلْ تَرَكَ لَنَا عَقِيلٌ مَنْزِلًا؟**» ثُمَّ قَالَ: «**نَحْنُ نَازِلُونَ غَداً بِخَيْفِ بَنِي كِنَانَةَ - يَعْنِي الْمُحَصَّبَ - حَيْثُ قَاسَمَتْ قُرَيْشٌ عَلَى الْكُفْرِ**».

وَذٰلِكَ أَنَّ بَنِي كِنَانَةَ حَالَفَتْ قُرَيْشاً عَلَى بَنِي هَاشِمٍ أَنْ لَا يُنَاكِحُوهُمْ وَلَا يُبَايِعُوهُمْ.

قَالَ مَعْمَرٌ: قَالَ الزُّهْرِيُّ: وَالْخَيْفُ الْوَادِي.

تخريج: تقدم من حديث ابن وهب عن يونس، عن الزهري به، ح:٢٧٣٠ .

Comments:

a. This incident indicates the tribes' convention due to which Banu Hâshim was besieged in Shi'b Banu Hâshim which is also known as Shi'b Abu Tâlib.

b. For other comments see the *Hadith* no. 2730.

Chapter 27. Touching The Black Stone

(المعجم ٢٧) - **بَابُ اسْتِلَامِ الْحَجَرِ** (التحفة ٢٧)

2943. It was narrated that 'Abdullâh bin Sarjis said: "I saw

٢٩٤٣ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَ

عَلِيُّ بْنُ مُحَمَّدٍ، قَالَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا عَاصِمٌ الأَحْوَلُ عَنْ عَبْدِ اللهِ بْنِ سَرْجِسَ قَالَ: رَأَيْتُ الأُصَيْلِعَ عُمَرَ بْنَ الْخَطَّابِ يُقَبِّلُ الْحَجَرَ وَيَقُولُ: إِنِّي لأُقَبِّلُكَ، وَإِنِّي لأَعْلَمُ أَنَّكَ حَجَرٌ لَا تَضُرُّ وَلَا تَنْفَعُ. وَلَوْلَا أَنِّي رَأَيْتُ رَسُولَ اللهِ ﷺ يُقَبِّلُكَ، مَا قَبَّلْتُكَ.

the bald forehead of 'Umar bin Khattâb when he kissed the Black Stone and said: 'I am kissing you, although I know that you are only a stone and you can neither cause harm nor bring benefit. Had I not seen the Messenger of Allâh ﷺ kissing you, I would not have kissed you.'" (***Sahih***)

تخريج: أخرجه مسلم، الحج، باب استحباب تقبيل الحجر الأسود في الطواف، ح: ١٢٧٠ عن ابن أبي شيبة به.

Comments:

a. Kissing the 'Black Stone' during *Tawâf* is allowed but pushing people or thrusting them for this purpose is not allowed. If the Black Stone can be kissed easily then it is acceptable; otherwise, it should be touched with a stick or hand, and then they should be kissed. If touching the Black Stone is difficult even with a stick or hand, then it is sufficient to make a gesture towards it and then move forward. In this case the hand should not be kissed.

b. Other than the Black Stone, no part of the Ka'bah should be kissed. So, kissing the walls of Ka'bah, its door, its threshold, or the net of *Maqâm Ibrâhim* (standing place of Ibrâhim) should be avoided.

٢٩٤٤ - حَدَّثَنَا سُوَيْدُ بْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ الرَّحِيمِ الرَّازِيُّ عَنِ ابْنِ خُثَيْمٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ: **«لَيَأْتِيَنَّ هٰذَا الْحَجَرُ يَوْمَ الْقِيَامَةِ، وَلَهُ عَيْنَانِ يُبْصِرُ بِهِمَا، وَلِسَانٌ يَنْطِقُ بِهَا، يَشْهَدُ عَلَى مَنْ يَسْتَلِمُهُ بِحَقٍّ»**.

2944. It was narrated that Sa'eed bin Jubair said: I heard Ibn 'Abbâs say: The Messenger of Allâh ﷺ said: "This Stone will be brought on the Day of Resurrection, and it will be given two eyes with which to see, and a tongue with which to speak, and it will bear witness for those who touched it in sincerity." (***Hasan***)

تخريج: [حسن] أخرجه الترمذي، الحج، باب ماجاء في الحجر الأسود، ح: ٩٦١ من حديث ابن خثيم به، وقال: هذا حديث حسن، وصححه ابن خزيمة، ح: ٢٧٣٥، ٢٧٣٦، وابن حبان، ح: ١٠٠٥، والحاكم: ١/ ٤٥٧، والذهبي.

Comments:

'Touched it in sincerity' means kissing or touching while being steadfast on the faith of monotheism, and avoiding polytheism, since due to disbelief

and polytheism all the good deeds are disregarded, regardless of their greatness.

2945. It was narrated that Ibn 'Umar said: "The Messenger of Allâh ﷺ turned to face the Stone, then he put his lips on it and wept for a long time. Then he turned and saw 'Umar bin Khattâb weeping. He said: 'O 'Umar, this is the place where tears should be shed.'" (*Da'if*)

٢٩٤٥ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا خَالِي يَعْلَىٰ عَنْ مُحَمَّدِ بْنِ عَوْنٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: اسْتَقْبَلَ رَسُولُ اللهِ ﷺ الْحَجَرَ. ثُمَّ وَضَعَ شَفَتَيْهِ عَلَيْهِ يَبْكِي طَوِيلاً. ثُمَّ الْتَفَتَ، فَإِذَا هُوَ بِعُمَرَ بْنِ الْخَطَّابِ يَبْكِي. فَقَالَ: «**يَا عُمَرُ! هٰهُنَا تُسْكَبُ الْعَبَرَاتُ**».

تخريج: [**إسناده ضعيف جدًا**] أخرجه ابن عدي:٦/٢٢٤٨ من حديث يعلى بن عبيد به، وصححه الحاكم:١/٤٥٤، والذهبي، وقال البوصيري: هذا إسناد ضعيف، محمد بن عون ضعفه ابن معين، وأبوحاتم، وأبوزرعة، والبخاري، والنسائي وغيرهم، وقال الذهبي في الكاشف: ضعفوه، وقال الحافظ في التقريب: متروك.

2946. It was narrated from Sâlim bin 'Abdullâh that his father said: "The Messenger of Allâh ﷺ did not touch the corners of the Ka'bah apart from the Black Corner (i.e., the corner where the Black Stone is) and the one that is next to it facing the houses of Banu Jumah (i.e., the Yemenite Corner)." (***Sahih***)

٢٩٤٦ - حَدَّثَنَا أَحْمَدُ بْنُ عَمْرِو بْنِ السَّرْحِ الْمِصْرِيُّ: حَدَّثَنَا عَبْدُ اللهِ بْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمِ بْنِ عَبْدِ اللهِ، عَنْ أَبِيهِ قَالَ: لَمْ يَكُنْ رَسُولُ اللهِ ﷺ يَسْتَلِمُ مِنْ أَرْكَانِ الْبَيْتِ إِلَّا الرُّكْنَ الأَسْوَدَ، وَالَّذِي يَلِيهِ مِنْ نَحْوِ دُورِ الْجُمَحِيِّينَ.

تخريج: أخرجه مسلم، الحج، باب استحباب استلام الركنين اليمانيين في الطواف، دون الركنين الآخرين، ح:١٢٦٧ عن أحمد بن عمرو، أبي الطاهر به.

Comments:

a. The Ka'bah has four corners; the corner of Black Stone, Yemenite Corner, Shâmi Corner and Iraqi Corner. The corner of the Black Stone and the Yemenite Corner in the era of the Prophet ﷺ, were at the same place where the Prophet Ibrahim عليه السلام had founded them while constructing the Ka'bah. But the Shâmi Corner and Iraqi Corner were not where he had founded them. The people of Makkah had left some of Ka'bah's area when they rebuilt it. This area is called *'Hatim'* or *'Hijr'*. *Hatim* is still not included in the structure of Ka'bah.

b. Touching the Black Stone, kissing it or indicating towards it, all these actions are allowed while the Yemenite Corner should be touched only.

Chapter 28. One Who Touches The Corner With A Staff

(المعجم ٢٨) - بَابُ مَنِ اسْتَلَمَ الرُّكْنَ بِمِحْجَنِهِ (التحفة ٢٨)

2947. It was narrated that Safiyyah bint Shaibah said: "When the Messenger of Allâh ﷺ saw that things had settled down, in the year of the Conquest (of Makkah), he performed *Tawâf* on his camel, touching the corner with a staff in his hand. Then he entered the House and found a dove made of aloeswood. He broke it, then he stood at the door of the Ka'bah and threw it out, and I was watching him." (***Hasan***)

٢٩٤٧ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ: حَدَّثَنَا يُونُسُ بْنُ بُكَيْرٍ: حَدَّثَنَا مُحَمَّدُ بْنُ إِسْحَاقَ عَنْ مُحَمَّدِ بْنِ جَعْفَرِ بْنِ الزُّبَيْرِ، عَنْ عُبَيْدِ اللهِ بْنِ عَبْدِ اللهِ بْنِ أَبِي ثَوْرٍ، عَنْ صَفِيَّةَ بِنْتِ شَيْبَةَ قَالَتْ: لَمَّا اطْمَأَنَّ رَسُولُ اللهِ ﷺ عَامَ الْفَتْحِ، طَافَ عَلَى بَعِيرِهِ يَسْتَلِمُ الرُّكْنَ بِمِحْجَنٍ بِيَدِهِ. ثُمَّ دَخَلَ الْكَعْبَةَ فَوَجَدَ فِيهَا حَمَامَةَ عَيْدَانٍ. فَكَسَرَهَا. ثُمَّ قَامَ عَلَى بَابِ الْكَعْبَةِ، فَرَمَىٰ بِهَا. وَأَنَا أَنْظُرُهُ.

تخريج: [**إسناده حسن**] أخرجه أبوداود، المناسك، باب الطواف الواجب، ح:١٨٧٨ من حديث يونس به، وحسنه المزي.

Comments:

a. Circumambulation around the Ka'bah while riding is allowed. So, if one circumambulates sitting on a sedan or wheel chair for any religiously valid excuse then his *Tawâf* is valid.

b. The image of a living thing should be destroyed and its picture should be erased. The Prophet ﷺ commanded the removal of the drawings which were on the wall of Ka'bah.

2948. It was narrated from Ibn 'Abbâs that the Prophet ﷺ performed *Tawâf* on a camel during the Farewell Pilgrimage, touching the corner with a staff. (***Sahih***)

٢٩٤٨ - حَدَّثَنَا أَحْمَدُ بْنُ عَمْرِو بْنِ السَّرْحِ: أَنْبَأَنَا عَبْدُ اللهِ بْنُ وَهْبٍ، عَنْ يُونُسَ، عَنِ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللهِ بْنِ عَبْدِ اللهِ، عَنِ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ ﷺ طَافَ فِي حَجَّةِ الْوَدَاعِ عَلَى بَعِيرٍ، يَسْتَلِمُ الرُّكْنَ بِمِحْجَنٍ.

تخريج: أخرجه البخاري، الحج، باب استلام الركن بالمحجن، ح:١٦٠٧، ومسلم، الحج، باب جواز الطواف على بعير وغيره . . . الخ، ح:١٢٧٢ من حديث ابن وهب به.

2949. Ma'ruf bin Kharrabudh Al-Makki narrated: "I heard Abu Tufail, 'Âmir bin Wâthilah, say: 'I

٢٩٤٩ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ ح: وَحَدَّثَنَا هَدِيَّةُ بْنُ عَبْدِ الْوَهَّابِ: حَدَّثَنَا

الْفَضْلُ بْنُ مُوسَى، قَالَا: حَدَّثَنَا مَعْرُوفُ بْنُ خَرَّبُوذَ الْمَكِّيُّ قَالَ: سَمِعْتُ أَبَا الطُّفَيْلِ عَامِرَ ابْنَ وَاثِلَةَ قَالَ: رَأَيْتُ النَّبِيَّ ﷺ يَطُوفُ بِالْبَيْتِ عَلَى رَاحِلَتِهِ يَسْتَلِمُ الرُّكْنَ بِمِحْجَنِهِ، وَيُقَبِّلُ الْمِحْجَنَ.

saw the Prophet ﷺ performing *Tawâf* on his camel, touching the corner with his staff and kissing the staff.'" (***Sahih***)

تخريج: أخرجه مسلم، الحج، الباب السابق، ح:١٢٧٥ من حديث معروف به.

(المعجم ٢٩) - بَابُ الرَّمْلِ حَوْلَ الْبَيْتِ (التحفة ٢٩)

Chapter 29. Walking Briskly When Going Around The House

٢٩٥٠ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَحْمَدُ بْنُ بَشِيرٍ: ح: وَحَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ: قَالَا: حَدَّثَنَا عُبَيْدُ اللهِ بْنُ عُمَرَ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ أَنَّ رَسُولَ اللهِ ﷺ، كَانَ إِذَا طَافَ بِالْبَيْتِ الطَّوَافَ الْأَوَّلَ، رَمَلَ ثَلَاثَةً، وَمَشَى أَرْبَعَةً، مِنَ الْحِجْرِ إِلَى الْحِجْرِ. وَكَانَ ابْنُ عُمَرَ يَفْعَلُهُ.

2950. It was narrated from Nâfi', from Ibn 'Umar that when the Messenger of Allâh ﷺ performed *Tawâf* around the House for the first time, he walked Briskly with short steps in the first three circuits, and walked normally in the last four, starting and ending at the *Hijr*.[1] And Ibn 'Umar used to do that. (***Sahih***)

تخريج: [**إسناده صحيح**] أخرجه البخاري، الحج، باب من طاف بالبيت إذا قدم مكة قبل أن يرجع إلى بيته . . . الخ، ح:١٦١٧، ١٦٤٤، ومسلم، الحج، باب استحباب الرمل في الطواف في العمرة وفي الطواف الأول في الحج، ح:١٢٦١ وغيرهما من طرق عن عبيدالله به نحو المعنى.

٢٩٥١ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا أَبُو الْحُسَيْنِ الْعُكْلِيُّ عَنْ مَالِكِ بْنِ أَنَسٍ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ، عَنْ جَابِرٍ أَنَّ النَّبِيَّ ﷺ رَمَلَ مِنَ الْحِجْرِ إِلَى الْحِجْرِ ثَلَاثاً، وَمَشَى أَرْبَعاً.

2951. It was narrated from Jâbir that the Prophet ﷺ walked briskly (*Ramala*), from the *Hijr* to the *Hijr*, three times, then he walked normally for four. (***Sahih***)

تخريج: أخرجه مسلم، الحج، الباب السابق، ح:١٢٦٣ من حديث مالك به.

[1] See no. 2955.

Comments:

a. 'From the *Hijr* to the *Hijr*' means circumambulation around the Ka'bah starts from the Black Stone and ends at Black Stone. It does not mean that he used to run around the Ka'bah as it is mentioned clearly in *Hadith* no. 2953.

b. *Ramal* means walking fast, vigorously and taking small steps. It is desirable for men only, in the first three rounds of arrival circumambulation.

2952. It was narrated from Zaid bin Aslam that his father said: "I heard 'Umar say: 'Why do they perform *Ramal* now, when Allâh has established Islam and done away with disbelief and its people? By Allâh,[1] we will not give up something that we used to do at the time of the Messenger of Allâh ﷺ.'" (***Hasan***)

٢٩٥٢ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَعْفَرُ بْنُ عَوْنٍ عَنْ هِشَامِ بْنِ سَعْدٍ، عَنْ زَيْدِ ابْنِ أَسْلَمَ، عَنْ أَبِيهِ قَالَ: سَمِعْتُ عُمَرَ يَقُولُ: فِيمَ الرَّمَلَانُ الْآنَ؟ وَقَدْ أَطَّأَ اللهُ الْإِسْلَامَ، وَنَفَى الْكُفْرَ وَأَهْلَهُ. وَايْمُ اللهِ مَا نَدَعُ شَيْئاً كُنَّا نَفْعَلُهُ عَلَى عَهْدِ رَسُولِ اللهِ ﷺ.

تخريج: **[إسناده حسن]** أخرجه أبوداود، المناسك، باب في الرمل، ح:١٨٨٧ من حديث هشام بن سعد به.

2953. It was narrated that Ibn 'Abbâs said: "During his *'Umrah* after Hudaibiyah — when they wanted to enter Makkah — the Prophet ﷺ said to his Companions: 'Your people will see you tomorrow, so let them see you looking strong.' When they entered the mosque, they touched the corner and started to walk briskly, and the Prophet ﷺ was with them. When they reached the Yemenite Corner, they walked normally to the Black Corner (the corner where the Black Stone is), then they walked briskly until they reached the Yemenite

٢٩٥٣ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَنْبَأَنَا مَعْمَرٌ عَنِ ابْنِ خُثَيْمٍ، عَنْ أَبِي الطُّفَيْلِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ النَّبِيُّ ﷺ لِأَصْحَابِهِ، حِينَ أَرَادُوا دُخُولَ مَكَّةَ، فِي عُمْرَتِهِ بَعْدَ الْحُدَيْبِيَةِ: «**إِنَّ قَوْمَكُمْ غَداً [سَيَرَوْنَكُمْ]. فَلَيَرَوُنَّكُمْ جُلْدًا**».

فَلَمَّا دَخَلُوا الْمَسْجِدَ اسْتَلَمُوا الرُّكْنَ وَرَمَلُوا. وَالنَّبِيُّ ﷺ مَعَهُمْ. حَتَّى إِذَا بَلَغُوا الرُّكْنَ الْيَمَانِيَّ مَشَوْا إِلَى الرُّكْنِ الْأَسْوَدِ. ثُمَّ رَمَلُوا حَتَّى بَلَغُوا الرُّكْنَ الْيَمَانِيَّ. ثُمَّ مَشَوْا إِلَى الرُّكْنِ الْأَسْوَدِ. فَفَعَلَ ذٰلِكَ ثَلَاثَ مَرَّاتٍ،

[1] In the narration recorded by Ahmad and others, it is: "But with that, we will not leave something" which explains the meaning; that 'Umar ﷺ mentioned the reason for the *Ramal*, but even though the reason was not the same afterwards, the *Sunnah* is still to be practiced. See *Mu'âlimus-Sunan* by Khattâbi, and *'Awnul-Ma'bud*.

Corner, then they walked normally to the Black Corner. They did that three times, then they walked normally for four circuits." (***Hasan***)

ثُمَّ مَشَىٰ الأَرْبَعَ.

تخريج: [إسناده حسن] أخرجه أبوداود، المناسك، باب في الرمل، ح: ١٨٩٠ من حديث ابن خثيم به.

Comments:

a. The Companions of the Prophet ﷺ did *Ramal* in three sides of Ka'bah during their *Tawâf* and walked normally in the fourth side. Because, the polytheists of Makkah left their houses and sat on the mountain of Qu'aiqi'ân which are in the north of the Ka'bah. They were able to watch Muslims running briskly around the Ka'bah on three sides while the fourth side, Muslims used to be concealed by Ka'bah.

b. Muslims had to maintain their dominance over disbelievers by all means so that they should not think about oppressing the Muslims.

Chapter 30. The *Idtibâ'*[1]

(المعجم ٣٠) - بَابُ الاضْطِبَاعِ (التحفة ٣٠)

2954. It was narrated from Ibn Ya'lâ bin Umayyah that his father Ya'lâ said: "The Prophet ﷺ performed *Tawâf* while doing *Idtibâ'*." (In his narration, one of the narrators) Qabisah said: "While wearing a Yemenite cloth." (***Da'if***)

٢٩٥٤ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى: حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ وَ قَبِيصَةُ قَالَا: حَدَّثَنَا سُفْيَانُ عَنِ ابْنِ جُرَيْجٍ، عَنْ عَبْدِ الْحَمِيدِ، عَنِ ابْنِ يَعْلَى بْنِ أُمَيَّةَ، عَنْ أَبِيهِ يَعْلَىٰ أَنَّ النَّبِيَّ ﷺ طَافَ مُضْطَبِعاً.

قَالَ قَبِيصَةُ: وَعَلَيْهِ بُرْدٌ.

تخريج: [إسناده ضعيف] أخرجه الترمذي، الحج، باب ما جاء أن النبي ﷺ طاف مضطبعًا، ح: ٨٥٩ عن قبيصة به، وقال: حسن صحيح * الثوري تقدم، ح: ١٦٢، وشيخه تقدم، ح: ٧٢٨ عنعنا، وحديث البيهقي(٥/ ٧٩) يغني عنه.

Comments:

a. *Idtibâ'* is *Sunnah* only in *Tawâf Qudum* (arrival *Tawâf*). After completing *Tawâf*, the shoulders should be covered at the time of performing two *Rak'ah*.

b. *Ramal* and *Idtibâ'* are legislated only for men, not for women.

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[1] *Idtibâ'*: Putting the upper wrap under one's right armpit, leaving the right shoulder bare, and placing part of it over the left shoulder.

Chapter 31. The *Tawâf* Around The *Hijr*[1]

(المعجم ٣١) - بَابُ الطَّوَافِ بِالْحِجْرِ (التحفة ٣١)

2955. It was narrated that 'Âishah said: "I asked the Messenger of Allâh ﷺ about the *Hijr*, and he said: 'It is part of the House.' I said: 'What kept them from incorporating it into it?' He said: 'They ran out of funds.' I said: 'Why is its door so high up that it can only be reached with a ladder?'[2] He said: 'That is what your people did so that they could let in whoever they wanted and keep out whoever they wanted. Were it not that your people have so recently left disbelief behind, and I am afraid that it would bother them, I would have changed it, incorporating what they left out and I would put its door at ground level." (***Sahih***)

٢٩٥٥ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عُبَيْدُ اللهِ بْنُ مُوسى: حَدَّثَنَا شَيْبَانُ عَنْ أَشْعَثَ ابْنِ أَبِي الشَّعْثَاءِ، عَنِ الأَسْوَدِ بْنِ يَزِيدَ، عَنْ عَائِشَةَ قَالَتْ: سَأَلْتُ رَسُولَ اللهِ ﷺ عَنِ الْحِجْرِ. فَقَالَ: «هُوَ مِنَ الْبَيْتِ» قُلْتُ: مَا مَنَعَهُمْ أَنْ يُدْخِلُوهُ فِيهِ؟ قَالَ: «عَجَزَتْ بِهِمُ النَّفَقَةُ» قُلْتُ: فَمَا شَأْنُ بَابِهِ مُرْتَفِعاً، لَا يُصْعَدُ إِلَيْهِ إِلَّا بِسُلَّمٍ؟ قَالَ: «ذٰلِكَ فِعْلُ قَوْمِكِ. لِيُدْخِلُوهُ مَنْ شَاءُوا وَيَمْنَعُوهُ مَنْ شَاءُوا. وَلَوْلَا أَنَّ قَوْمَكِ حَدِيثُ عَهْدٍ بِكُفْرٍ، مَخَافَةَ أَنْ تَنْفِرَ قُلُوبُهُمْ، لَنَظَرْتُ هَلْ أُغَيِّرُهُ، فَأُدْخِلَ فِيهِ مَا انْتَقَصَ مِنْهُ، وَجَعَلْتُ بَابَهُ بِالأَرْضِ».

تخريج: أخرجه البخاري، الحج، باب فضل مكة وبنيانها ... الخ، ح:١٥٨٤، ٧٢٤٣ من حديث أشعث به، ومسلم، الحج، باب جدر الكعبة وبابها، ح:١٣٣٣/ ٤٠٦ عن ابن أبي شيبة به.

Comments:

a. Only lawful earnings should be spent in constructing mosques.
b. Since the *Hatim* is a part of the Ka'bah, so the *Tawâf* should be done from outside of it. If one passes from its inside mistakenly, the round should not be counted; otherwise, his *Tawâf* will be incomplete.
c. Sometimes, for any reasonable advantage, a lawful act, though it is not preferable, could be preferred over a preferable one. Particularly, if it is apprehended that a preferable act may lead to undesired consequences, which could hardly be compensated, then it could be ignored.

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[1] It is the area next to the *Ka'bah* on the side opposite the Black Stone and Yemenite Corner, presently it has a small curved wall enclosing it.

[2] Referring to the door that is on the *Ka'bah*.

If one is interested in performing prayer inside *K'abah* he should pray in Hatim since it is a part of *K'abah.*

Chapter 32. The Virtue Of *Tawâf*

(المعجم ٣٢) - بَابُ فَضْلِ الطَّوَافِ

(التحفة ٣٢)

2956. It was narrated that 'Abdullâh bin 'Umar said: "I heard the Messenger of Allâh ﷺ say: 'Whoever performs *Tawâf* around the House and prays two *Rak'ah,* it is as if he freed a slave.'" (***Hasan***)

٢٩٥٦ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا مُحَمَّدُ بْنُ الْفُضَيْلِ عَنِ الْعَلَاءِ بْنِ الْمُسَيَّبِ، عَنْ عَطَاءٍ، عَنْ عَبْدِ اللهِ بْنِ عُمَرَ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «مَنْ طَافَ بِالْبَيْتِ وَصَلَّى رَكْعَتَيْنِ، كَانَ كَعِتْقِ رَقَبَةٍ».

تخريج: [إسناده حسن] وقال البوصيري: هذا إسناد رجاله ثقات وأشار المنذري إلى أنه حسن، وقال: رواه ابن ماجه، وابن خزيمة في صحيحه.

Comments:

a. Circumambulation around the Ka'bah itself is a separate act of worship which cannot be performed anywhere in the world. So, whoever is blessed by the opportunity of visiting the Ka'bah should repeat *Tawâf* as much as possible.

b. Some pilgrims when they go to Makkah, repeat *'Umrah* frequently which, the Prophet ﷺ did not practice. He initiated a separate journey from Madinah for each *'Umrah,* so instead of repeating *'Umrah,* the *Tawâf* should be done frequently.

2957. Humaid bin Abu Sawiyyah said: I heard Ibn Hishâm asking 'Atâ' bin Abu Rabâh about the Yemenite Corner, when he was performing *Tâwâf* around the House. 'Atâ' said: Abu Hurairah told me that the Prophet ﷺ said: "Seventy angels have been appointed over it. Whoever says: *Allâhumma inni as'alukal-'afwa wal-'âfiyah fid-dunyâ wal-âkhirah; Rabbanâ âtina fid-dunya hasanah, wa fil-âkhirati hasanah, wa qinâ 'adhâban-Nâr* (O Allâh, I ask You for pardon and well-being in this world and in the Hereafter. Our

٢٩٥٧ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَيَّاشٍ: حَدَّثَنَا حُمَيْدُ بْنُ أَبِي سَوِيَّةَ قَالَ: سَمِعْتُ ابْنَ هِشَامٍ يَسْأَلُ عَطَاءَ بْنَ أَبِي رَبَاحٍ عَنِ الرُّكْنِ الْيَمَانِيِّ، وَهُوَ يَطُوفُ بِالْبَيْتِ. فَقَالَ عَطَاءٌ: حَدَّثَنِي أَبُو هُرَيْرَةَ أَنَّ النَّبِيَّ ﷺ قَالَ: «وُكِلَ بِهِ سَبْعُونَ مَلَكاً. فَمَنْ قَالَ: اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَفْوَ وَالْعَافِيَةَ فِي الدُّنْيَا وَالآخِرَةِ، رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ، قَالُوا: آمِينَ».

Lord, give us good in this world and good in the Hereafter and protect us from the torment of the Fire), they say: *Âmin*." When he reached the Black Corner (where the Black Stone is), he said: O Abu Muhammad! What have you heard about this Black Corner? 'Atâ' said: Abu Hurairah told me that he heard the Messenger of Allâh ﷺ say: "Whoever faces it is facing the Hand of the Most Merciful.'"

Ibn Hishâm said to him: O Abu Muhammad, what about *Tawâf*? 'Atâ' said: Abu Hurairah told me that he heard the Prophet ﷺ say: "Whoever performs *Tawâf* around the House seven times and does not say anything except: *Subhân Allâh wal-hamdu lillâh, wa lâ ilâha illallâh wa Allâhu Akbar, wa la hawla wa lâ quwwata illa billâh* (Glory is to Allâh, praise is to Allâh, none has the right to be worshipped but Allâh, and there is no power nor strength except with Allâh), ten bad deeds will be erased from him, ten merits will be recorded for him, and he will be raised ten degrees in status. Whoever performs *Tawâf* and talks when he is in that situation, is wading in mercy like one who wades in water." ***(Da'if)***

فَلَمَّا بَلَغَ الرُّكْنَ الأَسْوَدَ قَالَ: يَا أَبَا مُحَمَّدٍ! مَا بَلَغَكَ فِي هٰذَا الرُّكْنِ الأَسْوَدِ؟ فَقَالَ عَطَاءٌ: حَدَّثَنِي أَبُو هُرَيْرَةَ أَنَّهُ سَمِعَ رَسُولَ اللهِ ﷺ يَقُولُ: [«مَنْ فَاوَضَهُ فَإِنَّمَا يُفَاوِضُ يَدَ الرَّحْمٰنِ».

قَالَ لَهُ ابْنُ هِشَامٍ: يَا أَبَا مُحَمَّدٍ فَالطَّوَافُ؟ قَالَ عَطَاءٌ: حَدَّثَنِي أَبُو هُرَيْرَةَ أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقُولُ:] «مَنْ طَافَ بِالْبَيْتِ سَبْعاً وَلَا يَتَكَلَّمُ إِلَّا بِسُبْحَانَ اللهِ وَالْحَمْدُ لِلَّهِ، وَلَا إِلٰهَ إِلَّا اللهُ، وَاللهُ أَكْبَرُ، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللهِ، مُحِيَتْ عَنْهُ عَشْرُ سَيِّئَاتٍ، وَكُتِبَتْ لَهُ عَشْرُ حَسَنَاتٍ، وَرُفِعَ لَهُ بِهَا [عَشْرُ] دَرَجَاتٍ. وَمَنْ طَافَ فَتَكَلَّمَ [وَهُوَ] فِي تِلْكَ الْحَالِ، خَاضَ فِي الرَّحْمَةِ بِرِجْلَيْهِ، كَخَائِضِ الْمَاءِ بِرِجْلَيْهِ».

تخريج: [إسناده ضعيف] أخرجه ابن عدي: ٢/ ٦٩٠ من حديث هشام بن عمار به، وقال البوصيري: هذا إسناد ضعيف، حميد قال فيه ابن عدي: أحاديثه غير محفوظة، وقال الذهبي: مجهول.

Chapter 33. Two *Rak'ahs* After *Tawâf*

(المعجم ٣٣) - بَابُ الرَّكْعَتَيْنِ بَعْدَ الطَّوَافِ (التحفة ٣٣)

2958. It was narrated that Muttalib said: "When he finished seven (circuits of *Tawâf*), I saw the Messenger of Allâh ﷺ come until he was parallel with the Corner, then he prayed two *Rak'ah* at the edge of the *Matâf* (area for *Tawâf*), and there was nothing between him and the people who were performing *Tawâf*." (***Da'if***)
Ibn Mâjah said: This is in Makkah specifically.

٢٩٥٨ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ عَنِ ابْنِ جُرَيْجٍ، عَنْ كَثِيرِ بْنِ كَثِيرِ ابْنِ الْمُطَّلِبِ بْنِ أَبِي وَدَاعَةَ السَّهْمِيِّ، عَنْ أَبِيهِ، عَنِ الْمُطَّلِبِ قَالَ: رَأَيْتُ رَسُولَ اللهِ ﷺ إِذَا فَرَغَ مِنْ [سَبْعِهِ] جَاءَ حَتَّى يُحَاذِيَ بِالرُّكْنِ. فَصَلَّى رَكْعَتَيْنِ فِي حَاشِيَةِ الْمَطَافِ. وَلَيْسَ بَيْنَهُ وَبَيْنَ الطُّوَّافِ أَحَدٌ.
قَالَ ابْنُ مَاجَه : هٰذَا بِمَكَّةَ، خَاصَّةً.

تخريج: [إسناده ضعيف] أخرجه النسائي، مناسك الحج، . أين يصلي ركعتي الطواف، ح:٢٩٦٢ من حديث أبي أسامة به، وأشار البخاري إلى ضعفه * كثير لم يسمع من أبيه بدليل رواية ابن عيينة (أبوداود، ح:٢٠١٦) بينهما مجهول، وأبوه لم يوثقه غير ابن حبان، فهو مستور.

Comments:

Imâm Ibn Mâjah, ﷺ said, 'This ruling (performing prayers despite people passing in front of the praying person) is exclusive to Makkah (i.e., it is allowed in the Sacred Mosque only, and not anywhere else.)

2959. It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ came and performed *Tawâf* around the House seven times, then he prayed two *Rak'ahs*. Waki' said: "Meaning, at the *Maqâm*,[1] then he went out to Safa." (***Sahih***)

٢٩٥٩ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ وَ عَمْرُو بْنُ عَبْدِ اللهِ، قَالَا: حَدَّثَنَا وَكِيعٌ عَنْ مُحَمَّدِ بْنِ ثَابِتٍ الْعَبْدِيِّ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنِ ابْنِ عُمَرَ أَنَّ رَسُولَ اللهِ ﷺ قَدِمَ فَطَافَ بِالْبَيْتِ سَبْعاً. ثُمَّ صَلَّى رَكْعَتَيْنِ. قَالَ وَكِيعٌ: يَعْنِي عِنْدَ الْمَقَامِ ثُمَّ خَرَجَ إِلَى الصَّفَا.

تخريج: أخرجه البخاري، الحج، باب من صلى ركعتي الطواف خلف المقام، ح:١٦٢٧ وغيره، ومسلم، الحج، بيان أن المحرم بعمرة لا يتحلل بالطواف قبل السعي . . . الخ، ح:١٢٣٤ من حديث عمرو بن دينار به.

Comments:

a. *Tawâf* of the Ka'bah consists of seven rounds.
b. A two *Rak'ah* prayer should be offered following the *Tawâf*.

[1] The Station or the standing place of Ibrâhim.

c. Performing these two *Rak'ah* close to *Maqâm Ibrâhim* is *Sunnah*. If there is no place there, they could be performed anywhere in the Sacred Mosque.
d. Some people turn their faces towards *Maqâm Ibrâhim* unknowingly though they are not towards Ka'bah which is wrong. Directing oneself towards the Ka'bah in prayer is mandatory, whether *Maqâm Ibrâhim* is in front of the praying person or not.
e. *Sa'y* (running) between Safâ and Marwah is performed after the *Tawâf* of the Ka'bah.

2960. It was narrated that Jâbir said: "When Allah's Messenger ﷺ finished circumambulating the House, he came to *Maqâm Ibrâhim*. 'Umar said: 'O Messenger of Allâh, this is the *Maqâm* of our father Ibrâhim, about which Allâh says, "And take you (people) the *Maqâm* (place) of Ibrâhim as a place of prayer.'"[1] (***Sahih***)

(One of the narrators) Walid said: "I said to Mâlik: 'This is how he recited it: "And take you"?' He said: 'Yes.'"[2]

٢٩٦٠ - حَدَّثَنَا الْعَبَّاسُ بْنُ عُثْمَانَ الدِّمَشْقِيُّ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ عَنْ مَالِكِ بْنِ أَنَسٍ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ، عَنْ جَابِرٍ أَنَّهُ قَالَ: لَمَّا فَرَغَ رَسُولُ اللهِ ﷺ مِنْ طَوَافِ الْبَيْتِ، أَتَىٰ مَقَامَ إِبْرَاهِيمَ. فَقَالَ عُمَرُ: يَا رَسُولَ اللهِ! هٰذَا مَقَامُ أَبِينَا إِبْرَاهِيمَ الَّذِي قَالَ اللهُ سُبْحَانَهُ: ﴿وَٱتَّخِذُوا۟ مِن مَّقَامِ إِبْرَٰهِـۧمَ مُصَلًّى﴾ [البقرة: ١٢٥].

قَالَ الْوَلِيدُ: فَقُلْتُ لِمَالِكٍ: هٰكَذَا قَرَأَهَا: ﴿وَٱتَّخِذُوا۟﴾ قَالَ: نَعَمْ.

تخريج: [صحيح] تقدم، ح:١٠٠٨.

Comments:

a. *Maqâm Ibrâhim* is the stone Ibrâhim ﷺ stood on while constructing the Ka'bah.
b. Walid bin Muslim asked Imâm Mâlik ﷺ about the recital of this Verse, since the Verse is recited in a different dialect. According to this dialect the verb is used as past tense instead of imperative one. In this case the translation becomes "And they made the standing place of Ibrâhim a place of prayer." (*Al-Baqarah* 2:125). It means that the ruling was same even in the previous *Shari'ah*.

Chapter 34. A Sick Person Performing *Tawâf* While Riding

(المعجم ٣٤) - بَابُ الْمَرِيضِ يَطُوفُ رَاكِبًا (التحفة ٣٤)

2961. It was narrated from Umm Salamah that she fell sick, so the

٢٩٦١ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُعَلَّى بْنُ مَنْصُورٍ: ح وَحَدَّثَنَا إِسْحَاقُ بْنُ

[1] *Al-Baqarah* 2:125.

[2] Meaning that some thought it should be recited: "And they took."

Messenger of Allâh ﷺ told her to perform *Tawâf* from behind the people, riding. She said: "I saw the Messenger of Allâh ﷺ praying facing the House, and reciting: "By the *Tur* (Mount), And by the Book Inscribed."'[1] (***Sahih***)

Ibn Mâjah said: This is the narration of Abu Bakr.[2]

مَنْصُورٍ، وَ أَحْمَدُ بْنُ سِنَانٍ، قَالَا: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ، قَالَا: حَدَّثَنَا مَالِكُ ابْنُ أَنَسٍ عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ نَوْفَلٍ، عَنْ عُرْوَةَ، عَنْ زَيْنَبَ، عَنْ أُمِّ سَلَمَةَ أَنَّهَا مَرِضَتْ. فَأَمَرَهَا رَسُولُ اللهِ ﷺ أَنْ تَطُوفَ مِنْ وَرَاءِ النَّاسِ، وَهِيَ رَاكِبَةٌ. قَالَتْ: فَرَأَيْتُ رَسُولَ اللهِ ﷺ يُصَلِّي إِلَى الْبَيْتِ وَهُوَ يَقْرَأُ: ﴿وَالطُّورِ وَكِتَابٍ مَسْطُورٍ﴾ [الطور: ١، ٢].

قَالَ ابْنُ مَاجَه: هٰذَا حَدِيثُ أَبِي بَكْرٍ.

تخريج: أخرجه البخاري، الحج، باب طواف النساء مع الرجال، ح:١٦١٩ وغيره، ومسلم، الحج، باب جواز الطواف على بعير وغيره، ح:١٢٧٦ من حديث مالك به، وهو في الموطأ (يحيى): ١/ ٣٧٠، ٣٧١ نحو المعنى.

Comments:

a. *Tawâf* can be performed riding on a mount for any reasonable excuse.

b. Nowadays, aged people who can not perform *Tawâf* walking on their own use a sedan chair for *Tawâf*, which is allowed according to this *Hadith*. Performing two *Rak'ah* of *Tawâf* outside of the Sacred Mosque due to heavy rush or crowd, is also allowed. (*Sahih Bukhâri*: 1624)

c. The prayer mentioned in the *Hadith* was the *Fajr* prayer. (*Sahih Bukhâri*: 1624)

d. Once the Prophet ﷺ, himself performed the *Tawâf* riding on a she-camel. (*Sahih Bukhâri*: 632 and *Sunan Ibn Mâjah*: 2947-2949)

Chapter 35. The *Multazam*[3]

(المعجم ٣٥) - بَابُ الْمُلْتَزَمِ (التحفة ٣٥)

2962. 'Amr bin Shu'aib narrated from his father that his grandfather said: "I performed *Tawâf* with 'Abdullâh bin 'Amr, and when we had finished seven (circuits), we prayed two *Rak'ah* at

٢٩٦٢ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى: حَدَّثَنَا عَبْدُ الرَّزَّاقِ، قَالَ: سَمِعْتُ الْمُثَنَّى بْنَ الصَّبَّاحِ يَقُولُ: حَدَّثَنِي عَمْرُو بْنُ شُعَيْبٍ عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: طُفْتُ مَعَ عَبْدِ اللهِ بْنِ

[1] *At-Tur* 52:1-2.

[2] Meaning Abu Bakr bin Abu Shaibah, one of those who narrated it to Ibn Mâjah.

[3] The area between the Black Stone and the door of the Ka'bah.

the back of the Ka'bah. I said: 'Why do you not seek refuge with Allâh from the Fire?' He said: 'I seek refuge with Allâh from the Fire.' Then he went and touched the Corner, then he stood between the (Black) Stone and the door (of the Ka'bah) and clung with his chest, hands and cheek against it. Then he said: 'I saw the Messenger of Allâh ﷺ do this.'" (*Da'if*)

عَمْرٍو. فَلَمَّا فَرَغْنَا مِنَ السَّبْعِ رَكَعْنَا فِي دُبُرِ الْكَعْبَةِ. فَقُلْتُ: أَلَا تَتَعَوَّذُ بِاللهِ مِنَ النَّارِ قَالَ: أَعُوذُ بِاللهِ مِنَ النَّارِ. قَالَ ثُمَّ مَضَىٰ فَاسْتَلَمَ الرُّكْنَ. ثُمَّ قَامَ بَيْنَ الْحِجْرِ وَالْبَابِ. فَأَلْصَقَ صَدْرَهُ وَيَدَيْهِ وَخَدَّهُ إِلَيْهِ. ثُمَّ قَالَ: هٰكَذَا رَأَيْتُ رَسُولَ اللهِ ﷺ يَفْعَلُ.

تخريج: [إسناده ضعيف] أخرجه أبوداود، المناسك، باب الملتزم، ح:١٨٩٩ من حديث المثنى(٢٤٠١) به، وتابعه ابن جريج تقدم، ح:٧٢٨ عند البيهقي:٥/ ٩٢،٩٣، وهو لم يسمع من عمرو بن شعيب.

Comments:

a. If there is no place near *Maqâm Ibrâhim*, the two *Rak'ah* may be offered at any other side of the Ka'bah.
b. Supplicating after finishing two *Rak'ah* for ourselves, relatives and friends is allowed as Shu'aib bin Muhammad ﷺ and Abdullah bin 'Umar, ﷺ supplicated seeking refuge from Hell.
c. *Multazam* is the place is between the Black Stone and the door of Ka'bh. Here, touching the building of Ka'bah with chest and face is *Sunnah*. However, at the time of crowding, pushing and thrusting should be avoided.

Chapter 36. Menstruating Women Should Perform All The Rites (Of *Hajj*) Apart From *Tawâf*

(المعجم ٣٦) - **بَابُ الْحَائِضِ تَقْضِي الْمَنَاسِكَ إِلَّا الطَّوَافَ** (التحفة ٣٦)

2963. It was narrated that 'Âishah said: "We went out with the Messenger of Allâh ﷺ, intending only to perform *Hajj*. When we were in Sarif or close to Sarif, my menses came. The Messenger of Allâh ﷺ entered upon me when I was weeping. He said: 'What is the matter with you? Have your menses come?' I said: 'Yes'. He said: 'This is

٢٩٦٣ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَ عَلِيُّ بْنُ مُحَمَّدٍ، قَالَا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: خَرَجْنَا مَعَ رَسُولِ اللهِ ﷺ لَا نَرَىٰ إِلَّا الْحَجَّ. فَلَمَّا كُنَّا بِسَرِفَ أَوْ قَرِيباً مِنْ سَرِفَ حِضْتُ. فَدَخَلَ عَلَيَّ رَسُولُ اللهِ ﷺ وَأَنَا أَبْكِي. فَقَالَ: «مَا لَكِ؟ أَنَفِسْتِ؟» قُلْتُ: نَعَمْ. قَالَ: «إِنَّ هٰذَا أَمْرٌ

something that Allâh has decreed for the daughters of Âdam. Do all the rites, but do not circumambulate the House.'" She said: "And the Messenger of Allâh ﷺ sacrificed a cow on behalf of his wives." (*Sahih*)

كَتَبَهُ اللهُ عَلَى بَنَاتِ آدَمَ. فَاقْضِي الْمَنَاسِكَ كُلَّهَا، غَيْرَ أَنْ لَا تَطُوفِي بِالْبَيْتِ».
قَالَتْ: وَضَحَّى رَسُولُ اللهِ ﷺ عَنْ نِسَائِهِ بِالْبَقَرِ.

تخريج: أخرجه البخاري، الحيض، باب الأمر بالنفساء إذا نفسن، ح:٢٩٤ وغيره من حديث سفيان بن عيينة به، ومسلم، الحج، باب بيان وجوه الإحرام وأنه يجوز إفراد الحج والتمتع والقران ... الخ، ح:١٢١١/١١٩ من حديث أبي بكر بن أبي شيبة به.

Comments:

a. Basically, the acts during *Hajj* include staying at various places (Mina, Muzdalifah, and 'Arafât), remembering Allâh and supplicating Him. So, menses and postnatal period are not an impediment for that.
b. Menses and bleeding period prevent the women from *Tawâf* of the Ka'bah and *Sa'y* of Safa and Marwah. Hence the time for performing them is flexible.
c. Sacrificing as many animals as possible is allowed. The Prophet ﷺ offered a hundred camels as sacrifice.

Chapter 37. *Ifrâd* (Entering *Ihrâm* For *Hajj* Only)

(المعجم ٣٧) - بَابُ الْإِفْرَادِ بِالْحَجِّ (التحفة ٣٧)

2964. It was narrated from 'Âishah that the Messenger of Allâh ﷺ performed *Hajj Ifrâd*.[1] (*Sahih*)

٢٩٦٤ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ، وَأَبُو مُصْعَبٍ، قَالَا: حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ: حَدَّثَنِي عَبْدُ الرَّحْمٰنِ بْنُ الْقَاسِمِ عَنْ أَبِيهِ عَنْ عَائِشَةَ أَنَّ رَسُولَ اللهِ ﷺ أَفْرَدَ الْحَجَّ.

تخريج: أخرجه مسلم، الحج، الباب السابق، ح:١٢١١/١٢٢ من حديث مالك به، وهو في الموطأ(يحيى: ١/ ٣٣٥، أبومصعب: ١/ ٤٢٥، ٤٢٦، ح:١٠٧٦).

Comments:

a. *Hajj* is of three types: *Hajj Ifrâd* (Single *Hajj*), *Hajj Qirân* (combined *Hajj*) and *Hajj Tamattu'* (Interrupted *Hajj*), performing any type of the above *Hajj* is allowed.
b. The Prophet ﷺ had intended *Hajj Ifrâd* while leaving Al-Madinah thereafter he changed his intention. This is what is meant by the Mother of the Believers.

[1] That is, *Hajj* without *'Umrah*.

2965. It was narrated from 'Âishah the Mother of the Believers that the Messenger of Allâh ﷺ performed *Hajj Ifrâd*. (*Sahih*)

٢٩٦٥ - حَدَّثَنَا أَبُو مُصْعَبٍ: حَدَّثَنَا مَالِكُ ابْنُ أَنَسٍ، عَنْ أَبِي الأَسْوَدِ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ نَوْفَلٍ، وَكَانَ يَتِيماً فِي حِجْرِ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ أَنَّ رَسُولَ اللهِ ﷺ أَفْرَدَ الْحَجَّ.

تخريج: أخرجه البخاري، الحج، باب التمتع والقران والإفراد بالحج ... الخ، ح:١٥٦٢ وغيره، ومسلم، الحج، باب بيان وجوه الإحرام وأنه يجوز إفراد الحج والتمتع والقران ... الخ، ح:١٢١١/١١٨ من حديث مالك به، وهو في الموطأ (يحيى)١/ ٣٣٥، أبومصعب:١/ ٣٢٦، ح:١٠٧٧).

2966. It was narrated from Jâbir that the Messenger of Allâh ﷺ performed *Hajj Ifrâd* (Single *Hajj*). (*Sahih*)

٢٩٦٦ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ الدَّرَاوَرْدِيُّ وَ حَاتِمُ بْنُ إِسْمَاعِيلَ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ، عَنْ جَابِرٍ أَنَّ رَسُولَ اللهِ ﷺ أَفْرَدَ الْحَجَّ.

تخريج: [**إسناده صحيح**] وقال البوصيري: هذا إسناد صحيح، رجاله ثقات، وأصله في صحيح مسلم، ح:١٢١٨.

2967. It was narrated from Jâbir that the Messenger of Allâh ﷺ, Abu Bakr, 'Umar and 'Uthmân performed *Hajj Ifrâd* (Single *Hajj*). (*Sahih*)

٢٩٦٧ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا الْقَاسِمُ بْنُ عَبْدِ اللهِ الْعُمَرِيُّ عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ جَابِرٍ أَنَّ رَسُولَ اللهِ ﷺ وَأَبَا بَكْرٍ وَعُمَرَ وَعُثْمَانَ أَفْرَدُوا الْحَجَّ.

تخريج: [**صحيح**] وقال البوصيري: هذا إسناد ضعيف، القاسم بن عبدالله متروك وكذبه أحمد ونسبه إلى الوضع، ولم ينفرد به، أخرج ابن أبي شيبة، كتاب الحج، من كان يرى الإفراد ولا يقرن، ح:١٤٣٠٢، بإسناد صحيح عن الأسود قال: إن أبا بكر وعمر (وعثمان) جردا أي أفردا، وكذا نقله محمد بن سيرين وشعبة وغيرهما، وثبت التمتع والقران فالكل صحيح.

Chapter 38. One Who Performs *Hajj* And *'Umrah* Together (*Qirân*)

(المعجم ٣٨) - بَابُ مَنْ قَرَنَ الْحَجَّ وَالْعُمْرَةَ (التحفة ٣٨)

2968. It was narrated that Anas bin Mâlik said: "We went out

٢٩٦٨ - حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ: حَدَّثَنَا عَبْدُ الأَعْلَى بْنُ عَبْدِ الأَعْلَى: حَدَّثَنَا

يَحْيَى بْنُ أَبِي إِسْحَاقَ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: خَرَجْنَا مَعَ رَسُولِ اللهِ ﷺ إِلَى مَكَّةَ. فَسَمِعْتُهُ يَقُولُ: «لَبَّيْكَ عُمْرَةً وَحَجَّةً».

with the Messenger of Allâh ﷺ to Makkah, and I heard him say: *'Labbaika 'Umratan wa hajjatan* [Here I am (O Allâh), for *'Umrah* and *Hajj*].'" (***Sahih***)

تخريج: أخرجه مسلم، الحج، باب إهلال النبي ﷺ وهديه، ح:١٢٥١ من حديث يحيى به.

٢٩٦٩ - حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ: حَدَّثَنَا عَبْدُ الْوَهَّابِ: حَدَّثَنَا حُمَيْدٌ عَنْ أَنَسٍ أَنَّ النَّبِيَّ ﷺ قَالَ: «لَبَّيْكَ بِعُمْرَةٍ وَحَجَّةٍ».

2969. It was narrated from Anas that the Prophet ﷺ said: *"Labbaika bi-'Umratin wa hajjatin* [Here I am (O Allâh), for *'Umrah* and *Hajj*]." (***Sahih***)

تخريج: [إسناده صحيح] أخرجه أحمد:٣/ ١٨٢ عن يحيى القطان عن حميد قال سمعت أنسًا به، وأخرجه مسلم، ح:١٢٥١ من طريق آخر عن حميد وغيره به.

Comments:

The Prophet's intention while traveling from Al-Madinah was to perform *Hajj Ifrâd* (Single *Hajj*) but he declared the *Talbiyah* for *Hajj Qirân* (Combined *Hajj*) in Dhul-Hulaifah.

٢٩٧٠ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَ هِشَامُ بْنُ عَمَّارٍ، قَالَا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَبْدَةَ بْنِ أَبِي لُبَابَةَ قَالَ: سَمِعْتُ أَبَا وَائِلٍ، شَقِيقَ بْنَ سَلَمَةَ يَقُولُ: سَمِعْتُ الصُّبَيَّ ابْنَ مَعْبَدٍ يَقُولُ: كُنْتُ رَجُلاً نَصْرَانِيًّا. فَأَسْلَمْتُ. فَأَهْلَلْتُ بِالْحَجِّ وَالْعُمْرَةِ. فَسَمِعَنِي سَلْمَانُ بْنُ رَبِيعَةَ، وَزَيْدُ بْنُ صُوحَانَ وَأَنَا أُهِلُّ بِهِمَا جَمِيعاً، بِالْقَادِسِيَّةِ. فَقَالَا: لَهٰذَا أَضَلُّ مِنْ بَعِيرِهِ. فَكَأَنَّمَا حَمَلَا عَلَيَّ جَبَلًا بِكَلِمَتِهِمَا. فَقَدِمْتُ عَلَى عُمَرَ بْنِ الْخَطَّابِ. فَذَكَرْتُ ذٰلِكَ لَهُ. فَأَقْبَلَ عَلَيْهِمَا، فَلَامَهُمَا. ثُمَّ أَقْبَلَ عَلَيَّ فَقَالَ: هُدِيتَ لِسُنَّةِ النَّبِيِّ ﷺ. هُدِيتَ لِسُنَّةِ النَّبِيِّ ﷺ.

2970. It was narrated that 'Abdah bin Abu Lubâbah said: "I heard Abu Wâ'il, Shaqiq bin Salamah, say: 'I heard Subai bin Ma'bad say: "I was a Christian man, then I became Muslim and I entered *Ihrâm* for *Hajj* and *'Umrah*. Salmân bin Rabi'ah and Zaid bin Suhân heard me when I was entering *Ihrâm* for them both together at Qâdisiyyah. They said: 'This man is more lost than his camel!' It was as if they had heaped a mountain on me with their words. I went to 'Umar bin Khattâb and told him about that. He turned to them and reproached them, then he turned to me and said: 'You have been guided to the *Sunnah* of the

Prophet ﷺ, you have been guided to the *Sunnah* of the Prophet ﷺ.'" (***Sahih***)

قَالَ هِشَامٌ فِي حَدِيثِهِ: قَالَ شَقِيقٌ: فَكَثِيراً مَا ذَهَبْتُ، أَنَا وَمَسْرُوقٌ، نَسْأَلُهُ مِنْهُ.

In his narration Hishâm said: "Shaqiq said: 'I often went, myself and Masruq, to ask him about that.'"

حدّثنا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ وَ أَبُو مُعَاوِيَةَ وَ خَالِي يَعْلَىٰ قَالُوا: حَدَّثَنَا الأَعْمَشُ عَنْ شَقِيقٍ، عَنِ الصُّبَيِّ بْنِ مَعْبَدٍ قَالَ: كُنْتُ حَدِيثَ عَهْدٍ بِنَصْرَانِيَّةٍ. فَأَسْلَمْتُ. فَلَمْ آلُ أَنْ أَجْتَهِدَ. فَأَهْلَلْتُ بِالْحَجِّ وَالْعُمْرَةِ. فَذَكَرَ نَحْوَهُ.

Another chain that Shaqiq narrated, that Subai bin Ma'bad said: "I had recently been a Christian and was new in Islam. So I was trying my best (to understand the rulings of Islam). I entered *Ihrâm* for *Hajj* and *'Umrah* (together)." Then he mentioned a similar report.

تخريج: [**إسناده صحيح**] أخرجه الحميدي(ح:١٨ بتحقيقي) عن سفيان بن عيينة: ثنا عبدة به، وهو في جزء ابن عيينة(ق٦)، وصححه ابن حبان، ح:٣٨٩٩، ٣٩٠٠، والدارقطني وغيرهما، أخرجه أبوداود، ح:١٧٩٨، ١٧٩٩ وغيره من حديث منصور وغيره عن أبي وائل به.

Comments:

a. Performing *Hajj Qirân* (Combined *Hajj*) is *Sunnah*.
b. 'Umar ؓ, was of the opinion that though performing *Hajj* and *'Umrah* in one trip is allowed, a separate journey for each one is recommended. So, his prevention from *Qirân* or *Tamattu'* was only to encourage people to do the preferable act; not that they are forbidden.

2971. It was narrated that Ibn 'Abbâs said: "Abu Talhah told me that the Messenger of Allâh ﷺ performed *Hajj* and *'Umrah* together (*Qirân*)." (***Sahih***)

٢٩٧١ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا حَجَّاجٌ عَنِ الْحَسَنِ بْنِ سَعْدٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: أَخْبَرَنِي أَبُو طَلْحَةَ أَنَّ رَسُولَ اللهِ ﷺ قَرَنَ الْحَجَّ وَالْعُمْرَةَ.

تخريج: [**صحيح**] أخرجه أحمد:٤/٢٨ عن أبي معاوية به، وضعفه البوصيري من أجل ضعف ابن أرطاة، وتدليسه تقدم، ح:٤٩٦، ١١٢٩، ٢٥٨٧، ولم ينفرد بالخبر، وبنحوه رواه أنس ابن مالك وغيره، انظر، ح:٢٩٦٨، ٢٩٦٩ وغيرهما، وأحاديث الإفراد أصح، انظر السنن الكبرٰى للبيهقي:٥/٩-١٦، والرد عليه، والله أعلم.

Chapter 39. *Tawâf* For One Performing *Qirân*

(المعجم ٣٩) - بَابُ طَوَافِ الْقَارِنِ (التحفة ٣٩)

2972. It was narrated from Jâbir

٢٩٧٢ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ:

bin 'Abdullâh, Ibn 'Umar and Ibn 'Abbâs that when the Messenger of Allâh ﷺ and his Companions came (to Makkah) to perform their *Hajj* and *'Umrah*, they only performed *Tawâf* once. (***Sahih***)

حَدَّثَنَا يَحْيَى بْنُ يَعْلَى بْنِ حَارِثٍ الْمُحَارِبِيُّ: حَدَّثَنَا أَبِي عَنْ غَيْلَانَ بْنِ جَامِعٍ، عَنْ لَيْثٍ، عَنْ عَطَاءٍ وَ طَاوُسٍ وَ مُجَاهِدٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ وَ ابْنِ عُمَرَ وَ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللهِ ﷺ لَمْ يَطُفْ هُوَ وَأَصْحَابُهُ لِعُمْرَتِهِمْ وَحَجَّتِهِمْ، حِينَ قَدِمُوا، إِلَّا طَوَافاً وَاحِدًا.

تخريج: [صحيح] وضعفه البوصيري من أجل ليث بن أبي سليم تقدم، ح:٢٠٨، وله شواهد عند مسلم، ح:١٢١٥ وغيره، وانظر الحديث الآتي.

Comments:

The *Hadith* shows that only one *Tawâf*, which is performed when one comes to Makkah, suffices for the one who performs *Hajj Qirân* or *Ifrâd*. He no longer needs to do the *Tawâf* of *Ifâdah* on the 10th of Dhul-Hijjah. Similarly, he is not in need of *Sa'y* on this day, because he has performed the *Sa'y* following his first *Tawâf*. However, Shaikh Ibn Bâz, ﷺ wrote that the most correct opinion is that the *Tawâf* of *Ifâdah* is compulsory for all pilgrims whether they perform *Hajj Tamattu'*, or *Qirân* or *Ifrâd*, but the second *Sa'y* is due only for the one who performs *Tamattu'*. One *Sa'y* suffices a *Qirân* and *Ifrâd* which is done on the arrival *Tawâf* (*Tawâf Qudum*).

2973. It was narrated from Jâbir that the Prophet ﷺ performed one *Tawâf* for *Hajj* and *'Umrah*. (***Sahih***)

٢٩٧٣ - حَدَّثَنَا هَنَّادُ بْنُ السَّرِيِّ: حَدَّثَنَا عَبْثَرُ ابْنُ الْقَاسِمِ، عَنْ أَشْعَثَ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ أَنَّ النَّبِيَّ ﷺ طَافَ لِلْحَجِّ وَالْعُمْرَةِ طَوَافاً وَاحِدًا.

تخريج: أخرجه مسلم، الحج، باب بيان وجوه الإحرام وأنه يجوز إفراد الحج والتمتع والقران . . . الخ، ح:١٢١٣ - ١٢١٥ من طرق عن أبي الزبير به نحو المعنى، وحديث ابن ماجه مختصر جدًا * أشعث هو ابن سوار، ح:٢٥٩.

2974. It was narrated from Ibn 'Umar that he came (to Makkah) to perform *Hajj* and *'Umrah* together (*Qirân*). He circumambulated the House seven times, and performed *Sa'y* between Safa and Marwah, then he said: "This is what the Messenger of Allâh ﷺ did." (***Sahih***)

٢٩٧٤ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا مُسْلِمُ بْنُ خَالِدٍ الزَّنْجِيُّ: حَدَّثَنَا عُبَيْدُ اللهِ بْنُ عُمَرَ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ أَنَّهُ قَدِمَ قَارِناً. فَطَافَ بِالْبَيْتِ سَبْعاً. وَسَعَى بَيْنَ الصَّفَا وَالْمَرْوَةِ. ثُمَّ قَالَ: هٰكَذَا فَعَلَ رَسُولُ اللهِ ﷺ.

تخريج: [**صحيح**] وقال البوصيري: هذا إسناد حسن، مسلم بن خالد مختلف فيه قلت: ضعفه راجح، ولكن لحديثه شواهد انظر، ح: ٢٩٥٠، ٢٩٥١، ٢٩٥٩ وغيرها.

2975. It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ said: "Whoever enters *Ihrâm* for *Hajj* and *'Umrah,* one *Tawâf* is sufficient for both, and he should not exit *Ihrâm* until he has completed his *Hajj,* when he should exit *Ihrâm* for both." ***(Sahih)***

٢٩٧٥ - حَدَّثَنَا مُحْرِزُ بْنُ سَلَمَةَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ عَنْ عُبَيْدِ اللهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «**مَنْ أَحْرَمَ بِالْحَجِّ وَالْعُمْرَةِ، كَفَىٰ لَهُمَا طَوَافٌ وَاحِدٌ. وَلَمْ يَحِلَّ حَتَّى يَقْضِيَ حَجَّهُ، وَيَحِلَّ مِنْهُمَا جَمِيعاً**».

تخريج: [**إسناده صحيح**] أخرجه الترمذي، الحج، باب ماجاء أن القارن يطوف طوافًا واحدًا، ح: ٩٤٨ من حديث عبدالعزيز الدراوردي به، وقال: حسن غريب صحيح ... الخ، وله علة غير قادحة.

Chapter 40. *At-Tamattu'* For *'Umrah* and *Hajj*[1]

(المعجم ٤٠) - بَابُ التَّمَتُّعِ بِالْعُمْرَةِ إِلَى الْحَجِّ (التحفة ٤٠)

2976. 'Umar bin Khattâb said: I heard the Messenger of Allâh ﷺ say, when he was in 'Aqiq: "Someone came to me from my Lord and said: 'Pray in this blessed valley and say: (I intend to do) *'Umrah* in *Hajj.'"* ***(Sahih)***

This is the wording of (one of the narrators) Duhaim. ***(Sahih)***

٢٩٧٦ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ مُصْعَبٍ: ح: وَحَدَّثَنَا عَبْدُ الرَّحْمٰنِ ابْنُ إِبْرَاهِيمَ الدِّمَشْقِيُّ يَعْنِي دُحَيْماً: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ، [قَالَا]: حَدَّثَنَا الأَوْزَاعِيُّ: حَدَّثَنِي يَحْيَى بْنُ أَبِي كَثِيرٍ: حَدَّثَنِي عِكْرِمَةُ: قَالَ: حَدَّثَنَا ابْنُ عَبَّاسٍ قَالَ: حَدَّثَنِي عُمَرُ بْنُ الْخَطَّابِ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: وَهُوَ بِالْعَقِيقِ: «**أَتَانِي آتٍ مِنْ رَبِّي. فَقَالَ: صَلِّ فِي هٰذَا الْوَادِي الْمُبَارَكِ. وَقُلْ: عُمْرَةٌ فِي حَجَّةٍ**».

وَاللَّفْظُ لِدُحَيْمٍ.

تخريج: أخرجه البخاري، الحج، باب قول النبي ﷺ العقيق واد مبارك، ح: ١٥٣٤ من حديث الوليد به.

[1] Performing *'Umrah* and exiting *Ihrâm* prior to *Hajj,* then resuming *Ihrâm* for *Hajj.*

Comments:

a. It was the angel who came and informed him to declare the intention of *'Umrah* with *Hajj*.

b. *'Umrah* in *Hajj* means that *'Umrah* can be performed during the months of *Hajj* while Arabs assumed that it is forbidden. The second meaning is that one *Ihrâm*, one *Tawâf* and one *Sa'y* is enough for both *Hajj* and *'Umrah* in *Hajj Qirân* i.e., if one performs rites of *Hajj* the acts of *'Umrah* automatically will be completed. (Allâh knows best.)

2977. It was narrated that Surâqah bin Ju'shum said: "The Messenger of Allâh ﷺ stood up to deliver a speech in this valley, and said: 'Lo! *'Umrah* has been included in *Hajj* until the Day of Resurrection." (***Sahih***)

٢٩٧٧ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَ عَلِيُّ بْنُ مُحَمَّدٍ، قَالَا: حَدَّثَنَا وَكِيعٌ عَنْ مِسْعَرٍ، عَنْ عَبْدِ الْمَلِكِ بْنِ مَيْسَرَةَ، عَنْ طَاوُسٍ، عَنْ سُرَاقَةَ بْنِ جُعْشُمٍ، قَالَ: قَامَ رَسُولُ اللهِ ﷺ خَطِيباً فِي هٰذَا الْوَادِي، فَقَالَ: **«أَلَا إِنَّ الْعُمْرَةَ قَدْ دَخَلَتْ فِي الْحَجِّ إِلَى يَوْمِ الْقِيَامَةِ»**.

تخريج: [صحيح] أخرجه النسائي، مناسك الحج، . إباحة فسخ الحج بعمرة لمن لم يسق الهدي، ح:٢٨٠٨ من حديث عبدالملك به، وقال البوصيري: هذا إسناد صحيح، رجاله ثقات إن سلم من الانقطاع أي بين طاوس وسراقة، وتابعه جابر بن عبدالله الأنصاري عن سراقة به عند الطبراني:٧/ ١٩٩، وأصله في صحيح مسلم، ح:٢٦٤٨، وانظر الحديث السابق.

2978. It was narrated that Mutarrif bin 'Abdullâh bin Shikhkhir said: "Imrân bin Husain said to me: 'I will tell you a *Hadith*, that Allâh may benefit you thereby after this day. Know that Allâh's Messenger ﷺ had a group from his family perform *'Umrah* during the ten (days) of Dhul-Hijjah, and the Messenger of Allâh ﷺ did not forbid that, and no abrogation of that was revealed, and it does not matter what anyone else suggests.'" (***Sahih***)

٢٩٧٨ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا أَبُو أُسَامَةَ عَنِ الْجُرَيْرِيِّ، عَنْ أَبِي الْعَلَاءِ يَزِيدَ بْنِ الشِّخِّيرِ، عَنْ أَخِيهِ مُطَرِّفِ بْنِ عَبْدِ اللهِ بْنِ الشِّخِّيرِ، قَالَ: قَالَ لِي عِمْرَانُ بْنُ الْحُصَيْنِ: إِنِّي أُحَدِّثُكَ حَدِيثاً لَعَلَّ اللهَ أَنْ يَنْفَعَكَ بِهِ بَعْدَ الْيَوْمِ. اعْلَمْ أَنَّ رَسُولَ اللهِ ﷺ قَدِ اعْتَمَرَ طَائِفَةٌ مِنْ أَهْلِهِ فِي الْعَشْرِ مِنْ ذِي الْحِجَّةِ. وَلَمْ يَنْهَ عَنْهُ رَسُولُ اللهِ ﷺ. وَلَمْ يَنْزِلْ نَسْخُهُ. قَالَ فِي ذٰلِكَ، بَعْدُ، رَجُلٌ بِرَأْيِهِ مَا شَاءَ أَنْ يَقُولَ.

تخريج: أخرجه مسلم، الحج، باب جواز التمتع، ح:١٢٢٦ من حديث الجريري به.

2979. It was narrated from Ibrâhim bin Abu Musa: "Abu Musa Al-Ash'ari used to issue rulings concerning *Tamattu'*. Then a man said to him: 'Withhold some of your rulings, for you do not know what the Commander of the Believers has introduced into the rites after you.' (Abu Musa said:) 'Then when I met him later on, I asked him.' 'Umar said: 'I know that the Messenger of Allâh ﷺ and his Companions did it, but I did not like that people should lie with their wives in the shade of the *Arâk* trees and then go out for *Hajj* with their heads dripping,' (i.e. due to the bath after sexual relations)." (***Sahih***)

٢٩٧٩ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَ مُحَمَّدُ بْنُ بَشَّارٍ، قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ ح: وَحَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ: حَدَّثَنِي [أَبِي] قَالَا: حَدَّثَنَا شُعْبَةُ عَنِ الْحَكَمِ، عَنْ عُمَارَةَ بْنِ عُمَيْرٍ، عَنْ إِبْرَاهِيمَ بْنِ أَبِي مُوسَى، عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ أَنَّهُ كَانَ يُفْتِي بِالْمُتْعَةِ. فَقَالَ لَهُ رَجُلٌ: رُوَيْدَكَ بَعْضَ فُتْيَاكَ. فَإِنَّكَ لَا تَدْرِي مَا أَحْدَثَ أَمِيرُ الْمُؤْمِنِينَ، فِي النُّسُكِ، بَعْدَكَ. حَتَّى لَقِيتُهُ، بَعْدُ، فَسَأَلْتُهُ. فَقَالَ عُمَرُ: قَدْ عَلِمْتُ أَنَّ رَسُولَ اللهِ ﷺ فَعَلَهُ وَأَصْحَابُهُ. وَلَكِنِّي كَرِهْتُ أَنْ يَظَلُّوا بِهِنَّ مُعْرِسِينَ تَحْتَ الْأَرَاكِ. ثُمَّ يَرُوحُونَ بِالْحَجِّ تَقْطُرُ رُؤُوسُهُمْ.

تخريج: أخرجه مسلم، الحج، باب من نسخ التحلل من الإحرام والأمر بالتمام، ح: ١٢٢٢/ ١٥٧ عن ابن بشار به.

Comments:

a. The *Hadith* also proves that *'Umar* ؓ was not of the opinion that *Hajj Tamattu'* is religiously forbidden.

b. The Prophet ﷺ performed *Hajj Qirân*. What is reported from 'Umar that the Prophet ﷺ performed *Tamttu'*, he meant its linguistic meaning, i.e., he benefited from *'Umrah* and *Hajj* in only one journey. Or he meant that the Companions performed *Tamattu'* by the order of the Prophet ﷺ. He considered the order of the Prophet ﷺ, just as his own practice and used the word *Tamattu'* instead of *Qirân*.

Chapter 41. Canceling *Hajj*

(المعجم ٤١) - بَابُ فَسْخِ الْحَجِّ
(التحفة ٤١)

2980. It was narrated that Jâbir bin 'Abdullâh said: "We began our *Talbiyah* for *Hajj* only with Allâh's Messenger ﷺ, and we did not mix it with *'Umrah*. We arrived in Makkah when four nights of Dhul-Hijjah had passed,

٢٩٨٠ - حَدَّثَنَا عَبْدُ الرَّحْمَٰنِ بْنُ إِبْرَاهِيمَ الدِّمَشْقِيُّ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنَا الْأَوْزَاعِيُّ عَنْ عَطَاءٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ. قَالَ: أَهْلَلْنَا مَعَ رَسُولِ اللهِ ﷺ بِالْحَجِّ

and when we had performed *Tawâf* around the Ka'bah and *Sa'y* between Safa and Marwah, the Messenger of Allâh ﷺ commanded us to make it *'Umrah,* and to come out of *Ihrâm* and have relations with our wives. We said: 'There are only five (days) until *'Arafâh.* Will we go out to it with our male organs dripping with semen?' The Messenger of Allâh ﷺ said: 'I am the most righteous and truthful among you, and were it not for the sacrificial animal, I would have exited *Ihrâm.'* Surâqah bin Mâlik said: 'Is this *Tamattu'* for this year only or forever?' He said: 'No, it is forever and ever.'" (***Sahih***)

خَالِصاً، لَا نَخْلِطُهُ بِعُمْرَةٍ. فَقَدِمْنَا مَكَّةَ لِأَرْبَعِ لَيَالٍ خَلَوْنَ مِنْ ذِي الْحِجَّةِ. فَلَمَّا طُفْنَا بِالْبَيْتِ، وَسَعَيْنَا بَيْنَ الصَّفَا وَالْمَرْوَةِ، أَمَرَنَا رَسُولُ اللهِ ﷺ أَنْ نَجْعَلَهَا عُمْرَةً، وَأَنْ نَحِلَّ إِلَى النِّسَاءِ. فَقُلْنَا مَا بَيْنَنَا: لَيْسَ بَيْنَنَا وَبَيْنَ عَرَفَةَ إِلَّا خَمْسٌ. فَنَخْرُجُ إِلَيْهَا وَمَذَاكِيرُنَا تَقْطُرُ مَنِيًّا؟ فَقَالَ رَسُولُ اللهِ ﷺ: **«إِنِّي لَأَبَرُّكُمْ وَأَصْدَقُكُمْ. وَلَوْلَا الْهَدْيُ لَأَحْلَلْتُ»** فَقَالَ سُرَاقَةُ بْنُ مَالِكٍ: أَمُتْعَتُنَا هٰذِهِ لِعَامِنَا هٰذَا، أَمْ لِأَبَدٍ؟ فَقَالَ: **«لَا بَلْ لِأَبَدِ الْأَبَدِ»**.

تخريج: أخرجه البخاري، الشركة، باب الاشتراك في الهدي والبدن ... الخ، ح:٢٥٠٥، ٢٥٠٦، ومسلم، الحج، باب بيان وجوه الإحرام وأنه يجوز إفراد الحج والتمتع والقران ... الخ، ح:١٢١٦ من حديث ابن جريج به، ومنه سمعه الأوزاعي (أبوداود، ح:١٧٨٧).

Comments:

a. At the time of entering in the state of *Ihrâm* if the *Talbiyah* of *Hajj* has been declared then it could be changed later to the *Talbiyah* of *'Umrah.*

b. Assuming what is allowed in Islamic *Shari'ah,* as inappropriate, is not a good act.

c. Whoever has his sacrificial animal with him, cannot perform *Hajj Tamttu'.*

2981. It was narrated that 'Âishah said: "We went out with the Messenger of Allâh ﷺ when there were five nights left of Dhul-Qa'dah, intending only to perform *Hajj*. When we came close, the Messenger of Allâh ﷺ ordered that whoever did not have a sacrificial animal, then he should exit *Ihrâm*. So all the people exited *Ihrâm,* except those who had the sacrificial animal.

٢٩٨١ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ عَمْرَةَ، عَنْ عَائِشَةَ قَالَتْ: خَرَجْنَا مَعَ رَسُولِ اللهِ ﷺ لِخَمْسٍ بَقِينَ مِنْ ذِي الْقَعْدَةِ لَا نُرَىٰ إِلَّا الْحَجَّ. [حَتَّى] إِذَا قَدِمْنَا وَدَنَوْنَا، أَمَرَ رَسُولُ اللهِ ﷺ مَنْ لَمْ يَكُنْ مَعَهُ هَدْيٌ أَنْ يَحِلَّ. فَحَلَّ النَّاسُ كُلُّهُمْ. إِلَّا مَنْ كَانَ مَعَهُ هَدْيٌ. فَلَمَّا كَانَ يَوْمُ النَّحْرِ، دُخِلَ عَلَيْنَا

When the Day of sacrifice (i.e., the 10th of Dhul-Hijjah) came, some beef was brought to us, and it was said: 'The Messenger of Allâh ﷺ has offered a sacrifice on behalf of his wives.'" (***Sahih***)

بِلَحْمِ بَقَرٍ. فَقِيلَ: ذَبَحَ رَسُولُ اللهِ ﷺ عَنْ أَزْوَاجِهِ.

تخريج: أخرجه البخاري، الحج، باب ذبح الرجل البقر عن نسائه من غير أمرهن، ح:١٧٠٩ وغيره، ومسلم، الحج، باب بيان وجوه الإحرام ... الخ، ح:١٢١١/١٢٥ من حديث يحيى بن سعيد الأنصاري به.

Comments:

a. It is made clear in the *Hadith* no. 3135 that a cow was sacrificed jointly for the Mothers of Believers.

b. A cow or a camel may be sacrificed for one family even if the family members are more than seven persons.

2982. It was narrated that Barâ' bin 'Âzib said: "The Messenger of Allâh ﷺ and his Companions came out to us and we entered *Ihrâm* for *Hajj*. When we came to Makkah, he said: 'Make your *Hajj* (to) *'Umrah.'* The people said: 'O Messenger of Allâh, we have entered *Ihrâm* for *Hajj*, how can we make it *'Umrah*?' He said: 'Look at what I command you to do, and do it.' They repeated their question and he got angry and went away. Then he entered upon 'Âishah angry and she saw anger in his face, and said: 'Who has made you angry? May Allâh vex him!' He said: 'Why should I not get angry, when I give a command and it is not obeyed?'" (***Da'if***)

٢٩٨٢ - **حَدَّثَنَا** مُحَمَّدُ بْنُ الصَّبَّاحِ: حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ: خَرَجَ [عَلَيْنَا] رَسُولُ اللهِ ﷺ وَأَصْحَابُهُ. فَأَحْرَمْنَا بِالْحَجِّ. فَلَمَّا قَدِمْنَا مَكَّةَ قَالَ: «**اجْعَلُوا حَجَّتَكُمْ عُمْرَةً**» فَقَالَ النَّاسُ: يَا رَسُولَ اللهِ! قَدْ أَحْرَمْنَا بِالْحَجِّ. فَكَيْفَ نَجْعَلُهَا عُمْرَةً. قَالَ: «**انْظُرُوا مَا آمُرُكُمْ بِهِ، فَافْعَلُوا**» فَرَدُّوا عَلَيْهِ الْقَوْلَ. فَغَضِبَ. فَانْطَلَقَ. ثُمَّ دَخَلَ عَلَى عَائِشَةَ غَضْبَانَ. فَرَأَتِ الْغَضَبَ فِي وَجْهِهِ، فَقَالَتْ: مَنْ أَغْضَبَكَ أَغْضَبَهُ اللهُ؟ قَالَ: «**وَمَا لِي لَا أَغْضَبُ وَأَنَا آمُرُ أَمْرًا فَلَا أُتْبَعُ؟**».

تخريج: **[إسناده ضعيف]** أخرجه أحمد:٤/٢٨٦ عن أبي بكر بن عياش به، وهو في السنن الكبرى للنسائي:٦/٥٦، ح:١٠٠١٧ عنه * وابن عياش ضعيف كما تقدم، ح:٢٣٤٣ وانظر، ح:١٠٣٩،٤٦ لتدليس شيخه واختلاطه.

2983. It was narrated that Asmâ' bint Abi Bakr said: "We went out with the Messenger of Allâh ﷺ in *Ihrâm*. The Prophet ﷺ said: 'Whoever has a sacrificial animal with him, let him remain in *Ihrâm*. Whoever does not have a sacrificial animal with him, let him exit *Ihrâm*.' She said: 'I did not have a sacrificial animal with me, so I exited *Ihrâm*, but Zubair had a sacrificial animal with him, so he did not exit *Ihrâm*. So I put on my regular clothes and came to Zubair, and he said: 'Go away from me.' I said: 'Are you afraid I am going to jump on you?!'" (***Sahih***)

٢٩٨٣ - حَدَّثَنَا بَكْرُ بْنُ خَلَفٍ أَبُو بِشْرٍ: حَدَّثَنَا أَبُو عَاصِمٍ: أَنْبَأَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي مَنْصُورُ بْنُ عَبْدِ الرَّحْمٰنِ عَنْ أُمِّهِ صَفِيَّةَ، عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ قَالَتْ: خَرَجْنَا مَعَ رَسُولِ اللهِ ﷺ مُحْرِمِينَ. فَقَالَ النَّبِيُّ ﷺ: **«مَنْ كَانَ مَعَهُ هَدْيٌ فَلْيُقِمْ عَلَى إِحْرَامِهِ. وَمَنْ لَمْ يَكُنْ مَعَهُ هَدْيٌ، فَلْيَحْلِلْ»** قَالَتْ: وَلَمْ يَكُنْ مَعِي هَدْيٌ فَأَحْلَلْتُ. وَكَانَ مَعَ الزُّبَيْرِ هَدْيٌ، فَلَمْ يَحِلَّ. فَلَبِسْتُ ثِيَابِي وَجِئْتُ إِلَى الزُّبَيْرِ فَقَالَ: قُومِي عَنِّي. فَقُلْتُ: أَتَخْشَىٰ أَنْ أَثِبَ عَلَيْكَ؟

تخريج: أخرجه مسلم، الحج، باب بيان أن المحرم بعمرة لا يتحلل بالطواف قبل السعي ... الخ، ح:١٢٣٦ من حديث ابن جريج به.

Chapter 42. Whoever Said That The *Hajj* Was Canceled Only For Them[1]

(المعجم ٤٢) - بَابُ مَنْ قَالَ كَانَ فَسْخُ الْحَجِّ لَهُمْ خَاصَّةً (التحفة ٤٢)

2984. It was narrated from Hârith bin Bilâl bin Hârith, that his father said: "I said: 'O Messenger of Allâh, do you think that this cancellation of *Hajj* and it being replaced with *'Umrah* is only for us, or for all people?' The Messenger of Allâh ﷺ said: 'No, it is only for us.'" (***Da'if***)

٢٩٨٤ - حَدَّثَنَا أَبُو مُصْعَبٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ الدَّرَاوَرْدِيُّ عَنْ رَبِيعَةَ بْنِ أَبِي عَبْدِ الرَّحْمٰنِ، عَنِ الْحَارِثِ بْنِ بِلَالِ بْنِ الْحَارِثِ، عَنْ أَبِيهِ قَالَ: قُلْتُ: يَا رَسُولَ اللهِ! أَرَأَيْتَ فَسْخَ الْحَجِّ فِي الْعُمْرَةِ، لَنَا خَاصَّةً؟ أَمْ لِلنَّاسِ عَامَّةً؟ فَقَالَ رَسُولُ اللهِ ﷺ: **«بَلْ لَنَا خَاصَّةً»**.

تخريج: [**إسناده ضعيف**] أخرجه أبوداود، المناسك، باب الرجل يهل بالحج ثم يجعلها عمرةً، ح:١٨٠٨ من حديث الدراوردي به، والحديث ضعفه أحمد وغيره ❊ الحارث بن بلال مستور.

[1] Meaning, the order to perform *Tamattu'* that was explained in the previous chapter.

2985. It was narrated that Abu Dharr said: "*Tamattu'* in *Hajj* was for the Companions of Muhammad ﷺ specifically." (***Sahih***)

٢٩٨٥ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ التَّيْمِيِّ، عَنْ أَبِيهِ، عَنْ أَبِي ذَرٍّ قَالَ: كَانَتِ الْمُتْعَةُ فِي الْحَجِّ لِأَصْحَابِ مُحَمَّدٍ ﷺ خَاصَّةً.

تخريج: أخرجه مسلم، الحج، باب جواز التمتع، ح:١٢٢٤ من حديث أبي معاوية به.

Comments:

It is the opinion of Abu Dharr رضي الله عنه, which is not correct since the statement mentioned in the *Hadith* 2980 proves that the ruling is forever. Abu Dhar, رضي الله عنه might not have heard it from the Prophet ﷺ nor from any Companion. Or he might have heard it from the Companions but was not satisfied for some reason.

Chapter 43. *Sa'y* Between Safa and Marwah

(المعجم ٤٣) - بَابُ السَّعْيِ بَيْنَ الصَّفَا وَالْمَرْوَةِ (التحفة ٤٣)

2986. It was narrated that Hishâm bin 'Urwah said: "My father told me: 'I said to 'Âishah: "I do not think there is any sin on me if I do not perform *Tawâf*[1] between Safa and Marwah." She said: "Allâh says: 'Verily, Safa and Marwah are of the Symbols of Allâh. So it is not a sin on him who performs *Hajj* or *'Umrah* of the House to perform *Tawâf* between them.'"[2] If the matter were as you say, then it would have said, 'it is not a sin on him to not perform the *Sa'y* between them.' Rather this was revealed concerning some people among the *Ansâr* who previously, when they stated the *Talbiyah,* they used to recite it for Manât, and it was not lawful to them to perform *Sâ'y* between Safa and Marwah.

٢٩٨٦ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ هِشَامِ بْنِ عُرْوَةَ قَالَ: أَخْبَرَنِي أَبِي، قَالَ: قُلْتُ لِعَائِشَةَ: مَا أَرَى عَلَيَّ جُنَاحاً أَنْ لَا أَطَّوَّفَ بَيْنَ الصَّفَا وَالْمَرْوَةِ. قَالَتْ: إِنَّ اللهَ يَقُولُ: ﴿إِنَّ ٱلصَّفَا وَٱلْمَرْوَةَ مِن شَعَآئِرِ ٱللَّهِ فَمَنْ حَجَّ ٱلْبَيْتَ أَوِ ٱعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَن يَطَّوَّفَ بِهِمَا﴾ [البقرة: ١٥٨] وَلَوْ كَانَ كَمَا تَقُولُ، لَكَانَ: فَلَا جُنَاحَ عَلَيْهِ أَنْ لَا يَطَّوَّفَ بِهِمَا، إِنَّمَا أُنْزِلَ هٰذَا فِي نَاسٍ مِنَ الأَنْصَارِ. كَانُوا إِذَا أَهَلُّوا، أَهَلُّوا لِمَنَاةَ. فَلَا يَحِلُّ لَهُمْ أَنْ يَطَّوَّفُوا بَيْنَ الصَّفَا وَالْمَرْوَةِ. فَلَمَّا قَدِمُوا مَعَ النَّبِيِّ ﷺ فِي الْحَجِّ، ذَكَرُوا ذٰلِكَ لَهُ. فَأَنْزَلَهَا اللهُ. فَلَعَمْرِي مَا أَتَمَّ اللهُ، عَزَّ وَجَلَّ، [حَجَّ] مَنْ لَمْ يَطُفْ بَيْنَ الصَّفَا

[1] Sometimes *Sa'y* between Safa and Marwah is also called *Tawâf.*

[2] *Al-Baqarah* 2:158.

وَالْمَرْوَةِ.

When they arrived with the Prophet ﷺ for *Hajj*, they mentioned that to him, and Allâh revealed this Verse. By Allâh, Allâh will not accept the *Hajj* as complete if one who does not perform *Sâ'y* between Safa and Marwah.' " (***Sahih***)

تخريج: أخرجه مسلم، الحج، باب بيان أن السعي بين الصفا والمروة ركن لا يصح الحج إلا به، ح:١٢٧٧ عن ابن أبي شيبة به.

Comments:

a. Having the knowledge of the reasons of the revelation of Verses is also compulsory to know the accurate meaning of the Qur'ân, and to explain it to others.
b. Arabs had invented many innovations in the pre-Islamic period. The Prophet ﷺ guided them to the correct way of the worship.
c. Avoiding innovations in worship is very important.
d. *Sa'y* between Safa and Marwah is an integral part of *Hajj* and *'Umrah*.

٢٩٨٧ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَ عَلِيُّ ابْنُ مُحَمَّدٍ، قَالَا: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا هِشَامٌ الدَّسْتَوَائِيُّ عَنْ بُدَيْلِ بْنِ مَيْسَرَةَ، عَنْ صَفِيَّةَ بِنْتِ شَيْبَةَ، عَنْ أُمِّ وَلَدِ شَيْبَةَ قَالَتْ: رَأَيْتُ رَسُولَ اللهِ ﷺ يَسْعَىٰ بَيْنَ الصَّفَا وَالْمَرْوَةِ، وَهُوَ يَقُولُ: «لَا يُقْطَعُ الأَبْطَحُ إِلَّا شَدًّا».

2987. It was narrated that an *Umm Walad*[1] of Shaibah said: "I saw the Messenger of Allâh ﷺ performing *Sa'y* between Safa and Marwah saying: 'The valley should not be crossed except quickly.'" (***Sahih***)

تخريج: [صحيح] أخرجه أحمد:٦/٤٠٤ من حديث هشام به، ورواه حماد بن زيد، النسائي، مناسك الحج:١٧٧، ح:٢٩٨٣ عن بديل عن المغيرة بن حكيم عن صفية عن امرأة (صحابية) به، وإسناده صحيح.

Comments:

a. *Abtah* (earth of small pebbles) means the valley, which is between Safa and Marwah.
b. Now the place of *Sa'y* is leveled and changed into a smooth road. The area which was a plane at the time of the Prophet ﷺ is now highlighted by the green markers. They are called the two green milestones; jogging between them is recommended and the remaining distance should be completed by a normal walk.
c. *Sa'y* could be performed on the upper floor of the present building, the

[1] A slave woman who begets a child for her master.

place of jogging, there too, is marked by green color.

2988. It was narrated that Ibn 'Umar said: "If I go quickly between Safa and Marwah, that is because I saw the Messenger of Allâh ﷺ going quickly, and if I walk that is because I saw the Messenger of Allâh ﷺ walking, even though I am an old man." (***Hasan***)

٢٩٨٨ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ، وَ عَمْرُو ابْنُ عَبْدِ اللهِ، قَالَا: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا أَبِي عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ كَثِيرِ بْنِ جُمْهَانَ، عَنِ ابْنِ عُمَرَ قَالَ: إِنْ أَسْعَ بَيْنَ الصَّفَا وَالْمَرْوَةِ، فَقَدْ رَأَيْتُ رَسُولَ اللهِ ﷺ يَسْعَىٰ. وَإِنْ أَمْشِ، فَقَدْ رَأَيْتُ رَسُولَ اللهِ ﷺ يَمْشِي. وَأَنَا شَيْخٌ كَبِيرٌ.

تخريج: [**حسن**] أخرجه أبوداود، المناسك، باب أمر الصفا والمروة، ح:١٩٠٤ من حديث عطاء به، وقال الترمذي، ح:٨٦٤ حسن صحيح قلت: رواه جماعة عن ابن السائب به، منهم سفيان الثوري، (النسائي:٣٩٧١) وكثير بن جمهان وثقه الجمهور.

Comments:

a. During *Sa'y* between Safa and Marwah, jogging in the valley (between the green markers) is *Sunnah*.
b. If one, due to his old age, sickness or weakness, cannot jog, then he may fulfill this obligation by walking.
c. Ibn 'Umar ؓ mentioned his old age as an excuse, which indicates that if there is no excuse jogging is recommended.

Chapter 44. *'Umrah*

(المعجم ٤٤) - بَابُ الْعُمْرَةِ (التحفة ٤٤)

2989. It was narrated from Talhah bin 'Ubaidullâh that he heard the Messenger of Allâh ﷺ say: "*Hajj* is *Jihâd* and *'Umrah* is voluntary." (***Da'if***)

٢٩٨٩ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا الْحَسَنُ بْنُ يَحْيَى الْخُشَنِيُّ: حَدَّثَنَا عُمَرُ بْنُ قَيْسٍ. أَخْبَرَنِي طَلْحَةُ بْنُ يَحْيَىٰ عَنْ عَمِّهِ إِسْحَاقَ بْنِ طَلْحَةَ، عَنْ طَلْحَةَ بْنِ عُبَيْدِ اللهِ أَنَّهُ سَمِعَ رَسُولَ اللهِ ﷺ يَقُولُ: «**الْحَجُّ جِهَادٌ وَالْعُمْرَةُ تَطَوُّعٌ**».

تخريج: [**إسناده ضعيف جدًا**] أخرجه الطبراني في الأوسط:٧/ ٣٧٠، ح:٦٧١٩ من حديث هشام به، وقال: تفرد به هشام بن عمار، وقال البوصيري: هذا إسناد ضعيف، عمر بن قيس المعروف بسندل ضعفه أحمد، وابن معين، والفلاس، وأبوزرعة، والبخاري، وأبوحاتم، وأبوداود، والنسائي وغيرهم، والحسن، الراوي عنه: ضعيف.

2990. Ismâ'il narrated: "I heard

٢٩٩٠ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ:

'Abdullâh bin Abu Awfa say: 'We were with the Messenger of Allâh ﷺ when he performed *'Umrah*. He performed *Tawâf* (around the Ka'bah) and we performed *Tawâf* with him. He prayed and we prayed with him, and we were shielding him from the people of Makkah lest anyone harm him.'" (***Sahih***)

حَدَّثَنَا يَعْلَىٰ: حَدَّثَنَا إِسْمَاعِيلُ: سَمِعْتُ عَبْدَ اللهِ بْنَ أَبِي أَوْفَىٰ يَقُولُ: كُنَّا مَعَ رَسُولِ اللهِ ﷺ حِينَ اعْتَمَرَ. فَطَافَ وَطُفْنَا مَعَهُ. وَصَلَّى وَصَلَّيْنَا مَعَهُ وَكُنَّا نَسْتُرُهُ مِنْ أَهْلِ مَكَّةَ، لَا يُصِيبُهُ أَحَدٌ بِشَيْءٍ.

تخريج: أخرجه البخاري، المغازي، باب غزوة الحديبية، ح:٤١٨٨ عن ابن نمير به.

Comments:

a. On the occasion of *'Umratul Qadâ* (making up for the missed *'Umrah*. This happened when the Prophet ﷺ and his Companions were prevented from performing *'Umrah*, and later the treaty of *Hudaibiyah* was signed between the Makkans and the Prophet ﷺ) even though all the polytheists sat on the mountain of Qu'aiq'ân leaving their houses, still there was a risk that any pagan may cause harm to the Prophet ﷺ.
b. Adopting materialistic means is not contrary to having trust in Allâh.

Chapter 45. *'Umrah* During Ramadân

(المعجم ٤٥) - بَابُ الْعُمْرَةِ فِي رَمَضَانَ (التحفة ٤٥)

2991. It was narrated from Wahb bin Khanbash that the Messenger of Allâh ﷺ said: "*'Umrah* during Ramadân is equivalent to *Hajj* (i.e. in reward)." (***Sahih***)

٢٩٩١ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَ عَلِيُّ بْنُ مُحَمَّدٍ، قَالَا: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ عَنْ بَيَانٍ وَ جَابِرٌ عَنِ الشَّعْبِيِّ، عَنْ وَهْبِ بْنِ خَنْبَشٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: **«عُمْرَةٌ فِي رَمَضَانَ تَعْدِلُ حَجَّةً»**.

تخريج: [صحيح] أخرجه أحمد: ١٧٧/٤، ١٨٦ عن وكيع به، وصححه البوصيري * الثوري عنعن تقدم، ح:١٦٢، ولحديثه شواهد كثيرة عند البخاري، ح:١٧٨٢، ومسلم، ح:١٢٥٦ وغيرهما، وانظر، ح:٢٩٩٥ .

2992. It was narrated from Harim bin Khanbash that the Messenger of Allâh ﷺ said: "*'Umrah* during Ramadân is equivalent to *Hajj* (i.e., in reward).'" (***Sahih***)

٢٩٩٢ - حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ: حَدَّثَنَا سُفْيَانُ: ح: وَحَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ، وَ عَمْرُو بْنُ عَبْدِ اللهِ قَالَا: حَدَّثَنَا وَكِيعٌ، جَمِيعاً عَنْ دَاوُدَ بْنِ يَزِيدَ الزَّعَافِرِيِّ، عَنِ الشَّعْبِيِّ،

عَنْ هَرِمِ بْنِ خَنْبَشٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «عُمْرَةٌ فِي رَمَضَانَ تَعْدِلُ حَجَّةً».

تخريج: [صحيح] أخرجه أحمد: ٤/ ١٧٧ من حديث داود به، وقال البوصيري: هذا إسناد ضعيف لضعف داود بن يزيد بن عبدالرحمٰن الزعافري، والحديث السابق شاهد له.

2993. It was narrated from Abu Ma'qil that the Prophet ﷺ said: "'*Umrah* during Ramadân is equivalent to *Hajj*." (***Sahih***)

٢٩٩٣ - حَدَّثَنَا جُبَارَةُ بْنُ الْمُغَلِّسِ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ عُثْمَانَ عَنْ أَبِي إِسْحَاقَ، عَنِ الأَسْوَدِ بْنِ يَزِيدَ، عَنْ أَبِي مَعْقِلٍ عَنِ النَّبِيِّ ﷺ قَالَ: «عُمْرَةٌ فِي رَمَضَانَ تَعْدِلُ حَجَّةً».

تخريج: [صحيح] أخرجه الترمذي، الحج، باب ماجاء في عمرة رمضان، ح: ٩٣٩ من طريق آخر عن أبي إسحاق به، وقال: حسن غريب * جبارة تقدم، ح: ٧٤٠، وإبراهيم تقدم، ح: ١٤٩٥ لم ينفردا به، وأبوإسحاق عنعن تقدم، ح: ٤٦، وح: ٢٩٩١ شاهد له.

2994. It was narrated from Ibn 'Abbâs that the Messenger of Allâh ﷺ said: "*Umrah* during Ramadân is equivalent to *Hajj*." (***Sahih***)

٢٩٩٤ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنْ حَجَّاجٍ، عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «عُمْرَةٌ فِي رَمَضَانَ تَعْدِلُ حَجَّةً».

تخريج: [صحيح] أخرجه الطبراني: ١١/ ١٤٢، ح: ١١٢٩٩ من حديث أبي معاوية(وغيره) به * وابن أرطاة تقدم، ح: ٤٩٦، ١١٢٩، ٢٥٨٧، وانظر الحديث الآتي.

2995. It was narrated from Jâbir that the Prophet ﷺ said: "'*Umrah* during Ramadân is equivalent to *Hajj*." (***Sahih***)

٢٩٩٥ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ الْمَلِكِ بْنِ وَاقِدٍ: حَدَّثَنَا عُبَيْدُ اللهِ بْنُ عَمْرٍو، عَنْ عَبْدِ الْكَرِيمِ، عَنْ عَطَاءٍ، عَنْ جَابِرٍ أَنَّ النَّبِيَّ ﷺ قَالَ: «عُمْرَةٌ فِي رَمَضَانَ تَعْدِلُ حَجَّةً».

تخريج: [صحيح] أخرجه أحمد: ٣/ ٣٩٧ عن أحمد بن عبدالملك به، وعلقه البخاري، ح: ١٨٦٣(جزاء الصيد).

Comments:

a. The reward of every deed increases in the month of Ramadân, likewise, the reward of '*Umrah* increases to become like the reward of *Hajj*.
b. If one has the opportunity of performing '*Umrah* in Ramadân he is strongly encouraged to do so.

c. Though the reward of this *'Umrah* is just as the reward of *Hajj*, it cannot replace *Hajj*. Therefore, if *Hajj* becomes obligatory on one, he has to perform the *Hajj*; *'Umrah* performed in Ramadân cannot be a substitute for *Hajj*.

Chapter 46. *'Umrah* During Dhul-Qa'dah

(المعجم ٤٦) - بَابُ الْعُمْرَةِ فِي ذِي الْقَعْدَةِ (التحفة ٤٦)

2996. It was narrated from Ibn 'Abbâs that the Messenger of Allâh ﷺ did not perform any *'Umrah* except in Dhul-Qa'dah." (***Sahih***)

٢٩٩٦ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَحْيَى بْنُ زَكَرِيَّا بْنِ أَبِي زَائِدَةَ، عَنِ ابْنِ أَبِي لَيْلَى، عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: لَمْ يَعْتَمِرْ رَسُولُ اللهِ ﷺ إِلَّا فِي ذِي الْقَعْدَةِ.

تخريج: [صحيح] * ابن أبي ليلى تقدم، ح:٨٥٤، والحديث الآتي شاهد له.

2997. It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ did not perform any *'Umrah* except in Dhul-Qa'dah." (***Sahih***)

٢٩٩٧ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ نُمَيْرٍ عَنِ الأَعْمَشِ، عَنْ مُجَاهِدٍ، عَنْ عَائِشَةَ قَالَتْ: لَمْ يَعْتَمِرْ رَسُولُ اللهِ ﷺ عُمْرَةً إِلَّا فِي ذِي الْقَعْدَةِ.

تخريج: [صحيح] أخرجه أحمد:٢/١٤٣ عن ابن نمير به إلا أنه قال: في ذي الحجة بدل ذي القعدة، وله شواهد عند مسلم، ح:١٢٥٣، والبخاري، ح:١٧٧٨ وغيرهما.

Comments:

a. Arabs, during their pre-Islamic period, used to believe that *'Umrah* in the month of Dhul-Qa'dah is a sin. So, the Prophet ﷺ performed *'Umrah* in this month to uproot the traces of the pre-Islamic period.

b. The Prophet ﷺ performed his last *'Umrah* with his Farewell *Hajj* on Sunday the 4th of Dhul-Hijjah 10 AH. (See the *Sealed Nectar*, by Safiur-Rahmân Mubârakpuri, p 615). It is considered in Dhul-Qa'dah since the Prophet ﷺ started his journey four days before the end of the month Dhul-Qa'dah.

Chapter 47. *'Umrah* During Rajab

(المعجم ٤٧) - بَابُ الْعُمْرَةِ فِي رَجَبَ (التحفة ٤٧)

2998. It was narrated that 'Urwah said: "Ibn 'Umar was asked: 'In which month did the Messenger of Allâh ﷺ perform *'Umrah*?' He said: 'In Rajab.' But 'Âishah said: "The Messenger of

٢٩٩٨ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا يَحْيَى ابْنُ آدَمَ عَنْ أَبِي بَكْرِ بْنِ عَيَّاشٍ، عَنِ الأَعْمَشِ، عَنْ حَبِيبٍ يَعْنِي ابْنَ أَبِي ثَابِتٍ عَنْ عُرْوَةَ، قَالَ: سُئِلَ ابْنُ عُمَرَ: فِي أَيِّ شَهْرٍ

اعْتَمَرَ رَسُولُ اللهِ ﷺ؟ قَالَ: فِي رَجَبٍ. فَقَالَتْ عَائِشَةُ: مَا اعْتَمَرَ رَسُولُ اللهِ ﷺ فِي رَجَبٍ قَطُّ. وَمَا اعْتَمَرَ إِلَّا وَهُوَ مَعَهُ [تَعْنِي ابْنَ عُمَرَ].

Allâh ﷺ never performed *'Umrah* during Rajab, and he never performed *'Umrah*, but he (meaning Ibn 'Umar) was with him." (***Sahih***)

تخريج: [صحيح] أخرجه الترمذي، الحج، باب ماجاء في عمرة رجب، ح:٩٣٦ عن أبي كريب به، وقال: غريب * حبيب لم يسمع من عروة، أخرجه مسلم، ح:١٢٥٥ من طريق آخر عن عروة بن الزبير به، وبه صح الحديث.

Comments:

'Abdullâh bin 'Umar ﷺ had forgotten the matter, so he did not report it confidently. 'Urwah ﷺ asked him the above question while they both were sitting near the room of 'Âishah ﷺ, and she was listening to their question and answer. When 'Urwah verified it with 'Âishah ﷺ she clarified the matter from inside her room as mentioned in the *Hadith*. Ibn 'Umar, after listening to the comment of the Mother of the Believers kept quiet; neither he denied nor accepted. (*Sahih Muslim, Hadith* no. 1253)

Chapter 48. *'Umrah* From Tan'im

(المعجم ٤٨) - بَابُ الْعُمْرَةِ مِنَ التَّنْعِيمِ (التحفة ٤٨)

٢٩٩٩ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، و أَبُو إِسْحَاقَ الشَّافِعِيُّ، إِبْرَاهِيمُ بْنُ مُحَمَّدِ بْنِ الْعَبَّاسِ بْنِ عُثْمَانَ بْنِ شَافِعٍ، قَالَا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَمْرِو بْنِ دِينَارٍ. أَخْبَرَنِي عَمْرُو بْنُ أَوْسٍ: حَدَّثَنِي عَبْدُ الرَّحْمٰنِ ابْنُ أَبِي بَكْرٍ أَنَّ النَّبِيَّ ﷺ أَمَرَهُ أَنْ يُرْدِفَ عَائِشَةَ، فَيُعْمِرَهَا مِنَ التَّنْعِيمِ.

2999. 'Abdur-Rahmân bin Abu Bakr narrated that the Prophet ﷺ told him to seat 'Âishah behind him on his riding animal, and perform *'Umrah* with her from Tan'im. (***Sahih***)

تخريج: أخرجه البخاري، العمرة، باب عمرة التنعيم، ح:١٧٨٤ من حديث سفيان بن عيينة به، ومسلم، الحج، باب بيان وجوه الإحرام وأنه يجوز إفراد الحج والتمتع والقران . . . الخ، ح:١٢١٢ عن ابن أبي شيبة وغيره به.

٣٠٠٠ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: خَرَجْنَا مَعَ رَسُولِ اللهِ ﷺ فِي حَجَّةِ الْوَدَاعِ. نُوَافِي هِلَالَ ذِي

3000. It was narrated that 'Âishah said: "We went out with the Messenger of Allâh ﷺ on the Farewell Pilgrimage, close to the time of the crescent of Dhul-Hijjah. The Messenger of Allâh ﷺ

الْحِجَّةِ. فَقَالَ رَسُولُ اللهِ ﷺ: «مَنْ أَرَادَ مِنْكُمْ أَنْ يُهِلَّ بِعُمْرَةٍ، فَلْيُهْلِلْ. فَلَوْلَا أَنِّي أَهْدَيْتُ لَأَهْلَلْتُ بِعُمْرَةٍ».

قَالَتْ: فَكَانَ مِنَ الْقَوْمِ مَنْ أَهَلَّ بِعُمْرَةٍ. وَمِنْهُمْ مَنْ أَهَلَّ بِحَجٍّ. فَكُنْتُ أَنَا مِمَّنْ أَهَلَّ بِعُمْرَةٍ.

قَالَتْ: فَخَرَجْنَا حَتَّى قَدِمْنَا مَكَّةَ. فَأَدْرَكَنِي يَوْمُ عَرَفَةَ وَأَنَا حَائِضٌ، لَمْ أَحِلَّ مِنْ عُمْرَتِي. فَشَكَوْتُ ذٰلِكَ إِلَى النَّبِيِّ ﷺ. فَقَالَ: «دَعِي عُمْرَتَكِ، وَانْقُضِي رَأْسَكِ، وَامْتَشِطِي، وَأَهِلِّي بِالْحَجِّ».

قَالَتْ: فَفَعَلْتُ. فَلَمَّا كَانَتْ لَيْلَةُ الْحَصْبَةِ. وَقَدْ قَضَى اللهُ حَجَّنَا، أَرْسَلَ مَعِيَ عَبْدَ الرَّحْمٰنِ بْنَ أَبِي بَكْرٍ، فَأَرْدَفَنِي وَخَرَجَ إِلَى التَّنْعِيمِ. فَأَهْلَلْتُ بِعُمْرَةٍ. فَقَضَى اللهُ حَجَّنَا وَعُمْرَتَنَا، وَلَمْ يَكُنْ فِي ذٰلِكَ هَدْيٌ وَلَا صَدَقَةٌ وَلَا صَوْمٌ.

said: 'Whoever among you wants to begin the *Talbiyah* for *'Umrah*, let him do so. If it were not for the fact that I have brought a sacrificial animal with me, I would have began the *Talbiyah* for *'Umrah*.'" She said: "Some of the people began the *Talbiyah* for *'Umrah*, and some began the *Talbiyah* for *Hajj*. I was one of those who began the *Talbiyah* for *'Umrah*." She said: "We set out until we reached Makkah, then the Day of *'Arafâh* came while I was in menses, but I did not exit *Ihrâm* for *'Umrah*. I complained about that to the Prophet ﷺ and he said: 'Leave your *'Umrah*, undo your hair and comb it, and begin the *Talbiyah* for *Hajj*.'" She said: "So I did that, then on the night of Hasbah (i.e., the twelfth night of Dhul-Hijjah), when Allâh had enabled us to complete our *Hajj*, he sent 'Abdur-Rahmân bin Abu Bakr with me. He seated me behind him and went out to Tan'im, then I began the *Talbiyah* for *'Umrah* and Allâh enabled us to complete our *Hajj* and *'Umrah*, and there was no sacrificial animal, charity nor fasting." **(*Sahih*)**

تخريج: أخرجه البخاري، العمرة، باب العمرة ليلة الحصبة وغيرها، ح:١٧٨٣ من حديث هشام به، ومسلم، الحج، باب بيان وجوه الإحرام وأنه يجوز إفراد الحج والتمتع والقران ... الخ، ح:١١٩/١٢١١ عن ابن أبي شيبة به.

Comments:

a. Tan'im is the name of a site that is the nearest area from Makkah; at present it is called the 'Âishah Mosque.

b. 'Âishah ؓ, entered the state of *Ihrâm* with the intention of *'Umrah* but due to the excuse of menses she had to start her *Hajj* without completing her *'Umrah*. In this case, without performing the deeds of *'Umrah*, both *Hajj* and

'*Umrah* are considered as completed.

b. 'Âishah ﵂ wanted to perform a separate '*Umrah*, so the Prophet ﷺ sent her with her brother to perform '*Umrah*. It was due to courtesy of the Prophet ﷺ with his wife.

c. Performing '*Umrah* after *Hajj* does not make it *Hajj Tamattu'* but performing '*Umrah* before *Hajj* makes it *Hajj Tamattu'*. The sacrifice was offered for the first '*Umrah*, while for the second '*Umrah*, neither the sacrifice was offered nor any alternative like expiation or fasting are offered.

Chapter 49. One Who Enters *Ihrâm* For '*Umrah* From Baitul-Maqdis (Jerusalem)

(المعجم ٤٩) - بَابُ مَنْ أَهَلَّ بِعُمْرَةٍ مِنْ بَيْتِ الْمَقْدِسِ (التحفة ٤٩)

3001. It was narrated from Umm Salamah that the Messenger of Allâh ﷺ said: "Whoever begins the *Talbiyah* for '*Umrah* from Baitul-Maqdis, will be forgiven." (***Da'if***)

٣٠٠١ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ الْأَعْلَى بْنُ عَبْدِ الْأَعْلَى، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ: حَدَّثَنِي سُلَيْمَانُ بْنُ سُحَيْمٍ عَنْ أُمِّ حَكِيمٍ بِنْتِ أُمَيَّةَ، عَنْ أُمِّ سَلَمَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: **«مَنْ أَهَلَّ بِعُمْرَةٍ مِنْ بَيْتِ الْمَقْدِسِ، غُفِرَ لَهُ»**.

تخريج: [إسناده ضعيف] أخرجه البخاري في التاريخ الكبير: ١/ ١٦١ عن ابن أبي شيبة به، وصححه ابن حبان(موارد)، ح: ١٠٢١، والمنذري، الترغيب: ٢/ ١٩٠، وضعفه البخاري وغيره من الحفاظ والقول قولهم والله أعلم * أم حكيم، حكيمة بنت أمية بن الأخنس وثقها ابن حبان وحده.

3002. It was narrated from Umm Salamah, the wife of the Prophet ﷺ, that the Messenger of Allâh ﷺ said: "Whoever begins the *Talbiyah* for '*Umrah* from Baitul-Maqdis, that will be an expiation for all his previous sins." She said: "So I went out." Meaning, from Baitul-Maqdis for '*Umrah*. (***Da'if***)

٣٠٠٢ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُصَفَّى الْحِمْصِيُّ: حَدَّثَنَا أَحْمَدُ بْنُ خَالِدٍ: حَدَّثَنَا مُحَمَّدُ بْنُ إِسْحَاقَ عَنْ يَحْيَى بْنِ أَبِي سُفْيَانَ، عَنْ أُمِّهِ أُمِّ حَكِيمٍ بِنْتِ أُمَيَّةَ، عَنْ أُمِّ سَلَمَةَ زَوْجِ النَّبِيِّ ﷺ قَالَتْ: قَالَ رَسُولُ اللهِ ﷺ: **«مَنْ أَهَلَّ بِعُمْرَةٍ مِنْ بَيْتِ الْمَقْدِسِ، كَانَتْ لَهُ كَفَّارَةً لِمَا قَبْلَهَا مِنَ الذُّنُوبِ»**.

قَالَتْ: فَخَرَجْتُ أَيْ مِنْ بَيْتِ الْمَقْدِسِ بِعُمْرَةٍ.

تخريج: [إسناده ضعيف] أخرجه أبوداود، المناسك، باب في المواقيت، ح: ١٧٤١ من

طريق آخر عن يحيى الأخنسي به، وانظر الحديث السابق.

Chapter 50. How Many Times The Prophet ﷺ Performed *'Umrah*

(المعجم ٥٠) - بَابٌ: كَمْ اعْتَمَرَ النَّبِيُّ ﷺ (التحفة ٥٠)

3003. It was narrated that Ibn 'Abbâs said: "The Messenger of Allâh ﷺ performed *'Umrah* four times: The *'Umrah* of Hudaibiyah, the *'Umrah* to make up for (the one not completed previously), the third from Ji'rânah and the fourth that he did with his *Hajj*." ***(Sahih)***

٣٠٠٣ - حَدَّثَنَا أَبُو إِسْحَاقَ الشَّافِعِيُّ إِبْرَاهِيمُ ابْنُ مُحَمَّدٍ: حَدَّثَنَا دَاوُدُ بْنُ عَبْدِ الرَّحْمٰنِ عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: اعْتَمَرَ رَسُولُ اللهِ ﷺ أَرْبَعَ عُمَرٍ عُمْرَةَ الْحُدَيْبِيَةِ، وَعُمْرَةَ الْقَضَاءِ مِنْ قَابِلٍ، وَالثَّالِثَةَ مِنَ الْجِعْرَانَةِ، وَالرَّابِعَةَ الَّتِي مَعَ حَجَّتِهِ.

تخريج: [إسناده صحيح] أخرجه أبوداود، الحج، باب العمرة، ح:١٩٩٣ من حديث داود به، وقال الترمذي، ح:٨١٦ حسن غريب.

Comments:

The Hudaibiyah Treaty was in the year 6 AH. The Prophet ﷺ started his journey on the first of Dhul-Qa'dah. The polytheists prevented him at Hudaibiyah from entering in Makkah, thereafter both parties agreed that the Muslims can perform *'Umrah* the next year. So, the Muslims at the same place, removed their *Ihrâm*, slaughtered their sacrificial animals and returned to Al-Madinah. Though Muslims were not able to perform *'Umrah* in this journey, since they got its reward, hence it is considered as *'Umrah*.

The *'Umrah* which was performed the next year according to the Hudaibiyah Treaty is known as *'Umratul-Qadâ'*. All the Companions who were with the Prophet ﷺ in his past journey to Hudaybiyah, and were alive, participated in this *'Umrah*. Many other Muslims, apart from those Companions, also joined with them. Two thousand Companions with the Prophet ﷺ performed *'Umrah* in Dhul-Qadah 7 AH. On his return from the battle of Hunain, the Prophet ﷺ stayed at the place called Ji'rânah' and distributed the booty among the fighters. Then from that place he entered in the state of *Ihrâm* and performed *'Umrah*. This *'Umrah* was in Dhul-Qa'dah in the year 8 AH.

The Prophet ﷺ performed the fourth *'Umrah* with his *Hajj*. He started his journey in the last days of the month of Dhul-Q'adah and completed his *'Umrah* on the 4th of Dhul-Hijjah.

Chapter 51. Going Out To Mina

(المعجم ٥١) - بَابُ الْخُرُوجِ إِلَى مِنًى (التحفة ٥١)

3004. It was narrated from Ibn 'Abbâs that the Messenger of Allâh ﷺ prayed in Mina, on the

٣٠٠٤ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنْ إِسْمَاعِيلَ، عَنْ عَطَاءٍ، عَنِ ابْنِ

عَبَّاسٍ أَنَّ رَسُولَ اللهِ ﷺ صَلَّى بِمِنًى، يَوْمَ التَّرْوِيَةِ، الظُّهْرَ وَالْعَصْرَ وَالْمَغْرِبَ وَالْعِشَاءَ وَالْفَجْرَ. ثُمَّ غَدَا إِلَى عَرَفَةَ.

Day of *Tarwiyah* (the 8th of Dhul-Hijjah), *Zuhr, 'Asr, Maghrib, 'Ishâ'* and *Fajr,* then he went in the morning to *'Arafât.* (***Sahih***)

تخريج: [صحيح] أخرجه الترمذي، الحج، باب ماجاء في الخروج إلى منى والمقام بها، ح:٨٧٩ من حديث إسماعيل بن مسلم تقدم، ح:٣٠١، وقال: إسماعيل بن مسلم قد تكلموا فيه من قبل حفظه، وله شواهد منها الحديث الآتي.

Comments:

The Prophet ﷺ proceeded from Mina to 'Arafât after sunrise and stayed at Namirah. When the sun passed the meridian he went from Namirah to 'Arafât.

٣٠٠٥ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَنْبَأَنَا عَبْدُ اللهِ بْنُ عُمَرَ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ أَنَّهُ كَانَ يُصَلِّي الصَّلَوَاتِ الْخَمْسَ بِمِنًى. ثُمَّ يُخْبِرُهُمْ أَنَّ رَسُولَ اللهِ ﷺ كَانَ يَفْعَلُ ذٰلِكَ.

3005. It was narrated from Ibn 'Umar that he used to pray all five prayers in Mina, then he would tell them that the Messenger of Allâh ﷺ used to do that. (***Hasan***)

تخريج: [إسناده حسن] * عبدالله العمري عن نافع قوي كما تقدم، ح:١٢٩٩، ٣٦٦، وخالفه مالك فرواه موقوفًا، ولحديثه شواهد عند مسلم، ح:١٢١٨ وغيره.

Chapter 52. Staying In Mina

(المعجم ٥٢) - بَابُ النُّزُولِ بِمِنًى

(التحفة ٥٢)

٣٠٠٦ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ عَنْ إِسْرَائِيلَ، عَنْ إِبْرَاهِيمَ بْنِ مُهَاجِرٍ، عَنْ يُوسُفَ بْنِ مَاهَكَ، عَنْ أُمِّهِ، عَنْ عَائِشَةَ قَالَتْ: قُلْتُ: يَا رَسُولَ اللهِ! أَلَا نَبْنِي لَكَ بِمِنًى بَيْتًا؟ قَالَ: «**لَا. مِنًى مُنَاخُ مَنْ سَبَقَ**».

3006. It was narrated that 'Âishah said: 'I said: 'O Messenger of Allâh, should we not build you a house in Mina?' He said: 'No, Mina is just a stopping place for those who get there first.'" (***Hasan***)

تخريج: [إسناده حسن] أخرجه الترمذي، الحج، باب ماجاء أن منى مناخ من سبق، ح:٨٨١ من حديث وكيع به، وقال: حسن صحيح، وصححه الحاكم على شرط مسلم:١/ ٤٦٦، ٤٦٧، ووافقه الذهبي * مسيكة أم يوسف، لم يعرفها ابن خزيمة وغيره، ووثقها الترمذي، والحاكم وغيرهما بتصحيح حديثها فحديثها حسن، وفيه إبراهيم بن مهاجر بن جابر، وهو حسن الحديث، راجع نيل المقصود، ح:٢٠١٩، وأخرجه أبوداود، ح:٢٠١٩ من حديث إسرائيل به.

3007. It was narrated that 'Âishah said: "We said: 'O Messenger of Allâh, should we not build you a house in Mina that will be a means of shade for you?' He said: 'No, Mina is just a stopping place for those who get there first.'" (***Hasan***)

٣٠٠٧ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ، وَ عَمْرُو ابْنُ عَبْدِ اللهِ، قَالَا: حَدَّثَنَا وَكِيعٌ عَنْ إِسْرَائِيلَ، عَنْ إِبْرَاهِيمَ بْنِ مُهَاجِرٍ، عَنْ يُوسُفَ بْنِ مَاهَكَ، عَنْ أُمِّهِ مُسَيْكَةَ، عَنْ عَائِشَةَ قَالَتْ: قُلْنَا: يَا رَسُولَ اللهِ! أَلَا نَبْنِي لَكَ بِمِنًى بَيْتاً يُظِلُّكَ؟ قَالَ: «لَا. مِنًى مُنَاخُ مَنْ سَبَقَ».

تخريج: [إسناده حسن] انظر الحديث السابق.

Chapter 53. Setting Out In The Morning From Mina To 'Arafât

(المعجم ٥٣) - بَابُ الْغُدُوِّ مِنْ مِنًى إِلَى عَرَفَاتٍ (التحفة ٥٣)

3008. It was narrated that Anas said: "We went in the morning on this day with the Messenger of Allâh ﷺ from Mina to 'Arafât. Some of us recited the *Takbir* (*Allâhu Akbar*) and some of us recited the *Tahlil* (*Lâ ilâha illallâh*), and neither criticized the other." (***Sahih***)

٣٠٠٨ - حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عُمَرَ الْعَدَنِيُّ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ مُحَمَّدِ بْنِ عُقْبَةَ، عَنْ مُحَمَّدِ بْنِ أَبِي بَكْرٍ، عَنْ أَنَسٍ قَالَ: غَدَوْنَا مَعَ رَسُولِ اللهِ ﷺ فِي هٰذَا الْيَوْمِ، مِنْ مِنًى إِلَى عَرَفَةَ. فَمِنَّا مَنْ يُكَبِّرُ. وَمِنَّا مَنْ يُهِلُّ. فَلَمْ يَعِبْ هٰذَا عَلَى هٰذَا. وَلَا هٰذَا عَلَى هٰذَا. وَرُبَّمَا قَالَ: هٰؤُلَاءِ عَلَى هٰؤُلَاءِ. وَلَا هٰؤُلَاءِ عَلَى هٰؤُلَاءِ.

تخريج: أخرجه البخاري، الحج، باب التلبية والتكبير إذا غدا من منى إلٰى عرفة، ح:١٦٥٩، ومسلم، الحج، باب التلبية والتكبير في الذهاب من منى إلٰى عرفات في يوم عرفة، ح:١٢٨٥ من حديث محمد بن أبي بكر به.

Comments:

a. When going from Mina to 'Arafât, uttering *Talbiyah* and saying *Allâhu Akbar* both are allowed.

b. It is also allowed to utter the *Talbiyah* for some time, and *Takbir* for some other time.

Chapter 54. The Place Of Halting At 'Arafât

(المعجم ٥٤) - بَابُ الْمَنْزِلِ بِعَرَفَةَ (التحفة ٥٤)

3009. It was narrated from Ibn 'Umar that the Messenger of

٣٠٠٩ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ، وَ عَمْرُو

ابْنُ عَبْدِ اللهِ، قَالَا: حَدَّثَنَا وَكِيعٌ: نَبَّأَنَا نَافِعُ ابْنُ عُمَرَ الْجُمَحِيُّ عَنْ سَعِيدِ بْنِ حَسَّانَ، عَنِ ابْنِ عُمَرَ أَنَّ رَسُولَ اللهِ ﷺ كَانَ يَنْزِلُ بِعَرَفَةَ فِي وَادِي نَمِرَةَ.

قَالَ: فَلَمَّا قَتَلَ الْحَجَّاجُ ابْنَ الزُّبَيْرِ، أَرْسَلَ إِلَى ابْنِ عُمَرَ: أَيَّ سَاعَةٍ كَانَ النَّبِيُّ ﷺ يَرُوحُ فِي هٰذَا الْيَوْمِ؟ قَالَ: إِذَا كَانَ ذٰلِكَ رُحْنَا. فَأَرْسَلَ الْحَجَّاجُ رَجُلًا يَنْظُرُ إِلَى سَاعَةٍ يَرْتَحِلُ.

فَلَمَّا أَرَادَ ابْنُ عُمَرَ أَنْ يَرْتَحِلَ قَالَ: أَزَاغَتِ الشَّمْسُ؟ قَالُوا: لَمْ تَزِغْ بَعْدُ. فَجَلَسَ. ثُمَّ قَالَ: أَزَاغَتِ الشَّمْسُ؟ قَالُوا: لَمْ تَزِغْ بَعْدُ. فَجَلَسَ. ثُمَّ قَالَ: أَزَاغَتِ الشَّمْسُ؟ قَالُوا: لَمْ تَزِغْ بَعْدُ. فَجَلَسَ. ثُمَّ قَالَ: أَزَاغَتِ الشَّمْسُ؟ قَالُوا: نَعَمْ. فَلَمَّا قَالُوا: قَدْ زَاغَتْ، ارْتَحَلَ.

قَالَ وَكِيعٌ: يَعْنِي رَاحَ.

Allâh ﷺ used to stop at 'Arafât in Namirah Valley. When Hajjâj killed Ibn Zubair, he sent word to Ibn 'Umar asking: "At what hour did the Prophet ﷺ go out on this day?" He said: "When that time comes, we will go out." So Hajjâj sent a man to watch for the time when they went out.

When Ibn 'Umar wanted to set out, he said: "Has the sun passed the zenith?" They said: "It has not passed the zenith yet." So he sat down. Then he said: "Has the sun passed the zenith?" They said: "It has not passed the zenith yet." So he sat down. Then he said: "Has the sun passed the zenith?" They said: "Yes." When they said that it had passed the zenith, he set out. (***Da'if***)

تخريج: [إسناده ضعيف] أخرجه أبوداود، الحج، باب الرواح إلى عرفة، ح:١٩١٤ من حديث وكيع به * سعيد بن حسان وثقه ابن حبان وحده، ولأصل الحديث شواهد، منها حديث مسلم، ح:١٢١٨ وغيره.

Comments:

a. On the 9th of Dhul-Hijjah one should stop at the valley of Namirah before noon. It is located at the east of 'Arafât, in the boundaries of the Sacred Area.

b. Entering in 'Arafât after the sun has passed the meridian is desirable. 'Arafât is outside of the boundaries of the Sacred Area.

c. The Caliph Abdul-Malik had sent a written order to Hajjâj bin Yusuf, obligating him to act according to the *Fatwa* of Ibn Umar ﷺ, in the matters of *Hajj*. So, he used to ask him and follow his rulings. (*Sahih Al-Bukhârî*: 1660)

d. Rulers must seek the guidance from the religious scholars, and then they should enforce the rulings of the *Shari'ah* on people.

Chapter 55. Place Of Standing At 'Arafât

(المعجم ٥٥) - بَابُ الْمَوقِفِ بِعَرَفَاتٍ

(التحفة ٥٥)

3010. It was narrated that 'Ali said: "The Messenger of Allâh ﷺ stopped at 'Arafât and said: 'This is the place of standing, and all of 'Arafât is a place of standing.'" (*Da'if*)

٣٠١٠ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ عَنْ سُفْيَانَ، عَنْ عَبْدِ الرَّحْمٰنِ ابْنِ عَيَّاشٍ، عَنْ زَيْدِ بْنِ عَلِيٍّ، عَنْ أَبِيهِ، عَنْ عُبَيْدِ اللهِ بْنِ أَبِي رَافِعٍ، عَنْ عَلِيٍّ قَالَ: وَقَفَ رَسُولُ اللهِ ﷺ بِعَرَفَةَ. فَقَالَ: «هٰذَا الْمَوْقِفُ. وَعَرَفَةُ كُلُّهَا مَوْقِفٌ».

تخريج: [**إسناده ضعيف**] أخرجه أبوداود، الحج، باب الصلاة بجمع، ح:١٩٣٥ من حديث يحيى بن آدم به، وقال الترمذي، ح:٨٨٥: حسن صحيح * سفيان الثوري تابعه المغيرة بن عبدالرحمن بن الحارث المخزومي عند أحمد:١/ ٧٦.

3011. It was narrated that Yazid bin Shaibân said: "We were standing in a place that was far from the place of standing. Ibn Mirba' came to us and said: 'I am the messenger of the Messenger of Allâh ﷺ to you. He says: "Stay where you are for today you are on the legacy of Ibrâhim."' " (*Sahih*)

٣٠١١ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ عَمْرِو بْنِ عَبْدِ اللهِ بْنِ صَفْوَانَ، عَنْ يَزِيدَ بْنِ شَيْبَانَ قَالَ: كُنَّا وُقُوفاً فِي مَكَانٍ تُبَاعِدُهُ مِنَ الْمَوْقِفِ. فَأَتَانَا ابْنُ مِرْبَعٍ فَقَالَ: إِنِّي رَسُولُ رَسُولِ اللهِ ﷺ إِلَيْكُمْ. يَقُولُ: «كُونُوا عَلَى مَشَاعِرِكُمْ. فَإِنَّكُمُ الْيَوْمَ عَلَى إِرْثٍ مِنْ إِرْثِ إِبْرَاهِيمَ».

تخريج: [**إسناده صحيح**] أخرجه أبوداود، الحج، باب موضع الوقوف بعرفة، ح:١٩١٩ من حديث سفيان به، وقال الترمذي، ح:٨٨٣ حسن صحيح، وصححه ابن خزيمة، ح:٢٨١٨، والحاكم:١/ ٤٦٢، والذهبي.

Comments:

The affairs and rulings of *Hajj* in our *Shari'ah* are in accordance with the *Shari'ah* of Ibrâhim ﷺ. The Prophet ﷺ corrected all the changes or innovations made by the Arabs through his practice and guided them to the right path.

3012. It was narrated from Jâbir bin 'Abdullâh that the Messenger of Allâh ﷺ said: "All of 'Arafât is the place of standing, but keep

٣٠١٢ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا الْقَاسِمُ بْنُ عَبْدِ اللهِ الْعُمَرِيُّ: حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُنْكَدِرِ عَنْ جَابِرِ بْنِ عَبْدِ اللهِ قَالَ: قَالَ

رَسُولُ اللهِ ﷺ: «كُلُّ عَرَفَةَ مَوْقِفٌ. وَارْفَعُوا عَنْ بَطْنِ عُرَنَةَ وَكُلُّ الْمُزْدَلِفَةِ مَوْقِفٌ. وَارْفَعُوا عَنْ بَطْنِ مُحَسِّرٍ. وَكُلُّ مِنًى مَنْحَرٌ. إِلَّا [مَا] وَرَاءَ الْعَقَبَةِ».

away from the interior of 'Uranah. And all of Muzdalifah is the place of standing but keep away from the interior of Muhassir. And all of Mina is the place of sacrifice, except for what is beyond 'Aqabah." (*Da'if*)

تخريج: [إسناده ضعيف جدًا] وضعفه البوصيري من أجل القاسم بن عبدالله تقدم، ح:٢٩٦٧، وأصل الحديث صحيح دون قوله: إلا ما وراء العقبة. وأخرجه مسلم، ح:١٢١٨، وأبوداود، ح:١٩٠٧، ١٩٣٦، ١٩٣٧ وغيرهما.

Comments:

a. The valley of 'Uranah is near Arafât not inside it. So, on the 9th of Dhul-Hijjah one should not stay there; otherwise, the obligation of staying at 'Arafât would not be fulfilled and the *Hajj* would be missed.
b. Staying at 'Arafât, even if it is for sometime, is compulsory for the validity of *Hajj*.
c. According to the *Sunnah*, the prayers of *Zuhr* and *'Asr* should be performed at the time of *Zuhr*, combining them and shortening them. Thereafter, the pilgrims should engross in supplications and remembrance of Allâh till the sunset.
d. The valley of Muhassir is the place where the army of Abrahah had been destroyed. So, one should be careful not to spend the night at this place while staying at Muzdalifah.
e. The sacrifice should be offered within Mina. (*Sahih Al-Bukhâri*: 1711) However, sacrificing in Makkah is also allowed. (*Sunan Abu Dâwud*: 1937)

Chapter 56. Supplicating At 'Arafât

(المعجم ٥٦) - بَابُ الدُّعَاءِ بِعَرَفَةَ
(التحفة ٥٦)

٣٠١٣ - حَدَّثَنَا أَيُّوبُ بْنُ مُحَمَّدٍ الْهَاشِمِيُّ: حَدَّثَنَا عَبْدُ الْقَاهِرِ بْنُ السَّرِيِّ السُّلَمِيُّ: حَدَّثَنَا عَبْدُ اللهِ بْنُ كِنَانَةَ بْنِ عَبَّاسِ بْنِ مِرْدَاسٍ السُّلَمِيُّ أَنَّ أَبَاهُ أَخْبَرَهُ عَنْ أَبِيهِ أَنَّ رَسُولَ اللهِ ﷺ دَعَا لِأُمَّتِهِ عَشِيَّةَ عَرَفَةَ بِالْمَغْفِرَةِ. فَأُجِيبَ: إِنِّي قَدْ غَفَرْتُ لَهُمْ، مَا خَلَا الظَّالِمَ. فَإِنِّي آخُذُ لِلْمَظْلُومِ مِنْهُ. قَالَ: «أَيْ رَبِّ إِنْ شِئْتَ أَعْطَيْتَ الْمَظْلُومَ مِنَ الْجَنَّةِ. وَغَفَرْتَ لِلظَّالِمِ»

3013. 'Abdullâh bin Kinânah bin 'Abbâs bin Mirdâs As-Sulami narrated that his father told him, from his father, that the Messenger of Allâh ﷺ prayed for forgiveness for his nation in the evening at 'Arafât, and the response came: "I have forgiven them, except for the wrongdoer, with whom I will settle the score in favor of the one whom he wronged." He said: "O Lord, if

فَلَمْ يُجَبْ [عَشِيَّتَهُ]. فَلَمَّا أَصْبَحَ بِالْمُزْدَلِفَةِ أَعَادَ الدُّعَاءَ. فَأُجِيبَ إِلَى مَا سَأَلَ. قَالَ: فَضَحِكَ رَسُولُ اللهِ ﷺ، أَوْ قَالَ: تَبَسَّمَ. فَقَالَ لَهُ أَبُو بَكْرٍ وَعُمَرُ: بِأَبِي أَنْتَ وَأُمِّي إِنَّ هٰذِهِ لَسَاعَةٌ مَا كُنْتَ تَضْحَكُ فِيهَا. فَمَا الَّذِي أَضْحَكَكَ؟ أَضْحَكَ اللهُ سِنَّكَ قَالَ: **«إِنَّ عَدُوَّ اللهِ إِبْلِيسَ، لَمَّا عَلِمَ أَنَّ اللهَ، عَزَّ وَجَلَّ، قَدِ اسْتَجَابَ دُعَائِي، وَغَفَرَ لِأُمَّتِي، أَخَذَ التُّرَابَ فَجَعَلَ يَحْثُوهُ عَلَى رَأْسِهِ وَيَدْعُو بِالْوَيْلِ وَالثُّبُورِ. فَأَضْحَكَنِي مَا رَأَيْتُ مِنْ جَزَعِهِ»**.

You will, then grant Paradise to the one who is wronged, and forgive the wrongdoer." No response came (that evening). The next day at Muzdalifah he repeated the supplication, and received a response to what he asked for. He (the narrator) said: "The Messenger of Allâh ﷺ laughed," or he said, "He smiled. Abu Bakr and 'Umar said to him: 'May my father and mother be ransomed for you, this is not a time when you usually laugh. What made you laugh, may Allâh make your years filled with laughter?' He said: 'The enemy of Allâh, *Iblis*, when he came to know that Allâh has answered my prayer and forgiven my nation, took some dust and started to sprinkle it on his head, uttering cries of woe and doom, and what I saw of his anguish made me laugh.'" (***Da'if***)

تخريج: [إسناده ضعيف] أخرجه أبوداود، الأدب، باب في الرجل يقول للرجل أضحك الله سنك، ح:٥٢٣٤ من حديث عبدالقاهر به مختصرًا، والحافظ الضياء المقدسي في الأحاديث المختارة مما ليس في الصحيحين، وذكره ابن الجوزي في الموضوعات:٢/ ٢١٤ * عبدالله بن كنانة وأبوه مجهولان كما في التقريب وغيره.

٣٠١٤ - حَدَّثَنَا هَارُونُ بْنُ سَعِيدٍ الْمِصْرِيُّ أَبُو جَعْفَرٍ: أَنْبَأَنَا عَبْدُ اللهِ بْنُ وَهْبٍ: أَخْبَرَنِي مَخْرَمَةُ بْنُ بُكَيْرٍ عَنْ أَبِيهِ قَالَ: سَمِعْتُ يُونُسَ ابْنَ يُوسُفَ يَقُولُ عَنِ ابْنِ الْمُسَيَّبِ، قَالَ: قَالَتْ عَائِشَةُ: إِنَّ رَسُولَ اللهِ ﷺ قَالَ: **«مَا مِنْ يَوْمٍ أَكْثَرَ [مِنْ] أَنْ يُعْتِقَ اللهُ عَزَّ وَجَلَّ فِيهِ عَبْداً مِنَ النَّارِ، مِنْ يَوْمِ عَرَفَةَ. وَإِنَّهُ لَيَدْنُو ثُمَّ**

3014. It was narrated from Ibn Musayyab that 'Âishah said that the Messenger of Allâh ﷺ said: "There is no day on which Allâh ransoms more slaves from the Fire than the Day of *'Arafah*. He draws closer and closer, then He boasts about them before the angels and says: 'What do these people want?'" (***Sahih***)

يَدْنُو عَزَّ وَجَلَّ، ثُمَّ يُبَاهِي بِهِمُ الْمَلَائِكَةَ فَيَقُولُ: مَا أَرَادَ هُؤُلَاءِ؟».

تخريج: أخرجه مسلم، الحج، باب في فضل الحج والعمرة ويوم عرفة، ح:١٣٤٨ عن هارون بن سعيد به.

Comments:

a. The Day of *'Arafah* is the day of Allâh's mercy. Fasting on this day is *Sunnah*, but it is not compulsory on a pilgrim since the Prophet ﷺ did not fast on this day at *'Arafah*.

b. Being close and speaking is among the attributes of Allâh; human beings do not know how it happens. Believing in the attributes of Allâh is compulsory, but without any resemblance to any of his creation.

Chapter 57. One Who Comes To 'Arafât Before *Fajr* On The Night Of *Jam'*[1]

(المعجم ٥٧) - بَابُ مَنْ أَتَى عَرَفَةَ قَبْلَ الْفَجْرِ لَيْلَةَ جَمْعٍ (التحفة ٥٧)

3015. Sufyân bin Bukair bin 'Atâ' said: "I heard 'Abdur-Rahmân bin Ya'mur Dili say: 'I saw the Messenger of Allâh ﷺ when he was standing at 'Arafât, and some people from Najd came to him and said: "O Messenger of Allâh, what is *Hajj*?" He said: "*Hajj* is *'Arafah*. Whoever comes before *Fajr* prayer on the night of *Jam'*, he has completed his *Hajj*. The days at Mina are three. 'But whosoever hastens to leave in two days, there is no sin on him and whosoever stays on, there is no sin on him.' "[2] Then he seated a man behind him on his mount and he started calling out these words."' (*Sahih*)

٣٠١٥ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَ عَلِيُّ بْنُ مُحَمَّدٍ، قَالَا: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ عَنْ بُكَيْرِ بْنِ عَطَاءٍ. سَمِعْتُ عَبْدَ الرَّحْمٰنِ بْنَ يَعْمُرَ الدِّيلِيَّ قَالَ: شَهِدْتُ رَسُولَ اللهِ ﷺ، وَهُوَ وَاقِفٌ بِعَرَفَةَ. وَأَتَاهُ نَاسٌ مِنْ أَهْلِ نَجْدٍ. فَقَالُوا: يَا رَسُولَ اللهِ! كَيْفَ الْحَجُّ؟ قَالَ: «الْحَجُّ عَرَفَةُ. فَمَنْ جَاءَ قَبْلَ صَلَاةِ الْفَجْرِ لَيْلَةَ جَمْعٍ فَقَدْ تَمَّ حَجُّهُ. أَيَّامُ مِنًى ثَلَاثَةٌ. ﴿فَمَن تَعَجَّلَ فِي يَوْمَيْنِ فَلَآ إِثْمَ عَلَيْهِ وَمَن تَأَخَّرَ فَلَآ إِثْمَ عَلَيْهِ﴾» [البقرة: ٢٠٣] ثُمَّ أَرْدَفَ رَجُلاً خَلْفَهُ فَجَعَلَ يُنَادِي بِهِنَّ.

Another chain with similar wording.

حدّثنا مُحَمَّدُ بْنُ يَحْيَى: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَنْبَأَنَا الثَّوْرِيُّ عَنْ بُكَيْرِ بْنِ عَطَاءٍ اللَّيْثِيِّ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ يَعْمُرَ الدِّيلِيِّ

Muhammad bin Yahyâ said: 'I

[1] Meaning the gathering at Muzdalifah.

[2] *Al-Baqarah* 2:203.

قَالَ: أَتَيْتُ رَسُولَ اللهِ ﷺ، بِعَرَفَةَ. فَجَاءَهُ نَفَرٌ مِنْ أَهْلِ نَجْدٍ. فَذَكَرَ نَحْوَهُ.

قَالَ مُحَمَّدُ بْنُ يَحْيَى: مَا أُرَىٰ لِلثَّوْرِيِّ حَدِيثاً أَشْرَفَ مِنْهُ.

have not been shown any *Hadith* reported by Thawri more noble than it (i.e., this one).

تخريج: [صحيح] أخرجه النسائي، مناسك الحج، - فرض الوقوف بعرفة، ح:٣٠١٩ من حديث وكيع به، وصححه ابن خزيمة، ح:٢٨٢٢، والحاكم:١/ ٢٧٨، ٤٦٣، ٤٦٤ والذهبي * سفيان صرح بالسماع عند أبي داود، ح:١٩٤٩ وغيره.

Comments:

a. Standing at 'Arafât is one of the most important pillars of *Hajj*. Whoever gets the chance to perform this act in time, he will not lose his *Hajj*. And whoever can not stay at 'Arafât in the specific time, he will miss his *Hajj*. So, he has to repeat his *Hajj* if he can afford it.

b. The basic time for Standing at 'Arafât begins from noon on the 9th of Dhul-Hijjah until the sunset. During this time, if one stands even a few moments at Arafât, then this obligatory act is completed.

c. If one cannot reach 'Arafât before the sunset, but he has attended there before dawn, then his *Hajj* is also valid. Such a person should stay awhile at 'Arafât, and then should set off to Muzdalifah and stay overnight there.

٣٠١٦ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَ عَلِيُّ بْنُ مُحَمَّدٍ، قَالَا: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ عَنْ عَامِرٍ، يَعْنِي الشَّعْبِيَّ، عَنْ عُرْوَةَ بْنِ مُضَرِّسٍ الطَّائِيِّ أَنَّهُ حَجَّ، عَلَى عَهْدِ رَسُولِ اللهِ ﷺ. فَلَمْ يُدْرِكِ النَّاسَ إِلَّا وَهُمْ بِجَمْعٍ. قَالَ: فَأَتَيْتُ النَّبِيَّ ﷺ. فَقُلْتُ: يَا رَسُولَ اللهِ! إِنِّي أَنْضَيْتُ رَاحِلَتِي. وَأَتْعَبْتُ نَفْسِي. وَاللهِ! إِنْ تَرَكْتُ مِنْ حَبْلٍ إِلَّا وَقَفْتُ عَلَيْهِ. فَهَلْ لِي مِنْ حَجٍّ؟ فَقَالَ النَّبِيُّ ﷺ: **«مَنْ شَهِدَ مَعَنَا الصَّلَاةَ، وَأَفَاضَ مِنْ عَرَفَاتٍ، لَيْلًا أَوْ نَهَارًا، فَقَدْ قَضَىٰ تَفَثَهُ، وَتَمَّ حَجُّهُ»**.

3016. It was narrated from 'Urwah bin Mudarris At-Tâ'i that he performed *Hajj* during the time of the Messenger of Allâh ﷺ, and he did not catch up with the people until they were at *Jam'* (Al-Muzdalifah). He said: "I came to the Prophet ﷺ and said: 'O Messenger of Allâh, I have made my camel lean (because of the long journey) and I have worn myself out. By Allâh, there is no sand hill on which I did not stand. Have I performed *Hajj*?' The Prophet ﷺ said: 'Whoever attended the prayer (i.e., *Fajr* at Muzdalifah) with us and departed from 'Arafât, by night or day, may remove the dirt and has completed his *Hajj*.'" (***Sahih***)

تخريج: [صحيح] أخرجه أبوداود، المناسك، باب من لم يدرك عرفة، ح:١٩٥٠ من حديث إسماعيل به، وقال الترمذي، ح:٨٩١: حسن صحيح، وصححه ابن خزيمة:٤/٢٥٦ وابن حبان، ح:٣٨٣٩، ٣٨٤٠، والحاكم:١/٤٦٣، والذهبي.

Comments:

a. 'May remove the dirt' means he may put off his *Ihrâm* after performing *Tawâf* and the like, and can put on his normal dress after shaving or cutting his hair short and after having a bath.

b. *Being present at 'Arafât in the specific time is compulsory for the validity of Hajj.*

Chapter 58. Departing From 'Arafât

(المعجم ٥٨) - بَابُ الدَّفْعِ مِنْ عَرَفَةَ (التحفة ٥٨)

3017. It was narrated from Usâmah bin Zaid that he was asked: "How did the Messenger of Allâh ﷺ travel when he *departed from 'Arafât?" He said:* "He moved at a quick pace, and when he reached an open space he would make his camel run." (***Sahih***)

٣٠١٧ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ، وَ عَمْرُو ابْنُ عَبْدِ اللهِ، قَالَا: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ أُسَامَةَ بْنِ زَيْدٍ أَنَّهُ سُئِلَ: كَيْفَ كَانَ رَسُولُ اللهِ ﷺ يَسِيرُ حِينَ دَفَعَ عَنْ عَرَفَةَ؟ قَالَ: كَانَ يَسِيرُ الْعَنَقَ. فَإِذَا وَجَدَ فَجْوَةً، نَصَّ.
قَالَ وَكِيعٌ: يَعْنِي فَوْقَ الْعَنَقِ.

تخريج: أخرجه البخاري، الحج، باب السير إذا دفع من عرفة، ح:١٦٦٦، ٢٩٩٩، ٤٤١٣، ومسلم، الحج، باب الإفاضة من عرفات إلى المزدلفة ... الخ، ح:١٢٨٦ من حديث هشام به.

3018. It was narrated that 'Âishah said: "The Quraish said: 'We are the neighbors of the House and we do not leave the sanctuary.' Allâh said: 'Then depart from the place whence all the people depart.'"[1] (***Sahih***)

٣٠١٨ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَنْبَأَنَا الثَّوْرِيُّ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: قَالَتْ قُرَيْشٌ: نَحْنُ قَوَاطِنُ الْبَيْتِ. لَا نُجَاوِزُ الْحَرَمَ. فَقَالَ اللهُ عَزَّ وَجَلَّ: ﴿ثُمَّ أَفِيضُوا مِنْ حَيْثُ أَفَاضَ النَّاسُ﴾ [البقرة: ١٩٩].

تخريج: [صحيح] أخرجه الترمذي، الحج، باب ماجاء في الوقوف بعرفات والدعاء فيها، ح:٨٨٤ من طريق آخر عن هشام به، وقال: حسن صحيح .

[1] *Al-Baqarah* 2:199.

Comments:

a. Standing at 'Arafât is compulsory for the validity of *Hajj*.
b. Inventing new matters in the *Shari'ah* is not acceptable.
c. The rulings pertaining to the inhabitants of the Sacred Area are made clear; for instance, offering a sacrifice or fasting ten days instead of it is not for those who live in the Sacred Area. (See *Al-Baqarah*: 196)

Chapter 59. Stopping Between 'Arafât and Muzdalifah For One Who Has A Need

(المعجم ٥٩) - بَابُ النُّزُولِ بَيْنَ عَرَفَاتٍ وَجَمْعٍ لِمَنْ كَانَتْ لَهُ حَاجَةٌ (التحفة ٥٩)

3019. It was narrated that Usâmah bin Zaid said: "I departed from 'Arafât with the Messenger of Allâh ﷺ, and when he reached the mountain path at which the chiefs would dismount, he dismounted and urinated, then performed ablution. I said: '(Is it time for) prayer?' He said: 'The prayer is still ahead of you.' When he reached *Jam'* (Muzdalifah) he called the *Adhân* and *Iqâmah*, then he prayed *Maghrib*. Then no one among the people unloaded (the camels) until he had prayed *'Ishâ'*." (***Sahih***)

٣٠١٩ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا سُفْيَانُ عَنْ إِبْرَاهِيمَ ابْنِ عُقْبَةَ، عَنْ كُرَيْبٍ، عَنْ أُسَامَةَ بْنِ زَيْدٍ، قَالَ: أَفَضْتُ مَعَ رَسُولِ اللهِ ﷺ. فَلَمَّا بَلَغَ الشِّعْبَ الَّذِي يَنْزِلُ عِنْدَهُ الأُمَرَاءُ، نَزَلَ فَبَالَ فَتَوَضَّأَ. قُلْتُ: الصَّلَاةَ قَالَ: «الصَّلَاةُ أَمَامَكَ» فَلَمَّا انْتَهَى إِلَى جَمْعٍ أَذَّنَ وَأَقَامَ ثُمَّ صَلَّى الْمَغْرِبَ، ثُمَّ لَمْ يَحِلَّ أَحَدٌ مِنَ النَّاسِ، حَتَّى قَامَ فَصَلَّى الْعِشَاءَ.

تخريج: أخرجه مسلم، الحج، باب الإفاضة من عرفات إلى المزدلفة واستحباب صلاتي المغرب والعشاء جميعًا بالمزدلفة في هذه الليلة، ح: ١٢٨٠/ ٢٧٨، ٢٧٩ من حديث إبراهيم بن عقبة به باختلاف يسير.

Comments:

a. The *Maghrib* and *'Isha'* prayers are performed in Muzdalifah after returning from 'Arafât.
b. Only one *Adhân* is called for these two prayers, but a separate *Iqâmah* is said for each prayer.
c. Giving pause between these two prayers is permissible.
d. Staying at Muzdalifah is a pillar of *Hajj*.

Chapter 60. Joining Two Prayers At *Jam'* (Muzdalifah)

(المعجم ٦٠) - بَابُ الْجَمْعِ بَيْنَ الصَّلَاتَيْنِ بِجَمْعٍ (التحفة ٦٠)

3020. It was narrated from 'Abdullâh bin Yazid Al-Khatmi that he heard Abu Ayyub Al-Ansâri say: "I prayed *Maghrib* and *'Ishâ'* with the Messenger of Allâh ﷺ during the Farewell Pilgrimage, at Muzdalifah." (***Sahih***)

٣٠٢٠ - حَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ: أَنْبَأَنَا اللَّيْثُ ابْنُ سَعْدٍ عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ عَدِيِّ بْنِ ثَابِتٍ، عَنْ عَبْدِ اللهِ بْنِ يَزِيدَ الْخَطْمِيِّ أَنَّهُ سَمِعَ أَبَا أَيُّوبَ الأَنْصَارِيَّ يَقُولُ: صَلَّيْتُ مَعَ رَسُولِ اللهِ ﷺ الْمَغْرِبَ وَالْعِشَاءَ، فِي حَجَّةِ الْوَدَاعِ، بِالْمُزْدَلِفَةِ.

تخريج: أخرجه البخاري، الحج، باب من جمع بينهما ولم يتطوع، ح:١٦٧٤، ٤٤١٤ من حديث يحيى به، ومسلم، الحج، باب الإفاضة من عرفات إلى المزدلفة . . . الخ، ح:١٢٨٧ عن محمد بن رمح به.

3021. It was narrated from 'Ubaidullâh, from Sâlim, from his father, that the Prophet ﷺ prayed *Maghrib* at Muzdalifah. When we halted he said: "Prayer should be done with *Iqâmah*." (***Sahih***)

٣٠٢١ - حَدَّثَنَا مُحْرِزُ بْنُ سَلَمَةَ الْعَدَنِيُّ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ، عَنْ عُبَيْدِ اللهِ، عَنْ سَالِمٍ، عَنْ أَبِيهِ أَنَّ النَّبِيَّ ﷺ صَلَّى الْمَغْرِبَ بِالْمُزْدَلِفَةِ. فَلَمَّا أَنَخْنَا قَالَ: «**الصَّلَاةُ بِإِقَامَةٍ**».

تخريج: [**إسناده صحيح**] وله طريق آخر عن سالم عند البخاري، الحج، باب من جمع بينهما ولم يتطوع، ح:١٦٧٣ وغيره.

Chapter 61. Stopping At *Jama'* (Muzdalifah)

(المعجم ٦١) - بَابُ الْوُقُوفِ بِجَمْعٍ (التحفة ٦١)

3022. It was narrated that 'Amr bin Maimun said: "We performed *Hajj* with 'Umar bin Khattâb, and when we wanted to depart from Muzdalifah, he said: 'The idolators used to say: "May the sun rise over you, O Thabir![1] So that we may begin our journey (to

٣٠٢٢ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو خَالِدٍ الأَحْمَرُ عَنْ حَجَّاجٍ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَمْرِو بْنِ مَيْمُونٍ قَالَ: حَجَجْنَا مَعَ عُمَرَ بْنِ الْخَطَّابِ. فَلَمَّا أَرَدْنَا أَنْ نُفِيضَ مِنَ الْمُزْدَلِفَةِ، قَالَ: إِنَّ الْمُشْرِكِينَ كَانُوا

[1] A mountain at Mina in the east.

Mina)," and they did not depart until the sun had risen.' So the Messenger of Allâh ﷺ differed from them by departing before the sun rose." (*Sahih*)

يَقُولُونَ: أَشْرِقْ ثَبِيرُ. كَيْمَا نُغِيرُ. وَكَانُوا لَا يُفِيضُونَ حَتَّى تَطْلُعَ الشَّمْسُ. فَخَالَفَهُمْ رَسُولُ اللهِ ﷺ، فَأَفَاضَ قَبْلَ طُلُوعِ الشَّمْسِ.

تخريج: أخرجه البخاري، الحج، باب: متى يدفع من جمع، ح:١٦٨٤، ٣٨٣٨ من حديث شعبة عن أبي إسحاق به.

Comments:

a. Journey from Muzdalifah to Mina is after the dawn but before Sunrise.
b. The worship of Muslims is totally different from the worship of non-Muslims. If some forms of worship were common between them, then the manners of practice were changed.

3023. Jâbir said: "The Messenger of Allâh ﷺ departed during the Farewell Pilgrimage in a tranquil manner, and he urged them to be tranquil. He told them to throw small pebbles. He hastened through Muhassir Valley, and said: 'Let my nation learn its rites (of *Hajj*), for I do not know, perhaps I will not meet them again after this year.'" (*Sahih*)

٣٠٢٣ - حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ: حَدَّثَنَا عَبْدُ اللهِ بْنُ رَجَاءٍ الْمَكِّيُّ عَنِ الثَّوْرِيِّ قَالَ: قَالَ أَبُو الزُّبَيْرِ: قَالَ جَابِرٌ: أَفَاضَ النَّبِيُّ ﷺ فِي حَجَّةِ الْوَدَاعِ، وَعَلَيْهِ السَّكِينَةُ. وَأَمَرَهُمْ بِالسَّكِينَةِ. وَأَمَرَهُمْ أَنْ يَرْمُوا بِمِثْلِ حَصَى الْخَذْفِ. وَأَوْضَعَ فِي وَادِي مُحَسِّرٍ. وَقَالَ: **«لِتَأْخُذْ أُمَّتِي نُسُكَهَا فَإِنِّي لَا أَدْرِي لَعَلِّي لَا أَلْقَاهُمْ بَعْدَ عَامِي هٰذَا»**.

تخريج: [صحيح] أخرجه أبوداود، المناسك، باب التعجيل من جمع، ح:١٩٤٤ من حديث الثوري به، وأخرجه مسلم، ح:١٢٩٩ من حديث أبي الزبير أنه سمع جابر بن عبدالله به مختصرًا جدًا.

Comments:

a. While moving during *Hajj* from place to place, avoiding speed is advisable, rather one should move with average speed.
b. The valley of Muhassar is the place where the army of Abrahah was destroyed so the Prophet ﷺ left the place quickly.
c. The Prophet ﷺ was not alive until the next *Hajj*, as he had mentioned in the last *Hajj*. Many other prophecies of the Prophet ﷺ occurred exactly as he had mentioned. It is a proof of the prophethood and truthfulness of the Prophet ﷺ.

3024. It was narrated from Bilâl bin Rabâh that the Prophet ﷺ said to him, on the morning of *Jama'*: "O Bilâl, calm the people down," or "make them be quiet."

٣٠٢٤ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ، وَ عَمْرُو ابْنُ عَبْدِ اللهِ، قَالَا: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا ابْنُ أَبِي رَوَّادٍ، عَنْ أَبِي سَلَمَةَ الْحِمْصِيِّ، عَنْ

Then he said: "Allâh has been very gracious to you in this *Jam'* of yours. He has forgiven the wrongdoers among you because of the righteous among you, and He has given the righteous among you whatever they ask. Move on in the Name of Allâh." (*Da'if*)

بِلَالِ بْنِ رَبَاحٍ أَنَّ النَّبِيَّ ﷺ قَالَ لَهُ، غَدَاةَ جَمْعٍ: «يَا بِلَالُ! أَسْكِتِ النَّاسَ» أَوْ «أَنْصِتِ النَّاسَ» ثُمَّ قَالَ: «إِنَّ اللهَ تَطَوَّلَ عَلَيْكُمْ فِي جَمْعِكُمْ هٰذَا فَوَهَبَ مُسِيئَكُمْ لِمُحْسِنِكُمْ. وَأَعْطَىٰ مُحْسِنَكُمْ مَا سَأَلَ. ادْفَعُوا بِاسْمِ اللهِ».

تخريج: [**إسناده ضعيف**] وقال البوصيري: هذا إسناد ضعيف، أبوسلمة هذا لا يعرف اسمه وهو مجهول، وله شواهد كلها ضعيفة، منها حديث شبويه بن عبدالرحيم، أبي أحمد المروزي عن ابن المبارك عن سفيان الثوري عن الزبير بن عدي عن أنس به * شبوية مجهول وهو غير أحمد بن محمد بن ثابت الخزاعي، وقال العقيلي: ٢/١٩٦: حديثه منكر غير محفوظ، ومن طريقه أخرجه السمعاني في أدب الإملاء والاستملاء، ص: ٩٧، وابن عبدالبر في التمهيد: ١/١٢٨ على تصحيف فيه، وفيه علة أخرى، ح: ١٦٢.

Comments:

a. If the gathering is huge then seeking their attention, in order to listen to the speech attentively, is allowed.
b. In Muzdalifah, Allâh grants pilgrims the reward of forgiveness.

Chapter 62. One Who Comes From *Jam'* To Mina To Stone The Pillars[1]

(المعجم ٦٢) - بَابُ مَنْ تَقَدَّمَ مِنْ جَمْعٍ [إِلَى مِنًى] لِرَمْيِ الْجِمَارِ (التحفة ٦٢)

3025. It was narrated that Ibn 'Abbâs said: "We youngsters from the clan of 'Abdul-Muttalib came to the Messenger of Allâh ﷺ, from *Jam'*, on donkeys of ours. He started striking our thighs and saying: 'O my sons, do not stone the Pillar until the sun rises.'"

(One of the narrators) Sufyân added: "I cannot imagine anyone stoning them until the sun rises." (*Da'if*)

٣٠٢٥ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَ عَلِيُّ بْنُ مُحَمَّدٍ، قَالَا: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا مِسْعَرٌ وَ سُفْيَانُ عَنْ سَلَمَةَ بْنِ كُهَيْلٍ، عَنِ الْحَسَنِ الْعُرَنِيِّ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَدِمْنَا رَسُولَ اللهِ ﷺ، أُغَيْلِمَةَ بَنِي عَبْدِ الْمُطَّلِبِ، عَلَى حُمُرَاتٍ لَنَا مِنْ جَمْعٍ. فَجَعَلَ يَلْطَحُ أَفْخَاذَنَا وَيَقُولُ: «أُبَيْنِيَّ لَا تَرْمُوا الْجَمْرَةَ حَتَّى تَطْلُعَ الشَّمْسُ».

زَادَ سُفْيَانُ فِيهِ: «وَلَا إِخَالُ أَحَداً يَرْمِيهَا حَتَّى تَطْلُعَ الشَّمْسُ».

[1] *Jimâr* plural of *Jamrah*, the pillars stoned by the pilgrims at Mina.

تخريج: [إسناده ضعيف] أخرجه أبوداود، المناسك باب التعجيل من جمع، ح: ١٩٤٠ من حديث سفيان به * الحسن العرني ثقة أرسل عن ابن عباس كما في التقريب، ولأصل الحديث شواهد كثيرة عند الطحاوي (مشكل الآثار: ٤/ ٣٨٢،٣٨٤ وغيره).

Comments:

a. The Prophet ﷺ performed the *Fajr* prayer on the 10th of Dhul-Hijjah in Muzdalifah. Thereafter, he was busy in remembering Allâh till the daylight spread, and then he moved from Muzdalifah to Mina. (*Hadith*: 3074) He threw pebbles at the big *Jamrah* after sunrise. (*Hadith* 3074) Children should be treated kindly, and the teachings of the religion should be taught to them tenderly.

b. Children and women may leave Muzdalifah before the dawn, and they can perform the *Fajr* prayer in Mina. (*Sunan An-Nasâ'i*: 3035)

3026. It was narrated that Ibn 'Abbâs said: "I was among the weak ones of his family (i.e., the women and children) whom the Messenger of Allâh ﷺ sent on ahead." (***Sahih***)

٣٠٢٦ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا عَمْرٌو عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كُنْتُ فِيمَنْ قَدَّمَ رَسُولُ اللهِ ﷺ فِي ضَعَفَةِ أَهْلِهِ.

تخريج: أخرجه مسلم، الحج، باب استحباب تقديم دفع الضعفة من النساء وغيرهن من مزدلفة إلى منى ... الخ، ح: ١٢٩٣ عن ابن أبي شيبة به.

3027. It was narrated from 'Âishah that Sawdah bint Zam'ah was a slow-moving woman, so she asked the Messenger of Allâh ﷺ for permission to depart from *Jam'* ahead of the people, and he gave her permission. (***Sahih***)

٣٠٢٧ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ أَنَّ سَوْدَةَ بِنْتَ زَمْعَةَ كَانَتِ امْرَأَةً ثَبِطَةً. فَاسْتَأْذَنَتْ رَسُولَ اللهِ ﷺ أَنْ تَدْفَعَ مِنْ جَمْعٍ قَبْلَ دُفْعَةِ النَّاسِ. فَأَذِنَ لَهَا.

تخريج: أخرجه البخاري، الحج، باب من قدم ضعفة أهله بليل ... الخ، ح: ١٦٨٠ من حديث سفيان الثوري به، ومسلم، الحج، باب استحباب تقديم دفع الضعفة من النساء وغيرهن ... الخ، ح: ١٢٩٠/ ٢٩٦ من حديث وكيع به، وللحديث طرق أخرى.

Chapter 63. The Size Of Pebbles To Be Thrown

(المعجم ٦٣) - بَابُ قَدْرِ حَصَى الرَّمْيِ (التحفة ٦٣)

3028. It was narrated from Sulaimân bin 'Amr bin Ahwas that his mother said: "I saw the

٣٠٢٨ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ يَزِيدَ بْنِ أَبِي زِيَادٍ، عَنْ

Prophet ﷺ on the Day of Sacrifice, at *'Aqabah* Pillar, riding a mule. He said: 'O people! When you stone the Pillar, throw small pebbles.'" (***Da'if***)

سُلَيْمَانَ بْنِ عَمْرِو بْنِ الأَحْوَصِ، عَنْ أُمِّهِ قَالَتْ: رَأَيْتُ النَّبِيَّ ﷺ، يَوْمَ النَّحْرِ، عِنْدَ جَمْرَةِ الْعَقَبَةِ. وَهُوَ رَاكِبٌ عَلَى بَغْلَةٍ. فَقَالَ: **«يَا أَيُّهَا النَّاسُ! إِذَا رَمَيْتُمُ الْجَمْرَةَ، فَارْمُوا بِمِثْلِ حَصَى الْخَذْفِ»**.

تخريج: [**إسناده ضعيف**] أخرجه أبوداود، المناسك، باب في رمي الجمار، ح:١٩٦٦ من حديث علي بن مسهر به، وانظر، ح:٥٠٤ لحال يزيد، ولأصل الحديث شواهد كثيرة.

Comments:

a. Three Pillars are built in Mina, the pebbles are thrown at them, and every one of them is called a *Jamrah*. The big one is named *Jamaratul 'Aqabah* the middle one is *Jamratul-Wusta* while the last one is called *Jamrtul-Ula*.
b. Common people call *Jamrât* Satan which is not correct. Throwing pebbles at those places is a form of worship practiced in *Hajj*, and calling a place of *Hajj* as Satan is totally wrong.
c. Throwing big pebbles, stones or shoes at the Pillars is contrary to the *Sunnah* and an exaggeration by which the reward of the act gets lost.

3029. It was narrated that Ibn 'Abbâs said: "On the morning of 'Aqabah, when he was atop his she-camel, the Messenger of Allâh ﷺ said: 'Pick up some pebbles for me.' So I picked up seven pebbles for him, suitable for *Khadhf*.[1] He began to toss them in his hand, saying: 'Throw something like these.' Then he said: 'O people, beware of exaggeration in religious matters for those who came before you were doomed because of exaggeration in religious matters.'" (***Sahih***)

٣٠٢٩ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ عَوْفٍ، عَنْ زِيَادِ بْنِ الْحُصَيْنِ، عَنْ أَبِي الْعَالِيَةِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ، غَدَاةَ الْعَقَبَةِ. وَهُوَ عَلَى نَاقَتِهِ: **«الْقُطْ لِي حَصًى»** فَلَقَطْتُ لَهُ سَبْعَ حَصَيَاتٍ، هُنَّ حَصَى الْخَذْفِ. فَجَعَلَ يَنْفُضُهُنَّ فِي كَفِّهِ وَيَقُولُ: **«أَمْثَالَ هٰؤُلَاءِ فَارْمُوا»** ثُمَّ قَالَ: **«يَا أَيُّهَا النَّاسُ! إِيَّاكُمْ وَالْغُلُوَّ فِي الدِّينِ، فَإِنَّمَا أَهْلَكَ مَنْ كَانَ قَبْلَكُمُ الْغُلُوُّ فِي الدِّينِ»**.

تخريج: [**إسناده صحيح**] أخرجه النسائي، مناسك الحج، . التقاط الحصى، ح:٣٠٥٩، ٣٠٦١ من حديث عوف الأعرابي به، وصححه ابن خزيمة، ح:٢٨٦٧، وابن حبان،

[1] Suitable for throwing with merely the fingers, they say it means a pebble about the size of a chickpea, or its like.

ح:٢٠١١، والحاكم:١/٤٦٦، والذهبي.

Comments:

a. The pebbles for throwing at the Pillars can be picked up from anywhere; they could be collected from Mina. However, taking the pebbles which have already thrown is not allowed.

b. Washing the pebbles before throwing them is a baseless act that does not have any importance.

Chapter 64. From Where Should Pebbles Be Thrown At *'Aqabah* Pillar?

(المعجم ٦٤) - بَابُ مِنَ أَيْنَ تُرْمٰى جَمْرَةُ الْعَقَبَةِ (التحفة ٦٤)

3030. It was narrated that 'Abdur-Rahmân bin Yazid said: "When 'Abdullâh bin Mas'ud stoned *'Aqabah* Pillar, he went to the bottom of the valley and turned to face the Ka'bah, with the Pillar on his right hand side. Then he threw seven pebbles, saying the *Takbir* with each one. Then he said: 'From here, by the One besides Whom there is none worthy of worship, did the one throw, to whom *Surat Al-Baqarah* was revealed.'" (***Sahih***)

٣٠٣٠ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ عَنِ الْمَسْعُودِيِّ، عَنْ جَامِعِ بْنِ شَدَّادٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ يَزِيدَ قَالَ: لَمَّا أَتَىٰ عَبْدُ اللهِ ابْنُ مَسْعُودٍ جَمْرَةَ الْعَقَبَةِ، اسْتَبْطَنَ الْوَادِيَ، وَاسْتَقْبَلَ الْكَعْبَةَ. وَجَعَلَ الْجَمْرَةَ عَلَى حَاجِبِهِ الأَيْمَنِ. ثُمَّ رَمَىٰ بِسَبْعِ حَصَيَاتٍ. يُكَبِّرُ مَعَ كُلِّ حَصَاةٍ. ثُمَّ قَالَ: مِنْ هٰهُنَا، وَالَّذِي لَا إِلٰهَ غَيْرُهُ رَمَى الَّذِي أُنْزِلَتْ عَلَيْهِ سُورَةُ الْبَقَرَةِ.

تخريج: أخرجه البخاري، الحج، باب رمي الجمار من بطن الوادي، ح:١٧٤٧،١٧٥٠، ومسلم، الحج، باب رمي جمرة العقبة من بطن الوادي وتكون مكة عن يساره ويكبر مع كل حصاة، ح:١٢٩٦ من حديث عبدالرحمن بن يزيد به، وأخرجه الترمذي، ح:٩٠١ من حديث وكيع به، وقال: حسن صحيح.

Comments:

a. The pebbles should be thrown one by one.

b. Every pebble should be thrown saying *Allâhu Akbar.*

c. *Surat Al-Baqrah* is mentioned here, as a reference, because it covers many topics of *Hajj*. The purpose is that the Prophet ﷺ used to understand the meaning of the Qur'ân better than anyone else, so we should practice just as the Prophet ﷺ had practiced.

3031. It was narrated from Sulaimân bin 'Amr bin Ahwas that his mother said: "I saw the Prophet ﷺ on the Day of Sacrifice, at *'Aqabah* Pillar. He

٣٠٣١ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ عَنْ يَزِيدَ بْنِ أَبِي زِيَادٍ، عَنْ سُلَيْمَانَ بْنِ عَمْرِو بْنِ الأَحْوَصِ، عَنْ أُمِّهِ

قَالَتْ: رَأَيْتُ النَّبِيَّ ﷺ، يَوْمَ النَّحْرِ، عِنْدَ جَمْرَةِ الْعَقَبَةِ. اسْتَبْطَنَ الْوَادِيَ، فَرَمَىٰ الْجَمْرَةَ بِسَبْعِ حَصَيَاتٍ. يُكَبِّرُ مَعَ كُلِّ حَصَاةٍ. ثُمَّ انْصَرَفَ.

went to the interior of the valley and threw seven pebbles, saying *Takbir* with each pebble, then he departed." (***Da'if***)

حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ عَنْ يَزِيدَ بْنِ أَبِي زِيَادٍ، عَنْ سُلَيْمَانَ بْنِ عَمْرِو بْنِ الْأَحْوَصِ، عَنْ أُمِّ جُنْدُبٍ عَنِ النَّبِيِّ ﷺ، بِنَحْوِهِ.

(Another chain) from Sulaimân bin 'Amr bin Ahwas, from Umm Jundub from the Prophet ﷺ with similar wording.

تخريج: [**ضعيف**] تقدم، ح:٣٠٢٨.

(المعجم ٦٥) - بَابٌ: إِذَا رَمَىٰ جَمْرَةَ الْعَقَبَةِ لَمْ يَقِفْ عِنْدَهَا (التحفة ٦٥)

Chapter 65. When A Person Has Stoned *'Aqabah* Pillar, He Should Not Stay There

٣٠٣٢ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا طَلْحَةُ بْنُ يَحْيَىٰ عَنْ يُونُسَ بْنِ يَزِيدَ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنِ ابْنِ عُمَرَ أَنَّهُ رَمَىٰ جَمْرَةَ الْعَقَبَةِ وَلَمْ يَقِفْ عِنْدَهَا. وَذَكَرَ أَنَّ النَّبِيَّ ﷺ فَعَلَ مِثْلَ ذٰلِكَ.

3032. It was narrated that Ibn 'Umar stoned *'Aqabah* Pillar, but he did not stay there, and he mentioned that the Prophet ﷺ had done likewise. (***Sahih***)

تخريج: أخرجه البخاري، الحج، باب إذا رمى الجمرتين يقوم مستقبل القبلة ويسهل، ح:١٧٥١ عن عثمان به.

٣٠٣٣ - حَدَّثَنَا سُوَيْدُ بْنُ سَعِيدٍ: حَدَّثَنَا عَلِيُّ ابْنُ مُسْهِرٍ، عَنِ الْحَجَّاجِ، عَنِ الْحَكَمِ بْنِ عُتَيْبَةَ عَنْ مِقْسَمٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ رَسُولُ اللهِ ﷺ، إِذَا رَمَىٰ جَمْرَةَ الْعَقَبَةِ، مَضَىٰ وَلَمْ يَقِفْ.

3033. It was narrated that Ibn 'Abbâs said: "When the Messenger of Allâh ﷺ had stoned *'Aqabah* Pillar, he would continue on, and would not stay there." (***Sahih***)

تخريج: [**صحيح**] وفيه علل * سويد بن سعيد تقدم، ح:١٠٣٦، الحجاج بن أرطاة تقدم، ح:٤٩٦، ١١٢٩، ٢٥٨٧، وتوبعا، والحكم بن عتيبة تقدم، ح:١١٩٢، وحسنه البوصيري، والحديث السابق شاهد له.

Comments:

a. On the 10th of Dhul-Hijjah, the pebbles are thrown only at the big Pillar after sunrise.

b. On 11th, 12th and if needed on the 13th of Dhul-Hijjah, the pebbles are thrown at all three *Jamarât* after the sun passes the meridian.

c. Throwing pebbles at the three Pillars should be in sequence; first the pebbles are thrown the small pillar, then the middle one, and at last the big one.

Chapter 66. Stoning The Pillars While Riding

(المعجم ٦٦) - بَابُ رَمْيِ الْجِمَارِ رَاكِبًا

(التحفة ٦٦)

3034. It was narrated from Ibn 'Abbâs that the Prophet ﷺ stoned the Pillar from atop his mount. (***Hasan***)

٣٠٣٤ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو خَالِدٍ الأَحْمَرُ عَنْ حَجَّاجٍ، عَنِ الْحَكَمِ، عَنْ مِقْسَمٍ، عَنِ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ ﷺ رَمَى الْجَمْرَةَ عَلَى رَاحِلَتِهِ.

تخريج: [حسن] أخرجه الترمذي، الحج، باب ماجاء في رمي الجمار راكبًا وماشيًا، ح:٨٩٩ من حديث الحجاج بن أرطاة به، ح:٤٩٦،١١٢٩،٢٥٨٧ وقال: حسن، والحديث الآتي شاهد له.

3035. It was narrated that Qudâmah bin 'Abdullâh Al-'Âmiri said: "I saw the Prophet ﷺ stone the Pillar, on the Day of Sacrifice, from atop a reddish-brown camel of his, without beating anyone, driving them off or telling them to go away." (***Hasan***)

٣٠٣٥ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ عَنْ أَيْمَنَ بْنِ نَابِلٍ، عَنْ قُدَامَةَ بْنِ عَبْدِ اللهِ الْعَامِرِيِّ قَالَ: رَأَيْتُ النَّبِيَّ ﷺ رَمَى الْجَمْرَةَ، يَوْمَ النَّحْرِ، عَلَى نَاقَةٍ لَهُ صَهْبَاءَ. لَا ضَرْبَ وَلَا طَرْدَ. وَلَا إِلَيْكَ إِلَيْكَ.

تخريج: [إسناده حسن] أخرجه النسائي، مناسك الحج، . الركوب إلى الجمار واستظلال المحرم، ح:٣٠٦٣ من حديث وكيع به، وقال الترمذي، ح:٩٠٣: حسن صحيح، وصححه ابن خزيمة: ٢٧٨/٤، ح:٢٨٧٨ .

Comments:

a. Throwing pebbles while riding on a mount is allowed.

b. The Prophet ﷺ was not like kings whose courtiers prevent people from their approach.

Chapter 67. To Delay Stoning The Pillars Due To An Excuse

(المعجم ٦٧) - بَابُ تَأْخِيرِ رَمْيِ الْجِمَارِ مِنْ عُذْرٍ (التحفة ٦٧)

3036. It was narrated from Abu Baddâh bin 'Âsim, from his father, that the Prophet ﷺ granted permission for some shepherds to stone one day and to not stone (the next) day. (*Sahih*)

٣٠٣٦ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَبْدِ اللهِ بْنِ أَبِي بَكْرٍ، عَنْ عَبْدِ الْمَلِكِ بْنِ أَبِي بَكْرٍ، عَنْ أَبِي الْبَدَّاحِ ابْنِ عَاصِمٍ، عَنْ أَبِيهِ أَنَّ النَّبِيَّ ﷺ رَخَّصَ لِلرِّعَاءِ أَنْ يَرْمُوا يَوْماً وَيَدَعُوا يَوْماً.

تخريج: [**صحيح**] أخرجه الترمذي، الحج، باب ماجاء في الرخصة للرعاة أن يرموا يومًا ويدعوا يومًا، ح:٩٥٤ من حديث سفيان به، وذكر كلامًا، وقال الحميدي، ح:٨٥٦ بتحقيقي: ثنا سفيان: ثنا عبدالله بن أبي بكر به.

3037. It was narrated from Abu Baddâh bin 'Âsim that his father said: "The Messenger of Allâh ﷺ granted permission to some camel herders regarding staying (in Mina),[1] and allowing them to stone the Pillars on the Day of Sacrifice, then to combine the stoning of two days after the sacrifice, so that they could do it on one of the two days."[2] Mâlik said: "I think that he said: 'On the first of the first of the two days, then they could stone them on the day of departure (from Mina).'" (*Sahih*)

٣٠٣٧ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَنْبَأَنَا مَالِكُ بْنُ أَنَسٍ: ح: وَحَدَّثَنَا أَحْمَدُ بْنُ سِنَانٍ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ ابْنُ مَهْدِيٍّ عَنْ مَالِكِ بْنِ أَنَسٍ: حَدَّثَنِي عَبْدُ اللهِ بْنُ أَبِي بَكْرٍ عَنْ أَبِيهِ، عَنْ أَبِي الْبَدَّاحِ بْنِ عَاصِمٍ، عَنْ أَبِيهِ قَالَ: رَخَّصَ رَسُولُ اللهِ ﷺ لِرِعَاءِ الْإِبِلِ فِي الْبَيْتُوتَةِ، أَنْ يَرْمُوا يَوْمَ النَّحْرِ. ثُمَّ يَجْمَعُوا رَمْيَ يَوْمَيْنِ بَعْدَ النَّحْرِ، فَيَرْمُونَهُ فِي أَحَدِهِمَا قَالَ مَالِكٌ: ظَنَنْتُ أَنَّهُ قَالَ: فِي الْأَوَّلِ مِنْهُمَا ثُمَّ يَرْمُونَ يَوْمَ النَّفْرِ.

تخريج: [**إسناده صحيح**] أخرجه الترمذي، الحج، باب ماجاء في الرخصة للرعاة أن يرموا يومًا ويدعوا يومًا، ح:٩٥٥ من حديث عبدالرزاق به، وقال: حسن صحيح، ورجحه على الرواية السابقة، وصححه ابن خزيمة، ح:٢٩٧٥، وابن حبان، ح:١٠١٥، وابن الجارود، ح:٤٧٨، والحاكم: ١/ ٤٧٨، ٣/ ٤٢٠، والذهبي، وهو في نيل المقصود، ح:١٩٧٥ من طريق مالك به، وهو في الموطأ (يحيى): ١/ ٤٠٨، وتابعه ابن جريج (هق٥/ ١٥٠، ١٥١).

[1] In Arabic *Fil-Baitutah* is used referring either to the case of spending the night in Mina, or referring to the days one is to stay in Mina, or he permitted them to either stay outside of Mina, or to not do such staying. Explanation by Sindi.

[2] Which would mean on the eleventh or the twelfth.

Comments:

a. The 11th, 12th and 13th of Dhul-Hijjah are called *Ayyâm Tashriq*. During these three days the pilgrims only throw pebbles on the *Jamrât*. The one who could not, or did not slaughtered the sacrifice on the 10th of Dhul-Hijjah can sacrifice during these days.

b. Combining between the *Ramy* (throwing pebbles) of two days due to any excuse is allowed, i.e., the throwing of 11th and 12th of Dhul-Hijjah could be performed on the 11th and then the *Ramy* of 13th would be performed separately. Or on the 12th of Dhul-Hijjah the *Ramy* of the 11th and 12th would be done, and then the next day it would be done separately.

Chapter 68. Stoning On Behalf Of Children

(المعجم ٦٨) - بَابُ الرَّمْيِ عَنِ الصِّبْيَانِ (التحفة ٦٨)

3038. It was narrated that Jâbir said: "We performed *Hajj* with the Messenger of Allâh ﷺ, and there were women and children with us. We recited *Talbiyah* on behalf of the children and stoned the Pillars on their behalf." (***Da'if***)

٣٠٣٨ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ نُمَيْرٍ عَنْ أَشْعَثَ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: حَجَجْنَا مَعَ رَسُولِ اللهِ ﷺ وَمَعَنَا النِّسَاءُ وَالصِّبْيَانُ. فَلَبَّيْنَا عَنِ الصِّبْيَانِ وَرَمَيْنَا عَنْهُمْ.

تخريج: [**إسناده ضعيف**] أخرجه الترمذي، الحج، باب التلبية عن النساء والرمي عن الصبيان، ح:٩٢٧ من حديث ابن نمير به، وقال: غريب * أشعث بن سوار تقدم، ح:٢٥٩ ضعيف، وأبوالزبير تقدم، ح:٣٩٥.

Chapter 69. When The Pilgrim Should Stop Reciting The *Talbiyah*

(المعجم ٦٩) - بَابُ: مَتَى يَقْطَعُ الْحَاجُّ التَّلْبِيَةَ (التحفة ٦٩)

3039. It was narrated from Ibn 'Abbâs that the Prophet ﷺ recited *Talbiyah* until he stoned *'Aqabah* Pillar. (***Hasan***)

٣٠٣٩ - حَدَّثَنَا بَكْرُ بْنُ خَلَفٍ أَبُو بِشْرٍ: حَدَّثَنَا حَمْزَةُ بْنُ الْحَارِثِ بْنِ عُمَيْرٍ عَنْ أَبِيهِ، عَنْ أَيُّوبَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ ﷺ لَبَّى حَتَّى رَمَىٰ جَمْرَةَ الْعَقَبَةِ.

تخريج: [**إسناده حسن**] وصححه البوصيري، وله شواهد عند البخاري، ح:١٦٨٥، ومسلم، ح:١٢٨١ وغيرهما.

3040. It was narrated that Ibn 'Abbâs said: "Fadl bin 'Abbâs said: 'I was riding behind the

٣٠٤٠ - حَدَّثَنَا هَنَّادُ بْنُ السَّرِيِّ: حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ خُصَيْفٍ، عَنْ مُجَاهِدٍ، عَنِ

ابْنِ عَبَّاسٍ قَالَ: قَالَ الْفَضْلُ بْنُ عَبَّاسٍ: كُنْتُ رِدْفَ النَّبِيِّ ﷺ. فَمَا زِلْتُ أَسْمَعُهُ يُلَبِّي حَتَّى رَمَىٰ جَمْرَةَ الْعَقَبَةِ. فَلَمَّا رَمَاهَا قَطَعَ التَّلْبِيَةَ.

Prophet ﷺ and I continued to hear him reciting the *Talbiyah* until he stoned *'Aqabah* Pillar, and when he stoned it, he stopped reciting the *Talbiyah*.'" (***Sahih***)

تخريج: [صحيح] أخرجه النسائي، مناسك الحج، - قطع المحرم التلبية إذا رمى جمرة العقبة، ح:٣٠٨٢ عن هناد به * خصيف تقدم، ح:١١٧٣، ولم ينفرد به رواه سعيد بن جبير عن ابن عباس عن الفضل به، والنسائي، ح:٣٠٨٤، وإسناده صحيح، وله شواهد.

(المعجم ٧٠) - بَابُ مَا يَحِلُّ لِلرَّجُلِ إِذَا رَمَىٰ جَمْرَةَ الْعَقَبَةِ (التحفة ٧٠)

Chapter 70. What Becomes Permissible For A Man When He Has Stoned *'Aqabah* Pillar

٣٠٤١ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَ عَلِيُّ ابْنُ مُحَمَّدٍ: قَالَا: حَدَّثَنَا وَكِيعٌ: ح: وَحَدَّثَنَا أَبُو بَكْرِ بْنُ خَلَّادٍ الْبَاهِلِيُّ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، وَ وَكِيعٌ، وَ عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ، قَالُوا: حَدَّثَنَا سُفْيَانُ عَنْ سَلَمَةَ بْنِ كُهَيْلٍ عَنِ الْحَسَنِ الْعُرَنِيِّ، عَنِ ابْنِ عَبَّاسٍ قَالَ: إِذَا رَمَيْتُمُ الْجَمْرَةَ فَقَدْ حَلَّ لَكُمْ كُلُّ شَيْءٍ، إِلَّا النِّسَاءَ. فَقَالَ لَهُ رَجُلٌ: يَا ابْنَ عَبَّاسٍ وَالطِّيبُ؟ فَقَالَ: أَمَّا أَنَا فَقَدْ رَأَيْتُ رَسُولَ اللهِ ﷺ يُضَمِّخُ رَأْسَهُ بِالْمِسْكِ. أَفَطِيبٌ ذٰلِكَ أَمْ لَا؟

3041. It was narrated that Ibn 'Abbâs said: "When you have stoned the Pillar, everything becomes permissible to you except your wives. A man said to him: 'O Ibn 'Abbâs, and perfume?' He said: 'I saw the Messenger of Allâh ﷺ perfume his head with musk. Is that perfume or not?'" (***Sahih***)

تخريج: [صحيح] أخرجه النسائي، مناسك الحج، باب ما يحل للمحرم بعد رمي الجمار، ح:٣٠٨٦ من حديث يحيى بن سعيد به، وإسناده ضعيف كما تقدم، ح:٣٠٢٥، وللحديث شواهد، منها الحديث الآتي.

Comments:

a. There are four rites on the 10th of Dhul-Hijjah: 1) Throwing pebbles on the big Pillar. 2) Offering sacrifice. 3) Shaving one's head. 4) Performing *Tawâf Ifâdah*. Performance of these rites in this sequence is *Sunnah*. However, the *Hajj* is valid even if the sequence of these acts is not observed, and there is no expiation or the like due.

b. Throwing pebbles is the first deed. After doing it one comes out of the state of *Ihrâm*. So, the *Tawâf* of *Ifâdah* is performed in normal clothes.
c. Before performing *Tawâf Ifâdah*, enjoying one's wife is forbidden.
d. If *Tawâf Ifâdah* could not be performed on the 10th of Dhul-Hijjah, then it could be performed later. In any case, approaching one's wife sexually is forbidden until one performs this *Tawâf*.
e. A man can apply any kind of perfume provided he has removed his *Ihrâm*.

3042. It was narrated that 'Âishah said: "I applied perfume to the Messenger of Allâh ﷺ for his *Ihrâm* when he entered *Ihrâm*, and when he exited *Ihrâm*." (***Sahih***)

٣٠٤٢ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا خَالِي مُحَمَّدٌ وَ أَبُو مُعَاوِيَةَ وَ أَبُو أُسَامَةَ، عَنْ عُبَيْدِ اللهِ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ عَائِشَةَ قَالَتْ: طَيَّبْتُ رَسُولَ اللهِ ﷺ لِإِحْرَامِهِ حِينَ أَحْرَمَ، وَلِإِحْلَالِهِ حِينَ أَحَلَّ.

تخريج: أخرجه مسلم، الحج، باب استحباب الطيب قبيل الإحرام في البدن ... الخ، ح:١١٨٩ من حديث عبيدالله بن عمر به.

Comments:

See the comments on *Hadith* 2927.

Chapter 71. Shaving (The Head)

(المعجم ٧١) - **بَابُ الْحَلْقِ** (التحفة ٧١)

3043. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "O Allâh, forgive those who shave (their heads)." They said: "O Messenger of Allâh, and those who cut (their hair)?' He said: "O Allâh, forgive those who shave (their heads)," three times. They said: "O Messenger of Allâh, and those who cut (their hair)?" He said: "And those who cut (their hair)." (***Sahih***)

٣٠٤٣ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَ عَلِيُّ ابْنُ مُحَمَّدٍ، قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ: حَدَّثَنَا عُمَارَةُ بْنُ الْقَعْقَاعِ عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**اللَّهُمَّ اغْفِرْ لِلْمُحَلِّقِينَ**» قَالُوا: يَا رَسُولَ اللهِ! وَالْمُقَصِّرِينَ؟ قَالَ: «**اللَّهُمَّ اغْفِرْ لِلْمُحَلِّقِينَ**» ثَلَاثًا. قَالُوا: يَا رَسُولَ اللهِ! وَالْمُقَصِّرِينَ؟ قَالَ: «**وَالْمُقَصِّرِينَ**».

تخريج: أخرجه البخاري، الحج، باب الحلق والتقصير عند الإحلال، ح:١٧٢٨ من حديث ابن فضيل به، ومسلم، الحج، باب تفضيل الحلق على التقصير وجواز التقصير، ح:١٣٠٢ عن ابن أبي شيبة به.

3044. It was narrated from Ibn 'Umar that the Messenger of

٣٠٤٤ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ، وَ أَحْمَدُ ابْنُ أَبِي الْحَوَارِيِّ الدِّمَشْقِيُّ: قَالَا: حَدَّثَنَا

عَبْدُ اللهِ بْنُ نُمَيْرٍ عَنْ عُبَيْدِ اللهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «رَحِمَ اللهُ الْمُحَلِّقِينَ» قَالُوا: وَالْمُقَصِّرِينَ، يَا رَسُولَ اللهِ! قَالَ: «رَحِمَ اللهُ الْمُحَلِّقِينَ» قَالُوا: وَالْمُقَصِّرِينَ، يَا رَسُولَ اللهِ! قَالَ: «رَحِمَ اللهُ الْمُحَلِّقِينَ» قَالُوا: وَالْمُقَصِّرِينَ، يَا رَسُولَ اللهِ! قَالَ: «وَالْمُقَصِّرِينَ».

Allâh ﷺ said: "May Allâh have mercy on those who shave (their heads)." They said: "And those who cut (their hair), O Messenger of Allâh!" He said: "May Allâh have mercy on those who shave (their heads)." They said: "And those who cut (their hair), O Messenger of Allâh!" He said: "May Allâh have mercy on those who shave (their heads)." They said: "And those who cut (their hair), O Messenger of Allâh!" He said: "And those who cut (their hair)." (***Sahih***)

تخريج: أخرجه مسلم، الحج، باب تفضيل الحلق على التقصير وجواز التقصير، ح:١٣٠١ من حديث ابن نمير به.

Comments:

a. Shaving the head in *Hajj* is desirable. The Prophet ﷺ also shaved his head. (*Sahih Al- Bukhâri*: 1726)

b. Shaving the head is forbidden for women. (*Jâmi' At-Timidhi* and *Sunan Abu Dâwud*) It is sufficient for them to cut off their hair, from the end, about the length of the tip of a finger.

٣٠٤٥ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ: حَدَّثَنَا يُونُسُ بْنُ بُكَيْرٍ: حَدَّثَنَا ابْنُ إِسْحَاقَ: حَدَّثَنِي ابْنُ أَبِي نَجِيحٍ عَنْ مُجَاهِدٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قِيلَ: يَا رَسُولَ اللهِ! لِمَ ظَاهَرْتَ لِلْمُحَلِّقِينَ ثَلَاثاً، وَلِلْمُقَصِّرِينَ وَاحِدَةً؟ قَالَ: «إِنَّهُمْ لَمْ يَشُكُّوا».

3045. It was narrated that Ibn 'Abbâs said: "It was said: 'O Messenger of Allâh, why did you support (by supplicating for) those who shave (their heads) three times and those who cut (their hair) only once?' He said: 'Because they did not entertain any doubts.'" (***Da'if***)

تخريج: [**إسناده ضعيف**] أخرجه ابن أبي شيبة:١٤/٤٥٣ من حديث ابن إسحاق به، وصححه البوصيري * ابن أبي نجيح مدلس، ح:٣٧٨، ولم أجد تصريح سماعه.

Comments:

a. Hâfiz Ibn Hajar quoted from Imâm Khattâbi ﷺ, that letting hair long was the common custom of the Arabs and they used to consider shaving the head as the norm of non-Arabs so, they did not like shaving heads. It means that despite this custom, shaving the head is a great degree of submission to the commands of the *Shari'ah.*

b. Doubt here means showing hesitation and irresolution.

Chapter 72. Applying Something To His Head To Keep His Hair Together

(المعجم ٧٢) - بَابُ مَنْ لَبَّدَ رَأْسَهُ

(التحفة ٧٢)

3046. It was narrated from Ibn 'Umar that Hafsah, the wife of the Prophet ﷺ, said: "I said: 'O Messenger of Allâh, what is the matter with people who have exited *Ihrâm* when you have not exited your *Ihrâm*?' He said: 'I have applied something to my head to keep my hair together, and I have garlanded my sacrificial animal, so I will not exit *Ihrâm* until I have offered my sacrifice.'" (***Sahih***)

٣٠٤٦ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ عُبَيْدِ اللهِ بْنِ عُمَرَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ أَنَّ حَفْصَةَ زَوْجَ النَّبِيِّ ﷺ قَالَتْ: قُلْتُ: يَا رَسُولَ اللهِ! مَا شَأْنُ النَّاسِ، حَلُّوا وَلَمْ تَحِلَّ أَنْتَ مِنْ عُمْرَتِكَ؟ قَالَ: «**إِنِّي لَبَّدْتُ رَأْسِي، وَقَلَّدْتُ هَدْيِي، فَلَا أَحِلُّ حَتَّى أَنْحَرَ**».

تخريج: أخرجه البخاري، الحج، باب التمتع والقران والإفراد بالحج وفسخ الحج لمن لم يكن معه هدي، ح:١٥٦٦، ١٦٩٧ وغيرهما من حديث عبيدالله به، ومسلم، الحج، باب بيان أن القارن لا يتحلل إلا في وقت تحلل الحاج المفرد، ح:١٢٢٩ عن ابن أبي شيبة به.

Comments:

a. Setting of hair is allowed using gum or the like before putting on *Ihrâm*, to protect becoming unmanagable and to guard it against lice and dust since one will not be using oil and he will be in *Ihrâm* for a long period.

b. Since the Prophet ﷺ had brought the sacrificial animals with him so, he did not put off his *Ihrâm*.

c. Whoever does not bring the sacrificial animals with him, should put off his *Ihrâm* after performing *'Umrah* and should perform *Hajj Tamattu*.

3047. It was narrated from Sâlim, from his father: "I heard the Messenger of Allâh ﷺ reciting the *Talbiyah* when he entered *Ihrâm* with something applied to his head to keep the hair together.'" (***Sahih***)

٣٠٤٧ - حَدَّثَنَا أَحْمَدُ بْنُ عَمْرِو بْنِ السَّرْحِ [الْمِصْرِيُّ]: أَنْبَأَنَا عَبْدُ اللهِ بْنُ وَهْبٍ: أَنْبَأَنَا يُونُسُ عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمٍ، عَنْ أَبِيهِ: سَمِعْتُ رَسُولَ اللهِ ﷺ يُهِلُّ مُلَبِّداً.

تخريج: أخرجه البخاري، الحج، باب من أهل ملبدًا، ح:١٥٤٠ وغيره، ومسلم، الحج، باب التلبية وصفتها ووقتها، ح:١١٨٤/٢١ من حديث ابن وهب به، أخرجه النسائي، ح:٢٦٨٤ عن ابن السرح به.

Chapter 73. Slaughtering (The Sacrificial Animal)

(المعجم ٧٣) - بَابُ الذَّبْحِ (التحفة ٧٣)

3048. It was narrated from Jâbir that the Messenger of Allâh ﷺ said: "All of Mina is a place of sacrifice. Every road of Makkah is a thoroughfare and a place of sacrifice. All of 'Arafât is the place of standing, and all of Muzdalifah is a place of standing." (***Hasan***)

٣٠٤٨ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ وَ عَمْرُو بْنُ عَبْدِ اللهِ، قَالَا: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا أُسَامَةُ ابْنُ زَيْدٍ عَنْ عَطَاءٍ، عَنْ جَابِرٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مِنًى كُلُّهَا مَنْحَرٌ. وَكُلُّ فِجَاجِ مَكَّةَ طَرِيقٌ وَمَنْحَرٌ. وَكُلُّ عَرَفَةَ مَوْقِفٌ. وَكُلُّ الْمُزْدَلِفَةِ مَوْقِفٌ».

تخريج: [إسناده حسن] أخرجه أبوداود، المناسك، باب الصلاة بجمع، ح:١٩٣٧ من حديث أسامة به.

Comments:

a. At present a permanent slaughter house is built in Mina. If going there is possible easily, then it is better to slaughter there. It does not raise the issue of cleanliness nor does it waste the meat that exceeds the need of a pilgrim. The excess meat here is stored and sent later to the Muslims that are far away especially, to places with a shortage of food.

b. One should not try to stay at a specific place in Mina, Muzdalifah and 'Arafât. But, he has to stay wherever he gets the place. Unnecessarily causing trouble to others is forbidden.

Chapter 74. Whoever Performs One Rite Before Another

(المعجم ٧٤) - بَابُ مَنْ قَدَّمَ نُسُكًا قَبْلَ نُسُكٍ (التحفة ٧٤)

3049. It was narrated that Ibn 'Abbâs said: "The Messenger of Allâh ﷺ was never asked about someone who had done one thing before another, but he would gesture with both his hands to say: 'There is no harm in that.'" (***Sahih***)

٣٠٤٩ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ أَيُّوبَ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: مَا سُئِلَ رَسُولُ اللهِ ﷺ عَمَّنْ قَدَّمَ شَيْئاً قَبْلَ شَيْءٍ إِلَّا يُلْقِي بِيَدَيْهِ كِلْتَيْهِمَا: «لَا حَرَجَ».

تخريج: أخرجه البخاري، العلم، باب من أجاب الفتيا بإشارة اليد والرأس، ح:٨٤ من حديث أيوب به.

3050. It was narrated that Ibn 'Abbâs said: "The Messenger of Allâh ﷺ was asked on the Day of Mina, and he would say: 'There is

٣٠٥٠ - حَدَّثَنَا أَبُو بِشْرٍ بَكْرُ بْنُ خَلَفٍ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ عَنْ خَالِدٍ الْحَذَّاءِ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ رَسُولُ اللهِ

ﷺ يُسْأَلُ يَوْمَ مِنًى، فَيَقُولُ: «لَا حَرَجَ. لَا حَرَجَ» فَأَتَاهُ رَجُلٌ فَقَالَ: حَلَقْتُ قَبْلَ أَنْ أَذْبَحَ. قَالَ: «لَا حَرَجَ» قَالَ: رَمَيْتُ بَعْدَ مَا أَمْسَيْتُ. قَالَ: «لَا حَرَجَ».

no harm in that, there is no harm in that.' A man came to him and said: 'I shaved my head before I slaughtered (my sacrifice),' and he said: 'There is no harm in that.' He said: 'I stoned (the Pillar) after evening came,' and he said: 'There is no harm in that.''' (***Sahih***)

تخريج: أخرجه البخاري، الحج، باب: إذا رمٰى بعد ما أمسى أو حلق قبل أن يذبح ناسيًا أو جاهلاً، ح:١٧٣٥ من حديث يزيد بن زريع به.

٣٠٥١ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ، عَنْ عِيسَى بْنِ طَلْحَةَ، عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو أَنَّ النَّبِيَّ ﷺ سُئِلَ عَمَّنْ ذَبَحَ قَبْلَ أَنْ يَحْلِقَ أَوْ حَلَقَ قَبْلَ أَنْ يَذْبَحَ، قَالَ: «لَا حَرَجَ».

3051. It was narrated from 'Abdullâh bin 'Amr that the Prophet ﷺ was asked about a man who slaughtered his sacrifice before shaving his head, or who shaved his head before slaughtering his sacrifice, and he said: "There is no harm in that." (***Sahih***)

تخريج: أخرجه البخاري، العلم، باب الفتيا وهو واقف على الدابة وغيرها، ح:٨٣ وغيره من حديث الزهري به، ومسلم، الحج، باب جواز تقديم الذبح على الرمي والحلق على الذبح وعلى الرمي وتقديم الطواف عليها كلها، ح:١٣٠٦/ ٣٣١ من حديث ابن عيينة به.

٣٠٥٢ - حَدَّثَنَا هَارُونُ بْنُ سَعِيدٍ الْمِصْرِيُّ: حَدَّثَنَا عَبْدُ اللهِ بْنُ وَهْبٍ. أَخْبَرَنِي أُسَامَةُ بْنُ زَيْدٍ: حَدَّثَنِي عَطَاءُ بْنُ أَبِي رَبَاحٍ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللهِ يَقُولُ: قَعَدَ رَسُولُ اللهِ ﷺ بِمِنًى، يَوْمَ النَّحْرِ، لِلنَّاسِ. فَجَاءَهُ رَجُلٌ فَقَالَ: يَا رَسُولَ اللهِ! إِنِّي حَلَقْتُ قَبْلَ أَنْ أَذْبَحَ. قَالَ: «لَا حَرَجَ» ثُمَّ جَاءَهُ آخَرُ فَقَالَ: يَا رَسُولَ اللهِ! إِنِّي نَحَرْتُ قَبْلَ أَنْ أَرْمِيَ. قَالَ: «لَا حَرَجَ» فَمَا سُئِلَ يَوْمَئِذٍ عَنْ شَيْءٍ قُدِّمَ قَبْلَ شَيْءٍ، إِلَّا قَالَ: «لَا حَرَجَ».

3052. Jâbir bin 'Abdullâh said: "The Messenger of Allâh ﷺ sat in Mina, on the Day of Sacrifice, for the people (to come and speak to him). A man came to him and said: 'O Messenger of Allâh, I shaved my head before I slaughtered my sacrifice.' He said: 'There is no harm in that.' Then another man came and said: 'O Messenger of Allâh, I slaughtered my sacrifice before I stoned (the Pillar).' He said: 'There is no harm in that.' And he was not asked that day about anything being

done before another but he replied: 'There is no harm in that.'" (***Sahih***)

تخريج: [صحيح] وصححه البوصيري: * أسامة حسن الحديث وتابعه قيس بن سعد (النسائي، الكبرٰى، ح:٤١٠٥، وفي سنده تصحيف، وإسناده حسن) علقه البخاري، ح:١٧٢٢، وصححه ابن حبان، ح:١٠١٢.

Chapter 75. Stoning The Pillars On The Days of *Tashriq*

(المعجم ٧٥) - بَابُ رَمْيِ الْجِمَارِ أَيَّامَ التَّشْرِيقِ (التحفة ٧٥)

3053. It was narrated that Jâbir said: "I saw the Messenger of Allâh ﷺ stoning *'Aqabah* Pillar at forenoon, but after that day, he would do it after the sun had passed its zenith." (***Sahih***)

٣٠٥٣ - حَدَّثَنَا حَرْمَلَةُ بْنُ يَحْيَـى الْمِصْرِيُّ: حَدَّثَنَا عَبْدُ اللهِ بْنُ وَهْبٍ: حَدَّثَنَا ابْنُ جُرَيْجٍ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: رَأَيْتُ رَسُولَ اللهِ ﷺ رَمَىٰ جَمْرَةَ الْعَقَبَةِ ضُحًى. وَأَمَّا بَعْدَ ذٰلِكَ، فَبَعْدَ زَوَالِ الشَّمْسِ.

تخريج: أخرجه مسلم، الحج، باب بيان وقت استحباب الرمي، ح:١٢٩٩ من حديث ابن جريج به.

Comments:

See the comments on *Hadith* 3033

3054. It was narrated from Ibn 'Abbâs that the Messenger of Allâh ﷺ used to stone the Pillars when the sun had passed its zenith, to the extent that, as soon as he finished stoning them, he would pray *Zuhr*. (***Da'if***)

٣٠٥٤ - حَدَّثَنَا جُبَارَةُ بْنُ الْمُغَلِّسِ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ عُثْمَانَ أَبُو شَيْبَةَ: عَنِ الْحَكَمِ، عَنْ مِقْسَمٍ، عَنِ ابْنِ عَبَّاسٍ أَنَّ رَسُولَ اللهِ ﷺ كَانَ يَرْمِي الْجِمَارَ إِذَا زَالَتِ الشَّمْسُ، قَدْرَ مَا إِذَا فَرَغَ مِنْ رَمْيِهِ، صَلَّى الظُّهْرَ.

تخريج: [إسناده ضعيف] أخرجه الترمذي، الحج، باب ماجاء في الرمي بعد زوال الشمس، ح:٨٩٨ من حديث حجاج بن أرطاة(٤٩٦،١١٢٩،٢٥٨٧) عن الحكم به مختصرًا، وقال: هذا حديث حسن * جبارة، ح:٧٤٠، وإبراهيم، ح:١٤٩٥ تقدما، والحديث صحيح بدون قوله: قَدْرَ ما إذا فرغ من رميه، صلى الظهر، والله أعلم.

Chapter 76. The Sermon On The Day Of Sacrifice

(المعجم ٧٦) - بَابُ الْخُطْبَةِ يَوْمَ النَّحْرِ (التحفة ٧٦)

3055. It was narrated from Sulaimân bin 'Amr bin Ahwas that his father said: "I heard the

٣٠٥٥ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَ هَنَّادُ بْنُ السَّرِيِّ، قَالَا: حَدَّثَنَا أَبُو الْأَحْوَصِ

عَنْ شَبِيبِ بْنِ غَرْقَدَةَ، عَنْ سُلَيْمَانَ بْنِ عَمْرِو ابْنِ الأَحْوَصِ، عَنْ أَبِيهِ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: فِي حَجَّةِ الْوَدَاعِ: «يَا أَيُّهَا النَّاسُ! أَلَا أَيُّ يَوْمٍ أَحْرَمُ» ثَلَاثَ مَرَّاتٍ. قَالُوا: يَوْمُ الْحَجِّ الأَكْبَرِ. قَالَ: «فَإِنَّ دِمَاءَكُمْ وَأَمْوَالَكُمْ وَأَعْرَاضَكُمْ بَيْنَكُمْ حَرَامٌ، كَحُرْمَةِ يَوْمِكُمْ هٰذَا، فِي شَهْرِكُمْ هٰذَا، فِي بَلَدِكُمْ هٰذَا. أَلَا لَا يَجْنِي جَانٍ إِلَّا عَلَى نَفْسِهِ. وَلَا يَجْنِي وَالِدٌ عَلَى وَلَدِهِ، وَلَا مَوْلُودٌ عَلَى وَالِدِهِ. أَلَا إِنَّ الشَّيْطَانَ قَدْ أَيِسَ أَنْ يُعْبَدَ فِي بَلَدِكُمْ هٰذَا أَبَداً. وَلٰكِنْ سَيَكُونُ لَهُ طَاعَةٌ فِي بَعْضِ مَا تَحْتَقِرُونَ مِنْ أَعْمَالِكُمْ، فَيَرْضَىٰ بِهَا. أَلَا وَكُلُّ دَمٍ مِنْ دِمَاءِ الْجَاهِلِيَّةِ مَوْضُوعٌ. وَأَوَّلُ مَا أَضَعُ مِنْهَا دَمُ الْحَارِثِ بْنِ عَبْدِ الْمُطَّلِبِ كَانَ مُسْتَرْضِعاً فِي بَنِي لَيْثٍ، فَقَتَلَتْهُ هُذَيْلٌ أَلَا وَإِنَّ كُلَّ رِباً مِنْ رِبَا الْجَاهِلِيَّةِ مَوْضُوعٌ. لَكُمْ رُؤُوسُ أَمْوَالِكُمْ. لَا تَظْلِمُونَ وَلَا تُظْلَمُونَ. أَلَا يَا أُمَّتَاهُ هَلْ بَلَّغْتُ؟» ثَلَاثَ مَرَّاتٍ. قَالُوا: نَعَمْ. قَالَ: «اللَّهُمَّ اشْهَدْ» ثَلَاثَ مَرَّاتٍ.

Prophet ﷺ say, during the Farewell Pilgrimage: 'O people! Which day is the most sacred?' three times. They said: 'The day of the greatest *Hajj*.' He said: 'Your blood and your wealth and your honor are sacred to one another, as sacred as this day of yours, in this month of yours, in this land of yours. No sinner commits a sin but it is against himself. No father is to be punished for the sins of his child, and no child is to be punished for the sins of his father. Satan has despaired of ever being worshipped in this land of yours, but he will be obeyed in some matters which you regard as insignificant, and he will be *content with that*. All the blood feuds of the Ignorance days are abolished, and the first of them that I abolish is the blood feud of Hârith bin 'Abdul-Muttalib, who was nursed among Banu Laith and killed by Hudhail. All the usuries of the Ignorance days are abolished, but you will have your capital. Do not wrong others and you will not be wronged. O my nation, have I conveyed (the message)?' (He asked this) three times. They said: 'Yes.' He said: 'O Allâh, bear witness!' three times." ***(Hasan)***

تخريج: [إسناده حسن] أخرجه أبوداود، البيوع، باب في وضع الربا، ح: ٣٣٣٤ من حديث أبي الأحوص به، وصححه الترمذي، ح: ٣٠٨٧ .

Comments:

a. The Day of *Hajj* is highly respectable.
b. Some days are superior to others; like the day of *'Eid*, the days of *Hajj*; particularly the Day of *'Arafah*, Friday among the weekdays, and the month

of Ramadân among all the other months. The virtues and respect of these days entail paying more importance to worship and to avoid sinning.

c. Killing a believer, taking his property unjustly, or humiliating him is a great major sin.
d. Innocent relatives of a culprit cannot be punished for his wrongdoings.
e. One should avoid committing minor sins because Satan will be pleased with them too, and they may lead to great sins.
f. All kinds of usuries are forbidden since it is injustice, even if both parties involve in it willingly.
g. The Prophet ﷺ has conveyed all the matters of religion; there is no aspect of life regarding which the *Shari'ah* does not have guidance.

3056. It was narrated from Muhammad bin Jubair bin Mut'im that his father said: "The Messenger of Allâh ﷺ stood up in Khaif in Mina, and said: 'May Allâh make his face shine, the man who hears my words and conveys them. It may be that the bearer of knowledge does not understand it, and it may be that he takes it to one who will understand it more than he does. There are three things in which the heart of the believer does not betray: sincerity of action for the sake of Allâh, offering sincere advice to the rulers of the Muslims, and adhering to the *Jamâ'ah* (main body of the Muslims). Their supplication is answered (i.e. encompassing every good, and all of the people)." (***Hasan***)

٣٠٥٦ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ عَبْدِ السَّلَامِ، عَنِ الزُّهْرِيِّ، عَنْ مُحَمَّدِ بْنِ جُبَيْرِ ابْنِ مُطْعِمٍ، عَنْ أَبِيهِ قَالَ: قَامَ رَسُولُ اللهِ ﷺ بِالْخَيْفِ مِنْ مِنًى. فَقَالَ: «نَضَّرَ اللهُ امْرَءًا سَمِعَ مَقَالَتِي فَبَلَّغَهَا. فَرُبَّ حَامِلِ فِقْهٍ غَيْرُ فَقِيهٍ. وَرُبَّ حَامِلِ فِقْهٍ إِلَى مَنْ هُوَ أَفْقَهُ مِنْهُ. ثَلَاثٌ لَا يُغَلُّ عَلَيْهِنَّ قَلْبُ مُؤْمِنٍ: إِخْلَاصُ الْعَمَلِ لِلَّهِ، وَالنَّصِيحَةُ لِوُلَاةِ الْمُسْلِمِينَ، وَلُزُومُ جَمَاعَتِهِمْ. فَإِنَّ دَعْوَتَهُمْ تُحِيطُ مِنْ وَرَائِهِمْ».

تخريج: [حسن] تقدم، ح: ٢٣١ .

Comments:

a. The basis of Islamic jurisprudence is the *Hadith* of the Prophet ﷺ. Any *Ijtihâd* (reasoning) that is not based on the Qur'ân and *Hadith* is not reliable.
b. Religious matters should be preached to others.
c. Religious knowledge should also be learned from the one who seems less significant in his knowledge, status and age. Sometimes such a person may have some noteworthy points which are missed by great scholars.

d. Knowledge and *Fiqh* (understanding) do not have any limits. It is quite possible that some successors may understand the deep and *Ijtihâdi* matters to which the great predecessor did not pay attention.

3057. It was narrated that 'Abdullâh bin Mas'ud said: "The Messenger of Allâh ﷺ said, when he was atop his camel with the clipped ears in 'Arafât: 'Do you know what day this is, what month this is and what land this is?' They said: 'This is a sacred land, a sacred month and a sacred day.' He said: 'Your wealth and your blood are sacred to you as this month of yours, in this land of yours, on this day of yours. I will reach the Cistern (*Hawd*) before you, and I will be proud of your great numbers before the nations, so do not blacken my face (i.e., cause me to be ashamed). I will rescue some people, and some people will be taken away from me. I will say: "O Lord, my companions!" and He will say: "You do not know what innovations they introduced after you were gone."' (***Sahih***)

٣٠٥٧ - حَدَّثَنَا إِسْمَاعِيلُ بْنُ تَوْبَةَ: حَدَّثَنَا زَافِرُ بْنُ سُلَيْمَانَ، عَنْ أَبِي سِنَانٍ، عَنْ عَمْرِو ابْنِ مُرَّةَ، عَنْ عَبْدِ اللهِ بْنِ مَسْعُودٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ، وَهُوَ عَلَى نَاقَتِهِ الْمُخَضْرَمَةِ بِعَرَفَاتٍ، فَقَالَ: «أَتَدْرُونَ أَيُّ يَوْمٍ هٰذَا، وَأَيُّ شَهْرٍ هٰذَا، وَأَيُّ بَلَدٍ هٰذَا؟» قَالُوا: هٰذَا بَلَدٌ حَرَامٌ، وَشَهْرٌ حَرَامٌ، وَيَوْمٌ حَرَامٌ. قَالَ: «أَلَا وَإِنَّ أَمْوَالَكُمْ وَدِمَاءَكُمْ عَلَيْكُمْ حَرَامٌ كَحُرْمَةِ شَهْرِكُمْ هٰذَا فِي بَلَدِكُمْ هٰذَا فِي يَوْمِكُمْ هٰذَا. أَلَا وَإِنِّي فَرَطُكُمْ عَلَى الْحَوْضِ. وَأُكَاثِرُ بِكُمُ الْأُمَمَ. فَلَا تُسَوِّدُوا وَجْهِي. أَلَا وَإِنِّي مُسْتَنْقِذٌ أُنَاساً، وَمُسْتَنْقَذٌ مِنِّي أُنَاسٌ. فَأَقُولُ: يَا رَبِّ! أُصَيْحَابِي؟ فَيَقُولُ: إِنَّكَ لَا تَدْرِي مَا أَحْدَثُوا بَعْدَكَ».

تخريج: [صحيح] وصححه البوصيري * زافر صدوق كثير الأوهام (تقريب)، وشيخه سعيد ابن سنان الشيباني حسن الحديث، وله شاهد صحيح عند النسائي في الكبرى:٢/ ٤٤٤ ح:٤٠٩٩ باختلاف يسير، وله شواهد أخرى، وبها صح الحديث والحمد لله.

Comments:

a. On the Day of Judgment the Prophet ﷺ will be granted the *Kawthar* Cistern. Those who followed his *Sunnah* throughout their life will drink from it.

b. Introducing innovations in religion and following them, deprive people of drinking from the *Kawthar* Cistern.

c. Increase in the number of Muslims is desirable in the *Shari'ah*. Nevertheless, it is also mandatory to raise children according to Islamic teachings so that they become true Muslims, and the Prophet ﷺ will be pleased with them

on the Day of Judgment.

d. The Prophet ﷺ will intercede for the sinners of his nation and save them from Hell.

e. The Prophet ﷺ will be prevented from the intercession of some people, such people will stay longer in Hell. If they committed polytheism or disbelief, they will reside in Hell forever.

3058. It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ stood, on the Day of Sacrifice, between the Pillars, during the *Hajj* that he performed. The Prophet ﷺ said: "What day is this?" They said: "The day of sacrifice." He said: "What land is this?" They said: "This is the sacred land of Allâh." He said: "What month is this?" They said: "The sacred month of Allâh." He said: "This is the day of the greatest *Hajj*, and your blood, your wealth and your honor are sacred to you, as sacred as this land, in this month, on this day." Then he said: "Have I conveyed (the message)?" They said: "Yes." Then the Prophet ﷺ started to say: "O Allâh, bear witness." Then he bade farewell to the people, and they said: "This is the Farewell Pilgrimage." (***Sahih***)

٣٠٥٨ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا صَدَقَةُ بْنُ خَالِدٍ: حَدَّثَنَا هِشَامُ بْنُ الْغَازِ قَالَ: سَمِعْتُ نَافِعاً يُحَدِّثُ عَنِ ابْنِ عُمَرَ أَنَّ رَسُولَ اللهِ ﷺ وَقَفَ، يَوْمَ النَّحْرِ، بَيْنَ الْجَمَرَاتِ، فِي الْحَجَّةِ الَّتِي حَجَّ فِيهَا. فَقَالَ النَّبِيُّ ﷺ: «أَيُّ يَوْمٍ هٰذَا؟» قَالُوا: يَوْمُ النَّحْرِ. قَالَ: «فَأَيُّ بَلَدٍ هٰذَا؟» قَالُوا: هٰذَا بَلَدُ اللهِ الْحَرَامُ. قَالَ: «فَأَيُّ شَهْرٍ هٰذَا؟» قَالُوا: شَهْرُ اللهِ الْحَرَامُ. قَالَ: «هٰذَا يَوْمُ الْحَجِّ الأَكْبَرِ. وَدِمَاؤُكُمْ وَأَمْوَالُكُمْ وَأَعْرَاضُكُمْ عَلَيْكُمْ حَرَامٌ، كَحُرْمَةِ هٰذَا الْبَلَدِ، [فِي هٰذَا الشَّهْرِ،] فِي هٰذَا الْيَوْمِ» ثُمَّ قَالَ: «هَلْ بَلَّغْتُ؟» قَالُوا: نَعَمْ. فَطَفِقَ النَّبِيُّ ﷺ يَقُولُ: «اللَّهُمَّ اشْهَدْ» ثُمَّ وَدَّعَ النَّاسَ، فَقَالُوا: هٰذِهِ حَجَّةُ الْوَدَاعِ.

تخريج: [صحيح] أخرجه أبوداود، المناسك، باب يوم الحج الأكبر، ح:١٩٤٥ من حديث هشام به، وعلقه البخاري، ح:١٧٤٢.

Chapter 77. Visiting The House

(المعجم ٧٧) - بَابُ زِيَارَةِ الْبَيْتِ

(التحفة ٧٧)

3059. It was narrated from 'Âishah and Ibn 'Abbâs that the Prophet ﷺ delayed *Tawâfuz-Ziyârah* until nighttime. (***Da'if***)

٣٠٥٩ - حَدَّثَنَا بَكْرُ بْنُ خَلَفٍ أَبُو بِشْرٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنِي مُحَمَّدُ بْنُ طَارِقٍ عَنْ طَاوُسٍ وَ أَبِي

الزُّبَيْرِ، عَنْ عَائِشَةَ وَ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ ﷺ أَخَّرَ طَوَافَ الزِّيَارَةِ إِلَى اللَّيْلِ.

تخريج: [إسناده ضعيف] أخرجه الحافظ ابن حجر في تغليق التعليق:٣/ ٩٨ من حديث يحيى به. فائدة: حديث محمد بن طارق عن طاوس مرسل(تحفة الأشراف:١٣/ ٢٣٩)، وحديث أبي الزبير مسند لكنه عنعن، ح:٣٩٥، وعلقه البخاري في صحيحه (قبل، ح:١٧٣٢)، وقال الحافظ ابن حجر: فيحمل حديث ابن عمر(البخاري: أيضًا)، وجابر (مسلم، ح:١٢١٨) على اليوم الأول ويحمل حديث ابن عباس على باقي الأيام، والله أعلم.

Comments:

a. The great scholar Shaikh Albani classified this *Hadith* as *Shâdhdh* (Contradictory). It means that this *Hadith*, due to being contrary to a stronger *Hadith*, is neglected.

b. Imâm Bukhâri reported this *Hadith* with the wording "The Prophet ﷺ delayed visiting to the night." (*Sahih Al-Bukhâri*: 1732). Imâm Ibn Hajar said explaining the *Hadith*, it means visiting the Ka'bah during the nights of the days of *Tashriq*. It does not mean the *Tawâf* of the 10th Dhul-Hijjah that is indeed performed in daytime. (*Fathul-Bâri*, volume 3, pages, 716-717)

3060. It was narrated from 'Abdullâh bin 'Abbâs that the Prophet ﷺ did not walk quickly (*Ramal*) during the seven circuits of *Tawâful-Ifâdah* (done on 10th day of Dhul-Hijjah). (***Sahih***)

(One of the narrators) 'Atâ' said: "And there is no *Ramal* in it."

٣٠٦٠ - حَدَّثَنَا حَرْمَلَةُ بْنُ يَحْيَى: حَدَّثَنَا ابْنُ وَهْبٍ: أَنْبَأَنَا ابْنُ جُرَيْجٍ عَنْ عَطَاءٍ، عَنْ عَبْدِ اللهِ بْنِ عَبَّاسٍ أَنَّ النَّبِيَّ ﷺ لَمْ يَرْمُلْ فِي السَّبْعِ الَّذِي أَفَاضَ فِيهِ.

قَالَ عَطَاءٌ: وَلَا رَمَلَ فِيهِ.

تخريج: [صحيح] أخرجه أبوداود، المناسك، باب الإفاضة في الحج، ح:٢٠٠١ من حديث ابن وهب به.

Chapter 78. Drinking From Zamzam

(المعجم ٧٨) - بَابُ الشُّرْبِ مِنْ زَمْزَمَ (التحفة ٧٨)

3061. It was narrated that Muhammad bin 'Abdur-Rahmân bin Abu Bakr said: "I was sitting with Ibn 'Abbâs, and a man came to him and he said: 'Where have you come from?' He said: 'From Zamzam.' He said: 'Did you

٣٠٦١ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا عُبَيْدُ اللهِ بْنُ مُوسَى عَنْ عُثْمَانَ بْنِ الْأَسْوَدِ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي بَكْرٍ قَالَ: كُنْتُ عِنْدَ ابْنِ عَبَّاسٍ جَالِساً. فَجَاءَهُ رَجُلٌ. فَقَالَ: مِنْ أَيْنَ جِئْتَ؟ قَالَ: مِنْ زَمْزَمَ. قَالَ:

drink from it as you should?' He said: 'How is that?' He said: 'When you drink from it, turn to face the *Qiblah* and mention the Name of Allâh, drink three draughts and drink your fill of it. When you have finished, then praise Allâh.' The Messenger of Allâh ﷺ said: 'The sign (that differentiates) between us and the hypocrites is that they do not drink their fill from Zamzam.'' (***Hasan***)

فَشَرِبْتَ مِنْهَا كَمَا يَنْبَغِي؟ قَالَ: وَكَيْفَ؟ قَالَ: إِذَا شَرِبْتَ مِنْهَا فَاسْتَقْبِلِ الْقِبْلَةَ وَاذْكُرِ اسْمَ اللهِ وَتَنَفَّسْ ثَلَاثاً. وَتَضَلَّعْ مِنْهَا. فَإِذَا فَرَغْتَ فَاحْمَدِ اللهَ عَزَّ وَجَلَّ. فَإِنَّ رَسُولَ اللهِ ﷺ قَالَ: «**إِنَّ آيَةَ مَا بَيْنَنَا وَبَيْنَ الْمُنَافِقِينَ، إِنَّهُمْ لَا يَتَضَلَّعُونَ مِنْ زَمْزَمَ**».

تخريج: [حسن] أخرجه البخاري في التاريخ الكبير: ١/ ١٥٨ عن عبيدالله به مختصرًا، وتابعه مكي بن إبراهيم، وعبدالله بن المبارك، قال البوصيري: هذا إسناد صحيح، رجاله ثقات، وأورده الضياء المقدسي في المختارة * محمد بن عبدالرحمٰن وثقه ابن حبان والبوصيري، وقال عثمان بن الأسود: كنا نجالس محمد بن عبدالرحمٰن بن أبي بكر ولا نقوم من عنده إلا وقد يعني إن شاء الله أفزنا علمًا حسنًا (مسائل ابن أبي شيبة: ١ بتحقيقي) روى عنه عمرو بن دينار وغيره، فحديثه لا ينزل عن درجة الحسن، وللحديث شواهد كثيرة منها قال الفاكهي في أخبار مكة: ٢/ ٢٨، ح: ١٠٧٩: وحدثنا حسين بن حسن (بن حرب السلمي المروزي) قال: أنا الفضل بن موسى قال حدثنا عثمان ابن الأسود عن ابن أبي مليكة عن ابن عباس به المرفوع فقط، وهذه متابعة جيدة لابن عبدالرحمٰن.

Comments:

a. Zamzam water is blessed; it should be drunk for blessings.
b. Zamzam should be drunk having a good intention.
c. One should take Zamzam water to his country. (*Jâmi' At-Tirmidhi*: 963)

3062. It was narrated that Jâbir bin 'Abdullâh said: "I heard the Messenger of Allâh ﷺ say: 'The water of Zamzam is for whatever it is drunk for.'" (***Hasan***)

٣٠٦٢ - **حَدَّثَنَا** هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ، قَالَ: قَالَ عَبْدُ اللهِ بْنُ الْمُؤَمَّلِ: إِنَّهُ سَمِعَ أَبَا الزُّبَيْرِ يَقُولُ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللهِ يَقُولُ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «**مَاءُ زَمْزَمَ لِمَا شُرِبَ لَهُ**».

تخريج: [حسن] أخرجه أحمد: ٣/ ٣٥٧، ٣٧٢ وغيره من طرق عن ابن المؤمل به، ضعفه البوصيري لضعف عبدالله بن المؤمل، وتابعه إبراهيم بن طهمان عند البيهقي: ٥/ ٢٠٢ وفي السند إليه: أبومحمد أحمد بن إسحاق بن شيبان البغدادي، ولم نجد له ترجمةً، وللحديث شواهد كثيرة جدًا، ومن أجلها صححه بعض العلماء، وحسنه بعضهم.

Chapter 79. Entering The Ka'bah

(المعجم ٧٩) - بَابُ دُخُولِ الْكَعْبَةِ
(التحفة ٧٩)

3063. It was narrated that Ibn 'Umar said: "The Messenger of Allâh ﷺ entered the Ka'bah on the Day of the Conquest (of Makkah), with Bilâl and 'Uthmân bin Shaibah, and they locked the door behind them from the inside. *When they came out,* I asked Bilâl: 'Where did the Messenger of Allâh ﷺ pray?' He told me that when he entered, he turned to his right and prayed in the direction that he was facing, between the two columns."

Then I blamed myself as to why I *did not ask him* how many *Rak'ah* did the Messenger of Allâh ﷺ pray? (***Sahih***)

٣٠٦٣ - حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ الدِّمَشْقِيُّ: حَدَّثَنَا عُمَرُ بْنُ عَبْدِ الْوَاحِدِ عَنِ الْأَوْزَاعِيِّ: حَدَّثَنِي حَسَّانُ بْنُ عَطِيَّةَ: حَدَّثَنِي نَافِعٌ عَنِ ابْنِ عُمَرَ قَالَ: دَخَلَ رَسُولُ اللهِ ﷺ، يَوْمَ الْفَتْحِ، الْكَعْبَةَ. وَمَعَهُ بِلَالٌ وَعُثْمَانُ ابْنُ شَيْبَةَ. فَأَغْلَقُوهَا عَلَيْهِمْ مِنْ دَاخِلٍ. فَلَمَّا خَرَجُوا سَأَلْتُ بِلَالًا: أَيْنَ صَلَّى رَسُولُ اللهِ ﷺ؟ فَأَخْبَرَنِي أَنَّهُ صَلَّى عَلَى وَجْهِهِ، حِينَ دَخَلَ، بَيْنَ الْعَمُودَيْنِ، عَنْ يَمِينِهِ.
ثُمَّ لُمْتُ نَفْسِي أَنْ لَا أَكُونَ سَأَلْتُهُ: كَمْ صَلَّى رَسُولُ اللهِ ﷺ؟

تخريج: أخرجه البخاري، الصلاة، باب الأبواب والغلق للكعبة والمساجد، ح:٤٦٨ وغيره، ومسلم، الحج، باب استحباب دخول الكعبة للحاج وغيره، والصلاة فيها والدعاء في نواحيها كلها، ح:١٣٢٩ من حديث نافع به.

Comments:

a. Entering in the Ka'bah and praying inside it is allowed.
b. Going inside the Ka'bah is not a part of *Hajj* or *'Umrah*. The Prophet ﷺ entered the Ka'bah when Makkah was conquered. (*Fathul-Bari*, volume 2, page 592, *Hadith* no. 1601)
c. At that time there were six pillars inside the Ka'bah; three of them were in a row and the other three were in another row. The Prophet ﷺ, after entering from the door, moved forward and prayed between two pillars.

3064. It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ went out delighted, then he came back to me sad. I said: 'O Messenger of Allâh, (why did) you go out happy and come back sad?' He said: 'I entered the

٣٠٦٤ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَبْدِ الْمَلِكِ عَنِ ابْنِ أَبِي مُلَيْكَةَ، عَنْ عَائِشَةَ قَالَتْ: خَرَجَ النَّبِيُّ ﷺ مِنْ عِنْدِي وَهُوَ قَرِيرُ الْعَيْنِ، طَيِّبُ النَّفْسِ. ثُمَّ رَجَعَ إِلَيَّ وَهُوَ حَزِينٌ. فَقُلْتُ: يَا

Ka'bah, and I wish that I had not done that, because I am afraid that I may have caused difficulty for my nation after I am gone.'" (*Da'if*)

رَسُولَ اللهِ! خَرَجْتَ مِنْ عِنْدِي وَأَنْتَ قَرِيرُ الْعَيْنِ، وَرَجَعْتَ وَأَنْتَ حَزِينٌ؟ فَقَالَ: «إِنِّي دَخَلْتُ الْكَعْبَةَ. وَوَدِدْتُ أَنِّي لَمْ أَكُنْ فَعَلْتُ. إِنِّي أَخَافُ أَنْ أَكُونَ أَتْعَبْتُ أُمَّتِي مِنْ بَعْدِي».

تخريج: [**إسناده ضعيف**] أخرجه أبوداود، المناسك، باب في دخول الكعبة، ح:٢٠٢٩ من حديث إسماعيل به، والترمذي، ح:٨٧٣، وقال الترمذي: حسن صحيح قلت: إسماعيل بن عبدالملك ضعيف، ضعفه الجمهور، وقال ابن حبان: وكان رديء الحفظ، رديء الفهم، يقلب ما روى.

Chapter 80. Staying Overnight In Makkah On The Nights Of Mina

(المعجم ٨٠) - بَابُ الْبَيْتُوتَةِ بِمَكَّةَ لَيَالِي مِنًى (التحفة ٨٠)

3065. It was narrated that Ibn 'Umar said: "'Abbâs bin 'Abdul-Muttalib asked the Messenger of Allâh ﷺ for permission to stay overnight in Makkah on the nights of Mina for the purpose of supplying water to the pilgrims, and he gave him permission. (*Sahih*)

٣٠٦٥ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا عَبْدُ اللهِ بْنُ نُمَيْرٍ: وحَدَّثَنَا عُبَيْدُ اللهِ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: اسْتَأْذَنَ الْعَبَّاسُ بْنُ عَبْدِ الْمُطَّلِبِ رَسُولَ اللهِ ﷺ أَنْ يَبِيتَ بِمَكَّةَ أَيَّامَ مِنًى. مِنْ أَجْلِ سِقَايَتِهِ. فَأَذِنَ لَهُ.

تخريج: أخرجه البخاري، الحج، باب هل يبيت أصحاب السقاية أو غيرهم بمكة ليالي منى، ح:١٧٤٥، ومسلم، الحج، باب وجوب المبيت بمنى ليالي أيام التشريق والترخيص في تركه لأهل السقاية، ح:١٣١٥ من حديث ابن نمير به.

3066. It was narrated that Ibn 'Abbâs said: "The Prophet ﷺ did not allow anyone to stay overnight in Makkah apart from 'Abbâs, for the purpose of supplying water to the pilgrims." (*Da'if*)

٣٠٦٦ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ، وَ هَنَّادُ بْنُ السَّرِيِّ، قَالَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنْ إِسْمَاعِيلَ بْنِ مُسْلِمٍ، عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: لَمْ يُرَخِّصِ النَّبِيُّ ﷺ لِأَحَدٍ يَبِيتُ بِمَكَّةَ، إِلَّا لِلْعَبَّاسِ، مِنْ أَجْلِ السِّقَايَةِ.

تخريج: [**إسناده ضعيف**] وضعفه البوصيري من أجل إسماعيل بن مسلم تقدم، ح:٣٠١، ونقل عن ابن المديني: أجمع أصحابنا على ترك حديثه، والحديث السابق شاهد له.

Chapter 81. Staying In Muhassab

(المعجم ٨١) - بَابُ نُزُولِ الْمُحَصَّبِ

(التحفة ٨١)

3067. It was narrated that 'Âishah said: "Staying in Abtah is not *Sunnah*; the Messenger of Allâh ﷺ only stayed there because it was more convenient for his departure." (***Sahih***)

٣٠٦٧ - حَدَّثَنَا هَنَّادُ بْنُ السَّرِيِّ: حَدَّثَنَا ابْنُ أَبِي زَائِدَةَ، وَ عَبْدَةُ، وَ وَكِيعٌ، وَ أَبُو مُعَاوِيَةَ ح: وَحَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ وَأَبُو مُعَاوِيَةَ ح: وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ: كُلُّهُمْ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: إِنَّ نُزُولَ الأَبْطَحِ لَيْسَ بِسُنَّةٍ. إِنَّمَا نَزَلَهُ رَسُولُ اللهِ ﷺ لِيَكُونَ أَسْمَحَ لِخُرُوجِهِ.

تخريج: أخرجه مسلم، الحج، باب استحباب نزول المحصب يوم النفر وصلاة الظهر وما بعدها به، ح:١٣١١ عن ابن أبي شيبة به.

Comments:

The literally meaning of 'Abtah' or 'Bathâ' is plain and large piece of land, here it means the large open land, which is between Makkah and Mina. It is called 'Muhassab'. (*Fathul-Bâri*, volume 2, page 745)

3068. It was narrated that 'Âishah said: "The Prophet ﷺ set out before daybreak, on the night of departure, from Bathâ'." (***Sahih***)

٣٠٦٨ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُعَاوِيَةُ بْنُ هِشَامٍ عَنْ عَمَّارِ بْنِ زُرَيْقٍ، عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنِ الأَسْوَدِ، عَنْ عَائِشَةَ قَالَتِ ادَّلَجَ النَّبِيُّ ﷺ، لَيْلَةَ النَّفْرِ، مِنَ الْبَطْحَاءِ ادِّلَاجًا.

تخريج: [صحيح] أخرجه أحمد:٦/٧٨ من حديث عمار به، وصححه البوصيري، وأخرجه البخاري، ح:١٧٧٢ وغيره من حديث الأعمش به مطولاً باختلاف يسير، والحديث الآتي شاهد له.

3069. It was narrated that Ibn 'Umar said: "The Messenger of Allâh ﷺ, Abu Bakr, 'Umar and 'Uthmân used to stay at Abtah." (***Sahih***)

٣٠٦٩ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَنْبَأَنَا عُبَيْدُ اللهِ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: كَانَ رَسُولُ اللهِ ﷺ وَأَبُو بَكْرٍ وَعُمَرُ وَعُثْمَانُ يَنْزِلُونَ بِالأَبْطَحِ.

تخريج: [إسناده صحيح] أخرجه الترمذي، الحج، باب ماجاء في نزول الأبطح، ح:٩٢١.

من حديث عبدالرزاق به، وقال: حسن صحيح غريب، وأخرجه البخاري، ح:١٧٦٧، ومسلم، ح:١٣١٠ وغيرهما من طرق أخرى عن نافع به مطولاً ومختصرًا.

Comments:

These respected people stayed there considering it as a desirable act, not as an obligatory one. (*Fathul Bâri*, volume 2, page 745)

Chapter 82. The Farewell *Tawâf*

(المعجم ٨٢) - **بَابُ طَوَافِ الْوَدَاعِ** (التحفة ٨٢)

3070. It was narrated that Ibn 'Abbâs said: "The people were going in all directions, and the Messenger of Allâh ﷺ said: 'No one should depart until the last thing he does is (*Tawâf* around) the House.'" (***Sahih***)

٣٠٧٠ - **حَدَّثَنَا** هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ سُلَيْمَانَ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ النَّاسُ يَنْصَرِفُونَ كُلَّ وَجْهٍ. فَقَالَ رَسُولُ اللهِ ﷺ: «**لَا يَنْفِرَنَّ أَحَدٌ حَتَّى يَكُونَ آخِرُ عَهْدِهِ بِالْبَيْتِ**».

تخريج: أخرجه مسلم، الحج، باب وجوب طواف الوادع وسقوطه عن الحائض، ح:١٣٢٧ من حديث سفيان به.

3071. It was narrated that Ibn 'Umar said: "The Messenger of Allâh ﷺ forbade a man to depart until the last thing he did was (*Tawâf* around) the House." (***Sahih***)

٣٠٧١ - **حَدَّثَنَا** عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ يَزِيدَ عَنْ طَاوُسٍ، عَنِ ابْنِ عُمَرَ قَالَ: نَهَى رَسُولُ اللهِ ﷺ أَنْ يَنْفِرَ الرَّجُلُ حَتَّى يَكُونَ آخِرُ عَهْدِهِ بِالْبَيْتِ.

تخريج: [**صحيح**] أخرجه الطبراني:١٢/ ٣٩٦ من طريق آخر عن إبراهيم بن زيد به، وضعفه البوصيري من أجل إبراهيم بن يزيد الخوزي، ح:١٥٢١، والحديث السابق شاهد له.

Comments:

All the efforts should be made to perform the Farewell *Tawâf* when all the arrangements of departure are completed, and nothing is left except moving to the bus depot or to taxi stand for departure or leaving to the airport or seaport in order to return to one's homeland.

Chapter 83. A Menstruating Woman Departing Before She Bids Farewell (To The Ka'bah By The Farewell *Tawâf*)

(المعجم ٨٣) - **بَابُ الْحَائِضِ تَنْفِرُ قَبْلَ أَنْ تُوَدِّعَ** (التحفة ٨٣)

3072. It was narrated that 'Âishah said: "Safiyyah bint

٣٠٧٢ - **حَدَّثَنَا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ،

Huyai got her menses after she had done *Tawâful-Ifâdah.*" 'Âishah said: "I mentioned that to the Messenger of Allâh ﷺ and he said: 'Has she detained us?' I said: 'She performed *Tawâful-Ifâdah* then she got her menses after that.' The Messenger of Allâh ﷺ said: 'Then let her depart.'" (***Sahih***)

عَنْ عَائِشَةَ. ح: وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ: أَنْبَأَنَا اللَّيْثُ بْنُ سَعْدٍ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ وَ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: حَاضَتْ صَفِيَّةُ بِنْتُ حُيَيٍّ بَعْدَمَا أَفَاضَتْ. قَالَتْ عَائِشَةُ: فَذَكَرْتُ ذٰلِكَ لِرَسُولِ اللهِ ﷺ. فَقَالَ: «**أَحَابِسَتُنَا هِيَ؟**» فَقُلْتُ: إِنَّهَا قَدْ أَفَاضَتْ ثُمَّ حَاضَتْ بَعْدَ ذٰلِكَ. قَالَ رَسُولُ اللهِ ﷺ: «**فَلْتَنْفِرْ**».

تخريج: أخرجه البخاري، المغازي، باب حجة الوداع، ح:٤٤٠١ من حديث الزهري به، ومسلم، الحج، باب وجوب طواف الوادع وسقوطه عن الحائض، ح:١٢١١، ح:١٣٢٨ عن رمح به.

3073. It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ mentioned Safiyyah and we said: 'She has got her menses.' He said: "*Aqra Halqa*![1] I think that she has detained us.' I said: 'O Messenger of Allâh, she performed *Tawâful-Ifâdah* on the Day of Sacrifice.' He said: 'No then, tell her to depart.'" (***Sahih***)

٣٠٧٣ - **حَدَّثَنَا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَ عَلِيُّ ابْنُ مُحَمَّدٍ قَالَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ قَالَتْ: ذَكَرَ رَسُولُ اللهِ ﷺ صَفِيَّةَ فَقُلْنَا: قَدْ حَاضَتْ فَقَالَ: «**عَقْرَىٰ حَلْقَىٰ مَا أُرَاهَا إِلَّا حَابِسَتَنَا**» فَقُلْتُ: يَا رَسُولَ اللهِ! إِنَّهَا قَدْ طَافَتْ يَوْمَ النَّحْرِ. قَالَ: «**فَلَا، إِذَنْ. مُرُوهَا فَلْتَنْفِرْ**».

تخريج: أخرجه البخاري، الحج، باب الإدلاج من المحصب، ح:١٧٧١ من حديث الأعمش به، ومسلم، الحج، باب وجوب طواف الوداع وسقوطه عن الحائض، ح:١٢١١/٣٨٧

[1] The best explanation of this is what Shaikh Safiur-Rahmân Mubârakpuri said in *Minnat Al-Mun'im,* his commentary on *Sahih Muslim:* "The meaning of *'Aqra* being: 'May Allâh wound her and cause her harm.' And it is said (it means): '(May He) make her barren without children.' And, it is also said: 'She has harmed her people.' And the meaning of *Halqa* is shaving her hair - and it is the woman's adornment - or, (it means) may she suffer from pain in her throat, or, she sheered her people with her bad fortune, that is, she destroyed them. These are the basic meanings of these two words. Then the Arabs are quick to say things whose reality they do not mean, as they say: 'May Allâh fight him' and 'May your hands be made dirty' and the like." See also *Hadyus-Sâri, An-Nihâyah,* and explanation by Sindi.

بعد، ح:١٣٢٨ عن ابن أبي شيبة به.

Comments:

a. *Tawâful-Ifâdah* is an integral part of *Hajj* that is performed on the 10th of Dhul-Hijjah.

b. If a woman cannot make *Tawâf* on the 10th of *Dhul-Hijjah* due to her menses, she has to do it whenever she becomes pure.

c. If a woman has performed *Tawâful-Ifâdah,* and she is in her menstrual period at the time of returning from Makkah, then she is excused from Farewell *Tawâf.*

d. The saying of the Prophet ﷺ *"Aqra Halqa"* (be sterile and be shaved) is not a curse but an expression used in the Arab dialect to express inconvenience.

Chapter 84. The *Hajj* Of The Messenger of Allâh ﷺ

(المعجم ٨٤) - بَابُ حَجَّةِ رَسُولِ اللهِ ﷺ (التحفة ٨٤)

3074. Ja'far bin Muhammad narrated that his father said: "We entered upon Jâbir bin 'Abdullâh, and when we reached him he asked about the people (i.e., what their names were, etc.). When he reached me, I said: 'I am Muhammad bin 'Ali bin Husain.' He stretched forth his hand towards my head, and undid my top button, then undid my lower button. Then he placed his hand on my chest, and I was a young boy at that time. Then he said: 'Welcome to you, ask whatever you want.' So I asked him, and he was blind. The time for prayer came, so he stood up, wrapping himself in a woven cloth. Every time he put it on his shoulders, its edges came up, because it was too small. And his cloak was beside him on a hook. He led us in prayer, then I said: 'Tell us about the *Hajj* of the Messenger of Allâh ﷺ.' He held up his hands, showing nine (fingers), and said: 'The Messenger of Allâh ﷺ

٣٠٧٤ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا جَعْفَرُ بْنُ مُحَمَّدٍ عَنْ أَبِيهِ قَالَ: دَخَلْنَا عَلَى جَابِرِ بْنِ عَبْدِ اللهِ. فَلَمَّا انْتَهَيْنَا إِلَيْهِ سَأَلَ عَنِ الْقَوْمِ. حَتَّى انْتَهَىٰ إِلَيَّ. فَقُلْتُ: أَنَا مُحَمَّدُ بْنُ عَلِيِّ بْنِ الْحُسَيْنِ. فَأَهْوَىٰ بِيَدِهِ إِلَى رَأْسِي فَحَلَّ زِرِّي الأَعْلَىٰ. ثُمَّ حَلَّ زِرِّي الأَسْفَلَ. ثُمَّ وَضَعَ كَفَّهُ بَيْنَ ثَدْيَيَّ. وَأَنَا يَوْمَئِذٍ غُلَامٌ شَابٌّ. فَقَالَ مَرْحَباً بِكَ. سَلْ عَمَّا شِئْتَ. فَسَأَلْتُهُ، وَهُوَ أَعْمَىٰ. فَجَاءَ وَقْتُ الصَّلَاةِ. فَقَامَ فِي نِسَاجَةٍ مُلْتَحِفاً بِهَا. كُلَّمَا وَضَعَهَا عَلَى مَنْكِبَيْهِ رَجَعَ طَرَفَاهَا إِلَيْهِ، مِنْ صِغَرِهَا. وَرِدَاؤُهُ إِلَى جَانِبِهِ عَلَى الْمِشْجَبِ. فَصَلَّى بِنَا. فَقُلْتُ: أَخْبِرْنَا عَنْ حَجَّةِ رَسُولِ اللهِ ﷺ. فَقَالَ بِيَدِهِ، فَعَقَدَ تِسْعاً وَقَالَ: إِنَّ رَسُولَ اللهِ ﷺ مَكَثَ تِسْعَ سِنِينَ لَمْ يَحُجَّ. فَأَذَّنَ فِي النَّاسِ فِي الْعَاشِرَةِ: أَنَّ رَسُولَ اللهِ ﷺ حَاجٌّ. فَقَدِمَ الْمَدِينَةَ بَشَرٌ كَثِيرٌ. كُلُّهُمْ يَلْتَمِسُ أَنْ يَأْتَمَّ بِرَسُولِ اللهِ ﷺ

stayed for nine years without performing *Hajj*, then it was announced to the people in the tenth year that the Messenger of Allâh ﷺ was going for *Hajj*. So many people came to Al-Madinah, all of them seeking to follow the Messenger of Allâh ﷺ and do what he did. He set out and we set out with him, and we came to Dhul-Hulaifah where Asmâ' bint 'Umais gave birth to Muhammad bin Abu Bakr. She sent word to the Messenger of Allâh ﷺ asking what she should do. He said: "Perform *Ghusl*, fasten a cloth around your waist and enter *Ihrâm*." The Messenger of Allâh ﷺ prayed in the mosque, then he rode Qaswâ' (his she-camel) until, when his she-camel arose with him upon Baidâ',' Jâbir said: 'As far as I could see, I saw people riding and walking in front of him, and I saw the same to his right and his left, and behind him, and the Messenger of Allâh ﷺ was among us and Qur'ân was being revealed to him, and he understood its meaning. Whatever he did, we did too. Then began the *Talbiyah* of monotheism: "*Labbaika Allâhumma labbaik, labbaika lâ sharika laka labbaik. Innal-hamda wan-ni'mata laka wal-mulk, lâ sharika laka* (Here I am, O Allâh, here I am. Here I am, You have no partner, here I am. Verily all praise and blessings are Yours, and all sovereignty, You have no partner)." And the people

وَيَعْمَلَ بِمِثْلِ عَمَلِهِ. فَخَرَجَ وَخَرَجْنَا مَعَهُ. فَأَتَيْنَا ذَا الْحُلَيْفَةِ. فَوَلَدَتْ أَسْمَاءُ بِنْتُ عُمَيْسٍ مُحَمَّدَ بْنَ أَبِي بَكْرٍ. فَأَرْسَلَتْ إِلَى رَسُولِ اللهِ ﷺ: كَيْفَ أَصْنَعُ؟ قَالَ: «**اغْتَسِلِي وَاسْتَثْفِرِي بِثَوْبٍ وَأَحْرِمِي**» فَصَلَّى رَسُولُ اللهِ ﷺ فِي الْمَسْجِدِ ثُمَّ رَكِبَ الْقَصْوَاءَ. حَتَّى إِذَا اسْتَوَتْ بِهِ نَاقَتُهُ عَلَى الْبَيْدَاءِ قَالَ جَابِرٌ: نَظَرْتُ إِلَى مَدِّ بَصَرِي مِنْ بَيْنِ يَدَيْهِ، بَيْنَ رَاكِبٍ وَمَاشٍ. وَعَنْ يَمِينِهِ مِثْلُ ذٰلِكَ. وَعَنْ يَسَارِهِ مِثْلُ ذٰلِكَ. وَمِنْ خَلْفِهِ مِثْلُ ذٰلِكَ. وَرَسُولُ اللهِ ﷺ بَيْنَ أَظْهُرِنَا وَعَلَيْهِ يَنْزِلُ الْقُرْآنُ. وَهُوَ يَعْرِفُ تَأْوِيلَهُ. مَا عَمِلَ بِهِ مِنْ شَيْءٍ عَمِلْنَا بِهِ. فَأَهَلَّ بِالتَّوْحِيدِ: «**لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ. لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ. إِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ، وَالْمُلْكَ لَا شَرِيكَ لَكَ**». وَأَهَلَّ النَّاسُ بِهٰذَا الَّذِي يُهِلُّونَ بِهِ. فَلَمْ يَرُدَّ رَسُولُ اللهِ ﷺ عَلَيْهِمْ شَيْئاً مِنْهُ. وَلَزِمَ رَسُولُ اللهِ ﷺ تَلْبِيَتَهُ. قَالَ جَابِرٌ: لَسْنَا نَنْوِي إِلَّا الْحَجَّ. لَسْنَا نَعْرِفُ الْعُمْرَةَ. حَتَّى إِذَا أَتَيْنَا الْبَيْتَ مَعَهُ، اسْتَلَمَ الرُّكْنَ. فَرَمَلَ ثَلَاثاً. وَمَشَى أَرْبَعاً. ثُمَّ قَامَ إِلَى مَقَامِ إِبْرَاهِيمَ. فَقَالَ: ﴿وَٱتَّخِذُوا۟ مِن مَّقَامِ إِبْرَٰهِـۧمَ مُصَلًّى﴾ [البقرة: ١٢٥] فَجَعَلَ الْمَقَامَ بَيْنَهُ وَبَيْنَ الْبَيْتِ. فَكَانَ أَبِي يَقُولُ وَلَا أَعْلَمُهُ إِلَّا ذَكَرَهُ عَنِ النَّبِيِّ ﷺ: إِنَّهُ كَانَ يَقْرَأُ فِي الرَّكْعَتَيْنِ: ﴿قُلْ يَـٰٓأَيُّهَا ٱلْكَـٰفِرُونَ﴾ [الكافرون] وَ﴿قُلْ هُوَ ٱللَّهُ أَحَدٌ﴾. ثُمَّ رَجَعَ إِلَى الْبَيْتِ فَاسْتَلَمَ الرُّكْنَ. ثُمَّ خَرَجَ مِنَ الْبَابِ إِلَى

repeated his words. And the Messenger of Allâh ﷺ approved of that. And the Messenger of Allâh ﷺ continued to recite the *Talbiyah.*' Jâbir said: 'We did not intend (to do) anything but *Hajj.* We were not aware of *'Umrah.* Then when we reached the House with him, he touched the Corner, and walked quickly (*Ramal*) for three circuits and walked (normally) for four. Then he stood at the place of Ibrâhim and said: "And take you (people) the place of Ibrâhim as a place of prayer."[1] He stood with the place between him and the House. My father used to say:[2] "And I do not think that he mentioned it other than from the Prophet ﷺ: 'That he used to recite in those two *Rak'ah* (at the place of Ibrâhim): "Say: 'O you disbelievers!'"[3] and: "Say: 'He is Allâh, (the) One.'"[4]

"Then he went back to the House and touched the Corner, then he went out through the gate to Safâ. When he drew near to Safâ he recited: "Verily, Safâ and Marwah are among the symbols of Allâh,"[5] (and said:) "We will start with that with which Allâh started." So he started with Safâ and climbed it until he could see the House, then proclaimed the

الصَّفَا. حَتَّى إِذَا دَنَا مِنَ الصَّفَا قَرَأَ: «﴿إِنَّ ٱلصَّفَا وَٱلْمَرْوَةَ مِن شَعَآئِرِ ٱللَّهِ﴾ [البقرة: ١٥٨] نَبْدَأُ بِمَا بَدَأَ اللهُ بِهِ». فَبَدَأَ بِالصَّفَا، فَرَقِيَ عَلَيْهِ حَتَّى رَأَى الْبَيْتَ، فَكَبَّرَ اللهَ وَهَلَّلَهُ وَحَمِدَهُ وَقَالَ: «لَا إِلٰهَ إِلَّا اللهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ يُحْيِي وَيُمِيتُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، لَا إِلٰهَ إِلَّا اللهُ وَحْدَهُ لَا شَرِيكَ لَهُ أَنْجَزَ وَعْدَهُ، وَنَصَرَ عَبْدَهُ. وَهَزَمَ الأَحْزَابَ وَحْدَهُ» ثُمَّ دَعَا بَيْنَ ذٰلِكَ وَقَالَ مِثْلَ هٰذَا ثَلَاثَ مَرَّاتٍ. ثُمَّ نَزَلَ إِلَى الْمَرْوَةِ يَمْشِي حَتَّى إِذَا انْصَبَّتْ قَدَمَاهُ، رَمَلَ فِي بَطْنِ الْوَادِي. حَتَّى إِذَا صَعِدَتَا يَعْنِي قَدَمَاهُ مَشَى حَتَّى أَتَى الْمَرْوَةَ. فَفَعَلَ عَلَى الْمَرْوَةِ كَمَا فَعَلَ عَلَى الصَّفَا. فَلَمَّا كَانَ آخِرُ طَوَافِهِ عَلَى الْمَرْوَةِ قَالَ: «لَوْ أَنِّي اسْتَقْبَلْتُ مِنْ أَمْرِي مَا اسْتَدْبَرْتُ لَمْ أَسُقِ الْهَدْيَ، وَجَعَلْتُهَا عُمْرَةً. فَمَنْ كَانَ مِنْكُمْ لَيْسَ مَعَهُ هَدْيٌ فَلْيَحْلِلْ وَلْيَجْعَلْهَا عُمْرَةً» فَحَلَّ النَّاسُ كُلُّهُمْ وَقَصَّرُوا، إِلَّا النَّبِيَّ ﷺ وَمَنْ كَانَ مَعَهُ الْهَدْيُ.

فَقَامَ سُرَاقَةُ بْنُ مَالِكِ بْنِ جُعْشُمٍ فَقَالَ: يَا رَسُولَ اللهِ! أَلِعَامِنَا هٰذَا أَمْ لِأَبَدِ أَبَدٍ؟ قَالَ: فَشَبَّكَ رَسُولُ اللهِ ﷺ أَصَابِعَهُ فِي الأُخْرَى

[1] *Al-Baqarah* 2:125.

[2] It appears that the speaker is Ja'far bin Muhammad who is narrating from his father, from Jâbir.

[3] *Al-Kâfirun* (109).

[4] *Al-Ikhlâs.* (112).

[5] *Al-Baqarah* 2:158.

greatness of Allâh (by saying: *Allâhu Akbar* and said *Tahlil* (*Lâ ilâha illallâh*) and praised Him (saying *Al-Hamdulillâh*), and he said: "*Lâ ilâha illallâh wahdahu lâ sharika lahu, lahul-mulku, wa lahul-hamdu, yuhyi wa yumit wa Huwa 'ala kulli shai'in Qadir. Lâ ilâha illallâh wahdahu, Lâ sharika lahu anjaza wa'dahu, wa nasara 'abdahu, wa hazamal-Ahzâba wahdahu* (None has the right to be worshipped but Allâh alone, with no partner or associate; His is the dominion, all praise is due to Him, He gives life and causes death and He is able to do all things. None has the right to be worshipped but Allâh alone; He has no partner or associate, He fulfilled His promise, granted victory to His slave, and defeated the Confederates alone)." And he said that three times, supplicating in between. Then he headed towards Marwah walking normally until, when he started to go downhill, he walked quickly (*Ramal*) in the bottom of the valley. When he started to go uphill, he walked normally, until he reached Marwah, and he did atop Marwah what he had done atop Safâ. At the end of his *Sâ'y*, atop Marwah he said: "If I had known before what I have come to know now, I would not have garlanded the sacrificial animal, and I would have made it *'Umrah*. Whoever among you does not have a secrificial animal with him, let him exit *Ihrâm* and make it

وَقَالَ: «**دَخَلَتِ الْعُمْرَةُ فِي الْحَجِّ هٰكَذَا**» مَرَّتَيْنِ «**لَا. بَلْ لِأَبَدِ أَبَدٍ**» قَالَ: وَقَدِمَ عَلِيٌّ بِبُدْنِ النَّبِيِّ ﷺ. فَوَجَدَ فَاطِمَةَ مِمَّنْ حَلَّ. وَلَبِسَتْ ثِيَاباً صَبِيغاً. وَاكْتَحَلَتْ. فَأَنْكَرَ ذٰلِكَ عَلَيْهَا عَلِيٌّ. فَقَالَتْ: أَمَرَنِي أَبِي بِهٰذَا. فَكَانَ عَلِيٌّ يَقُولُ، بِالْعِرَاقِ: فَذَهَبْتُ إِلَى رَسُولِ اللهِ ﷺ مُحَرِّشاً عَلَى فَاطِمَةَ فِي الَّذِي صَنَعَتْهُ. مُسْتَفْتِياً رَسُولَ اللهِ ﷺ فِي الَّذِي ذَكَرَتْ عَنْهُ، وَأَنْكَرْتُ ذٰلِكَ عَلَيْهَا. فَقَالَ: «**صَدَقَتْ. صَدَقَتْ. مَاذَا قُلْتَ حِينَ فَرَضْتَ الْحَجَّ؟**» قَالَ: قُلْتُ: اللَّهُمَّ إِنِّي أُهِلُّ بِمَا أَهَلَّ بِهِ رَسُولُكَ ﷺ. [قَالَ:] «**فَإِنَّ مَعِيَ الْهَدْيَ، فَلَا تَحِلُّ**» قَالَ: فَكَانَ جَمَاعَةُ الْهَدْيِ الَّذِي جَاءَ بِهِ عَلِيٌّ مِنَ الْيَمَنِ، وَالَّذِي أَتَىٰ بِهِ النَّبِيُّ ﷺ مِنَ الْمَدِينَةِ، مِائَةً. ثُمَّ حَلَّ النَّاسُ كُلُّهُمْ وَقَصَّرُوا. إِلَّا النَّبِيَّ ﷺ وَمَنْ كَانَ مَعَهُ هَدْيٌ. فَلَمَّا كَانَ يَوْمُ التَّرْوِيَةِ تَوَجَّهُوا إِلَى مِنًى، أَهَلُّوا بِالْحَجِّ فَرَكِبَ رَسُولُ اللهِ ﷺ. فَصَلَّى، بِمِنًى، الظُّهْرَ وَالْعَصْرَ وَالْمَغْرِبَ وَالْعِشَاءَ وَالصُّبْحَ. ثُمَّ مَكَثَ قَلِيلًا حَتَّى طَلَعَتِ الشَّمْسُ. وَأَمَرَ بِقُبَّةٍ مِنْ شَعَرٍ فَضُرِبَتْ لَهُ بِنَمِرَةَ. فَسَارَ رَسُولُ اللهِ ﷺ لَا تَشُكُّ قُرَيْشٌ إِلَّا أَنَّهُ وَاقِفٌ عِنْدَ الْمَشْعَرِ الْحَرَامِ أَوِ الْمُزْدَلِفَةِ، كَمَا كَانَتْ قُرَيْشٌ تَصْنَعُ فِي الْجَاهِلِيَّةِ. فَأَجَازَ رَسُولُ اللهِ ﷺ حَتَّى أَتَىٰ عَرَفَةَ. فَوَجَدَ الْقُبَّةَ قَدْ ضُرِبَتْ لَهُ بِنَمِرَةَ. فَنَزَلَ بِهَا. حَتَّى إِذَا زَاغَتِ الشَّمْسُ، أَمَرَ بِالْقَصْوَاءِ

'Umrah." So all the people exited *Ihrâm* and cut their hair, except the Prophet ﷺ and those who had sacrificial animals with them. Surâqah bin Mâlik bin Ju'shum stood up and said: "O Messenger of Allâh! Is this for this year only, or forever and ever?" The Messenger of Allâh ﷺ interlaced his fingers and said: "'*Umrah* is included in *Hajj* like this," twice. "No, it is forever and ever." 'Ali brought the camels of the Prophet ﷺ, and he found that Fâtimah was one of those who had exited *Ihrâm*. She had put on a dyed garment and used kohl. 'Ali disliked this action on her part, but she said: "My father told me to do this." 'Ali used to say in Irâq: "So I went to the Messenger of Allâh ﷺ, feeling upset with Fâtimah because of what she had done, to ask the Messenger of Allâh ﷺ about what she had said that he said, and that I had disliked that. He said: 'She spoke the truth, she spoke the truth. What did you say when you began your *Hajj*?'" He said: "I said: 'O Allâh, I begin the *Talbiyah* for that for which your Messenger ﷺ begins the *Talbiyah*.' (He said:) 'And I have the sacrificial animal with me, so do not exit *Ihrâm*.' He said: "The total number of sacrificial animals that 'Ali had brought from Yemen and that the Prophet ﷺ brought from Al-Madinah was one hundred. Then all the people exited *Ihrâm* and cut their hair, apart from the Prophet

فَرُحِلَتْ لَهُ. فَرَكِبَ حَتَّى أَتَىٰ بَطْنَ الْوَادِي. فَخَطَبَ النَّاسَ فَقَالَ: «إِنَّ دِمَاءَكُمْ وَأَمْوَالَكُمْ عَلَيْكُمْ حَرَامٌ كَحُرْمَةِ يَوْمِكُمْ هٰذَا، فِي شَهْرِكُمْ هٰذَا، فِي بَلَدِكُمْ هٰذَا. أَلَا وَإِنَّ كُلَّ شَيْءٍ مِنْ أَمْرِ الْجَاهِلِيَّةِ مَوْضُوعٌ تَحْتَ قَدَمِي هَذِهِ. وَدِمَاءُ الْجَاهِلِيَّةِ مَوْضُوعَةٌ. وَأَوَّلُ دَمٍ أَضَعُهُ دَمُ رَبِيعَةَ بْنِ الْحَارِثِ؛ كَانَ مُسْتَرْضِعاً فِي بَنِي سَعْدٍ، فَقَتَلَتْهُ هُذَيْلٌ. وَرِبَا الْجَاهِلِيَّةِ مَوْضُوعٌ. وَأَوَّلُ [رِباً أَضَعُهُ] رِبَانَا. رِبَا الْعَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ، فَإِنَّهُ مَوْضُوعٌ كُلُّهُ. فَاتَّقُوا اللهَ فِي النِّسَاءِ. فَإِنَّكُمْ أَخَذْتُمُوهُنَّ بِأَمَانَةِ اللهِ. وَاسْتَحْلَلْتُمْ فُرُوجَهُنَّ بِكَلِمَةِ اللهِ. وَإِنَّ لَكُمْ عَلَيْهِنَّ أَنْ لَا يُوطِئْنَ فُرُشَكُمْ أَحَداً تَكْرَهُونَهُ. فَإِنْ فَعَلْنَ ذٰلِكَ فَاضْرِبُوهُنَّ ضَرْباً غَيْرَ مُبَرِّحٍ. وَلَهُنَّ عَلَيْكُمْ رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ. وَقَدْ تَرَكْتُ فِيكُمْ مَا لَمْ تَضِلُّوا إِنِ اعْتَصَمْتُمْ بِهِ. كِتَابَ اللهِ. وَأَنْتُمْ مَسْؤُولُونَ عَنِّي. فَمَا أَنْتُمْ قَائِلُونَ؟» قَالُوا: نَشْهَدُ أَنَّكَ قَدْ بَلَّغْتَ وَأَدَّيْتَ وَنَصَحْتَ. فَقَالَ بِإِصْبَعِهِ السَّبَّابَةِ إِلَى السَّمَاءِ، وَيَنْكُبُهَا إِلَى النَّاسِ: «اللَّهُمَّ اشْهَدْ. اللَّهُمَّ اشْهَدْ» ثَلَاثَ مَرَّاتٍ. ثُمَّ أَذَّنَ بِلَالٌ. ثُمَّ أَقَامَ فَصَلَّى الظُّهْرَ. ثُمَّ أَقَامَ فَصَلَّى الْعَصْرَ. وَلَمْ يُصَلِّ بَيْنَهُمَا شَيْئاً. ثُمَّ رَكِبَ رَسُولُ اللهِ ﷺ حَتَّى أَتَى الْمَوْقِفَ. فَجَعَلَ بَطْنَ نَاقَتِهِ إِلَى الصَّخَرَاتِ. وَجَعَلَ حَبْلَ الْمُشَاةِ بَيْنَ يَدَيْهِ. وَاسْتَقْبَلَ الْقِبْلَةَ. فَلَمْ يَزَلْ وَاقِفاً حَتَّى غَرَبَتِ الشَّمْسُ وَذَهَبَتِ الصُّفْرَةُ قَلِيلاً. حِينَ غَابَ

ﷺ and those who had sacrificial animals with them. When the day of *Tarwiyah* came (the 8th of Dhul-Hijjah), they headed for Mina and began the *Talbiyah* for *Hajj.* The Messenger of Allâh ﷺ rode. He prayed *Zuhr, 'Asr, Maghrib, 'Ishâ'* and *Fajr* in Mina. Then he stayed for a short while until the sun rose, and he ordered that a tent of goat hair be pitched for him in Namirah. Then the Messenger of Allâh ﷺ set out, and the Quraish were certain that he was going to stay at *Al-Mash'ar Harâm* or at Al-Muzdalifah, as Quraish used to do during the Ignorance days. But the Messenger of Allâh ﷺ continued until he came to 'Arafât, where he found that the tent had been pitched for him in Namirah, and he stopped there. Then when the sun had passed its zenith, he called for Qaswâ' and she was saddled for him. He rode until he came to the bottom of the valley, and he addressed the people and said: 'Your blood and your wealth are sacred to you, as sacred as this day of yours, in this month of yours, in this land of yours. Every matter of the Ignorance days is abolished, beneath these two feet of mine. The blood feuds of the Ignorance days are abolished, and the first blood feud that I abolish is the blood feud of Rabi'ah bin Hârith, who was nursed among Banu Sa'd and killed by Hudhail. The usuries of Ignorance days are abolished, and the first usury

الْقُرْصُ. وَأَرْدَفَ أُسَامَةَ بْنَ زَيْدٍ خَلْفَهُ. فَدَفَعَ رَسُولُ اللهِ ﷺ وَقَدْ شَنَقَ لِلْقَصْوَاءِ الزِّمَامَ. حَتَّى إِنَّ رَأْسَهَا لَيُصِيبُ مَوْرِكَ رَحْلِهِ. وَيَقُولُ بِيَدِهِ الْيُمْنَىٰ: «أَيُّهَا النَّاسُ! السَّكِينَةَ. السَّكِينَةَ» كُلَّمَا أَتَىٰ حَبْلاً مِنَ الْجِبَالِ أَرْخَىٰ لَهَا قَلِيلاً حَتَّى تَصْعَدَ. ثُمَّ أَتَىٰ الْمُزْدَلِفَةَ فَصَلَّى بِهَا الْمَغْرِبَ وَالْعِشَاءَ بِأَذَانٍ وَاحِدٍ وَإِقَامَتَيْنِ. وَلَمْ يُصَلِّ بَيْنَهُمَا شَيْئاً. ثُمَّ اضْطَجَعَ رَسُولُ اللهِ ﷺ حَتَّى طَلَعَ الْفَجْرُ. فَصَلَّى الْفَجْرَ، حِينَ تَبَيَّنَ لَهُ الصُّبْحُ، بِأَذَانٍ وَإِقَامَةٍ. ثُمَّ رَكِبَ الْقَصْوَاءَ. حَتَّى أَتَىٰ الْمَشْعَرَ الْحَرَامَ. فَرَقِيَ عَلَيْهِ فَحَمِدَ اللهَ وَكَبَّرَهُ وَهَلَّلَهُ. فَلَمْ يَزَلْ وَاقِفاً حَتَّى أَسْفَرَ جِدًّا. ثُمَّ دَفَعَ قَبْلَ أَنْ تَطْلُعَ الشَّمْسُ. وَأَرْدَفَ الْفَضْلَ بْنَ الْعَبَّاسِ. وَكَانَ رَجُلاً حَسَنَ الشَّعَرِ، أَبْيَضَ، وَسِيماً. فَلَمَّا دَفَعَ رَسُولُ اللهِ ﷺ، مَرَّ الظُّعُنُ يَجْرِينَ. فَطَفِقَ الْفَضْلُ يَنْظُرُ إِلَيْهِنَّ. فَوَضَعَ رَسُولُ اللهِ ﷺ يَدَهُ مِنَ الشِّقِّ الآخَرِ. فَصَرَفَ الْفَضْلُ وَجْهَهُ مِنَ الشِّقِّ الآخَرِ يَنْظُرُ. حَتَّى أَتَىٰ مُحَسِّرًا. حَرَّكَ قَلِيلاً. ثُمَّ سَلَكَ الطَّرِيقَ الْوُسْطَىٰ الَّتِي تُخْرِجُكَ إِلَى الْجَمْرَةِ الْكُبْرَىٰ. حَتَّى أَتَىٰ الْجَمْرَةَ الَّتِي عِنْدَ الشَّجَرَةِ. فَرَمَىٰ بِسَبْعِ حَصَيَاتٍ. يُكَبِّرُ مَعَ كُلِّ حَصَاةٍ مِنْهَا. مِثْلِ حَصَىٰ الْخَذْفِ. وَرَمَىٰ مِنْ بَطْنِ الْوَادِي. ثُمَّ انْصَرَفَ إِلَى الْمَنْحَرِ. فَنَحَرَ ثَلاَثاً وَسِتِّينَ بَدَنَةً بِيَدِهِ. وَأَعْطَى عَلِيًّا. فَنَحَرَ مَا غَبَرَ. وَأَشْرَكَهُ فِي هَدْيِهِ. ثُمَّ أَمَرَ مِنْ كُلِّ بَدَنَةٍ

بِبَضْعَةٍ. فَجُعِلَتْ فِي قِدْرٍ. فَطُبِخَتْ. فَأَكَلَا مِنْ لَحْمِهَا وَشَرِبَا مِنْ مَرَقِهَا. ثُمَّ أَفَاضَ رَسُولُ اللهِ ﷺ إِلَى الْبَيْتِ. فَصَلَّى بِمَكَّةَ الظُّهْرَ. فَأَتَىٰ بَنِي عَبْدِ الْمُطَّلِبِ وَهُمْ يَسْقُونَ عَلَى زَمْزَمَ. فَقَالَ: «انْزِعُوا. بَنِي عَبْدِ الْمُطَّلِبِ لَوْلَا أَنْ يَغْلِبَكُمُ النَّاسُ عَلَى سِقَايَتِكُمْ لَنَزَعْتُ مَعَكُمْ» فَنَاوَلُوهُ دَلْوًا فَشَرِبَ مِنْهُ.

(that I abolish) is our usury, the usury due to 'Abbâs bin 'Abdul-Muttalib. It is all abolished. Fear Allâh with regard to women, for you have taken them as a trust from Allâh, and intimacy with them has become permissible to you through Allâh's Word. Your rights over them are that they should not allow anyone whom you dislike to sit on your *bedding*.[1] If they do that, then hit them, but in a manner that does not cause injury or leave a mark. Their rights over you are that you should provide for them and clothe them in a reasonable manner. I have left behind you something which, if you adhere to it, you will never go astray: the Book of Allâh. You will be asked about me. What will you say?' They said: 'We bear witness that you have conveyed (the message) and fulfilled (your duty) and offered sincere advice.' He gestured with his forefinger towards the sky and then towards the people, (and said:) 'O Allâh, bear witness, O Allâh bear witness,' three times. Then Bilâl called the *Adhân*, then the *Iqâmah*, and he prayed *Zuhr*. Then he made *Iqâmah* and prayed *'Asr*, and he did not offer any prayer between them. Then the Messenger of Allâh ﷺ rode until he came to the place of standing,

[1] And they say that the meaning is 'your furniture' or, 'your special place' in which case the objective is to say that the wife is not to admit anyone in the house whom the husband would be displeased with.

and he made his she-camel face Sakharât[1] with the path in the sand in front of him, and he faced the *Qiblah*, then he remained standing until the sun had set and the afterglow had lessened somewhat, when the disk of the sun disappeared. Then he seated Usâmah bin Zaid behind him and the Messenger of Allâh ﷺ set out. He pulled Qaswâ's reins tight until her head was touching the saddle, and he gestured with his right hand: 'O people, calmly, calmly!' Every time he came to a hill, he released the reins a little so that she could climb. Then he came to Muzdalifah where he prayed *Maghrib* and *'Ishâ'* with one *Adhân* and two *Iqâmah*, offering no prayer in between. Then the Messenger of Allâh ﷺ lay down until dawn came, and he prayed *Fajr*, when he saw that morning had come, with one *Adhân* and one *Iqâmah*. Then he rode Qaswâ' until he came to *Al-Mash'ar Al-Harâm*. He climbed it and praised Allâh and proclaimed His greatness and that He is the only One worthy of worship. Then he remained standing until it had become guite bright, then he moved on before the sun rose. He seated Fadl bin 'Abbâs behind him, who was a man with lovely hair, white and handsome. When the Messenger of Allâh ﷺ moved on, he passed some women riding

[1] *Sakharât* plural of *Sakhrah* rock or boulder. Nawawi said: "They are the rocks that lay at the base of the Mount of Mercy, and it is the mount in the middle of 'Arafât."

camels. Fadl started to look at them, so the Messenger of Allâh ﷺ put his hand on the other side. Fadl turned his face to other side to look. When he came to Muhassir, he sped up a little. Then he followed the middle road that brings you out to the biggest Pillar, until he reached the Pillar that is by the tree. He threw seven pebbles, saying the *Takbir* with each throw, pebbles suitable for *Khadhf* (i.e., the size of a chickpea) throwing from the bottom of the valley. Then he went to the place of slaughter, and slaughtered sixty-three camels with his own hand. Then he handed it over to 'Ali who slaughtered the rest, and he gave him a share in his sacrificial animal. Then he ordered that a piece from each camel be brought; (the pieces) were put in a pot and cooked, and they (the Prophet ﷺ and 'Ali) ate from the meat and drank from the soup. Then the Messenger of Allâh ﷺ hastened to the House, and prayed *Zuhr* in Makkah. He came to Banu 'Abdul-Muttalib, who were providing water to the pilgrims at Zamzam, and said: 'Draw me some water, O Banu 'Abdul-Muttalib. Were it not that the people would overwhelm you, I would have drawn water with you.' So they drew up a bucket for him and he drank from it.'" (***Sahih***)

تخريج: أخرجه مسلم، الحج، باب حجة النبي ﷺ، ح:١٢١٨ من حديث حاتم به.

Comments:

a. The fact is, the Prophet's ﷺ actions are an explanation of the Qur'ân. The command of *Hajj* is mentioned in the Qur'ân and the way of its performance is learned by the words and actions of the Prophet ﷺ.

b. Menses and confinement period are not an impediment for *Hajj*.

c. While saying *'Labbaik'* it is better to utter the same words which were said by the Prophet ﷺ, though uttering the other words that show monotheism and its love are also allowed. Reciting *Surat Al-Kâfirun* and *Al-Ikhlâs* in the two *Rak'ah* of *Tawâf* is *Sunnah*. Making supplication facing the Ka'bah on Safâ and Marwah in every round is *Sunnah*. Changing the intention of *Hajj Ifrâd* into *'Umrah* for performing *Hajj Tamattu'* is allowed. Whoever does not bring the sacrificial animal with him from the *Miqât* should perform *Hajj Tamattu'*. Performing *'Umrah* during the months of *Hajj* is permissible. If one cannot reach Arafât within time but he presents there in night before the dawn, then his *Hajj* is valid. (See *Hadith*: 3015)

d. A pilgrim should leave Arafât after sunset but without performing *Maghrib* prayer. Combining *Maghrib* and *'Isha'* at Muzdalifah is *Sunnah*. Praying *Maghrib* on the way to Muzdalifah is contrary to the *Sunnah*. Some people wake up in the night of Muzdalifah and perform supererogatory prayers while sleeping during that night is the *Sunnah*. Indeed, the reward is only in following the *Sunnah* not in striving hard contrary to the *Sunnah*. In Muzdalifah, after performing *Fajr* prayer till the daylight spreads before the sunrise, one should engross in making supplications to Allâh.

e. On the 10th day of Dhul-Hijjah, the pebbles are thrown only on the greatest Pillar.

f. The sequence of the rites on the 10th of Dhul-Hijjah is as follows: Throwing pebbles, offering sacrifice, removing hair and performing *Tawâf* of the Ka'bah. If one fails to maintain this sequence then there is no slaughtering sheep or any other expiation due on him.

3075. It was narrated that 'Âishah said: "We went out with the Messenger of Allâh ﷺ for *Hajj* in three ways. Some of us began the *Talbiyah* for *Hajj* and *'Umrah* together, some of us began the *Talbiyah* for *Hajj* on its own, and some of us began the *Talbiyah* for *'Umrah* on its own. Those who began the *Talbiyah* for *Hajj* and *'Umrah* together did not exit *Ihrâm* at all until they had completed

٣٠٧٥ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ الْعَبْدِيُّ عَنْ مُحَمَّدِ بْنِ عَمْرٍو حَدَّثَنِي يَحْيَى بْنُ عَبْدِ الرَّحْمٰنِ بْنِ حَاطِبٍ، عَنْ عَائِشَةَ قَالَتْ: خَرَجْنَا مَعَ رَسُولِ اللهِ ﷺ لِلْحَجِّ عَلَى أَنْوَاعٍ ثَلَاثَةٍ. فَمِنَّا مَنْ أَهَلَّ بِحَجٍّ وَعُمْرَةٍ مَعًا. وَمِنَّا مَنْ أَهَلَّ بِحَجٍّ مُفْرَدٍ. وَمِنَّا مَنْ أَهَلَّ بِعُمْرَةٍ مُفْرَدَةٍ. فَمَنْ كَانَ أَهَلَّ بِحَجٍّ وَعُمْرَةٍ مَعًا، لَمْ يَحْلِلْ مِنْ شَيْءٍ مِمَّا حَرُمَ مِنْهُ

حَتَّى يَقْضِيَ مَنَاسِكَ الْحَجِّ. وَمَنْ أَهَلَّ بِالْحَجِّ مُفْرَداً لَمْ يَحْلِلْ مِنْ شَيْءٍ مِمَّا حَرُمَ مِنْهُ، حَتَّى يَقْضِيَ مَنَاسِكَ الْحَجِّ. وَمَنْ أَهَلَّ بِعُمْرَةٍ مُفْرَدَةٍ فَطَافَ بِالْبَيْتِ وَبَيْنَ الصَّفَا وَالْمَرْوَةِ، حَلَّ مَا حَرُمَ عَنْهُ حَتَّى يَسْتَقْبِلَ حَجًّا.

the rites of *Hajj*. Those who began the *Talbiyah* for *Hajj* on its own did not exit *Ihrâm* at all until they had completed the rites of *Hajj*. And those who began the *Talbiyah* for *'Umrah* on its own circumambulated the House and ran between Safâ and Marwah, then whatever had been forbidden to them became permissible until the time for *Hajj* came." (***Hasan***)

تخريج: [**إسناده حسن**] أخرجه أحمد: ٦/ ١٤١ من حديث محمد بن عمرو به.

Comments:

a. The first form of these three forms of *Hajj* is called *Hajj Qirân* and the second one is *Hajj Ifrâd* and the third one is *Hajj Tamattu'*.

b. Performing any form of the *Hajj* that suits one's circumstances is allowed.

٣٠٧٦ - حَدَّثَنَا الْقَاسِمُ بْنُ مُحَمَّدِ بْنِ عَبَّادِ ابْنِ عَبَّادٍ الْمُهَلَّبِيُّ: حَدَّثَنَا عَبْدُ اللهِ بْنُ دَاوُدَ: حَدَّثَنَا سُفْيَانُ، قَالَ: حَجَّ رَسُولُ اللهِ ﷺ ثَلَاثَ حَجَّاتٍ: حَجَّتَيْنِ قَبْلَ أَنْ يُهَاجِرَ، وَحَجَّةً بَعْدَ مَا هَاجَرَ مِنَ الْمَدِينَةِ. وَقَرَنَ مَعَ حَجَّتِهِ عُمْرَةً، وَاجْتَمَعَ مَا جَاءَ بِهِ النَّبِيُّ ﷺ، وَمَا جَاءَ بِهِ عَلِيٌّ مِائَةَ بَدَنَةٍ. مِنْهَا جَمَلٌ لِأَبِي جَهْلٍ، فِي أَنْفِهِ بُرَةٌ مِنْ فِضَّةٍ. فَنَحَرَ النَّبِيُّ ﷺ بِيَدِهِ ثَلَاثاً وَسِتِّينَ. وَنَحَرَ عَلِيٌّ مَا غَبَرَ.

قِيلَ لَهُ: مَنْ ذَكَرَهُ؟ قَالَ: جَعْفَرٌ عَنْ أَبِيهِ، عَنْ جَابِرٍ. وَابْنُ أَبِي لَيْلَىٰ عَنِ الْحَكَمِ، عن مِقْسَمٍ، عَنِ ابْنِ عَبَّاسٍ.

3076. Sufyân said: "The Messenger of Allâh ﷺ performed *Hajj* three times, twice before he emigrated, and once after he had emigrated to Al-Madinah. He performed *'Umrah* along with his *Hajj*. The total number of camels brought by the Prophet ﷺ and 'Ali was one hundred. Among them was a (male) camel belonging to Abu Jahl, which had a silver ring in its nose. The Prophet ﷺ slaughtered sixty-three with his own hand, and 'Ali slaughtered the rest." (***Da'if***)

It was said to him (Sufyân): "Who mentioned this?" He said: "Ja'far, from his father, from Jâbir. And, Ibn Abu Laila from Hakam, from Miqsam, from Ibn 'Abbâs."

تخريج: [**إسناده ضعيف**] أخرجه الترمذي، الحج، باب ماجاء: كم حج النبي ﷺ؟، ح: ٨١٥ من حديث سفيان عن جعفر عن أبيه عن جابر به، وقال: غريب، وصححه ابن خزيمة، ح: ٣٠٥٦ * الثوري تقدم، ح: ١٦٢، وفي حديث ابن عباس علتان (١١٩٢،٨٥٤)، وله شاهد

مرسل عند البيهقي: ٤/ ٣٤٢، وإسناده ضعيف مع إرساله.

Comments:

Hajj was also an obligation in the *Shari'ah* of the Prophet Ibrahim ﷺ, according to this, he performed *Hajj* when he was in Makkah. In Islam, *Hajj* was made incumbent upon Muslims in the year 9 A.H. In compliance with the order, the Prophet ﷺ performed the *Hajj* in Dhul-Hijjah 10 A.H.

Chapter 85. One Who Is Prevented (From Completing The *Hajj*)

(المعجم ٨٥) - **بَابُ الْمُحْصَرِ**

(التحفة ٨٥)

3077. It was narrated from 'Ikrimah: "Hajjâj bin 'Amr Ansâri narrated to me, he said: 'I heard the Prophet ﷺ say: "Whoever breaks a bone or becomes lame, has exited *Ihrâm*, but he must perform another *Hajj*." (***Sahih***)

So I narrated that to Ibn 'Abbâs, and Abu Hurairah, and they both said: "He said the truth."

٣٠٧٧ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ وَ ابْنُ عُلَيَّةَ عَنْ حَجَّاجِ بْنِ أَبِي عُثْمَانَ: حَدَّثَنِي يَحْيَى بْنُ أَبِي كَثِيرٍ: حَدَّثَنِي عِكْرِمَةُ: حَدَّثَنِي الْحَجَّاجُ بْنُ عَمْرٍو الأَنْصَارِيُّ. قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: **«مَنْ كُسِرَ أَوْ عَرِجَ فَقَدْ حَلَّ، وَعَلَيْهِ حَجَّةٌ أُخْرَىٰ»**.

فَحَدَّثْتُ بِهِ ابْنَ عَبَّاسٍ وَأَبَا هُرَيْرَةَ، فَقَالَا: صَدَقَ.

تخريج: [إسناده صحيح] أخرجه أبوداود، المناسك، باب الإحصار، ح: ١٨٦٢ من حديث يحيى بن سعيد به، وقال الترمذي، ح: ٩٤٠ حسن صحيح، وصححه الحاكم على شرط البخاري: ١/ ٤٧٠، ٤٨٣، ووافقه الذهبي، وأعل بما لا يقدح.

3078. It was narrated from 'Ikrimah, from 'Abdullâh bin Râfi', the freed slave of Umm Salamah, that he said: "I asked Hajjâj bin 'Amr about a *Muhrim* being prevented (from completing *Hajj*). He said: 'The Messenger of Allâh ﷺ said: "Whoever breaks a bone, falls sick or becomes lame, has exited *Ihrâm*, and he has to perform *Hajj* the following year."

'Ikrimah said: "So I narrated that to Ibn 'Abbâs and Abu Hurairah

٣٠٧٨ - حَدَّثَنَا سَلَمَةُ بْنُ شَبِيبٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَنْبَأَنَا مَعْمَرٌ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ عِكْرِمَةَ، عَنْ عَبْدِ اللهِ بْنِ رَافِعٍ، مَوْلَىٰ أُمِّ سَلَمَةَ قَالَ: سَأَلْتُ الْحَجَّاجَ بْنَ عَمْرٍو عَنْ حَبْسِ الْمُحْرِمِ؟ فَقَالَ: قَالَ رَسُولُ اللهِ ﷺ: **«مَنْ كُسِرَ أَوْ مَرِضَ أَوْ عَرِجَ، فَقَدْ حَلَّ. وَعَلَيْهِ الْحَجُّ مِنْ قَابِلٍ»**.

قَالَ عِكْرِمَةُ: فَحَدَّثْتُ بِهِ ابْنَ عَبَّاسٍ وَأَبَا

هُرَيْرَةَ فَقَالَا : صَدَقَ.

قَالَ عَبْدُ الرَّزَّاقِ: فَوَجَدْتُهُ فِي جُزْءِ هِشَامٍ صَاحِبِ الدَّسْتَوَائِيِّ. فَأَتَيْتُ بِهِ مَعْمَرًا. فَقَرَأَ عَلَيَّ أَوْ قَرَأْتُ عَلَيْهِ.

and both of them said: "He said the truth."

'Abdur-Razzâq said: "I found it in the book of Hishâm Dastawâ'i. I brought it to Ma'mar, and he read it to me, or, I read it to him."

تخريج: [صحيح] أخرجه أبوداود، المناسك، باب الإحصار، ح:١٨٦٣ من حديث عبدالرزاق به، وانظر الحديث السابق.

Comments:

a. After entering in the state of *Ihrâm*, if a pilgrim (who is on the way to perform *'Umrah* or *Hajj*) is prevented from continuing his pilgrimage, then he is called *Muhsar*.

b. If such a person is certain that he cannot continue his journey, then he has to terminate his *Ihrâm* at that place. If he has a sacrificial animal with him then he must slaughter it where he is prevented, as the Prophet ﷺ and his Companions did at Hudaibiyah.

c. Any *Hajj* that is not completed due to any excuse, is not considered a complete *Hajj*. So, if one can afford *Hajj* later, he has to perform the *Hajj*.

Chapter 86. The Compensation Of One Who Is Prevented (From Completing The *Hajj*)

(المعجم ٨٦) - بَابُ فِدْيَةِ الْمُحْصَرِ

(التحفة ٨٦)

٣٠٧٩ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ وَ مُحَمَّدُ بْنُ الْوَلِيدِ، قَالَا : حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ : حَدَّثَنَا شُعْبَةُ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ الْأَصْبَهَانِيِّ عَنْ عَبْدِ اللهِ بْنِ مَعْقِلٍ قَالَ: قَعَدْتُ إِلَى كَعْبِ بْنِ عُجْرَةَ فِي الْمَسْجِدِ. فَسَأَلْتُهُ عَنْ هٰذِهِ الْآيَةِ: ﴿فَفِدْيَةٌ مِّن صِيَامٍ أَوْ صَدَقَةٍ أَوْ نُسُكٍ﴾ [البقرة: ١٩٦] قَالَ كَعْبٌ: فِيَّ أُنْزِلَتْ.

كَانَ بِي أَذًى مِنْ رَأْسِي. فَحُمِلْتُ إِلَى رَسُولِ اللهِ ﷺ. وَالْقَمْلُ يَتَنَاثَرُ عَلَى وَجْهِي. فَقَالَ: «مَا كُنْتُ أُرَى الْجَهْدَ بَلَغَ بِكَ مَا أَرَى. أَتَجِدُ شَاةً؟» قُلْتُ: لَا. قَالَ: فَنَزَلَتْ

3079. It was narrated that 'Abdullâh bin Ma'qil said: "I sat with Ka'b bin 'Ujrah in the mosque and asked him about this Verse: 'He must pay a compensation of either fasting (three days) or giving charity (feeding six poor persons) or offering sacrifice (one sheep).'[1] Ka'b said: It was revealed concerning me. I had trouble with my head, so I was carried to the Messenger of Allâh ﷺ, with lice crawling on my face. He said: 'I did not think that you were suffering as much as I see. Do you

[1] *Al-Baqarah* 2:196.

هٰذِهِ الآيَةُ: ﴿فَفِدْيَةٌ مِّن صِيَامٍ أَوْ صَدَقَةٍ أَوْ نُسُكٍ﴾ [البقرة: ١٩٦].

قَالَ: فَالصَّوْمُ ثَلَاثَةُ أَيَّامٍ. وَالصَّدَقَةُ عَلَى سِتَّةِ مَسَاكِينَ، لِكُلِّ مِسْكِينٍ نِصْفُ صَاعٍ مِنْ طَعَامٍ. وَالنُّسُكُ شَاةٌ.

have a sheep?' I said: 'No.' Then this Verse was revealed: "He must pay a *Fidyah* (ransom) of either fasting (three days) or giving *Sadaqah* (charity— feeding six poor persons) or offering sacrifice (one sheep)."[1] He said: 'Fasting is three days, charity is to be given to six poor persons, giving each one half a *Sâ'* of food, and the sacrifice is a sheep.'" (***Sahih***)

تخريج: أخرجه البخاري، المحصر، باب الإطعام في الفدية نصف صاع، ح:١٨١٦، ٤٥١٧ من حديث شعبة به، ومسلم، الحج، باب جواز حلق الرأس للمحرم إذا كان به أذى، ووجوب الفدية لحلقه وبيان قدرها، ح:١٢٠١/ ٨٥ عن محمد بن بشار به.

٣٠٨٠ - حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ نَافِعٍ عَنْ أُسَامَةَ بْنِ زَيْدٍ، عَنْ مُحَمَّدِ بْنِ كَعْبٍ، عَنْ كَعْبِ بْنِ عُجْرَةَ قَالَ: [أَمَرَنِي] النَّبِيُّ ﷺ، حِينَ آذَانِي الْقَمْلُ، أَنْ أَحْلِقَ رَأْسِي، وَأَصُومَ ثَلَاثَةَ أَيَّامٍ أَوْ أُطْعِمَ سِتَّةَ مَسَاكِينَ. وَقَدْ عَلِمَ أَنْ لَيْسَ عِنْدِي مَا أَنْسُكُ.

3080. It was narrated that Ka'b bin 'Ujrah said: "The Prophet ﷺ commanded me, when I was suffering from lice, to shave my head and fast for three days or feed six poor persons. He knew that I did not have an animal I could sacrifice." (***Hasan***)

تخريج: [**إسناده حسن**] أخرجه الطبراني:١٩/ ١٥٨، ١٥٩ من حديث ابن نافع به، وتابعه روح بن عبادة عنده، وحديثه مختصر، وللحديث شواهد.

Comments:

a. Shaving head or cutting hair short during *Ihrâm* is forbidden.

b. If one is compelled to violate any of the restriction of *Ihram*, he has to pay the compensation.

c. The compensation is slaughtering a sheep, if it is not possible, then fasting three days, or feeding six needy people; a measure of half *Sâ'* of foodstuff is given to each one.

Chapter 87. Cupping For One In *Ihrâm*

(المعجم ٨٧) - بَابُ الْحِجَامَةِ لِلْمُحْرِمِ (التحفة ٨٧)

٣٠٨١ - حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ: أَنْبَأَنَا

3081. It was narrated from Ibn

[1] *Al-Baqarah* 2:196.

سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ يَزِيدَ بْنِ أَبِي زِيَادٍ، عَنْ مِقْسَمٍ، عَنِ ابْنِ عَبَّاسٍ أَنَّ رَسُولَ اللهِ ﷺ، احْتَجَمَ وَهُوَ صَائِمٌ مُحْرِمٌ.

'Abbâs that the Prophet ﷺ was treated with cupping when he was fasting and in the state of *Ihrâm*. (***Sahih***)

تخريج: [صحيح] تقدم، ح: ١٦٨٢.

٣٠٨٢ - **حَدَّثَنَا** بَكْرُ بْنُ خَلَفٍ أَبُو بِشْرٍ: حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي الضَّيْفِ عَنِ ابْنِ خُثَيْمٍ، عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرٍ أَنَّ النَّبِيَّ ﷺ احْتَجَمَ وَهُوَ مُحْرِمٌ، عَنْ رَهْصَةٍ أَخَذَتْهُ.

3082. It was narrated from Jâbir that the Prophet ﷺ was treated with cupping when he was in the state of *Ihrâm*, because he did not feel well. (***Sahih***)

تخريج: [صحيح] * محمد بن أبي الضيف مستور(تقريب)، والحديث السابق شاهد له.

Comments:

a. Cupping in the state of *Ihrâm* is allowed.
b. If hair is removed during the process of cupping, then one has to pay the compensiation.

Chapter 88. What Oil One In *Ihrâm* May Apply To His Head

(المعجم ٨٨) - بَابُ مَا يَدْهَنُ بِهِ الْمُحْرِمُ (التحفة ٨٨)

٣٠٨٣ - **حَدَّثَنَا** عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ فَرْقَدٍ السَّبَخِيِّ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عُمَرَ أَنَّ النَّبِيَّ ﷺ كَانَ يَدَّهِنُ رَأْسَهُ بِالزَّيْتِ وَهُوَ مُحْرِمٌ، غَيْرَ الْمُقَتَّتِ.

3083. It was narrated from Ibn 'Umar that the Prophet ﷺ used to put oil on his head when he was in the state of *Ihrâm*, but not oil that was perfumed. (***Da'if***)

تخريج: [إسناده ضعيف] أخرجه الترمذي، الحج، باب ادهان المحرم بالزيت، ح: ٩٦٢ من حديث وكيع به، وقال: غريب ... الخ * فرقد تقدم حاله، ح: ١٧٨١، وأخرجه البخاري، ح: ١٥٣٧ عن ابن عمر نحوه مختصرًا موقوفًا.

Chapter 89. One Who Dies In *Ihrâm*

(المعجم ٨٩) - بَابٌ: الْمُحْرِمُ يَمُوتُ (التحفة ٨٩)

٣٠٨٤ - **حَدَّثَنَا** عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ عَنْ عَمْرِو بْنِ دِينَارٍ،

3084. It was narrated from Ibn 'Abbâs that a man's neck was broken by his mount (from falling) while he was in the state

عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ أَنَّ رَجُلًا أَوْقَصَتْهُ رَاحِلَتُهُ وَهُوَ مُحْرِمٌ. فَقَالَ النَّبِيُّ ﷺ: «اغْسِلُوهُ بِمَاءٍ وَسِدْرٍ. وَكَفِّنُوهُ فِي ثَوْبَيْهِ. وَلَا تُخَمِّرُوا وَجْهَهُ وَلَا رَأْسَهُ. فَإِنَّهُ يُبْعَثُ يَوْمَ الْقِيَامَةِ مُلَبِّياً».

حدّثنا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي بِشْرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ، مِثْلَهُ. إِلَّا أَنَّهُ قَالَ: أَعْقَصَتْهُ رَاحِلَتُهُ. وَقَالَ: «لَا تُقَرِّبُوهُ طِيباً. فَإِنَّهُ يُبْعَثُ يَوْمَ الْقِيَامَةِ مُلَبِّياً».

of *Ihrâm*. The Prophet ﷺ said: "Wash him with water and lote leaves, and shroud him in his two garments, but do not cover his face or his head, for he will be raised on the Day of Resurrection reciting the *Talbiyah*." (***Sahih***)

Another chain from Ibn 'Abbâs, with something similar, but he said: "He was mangled by his mount, and he (the Prophet ﷺ) said: 'Do not bring any perfume near him, for he will be raised on the Day of Resurrection reciting the *Talbiyah*.'"

تخريج: أخرجه البخاري، الجنائز، باب كيف يكفن المحرم؟ ح:١٢٦٨ وح:١٨٤٩ من حديث عمرو بن دينار به، ومسلم، الحج، باب ما يفعل بالمحرم إذا مات، ح:١٢٠٦/٩٨ من حديث وكيع به[والبخاري، ح:١٢٦٧، ومسلم، ح:١٢٠٦/١٠١ من حديث شعبة عن أبي بشر به].

Comments:

a. Whoever dies in the state of *Ihrâm,* he is buried in his clothes of *Ihrâm*. In accordance with the restrictions of *Ihrâm*, his head should not be covered and no perfumes should be applied to him.

b. Whoever dies while being busy in good deeds, he will be resurrected in the same situation on the Day of Judgment, so that all the people will know his virtue. This is the way Allâh will honor him.

Chapter 90. The Penalty For Hunting In *Ihrâm*

(المعجم ٩٠) - **بَابُ جَزَاءِ الصَّيْدِ يُصِيبُهُ الْمُحْرِمُ** (التحفة ٩٠)

٣٠٨٥ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا جَرِيرُ بْنُ حَازِمٍ عَنْ عَبْدِ اللهِ بْنِ عُبَيْدِ بْنِ عُمَيْرٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي عَمَّارٍ، عَنْ جَابِرٍ قَالَ: جَعَلَ رَسُولُ اللهِ ﷺ فِي الضَّبُعِ، يُصِيبُهُ الْمُحْرِمُ، كَبْشاً. وَجَعَلَهُ مِنَ الصَّيْدِ.

3085. It was narrated that Jâbir said: "The Messenger of Allâh ﷺ stipulated (the penalty of) a ram for a hyena killed by a man in *Ihrâm*, and he considered it as game." (***Sahih***)

تخريج: [صحيح] أخرجه أبوداود، الأطعمة، باب في أكل الضبع، ح:٣٨٠١ من حديث

جرير به، وقال الترمذي، ح:٨٥١ هذا حديث حسن صحيح، وصححه البخاري، وابن خزيمة، ح:٢٦٤٥، ٢٦٤٦، وابن حبان، ح:٩٧٩، ١٠٦٨، وابن الجارود، ح:٤٣٨، ٤٣٩، والحاكم على شرط الشيخين:١/٤٥٢، وقال جرير: سمعت عبدالله بن عبيد، عند ابن حبان وغيره، وتابعه إسماعيل بن أمية وغيره.

Comments:

a. Hunting wild animals in the state of *Ihrâm* is forbidden, whereas hunting in the boundaries of the *Haram* is forbidden for everyone whether he is in the state of *Ihrâm* or not.

b. A male sheep, among the sacrificial animals is equal to a hyena.

c. It is mentioned in the Qur'ân that a domestic animal equivalent to the hunted animal should be slaughtered. The equivalence here is considered in size; for instance a sheep for a deer, and a cow against a wild cow, should be sent to Makkah for sacrifice as compensation.

3086. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said, concerning an ostrich egg taken by a *Muhrim*: "Its cost (must be paid as a penalty)." ***(Da'if)***

٣٠٨٦ - حَدَّثَنَا مُحَمَّدُ بْنُ مُوسَى الْقَطَّانُ الْوَاسِطِيُّ: حَدَّثَنَا يَزِيدُ بْنُ مَوْهَبٍ: حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ الْفَزَارِيُّ: حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ الْعَزِيزِ: حَدَّثَنَا حُسَيْنٌ الْمُعَلِّمُ، عَنْ أَبِي الْمُهَزِّمِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ ﷺ، قَالَ، فِي بَيْضِ النَّعَامِ يُصِيبُهُ الْمُحْرِمُ **«ثَمَنُهُ»**.

تخريج: [ضعيف] أخرجه الدارقطني:٢/ ٢٥٠ من حديث مروان بن معاوية به، وضعفه البوصيري * علي بن عبدالعزيز غراب تقدم، ح:٢٤٧٤، وأبوالمهزم يزيد متروك (تقريب)، وله شواهد ضعيفة.

Chapter 91. What May Be Killed In *Ihrâm*

(المعجم ٩١) - بَابُ مَا يَقْتُلُ الْمُحْرِمُ

(التحفة ٩١)

3087. It was narrated from 'Âishah that the Prophet ﷺ said: "There are five vermin that might be killed whether one is in or outside the sacred precintcts: the snake, the speckled crow, the mouse, the vicious dog, and the kite." ***(Sahih)***

٣٠٨٧ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَ مُحَمَّدُ بْنُ بَشَّارٍ، وَ مُحَمَّدُ بْنُ الْمُثَنَّى، وَ مُحَمَّدُ بْنُ الْوَلِيدِ، قَالُوا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ: سَمِعْتُ قَتَادَةَ يُحَدِّثُ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ عَائِشَةَ أَنَّ النَّبِيَّ ﷺ قَالَ: **«خَمْسٌ فَوَاسِقُ يُقْتَلْنَ فِي الْحِلِّ وَالْحَرَمِ: الْحَيَّةُ وَالْغُرَابُ الأَبْقَعُ وَالْفَأْرَةُ وَالْكَلْبُ الْعَقُورُ وَالْحِدَأَةُ»**.

تخريج: أخرجه مسلم، الحج، باب ما يندب للمحرم وغيره قتله من الدواب في الحل والحرم، ح:١١٩٨/٦٧ عن ابن أبي شيبة، وابن المثنى به.

٣٠٨٨ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا عَبْدُ اللهِ بْنُ نُمَيْرٍ عَنْ عُبَيْدِ اللهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «خَمْسٌ مِنَ الدَّوَابِّ، لَا جُنَاحَ عَلَى مَنْ قَتَلَهُنَّ أَوْ قَالَ: فِي قَتْلِهِنَّ وَهُوَ حَرَامٌ: الْعَقْرَبُ وَالْغُرَابُ وَالْحُدَيَّاةُ وَالْفَأْرَةُ وَالْكَلْبُ الْعَقُورُ».

3088. It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ said: "There are five animals, for which there is no sin on a person if he kills them" – or he said: "if he kills them when in *Ihrâm* – the scorpion, the crow, the kite, the mouse and the vicious dog." (***Sahih***)

تخريج: [صحيح] أخرجه مسلم، الحج، باب ما يندب للمحرم وغيره قتله من الدواب في الحل والحرم، ح:١١٩٩/٧٧ب من حديث ابن نمير به.

Comments:

a. Killing a harmful animal in the state of *Ihrâm* is allowed.
b. They may be killed even within the boundaries of the *Harâm*.
c. Crow here means the one whose part of body (stomach and the like) is white.
d. Vicious dog means the one who attacks the passers-by.
e. The same rule applies to a tiger and leopard, since they are dangerous for the lives of the travelers.

٣٠٨٩ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ يَزِيدَ بْنِ أَبِي زِيَادٍ، عَنِ ابْنِ نُعْمٍ، عَنْ أَبِي سَعِيدٍ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «يَقْتُلُ الْمُحْرِمُ الْحَيَّةَ وَالْعَقْرَبَ وَالسَّبُعَ الْعَادِيَ وَالْكَلْبَ الْعَقُورَ وَالْفَأْرَةَ الْفُوَيْسِقَةَ».

فَقِيلَ لَهُ: لِمَ قِيلَ لَهَا الْفُوَيْسِقَةُ؟ قَالَ: لِأَنَّ رَسُولَ اللهِ ﷺ اسْتَيْقَظَ لَهَا، وَقَدْ أَخَذَتِ الْفَتِيلَةَ لِتُحْرِقَ بِهَا الْبَيْتَ.

3089. It was narrated from Abu Sa'eed that the Prophet ﷺ said: "The one in *Ihrâm* may kill the snake, the scorpion, the aggressive predator, the vicious dog and the harmful mouse." It was said to him: "Why is it said that they are harmful?" He said:[1] "Because the Messenger of Allâh ﷺ woke up because of one, and it had taken the wick (of the lamp) to burn down the house." (***Da'if***)

تخريج: [إسناده ضعيف] أخرجه أبوداود، الحج، باب ما يقتل المحرم من الدواب،

[1] That is Abu Sa'eed, as clearly indicated in the version recorded by Bukhâri, in *Al-Adabul-Mufrad*, no. 1223.

ح:١٨٤٨ من حديث يزيد به، وحسنه الترمذي، ح:٨٣٨، وضعفه البوصيري من أجل يزيد بن أبي زياد تقدم، ح:٥٠٤.

Chapter 92. What Game Is Forbidden In *Ihrâm*

(المعجم ٩٢) - بَابُ مَا يَنْهَى عَنْهُ الْمُحْرِمُ مِنَ الصَّيْدِ (التحفة ٩٢)

3090. It was narrated that Ibn 'Abbâs said: "Sa'b bin Jaththâmah told us: 'The Messenger of Allâh ﷺ passed by me when I was in Abwâ' or Waddân, and I gave him some meat of a wild donkey, but he gave it back to me, and when he saw from my face that I was upset, he said: 'The only reason that we are giving it back is that we are in *Ihrâm*.'" (***Sahih***)

٣٠٩٠ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَ هِشَامُ بْنُ عَمَّارٍ، قَالَا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ ح: وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ: أَنْبَأَنَا اللَّيْثُ بْنُ سَعْدٍ، جَمِيعاً عَنِ ابْنِ شِهَابٍ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللهِ بْنِ عَبْدِ اللهِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: أَنْبَأَنَا صَعْبُ بْنُ جَثَّامَةَ قَالَ: مَرَّ بِي رَسُولُ اللهِ ﷺ وَأَنَا بِالأَبْوَاءِ أَوْ بِوَدَّانَ. فَأَهْدَيْتُ لَهُ حِمَارَ وَحْشٍ. فَرَدَّهُ عَلَيَّ. فَلَمَّا رَأَىٰ فِي وَجْهِيَ الْكَرَاهِيَةَ قَالَ: «إِنَّهُ لَيْسَ بِنَا رَدٌّ عَلَيْكَ. وَلٰكِنَّا حُرُمٌ».

تخريج: أخرجه البخاري، جزاء الصيد، باب إذا أهدي للمحرم حمارًا وحشيًا حيًّا لم يقبل، ح:١٨٢٥، وح:٢٥٧٣، ٢٥٩٦، من حديث الزهري به، ومسلم، الحج، باب تحريم الصيد المأكول البري . . . الخ، ح:١١٩٣/ ٥١، ٥٢ عن ابن رمح وعن ابن أبي شيبة به.

Comments:

a. An onager is a wild animal; it is like a donkey, so in Arabic it is called wild donkey. It is a lawful animal.
b. If one is compelled to behave with someone in a manner that may hurt his feelings, then he has to comfort him when clarifying the reality.
c. One in *Ihrâm* cannot eat the meat of game that is hunted for him.
d. There is no harm for one in *Ihrâm* to eat the meat of a domesticated animal.

3091. It was narrated that 'Ali bin Abu Tâlib said: "The Prophet ﷺ was brought some meat from some game when he was in *Ihrâm*, and he did not eat it." (***Sahih***)

٣٠٩١ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عِمْرَانُ بْنُ مُحَمَّدِ بْنِ أَبِي لَيْلَىٰ عَنْ أَبِيهِ، عَنْ عَبْدِ الْكَرِيمِ، عَنْ عَبْدِ اللهِ بْنِ الْحَارِثِ، عَنِ ابْنِ عَبَّاسٍ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ قَالَ: أُتِيَ النَّبِيُّ ﷺ بِلَحْمِ صَيْدٍ، وَهُوَ مُحْرِمٌ، فَلَمْ يَأْكُلْهُ.

تخريج: [صحيح] أخرجه عبدالله بن أحمد في زوائد المسند:١/١٠٥ عن عثمان بن أبي شيبة به، وضعفه البوصيري من أجل عبدالكريم بن أبي المخارق تقدم، ح:٤٢٩، وابن أبي ليلى، تقدم، ح:٨٥٤، والحديث السابق شاهد له.

Chapter 93. Permitting That When It Is Not Hunted For The One Who Accepts It

(المعجم ٩٣) - بَابُ الرُّخْصَةِ فِي ذَلِكَ إِذَا لَمْ يُصَدْ لَهُ (التحفة ٩٣)

3092. It was narrated from Talhah bin 'Ubaidullâh that the Prophet ﷺ gave him some wild donkey meat, and told him to distribute it among his Companions, who were in *Ihrâm*. (***Da'if***)

٣٠٩٢ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ التَّيْمِيِّ، عَنْ عِيسى بْنِ طَلْحَةَ، عَنْ طَلْحَةَ بْنِ عُبَيْدِ اللهِ أَنَّ النَّبِيَّ ﷺ أَعْطَاهُ حِمَارَ وَحْشٍ، وَأَمَرَهُ أَنْ يُفَرِّقَهُ فِي الرِّفَاقِ، وَهُمْ مُحْرِمُونَ.

تخريج: [إسناده ضعيف] * ابن عيينة عنعن تقدم، ح:٢١١٣، وقال الدارقطني، ووهم فيه (العلل:٤/٢٠٩)، وقال يعقوب بن شيبة: فأخطأ فيه والثابت عن رسول الله ﷺ أنه أكل منه، والصحيح ما رواه النسائي:٥/١٨٣ من حديث عيسى بن طلحة عن عمير بن سلمة الضمري عن البهزي به الخ.

Comments:

a. The name of the Companion who presented this gift was Bahzi ﷺ. (*Sunan An-Nasâ'i*: 2820) It is also said that his name was Zaid bin Ka'b . (*Taqribut Tahdhib*, chapter of lineages).
b. This incident happened at the place called Rawhâ (*Sunan An-Nasâ'i*, the aforementioned reference).
c. If one hunts for himself and thereafter he presents it to one in *Ihrâm*, then he may eat the meat in this state.

3093. It was narrated from 'Abdullâh bin Abu Qatâdah that his father said: "I went out with the Messenger of Allâh ﷺ at the time of Hudaibiyah, and his Companions entered *Ihrâm*, but I did not. I saw a donkey so I hunted it. I mentioned that to the Messenger of Allâh ﷺ and told him: 'I had not entered *Ihrâm*, and I was hunting it for you.' The Prophet ﷺ told his Companions to eat it, but he did not eat from

٣٠٩٣ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَنْبَأَنَا مَعْمَرٌ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ عَبْدِ اللهِ بْنِ أَبِي قَتَادَةَ، عَنْ أَبِيهِ قَالَ: خَرَجْتُ مَعَ رَسُولِ اللهِ ﷺ زَمَنَ الْحُدَيْبِيَةِ. فَأَحْرَمَ أَصْحَابُهُ وَلَمْ أُحْرِمْ. فَرَأَيْتُ حِمَارًا. فَحَمَلْتُ عَلَيْهِ فَاصْطَدْتُهُ. فَذَكَرْتُ شَأْنَهُ لِرَسُولِ اللهِ ﷺ وَذَكَرْتُ أَنِّي لَمْ أَكُنْ أَحْرَمْتُ، وَأَنِّي إِنَّمَا اصْطَدْتُهُ لَكَ. فَأَمَرَ النَّبِيُّ

ﷺ أَصْحَابَهُ أَنْ يَأْكُلُوهُ. وَلَمْ يَأْكُلْ مِنْهُ، حِينَ أَخْبَرْتُهُ أَنِّي اصْطَدْتُهُ لَهُ.

it, because I told him that I had hunted it for him." (*Sahih*)

تخريج: أخرجه البخاري، جزاء الصيد، باب إذا صاد الحلال فأهدى للمحرم الصيد أكله، ح:١٨٢١، وح:١٨٢٢ وغيرهما، ومسلم، الحج، باب تحريم الصيد المأكول البري ... الخ، ح:١١٩٦/٥٩ من حديث يحيى به.

(المعجم ٩٤) - بَابُ تَقْلِيدِ الْبُدْنِ (التحفة ٩٤)

Chapter 94. Garlanding The Sacrificial Animal

٣٠٩٤ - حَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ: أَنْبَأَنَا اللَّيْثُ بْنُ سَعْدٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، وَ عَمْرَةَ بِنْتِ عَبْدِ الرَّحْمٰنِ أَنَّ عَائِشَةَ زَوْجَ النَّبِيِّ ﷺ قَالَتْ: كَانَ رَسُولُ اللهِ ﷺ يُهْدِي مِنَ الْمَدِينَةِ. فَأَفْتِلُ قَلَائِدَ هَدْيِهِ. ثُمَّ لَا يَجْتَنِبُ شَيْئاً مِمَّا يَجْتَنِبُ الْمُحْرِمُ.

3094. 'Âishah the wife of the Prophet ﷺ said: "The Messenger of Allâh ﷺ used to send the sacrificial animal from Al-Madinah, and I would twist the garlands for his sacrificial animal, then, he would not (because of that) avoid the things that the one in *Ihrâm* avoids." (*Sahih*)

تخريج: أخرجه البخاري، الحج، باب فتل القلائد للبدن والبقر، ح:١٦٩٨ من حديث الليث به، ومسلم، الحج، باب استحباب بعث الهدي إلى الحرم ... الخ، ح:١٣٢١/٣٥٩ عن ابن رمح به.

٣٠٩٥ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ قَالَتْ: كُنْتُ أَفْتِلُ الْقَلَائِدَ لِهَدْيِ النَّبِيِّ ﷺ. فَيُقَلِّدُ هَدْيَهُ. ثُمَّ يَبْعَثُ بِهِ. ثُمَّ يُقِيمُ لَا يَجْتَنِبُ شَيْئاً مِمَّا يَجْتَنِبُهُ الْمُحْرِمُ.

3095. It was narrated that 'Âishah the wife of the Prophet ﷺ said: "I used to twist the garlands for the sacrificial animal of the Prophet ﷺ, and his sacrificial animal would be garlanded and sent (to Makkah), and he would stay (in Al-Madinah) without avoiding any of the things that the one in *Ihrâm* avoids." (*Sahih*)

تخريج: أخرجه البخاري، الحج، تقليد الغنم، ح:١٧٠٢ من حديث الأعمش به، ومسلم، الحج، باب استحباب بعث الهدي إلى الحرم ... الخ، ح:١٣٢١/٣٦٦ عن ابن أبي شيبة به.

Comments:

a. Just as the person who performs *Hajj* sacrifices his sacrificial animal in the *Haram*, any other person may send his sacrificial animal to Makkah.
b. These animals are sacrificed in Mina. However, sacrificing them in Makkah

is also allowed.

c. Garland means the rope that is put around the neck of a sacrificial animal. And as a mark, a pair of shoes are also hung on that rope.

d. If one sends the sacrificial animal (camel, cow, goat, sheep, etc.) to Makkah the restrictions of *Ihrâm* do not become incumbent upon him.

Chapter 95. Garlanding Sheep

(المعجم ٩٥) - بَابُ تَقْلِيدِ الْغَنَمِ

(التحفة ٩٥)

3096. It was narrated that 'Âishah said: "On one occasion the Messenger of Allâh ﷺ sent sheep to the House, and he garlanded them." (***Sahih***)

٣٠٩٦ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَ عَلِيُّ ابْنُ مُحَمَّدٍ، قَالَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الأَعْمَشِ عَنْ إِبْرَاهِيمَ، عَنِ الأَسْوَدِ، عَنْ عَائِشَةَ قَالَتْ: أَهْدَىٰ رَسُولُ اللهِ ﷺ، مَرَّةً، غَنَماً إِلَى الْبَيْتِ. فَقَلَّدَهَا.

تخريج: أخرجه البخاري، الحج، باب تقليد الغنم، ح:١٧٠١ من حديث الأعمش به ومسلم، الحج، باب استحباب بعث الهدي إلى الحرم لمن لا يريد الذهاب بنفسه ... الخ، ح:٣٦٧/١٣٢١ عن ابن أبي شيبة به.

Chapter 96. Marking Sacrificial Camels (By Cutting A Side Of Its Hump Until Some Blood Flowed To Be Known As A Sacrificial Animal)

(المعجم ٩٦) - بَابُ إِشْعَارِ الْبُدْنِ

(التحفة ٩٦)

3097. It was narrated from Ibn 'Abbâs that the Prophet ﷺ marked the sacrificial animal on the right side of the hump and wiped away the blood. (***Sahih***)

In his narration, 'Ali[1] said: "At Dhul-Hulaifah, and he garlanded it with two sandals."

٣٠٩٧ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَ عَلِيُّ بْنُ مُحَمَّدٍ، قَالَا: حَدَّثَنَا وَكِيعٌ عَنْ هِشَامٍ الدَّسْتَوَائِيِّ، عَنْ قَتَادَةَ، عَنْ أَبِي حَسَّانَ الأَعْرَجِ، عَنِ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ ﷺ أَشْعَرَ الْهَدْيَ فِي السَّنَامِ الأَيْمَنِ، وَأَمَاطَ عَنْهُ الدَّمَ.

قَالَ عَلِيٌّ، فِي حَدِيثِهِ: بِذِي الْحُلَيْفَةِ، وَقَلَّدَ نَعْلَيْنِ.

[1] 'Ali bin Muhammad Tanâfisi, one of those whom Ibn Mâjah heard the narration from.

تخريج: أخرجه مسلم، الحج، باب تقليد الهدي وإشعاره عند الإحرام، ح:١٢٤٣/٢٠٥ من حديث قتادة به.

3098. It was narrated from 'Âishah that the Prophet ﷺ garlanded, and marked, and sent (the sacrificial animals), but he did not avoid anything that the one in *Ihrâm* avoids. (***Sahih***)

٣٠٩٨ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا حَمَّادُ بْنُ خَالِدٍ عَنْ أَفْلَحَ، عَنِ الْقَاسِمِ، عَنْ عَائِشَةَ أَنَّ النَّبِيَّ ﷺ قَلَّدَ وَأَشْعَرَ وَأَرْسَلَ بِهَا. وَلَمْ يَجْتَنِبْ مَا يَجْتَنِبُ الْمُحْرِمُ.

تخريج: أخرجه البخاري، الحج، باب من أشعر وقلد بذي الحليفة ثم أحرم، ح:١٦٩٦ وغيره، ومسلم، الحج، باب استحباب بعث الهدي إلى الحرم لمن لا يريد الذهاب بنفسه ... الخ، ح:١٣٢١/٣٦٢ من حديث أفلح بن حميد به.

Chapter 97. One Who Puts A Cover On The Sacrificial Animal

(المعجم ٩٧) - بَابُ مِنْ جُلَلِ الْبُدْنَةِ (التحفة ٩٧)

3099. It was narrated that 'Ali bin Abu Tâlib said: "The Messenger of Allâh ﷺ commanded me to look after his sacrificial camels, to share out their covers and skins, and not to give the butcher any of it. He said: 'We will give him (his wages).'" (***Sahih***)

٣٠٩٩ - حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ: أَنْبَأَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَبْدِ الْكَرِيمِ، عَنْ مُجَاهِدٍ، عَنِ ابْنِ أَبِي لَيْلَى، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ قَالَ: أَمَرَنِي رَسُولُ اللهِ ﷺ أَنْ أَقُومَ عَلَى بُدْنِهِ. وَأَنْ أَقْسِمَ جِلَالَهَا وَجُلُودَهَا. وَأَنْ لَا أُعْطِيَ الْجَازِرَ مِنْهَا شَيْئاً. وَقَالَ: «نَحْنُ نُعْطِيهِ».

تخريج: أخرجه البخاري، الحج، باب يتصدق بجلود الهدي، ح:١٧١٧ من حديث عبدالكريم الجزري به، ومسلم، الحج، باب الصدقة بلحوم الهدايا وجلودها وجلالها ... الخ، ح:١٣١٧/٣٤٨ من حديث سفيان به.

Comments:

a. Putting saddles or coverings on animals to protect them from cold and the like is allowed.
b. The skins and saddles of the sacrificial animals should be given in charity.
c. Giving a butcher his wages out of the meat of the sacrificed animal is not permissible.
d. Paying a butcher his wages for slaughtering the animal is allowed. However, slaughtering it by ourselves is preferable.

Chapter 98. The Sacrificial Animal May Be Male Or Female[1]

(المعجم ٩٨) - بَابُ الْهَدْيِ مِنَ الإِنَاثِ وَالذُّكُورِ (التحفة ٩٨)

3100. It was narrated from Ibn 'Abbâs that among the sacrificial animals the Prophet ﷺ included a (male) camel belonging to Abu Jahl, which had a silver nose ring. (***Hasan***)

٣١٠٠ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَ عَلِيُّ بْنُ مُحَمَّدٍ، قَالَا: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ عَنِ ابْنِ أَبِي لَيْلَىٰ، عَنِ الْحَكَمِ، عَنْ مِقْسَمٍ، عَنِ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ ﷺ أَهْدَىٰ، فِي بُدْنِهِ جَمَلًا لِأَبِي جَهْلٍ، بُرَتُهُ مِنْ فِضَّةٍ.

تخريج: [حسن] فيه علل ۞ سفيان تقدم، ح:١٦٢، ابن أبي ليلى تقدم، ح:٨٥٤، والحكم تقدم، ح:١١٩٢، وله شواهد منها ما أخرجه أبوداود، ح:١٧٤٩ بإسناد حسن عن مجاهد عن ابن عباس به ... الخ، وصححه ابن خزيمة، ح:٢٨٩٧، ٢٨٩٨، والحاكم على شرط مسلم:١/ ٤٦٧، ووافقه الذهبي.

Comments:

a. Most of the time a herd (of camels) consists of she-camels. So, commonly they are slaughtered as a sacrifice, but this *Hadith* refers to a male camel. Hence, sacrificing camels whether they are males or females is proved.

b. They got the camel which once belonged to Abu Jahl as booty. The camel, which was seized from the leader of disbelievers, was slaughtered as a sign of being thankful to Allâh on gaining victory over disbelief.

c. Probably, Abu Jahl might have put the silver bridle on his camel as a show of pride. The Prophet ﷺ demonstrated his submission to Allâh by slaughtering that camel.

3101. It was narrated from Iyâs bin Salamah, from his father, that the Prophet ﷺ had a (male) camel among his sacrificial animals. (***Hasan***)

٣١٠١ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عُبَيْدُ اللهِ بْنُ مُوسَى: أَنْبَأَنَا مُوسَى بْنُ عُبَيْدَةَ عَنْ إِيَاسِ بْنِ سَلَمَةَ، عَنْ أَبِيهِ أَنَّ النَّبِيَّ ﷺ كَانَ فِي بُدْنِهِ جَمَلٌ.

تخريج: [حسن] وضعفه البوصيري من أجل موسى بن عبيدة تقدم، ح:٢٥١، والحديث السابق شاهد له.

Chapter 99. The *Hadi* Should Be Brought From Within The *Miqât*

(المعجم ٩٩) - بَابُ الهَدْيِ يُسَاقُ مِنْ دُونِ الْمِيقَاتِ (التحفة ٩٩)

3102. It was narrated from Ibn

٣١٠٢ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ:

[1] It is as if he means that she-camels were the most common, so when it is confirmed that he had a male sacrificial animal then it is required to allow both types.(Sindi)

حَدَّثَنَا يَحْيَى بْنُ يَمَانٍ عَنْ سُفْيَانَ، عَنْ عُبَيْدِ اللهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ أَنَّ النَّبِيَّ ﷺ اشْتَرَى هَدْيَهُ مِنْ قُدَيْدٍ.

'Umar that the Prophet ﷺ bought his sacrificial animal from Qudaid.[1] (*Da'if*)

تخريج: [**إسناده ضعيف**] أخرجه الترمذي، الحج، باب اشتراء الهدي، ح:٩٠٧ من حديث يحيى بن يمان به، وقال: غريب فيه علتان * يحيى بن يمان صدوق عابد يخطيء كثيرًا، وقد تغير(تقريب)، وخالف الثقات في حديثه، والثوري تقدم، ح:١٦٢، وأخرجه البخاري في صحيحه، ح:١٦٩٣ من حديث ابن عمر به موقوفًا، وهو الصحيح.

Comments:

Shaikh Albâni said that the chain of this *Hadith* is Weak. The fact is that 'Abdullâh bin 'Umar himself purchased his sacrificial animal from the place named Qudaid. (*Al-Bukhâri*: 1693) The truth is that the Prophet ﷺ brought his sacrificial animals from Dhul-Hulaifah.

Qudaid is a place situated between Makkah and Al-Mdinah within the limits of the *Miqât*.

Chapter 100. Riding The Sacrificial Animals

(المعجم ١٠٠) - بَابُ رُكُوبِ الْبُدْنِ (التحفة ١٠٠)

٣١٠٣ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ الثَّوْرِيِّ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ ﷺ رَأَى رَجُلاً يَسُوقُ بَدَنَةً. فَقَالَ: «ارْكَبْهَا» قَالَ: إِنَّهَا بَدَنَةٌ. قَالَ: «ارْكَبْهَا. وَيْحَكَ».

3103. It was narrated from Abu Hurairah that the Prophet ﷺ saw a man driving a camel and said: "Ride it." He said: "It is a sacrificial animal." He said: "Ride it, woe to you!" (***Sahih***)

تخريج: أخرجه البخاري، الحج، باب ركوب البدن، ح:١٦٨٩ وغيره، ومسلم، الحج، باب جواز ركوب البدنة المهداة لمن احتاج إليها، ح:١٣٢٢/ ٣٧١ من حديث مالك عن أبي الزناد به، وهو في الموطأ (يحيى):١/ ٣٧٧.

٣١٠٤ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ عَنْ هِشَامٍ صَاحِبِ الدَّسْتَوَائِيِّ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ النَّبِيَّ ﷺ مُرَّ عَلَيْهِ بِبَدَنَةٍ. فَقَالَ: «ارْكَبْهَا» قَالَ: إِنَّهَا بَدَنَةٌ. قَالَ: «ارْكَبْهَا».

3104. It was narrated from Anas bin Mâlik that the Prophet ﷺ was brought a sacrificial animal and he said (to the man driving the anmel): "Ride it." He said: "It is a sacrificial animal." He said: "Ride it."

He said: "I saw him riding it

[1] A place between Al-Madinah and Makkah, within the boundaries of the *Miqât*.

with the Prophet ﷺ, and there was a sandal (tied) around its neck." (*Sahih*)

قَالَ: فَرَأَيْتُهُ رَاكِبَهَا مَعَ النَّبِيِّ ﷺ، فِي عُنُقِهَا نَعْلٌ.

تخريج: أخرجه البخاري، الحج، باب ركوب البدن، ح: ١٦٩٠ من حديث هشام(وغيره) به.

Comments:

Riding on the sacrificial animal is allowed only when one does not have any other animal and he is tired. Jâbir ﷺ reported from the Prophet ﷺ that he said: "I heard Allâh's Messenger ﷺ as saying: 'Ride on it gently, when you have need for it, until you find (another) mount.'" (*Sahih Muslim*)

Chapter 101. If The Sacrificial Animal Becomes Unfit

(المعجم ١٠١) - **بَابٌ: فِي الْهَدْيِ إِذَا عَطِبَ** (التحفة ١٠١)

3105. It was narrated from Ibn 'Abbâs that Dhu'aib Al-Khuzâ'i narrated that the Prophet ﷺ used to send the sacrificial animals with him, then he would say: "If any of them becomes unfit and you are afraid that it will die, then slaughter it, dip the sandal (tied around its neck) in its blood and place it on its side, but neither you nor any of your companions should eat anything from it." (*Sahih*)

٣١٠٥ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ الْعَبْدِيُّ: حَدَّثَنَا سَعِيدُ بْنُ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ، عَنْ سِنَانِ بْنِ سَلَمَةَ، عَنِ ابْنِ عَبَّاسٍ أَنَّ ذُؤَيْباً الْخُزَاعِيَّ حَدَّثَ أَنَّ النَّبِيَّ ﷺ كَانَ يَبْعَثُ مَعَهُ بِالْبُدْنِ. ثُمَّ يَقُولُ: «**إِذَا عَطِبَ مِنْهَا شَيْءٌ فَخَشِيتَ عَلَيْهِ مَوْتاً فَانْحَرْهَا. ثُمَّ اغْمِسْ نَعْلَهَا فِي دَمِهَا. ثُمَّ اضْرِبْ صَفْحَتَهَا. وَلَا تَطْعَمْ مِنْهَا، أَنْتَ وَلَا أَحَدٌ مِنْ أَهْلِ رُفْقَتِكَ**».

تخريج: أخرجه مسلم، الحج، باب ما يفعل بالهدي إذا عطب في الطريق، ح: ١٣٢٦/ ٣٧٨ من حديث سعيد به.

3106. It was narrated that Nâjiyah Al-Khuzâ'i — in his narration, 'Amr (one of the narrators) said that he was the one who looked after the sacrificial animals of the Prophet ﷺ — said: "I said: 'O Messenger of Allâh, what should I do with those sacrificial animals that become unfit?' He said: 'Slaughter them, dip its sandal in its blood,

٣١٠٦ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَ عَلِيُّ بْنُ مُحَمَّدٍ، وَ عَمْرُو بْنُ عَبْدِ اللهِ، قَالُوا: حَدَّثَنَا وَكِيعٌ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ نَاجِيَةَ الْخُزَاعِيِّ قَالَ عَمْرٌو فِي حَدِيثِهِ: وَكَانَ صَاحِبَ بُدْنِ النَّبِيِّ ﷺ قَالَ: قُلْتُ: يَا رَسُولَ اللهِ! كَيْفَ أَصْنَعُ بِمَا عَطِبَ مِنَ الْبُدْنِ؟ قَالَ: «**انْحَرْهُ. وَاغْمِسْ نَعْلَهُ فِي**

then place it on its side, and leave them for the people to eat.'" (*Sahih*)

دَمِهِ. ثُمَّ اضْرِبْ صَفْحَتَهُ. وَخَلِّ بَيْنَهُ وَبَيْنَ النَّاسِ، فَلْيَأْكُلُوهُ».

تخريج: [إسناده صحيح] أخرجه أبوداود، المناسك، باب في الهدي إذا عطب قبل أن يبلغ، ح:١٧٦٢ من حديث هشام به، وقال الترمذي، ح:٩١٠: حسن صحيح، وصححه ابن خزيمة، ح:٢٥٧٧، وابن حبان، ح:٩٧٦، والحاكم على شرط الشيخين:١/٤٤٧، ووافقه الذهبي.

Comments:

a. Sending a sacrificial animal to Makkah with any person while staying in one's place is allowed. It also deserves a great reward.
b. If the sacrificial animal becomes tired or ill and can walk no more, then it should be slaughtered during the journey.
c. Marking with shoes is an indication for the passers-by that it was a sacrificial animal and it was slaughtered for some excuse. Therefore, they may eat its meat.
d. Neither the pilgrim who sacrifices the sacrificial animal during the journey nor his companions can eat its meat. However, other pilgrims or the inhabitants of that area may eat its meat.

Chapter 102. (Renting) Houses In Makkah

(المعجم ١٠٢) - بَابُ [أَجْرِ] بُيُوتِ مَكَّةَ (التحفة ١٠٢)

3107. It was narrated that 'Alqamah bin Nadlah said: "The Messenger of Allâh ﷺ, Abu Bakr and 'Umar died, and the houses in Makkah were still called free. Whoever needed to, lived there, and whoever had no need of them allowed others to live there (without asking for rent)." (*Da'if*)

٣١٠٧ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عِيسَى بْنُ يُونُسَ عَنْ عُمَرَ بْنِ سَعِيدِ بْنِ أَبِي حُسَيْنٍ، عَنْ عُثْمَانَ بْنِ أَبِي سُلَيْمَانَ، عَنْ عَلْقَمَةَ بْنِ نَضْلَةَ قَالَ: تُوُفِّيَ رَسُولُ اللهِ ﷺ وَأَبُو بَكْرٍ وَعُمَرُ، وَمَا تُدْعَى رِبَاعُ مَكَّةَ إِلَّا السَّوَائِبَ. مَنِ احْتَاجَ سَكَنَ. وَمَنِ اسْتَغْنَى أَسْكَنَ.

تخريج: [إسناده ضعيف] أخرجه الطحاوي في معاني الآثار:٤/٤٨، ٤٩ من حديث عمر بن سعيد به، صححه البوصيري على شرط مسلم، وضعفه الدميري، وقال: علقمة بن نضلة لا يصح له صحبة، وقوله هو الصواب.

Comments:

Now the situation is totally changed. There is no disagreement in the permissibility of renting out the Houses of Makkah. However, the rents should be appropriate and reasonable so that the pilgrims should feel easy.

Chapter 103. The Virtue Of Makkah

(المعجم ١٠٣) - بَابُ فَضْلِ مَكَّةَ
(التحفة ١٠٣)

3108. Abu Salamah bin 'Abdur-Rahmân bin 'Awf narrated that 'Abdullâh bin 'Adiy bin Hamrâ' said to him: "I saw the Messenger of Allâh ﷺ, when he was on his she-camel, standing in Al-Hazwarah* saying: 'By Allâh, you are the best land of Allâh, and the dearest of the land of Allâh to me. By Allâh, had I not been expelled from you I would never have left.'" (*Sahih*)

* A place in Makkah

٣١٠٨ - حَدَّثَنَا عِيسَى بْنُ حَمَّادٍ الْمِصْرِيُّ: أَنْبَأَنَا اللَّيْثُ بْنُ سَعْدٍ: أَخْبَرَنِي عَقِيلٌ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ أَنَّهُ قَالَ: إِنَّ أَبَا سَلَمَةَ بْنَ عَبْدِ الرَّحْمٰنِ بْنِ عَوْفٍ أَخْبَرَهُ أَنَّ عَبْدَ اللهِ بْنَ عَدِيِّ بْنِ الْحَمْرَاءِ قَالَ لَهُ: رَأَيْتُ رَسُولَ اللهِ ﷺ، وَهُوَ عَلَى نَاقَتِهِ، وَاقِفٌ بِالْحَزْوَرَةِ يَقُولُ: «وَاللهِ إِنَّكِ لَخَيْرُ أَرْضِ اللهِ، وَأَحَبُّ أَرْضِ اللهِ إِلَيَّ. وَاللهِ لَوْلَا أَنِّي أُخْرِجْتُ مِنْكِ، مَا خَرَجْتُ».

تخريج: [إسناده صحيح] أخرجه الترمذي، المناقب، باب في فضل مكة، ح:٣٩٢٥ من حديث الليث به، وقال: حسن غريب صحيح، وصححه الحاكم على شرط الشيخين:٣/٧، ووافقه الذهبي، وللحديث طرق أخرى.

Comments:

a. Makkah is the best city of this world.

b. Makkah is more virtuous than Al-Madinah since the honorable House of Allâh, the Ka'bah is in Makkah, which is more virtuous than the Prophet's Mosque.

3109. It was narrated that Safiyyah bint Shaibah said: "I heard the Prophet ﷺ delivering a sermon in the Year of the Conquest (of Makkah), and he said: 'O people, Allâh made Makkah sacred the day He created the heavens and the earth, and it is sacred until the Day of Resurrection. Its trees are not to be cut, its game is not to be disturbed, and its lost property is not to be taken except by one who will announce it.'

'Abbâs said: 'Except for *Idhkhir* (a kind of fragrant grass), for it is

٣١٠٩ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ: حَدَّثَنَا يُونُسُ بْنُ بُكَيْرٍ: حَدَّثَنَا مُحَمَّدُ بْنُ إِسْحَاقَ: حَدَّثَنَا أَبَانُ بْنُ صَالِحٍ عَنِ الْحَسَنِ ابْنِ مُسْلِمِ بْنِ يَنَّاقٍ، عَنْ صَفِيَّةَ بِنْتِ شَيْبَةَ قَالَتْ: سَمِعْتُ النَّبِيَّ ﷺ يَخْطُبُ عَامَ الْفَتْحِ، فَقَالَ: «يَا أَيُّهَا النَّاسُ! إِنَّ اللهَ حَرَّمَ مَكَّةَ يَوْمَ خَلَقَ السَّمٰوَاتِ وَالْأَرْضَ. فَهِيَ حَرَامٌ إِلَى يَوْمِ الْقِيَامَةِ. لَا يُعْضَدُ شَجَرُهَا، وَلَا يُنَفَّرُ صَيْدُهَا، وَلَا يَأْخُذُ لُقَطَتَهَا إِلَّا مُنْشِدٌ».

فَقَالَ الْعَبَّاسُ: إِلَّا الإِذْخِرَ، فَإِنَّهُ لِلْبُيُوتِ

(used) for houses and graves.' The Messenger of Allâh ﷺ said: 'Except for *Idhkhir*.'" (***Hasan***)

وَالْقُبُورِ. فَقَالَ رَسُولُ اللهِ ﷺ: «إِلَّا الإِذْخِرَ».

تخريج: [**إسناده حسن**] أخرجه البخاري في التاريخ الكبير: ١/٤٥١ من حديث يونس بن بكير به مختصرًا، وعلقه في صحيحه، ح: ١٣٤٩ (الجنائز، باب الإذخر والحشيش في القبر) * أبان وثقه الجمهور وهو الراجح، ولحديثه شواهد كثيرة جدًا.

Comments:

a. Makkah was always a sanctuary and will remain so forever. Ibrâhîm ﷺ made it a sanctuary.

b. Some rulings were common and lasted in the *Shari'ah* of all the Prophets. Visiting the Ka'bah for *Hajj* and considering Makkah as a sacred place are among such rulings.

c. Cutting trees within the boundaries of the sanctuary of Makkah is forbidden.

d. Hunting in the sanctuary is also prohibited.

e. If any animal enters in the boundaries of the sanctuary then it is forbidden for a hunter to drive it out of the sanctuary.

f. *Idhkhir* is a kind of grass that grows plentifully in this area.

g. Cutting *Idhkhir* in the area of the sanctuary is also allowed.

3110. It was narrated from 'Ayyâsh bin Abu Rabi'ah (Makhzumi) that the Messenger of Allâh ﷺ said: 'The goodness of this nation will not cease as long as they revere this sanctuary[1] as it is due. But when they lose that reverence, they will be doomed." (***Da'if***)

٣١١٠ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ وَ ابْنُ الْفُضَيْلِ عَنْ يَزِيدَ بْنِ أَبِي زِيَادٍ: أَنْبَأَنَا عَبْدُ الرَّحْمٰنِ بْنُ سَابِطٍ، عَنْ عَيَّاشِ بْنِ أَبِي رَبِيعَةَ [الْمَخْزُومِيِّ] قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَاتَزَالُ هٰذِهِ الأُمَّةُ بِخَيْرٍ مَا عَظَّمُوا هٰذِهِ الْحُرْمَةَ حَقَّ تَعْظِيمِهَا. فَإِذَا ضَيَّعُوا ذٰلِكَ، هَلَكُوا».

تخريج: [**إسناده ضعيف**] أخرجه أحمد: ٤/٣٤٧ من حديث يزيد به، وضعفه البوصيري من أجل ابن أبي زياد انظر، ح: ٥٠٤.

Chapter 104. The Virtue Of Al-Madinah

(المعجم ١٠٤) - بَابُ فَضْلِ الْمَدِينَةِ (التحفة ١٠٤)

3111. It was narrated from Abu

٣١١١ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا

[1] Ibn Hajar said: "- meaning the Ka'bah - " (*Fathul-Bâri*: 1586), and in the narration recorded by Mizzi, in the biography of 'Ayyâsh bin Abi Rabi'ah, through the route of Baghawi it says at the end of it: "Meaning Makkah."

عَبْدُ اللهِ بْنُ نُمَيْرٍ وَ أَبُو أُسَامَةَ، عَنْ عُبَيْدِ اللهِ ابْنِ عُمَرَ، عَنْ خُبَيْبِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ حَفْصِ بْنِ عَاصِمٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ الإِيمَانَ لَيَأْرِزُ إِلَى الْمَدِينَةِ، كَمَا تَأْرِزُ الْحَيَّةُ إِلَى جُحْرِهَا».

Hurairah that the Messenger of Allâh ﷺ said: "Faith will retreat to Al-Madinah as a snake retreats to its hole." (***Sahih***)

تخريج: أخرجه البخاري، فضائل المدينة، باب الإيمان يأرز إلى المدينة، ح:١٨٧٦ من حديث عبيدالله بن عمر به، ومسلم، الإيمان، باب بيان أن الإسلام بدأ غريبًا وسيعود غريبًا، وإنه يأرز بين المسجدين، ح:١٤٧ عن ابن أبي شيبة به.

Comments:

a. Due to the love of Al-Madinah believers are always eager to visit it.

b. Prior to the Day of Judgment when disbelief will spread all over the world, even at that time, believers will exist in Al-Madinah.

٣١١٢ - حَدَّثَنَا بَكْرُ بْنُ خَلَفٍ: حَدَّثَنَا مُعَاذُ ابْنُ هِشَامٍ: حَدَّثَنَا أَبِي عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنِ اسْتَطَاعَ مِنْكُمْ أَنْ يَمُوتَ بِالْمَدِينَةِ، فَلْيَفْعَلْ. فَإِنِّي أَشْهَدُ لِمَنْ مَاتَ بِهَا».

3112. It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ said: 'Whoever among you can die in Al-Madinah, let him do so, for I will bear witness in favor of those who die there." (***Hasan***)

تخريج: [إسناده حسن] أخرجه الترمذي، المناقب، باب ماجاء في فضل المدينة، ح:٣٩١٧ من حديث معاذ به، وقال: حسن صحيح غريب، وصححه ابن حبان (موارد)، ح:١٠٣١، وللحديث شواهد.

Comments:

a. A human being does not have any power to breathe his last at a certain place, but he may wish and try to live his last days in Al-Madinah.

b. Facing death in Al-Madinah is a great honor for believers, since the Prophet ﷺ shall be an intercessor for him.

٣١١٣ - حَدَّثَنَا أَبُو مَرْوَانَ مُحَمَّدُ بْنُ عُثْمَانَ الْعُثْمَانِيُّ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ عَنِ الْعَلَاءِ بْنِ [عَبْدِ الرَّحْمٰنِ]، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ ﷺ قَالَ: «اللّٰهُمَّ إِنَّ إِبْرَاهِيمَ خَلِيلُكَ وَنَبِيُّكَ. وَإِنَّكَ حَرَّمْتَ مَكَّةَ عَلَى لِسَانِ إِبْرَاهِيمَ. اللّٰهُمَّ وَأَنَا عَبْدُكَ وَنَبِيُّكَ.

3113. It was narrated from Abu Hurairah that the Prophet ﷺ said: "O Allâh! Ibrâhim was Your Close Friend and Prophet, and You declared Makkah to be sacred through Ibrâhim. O Allâh! I am Your slave and Prophet, and I declare what is between its two lava fields to be sacred." (***Sahih***)

وَإِنِّي أُحَرِّمُ مَا بَيْنَ لَابَتَيْهَا».

قَالَ أَبُو مَرْوَانَ: لَابَتَيْهَا، حَرَّتَي الْمَدِينَةِ.

Abu Marwân[1] said: "Its two lava fields are the two *Harrah* of Al-Madinah."

تخريج: [صحيح] وقال البوصيري: هذا إسناد حسن، وللحديث شواهد كثيرة جدًا عند البخاري، فضائل المدينة، ومسلم، ح: ١٣٧٤ وغيرهما.

Comments:

a. *Harrah* means the piece of the earth that has black stones. Abu Marwân, the narrator of the *Hadith*, said that the 'two Harrahs here means' the two areas of Al-Madinah full of black stones.

b. Such two pieces of land are situated in the east and west of Al-Madinah that are called 'eastern *Harrah*' and 'western *Harrah*'. Eastern *Harrah* is known as *Harrah Waqim* and the western *Harrah* is known as *Harratul-Wabrah*. These are the boundaries of the sanctuary of Al-Madinah from east and west side. While its boundary from the northern side is the mountain Thawr, which is to the north of mountain Uhud, and mountain 'Aer from its southern site. The mountain Uhud is within the 'Âer sanctuary.

٣١١٤ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ، عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ أَرَادَ أَهْلَ الْمَدِينَةِ بِسُوءٍ أَذَابَهُ اللهُ كَمَا يَذُوبُ الْمِلْحُ فِي الْمَاءِ».

3114. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "Whoever wishes bad upon the people of Al-Madinah, Allâh will cause him to melt as salt melts in water." (***Hasan***)

تخريج: [إسناده حسن] وله شواهد كثيرة عند مسلم، ح: ١٣٨٧ وغيره.

Comments:

a. Respecting the sanctuary of Al-Madinah is also compulsory just as respecting the sanctuary of Makkah is compulsory.

b. Anyone who violates the sanctity of the sacred area, surely gets the torment in this world.

٣١١٥ - حَدَّثَنَا هَنَّادُ بْنُ السَّرِيِّ: حَدَّثَنَا عَبْدَةُ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ عَبْدِ اللهِ بْنِ مِكْنَفٍ قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ يَقُولُ: إِنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِنَّ أُحُداً جَبَلٌ يُحِبُّنَا وَنُحِبُّهُ وَهُوَ عَلَى تُرْعَةٍ مِنْ تُرَعِ الْجَنَّةِ. وَعَيْرٌ

3115. It was narrated that 'Abdullâh bin Miknaf said: "I heard Anas bin Mâlik say: 'The Messenger of Allâh ﷺ said: "Uhud is a mountain which loves us and we love it, and it stands at one of the gates of Paradise. And 'Aer[2] stands at one of the gates

[1] Abu Marwân Muhammad bin 'Uthmân Al-'Uthmâni, from whom Ibn Mâjah heard the narration.

[2] One of the mountains of Al-Madinah.

عَلَى تُرْعَةٍ مِنْ تُرَعِ النَّارِ».

of Hell.'" (*Da'if*)

تخريج: [إسناده ضعيف] أخرجه ابن عدي: ٤/١٥٣٩ من حديث هناد به، وقال البوصيري: هذا إسناد ضعيف، لتدليس ابن إسحاق وشيخه عبدالله بن مكنف وهو واه كما في الكاشف، قلت: وشطره الأول: إن أحدًا جبل يحبنا ونحبه صحيح متفق عليه، البخاري، ح:٤٠٨٣، ٤٠٨٤، ومسلم، ح:١٣٩٣.

Comments:

a. Shaikh Zuhair Shawish said, 'Aer is a small mountain located near Al-Madinah Airport.

b. It is narrated that when the Prophet ﷺ saw Uhud mountain, he said, "This is Uhud, which is a mountain, we love it and it loves us." (*Sahih Muslim*: 1365)

(المعجم ١٠٥) - بَابُ مَالِ الْكَعْبَةِ

(التحفة ١٠٥)

Chapter 105. The Wealth Of The Ka'bah

٣١١٦ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا الْمُحَارِبِيُّ عَنِ الشَّيْبَانِيِّ، عَنْ وَاصِلٍ الأَحْدَبِ، عَنْ شَقِيقٍ قَالَ: بَعَثَ رَجُلٌ مَعِيَ بِدَرَاهِمَ، هَدِيَّةً إِلَى الْبَيْتِ. قَالَ: فَدَخَلْتُ الْبَيْتَ وَشَيْبَةُ جَالِسٌ عَلَى كُرْسِيٍّ. فَنَاوَلْتُهُ إِيَّاهَا. فَقَالَ [لَهُ]: أَلَكَ هٰذِهِ؟ قُلْتُ: لَا. وَلَوْ كَانَتْ لِي، لَمْ آتِكَ بِهَا. قَالَ: أَمَا لَئِنْ قُلْتَ ذٰلِكَ، لَقَدْ جَلَسَ عُمَرُ بْنُ الْخَطَّابِ مَجْلِسَكَ الَّذِي جَلَسْتَ فِيهِ. فَقَالَ: لَا أَخْرُجُ حَتَّى أَقْسِمَ مَالَ الْكَعْبَةِ بَيْنَ فُقَرَاءِ الْمُسْلِمِينَ. قُلْتُ: مَا أَنْتَ فَاعِلٌ. قَالَ: لأَفْعَلَنَّ. قَالَ: وَلِمَ ذَاكَ؟ قُلْتُ: لِأَنَّ النَّبِيَّ ﷺ قَدْ رَأَى مَكَانَهُ. وَأَبُو بَكْرٍ. وَهُمَا أَحْوَجُ مِنْكَ إِلَى الْمَالِ. فَلَمْ يُحَرِّكَاهُ. فَقَامَ كَمَا هُوَ، فَخَرَجَ.

3116. It was narrated that Shaqiq said: "A man sent some Dirham through me to the House." He said: "I entered the House and Shaibah was sitting on a chair. I handed it (the money) to him and he said: 'Is this yours?' I said: 'No, if it were mine I would not have given it to you.' He said: 'Since you say that, 'Umar was sitting in the place where you are sitting now and said: "I will not go out until I distribute the wealth of the Ka'bah among the poor Muslims." I said: "You will not do that." He said: "I will certainly do that." He said: "Why is that?" I said: "Because, the Prophet ﷺ and Abu Bakr saw where it was, and they had more need of the money than you do. But, they did not move it. Then, he stood up just as he was and went out." (*Da'if*)

تخريج: [إسناده ضعيف] ✽ المحاربي عنعن، وحديث البخاري(١٥٩٤، ٧٢٧٥) يغني عنه.

Comments:

a. Prior to Islam people used to send gold, silver and cash to Makkah seeking the pleasure of Allâh. This practice continued even after Islam. The amount was used to fulfill the expenditure of the Ka'bah and the extra money was reserved there. (*Nailul-Awtâr*: 6/36)

b. The brightest feature of 'Umar's character was that he never agreed even on a slight deviation from the guidance of the Prophet ﷺ. Moreover, if he felt that his opinion was wrong, he immediately held back from it and accepted the correct matter.

Chapter 106. Fasting The Month Of Ramadân In Makkah

(المعجم ١٠٦) - بَابُ صَوْمِ شَهْرِ رَمَضَانَ بِمَكَّةِ (التحفة ١٠٦)

3117. It was narrated from Ibn 'Abbâs that the Messenger of Allâh ﷺ said: "Whoever is in Makkah when the month of Ramadân comes, and he fasts it and prays at night as much as he can, Allâh will record for him (reward equivalent to that for) one hundred thousand months of Ramadân observed elsewhere. For each day Allâh will record for him (reward equivalent to that for) freeing a slave, and for each day (reward equivalent to that for) providing a horse in the cause of Allâh, and for every day merits and for every night merits." (*Da'îf*)

٣١١٧ - حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عُمَرَ الْعَدَنِيُّ: حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ زَيْدٍ الْعَمِّيُّ، عَنْ أَبِيهِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ أَدْرَكَ رَمَضَانَ بِمَكَّةَ فَصَامَهُ وَقَامَ مِنْهُ مَا تَيَسَّرَ لَهُ، كَتَبَ اللهُ لَهُ مِائَةَ أَلْفِ شَهْرِ رَمَضَانَ، فِيمَا سِوَاهَا. وَكَتَبَ اللهُ لَهُ بِكُلِّ يَوْمٍ عِتْقَ رَقَبَةٍ. وَكُلِّ لَيْلَةٍ عِتْقَ رَقَبَةٍ. وَكُلِّ يَوْمٍ حُمْلَانَ فَرَسٍ فِي سَبِيلِ اللهِ. وَفِي كُلِّ يَوْمٍ حَسَنَةً. وَفِي كُلِّ لَيْلَةٍ حَسَنَةً».

تخريج: [إسناده ضعيف جدًّا] أخرجه أبونعيم في أخبار أصبهان: ٢/١٩٦ من حديث عبدالرحيم بن زيد به مختصرًا، وانظر، ح: ٢٧٠٣ لعلته، وضعفه البوصيري.

Comments:

This narration is very Weak. However, only the excellence of prayers in the Sacred Mosque is proven; the reward of one prayer in this mosque is equal to a hundred thousand prayers.

Chapter 107. *Tawâf* In The Rain

(المعجم ١٠٧) - بَابُ الطَّوَافِ فِي مَطَرٍ (التحفة ١٠٧)

3118. Dâwud bin 'Ajlân said: "We performed *Tawâf* with Abu

٣١١٨ - حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عُمَرَ الْعَدَنِيُّ:

'Iqâl in the rain, and when we finished our *Tawâf*, we came behind the *Maqâm*. He said: I performed *Tawâf* with Anas bin Mâlik in the rain. When we finished the *Tawâf*, we came behind the *Maqâm* and prayed two *Rak'ah*.' Anas said to us: 'Start your deeds anew, for you have been forgiven. This is what the Messenger of Allâh ﷺ said to us when we performed *Tawâf* with him in the rain.'" (*Da'if*)

حَدَّثَنَا دَاوُدُ بْنُ عَجْلَانَ، قَالَ: طُفْنَا مَعَ أَبِي عِقَالٍ فِي مَطَرٍ. فَلَمَّا قَضَيْنَا طَوَافَنَا، أَتَيْنَا خَلْفَ الْمَقَامِ. فَقَالَ: طُفْتُ مَعَ أَنَسِ بْنِ مَالِكٍ فِي مَطَرٍ. فَلَمَّا قَضَيْنَا الطَّوَافَ، أَتَيْنَا الْمَقَامَ فَصَلَّيْنَا رَكْعَتَيْنِ. فَقَالَ لَنَا أَنَسٌ: ائْتَنِفُوا الْعَمَلَ. فَقَدْ غُفِرَ لَكُمْ. هٰكَذَا قَالَ لَنَا رَسُولُ اللهِ ﷺ، وَطُفْنَا مَعَهُ فِي مَطَرٍ.

تخريج: [إسناده ضعيف جدًا] أخرجه ابن عدي: ٣/ ٩٦٠ من حديث داود به، وهو ضعيف كما في التقريب وغيره، وضعفه البوصيري * أبوعقال هلال بن زيد متروك كما في التقريب.

Chapter 108. Performing *Hajj* Walking

(المعجم ١٠٨) - بَابُ الْحَجِّ مَاشِيًا

(التحفة ١٠٨)

3119. It was narrated that Abu Sa'eed said: "The Prophet ﷺ and his Companions performed *Hajj* walking from Al-Madinah to Makkah. He said: 'Tie your lower garments around your waists,' and he alternated between walking and jogging." (*Da'if*)

٣١١٩ - حَدَّثَنَا إِسْمَاعِيلُ بْنُ حَفْصٍ [الْأُبُلِّيُّ]: حَدَّثَنَا يَحْيَى بْنُ يَمَانٍ عَنْ حَمْزَةَ ابْنِ حَبِيبٍ الزَّيَّاتِ، عَنْ حُمْرَانَ بْنِ أَعْيَنَ، عَنْ أَبِي الطُّفَيْلِ، عَنْ أَبِي سَعِيدٍ قَالَ: حَجَّ النَّبِيُّ ﷺ وَأَصْحَابُهُ مُشَاةً. مِنَ الْمَدِينَةِ إِلَى مَكَّةَ. وَقَالَ: **«ارْبِطُوا أَوْسَاطَكُمْ بِأُزُرِكُمْ»** وَمَشَى خِلْطَ الْهَرْوَلَةِ.

تخريج: [إسناده ضعيف] أخرجه ابن خزيمة في صحيحه: ٤/ ١٣٩، ح: ٢٥٣٥ عن إسماعيل ابن حفص به، وصححه الحاكم: ١/ ٤٤٢، والذهبي، وضعفه البوصيري، وقال: حمران بن أعين الكوفي قال فيه ابن معين: ليس بشيء، وقال أبوداود: رافضي، وقال النسائي: ليس بثقة، والصواب مع البوصيري.

Comments:

It is proven in Sound *Ahâdith*, in the previous chapters, that the Prophet ﷺ was riding on his she-camel during his *Hajj* journey, and the Companions also were riding on their mounts.

In the Name of Allâh, the Most Beneficent, the Most Merciful

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

26. Chapters On Sacrifices

(المعجم ٢٦) أَبْوَابُ الأَضَاحِي

(التحفة ١٨)

Chapter 1. The Sacrifices Of The Messenger Of Allâh ﷺ

(المعجم ١) - بَابُ أَضَاحِي رَسُولِ اللهِ ﷺ (التحفة ١)

3120. It was narrated from Anas bin Mâlik: "The Messenger of Allâh ﷺ used to sacrifice two horned, black-and-white rams and he would say the Name of Allâh and pronounce His greatness. I saw him slaughtering them with his own hand, putting his foot on their sides." (***Sahih***)

٣١٢٠ - حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ: حَدَّثَنِي أَبِي ح: وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ قَالَا: حَدَّثَنَا شُعْبَةُ: سَمِعْتُ قَتَادَةَ يُحَدِّثُ عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ رَسُولَ اللهِ ﷺ كَانَ يُضَحِّي بِكَبْشَيْنِ أَمْلَحَيْنِ أَقْرَنَيْنِ. وَيُسَمِّي وَيُكَبِّرُ. وَلَقَدْ رَأَيْتُهُ يَذْبَحُ بِيَدِهِ، وَاضِعاً قَدَمَهُ عَلَى صِفَاحِهِمَا.

تخريج: أخرجه البخاري، الأضاحي، باب من ذبح الأضاحي بيده، ح:٥٥٥٨، ومسلم، الأضاحي، باب استحباب استحسان الضحية، وذبحها مباشرةً بلا توكيل والتسمية والتكبير، ح:١٨/١٩٦٦ من حديث شعبة به.

Comments:

a. During the days of *'Eidul-Adha* it is compulsory on every capable person to sacrifice at least a goat, or a ram, or a cow or a part of a camel.
b. Sacrificing more than one animal is allowed, rather it is preferable.
c. A member of family should sacrifice the animal with his own hand. Nevertheless, authorizing someone else for slaughtering is also allowed.

3121. It was narrated that Jâbir bin 'Abdullâh said: "The Messenger of Allâh ﷺ sacrificed two rams on the Day of *'Eid*. When he turned them to face towards the prayer direction he said: 'Verily, I have turned my

٣١٢١ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَيَّاشٍ: حَدَّثَنَا مُحَمَّدُ بْنُ إِسْحَاقَ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ أَبِي عَيَّاشٍ الزُّرَقِيِّ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ قَالَ: ضَحَّىٰ رَسُولُ اللهِ ﷺ، يَوْمَ عِيدٍ، بِكَبْشَيْنِ،

فَقَالَ: حِينَ وَجَّهَهُمَا: «إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمٰوَاتِ وَالأَرْضَ حَنِيفاً وَمَا أَنَا مِنَ الْمُشْرِكِينَ. إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ. لَا شَرِيكَ لَهُ وَبِذٰلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ. اللَّهُمَّ مِنْكَ وَلَكَ عَنْ مُحَمَّدٍ وَأُمَّتِهِ».

face towards Him Who has created the heavens and the earth, as a monotheist, and I am not of the polytheists. Verily, my prayer, my sacrifice, my living, and my dying are for Allâh, the Lord of all that exists. He has no partner. And of this I have been commanded, and I am the first of the Muslims.[1] O Allâh, from You and to You, on behalf of Muhammad and his nation.'" (*Hasan*)

تخريج: [حسن] أخرجه أبوداود، الضحايا، باب ما يستحب من الضحايا، ح:٢٧٩٥ من حديث ابن إسحاق به، وصححه ابن خزيمة، ح:٢٨٩٩ * ابن إسحاق صرح بالسماع، يزيد سمعه من خالد بن أبي عمران عن أبي عياش الزرقي، والزرقي حسن الحديث على الراجح.

Comments:

Reciting this supplication is not compulsory. It is sufficient to say *Bismillah, Allâhu Akbar* before slaughtering.

٣١٢٢ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَنْبَأَنَا سُفْيَانُ الثَّوْرِيُّ عَنْ عَبْدِ اللهِ بْنِ مُحَمَّدِ بْنِ عَقِيلٍ، عَنْ أَبِي سَلَمَةَ، عَنْ عَائِشَةَ، وَعَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ ﷺ كَانَ، إِذَا أَرَادَ أَنْ يُضَحِّيَ، اشْتَرَى كَبْشَيْنِ عَظِيمَيْنِ سَمِينَيْنِ أَقْرَنَيْنِ أَمْلَحَيْنِ مَوْجُوءَيْنِ. فَذَبَحَ أَحَدَهُمَا عَنْ أُمَّتِهِ، لِمَنْ شَهِدَ لِلَّهِ بِالتَّوْحِيدِ وَشَهِدَ لَهُ بِالْبَلَاغِ. وَذَبَحَ الآخَرَ عَنْ مُحَمَّدٍ وَعَنْ آلِ مُحَمَّدٍ ﷺ.

3122. It was narrated from 'Âishah and Abu Hurairah that when the Messenger of Allâh ﷺ wanted to offer a sacrifice, he bought two large, fat, horned, black-and-white, castrated rams. He slaughtered one on behalf of his nation, for whoever testified to Allâh with monotheism and that he had conveyed (the Message), and he slaughtered the other on behalf of Muhammad and the family of Muhammad ﷺ. (*Hasan*)

تخريج: [حسن] أخرجه أحمد:٦/ ٢٢٥ عن عبدالرزاق به، وحسنه البوصيري * الثوري عنعن تقدم، ح:١٦٢، وله شاهد عند أحمد:٦/ ٣٩١، ٣٩٢، وإسناده حسن، وكذا رواه وكيع عن سفيان (أحمد:٦/ ١٣٦).

[1] See *Al-An'âm* 6:79, 162-163.

Comments:

a. Sacrificing a castrated animal is allowed; it is not considered a defect.
b. Sacrificing one animal for an entire family is allowed.
c. Offering a sacrifice on behalf of others is allowed.

Chapter 2. Are Sacrifices Obligatory Or Not?

(المعجم ٢) - بَابُ الْأَضَاحِيّ وَاجِبَةٌ هِيَ أَمْ لَا؟ (التحفة ٢)

3123. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "Whoever can afford it but does not offer a sacrifice, let him not come near our prayer place." (***Hasan***)

٣١٢٣ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ: حَدَّثَنَا عَبْدُ اللهِ بْنُ عَيَّاشٍ، عَنْ عَبْدِ الرَّحْمٰنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «مَنْ كَانَ لَهُ سَعَةٌ، وَلَمْ يُضَحِّ، فَلَا يَقْرَبَنَّ مُصَلَّانَا».

تخريج: [إسناده حسن] أخرجه أحمد: ٢/ ٣٢١ من حديث ابن عياش به، وصححه الحاكم: ٤/ ٢٣٢، والذهبي.

Comments:

Whoever does not offer a sacrifice in spite of being capable of doing so, does not have the right to participate in the joys of the Muslims. It does not mean that he is not required to perform the *'Eid* prayer, but it is to warn him to avoid abandoning the sacrifice.

3124. It was narrated that Muhammad bin Sirin said: "I asked Ibn 'Umar about sacrifices and whether they are obligatory. He said: 'The Messenger of Allâh ﷺ and the Muslims after him offered sacrifices, and this is the *Sunnah*.'" (***Da'if***)

٣١٢٤ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَيَّاشٍ: حَدَّثَنَا ابْنُ عَوْنٍ عَنْ مُحَمَّدِ بْنِ سِيرِينَ قَالَ: سَأَلْتُ ابْنَ عُمَرَ عَنِ الضَّحَايَا. أَوَاجِبَةٌ هِيَ؟ قَالَ: ضَحَّى رَسُولُ اللهِ ﷺ، وَالْمُسْلِمُونَ مِنْ بَعْدِهِ، وَجَرَتْ بِهِ السُّنَّةُ.

تخريج: [إسناده ضعيف] أخرجه الطبراني في الأوسط: ٧/ ١٤٧، ١٤٨، ح: ٦٢٦٤ من حديث إسماعيل به، وقال: لم يرو هذا الحديث عن ابن عون إلا إسماعيل بن عياش، وانظر، ح: ٧٥، ٥٩٥، ٢٣٦١ لعلته * إسماعيل بن عياش ضعيف في غير رواية الشاميين وغيره منها.

Another chain with the same wording.

حدثنا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا إِسْمَاعِيلُ ابْنُ عَيَّاشٍ: حَدَّثَنَا الْحَجَّاجُ بْنُ أَرْطَاةَ: حَدَّثَنَا جَبَلَةُ بْنُ سُحَيْمٍ، قَالَ: سَأَلْتُ ابْنَ عُمَرَ.

فَذَكَرَ مِثْلَهُ سَوَاءً.

تخريج: [إسناده ضعيف] أخرجه الترمذي، الأضاحي، باب الدليل على أن الأضحية سنة، ح:١٥٠٦ من حديث الحجاج به، وقال: حسن صحيح، وانظر، ح:٢٥٨٧،٤٩٦ لعلته * حجاج ابن أرطاة ضعيف مدلس وليس شاميًا.

3125. It was narrated that Mikhnaf bin Sulaim said: "We were standing with the Prophet ﷺ at 'Arafât and he said: 'O people, each family, each year, must offer *Udhiyah* and *'Atirah.'*

He said: 'Do you know what the *'Atirah* is? It is that which the people call *Rajabiyyah*.'"[1] ***(Da'if)***

٣١٢٥ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُعَاذُ بْنُ مُعَاذٍ عَنِ ابْنِ عَوْنٍ. قَالَ: أَنْبَأَنَا أَبُو رَمْلَةَ عَنْ مِخْنَفِ بْنِ سُلَيْمٍ، قَالَ: كُنَّا وُقُوفاً عِنْدَ النَّبِيِّ ﷺ بِعَرَفَةَ فَقَالَ: «يَا أَيُّهَا النَّاسُ! إِنَّ عَلَى كُلِّ أَهْلِ بَيْتٍ، فِي كُلِّ عَامٍ، أُضْحِيَّةً وَعَتِيرَةً».

أَتَدْرُونَ مَا الْعَتِيرَةُ؟ هِيَ الَّتِي يُسَمِّيهَا النَّاسُ الرَّجَبِيَّةَ.

تخريج: [إسناده ضعيف] أخرجه أبوداود، الضحايا، باب ماجاء في إيجاب الأضاحي، ح:٢٧٨٨ من حديث عبدالله بن عون به، وحسنه الترمذي، ح:١٥١٨، وضعفه عبدالحق الإشبيلي، والخطابي وغيرهما * وأبورملة مجهول الحال جهله ابن القطان وغيره، ويغني عنه حديث النسائي، ح:٤٢٣٦، وأبي داود، ح:٢٨٣٠.

Chapter 3. The Reward For (Offering) The Sacrifice

(المعجم ٣) - بَابُ ثَوَابِ الأُضْحِيَّةِ (التحفة ٣)

3126. It was narrated from 'Âishah that the Prophet ﷺ said: "The son of Âdam does not do any deed on the Day of Sacrifice that is dearer to Allâh than shedding blood. It will come on the Day of Resurrection with its horns and cloven hoofs and hair. Its blood is accepted by Allâh before it reaches the ground. So be content when you do it." ***(Da'if)***

٣١٢٦ - حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ [الدِّمَشْقِيُّ]: حَدَّثَنَا عَبْدُ اللهِ بْنُ نَافِعٍ: حَدَّثَنِي أَبُو الْمُثَنَّى عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ أَنَّ النَّبِيَّ ﷺ قَالَ: «مَا عَمِلَ ابْنُ آدَمَ يَوْمَ النَّحْرِ عَمَلًا أَحَبَّ إِلَى اللهِ عَزَّ وَجَلَّ مِنْ هِرَاقَةِ دَمٍ. وَإِنَّهُ لَيَأْتِي يَوْمَ الْقِيَامَةِ بِقُرُونِهَا وَأَظْلَافِهَا وَأَشْعَارِهَا. وَإِنَّ الدَّمَ لَيَقَعُ مِنَ اللهِ عَزَّ وَجَلَّ بِمَكَانٍ، قَبْلَ أَنْ يَقَعَ عَلَى الأَرْضِ.

[1] *Rajabiyyah*: A sacrifice offered during the month of Rajab.

فَطِيبُوا بِهَا نَفْساً».

تخريج: [إسناده ضعيف] أخرجه الترمذي، الأضاحي، باب ماجاء في فضل الأضحية، ح:١٤٩٣ من حديث عبدالله بن نافع به، وقال: حسن غريب * أبوالمثنى سليمان بن يزيد الكعبي ضعيف كما في التقريب وغيره.

3127. It was narrated that Zaid bin Arqam said: "The Companions of the Messenger of Allâh ﷺ said: 'O Messenger of Allâh, what are these sacrifices?' He said: 'The *Sunnah* of your father Ibrâhim.' They said: 'What is there for us in them, O Messenger of Allâh?' He said: 'For every hair, one merit.' They said: 'What about wool, O Messenger of Allâh?' He said: 'For every hair of wool, one merit.'" ***(Da'if)***

٣١٢٧ - حَدَّثَنَا مُحَمَّدُ بْنُ خَلَفٍ الْعَسْقَلَانِيُّ: حَدَّثَنَا آدَمُ بْنُ أَبِي إِيَاسٍ: حَدَّثَنَا سَلَّامُ بْنُ مِسْكِينٍ: حَدَّثَنَا عَائِذُ اللهِ عَنْ أَبِي دَاوُدَ، عَنْ زَيْدِ بْنِ أَرْقَمَ قَالَ: قَالَ أَصْحَابُ رَسُولِ اللهِ ﷺ: يَا رَسُولَ اللهِ! مَا هٰذِهِ الْأَضَاحِيُّ؟ قَالَ: «سُنَّةُ أَبِيكُمْ إِبْرَاهِيمَ» قَالُوا: فَمَا لَنَا فِيهَا؟ يَا رَسُولَ اللهِ! قَالَ: «بِكُلِّ شَعَرَةٍ حَسَنَةٌ» قَالُوا: فَالصُّوفُ؟ يَا رَسُولَ اللهِ! قَالَ: «بِكُلِّ شَعَرَةٍ مِنَ الصُّوفِ حَسَنَةٌ».

تخريج: [إسناده ضعيف جدًا] أخرجه البيهقي:٩/ ٢٦١ من حديث سلام به، وانظر، ح:١٤٨٥ لحال أبي داود نفيع بن الحارث الأعمى، وتلميذه المجاشعي ضعيف(تقريب).

Chapter 4. What Sacrifices Are Recommended

(المعجم ٤) - بَابُ مَا يُسْتَحَبُّ مِنَ الْأَضَاحِي (التحفة ٤)

3128. It was narrated that Abu Sa'eed said: "The Messenger of Allâh ﷺ sacrificed a horned, defectless ram with a black stomach, black feet and black around its eyes." ***(Hasan)***

٣١٢٨ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ: حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ، عَنْ أَبِي سَعِيدٍ قَالَ: ضَحَّى رَسُولُ اللهِ ﷺ بِكَبْشٍ أَقْرَنَ فَحِيلٍ، يَأْكُلُ فِي سَوَادٍ، وَيَمْشِي فِي سَوَادٍ، وَيَنْظُرُ فِي سَوَادٍ.

تخريج: [حسن] أخرجه أبوداود، الضحايا، باب ما يستحب من الضحايا، ح:٢٧٩٦ من حديث حفص به، وقال الترمذي، ح:١٤٩٦: حسن صحيح غريب، لا نعرفه إلا من حديث حفص، ولم أجد تصريح سماعه تقدم، ح:١١١٤، ولحديثه شاهد عند مسلم، ح:١٩٦٧ وغيره.

3129. Yunus bin Maisarah bin Halbas said: "I went out with Abu Sa'eed Az-Zuraqi, the Companion of the Messenger of Allâh ﷺ, to buy animals for sacrifice." Yunus said: "Abu Sa'eed pointed to a ram that had some blackness around its ears and jaw, and was neither too big nor too small, and said to me: 'Buy this one for me, as it seems to resemble the ram of the Messenger of Allâh ﷺ.'" (*Hasan*)

٣١٢٩ - حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا مُحَمَّدُ بْنُ شُعَيْبٍ: أَخْبَرَنِي سَعِيدُ بْنُ عَبْدِ الْعَزِيزِ: حَدَّثَنَا يُونُسُ بْنُ مَيْسَرَةَ بْنِ حَلْبَسٍ قَالَ: خَرَجْتُ مَعَ أَبِي سَعِيدٍ [الزُّرَقِيِّ]، صَاحِبِ رَسُولِ اللهِ ﷺ إِلَى شِرَاءِ الضَّحَايَا.

قَالَ يُونُسُ: فَأَشَارَ أَبُو سَعِيدٍ إِلَى كَبْشٍ أَدْغَمَ، لَيْسَ بِالْمُرْتَفِعِ وَلَا الْمُتَّضِعِ فِي جِسْمِهِ. فَقَالَ لِي: اشْتَرْ لِي هٰذَا. كَأَنَّهُ شَبَّهَهُ بِكَبْشِ رَسُولِ اللهِ ﷺ.

تخريج: [إسناده حسن] أخرجه ابن أبي عاصم في الآحاد والمثاني: ٤/ ٢٢٤، ح: ٢٢٠٩ عن عبدالرحمن بن إبراهيم دحيم به، وقال البوصيري: إسناده صحيح ورجاله ثقات.

Comments:

a. Helping an aged person to satisfy his needs is also a form of respect and honor.

b. The sacrificial animal should not be worthless. However, there is no harm if it is not very precious or unique.

3130. It was narrated from Abu Umâmah Al-Bâhili that the Messenger of Allâh ﷺ said: "The best of shrouds is a two piece Najrâni garment and the best of sacrifices is a horned ram." (*Da'if*)

٣١٣٠ - حَدَّثَنَا الْعَبَّاسُ بْنُ عُثْمَانَ الدِّمَشْقِيُّ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنَا أَبُو عَائِذٍ أَنَّهُ سَمِعَ سُلَيْمَ بْنَ عَامِرٍ يُحَدِّثُ عَنْ أَبِي أُمَامَةَ الْبَاهِلِيِّ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: **«خَيْرُ الْكَفَنِ الْحُلَّةُ. وَخَيْرُ الضَّحَايَا الْكَبْشُ الأَقْرَنُ».**

تخريج: [إسناده ضعيف] أخرجه الترمذي، الأضاحي، باب خير الأضحية الكبش، ح: ١٥١٧ من حديث أبي عائذ عفير به، قال: غريب، وانظر، ح: ٢٧٧٨ لعلته.

Chapter 5. Number Of Persons For Whom A Camel And A Cow Is Sufficient

(المعجم ٥) - بَابُ عَنْ كَمْ تُجْزِىءُ الْبَدَنَةُ وَالْبَقَرَةُ (التحفة ٥)

3131. It was narrated that Ibn 'Abbâs said: "We were with the

٣١٣١ - حَدَّثَنَا هَدِيَّةُ بْنُ عَبْدِ الْوَهَّابِ: أَنْبَأَنَا الْفَضْلُ بْنُ مُوسى: أَنْبَأَنَا الْحُسَيْنُ بْنُ وَاقِدٍ

Messenger of Allâh ﷺ on a journey, and the (day of) *Al-Adha* came. We (sacrificed) one camel on behalf of ten (people) and one cow on behalf of seven." (***Hasan***)

عَنْ عِلْبَاءَ بْنِ أَحْمَرَ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كُنَّا مَعَ رَسُولِ اللهِ ﷺ فِي سَفَرٍ. فَحَضَرَ الأَضْحَى. فَاشْتَرَكْنَا فِي الْجَزُورِ عَنْ عَشَرَةٍ، وَالْبَقَرَةِ عَنْ سَبْعَةٍ.

تخريج: [إسناده حسن] أخرجه الترمذي، الأضاحي، باب ماجاء في الاشتراك في البدنة والبقرة، ح:٩٠٥، وح:١٥٠١ من حديث الحسين به، وقال: حسن غريب.

3132. It was narrated that Jâbir said: "We offered sacrifices at Al-Hudaibiyah with the Prophet ﷺ, a camel on behalf of seven (people) and a cow on behalf of seven." (***Sahih***)

٣١٣٢ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى: حَدَّثَنَا عَبْدُ الرَّزَّاقِ عَنْ مَالِكِ بْنِ أَنَسٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: نَحَرْنَا بِالْحُدَيْبِيَةِ، مَعَ النَّبِيِّ ﷺ، الْبَدَنَةَ عَنْ سَبْعَةٍ، وَالْبَقَرَةَ عَنْ سَبْعَةٍ.

تخريج: [صحيح] أخرجه مسلم، الحج، باب جواز الاشتراك في الهدي وإجزاء البدنة والبقرة كل واحدة منهما عن سبعة، ح:١٣١٨ من حديث مالك به، وهو في الموطأ (يحيى): ٢/ ٤٨٦.

Comments:

During *Hajj* and *'Umrah*, only seven persons can share in a cow or a camel, while in sacrifice on *'Eidul-Adha*, seven persons can share in a cow, and ten persons in a camel. This difference is proved in the *Hadith*.

3133. It was narrated that Abu Hurairah said: "The Messenger of Allâh ﷺ slaughtered a cow on behalf of all his wives who had performed *'Umrah*, during the Farewell Pilgrimage." (***Da'if***)

٣١٣٣ - حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنَا الأَوْزَاعِيُّ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: ذَبَحَ رَسُولُ اللهِ ﷺ عَمَّنِ اعْتَمَرَ مِنْ نِسَائِهِ، فِي حَجَّةِ الْوَدَاعِ، بَقَرَةً بَيْنَهُنَّ.

تخريج: [إسناده ضعيف] أخرجه أبوداود، المناسك، باب في هدي البقر، ح:١٧٥١ من حديث الوليد به، وصححه ابن حبان، ح:٩٧٧، والحاكم:١/ ٤٦٧ على شرط الشيخين، ووافقه الذهبي * يحيى بن أبي كثير عنعن، وحديث البخاري (١٧٠٩)، ومسلم (١٢١١/١٢٥، ١٣١٩) يغني عنه.

3134. It was narrated that Ibn 'Abbâs said: "Camels became scarce at the time of the

٣١٣٤ - حَدَّثَنَا هَنَّادُ بْنُ السَّرِيِّ: حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ عَنْ عَمْرِو بْنِ مَيْمُونٍ، عَنْ أَبِي

Messenger of Allâh ﷺ, so he commanded them to sacrifice cows." (*Da'if*)

حَاضِرٍ الْأَزْدِيِّ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَلَّتِ الْإِبِلُ عَلَى عَهْدِ رَسُولِ اللهِ ﷺ فَأَمَرَهُمْ أَنْ يَنْحَرُوا الْبَقَرَ.

تخريج: [**إسناده ضعيف**] وصححه البوصيري، وانظر، ح:٨٥٥ لحال أبي بكر بن عياش.

3135. It was narrated from 'Âishah that the Messenger of Allâh ﷺ sacrificed one cow during the Farewell Pilgrimage on behalf of the family of Muhammad ﷺ. (*Sahih*)

٣١٣٥ - حَدَّثَنَا أَحْمَدُ بْنُ عَمْرِو بْنِ السَّرْحِ الْمِصْرِيُّ، أَبُو طَاهِرٍ: [أَنْبَأَنَا ابْنُ وَهْبٍ]: أَنْبَأَنَا يُونُسُ عَنِ ابْنِ شِهَابٍ، عَنْ [عَمْرَةَ]، عَنْ عَائِشَةَ أَنَّ رَسُولَ اللهِ ﷺ نَحَرَ عَنْ آلِ مُحَمَّدٍ ﷺ، فِي حَجَّةِ الْوَدَاعِ، بَقَرَةً وَاحِدَةً.

تخريج: [**صحيح**] أخرجه أبوداود، المناسك، باب في هدي البقر، ح:١٧٥٠ عن ابن السرح المصري به، وله شاهد عند النسائي في الكبرٰى، ح:٤١٢٩، وإسناده حسن.

Chapter 6. How Many Sheep Should Be Sacrificed In Place Of One Camel?

(المعجم ٦) - بَابٌ: كَمْ يُجْزِىءُ مِنَ الْغَنَمِ عَنِ الْبَدَنَةِ (التحفة ٦)

3136. It was narrated from Ibn 'Abbâs that a man came to the Prophet ﷺ and said: "I have to offer a sacrifice and I can afford it, but I cannot find (a camel) to buy." The Prophet ﷺ told him to buy seven sheep and slaughter them. (*Da'if*)

٣١٣٦ - حَدَّثَنَا مُحَمَّدُ بْنُ مَعْمَرٍ: حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ الْبُرْسَانِيُّ: حَدَّثَنَا ابْنُ جُرَيْجٍ قَالَ: قَالَ عَطَاءٌ الْخُرَاسَانِيُّ عَنِ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ ﷺ أَتَاهُ رَجُلٌ فَقَالَ: إِنَّ عَلَيَّ بَدَنَةً. وَأَنَا مُوسِرٌ بِهَا. وَلَا أَجِدُهَا فَأَشْتَرِيَهَا. فَأَمَرَهُ النَّبِيُّ ﷺ أَنْ يَبْتَاعَ سَبْعَ شِيَاهٍ فَيَذْبَحَهُنَّ.

تخريج: [**إسناده ضعيف**] أخرجه أحمد:١/٣١٢ عن محمد بن بكر به، وله طريق آخر عند البيهقي:٥/١٦٩ عن عطاء به، ولم يصح عنه * وعطاء يدلس كما تقدم، ح:٦٠٢ وفيه علة أخرى.

3137. It was narrated that Râfi' bin Khadij said: "We were with the Messenger of Allâh ﷺ in Dhul-Hulaifah in (the land of) Tihâmah. We acquired sheep and camels and the people hastened to put cooking pots on the fires before they had been distributed.

٣١٣٧ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا الْمُحَارِبِيُّ وَ عَبْدُ الرَّحِيمِ عَنْ سُفْيَانَ الثَّوْرِيِّ، عَنْ سَعِيدِ ابْنِ مَسْرُوقٍ. وَحَدَّثَنَا الْحُسَيْنُ بْنُ عَلِيٍّ عَنْ زَائِدَةَ، عَنْ سَعِيدِ بْنِ مَسْرُوقٍ، عَنْ عَبَايَةَ بْنِ رِفَاعَةَ، عَنْ رَافِعِ بْنِ خَدِيجٍ قَالَ: كُنَّا مَعَ

The Messenger of Allâh ﷺ came to us and ordered that they be overturned,[1] then he made one camel equivalent to ten sheep." (*Sahih*)

رَسُولِ اللهِ ﷺ وَنَحْنُ بِذِي الْحُلَيْفَةِ مِنْ تِهَامَةَ. فَأَصَبْنَا إِبِلاً وَغَنَماً. فَعَجِلَ الْقَوْمُ. فَأَغْلَيْنَا الْقُدُورَ قَبْلَ أَنْ يُقْسَمَ. فَأَتَانَا رَسُولُ اللهِ ﷺ. فَأَمَرَ بِهَا. فَأُكْفِئَتْ. ثُمَّ عَدَلَ الْجَزُورَ بِعَشَرَةٍ مِنَ الْغَنَمِ.

تخريج: أخرجه البخاري، الشركة، باب من عدل عشرة من الغنم بجزور في القسم، ح:٢٥٠٧، ٥٥٠٦، ٥٥٠٩، ومسلم، الأضاحي، باب جواز الذبح بكل ما أنهر الدم إلا السن وسائر العظام، ح:١٩٦٨ من حديث سفيان الثوري به.

Comments:

In this *Hadith* Dhul-Hulaifah is not the known place, which is the *Miqât* of the inhabitants of Al-Madinah, but it is a place in Yemen.

Chapter 7. What Qualifies As A Sacrifice

(المعجم ٧) - بَابُ مَا يُجْزِئُ مِنَ الْأَضَاحِي (التحفة ٧)

3138. It was narrated from 'Uqbah bin 'Âmir Al-Juhani that the Messenger of Allâh ﷺ gave him some sheep, and he distributed them among his Companions to be sacrificed. There remained an *'Atud*.[2] He mentioned that to the Messenger of Allâh ﷺ and he said: "You sacrifice it yourself." (*Sahih*)

٣١٣٨ - حَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ: أَنْبَأَنَا اللَّيْثُ ابْنُ سَعْدٍ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ أَبِي الْخَيْرِ، عَنْ عُقْبَةَ بْنِ عَامِرٍ الْجُهَنِيِّ أَنَّ رَسُولَ اللهِ ﷺ أَعْطَاهُ غَنَماً. فَقَسَمَهَا عَلَى أَصْحَابِهِ ضَحَايَا. فَبَقِيَ عَتُودٌ. فَذَكَرَهُ لِرَسُولِ اللهِ ﷺ، فَقَالَ: «ضَحِّ بِهِ أَنْتَ».

تخريج: أخرجه البخاري، الوكالة، باب: وكالة الشريك الشريك في القسمة وغيرها، ح:٢٣٠٠ من حديث الليث به، ومسلم، الأضاحي، باب سن الأضحية، ح:١٩٦٥ عن ابن رمح به.

3139. Umm Bilâl bint Hilâl narrated from her father that the Messenger of Allâh ﷺ said: "It is

٣١٣٩ - حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ الدِّمَشْقِيُّ: حَدَّثَنَا أَنَسُ بْنُ عِيَاضٍ: حَدَّثَنِي

[1] That is, the pots, since the animals that were slaughtered were spoils of war, and had not been divided appropriately.

[2] A young sheep that is old enough (of one year) to fend for itself and no longer needs its mother.

مُحَمَّدُ بْنُ أَبِي يَحْيَىٰ، مَوْلَى الأَسْلَمِيِّينَ عَنْ أُمِّهِ قَالَتْ: حَدَّثَتْنِي أُمُّ بِلَالٍ بِنْتُ هِلَالٍ، عَنْ أَبِيهَا أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «يَجُوزُ الْجَذَعُ مِنَ الضَّأْنِ أُضْحِيَّةً».

permissible to offer a *Jadha'a*[1] among sheep as a sacrifice." (***Da'if***)

تخريج: [إسناده ضعيف] أخرجه أحمد: ٦/٣٦٨ عن أنس بن عياض به * أم محمد والدة محمد بن أبي يحيى مقبولة (أي مستورة، مجهول الحال) كما في التقريب، والحديث الآتي يغني عنه.

٣١٤٠ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَنْبَأَنَا الثَّوْرِيُّ عَنْ عَاصِمِ بْنِ كُلَيْبٍ، عَنْ أَبِيهِ قَالَ: كُنَّا مَعَ رَجُلٍ مِنْ أَصْحَابِ رَسُولِ اللهِ ﷺ يُقَالُ لَهُ مُجَاشِعٌ، مِنْ بَنِي سُلَيْمٍ. فَعَزَّتِ الْغَنَمُ. فَأَمَرَ مُنَادِياً فَنَادَىٰ أَنَّ رَسُولَ اللهِ ﷺ كَانَ يَقُولُ: «إِنَّ الْجَذَعَ يُوفِي مِمَّا تُوفِي مِنْهُ الثَّنِيَّةُ».

3140. It was narrated from 'Âsim bin Kulaib that his father said: "We were with a man from among the Companions of the Messenger of Allâh ﷺ who was called Mujâshi', from Banu Sulaim, and sheep became scarce. He ordered a caller to call out that the Messenger of Allâh ﷺ used to say: 'A *Jadha'a* suffices for whatever a two-year-old sheep suffices.'" (***Sahih***)

تخريج: [صحيح] أخرجه أبوداود، الضحايا، باب ما يجوز في الضحايا، ح: ٢٧٩٩ من حديث عبدالرزاق به، وصححه الحاكم: ٤/٢٢٦، وابن حزم وغيرهما.

٣١٤١ - حَدَّثَنَا هَارُونُ بْنُ حَيَّانَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ عَبْدِ اللهِ: أَنْبَأَنَا زُهَيْرٌ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَا تَذْبَحُوا إِلَّا مُسِنَّةً. إِلَّا أَنْ يَعْسُرَ عَلَيْكُمْ، فَتَذْبَحُوا جَذَعَةً مِنَ الضَّأْنِ».

3141. It was narrated from Jâbir that the Messenger of Allâh ﷺ said: 'Do not slaughter anything but a *Musinnah*,[2] unless there is none available, in which case you can slaughter a *Jadha'a* among sheep." (***Sahih***)

تخريج: [صحيح] أخرجه مسلم، الأضاحي، باب سن الأضحية، ح: ١٩٦٣ من حديث زهير به * وأبوالزبير صرح بالسماع عند أبي عوانة: ٥/٢٢٨، ولم يصب من ضعف الحديث.

Comments:

a. *Thaniyyah* or *Musinnah* is the animal whose milk teeth are dropped out and

[1] One that completed one year, and they say that it is less than that.

[2] Cows and sheep that have reached three years. See *An-Nihâyah*.

replaced by two permanent teeth.

b. *Jadha'a* is a young lamb whose milk teeth did not fall down yet. The criterion in goat, cow, ox and camel is having two teeth, and in sheep those have reached the age of one year.

Chapter 8. What It is Disliked To Use For A Sacrifice

(المعجم ٨) - بَابُ مَا يُكْرَهُ أَنْ يُضَحَّى بِهِ (التحفة ٨)

3142. It was narrated that 'Ali said: "The Messenger of Allâh ﷺ forbade sacrificing the *Muqâbalah*, the *Mudâbarah*, the *Sharqâ'*, the *Kharqâ'*, and the *Jad'â'*."[1] (***Hasan***)

٣١٤٢ - حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ: حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ عَنْ أَبِي إِسْحَاقَ، عَنْ شُرَيْحِ بْنِ النُّعْمَانِ، عَنْ عَلِيٍّ قَالَ: نَهَىٰ رَسُولُ اللهِ ﷺ أَنْ يُضَحَّىٰ بِمُقَابَلَةٍ أَوْ مُدَابَرَةٍ أَوْ شَرْقَاءَ أَوْ خَرْقَاءَ أَوْ جَدْعَاءَ.

تخريج: [حسن] أخرجه أبوداود، الضحايا، باب ما يكره من الضحايا، ح:٢٨٠٤ من حديث أبي إسحاق به، وقال الترمذي، ح:١٤٩٨: حسن صحيح، وصححه الحاكم:٤/ ٢٢٤، والذهبي، وللحديث شاهد حسن، انظر الحديث الآتي.

3143. It was narrated that 'Ali said: "The Messenger of Allâh ﷺ commanded us to examine the eyes and ears."[2] (***Hasan***)

٣١٤٣ - حَدَّثَنَا [عُثْمَانُ] بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ سَلَمَةَ بْنِ كُهَيْلٍ، عَنْ حُجَيَّةَ بْنِ عَدِيٍّ، عَنْ عَلِيٍّ قَالَ: أَمَرَنَا رَسُولُ اللهِ ﷺ أَنْ نَسْتَشْرِفَ الْعَيْنَ وَالأُذُنَ.

تخريج: [إسناده حسن] أخرجه الترمذي، الأضاحي، باب في الضحية بعضباء القرن والأذن، ح:١٥٠٣ من حديث سلمة به، قال: حسن صحيح، وصححه الحاكم.

3144. Sulaimân bin 'Abdur-Rahmân said: "I heard 'Ubaid bin Fairuz say: 'I said to Barâ' bin 'Âzib: "Tell us of the sacrificial

٣١٤٤ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، وَ مُحَمَّدُ بْنُ جَعْفَرٍ، وَ عَبْدُ الرَّحْمٰنِ وَ أَبُو دَاوُدَ، وَ ابْنُ [أَبِي] عَدِيٍّ، وَ

[1] See *At-Tirmidhi*, no. 1498: "He said: 'The *Muqâbalah* is the one whose ears have been severed, the *Mudâbarah* is the one with the sides of its ears cut off, and the *Sharqâ'* is one with split ears, and the *Kharqâ'* is the one with pierced ears.'" The explanation is from Abu Ishâq, one of the narrators there, as is clear from the version recorded by Ahmad, no. 851 (1:108). Sindi defined *Jad'â'* as the one with the cut nose, ear, or lip, but it is more specific for the nose as it is the most common case.

[2] Meaning: Of the animals bought for sacrifice.

أَبُو الْوَلِيدِ، قَالُوا: حَدَّثَنَا شُعْبَةُ، سَمِعْتُ سُلَيْمَانَ بْنَ عَبْدِ الرَّحْمٰنِ، قَالَ: سَمِعْتُ عُبَيْدَ ابْنَ فَيْرُوزٍ قَالَ: قُلْتُ لِلْبَرَاءِ بْنِ عَازِبٍ: حَدِّثْنِي بِمَا كَرِهَ أَوْ نَهَىٰ عَنْهُ رَسُولُ اللهِ ﷺ مِنَ الأَضَاحِيِّ. فَقَالَ: قَالَ رَسُولُ اللهِ ﷺ، هٰكَذَا بِيَدِهِ. وَيَدِي أَقْصَرُ عَنْ يَدِهِ: «أَرْبَعٌ لَا تُجْزِىءُ فِي الأَضَاحِيِّ: الْعَوْرَاءُ الْبَيِّنُ عَوَرُهَا. وَالْمَرِيضَةُ الْبَيِّنُ مَرَضُهَا. وَالْعَرْجَاءُ الْبَيِّنُ ظَلَعُهَا. وَالْكَسِيرَةُ الَّتِي لَا تُنْقِي». قَالَ: فَإِنِّي أَكْرَهُ أَنْ يَكُونَ نَقْصٌ فِي الأُذُنِ. قَالَ: فَمَا كَرِهْتَ مِنْهُ، فَدَعْهُ. وَلَا تُحَرِّمْهُ عَلَى أَحَدٍ.

animals that the Messenger of Allâh ﷺ disliked or forbade." He said: "Allâh's Messenger ﷺ said like this with his hand. And my hand is shorter than his hand:[1] 'There are four that will not be accepted as sacrifices: The one-eyed animal that is obviously blind in one eye; the sick animal that is obviously sick; the lame animal with an obvious limp; and the animal that is so emaciated that it is as if there is no marrow in its bones.'" He said:[2] "And I dislike that the animal should have some fault in its ears." He said: "What you dislike, forget about it and do not make it forbidden to anyone." (*Sahih*)

تخريج: [إسناده صحيح] أخرجه أبوداود، الضحايا، باب ما يكره من الضحايا، ح:٢٨٠٢ من حديث شعبة به، وصححه الترمذي، ح:١٤٩٧، وابن خزيمة، ح:٢٩١٢، وابن حبان، ح:١٠٤٦، ١٠٤٧، والنووي، والحاكم:١/ ٤٦٧، ٤٦٨، والذهبي، وابن الجارود، ح:٤٨١، ٩٠٧ وغيرهم.

Comments:

a. An insignificant natural defect that cannot be noticed without keen inspection does not prevent from sacrifice.

b. Muhammad Fuwâd Abdul-Bâqi said, explaining the Arabic word *Kasirah* — it is a broken—legged animal that cannot walk. (Footnotes of *Sunan Ibn Mâjah*). This explanation is similar to the meaning of limp. Nawâb Wahiduz-Zamân Khan interpreted it as "thin" which seems more appropriate.

Barâ bin Âzib ﷛ was of the opinion that an animal with a slit or perforation in the ear is not an impediment for sacrifice.

٣١٤٥ - حَدَّثَنَا حُمَيْدُ بْنُ مَسْعَدَةَ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ: حَدَّثَنَا سَعِيدٌ عَنْ قَتَادَةَ أَنَّهُ

3145. It was narrated from Qatâdah that he said that he heard Juray bin Kulaib narrate

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[1] "Meaning: 'He ﷺ indicated with his hand, just as I am indicating with my hand, but my hand is shorter than his hand.'" *Explanation of Musnad Ahmad* by Sindi.

[2] Ibn 'Abdul-Barr recorded this narration with various chains, one of them through the route of Shibâbah, from Shu'bah, from Sulaimân, and here it says: "He said: 'I said to Al-Barâ'". Indicating that the speaker here is 'Ubaid bin Fairuz, and the one who said: "What you dislike" is Al-Barâ', and Allâh knows best.

that he heard 'Ali narrate that the Messenger of Allâh ﷺ forbade sacrificing animals with broken horns and ears. (*Hasan*)

ذَكَرَ أَنَّهُ سَمِعَ جُرَيَّ بْنَ كُلَيْبٍ يُحَدِّثُ أَنَّهُ سَمِعَ عَلِيًّا يُحَدِّثُ أَنَّ رَسُولَ اللهِ ﷺ نَهَىٰ أَنْ يُضَحَّىٰ بِأَعْضَبِ الْقَرْنِ وَالأُذُنِ.

تخريج: [**إسناده حسن**] أخرجه أبوداود، الضحايا، باب ما يكره من الضحايا، ح:٢٨٠٥ من حديث قتادة به، وقال الترمذي، ح:١٥٠٤: حسن صحيح.

Chapter 9. One Who Buys A Sound, Healthy Animal Then Something Happens To It While It Is In His Care

(المعجم ٩) - بَابُ مَنِ اشْتَرَىٰ أُضْحِيَّةً صَحِيحَةً فَأَصَابَهَا عِنْدَهُ شَيْءٌ (التحفة ٩)

3146. It was narrated that Abu Sa'eed Al-Khudri said: "We bought a ram for sacrifice, then a wolf tore some flesh from its rump and ears. We asked the Prophet ﷺ and he told us to offer it as a sacrifice." (*Da'if*)

٣١٤٦ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى، وَ مُحَمَّدُ ابْنُ عَبْدِ الْمَلِكِ، أَبُو بَكْرٍ، قَالَا: حَدَّثَنَا عَبْدُ الرَّزَّاقِ عَنِ الثَّوْرِيِّ، عَنْ جَابِرِ بْنِ يَزِيدَ، عَنْ مُحَمَّدِ بْنِ قَرَظَةَ الأَنْصَارِيِّ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: ابْتَعْنَا كَبْشاً نُضَحِّي بِهِ. فَأَصَابَ الذِّئْبُ مِنْ أَلْيَتِهِ وَأُذُنِهِ. فَسَأَلْنَا النَّبِيَّ ﷺ. فَأَمَرَنَا أَنْ نُضَحِّيَ بِهِ.

تخريج: [**إسناده ضعيف**] أخرجه أحمد:٣/ ٣٢ عن الثوري به، وتابعه شعبة عند أحمد:٣/ ٧٨،٨٦، وفيه من أحد الرواة لشيخه: سمعه من أبي سعيد، محمد؟ قال: لا. وضعفه البوصيري من أجل جابر الجعفي تقدم، ح:٣٥٦.

Chapter 10. One Who Offers A Sheep On Behalf Of His Family

(المعجم ١٠) - بَابُ مَنْ ضَحَّى بِشَاةٍ عَنْ أَهْلِهِ (التحفة ١٠)

3147. It was narrated that 'Atâ' bin Yasâr said: "I asked Abu Ayyub Al-Ansâri: 'How were sacrifices offered among you at the time of the Messenger of Allâh ﷺ?' He said: 'At the time of the Prophet ﷺ, a man would sacrifice a sheep on behalf of himself and the members of his household, and they would eat some of it and give some to

٣١٤٧ - حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ: حَدَّثَنِي الضَّحَّاكُ بْنُ عُثْمَانَ عَنْ عُمَارَةَ بْنِ عَبْدِ اللهِ بْنِ صَيَّادٍ، عَنْ عَطَاءِ بْنِ يَسَارٍ قَالَ: سَأَلْتُ أَبَا أَيُّوبَ الأَنْصَارِيَّ: كَيْفَ كَانَتِ الضَّحَايَا فِيكُمْ عَلَى عَهْدِ رَسُولِ اللهِ ﷺ؟ قَالَ: كَانَ الرَّجُلُ، فِي عَهْدِ النَّبِيِّ ﷺ، يُضَحِّي بِالشَّاةِ عَنْهُ وَعَنْ أَهْلِ

others. Then people started to compete and it became as you see (nowadays).'" (*Da'if*)

بَيْتِهِ. فَيَأْكُلُونَ وَيُطْعِمُونَ. ثُمَّ تَبَاهَىٰ النَّاسُ، فَصَارَ كَمَا تَرَىٰ.

تخريج: [صحيح] أخرجه الترمذي، الأضاحي، باب ماجاء أن الشاة الواحدة تجزيء عن أهل البيت، ح:١٥٠٥ من حديث الضحاك به، وقال: حسن صحيح، ورواه مالك عن عمارة بن صياد به، موطأ، النسخة الباكستانية، ص:٤٩٧، السنن الكبرى للبيهقي:٩/٢٦٨ وغيرهما.

Comments:

Offering more than one sacrifice is allowed. But, sacrificing many animals or precious ones out of boasting or competition, destroys the basic purpose of sacrifice and ultimately, the reward gets lost.

3148. It was narrated that Abu Sarihah said: "My family started to put pressure on me after I came to know the *Sunnah*. People used to sacrifice one or two sheep, but now our neighbors call us stingy." (*Sahih*)

٣١٤٨ - حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ: أَنْبَأَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ، وَ مُحَمَّدُ بْنُ يُوسُفَ ح: وَحَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَـى: حَدَّثَنَا عَبْدُ الرَّزَّاقِ، جَمِيعاً عَنْ سُفْيَانَ الثَّوْرِيِّ، عَنْ بَيَانٍ، عَنِ الشَّعْبِيِّ، عَنْ أَبِي سَرِيحَةَ قَالَ: حَمَلَنِي أَهْلِي عَلَى الْجَفَاءِ، بَعْدَمَا عَلِمْتُ مِنَ السُّنَّةِ. كَانَ أَهْلُ الْبَيْتِ يُضَحُّونَ بِالشَّاةِ وَالشَّاتَيْنِ. وَالآنَ يُبَخِّلُنَا جِيرَانُنَا.

تخريج: [إسناده صحيح] أخرجه البيهقي:٩/٢٦٩ من حديث سفيان الثوري به، وتابعه زائدة، وصححه البوصيري، والحاكم:٤/٢٢٨، والذهبي.

Chapter 11. The One Who Wants To Offer A Sacrifice Should Not Remove Anything From His Hair Or Nails During The Ten (Days At the Beginning Of Dhul-Hijjah)

(المعجم ١١) - بَابُ مَنْ أَرَادَ أَنْ يُضَحِّيَ فَلَا يَأْخُذْ فِي الْعَشْرِ مِنْ شَعْرِهِ وَأَظْفَارِهِ (التحفة ١١)

3149. It was narrated from Umm Salamah that the Prophet ﷺ said: "When the ten days (of Dhul-Hijjah) begin, and one of you wants to offer a sacrifice, let him not remove anything from his hair or skin." (*Sahih*)

٣١٤٩ - حَدَّثَنَا هَارُونُ بْنُ عَبْدِ اللهِ الْحَمَّالُ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَـيْنَةَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ حُمَيْدِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ عَوْفٍ عَنْ سَعِيدِ ابْنِ الْمُسَيَّبِ، عَنْ أُمِّ سَلَمَةَ أَنَّ النَّبِيَّ ﷺ

قَالَ: «إِذَا دَخَلَ الْعَشْرُ وَأَرَادَ أَحَدُكُمْ أَنْ يُضَحِّيَ، فَلَا يَمَسَّ مِنْ شَعَرِهِ وَلَا بَشَرِهِ شَيْئاً».

تخريج: أخرجه مسلم، الأضاحي، باب نهي من دخل عليه عشر ذي الحجة وهو يريد التضحية . . . الخ، ح:١٩٧٧/٣٩ من حديث ابن عيينة به.

Comments:

'Not remove' in the *Hadith* indicates that one must refrain from removing his hair. This restriction starts from the first of Dhul-Hijjah until he offers his sacrifice.

3150. It was narrated from Umm Salamah that the Messenger of Allâh ﷺ said: "Whoever among you sees the new crescent of Dhul-Hijjah and wants to offer a sacrifice, let him not take anything from his hair or nails." (*Sahih*)

٣١٥٠ - حَدَّثَنَا حَاتِمُ بْنُ بَكْرٍ الضَّبِّيُّ، أَبُو عَمْرٍو: حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ الْبُرْسَانِيُّ ح: وَحَدَّثَنَا مُحَمَّدُ بْنُ سَعِيدِ بْنِ يَزِيدَ بْنِ إِبْرَاهِيمَ: حَدَّثَنَا أَبُو قُتَيْبَةَ وَ يَحْيَى بْنُ كَثِيرٍ، قَالُوا: حَدَّثَنَا شُعْبَةُ عَنْ مَالِكِ بْنِ أَنَسٍ، عَنْ عَمْرِو ابْنِ مُسْلِمٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أُمِّ سَلَمَةَ قَالَتْ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ رَأَى مِنْكُمْ هِلَالَ ذِي الْحِجَّةِ، فَأَرَادَ أَنْ يُضَحِّيَ، فَلَا يَقْرَبَنَّ لَهُ شَعَرًا وَلَا ظُفْرًا».

تخريج: أخرجه مسلم، الأضاحي، الباب السابق، ح:١٩٧٧/٤١ من حديث يحيى بن كثير به.

Chapter 12. Prohibition Of Slaughtering The Sacrifices Before The (*'Eid*) Prayer

(المعجم ١٢) - بَابُ النَّهْيِ عَنْ ذَبْحِ الأُضْحِيَّةِ قَبْلَ الصَّلَاةِ (التحفة ١٢)

3151. It was narrated from Anas bin Mâlik that a man slaughtered on the Day of Sacrifice, (meaning) before the *'Eid* prayer, and the Prophet ﷺ ordered him to do it again. (*Sahih*)

٣١٥١ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عُلَيَّةَ عَنْ أَيُّوبَ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ رَجُلًا ذَبَحَ، يَوْمَ النَّحْرِ، [يَعْنِي] قَبْلَ الصَّلَاةِ. فَأَمَرَهُ النَّبِيُّ ﷺ أَنْ يُعِيدَ.

تخريج: أخرجه البخاري، العيدين، باب الأكل يوم النحر، ح:٩٥٤ وح:٥٥٤٦، ٥٥٤٩،

٥٥٦١، ومسلم، الأضاحي، باب وقتها، ح:١٩٦٢ من حديث إسماعيل بن علية به.

Comments:

a. The prayer here means the prayer of *'Eid*. Bara' reported: "The Prophet ﷺ went to the prayer place (outside the city) on the day of *'Eidul-Adha* and offered a two *Rak'ah* prayer, and then faced us and said, 'On this day of ours, our first act of worship is the offering of prayer and then we will return and slaughter the sacrifice....'" (*Sahih Al-Bukhâri*)

b. If anyone sacrifices before the prayer of *'Eid* mistakenly, and he can afford another animal, he has to sacrifice it after the *'Eid* prayer.

3152. It was narrated from Aswad bin Qais that he heard Jundub Al-Bajali say: "I was present on *Adha* day with the Messenger of Allâh ﷺ, and some people slaughtered before the prayer. The Prophet ﷺ said: 'Whoever among you has slaughtered before the prayer, let him repeat his sacrifice, and whoever has not, let him offer his sacrifice in the Name of Allâh.'" (***Sahih***)

٣١٥٢ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الْأَسْوَدِ بْنِ قَيْسٍ، عَنْ جُنْدُبٍ الْبَجَلِيِّ أَنَّهُ سَمِعَهُ يَقُولُ: شَهِدْتُ الْأَضْحَىٰ مَعَ رَسُولِ اللهِ ﷺ. فَذَبَحَ أُنَاسٌ قَبْلَ الصَّلَاةِ. فَقَالَ النَّبِيُّ ﷺ: «مَنْ كَانَ ذَبَحَ مِنْكُمْ قَبْلَ الصَّلَاةِ، فَلْيُعِدْ أُضْحِيَّتَهُ. وَمَنْ لَا، فَلْيَذْبَحْ عَلَى اسْمِ اللهِ».

تخريج: أخرجه البخاري، الأضاحي، باب من ذبح قبل الصلاة أعاد، ح:٥٥٦٢ وغيره من حديث الأسود به، ومسلم، الأضاحي، باب وقتها، ح:١٩٦٠/ ٢ب من حديث ابن عيينة به.

3153. It was narrated from 'Uwaimir bin Ashqar that he slaughtered before the prayer, and he mentioned that to the Prophet ﷺ who said: "Repeat your sacrifice." (***Sahih***)

٣١٥٣ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ عَبَّادِ بْنِ تَمِيمٍ، عَنْ عُوَيْمِرِ بْنِ أَشْقَرَ أَنَّهُ ذَبَحَ قَبْلَ الصَّلَاةِ. فَذَكَرَهُ لِلنَّبِيِّ ﷺ. فَقَالَ: «أَعِدْ أُضْحِيَّتَكَ».

تخريج: [صحيح] أخرجه أحمد: ٣/ ٤٥٤، ٤/ ٣٤١ من حديث يحيى به، وسنده منقطع، عباد لم يسمع من عويمر، ولكن لحديثه شواهد، انظر الحديث السابق.

3154. It was narrated that Abu Zaid Al-Ansâri said: "The Messenger of Allâh ﷺ passed by one of the houses of the *Ansâr* and noticed the smell of a cooking pot. He said: 'Who is this who has

٣١٥٤ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ الْأَعْلَىٰ عَنْ خَالِدٍ الْحَذَّاءِ، عَنْ أَبِي قِلَابَةَ عَنْ أَبِي زَيْدٍ.

قَالَ أَبُو بَكْرٍ: وَقَالَ غَيْرُ عَبْدِ الْأَعْلَىٰ:

عَنْ عَمْرِو بْنِ بُجْدَانَ، عَنْ أَبِي زَيْدٍ. ح: وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، أَبُو مُوسَى: حَدَّثَنَا عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ: حَدَّثَنَا أَبِي عَنْ خَالِدٍ الْحَذَّاءِ، عَنْ أَبِي قِلَابَةَ، عَنْ عَمْرِو بْنِ بُجْدَانَ، عَنْ أَبِي زَيْدٍ الأَنْصَارِيِّ قَالَ: مَرَّ رَسُولُ اللهِ ﷺ بِدَارٍ مِنْ دُورِ الأَنْصَارِ. فَوَجَدَ رِيحَ قُتَارٍ. فَقَالَ: «**مَنْ هٰذَا الَّذِي ذَبَحَ؟**» فَخَرَجَ إِلَيْهِ رَجُلٌ مِنَّا. فَقَالَ: أَنَا. يَا رَسُولَ اللهِ! ذَبَحْتُ قَبْلَ أَنْ أُصَلِّيَ لِأُطْعِمَ أَهْلِي وَجِيرَانِي. فَأَمَرَهُ أَنْ يُعِيدَ. فَقَالَ: لَا. وَاللهِ الَّذِي لَا إِلٰهَ إِلَّا هُوَ. مَا عِنْدِي إِلَّا جَذَعٌ أَوْ حَمَلٌ مِنَ الضَّأْنِ. قَالَ: «**اذْبَحْهَا، وَلَنْ يُجْزِىءَ جَذَعَةٌ عَنْ أَحَدٍ بَعْدَكَ**».

slaughtered?' A man from among us came out and said: 'It is me, O Messenger of Allâh. I slaughtered before the prayer so that I could feed my family and neighbors.' He commanded him to repeat it He said: 'No, by the One besides Whom there is none worthy of worship, I do not have anything but a one-year-old sheep or a lamb.' He ﷺ said: 'Sacrifice it, but a one-year-old sheep will not do for anyone after you.''' (***Hasan***)

تخريج: [إسناده حسن] أخرجه أحمد: ٥/ ٧٧ من حديث عبدالوارث به، وحسنه البوصيري
* عمرو بن بُجدان جهله ابن القطان، والذهبي، ووثقه ابن حبان، وقال العجلي - المعتدل-: بصرى تابعي ثقه، فتعديله راجح.

Chapter 13. One Who Slaughters His Sacrifice With His Own Hand

(المعجم ١٣) - بَابُ مَنْ ذَبَحَ أُضْحِيَّتَهُ بِيَدِهِ (التحفة ١٣)

٣١٥٥ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ: سَمِعْتُ قَتَادَةَ يُحَدِّثُ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: لَقَدْ رَأَيْتُ رَسُولَ اللهِ ﷺ يَذْبَحُ أُضْحِيَّتَهُ بِيَدِهِ، وَاضِعاً قَدَمَهُ عَلَى صِفَاحِهَا.

3155. It was narrated that Anas bin Mâlik said: "I saw the Messenger of Allâh ﷺ slaughter his sacrifice with his own hand, placing his foot on its side." (***Sahih***)

تخريج: [صحيح] تقدم، ح: ٣١٢٠.

Comments:

It is better for a person to slaughter the sacrificial animal himself, but any other person may slaughter on his behalf, as the Prophet ﷺ slaughtered animals on behalf of his wives, and they did not know until they got the meat. (See *Hadith*: 2981)

3156. 'Abdur-Rahmân bin Sa'd bin 'Ammâr bin Sa'd, the *Mu'adh-dhin* of the Messenger of Allâh ﷺ, told us: "My father told me, from my grandfather, that the Messenger of Allâh ﷺ slaughtered his sacrifice at the side of an alley, on the road of Banu Zuraiq, with his own hand, using a blade." ***(Da'if)***

٣١٥٦ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ سَعْدِ بْنِ عَمَّارِ بْنِ سَعْدٍ، مُؤَذِّنِ رَسُولِ اللهِ ﷺ: حَدَّثَنِي أَبِي عَنْ أَبِيهِ، عَنْ جَدِّهِ أَنَّ رَسُولَ اللهِ ﷺ ذَبَحَ أُضْحِيَّتَهُ عِنْدَ طَرَفِ الزُّقَاقِ، طَرِيقِ بَنِي زُرَيْقٍ، بِيَدِهِ، بِشَفْرَةٍ.

تخريج: [إسناده ضعيف] وضعفه البوصيري، انظر، ح:١١٠١ لعلته.

Chapter 14. The Skins of The Sacrifical Animals

(المعجم ١٤) - بَابُ جُلُودِ الأَضَاحِي (التحفة ١٤)

3157. 'Ali bin Abu Tâlib narrated that the Messenger of Allâh ﷺ commanded him to distribute the entire sacrificial camel – its meat, skin and covers – among the poor. ***(Sahih)***

٣١٥٧ - حَدَّثَنَا مُحَمَّدُ بْنُ مَعْمَرٍ: حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ الْبُرْسَانِيُّ: أَنْبَأَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي الْحَسَنُ بْنُ مُسْلِمٍ أَنَّ مُجَاهِداً أَخْبَرَهُ أَنَّ عَبْدَ الرَّحْمٰنِ بْنَ أَبِي لَيْلَىٰ أَخْبَرَهُ أَنَّ عَلِيَّ ابْنَ أَبِي طَالِبٍ أَخْبَرَهُ أَنَّ رَسُولَ اللهِ ﷺ أَمَرَهُ أَنْ يَقْسِمَ بُدْنَهُ كُلَّهَا، لُحُومَهَا وَجُلُودَهَا وَجِلَالَهَا لِلْمَسَاكِينِ.

تخريج: [صحيح] تقدم، ح:٣٠٩٩.

Comments:

Though eating the meat of the sacrifice and using its skin is allowed, it is more appropriate to distribute it, as much as possible, among the needy and poor people.

Chapter 15. Eating From The Sacrificial Meat

(المعجم ١٥) - بَابُ الأَكْلِ مِنْ لُحُومِ الضَّحَايَا (التحفة ١٥)

3158. It was narrated from Jâbir bin 'Abdullâh that the Messenger of Allâh ﷺ ordered that a piece from every camel that had been slaughtered be brought and placed in a pot, then they ate

٣١٥٨ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ أَنَّ رَسُولَ اللهِ ﷺ أَمَرَ مِنْ كُلِّ جَزُورٍ بِبَضْعَةٍ. فَجُعِلَتْ فِي قِدْرٍ.

from its meat and drank some of the broth. (***Hasan***)

فَأَكَلُوا مِنَ اللَّحْمِ، وَحَسَوْا مِنَ الْمَرَقِ.

تخريج: [حسن] أخرجه أحمد: ٣/ ٣٣١ عن محمد بن ميمون أبي النضر الزعفراني به، وقال البوصيري: هذا إسناد صحيح.

Chapter 16. Storing The Meat Of Sacrificial Animals

(المعجم ١٦) - بَابُ ادِّخَارِ لُحُومِ الأَضَاحِي (التحفة ١٦)

3159. It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ only forbade storing the meat of the sacrifices because the people were facing hardship. Then later he permitted that." (***Hasan***)

٣١٥٩ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ عَابِسٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: إِنَّمَا نَهَىٰ رَسُولُ اللهِ ﷺ مِنْ لُحُومِ الأَضَاحِيِّ لِجَهْدِ النَّاسِ. ثُمَّ رَخَّصَ فِيهَا.

تخريج: أخرجه البخاري، الأطعمة، باب ما كان السلف يدخرون في بيوتهم وأسفارهم من الطعام واللحم وغيره، ح: ٥٤٢٣ وغيره، ومسلم، الزهد والرقائق، باب: الدنيا سجن للمؤمن وجنة للكافر، ح: ٢٩٧٠/ ٢٣ من حديث سفيان به بألفاظ مختلفة، مطولاً ومختصرًا.

3160. It was narrated from Nubaishah that the Messenger of Allâh ﷺ said: "I used to forbid you to store the meat of the sacrifices for more than three days, but (now) eat some and store some." (***Sahih***)

٣١٦٠ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ الأَعْلَىٰ بْنُ عَبْدِ الأَعْلَىٰ، عَنْ خَالِدٍ الْحَذَّاءِ، عَنْ أَبِي الْمَلِيحِ، عَنْ نُبَيْشَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «**كُنْتُ نَهَيْتُكُمْ عَنْ لُحُومِ الأَضَاحِيِّ فَوْقَ ثَلَاثَةِ أَيَّامٍ. فَكُلُوا وَادَّخِرُوا**».

تخريج: [صحيح] أخرجه أبوداود، الضحايا، باب حبس لحوم الأضاحي، ح: ٢٨١٣ من حديث خالد به، وأصله عند مسلم، ح: ١١٤١ وغيره * خالد الحذاء سمعه من أبي قلابة كما في صحيح مسلم وغيره.

Comments:

It is a common practice that the meat of sacrifice should be divided in three portions; one third is for household, one third is for relatives and one third is for poor and needy people. Some people try to divide it in three portions equally; it is not correct. Therefore, after keeping required meat for family members, the remaining should be distributed among others. In this case, the importance should be given to poor relatives and neighbors.

Chapter 17. Slaughtering At The Prayer place

(المعجم ١٧) - بَابُ الذَّبْحِ بِالْمُصَلَّى

(التحفة ١٧)

3161. It was narrated from Ibn 'Umar that the Prophet ﷺ used to slaughter at the prayer place (of the *'Eid* congregation). (***Hasan***)

٣١٦١ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا أَبُو بَكْرٍ الْحَنَفِيُّ: حَدَّثَنَا أُسَامَةُ بْنُ زَيْدٍ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ أَنَّهُ كَانَ يَذْبَحُ بِالْمُصَلَّى.

تخريج: [**إسناده حسن**] أخرجه أبوداود، الضحايا، باب الإمام يذبح بالمصلي، ح:٢٨١١ من حديث أسامة به، وله شواهد عند البخاري وغيره، ح:٩٨٢، ١٧١٠، ٥٥٥٢.

Comments:

The reason of slaughtering at the prayer place is that rich and poor as well as all types of people are gathered there, so distributing meat becomes easy. Nevertheless, slaughtering at the prayer place is not compulsory, and it may be slaughtered at another location.

In the Name of Allâh, the Most Beneficent, the Most Merciful

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

27. Chapters On Slaughtering

(المعجم ٢٧) أَبْوَابُ الذَّبَائِحِ

(التحفة ١٩)

Chapter 1. *'Aqiqah*

(المعجم ١) - بَابُ الْعَقِيقَةِ (التحفة ١)

3162. It was narrated that Umm Kurz said: "I heard the Prophet ﷺ say: 'On behalf of a boy, two sheep of equal age and on behalf of a girl one sheep.'" (***Hasan***)

٣١٦٢ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، و هِشَامُ بْنُ عَمَّارٍ، قَالَا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ [عُبَيْدِ] اللهِ بْنِ أَبِي يَزِيدَ، عَنْ أَبِيهِ، عَنْ سِبَاعِ بْنِ ثَابِتٍ، عَنْ أُمِّ كُرْزٍ قَالَتْ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «**عَنِ الْغُلَامِ شَاتَانِ مُكَافِئَتَانِ، وَعَنِ الْجَارِيَةِ شَاةٌ**».

تخريج: [إسناده حسن] أخرجه أبوداود، الضحايا، باب في العقيقة، ح:٢٨٣٥ من حديث سفيان به، وصححه ابن حبان، ح:١٠٥٩، والحاكم، والذهبي.

Comments:

There are many opinions concerning the meaning of the word *Mukafi'atan* (of equal).

i) Equal in age.

ii) They should be slaughtered equally, i.e., at the same time (slaughtering time should not be different such as one is slaughtered in the morning and the other in the evening).

iii) They should be equal to the sacrificial animal. Imâm Ibn Hajar ﷺ, preferred the second opinion. (*Fathul-Bâri*, vol;9, 733)

3163. It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ commanded us to sacrifice two sheep for a boy's *'Aqiqah* and one sheep for a girl." (***Hasan***)

٣١٦٣ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَفَّانُ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ: أَنْبَأَنَا عَبْدُ اللهِ ابْنُ عُثْمَانَ بْنِ خُثَيْمٍ، عَنْ يُوسُفَ بْنِ مَاهَكَ، عَنْ حَفْصَةَ بِنْتِ عَبْدِ الرَّحْمٰنِ، عَنْ عَائِشَةَ قَالَتْ: أَمَرَنَا رَسُولُ اللهِ ﷺ أَنْ نَعُقَّ عَنِ الْغُلَامِ شَاتَيْنِ، وَعَنِ الْجَارِيَةِ شَاةً.

تخريج: [إسناده حسن] أخرجه الترمذي، الأضاحي، باب ماجاء في العقيقة، ح:١٥١٣ من

حديث ابن خثيم به، وقال: حسن صحيح، وصححه ابن حبان، ح:١٠٥٨.

3164. It was narrated from Salmân bin 'Âmir that he heard the Prophet ﷺ say: "For a boy there should be an *'Aqiqah,* so shed blood for him and remove the harm from him." (***Sahih***)

٣١٦٤ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ نُمَيْرٍ: حَدَّثَنَا هِشَامُ بْنُ حَسَّانَ، عَنْ حَفْصَةَ بِنْتِ سِيرِينَ، عَنْ سَلْمَانَ بْنِ عَامِرٍ أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقُولُ: «**إِنَّ مَعَ الْغُلَامِ عَقِيقَةً، فَأَهْرِيقُوا عَنْهُ دَماً، وَأَمِيطُوا عَنْهُ الأَذىٰ**».

تخريج: [صحيح] أخرجه أبوداود، الضحايا، باب في العقيقة، ح:٢٨٣٩ من حديث هشام به، وعلقه البخاري، ح:٥٤٧١.

Comments:

a. The hair that exist at the time of birth is also called *'Aqiqah.* The animal that is sacrificed from a newborn child is also called *'Aqiqah.*
b. Blood shedding here means slaughtering an animal.
c. 'Remove the harm' means shaving the head.
d. The ruling is common for a baby boy and baby girl.

3165. It was narrated from Samurah that the Prophet ﷺ said: "Every boy is mortgaged by his *'Aqiqah,* so slaughter for him on the seventh day, and shave his head, and name him." (***Hasan***)

٣١٦٥ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا شُعَيْبُ بْنُ إِسْحَاقَ: حَدَّثَنَا سَعِيدُ بْنُ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ، عَنِ الْحَسَنِ، عَنْ سَمُرَةَ عَنِ النَّبِيِّ ﷺ، قَالَ: «**كُلُّ غُلَامٍ مُرْتَهَنٌ بِعَقِيقَتِهِ. تُذْبَحُ عَنْهُ يَوْمَ السَّابِعِ، وَيُحْلَقُ رَأْسُهُ، وَيُسَمَّى**».

تخريج: [حسن] أخرجه أبوداود، الضحايا، باب في العقيقة، ح:٢٨٣٨ من حديث سعيد به، وقال الترمذي، ح:١٥٢٢ حسن صحيح، وصححه ابن الجارود، ح:٩١٠، والحاكم:٤/ ٢٣٧، والذهبي، وعبدالحق الإشبيلي وغيرهم، رواه شعبة بن الحجاج عن قتادة به عند أحمد وغيره، وحديث الحسن عن سمرة صحيح كما تقدم، ح:٢١٨٣ .

Comments:

a. As paying debts is compulsory to get back the mortgaged item, just like that, full blessings and benefits of the child could be obtained when his *'Aqiqah* is performed.
b. *'Aqiqah* is performed on the seventh day; if it is not possible, then it could be performed on the fourteenth or twenty-first day.
c. The child is to be named on the seventh day; it could be given even before that day. The Prophet ﷺ suggested the name of some newborn children on

the first day. Abu Musa Al-Ash'ari narrated: "A son was born to me and I took him to the Prophet ﷺ who named him Ibrâhim, did *Tahnik* for him with a date...." (*Sahih Al-Bukhâri*: 5467 and *Sahih Muslim*: 2144)

3166. Yazid bin 'Abdul-Muzani narrated that the Prophet ﷺ said: "Offer an *'Aqiqah* for the boy, but do not smear his head with blood." (***Hasan***)

٣١٦٦ - حَدَّثَنَا يَعْقُوبُ بْنُ حُمَيْدِ بْنِ كَاسِبٍ: حَدَّثَنَا عَبْدُ اللهِ بْنُ وَهْبٍ: حَدَّثَنِي عَمْرُو بْنُ الْحَارِثِ، عَنْ أَيُّوبَ بْنِ مُوسَى أَنَّهُ حَدَّثَهُ أَنَّ يَزِيدَ بْنَ عَبْدِ الْمُزَنِيِّ: حَدَّثَهُ أَنَّ النَّبِيَّ ﷺ قَالَ: «**يُعَقُّ عَنِ الْغُلَامِ، وَلَا يُمَسُّ رَأْسُهُ بِدَمٍ**».

تخريج: [حسن] أخرجه الطبراني في الأوسط: ١/٢٢٣، ح: ٣٣٥ من حديث ابن وهب به، وفيه: يزيد بن عبدالله المزني عن أبيه، وهو الصواب سنده ضعيف من أجل جهالة يزيد، ولحديثه شاهد عند ابن حبان، ح: ١٠٥٧، وإسناده صحيح، وله شواهد أخرى عند أبي داود وغيره.

Comments:

In the pre-Islamic period, sacrifice was observed on behalf of a child, and the head of the child was smeared with blood. Islam left unchanged what was lawful and prevented what was wrong. (See *Sahih Ibn Hibbân*: 5284)

Chapter 2. The *Far'ah* and The *'Atirah*

(المعجم ٢) - **بَابُ الْفَرَعَةِ وَالْعَتِيرَةِ**

(التحفة ٢)

3167. It was narrated that Nubaishah said: "A man called the Messenger of Allâh ﷺ and said: 'O Messenger of Allâh, we used to sacrifice the *'Atirah* during the Ignorance days in Rajab; what do you command us to do?' He said: "Sacrifice to Allâh whatever month it is, do good for the sake of Allâh and feed (the poor).' They said: 'O Messenger of Allâh, we used to sacrifice the *Far'ah* during the Ignorance days; what do you command us to do?' He said: 'For every *Sâ'imah*[1] (flock

٣١٦٧ - حَدَّثَنَا أَبُو بِشْرٍ، بَكْرُ بْنُ خَلَفٍ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ عَنْ خَالِدٍ الْحَذَّاءِ، عَنْ أَبِي الْمَلِيحِ، عَنْ نُبَيْشَةَ قَالَ: نَادَى رَجُلٌ رَسُولَ اللهِ ﷺ فَقَالَ: يَا رَسُولَ اللهِ! إِنَّا كُنَّا نَعْتِرُ عَتِيرَةً فِي الْجَاهِلِيَّةِ فِي رَجَبٍ. فَمَا تَأْمُرُنَا؟ قَالَ: «**اذْبَحُوا لِلَّهِ عَزَّ وَجَلَّ، فِي أَيِّ شَهْرٍ كَانَ. وَبَرُّوا لِلَّهِ، وَأَطْعِمُوا**» قَالُوا: يَا رَسُولَ اللهِ! إِنَّا كُنَّا نُفْرِعُ فَرَعاً فِي الْجَاهِلِيَّةِ. فَمَا تَأْمُرُنَا بِهِ؟ قَالَ: «**كُلُّ سَائِمَةٍ فَرَعٌ تَغْذُوهُ مَاشِيَتُكَ. حَتَّى إِذَا اسْتَحْمَلَ ذَبَحْتَهُ، فَتَصَدَّقْتَ**

[1] In a narration of Ahmad and others, Khâlid Al-Hadhdhâ' said at the end of the narration: "I said to Abu Qilâbah: 'How much is a *Sâ'imah*?' He said: 'One-hundred.'"

of grazing animals), feed the firstborn as you feed the rest of your flock until it reaches an age where it could be used to carry loads, then sacrifice it, and give its meat in charity' – I[1] think he said – 'to the wayfarer, for that is good.'" (***Sahih***)

بِلَحْمِهِ - أُرَاهُ قَالَ - عَلَى ابْنِ السَّبِيلِ. فَإِنَّ ذٰلِكَ هُوَ خَيْرٌ».

تخريج: [صحيح] أخرجه أبوداود، الضحايا، باب في العتيرة، ح:٢٨٣٠ من حديث خالد عن أبي قلابة عن أبي المليح عن نبيشة به، وإسناده صحيح، وفي رواية النسائي، ح:٤٢٣٦، ٤٢٣٧ ربما قال عن أبي المليح، وربما ذكر أبا قلابة، يعني الاختلاف من خالد نفسه.

3168. It was narrated from Abu Hurairah that the Prophet ﷺ said: "There is no *Far'ah* and no *'Atirah*." (***Sahih***)

In his narration, Hishâm said:[2] "The *Far'ah* is the first offspring, and the *'Atirah* is a sheep that the household sacrifices in Rajab."

٣١٦٨ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ و هِشَامُ بْنُ عَمَّارٍ، قَالَا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «**لَا فَرَعَةَ وَلَا عَتِيرَةَ**».

قَالَ هِشَامٌ، فِي حَدِيثِهِ: وَالْفَرَعَةُ أَوَّلُ النِّتَاجِ. وَالْعَتِيرَةُ الشَّاةُ يَذْبَحُهَا أَهْلُ الْبَيْتِ فِي رَجَبٍ.

تخريج: أخرجه البخاري، العقيقة، باب العتيرة، ح:٥٤٧٤ من حديث سفيان به، ومسلم، الأضاحي، باب الفرع والعتيرة، ح:١٩٧٦ عن ابن أبي شيبة به.

Comments:

a. In the pre-Islamic days, many types of sacrifices were offered to the idols, one of them was *Far'ah*. The Prophet ﷺ encouraged performing sacrifice for the sake of Allâh and giving it in charity.

b. *'Atirah* used to be sacrificed in the month of Rajab, and it was abrogated later.

3169. It was narrated from Muhammad bin Abu ('Umar) 'Adani that the Prophet ﷺ said: "There is no *Far'ah* and no

٣١٦٩ - حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي [عُمَرَ] الْعَدَنِيُّ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ أَبِيهِ، عَنِ ابْنِ عُمَرَ أَنَّ النَّبِيَّ ﷺ

Khâlid sometimes narrated it from Abu Qilâbah from Abu Al-Malih and sometimes from Abu Al-Malih from Nubaishah as it appears here.

[1] It is the narrator Khâlid Al-Hadhdhâ' as clearly stated in a narration of Ahmad and others.

[2] Ibn Mâjah narrated this *Hadith* from him, and Abu Bakr bin Abu Shaibah.

قَالَ: «لَا فَرَعَةَ وَلَا عَتِيرَةَ».
قَالَ ابْنُ مَاجَه: هٰذَا مِنْ فَرَائِدِ الْعَدَنِيِّ.

'Atirah."
Ibn Mâjah said: This (narration) is among those only narrated by (Muhammad bin Abi Umar) Al-'Adani. (***Sahih***)

تخريج: [صحيح] وصححه البوصيري، وفيه علة تقدم، ح:٢١١٣، والحديث السابق شاهد له.

Comments:

The saying of Ibn Mâjah means that this *Hadith* is reported by 'Abdullâh bin 'Umar only by this chain; while other scholars narrated it by their chains from Abu Hurairah. Muhammad bin Abu 'Umar 'Adani is the teacher of Imâm Ibn Mâjah.

(المعجم ٣) - بَابٌ: إِذَا ذَبَحْتُمْ فَأَحْسِنُوا الذَّبْحَ (التحفة ٣)

Chapter 3. If You Slaughter Then Slaughter Well

٣١٧٠ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الْوَهَّابِ: حَدَّثَنَا خَالِدٌ الْحَذَّاءُ عَنْ أَبِي قِلَابَةَ، عَنْ أَبِي الْأَشْعَثِ، عَنْ شَدَّادِ بْنِ أَوْسٍ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِنَّ اللهَ عَزَّ وَجَلَّ كَتَبَ الْإِحْسَانَ عَلَى كُلِّ شَيْءٍ. فَإِذَا قَتَلْتُمْ فَأَحْسِنُوا الْقِتْلَةَ. وَإِذَا ذَبَحْتُمْ فَأَحْسِنُوا الذَّبْحَ. وَلْيُحِدَّ أَحَدُكُمْ شَفْرَتَهُ، وَلْيُرِحْ ذَبِيحَتَهُ».

3170. It was narrated from Shaddâd bin Aws that the Messenger of Allâh ﷺ said: "Allâh has prescribed *Al-Ihsân* (proficiency) in all things. So if you kill, then kill well, and if you slaughter, then slaughter well. Let one of you sharpen his blade and spare suffering to the animal he slaughters." (***Sahih***)

تخريج: أخرجه مسلم، الصيد والذبائح، باب الأمر بإحسان الذبح والقتل وتحديد الشفرة، ح:١٩٥٥/٥٧ب من حديث عبدالوهاب به.

Comments:

a. While killing or slaughtering, sympathy should be observed.
b. Killing in a good way means killing in one stroke, if it is not possible, then the best way that takes the life easily.
c. The best way for implementing the capital punishment for the one who deserves it is killing him by the sword.
d. Slaughtering by the good way means the animal should not be hurt before its actual slaughter, or a blunt knife should not be used in this procedure.

٣١٧١ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عُقْبَةُ بْنُ خَالِدٍ عَنْ مُوسَى بْنِ مُحَمَّدِ بْنِ إِبْرَاهِيمَ التَّيْمِيِّ: أَخْبَرَنِي أَبِي عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: مَرَّ النَّبِيُّ ﷺ بِرَجُلٍ، وَهُوَ يَجُرُّ شَاةً بِأُذُنِهَا. فَقَالَ: «دَعْ أُذُنَهَا، وَخُذْ بِسَالِفَتِهَا».

3171. It was narrated that Abu Sa'eed Al-Khudri said: "The Prophet ﷺ passed by a man who was dragging a sheep by its ear. He said: 'Leave its ear alone and hold it by the sides of its neck.'" (*Da'if*)

تخريج: [**إسناده ضعيف جدًا**] ضعفه البوصيري من أجل موسى بن محمد بن إبراهيم تقدم، ح:١٤٣٨، وذكره ابن أبي حاتم في العلل:٢/٢٤١، ح:٢٢١٤ من حديث عقبة به، وقال أبوحاتم: هذه أحاديث منكرة كأنها موضوعة، موسى ضعيف الحديث جدًا، وأبوه لم يسمع من جابر ولا أبي سعيد.

Comments:

Having mercy on animals includes transferring them from place to place by the way that does not cause them harm. For instance, some people hang chickens upside down which causes them harm. Slaughtering an animal in front of another animal is also contrary to mercifulness. However, if it not possible, then slaughtering in such a way is allowed.

٣١٧٢ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحْمٰنِ، ابْنُ أَخِي حُسَيْنٍ الْجُعْفِيُّ: حَدَّثَنَا مَرْوَانُ بْنُ مُحَمَّدٍ: حَدَّثَنَا ابْنُ لَهِيعَةَ: حَدَّثَنِي قُرَّةُ بْنُ حَيْوَئِيلَ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمِ بْنِ عَبْدِ اللهِ ابْنِ عُمَرَ، عَنْ أَبِيهِ عَبْدِ اللهِ بْنِ عُمَرَ قَالَ: أَمَرَ رَسُولُ اللهِ ﷺ بِحَدِّ الشِّفَارِ، وَأَنْ تُوَارَى عَنِ الْبَهَائِمِ. وَقَالَ: «إِذَا ذَبَحَ أَحَدُكُمْ فَلْيُجْهِزْ».

حدّثنا جَعْفَرُ بْنُ مُسَافِرٍ: حَدَّثَنَا أَبُو الأَسْوَدِ: حَدَّثَنَا ابْنُ لَهِيعَةَ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ سَالِمٍ، عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ، مِثْلَهُ.

3172. It was narrated that 'Abdullâh bin 'Umar said: "The Messenger of Allâh ﷺ commanded that the blade should be sharpened, and hidden from the animals, and he said: 'When one of you slaughters, let him do it quickly.'" (*Da'if*)

Another chain with similar wording.

تخريج: [**إسناده ضعيف**] وضعفه البوصيري * ابن لهيعة تقدم، ح:٣٣٠، وفيه علة أخرى، والحديث ضعيف من طريقيه.

Chapter 4. Mentioning The Name Of Allâh When Slaughtering

(المعجم ٤) - بَابُ التَّسْمِيَةِ عِنْدَ الذَّبْحِ

(التحفة ٤)

3173. It was narrated from Ibn 'Abbâs: "And certainly, the *Shayâtin* (devils) do inspire their friends (from mankind)."[1] He said: "They used to say: 'Whatever the Name of Allâh has been mentioned over, do not eat it, and whatever the Name of Allâh has not been mentioned over, eat it.' Then Allâh said: "Eat not of that over which Allâh's Name has not been pronounced.'"[2] (***Da'if***)

٣١٧٣ - حَدَّثَنَا عَمْرُو بْنُ عَبْدِ اللهِ: حَدَّثَنَا وَكِيعٌ عَنْ إِسْرَائِيلَ، عَنْ سِمَاكٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ ﴿وَإِنَّ ٱلشَّيَـٰطِينَ لَيُوحُونَ إِلَىٰٓ أَوْلِيَآئِهِمْ﴾ [الأنعام: ١٢١] قَالَ: كَانُوا يَقُولُونَ: مَا ذُكِرَ عَلَيْهِ اسْمُ اللهِ فَلَا تَأْكُلُوا. وَمَا لَمْ يُذْكَرِ اسْمُ اللهِ عَلَيْهِ فَكُلُوهُ. فَقَالَ اللهُ عَزَّ وَجَلَّ: ﴿وَلَا تَأْكُلُوا۟ مِمَّا لَمْ يُذْكَرِ ٱسْمُ ٱللَّهِ عَلَيْهِ﴾ [الأنعام: ١٢١].

تخريج: [**إسناده ضعيف**] أخرجه أبوداود، الضحايا، باب في ذبائح أهل الكتاب، ح:٢٨١٨ من حديث إسرائيل به، وصححه ابن كثير:٢/١٧٧، الأنعام:١٢١، وله شاهد ضعيف عند الطبراني (الكبير، ح:١١٦١٤).

Comments:

a. A narration reads that the reason of revelation of the Verse is that the polytheists used to say that Muslims eat what they kill (slaughtered animal), while they do not eat what is killed by Allâh (dead animal). Then Allâh revealed the above Verse and advised the Muslims to keep away from the doubts raised by non-Muslims. He said: "And if you were to obey them, indeed, you would be associators (of others with Him)." (*Surat Al-An'âm* 6: 121] (*Jâmi' At-Tirmidhi*: 3069)

b. Mentioning Allâh's Name at the time of slaughtering is compulsory.

3174. It was narrated from 'Âishah, the Mother of the Believers, that some people said: "O Messenger of Allâh, some people bring us meat, and we do not know whether the Name of Allâh has been mentioned over it or not." He said: "Say: *Bismillâh* and eat.' They were new in Islam. (***Sahih***)

٣١٧٤ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ أَنَّ قَوْماً قَالُوا: يَا رَسُولَ اللهِ! إِنَّ قَوْماً يَأْتُونَا بِلَحْمٍ، لَا نَدْرِي: ذُكِرَ اسْمُ اللهِ عَلَيْهِ أَمْ لَا؟ قَالَ: «سَمُّوا أَنْتُمْ وَكُلُوا». وَكَانُوا حَدِيثَ عَهْدٍ بِالْكُفْرِ.

[1] *Al-An'âm* 6:121.

[2] *Al-An'âm* 6:121.

تخريج: [إسناده صحيح] أخرجه الدارمي: ٢/ ٨٣، ح: ١٩٨٢ من حديث عبدالرحيم به.

Comments:

The reason might be that those new Muslims were not aware of the fact that an animal should be slaughtered with the Name of Allâh. So, they were informed that they should not doubt, but reciting *Bismillâh* before eating is sufficient.

Chapter 5. With What Animals May Be Slaughtered

(المعجم ٥) - **بَابُ مَا يُذَكَّى بِهِ** (التحفة ٥)

3175. It was narrated that Muhammad bin Saifi said: "I slaughtered two rabbits with a sharp-edged stone and brought them to the Prophet ﷺ, and he told me to eat them." ***(Hasan)***

٣١٧٥ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو الأَحْوَصِ عَنْ عَاصِمٍ، عَنِ الشَّعْبِيِّ، عَنْ مُحَمَّدِ بْنِ صَيْفِيٍّ قَالَ: ذَبَحْتُ أَرْنَبَيْنِ بِمَرْوَةٍ. فَأَتَيْتُ بِهِمَا النَّبِيَّ ﷺ. فَأَمَرَنِي بِأَكْلِهِمَا.

تخريج: [إسناده حسن] أخرجه أبوداود، الضحايا، باب الذبيحة بالمروة، ح: ٢٨٢٢ من حديث عاصم به، وصححه ابن حبان، ح: ١٠٦٩، والحاكم، والذهبي.

Comments:

a. Slaughtering with a sharp-edged stone that could cut the skin of the animal is allowed.
b. Slaughtering with an iron knife is not compulsory.
c. Rabbit is a lawful animal, so eating its meat is not undesirable.

3176. It was narrated from Zaid bin Thâbit that a wolf bit a sheep, and they slaughtered it with a sharp-edged stone, and the Messenger of Allâh ﷺ allowed them to eat it. ***(Hasan)***

٣١٧٦ - حَدَّثَنَا أَبُو بِشْرٍ بَكْرُ بْنُ خَلَفٍ: حَدَّثَنَا غُنْدَرٌ: حَدَّثَنَا شُعْبَةُ، سَمِعْتُ حَاضِرَ ابْنَ مُهَاجِرٍ يُحَدِّثُ عَنْ سُلَيْمَانَ بْنِ يَسَارٍ، عَنْ زَيْدِ بْنِ ثَابِتٍ أَنَّ ذِئْباً نَيَّبَ فِي شَاةٍ، فَذَبَحُوهَا بِمَرْوَةٍ. فَرَخَّصَ لَهُمْ رَسُولُ اللهِ ﷺ فِي أَكْلِهَا.

تخريج: [إسناده حسن] أخرجه النسائي، الضحايا، باب إباحة الذبح بالمروة، ح: ٤٤٠٥، ٤٤١٢ من حديث غندر به، وصححه ابن حبان(موارد)، ح: ١٠٧٦، والحاكم: ٤/ ١١٣، ١١٤، والذهبي * حاضر حسن الحديث على الراجح، وتابعه زيد بن أبي عتاب(هق: ٩/ ٢٥٠).

Comments:

The animal that is rescued alive from a beast, should be slaughtered after mentioning Allâh's Name.

3177. It was narrated that 'Adi bin Hâtim said: "I said: 'O Messenger of Allâh, we hunt game but we cannot find anything but the sharp edge of a stone or stick (with which to slaughter it).' He said: 'Cause the blood to flow with whatever you want, and mention the Name of Allâh over it.'" (***Hasan***)

٣١٧٧ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا سُفْيَانُ عَنْ سِمَاكِ ابْنِ حَرْبٍ، عَنْ مُرَيِّ بْنِ قَطَرِيٍّ، عَنْ عَدِيِّ ابْنِ حَاتِمٍ قَالَ: قُلْتُ: يَا رَسُولَ اللهِ! إِنَّا نَصِيدُ الصَّيْدَ فَلَا نَجِدُ سِكِّيناً إِلَّا الظِّرَارَةَ وَشِقَّةَ الْعَصَا. قَالَ: **«أَمْرِرِ الدَّمَ بِمَا شِئْتَ، وَاذْكُرِ اسْمَ اللهِ عَلَيْهِ»**.

تخريج: **[إسناده حسن]** أخرجه أبوداود، الضحايا، باب الذبيحة بالمروة، ح:٢٨٢٤ من حديث سماك به، وصححه ابن حبان، والحاكم على شرط مسلم:٤/ ٢٤٠، ووافقه الذهبي، رواه شعبة، والثوري عن سماك به، ومري بن قطري وثقه ابن حبان، والحاكم واختلف قول الذهبي فيه، وتعديله راجح.

Comments:

It means a sharp-edged piece of wood which can be used as a knife and for slaughtering. However, cutting the arteries and permitting the blood to flow from the body is compulsory for an animal to be considered slaughtered properly, which is not so in the case of an animal that is killed by strangling.

3178. It was narrated that Râfi' bin Khadij said: "We were with the Prophet ﷺ on a journey, and I said: 'O Messenger of Allâh, we are (sometimes) on military campaigns, and we have no knife with us.' He said: '(Use) whatever causes the blood to flow, mention the Name of Allâh and eat, but (do not use) teeth or nails, for the tooth is a bone and the nail is the knife of the Ethiopians." (***Sahih***)

٣١٧٨ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ: حَدَّثَنَا عُمَرُ بْنُ عُبَيْدٍ الطَّنَافِسِيُّ عَنْ سَعِيدِ بْنِ مَسْرُوقٍ، عَنْ عَبَايَةَ بْنِ رِفَاعَةَ، عَنْ جَدِّهِ رَافِعِ ابْنِ خَدِيجٍ قَالَ: كُنَّا مَعَ النَّبِيِّ ﷺ فِي سَفَرٍ. فَقُلْتُ: يَا رَسُولَ اللهِ! إِنَّا نَكُونُ فِي الْمَغَازِي، فَلَا يَكُونُ مَعَنَا مُدًى. فَقَالَ: **«مَا أَنْهَرَ الدَّمَ، وَذُكِرَ اسْمُ اللهِ عَلَيْهِ، فَكُلْ. غَيْرَ السِّنِّ وَالظُّفْرِ. فَإِنَّ السِّنَّ عَظْمٌ، وَالظُّفْرَ مُدَى الْحَبَشَةِ»**.

تخريج: تقدم، ح:٣١٣٧ من حديث الثوري (وغيره) عن سعيد بن مسروق به.

Comments:

a. Apart from slaughtering with an iron knife, slaughtering with a spear, sword, piece of a glass and the like is allowed.

b. A broken piece of bone should not be used for slaughtering even if it is sharp.

c. If a neck of any small animal is slaughtered by biting with teeth, it is not considered slaughtered lawfully since it is forbidden.
d. Killing an animal with nails is not allowed.

Chapter 6. Skinning (The Slaughtered Animal)

(المعجم ٦) - بَابُ السَّلْخِ (التحفة ٦)

3179. It was narrated from Abu Sa'eed Al-Khudri that the Messenger of Allâh ﷺ passed by a boy who was skinning a sheep. The Messenger of Allâh ﷺ said to him: "Step aside and I will show you how." The Messenger of Allâh ﷺ put his hand between the skin and the flesh, and thrust his arm in until it disappeared up to the armpit, and said: "O boy, this is how you skin it." Then he went and led the people in prayer and did not perform *Wudu'*. (***Sahih***)

٣١٧٩ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا مَرْوَانُ ابْنُ مُعَاوِيَةَ: حَدَّثَنَا هِلَالُ بْنُ مَيْمُونٍ الْجُهَنِيُّ، عَنْ عَطَاءِ بْنِ يَزِيدَ اللَّيْثِيِّ، قَالَ عَطَاءٌ: لَا أَعْلَمُهُ إِلَّا عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ أَنَّ رَسُولَ اللهِ ﷺ مَرَّ بِغُلَامٍ يَسْلَخُ شَاةً. فَقَالَ لَهُ رَسُولُ اللهِ ﷺ: «**تَنَحَّ حَتَّى أُرِيَكَ**» فَأَدْخَلَ رَسُولُ اللهِ ﷺ يَدَهُ بَيْنَ الْجِلْدِ وَاللَّحْمِ، فَدَحَسَ بِهَا حَتَّى تَوَارَتْ إِلَى الإِبطِ. وَقَالَ: «**يَا غُلَامُ! هٰكَذَا فَاسْلَخْ**» ثُمَّ مَضَىٰ وَصَلَّى لِلنَّاسِ وَلَمْ يَتَوَضَّأْ.

تخريج: [**إسناده صحيح**] أخرجه أبوداود، الطهارة، باب الوضوء من مس اللحم النيء وغسله، ح:١٨٥ عن أبي كريب به.

Comments:

a. Taking off the skin of an animal or cutting the meat into pieces does not nullify the ablution.
b. Doing any little work while going to the prayer, which does not delay the prayer, is allowed.

Chapter 7. Prohibition Of Slaughtering Lactating Animals

(المعجم ٧) - بَابُ النَّهْيِ عَنْ ذَبْحِ ذَوَاتِ الدَّرِّ (التحفة ٧)

3180. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ came to a man from among the *Ansâr* who had picked up a knife to slaughter an animal for the Messenger of Allâh ﷺ. The Messenger of Allâh ﷺ said to him: "Avoid those that are

٣١٨٠ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا خَلَفُ بْنُ خَلِيفَةَ ح: وَحَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ: أَنْبَأَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ، جَمِيعاً عَنْ يَزِيدَ بْنِ كَيْسَانَ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ ﷺ أَتَىٰ رَجُلًا مِنَ

الأَنْصَارِ. فَأَخَذَ الشَّفْرَةَ لِيَذْبَحَ لِرَسُولِ اللهِ ﷺ. فَقَالَ لَهُ رَسُولُ اللهِ ﷺ: «إِيَّاكَ وَالْحَلُوبَ».

lactating." (i.e. those from which milk is received). (*Sahih*)

تخريج: أخرجه مسلم، الأشربة، باب جواز استتباعه غيره إلى دار من يثق برضاه بذلك . . . الخ، ح:٢٠٣٨/ ١٤٠ عن ابن أبي شيبة به مطولاً.

Comments:

a. Honoring a guest is a distinguished characteristic of a Muslim.

b. The benefit of milk comes to an end if a milking buffalo, sheep, and the like is slaughtered while the meat could be obtained from other animals, so it is better to avoid slaughtering a milking animal.

٣١٨١ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ الْمُحَارِبِيُّ عَنْ يَحْيَى بْنِ [عُبَيْدِ اللهِ]، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: حَدَّثَنِي أَبُو بَكْرِ بْنُ أَبِي قُحَافَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ لَهُ وَلِعُمَرَ: «انْطَلِقَا بِنَا إِلَى الْوَاقِفِيِّ» قَالَ: فَانْطَلَقْنَا فِي الْقَمَرِ حَتَّى أَتَيْنَا الْحَائِطَ. فَقَالَ: مَرْحَباً وَأَهْلًا. ثُمَّ أَخَذَ الشَّفْرَةَ. ثُمَّ جَالَ فِي الْغَنَمِ. فَقَالَ رَسُولُ اللهِ ﷺ: «إِيَّاكَ وَالْحَلُوبَ» أَوْ قَالَ: «ذَاتَ الدَّرِّ».

3181. Abu Hurairah narrated that Abu Bakr bin Abu Quhâfah narrated that the Messenger of Allâh ﷺ said to him and to 'Umar: "Let us go out to Wâqifi." He said: "So we went out in the moonlight until we came to the garden and he (the owner of the garden) said: 'Welcome.' Then he took up the knife and went among the sheep (to choose one for slaughter), and the Messenger of Allâh ﷺ said: 'Avoid those that are lactating.'" (*Da'if*)

تخريج: [إسناده ضعيف] انظر، ح:١٦٠٩ لحال يحيى بن عبيدالله، وفيه علة أخرى.

Chapter 8. An Animal Slaughtered By A Woman

(المعجم ٨) - بَابُ ذَبِيحَةِ الْمَرْأَةِ

(التحفة ٨)

٣١٨٢ - حَدَّثَنَا هَنَّادُ بْنُ السَّرِيِّ: حَدَّثَنَا عَبْدَةُ ابْنُ سُلَيْمَانَ، عَنْ عُبَيْدِ اللهِ، عَنْ نَافِعٍ، عَنِ ابْنٍ لِكَعْبِ بْنِ مَالِكٍ، عَنْ أَبِيهِ أَنَّ امْرَأَةً ذَبَحَتْ شَاةً بِحَجَرٍ. فَذُكِرَ ذٰلِكَ لِرَسُولِ اللهِ ﷺ. فَلَمْ يَرَ بِهِ بَأْساً.

3182. It was narrated from a son of Ka'b bin Mâlik, from his father, that a woman slaughtered a sheep with a stone, and that was mentioned to the Messenger of Allâh ﷺ, but he did not see anything wrong with that. (*Sahih*)

تخريج: أخرجه البخاري، الذبائح والصيد، باب ذبيحة المرأة والأمة، ح:٥٥٠٤ من حديث عبدة به.

Comments:

a. Slaughtering done by a lady is not disliked.

b. Slaughtering with a sharp-edged stone is allowed.

Chapter 9. Killing Runaway Animals

(المعجم ٩) - **بَابُ ذَكَاةِ النَّادِّ مِنَ الْبَهَائِمِ** (التحفة ٩)

3183. It was narrated that Râfi' bin Khadij said: "We were with the Prophet ﷺ on a journey, and a camel ran away. A man shot an arrow at it and the Prophet ﷺ said: 'It has the inclination to run away like a wild animal. If this happens to any of you, do likewise.'" (*Sahih*)

٣١٨٣ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ: حَدَّثَنَا عُمَرُ بْنُ عُبَيْدٍ، عَنْ سَعِيدِ بْنِ مَسْرُوقٍ، عَنْ عَبَايَةَ بْنِ رِفَاعَةَ، عَنْ جَدِّهِ رَافِعِ بْنِ خَدِيجٍ قَالَ: كُنَّا مَعَ النَّبِيِّ ﷺ فِي سَفَرٍ. فَنَدَّ بَعِيرٌ. فَرَمَاهُ رَجُلٌ بِسَهْمٍ. فَقَالَ النَّبِيُّ ﷺ: **«إِنَّ لَهَا أَوَابِدَ أَحْسِبُهُ قَالَ كَأَوَابِدِ الْوَحْشِ. فَمَا غَلَبَكُمْ مِنْهَا فَاصْنَعُوا بِهِ هٰكَذَا»**.

تخريج: تقدم، ح:٣١٣٧ من حديث الثوري (وغيره) عن سعيد بن مسروق به.

Comments:

a. "Ran away" means an animal that has escaped from its owner and can not be caught.

b. If an arrow is shot after mentioning Allâh's Name on a runaway animal that cannot be controlled, then the ruling of game is applied to it, i.e., if it dies before reaching it then it is lawful; if it is alive then it should be slaughtered after mentioning the Name of Allâh.

3184. It was narrated from Abu 'Usharâ' that his father said: "I said: 'O Messenger of Allâh, should slaughtering only be done in the throat or upper chest?' He said: 'If you stab it in the thigh that will suffice you.'" (*Da'if*)

٣١٨٤ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ عَنْ حَمَّادِ بْنِ سَلَمَةَ، عَنْ أَبِي الْعُشَرَاءِ، عَنْ أَبِيهِ قَالَ: قُلْتُ: يَا رَسُولَ اللهِ! مَا تَكُونُ الذَّكَاةُ إِلَّا فِي الْحَلْقِ وَاللَّبَّةِ؟ قَالَ: **«لَوْ طَعَنْتَ فِي فَخِذِهَا لَأَجْزَأَكَ»**.

تخريج: [إسناده ضعيف] أخرجه أبوداود، الضحايا، باب في ذبيحة المتردية، ح:٢٨٢٥ من حديث حماد به، وقال الترمذي، ح:١٤٨١: غريب، وصححه ابن الجارود، ح:٩٠٧ * أبوالعُشَرَاء حسن الحديث، ولكن قال البخاري: في حديثه واسمه وسماعه من أبيه نظر، وله شاهد ضعيف عند الهيثمي: ٤/ ٣٤ .

Chapter 10. Prohibition Of Tying Up Animals (And Killing Them) And Mutilation

(المعجم ١٠) - بَابُ النَّهْيِ عَنْ صَبْرِ الْبَهَائِمِ وَعَنِ الْمُثْلَةِ (التحفة ١٠)

3185. It was narrated that Abu Sa'eed Al-Khudri said: "The Messenger of Allâh ﷺ forbade mutilating animals." (*Da'if*)

٣١٨٥ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَ عَبْدُ اللهِ بْنُ سَعِيدٍ، قَالَا: حَدَّثَنَا عُقْبَةُ بْنُ خَالِدٍ عَنْ مُوسَى بْنِ مُحَمَّدِ بْنِ إِبْرَاهِيمَ التَّيْمِيِّ، عَنْ أَبِيهِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: نَهَىٰ رَسُولُ اللهِ ﷺ أَنْ يُمَثَّلَ بِالْبَهَائِمِ.

تخريج: [إسناده ضعيف جدًا] ضعفه البوصيري، وانظر، ح:٣١٧١ للكلام عليه.

Comments:

Mutilation means cutting off the nose, ears and other organs of a dead person. In the pre-Islamic period, Arabs used to practice such a repulsive act with the corpse of defeated enemies. Cutting the meat of an animal into pieces after having slaughtered it is not considered mutilation.

3186. It was narrated that Anas bin Mâlik said: "The Messenger of Allâh ﷺ forbade tying up animals." (*Sahih*)

٣١٨٦ - [حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ عَنْ شُعْبَةَ، عَنْ هِشَامِ بْنِ زَيْدِ بْنِ أَنَسِ ابْنِ مَالِكٍ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: نَهَىٰ رَسُولُ اللهِ ﷺ عَنْ صَبْرِ الْبَهَائِمِ].

تخريج: أخرجه البخاري، الذبائح والصيد، باب ما يكره من المثلة والمصبورة والمجثمة، ح:٥٥١٣، ومسلم، الصيد والذبائح، باب النهي عن صبر البهائم، ح:١٩٥٦ من حديث شعبة به.

3187. It was narrated from Ibn 'Abbâs that the Messenger of Allâh ﷺ said: 'Do not take anything with a soul as a target." (*Sahih*)

٣١٨٧ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ ح: وَحَدَّثَنَا أَبُو بَكْرِ بْنُ خَلَّادٍ الْبَاهِلِيُّ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ، قَالَا: حَدَّثَنَا سُفْيَانُ عَنْ سِمَاكٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: **«لَا تَتَّخِذُوا شَيْئاً فِيهِ الرُّوحُ غَرَضاً»**.

تخريج: [صحيح] أخرجه الترمذي، الصيد، باب ماجاء في كراهية أكل المصبورة، ح:١٤٧٥ من حديث سفيان الثوري به، وقال: حسن صحيح، فيه علتان، ح:١٦٢،١٧١، وله شاهد عند مسلم، ح:١٩٥٧، وغيره وبه صح الحديث.

Comments:

a. The reason for this prohibition is that this is nothing but an act or cruelty against animals without any justification, and it is contrary to the kind character of a Muslim.

b. Killing an animal instead of slaughtering it makes it a dead animal, which is a way of wasting food, so it is a sin.

3188. Jâbir bin 'Abdullâh said: "The Messenger of Allâh ﷺ forbade killing any animal when it is tied up (for use as a target)." (***Sahih***)

٣١٨٨ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ: أَنْبَأَنَا ابْنُ جُرَيْجٍ: حَدَّثَنَا أَبُو الزُّبَيْرِ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللهِ يَقُولُ: نَهَىٰ رَسُولُ اللهِ ﷺ أَنْ يُقْتَلَ شَيْءٌ مِنَ الدَّوَابِّ صَبْرًا.

تخريج: أخرجه مسلم، الصيد والذبائح، باب النهي عن صبر البهائم، ح:١٩٥٩ من حديث ابن جريج به.

Comments:

This *Hadith* also proves the same meaning which is mentioned in the above *Hadith*. However, tying legs for slaughtering to control the animal does not come under this prohibition.

Chapter 11. The Prohibition Of The Meat Of *Jallâlah*[1]

(المعجم ١١) - بَابُ النَّهْيِ عَنْ لُحُومِ الْجَلَالَةِ (التحفة ١١)

3189. It was narrated that Ibn 'Umar said: "The Messenger of Allâh ﷺ forbade the meat and milk of *Al-Jallâlah*." (***Hasan***)

٣١٨٩ - حَدَّثَنَا سُوَيْدُ بْنُ سَعِيدٍ: حَدَّثَنَا ابْنُ أَبِي زَائِدَةَ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنِ ابْنِ أَبِي نَجِيحٍ، عَنْ مُجَاهِدٍ، عَنِ ابْنِ عُمَرَ قَالَ: نَهَىٰ رَسُولُ اللهِ ﷺ عَنْ لُحُومِ الْجَلَّالَةِ وَأَلْبَانِهَا.

تخريج: [**حسن**] أخرجه أبوداود، الأطعمة، باب النهي عن أكل الجلالة وألبانها، ح:٣٧٨٥ من حديث ابن إسحاق به، ولم أجد تصريح سماعه، ولا سماع ابن أبي نجيح من مجاهد، وللحديث شواهد، منها ما أخرجه أبوداود، ح:٣٧٨٧ وغيره.

Comments:

a. *Jallâlah* refers to an animal that regularly eats impurity to the extent that it affects its milk and meat.

b. Some scholars are of the opinion that if the *Jallâlah* animal is kept tied and is given clean food to eat till the effects of impurity vanish, then it becomes

[1] The animal that eats the dropping of other animals.

pure and no longer called *Jallâlah*. If this is the case, it becomes permissible to eat its meat and drink its milk.

Chapter 12. Horse Meat

(المعجم ١٢) - بَابُ لُحُومِ الْخَيْلِ (التحفة ١٢)

3190. It was narrated that Asmâ' bint Abu Bakr said: "We slaughtered a horse and ate its meat during the time of the Messenger of Allâh ﷺ." (***Sahih***)

٣١٩٠ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ فَاطِمَةَ بِنْتِ الْمُنْذِرِ، عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ قَالَتْ: نَحَرْنَا فَرَسًا فَأَكَلْنَا مِنْ لَحْمِهِ، عَلَى عَهْدِ رَسُولِ اللهِ ﷺ.

تخريج: أخرجه البخاري، الذبائح والصيد، باب النحر والذبح، ح:٥٥١٠، ٥٥١٢، وح:٥٥١٩ من حديث هشام به، ومسلم، الصيد والذبائح، باب إباحة أكل لحم الخيل، ح:١٩٤٢ من حديث وكيع به.

3191. It was narrated from Abu Zubair that he heard Jâbir bin 'Abdullâh say: "At the time of Khaibar we ate horses and wild donkeys." (***Sahih***)

٣١٩١ - حَدَّثَنَا بَكْرُ بْنُ خَلَفٍ، أَبُو بِشْرٍ: حَدَّثَنَا أَبُو عَاصِمٍ: حَدَّثَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللهِ يَقُولُ: أَكَلْنَا، زَمَنَ خَيْبَرَ، الْخَيْلَ وَحُمُرَ الْوَحْشِ.

تخريج: أخرجه مسلم، الصيد والذبائح، باب إباحة أكل لحم الخيل، ح:١٩٤١/٣٧ من حديث أبي عاصم به.

Comments:

Domestic donkey is forbidden as is made clear in the following *Ahâdith.*

Chapter 13. The Flesh Of Domesticated Donkeys

(المعجم ١٣) - بَابُ لُحُومِ الْحُمُرِ الْأَهْلِيَّةِ (التحفة ١٣)

3192. It was narrated that Abu Ishâq Shaibâni said: "I asked 'Abdullâh bin Abu Awfa about the flesh of domesticated donkeys and he said: 'We were starving on the Day of Khaibar, when we were with the Prophet ﷺ. The people had gotten some donkeys as spoils of war on the way out from Al-Madinah, so we

٣١٩٢ - حَدَّثَنَا سُوَيْدُ بْنُ سَعِيدٍ: حَدَّثَنَا عَلِيُّ ابْنُ مُسْهِرٍ، عَنْ أَبِي إِسْحَاقَ الشَّيْبَانِيِّ قَالَ: سَأَلْتُ عَبْدَ اللهِ بْنَ أَبِي أَوْفَى عَنْ لُحُومِ الْحُمُرِ الْأَهْلِيَّةِ، فَقَالَ: أَصَابَتْنَا مَجَاعَةٌ، يَوْمَ خَيْبَرَ، وَنَحْنُ مَعَ النَّبِيِّ ﷺ. وَقَدْ أَصَابَ الْقَوْمُ حُمُرًا خَارِجاً مِنَ الْمَدِينَةِ. فَنَحَرْنَاهَا.

slaughtered them and our cooking pots were boiling when the caller of the Messenger of Allâh ﷺ cried out, telling us to overturn our pots and not to eat anything of the flesh of donkeys. So we overturned them.' I said to 'Abdullâh bin Abu Awfa: 'Was it made unlawful?' He said: 'We think that the Messenger of Allâh ﷺ forbade it altogether because it eats excrement.''' (***Sahih***)

وَإِنَّ قُدُورَنَا لَتَغْلِي، إِذْ نَادَىٰ مُنَادِي النَّبِيِّ ﷺ أَنِ اكْفَئُوا الْقُدُورَ وَلَا تَطْعَمُوا مِنْ لُحُومِ الْحُمُرِ شَيْئاً. فَأَكْفَأْنَاهَا.

فَقُلْتُ لِعَبْدِ اللهِ بْنِ أَبِي أَوْفَىٰ: حَرَّمَهَا تَحْرِيماً؟ قَالَ: تَحَدَّثْنَا أَنَّمَا حَرَّمَهَا رَسُولُ اللهِ ﷺ الْبَتَّةَ مِنْ أَجْلِ أَنَّهَا تَأْكُلُ الْعَذِرَةَ.

تخريج: أخرجه البخاري، فرض الخمس، باب ما يصيب من الطعام في أرض الحرب، ح:٣١٥٥، وح:٤٢٢٠ من حديث الشيباني به، ومسلم، الصيد والذبائح، باب تحريم أكل لحم الحمر الإنسية، ح:١٩٣٧ من حديث علي بن مسهر به.

Comments:

a. The meat of the domestic donkey is forbidden.
b. A reason for the prohibition in Khaibar could be the one that is stated in the *Hadith*, but the following *Hadith* proves that the prohibition was not temporary.
c. If forbidden meat is cooked mistakenly it should be destroyed after knowing the fact.

3193. It was narrated from Miqdâm bin Ma'dikarib Al-Kindi that the Messenger of Allâh ﷺ forbade several things, until he mentioned (the meat of) domesticated donkeys. (***Hasan***)

٣١٩٣ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ عَنْ مُعَاوِيَةَ بْنِ صَالِحٍ: حَدَّثَنِي الْحَسَنُ بْنُ جَابِرٍ عَنِ الْمِقْدَامِ بْنِ مَعْدِيكَرِبَ الْكِنْدِيِّ أَنَّ رَسُولَ اللهِ ﷺ حَرَّمَ أَشْيَاءَ. حَتَّىٰ ذَكَرَ الْحُمُرَ الإِنْسِيَّةَ.

تخريج: [**إسناده حسن**] أخرجه أحمد: ٤/ ١٣٢ عن زيد بن الحباب به، وصححه البوصيري، وانظر، ح:١٢.

Comments:

It shows that as the other impure things are forbidden forever, similarly the domestic donkey is also forbidden. It is judged as 'impure' in the *Hadith*: 3196

3194. It was narrated that Barâ' bin 'Âzib said: "The Messenger of Allâh ﷺ commanded us to throw away the meat of domesticated donkeys, raw or cooked, then he did not say anything to us about

٣١٩٤ - حَدَّثَنَا سُوَيْدُ بْنُ سَعِيدٍ: حَدَّثَنَا عَلِيُّ ابْنُ مُسْهِرٍ عَنْ عَاصِمٍ، عَنِ الشَّعْبِيِّ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ: أَمَرَنَا رَسُولُ اللهِ ﷺ أَنْ نُلْقِيَ لُحُومَ الْحُمُرِ الأَهْلِيَّةِ نِيئَةً وَنَضِيجَةً،

it after that." (*Sahih*)

ثُمَّ لَمْ يَأْمُرْنَا بِهِ بَعْدُ.

تخريج: أخرجه البخاري، المغازي، باب غزوة خيبر، ح:٤٢٢٦، ومسلم، الصيد والذبائح، باب تحريم أكل لحم الحمر الإنسية، ح:١٩٣٨/٣١ من حديث عاصم به.

3195. It was narrated that Salamah bin Akwa' said: "We went out with the Messenger of Allâh ﷺ on the campaign of Khaibar, and in the evening the people lit their fires. The Prophet ﷺ said: 'What are you cooking?' They said: 'The meat of domesticated donkeys.' He said: 'Throw out what is in them (the pots) and break them.' A man said: 'Or can we throw out what is in them and wash them?' The Prophet ﷺ said: 'Or (do) that.'" (*Sahih*)

٣١٩٥ - حَدَّثَنَا يَعْقُوبُ بْنُ حُمَيْدِ بْنِ كَاسِبٍ: حَدَّثَنَا الْمُغِيرَةُ بْنُ عَبْدِ الرَّحْمٰنِ عَنْ يَزِيدَ بْنِ أَبِي عُبَيْدٍ، عَنْ سَلَمَةَ بْنِ الأَكْوَعِ قَالَ: غَزَوْنَا مَعَ رَسُولِ اللهِ ﷺ غَزْوَةَ خَيْبَرَ. فَأَمْسَى النَّاسُ قَدْ أَوْقَدُوا النِّيرَانَ. فَقَالَ النَّبِيُّ ﷺ: «**عَلَامَ تُوقِدُونَ؟**» قَالُوا: عَلَى لُحُومِ الْحُمُرِ الإِنْسِيَّةِ. فَقَالَ: «**أَهْرِيقُوا مَا فِيهَا وَاكْسِرُوهَا**» فَقَالَ رَجُلٌ مِنَ الْقَوْمِ: أَوْ نُهَرِيقُ مَا فِيهَا وَنَغْسِلُهَا؟ فَقَالَ النَّبِيُّ ﷺ: «**أَوْ ذَاكَ**».

تخريج: أخرجه البخاري، الذبائح الصيد، باب آنية المجوس والميتة، ح:٥٤٩٧ وغيره، ومسلم، الجهاد، باب غزوة خيبر، ح:١٨٠٢ بعد، ح:١٣٦٥ من حديث يزيد به.

Comments:

a. Immediately after getting information of an evil deed, it should be prevented seriously.
b. An Imâm, leader, and scholar should be aware of the affairs of their followers.
c. If any impurity is kept in a utensil or cooked in it, it becomes impure.
d. A utensil becomes pure if it is washed.

3196. It was narrated from Anas bin Mâlik that the caller of the Prophet ﷺ cried out: "Allâh and His Messenger forbid you to eat the flesh of domesticated donkeys, for it is filthy." (*Sahih*)

٣١٩٦ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَنْبَأَنَا مَعْمَرٌ عَنْ أَيُّوبَ، عَنِ ابْنِ سِيرِينَ، عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ مُنَادِيَ النَّبِيِّ ﷺ نَادَى: إِنَّ اللهَ وَرَسُولَهُ يَنْهَيَانِكُمْ عَنْ لُحُومِ الْحُمُرِ الأَهْلِيَّةِ. فَإِنَّهَا رِجْسٌ.

تخريج: أخرجه البخاري، الجهاد والسير، باب التكبير عند الحرب، ح:٢٩٩١ من حديث أيوب به.

Chapter 14. The Meat Of Mules

(المعجم ١٤) - بَابُ لُحُومِ الْبِغَالِ (التحفة ١٤)

3197. It was narrated that 'Atâ' narrated that Jâbir bin 'Abdullâh said: "We used to eat the meat of horses." I said: "And mules?" He said: "No." (***Sahih***)

٣١٩٧ - حَدَّثَنَا عَمْرُو بْنُ عَبْدِ اللهِ: حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ. ح: وَحَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا الثَّوْرِيُّ وَ مَعْمَرٌ، جَمِيعاً عَنْ عَبْدِ الْكَرِيمِ الْجَزَرِيِّ، عَنْ عَطَاءٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ قَالَ: كُنَّا نَأْكُلُ لُحُومَ الْخَيْلِ. قُلْتُ: فَالْبِغَالُ؟ قَالَ: لَا.

تخريج: [إسناده صحيح] أخرجه النسائي، الصيد والذبائح، ـ تحريم أكل لحوم الخيل، ح:٤٣٣٨ من حديث سفيان به.

Comments:

a. Eating mule's meat is forbidden.

b. The cross between a male donkey and a female horse results in a mule. Domesticated donkeys are forbidden while the mare is lawful. This proves that if a matter lies between lawfulness and unlawfulness, then it becomes forbidden preferring unlawfulness.

3198. It was narrated that Khâlid bin Walid said: "The Messenger of Allâh ﷺ forbade the flesh of horses, mules and donkeys." (***Da'if***)

٣١٩٨ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُصَفَّى: حَدَّثَنَا بَقِيَّةُ: حَدَّثَنِي ثَوْرُ بْنُ يَزِيدَ، عَنْ صَالِحِ بْنِ يَحْيَى بْنِ الْمِقْدَامِ بْنِ مَعْدِيكَرِبَ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، عَنْ خَالِدِ بْنِ الْوَلِيدِ قَالَ: نَهَى رَسُولُ اللهِ ﷺ عَنْ لُحُومِ الْخَيْلِ وَالْبِغَالِ وَالْحَمِيرِ.

تخريج: [إسناده ضعيف] أخرجه أبوداود، الأطعمة، باب في أكل لحوم الخيل، ح:٣٧٩٠ من حديث بقية به * صالح ين يحيى لين (تقريب)، وقال البخاري: فيه نظر، ويحي بن المقدام مستور، والحديث ضعفه موسى بن هارون الحافظ والبيهقي وغيرهما.

Chapter 15. The Fetus Is Considered Legally Slaughtered With The Legal Slaughtering Of Its Mother

(المعجم ١٥) - بَابٌ: ذَكَاةُ الْجَنِينِ ذَكَاةُ أُمِّهِ (التحفة ١٥)

3199. It was narrated that Abu Sa'eed said: "We asked the Messenger of Allâh ﷺ about the

٣١٩٩ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا عَبْدُ اللهِ ابْنُ الْمُبَارَكِ، وَ أَبُو خَالِدٍ الأَحْمَرُ، وَ عَبْدَةُ

ابْنُ سُلَيْمَانَ عَنْ مُجَالِدٍ، عَنْ أَبِي الْوَدَّاكِ، عَنْ أَبِي سَعِيدٍ قَالَ: سَأَلْنَا رَسُولَ اللهِ ﷺ عَنِ الْجَنِينِ. فَقَالَ: «كُلُوهُ إِنْ شِئْتُمْ. فَإِنَّ ذَكَاتَهُ ذَكَاةُ أُمِّهِ».

قَالَ أَبُو عَبْدِ اللهِ: سَمِعْتُ الْكَوْسَجَ إِسْحَاقَ ابْنَ مَنْصُورٍ يَقُولُ: فِي قَوْلِهِمْ: فِي الذَّكَاةِ لَا يُقْضَىٰ بِهَا مَذِمَّةٌ. قَالَ: مَذِمَّةٌ بِكَسْرِ الذَّالِ مِنَ الذِّمَامِ. وَبِفَتْحِ الذَّالِ مِنَ الذَّمِّ.

fetus. He said: 'Eat it if you wish, for it is considered legally slaughtered with the slaughtering of its mother.'" (***Sahih***)

Abu Abdullâh said: I heard Al-Kawsaj Ishâq bin Mansur saying, concerning their saying: 'No *Modhimmah* (claim/blame) is determined by the slaughter (of the mother). He (Kawsaj) said: '*Madhimmah* spelled with *Kasr* (i) is from *Dhimâm*, meaning a claim (right); while *Madhammah* spelled with *Fath* (a) is from *Dhamm*, meaning blame.'" (***Sahih***)

تخريج: [صحيح] أخرجه أبوداود، الضحايا، باب ماجاء في ذكاة الجنين، ح:٢٨٢٧ من حديث مجالد به، وحسنه الترمذي، ح:١٤٧٦، والبغوي * مجالد تقدم، ح:١١، وتابعه يونس بن أبي إسحاق عند أحمد وغيره، وصححه ابن حبان، ح:١٠٧٧، وله طرق أخرى.

Comments:

Some scholars are of the opinion that the fetus should be slaughtered just like its mother is slaughtered. But this opinion does not appeal to wisdom, because if the fetus were alive, then it is slaughtered undoubtedly. The doubt arises only when it dies when its mother is slaughtered. So, the Prophet ﷺ was asked about that situation and he permitted to eat it.

In the Name of Allâh, the Most Beneficent, the Most Merciful

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

28. Chapters On Hunting

(المعجم ٢٨) أَبْوَابُ الصَّيْدِ

(التحفة ٢٠)

Chapter 1. Killing Dogs Except Dogs Used For Hunting Or Farming

(المعجم ١) - بَابُ قَتْلِ الْكِلَابِ إِلَّا كَلْبَ صَيْدٍ أَوْ زَرْعٍ (التحفة ١)

3200. It was narrated from 'Abdullâh bin Mughaffal that the Messenger of Allâh ﷺ commanded that dogs be killed, then he said: "What do they use dogs for?" Then he permitted them to keep hunting dogs. (***Sahih***)

٣٢٠٠ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا شَبَابَةُ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي التَّيَّاحِ قَالَ: سَمِعْتُ مُطَرِّفاً يُحَدِّثُ عَنْ عَبْدِ اللهِ بْنِ مُغَفَّلٍ أَنَّ رَسُولَ اللهِ ﷺ أَمَرَ بِقَتْلِ الْكِلَابِ. ثُمَّ قَالَ: «مَا لَهُمْ وَلِلْكِلَابِ؟» ثُمَّ رَخَّصَ لَهُمْ فِي كَلْبِ الصَّيْدِ.

تخريج: [صحيح] تقدم، ح:٣٦٥، انظر الحديث الآتي.

3201. It was narrated from 'Abdullâh bin Mughaffal that the Messenger of Allâh ﷺ commanded that dogs be killed, then he said: "What do they use dogs for?" Then he permitted them to keep farming dogs and dogs of *'Ein*. Bundâr said: "The *'Ein* refers to the walls of Al-Madinah."[1] (***Sahih***)

٣٢٠١ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ ح: وَحَدَّثَنَا مُحَمَّدُ بْنُ الْوَلِيدِ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، قَالَا: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي التَّيَّاحِ، قَالَ: سَمِعْتُ مُطَرِّفاً عَنْ عَبْدِ اللهِ بْنِ مُغَفَّلٍ أَنَّ رَسُولَ اللهِ ﷺ أَمَرَ بِقَتْلِ الْكِلَابِ. ثُمَّ قَالَ: «مَا لَهُمْ وَلِلْكِلَابِ؟» ثُمَّ

[1] Bundâr is Muhammad bin Bashshâr one of those who narrated the *Hadith* to Ibn Mâjah. Sindi (in explanation of *Ibn Mâjah*) quoted Damiri (*Ad-Dibâjah*) saying that *'Ein* is a mistake, and it is supposed to be *Ghanim* as appears in the versions recorded by Muslim and others. Ibn Athir (*An-Nihâyah*) said: "And from it is the *Hadith*: 'Allâh's Messenger ﷺ ordered killing the dogs of *'Ein*, it is plural of *A'yan*.'" And he explained that it means wide eyed similar to its usage for *Hurul-'Ain*, (wide-eyed houris) and the *Hadith* he mentioned is recorded by Ahmad from 'Âishah with a disconnected chain of narration. Ibn Manzur (*Lisânul-'Arab*) said similar to Ibn Athir.

رَخَّصَ لَهُمْ فِي كَلْبِ الزَّرْعِ وَكَلْبِ الْعِينِ.

قَالَ بُنْدَارٌ: الْعِينُ حِيطَانُ الْمَدِينَةِ.

تخريج: [صحيح] انظر الحديث السابق.

3202. It was narrated that Ibn 'Umar said: "The Messenger of Allâh ﷺ commanded that dogs be killed." (***Sahih***)

٣٢٠٢ - حَدَّثَنَا سُوَيْدُ بْنُ سَعِيدٍ: أَنْبَأَنَا مَالِكُ ابْنُ أَنَسٍ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: أَمَرَ رَسُولُ اللهِ ﷺ بِقَتْلِ الْكِلَابِ.

تخريج: أخرجه البخاري، بدء الخلق، باب: إذا وقع الذباب في شراب أحدكم فليغمسه ... الخ، ح:٣٣٢٣، ومسلم، المساقاة، باب الأمر بقتل الكلاب، وبيان نسخه وبيان تحريم اقتنائها ... الخ، ح:١٥٧٠/٤٣ من حديث مالك به، وهو في الموطأ(يحيى):٢/٩٦٩.

3203. It was narrated from Sâlim that his father said: "I heard the Messenger of Allâh ﷺ raising his voice and commanding that dogs be killed, and dogs were killed, except for hunting dogs or dogs kept for herding livestock." (***Sahih***)

٣٢٠٣ - حَدَّثَنَا أَبُو طَاهِرٍ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمٍ، عَنْ أَبِيهِ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ، رَافِعاً صَوْتَهُ، يَأْمُرُ بِقَتْلِ الْكِلَابِ. وَكَانَتِ الْكِلَابُ تُقْتَلُ. إِلَّا كَلْبَ صَيْدٍ أَوْ مَاشِيَةٍ.

تخريج: [إسناده صحيح] أخرجه النسائي، الصيد والذبائح، ـ الأمر بقتل الكلاب، ح:٤٢٨٣ من حديث ابن وهب به.

Comments:

a. Hunting lawful animals is allowed.
b. Using dogs for hunting is lawful.

In his explanation for *Musnad Ahmad* (6:109) on the *Hadith* of 'Âishah, Sindi said: "Wide eyed." In his explanation on *Ibn Mâjah*, Sindi quoted Damiri saying: "And for the explanation of *'Ein* with walls there is a well-known disagreement." So it is clear that Muhammad bin Bashshâr narrated the *Hadith* with the word *'Ein,* since he gave an explanation for it at the end, therefore the change of the word from *Ghanim* to *'Ein* must have come before Ibn Mâjah, and before Muhammad if that is what has happened. For Ibn Mâjah reported this through two chains, one from Muhammad from 'Uthmân bin 'Umar, and the other from Muhammad bin Walid from Muhammad bin Ja'far, both of them from Shu'bah, and he did not differentiate between the wordings of the two chains. But Muslim reported it through the route of Muhammad bin Walid with *Ghanim* so it is clear that the different word was narrated by 'Uthmân bin 'Umar, and Yahya bin Sa'eed was reported to have disparaged 'Uthmân bin 'Umar. And Allâh knows best.

c. Keeping dogs for any lawful purpose is allowed.
d. Two lawful purposes are mentioned in the *Ahâdith*: hunting or guarding a farm or cattle. Thereafter, some other lawful uses of dogs are introduced such as a watch dog, guide dog, etc. In the future if any other good uses of dogs are discovered then they may be used and raised for that purpose.
e. Raising dogs only for amusement or fun and having them in the house is forbidden.

Chapter 2. The Prohibition Of Keeping Dogs Except For Dogs Used For Hunting, Farming Or Herding Livestock

(المعجم ٢) - بَابُ النَّهْيِ عَنِ اقْتِنَاءِ الْكَلْبِ إِلَّا كَلْبَ صَيْدٍ أَوْ حَرْثٍ أَوْ مَاشِيَةٍ (التحفة ٢)

3204. It was narrated that Abu Hurairah said: "The Messenger of Allâh ﷺ said: 'Whoever keeps a dog, one *Qirât* will be deducted from his (good) deeds every day, except a dog for farming or herding livestock.'' (***Sahih***)

٣٢٠٤ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنَا الْأَوْزَاعِيُّ: حَدَّثَنِي يَحْيَى بْنُ أَبِي كَثِيرٍ عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنِ اقْتَنَى كَلْبًا فَإِنَّهُ يَنْقُصُ مِنْ عَمَلِهِ، كُلَّ يَوْمٍ، قِيرَاطٌ. إِلَّا كَلْبَ حَرْثٍ أَوْ مَاشِيَةٍ».

تخريج: [صحيح] أخرجه مسلم، المساقاة، باب الأمر بقتل الكلاب وبيان نسخه ... الخ، ح:١٥٧٥/٥٩ب من حديث الأوزاعي به.

Comments:

a. The punishment of committing forbidden acts may be destroying the reward of previous good deeds.
b. *Qirât* is a small unit of weight that is equal to a gram or less than it. However, here in the *Hadith* it refers to a special weight that is equal to the size of mount Uhud. (See *Ahâdith*: 1539, 1540,1541)

3205. It was narrated from 'Abdullâh bin Mughaffal that the Messenger of Allâh ﷺ said: "Were it not that dogs form one of the communities (or nations - of creatures), I would have commanded that they be killed. But kill those that are all black. There are no people who keep a dog, except for dogs used for herding livestock, hunting or farming, but two *Qirât* will be

٣٢٠٥ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ اللهِ عَنْ أَبِي شِهَابٍ: حَدَّثَنِي يُونُسُ بْنُ عُبَيْدٍ عَنِ الْحَسَنِ، عَنْ عَبْدِ اللهِ بْنِ مُغَفَّلٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَوْلَا أَنَّ الْكِلَابَ أُمَّةٌ مِنَ الْأُمَمِ، لَأَمَرْتُ بِقَتْلِهَا. فَاقْتُلُوا مِنْهَا الْأَسْوَدَ الْبَهِيمَ. وَمَا مِنْ قَوْمٍ اتَّخَذُوا كَلْبًا، إِلَّا كَلْبَ مَاشِيَةٍ أَوْ كَلْبَ صَيْدٍ أَوْ كَلْبَ

deducted from their reward each day." (*Hasan*)

حَرْثٍ، إِلَّا نَقَصَ مِنْ أُجُورِهِمْ، كُلَّ يَوْمٍ، قِيرَاطَانِ».

تخريج: [حسن] أخرجه أبوداود، الصيد، باب اتخاذ الكلب للصيد وغيره، ح:٢٧٤٥ من حديث يونس به، وقال الترمذي، ح:١٤٨٦، ١٤٨٩: حسن صحيح * الحسن عنعن، وله شواهد ذكرتها في نيل المقصود.

Comments:

a. Killing harmful animals is allowed.
b. Killing roaming dogs is allowed.
c. Annihilating a creature and destroying it totally is contrary to the Divine wisdom of Allâh. So, efforts should not be spent to totally destroy harmful animals that live far from humans. And those who live among humans should be killed to a reasonable extent.
d. A pure black colored dog that does not have any other color is worse and more hateful to the angels.

3206. It was narrated that Sufyân bin Abu Zuhair said: "I heard the Prophet ﷺ say: 'Whoever keeps a dog that he does not need for farming or herding, one *Qirât* will be deducted from his (good) deeds each day.'" (*Sahih*)

It was said to him: "Did you hear this from the Prophet ﷺ?" He said: "Yes, by the Lord of this mosque."

٣٢٠٦ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ: حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ عَنْ يَزِيدَ بْنِ خُصَيفَةَ، عَنِ السَّائِبِ بْنِ يَزِيدَ، عَنْ سُفْيَانَ بْنِ أَبِي زُهَيْرٍ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «مَنِ اقْتَنَىٰ كَلْباً لَا يُغْنِي عَنْهُ زَرْعاً وَلَا ضَرْعاً، نَقَصَ مِنْ عَمَلِهِ، كُلَّ يَوْمٍ، قِيرَاطٌ».

فَقِيلَ لَهُ: أَنْتَ سَمِعْتَ مِنَ النَّبِيِّ ﷺ قَالَ: إِي وَرَبِّ هَذَا الْمَسْجِدِ.

تخريج: أخرجه البخاري، الحرث والمزارعة، باب اقتناء الكلب للحرث، ح:٢٣٢٣، ومسلم، المساقاة، باب الأمر بقتل الكلاب وبيان نسخه ... الخ، ح:١٥٧٦/٦١ من حديث مالك به، وهو في الموطأ (يحيى):٣/٩٦٩.

Chapter 3. Game Caught By A Dog

(المعجم ٣) - بَابُ صَيْدِ الْكَلْبِ (التحفة ٣)

3207. It was narrated that Abu Tha'labah Al-Khushâni said: "I came to the Messenger of Allâh ﷺ and said: 'O Messenger of Allâh, we live in a land of the People of the Book and we eat

٣٢٠٧ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا الضَّحَّاكُ بْنُ مَخْلَدٍ: حَدَّثَنَا حَيْوَةُ بْنُ شُرَيْحٍ: حَدَّثَنِي رَبِيعَةُ بْنُ يَزِيدَ. أَخْبَرَنِي أَبُو إِدْرِيسَ الْخَوْلَانِيُّ عَنْ أَبِي ثَعْلَبَةَ الْخُشَنِيِّ قَالَ: أَتَيْتُ

from their vessels. And we live in a land (where there is) game, so I hunt with my bow and with my trained dog and with my untrained dog.' The Messenger of Allâh ﷺ said: 'As for what you say about living in a land of the People of the Book, do not eat from their vessels unless you can find no alternative. If you can find no alternative then wash them and eat from them. With regard to what you say about hunting, whatever you catch with your bow, say the Name of Allâh over it and eat. Whatever you catch with you trained dog, say the Name of Allâh over it and eat. But whatever you catch with your untrained dog, then catch it and slaughter it, then eat.'" (*Sahih*)

رَسُولَ اللهِ ﷺ فَقُلْتُ: يَا رَسُولَ اللهِ! إِنَّا بِأَرْضِ أَهْلِ كِتَابٍ، نَأْكُلُ فِي آنِيَتِهِمْ. وَبِأَرْضِ صَيْدٍ، أَصِيدُ بِقَوْسِي وَأَصِيدُ بِكَلْبِيَ الْمُعَلَّمِ، وَأَصِيدُ بِكَلْبِيَ الَّذِي لَيْسَ بِمُعَلَّمٍ. قَالَ: فَقَالَ رَسُولُ اللهِ ﷺ: «**أَمَّا مَا ذَكَرْتَ أَنَّكُمْ فِي أَرْضِ أَهْلِ كِتَابٍ، فَلَا تَأْكُلُوا فِي آنِيَتِهِمْ. إِلَّا أَنْ لَا تَجِدُوا مِنْهَا بُدًّا. فَإِنْ لَمْ تَجِدُوا مِنْهَا بُدًّا فَاغْسِلُوهَا وَكُلُوا فِيهَا. وَأَمَّا مَا ذَكَرْتَ مِنْ أَمْرِ الصَّيْدِ، فَمَا أَصَبْتَ بِقَوْسِكَ فَاذْكُرِ اسْمَ اللهِ عَلَيْهِ وَكُلْ. وَمَا صِدْتَ بِكَلْبِكَ الْمُعَلَّمِ، فَاذْكُرِ اسْمَ اللهِ عَلَيْهِ وَكُلْ. وَمَا صِدْتَ بِكَلْبِكَ الَّذِي لَيْسَ بِمُعَلَّمٍ، فَأَدْرَكْتَ ذَكَاتَهُ، فَكُلْ**».

تخريج: أخرجه البخاري، الذبائح والصيد، باب ماجاء في التصيد، ح:٥٤٨٨، وح:٥٤٩٦، ومسلم، الصيد والذبائح، باب الصيد بالكلاب المعلمة والرمي، ح:١٩٣٠ من حديث حيوة به.

Comments:

a. The People of the Book (Christians) slaughter without mentioning the Name of Allâh, so such meat is just like the meat of a dead animal. The utensils in which such meat is cooked are also impure. Using them without washing them is forbidden.

b. The sects of Jews and Christians that mention Allâh's Name when slaughtering, their slaughtered meat is lawful.

Allâh's Name should be mentioned before sending a hound on game. Thereafter, even if the dog can not bring the prey alive it is lawful. If the prey is alive then it should be slaughtered by mentioning the Name of Allâh.

3208. It was narrated that 'Adi bin Hâtim said: "I asked the Messenger of Allâh ﷺ: 'We are people who hunt with these dogs.' He said: 'If you send out

٣٢٠٨ - حَدَّثَنَا عَلِيُّ بْنُ الْمُنْذِرِ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ: حَدَّثَنَا بَيَانُ بْنُ بِشْرٍ عَنِ الشَّعْبِيِّ، عَنْ عَدِيِّ بْنِ حَاتِمٍ قَالَ: سَأَلْتُ

رَسُولَ اللهِ ﷺ فَقُلْتُ: إِنَّا قَوْمٌ نَصِيدُ بِهٰذِهِ الْكِلَابِ. قَالَ: «إِذَا أَرْسَلْتَ كِلَابَكَ الْمُعَلَّمَةَ، وَذَكَرْتَ اسْمَ اللهِ عَلَيْهَا، فَكُلْ مَا أَمْسَكْنَ عَلَيْكَ وَإِنْ قَتَلْنَ. إِلَّا أَنْ يَأْكُلَ الْكَلْبُ. فَإِنْ أَكَلَ الْكَلْبُ فَلَا تَأْكُلْ. فَإِنِّي أَخَافُ أَنْ يَكُونَ إِنَّمَا أَمْسَكَ عَلَى نَفْسِهِ. وَإِنْ خَالَطَهَا كِلَابٌ أُخَرُ، فَلَا تَأْكُلْ».

قَالَ ابْنُ مَاجَه: سَمِعْتُهُ، يَعْنِي عَلِيَّ بْنَ الْمُنْذِرِ يَقُولُ: حَجَجْتُ ثَمَانِيَةً وَخَمْسِينَ حَجَّةً. أَكْثَرُهَا رَاجِلٌ.

your trained dogs and mention the Name of Allâh over them, then eat whatever they catch even if they kill it, unless the dog has eaten any of it. If the dog has eaten any of it then do not eat it, for I fear that it will have caught it for itself. And if another dog joins it, then do not eat it.''' (*Sahih*)

Ibn Mâjah said: "I heard him, meaning 'Ali bin Mundhir (the narrator), saying: 'I performed *Hajj* fifty-eight times, most of them walking.'"

تخريج: أخرجه البخاري، الذبائح والصيد، باب إذا أكل الكلب ... الخ، ح:٥٤٨٣ وح:٥٤٨٧، ومسلم، الصيد والذبائح، باب الصيد بالكلاب المعلمة والرمي، ح:١٩٢٩/٢ من حديث ابن فضيل به.

Comments:

a. If a trained dog is sent for game after mentioning the Name of Allâh, then its prey is lawful.

b. If the dog eats of the hunted game then the leftover is forbidden, so it should be fed to the dog.

c. If two dogs share in hunting and Allâh's Name is mentioned only for one dog not for another one, then the prey is forbidden because it may be killed by the other one.

(المعجم ٤) - بَابُ صَيْدِ كَلْبِ الْمَجُوسِ [وَالْكَلْبِ الأَسْوَدِ الْبَهِيمِ] (التحفة ٤)

Chapter 4. Game Caught By The Dog Of The Zoroastrians And The All-Black Dog

٣٢٠٩ - حَدَّثَنَا عَمْرُو بْنُ عَبْدِ اللهِ: حَدَّثَنَا وَكِيعٌ عَنْ شَرِيكٍ، عَنْ حَجَّاجِ بْنِ أَرْطَاةَ، عَنِ الْقَاسِمِ بْنِ أَبِي بَزَّةَ، عَنْ سُلَيْمَانَ الْيَشْكُرِيِّ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ قَالَ: نُهِينَا عَنْ صَيْدِ كَلْبِهِمْ وَطَائِرِهِمْ. يَعْنِي الْمَجُوسَ.

3209. It was narrated that Jâbir bin 'Abdullâh said: "We were forbidden (to eat) the game caught by their dogs and birds – meaning the Zoroastrians." (*Da'if*)

تخريج: **[إسناده ضعيف]** أخرجه الترمذي، الصيد، باب ماجاء في صيد كلب المجوسي،

ح:١٤٦٦ من حديث وكيع به، وقال: غريب، وضعفه البوصيري لتدليس حجاج بن أرطاة تقدم، ح:١١٢٩.

3210. It was narrated that Abu Dharr said: "I asked the Messenger of Allâh ﷺ about the all-black dog and he said: '(It is) a devil.'" (*Sahih*)

٣٢١٠ - حَدَّثَنَا عَمْرُو بْنُ عَبْدِ اللهِ: حَدَّثَنَا وَكِيعٌ عَنْ سُلَيْمَانَ بْنِ الْمُغِيرَةِ، عَنْ حُمَيْدِ بْنِ هِلَالٍ، عَنْ عَبْدِ اللهِ بْنِ الصَّامِتِ، عَنْ أَبِي ذَرٍّ قَالَ: سَأَلْتُ رَسُولَ اللهِ ﷺ عَنِ الْكَلْبِ الأَسْوَدِ الْبَهِيمِ. فَقَالَ: «**شَيْطَانٌ**».

تخريج: [صحيح] تقدم، ح:٩٥٢.

Comments:

The *Hadith* indicates that a pure black colored dog should not be kept. If keeping such a dog is not permitted then raising it or hunting with it is also not allowed. However, it is not prohibited rather it is only dislikable. So, the game hunted by such a dog is not prohibited.

Chapter 5. Game Caught With A Bow

(المعجم ٥) - بَابُ صَيْدِ الْقَوْسِ

(التحفة ٥)

3211. It was narrated from Abu Tha'labah that the Prophet ﷺ said: "Eat what your bow brings you." (*Sahih*)

٣٢١١ - حَدَّثَنَا أَبُو عُمَيْرٍ عِيسَى بْنُ مُحَمَّدٍ النَّحَّاسُ، وَ عِيسَى بْنُ يُونُسَ الرَّمْلِيُّ، قَالَا: حَدَّثَنَا ضَمْرَةُ بْنُ رَبِيعَةَ عَنِ الأَوْزَاعِيِّ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي ثَعْلَبَةَ الْخُشَنِيِّ أَنَّ النَّبِيَّ ﷺ قَالَ: «**كُلْ مَا رَدَّتْ عَلَيْكَ قَوْسُكَ**».

تخريج: [إسناده صحيح] وله شواهد عند أبي داود، ح:٢٨٥٦، ٢٨٥٧ وغيره.

3212. It was narrated that 'Adi bin Hâtim said: "I said: 'O Messenger of Allâh, we are people who shoot (arrows).' He said: 'If you shoot and pierce (the game), then eat what you pierced.'" (*Sahih*)

٣٢١٢ - حَدَّثَنَا عَلِيُّ بْنُ الْمُنْذِرِ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ: حَدَّثَنَا مُجَالِدُ بْنُ سَعِيدٍ عَنْ عَامِرٍ، عَنْ عَدِيِّ بْنِ حَاتِمٍ قَالَ: قُلْتُ: يَا رَسُولَ اللهِ! إِنَّا قَوْمٌ نَرْمِي. قَالَ: «**إِذَا رَمَيْتَ وَخَزَقْتَ، فَكُلْ مَا خَزَقْتَ**».

تخريج: [صحيح] ضعفه البوصيري من أجل مجالد تقدم، ح:١١، وله شواهد عند البخاري، ح:٧٣٩٧، ومسلم، الصيد، ح:١٩٢٩ وغيرهما.

Comments:

a. If an arrow pierces the body of game and injures it, then the game becomes lawful provided Allâh's Name was mentioned before shooting the arrow.
b. The operation of a bullet or shot of a rifle, due to their speed, is also similar to an arrow, so the game shot by them is also lawful.

Chapter 6. Game That Vanishes At Night (After Being Struck)

(المعجم ٦) - بَابُ الصَّيْدِ يَغِيبُ لَيْلَةً

(التحفة ٦)

3213. It was narrated that 'Adi bin Hâtim said: "I said: 'O Messenger of Allâh, what if I shoot the game but it vanishes at night?' He said: 'If you find your arrow in it and you do not find anything else, then eat it.'" (*Sahih*)

٣٢١٣ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَنْبَأَنَا مَعْمَرٌ عَنْ عَاصِمٍ، عَنِ الشَّعْبِيِّ، عَنْ عَدِيِّ بْنِ حَاتِمٍ قَالَ: قُلْتُ: يَا رَسُولَ اللهِ! أَرْمِي الصَّيْدَ فَيَغِيبُ عَنِّي لَيْلَةً؟ قَالَ: «إِذَا وَجَدْتَ فِيهِ سَهْمَكَ، وَلَمْ تَجِدْ فِيهِ شَيْئاً غَيْرَهُ، فَكُلْهُ».

تخريج: أخرجه البخاري، الذبائح والصيد، باب الصيد إذا غاب عنه يومين أو ثلاثةً، ح:٥٤٨٤، ومسلم، الصيد والذبائح، باب الصيد بالكلاب المعلمة والرمي، ح:١٩٢٩/٦، ٧ من حديث عاصم به مطولاً.

Comments:

a. Existence of our arrow in a dead animal proves that it had been killed with that arrow. Because, Allâh's Name was mentioned before shooting the arrow, so it is considered a slaughtered animal.
b. Bearing only the arrow means knowing surely that there is no other reason for its death. For instance, if it is found drowned in water then the cause of the death may be the arrow or may be drowning in the water. Similarly, if traces of eating of a beast of prey are found, then the game might have been killed by it not by the arrow. Therefore, the doubtful game should be avoided.

Chapter 7. Hunting With *Mi'râd*[1]

(المعجم ٧) - بَابُ صَيْدِ الْمِعْرَاضِ

(التحفة ٧)

3214. It was narrated that 'Adi bin Hâtim said: "I asked the Messenger of Allâh ﷺ about hunting with *Mi'râd*. He said:

٣٢١٤ - حَدَّثَنَا عَمْرُو بْنُ عَبْدِ اللهِ: حَدَّثَنَا وَكِيعٌ ح: وَحَدَّثَنَا عَلِيُّ بْنُ الْمُنْذِرِ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، قَالَا: حَدَّثَنَا زَكَرِيَّا بْنُ

[1] A sharp-edged piece of wood, or a piece of wood with a sharp piece of iron attached.

[أَبِي] زَائِدَةَ عَنْ عَامِرٍ، عَنْ عَدِيِّ بْنِ حَاتِمٍ قَالَ: سَأَلْتُ رَسُولَ اللهِ ﷺ عَنِ الصَّيْدِ بِالْمِعْرَاضِ. قَالَ: «مَا أَصَبْتَ بِحَدِّهِ، فَكُلْ. وَمَا أَصَبْتَ بِعَرْضِهِ، فَهُوَ وَقِيذٌ».

'Whatever it struck with its sharp edge, then eat it, but what is struck with its side is something that has been killed by a violent blow.'" (***Sahih***)

تخريج: أخرجه البخاري، الذبائح والصيد، باب التسمية على الصيد، ح:٥٤٧٥، ومسلم، الصيد والذبائح، باب الصيد بالكلاب المعلمة والرمي، ح:١٩٢٩/ ٤ من حديث زكريا به.

٣٢١٥ - حَدَّثَنَا عَمْرُو بْنُ عَبْدِ اللهِ: حَدَّثَنَا وَكِيعٌ عَنْ أَبِيهِ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ هَمَّامِ بْنِ الْحَارِثِ النَّخَعِيِّ، عَنْ عَدِيِّ بْنِ حَاتِمٍ قَالَ: سَأَلْتُ رَسُولَ اللهِ ﷺ عَنِ الْمِعْرَاضِ؟ فَقَالَ: «لَا تَأْكُلْ إِلَّا أَنْ يَخْزِقَ».

3215. It was narrated that 'Adi bin Hâtim said: "I asked the Messenger of Allâh ﷺ about *Mi'râd*. He said: 'Do not eat unless you pierce (the game).'" (***Sahih***)

تخريج: أخرجه البخاري، الذبائح والصيد، باب ما أصاب المعراض بعرضه، ح:٥٤٧٧، ٧٣٩٧، ومسلم، الصيد والذبائح، باب الصيد بالكلاب المعلمة والرمي، ح:١٩٢٩ من حديث منصور به.

Comments:

a. *Mi'râd* is a type of arrow made by a sharp-edged piece of wood and does not have iron blade or the like.

b. If a *Mi'râd* hits the game by its sharp edge it pierces it, penetrates into the body of the game and injures it. In this case it functions as a usual arrow, so such game is lawful. But if it hits the game with its shaft (its broad side) then it works as a stick, in this case if the game dies, it becomes unlawful.

(المعجم ٨) - بَابُ مَا قُطِعَ مِنَ الْبَهِيمَةِ وَهِيَ حَيَّةٌ (التحفة ٨)

Chapter 8. What Is Cut From An Animal When It Is Still Alive

٣٢١٦ - حَدَّثَنَا يَعْقُوبُ بْنُ حُمَيْدِ بْنِ كَاسِبٍ: حَدَّثَنَا مَعْنُ بْنُ عِيسَى عَنْ هِشَامِ بْنِ سَعْدٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنِ ابْنِ عُمَرَ أَنَّ النَّبِيَّ ﷺ قَالَ: «مَا قُطِعَ مِنَ الْبَهِيمَةِ وَهِيَ حَيَّةٌ، فَمَا قُطِعَ مِنْهَا فَهُوَ مَيْتَةٌ».

3216. It was narrated from Ibn 'Umar that the Prophet ﷺ said: "Whatever is cut from an animal when it is still alive, what is cut from it is *Maitah* (dead meat)." (***Hasan***)

تخريج: [إسناده حسن] أخرجه الحاكم: ٤/ ١٢٤ من حديث معن به، وله شاهد عند أبي

داود، ح:٢٨٥٨ وغيره.

Comments:

a. Cutting any part of a living animal is forbidden.

b. Any part which is cut while the animal is still alive is forbidden, even if the Name of Allâh is mentioned before cutting it.

3217. It was narrated that Tamim Dâri said: "The Messenger of Allâh ﷺ said: 'At the end of time there will be people who will cut off camels' humps and sheep's tails. But what is cut from a living animal is dead.'" (*Da'if*)

٣٢١٧ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَيَّاشٍ: حَدَّثَنَا أَبُو بَكْرٍ الْهُذَلِيُّ عَنْ شَهْرِ بْنِ حَوْشَبٍ، عَنْ تَمِيمٍ الدَّارِيِّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «يَكُونُ فِي آخِرِ الزَّمَانِ قَوْمٌ يَجُبُّونَ أَسْنِمَةَ الإِبِلِ، وَيَقْطَعُونَ أَذْنَابَ الْغَنَمِ. أَلَا، فَمَا قُطِعَ مِنْ حَيٍّ، فَهُوَ مَيِّتٌ».

تخريج: [**إسناده ضعيف جدًا**] وضعفه البوصيري لضعف الهذلي، تقدم، ح:٩٢١، وفيه علة أخرى.

Chapter 9. Hunting Fish And Locusts

(المعجم ٩) - بَابُ صَيْدِ الْحِيتَانِ وَالْجَرَادِ (التحفة ٩)

3218. It was narrated from 'Abdullâh bin 'Umar that the Messenger of Allâh ﷺ said: "Two kinds of dead meat have been permitted to us: fish and locusts." (*Sahih*)

٣٢١٨ - حَدَّثَنَا أَبُو مُصْعَبٍ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ زَيْدِ بْنِ أَسْلَمَ عَنْ أَبِيهِ، عَنْ عَبْدِ اللهِ بْنِ عُمَرَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «أُحِلَّتْ لَنَا مَيْتَتَانِ: الْحُوتُ وَالْجَرَادُ».

تخريج: [**صحيح**] أخرجه أحمد:٢/٩٧ من حديث عبدالرحمٰن به، وهو ضعيف كما تقدم، ح:٢٣٨، وتابعه أخواه أسامة، وعبدالله (هق:١/٢٥٤)، وأخرج البيهقي بإسناد صحيح عن عبدالله ابن عمر قال: أحلت لنا ميتتان ودمان: الجراد والحيتان، والكبد والطحال، وقال: هذا إسناد صحيح، وهذا الأثر له حكم الرفع.

Comments:

a. A fish cannot live long after getting out of water. So, Allâh did not order slaughtering it due to His absolute Mercy on His slaves.

b. Locusts sometime invade populated areas devouring everything from crops and trees. Arabs used to eat them roasted.

3219. It was narrated that Salmân said: "The Messenger of Allâh ﷺ was asked about locusts. He said: '(They are) the most numerous troop of Allâh. I neither eat them nor forbid them.'" (*Da'if*)

٣٢١٩ - حَدَّثَنَا أَبُو بِشْرٍ بَكْرُ بْنُ خَلَفٍ، و نَصْرُ بْنُ عَلِيٍّ، قَالَا: حَدَّثَنَا زَكَرِيَّا بْنُ يَحْيَى ابْنِ عُمَارَةَ: حَدَّثَنَا أَبُو الْعَوَّامِ عَنْ أَبِي عُثْمَانَ النَّهْدِيِّ، عَنْ سَلْمَانَ قَالَ: سُئِلَ رَسُولُ اللهِ ﷺ عَنِ الْجَرَادِ؟ فَقَالَ: «**أَكْثَرُ جُنُودِ اللهِ. لَا آكُلُهُ وَلَا أُحَرِّمُهُ**».

تخريج: [إسناده ضعيف] أخرجه أبوداود، الأطعمة، باب في أكل الجراد، ح:٣٨١٤ من حديث زكريا به * أبوالعوام فائد لم يوثقه غير ابن حبان، ولعله منه دلسه سليمان التيمي، والله أعلم، وروي مرسلاً.

3220. It was narrated that Abu (Sa'eed) Baqqâl heard Anas bin Mâlik say: "The wives of the Prophet ﷺ used to give each other gifts of locusts on trays." (*Da'if*)

٣٢٢٠ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ أَبِي [سَعْدٍ] الْبَقَّالِ، سَمِعَ أَنَسَ بْنَ مَالِكٍ يَقُولُ: كُنَّ أَزْوَاجُ النَّبِيِّ ﷺ يَتَهَادَيْنَ الْجَرَادَ عَلَى الأَطْبَاقِ.

تخريج: [إسناده ضعيف] أخرجه البيهقي:٩/٢٥٨، وابن عدي:٣/١٢٢ من حديث أبي سعد البقال به، ضعفه البوصيري لضعف البقال سعيد بن المرزبان، وقال الحافظ في التقريب: ضعيف مدلس، وفي مصنف عبدالرزاق:٤/ ٥٣٣، ح:٨٧٦٣ عن ابن عيينة عن أبي يعفور(أو أبي يعقوب) عن أنس نحوه، ولعله تصحيف، وفيه علة أخرى.

3221. It was narrated from Jâbir and Anas bin Mâlik that whenever the Messenger of Allâh ﷺ supplicated against the locusts, he said: "O Allâh, destroy their large ones and kill their small ones, spoil their eggs and root them out. Take their mouths away from our livelihood and provision, for You are the One Who hears the prayers." A man said: "O Messenger of Allâh, are you praying against one of the troops of Allâh, that they may be rooted out?" He said: "Locusts were sneezed out by the fish in

٣٢٢١ - حَدَّثَنَا هَارُونُ بْنُ عَبْدِ اللهِ الْحَمَّالُ: حَدَّثَنَا هَاشِمُ بْنُ الْقَاسِمِ: حَدَّثَنَا زِيَادُ بْنُ عَبْدِ اللهِ بْنِ عُلَاثَةَ عَنْ مُوسَى بْنِ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ جَابِرٍ وَ أَنَسِ بْنِ مَالِكٍ أَنَّ النَّبِيَّ ﷺ كَانَ، إِذَا دَعَا عَلَى الْجَرَادِ، قَالَ: «**اللَّهُمَّ أَهْلِكْ كِبَارَهُ. وَاقْتُلْ صِغَارَهُ. وَأَفْسِدْ بَيْضَهُ. وَاقْطَعْ دَابِرَهُ. وَخُذْ بِأَفْوَاهِهَا عَنْ مَعَايِشِنَا وَأَرْزَاقِنَا. إِنَّكَ سَمِيعُ الدُّعَاءِ**» فَقَالَ رَجُلٌ: يَا رَسُولَ اللهِ! كَيْفَ تَدْعُو عَلَى جُنْدٍ مِنْ أَجْنَادِ اللهِ بِقَطْعِ دَابِرِهِ؟

the sea." (*Da'if*)

Hâshim (one of the narrators) said: "Ziyâd (one of the narrators) said: 'So it was narrated to me by one who saw a fish sneezing them out.'"[1]

قَالَ: «إِنَّ الْجَرَادَ نَثْرَةُ الْحُوتِ فِي الْبَحْرِ».
قَالَ هَاشِمٌ: قَالَ زِيَادٌ: فَحَدَّثَنِي مَنْ رَأَىٰ الْحُوتَ يَنْثُرُهُ.

تخريج: [إسناده ضعيف جدًا] أخرجه الترمذي، الأطعمة، باب ماجاء في الدعاء على الجراد، ح:١٨٢٣ من حديث هاشم به، وقال: غريب، وضعفه البوصيري لضعف موسى بن إبراهيم، ح:١٤٣٨، وانظر، ح:٣١٧١.

3222. It was narrated that Abu Hurairah said: "We went out with the Prophet ﷺ for *Hajj* or *'Umrah*, and we encountered a swarm of locusts or a type of locust. We started hitting them with our whips and sandals. The Prophet ﷺ said: 'Eat them for they are the game of the sea.'" (*Da'if*)

٣٢٢٢ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ أَبِي الْمُهَزِّمِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: خَرَجْنَا مَعَ النَّبِيِّ ﷺ فِي حَجَّةٍ أَوْ عُمْرَةٍ. فَاسْتَقْبَلَنَا رِجْلٌ مِنْ جَرَادٍ، أَوْ ضَرْبٌ مِنْ جَرَادٍ. فَجَعَلْنَا نَضْرِبُهُنَّ بِأَسْوَاطِنَا وَنِعَالِنَا. فَقَالَ النَّبِيُّ ﷺ: «كُلُوهُ. فَإِنَّهُ مِنْ صَيْدِ الْبَحْرِ».

تخريج: [إسناده ضعيف جدًا] أخرجه الترمذي، الحج، باب ماجاء في صيد البحر للمحرم، ح:٨٥٠ من حديث وكيع، وأبوداود، ح:١٨٥٤ من حديث أبي المهزم به، وقال الترمذي: غريب، وانظر، ح:٣٠٨٦ لحال أبي المهزم.

Chapter 10. What It Is Forbidden To Kill

(المعجم ١٠) - **بَابُ مَا يُنْهَى عَنْ قَتْلِهِ**
(التحفة ١٠)

3223. It was narrated that Abu Hurairah said: "The Messenger of Allâh ﷺ forbade killing shrikes,[2] frogs, ants and hoopoes." (*Da'if*)

٣٢٢٣ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، وَ عَبْدُ الرَّحْمٰنِ بْنُ عَبْدِ الْوَهَّابِ، قَالَا: حَدَّثَنَا أَبُو عَامِرٍ الْعَقَدِيُّ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْفَضْلِ، عَنْ سَعِيدٍ الْمَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ قَالَ: نَهَىٰ رَسُولُ اللهِ ﷺ عَنْ قَتْلِ الصُّرَدِ وَالضِّفْدَعِ

[1] That is, Musa bin Muhammad bin Ibrâhim, who is Taimi, and most of the scholars consider this narration of his to be fabricated.

[2] "It is a bird with a thick head and beak, having large feathers, half of it is white and half of it is black." (*An-Nihâyah*).

وَالنَّمْلَةِ وَالْهُدْهُدِ.

تخريج: [**إسناده ضعيف**] ضعفه البوصيري لضعف إبراهيم بن الفضل تقدم، ح:٢٥٤٥، والحديث الآتي شاهد له.

3224. It was narrated that Ibn 'Abbâs said: "The Messenger of Allâh ﷺ forbade killing four kinds of animals: Ants, bees, hoopoes and shrikes." ***(Da'if)***

٣٢٢٤ - **حَدَّثَنَا** مُحَمَّدُ بْنُ يَحْيَى: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَنْبَأَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللهِ بْنِ عَبْدِ اللهِ بْنِ عُتْبَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: نَهَىٰ رَسُولُ اللهِ ﷺ عَنْ قَتْلِ أَرْبَعٍ مِنَ الدَّوَابِّ: النَّمْلَةِ وَالنَّحْلَةِ وَالْهُدْهُدِ وَالصُّرَدِ.

تخريج: [**إسناده ضعيف**] أخرجه أبوداود، الأدب، باب في قتل الذر، ح:٥٢٦٧ من حديث عبدالرزاق به، وصححه ابن حبان، ح:١٠٧٨ * الزهري عنعن تقدم، ح:٧٠٧، وللحديث شواهد كثيرة، كلها ضعيفة.

Comments:

A shrike is a small bird with a big head, white stomach and greenbacked. It lives on small birds and insects. (Footnotes of *Ibn Mâjah* by, Muhammad Fuwâd Abdul-Bâqi, referring to the dictionary *Al-Munjid*.) Ibn Athir said this bird has a big head and big beak; its feathers are partially white and partially black.

3225. It was narrated from Abu Hurairah that the Prophet of Allâh ﷺ said: "One of the Prophets was bitten by an ant, so he ordered that the ant colony be burned. Then Allâh revealed to him: 'Because one ant bit you, you destroy one of the nations that glorify Allâh?'" ***(Sahih)***

Another chain with similar wording, and he said (in the beginning): "(An ant) bit..." ***(Sahih)***

٣٢٢٥ - **حَدَّثَنَا** أَحْمَدُ بْنُ عَمْرِو بْنِ السَّرْحِ، وَ أَحْمَدُ بْنُ عِيسى الْمِصْرِيَّانِ، قَالَا: حَدَّثَنَا عَبْدُ اللهِ بْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ وَ أَبِي سَلَمَةَ ابْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِي هُرَيْرَةَ عَنْ نَبِيِّ اللهِ ﷺ قَالَ: «**إِنَّ نَبِيًّا مِنَ الْأَنْبِيَاءِ قَرَصَتْهُ نَمْلَةٌ. فَأَمَرَ بِقَرْيَةِ النَّمْلِ فَأُحْرِقَتْ. فَأَوْحَى اللهُ عَزَّ وَجَلَّ إِلَيْهِ: فِي أَنْ قَرَصَتْكَ نَمْلَةٌ، أَهْلَكْتَ أُمَّةً مِنَ الْأُمَمِ تُسَبِّحُ؟**».

حدّثنا مُحَمَّدُ بْنُ يَحْيَى: حَدَّثَنَا أَبُو صَالِحٍ: حَدَّثَنِي اللَّيْثُ عَنْ يُونُسَ، عَنِ ابْنِ شِهَابٍ بِإِسْنَادِهِ، نَحْوَهُ. وَقَالَ: قَرَصَتْ.

تخريج: أخرجه البخاري، الجهاد والسير، باب:١٥٣، ح:٣٠١٩، ومسلم، السلام، باب

النهي عن قتل النمل، ح: ٢٢٤١/١٤٨ عن ابن السرح به من حديث يونس به.

Comments:

a. Insects should not be killed. However, killing those insects that are harmful for humans, and their benefits are not apparent, is lawful.
b. All the creatures of Allâh glorify Allâh and worship Him.

Chapter 11. Prohibition Of Throwing Small Pebbles

(المعجم ١١) - **بَابُ النَّهْيِ عَنِ الْخَذْفِ** (التحفة ١١)

3226. It was narrated from Sa'eed bin Jubair that a relative of 'Abdullâh bin Mughaffal threw some small pebbles. He told him not to do that and said: "The Prophet ﷺ forbade throwing small pebbles and said: 'They do not kill any game nor hurt the enemy, but they can break a tooth or put out an eye.'" He did it again, and he ('Abdullâh) said: "I tell you that the Prophet ﷺ forbade that and then you go and do it again? I will never speak to you again." (***Sahih***)

٣٢٢٦ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عُلَيَّةَ عَنْ أَيُّوبَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ أَنَّ قَرِيباً لِعَبْدِ اللهِ بْنِ مُغَفَّلٍ خَذَفَ. فَنَهَاهُ، وَقَالَ: إِنَّ النَّبِيَّ ﷺ نَهَىٰ عَنِ الْخَذْفِ. وَقَالَ: **«إِنَّهَا لَا تَصِيدُ صَيْدًا وَلَا تَنْكَأُ عَدُوًّا. وَلٰكِنَّهَا تَكْسِرُ السِّنَّ وَتَفْقَأُ الْعَيْنَ»** قَالَ: فَعَادَ. فَقَالَ: أُحَدِّثُكَ أَنَّ النَّبِيَّ ﷺ نَهَىٰ عَنْهُ ثُمَّ عُدْتَ؟ لَا أُكَلِّمُكَ أَبَدًا.

تخريج: [صحيح] تقدم، ح: ١٧.

Comments:

a. Any entertainment that could harm anyone should be avoided.
b. Deserting one is allowed, in order to prevent him from evils, provided it does not lead to negative affects.
c. It proves the importance of the *Hadith*, that the Companion rebuked his relative for not implementing the *Hadith* and abstained from speaking to him.

3227. It was narrated that 'Abdullâh bin Mughaffal said: "The Prophet ﷺ forbade throwing small pebbles and said: 'They do not kill any game or hurt the enemy, but they can break a tooth or put out an eye.'" (***Sahih***)

٣٢٢٧ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عُبَيْدُ بْنُ سَعِيدٍ ح: وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: قَالَا: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ، عَنْ عُقْبَةَ بْنِ صُهْبَانَ، عَنْ عَبْدِ اللهِ ابْنِ مُغَفَّلٍ قَالَ: نَهَىٰ النَّبِيُّ ﷺ عَنِ الْخَذْفِ،

وَقَالَ: «إِنَّهَا لَا تَقْتُلُ صَيْدًا وَلَا تَنْكِي الْعَدُوَّ. وَلٰكِنَّهَا تَفْقَأُ الْعَيْنَ وَتَكْسِرُ السِّنَّ».

تخريج: أخرجه البخاري، الأدب، باب النهي عن الخذف، ح:٦٢٢٠، وح:٤٨٤١ من حديث شعبة به، ومسلم، الصيد والذبائح، باب إباحة ما يستعان به على الاصطياد والعدو وكراهة الخذف، ح:١٩٥٤/٥٥ من حديث محمد بن جعفر به.

Chapter 12. Killing House Lizards

(المعجم ١٢) - **بَابُ قَتْلِ الْوَزَغِ**
(التحفة ١٢)

3228. It was narrated from Umm Sharik that the Prophet ﷺ told her to kill house lizards. (*Sahih*)

٣٢٢٨ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَبْدِ الْحَمِيدِ بْنِ جُبَيْرٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أُمِّ شَرِيكٍ أَنَّ النَّبِيَّ ﷺ أَمَرَهَا بِقَتْلِ الْأَوْزَاغِ.

تخريج: أخرجه البخاري، بدء الخلق، باب: خير مال المسلم غنم يتبع بها شعف الجبال، ح:٣٣٠٧ من حديث سفيان به، ومسلم، السلام، باب استحباب قتل الوزغ، ح:٢٢٣٧/١٤٢ عن ابن أبي شيبة به.

Comments:

The Arabic word *Wazagh* is translated as lizard by some scholars; some others are of the opinion that it means gecko.

3229. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "Whoever kills a house lizard with one blow will have such and such a reward. Whoever kills it with two blows will have such and such reward," less than the first. "And whoever kills it with three blows will have such and such reward," less than that mentioned the second time. (*Sahih*)

٣٢٢٩ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ بْنِ أَبِي الشَّوَارِبِ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ الْمُخْتَارِ: حَدَّثَنَا سُهَيْلٌ عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللهِ ﷺ قَالَ: «مَنْ قَتَلَ وَزَغاً فِي أَوَّلِ ضَرْبَةٍ، فَلَهُ كَذَا وَكَذَا حَسَنَةً. وَمَنْ قَتَلَهَا فِي الثَّانِيَةِ، فَلَهُ كَذَا وَكَذَا أَدْنَىٰ مِنَ الْأُولَىٰ وَمَنْ قَتَلَهَا فِي الضَّرْبَةِ الثَّالِثَةِ، فَلَهُ كَذَا وَكَذَا حَسَنَةً أَدْنَىٰ مِنَ الَّذِي ذَكَرَهُ فِي الْمَرَّةِ الثَّانِيَةِ».

تخريج: أخرجه مسلم، السلام، باب استحباب قتل الوزغ، ح:٢٢٤٠/١٤٦، ١٤٧ من حديث سهيل به.

Comments:

The reward of killing in the first stroke is great because we are commanded to use the best and easiest way in taking the life of an animal. It shows mercy even in killing animals. In addition, killing in one stroke shows the interest in implementing the religious ruling and power of the killer; so it is desirable.

3230. It was narrated from 'Âishah that the Messenger of Allâh ﷺ said concerning house lizards: "Vermin." (***Sahih***)

٣٢٣٠ - حَدَّثَنَا أَحْمَدُ بْنُ عَمْرِو بْنِ السَّرْحِ: حَدَّثَنَا عَبْدُ اللهِ بْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ لِلْوَزَغِ: «الْفُوَيْسِقَةُ».

تخريج: أخرجه البخاري، بدء الخلق، باب: خير مال المسلم غنم يتبع بها شعف الجبال، ح:٣٣٠٦ من حديث ابن وهب به، ومسلم، السلام، باب استحباب قتل الوزغ، ح:٢٢٣٩/١٤٥ عن ابن السرح به.

3231. It was narrated from Sâ'ibah, the freed slave woman of Fâkih bin Mughirah, that she entered upon 'Âishah and saw a spear in her house. She said: "O Mother of the Believers, what do you do with this?" She said: "We kill these house lizards with it, for the Prophet of Allâh ﷺ told us that when Ibrâhim was thrown into the fire, there was no beast on earth that did not try to put it out, apart from the house lizard that blew on it. So the Messenger of Allâh ﷺ commanded that they should be killed." (***Hasan***)

٣٢٣١ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ عَنْ جَرِيرِ بْنِ حَازِمٍ، عَنْ نَافِعٍ، عَنْ سَائِبَةَ، مَوْلَاةِ الْفَاكِهِ بْنِ الْمُغِيرَةِ أَنَّهَا دَخَلَتْ عَلَى عَائِشَةَ فَرَأَتْ فِي بَيْتِهَا رُمْحاً مَوْضُوعاً. فَقَالَتْ: يَا أُمَّ الْمُؤْمِنِينَ مَا تَصْنَعِينَ بِهٰذَا؟ قَالَتْ: نَقْتُلُ بِهِ هٰذِهِ الأَوْزَاغَ. فَإِنَّ نَبِيَّ اللهِ ﷺ أَخْبَرَنَا أَنَّ إِبْرَاهِيمَ، [لَمَّا] أُلْقِيَ فِي النَّارِ لَمْ تَكُنْ فِي الأَرْضِ دَابَّةٌ إِلَّا أَطْفَأَتِ النَّارَ. غَيْرَ الْوَزَغِ. فَإِنَّهَا كَانَتْ تَنْفُخُ عَلَيْهِ. فَأَمَرَ رَسُولُ اللهِ ﷺ بِقَتْلِهِ.

تخريج: **[إسناده حسن]** أخرجه أحمد:٦/٨٣،١٠٩ من حديث جرير به، وصححه البوصيري، وابن حبان(موارد)، ح:١٠٨٢ ❊ ابن حازم صرح بالسماع، وتابعه أيوب، وسائبة وثقها البوصيري، وابن حبان، ولها متابعة عند النسائي، وللحديث شواهد عند البخاري وغيره.

Comments:

a. A lizard should be killed.

b. The lizard that had blown in the fire, which had inflamed for Ibrâhim ﷺ, died centuries before, but it proves that this is a vicious animal.

c. A lizard is a harmful animal, and killing such a harmful animal does not require a practical harm; it is killed even it does not harm anyone like a snake and scorpion is killed even if it does not bite or sting.

Chapter 13. Eating Any Predatory Animal That Has Fangs

(المعجم ١٣) - بَابُ أَكْلِ كُلِّ ذِي نَابٍ مِنَ السِّبَاعِ (التحفة ١٣)

3232. It was narrated from Abu Tha'labah Al-Khushani that the Prophet ﷺ forbade eating any predatory animal that has fangs. (***Sahih***)

Az-Zuhri said: "I did not hear about that until I entered *Shâm*."

٣٢٣٢ - حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ: أَنْبَأَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ. أَخْبَرَنِي أَبُو إِدْرِيسَ عَنْ أَبِي ثَعْلَبَةَ الْخُشَنِيِّ أَنَّ النَّبِيَّ ﷺ نَهَىٰ عَنْ أَكْلِ كُلِّ ذِي نَابٍ مِنَ السِّبَاعِ.

قَالَ الزُّهْرِيُّ: وَلَمْ أَسْمَعْ بِهٰذَا حَتَّى دَخَلْتُ الشَّامَ.

تخريج: أخرجه البخاري، الطب، باب ألبان الأتن، ح:٥٧٨٠، ومسلم، الصيد والذبائح، باب تحريم أكل كل ذي ناب من السباع وكل ذي مخلب من الطير، ح:١٩٣٢/١٢ من حديث سفيان به.

Comments:

a. Canine teeth or fangs are the sharp pointed teeth located after the front four teeth, and before the molar teeth in human dentures. They are four; two are on the left side, up and down and two are on the right side, up and down. Grazing animals do not have such teeth, whereas they are very long and clearly seen in predators like the cat, dog and the like.

b. Having canine teeth or fangs is a sign that the animal belongs to the predator family even if it does not hunt practically or does it rarely.

3233. It was narrated from Abu Hurairah that the Prophet ﷺ said: "Eating any predatory animal that has fangs is unlawful." (***Sahih***)

٣٢٣٣ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُعَاوِيَةُ بْنُ هِشَامٍ ح: وَحَدَّثَنَا أَحْمَدُ بْنُ سِنَانٍ وَ إِسْحَاقُ بْنُ مَنْصُورٍ، [قَالَا]: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ، قَالَ: حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ عَنْ إِسْمَاعِيلَ بْنِ أَبِي حَكِيمٍ، عَنْ عَبِيدَةَ ابْنِ سُفْيَانَ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «أَكْلُ كُلِّ ذِي نَابٍ مِنَ السِّبَاعِ حَرَامٌ».

تخريج: أخرجه مسلم، الصيد والذبائح، الباب السابق، ح:١٩٣٣/١٥ من حديث عبدالرحمٰن به، وهو في الموطأ (يحيى):٢/٤٩٦.

3234. It was narrated that Ibn 'Abbâs said: "On the Day of Khaibar, the Messenger of Allâh ﷺ forbade eating any predatory animal that has fangs and any bird that has talons." (*Da'if*)

٣٢٣٤ - حَدَّثَنَا بَكْرُ بْنُ خَلَفٍ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ سَعِيدٍ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ مَيْمُونِ بْنِ مِهْرَانَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: نَهَىٰ رَسُولُ اللهِ ﷺ، يَوْمَ خَيْبَرَ، عَنْ أَكْلِ كُلِّ ذِي نَابٍ مِنَ السِّبَاعِ، وَعَنْ كُلِّ ذِي مِخْلَبٍ مِنَ الطَّيْرِ.

تخريج: **[إسناده ضعيف]** أخرجه أبوداود، الأطعمة، باب ماجاء في أكل السباع، ح:٣٨٠٥ من حديث ابن أبي عدي به، فيه علة، والحديث السابق يغني عنه.

Comments:

The falcon, eagle, vulture, hawk, etc., are among the hunting birds having talons. So, their meat is forbidden. But all the birds that peck seeds, grain, and the like are lawful except the crow which is forbidden. (See *Hadith*: 3248)

Chapter 14. Wolves And Foxes

(المعجم ١٤) - بَابُ الذِّئْبِ وَالثَّعْلَبِ

(التحفة ١٤)

3235. It was narrated that Khuzaimah bin Jaz' said: "I said: 'O Messenger of Allâh, I have come to ask you about the vermin of the earth. What do you say about foxes?' He said: 'Who eats foxes?' I said: 'O Messenger of Allâh, what do you say about wolves?' He said: 'Does anyone in whom there is anything good eat wolves?'" (*Da'if*)

٣٢٣٥ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَحْيَى بْنُ وَاضِحٍ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ عَبْدِ الْكَرِيمِ بْنِ أَبِي الْمُخَارِقِ، عَنْ حِبَّانَ ابْنِ جَزْءٍ، عَنْ أَخِيهِ خُزَيْمَةَ بْنِ جَزْءٍ قَالَ: قُلْتُ: يَا رَسُولَ اللهِ! جِئْتُكَ لِأَسْأَلَكَ عَنْ أَحْنَاشِ الأَرْضِ، مَا تَقُولُ فِي الثَّعْلَبِ؟ قَالَ: **«وَمَنْ يَأْكُلُ الثَّعْلَبَ؟»** قُلْتُ: يَا رَسُولَ اللهِ! مَا تَقُولُ فِي الذِّئْبِ؟ قَالَ: **«وَيَأْكُلُ الذِّئْبَ أَحَدٌ فِيهِ خَيْرٌ؟»**.

تخريج: **[إسناده ضعيف]** أخرجه الترمذي، الأطعمة، باب ما جاء في أكل الضبع، ح:١٧٩٢ من حديث عبدالكريم به تقدم، ح:٤٢٩، وقال: ليس إسناده بالقوي، وضعفه البوصيري.

Comments:

The fox and wolf are among the carnivorous animals so they are forbidden.

Chapter 15. Hyenas

(المعجم ١٥) - بَابُ الضَّبُعِ (التحفة ١٥)

3236. It was narrated that Ibn Abu 'Ammâr, who is 'Abdur-Rahmân, said: "I asked Jâbir bin 'Abdullâh about hyenas: 'Are they game (that can be hunted)?' He said: 'Yes.' I said: 'Can I eat them?' He said: 'Yes.' I said: 'Is this something that you heard from the Messenger of Allâh ﷺ?' He said: 'Yes.'" (***Sahih***)

٣٢٣٦ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ، وَ مُحَمَّدُ ابْنُ الصَّبَّاحِ، قَالَا: حَدَّثَنَا عَبْدُ اللهِ بْنُ رَجَاءٍ الْمَكِّيُّ، عَنْ إِسْمَاعِيلَ بْنِ أُمَيَّةَ، عَنْ عَبْدِ اللهِ ابْنِ عُبَيْدِ بْنِ عُمَيْرٍ، عَنِ ابْنِ أَبِي عَمَّارٍ، وَهُوَ عَبْدُ الرَّحْمٰنِ قَالَ: سَأَلْتُ جَابِرَ بْنَ عَبْدِ اللهِ عَنِ الضَّبُعِ، أَصَيْدٌ هُوَ؟ قَالَ: نَعَمْ. قُلْتُ: آكُلُهَا؟ قَالَ: نَعَمْ. قُلْتُ: أَشَيْءٌ سَمِعْتَ مِنْ رَسُولِ اللهِ ﷺ؟ قَالَ: نَعَمْ.

تخريج: [صحيح] تقدم، ح: ٣٠٨٥.

Comments:

Some people translated the word 'Dhab'a" as badger which is not correct.

3237. It was narrated that Khuzaimah bin Jaz' said: "I said: 'O Messenger of Allâh ﷺ, what do you say about hyenas?' He said: 'Who eats hyenas?'" (***Da'if***)

٣٢٣٧ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَحْيَى بْنُ وَاضِحٍ، عَنِ ابْنِ إِسْحَاقَ، عَنْ عَبْدِ الْكَرِيمِ بْنِ أَبِي الْمُخَارِقِ، عَنْ حِبَّانَ بْنِ جَزْءٍ، عَنْ خُزَيْمَةَ بْنِ جَزْءٍ قَالَ: قُلْتُ: يَا رَسُولَ اللهِ! مَا تَقُولُ فِي الضَّبُعِ؟ قَالَ: «**وَمَنْ يَأْكُلُ الضَّبُعَ؟**».

تخريج: [إسناده ضعيف] انظر، ح: ٣٢٣٥.

Chapter 16. Mastigure[1]

(المعجم ١٦) - بَابُ الضَّبِّ (التحفة ١٦)

3238. It was narrated that Thâbit bin Yazid Al-Ansâri said: "We were with the Prophet ﷺ and the people caught a mastigure. They grilled it and ate from it. Then I caught a mastigure so I grilled it

٣٢٣٨ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ حُصَيْنٍ، عَنْ زَيْدِ بْنِ وَهْبٍ، عَنْ ثَابِتِ بْنِ يَزِيدَ الْأَنْصَارِيِّ قَالَ: كُنَّا مَعَ النَّبِيِّ ﷺ. فَأَصَابَ النَّاسُ ضَبًّا.

[1] A type of lizard (uromastyx) with a spiny tail, it grows up to one or two feet in length.

فَاشْتَوَوْهَا فَأَكَلُوا مِنْهَا. فَأَصَبْتُ مِنْهَا ضَبًّا فَشَوَيْتُهُ. ثُمَّ أَتَيْتُ بِهِ النَّبِيَّ ﷺ. فَأَخَذَ جَرِيدَةً فَجَعَلَ يَعُدُّ بِهَا أَصَابِعَهُ. فَقَالَ: «إِنَّ أُمَّةً مِنْ بَنِي إِسْرَائِيلَ مُسِخَتْ دَوَابَّ فِي الأَرْضِ. وَإِنِّي لَا أَدْرِي لَعَلَّهَا هِيَ» فَقُلْتُ: إِنَّ النَّاسَ قَدِ اشْتَوَوْهَا فَأَكَلُوهَا. فَلَمْ يَأْكُلْ وَلَمْ يَنْهَ.

and brought it to the Prophet ﷺ. He took *a palm stalk and started* counting his fingers with it, and said: 'A nation from among the Children of Israel was turned into beasts of the earth, and I do not know if this is they.' I said: 'The people have grilled them and eaten them. He did not eat it and he did not forbid it.''' (***Sahih***)

تخريج: [صحيح] أخرجه أبوداود، الأطعمة، باب في أكل الضب، ح:٣٧٩٥ من حديث حصين به، وصححه الحافظ في الفتح:٩/٦٦٣، وله شواهد عند مسلم وغيره.

Comments:

The translation of *Dabb* is mastigure who has a spiny tail. (Footnotes of *Ibn Mâjah,* Muhammad Fuwâd Abdul-Bâqi.) This animal goes through life without ever drinking water. Arabs used a proverb for impossibility which reads 'I will not do such and such act unless a *Dabb* comes to water'. Since a *Dabb* does not drink water rather the moisture in the air and the plants it eats is enough for it. (See *Fathul-Bâri,* vol, 9, page 820)

٣٢٣٩ - حَدَّثَنَا أَبُو إِسْحَاقَ الْهَرَوِيُّ إِبْرَاهِيمُ ابْنُ عَبْدِ اللهِ بْنِ حَاتِمٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عُلَيَّةَ عَنْ سَعِيدِ بْنِ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ، عَنْ سُلَيْمَانَ الْيَشْكُرِيِّ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ أَنَّ النَّبِيَّ ﷺ لَمْ يُحَرِّمِ الضَّبَّ. وَلٰكِنْ قَذِرَهُ. وَإِنَّهُ لَطَعَامُ عَامَّةِ الرِّعَاءِ. وَإِنَّ اللهَ عَزَّ وَجَلَّ لَيَنْفَعُ بِهِ غَيْرَ وَاحِدٍ. وَلَوْ كَانَ عِنْدِي لأَكَلْتُهُ.

تخريج: (الف) [صحيح] انظر الحديث الآتي

حدثنا أَبُو سَلَمَةَ يَحْيَى بْنُ خَلَفٍ: حَدَّثَنَا عَبْدُ الأَعْلَىٰ: حَدَّثَنَا سَعِيدُ بْنُ أَبِي عَرُوبَةَ عَنْ قَتَادَةَ، عَنْ سُلَيْمَانَ، عَنْ جَابِرٍ، عَنْ عُمَرَ بْنِ الْخَطَّابِ عَنِ النَّبِيِّ ﷺ، نَحْوَهُ.

3239. It was narrated from Jâbir bin 'Abdullâh: "The Prophet ﷺ did not forbid (eating) mastigures, but he found that distasteful. It is the food of most shepherds, and Allâh, the Mighty and Sublime, has benefited more than one person thereby. If I had some I would eat it." (***Sahih***)

Another chain with similar wording.

تخريج: (ب) [صحيح] أخرجه أحمد:١/٢٩ من حديث سعيد به تقدم، ح:٤٢٩ وفيه

علتان إحداهما عنعنة قتادة تقدم، ح:١٧٥، وأما الرواية عن كتاب فصحيحة، وللحديث شاهد عند مسلم، ح:١٩٥٠، وبه صح الحديث.

3240. It was narrated that Abu Sa'eed Al-Khudri said: "A man from among *Ahlus-Suffah* called the Messenger of Allâh ﷺ when he had finished the prayer, saying: 'O Messenger of Allâh! Our land is a land infested with mastigures. What do you think of (eating) mastigures?' He said: 'I have heard that a nation was transformed.' He did not tell us to eat them, and he did not forbid that." (***Sahih***)

٣٢٤٠ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ، عَنْ دَاوُدَ بْنِ أَبِي هِنْدٍ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: نَادَىٰ رَسُولَ اللهِ ﷺ رَجُلٌ مِنْ أَهْلِ الصُّفَّةِ، حِينَ انْصَرَفَ مِنَ الصَّلَاةِ. فَقَالَ: يَا رَسُولَ اللهِ! إِنَّ أَرْضَنَا أَرْضٌ مَضَبَّةٌ. فَمَا تَرَىٰ فِي الضِّبَابِ؟ قَالَ: «**بَلَغَنِي أَنَّ أُمَّةً مُسِخَتْ**» فَلَمْ يَأْمُرْ بِهِ، وَلَمْ يَنْهَ عَنْهُ.

تخريج: أخرجه مسلم، الصيد والذبائح، باب إباحة الضب، ح:١٩٥١/ ٥٠ من حديث داود به.

Comments:

a. 'What do you think' means what is your opinion? Is it lawful or unlawful?
b. Doubtful matters should be avoided as precautionary means but they could not be declared as unlawful.

3241. It was narrated from Khâlid bin Walid that a grilled mastigure was brought to the Messenger of Allâh ﷺ and placed near him. He stretched out his hand to eat (some of it), then those who were present said: "O Messenger of Allâh, it is the flesh of a mastigure." He took his hand away, and Khâlid said to him: "O Messenger of Allâh, is mastigure unlawful?" He said: "No, but it is not found in my land and I find it distasteful." He said: "Then Khâlid bent over the mastigure and ate some of it, and the Messenger of Allâh ﷺ was looking at him." (***Sahih***)

٣٢٤١ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُصَفَّىٰ الْحِمْصِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ حَرْبٍ: حَدَّثَنَا مُحَمَّدُ بْنُ الْوَلِيدِ الزُّبَيْدِيُّ عَنِ الزُّهْرِيِّ، عَنْ أَبِي أُمَامَةَ بْنِ سَهْلِ بْنِ حُنَيْفٍ، عَنْ عَبْدِ اللهِ ابْنِ عَبَّاسٍ، عَنْ خَالِدِ بْنِ الْوَلِيدِ أَنَّ رَسُولَ اللهِ ﷺ أُتِيَ بِضَبٍّ مَشْوِيٍّ، فَقُرِّبَ إِلَيْهِ، فَأَهْوَىٰ بِيَدِهِ لِيَأْكُلَ [مِنْهُ]. فَقَالَ لَهُ مَنْ حَضَرَهُ: [يَا رَسُولَ اللهِ] إِنَّهُ لَحْمُ ضَبٍّ. فَرَفَعَ يَدَهُ عَنْهُ. فَقَالَ لَهُ خَالِدٌ: يَا رَسُولَ اللهِ! أَحَرَامٌ الضَّبُّ؟ قَالَ: «**لَا. وَلٰكِنَّهُ لَمْ يَكُنْ بِأَرْضِي، فَأَجِدُنِي أَعَافُهُ**». قَالَ: فَأَهْوَىٰ خَالِدٌ إِلَى الضَّبِّ، فَأَكَلَ مِنْهُ، وَرَسُولُ اللهِ ﷺ يَنْظُرُ إِلَيْهِ.

تخريج: أخرجه البخاري، الأطعمة، باب ما كان النبي ﷺ لا يأكل حتى يسمى له فيعلم ماهو؟، ح:٥٣٩١ وغيره، ومسلم، الصيد والذبائح، باب إباحة الضب، ح:١٩٤٥/٤٣ من حديث الزهري به.

Comments:

a. Not eating an unpleasant thing is allowed and it is not considered as declaring an unlawful matter as lawful.

b. The wording 'in my land' means Makkah and its roundabouts where the tribe of Quraish used to reside. Mastigures are found abundantly in the other areas of Hijâz. (*Fathul-Bâri,* volume. 9, page 822)

3242. It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ said: "I do not forbid it," meaning mastigure. (***Sahih***)

٣٢٤٢ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُصَفَّى: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَبْدِ اللهِ بْنِ دِينَارٍ، عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**لَا أُحَرِّمُ**» يَعْنِي الضَّبَّ.

تخريج: **[صحيح]**أخرجه أحمد:٢/٩،١٠ عن سفيان به، وأخرجه البخاري،الذبائح والصيد، باب الضب، ح:٥٥٣٦ من حديث ابن دينار به، وقال في تحفة الأشراف: كان في الأصل: عن محمد بن المصفى بدل محمد بن الصباح، وهو وهم(٤٥٣/٥).

Chapter 17. Rabbits

(المعجم ١٧) - بَابُ الْأَرْنَبِ (التحفة ١٧)

3243. It was narrated that Anas bin Mâlik said: We passed by Marr Az-Zahrân and startled a rabbit. They chased it but got tired, so I chased it and caught it. I brought it to Abu Talhah who slaughtered it and sent its rump and thigh to the Prophet ﷺ, who accepted it. (***Sahih***)

٣٢٤٣ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، وَ عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ، قَالَا: حَدَّثَنَا شُعْبَةُ عَنْ هِشَامِ بْنِ زَيْدٍ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: مَرَرْنَا بِمَرِّ الظَّهْرَانِ فَأَنْفَجْنَا أَرْنَباً. فَسَعَوْا عَلَيْهَا. فَلَغَبُوا. فَسَعَيْتُ حَتَّى أَدْرَكْتُهَا. فَأَتَيْتُ بِهَا أَبَا طَلْحَةَ، فَذَبَحَهَا. فَبَعَثَ بِعَجُزِهَا وَوَرِكِهَا إِلَى النَّبِيِّ ﷺ، فَقَبِلَهَا.

تخريج: أخرجه البخاري، الهبة وفضلها والتحريض عليها، باب قبول هدية الصيد، ح:٢٥٧٢ وغيره من حديث شعبة به، ومسلم، الصيد والذبائح، باب إباحة الأرنب، ح:١٩٥٣/ ٥٣ من حديث محمد بن جعفر به.

3244. It was narrated from Muhammad bin Safwân that he

٣٢٤٤ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَنْبَأَنَا دَاوُدُ بْنُ أَبِي هِنْدٍ عَنِ

الشَّعْبِيِّ، عَنْ مُحَمَّدِ بْنِ صَفْوَانَ أَنَّهُ مَرَّ عَلَى النَّبِيِّ ﷺ بِأَرْنَبَيْنِ، مُعَلِّقُهُمَا. فَقَالَ: يَا رَسُولَ اللهِ! إِنِّي أَصَبْتُ هٰذَيْنِ الأَرْنَبَيْنِ، فَلَمْ أَجِدْ حَدِيدَةً أُذَكِّيهِمَا بِهَا. فَذَكَّيْتُهُمَا بِمَرْوَةٍ أَفَآكُلُ؟ قَالَ: «كُلْ».

تخريج: [صحيح] تقدم، ح: ٣١٧٥ من حديث عاصم عن الشعبي به.

passed by the Prophet ﷺ with two rabbits hanging down. He said: "O Messenger of Allâh, I caught these two rabbits but I cannot find any iron[1] with which to slaughter them. Can I slaughter them with *Marwah*[2] and eat them?" He said: "Eat." (*Sahih*)

Comments:

a. Rabbit is a lawful animal.

b. An iron object is not necessary for slaughtering.

c. Whenever a religious scholar is enquired about something, he should reply to that question even if it is a known matter; he should not say 'do not you know this too'.

d. *Marwah* is a kind of white stone; its piece is used as a knife. Imâm Ibn Athir ﷺ said: 'the *Hadith* refers to any kind of stone; it is not restricted to a white stone only." (*An-Nihâyah*)

٣٢٤٥ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَحْيَى بْنُ وَاضِحٍ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ عَبْدِ الْكَرِيمِ بْنِ أَبِي الْمُخَارِقِ، عَنْ حِبَّانَ ابْنِ جَزْءٍ، عَنْ أَخِيهِ خُزَيْمَةَ بْنِ جَزْءٍ قَالَ: قُلْتُ: يَا رَسُولَ اللهِ! جِئْتُكَ لِأَسْأَلَكَ عَنْ أَحْنَاشِ الْأَرْضِ. مَا تَقُولُ فِي الضَّبِّ؟ قَالَ: «لَا آكُلُهُ، وَلَا أُحَرِّمُهُ» قَالَ: قُلْتُ: فَإِنِّي آكُلُ مِمَّا لَمْ تُحَرِّمْ. وَلِمَ؟ يَا رَسُولَ اللهِ! قَالَ: «فُقِدَتْ أُمَّةٌ مِنَ الأُمَمِ. وَرَأَيْتُ خَلْقاً رَابَنِي» قُلْتُ: يَا رَسُولَ اللهِ! مَا تَقُولُ فِي الأَرْنَبِ؟ قَالَ: «لَا آكُلُهُ وَلَا أُحَرِّمُهُ» قُلْتُ: فَإِنِّي آكُلُ مِمَّا لَمْ تُحَرِّمْ. وَلِمَ؟ يَا رَسُولَ اللهِ! قَالَ: «نُبِّئْتُ أَنَّهَا تَدْمَى».

3245. It was narrated that Khuzaimah bin Jaz' said: "I said: 'O Messenger of Allâh, I have come to you to ask you about the vermin of the earth. What do you say about mastigures?' He said: 'I do not eat them and I do not forbid them.' I said: 'I will eat of that which you have not forbidden. But why (do you not eat them), O Messenger of Allâh?' He said: 'One of the nations was turned into beasts and I looked at this creature and was uncertain.' I said: 'O Messenger of Allâh, what do you say about rabbits?' He said: 'I do not eat them and I do not forbid them.' I said: 'I will eat of that which you have not

[1] Meaning, a knife or blade.

[2] A piece of granite or flint.

forbidden. But why (do you not eat them), O Messenger of Allâh?' He said: 'I have been told that it menstruates.''' (*Da'if*)

تخريج: [ضعيف] تقدم، ح: ٣٢٣٥.

Chapter 18. Game Of The Sea That Rises To The Surface

(المعجم ١٨) - بَابُ الطَّافِي مِنْ صَيْدِ الْبَحْرِ (التحفة ١٨)

3246. Mughirah bin Abu Burdah, who was of the tribe of Banu 'Abd-Dâr, narrated that he heard Abu Hurairah say: "The Messenger of Allâh ﷺ said: 'The water of the sea is a means of purification and its dead meat is permissible.''' (*Sahih*)

Abu 'Abdullâh (Ibn Mâjah) said: "I heard that Abu 'Ubaidah Al-Jawâd said: 'This is half of knowledge, because the world is land and sea. I have told you about the sea so there remains the land.'''

٣٢٤٦ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ: حَدَّثَنِي صَفْوَانُ بْنُ سُلَيْمٍ عَنْ سَعِيدِ بْنِ سَلَمَةَ، مِنْ آلِ ابْنِ الأَزْرَقِ أَنَّ الْمُغِيرَةَ بْنَ أَبِي بُرْدَةَ، وَهُوَ مِنْ بَنِي عَبْدِ الدَّارِ: حَدَّثَهُ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ: «**الْبَحْرُ الطَّهُورُ مَاؤُهُ، الْحِلُّ مَيْتَتُهُ**».

قَالَ أَبُو عَبْدِ اللهِ: بَلَغَنِي عَنْ أَبِي عُبَيْدَةَ الْجَوَادِ أَنَّهُ قَالَ: هٰذَا نِصْفُ الْعِلْمِ. لِأَنَّ الدُّنْيَا بَرٌّ وَبَحْرٌ. فَقَدْ أَفْتَاكَ فِي الْبَحْرِ، وَبَقِيَ الْبَرُّ.

تخريج: [صحيح] تقدم، ح: ٣٨٦.

Comments:

a. The taste of the water of an ocean is different from the common water, so the Companion doubted whether ablution, with this water, is correct or not? Then the Prophet clarified it by this statement. (See *Ahâdith* no. 386, 387 and 388)

b. Sea animals, whether they die in the sea or outside, are lawful.

3247. It was narrated from Jâbir bin 'Abdullâh that the Messenger of Allâh ﷺ said: "Whatever the sea throws out or is left behind when the tide ebbs, eat it, but whatever rises to the surface, do not eat it.''' (*Da'if*)

٣٢٤٧ - حَدَّثَنَا أَحْمَدُ بْنُ عَبْدَةَ: حَدَّثَنَا يَحْيَى بْنُ سُلَيْمٍ الطَّائِفِيُّ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ أُمَيَّةَ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**مَا أَلْقَى الْبَحْرُ أَوْ جَزَرَ عَنْهُ فَكُلُوهُ. وَمَا مَاتَ فِيهِ فَطَفَا، فَلَا**

تَأْكُلُوهُ».

تخريج: [إسناده ضعيف] أخرجه أبوداود، الأطعمة، باب في أكل الطافي من السمك، ح:٣٨١٥ عن أحمد بن عبدة به، لم أجد تصريح سماع أبي الزبير، ح:٣٩٥.

Chapter 19. Crows

(المعجم ١٩) - بَابُ الْغُرَابِ (التحفة ١٩)

3248. It was narrated that Ibn 'Umar said: "Who eats crows? The Messenger of Allâh ﷺ called them vermin, By Allâh, they are not from among the good and permissible things." (***Hasan***)

٣٢٤٨ - حَدَّثَنَا أَحْمَدُ بْنُ الْأَزْهَرِ النَّيْسَابُورِيُّ: حَدَّثَنَا الْهَيْثَمُ بْنُ جَمِيلٍ: حَدَّثَنَا شَرِيكٌ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنِ ابْنِ عُمَرَ قَالَ: مَنْ يَأْكُلُ الْغُرَابَ؟ وَقَدْ سَمَّاهُ رَسُولُ اللهِ ﷺ: «فَاسِقاً». وَاللهِ! مَا هُوَ مِنَ الطَّيِّبَاتِ.

تخريج: [حسن] أخرجه البيهقي:٩/٣١٧ من حديث أحمد بن الأزهر به، وصححه البوصيري، وفيه علة تقدم، ح:٢٥٥٧، وله شاهد عند البزار (مجمع الزوائد:٤/٤٠) قال الهيثمي: رجاله ثقات.

3249. It was narrated from 'Âishah that the Messenger of Allâh ﷺ said: "Snakes are vermin, scorpions are vermin, mice are vermin and crows are vermin." (***Sahih***)

It was said to Qâsim (one of the narrators): "Does anyone eat crows?" He said: "Who would eat them, after the Messenger of Allâh ﷺ said that they are vermin?"

٣٢٤٩ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: [حَدَّثَنَا] الْأَنْصَارِيُّ: حَدَّثَنَا الْمَسْعُودِيُّ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ الْقَاسِمِ بْنِ مُحَمَّدِ بْنِ أَبِي بَكْرٍ الصِّدِّيقِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «الْحَيَّةُ فَاسِقَةٌ، وَالْعَقْرَبُ فَاسِقٌ، وَالْفَأْرَةُ فَاسِقٌ، وَالْغُرَابُ فَاسِقٌ».

فَقِيلَ لِلْقَاسِمِ: أَيُؤْكَلُ الْغُرَابُ؟ قَالَ: مَنْ يَأْكُلُهُ؟ بَعْدَ قَوْلِ رَسُولِ اللهِ ﷺ: «فَاسِقاً».

تخريج: [صحيح] أخرجه أحمد:٦/٢٠٩ عن وكيع عن المسعودي به، وسماع وكيع من المسعودي قديم كما في الكواكب النيرات، ص:٥٦، وله شواهد عند البخاري، ومسلم وغيرهما.

Comments:

a. The *Hadith* considered the following animals as vermin: snake, scorpion, mouse, crow, kite and ravenous dog.
b. Crow here means the one who has white color on its back and stomach.
c. Those animals that have to be killed are unlawful. If they were lawful, we would be ordered to slaughter them instead of killing them.

Chapter 20. Cats

(المعجم ٢٠) - بَابُ الْهِرَّةِ (التحفة ٢٠)

3250. It was narrated that Jâbir said: "The Messenger of Allâh ﷺ forbade eating cats and he forbade their price." (***Sahih***)

٣٢٥٠ - حَدَّثَنَا الْحُسَيْنُ بْنُ مَهْدِيٍّ: أَنْبَأَنَا عَبْدُ الرَّزَّاقِ: أَنْبَأَنَا عُمَرُ بْنُ زَيْدٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: نَهَىٰ رَسُولُ اللهِ ﷺ عَنْ أَكْلِ الْهِرَّةِ وَثَمَنِهَا.

تخريج: [صحيح] أخرجه أبوداود، البيوع، باب في ثمن السنور، ح:٣٤٨٠، وح:٣٨٠٧ من حديث عبدالرزاق به، وقال الترمذي، ح:١٢٨٠: غريب، وأخرجه الحاكم في المستدرك:٢/ ٣٤ فقال الذهبي: عمر واهٍ يعني عمر بن زيد ضعيف (كما في التقريب وغيره)، وروى مسلم عن أبي الزبير قال: سألت جابرًا عن ثمن الكلب والسنور فقال: زجر النبي ﷺ عن ذلك وأكل الهرة حرام بدليل، ح:٣٢٣٣ وغيره، فالحديث صحيح.

Comments:

A cat has a canine tooth so it is forbidden to eat. To know the details about it see *Hadith* 3232.

In the Name of Allâh, the Most Beneficent, the Most Merciful

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

29. Chapters On Food

(المعجم ٢٩) أَبْوَابُ الأَطْعِمَةِ

(التحفة ٢١)

Chapter 1. Feeding Others

(المعجم ١) - بَابُ إِطْعَامِ الطَّعَامِ

(التحفة ١)

3251. 'Abdullâh bin Salâm said: "When the Prophet ﷺ came to Al-Madinah, the people rushed to meet him, and it was said: 'The Messenger of Allâh ﷺ has come! The Messenger of Allâh ﷺ has come! The Messenger of Allâh ﷺ has come!' Three times. I came with the people to see him, and when I saw his face clearly, I knew that his face was not the face of a liar. The first thing I heard him say was when he said: 'O people! Spread (the greeting of) *Salâm*, feed others, uphold the ties of kinship, and pray during the night when people are sleeping, and you will enter Paradise with *Salâm*.'"[1] ***(Sahih)***

٣٢٥١ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ عَوْفٍ، عَنْ زُرَارَةَ بْنِ أَوْفَىٰ: حَدَّثَنِي عَبْدُ اللهِ بْنُ سَلَامٍ قَالَ: لَمَّا قَدِمَ النَّبِيُّ ﷺ الْمَدِينَةَ، انْجَفَلَ النَّاسُ قِبَلَهُ. وَقِيلَ: [قَدْ] قَدِمَ رَسُولُ اللهِ ﷺ. قَدْ قَدِمَ رَسُولُ اللهِ [ﷺ]. قَدْ قَدِمَ رَسُولُ اللهِ [ﷺ]. ثَلَاثاً. فَجِئْتُ فِي النَّاسِ لِأَنْظُرَ. فَلَمَّا تَبَيَّنْتُ وَجْهَهُ، عَرَفْتُ أَنَّ وَجْهَهُ لَيْسَ بِوَجْهِ كَذَّابٍ. فَكَانَ أَوَّلَ شَيْءٍ سَمِعْتُهُ تَكَلَّمَ بِهِ أَنْ قَالَ: **«يَا أَيُّهَا النَّاسُ! أَفْشُوا السَّلَامَ، وَأَطْعِمُوا الطَّعَامَ، وَصِلُوا الأَرْحَامَ، وَصَلُّوا بِاللَّيْلِ وَالنَّاسُ نِيَامٌ، ادْخُلُوا الْجَنَّةَ بِسَلَامٍ».**

تخريج: [صحيح] تقدم، ح:١٣٣٤ من حديث عوف بن أبي جميلة عن زرارة عن عبدالله بن سلام به.

Comments:

a. The command 'spread greeting' means greeting every Muslim, and at every meeting he should be greeted. The one who is greeted should reply to the greeting.
b. Feeding people implies serving guests and helping the needy and poor as well.

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[1] Meaning either: "With the greeting of peace" or: "With safety."

c. 'Uphold the ties of kinship' means being kind with blood and close relatives. It also implies all types of good treatment such as visiting them, helping them when they are in need, etc.

d. *Tahajjud* (the late-night prayer) is a great good act. It has many advantages and blessings such as sincerity, turning towards Allâh, making supplications and being humble to Him etc.

e. Paradise is obtained by fulfilling the rights of Allâh and the rights of His slaves.

3252. 'Abdullâh bin 'Umar used to say that the Messenger of Allâh ﷺ said: "Spread (the greeting of) *Salâm*, offer food (to the needy), and be brothers as Allâh, the Mighty and Sublime, has honored you." (***Sahih***)

٣٢٥٢ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى الأَزْدِيُّ: حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ عَنِ ابْنِ جُرَيْجٍ قَالَ: سُلَيْمَانُ بْنُ مُوسَى حَدَّثَنَا عَنْ نَافِعٍ أَنَّ عَبْدَ اللهِ ابْنَ عُمَرَ كَانَ يَقُولُ: إِنَّ رَسُولَ اللهِ ﷺ قَالَ: «**أَفْشُوا السَّلَامَ، وَأَطْعِمُوا الطَّعَامَ، وَكُونُوا إِخْوَانًا كَمَا أَمَرَكُمُ اللهُ عَزَّ وَجَلَّ**».

تخريج: [**إسناده صحيح**] أخرجه أحمد: ٢/١٥٦ من حديث ابن جريج به، وفي بعض نسخ مسند الإمام أحمد عن ابن جريج قال: قال لي سليمان(٩/ ١٧٤، ١٧٥، ح: ٦٤٥٠ بتحقيق أحمد شاكر) قلت: ابن جريج صرح بالسماع، وله شاهد عند مسلم، ح: ٢٥٦٣/ ٣٠ب من حديث أبي هريرة رضي الله عنه.

Comments:

Good character and fulfillment of the rights of His slaves bring love among them, that results in peace and tranquility in the society.

3253. It was narrated from 'Abdullâh bin 'Amr that a man asked the Messenger of Allâh ﷺ: "O Messenger of Allâh, which (aspect) of Islam is the best?" He said: "Offering food (to the needy) and greeting with *Salâm* those whom you know and those whom you do not know." (***Sahih***)

٣٢٥٣ - حَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ: أَنْبَأَنَا اللَّيْثُ [ابْنُ سَعْدٍ] عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ أَبِي الْخَيْرِ، عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو أَنَّ رَجُلًا سَأَلَ رَسُولَ اللهِ ﷺ فَقَالَ: يَا رَسُولَ اللهِ! أَيُّ الإِسْلَامِ خَيْرٌ؟ قَالَ: «**تُطْعِمُ الطَّعَامَ، وَتَقْرَأُ السَّلَامَ عَلَى مَنْ عَرَفْتَ وَمَنْ لَمْ تَعْرِفْ**».

تخريج: أخرجه البخاري، الإيمان، باب: إطعام الطعام من الإسلام، ح: ١٢، ٢٨ وغيرهما من حديث الليث به، ومسلم، الإيمان، باب بيان تفاضل الإسلام وأي أموره أفضل، ح: ٣٩ عن ابن رمح به.

Chapter 2. The Food Of One Is Sufficient For Two

(المعجم ٢) - بَابُ طَعَامِ الْوَاحِدِ يَكْفِي الاثْنَيْنِ (التحفة ٢)

3254. It was narrated from Jâbir bin 'Abdullâh that the Messenger of Allâh ﷺ said: "The food of one person is sufficient for two, the food of two is sufficient for four, and the food of four is sufficient for eight." (*Sahih*)

٣٢٥٤ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ الرَّقِّيُّ: حَدَّثَنَا يَحْيَى بْنُ زِيَادٍ الأَسَدِيُّ: أَنْبَأَنَا ابْنُ جُرَيْجٍ: أَنْبَأَنَا أَبُو الزُّبَيْرِ عَنْ جَابِرِ بْنِ عَبْدِ اللهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**طَعَامُ الْوَاحِدِ يَكْفِي الاثْنَيْنِ. وَطَعَامُ الاثْنَيْنِ يَكْفِي الأَرْبَعَةَ، وَطَعَامُ الأَرْبَعَةِ يَكْفِي الثَّمَانِيَةَ**».

تخريج: أخرجه مسلم، الأشربة، باب فضيلة المواساة في الطعام القليل. . .الخ، ح:٢٠٥٩/ ١٧٩ من حديث ابن جريج به.

Comments:

a. A Muslim should be compassionate with his companions if the food is in small quantity.

b. A small quantity of food will be enough for many persons if they eat together and the food is blessed.

c. Mutual sympathy and well-wishing is the distinguished quality of Muslims.

3255. It was narrated from 'Umar bin Khattâb that the Messenger of Allâh ﷺ said: "The food of one is sufficient for two, and the food of two is sufficient for three or four, and the food of four is sufficient for five or six."' (*Sahih*)

٣٢٥٥ - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْخَلَّالُ: حَدَّثَنَا الْحَسَنُ بْنُ مُوسَى: حَدَّثَنَا سَعِيدُ بْنُ زَيْدٍ: حَدَّثَنَا عَمْرُو بْنُ دِينَارٍ، قَهْرَمَانُ آلِ الزُّبَيْرِ، قَالَ: سَمِعْتُ سَالِمَ بْنَ عَبْدِ اللهِ بْنِ عُمَرَ، عَنْ أَبِيهِ، عَنْ جَدِّهِ عُمَرَ بْنِ الْخَطَّابِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**إِنَّ طَعَامَ الْوَاحِدِ يَكْفِي الاثْنَيْنِ. وَإِنَّ طَعَامَ الاثْنَيْنِ يَكْفِي الثَّلَاثَةَ وَالأَرْبَعَةَ. وَإِنَّ طَعَامَ الأَرْبَعَةِ يَكْفِي الْخَمْسَةَ وَالسِّتَّةَ**».

تخريج: [صحيح] أخرجه البزار (كشف الأستار): ٢/ ٥١، ٥٢، ح: ١١٨٥ من حديث الحسن ابن موسى به، وقال: تفرد به عمرو بن دينار وهو لين، والحديث السابق شاهد له، والحديث ضعفه البوصيري من أجل قهرمان آل الزبير.

Chapter 3. The Believer Eats With One Intestine And The Disbeliever Eats With Seven Intestines

(المعجم ٣) - بَابٌ: الْمُؤْمِنُ يَأْكُلُ فِي مِعىً وَاحِدٍ وَالْكَافِرُ يَأْكُلُ فِي سَبْعَةِ أَمْعَاءٍ (التحفة ٣)

3256. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "The believer eats with one intestine and the disbeliever eats with seven intestines."' (***Sahih***)

٣٢٥٦ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَفَّانُ ح: وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، قَالَا: حَدَّثَنَا شُعْبَةُ عَنْ عَدِيِّ بْنِ ثَابِتٍ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**الْمُؤْمِنُ يَأْكُلُ فِي مِعًى وَاحِدٍ، وَالْكَافِرُ يَأْكُلُ فِي سَبْعَةِ أَمْعَاءٍ**».

تخريج: أخرجه البخاري، الأطعمة، باب المؤمن يأكل في مِعىً واحد، فيه أبوهريرة عن النبي ﷺ، ح:٥٣٩٧ من حديث شعبة به.

3257. It was narrated from Ibn 'Umar that the Prophet ﷺ said: "The disbeliever eats with seven intestines and the believer eats with one intestine." (***Sahih***)

٣٢٥٧ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا عَبْدُ اللهِ بْنُ نُمَيْرٍ عَنْ عُبَيْدِ اللهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ قَالَ: «**الْكَافِرُ يَأْكُلُ فِي سَبْعَةِ أَمْعَاءٍ، وَالْمُؤْمِنُ يَأْكُلُ فِي مِعًى وَاحِدٍ**».

تخريج: أخرجه مسلم، الأشربة، باب المؤمن يأكل في مِعىً واحد والكافر يأكل في سبعة أمعاء، ح:٢٠٦٠ من حديث عبيدالله بن عمر به.

3258. It was narrated from Abu Musa that the Messenger of Allâh ﷺ said: "The believer eats with one intestine and the disbeliever eats with seven intestines." (***Sahih***)

٣٢٥٨ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ بُرَيْدِ بْنِ عَبْدِ اللهِ، عَنْ جَدِّهِ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**الْمُؤْمِنُ يَأْكُلُ فِي مِعًى وَاحِدٍ، وَالْكَافِرُ يَأْكُلُ فِي سَبْعَةِ أَمْعَاءٍ**».

تخريج: أخرجه مسلم، الأشربة، باب المؤمن يأكل في مِعىً واحد، والكافر يأكل في سبعة أمعاء، ح:٢٠٩٢ عن أبي كريب به.

Comments:

a. Eating with seven intestines means eating too much food.

b. Greediness and gluttony do not suit a Muslim

c. Over eating is harmful for health. So, one should only eat the amount that could be digested easily.
d. A believer eats with the Name of Allâh, so his food is blessed, while a non-believer does not mention Allâh's Name, so his food is not blessed, and Satan shares food with him.

Chapter 4. The Prohibition Of Criticizing Food

(المعجم ٤) - بَابُ النَّهْيِ أَنْ يُعَابَ الطَّعَامُ (التحفة ٤)

3259. It was narrated from Abu Hâzim that Abu Hurairah said: "The Messenger of Allâh ﷺ never criticized any food. If it pleased him, he would eat it and if it did not he would leave it." (***Sahih***)

٣٢٥٩ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ: حَدَّثَنَا سُفْيَانُ عَنِ الأَعْمَشِ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: مَا عَابَ رَسُولُ اللهِ ﷺ طَعَاماً قَطُّ. إِنْ رَضِيَهُ أَكَلَهُ، وَإِلَّا تَرَكَهُ.

تخريج: **(الف)** أخرجه البخاري، الأطعمة، باب: ما عاب النبي ﷺ طعامًا، ح:٥٤٠٩، وح:٣٥٦٣، ومسلم، الأطعمة، باب لا يعيب الطعام، ح:٢٠٦٤ من حديث سفيان الثوري به.

Another chain from Abu Yahya from Abu Hurairah from the Prophet ﷺ with similar wording.
Abu Bakr said:[1] "We differ in it, they said: 'From Abu Hâzim." (***Sahih***)

حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الأَعْمَشِ، عَنْ أَبِي يَحْيَى، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ، مِثْلَهُ.
قَالَ أَبُو بَكْرٍ: نُخَالَفُ فِيهِ. يَقُولُونَ: عَنْ أَبِي حَازِمٍ.

تخريج: **(ب)** أخرجه مسلم، الأشربة، باب لايعيب الطعام، ح:١٨٨/٢٠٦٤ عن ابن أبي شيبة به، وانظر الحديث السابق.

Comments:

a. If a cook fails in preparing any good dish, one should endure it; getting angry on trivial matters is contrary to behaving nobly.
b. If one dislikes any food then it is not compulsory for him to eat it forcefully, nor should he be mad at the cook for preparing such food.

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[1] That is Ibn Abu Shaibah, who narrated the second chain to Ibn Mâjah.

Chapter 5. Ablution (Washing Hands) When Eating

(المعجم ٥) - بَابُ الْوُضُوءِ عِنْدَ الطَّعَامِ

(التحفة ٥)

3260. Kathir bin Sulaim narrated that he heard Anas bin Mâlik say: "The Messenger of Allâh ﷺ said: 'Whoever would like Allâh to increase the goodness of his house, should perform ablution (wash hands) when his breakfast is brought to him and when it is taken away.'" (*Da'if*)

٣٢٦٠ - حَدَّثَنَا جُبَارَةُ بْنُ الْمُغَلِّسِ: حَدَّثَنَا كَثِيرُ بْنُ سُلَيْمٍ. سَمِعْتُ أَنَسَ بْنَ مَالِكٍ يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ أَحَبَّ أَنْ يُكْثِرَ اللهُ خَيْرَ بَيْتِهِ، فَلْيَتَوَضَّأْ إِذَا حَضَرَ غَدَاؤُهُ، وَإِذَا رُفِعَ».

تخريج: [إسناده ضعيف جدًا] أخرجه ابن عدي في الكامل :٦/ ٢٠٨٤ من حديث جبارة به، وتابعه قتيبة بن سعيد عنده، وضعفه البوصيري، وقال أبوزرعة: هذا حديث منكر(علل:١/ ٢٢)، وانظر، ح:١٨٦٢ لحال كثير بن سليم.

Comments:

Ablution here means washing hands and rinsing the mouth.

3261. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ went out to toilet, then food was brought. A man said: "O Messenger of Allâh, are you not going to perform ablution? He said: 'Am I going to pray?'" (*Sahih*)

٣٢٦١ - حَدَّثَنَا جَعْفَرُ بْنُ مُسَافِرٍ: حَدَّثَنَا صَاعِدُ بْنُ عُبَيْدٍ الْجَزَرِيُّ: حَدَّثَنَا زُهَيْرُ بْنُ مُعَاوِيَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ جُحَادَةَ: حَدَّثَنَا عَمْرُو بْنُ دِينَارٍ الْمَكِّيُّ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللهِ ﷺ أَنَّهُ خَرَجَ مِنَ الْغَائِطِ. فَأُتِيَ بِطَعَامٍ. فَقَالَ رَجُلٌ: يَا رَسُولَ اللهِ! أَلَا آتِيكَ بِوَضُوءٍ؟ قَالَ: «أُرِيدُ الصَّلَاةَ؟».

تخريج: [صحيح] * صاعد مستور، ولحديثه شاهد عند مسلم في صحيحه، ح:٣٧٤/ ١١٨، وبه صح الحديث.

Comments:

a. Making the ritual ablution before having food is not correct.
b. Any restriction that is not imposed by the *Shari'ah*, abiding by such restriction on the plea of purity, piety and the like, is not appropriate.
c. Ablution is compulsory for the validity of prayer.

Chapter 6. Eating While Reclining

(المعجم ٦) - بَابُ الأَكْلِ مُتَّكِئًا

(التحفة ٦)

3262. It was narrated from Abu

٣٢٦٢ - حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ: حَدَّثَنَا

Juhaifah that the Messenger of Allâh ﷺ said: "I do not eat while reclining." (*Sahih*)

سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ مِسْعَرٍ، عَنْ عَلِيِّ بْنِ الْأَقْمَرِ، عَنْ أَبِي جُحَيْفَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «لَا آكُلُ مُتَّكِئاً».

تخريج: أخرجه البخاري، الأطعمة، باب الأكل متكئًا، ح:٥٣٩٨ من حديث مسعر به.

3263. 'Abdullâh bin Busr said: "I gave the Prophet ﷺ a gift of a sheep, and the Messenger of Allâh ﷺ sat on his knees to eat. A Bedouin said: 'What is this sitting?' He said: 'Allâh has made me a humble and generous slave (of Allâh) and has not made me arrogant and stubborn.'" (***Hasan***)

٣٢٦٣ – حَدَّثَنَا عَمْرُو بْنُ عُثْمَانَ بْنِ سَعِيدِ ابْنِ كَثِيرِ بْنِ دِينَارٍ الْحِمْصِيُّ: حَدَّثَنَا أَبِي: أَنْبَأَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحْمٰنِ بْنِ عِرْقٍ: حَدَّثَنَا عَبْدُ اللهِ بْنُ بُسْرٍ قَالَ: أَهْدَيْتُ لِلنَّبِيِّ ﷺ شَاةً. فَجَثَىٰ رَسُولُ اللهِ ﷺ عَلَى رُكْبَتَيْهِ يَأْكُلُ. فَقَالَ أَعْرَابِيٌّ: مَا هٰذِهِ الْجِلْسَةُ؟ فَقَالَ: «إِنَّ اللهَ جَعَلَنِي عَبْدًا كَرِيمًا، وَلَمْ يَجْعَلْنِي جَبَّارًا عَنِيدًا».

تخريج: [إسناده حسن] أخرجه أبوداود، الأطعمة، باب في الأكل من أعلى الصحفة، ح:٣٧٧٣ عن عمرو بن عثمان به مطولاً.

Chapter 7. Saying *Bismillâh* When Eating

(المعجم ٧) - بَابُ التَّسْمِيَةِ عِنْدَ الطَّعَامِ (التحفة ٧)

3264. It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ was eating food with six of his Companions when a Bedouin came and ate it all in two bites. The Messenger of Allâh ﷺ said: 'If he had said *Bismillâh*, it would have sufficed you (all). When any one of you eats food, let him say *Bismillâh*, and if he forgets to say *Bismillâh* at the beginning, let him say *Bismillâh fi awwalihi wa âkhirih* (In the Name of Allâh at the beginning and at the end).'" (*Sahih*)

٣٢٦٤ – حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ عَنْ هِشَامٍ الدَّسْتَوَائِيِّ، عَنْ بُدَيْلِ بْنِ مَيْسَرَةَ، عَنْ عَبْدِ اللهِ بْنِ عُبَيْدِ بْنِ عُمَيْرٍ، عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللهِ ﷺ يَأْكُلُ طَعَاماً فِي سِتَّةِ نَفَرٍ مِنْ أَصْحَابِهِ. فَجَاءَ أَعْرَابِيٌّ فَأَكَلَهُ بِلُقْمَتَيْنِ. فَقَالَ رَسُولُ اللهِ ﷺ: «أَمَا أَنَّهُ لَوْ كَانَ قَالَ: بِسْمِ اللهِ، لَكَفَاكُمْ. فَإِذَا أَكَلَ أَحَدُكُمْ طَعَاماً، فَلْيَقُلْ: بِسْمِ اللهِ فَإِنْ نَسِيَ أَنْ يَقُولَ: بِسْمِ اللهِ، فِي أَوَّلِهِ، فَلْيَقُلْ: بِسْمِ اللهِ، فِي أَوَّلِهِ وَآخِرِهِ».

تخريج: [صحيح] أخرجه الدارمي:٢/ ٩٤، ح:٢٠٢٦ من حديث يزيد بن هارون به، وصححه ابن حبان(موارد)، ح:١٣٤١ وأخرجه الترمذي، ح:١٨٥٨ من طريق وكيع عن هشام الدستوائي عن بديل بن ميسرة العقيلي عن عبدالله بن عبيد بن عمير عن أم كلثوم عن عائشة به، وقال: حسن صحيح، وصححه الحاكم:٤/ ١٠٨، ووافقه الذهبي، وهو كما قالا.

Comments:

a. Pronouncement of Allâh's Name brings blessing to the meal and a little meal suffices many people.

b. If a few persons share the same dish, all of them should pronounce *Bismillâh*. If any one of them eats without mentioning the Name of Allâh the blessings vanishes.

3265. It was narrated that 'Umar bin Abu Salamah said: "The Prophet ﷺ said to me, when I was eating: 'Say the Name of Allâh, the Glorified and Exalted.'" (***Hasan***)

٣٢٦٥ - حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ: حَدَّثَنَا سُفْيَانُ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عُمَرَ بْنِ أَبِي سَلَمَةَ قَالَ: قَالَ لِي النَّبِيُّ ﷺ، وَأَنَا آكُلُ: «**سَمِّ اللهَ عَزَّ وَجَلَّ**».

تخريج: [حسن] أخرجه الترمذي، الأطعمة، باب ما جاء في التسمية على الطعام، ح:١٨٥٧ من حديث هشام به، وإسناده حسن.

Chapter 8. Eating With The Right Hand

(المعجم ٨) - بَابُ الأَكْلِ بِالْيَمِينِ

(التحفة ٨)

3266. It was narrated from Abu Hurairah that the Prophet ﷺ said: "Let one of you eat with his right hand and drink with his right hand, and take with his right hand and give with his right hand, for Satan eats with his left hand, drinks with his left hand, gives with his left hand and takes with his left hand." (***Sahih***)

٣٢٦٦ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا الْهِقْلُ بْنُ زِيَادٍ: حَدَّثَنَا هِشَامُ بْنُ حَسَّانَ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ ﷺ قَالَ: «**لِيَأْكُلْ أَحَدُكُمْ بِيَمِينِهِ، وَ[لْيَشْرَبْ] بِيَمِينِهِ، وَلْيَأْخُذْ بِيَمِينِهِ، وَلْيُعْطِ بِيَمِينِهِ فَإِنَّ الشَّيْطَانَ يَأْكُلُ بِشِمَالِهِ وَيَشْرَبُ بِشِمَالِهِ وَيُعْطِي بِشِمَالِهِ وَيَأْخُذُ بِشِمَالِهِ**».

تخريج: [صحيح] أخرجه الطبراني في الأوسط:٧/ ٣٩٧، ح:٦٧٧١ من حديث هشام بن عمار به، وقال: تفرد به هشام، وصححه البوصيري، وله شواهد عند مسلم، ح:٢٠٢٠ وغيره.

Comments:

a. The right hand should be used in all those matters that are considered good

customarily or which are not naturally deemed unpleasant.

b. Many *Ahâdith* prove the importance of using the right hand in many matters. For instance, in eating, drinking, taking a bath, combing, wearing clothes, putting on shoes, shaving or shortening the hair, writing, entering in a mosque, etc. The left hand is mentioned for many other actions; for example in cleaning oneself after relieving oneself, coming out of mosque, removing clothes or shoes, etc.

c. All the matters that are dearer to Satan, a believer should avoid them.

3267. It was narrated from Wahb bin Kaisân that he heard 'Umar bin Abu Salamah say: "I was a boy in the care of the Prophet ﷺ and my hand used to wander all over the plate. He said to me: 'O boy! Say the Name of Allâh, eat with your right hand, and eat from what is in front of you.'" (***Sahih***)

٣٢٦٧ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَ مُحَمَّدُ بْنُ الصَّبَّاحِ، قَالَا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الْوَلِيدِ بْنِ كَثِيرٍ، عَنْ وَهْبِ بْنِ كَيْسَانَ، سَمِعَهُ مِنْ عُمَرَ بْنِ أَبِي سَلَمَةَ قَالَ: كُنْتُ غُلَاماً فِي حِجْرِ النَّبِيِّ ﷺ. وَكَانَتْ يَدِي تَطِيشُ فِي الصَّحْفَةِ. فَقَالَ لِي: **«يَا غُلَامُ! سَمِّ اللهَ، وَكُلْ بِيَمِينِكَ، وَكُلْ مِمَّا يَلِيكَ»**.

تخريج: أخرجه البخاري، الأطعمة، باب التسمية على الطعام والأكل باليمين، ح:٥٣٧٦ من حديث سفيان بن عيينة به، ومسلم، الأشربة، باب آداب الطعام والشراب وأحكامهما، ح:٢٠٢٢/ ١٠٨ عن ابن أبي شيبة وغيره به.

Comments:

a. Abu Salamah, 'Abdullâh bin 'Abdul-Asad was the son of the aunt of the Prophet ﷺ, Barrah bint 'Abdul-Muttalib. He was among the first forerunners in the faith, he died in the fourth year of Hijra. Then his widow, Umm Salamah Hind bint Abu Umayyah got the honor of being one of the Mothers of the Believers. Thus, his son 'Umar and daughter Zainab came under the patronage of the Prophet ﷺ.

b. Everyone should eat from the side of the dish which is nearer to him if a dish contains only one kind of food. However, if it contains many types of food (dates or sweets) then one may pick up his favorite item from other sides.

3268. It was narrated from Jâbir that the Messenger of Allâh ﷺ said: "Do not eat with your left hand, for Satan eats with his left hand." (***Sahih***)

٣٢٦٨ - حَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ: أَنْبَأَنَا اللَّيْثُ ابْنُ سَعْدٍ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ عَنْ رَسُولِ اللهِ ﷺ قَالَ: **«لَا تَأْكُلُوا بِالشِّمَالِ. فَإِنَّ الشَّيْطَانَ يَأْكُلُ بِالشِّمَالِ»**.

تخريج: أخرجه مسلم، الأشربة، باب آداب الطعام والشراب وأحكامهما، ح:٢٠١٩ عن محمد بن رمح به.

Chapter 9. Licking The Fingers

(المعجم ٩) - بَابُ لَعْقِ الأَصَابِعِ
(التحفة ٩)

3269. It was narrated from Ibn 'Abbâs that the Prophet ﷺ said: "When one of you eats food, let him not wipe his hand until he has licked it or has someone else to lick it." (***Sahih***)

Discussion of another chain for this *Hadith* from Jâbir.

٣٢٦٩ - حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عُمَرَ الْعَدَنِيُّ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ ﷺ قَالَ: «إِذَا أَكَلَ أَحَدُكُمْ طَعَاماً، فَلَا يَمْسَحْ يَدَهُ، حَتَّى يَلْعَقَهَا أَوْ يُلْعِقَهَا».

قَالَ سُفْيَانُ: سَمِعْتُ عُمَرَ بْنَ قَيْسٍ يَسْأَلُ عَمْرَو بْنَ دِينَارٍ: أَرَأَيْتَ حَدِيثَ عَطَاءٍ: «لَا يَمْسَحْ أَحَدُكُمْ يَدَهُ حَتَّى يَلْعَقَهَا أَوْ يُلْعِقَهَا» عَمَّنْ هُوَ؟ قَالَ: عَنِ ابْنِ عَبَّاسٍ قَالَ: فَإِنَّهُ حَدَّثَنَاهُ عَنْ جَابِرٍ. قَالَ: حَفِظْنَاهُ مِنْ عَطَاءٍ عَنِ ابْنِ عَبَّاسٍ قَبْلَ أَنْ يَقْدَمَ جَابِرٌ عَلَيْنَا. وَإِنَّمَا لَقِيَ عَطَاءٌ جَابِرًا فِي سَنَةٍ جَاوَرَ فِيهَا بِمَكَّةَ.

تخريج: أخرجه البخاري، الأطعمة، باب لعق الأصابع ومصها قبل أن تمسح بالمنديل، ح:٥٤٥٦ من حديث ابن عيينة به، ومسلم، الأشربة، باب استحباب لعق الأصابع والقصعة وأكل اللقمة الساقطة بعد مسح ما يصيبهامن الأذى . . . الخ، ح:٢٠٣١ عن محمد بن أبي عمر به.

3270. It was narrated from Jâbir that the Messenger of Allâh ﷺ said: "None of you should wipe his hand until he has licked it, for he does not know where the blessing is in his food."' (***Sahih***)

٣٢٧٠ - حَدَّثَنَا مُوسَى بْنُ عَبْدِ الرَّحْمٰنِ: أَنْبَأَنَا أَبُو دَاوُدَ الْحَفَرِيُّ عَنْ سُفْيَانَ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَا يَمْسَحْ أَحَدُكُمْ يَدَهُ حَتَّى يَلْعَقَهَا. فَإِنَّهُ لَا يَدْرِي فِي أَيِّ طَعَامِهِ الْبَرَكَةُ».

تخريج: أخرجه مسلم، الأشربة، الباب السابق، ح:٢٠٣٣/ ١٣٤ من حديث أبي داود الحفري به نحو المعنىٰ.

Comments:

a. After having finished the food, the fingers should be licked.
b. Wiping a hand with a cloth or washing it with water prior to licking it is not appropriate. Because, it spoils the cloth or requires too much water and

the remains of the food go to waste which is an act of disrespect to the blessings of Allâh.

c. Getting others to lick the fingers is allowed provided he or she feels no aversion to doing so, such as wife, son, etc.

Chapter 10. Cleaning The Plate

(المعجم ١٠) - بَابُ تَنْقِيَةِ الصَّحْفَةِ

(التحفة ١٠)

3271. It was narrated that Umm 'Âsim said: "Nubaishah, the freed slave of the Messenger of Allâh ﷺ, entered upon us when we were eating from a bowl. He said that the Messenger of Allâh ﷺ said: "Whoever eats from a bowl and cleans it, the bowl will pray for forgiveness for him." (*Da'if*)

٣٢٧١ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَنْبَأَنَا أَبُو الْيَمَانِ الْبَرَّاءُ قَالَ: حَدَّثَتْنِي جَدَّتِي أُمُّ عَاصِمٍ، قَالَتْ: دَخَلَ عَلَيْنَا نُبَيْشَةُ، مَوْلَى رَسُولِ اللهِ ﷺ وَنَحْنُ نَأْكُلُ فِي قَصْعَةٍ. فَقَالَ: قَالَ النَّبِيُّ ﷺ: «مَنْ أَكَلَ فِي قَصْعَةٍ، فَلَحِسَهَا، اسْتَغْفَرَتْ لَهُ الْقَصْعَةُ».

تخريج: [إسناده ضعيف] أخرجه الترمذي، الأطعمة، باب ما جاء في اللقمة تسقط، ح:١٨٠٤ من حديث أبي اليمان البراء (معلى بن راشد الهذلي) به، وقال: غريب * أم عاصم لم أجد لها توثيقًا، والله أعلم، باقي السند حسن.

3272. Mu'alla bin Râshid Abu Yamân said: "My grandmother narrated to me from a man of Hudhail who was called Nubaishah Al-Khair. She said: 'Nubaishah entered upon us when we were eating from a bowl of ours. He said: "The Messenger of Allâh ﷺ said: 'Whoever eats from a bowl then cleans it, the bowl will pray for forgiveness for him.'" (*Da'if*)

٣٢٧٢ - حَدَّثَنَا أَبُو بِشْرٍ بَكْرُ بْنُ خَلَفٍ، وَ نَصْرُ بْنُ عَلِيٍّ، قَالَا: حَدَّثَنَا الْمُعَلَّى بْنُ رَاشِدٍ أَبُو الْيَمَانِ: حَدَّثَتْنِي جَدَّتِي عَنْ رَجُلٍ مِنْ هُذَيْلٍ يُقَالُ لَهُ نُبَيْشَةُ الْخَيْرِ، قَالَتْ: دَخَلَ عَلَيْنَا نُبَيْشَةُ وَنَحْنُ نَأْكُلُ فِي قَصْعَةٍ لَنَا. فَقَالَ: حَدَّثَنَا رَسُولُ اللهِ ﷺ قَالَ: «مَنْ أَكَلَ فِي قَصْعَةٍ ثُمَّ لَحِسَهَا، اسْتَغْفَرَتْ لَهُ الْقَصْعَةُ».

تخريج: [إسناده ضعيف] انظر الحديث السابق.

Chapter 11. Eating From That Which Is In Front Of You

(المعجم ١١) - بَابُ الأَكْلِ مِمَّا يَلِيكَ

(التحفة ١١)

3273. It was narrated from Ibn

٣٢٧٣ - حَدَّثَنَا مُحَمَّدُ بْنُ خَلَفٍ الْعَسْقَلَانِيُّ:

حَدَّثَنَا [عُبَيْدُ اللهِ]: حَدَّثَنَا عَبْدُ الأَعْلَىٰ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**إِذَا وُضِعَتِ الْمَائِدَةُ فَلْيَأْكُلْ مِمَّا يَلِيهِ، وَلَا يَتَنَاوَلْ مِنْ بَيْنِ يَدَيْ جَلِيسِهِ**».

'Umar that the Messenger of Allâh ﷺ said: "When food is served, eat from that which is in front of you, and do not take from what is in front of your companion.'" (*Da'if*)

تخريج: [إسناده ضعيف] أخرجه أبونعيم، حلية الأولياء: ٣/ ٧٤، والبيهقي، شعب الإيمان: ٥/ ٨٤، ح: ٥٨٦٥، وابن حبان، مجروحين: ٢/ ١٥٦ من حديث عبيدالله بن موسى به، وسيأتي، ح: ٣٢٩٥ * عبدالأعلى بن أعين ضعيف كما في التقريب وغيره.

Comments:

Mâidah is the table cloth on which food has been laid. The table on which food is not placed yet is called *Khiwân*.

٣٢٧٤ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا الْعَلَاءُ بْنُ الْفَضْلِ بْنِ عَبْدِ الْمَلِكِ بْنِ أَبِي السَّوِيَّةِ: حَدَّثَنِي عُبَيْدُ اللهِ بْنُ عِكْرَاشٍ عَنْ أَبِيهِ عِكْرَاشِ بْنِ ذُؤَيْبٍ قَالَ: أُتِيَ النَّبِيُّ ﷺ بِجَفْنَةٍ كَثِيرَةِ الثَّرِيدِ وَالْوَدَكِ. فَأَقْبَلْنَا نَأْكُلُ مِنْهَا. فَخَبَطْتُ يَدِي فِي نَوَاحِيهَا. فَقَالَ: «**يَا عِكْرَاشُ! كُلْ مِنْ مَوْضِعٍ وَاحِدٍ، فَإِنَّهُ طَعَامٌ وَاحِدٌ**» ثُمَّ أُتِينَا بِطَبَقٍ فِيهِ أَلْوَانٌ مِنَ الرُّطَبِ. فَجَالَتْ يَدُ رَسُولِ اللهِ ﷺ فِي الطَّبَقِ وَقَالَ: «**يَا عِكْرَاشُ! كُلْ مِنْ حَيْثُ شِئْتَ. فَإِنَّهُ غَيْرُ لَوْنٍ وَاحِدٍ**».

3274. It was narrated that 'Ikrâsh bin Dhu'aib said: "The Prophet ﷺ was brought a bowl filled with *Tharid* and fatty meat, and we started to eat from it. My hand was wandering all over, so he said: 'O 'Ikrâsh, eat from one spot, for it is all the same food.' Then we were brought a plate on which were different kinds of fresh dates, and the hand of the Messenger of Allâh ﷺ went all around the plate. He said: 'O 'Ikrâsh, eat from wherever you want, for they are not all the same.'" (*Da'if*)

تخريج: [إسناده ضعيف] أخرجه الترمذي، الأطعمة، باب ماجاء في التسمية في الطعام، ح: ١٨٤٨ عن ابن بشار به، وقال: غريب * العلاء بن الفضل ضعيف (تقريب وغيره)، وعبيدالله ابن عكراش، قال البخاري: لا يثبت حديثه.

(المعجم ١٢) - بَابُ النَّهْيِ عَنِ الأَكْلِ مِن ذَرْوَةِ الثَّرِيْدِ (التحفة ١٢)

Chapter 12. The Prohibition Of Eating From The Top Of The *Tharid*

٣٢٧٥ - حَدَّثَنَا عَمْرُو بْنُ عُثْمَانَ [بْنِ سَعِيدِ] ابْنِ كَثِيرِ بْنِ دِينَارٍ الْحِمْصِيُّ: حَدَّثَنَا أَبِي:

3275. 'Abdullâh bin Busr narrated that the Messenger of

Allâh ﷺ was brought a bowl (of food). The Messenger of Allâh ﷺ said: "Eat from the sides and leave the top, so that it may be blessed." (***Hasan***)

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحْمٰنِ بْنِ عِرْقٍ الْيَحْصِبِيُّ: حَدَّثَنَا عَبْدُ اللهِ بْنُ بُسْرٍ أَنَّ رَسُولَ اللهِ ﷺ أُتِيَ بِقَصْعَةٍ. فَقَالَ رَسُولُ اللهِ ﷺ: **«كُلُوا مِنْ جَوَانِبِهَا. وَدَعُوا ذِرْوَتَهَا، يُبَارَكْ فِيهَا».**

تخريج: **[إسناده حسن]** أخرجه أبوداود، الأطعمة، باب في الأكل من أعلى الصحفة، ح:٣٧٧٣ عن عمرو بن عثمان به، وصححه الحاكم:٤/١٠٧، والذهبي.

Comments:

a. Top here means the middle part of the food which is in the platter and becomes higher than the food at the edges.

b. The ruling of the *Hadith* could be applied if everyone eats from his side when he shares the plate with others, because the food which is in the middle is eaten after finishing the food which is at the edges.

c. Following a *Hadith* brings blessings in livelihood.

3276. It was narrated that Wâthilah bin Asqa' Al-Laithi said: "The Messenger of Allâh ﷺ took hold of the top of the *Tharid* and said: 'Eat in the Name of Allâh from its sides and leave the top, for the blessing comes from its top.'" (***Hasan***)

٣٢٧٦ - **حَدَّثَنَا** هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا أَبُو حَفْصٍ عُمَرُ بْنُ الدَّرْفْسِ: حَدَّثَنِي عَبْدُ الرَّحْمٰنِ بْنُ أَبِي قَسِيمَةَ، عَنْ وَاثِلَةَ بْنِ الأَسْقَعِ اللَّيْثِيِّ قَالَ: أَخَذَ رَسُولُ اللهِ ﷺ بِرَأْسِ الثَّرِيدِ، فَقَالَ: **«كُلُوا بِسْمِ اللهِ مِنْ حَوَالَيْهَا، وَاعْفُوا رَأْسَهَا. فَإِنَّ الْبَرَكَةَ تَأْتِيهَا مِنْ فَوْقِهَا».**

تخريج: **[حسن]** أخرجه الطبراني في الكبير:٢٢/ ٩٠، ح:٢١٦ من حديث هشام بن عمار به، وله طريق آخر عند أحمد:٣/ ٤٩٠، والحديث السابق شاهد له.

3277. It was narrated from Ibn 'Abbâs that the Messenger of Allâh ﷺ said: "When food is served, take from the sides and leave the middle, for the blessing descends in the middle." (***Hasan***)

٣٢٧٧ - **حَدَّثَنَا** عَلِيُّ بْنُ الْمُنْذِرِ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ: حَدَّثَنَا عَطَاءُ بْنُ السَّائِبِ عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: **«إِذَا وُضِعَ الطَّعَامُ، فَخُذُوا مِنْ حَافَتِهِ، وَذَرُوا وَسَطَهُ. فَإِنَّ الْبَرَكَةَ تَنْزِلُ فِي وَسَطِهِ».**

تخريج: [إسناده حسن] أخرجه أبوداود، الأطعمة، باب في الأكل من أعلى الصحفة، ح:٣٧٧٢ من حديث شعبة عن عطاء بن السائب به، وقال الترمذي، ح:١٨٠٥ حسن صحيح.

Chapter 13. When A Morsel Falls

(المعجم ١٣) - بَابُ اللُّقْمَةِ إِذَا سَقَطَتْ (التحفة ١٣)

3278. It was narrated from Hasan about Ma'qil bin Yasâr: "While (he) was eating lunch, a morsel of food fell on the floor. He picked it up, removed whatever dirt had gotten onto it, and ate it. The villagers and farmers winked at one another (finding it odd) and it was said: 'May Allâh help the chief! These villagers and farmers are winking at one another because you picked up a morsel (from the ground) when you have this food in front of you.' He said: 'I am not going to give up something I heard from the Messenger of Allâh ﷺ for these non-Arabs. We were told, if one of us dropped a morsel of food, to pick it up, remove whatever dirt was on it, and eat it, and not to leave it for Satan.''' (*Da'if*)

٣٢٧٨ - حَدَّثَنَا سُوَيْدُ بْنُ سَعِيدٍ: حَدَّثَنَا يَزِيدُ ابْنُ زُرَيْعٍ عَنْ يُونُسَ، عَنِ الْحَسَنِ، عَنْ مَعْقِلِ ابْنِ يَسَارٍ قَالَ: بَيْنَمَا [هُوَ] يَتَغَدَّى، إِذَا سَقَطَتْ مِنْهُ لُقْمَةٌ. فَتَنَاوَلَهَا فَأَمَاطَ مَا كَانَ فِيهَا مِنْ أَذًى فَأَكَلَهَا. فَتَغَامَزَ بِهِ الدَّهَاقِينُ. فَقِيلَ: أَصْلَحَ اللهُ الأَمِيرَ. إِنَّ هٰؤُلَاءِ الدَّهَاقِينَ يَتَغَامَزُونَ مِنْ أَخْذِكَ اللُّقْمَةَ وَبَيْنَ يَدَيْكَ هٰذَا الطَّعَامُ. قَالَ: إِنِّي لَمْ أَكُنْ لِأَدَعَ مَا سَمِعْتُ مِنْ رَسُولِ اللهِ ﷺ لِهٰذِهِ الأَعَاجِمِ. إِنَّا كُنَّا نَأْمُرُ أَحَدَنَا، إِذَا سَقَطَتْ لُقْمَتُهُ، أَنْ يَأْخُذَهَا فَيُمِيطَ مَا كَانَ فِيهَا مِنْ أَذًى وَيَأْكُلَهَا وَلَا يَدَعَهَا لِلشَّيْطَانِ.

تخريج: [إسناده ضعيف] أخرجه الدارمي: ٢/ ٩٦، ح: ٢٠٣٥ من حديث يزيد بن زريع به، وقال البوصيري: منقطع، قال أبوحاتم: الحسن لم يسمع من معقل بن يسار، والحديث الآتي شاهد له.

3279. It was narrated from Jâbir that the Messenger of Allâh ﷺ said: "If a morsel falls from the hand of anyone of you, let him wipe off whatever dirt that is on it and eat it." (*Sahih*)

٣٢٧٩ - حَدَّثَنَا عَلِيُّ بْنُ الْمُنْذِرِ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ: حَدَّثَنَا الأَعْمَشُ عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا وَقَعَتِ اللُّقْمَةُ مِنْ يَدِ أَحَدِكُمْ، فَلْيَمْسَحْ مَا عَلَيْهَا مِنَ الأَذَىٰ، وَلْيَأْكُلْهَا».

تخريج: أخرجه مسلم، الأطعمة، باب استحباب لعق الأصابع والقصعة وأكل اللقمة الساقطة

بعد مسح ما يصيبها من الأذى ... الخ، ح:٢٠٣٣/ ١٣٥ من حديث ابن فضيل به .

Chapter 14. The Superiority Of *Tharid* Over Other Foods

(المعجم ١٤) - بَابُ فَضْلِ الثَّرِيدِ عَلَى الطَّعَامِ (التحفة ١٤)

3280. It was narrated from Abu Musa Al-Ash'ari that the Prophet ﷺ said: "Many men have attained perfection but no women have attained perfection except Maryam bint 'Imrân (Mary) and Âsiyah the wife of Fir'awn. And the superiority of 'Âishah over other women is like the superiority of *Tharid* over all other foods." (***Sahih***)

٣٢٨٠ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ مُرَّةَ الْهَمْدَانِيِّ، عَنْ أَبِي مُوسٰى الأَشْعَرِيِّ عَنِ النَّبِيِّ ﷺ، قَالَ: «**كَمَلَ مِنَ الرِّجَالِ كَثِيرٌ، وَلَمْ يَكْمُلْ مِنَ النِّسَاءِ إِلَّا مَرْيَمُ بِنْتُ عِمْرَانَ، وَآسِيَةُ امْرَأَةُ فِرْعَوْنَ. وَإِنَّ فَضْلَ عَائِشَةَ عَلَى النِّسَاءِ، كَفَضْلِ الثَّرِيدِ عَلَى سَائِرِ الطَّعَامِ**».

تخريج: أخرجه البخاري، أحاديث الأنبياء، باب قول الله تعالىٰ : وضرب الله مثلاً للذين آمنوا امرأة فرعون ... الخ، ح:٣٤١١، ٣٤٣٣ من حديث شعبة به، ومسلم، فضائل الصحابة، باب من فضائل خديجة[أم المؤمنين] رضي الله تعالىٰ عنها، ح: ٢٤٣١ عن ابن بشار به .

3281. It was narrated from 'Abdullâh bin 'Abdur-Rahmân that he heard Anas bin Mâlik say: "The Messenger of Allâh ﷺ said: 'The superiority of 'Âishah over other women is like the superiority of *Tharid* over all other foods.'" (***Sahih***)

٣٢٨١ - حَدَّثَنَا حَرْمَلَةُ بْنُ يَحْيَى: حَدَّثَنَا عَبْدُ اللهِ بْنُ وَهْبٍ: أَنْبَأَنَا مُسْلِمُ بْنُ خَالِدٍ عَنْ عَبْدِ اللهِ بْنِ عَبْدِ الرَّحْمٰنِ أَنَّهُ سَمِعَ أَنَسَ بْنَ مَالِكٍ يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ: «**فَضْلُ عَائِشَةَ عَلَى النِّسَاءِ كَفَضْلِ الثَّرِيدِ عَلَى سَائِرِ الطَّعَامِ**».

تخريج: أخرجه البخاري، فضائل أصحاب النبي ﷺ، باب فضل عائشة رضي الله عنها، ح:٣٧٧٠، ومسلم، فضائل الصحابة، باب في فضائل عائشة أم المؤمنين رضي الله عنها، ح:٢٤٤٦ من حديث عبدالله بن عبدالرحمن به .

Comments:

a. The highest status of perfection in human beings is prophethood, which is not granted to women. Allâh says: "And We sent not before you (as Messengers) except men to whom We revealed from among the people of the towns." (*Surat Yusuf*: 109)

So, the *Hadith* indicates not only the God-gifted perfection, but to the one which could be obtained, i.e., the status of being *Siddiq* (the steadfast affirmer of the truth). In the previous nations the highest degree of *Siddiq* was granted to Mary ﷺ and Âsiyah ﷺ while in this nation the honor is granted to 'Âishah ﷺ.

b. *Tharid* (a meat and bread dish) which was the best dish at that time, full of nutrition and taste; besides, it could be easily cooked and digestible. There are many other benefits in this food.

Chapter 15. Wiping The Hands After Eating

(المعجم ١٥) - **بَابُ مَسْحِ الْيَدِ بَعْدَ الطَّعَامِ** (التحفة ١٥)

3282. It was narrated that Jâbir bin 'Abdullâh said: "During the time of the Messenger of Allâh ﷺ we often did not find anything to eat, and if we did, we did not have handkerchiefs, except our hands, arms and feet. Then we would pray without performing ablution." (***Sahih***)

Abu 'Abdullâh said: (This *Hadith* is) *Gharib* (Unfamiliar – containing a single narrator at one stage). It has only been narrated through Muhammad bin Salamah.

٣٢٨٢ - حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ الْمِصْرِيُّ، أَبُو الْحَارِثِ: حَدَّثَنَا عَبْدُ اللهِ بْنُ وَهْبٍ عَنْ مُحَمَّدِ بْنِ أَبِي يَحْيَى، عَنْ أَبِيهِ، عَنْ سَعِيدِ ابْنِ الْحَارِثِ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ قَالَ: كُنَّا، زَمَانَ رَسُولِ اللهِ ﷺ، وَقَلِيلٌ مَا نَجِدُ الطَّعَامَ. فَإِذَا نَحْنُ وَجَدْنَاهُ، لَمْ تَكُنْ لَنَا مَنَادِيلُ إِلَّا أَكُفُّنَا وَسَوَاعِدُنَا وَأَقْدَامُنَا. ثُمَّ نُصَلِّي وَلَا نَتَوَضَّأُ.

قَالَ أَبُو عَبْدِ اللهِ: غَرِيبٌ، لَيْسَ إِلَّا عَنْ مُحَمَّدِ بْنِ سَلَمَةَ.

تخريج: أخرجه البخاري، الأطعمة، باب المنديل، ح:٥٤٥٧ من محمد بن أبي يحيى به، وهو محمد بن فليح بن سليمان.

Chapter 16. What Is To Be Said When One Has Finished Eating

(المعجم ١٦) - **بَابُ مَا يُقَالُ إِذَا فَرَغَ مِنَ الطَّعَامِ** (التحفة ١٦)

3283. It was narrated that Abu Sa'eed said: "Whenever the Prophet ﷺ ate, he would say: *Al-hamdu lillâhil-ladhi at'amanâ wa saqânâ wa ja'alanâ Muslimin* (Praise is to Allâh Who has fed us, given us to drink, and made us Muslims)." (***Da'if***)

٣٢٨٣ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو خَالِدٍ الأَحْمَرُ عَنْ حَجَّاجٍ، عَنْ [رِيَاحِ] ابْنِ عَبِيدَةَ، عَنْ مَوْلًى لِأَبِي سَعِيدٍ، عَنْ أَبِي سَعِيدٍ قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا أَكَلَ طَعَاماً قَالَ: «**الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَنَا وَسَقَانَا**

وَجَعَلَنَا مُسْلِمِينَ».

تخريج: [إسناده ضعيف] أخرجه الترمذي، الدعوات، باب ما يقول إذا فرغ من الطعام، ح:٣٤٥٧ من حديث أبي خالد به * حجاج بن أرطاة تقدم حاله، ح:٤٩٦، ١١٢٩، ٢٥٨٧، ومولى لأبي سعيد مجهول، وله طريق آخر عند أبي داود، ح:٣٨٥٠، وفيه إسماعيل بن رباح مجهول (تقريب) و غيره مجهول فالسند مظلم، وله طريق آخر عند النسائي في عمل اليوم والليلة، ح:٢٩٠، وفيه إسماعيل بن(أبي) إدريس، وهو مجهول(تقريب) والسند إليه ضعيف، وحسن الحافظ ابن حجر أحد طرقه.

3284. It was narrated from Abu Umâmah Al-Bâhili that when his food, or whatever was in front of him was cleared away, the Prophet ﷺ used to say: "*Al-hamdu lillâhi hamdan kathiran tayyiban mubârakan ghaira makfiyyin wa lâ muwadda'in wa lâ mustaghnan 'anhu, Rabbanâ* (Praise is to Allâh, abundant good and blessed praise, a never-ending praise, a praise that we will never bid farewell to and an indispensable praise, He is our Lord)." (***Sahih***)

٣٢٨٤ - حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنَا ثَوْرُ بْنُ يَزِيدَ عَنْ خَالِدِ بْنِ مَعْدَانَ، عَنْ أَبِي أُمَامَةَ الْبَاهِلِيِّ عَنِ النَّبِيِّ ﷺ أَنَّهُ كَانَ يَقُولُ، إِذَا رُفِعَ طَعَامُهُ أَوْ مَا بَيْنَ يَدَيْهِ قَالَ: «**الْحَمْدُ لِلَّهِ حَمْدًا كَثِيرًا طَيِّبًا مُبَارَكًا، غَيْرَ مَكْفِيٍّ وَلَا مُوَدَّعٍ وَلَا مُسْتَغْنًى عَنْهُ. رَبَّنَا**».

تخريج: أخرجه البخاري، الأطعمة، باب ما يقول إذا فرغ من طعامه، ح:٥٤٥٨ من حديث ثور به.

Comments:

a. The other meaning of supplication could be as follows: A never-ending praise (since a person cannot praise Allâh as it should be), a praise that will never bid farewell (because this praise and gratitude are continuous since the blessings of the Lord are constant). This praise is indispensable (to keep the granted blessings and to get more blessings, a slave needs to praise Allâh and to be thankful to Him).

b. Saying this supplication upon completing meal is desirable.

3285. It was narrated from Sahl bin Mu'âdh bin Anas Al-Juhani, from his father, that the Prophet ﷺ said: "Whoever eats food and says: *Al-hamdu lillâhil-ladhi*

٣٢٨٥ - حَدَّثَنَا حَرْمَلَةُ بْنُ يَحْيَى: حَدَّثَنَا عَبْدُ اللهِ بْنُ وَهْبٍ: أَخْبَرَنِي سَعِيدُ بْنُ أَبِي أَيُّوبَ عَنْ أَبِي مَرْحُومٍ عَبْدِ الرَّحِيمِ، عَنْ

سَهْلِ بْنِ مُعَاذِ بْنِ أَنَسٍ الْجُهَنِيِّ، عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ أَكَلَ طَعَاماً فَقَالَ: الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَنِي هٰذَا وَرَزَقَنِيهِ مِنْ غَيْرِ حَوْلٍ مِنِّي وَلَا قُوَّةٍ، غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ».

at'amani hâdha wa razaqanihi min ghayri hawlin minni wa lâ quwwatin (Praise is to Allâh Who has fed me this and provided it for me without any strength or power on my part), – his previous sins will be forgiven." (***Hasan***)

تخريج: **[إسناده حسن]** أخرجه أبوداود، اللباس، باب ما يقول إذا لبس ثوبًا جديدًا، ح:٤٠٢٣ من حديث سعيد بن أبي أيوب به، وقال الترمذي، ح:٣٤٥٨ حسن غريب، وحسنه الحافظ ابن حجر، وصححه الحاكم:٤/ ١٩٢، ١٩٣، فتعقبه الذهبي، وتعقبه مرجوح.

Comments:

a. Being thankful to Allâh for His blessings is a great good deed.
b. Being grateful to Allâh expiates the sins.
c. In fact, a human being makes plans and spends efforts to some extent but granting success and inspiring him to make plans is solely the favor of Allâh.

Chapter 17. Gathering To Eat Together

(المعجم ١٧) - بَابُ الاجْتِمَاعِ عَلَى الطَّعَامِ (التحفة ١٧)

٣٢٨٦ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ، وَ دَاوُدُ بْنُ رُشَيْدٍ، وَ مُحَمَّدُ بْنُ الصَّبَّاحِ، قَالُوا: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنَا وَحْشِيُّ بْنُ حَرْبِ بْنِ وَحْشِيِّ بْنِ حَرْبٍ عَنْ أَبِيهِ، عَنْ جَدِّهِ وَحْشِيٍّ أَنَّهُمْ قَالُوا: يَا رَسُولَ اللهِ! إِنَّا نَأْكُلُ وَلَا نَشْبَعُ. قَالَ: «فَلَعَلَّكُمْ تَأْكُلُونَ مُتَفَرِّقِينَ؟» قَالُوا: نَعَمْ. قَالَ: «فَاجْتَمِعُوا عَلَى طَعَامِكُمْ، وَاذْكُرُوا اسْمَ اللهِ عَلَيْهِ يُبَارَكْ لَكُمْ فِيهِ».

3286. Wahshi bin Harb bin Wahshi bin Harb narrated from his father, from his grandfather, that they said: "O Messenger of Allâh, we eat and do not feel full." He said: "Perhaps you eat separately?" They said: "Yes." He said: "Gather to eat together, and mention the Name of Allâh over it, then it will be blessed for you." (***Da'if***)

تخريج: **[إسناده ضعيف]** أخرجه أبوداود، الأطعمة، باب في الاجتماع على الطعام، ح:٣٧٦٤ من حديث الوليد به تقدم، ح:٢٥٥، ولم يصرح بالسماع المسلسل * وحرب بن وحشي لم يوثقه غير ابن حبان، وقال البزار: مجهول، وللحديث شواهد ضعيفة، منها الحديث الآتي، وحديث ابن جريج عن أبي الزبير عن جابر رفعه: إن أحب الطعام إلى الله ما كثرت عليه الأيدي، وأخرجه أبويعلى:٤/ ٣٩، ح:٢٠٤٥، وإسناده ضعيف.

Comments:

a. Eating together is a cause of blessing.
b. Eating separately is also permissible. Allâh says: "There is no blame upon you whether you eat together or separately." (*Surat An-Nur*: 61)
c. Pronouncement of *Bismillâh* also brings blessings.

3287. Sâlim bin 'Abdullâh bin 'Umar said: "I heard my father say: 'I heard 'Umar bin Khattâb say: "The Messenger of Allâh ﷺ said: 'Eat together and do not eat separately, for the blessing is in being together.'" (***Hasan***)

٣٢٨٧ - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْخَلَّالُ: حَدَّثَنَا الْحَسَنُ بْنُ مُوسَى: حَدَّثَنَا سَعِيدُ بْنُ زَيْدٍ: حَدَّثَنَا عَمْرُو بْنُ دِينَارٍ، قَهْرَمَانُ آلِ الزُّبَيْرِ قَالَ: سَمِعْتُ سَالِمَ بْنَ عَبْدِ اللهِ بْنِ عُمَرَ قَالَ: سَمِعْتُ أَبِي يَقُولُ: سَمِعْتُ عُمَرَ ابْنَ الْخَطَّابِ يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ: **«كُلُوا جَمِيعاً وَلَا تَفَرَّقُوا. فَإِنَّ الْبَرَكَةَ مَعَ الْجَمَاعَةِ»**.

تخريج: [حسن] تقدم، ح:٣٢٥٥، وهذا طرف منه، وانظر الحديث السابق لشواهده.

Chapter 18. Blowing On Food

(المعجم ١٨) - **بَابُ النَّفْخِ فِي الطَّعَامِ** (التحفة ١٨)

3288. It was narrated that Ibn 'Abbâs said: "The Messenger of Allâh ﷺ never blew onto his food or drink, and he did not breathe into the vessel." (***Sahih***)

٣٢٨٨ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ عَبْدِ الرَّحْمٰنِ الْمُحَارِبِيُّ: حَدَّثَنَا شَرِيكٌ عَنْ عَبْدِ الْكَرِيمِ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: لَمْ يَكُنْ رَسُولُ اللهِ ﷺ يَنْفُخُ فِي طَعَامٍ وَلَا شَرَابٍ. وَلَا يَتَنَفَّسُ فِي الْإِنَاءِ.

تخريج: [صحيح] أخرجه أبوداود، الأشربة، باب في النفخ في الشراب والتنفس فيه، ح:٣٧٢٨ من حديث عبدالكريم الجزري به بألفاظ أخرى، وقال الترمذي، ح:١٨٨٨ حسن صحيح، وللحديث شواهد كثيرة جدًا.

Comments:

a. It is a Sound *Hadith* that the Prophet ﷺ prohibited blowing in a vessel. (See *Hadith*: 3429)
b. Abu Sa'eed Khudri ﷺ narrated that the Prophet ﷺ forbade blowing into a drink. A man said, "If he sees specks in the vessel?" He told him to pour some out (i.e., pour some water to come out with it). The man said, his thirst was not quenched in one breath, he told him to remove the cup from

his mouth. (*Jâmi' At-Tirmidhi, Hadith*: 1887). The *Hadith* proves that one should breathe outside the drinking vessel.

Chapter 19. When One's Servant Brings His Food Or Drink, Let Him Give Him Some Of It

(المعجم ١٩) - بَابٌ: إِذَا أَتَاهُ خَادِمُهُ بِطَعَامِهِ فَلْيُنَاوِلْهُ مِنْهُ (التحفة ١٩)

3289. Ismâ'il bin Abu Khâlid narrated from his father: "I heard Abu Hurairah say: 'The Messenger of Allâh ﷺ said: "When the servant of anyone of you brings him his food, let him make him sit by his side and eat with him, and if he refuses then let him give him some." (*Sahih*)

٣٢٨٩ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ عَنْ أَبِيهِ. سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا جَاءَ أَحَدَكُمْ خَادِمُهُ بِطَعَامِهِ، فَلْيُجْلِسْهُ فَلْيَأْكُلْ مَعَهُ. فَإِنْ أَبَى، فَلْيُنَاوِلْهُ مِنْهُ».

تخريج: [صحيح] أخرجه الترمذي، الأطعمة، باب ما جاء في الأكل مع المملوك والعيال، ح:١٨٥٣ من حديث إسماعيل به، وقال: حسن صحيح * إسماعيل عنعن تقدم، ح:١٦١٢ ورواه عنه يحيى بن سعيد القطان، ولحديثه شواهد كثيرة، انظر الحديث الآتي.

3290. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "When the slave of anyone of you brings his food to him, for which he (the slave) has worked hard and endured heat, let him invite him to eat with him, and if he does not do that then let him take a morsel and put it in his hand." (*Sahih*)

٣٢٩٠ - حَدَّثَنَا عِيسَى بْنُ حَمَّادٍ الْمِصْرِيُّ: أَنْبَأَنَا اللَّيْثُ بْنُ سَعْدٍ عَنْ جَعْفَرِ بْنِ رَبِيعَةَ، عَنْ عَبْدِ الرَّحْمٰنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا أَحَدُكُمْ قَرَّبَ إِلَيْهِ مَمْلُوكُهُ طَعَاماً قَدْ كَفَاهُ عَنَاءَهُ وَحَرَّهُ، فَلْيَدْعُهُ فَلْيَأْكُلْ مَعَهُ. فَإِنْ لَمْ يَفْعَلْ، فَلْيَأْخُذْ لُقْمَةً، فَلْيَجْعَلْهَا فِي يَدِهِ».

تخريج: [إسناده صحيح] * جعفر بن ربيعة، تابعه أبوالزناد عند أحمد:٢/ ٢٤٥، وللحديث طرق أخرى عند البخاري، ومسلم وغيرهما.

3291. It was narrated from 'Abdullâh that the Messenger of Allâh ﷺ said: "When the servant of anyone of you brings his food, let him make him sit down with him or give him some of it, for he is the one who put up with its heat and smoke." (*Sahih*)

٣٢٩١ - حَدَّثَنَا عَلِيُّ بْنُ الْمُنْذِرِ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ: حَدَّثَنَا إِبْرَاهِيمُ الْهَجَرِيُّ عَنْ أَبِي الأَحْوَصِ، عَنْ عَبْدِ اللهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا جَاءَ خَادِمُ أَحَدِكُمْ بِطَعَامِهِ، فَلْيُقْعِدْهُ مَعَهُ، أَوْ لِيُنَاوِلْهُ مِنْهُ. فَإِنَّهُ

هُوَ الَّذِي وَلِيَ حَرَّهُ وَدُخَانَهُ».

تخريج: [صحيح] أخرجه أحمد: ١/ ٣٨٨، ٤٤٦ من حديث إبراهيم بن مسلم العبدي الهجري به تقدم، ح: ٧٧٧ والحديث السابق شاهد له.

Comments:

a. A master should behave kindly with a servant as much as possible.
b. If a special dish is prepared then something from that dish should be given to the servant, lest he feel deprivation. It increases the respect and love of his master, and eradicates the desire of stealing.
c. An owner of a factory should present something from the production to his workers.

Chapter 20. Eating At A Dining Sheet Or An Eating Cloth

(المعجم ٢٠) - بَابُ الأَكْلِ عَلَى الخِوَانِ وَالسُّفْرَةِ (التحفة ٢٠)

3292. It was narrated from Qatâdah, that Anas bin Mâlik said: "The Prophet ﷺ never ate from a dish or from an individual plate." He said: "From where did he eat?" He said: "From the dining sheet." (***Sahih***)

٣٢٩٢ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ: حَدَّثَنَا أَبِي عَنْ يُونُسَ بْنِ أَبِي الْفُرَاتِ الإِسْكَافِ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: مَا أَكَلَ النَّبِيُّ ﷺ عَلَى خِوَانٍ، وَلَا فِي سُكُرَّجَةٍ. قَالَ: فَعَلَامَ كَانُوا يَأْكُلُونَ؟ قَالَ: عَلَى السُّفَرِ.

تخريج: أخرجه البخاري، الأطعمة، باب الخبز المرقق والأكل على الخوان والسفرة، ح: ٥٣٨٦ من حديث معاذ بن هشام به.

Comments:

Mâidah is the table cloth on which food has been laid. The table on which food is not placed yet is called *Khiwân*.

Sukurrajah is a small plate or cup which is used for sauce or pickle. It is a sign of a luxurious and lavish life. The Prophet's food was simple and easy to digest. So, he was not in need of sauce or the like.

Sufrah is a piece of cloth or skin, which is spread out on the ground, and food is put over it, either in the form of a heap or in a dish type of utensil to eat from it altogether. Arabs are still accustomed to have food on the ground spreading the *Sufrah*, instead of using chairs and dining table.

3293. It was narrated that Anas said: "I never saw the Messenger of Allâh ﷺ eat from a dish until he died." (***Sahih***)

٣٢٩٣ - حَدَّثَنَا عُبَيْدُ اللهِ بْنُ يُوسُفَ الْجُبَيْرِيُّ: حَدَّثَنَا أَبُو بَحْرٍ: حَدَّثَنَا سَعِيدُ بْنُ أَبِي عَرُوبَةَ: حَدَّثَنَا قَتَادَةُ عَنْ أَنَسٍ قَالَ: مَا

رَأَيْتُ رَسُولَ اللهِ ﷺ أَكَلَ عَلَى خِوَانٍ، حَتَّى مَاتَ.

تخريج: أخرجه البخاري، الرقاق، باب فضل الفقر، ح:٦٤٥٠ من حديث ابن أبي عروبة به.

Chapter 21. Prohibition Of Standing Up Until The Food Has Been Cleared Away, And That One Take His Hand Away Until The People Have Finished Eating

(المعجم ٢١) - بَابُ النَّهْيِ أَنْ يُقَامَ عَنِ الطَّعَامِ حَتَّى يُرْفَعَ، وَأَنْ يَكُفَّ يَدَهُ حَتَّى يَفْرُغَ الْقَوْمُ (التحفة ٢١)

3294. It was narrated from 'Âishah that the Messenger of Allâh ﷺ forbade standing up before the food had been cleared away. (*Da'if*)

٣٢٩٤ - حَدَّثَنَا عَبْدُ اللهِ بْنُ أَحْمَدَ بْنِ بَشِيرِ ابْنِ ذَكْوَانَ الدِّمَشْقِيُّ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ عَنْ مُنِيرِ بْنِ الزُّبَيْرِ، عَنْ مَكْحُولٍ، عَنْ عَائِشَةَ أَنَّ رَسُولَ اللهِ ﷺ نَهَىٰ أَنْ يُقَامَ عَنِ الطَّعَامِ، حَتَّى يُرْفَعَ.

تخريج: **[إسناده ضعيف]** وضعفه البوصيري * الوليد عنعن تقدم، ح:٢٥٥، ومنير ضعيف (تقريب)، ومكحول عن عائشة: منقطع، كما قال الذهبي في ميزان الاعتدال:٤/ ١٩٣.

3295. It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ said: "When a meal is served, a man should not stand up until it is removed, and he should not take his hand away, even if he is full, until the people have finished. And let him continue eating.[1] For a man may make his companion shy, causing him to withhold his hand, and perhaps he has a need for the food." (*Da'if*)

٣٢٩٥ - حَدَّثَنَا مُحَمَّدُ بْنُ خَلَفٍ الْعَسْقَلَانِيُّ: حَدَّثَنَا عُبَيْدُ اللهِ: أَنْبَأَنَا عَبْدُ الأَعْلَىٰ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**إِذَا وُضِعَتِ الْمَائِدَةُ فَلَا يَقُومُ رَجُلٌ حَتَّى تُرْفَعَ الْمَائِدَةُ. وَلَا يَرْفَعُ يَدَهُ، وَإِنْ شَبِعَ، حَتَّى يَفْرُغَ الْقَوْمُ. وَلْيُعْذِرْ. فَإِنَّ الرَّجُلَ يُخْجِلُ جَلِيسَهُ فَيَقْبِضُ يَدَهُ. وَعَسَىٰ أَنْ يَكُونَ لَهُ فِي الطَّعَامِ حَاجَةٌ**».

تخريج: **[ضعيف]** تقدم، ح:٣٢٧٣.

[1] Meaning, let him eat a little, even if he is full, and not raise his hand to be excused. Explanation by Sindi.

Chapter 22. One Who Goes To Bed With Smell Emanating[1] From His Hand

(المعجم ٢٢) - بَابُ مَنْ بَاتَ وَفِي يَدِهِ رِيحُ غَمَرٌ (التحفة ٢٢)

3296. It was narrated from Husain bin 'Ali that his mother, Fâtimah the daughter of the Messenger of Allâh ﷺ, said: "The Messenger of Allâh ﷺ said: 'A man has no one to blame but himself, if he goes to bed with a smell emanating from his hand.'" (*Sahih*)

٣٢٩٦ - حَدَّثَنَا جُبَارَةُ بْنُ الْمُغَلِّسِ: حَدَّثَنَا عُبَيْدُ بْنُ وَسِيمٍ الْجَمَّالُ: حَدَّثَنِي الْحَسَنُ بْنُ الْحَسَنِ عَنْ أُمِّهِ فَاطِمَةَ بِنْتِ الْحُسَيْنِ، عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ، عَنْ أُمِّهِ فَاطِمَةَ ابْنَةِ رَسُولِ اللهِ ﷺ قَالَتْ: قَالَ رَسُولُ اللهِ ﷺ: «أَلَا، لَا يَلُومَنَّ امْرُؤٌ إِلَّا نَفْسَهُ. يَبِيتُ وَفِي يَدِهِ رِيحُ غَمَرٍ».

تخريج: [صحيح] * جبارة تقدم حاله، ح:٧٤٠، وهذا الطريق سنده ضعيف جدًا، والحديث الآتي شاهد له.

3297. It was narrated from Abu Hurairah that the Prophet ﷺ said: "If anyone of you goes to bed with a smell emanating from his hand, and he does not wash his hand, and something happens to him, he should not blame anyone but himself." (*Sahih*)

٣٢٩٧ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ بْنِ أَبِي الشَّوَارِبِ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ الْمُخْتَارِ: حَدَّثَنَا سُهَيْلُ بْنُ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا نَامَ أَحَدُكُمْ وَفِي يَدِهِ رِيحُ غَمَرٍ، فَلَمْ يَغْسِلْ يَدَهُ، فَأَصَابَهُ شَيْءٌ، فلا يَلُومَنَّ إِلَّا نَفْسَهُ».

تخريج: [صحيح] أخرجه أبوداود، الأطعمة، باب في غسل اليد من الطعام، ح:٣٨٥٢ من حديث سهيل به، وهو في جزءه، ح:٣٣، وصححه ابن حبان، ح:١٣٥٤، وللحديث ألوان عند الترمذي، ح:١٨٥٩، ١٨٦٠، والحاكم:٤/١٣٧ وغيرهما ولا تزيده إلا قوةً.

Comments:

a. After eating the hand should be washed.
b. Sleeping after eating food mixed with butter or sweets without washing the hand is prohibited.
c. The reason of this prohibition is that due to the smell of grease ants may come on the bed and may cause harm to the sleeping person. Sometimes, a rat or the like may bite which may be dangerous.

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[1] Ibn Manzur, and others who followed him, said that *Gamar* (from *Ghamur* to be plentiful; to inundate) here refers to the stink and foul smell of meat and its fat. (*Lisânul-'Arab*)

Chapter 23. When Food Is Served

(المعجم ٢٣) - بَابُ عَرْضِ الطَّعَامِ

(التحفة ٢٣)

3298. It was narrated that Asmâ' bint Yazid said: "Some food was brought to the Prophet ﷺ and it was offered to us. We said: 'We do not have any appetite for it.' He said: 'Do not combine hunger and lies.'" (***Hasan***)

٣٢٩٨ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَ عَلِيُّ بْنُ مُحَمَّدٍ، قَالَا: حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ، عَنِ ابْنِ أَبِي حُسَيْنٍ، عَنْ شَهْرِ بْنِ حَوْشَبٍ، عَنْ أَسْمَاءَ بِنْتِ يَزِيدَ قَالَتْ: أُتِيَ النَّبِيُّ ﷺ بِطَعَامٍ. فَعُرِضَ عَلَيْنَا. فَقُلْنَا: لَا نَشْتَهِيهِ. فَقَالَ: «**لَا تَجْمَعْنَ جُوعاً وَكَذِباً**».

تخريج: [إسناده حسن] أخرجه أحمد: ٦/ ٤٥٣ عن وكيع به، ورواه سفيان بن عيينة (حميدي بتحقيقي: ٣٦٩)، وشعيب، أحمد: ٦/ ٤٥٨ عن ابن أبي حسين به * وشهر تقدم حاله، ح: ١٤٩٦، والحديث حسنه البوصيري، وله شاهد عند أحمد وغيره من حديث أسماء بنت عميس رضي الله عنها.

Comments:

a. Offering food to those present, while eating, is a good habit.
b. At the time of hunger, if food is offered, then it should be accepted without aversion.

3299. It was narrated that Anas bin Mâlik – a man from the tribe of Banu 'Abdul-Ashhal – said:[1] "I came to the Prophet ﷺ when he was eating breakfast and he said: 'Come and eat.' I said: 'I am fasting. Alas! Would that I had eaten of the food of the Messenger of Allâh ﷺ.'" (***Hasan***)

٣٢٩٩ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَ عَلِيُّ بْنُ مُحَمَّدٍ، قَالَا: حَدَّثَنَا وَكِيعٌ عَنْ أَبِي هِلَالٍ، عَنْ عَبْدِ اللهِ بْنِ سَوَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ - رَجُلٍ مِنْ بَنِي عَبْدِ الْأَشْهَلِ - قَالَ: أَتَيْتُ النَّبِيَّ ﷺ وَهُوَ يَتَغَدَّى فَقَالَ: «**ادْنُ فَكُلْ**» فَقُلْتُ: إِنِّي صَائِمٌ. فَيَا لَهْفَ نَفْسِي هَلَّا كُنْتُ طَعِمْتُ مِنْ طَعَامِ رَسُولِ اللهِ ﷺ

تخريج: [حسن] تقدم، ح: ١٦٦٧.

Comments:

a. The narrator of this *Hadith* is not the personal servant of the Prophet ﷺ who was the son of Umm Sulaim ؓ. He was another Companion, as the sub-narrator made clear. He belongs to the tribe of Banu 'Abdul-Ashhal.
b. If an invitation is extended to a fasting person then he is recommended to break his voluntary fast. Nevertheless, it is also allowed to complete his fast.

[1] He is Anas bin Mâlik bin Umayyah, or Abu Umayyah, Al-Qushairi, Al-Ka'bi, this is part of his only popular narration, and it preceded in no. 1667.

Chapter 24. Eating In The Mosque

(المعجم ٢٤) - بَابُ الأَكْلِ فِي الْمَسْجِدِ (التحفة ٢٤)

3300. It was narrated that 'Abdullâh bin Hârith bin Jaz' Az-Zubaidi said: "At the time of the Messenger of Allâh ﷺ we used to eat bread and meat in the mosque." (*Sahih*)

٣٣٠٠ - حَدَّثَنَا يَعْقُوبُ بْنُ حُمَيْدِ بْنِ كَاسِبٍ، وَ حَرْمَلَةُ بْنُ يَحْيَى، قَالَا: حَدَّثَنَا عَبْدُ اللهِ بْنُ وَهْبٍ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ: حَدَّثَنِي سُلَيْمَانُ بْنُ زِيَادٍ الْحَضْرَمِيُّ: أَنَّهُ سَمِعَ عَبْدَ اللهِ بْنَ الْحَارِثِ بْنِ جَزْءٍ الزُّبَيْدِيَّ يَقُولُ: كُنَّا نَأْكُلُ، عَلَى عَهْدِ رَسُولِ اللهِ ﷺ، فِي الْمَسْجِدِ، الْخُبْزَ وَاللَّحْمَ.

تخريج: [إسناده صحيح] وقال البوصيري: هذا إسناد حسن.

Comments:

a. Eating and drinking in a mosque is allowed but it should not be made a habit.
b. While eating in a mosque the mosque should be kept clean, and nothing should be dropped on the floor, carpet, and the mat of the mosque.

Chapter 25. Eating While Standing Up

(المعجم ٢٥) - بَابُ الأَكْلِ قَائِمًا (التحفة ٢٥)

3301. It was narrated that Ibn 'Umar said: "At the time of the Messenger of Allâh ﷺ we used to eat while walking, and drink while standing up." (*Sahih*)

٣٣٠١ - حَدَّثَنَا أَبُو السَّائِبِ، سَلْمُ بْنُ جُنَادَةَ: حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ عَنْ عُبَيْدِ اللهِ ابْنِ عُمَرَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: كُنَّا عَلَى عَهْدِ رَسُولِ اللهِ ﷺ، نَأْكُلُ وَنَحْنُ نَمْشِي، وَنَشْرَبُ وَنَحْنُ قِيَامٌ.

تخريج: [صحيح] أخرجه الترمذي، الأشربة، باب ماجاء في الرخصة في الشرب قائمًا، ح:١٨٨٠ عن أبي السائب سلم به، وقال: حسن صحيح غريب، وصححه ابن حبان(موارد)، ح:١٣٦٩ * وحفص بن غياث صرح بالسماع عنده ورواه عمران بن حدير عن أبي البزري يزيد بن عطارد عن ابن عمر به (أحمد:٢/ ١٢، ٢٤، ٢٩).

Comments:

a. Imâm Ibn Hajar ﷺ collected the *Ahâdith* that permit drinking while standing and the *'Ahâdith* that prohibit that, and mentioned the different opinions of scholars in this matter. Finally, he concluded that drinking while standing is merely not recommended. (*Fathul-Bari*, volume 10, 103 to 106) Allâh knows best.

b. Eating while standing is more disliked than drinking.

Chapter 26. Pumpkin

(المعجم ٢٦) - بَابُ الدُّبَّاءِ (التحفة ٢٦)

3302. It was narrated that Anas said: "The Prophet ﷺ liked gourd." (*Sahih*)

٣٣٠٢ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: أَنْبَأَنَا عَبِيدَةُ ابْنُ حُمَيْدٍ عَنْ حُمَيْدٍ، عَنْ أَنَسٍ قَالَ: كَانَ النَّبِيُّ ﷺ يُحِبُّ الْقَرْعَ.

تخريج: [صحيح] * عبيدة، تابعه عبدالله بن بكر (أحمد:٣/٢٦٤)، وحميد، تابعه ثابت (أيضًا، ص:١٧٤).

3303. It was narrated that Anas said: "Umm Sulaim sent with me a basket of fresh dates for the Messenger of Allâh ﷺ, but I did not find him, as he had just gone out to a freed slave of his who had invited him and made food for him. I came to him and he was eating, and he called me to eat with him. He (the freed slave) had served him *Tharid* with meat and gourd, and he liked the gourd, so I started to collect the (pieces of) gourd and put them near him. When we had eaten he went back to his house and I put the basket (of dates) before him, and he started to eat them and share them, until he finished the last of them." (*Sahih*)

٣٣٠٣ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ حُمَيْدٍ عَنْ أَنَسٍ قَالَ: بَعَثَتْ مَعِي أُمُّ سُلَيْمٍ، بِمِكْتَلٍ فِيهِ رُطَبٌ، إِلَى رَسُولِ اللهِ ﷺ. فَلَمْ أَجِدْهُ. وَخَرَجَ قَرِيباً إِلَى مَوْلًى لَهُ. دَعَاهُ فَصَنَعَ لَهُ طَعَاماً. فَأَتَيْتُهُ وَهُوَ يَأْكُلُ. قَالَ: فَدَعَانِي لِآكُلَ مَعَهُ. قَالَ: وَصَنَعَ ثَرِيدَةً بِلَحْمٍ وَقَرْعٍ. قَالَ: فَإِذَا هُوَ يُعْجِبُهُ الْقَرْعُ. قَالَ: فَجَعَلْتُ أَجْمَعُهُ فَأُدْنِيهِ مِنْهُ. فَلَمَّا طَعِمْنَا مِنْهُ رَجَعَ إِلَى مَنْزِلِهِ. وَوَضَعْتُ الْمِكْتَلَ بَيْنَ يَدَيْهِ. فَجَعَلَ يَأْكُلُ وَيَقْسِمُ، حَتَّى فَرَغَ مِنْ آخِرِهِ.

تخريج: [صحيح] أخرجه أحمد:٣/١٠٨ عن محمد بن أبي عدي به، وصححه البوصيري، وله شاهد عند البخاري، ح:٢٠٩٢، ومسلم، ح:٢٠٤١ وغيرهما.

Comments:

a. The occupation of this slave was tailoring. (*Sahih Bukhari*: 5436)

b. Arabs cut the meat into long strips and dry it out under the sun to be used in the future; it is called *Qadid*. The mentioned meat was of this type. (See the aforementioned reference).
c. Barley bread was added to this soup of meat to make the *Tharid*. (*Sahih Bukhâri*: 5439)
d. Giving presents and accepting them is a praiseworthy act.

3304. It was narrated from Hakim bin Jâbir that his father said: "I entered upon the Prophet ﷺ in his house, and he had some of this gourd. I said: 'What is this?' He said: 'This is *Qar'*; it is *Dubbâ'*. We augment our food with it."[1] ***(Da'if)***

٣٣٠٤ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنْ حَكِيمِ ابْنِ جَابِرٍ، عَنْ أَبِيهِ قَالَ: دَخَلْتُ عَلَى النَّبِيِّ ﷺ فِي بَيْتِهِ، وَعِنْدَهُ هٰذِهِ الدُّبَّاءُ. فَقُلْتُ: أَيُّ شَيْءٍ هٰذَا؟ قَالَ: «**هٰذَا الْقَرْعُ. هُوَ الدُّبَّاءُ. نُكْثِرُ بِهِ طَعَامَنَا**».

تخريج: [إسناده ضعيف] أخرجه أحمد: ٤/ ٣٥٢ عن وكيع به، وصححه الحافظ في الإصابة: ١/ ٢١٢، والبوصيري، وأخرجه الترمذي في الشمائل، ح: ١٥٢، والنسائي في الكبرٰى، ح: ٦٦٦٥ من حديث ابن أبي خالد به تقدم، ح: ١٦١٢، ولم أجد تصريح سماعه.

Comments:

a. Gourd is a useful vegetable.
b. Arabs were accustomed to eating meat, most of the time they used meat only as the broth.
c. Cooking meat with vegetables, especially gourd increases the curry.

Chapter 27. Meat

(المعجم ٢٧) - **بَابُ اللَّحْمِ** (التحفة ٢٧)

3305. It was narrated from Abu Dardâ' that the Messenger of Allâh ﷺ said: "The best food of the people of this world and the people of Paradise is meat."' ***(Da'if)***

٣٣٠٥ - حَدَّثَنَا الْعَبَّاسُ بْنُ الْوَلِيدِ الْخَلَّالُ الدِّمَشْقِيُّ: حَدَّثَنَا يَحْيَى بْنُ صَالِحٍ: حَدَّثَنِي سُلَيْمَانُ بْنُ عَطَاءٍ الْجَزَرِيُّ: حَدَّثَنِي مَسْلَمَةُ بْنُ عَبْدِ اللهِ الْجُهَنِيُّ، عَنْ عَمِّهِ أَبِي مَشْجَعَةَ، عَنْ أَبِي الدَّرْدَاءِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**سَيِّدُ**

[1] Thene are two names for gourd, squash and pumpkin. *Dubbâ'* is also mentioned regarding utensils used to hold wine and *Nabidh*, see *Hadith* no. 3401. It was a type of gourd used for that purpose, that would absorb some of the wine, and a prohibition against using it was stated due to that, and according to the majority, it was later abrogated. See *Bukhari, Ahâdith*:. 5587 and 5594.

طَعَامِ أَهْلِ الدُّنْيَا وَأَهْلِ الْجَنَّةِ، اللَّحْمُ».

تخريج: [**إسناده ضعيف جدًا**] أخرجه ابن الجوزي في الموضوعات:٢/٣٠٢ من حديث يحيى به، ورواه من حديث ربيعة بن كعب أيضًا، وقال: هذان حديثان لا يصحان * سليمان منكر الحديث (تقريب)، وفيه علتان غيره.

3306. It was narrated that Abu Dardâ' said: "The Messenger of Allâh ﷺ was never invited to eat meat but he would respond, and he was never offered meat as a gift but he would accept it." (***Da'if***)

٣٣٠٦ - حَدَّثَنَا الْعَبَّاسُ بْنُ الْوَلِيدِ الدِّمَشْقِيُّ: حَدَّثَنَا يَحْيَى بْنُ صَالِحٍ: حَدَّثَنِي سُلَيْمَانُ بْنُ عَطَاءٍ الْجَزَرِيُّ: حَدَّثَنَا مَسْلَمَةُ بْنُ عَبْدِ اللهِ الْجُهَنِيُّ، عَنْ عَمِّهِ أَبِي مَشْجَعَةَ، عَنْ أَبِي الدَّرْدَاءِ قَالَ: مَا دُعِيَ رَسُولُ اللهِ ﷺ إِلَى لَحْمٍ قَطُّ، إِلَّا أَجَابَ، وَلَا أُهْدِيَ لَهُ لَحْمٌ قَطُّ، إِلَّا قَبِلَهُ.

تخريج: [**إسناده ضعيف جدًا**] انظر الحديث السابق.

Chapter 28. The Best Meat

(المعجم ٢٨) - بَابُ أَطَايِبِ اللَّحْمِ

(التحفة ٢٨)

3307. It was narrated that Abu Hurairah said: "One day some meat was brought to the Messenger of Allâh ﷺ and the foreleg was offered to him which he liked, so he bit it with his front teeth." (***Sahih***)

٣٣٠٧ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ الْعَبْدِيُّ: ح: وَحَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، قَالَا: حَدَّثَنَا أَبُو حَيَّانَ التَّيْمِيُّ عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: أُتِيَ رَسُولُ اللهِ ﷺ، ذَاتَ يَوْمٍ، بِلَحْمٍ. فَرُفِعَ إِلَيْهِ الذِّرَاعُ، وَكَانَتْ تُعْجِبُهُ، فَنَهَسَ مِنْهَا.

تخريج: أخرجه البخاري، التفسير، باب: ذرية من حملنا مع نوح إنه كان عبدًا شكورًا، ح:٤٧١٢، ومسلم، الإيمان، باب أدنى أهل الجنة منزلةً فيها، ح:١٩٤ من حديث أبي حيان به.

3308. 'Abdullâh bin Ja'far told Ibn Zubair, who had slaughtered a camel for them, that he heard the Messenger of Allâh ﷺ, and he ('Abdullâh) said: "Some people

٣٣٠٨ - حَدَّثَنَا بَكْرُ بْنُ خَلَفٍ، أَبُو بِشْرٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ مِسْعَرٍ: حَدَّثَنِي شَيْخٌ مِنْ فَهْمٍ [قَالَ:] - وَأَظُنُّهُ يُسَمَّى مُحَمَّدَ ابْنَ عَبْدِ اللهِ - أَنَّهُ سَمِعَ عَبْدَ اللهِ بْنَ جَعْفَرٍ

يُحَدِّثُ ابْنَ الزُّبَيْرِ، وَقَدْ نَحَرَ لَهُمْ جَزُورًا أَوْ بَعِيرًا أَنَّهُ سَمِعَ رَسُولَ اللهِ ﷺ، قَالَ: وَالْقَوْمُ يُلْقُونَ لِرَسُولِ اللهِ ﷺ اللَّحْمَ، يَقُولُ: «أَطْيَبُ اللَّحْمِ لَحْمُ الظَّهْرِ».

were bringing meat to the Messenger of Allâh ﷺ and he said: 'The best meat is the meat of the back.''' (***Hasan***)

تخريج: [**إسناده حسن**] أخرجه أحمد: ١/ ٢٠٣، ٢٠٤ عن يحيى بن سعيد به، وهو في شمائل الترمذي، ح: ١٦٢، والسنن الكبرى للنسائي، ح: ٦٦٥٧، وصححه الحاكم: ٤/ ١١١، والذهبي * محمد بن عبدالله بن أبي رافع الفهمي، أبو حميد وثقه الحاكم، والذهبي بتصحيح حديثه.

Chapter 29. Roasted Meat

(المعجم ٢٩) - **بَابُ الشِّوَاءِ** (التحفة ٢٩)

٣٣٠٩ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا هَمَّامٌ عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: مَا أَعْلَمُ رَسُولَ اللهِ ﷺ رَأَىٰ شَاةً سَمِيطًا، حَتَّى لَحِقَ بِاللهِ عَزَّ وَجَلَّ.

3309. It was narrated that Anas bin Mâlik said: "I do not know of the Messenger of Allâh ﷺ ever seeing a roasted sheep[1] until he met Allâh." (***Sahih***)

تخريج: أخرجه البخاري، الرقاق، باب: كيف كان عيش النبي ﷺ وأصحابه وتخليهم عن الدنيا؟، ح: ٦٤٥٧ من حديث همام به، وسيأتي، ح: ٣٣٣٩.

Comments:

a. The Prophet ﷺ was simple and did not bother much about the food; instead he ate whatever was available.

b. Eating roasted meat is allowed. See *Hadith* no: 3311

٣٣١٠ - حَدَّثَنَا جُبَارَةُ بْنُ الْمُغَلِّسِ: حَدَّثَنَا كَثِيرُ بْنُ سُلَيْمٍ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: مَا رُفِعَ مِنْ بَيْنِ يَدَيْ رَسُولِ اللهِ ﷺ فَضْلُ شِوَاءٍ قَطُّ. وَلَا حُمِلَتْ مَعَهُ طُنْفُسَةٌ.

3310. It was narrated that Anas bin Mâlik said: "No leftovers of roast meat[2] were ever cleared from in front of the Messenger of Allâh ﷺ, and no carpet was ever carried with him." (***Da'if***)

تخريج: [**إسناده ضعيف جدًا**] أخرجه ابن عدي: ٦/ ٢٠٨٤ من حديث جبارة به، وقال البوصيري: هذا إسناد ضعيف لضعف كثير تقدم، ح: ١٨٦٢، وجبارة، تقدم، ح: ٧٤٠.

[1] *Samita,* and in some versions *Masmutah* (*Al-Bukhâri*: 5385). Ibn Hajar (*Hâdius-Sâri*) said: "Roasted with its skin on."

[2] Because the amount placed before him was always small.

3311. It was narrated that 'Abdullâh bin Hârith bin Jaz' Az-Zubaidi said: "We ate food with the Messenger of Allâh ﷺ in the mosque, meat that had been roasted. Then we wiped our hands on the pebbles and got up to perform prayer without performing ablution." (***Hasan***)

٣٣١١ - حَدَّثَنَا حَرْمَلَةُ بْنُ يَحْيَى: حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ: حَدَّثَنَا ابْنُ لَهِيعَةَ: أَخْبَرَنِي سُلَيْمَانُ بْنُ زِيَادٍ الْحَضْرَمِيُّ، عَنْ عَبْدِ اللهِ بْنِ الْحَارِثِ بْنِ الْجَزْءِ الزُّبَيْدِيِّ قَالَ: أَكَلْنَا مَعَ رَسُولِ اللهِ ﷺ طَعَاماً فِي الْمَسْجِدِ [لَحْمًا] قَدْ شُوِيَ. فَمَسَحْنَا أَيْدِيَنَا بِالْحَصْبَاءِ. ثُمَّ قُمْنَا نُصَلِّي وَلَمْ نَتَوَضَّأْ.

تخريج: [**حسن**] أخرجه أحمد:٤/١٩٠ من حديث ابن لهيعة به، وهو في شمائل الترمذي، ح:١٥٦ مختصرًا * ابن لهيعة تقدم حاله، ح:٣٣٠، وتابعه عمرو بن الحارث تقدم، ح:٣٣٠٠ على أصل الحديث دون قوله: فمسحنا أيدينا بالحصباء.

Comments:

a. Eating inside a mosque is allowed.
b. Turning away from utilizing the blessings of Allâh is not asceticism, but avoiding prohibitions and avarice is asceticism.
c. Eating the food cooked on fire does not nullify ablution.

Chapter 30. Dried Meat[1]

(المعجم ٣٠) - بَابُ الْقَدِيدِ (التحفة ٣٠)

3312. It was narrated that Ibn Mas'ud said: "A man came to the Prophet ﷺ, so he spoke to him, and he started to tremble with awe. He said to him: 'Take it easy. I am not a king; I am just a man whose mother ate dried meat.'" (***Da'if***)

Abu 'Abdullâh said: 'Ismâ'il alone has narrated (this *Hadith*) with a complete chain of narrators.

٣٣١٢ - حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَسَدٍ: حَدَّثَنَا جَعْفَرُ بْنُ عَوْنٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ، عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ، عَنْ أَبِي مَسْعُودٍ قَالَ: أَتَى النَّبِيَّ ﷺ رَجُلٌ. فَكَلَّمَهُ. فَجَعَلَ تُرْعَدُ فَرَائِصُهُ. فَقَالَ لَهُ: «**هَوِّنْ عَلَيْكَ. فَإِنِّي لَسْتُ بِمَلِكٍ. إِنَّمَا أَنَا ابْنُ امْرَأَةٍ تَأْكُلُ الْقَدِيدَ**».

قَالَ أَبُو عَبْدِ اللهِ: إِسْمَاعِيلُ، وَحْدَهُ، وَصَلَهُ.

تخريج: [**إسناده ضعيف**] وصححه الحاكم على شرط الشيخين:٣/٤٨، ووافقه الذهبي، وصححه البوصيري، ولم أجد تصريح سماع ابن أبي خالد تقدم، ح:١٦١٢ في هذا السند وإنما

[1] Meat cut into strips and dried; jerked meat.

صرح في الرواية المرسلة وعند الخطيب:٦/٢٧٨، والمرسل أصح كما قال الدارقطني وغيره، وصححه الحاكم:٢/٤٦٦، والذهبي على شرط الشيخين من طريق عباد بن العوام عن إسماعيل عن قيس عن جرير به.

Comments:

a. Arabs, in order to store the meat, used to cut it in long strips, apply salt to it, and dry it under the sun.
b. The Prophet ﷺ mentioned his mother to console the person who became nervous, due to the greatness of the Prophet ﷺ.
c. Presenting oneself as a simple man due to humbleness is not a denial of the blessing of Allâh.
d. A great scholar or a high ranking person should address people in a manner that they feel cordial and can easily express their situation.

3313. It was narrated that 'Âishah said: "We used to store trotters and the Messenger of Allâh ﷺ would eat them fifteen days after the sacrifice." (*Sahih*)

٣٣١٣ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَىٰ: حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ: حَدَّثَنَا سُفْيَانُ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ عَابِسٍ. أَخْبَرَنِي أَبِي عَنْ عَائِشَةَ قَالَتْ: لَقَدْ كُنَّا نَرْفَعُ الْكُرَاعَ فَيَأْكُلُهُ رَسُولُ اللهِ ﷺ، بَعْدَ خَمْسَ عَشْرَةَ مِنَ الأَضَاحِيِّ.

تخريج: [صحيح] تقدم، ح:٣١٥٩.

Comments:

a. The excess meat of sacrifice could be stored and used later; it does not matter how long the period is.
b. The needed stuff could be purchased abundantly in its season. It is not considered as forbidden hoarding.

Chapter 31. Liver And Spleen

(المعجم ٣١) - بَابُ الْكَبِدِ وَالطِّحَالِ

(التحفة ٣١)

3314. It was narrated from 'Abdullâh bin 'Umar that the Messenger of Allâh ﷺ said: "Two kinds of dead meat and two kinds of blood have been permitted to us. The two kinds of dead meat are fish and locusts, and the two kinds of blood are the liver and spleen." (*Sahih*)

٣٣١٤ - حَدَّثَنَا أَبُو مُصْعَبٍ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ زَيْدِ بْنِ أَسْلَمَ عَنْ أَبِيهِ، عَنْ عَبْدِ اللهِ بْنِ عُمَرَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «أُحِلَّتْ لَنَا مَيْتَتَانِ وَدَمَانِ. فَأَمَّا الْمَيْتَتَانِ فَالْحُوتُ وَالْجَرَادُ. وَأَمَّا الدَّمَانِ، فَالْكَبِدُ وَالطِّحَالُ».

تخريج: [صحيح] تقدم، ح:٣٢١٨.

Comments:

a. All types of fish is lawful, it does not need to be slaughtered. Some scholars

differentiate between the type of lawful dead fish and unlawful dead fish. There is no basis for such differentiation.

b. Liver and spleen are named as blood for their similarity to the blood; otherwise, they are not blood. Only the blood that flows in the body is forbidden.

Chapter 32. Salt

(المعجم ٣٢) - بَابُ الْمِلْحِ (التحفة ٣٢)

3315. It was narrated from Anas bin Mâlik that the Messenger of Allâh ﷺ said: 'The best of your seasonings is salt." (*Da'if*)

٣٣١٥ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ: حَدَّثَنَا عِيسَى بْنُ أَبِي عِيسَى، عَنْ رَجُلٍ أُرَاهُ مُوسَى، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «سَيِّدُ إِدَامِكُمُ الْمِلْحُ».

تخريج: [إسناده ضعيف جدًا] أخرجه ابن عدي:٥/١٨٨٧ من حديث مروان بن معاوية االفزاري به، وقال البوصيري: هذا إسناد ضعيف لضعف عيسى بن عيسى الحناط، وهو متروك كما في التقريب وغيره.

Chapter 33. Using Vinegar As A Condiment

(المعجم ٣٣) - بَابُ الْأَئْتِدَامِ بِالْخَلِّ (التحفة ٣٣)

3316. It was narrated from 'Âishah that the Messenger of Allâh ﷺ said: "What a blessed condiment vinegar is." (*Sahih*)

٣٣١٦ - حَدَّثَنَا أَحْمَدُ بْنُ أَبِي الْحَوَارِي: حَدَّثَنَا مَرْوَانُ بْنُ مُحَمَّدٍ: حَدَّثَنَا سُلَيْمَانُ بْنُ بِلَالٍ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ اللهِ ﷺ: «نِعْمَ الْإِدَامُ الْخَلُّ».

تخريج: أخرجه مسلم، الأشربة، باب فضيلة الخل والتأدم به، ح:٢٠٥١ من حديث سليمان ابن بلال به.

3317. It was narrated from Jâbir bin 'Abdullâh that the Messenger of Allâh ﷺ said: "What a blessed condiment vinegar is." (*Sahih*)

٣٣١٧ - حَدَّثَنَا جُبَارَةُ بْنُ الْمُغَلِّسِ: حَدَّثَنَا قَيْسُ بْنُ الرَّبِيعِ عَنْ مُحَارِبِ بْنِ دِثَارٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «نِعْمَ الْإِدَامُ الْخَلُّ».

تخريج: [صحيح] أخرجه أبوداود، الأطعمة، باب في الخل، ح:٣٨٢٠، والترمذي، ح:١٨٤٢ من حديث محارب بن دثار به، والحديث السابق شاهد له.

Comments:

a. Modesty in eating and drinking is desirable.
b. Anything that could be used with bread is considered broth; it is not compulsory to be a cooked dish.
c. Simple food and broth is also a blessing of Allâh, so one should be thankful for that.
d. Benefits of vinegar are proved medically, so it should be used as a part of a meal.

3318. Umm Sa'd said: "The Messenger of Allâh ﷺ entered upon 'Aishah, when I was with her, and said: 'Is there any food?' She said: 'We have bread, dates and vinegar.' The Messenger of Allâh ﷺ said: 'What a blessed condiment vinegar is. O Allâh, bless vinegar, for it was the condiment of the Prophets before me, and no house will ever be poor in which there is vinegar.'" (*Maudu'*)

٣٣١٨ - حَدَّثَنَا الْعَبَّاسُ بْنُ عُثْمَانَ الدِّمَشْقِيُّ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنَا عَنْبَسَةُ بْنُ عَبْدِ الرَّحْمٰنِ عَنْ مُحَمَّدِ بْنِ زَاذَانَ أَنَّهُ حَدَّثَهُ قَالَ: حَدَّثَتْنِي أُمُّ سَعْدٍ قَالَتْ: دَخَلَ رَسُولُ اللهِ ﷺ عَلَى عَائِشَةَ، وَأَنَا عِنْدَهَا. فَقَالَ: **«هَلْ مِنْ غَدَاءٍ؟»** قَالَتْ: عِنْدَنَا خُبْزٌ وَتَمْرٌ وَخَلٌّ. فَقَالَ رَسُولُ اللهِ ﷺ: **«نِعْمَ الإِدَامُ الْخَلُّ. اللَّهُمَّ بَارِكْ فِي الْخَلِّ. فَإِنَّهُ كَانَ إِدَامَ الأَنْبِيَاءِ قَبْلِي. وَلَمْ يَفْتَقِرْ بَيْتٌ فِيهِ خَلٌّ»**.

تخريج: [إسناده ضعيف جدًا موضوع] ※ عنبسة تقدم حاله، ح:١٢٤٢، ومحمد بن زاذان متروك (تقريب)، وأصله في صحيح مسلم، ح:٢٠٥٢ وليس فيه: اللهم بارك في الخل فإنه كان إدام الأنبياء قبلي.

Comments:

Umm Sa'd was the daughter of Sa'd bin Rabi'ah Al-Ansâri, who was martyred in the battle of Uhud. She was born one month after his martyrdom. Abu Bakr Siddiq patronized her. Her mother was Khaladah bint Anas bin Sinân who belonged to the tribe of Banu Sâ'idah.

Chapter 34. (Olive) Oil

(المعجم ٣٤) - **بَابُ الزَّيْتِ** (التحفة ٣٤)

3319. It was narrated from 'Umar that the Messenger of Allâh ﷺ said: 'Season (your food) with olive oil and anoint yourselves with it, for it comes from a blessed tree." (*Sahih*)

٣٣١٩ - حَدَّثَنَا الْحُسَيْنُ بْنُ مَهْدِيٍّ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَنْبَأَنَا مَعْمَرٌ عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ أَبِيهِ، عَنْ عُمَرَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: **«ائْتَدِمُوا بِالزَّيْتِ وَادَّهِنُوا بِهِ، فَإِنَّهُ مِنْ شَجَرَةٍ مُبَارَكَةٍ»**.

تخريج: [صحيح] أخرجه الترمذي، الأطعمة، باب ماجاء في أكل الزيت، ١٨٥١ من

حديث عبدالرزاق به، وهو في مصنف عبدالرزاق: ١٠/ ٤٢٢، ح: ١٩٥٦٨ عن معمر عن زيد عن أبيه: مرسل، والمتصل صححه الحاكم على شرط الشيخين: ٤/ ١٢٢، ووافقه الذهبي، وأورده الضياء في المختارة، وللحديث شواهد كثيرة.

Comments:

a. Vegetable oil is more beneficial than clarified butter derived from milk or animals' fat.

b. Olive oil is more useful than any other vegetable oil.

c. Allâh stated in the Qur'ân that the olive tree is a blessed tree. (*Surat An-Nur* 24:35)

3320. 'Abdullâh bin Sa'eed narrated that his grandfather said: "I heard Abu Hurairah say: The Messenger of Allâh ﷺ said: 'Eat (olive) oil and anoint yourselves with it, for it is blessed.'" (***Da'if***)

٣٣٢٠ - حَدَّثَنَا عُقْبَةُ بْنُ مُكْرَمٍ: حَدَّثَنَا صَفْوَانُ بْنُ عِيسَى: حَدَّثَنَا عَبْدُ اللهِ بْنُ سَعِيدٍ، عَنْ جَدِّهِ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ: «**كُلُوا الزَّيْتَ وَادَّهِنُوا بِهِ، فَإِنَّهُ مُبَارَكٌ**».

تخريج: [إسناده ضعيف جدًا] أخرجه الحاكم: ٢/ ٣٩٨ من حديث صفوان به، وصححه، فرده الذهبي بقوله: عبدالله واه، وقال البوصيري: هذا إسناد ضعيف لضعف عبدالله بن سعيد المقبري، انظر، ح: ٢٦٠.

Chapter 35. Milk

(المعجم ٣٥) - **بَابُ اللَّبَنِ** (التحفة ٣٥)

3321. I heard 'Âishah say: "The Messenger of Allâh ﷺ would say, when milk was brought to him: 'A blessing,' or 'Two blessings.'" (***Da'if***)

٣٣٢١ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ عَنْ جَعْفَرِ بْنِ بُرْدٍ الرَّاسِبِيِّ: حَدَّثَتْنِي مَوْلَاتِي أُمُّ سَالِمٍ الرَّاسِبِيَّةُ قَالَتْ: سَمِعْتُ عَائِشَةَ تَقُولُ: كَانَ رَسُولُ اللهِ ﷺ إِذَا أُتِيَ بِلَبَنٍ قَالَ: «**بَرَكَةٌ أَوْ بَرَكَتَانِ**».

تخريج: [إسناده ضعيف] أخرجه أحمد: ٦/ ١٤٥ من حديث جعفر بن بُرد به * أم سالم لم أجد من وثقها .

3322. It was narrated from Ibn 'Abbâs that the Messenger of Allâh ﷺ said: "Whoever is given food by Allâh, let him say: *Allâhumma bârik lanâ fihi wa arzuqnâ khairan minhu* (O Allâh, bless it for us and provide us with something better than it). And

٣٣٢٢ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَيَّاشٍ: حَدَّثَنَا ابْنُ جُرَيْجٍ عَنِ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللهِ بْنِ عَبْدِ اللهِ بْنِ عُتْبَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**مَنْ أَطْعَمَهُ اللهُ طَعَامًا، فَلْيَقُلِ: اللَّهُمَّ!**

whoever is given milk to drink by Allâh, let him say: *Allâhumma bârik lanâ fihi wa zidna minhu* (O Allâh, bless it for us and give us more of it). For I do not know of any food or drink that suffices, apart from milk." (***Da'if***)

بَارِكْ لَنَا فِيهِ، وَارْزُقْنَا خَيْرًا مِنْهُ. وَمَنْ سَقَاهُ اللهُ لَبَناً، فَلْيَقُلِ: اللَّهُمَّ! بَارِكْ لَنَا فِيهِ، وَزِدْنَا مِنْهُ. فَإِنِّي لَا أَعْلَمُ مَا يُجْزِىءُ، مِنَ الطَّعَامِ وَالشَّرَابِ، إِلَّا اللَّبَنَ».

تخريج: [إسناده ضعيف] وحسنه البوصيري، انظر، ح:٣٤٢٦، وابن جريج ليس ـ قال أبوحاتم: ليس هذا من حديث الزهري، إنما هو من حديث علي بن زيد بن جدعان عن عمر بن حرملة عن ابن عباس عن النبي ﷺ . . . وأخاف أن يكون قد أدخل على هشام بن عمار لأنه لما كبر تغير(علل:١٤٨٢/٥)، وحديث عمر بن حرملة أخرجه أبوداود، ح:٣٧٣٠، والترمذي، ح:٣٤٥٥، والحميدي، ح:٤٨٢ وغيرهم، وإسناده ضعيف، وانظر، ح:٣٤٢٦ فإنه طرف منه.

Comments:

a. Reciting the mentioned supplication after taking food and drinking milk shows acknowledgement and reorganization of the bounties of Allâh.

b. Milk is a unique blessing of Allâh, which is perfect nourishment.

Chapter 36. Sweets

(المعجم ٣٦) - بَابُ الْحَلْوَاءِ (التحفة ٣٦)

3323. It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ used to like sweets and honey." (***Sahih***)

٣٣٢٣ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَ عَلِيُّ بْنُ مُحَمَّدٍ، وَ عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ، قَالُوا: [حَدَّثَنَا أَبُو أُسَامَةَ، قَالَ:] حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللهِ ﷺ يُحِبُّ الْحَلْوَاءَ وَالْعَسَلَ.

تخريج: أخرجه البخاري، الأطعمة، باب الحلوى والعسل، ح:٥٤٣١، ومسلم، الطلاق، باب وجوب الكفارة على من حرم امرأته ولم ينو الصداق ، ح:١٤٧٤/٢١ من حديث أبي أسامة به.

Comments:

Some scholars are of the opinion that sweets here imply all kinds of man-made sweets; others are of the opinion that it means natural sweets, like fruits, as well as the man-made sweets.

Chapter 37. Cucumbers And Fresh Dates Eaten Together

(المعجم ٣٧) - بَابُ الْقِثَّاءِ وَالرُّطَبِ يَجْمَعَانِ(التحفة ٣٧)

3324. It was narrated that 'Âishah said: "My mother was

٣٣٢٤ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ: حَدَّثَنَا يُونُسُ بْنُ بُكَيْرٍ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ

trying to fatten me up when she wanted to send me to the Messenger of Allâh ﷺ (when she got married), but nothing worked until I ate cucumbers with dates; then I grew plump like the best kind of plump." (*Sahih*)

عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: كَانَتْ أُمِّي تُعَالِجُنِي لِلسُّمْنَةِ. تُرِيدُ أَنْ تُدْخِلَنِي عَلَى رَسُولِ اللهِ ﷺ. فَمَا اسْتَقَامَ لَهَا ذٰلِكَ حَتَّى أَكَلْتُ الْقِثَّاءَ بِالرُّطَبِ. فَسَمِنْتُ كَأَحْسَنِ سُمْنَةٍ.

تخريج: [**إسناده صحيح**] أخرجه أبوداود، الطب، باب في السمنة، ح:٣٩٠٣ من حديث هشام بن عروة به.

Comments:

a. 'Âishah ؓ was very thin before consummating her marriage. So, her mother wished her good health in order to appeal the Prophet ﷺ.

b. According to the eastern medical principals the nature of cucumber is cool and the nature of dates is hot; eating them together makes their effects normal and the side effects disappear.

3325. It was narrated 'Abdullâh bin Ja'far said: "I saw the Messenger of Allâh ﷺ eating cucumbers with dates." (*Sahih*)

٣٣٢٥ - حَدَّثَنَا يَعْقُوبُ بْنُ حُمَيْدِ بْنِ كَاسِبٍ، وَ إِسْمَاعِيلُ بْنُ مُوسٰى، قَالَا: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ عَنْ أَبِيهِ، عَنْ عَبْدِ اللهِ بْنِ جَعْفَرٍ قَالَ: رَأَيْتُ رَسُولَ اللهِ ﷺ يَأْكُلُ الْقِثَّاءَ بِالرُّطَبِ.

تخريج: أخرجه البخاري، الأطعمة، باب القثاء بالرطب، ح:٥٤٤٠، ومسلم، الأشربة، باب أكل القثاء بالرطب، ح:٢٠٤٣ من حديث إبراهيم بن سعد به.

3326. It was narrated that Sahl bin Sa'd said: "The Messenger of Allâh ﷺ used to eat dates with melon." (*Sahih*)

٣٣٢٦ - حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ، وَعَمْرُو ابْنُ رَافِعٍ قَالَا: حَدَّثَنَا يَعْقُوبُ بْنُ الْوَلِيدِ بْنِ أَبِي هِلَالٍ الْمَدَنِيُّ عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ ابْنِ سَعْدٍ قَالَ: كَانَ رَسُولُ اللهِ ﷺ يَأْكُلُ الرُّطَبَ بِالْبِطِّيخِ.

تخريج: [**صحيح**] * يعقوب بن الوليد تقدم حاله الردي، ح:١٣٧٣، ولحديثه شاهد عند أبي داود، ح:٣٨٣٦ وغيره، وإسناده صحيح، وحسنه الترمذي ، ح:١٨٤٣ .

Comments:

Imâm Ibn Qayyim said, in the explanation of this *Hadith,* that it means watermelon. However, the Arabic word *Bittikh* refers to both the fruits; watermelon as well as sweet-melon. The narration of *Sunan An-Nasâ'i* reads sweet-melon instead of watermelon. (*Fathul-Bâri,* 9/709)

Chapter 38. Dates

(المعجم ٣٨) - بَابُ التَّمْرِ (التحفة ٣٨)

3327. It was narrated from 'Âishah that the Messenger of Allâh ﷺ said: "A house in which there are no dates, its people will go hungry." (*Sahih*)

٣٣٢٧ - حَدَّثَنَا أَحْمَدُ بْنُ أَبِي الْحَوَارِيِّ الدِّمَشْقِيُّ: حَدَّثَنَا مَرْوَانُ بْنُ مُحَمَّدٍ: حَدَّثَنَا سُلَيْمَانُ بْنُ بِلَالٍ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ اللهِ ﷺ: «بَيْتٌ لَا تَمْرَ فِيهِ، جِيَاعٌ أَهْلُهُ».

تخريج: أخرجه مسلم، الأشربة، باب في إدخال التمر ونحوه من الأقوات للعيال، ح:٢٠٤٦ من حديث سليمان بن بلال به.

3328. It was narrated from 'Ubaidullâh bin Abu Râfi', from his grandmother Salma, that the Prophet ﷺ said: "A house in which there are no dates is like a house in which there is no food." (*Hasan*)

٣٣٢٨ - حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ الدِّمَشْقِيُّ: حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ: حَدَّثَنَا هِشَامُ بْنُ سَعْدٍ عَنْ عُبَيْدِ اللهِ بْنِ أَبِي رَافِعٍ، عَنْ جَدَّتِهِ سَلْمَى أَنَّ النَّبِيَّ ﷺ قَالَ: «بَيْتٌ لَا تَمْرَ فِيهِ، كَالْبَيْتِ لَا طَعَامَ فِيهِ».

تخريج: [إسناده حسن] وله شاهد عند مسلم، ح:٢٠٤٦/١٥٣.

Comments:

a. Dates consist of complete nutritive values. So, a person can live on them even if there is no other food.
b. One may store his needed food stuff in its season for the whole year. The hoarding which is forbidden is that the businessmen hoard up the food, which the public needs, to sell it at a higher price.
c. The *Hadith* gives the lesson of being content. If one owns dates then he does not need to store many types of food stuff.

Chapter 39. When The First Fruits Are Brought

(المعجم ٣٩) - بَابٌ: إِذَا أُتِيَ بِأَوَّلِ الثَّمْرَةِ (التحفة ٣٩)

3329. It was narrated from Abu Hurairah that when the first fruits (of the season) were brought, the Messenger of Allâh ﷺ would say: "O Allâh, bless us in our city and in our fruits, in our *Mudd* and in

٣٣٢٩ - حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ، وَ يَعْقُوبُ بْنُ حُمَيْدِ بْنِ كَاسِبٍ، قَالَا: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ. أَخْبَرَنِي سُهَيْلُ بْنُ أَبِي صَالِحٍ عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ

our *Sâ'*,[1] blessing upon blessing." Then he would give it to the smallest of the children present. (***Sahih***)

ﷺ كَانَ، إِذَا أُتِيَ بِأَوَّلِ الثَّمَرَةِ قَالَ: «اللَّهُمَّ بَارِكْ لَنَا فِي مَدِينَتِنَا وَفِي ثِمَارِنَا وَفِي مُدِّنَا وَفِي صَاعِنَا، بَرَكَةً مَعَ بَرَكَةٍ» ثُمَّ يُنَاوِلُهُ أَصْغَرَ مَنْ بِحَضْرَتِهِ مِنَ الْوِلْدَانِ.

تخريج: أخرجه مسلم، الحج، باب فضل المدينة ودعاء النبي ﷺ فيها بالبركة ... الخ، ح:١٣٧٣ من حديث عبدالعزيز بن محمد به.

Comments:

a. The first fruit of a farm should be presented to a respected pious person. It shows respect and love for him.

b. Elders should always supplicate for the well-being of the young on all suitable occasions.

c. Giving food or drink to children increases their love to the elders.

Chapter 40. Eating Unripe Dates With Ripe Dates

(المعجم ٤٠) - بَابُ أَكْلِ الْبَلَحِ بِالتَّمْرِ (التحفة ٤٠)

3330. It was narrated from 'Âishah that the Messenger of Allâh ﷺ said: "Eat unripe dates with ripe ones and eat old dates with new ones, for Satan gets angry and says: 'The son of Âdam will survive so long as he eats old dates with new ones.'" (***Da'if***)

٣٣٣٠ - حَدَّثَنَا أَبُو بِشْرٍ، بَكْرُ بْنُ خَلَفٍ: حَدَّثَنَا يَحْيَى بْنُ مُحَمَّدِ بْنِ قَيْسٍ الْمَدَنِيُّ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ اللهِ ﷺ: «كُلُوا الْبَلَحَ بِالتَّمْرِ. كُلُوا الْخَلَقَ بِالْجَدِيدِ، فَإِنَّ الشَّيْطَانَ يَغْضَبُ وَيَقُولُ: بَقِيَ ابْنُ آدَمَ حَتَّى أَكَلَ الْخَلَقَ بِالْجَدِيدِ».

تخريج: [إسناده ضعيف] وقال البوصيري: هذا إسناد فيه أبوزُكير يحيى بن محمد بن قيس وهو ضعيف.

Comments:

Satan does not feel sorrow if a person lives long, but he becomes sad if he spends his time in good deeds. (Sindi, *Injâhul-Hâjah*)

Chapter 41. The Prohibition Of Eating Two Dates At Once

(المعجم ٤١) - بَابُ النَّهْيِ عَنْ قِرَانِ التَّمْرِ (التحفة ٤١)

3331. Ibn 'Umar said: "The

٣٣٣١ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عَبْدُ

[1] Two volume measurements whose definition preceded.

الرَّحْمٰنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا سُفْيَانُ عَنْ جَبَلَةَ ابْنِ سُحَيْمٍ، سَمِعْتُ ابْنَ عُمَرَ يَقُولُ: نَهَىٰ رَسُولُ اللهِ ﷺ أَنْ يَقْرِنَ الرَّجُلُ بَيْنَ التَّمْرَتَيْنِ حَتَّى يَسْتَأْذِنَ أَصْحَابَهُ.

Messenger of Allâh ﷺ forbade eating two dates at once unless he asks his companions permission to do so." (*Sahih*)

تخريج: أخرجه البخاري، الشركة، باب القران في التمر بين الشركاء حتى يستأذن أصحابه، ح:٢٤٨٩ من حديث سفيان، ومسلم، الأشربة، باب نهي الأكل مع جماعة عن قران تمرتين ونحوهما في لقمة إلا بإذن أصحابه، ح:٢٠٤٥ من حديث جبلة بن سحيم به.

Comments:

a. Picking up dates in pairs looks very awkward if other companions eat one by one. It shows the habit of excessive eating or greediness.
b. If a person is extremely hungry, or eats with his close friends who do not mind eating in pairs, then he may do so.
c. One should avoid doing any action, while having a meal, that could displease his companions.

٣٣٣٢ – حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا أَبُو دَاوُدَ: حَدَّثَنَا أَبُو عَامِرٍ الْخَزَّازُ عَنِ الْحَسَنِ، عَنْ سَعْدٍ، مَوْلَى أَبِي بَكْرٍ وَكَانَ سَعْدٌ يَخْدُمُ النَّبِيَّ ﷺ، وَكَانَ يُعْجِبُهُ حَدِيثُهُ أَنَّ النَّبِيَّ ﷺ نَهَىٰ عَنِ الْإِقْرَانِ. يَعْنِي فِي التَّمْرِ.

3332. It was narrated from Sa'd, the freed slave of Abu Bakr – and Sa'd used to serve the Messenger of Allâh ﷺ and he liked this *Hadith* – that the Prophet ﷺ forbade eating two dates at once. (*Sahih*)

تخريج: [صحيح] أخرجه أحمد: ١/١٩٩ عن أبي داود الطيالسي به نحو المعنىٰ، وصححه البوصيري، والحديث السابق شاهد له، وانظر سنن أبي داود، ح: ٣٨٣٤.

Chapter 42. Inspecting Dates

(المعجم ٤٢) – بَابُ تَفْتِيشِ التَّمْرِ (التحفة ٤٢)

٣٣٣٣ – حَدَّثَنَا أَبُو بِشْرٍ، بَكْرُ بْنُ خَلَفٍ: حَدَّثَنَا أَبُو قُتَيْبَةَ عَنْ هَمَّامٍ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللهِ بْنِ أَبِي طَلْحَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: رَأَيْتُ رَسُولَ اللهِ ﷺ أُتِيَ بِتَمْرٍ عَتِيقٍ، فَجَعَلَ يُفَتِّشُهُ.

3333. It was narrated that Anas bin Mâlik said: "I saw the Messenger of Allâh ﷺ when he was brought some old dates; he started to inspect them." (*Da'if*)

تخريج: [إسناده ضعيف] أخرجه أبوداود، الأطعمة، باب في تفتيش التمر المسوس عند

الأكل، ح: ٣٨٣٢ من حديث أبي قتيبة به.

Comments:

a. A gift should be accepted even if it seems insignificant.
b. Insignificant food is also a blessing of Allâh, so it should be respected.
c. If a bad thing could be used after fixing it, then consuming it is better than destroying it.

Chapter 43. Dates With Butter

(المعجم ٤٣) - بَابُ التَّمْرِ بِالزُّبْدِ

(التحفة ٤٣)

3334. It was narrated that the two sons of Busr, who were of the tribe of Sulaim, said: "The Messenger of Allâh ﷺ entered upon us. We placed a velvet cloth of ours beneath him and sprinkled water on it.[1] He sat on it, and Allâh sent down Revelation to him in our house. We offered him butter and dates, and he ﷺ liked butter." (*Sahih*)

٣٣٣٤ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا صَدَقَةُ بْنُ خَالِدٍ: حَدَّثَنِي ابْنُ جَابِرٍ: حَدَّثَنِي سُلَيْمُ بْنُ عَامِرٍ، عَنِ ابْنَيْ بُسْرٍ السُّلَمِيَّيْنِ قَالَا: دَخَلَ عَلَيْنَا رَسُولُ اللهِ ﷺ. فَوَضَعْنَا تَحْتَهُ قَطِيفَةً لَنَا. صَبَبْنَاهَا لَهُ صَبًّا. فَجَلَسَ عَلَيْهَا. فَأَنْزَلَ اللهُ عَزَّ وَجَلَّ عَلَيْهِ الْوَحْيَ فِي بَيْتِنَا. وَقَدَّمْنَا لَهُ زُبْداً وَتَمْرًا، وَكَانَ يُحِبُّ الزُّبْدَ، ﷺ.

تخريج: [إسناده صحيح] أخرجه أبوداود، الأطعمة، باب في المجمع بين اللونين في الأكل، ح: ٣٨٣٧ من حديث ابن جابر به، وقال محمد بن يوسف الهروي: سألت محمد بن عون: من هما؟ قال: عبدالله وعطية (تحفة الأشراف).

Comments:

a. The Prophet ﷺ did not give any importance to the affectations. Hence, he sat over the sheet spread on the ground; neither did he demand a bed nor did he ask to spread the sheet in a different way.
b. Butter is a good and healthy food, dates also are very nourishing; eating them together enhances their advantages.
c. Avoiding good food is not asceticism but staying away from forbidden provisions is real asceticism.

Chapter 44. White Bread

(المعجم ٤٤) - بَابُ الْحُوَّارَى

(التحفة ٤٤)

3335. 'Abdul-'Aziz bin Abu Hâzim said: My father told me: I asked Sahl bin Sa'd: "Did you

٣٣٣٥ - حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ، وَ سُوَيْدُ ابْنُ سَعِيدٍ، قَالَا: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي

[1] To make it cooler.

حَازِمٍ: حَدَّثَنِي أَبِي قَالَ: سَأَلْتُ سَهْلَ بْنَ سَعْدٍ: هَلْ رَأَيْتَ النَّقِيَّ؟ قَالَ: مَا رَأَيْتُ النَّقِيَّ حَتَّى قُبِضَ رَسُولُ اللهِ ﷺ. فَقُلْتُ: فَهَلْ كَانَ لَهُمْ مَنَاخِلُ عَلَى عَهْدِ رَسُولِ اللهِ ﷺ؟ قَالَ: مَا رَأَيْتُ مُنْخُلًا حَتَّى قُبِضَ رَسُولُ اللهِ ﷺ. قُلْتُ: فَكَيْفَ كُنْتُمْ تَأْكُلُونَ الشَّعِيرَ غَيْرَ مَنْخُولٍ؟ قَالَ: نَعَمْ كُنَّا نَنْفُخُهُ. فَيَطِيرُ مِنْهُ مَا طَارَ، وَمَا بَقِيَ ثَرَّيْنَاهُ.

ever see dough made from well-sifted flour?" He said: "I never saw dough made from well-sifted flour until the Messenger of Allâh ﷺ passed away." I said: "Did they have sieves at the time of the Messenger of Allâh ﷺ?" He said: "I never saw a sieve until the Messenger of Allâh ﷺ passed away." I said: "How did you eat barley that was not sifted?" He said: "We used to blow on it, and whatever flew away, flew away, and whatever was left we made dough with it." (***Sahih***)

تخريج: أخرجه البخاري، الأطعمة، باب ما كان النبي ﷺ وأصحابه يأكلون، ح:٥٤١٣ من حديث أبي حازم به، وقال البوصيري: هذا إسناد صحيح، رجاله ثقات.

Comments:

a. In the book *An-Nihâyah* the explanation of *Huwwari* is mentioned as "the bread that is made from sifted flour". However, in the *Hadith* it refers to the flour that is sifted frequently or white flour. The bread that is prepared from such flour is called *Naqi.*

b. Barley flour contains more husk than wheat flour. Therefore, it needs to be sieved more. In the period of the Prophet ﷺ wheat was rare, so the *Tabi'i* (a follower of the Companion) became astonished at how they used to eat barley flour without sifting it.

c. The Companion explained to him that they used to sift it lightly, which removes some husk, and it was sufficient for them, since they were simple people and did not bother much about it.

٣٣٣٦ - حَدَّثَنَا يَعْقُوبُ بْنُ حُمَيْدِ بْنِ كَاسِبٍ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ: أَخْبَرَنِي بَكْرُ بْنُ سَوَادَةَ أَنَّ حَنَشَ ابْنَ عَبْدِ اللهِ حَدَّثَهُ عَنْ أُمِّ أَيْمَنَ، أَنَّهَا غَرْبَلَتْ دَقِيقاً. فَصَنَعَتْهُ لِلنَّبِيِّ ﷺ رَغِيفاً. فَقَالَ: **«مَا هَذَا؟»** قَالَتْ: طَعَامٌ نَصْنَعُهُ بِأَرْضِنَا. فَأَحْبَبْتُ أَنْ أَصْنَعَ مِنْهُ لَكَ رَغِيفاً. فَقَالَ: **«رُدِّيهِ فِيهِ، ثُمَّ اعْجِنِيهِ»**.

3336. It was narrated from Umm Ayman that she sifted some flour and made a loaf of bread for the Prophet ﷺ. He said: "What is this?" She said: "It is food that we make in our land, and I wanted to make a loaf of it for you. He said: "Fold it onto itself and knead it." (***Hasan***)

تخريج: [إسناده حسن] أخرجه أبونعيم في الحلية: ٢/٦٧، ٦٨ من حديث ابن وهب به، وحسنه البوصيري.

Comments:

a. Husk is useful for health and the bread of unsifted flour digests easily.
b. One should avoid affectation in the matters of eating and drinking.

3337. It was narrated that Anas bin Mâlik said: "The Messenger of Allâh ﷺ never saw a thin loaf made from well-sifted flour with his own eyes, until he met Allâh." (*Da'if*)

٣٣٣٧ - حَدَّثَنَا الْعَبَّاسُ بْنُ الْوَلِيدِ الدِّمَشْقِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ عُثْمَانَ، أَبُو الْجَمَاهِرِ: حَدَّثَنَا سَعِيدُ بْنُ بَشِيرٍ: حَدَّثَنَا قَتَادَةُ عَنْ أَنَسِ ابْنِ مَالِكٍ قَالَ: مَا رَأَىٰ رَسُولُ اللهِ ﷺ رَغِيفاً مُحَوَّرًا، بِوَاحِدٍ مِنْ عَيْنَيْهِ، حَتَّى لَحِقَ بِاللهِ.

تخريج: [إسناده ضعيف] * سعيد بن بشير تقدم حاله، ح: ٢٨٧٦، وقتادة عنعن تقدم، ح: ١٧٥ إن صح السند إليه.

Chapter 45. Thin Loaves Of Bread

(المعجم ٤٥) - بَابُ الرِّقَاقِ (التحفة ٤٥)

3338. It was narrated from Ibn 'Atâ' that his father said: "Abu Hurairah visited his people, meaning, a village" - I (one of the narrators) think he said: "Yuna" - "And they brought him some of the first thin loaves of bread. He wept and said: 'The Messenger of Allâh ﷺ never saw such a thing with his own eyes.'" (*Da'if*)

٣٣٣٨ - حَدَّثَنَا أَبُو عُمَيْرٍ، عِيسَى بْنُ مُحَمَّدٍ، النَّحَّاسُ الرَّمْلِيُّ: حَدَّثَنَا ضَمْرَةُ بْنُ رَبِيعَةَ، عَنِ ابْنِ عَطَاءٍ عَنْ أَبِيهِ، قَالَ: زَارَ أَبُو هُرَيْرَةَ قَوْمَهُ أُبَيْنَا يَعْنِي قَرْيَةً [أَظُنُّهُ قَالَ يُنَا] فَأَتَوْهُ بِرُقَاقٍ مِنْ رُقَاقِ الأُوَلِ. فَبَكَىٰ وَقَالَ: مَا رَأَىٰ رَسُولُ اللهِ ﷺ هٰذَا بِعَيْنَيْهِ قَطُّ.

تخريج: [إسناده ضعيف] وضعفه البوصيري من أجل عثمان بن عطاء بن أبي مسلم الخراساني تقدم، ح: ٢٠٧١، وفيه علة أخرى.

Comments:

The reason of stating the condition 'first thin loaves' was probably that the bread, which is baked when the oven is hot, swells up and becomes well-cooked, but when the heat reduces this situation changes. The meaning is that the bread was thin and fine. (Allâh knows best.)

3339. Qatâdah said: "We used to go to (visit) Anas bin Mâlik." (One of the narrators) Ishâq said: "And his baker was standing

٣٣٣٩ - حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ، وَ أَحْمَدُ ابْنُ سَعِيدٍ الدَّارِمِيُّ، قَالَا: حَدَّثَنَا عَبْدُ الصَّمَدِ

there." (In another narration) Dârimi said: "And his table was set. He said one day: '(Come and) eat, for the Messenger of Allâh ﷺ never saw any thin loaf of bread until he met Allâh, nor any roasted sheep (with skin).'"[1] (*Sahih*)

ابْنُ عَبْدِ الْوَارِثِ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا قَتَادَةُ قَالَ: كُنَّا نَأْتِي أَنَسَ بْنَ مَالِكٍ - قَالَ إِسْحَاقُ: وَخَبَّازُهُ قَائِمٌ. وَقَالَ الدَّارِمِيُّ: وَخِوَانُهُ مَوْضُوعٌ - فَقَالَ يَوْماً: كُلُوا. فَمَا أَعْلَمُ رَسُولَ اللهِ ﷺ رَأَى رَغِيفاً مُرَقَّقاً، بِعَيْنِهِ، حَتَّى لَحِقَ بِاللهِ. وَلَا شَاةً سَمِيطاً قَطُّ.

تخريج: [**صحيح**] تقدم، ح:٣٣٠٩.

Comments:

a. Using the services of a baker, a cook and other people is allowed.
b. Preparing a good dish for a guest is allowed as Anas ﷺ presented fresh and hot bread to his guests.
c. *Samita* or *Masmutah* is the roasted sheep or goat whose wool or hair is removed through hot water.
d. Anas mentioned this fact to his pupils to make them feel the blessings of Allâh and to be thankful to Him.

Chapter 46. *Fâludhaj*[2]

(المعجم ٤٦) - بَابُ الْفَالُوذَجِ (التحفة ٤٦)

3340. It was narrated that Ibn 'Abbâs said: "The first we heard of *Fâludhaj* was when Jibril ﷺ came to the Prophet ﷺ and said: 'The world will be opened for your nation and they will conquer the world, until they eat *Fâludhaj*.' The Prophet ﷺ said: 'What is *Fâludhaj*?' He said: 'They mix ghee and honey together.' At that, the Prophet ﷺ sobbed." (***Da'if***)

٣٣٤٠ - حَدَّثَنَا عَبْدُ الْوَهَّابِ بْنُ الضَّحَّاكِ السُّلَمِيُّ، أَبُو الْحَارِثِ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَيَّاشٍ: حَدَّثَنَا مُحَمَّدُ بْنُ طَلْحَةَ عَنْ عُثْمَانَ ابْنِ يَحْيَى، عَنِ ابْنِ عَبَّاسٍ قَالَ: أَوَّلُ مَا سَمِعْنَا بِالْفَالُوذَجِ، أَنَّ جِبْرَئِيلَ، عَلَيْهِ السَّلَامُ، أَتَى النَّبِيَّ ﷺ فَقَالَ: إِنَّ أُمَّتَكَ تُفْتَحُ عَلَيْهِمُ الْأَرْضُ فَيُفَاضُ عَلَيْهِمْ مِنَ الدُّنْيَا. حَتَّى إِنَّهُمْ لَيَأْكُلُونَ مِنَ الْفَالُوذَجِ. فَقَالَ النَّبِيُّ ﷺ: «**وَمَا الْفَالُوذَجُ؟**». قَالَ: يَخْلِطُونَ السَّمْنَ وَالْعَسَلَ جَمِيعاً. فَشَهَقَ النَّبِيُّ ﷺ لِذَلِكَ شَهْقَةً.

[1] See no. 3309.

[2] A sweet dish described in the narration.

تخريج: [إسناده ضعيف جدًا] أخرجه ابن الجوزي في الموضوعات: ٣/ ٢١ من حديث إسماعيل بن عياش به، وتابعه يحيى بن الورد، وقال ابن الجوزي: هذا حديث باطل، لا أصل له ❊ عثمان بن يحيى مجهول، لم أجد من وثقه وضعفه الأزدي.

Chapter 47. Bread Softened With Ghee

(المعجم ٤٧) - بَابُ الْخُبْزِ الْمُلَبَّقِ بِالسَّمْنِ (التحفة ٤٧)

3341. It was narrated that Ibn 'Umar said: "One day, the Messenger of Allâh ﷺ said: 'I wish that we had some white bread made of brown wheat, softened with ghee, that we could eat.' A man from among the *Ansâr* heard that, so he took some (of that food) and brought it to him. The Messenger of Allâh ﷺ said: 'Where was this ghee kept?' He said: 'In a container made of mastigure skin.' And he refused to eat it." (***Da'if***)

٣٣٤١ - حَدَّثَنَا هَدِيَّةُ بْنُ عَبْدِ الْوَهَّابِ: حَدَّثَنَا الْفَضْلُ بْنُ مُوسى السِّينَانِيُّ: حَدَّثَنَا الْحُسَيْنُ بْنُ وَاقِدٍ عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ، ذَاتَ يَوْمٍ: «وَدِدْتُ لَوْ أَنَّ عِنْدَنَا خُبْزَةً بَيْضَاءَ مِنْ بُرَّةٍ سَمْرَاءَ مُلَبَّقَةٍ بِسَمْنٍ نَأْكُلُهَا» قَالَ: فَسَمِعَ بِذٰلِكَ رَجُلٌ مِنَ الْأَنْصَارِ فَاتَّخَذَهُ. فَجَاءَ بِهِ إِلَيْهِ. فَقَالَ رَسُولُ اللهِ ﷺ: «فِي أَيِّ شَيْءٍ كَانَ هٰذَا السَّمْنُ؟» قَالَ: فِي عُكَّةِ ضَبٍّ. [قَالَ:] فَأَبَىٰ أَنْ يَأْكُلَهُ.

تخريج: [إسناده ضعيف جدًا] أخرجه أبوداود، الأطعمة، باب الجمع بين لونين من الطعام، ح: ٣٨١٨ من حديث الفضل بن موسى به، وأيوب ليس هو السختياني كما قال أبوداود رحمه الله، ولعله ابن خوط كما في النكت الظراف: ٩/ ٧٥، وهو متروك كما في التقريب وغيره.

3342. It was narrated that Anas bin Mâlik said: "Umm Sulaim made some bread for the Prophet ﷺ, and she put a little ghee on it. Then she said: 'Go to the Prophet ﷺ and invite him (to come and eat).' So I went and told him: 'My mother is inviting you (to come and eat).' So he stood up, and said to the people who were with him: 'Get up.' I went ahead of him and told her. Then the Prophet ﷺ came and said: 'Bring what you have made.' She said: 'I

٣٣٤٢ - حَدَّثَنَا أَحْمَدُ بْنُ عَبْدَةَ: حَدَّثَنَا عُثْمَانُ بْنُ عَبْدِ الرَّحْمٰنِ: حَدَّثَنَا حُمَيْدٌ الطَّوِيلُ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: صَنَعَتْ أُمُّ سُلَيْمٍ لِلنَّبِيِّ ﷺ خُبْزَةً، وَضَعَتْ فِيهَا شَيْئاً مِنْ سَمْنٍ. ثُمَّ قَالَتِ: اذْهَبْ إِلَى النَّبِيِّ ﷺ فَادْعُهُ. قَالَ: فَأَتَيْتُهُ فَقُلْتُ: أُمِّي تَدْعُوكَ. قَالَ: فَقَامَ، وَقَالَ: لِمَنْ كَانَ عِنْدَهُ مِنَ النَّاسِ: «قُومُوا» قَالَ: فَسَبَقْتُهُمْ إِلَيْهَا فَأَخْبَرْتُهَا. فَجَاءَ النَّبِيُّ ﷺ فَقَالَ: «هَاتِي مَا

only made it for you alone.' He said: 'Bring it.' Then he said: 'O Anas, bring (them) in to me ten by ten.' So I kept bringing them in ten by ten, and they ate their fill, and there were eighty of them." (*Sahih*)

صَنَعْتِ» فَقَالَتْ: إِنَّمَا صَنَعْتُهُ لَكَ وَحْدَكَ. فَقَالَ: «هَاتِيهِ» فَقَالَ: «يَا أَنَسُ! أَدْخِلْ عَلَيَّ عَشَرَةً عَشَرَةً» قَالَ: فَمَا زِلْتُ أُدْخِلُ عَلَيْهِ عَشَرَةً عَشَرَةً. فَأَكَلُوا حَتَّى شَبِعُوا. وَكَانُوا ثَمَانِينَ.

تخريج: [صحيح] * عثمان بن عبدالرحمن الجمحي البصري ليس بالقوي (تقريب)، ولحديثه شواهد عند البخاري، ح:٣٥٧٨، ومسلم، ح:٢٠٤٠ وغيرهما.

Comments:

a. Increase in the food was a miracle of the Prophet ﷺ

b. Preparing good food for a guest does not constitute the affectation that is forbidden.

c. The Prophet ﷺ himself ate the bread and gave it to his Companions.

Chapter 48. Wheat Bread

(المعجم ٤٨) - **بَابُ خُبْزِ الْبُرِّ**

(التحفة ٤٨)

3343. It was narrated that Abu Hurairah said: "By the One in Whose Hand is my soul, the Prophet of Allâh ﷺ never ate his fill of wheat bread for three days in a row, until Allâh took his soul." (*Sahih*)

٣٣٤٣ - حَدَّثَنَا يَعْقُوبُ بْنُ حُمَيْدِ بْنِ كَاسِبٍ: حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ عَنْ يَزِيدَ بْنِ كَيْسَانَ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ أَنَّهُ قَالَ: وَالَّذِي نَفْسِي بِيَدِهِ مَا شَبِعَ نَبِيُّ اللهِ ﷺ ثَلَاثَةَ أَيَّامٍ تِبَاعاً مِنْ خُبْزِ الْحِنْطَةِ، حَتَّى تَوَفَّاهُ اللهُ عَزَّ وَجَلَّ.

تخريج: أخرجه مسلم، الزهد، باب: الدنيا سجن للمؤمن وجنة للكافر، ح:٢٩٧٦ من حديث يزيد به.

3344. It was narrated that 'Âishah said: "The family of Muhammad ﷺ never ate their fill of wheat bread for three nights in a row, from the time they came to Al-Madinah until he passed away." (*Sahih*)

٣٣٤٤ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَىٰ: حَدَّثَنَا مُعَاوِيَةُ بْنُ عَمْرٍو: حَدَّثَنَا زَائِدَةُ عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنِ الأَسْوَدِ، عَنْ عَائِشَةَ قَالَتْ: مَا شَبِعَ آلُ مُحَمَّدٍ ﷺ مُنْذُ قَدِمُوا الْمَدِينَةَ، ثَلَاثَ لَيَالٍ تِبَاعاً، مِنْ خُبْزِ بُرٍّ، حَتَّى تُوُفِّيَ ﷺ.

تخريج: أخرجه البخاري، الأطعمة، باب ما كان النبي ﷺ وأصحابه يأكلون، ح:٥٤١٦ من حديث منصور به.

Comments:

a. The poverty of the Prophet ﷺ was adopted deliberately, i.e., the Prophet ﷺ, used to prefer the needs of other people and he himself used to be content with the least of the things.

b. Sometimes wheat bread was also used in the house of the Prophet ﷺ but mostly dates, water or milk was used.

c. At that time wheat was expensive so they used barley instead.

Chapter 49. Barley Bread

(المعجم ٤٩) - بَابُ خُبْزِ الشَّعِيرِ

(التحفة ٤٩)

3345. It was narrated that 'Âishah said: "When the Prophet ﷺ passed away, there was nothing in my house that any living soul could eat, except a little bit of barley on a shelf of mine. I ate from it for a long time, then I weighed it and soon it was all gone." (*Sahih*)

٣٣٤٥ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: لَقَدْ تُوُفِّيَ النَّبِيُّ ﷺ، وَمَا فِي بَيْتِي مِنْ شَيْءٍ يَأْكُلُهُ ذُو كَبِدٍ، إِلَّا شَطْرُ شَعِيرٍ، فِي رَفٍّ لِي. فَأَكَلْتُ مِنْهُ، حَتَّى طَالَ عَلَيَّ. فَكِلْتُهُ فَفَنِيَ.

تخريج: أخرجه البخاري، فرض الخمس، باب نفقة نساء النبي ﷺ بعد وفاته، ح:٣٠٩٧ عن ابن أبي شيبة به، ومسلم، الزهد، باب: الدنيا سجن للمؤمن وجنة للكافر، ح:٢٩٧٣ من حديث أبي أسامة به، وانظر، ح:٣٣٤٣.

Comments:

a. Imâm Ibn Kathir said, explaining the word *'Raff'*, it means a wooden board fixed onto a wall used for storing things on.

b. Foodstuff and other supplies are blessed if they let them in the house without weighing or measuring.

c. The Mother of the Believers assumed that the barley, which seems small in quantity, will be finished in one or two days. After measuring it she knew the amount of days the barley could suffice her, and it was finished after that.

3346. It was narrated that 'Âishah said: "The family of Muhammad ﷺ never ate their fill of barley bread until he was taken (i.e. died)." (*Sahih*)

٣٣٤٦ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي إِسْحَاقَ سَمِعْتُ عَبْدَ الرَّحْمٰنِ بْنَ يَزِيدَ يُحَدِّثُ عَنِ الأَسْوَدِ، عَنْ عَائِشَةَ قَالَتْ: مَا شَبِعَ آلُ

مُحَمَّدٍ ﷺ مِنْ خُبْزِ الشَّعِيرِ حَتَّى قُبِضَ.

تخريج: أخرجه مسلم، انظر الباب السابق، ح: ٢٢/٢٩٧٠ عن محمد بن بشار به.

3347. It was narrated that Ibn 'Abbâs said: "The Messenger of Allâh ﷺ used to spend many nights in a row hungry and his family could find no supper, and usually their bread was barley bread." (***Hasan***)

٣٣٤٧ - حَدَّثَنَا عَبْدُ اللهِ بْنُ مُعَاوِيَةَ الْجُمَحِيُّ: حَدَّثَنَا ثَابِتُ بْنُ يَزِيدَ، عَنْ هِلَالِ ابْنِ خَبَّابٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ رَسُولُ اللهِ ﷺ يَبِيتُ اللَّيَالِيَ الْمُتَتَابِعَةَ طَاوِياً، وَأَهْلُهُ لَا يَجِدُونَ الْعَشَاءَ. وَكَانَ عَامَّةَ خُبْزِهِمْ خُبْزُ الشَّعِيرِ.

تخريج: [إسناده حسن] أخرجه الترمذي، الزهد، باب ما جاء في معيشة النبي ﷺ وأهله، ح: ٢٣٦٠ عن عبدالله بن معاوية به، وقال: هذا حديث حسن صحيح.

3348. It was narrated from Hasan that Anas bin Mâlik said: "The Messenger of Allâh ﷺ wore wool, and his shoes were sandals."

He said: "The Messenger of Allâh ﷺ ate coarse food and wore rough garments."

It was said to Hasan: "What is coarse food?" He said: "Coarse barley which cannot be swallowed except with a mouthful of water." (***Da'if***)

٣٣٤٨ - حَدَّثَنَا يَحْيَى بْنُ عُثْمَانَ بْنِ سَعِيدِ ابْنِ كَثِيرِ بْنِ دِينَارٍ الْحِمْصِيُّ [وَكَانَ يُعَدُّ مِنَ الأَبْدَالِ]: حَدَّثَنَا بَقِيَّةُ: حَدَّثَنَا يُوسُفُ بْنُ أَبِي كَثِيرٍ عَنْ نُوحِ بْنِ ذَكْوَانَ، عَنِ الْحَسَنِ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: لَبِسَ رَسُولُ اللهِ ﷺ الصُّوفَ، وَاحْتَذَى الْمَخْصُوفَ.

وَقَالَ: أَكَلَ رَسُولُ اللهِ ﷺ بَشِعاً وَلَبِسَ خَشِناً.

فَقِيلَ لِلْحَسَنِ: مَا الْبَشِعُ؟ قَالَ: غَلِيظُ الشَّعِيرِ. مَا كَانَ يُسِيغُهُ إِلَّا بِجُرْعَةِ مَاءٍ.

تخريج: [إسناده ضعيف جدًا] أخرجه ابن عدي: ٧/٢٥٠٨، ٢٥٠٩ من حديث بقية به * يوسف بن أبي كثير مجهول (تقريب)، والحسن عنعن تقدم، ح: ٧١، وقال البوصيري: هذا إسناد ضعيف، نوح بن ذكوان متفق على ضعفه.

Comments:

In the era of the Companions and their Followers, woolen clothes were considered the cheapest and the lowest, while cotton clothes were considered nice and expensive. Similarly, the bread of wheat was used only by those who were interested in the luxurious life. Common people used to eat the bread of barley.

Chapter 50. Being Economical With Food And The Undesirability Of Eating One's Fill

(المعجم ٥٠) - بَابُ الاقْتِصَادِ فِي الأَكْلِ وَكَرَاهَةِ الشِّبْعِ (التحفة ٥٠)

3349. Miqdâm bin Madikarib said: "I heard the Messenger of Allâh ﷺ say: 'A human being fills no worse vessel than his stomach. It is sufficient for a human being to eat a few mouthfuls to keep his spine straight. But if he must (fill it), then one third for food, one third for drink and one third for air.'" (*Sahih*)

٣٣٤٩ - حَدَّثَنَا هِشَامُ بْنُ عَبْدِ الْمَلِكِ الْحِمْصِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ حَرْبٍ: حَدَّثَتْنِي أُمِّي عَنْ أُمِّهَا أَنَّهَا سَمِعَتِ الْمِقْدَامَ بْنَ مَعْدِيكَرِبَ يَقُولُ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «مَا مَلأَ آدَمِيٌّ وِعَاءً شَرًّا مِنْ بَطْنٍ. حَسْبُ الآدَمِيِّ لُقَيْمَاتٌ يُقِمْنَ صُلْبَهُ. فَإِنْ غَلَبَتِ الآدَمِيَّ نَفْسُهُ، فَثُلُثٌ لِلطَّعَامِ، وَثُلُثٌ لِلشَّرَابِ، وَثُلُثٌ لِلنَّفَسِ».

تخريج: [صحيح] وله شاهد عند الترمذي، ح: ٢٣٨٠، وقال: حسن صحيح، وصححه ابن حبان، ح: ١٣٤٩، والحاكم: ٤/ ٣٣١، ٣٣٢، والذهبي.

Comments:

a. Overeating results in food not deing digested and leaves the body without any benefit. So, one should eat only the amount that could be digested easily and benefit the body.

b. The purpose of eating is only to stay alive. Hence, instead of wasting time in preparing formal and delicious dishes, one should spend his time in good and useful deeds.

3350. It was narrated that Ibn 'Umar said: "A man burped in the presence of the Prophet ﷺ and he said: 'Withhold your burps from us! For the most hungry of you on the Day of Resurrection will be those who most ate their fill in this world.'" (*Da'if*)

٣٣٥٠ - حَدَّثَنَا عَمْرُو بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللهِ أَبُو يَحْيَى عَنْ يَحْيَى الْبَكَّاءِ، عَنِ ابْنِ عُمَرَ قَالَ: تَجَشَّأَ رَجُلٌ عِنْدَ النَّبِيِّ ﷺ فَقَالَ: «كُفَّ جُشَاءَكَ عَنَّا. فَإِنَّ أَطْوَلَكُمْ جُوعاً، يَوْمَ الْقِيَامَةِ، أَكْثَرُكُمْ شِبَعاً، فِي دَارِ الدُّنْيَا».

تخريج: [إسناده ضعيف] أخرجه الترمذي، صفة القيامة، [باب حديث :أكثرهم شبعًا في الدنيا . . .]، ح: ٢٤٧٨ من حديث عبدالعزيز به، وقال: حسن غريب، وقال أبوحاتم: هذا حديث منكر، وللحديث شواهد ضعيفة، والله أعلم.

3351. It was narrated that 'Atiyyah bin 'Âmir Al-Juhani

٣٣٥١ - حَدَّثَنَا دَاوُدُ بْنُ سُلَيْمَانَ الْعَسْكَرِيُّ، وَ مُحَمَّدُ بْنُ الصَّبَّاحِ. قَالَا: حَدَّثَنَا سَعِيدُ بْنُ

said: "I heard Salmân, when he was forced to eat food, say: 'It is sufficient for me that I heard the Messenger of Allâh ﷺ say: The people who most eat their fill in this world will be the most hungry on the Day of Resurrection.'" (*Hasan*)

مُحَمَّدٍ الثَّقَفِيُّ عَنْ مُوسى الْجُهَنِيِّ عَنْ زَيْدِ بْنِ وَهْبٍ، عَنْ عَطِيَّةَ بْنِ عَامِرٍ الْجُهَنِيِّ قَالَ: سَمِعْتُ سَلْمَانَ، وَأُكْرِهَ عَلَى طَعَامٍ يَأْكُلُهُ فَقَالَ: حَسْبِي. إِنِّي سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «إِنَّ أَكْثَرَ النَّاسِ شِبَعاً فِي الدُّنْيَا، أَطْوَلُهُمْ جُوعاً يَوْمَ الْقِيَامَةِ».

تخريج: [حسن] أخرجه العقيلي: ٣/ ٣٦٠، والأصبهاني(حلية: ١/ ١٩٨، ١٩٩) من حديث محمد بن الصباح به * سعيد بن محمد الوراق ضعيف(تقريب)، وفيه علة أخرى، وللحديث شواهد منها ماأخرجه صاحب الحلية: ٣/ ٣٤٦، وحسنه المنذري.

Comments:

a. Whose intake is little, he can easily bear hunger. Enduring hunger for such a person on the Day of Judgment also becomes relatively easy.
b. Those who have big appetite and are eager to eat much, do not think about the lawfulness or unlawfulness of the food. Consequently, they will deserve the punishment on the Day of Judgment.
c. Belching is a sign of eating a bellyful that is not desirable.

Chapter 51. It Is Extravagance To Eat Everything You Want

(المعجم ٥١) - بَابٌ: مِنَ الْإِسْرَافِ أَنْ تَأْكُلَ كُلَّ مَا اشْتَهَيْتَ (التحفة ٥١)

3352. It was narrated from Anas bin Mâlik that the Messenger of Allâh ﷺ said: "It is extravagance to eat everything you want." (*Da'if*)

٣٣٥٢ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ، وَ سُوَيْدُ ابْنُ سَعِيدٍ، وَ يَحْيَى بْنُ عُثْمَانَ بْنِ سَعِيدِ بْنِ كَثِيرِ بْنِ دِينَارٍ الْحِمْصِيُّ، قَالُوا: حَدَّثَنَا بَقِيَّةُ ابْنُ الْوَلِيدِ: حَدَّثَنَا يُوسُفُ بْنُ أَبِي كَثِيرٍ عَنْ نُوحِ بْنِ ذَكْوَانَ، عَنِ الْحَسَنِ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ مِنَ السَّرَفِ أَنْ تَأْكُلَ كُلَّ مَا اشْتَهَيْتَ».

تخريج: [إسناده ضعيف جدًا] أخرجه أبونعيم في الحلية: ١٠/ ٢١٣ من حديث هشام بن عمار به، وقال: غريب من حديث الحسن من أنس، لا أعلم رواه إلا نوح، وانظر، ح: ٣٣٤٨ لعلله، وضعفه البوصيري.

Chapter 52. The Prohibition Of Throwing Food

(المعجم ٥٢) - بَابُ النَّهْيِ عَنْ إِلْقَاءِ الطَّعَامِ (التحفة ٥٢)

3353. It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ entered the house and saw a piece of bread that had been thrown (on the floor). He picked it up, wiped it and ate it, and said: 'O 'Âishah, show honor to the precious (i.e., food), for if the blessing of food departs from people, it never comes back.'" (*Da'if*)

٣٣٥٣ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُحَمَّدِ بْنِ يُوسُفَ الْفِرْيَابِيُّ: حَدَّثَنَا وَسَّاجُ بْنُ عُقْبَةَ بْنِ وَسَّاجٍ: حَدَّثَنَا الْوَلِيدُ بْنُ مُحَمَّدٍ الْمُوقَرِيُّ: حَدَّثَنَا الزُّهْرِيُّ عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: دَخَلَ النَّبِيُّ ﷺ الْبَيْتَ. فَرَأَىٰ كِسْرَةً مُلْقَاةً. فَأَخَذَهَا فَمَسَحَهَا ثُمَّ أَكَلَهَا، وَقَالَ: «**يَا عَائِشَةُ أَكْرِمِي كَرِيماً. فَإِنَّهَا مَا نَفَرَتْ عَنْ قَوْمٍ قَطُّ، فَعَادَتْ إِلَيْهِمْ**».

تخريج: [إسناده ضعيف جدًا] أخرجه ابن أبي الدنيا في الشكر، ح:٢ من حديث الوليد بن محمد به، وتابعه القاسم بن غصن (فضيلة الشكر للخرائطي، ح:٦٨)، وخالد بن إسماعيل المخزومي (ابن عدي)، الأول ضعيف والثاني كذبه ابن عدي، وللحديث شواهد ضعيفة جدًا.

Chapter 53. Seeking Refuge With Allâh From Hunger

(المعجم ٥٣) - بَابُ التَّعَوُّذِ مِنَ الْجُوعِ (التحفة ٥٣)

3354. It was narrated that Abu Hurairah said: "The Messenger of Allâh ﷺ used to say: '*Allâhumma inni a'udhu bika minal-ju', fa innahu bi'sad-daji', wa a'udhu bika minal-khiyânah, fa innaha bi'satil-bitânah* (O Allâh, I seek refuge with You from hunger, for it is a bad companion, and I seek refuge with You from treachery, for it is a bad thing to hide in one's heart).'" (*Hasan*)

٣٣٥٤ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ: حَدَّثَنَا هُرَيْمٌ عَنْ لَيْثٍ، عَنْ كَعْبٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: كَانَ رَسُولُ اللهِ ﷺ يَقُولُ: «**اللَّهُمَّ! إِنِّي أَعُوذُ بِكَ مِنَ الْجُوعِ، فَإِنَّهُ بِئْسَ الضَّجِيعُ. وَأَعُوذُ بِكَ مِنَ الْخِيَانَةِ، فَإِنَّهَا بِئْسَتِ الْبِطَانَةُ**».

تخريج: [حسن] * هريم تابعه معمر (عبدالرزاق:١٠/ ٤٤٠، شرح السنة للبغوي:٥/ ١٧٠) إلا أنه قال: عن ليث عن رجل عن أبي هريرة، والليث تقدم، ح:٢٠٨، وكعب مجهول (تقريب)، وللحديث شاهد عند أبي داود، ح:١٥٤٧، وصححه ابن حبان، ح:٢٤٤٤، وفيه ابن عجلان تقدم، ح:١٩٦٧.

Chapter 54. Abandoning Dinner

(المعجم ٥٤) - بَابُ تَرْكِ الْعَشَاءِ

(التحفة ٥٤)

3355. It was narrated from Jâbir bin 'Abdullâh that the Messenger of Allâh ﷺ said: "Do not leave dinner, even if it is only a handful of dates, because abandoning it makes one weak." (*Da'if*)

٣٣٥٥ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ الرَّقِّيُّ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ عَبْدِ السَّلَامِ بْنِ عَبْدِ اللهِ بْنِ بَابَاهُ الْمَخْزُومِيُّ: حَدَّثَنَا عَبْدُ اللهِ بْنُ مَيْمُونٍ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**لَا تَدَعُوا الْعَشَاءَ وَلَوْ بِكَفٍّ مِنْ تَمْرٍ. فَإِنَّ تَرْكَهُ يُهْرِمُ**».

تخريج: [**إسناده ضعيف جدًا**] إبراهيم بن عبدالسلام ضعيف، وشيخه متروك (تقريب)، وله طريق آخر عند ابن النجار (اللآلي المصنوعة: ٢/ ٢٥٥)، وإسناده مظلم جدًا، وفيه أبوالهيثم القرشي قال ابن عدي: كذاب (ميزان: ٤/ ٥٨٤)، وله طريق آخر عند الترمذي، ح: ١٨٥٦، وقال: حديث منكر عنبسة(١٢٤٢) يضعف في الحديث، وعبدالملك بن علاق مجهول.

Chapter 55. Hospitality

(المعجم ٥٥) - بَابُ الضِّيَافَةِ (التحفة ٥٥)

3356. It was narrated from Anas bin Mâlik that the Messenger of Allâh ﷺ said: "Goodness comes more quickly to a house where there are frequent guests than a knife to a camel's hump." (*Da'if*)

٣٣٥٦ - حَدَّثَنَا جُبَارَةُ بْنُ الْمُغَلِّسِ: حَدَّثَنَا كَثِيرُ بْنُ سُلَيْمٍ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**الْخَيْرُ أَسْرَعُ إِلَى الْبَيْتِ الَّذِي يُغْشَىٰ، مِنَ الشَّفْرَةِ إِلَى سَنَامِ الْبَعِيرِ**».

تخريج: [**إسناده ضعيف جدًا**] أخرجه الطبراني في الأوسط: ٤/ ١٢٥ ح: ٣١٩٧ من حديث كثير به، وضعفه البوصيري وانظر، ح: ١٨٦٢ لحال كثير، وأما جبارة فتوبع، رواه عبدالله بن صالح عن كثير به.

3357. It was narrated from Ibn 'Abbâs that the Messenger of Allâh ﷺ said: "Goodness comes more quickly to a house where food is eaten than a knife to a camel's hump." (*Da'if*)

٣٣٥٧ - حَدَّثَنَا جُبَارَةُ بْنُ الْمُغَلِّسِ: حَدَّثَنَا الْمُحَارِبِيُّ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ نَهْشَلٍ عَنِ الضَّحَّاكِ بْنِ مُزَاحِمٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**الْخَيْرُ أَسْرَعُ إِلَى الْبَيْتِ الَّذِي يُؤْكَلُ فِيهِ، مِنَ الشَّفْرَةِ إِلَى سَنَامِ الْبَعِيرِ**».

تخريج: [**إسناده ضعيف جدًا**] وضعفه البوصيري من أجل جبارة تقدم، ح: ٧٤٠،

وعبدالرحمن بن نهشل غلط، صوابه: المحاربي عبدالرحمن عن نهشل وهو ابن سعيد، راجع التقريب وغيره * ونهشل متروك كذبه إسحاق بن راهويه (تقريب)، والضحاك لم يلق ابن عباس راجع جامع التحصيل للعلائي، ص: ١٩٩ فالسند مظلم ساقط.

3358. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "It is the *Sunnah* for a man to go out with his guest to the door of the house.'" (*Maudu'*)

٣٣٥٨ - حَدَّثَنَا عَلِيُّ بْنُ مَيْمُونٍ الرَّقِّيُّ: حَدَّثَنَا عُثْمَانُ بْنُ عَبْدِ الرَّحْمٰنِ عَنْ عَلِيِّ بْنِ عُرْوَةَ، عَنْ عَبْدِ الْمَلِكِ، عَنْ عَطَاءٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**إِنَّ مِنَ السُّنَّةِ أَنْ يَخْرُجَ الرَّجُلُ مَعَ ضَيْفِهِ إِلَى بَابِ الدَّارِ**».

تخريج: [إسناده موضوع] أخرجه القضاعي في مسند الشهاب: ٢/ ١٨٥، ح: ١١٥٠ من حديث علي بن ميمون به، وتابعه إسماعيل بن أبان الوراق، وضعفه البوصيري من أجل علي بن عروة تقدم، ح: ٢٨٢٣، وله شاهد عند ابن عدي: ٣/ ١١٧٣، وفيه سلم بن سالم، قال ابن حبان: منكر الحديث... وكان ابن المبارك يكذبه.

Chapter 56. If A Guest Sees Something Bad, He Should Go Back

(المعجم ٥٦) - بَابٌ: إِذَا رَأَى الضَّيْفُ مُنْكَرًا رَجَعَ (التحفة ٥٦)

3359. It was narrated that 'Ali said: "I made some food and called the Messenger of Allâh ﷺ (to come and eat). He came and saw some images in the house, so he went back." (*Sahih*)

٣٣٥٩ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا وَكِيعٌ عَنْ هِشَامٍ الدَّسْتَوَائِيِّ، عَنْ قَتَادَةَ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ عَلِيٍّ قَالَ: صَنَعْتُ طَعَاماً. فَدَعَوْتُ رَسُولَ اللهِ ﷺ. فَجَاءَ فَرَأَىٰ فِي الْبَيْتِ تَصَاوِيرَ. فَرَجَعَ.

تخريج: [صحيح] أخرجه النسائي: ٨/ ٢١٣، الزينة، باب التصاوير، ح: ٥٣٥٣ من حديث وكيع به * قتادة تقدم، ح: ١٧٥، والحديث الآتي شاهد له.

3360. Safinah, Abu 'Abdur-Rahmân, narrated that a man visited 'Ali bin Abu Tâlib and he made some food for him.[1] Fâtimah said: "Why don't we

٣٣٦٠ - حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ عَبْدِ اللهِ الْجَزَرِيُّ: حَدَّثَنَا عَفَّانُ بْنُ مُسْلِمٍ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ: حَدَّثَنَا سَعِيدُ بْنُ جُمْهَانَ: حَدَّثَنَا سَفِينَةُ، أَبُو عَبْدِ الرَّحْمٰنِ: أَنَّ رَجُلًا

[1] Some copies of the text say that he visited 'Ali and prepared food for him, meaning for 'Ali.

invite the Prophet ﷺ to eat with us?" So they invited him and he came. He put his hand on the doorpost of the house and saw a thin curtain in the corner of the house, so he went back. Fâtimah said to 'Ali: "Go and catch up with him, and ask him: 'What made you go back, O Messenger of Allâh?'" He said: "I do not enter a well-decorated house." (*Hasan*)

ضَافَ عَلِيَّ بْنَ أَبِي طَالِبٍ. فَصَنَعَ لَهُ طَعَاماً. فَقَالَتْ فَاطِمَةُ: لَوْ دَعَوْنَا النَّبِيَّ ﷺ فَأَكَلَ مَعَنَا. فَدَعَوْهُ فَجَاءَ. فَوَضَعَ يَدَهُ عَلَى عِضَادَتَي الْبَابِ. فَرَأَىٰ قِرَاماً فِي نَاحِيَةِ الْبَيْتِ. فَرَجَعَ. فَقَالَتْ فَاطِمَةُ لِعَلِيٍّ: الْحَقْ. فَقُلْ لَهُ: مَا أَرْجَعَكَ يَا رَسُولَ اللهِ؟ قَالَ: «إِنَّهُ لَيْسَ لِي أَنْ أَدْخُلَ بَيْتاً مُزَوَّقاً».

تخريج: [إسناده حسن] أخرجه أبوداود، الأطعمة، باب الرجل يدعى فيرى مكروهًا، ح: ٣٧٥٥ من حديث حماد به.

Comments:

a. Simplicity is preferred in the *Shari'ah;* keeping away from unnecessary formalities is better.
b. Admonishing immediately for a mistake is advisable provided there is harm in its delay.
c. If any inviting person commits an unlawful matter then not attending the party is allowed. However, if he refrains from the mistake then one should not be absent from the occasion.

Chapter 57. Ghee And Meat Together

(المعجم ٥٧) - بَابُ الْجَمْعِ بَيْنَ السَّمَنِ وَاللَّحْمِ (التحفة ٥٧)

3361. It was narrated that Ibn 'Umar said that 'Umar entered upon him when he was eating, and he made room for him in the middle of the gathering. He said: *Bismillâh,* then he took a morsel and ate it, then a second. Then he said: "I notice some fat in the food but it is not the fat of the meat." 'Abdullâh said: "O Commander of the Believers! I went out to the marketplace looking for some fatty meat (bones with plenty of meat on

٣٣٦١ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا يَحْيَى ابْنُ عَبْدِ الرَّحْمٰنِ الأَرْحَبِيُّ: حَدَّثَنَا يُونُسُ بْنُ أَبِي يَعْفُورَ عَنْ أَبِيهِ، عَنِ ابْنِ عُمَرَ قَالَ: دَخَلَ عَلَيْهِ عُمَرُ، وَهُوَ عَلَى مَائِدَتِهِ. فَأَوْسَعَ لَهُ عَنْ صَدْرِ الْمَجْلِسِ. فَقَالَ: بِسْمِ اللهِ. ثُمَّ ضَرَبَ بِيَدِهِ فَلَقِمَ لُقْمَةً. ثُمَّ ثَنَّى بِأُخْرَىٰ. ثُمَّ قَالَ: إِنِّي لأَجِدُ طَعَامَ دَسَمٍ. مَا هُوَ بِدَسَمِ اللَّحْمِ. فَقَالَ عَبْدُ اللهِ: يَا أَمِيرَ الْمُؤْمِنِينَ! إِنِّي خَرَجْتُ إِلَى السُّوقِ أَطْلُبُ السَّمِينَ لِأَشْتَرِيَهُ. فَوَجَدْتُهُ

them) to buy, but it was expensive, so I bought some lean meat (bones with not much meat on them) for a Dirham, and added a Dirham's worth of ghee. I wanted my family to go through it bone by bone." 'Umar said: "The Messenger of Allâh ﷺ never had these two things together; he would eat one and give the other in charity."

'Abdullâh said: "Eat it this time, O Commander of the Believers, and I will never have them both together again but I will do that (i.e., give one in charity). He said: "I will not eat it." (*Hasan*)

غَالِياً. فَاشْتَرَيْتُ بِدِرْهَمٍ مِنَ الْمَهْزُولِ. وَحَمَلْتُ عَلَيْهِ بِدِرْهَمٍ سَمْناً. فَأَرَدْتُ أَنْ يَتَرَدَّدَ عِيَالِي عَظْماً عَظْماً. فَقَالَ عُمَرُ: مَا اجْتَمَعَا عِنْدَ رَسُولِ اللهِ ﷺ قَطُّ، إِلَّا أَكَلَ أَحَدَهُمَا وَتَصَدَّقَ بِالآخَرِ.

قَالَ عَبْدُ اللهِ: خُذْ يَا أَمِيرَ الْمُؤْمِنِينَ فَلَنْ يَجْتَمِعَا عِنْدِي إِلَّا فَعَلْتُ ذٰلِكَ. قَالَ: مَا كُنْتُ لأَفْعَلَ.

تخريج: [إسناده حسن] وحسنه البوصيري، وقال ابن كثير في مسند الفاروق:٢/٦٤٨: تفرد به ابن ماجه * يونس حسن الحديث وثقه جماعة.

Chapter 58. Whoever Cooks, Let Him Add More Water

(المعجم ٥٨) - بَابُ مَنْ طَبَخَ فَلْيُكْثِرْ مَاءَهُ (التحفة ٥٨)

3362. It was narrated from Abu Dharr that the Prophet ﷺ said: "When you make broth, add more water and give some to your neighbor." (*Sahih*)

٣٣٦٢ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ: حَدَّثَنَا أَبُو عَامِرٍ الْخَزَّازُ عَنْ أَبِي عِمْرَانَ الْجَوْنِيِّ، عَنْ عَبْدِ اللهِ بْنِ الصَّامِتِ، عَنْ أَبِي ذَرٍّ عَنِ النَّبِيِّ ﷺ قَالَ: **«إِذَا عَمِلْتَ مَرَقَةً، فَأَكْثِرْ مَاءَهَا، وَاغْتَرِفْ لِجِيرَانِكَ مِنْهَا».**

تخريج: أخرجه مسلم، البر والصلة، باب الوصية بالجار والإحسان إليه، ح:٢٦٢٥/١٤٢ من حديث أبي عمران به.

Comments:

a. Whenever a special dish is prepared then one should send whatever possible amount of that dish to his neighbors.

b. Adding some water to meat to send some broth to neighbors is a simple way that does not result in any extra expenses. One may adopt other similar ways.

Chapter 59. Eating Garlic, Onions And Leeks

(المعجم ٥٩) - بَابُ أَكْلِ الثُّوْمِ وَالْبَصَلِ وَالْكُرَّاثِ (التحفة ٥٩)

3363. It was narrated from Ma'dân bin Abu Talhah Al-Ya'muri that 'Umar bin Khattâb stood up one Friday delivering a sermon. He praised and glorified Allâh, then he said: "O people, you eat two plants which I do not regard as anything but offensive: This garlic and these onions. At the time of the Messenger of Allâh ﷺ, I would see a man, if the smell (of these vegetables) was found on him, being taken by the hand and led out to Baqi' (graveyard). Whoever must eat them, let him cook them to death." (*Sahih*)

٣٣٦٣ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عُلَيَّةَ، عَنْ سَعِيدِ بْنِ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ الْغَطَفَانِيِّ، عَنْ مَعْدَانَ بْنِ أَبِي طَلْحَةَ الْيَعْمُرِيِّ أَنَّ عُمَرَ بْنَ الْخَطَّابِ قَامَ يَوْمَ الْجُمُعَةِ خَطِيباً. فَحَمِدَ اللهَ وَأَثْنَىٰ عَلَيْهِ، ثُمَّ قَالَ: يَا أَيُّهَا النَّاسُ! إِنَّكُمْ تَأْكُلُونَ شَجَرَتَيْنِ. لَا أُرَاهُمَا إِلَّا خَبِيثَتَيْنِ: هٰذَا الثُّومُ وَهٰذَا الْبَصَلُ. وَلَقَدْ كُنْتُ أَرَىٰ الرَّجُلَ، عَلَى عَهْدِ رَسُولِ اللهِ ﷺ، يُوجَدُ رِيحُهُ مِنْهُ، فَيُؤْخَذُ بِيَدِهِ حَتَّى يُخْرَجَ بِهِ إِلَى الْبَقِيعِ. فَمَنْ كَانَ آكِلَهُمَا، لَا بُدَّ، فَلْيُمِتْهُمَا طَبْخاً.

تخريج: [صحيح] تقدم، ح: ١٠١٤.

Comments:

a. At the time of going to the mosque, one should avoid eating uncooked onion or garlic.
b. If one needs to eat it, then he should eat it in advance of the prayer so that the odor dies out by the time of prayer. Or he should eat something that removes the odor of onion after that such as coriander.
c. If garlic or onion is cooked in soup or curry then their odor expires. Going to the mosque after eating such thing is allowed.
d. The purpose of driving the person out of the mosque is to come back when the odor expires.
e. The smell of cigarettes is more hateful than the smell of onions. So, a Muslim should always keep away from it whether the time is for prayer or not.

3364. It was narrated that Umm Ayyub said: "I made some food for the Prophet ﷺ, in which there were some vegetables. He did not eat it, and he said: 'I do not like to

٣٣٦٤ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عُبَيْدِ اللهِ بْنِ أَبِي يَزِيدَ، عَنْ أَبِيهِ، عَنْ أُمِّ أَيُّوبَ قَالَتْ: صَنَعْتُ لِلنَّبِيِّ

ﷺ طَعَاماً، فِيهِ مِنْ بَعْضِ الْبُقُولِ. فَلَمْ يَأْكُلْ، وَقَالَ: «إِنِّي أَكْرَهُ أَنْ أُوذِيَ صَاحِبِي».

annoy my companion.'" (*Sahih*)

تخريج: [صحيح] أخرجه الترمذي، الأطعمة، باب ما جاء في الرخصة في أكل الثوم مطبوخًا، ح:١٨١٠ من حديث سفيان به، وقال: حسن صحيح غريب، وصححه ابن خزيمة، ح:١٦٧١، وابن حبان، ح:٢٠٩٠، وهو مخرج في تخريج مسند الحميدي، ح:٣٤٠ بتحقيقي * ابن عيينة صرح بالسماع عنده، أبويزيد المكي حسن الحديث كما في المرجع المشار إليه آنفًا، وللحديث شواهد.

٣٣٦٥ - حَدَّثَنَا حَرْمَلَةُ بْنُ يَحْيَىٰ: حَدَّثَنَا عَبْدُ اللهِ بْنُ وَهْبٍ: أَنْبَأَنَا أَبُو شُرَيْحٍ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ نِمْرَانَ الْحَجْرِيِّ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ أَنَّ نَفَرًا أَتَوْا النَّبِيَّ ﷺ. فَوَجَدَ مِنْهُمْ رِيحَ الْكُرَّاثِ. فَقَالَ: «أَلَمْ أَكُنْ نَهَيْتُكُمْ عَنْ أَكْلِ هٰذِهِ الشَّجَرَةِ إِنَّ الْمَلَائِكَةَ تَتَأَذَّى مِمَّا يَتَأَذَّى مِنْهُ الإِنْسَانُ».

3365. It was narrated from Jâbir that a group of people came to the Prophet ﷺ and he noticed the smell of leeks coming from them. He said: "Did I not forbid you to eat these vegetables? For the angels are offended by that which offends people." (*Sahih*)

تخريج: [صحيح] وله شواهد في صحيح مسلم، ح:٥٦٤/٧٤، ومسند الإمام أحمد:٣/ ٣٨٧ وغيرهما.

Comments:

Garlic, onion and leek are not forbidden. If one needs them then he should cook them well, or should eat something that removes their odor after them.

٣٣٦٦ - حَدَّثَنَا حَرْمَلَةُ بْنُ يَحْيَىٰ: حَدَّثَنَا عَبْدُ اللهِ بْنُ وَهْبٍ: أَخْبَرَنِي ابْنُ لَهِيعَةَ عَنْ عُثْمَانَ بْنِ نُعَيْمٍ، عَنِ الْمُغِيرَةِ بْنِ نَهِيكٍ، عَنْ دُخَيْنٍ الْحَجْرِيِّ أَنَّهُ سَمِعَ عُقْبَةَ بْنَ عَامِرٍ الْجُهَنِيَّ يَقُولُ: إِنَّ رَسُولَ اللهِ ﷺ قَالَ لِأَصْحَابِهِ: «لَا تَأْكُلُوا الْبَصَلَ» ثُمَّ قَالَ كَلِمَةً خَفِيَّةً: «النِّيءَ».

3366. 'Uqbah bin 'Âmir Al-Juhani said: "The Messenger of Allâh ﷺ said to his Companions: 'Do not eat onions,' then he said in a low voice: 'Raw.'" (*Da'if*)

تخريج: [إسناده ضعيف] وضعفه البوصيري من أجل ابن لهيعة تقدم، ح:٣٣٠، وشيخه، وشيخ شيخه مجهولان كما في التقريب وغيره.

Comments:

The previous Sound *Ahâdith* prove that eating raw onions is disliked, while eating cooked onions is allowed.

Chapter 60. Eating Cheese And Ghee

(المعجم ٦٠) - بَابُ أَكْلِ الْجُبْنِ وَالسَّمْنِ (التحفة ٦٠)

3367. It was narrated that Salmân Al-Fârisi said: "The Messenger of Allâh ﷺ was asked about ghee, cheese and wild donkeys. He said: 'What is lawful is that which Allâh has permitted, in His Book and what is unlawful is that which Allâh has forbidden in His Book. What He remained silent about is what is pardoned.'" (*Hasan*)

٣٣٦٧ - حَدَّثَنَا إِسْمَاعِيلُ بْنُ مُوسى السُّدِّيُّ: حَدَّثَنَا سَيْفُ بْنُ هَارُونَ، عَنْ سُلَيْمَانَ التَّيْمِيِّ، عَنْ أَبِي عُثْمَانَ النَّهْدِيِّ، عَنْ سَلْمَانَ الْفَارِسِيِّ قَالَ: سُئِلَ رَسُولُ اللهِ ﷺ عَنِ السَّمْنِ وَالْجُبْنِ وَالْفِرَاءِ؟ قَالَ: «الْحَلَالُ مَا أَحَلَّ اللهُ فِي كِتَابِهِ. وَالْحَرَامُ مَا حَرَّمَ اللهُ فِي كِتَابِهِ. وَمَا سَكَتَ عَنْهُ فَهُوَ مِمَّا عَفَا عَنْهُ».

تخريج: [حسن] أخرجه الترمذي،اللباس، باب ما جاء في لبس الفراء، ح:١٧٢٦ عن إسماعيل بن موسى به، وقال: غريب، وذكر كلامًا * سيف بن هارون ضعيف تقريب، وللحديث شاهد عند الحاكم:٢/ ٣٧٥، وصححه، ووافقه الذهبي، وحسنه الهيثمي (مجمع:١/ ١٧١)، وانظر:٧/ ٥٥، وقال البزار: إسناده صالح.

Comments:

a. Allâh's Book here means the Commands of Allâh which refers to both the Qur'ân and the *Hadith*.

b. Those things which are free from the basis of prohibitions are lawful whether they are mentioned in the Qur'ân or not.

Chapter 61. Eating Fruit

(المعجم ٦١) - بَابُ أَكْلِ الثِّمَارِ (التحفة ٦١)

3368. It was narrated that Nu'mân bin Bashir said: "The Prophet ﷺ was given a gift of some grapes from Tâ'if. He called me and said: 'Take this bunch of grapes and give it to your mother.' But I ate it before I gave it to her. A few nights later he said to me: 'What happened to the bunch of grapes? Did you give it to your mother?' I said: 'No., So he called me treacherous.'" (*Da'if*)

٣٣٦٨ - حَدَّثَنَا عَمْرُو بْنُ عُثْمَانَ بْنِ سَعِيدِ ابْنِ كَثِيرِ بْنِ دِينَارٍ الْحِمْصِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحْمٰنِ بْنِ عِرْقٍ، عَنْ أَبِيهِ، عَنِ النُّعْمَانِ بْنِ بَشِيرٍ قَالَ: أُهْدِيَ لِلنَّبِيِّ ﷺ عِنَبٌ مِنَ الطَّائِفِ. فَدَعَانِي فَقَالَ: «خُذْ هٰذَا الْعُنْقُودَ فَأَبْلِغْهُ أُمَّكَ» فَأَكَلْتُهُ قَبْلَ أَنْ أُبْلِغَهُ إِيَّاهَا. فَلَمَّا كَانَ بَعْدَ لَيَالٍ قَالَ لِي: «مَا فَعَلَ الْعُنْقُودُ؟ هَلْ أَبْلَغْتَهُ أُمَّكَ؟» قُلْتُ: لَا. قَالَ: فَسَمَّانِي غُدَرَ.

تخريج: [إسناده ضعيف] أخرجه الطبراني في الأوسط: ٢/٥٣٦، ح: ١٩٢٠ من حديث عثمان بن سعيد الحمصي به، وقال البوصيري: هذا إسناد صحيح رجاله ثقات * عبدالرحمٰن بن عرق لم يوثقه غير ابن حبان، وروى ابن السني في كتاب المازنة من حديث عبدالله بن بسر المازني نحوه بالاختلاف (راجع تحفة الأشراف: ٩/٢٦).

3369. It was narrated that Talhah said: "I entered upon the Prophet ﷺ and in his hand was some quince. He said: 'Take it, O Talhah, for it soothes the heart.'" (*Da'if*)

٣٣٦٩ - حَدَّثَنَا إِسْمَاعِيلُ بْنُ مُحَمَّدٍ الطَّلْحِيُّ: حَدَّثَنَا نُقَيْبُ بْنُ حَاجِبٍ، عَنْ أَبِي سَعِيدٍ، عَنْ عَبْدِ الْمَلِكِ الزُّبَيْرِيِّ، عَنْ طَلْحَةَ قَالَ: دَخَلْتُ عَلَى النَّبِيِّ ﷺ، [وَ]بِيَدِهِ سَفَرْجَلَةٌ. فَقَالَ: «دُونَكَهَا، يَا طَلْحَةُ! فَإِنَّهَا تُجِمُّ الْفُؤَادَ».

تخريج: [إسناده ضعيف] * نقيب، وأبوسعيد، وعبدالملك مجهولون كما في التقريب، وله شواهد عند ابن الجوزي في العلل المتناهية: ٢/ ١٦٥، ١٦٦، وأسانيدها ضعيفة.

Chapter 62. The Prohibition Of Eating While Lying Down Prostrate

(المعجم ٦٢) - بَابُ النَّهْيِ عنِ الأَكْلِ مُنْبَطِحًا (التحفة ٦٢)

3370. It was narrated from Sâlim that his father said: "The Messenger of Allâh ﷺ forbade a man from eating while lying down on his face." (*Da'if*)

٣٣٧٠ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا كَثِيرُ ابْنُ هِشَامٍ: حَدَّثَنَا جَعْفَرُ بْنُ بُرْقَانَ عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ قَالَ: نَهَىٰ رَسُولُ اللهِ ﷺ أَنْ يَأْكُلَ الرَّجُلُ وَهُوَ مُنْبَطِحٌ عَلَى وَجْهِهِ.

تخريج: [إسناده ضعيف] أخرجه أبوداود، الأطعمة، باب الجلوس علٰى مائدة عليها بعض ما يكره، ح: ٣٧٧٤ من حديث كثير بن هشام به، وقال: هذا الحديث لم يسمعه جعفر عن الزهري وهو منكر، وفيه علة أخرى تقدم، ح: ٧٠٧ .

Comments:

Lying on stomach is forbidden. (*Jâmi' At-Tirmidhi*: 5040)

In the Name of Allâh, the Most Beneficent, the Most Merciful

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

30. Chapter On Drinks

(المعجم ٣٠) أَبْوَابُ الأَشْرِبَةِ

(التحفة ٢٢)

Chapter 1. Wine Is The Key To All Evils

(المعجم ١) - بَابٌ: الْخَمْرُ مِفْتَاحُ كُلِّ شَرٍّ (التحفة ١)

3371. It was narrated that Abu Dardâ' said: "My close friend ﷺ advised me: 'Do not drink wine, for it is the key to all evils.'" ***(Hasan)***

٣٣٧١ - حَدَّثَنَا الْحُسَيْنُ بْنُ الْحَسَنِ الْمَرْوَزِيُّ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ: ح: وَحَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعِيدٍ الْجَوْهَرِيُّ: حَدَّثَنَا عَبْدُ الْوَهَّابِ، جَمِيعاً عَنْ رَاشِدٍ، أَبِي مُحَمَّدٍ [الْحِمَّانِيِّ]، عَنْ شَهْرِ بْنِ حَوْشَبٍ، عَنْ أُمِّ الدَّرْدَاءِ، عَنْ أَبِي الدَّرْدَاءِ قَالَ: أَوْصَانِي خَلِيلِي ﷺ: «**لَا تَشْرَبِ الْخَمْرَ، فَإِنَّهَا مِفْتَاحُ كُلِّ شَرٍّ**».

تخريج: [إسناده حسن] أخرجه البخاري، في الأدب المفرد، ح:١٨ من حديث راشد بن نجيح به، وسيأتي، ح:٤٠٣٤، وحسنه البوصيري، وللحديث شواهد كثيرة.

Comments:

a. *Khamr* (wine) means every drink that causes drunkenness. (See *Hadith*: 3390)

b. A human being, because of his intellect, keeps himself away from every sin and harmful saying or action. After using intoxicants, he looses his mind and good sense. Hence, he can not differentiate between good and bad, and in this condition he is prone to commit any sin.

3372. 'Ubâdah bin Sâmit said: "I heard Khabbâb bin Aratt narrating that the Messenger of Allâh ﷺ said: 'Beware of wine! For its sins overwhelm other sins, just as the grapevine overwhelms other trees.'" ***(Da'if)***

٣٣٧٢ - حَدَّثَنَا الْعَبَّاسُ بْنُ عُثْمَانَ الدِّمَشْقِيُّ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنَا مُنِيرُ بْنُ الزُّبَيْرِ أَنَّهُ سَمِعَ عُبَادَةَ بْنَ نُسَيٍّ يَقُولُ: سَمِعْتُ خَبَّابَ ابْنَ الأَرَتِّ عَنْ رَسُولِ اللهِ ﷺ أَنَّهُ قَالَ: «**إِيَّاكَ وَالْخَمْرَ. فَإِنَّ خَطِيئَتَهَا تَفْرَعُ الْخَطَايَا،**

كَمَا أَنَّ شَجَرَتَهَا تَفْرَعُ الشَّجَرَ».

تخريج: [إسناده ضعيف] * منير ضعيف كما في التقريب وغيره.

Chapter 2. Whoever Drinks Wine In This World, He Will Not Drink It In The Hereafter

(المعجم ٢) - بَابٌ: مَنْ شَرِبَ الْخَمْرَ فِي الدُّنْيَا لَمْ يَشْرَبْهَا فِي الْآخِرَةِ

(التحفة ٢)

3373. It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ said: "Whoever drinks wine in this world, he will not drink it in the Hereafter, unless he repents." (***Sahih***)

٣٣٧٣ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا عَبْدُ اللهِ بْنُ نُمَيْرٍ عَنْ عُبَيْدِ اللهِ بْنِ عُمَرَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «**مَنْ شَرِبَ الْخَمْرَ فِي الدُّنْيَا، لَمْ يَشْرَبْهَا فِي الْآخِرَةِ، إِلَّا أَنْ يَتُوبَ**».

تخريج: أخرجه مسلم، الأشربة، باب عقوبة من شرب الخمرإذا لم يتب منها بمنعه إياها في الآخرة، ح:٢٠٠٣/٧٨ من حديث عبدالله بن نمير به.

3374. Abu Hurairah narrated that the Messenger of Allâh ﷺ said: "Whoever drinks wine in this world, he will not drink it in the Hereafter." (***Sahih***)

٣٣٧٤ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا يَحْيَى بْنُ حَمْزَةَ: حَدَّثَنِي زَيْدُ بْنُ وَاقِدٍ أَنَّ خَالِدَ بْنَ عَبْدِ اللهِ بْنِ حُسَيْنٍ حَدَّثَهُ قَالَ: حَدَّثَنِي أَبُو هُرَيْرَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «**مَنْ شَرِبَ الْخَمْرَ فِي الدُّنْيَا، لَمْ يَشْرَبْهَا فِي الْآخِرَةِ**».

تخريج: [صحيح] أخرجه الطبراني في مسند الشاميين:٢/٢١٩، ح:١٢٢ من حديث هشام به، وصححه الحاكم:٤/١٤١، والذهبي، وله شواهد عند البخاري، ح:٥٥٧٥، ومسلم، ح:٢٠٠٣ وغيرهما.

Chapter 3. The One Who Is Addicted To Wine

(المعجم ٣) - بَابُ مُدْمِنِ الْخَمْرِ

(التحفة ٣)

3375. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "The one who is addicted to wine is like one who worships idols." (***Hasan***)

٣٣٧٥ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَ مُحَمَّدُ بْنُ الصَّبَّاحِ، قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ سُلَيْمَانَ بْنِ الْأَصْبَهَانِيُّ، عَنْ سُهَيْلٍ، عَنْ

أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مُدْمِنُ الْخَمْرِ كَعَابِدِ وَثَنٍ».

تخريج: [حسن] أخرجه ابن عدي في الكامل:٦/ ٢٢٣٤ من حديث محمد بن سليمان به، وهو في مصنف ابن أبي شيبة:٨/ ٥،٦، وله شواهد كثيرة، ورواه حماد بن سلمة بإسناد حسن عن عبدالله بن عمرو به من قوله، وصححه ابن الجوزي في العلل:٢/ ١٨٣.

3376. It was narrated from Abu Dardâ' that the Prophet ﷺ said: "No one who is addicted to wine will enter Paradise." (***Hasan***)

٣٣٧٦ – حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا سُلَيْمَانُ بْنُ عُتْبَةَ: حَدَّثَنِي يُونُسُ بْنُ مَيْسَرَةَ بْنِ حَلْبَسٍ عَنْ أَبِي إِدْرِيسَ، عَنْ أَبِي الدَّرْدَاءِ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا يَدْخُلُ الْجَنَّةَ مُدْمِنُ خَمْرٍ».

تخريج: [إسناده حسن] وحسنه البوصيري، وله شواهد عند ابن حبان (موارد)، ح:١٣٨١ وغيره.

Comments:

a. Drinking wine is a great major sin.
b. The punishment of this sin in the Hereafter is being deprived of Paradise apart from the diseases a drinker is infected with them in this life.

Chapter 4. If A Person Drinks Wine, His Prayer Will Not Be Accepted

(المعجم ٤) - **بَابُ مَنْ شَرِبَ الْخَمْرُ لَمْ تُقْبَلْ لَهُ صَلَاةٌ** (التحفة ٤)

3377. It was narrated from 'Abdullâh bin 'Amr that the Messenger of Allâh ﷺ said: "Whoever drinks wine and gets drunk, his prayer will not be accepted for forty days, and if he dies he will enter Hell, but if he repents, Allâh will accept his repentance. If he drinks wine again and gets drunk, his prayer will not be accepted for forty days, and if he dies he will enter Hell, but if he repents, Allâh will accept his repentance. If he drinks wine again and gets drunk, his prayer will not be accepted for

٣٣٧٧ – حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ الدِّمَشْقِيُّ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنَا الأَوْزَاعِيُّ عَنْ رَبِيعَةَ بْنِ يَزِيدَ، عَنِ ابْنِ الدَّيْلَمِيِّ، عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ شَرِبَ الْخَمْرَ وَسَكِرَ، لَمْ تُقْبَلْ لَهُ صَلَاةٌ أَرْبَعِينَ صَبَاحاً. وَإِنْ مَاتَ دَخَلَ النَّارَ. فَإِنْ تَابَ تَابَ اللهُ عَلَيْهِ. وَإِنْ عَادَ فَشَرِبَ فَسَكِرَ، لَمْ تُقْبَلْ لَهُ صَلَاةٌ أَرْبَعِينَ صَبَاحاً. فَإِنْ مَاتَ دَخَلَ النَّارَ. فَإِنْ تَابَ تَابَ اللهُ عَلَيْهِ. وَإِنْ عَادَ فَشَرِبَ فَسَكِرَ، لَمْ تُقْبَلْ لَهُ

forty days, and if he dies he will enter Hell, but if he repents Allâh will accept his repentance. But if he does it again, then Allâh will most certainly make him drink of the mire of the puss or sweat on the Day of Resurrection." They said: "O Messenger of Allâh, what is the mire of the puss or sweat? He said: "The drippings of the people of Hell." (*Sahih*)

صَلَاةٌ أَرْبَعِينَ صَبَاحاً. فَإِنْ مَاتَ دَخَلَ النَّارَ. فَإِنْ تَابَ تَابَ اللهُ عَلَيْهِ. وَإِنْ عَادَ كَانَ حَقًّا عَلَى اللهِ أَنْ يَسْقِيَهُ مِنْ رَدْغَةِ الْخَبَالِ يَوْمَ الْقِيَامَةِ» قَالُوا: يَا رَسُولَ اللهِ! وَمَا رَدْغَةُ الْخَبَالِ؟ قَالَ: «عُصَارَةُ أَهْلِ النَّارِ».

تخريج: [إسناده صحيح] أخرجه النسائي، الأشربة، توبة شارب الخمر، ح: ٥٦٧٣ من حديث الأوزاعي به.

Comments:

a. A type of punishment of a sin might be that worship of a sinner is not accepted. Nonetheless, it does not mean that a drinker should give up his prayers since neglecting prayers is a sin which is worse than drinking wine.
b. Those who involve themselves in committing major sins will enter Hell and deserve a severe punishment.

Chapter 5. What Wine Is Made From

(المعجم ٥) - بَابُ مَا يَكُونُ مِنْهُ الْخَمْرُ (التحفة ٥)

3378. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "Wine comes from these two trees: The date palm and the grapevine." (*Sahih*)

٣٣٧٨ - حَدَّثَنَا يَزِيدُ بْنُ عَبْدِ اللهِ الْيَمَامِيُّ: حَدَّثَنَا عِكْرِمَةُ بْنُ عَمَّارٍ: حَدَّثَنَا أَبُو كَثِيرٍ السُّحَيْمِيُّ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «الْخَمْرُ مِنْ هَاتَيْنِ الشَّجَرَتَيْنِ: النَّخْلَةِ وَالْعِنَبَةِ».

تخريج: أخرجه مسلم، الأشربة، باب بيان أن جميع ما ينبذ، مما يتخذ من النخل والعنب، يسمى خمرًا، ح: ١٩٨٥/ ١٥ من حديث عكرمة به.

Comments:

a. The meaning of the *Hadith* is that wine is mostly made of the mentioned two things.
b. Some are of the opinion that only the intoxicant drink which is extracted from grapes is called wine. This is not a correct opinion.
c. Any juice or drink that causes drunkenness is forbidden, if it does not cause drunkenness then it is lawful.

3379. It was narrated from

٣٣٧٩ - حَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ: أَنْبَأَنَا اللَّيْثُ

Nu'mân bin Bashir that the Messenger of Allâh ﷺ said: "From wheat comes wine, from barley comes wine, from raisins comes wine, from dates comes wine and from honey comes wine." (*Hasan*)

ابْنُ سَعْدٍ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ أَنَّ خَالِدَ ابْنَ كَثِيرٍ الْهَمْدَانِيَّ حَدَّثَهُ أَنَّ السَّرِيَّ بْنَ إِسْمَاعِيلَ حَدَّثَهُ أَنَّ الشَّعْبِيَّ حَدَّثَهُ أَنَّهُ سَمِعَ النُّعْمَانَ بْنَ بَشِيرٍ يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ مِنَ الْحِنْطَةِ خَمْرًا، وَمِنَ الشَّعِيرِ خَمْرًا، وَمِنَ الزَّبِيبِ خَمْرًا، وَمِنَ التَّمْرِ خَمْرًا، وَمِنَ الْعَسَلِ خَمْرًا».

تخريج: [حسن] أخرجه أبوداود، الأشربة، باب الخمر مما هي؟، ح:٣٦٧٦، ٣٦٧٧ من حديث الشعبي به، وقال الترمذي، ح:١٨٧٢: غريب * السري لم يتفرد به، وصححه ابن حبان، ح:١٣٧٦.

Comments:

a. Wine, regardless of the substance from which it is made, is forbidden.

b. The reason for the prohibition of wine is drunkenness. So, if any edible thing, injection or inhaling material causes drunkenness then it is forbidden and punishable.

Chapter 6. Wine Is Cursed From Ten Angles

(المعجم ٦) - بَابٌ: لُعِنَتِ الْخَمْرُ عَلَى عَشْرَةِ أَوْجُهٍ (التحفة ٦)

3380. It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ said: "Wine is cursed from ten angles: The wine itself, the one who squeezes (the grapes etc), the one for whom it is squeezed, the one who sells it, the one who buys it, the one who carries it, the one to whom it is carried, the one who consumes its price, the one who drinks it and the one who pours it." (*Hasan*)

٣٣٨٠ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ، وَ مُحَمَّدُ ابْنُ إِسْمَاعِيلَ، قَالَا: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ عَبْدِ اللهِ الْغَافِقِيِّ وَ أَبِي طُعْمَةَ مَوْلَاهُمْ أَنَّهُمَا سَمِعَا ابْنَ عُمَرَ يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ: «لُعِنَتِ الْخَمْرُ عَلَى عَشْرَةِ أَوْجُهٍ: بِعَيْنِهَا، وَعَاصِرِهَا، وَمُعْتَصِرِهَا، وَبَائِعِهَا، وَمُبْتَاعِهَا، وَحَامِلِهَا، وَالْمَحْمُولَةِ إِلَيْهِ، وَآكِلِ ثَمَنِهَا، وَشَارِبِهَا، وَسَاقِيهَا».

تخريج: [إسناده حسن] أخرجه أبوداود، الأشربة، باب العصير للخمر، ح:٣٦٧٤ من حديث وكيع به، وللحديث شواهد عند الحاكم: ٤/ ١٤٤، ١٤٥، وأحمد: ٢/ ٩٧ وغيرهما.

3381. Anas said: "The Messenger

٣٣٨١ - حَدَّثَنَا مُحَمَّدُ بْنُ سَعِيدِ بْنِ يَزِيدَ بْنِ

إِبْرَاهِيمَ التُّسْتَرِيُّ: حَدَّثَنَا أَبُو عَاصِمٍ عَنْ شَبِيبٍ سَمِعْتُ أَنَسَ بْنَ مَالِكٍ أَوْ حَدَّثَنِي أَنَسٌ قَالَ: لَعَنَ رَسُولُ اللهِ ﷺ فِي الْخَمْرِ عَشَرَةً: عَاصِرَهَا، وَمُعْتَصِرَهَا، وَالْمَعْصُورَةَ لَهُ، وَحَامِلَهَا، وَالْمَحْمُولَةَ لَهُ، وَبَائِعَهَا، وَالْمَبْيُوعَةَ لَهُ، وَسَاقِيَهَا، وَالْمُسْتَقَاةَ لَهُ. حَتَّى عَدَّ عَشَرَةً مِنْ هٰذَا الضَّرْبِ.

of Allâh ﷺ cursed ten with regard to wine: The one who squeezes (the grapes etc.), the one who asks for it to be squeezed, the one for whom it is squeezed, the one who carries it, the one to whom it is carried, the one who sells it, the one for whom it is bought, the one who pours it, the one for whom it is poured, until he counted ten like this." (***Hasan***)

تخريج: [**إسناده حسن**] أخرجه الترمذي، البيوع، باب النهي أن يتخذ الخمر خلاً، ح:١٢٩٥ من حديث أبي عاصم به، وقال: غريب، وانظر، ح:٢٧٧٥ لحال شبيب، وللحديث شواهد كثيرة منها الحديث السابق.

Comments:

a. Drinking wine is a form of disobedience to Allâh and a major sin. In addition, it is an origin of many evils.

b. Having any relation with wine deprives one from the blessings of Allâh and brings the curse of Allâh.

c. Any kind of cooperation in sin is like participating in sin, even if the cooperation looks very insignificant.

d. If one knows, or strongly believes, that a certain work will help in committing sin, then that work should not be carried out, whether with payment or without payment.

Chapter 7. Dealing In Wine

(المعجم ٧) - بَابُ التِّجَارَةِ فِي الْخَمْرِ (التحفة ٧)

٣٣٨٢ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَ عَلِيُّ بْنُ مُحَمَّدٍ، قَالَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الأَعْمَشُ عَنْ مُسْلِمٍ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ قَالَتْ: لَمَّا نَزَلَتِ الآيَاتُ مِنْ آخِرِ سُورَةِ الْبَقَرَةِ فِي الرِّبَا، خَرَجَ رَسُولُ اللهِ ﷺ فَحَرَّمَ التِّجَارَةَ فِي الْخَمْرِ.

3382. It was narrated that 'Âishah said: "When the Verses at the end of *Surat Al-Baqarah* concerning usury were revealed, the Messenger of Allâh ﷺ went out and forbade dealing in wine." (***Sahih***)

تخريج: أخرجه البخاري، الصلوة، باب تحريم تجارة الخمر في المسجد، ح:٤٥٩ من حديث الأعمش به، ومسلم، المساقاة، باب تحريم بيع الخمر، ح:١٥٨٠ عن ابن أبي شيبة به.

Comments:

a. All types of interest are forbidden. Some kinds of trade are also prohibited since they may result in dealing with interest. (For instance; transactions

involving change in prices to include interest.) Similarly, when wine is prohibited, its trade is also prohibited, since it opens the door of drinking wine.

3383. It was narrated that Ibn 'Abbâs said: Umar heard that Samurah had sold some wine, and he said: "May Allâh ruin Samurah! Does he not know that the Messenger of Allâh ﷺ said: 'May Allâh curse the Jews, for animal fat was forbidden to them, so they melted it down and sold it.'" (*Sahih*)

٣٣٨٣ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا سُفْيَانُ عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: بَلَغَ عُمَرَ أَنَّ سَمُرَةَ بَاعَ خَمْرًا. فَقَالَ: قَاتَلَ اللهُ سَمُرَةَ. أَلَمْ يَعْلَمْ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «لَعَنَ اللهُ الْيَهُودَ. حُرِّمَتْ عَلَيْهِمُ الشُّحُومُ، فَجَمَلُوهَا فَبَاعُوهَا».

تخريج: أخرجه البخاري، البيوع، باب لا يذاب شحم الميتة ولا يباع ودكه، ح:٢٢٢٣ من حديث سفيان بن عيينة به، ومسلم، المساقاة، باب تحريم بيع الخمر والميتة والخنزير والأصنام، ح:١٥٨٢ عن ابن أبي شيبة به.

Comments:

a. In Arabic language the fat that is extracted from meat is called *Shaham*, while the melted fat is called *Wadak*, but changing names does not change the rulings of the *Shari'ah*.

b. The Jews resorted to trickery and claimed that only fat was made forbidden to them so they are selling *Wadak* (melted fat), which is a different thing.

Chapter 8. They Will Call Wine By Other Names

(المعجم ٨) - **بَابُ الْخَمْرِ يُسَمُّونَهَا بِغَيْرِ اسْمِهَا** (التحفة ٨)

3384. It was narrated from Abu Umâmah Al-Bâhili that the Messenger of Allâh ﷺ said: "Night and day will not cease until a group among my nation drinks wine, calling it by some other name." (*Hasan*)

٣٣٨٤ - حَدَّثَنَا الْعَبَّاسُ بْنُ الْوَلِيدِ الدِّمَشْقِيُّ: حَدَّثَنَا عَبْدُ السَّلَامِ بْنُ عَبْدِ الْقُدُّوسِ: حَدَّثَنَا ثَوْرُ بْنُ يَزِيدَ عَنْ خَالِدِ بْنِ مَعْدَانَ، عَنْ أَبِي أُمَامَةَ الْبَاهِلِيِّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَا تَذْهَبُ اللَّيَالِي وَالْأَيَّامُ حَتَّى تَشْرَبَ فِيهَا طَائِفَةٌ مِنْ أُمَّتِي الْخَمْرَ. يُسَمُّونَهَا بِغَيْرِ اسْمِهَا».

تخريج: [حسن] أخرجه نعيم في الحلية:٦/ ٩٧ من حديث العباس بن الوليد به، وضعفه البوصيري من أجل ضعف عبدالسلام بن عبدالقدوس، والحديث الآتي شاهد له.

Comments:

a. The reason for citing the acts that will appear prior to the Day of Judgment is that the believers should try their best to shun it.

b. Changing the names of prohibited things does not change their rulings;

such as calling usury as interest or markup—this does not change its reality. Similarly, wine does not become lawful if it is named as drink, spirituous liquors or soft drink.

3385. It was narrated from 'Ubâdah bin Sâmit that the Messenger of Allâh ﷺ said: "People among my nation will drink wine, under some other name that they will give it." (*Hasan*)

٣٣٨٥ - حَدَّثَنَا الْحُسَيْنُ بْنُ أَبِي السَّرِيِّ: حَدَّثَنَا عُبَيْدُ اللهِ: حَدَّثَنَا سَعْدُ بْنُ أَوْسٍ الْعَبْسِيُّ عَنْ بِلَالِ بْنِ يَحْيَى الْعَبْسِيِّ، عَنْ أَبِي بَكْرِ بْنِ حَفْصٍ، عَنِ ابْنِ مُحَيْرِيزٍ، عَنْ ثَابِتِ بْنِ السِّمْطِ، عَنْ عُبَادَةَ بْنِ الصَّامِتِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «يَشْرَبُ نَاسٌ مِنْ أُمَّتِي الْخَمْرَ، بِاسْمٍ يُسَمُّونَهَا إِيَّاهُ».

تخريج: [إسناده حسن] أخرجه أحمد: ٥/٣١٨ من حديث سعد بن أوس به، وله طريق آخر عند النسائي: ٨/ ٣١٢، ٣١٣، ح: ٥٦٦١، وانظر ح: ٤٠٢٠ .

Chapter 9. Every Intoxicant Is *Harâm*

(المعجم ٩) - بَابٌ: كُلُّ مُسْكِرٍ حَرَامٌ (التحفة ٩)

3386. It was narrated from 'Âishah, narrating it from the Prophet ﷺ: "Every drink that causes intoxication is unlawful." (*Sahih*)

٣٣٨٦ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ عَنْ عَائِشَةَ، تَبْلُغُ بِهِ النَّبِيَّ ﷺ، قَالَ: «كُلُّ شَرَابٍ أَسْكَرَ فَهُوَ حَرَامٌ».

تخريج: أخرجه البخاري، الوضوء، باب لا يجوز الوضوء بالنبيذ ولا المسكر، ح: ٢٤٢ من حديث سفيان بن عيينة به، ومسلم، الأشربة، باب بيان أن كل مسكر خمر، وأن كل خمر حرام، ح: ٢٠٠١/٦٩ عن ابن أبي شيبة به.

3387. Sâlim bin 'Abdullâh bin 'Umar narrated that his father said: "The Messenger of Allâh ﷺ said: 'Every intoxicant is unlawful.'" (*Hasan*)

٣٣٨٧ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا صَدَقَةُ بْنُ خَالِدٍ: حَدَّثَنَا يَحْيَى بْنُ الْحَارِثِ الذِّمَارِيُّ، سَمِعْتُ سَالِمَ بْنَ عَبْدِ اللهِ بْنِ عُمَرَ يُحَدِّثُ عَنْ أَبِيهِ، قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «كُلُّ مُسْكِرٍ حَرَامٌ».

تخريج: [إسناده حسن] أخرجه الطبراني في الكبير: ١٢/ ٣١٢، ح: ١٣٢١٢، ١٣٢١٣ من طريقين عن يحيى بن الحارث به، وهو حديث متواتر راجع قطف الأزهار المتناثرة في الأخبار

المتواترة للسيوطي، ص:٢٢٩، ح:٨٥ ونظم المتناثر من الحديث المتواتر للكتاني، ص:١٦٣، ح:١٦٥ وغيرهما.

Comments:

a. All kinds of intoxicants, whether they are used as drinking, eating, inhaling or by injecting in the body are forbidden.
b. Using intoxicating drugs whether its quantity is less or more is forbidden.
c. If a drink causes drunkenness when it is used in a large quantity, then drinking it in a small quantity, even if this quantity does not cause drunkenness, is also forbidden.

3388. It was narrated from Ibn Mas'ud that the Messenger of Allâh ﷺ said: "Every intoxicant is unlawful." (***Sahih***)

Ibn Mâjah said: "This is a narration of the Egyptians."

٣٣٨٨ - حَدَّثَنَا يُونُسُ بْنُ عَبْدِ الأَعْلَى: حَدَّثَنَا بْنُ وَهْبٍ: أَخْبَرَنَا ابْنُ جُرَيْجٍ عَنْ أَيُّوبَ بْنِ هَانِىءٍ، عَنْ مَسْرُوقٍ، عَنِ ابْنِ مَسْعُودٍ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «كُلُّ مُسْكِرٍ حَرَامٌ».

قَالَ ابْنُ مَاجَه: هٰذَا حَدِيثُ الْمِصْرِيِّينَ.

تخريج: [صحيح] وسيأتي، ح:٣٤٠٦ مطولاً، وقال البوصيري: هذا إسناد حسن، أيوب بن هانيء مختلف فيه، وقال الحافظ في التقريب: صدوق فيه لين، وانظر الحديث السابق وغيره، ولا تضر عنعنة ابن جريج لكثرة الشواهد الصحيحة

Comments:

Imâm Ibn Mâjah ﷺ meant that all the scholars of *Hadith* who narrated this *Hadith* are from Egypt. The scholars from other cities did not narrate this *Hadtih*.

3389. Mu'âwiyah said: "I heard the Messenger of Allâh ﷺ say: 'Every intoxicant is unlawful for every believer.'" (***Hasan***)

This is a narration of the Raqqiyyin.[1]

٣٣٨٩ - حَدَّثَنَا عَلِيُّ بْنُ مَيْمُونٍ الرَّقِّيُّ: حَدَّثَنَا خَالِدُ بْنُ حَيَّانَ عَنْ سُلَيْمَانَ بْنِ عَبْدِ اللهِ ابْنِ الزِّبْرِقَانِ، عَنْ يَعْلَى بْنِ شَدَّادِ بْنِ أَوْسٍ، سَمِعْتُ مُعَاوِيَةَ يَقُولُ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «كُلُّ مُسْكِرٍ حَرَامٌ عَلَى كُلِّ مُؤْمِنٍ». وَهٰذَا حَدِيثُ الرَّقِّيِّينَ.

تخريج: [حسن] أخرجه أبويعلى:٣٤٢/١٣، ح:٧٣٥٥ من حديث علي بن ميمون به، وصححه ابن حبان، ح:١٣٨٧، والبوصيري، بقوله: هذا إسناد صحيح، رجاله ثقات * سليمان ابن عبدالله روى عنه الجماعة، ووثقه ابن حبان، والبوصيري، وضعفه صاحب التقريب، وقال

[1] The people of Raqqah, a town in 'Irâq near Baghdad.

الذهبي في المجرد في أسماء الرجال(٨٨٧): مقل. قلت: ضعفه راجح، ولأصل الحديث شواهد كثيرة جدًا.

3390. It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ said: "Every intoxicant is *Khamr* (wine) and every *Khamr* is unlawful." (***Hasan***)

٣٣٩٠ - حَدَّثَنَا سَهْلٌ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ عَنْ مُحَمَّدِ بْنِ عَمْرِو بْنِ عَلْقَمَةَ، عَنْ أَبِي سَلَمَةَ، عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**كُلُّ مُسْكِرٍ خَمْرٌ. وَكُلُّ خَمْرٍ حَرَامٌ**».

تخريج: [**إسناده حسن**] أخرجه الترمذي، الأشربة، باب ما جاء كل مسكر حرام، ح:١٨٦٤ من حديث محمد بن عمرو به، وقال: حسن صحيح.

Comments:

This shows that the saying of those scholars who are of the opinion that *only the wine made of grapes is forbidden, whether it is little or much, and* the drinker of this wine is punished, is not correct. According to them, the drinks that are made of other than grapes are not forbidden in general. So, a small quantity that does not cause drunkenness is allowed. This *Hadith* proves that such sayings are not correct. *Hadith* no. 3392 also supports the ruling of this *Hadith*.

3391. It was narrated from Abu Musa that the Messenger of Allâh ﷺ said: "Every intoxicant is unlawful." (***Sahih***)

٣٣٩١ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا أَبُو دَاوُدَ: حَدَّثَنَا شُعْبَةُ عَنْ سَعِيدِ بْنِ أَبِي بُرْدَةَ، عَنْ أَبِيهِ، عَنْ أَبِي مُوسَى قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**كُلُّ مُسْكِرٍ حَرَامٌ**».

تخريج: أخرجه البخاري، المغازي، باب بعث أبي موسى ومعاذ إلى اليمن قبل حجة الوداع، ح:٤٣٤٤، ومسلم، الأشربة، باب بيان أن كل مسكر خمر، وأن كل خمر حرام، ح:١٧٣٣ بعد، ح:٢٠٠١ من حديث شعبة به.

Chapter 10. What Causes Intoxication In Large Amounts, A Small Amount Of It Is (Also) Unlawful

(المعجم ١٠) - بَابٌ: مَا أَسْكَرَ كَثِيرُهُ فَقَلِيلُهُ حَرَامٌ(التحفة ١٠)

3392. It was narrated from 'Abdullâh bin 'Umar that the Messenger of Allâh ﷺ said: "Every intoxicant is unlawful and whatever causes intoxication in

٣٣٩٢ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْمُنْذِرِ الْحِزَامِيُّ: حَدَّثَنَا أَبُو يَحْيَىٰ زَكَرِيَّا بْنُ مَنْظُورٍ عَنْ أَبِي حَازِمٍ، عَنْ عَبْدِ اللهِ بْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**كُلُّ مُسْكِرٍ حَرَامٌ وَمَا أَسْكَرَ كَثِيرُهُ**،

large amounts, a small amount of it is (also) unlawful." (***Sahih***)

فَقَلِيلُهُ حَرَامٌ».

تخريج: [صحيح] ضعفه البوصيري من أجل زكريا بن منظور، ح:٢٤٨١، وله طريق آخر عند أحمد:٢/ ٩١ * فيه أبومعشر و هو ضعيف، وله شواهد كثيرة منها، ح:٣٣٩٤، والحديث الآتي.

3393. It was narrated from Jâbir bin 'Abdullâh that the Messenger of Allâh ﷺ said: "Whatever causes intoxication in large amounts, a small amount of it is (also) unlawful." (***Hasan***)

٣٣٩٣ - حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا أَنَسُ بْنُ عِيَاضٍ: حَدَّثَنِي دَاوُدُ بْنُ بَكْرٍ عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «**مَا أَسْكَرَ كَثِيرُهُ، فَقَلِيلُهُ حَرَامٌ**».

تخريج: [إسناده حسن] أخرجه أبوداود، الأشربة، باب ماجاء في السكر، ح:٣٦٨١ من حديث داود بن بكر به، وقال الترمذي، ح:١٨٦٥: حسن غريب، وصححه ابن الجارود، ح:٨٦٠، وله طريق آخر عند ابن حبان(الإحسان):٧/ ٣٧٩، ح:٥٣٥٨.

3394. It was narrated from 'Amr bin Shu'aib, from his father, from his grandfather, that the Messenger of Allâh ﷺ said: "Whatever causes intoxication in large amounts, a small amount of it is (also) unlawful." (***Hasan***)

٣٣٩٤ - حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا أَنَسُ بْنُ عِيَاضٍ: حَدَّثَنَا عُبَيْدُ اللهِ بْنُ عُمَرَ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «**مَا أَسْكَرَ كَثِيرُهُ، فَقَلِيلُهُ حَرَامٌ**».

تخريج: [إسناده حسن] أخرجه النسائي، الأشربة، . تحريم كل شراب أسكر كثيره، ح:٨/ ٣٠٠، ٣٠١، ح:٥٦١٠ من حديث عبيدالله بن عمر به.

Chapter 11. The Prohibition Of Mixing Two Fruits[1]

(المعجم ١١) - بَابُ النَّهْيِ عَنِ الخَلِيطَيْنِ (التحفة ١١)

3395. It was narrated from Jâbir bin 'Abdullâh that the Messenger of Allâh ﷺ forbade making *Nabidh*[2] with dates and raisins together, or with unripe dates and

٣٣٩٥ - حَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ: أَنْبَأَنَا اللَّيْثُ ابْنُ سَعْدٍ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ أَنَّ رَسُولَ اللهِ ﷺ نَهَىٰ أَنْ يُنْبَذَ التَّمْرُ

[1] Because when two fruits are mixed, the resulting liquid may become an intoxicant even before the taste changes, so people may unwittingly drink something intoxicating.

[2] *Nabidh* is what is produced by soaking dates, or fruit in water. When it ferments it becomes intoxicating and is unlawful.

fresh dates together." (*Sahih*)

Another chain with similar wording.

وَالزَّبِيبُ جَمِيعاً. وَنَهَىٰ أَنْ يُنْبَذَ الْبُسْرُ وَالرُّطَبُ جَمِيعاً.

قَالَ اللَّيْثُ بْنُ سَعْدٍ: وَحَدَّثَنِي عَطَاءُ بْنُ أَبِي رَبَاحٍ الْمَكِّيُّ عَنْ جَابِرِ بْنِ عَبْدِ اللهِ عَنِ النَّبِيِّ ﷺ، مِثْلَهُ.

تخريج: [صحيح] أخرجه مسلم، الأشربة، باب كراهة انتباذ التمر والزبيب مخلوطين، ح:١٩٨٦/١٩ عن محمد بن رمح به.

Comments:

a. If fresh dates, dry dates, or raisins are soaked in water and left overnight, the sweetness of the above things dissolves in the water, and it turns into a sweet drink that is called *Nabidh*. It is lawful since it does not have the characteristic of intoxication.

b. If two different things are mixed up for preparing *Nabidh* then it is more prone to develop the characteristic of intoxication. So, it should be avoided.

3396. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: 'Do not make *Nabidh* with dried dates and unripe dates together, make *Nabidh* with each of them on its own." (*Sahih*)

٣٣٩٦ - حَدَّثَنَا يَزِيدُ بْنُ عَبْدِ اللهِ الْيَمَامِيُّ: حَدَّثَنَا عِكْرِمَةُ بْنُ عَمَّارٍ عَنْ أَبِي كَثِيرٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**لَا تَنْبِذُوا التَّمْرَ وَالْبُسْرَ جَمِيعاً. وَانْبِذُوا كُلَّ وَاحِدٍ مِنْهُمَا عَلَى حِدَةٍ**».

تخريج: أخرجه مسلم، الأشربة، باب بيان أن جميع ما ينبذ، مما يتخذ من النخل والعنب، يسمى خمرًا، ح:١٩٨٥/١٥ من حديث عكرمة بن عمار به.

3397. It was narrated from 'Abdullâh bin Abu Qatâdah, from his father, that he heard the Messenger of Allâh ﷺ say: "Do not combine fresh dates and unripe dates, or raisins and dates; rather make *Nabidh* with each one of them on its own." (*Sahih*)

٣٣٩٧ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنَا الأَوْزَاعِيُّ عَنْ يَحْيَى ابْنِ أَبِي كَثِيرٍ، عَنْ عَبْدِ اللهِ بْنِ أَبِي قَتَادَةَ، عَنْ أَبِيهِ أَنَّهُ سَمِعَ رَسُولَ اللهِ ﷺ يَقُولُ: «**لَا تَجْمَعُوا بَيْنَ الرُّطَبِ وَالزَّهْوِ، وَلَا بَيْنَ الزَّبِيبِ وَالتَّمْرِ. وَانْبِذُوا كُلَّ وَاحِدٍ مِنْهُمَا عَلَى حِدَةٍ**».

تخريج: أخرجه البخاري، الأشربة، باب من رأى أن لا يخلط البسر والتمر إذا كان مسكرًا ... الخ، ح:٥٦٠٢ عن هشام بن عمار، ومسلم، الأشربة، باب كراهة انتباذ التمر والزبيب مخلوطين، ح:١٩٨٨/٢٤ من حديث يحيى به.

Chapter 12. Description Of *Nabidh* And How It Is Drunk

(المعجم ١٢) - بَابُ صِفَةِ النَّبِيذِ وَشُرْبِهِ (التحفة ١٢)

3398. It was narrated that 'Âishah said: "We used to make *Nabidh* for the Messenger of Allâh ﷺ in a water skin. We would take a handful of dates or a handful of raisins, and put them in it, then pour water over it. We would make that in the morning and he would drink it in the evening, or we would make it in the evening and he would drink it in the morning." (***Sahih***)

Abu Mu'âwiyah said: "...in the day and he would drink it at night, or at night and he would drink it during the day."

٣٣٩٨ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ: ح: وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ بْنِ أَبِي الشَّوَارِبِ: حَدَّثَنَا عَبْدُ الْوَاحِدِ ابْنُ زِيَادٍ، قَالَا: حَدَّثَنَا عَاصِمٌ الْأَحْوَلُ: حَدَّثَتْنَا بِنَانَةُ بِنْتُ يَزِيدَ الْعَبْشَمِيَّةُ عَنْ عَائِشَةَ قَالَتْ: كُنَّا نَنْبِذُ لِرَسُولِ اللهِ ﷺ فِي سِقَاءٍ. فَنَأْخُذُ قَبْضَةً مِنْ تَمْرٍ، أَوْ قَبْضَةً مِنْ زَبِيبٍ، فَنَطْرَحُهَا فِيهِ. ثُمَّ نَصُبُّ عَلَيْهِ الْمَاءَ، فَنَنْبِذُهُ غُدْوَةً فَيَشْرَبُهُ عَشِيَّةً. وَنَنْبِذُهُ عَشِيَّةً فَيَشْرَبُهُ غُدْوَةً.

وَقَالَ أَبُو مُعَاوِيَةَ: نَهَارًا فَيَشْرَبُهُ لَيْلًا. أَوْ لَيْلًا فَيَشْرَبُهُ نَهَارًا.

تخريج: [صحيح] أخرجه أحمد: ٦/٤٦ عن أبي معاوية به، وعنده: تبالة بنت يزيد، وللحديث شواهد.

Comments:

By soaking dates and the like in water from morning to evening, or from evening to morning, their sweetness melts perfectly in the water without developing the characteristic of intoxication. So, this drink is undoubtedly lawful.

3399. It was narrated that Ibn 'Abbâs said: "*Nabidh* would be made for the Messenger of Allâh ﷺ and he would drink it on the same day, or the next day, or the third day, and if there was any left he would throw it away or give orders that it was to be thrown away." (***Sahih***)

٣٣٩٩ - حَدَّثَنَا أَبُو كُرَيْبٍ عَنْ إِسْمَاعِيلَ بْنِ صَبِيحٍ، عَنْ أَبِي إِسْرَائِيلَ، عَنْ أَبِي عُمَرَ الْبَهْرَانِيِّ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ يُنْبَذُ لِرَسُولِ اللهِ ﷺ. فَيَشْرَبُهُ يَوْمَهُ ذٰلِكَ، وَالْغَدَ، وَالْيَوْمَ الثَّالِثَ. فَإِنْ بَقِيَ مِنْهُ شَيْءٌ أَهْرَاقَهُ، أَوْ أَمَرَ بِهِ فَأُهْرِيقَ.

تخريج: أخرجه مسلم، الأشربة، باب إباحة النبيذ الذي لم يشتد ولم يصر مسكرًا، ح: ٢٠٠٤ من حديث أبي عمر البهراني به.

Comments:

Intoxication does not develop fast during winter so, if dates and the like are soaked in a considerable quantity then the *Nabidh* could be used for two or three days. However, if one feels that it could lead to drunkenness, or it went bad or its taste has been changed, then it should be thrown away.

3400. It was narrated that Jâbir bin 'Abdullâh said: "*Nabidh* would be made for the Messenger of Allâh ﷺ in a vessel of stone." (***Sahih***)

٣٤٠٠ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ بْنِ أَبِي الشَّوَارِبِ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ قَالَ: كَانَ يُنْبَذُ لِرَسُولِ اللهِ ﷺ فِي تَوْرٍ مِنْ حِجَارَةٍ.

تخريج: أخرجه مسلم، الأشربة، باب النهي عن الانتباذ في المزفت والدباء والحنتم والنقير... الخ، ح:١٩٩٩/ ٦١ من حديث أبي عوانة به.

Chapter 13. The Prohibition Of Making *Nabidh* In Certain Vessels

(المعجم ١٣) - بَابُ النَّهْيِ عَنْ نَبِيذِ الْأَوْعِيَةِ (التحفة ١٣)

3401. It was narrated that Abu Hurairah said: "The Messenger of Allâh ﷺ forbade making *Nabidh* in *Naqir, Muzaffat, Dubbâ'*, and *Hantamah*. And he said: 'Every intoxicant is unlawful.'"[1] (***Sahih***)

٣٤٠١ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ عَنْ مُحَمَّدِ بْنِ عَمْرٍو: حَدَّثَنَا أَبُو سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ قَالَ: نَهَى رَسُولُ اللهِ ﷺ أَنْ يُنْبَذَ فِي النَّقِيرِ وَالْمُزَفَّتِ وَالدُّبَّاءِ وَالْحَنْتَمَةِ. وَقَالَ: «كُلُّ مُسْكِرٍ حَرَامٌ».

تخريج: [صحيح] أخرجه النسائي:٨/ ٢٩٧، الأشربة، . تحريم كل شراب أسكر، ح:٥٥٩٢ من حديث محمد بن عمرو به، وقال البوصيري: هذا إسناد صحيح، رجاله ثقات قلت: إسناده حسن، وله شواهد كثيرة جدًا.

Comments:

a. If pumpkin or the like vegetable (for example sweet gourd) is left on its plant till they get ripen and dried then they may be used as a vessel. This is what is meant here by the vessels of pumpkin.

b. If coal tar is applied to the vessels made of soil or to the vessels that are

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[1] Similar was recorded by Muslim, Tirmidhi and others, with explanation: Zâdhan said: "I asked Ibn 'Umar about what containers Allâh's Messenger ﷺ prohibited. He informed us in your language, and he explained it to us in our language. He said: 'Allâh's Messenger ﷺ prohibited *Hantamah*, and it is an earthenware container, and he prohibited *Dubbâ'*, and it is a gourd; and he prohibited *Naqir*, and it is the trunk of a date palm that is hollowed out or carved; and he prohibited *Muzaffat*, and it is coated with pitch. And he ordered that *Nabidh* be prepared in water skins."

being used for oil, in this case, their pores are blocked and they no longer remain like earthenware. *Nabidh* in such utensils transfers to an intoxicant substance very fast, so they are forbidden.

3402. It was narrated that Ibn 'Umar said: "The Messenger of Allâh ﷺ forbade making *Nabidh* in *Muzaffat* or a gourd." (***Sahih***)

٣٤٠٢ - حَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ: أَنْبَأَنَا اللَّيْثُ ابْنُ سَعْدٍ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: نَهَىٰ رَسُولُ اللهِ ﷺ أَنْ يُنْبَذَ فِي الْمُزَفَّتِ وَالْقَرْعِ.

تخريج: أخرجه مسلم، الأشربة، باب النهي عن الانتباذ في المزفت والدباء والحنتم والنقير ... الخ، ح:١٩٩٧/٤٩ من حديث نافع به.

3403. It was narrated that Abu Sa'eed Al-Khudri said: "The Messenger of Allâh ﷺ forbade drinking from *Hantam, Dubbâ'* and *Naqir*. (***Sahih***)

٣٤٠٣ - حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ: حَدَّثَنَا أَبِي عَنِ الْمُثَنَّى بْنِ سَعِيدٍ، عَنْ أَبِي الْمُتَوَكِّلِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: نَهَىٰ رَسُولُ اللهِ ﷺ عَنِ الشُّرْبِ فِي الْحَنْتَمِ وَالدُّبَّاءِ وَالنَّقِيرِ.

تخريج: أخرجه مسلم، الأشربة، انظر الباب السابق، ح:١٩٩٦/٤٥ عن نصر بن علي به.

Comments:

The reason of this prohibition has been mentioned. Later, when hatred of wine became strong in the hearts of Muslims, the Prophet ﷺ allowed them to use those utensils. But he warned them from using intoxicants as stated in the following chapter.

3404. It was narrated that 'Abdur-Rahmân bin Ya'mar said: "The Messenger of Allâh ﷺ forbade *Dubbâ'* and *Hantam*." (***Sahih***)

٣٤٠٤ - حَدَّثَنَا أَبُو بَكْرٍ، وَ الْعَبَّاسُ بْنُ عَبْدِ الْعَظِيمِ الْعَنْبَرِيُّ، قَالَا: حَدَّثَنَا شَبَابَةُ عَنْ شُعْبَةَ، عَنْ بُكَيْرِ بْنِ عَطَاءٍ، عَنْ عَبْدِ الرَّحْمٰنِ ابْنِ يَعْمَرَ قَالَ: نَهَىٰ رَسُولُ اللهِ ﷺ عَنِ الدُّبَّاءِ وَالْحَنْتَمِ.

تخريج: [إسناده صحيح] أخرجه الترمذي في كتاب العلل:٥/٧٦١، والنسائي، الأشربة، النهي عن نبيذ الدباء والمزفت:٨/٢٩، ح:٥٦٣١ من حديث شبابة بن سوار به.

Chapter 14. Concessions Regarding That

(المعجم ١٤) - بَابُ مَا رُخِّصَ فِيهِ مِنْ ذَلِكَ (التحفة ١٤)

3405. It was narrated from Ibn Buraidah from his father that the Prophet ﷺ said: "I used to forbid

٣٤٠٥ - حَدَّثَنَا عَبْدُ الْحَمِيدِ بْنُ بَيَانٍ الْوَاسِطِيُّ: حَدَّثَنَا إِسْحَاقُ بْنُ يُوسُفَ عَنْ

you to use certain vessels, but now make *Nabidh* in them, but avoid all intoxicants." (***Sahih***)

شَرِيكٍ، عَنْ سِمَاكٍ، عَنِ الْقَاسِمِ بْنِ مُخَيْمِرَةَ، عَنِ ابْنِ بُرَيْدَةَ، عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ قَالَ: «كُنْتُ نَهَيْتُكُمْ عَنِ الْأَوْعِيَةِ. فَانْتَبِذُوا فِيهِ. وَاجْتَنِبُوا كُلَّ مُسْكِرٍ».

تخريج: أخرجه مسلم، الجنائز، باب استئذان النبي ﷺ ربه ـ عزوجل ـ في زيارة قبر أمه، ح:٩٧٧/ ١٠٦ من طريق آخر عن عبيدالله بن بريدة به، وللحديث شواهد.

3406. It was narrated from Ibn Mas'ud that the Messenger of Allâh ﷺ said: "I used to forbid you from making *Nabidh* in certain vessels, but a vessel does not make something unlawful. All intoxicants are unlawful." (***Sahih***)

٣٤٠٦ - حَدَّثَنَا يُونُسُ بْنُ عَبْدِ الْأَعْلَىٰ: حَدَّثَنَا عَبْدُ اللهِ بْنُ وَهْبٍ: أَنْبَأَنَا ابْنُ جُرَيْجٍ عَنْ أَيُّوبَ بْنِ هَانِيءٍ، عَنْ مَسْرُوقِ بْنِ الْأَجْدَعِ، عَنِ ابْنِ مَسْعُودٍ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِنِّي كُنْتُ نَهَيْتُكُمْ عَنْ نَبِيذِ الْأَوْعِيَةِ. أَلَا وَإِنَّ وِعَاءً لَا يُحَرِّمُ شَيْئاً. كُلُّ مُسْكِرٍ حَرَامٌ».

تخريج: [صحيح] تقدم مختصرًا، ح:٣٣٨٨، وحسنه البوصيري، وله شاهد في صحيح مسلم، الأشربة، ب(٦) ح:٩٧٧ بعد، ح:١٩٩٨ وغيره * أيوب حسن الحديث، وتابعه جابر بن زيد عند أحمد في الأشربة(١٢) في رواية فرقد السنجي (ضعيف) عنه.

Comments:

The ruling depends on the reason. The reason in this matter is intoxication. So, anything that causes drunkenness is forbidden; and that which does not cause drunkenness is permissible, provided there is not any other reason that makes it forbidden. Changing the name of a drink or using a different method in its preparation does not change its rulings.

Chapter 15. *Nabidh* Made In (Earthenware) Jars

(المعجم ١٥) - بَابُ نَبِيذِ الْجَرِّ (التحفة ١٥)

3407. It was narrated that 'Âishah said: "Is anyone of you incapable of taking a water skin from the skin of her sacrifice each year?" Then she said: "The Messenger of Allâh ﷺ forbade making *Nabidh* in (earthenware) jars, and in such and such, and

٣٤٠٧ - حَدَّثَنَا سُوَيْدُ بْنُ سَعِيدٍ: حَدَّثَنَا الْمُعْتَمِرُ بْنُ سُلَيْمَانَ عَنْ أَبِيهِ: حَدَّثَتْنِي رُمَيْثَةُ عَنْ عَائِشَةَ أَنَّهَا قَالَتْ: أَتَعْجِزُ إِحْدَاكُنَّ أَنْ تَتَّخِذَ، كُلَّ عَامٍ، مِنْ جِلْدِ أُضْحِيَّتِهَا سِقَاءً؟ ثُمَّ قَالَتْ: نَهَىٰ رَسُولُ اللهِ ﷺ أَنْ يُنْبَذَ فِي

such and such, except for vinegar." (*Da'if*)

الْجَرِّ، وَفِي كَذَا، وَفِي كَذَا. إِلَّا الْخَلَّ.

تخريج: [إسناده ضعيف] وحسنه البوصيري فيه علتان، ضعف سويد انظر، ح:٢٣٧٣، وحال رُميثة.

3408. It was narrated that Abu Hurairah said: "The Messenger of Allâh ﷺ forbade making *Nabidh* in (earthenware) jars." (*Sahih*)

٣٤٠٨ - حَدَّثَنَا إِسْحَاقُ بْنُ مُوسى الْخَطْمِيُّ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنَا الأَوْزَاعِيُّ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: نَهَىٰ رَسُولُ اللهِ ﷺ أَنْ يُنْبَذَ فِي الْجِرَارِ.

تخريج: [صحيح] أخرجه النسائي، الأشربة، . النهي عن نبيذ الدباء والحنتم والمزفت:٨/ ٣٠، ح:٥٦٣٨ من حديث الأوزاعي به، وأخرجه الطحاوي:٤/ ٢٢٦ مطولاً بالسماع المسلسل، وله شاهد صحيح عند أبي نعيم في الحلية:٣/ ٣٦.

Comments:

It refers to the large earthen jar that is smeared with pitch or coated with coal tar and the like material.

3409. It was narrated that Abu Hurairah said: "Some *Nabidh* from an (earthenware) jar was brought to the Messenger of Allâh ﷺ and it was bubbling. He said: 'Throw this against the wall, for this is the drink of one who does not believe in Allâh and the Last Day.'" (*Sahih*)

٣٤٠٩ - حَدَّثَنَا مُجَاهِدُ بْنُ مُوسَىٰ: حَدَّثَنَا الْوَلِيدُ عَنْ صَدَقَةَ أَبِي مُعَاوِيَةَ، عَنْ زَيْدِ بْنِ وَاقِدٍ، عَنْ خَالِدِ بْنِ عَبْدِ اللهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: أُتِيَ النَّبِيُّ ﷺ بِنَبِيذِ جَرٍّ يَنِشُّ فَقَالَ: **«اضْرِبْ بِهٰذَا، الْحَائِطَ. فَإِنَّ هٰذَا شَرَابُ مَنْ لَا يُؤْمِنُ بِاللهِ وَالْيَوْمِ الآخِرِ».**

تخريج: [صحيح] أخرجه أبوداود، الأشربة، باب في النبيذ إذا غلا، ح:٣٧١٦ من حديث(أبي العباس) صدقة بن خالد عن زيد بن واقد به * خالد مستور، وتابعه قزعة بن يحيى (ثقة) عند الدارقطني:٤/ ٢٥٢، وبه صح الحديث.

Comments:

a. The appearance of effervescence and bubbling in *Nabidh* shows that it has changed to an intoxicant. Similarly, if its taste becomes bitter then drinking it becomes forbidden.
b. Forbidden drinks should be destroyed.

Chapter 16. Covering Vessels

(المعجم ١٦) - بَابُ تَخْمِيرِ الإِنَاءِ

(التحفة ١٦)

3410. It was narrated from Jâbir bin 'Abdullâh that the Messenger of Allâh ﷺ said: "Cover your vessels, tie your water skins, extinguish your lamps and lock your doors, for Satan does not untie a water skin, open a door or uncover a vessel. If a person cannot find anything but a stick with which to cover his vessel and mention the Name of Allâh, then let him do so. And the mouse could set fire to the house with its people inside." (***Sahih***)

٣٤١٠ - حَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ: أَنْبَأَنَا اللَّيْثُ ابْنُ سَعْدٍ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ عَنْ رَسُولِ اللهِ ﷺ أَنَّهُ قَالَ: «غَطُّوا الإِنَاءَ. وَأَوْكُوا السِّقَاءَ. وَأَطْفِئُوا السِّرَاجَ. وَأَغْلِقُوا الْبَابَ. فَإِنَّ الشَّيْطَانَ لَا يَحُلُّ سِقَاءً وَلَا يَفْتَحُ بَاباً وَلَا يَكْشِفُ إِنَاءً. فَإِنْ لَمْ يَجِدْ أَحَدُكُمْ إِلَّا أَنْ يَعْرُضَ عَلَى إِنَائِهِ عُودًا وَيَذْكُرَ اسْمَ اللهِ، فَلْيَفْعَلْ. فَإِنَّ الْفُوَيْسِقَةَ تُضْرِمُ عَلَى أَهْلِ الْبَيْتِ بَيْتَهُمْ».

تخريج: أخرجه مسلم، الأشربة، باب استحباب تخمير الإناء وهو تغطيته وإيكاء السقاء . . . الخ، ح:٢٠١٢ عن محمد بن رمح به.

Comments:

a. These instructions are to be implemented prior to going to bed at night. (See *Sahih Al-Bukhâri*: 5623)

b. While closing doors, covering containers and utensils, and at the time of tying mouth of water skins, *Bismillâh*, should be recited. Due to its blessings one is protected from the evils of Satan.

3411. It was narrated that Abu Hurairah said: "The Messenger of Allâh ﷺ commanded us to cover our vessels, tie up our water skins and turn over our vessels." (***Hasan***)

٣٤١١ - حَدَّثَنَا عَبْدُ الْحَمِيدِ بْنُ بَيَانٍ الْوَاسِطِيُّ: حَدَّثَنَا خَالِدُ بْنُ عَبْدِ اللهِ عَنْ سُهَيْلٍ عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: أَمَرَنَا رَسُولُ اللهِ ﷺ بِتَغْطِيَةِ الإِنَاءِ، وَإِيكَاءِ السِّقَاءِ، وَإِكْفَاءِ الإِنَاءِ.

تخريج: [إسناده حسن] أخرجه أحمد:٢/ ٣٦٧ من حديث خالد به.

Comments:

The above purpose could be gained by turning over an empty small container. If it contains something or it is too big to be turned over, then it should be covered.

3412. It was narrated that 'Âishah said: "I used to prepare three covered vessels for the

٣٤١٢ - حَدَّثَنَا عِصْمَةُ بْنُ الْفَضْلِ: حَدَّثَنَا حَرَمِيُّ بْنُ عُمَارَةَ بْنِ أَبِي حَفْصَةَ: حَدَّثَنَا

Messenger of Allâh ﷺ at night: A vessel for his water for purification, a vessel for his tooth stick and a vessel for his drink." (*Da'if*)

حَرِيشُ بْنُ خِرِّيتٍ: أَنْبَأَنَا ابْنُ أَبِي مُلَيْكَةَ عَنْ عَائِشَةَ قَالَتْ: كُنْتُ أَضَعُ لِرَسُولِ اللهِ ﷺ ثَلَاثَةَ آنِيَةٍ مِنَ اللَّيْلِ مُخَمَّرَةً: إِنَاءً لِطَهُورِهِ، وَإِنَاءً لِسِوَاكِهِ، وَإِنَاءً لِشَرَابِهِ.

تخريج: [ضعيف] تقدم، ح: ٣٦١.

Chapter 17. Drinking From A Silver Vessel

(المعجم ١٧) - [بَابُ] **الشُّرْبِ فِي آنِيَةِ الْفِضَّةِ** (التحفة ١٧)

3413. It was narrated from Umm Salamah that the Messenger of Allâh ﷺ said: "The one who drinks from a silver vessel is swallowing Hell-fire into his belly." (*Sahih*)

٣٤١٣ - حَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ: أَنْبَأَنَا اللَّيْثُ ابْنُ سَعْدٍ، عَنْ نَافِعٍ، عَنْ زَيْدِ بْنِ عَبْدِ اللهِ بْنِ عُمَرَ، عَنْ عَبْدِ اللهِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي بَكْرٍ، عَنْ أُمِّ سَلَمَةَ أَنَّهَا أَخْبَرَتْهُ عَنْ رَسُولِ اللهِ ﷺ قَالَ: «**إِنَّ الَّذِي يَشْرَبُ فِي إِنَاءِ الْفِضَّةِ، إِنَّمَا يُجَرْجِرُ فِي بَطْنِهِ نَارَ جَهَنَّمَ**».

تخريج: أخرجه البخاري، الأشربة، باب آنية الفضة، ح: ٥٦٣٤، ومسلم، اللباس والزينة، باب تحريم استعمال أواني الذهب والفضة في الشرب وغيره، على الرجال والنساء، ح: ٢٠٦٥ من حديث نافع به.

Comments:

a. Eating and drinking in gold or silver utensils is forbidden.

b. Violating the rulings of the *Shari'ah* leads to the punishment of Hell.

3414. It was narrated that Hudhaifah said: "The Messenger of Allâh ﷺ forbade drinking from vessels of gold and silver. He said: 'They are for them in this world and for you in the Hereafter.'" (*Sahih*)

٣٤١٤ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ بْنِ أَبِي الشَّوَارِبِ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ أَبِي بِشْرٍ، عَنْ مُجَاهِدٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي لَيْلَى، عَنْ حُذَيْفَةَ قَالَ: نَهَى رَسُولُ اللهِ ﷺ عَنِ الشُّرْبِ مِنْ آنِيَةِ الذَّهَبِ وَالْفِضَّةِ. وَقَالَ: «**هِيَ لَهُمْ فِي الدُّنْيَا، وَهِيَ لَكُمْ فِي الآخِرَةِ**».

تخريج: أخرجه البخاري، الأطعمة، باب الأكل في إناء مفضض، ح: ٥٤٢٦، ومسلم، اللباس والزينة، باب تحريم استعمال إناء الذهب والفضة على الرجال والنساء... الخ، ح: ٢٠٦٧ من حديث مجاهد به.

Comments:

a. Using golden and silver utensils is a custom of non-Muslims.
b. Adopting non-Muslims' customs is forbidden.
c. The one who avoids the prohibited in this world, Allâh will grant him special blessings in Paradise.

3415. It was narrated from 'Âishah that the Prophet ﷺ said: "Whoever drinks from a silver vessel, it is as if he swallowing Hell-fire into his belly." (*Sahih*)

٣٤١٥ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا غُنْدَرٌ عَنْ شُعْبَةَ عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ نَافِعٍ، عَنِ امْرَأَةِ ابْنِ عُمَرَ، عَنْ عَائِشَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ شَرِبَ فِي إِنَاءِ فِضَّةٍ، فَكَأَنَّمَا يُجَرْجِرُ فِي بَطْنِهِ نَارَ جَهَنَّمَ».

تخريج: [صحيح] أخرجه النسائي في الكبرى: ٤/١٩٦، ح: ٦٨٧٦ من حديث شعبة به، وقال البوصيري: هذا إسناد صحيح رجاله ثقات، ووقفه الثوري وهذا لا يضر، وللحديث شواهد كثيرة جدًّا * اسم امرأة ابن عمر: صفية بنت أبي عبيد.

Chapter 18. Drinking In Three Draughts

(المعجم ١٨) - بَابُ الشُّرْبِ بِثَلَاثَةِ أَنْفَاسٍ (التحفة ١٨)

3416. It was narrated from Anas that he used to drink from a vessel in three draughts, and Anas said that the Messenger of Allâh ﷺ used to drink from a vessel in three draughts. (*Sahih*)

٣٤١٦ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا ابْنُ مَهْدِيٍّ: حَدَّثَنَا عَزْرَةُ بْنُ ثَابِتٍ الأَنْصَارِيُّ عَنْ ثُمَامَةَ بْنِ عَبْدِ اللهِ، عَنْ أَنَسٍ أَنَّهُ كَانَ يَتَنَفَّسُ فِي الإِنَاءِ ثَلَاثاً. وَزَعَمَ أَنَسٌ أَنَّ رَسُولَ اللهِ ﷺ كَانَ يَتَنَفَّسُ فِي الإِنَاءِ ثَلَاثاً.

تخريج: أخرجه البخاري، الأشربة، باب الشرب بنفسين أو ثلاثة، ح: ٥٦٣١، ومسلم، الأشربة، باب كراهة التنفس في نفس الإناء واستحباب التنفس ثلاثًا خارج الإناء، ح: ٢٠٢٨ من حديث عزرة بن ثابت به.

Comments:

Drinking in three draughts means that after drinking some water, the vessel should be removed from the mouth, and then drinking could be continued once again for the second and third time, as it is mentioned in *Hadith* no. 3427.

3417. It was narrated from Ibn 'Abbâs that the Prophet ﷺ drank, and took two breaths while doing so. (*Da'if*)

٣٤١٧ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ، وَ مُحَمَّدُ ابْنُ الصَّبَّاحِ، قَالَا: حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ حَدَّثَنَا رِشْدِينُ بْنُ كُرَيْبٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ ﷺ شَرِبَ، فَتَنَفَّسَ فِيهِ مَرَّتَيْنِ.

تخريج: [إسناده ضعيف] أخرجه الترمذي، الأشربة، باب ما ذكر في الشرب بنفسين، ح:١٨٨٦ من حديث رشدين به، وقال: حسن غريب * رشدين ضعيف كما في التقريب وغيره.

Chapter 19. Tipping Up Water Skins

(المعجم ١٩) - بَابُ اخْتِنَاثِ الْأَسْقِيَةِ (التحفة ١٩)

3418. It was narrated that Abu Sa'eed Al-Khudri said: "The Messenger of Allâh ﷺ forbade tipping up water skins in order to drink from their mouths." (***Sahih***)

٣٤١٨ - حَدَّثَنَا أَحْمَدُ بْنُ عَمْرِو بْنِ السَّرْحِ: حَدَّثَنَا ابْنُ وَهْبٍ عَنْ يُونُسَ، عَنِ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللهِ بْنِ عَبْدِ اللهِ [بْنِ عُتْبَةَ]، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: نَهَىٰ رَسُولُ اللهِ ﷺ عَنِ اخْتِنَاثِ الْأَسْقِيَةِ: أَنْ يُشْرَبَ مِنْ أَفْوَاهِهَا.

تخريج: أخرجه البخاري، الأشربة، باب اختناث الأسقية، ح:٥٦٢٦ من حديث يونس به، ومسلم، الأشربة، باب آداب الطعام والشراب وأحكامهما، ح:٢٠٢٣/١١١ من حديث ابن وهب به.

3419. It was narrated that Ibn 'Abbâs said: "The Messenger of Allâh ﷺ forbade tipping up water skins. After the Messenger of Allâh ﷺ had forbidden that, a man got up at night and tipped up a water skin, and a snake fell out of it onto him." (***Sahih***)

٣٤١٩ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا أَبُو عَامِرٍ: حَدَّثَنَا زَمْعَةُ بْنُ صَالِحٍ عَنْ سَلَمَةَ بْنِ وَهْرَامٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: نَهَىٰ رَسُولُ اللهِ ﷺ عَنِ اخْتِنَاثِ الْأَسْقِيَةِ. وَإِنَّ رَجُلاً، بَعْدَمَا نَهَىٰ رَسُولُ اللهِ ﷺ عَنْ ذٰلِكَ، قَامَ مِنَ اللَّيْلِ إِلَى سِقَاءٍ، فَاخْتَنَثَهُ. فَخَرَجَتْ عَلَيْهِ مِنْهُ حَيَّةٌ.

تخريج: [صحيح] أخرجه الحاكم:٤/١٤٠ من حديث زمعة به، ح:٣٢٦، وقال: صحيح علٰى شرط مسلم، ووافقه الذهبي، وذكر الحاكم له شاهدًا من حديث عكرمة عن أبي هريرة به، وقال: صحيح علٰى شرط البخاري، ووافقه الذهبي، وهو كما قالا.

Chapter 20. Drinking From The Mouth Of A Water Skin

(المعجم ٢٠) - بَابُ الشُّرْبِ مِنْ فِي السِّقَاءِ (التحفة ٢٠)

3420. It was narrated that Abu Hurairah said: "The Messenger of

٣٤٢٠ - حَدَّثَنَا بِشْرُ بْنُ هِلَالٍ الصَّوَّافُ: حَدَّثَنَا عَبْدُ الْوَارِثِ بْنُ سَعِيدٍ عَنْ أَيُّوبَ، عَنْ

Allâh ﷺ forbade drinking (directly) from the mouth of a water skin." (*Sahih*)

عِكْرِمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: نَهَىٰ رَسُولُ اللهِ ﷺ عَنِ الشُّرْبِ مِنْ فِي السِّقَاءِ.

تخريج: أخرجه البخاري، الأشربة، باب الشرب من فم السقاء، ح:٥٦٢٧ من حديث أيوب به.

3421. It was narrated that Ibn 'Abbâs said: "The Messenger of Allâh ﷺ forbade drinking (directly) from the mouth of a water skin." (*Sahih*)

٣٤٢١ - حَدَّثَنَا بَكْرُ بْنُ خَلَفٍ، أَبُو بِشْرٍ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا خَالِدٌ الْحَذَّاءُ عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ أَنَّ رَسُولَ اللهِ ﷺ نَهَىٰ أَنْ يُشْرَبَ مِنْ فَمِ السِّقَاءِ.

تخريج: أخرجه البخاري، الأشربة، انظر الباب السابق، ح:٥٦٢٩ من حديث يزيد بن زريع به، وسيأتي، ح:٣٤٢٨.

Comments:

Hadith no. 3423 states that the Prophet ﷺ drank from the mouth of the waterskin directly. Hafiz Ibn Hajar preferred to reconcile between both *Ahâdith* in the following way: The permissibility applies when there is any excuse for drinking directly such as the water skin is hanging up and there is no other utensil (to pour some drinking water in it) or drinking by hand is difficult, in such a situation, (drinking directly from the mouth of the water skin) is not undesirable. If there is no excuse then the *Ahâdith* that prohibit such action should be implemented. (*Fathul-Bâri*, Volume 15, page 114)

Chapter 21. Drinking While Standing Up

(المعجم ٢١) - بَابُ الشُّرْبِ قَائِمًا

(التحفة ٢١)

3422. 'Âsim narrated from Sha'bi, from Ibn 'Abbâs who said: "I drew water from Zamzam for the Prophet ﷺ and he drank standing up." (*Sahih*)

I ('Âsim) mentioned that to 'Ikrimah and he swore by Allâh that he did not do that.[1]

٣٤٢٢ - حَدَّثَنَا سُوَيْدُ بْنُ سَعِيدٍ: حَدَّثَنَا عَلِيُّ ابْنُ مُسْهِرٍ، عَنْ عَاصِمٍ، عَنِ الشَّعْبِيِّ، عَنِ ابْنِ عَبَّاسٍ قَالَ: سَقَيْتُ النَّبِيَّ ﷺ مِنْ زَمْزَمَ. فَشَرِبَ قَائِماً.

فَذَكَرْتُ ذٰلِكَ لِعِكْرِمَةَ، فَحَلَفَ بِاللهِ، مَا فَعَلَ.

تخريج: أخرجه البخاري، الحج، باب ماجاء في زمزم، ح:١٦٣٧، ومسلم، الأشربة، باب في الشرب من زمزم قائمًا، ح:٢٠٢٧ من حديث عاصم به.

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[1] See *Fathul-Bâri* no. 1637, where he mentioned this narration, but that 'Ikrimah said: "Because he was mounted."

Comments:

'Ikrimah, May Allâh be pleased with him, stated according to his knowledge. In such matters affirmative statement is preferred over negative statement.

3423. It was narrated from 'Abdur-Rahmân bin Abi 'Amrah, from a grandmother of his who was called Kabshah Al-Ansâriyyah, that the Messenger of Allâh ﷺ entered upon her, and there was a water skin hanging there. He drank from it while standing, and she cut off the mouth of the water skin, seeking the blessing of the place where the mouth of the Messenger of Allâh ﷺ had been. (***Hasan***)

٣٤٢٣ - حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ: أَنْبَأَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ يَزِيدَ بْنِ يَزِيدَ بْنِ جَابِرٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي عَمْرَةَ، عَنْ جَدَّةٍ لَهُ يُقَالُ لَهَا كَبْشَةُ الأَنْصَارِيَّةُ أَنَّ رَسُولَ اللهِ ﷺ دَخَلَ عَلَيْهَا، وَعِنْدَهَا قِرْبَةٌ مُعَلَّقَةٌ. فَشَرِبَ مِنْهَا وَهُوَ قَائِمٌ. فَقَطَعَتْ فَمَ الْقِرْبَةِ، تَبْتَغِي بَرَكَةَ مَوْضِعِ فِي رَسُولِ اللهِ ﷺ.

تخريج: [**إسناده حسن**] أخرجه الترمذي، الأشربة، باب ماجاء في الرخصة في ذلك، ح:١٨٩٢ من حديث سفيان به، وقال: حسن صحيح غريب، راجع مسند الحميدي بتحقيقي، ح:٣٥٥.

Comments:

Keeping the things that have ever been in contact with the sacred body of the Prophet ﷺ to get blessings from them is allowed. This practice is not allowed with any other person. The Companions of the Prophet ﷺ and their followers did not keep the relics of the Companions, even if they belonged to great Companions like Abu Bakr and Umar, ؓ to get blessings from them.

3424. It was narrated from Anas that the Messenger of Allâh ﷺ forbade drinking standing up. (***Sahih***)

٣٤٢٤ - حَدَّثَنَا حُمَيْدُ بْنُ مَسْعَدَةَ: حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ: حَدَّثَنَا سَعِيدٌ عَنْ قَتَادَةَ، عَنْ أَنَسٍ أَنَّ رَسُولَ اللهِ ﷺ نَهَىٰ عَنِ الشُّرْبِ قَائِماً.

تخريج: أخرجه مسلم، الأشربة، باب في الشرب قائمًا، ح:١١٣/٢٠٢٤ من حديث سعيد ابن أبي عروبة به.

Comments:

Some scholars are of the opinion that this ruling means undesirability, i.e., drinking in sitting positions is preferable. Some others are of the opinion that drinking while standing was peculiar to the Prophet ﷺ. However, we

should follow the *Ahâdith* that prevent from such practice. No doubt, it is better to avoid drinking in a standing position.

Chapter 22. When Drinking, The (Vessel) Should Be Passed Around To The Right

(المعجم ٢٢) - بَابٌ: إِذَا شَرِبَ أَعْطَى الأَيْمَنَ فَالأَيْمَنَ (التحفة ٢٢)

3425. It was narrated from Anas bin Mâlik that the Messenger of Allâh ﷺ was brought some milk mixed with water. On his right there was a Bedouin and on his left was Abu Bakr. He drank some, then he gave it to the Bedouin and said: "Pass it around to the right." ***(Sahih)***

٣٤٢٥ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ، عَنِ الزُّهْرِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ رَسُولَ اللهِ ﷺ أُتِيَ بِلَبَنٍ، قَدْ شِيبَ بِمَاءٍ. وَعَنْ يَمِينِهِ أَعْرَابِيٌّ. وعَنْ يَسَارِهِ أَبُو بَكْرٍ. فَشَرِبَ ثُمَّ أَعْطَى الأَعْرَابِيَّ، وَقَالَ: «الأَيْمَنُ فَالأَيْمَنُ».

تخريج: أخرجه البخاري، الأشربة، باب: الأيمن فالأيمن، في الشرب، ح:٥٦١٩، ومسلم، الأشربة، باب استحباب إدارة الماء واللبن ونحوهما، على يمين المبتدىء، ح:٢٠٢٩ من حديث مالك به، وهو في الموطأ (يحيى): ٢/٩٢٦.

3426. It was narrated that Ibn 'Abbâs said: "The Messenger of Allâh ﷺ was brought some milk. On his right was Ibn 'Abbâs and on his left was Khâlid bin Walid. The Messenger of Allâh ﷺ said to Ibn 'Abbâs: '*Will you permit me to give Khâlid to drink?*' Ibn 'Abbâs said: 'I would not like to give preference to anyone over myself when it comes to the leftover drink of the Messenger of Allâh ﷺ. So Ibn 'Abbâs took it and drank some, then Khâlid drank some." ***(Da'if)***

٣٤٢٦ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَيَّاشٍ: حَدَّثَنَا ابْنُ جُرَيْجٍ عَنِ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللهِ بْنِ عَبْدِ اللهِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: أُتِيَ رَسُولُ اللهِ ﷺ بِلَبَنٍ. وَعَنْ يَمِينِهِ ابْنُ عَبَّاسٍ. وَعَنْ يَسَارِهِ خَالِدُ بْنُ الْوَلِيدِ. فَقَالَ رَسُولُ اللهِ ﷺ لابْنِ عَبَّاسٍ: «أَتَأْذَنُ لِي أَنْ أَسْقِيَ خَالِدًا» قَالَ ابْنُ عَبَّاسٍ: مَا أُحِبُّ أَنْ أُوثِرَ، بِسُؤْرِ رَسُولِ اللهِ ﷺ، عَلَى نَفْسِي أَحَدًا. فَأَخَذَ ابْنُ عَبَّاسٍ، فَشَرِبَ وَشَرِبَ خَالِدٌ.

تخريج: [ضعيف] ب ٥٥ تقدم طرفه، ح:٣٣٢٢، وأصل الحديث متفق عليه (البخاري، ح:٥٦٢٠، ومسلم، ح:٢٠٣٠) من غير ذكر ابن عباس وخالد رضي الله عنهما.

Comments:

a. The priority is always given to the right side in doing good deeds.

b. The Prophet ﷺ wanted to present his blessed leftover water to Khâlid ﷺ.

c. For this purpose he asked the permission of Ibn Abbâs ﷺ since it was his right. So, it was not appropriate to give anyone else without his permission. In addition, it proves kindness to children as well as protection of their rights.

Chapter 23. Breathing Into The Vessel

(المعجم ٢٣) - بَابُ التَّنَفُّسِ فِي الْإِنَاءِ (التحفة ٢٣)

3427. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "When anyone of you drinks, let him not breathe into the vessel. If he wants to continue drinking, let him move the vessel away (in order to breathe) then bring it back, if he wants." (***Hasan***)

٣٤٢٧ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا دَاوُدُ بْنُ عَبْدِ اللهِ عَنْ عَبْدِ الْعَزِيزِ بْنِ مُحَمَّدٍ، عَنِ الْحَارِثِ بْنِ أَبِي ذُبَابٍ، عَنْ عَمِّهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**إِذَا شَرِبَ أَحَدُكُمْ، فَلَا يَتَنَفَّسْ فِي الْإِنَاءِ. فَإِذَا أَرَادَ أَنْ يَعُودَ، فَلْيُنَحِّ الْإِنَاءَ ثُمَّ لْيَعُدْ، إِنْ كَانَ يُرِيدُ**».

تخريج: [**إسناده حسن**] أخرجه الحاكم: ٤/ ١٣٩ من حديث الحارث به، وقال: صحيح الاسناد، ووافقه الذهبي، وصححه البوصيري.

3428. It was narrated that Ibn 'Abbâs said: "The Messenger of Allâh ﷺ forbade breathing into the vessel." (***Sahih***)

٣٤٢٨ - حَدَّثَنَا بَكْرُ بْنُ خَلَفٍ، أَبُو بِشْرٍ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ عَنْ خَالِدٍ الْحَذَّاءِ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: نَهَىٰ رَسُولُ اللهِ ﷺ عَنِ التَّنَفُّسِ فِي الْإِنَاءِ.

تخريج: [**صحيح**] تقدم، ح: ٣٤٢١.

Chapter 24. Blowing Into The Drink

(المعجم ٢٤) - بَابُ النَّفْخِ فِي الشَّرَابِ (التحفة ٢٤)

3429. It was narrated that Ibn 'Abbâs said: "The Messenger of Allâh ﷺ forbade blowing into the vessel." (***Sahih***)

٣٤٢٩ - حَدَّثَنَا أَبُو بَكْرِ بْنُ خَلَّادٍ الْبَاهِلِيُّ: حَدَّثَنَا سُفْيَانُ عَنْ عَبْدِ الْكَرِيمِ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: نَهَىٰ رَسُولُ اللهِ ﷺ أَنْ يُنْفَخَ فِي الْإِنَاءِ.

تخريج: [**صحيح**] تقدم، ح: ٣٢٨٨.

Comments:

a. If a straw or the like falls into the water then it should be removed by something (a spoon and the like) or some water should be poured out to get the straw out.

b. If milk, tea or any other drink is hot then blowing in it for cooling is not allowed. Nevertheless, he may pour little by little in another vessel to drink from it.

3430. It was narrated that Ibn 'Abbâs said: "The Messenger of Allâh ﷺ did not blow into his drinks." (*Sahih*)

٣٤٣٠ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ عَبْدِ الرَّحْمٰنِ الْمُحَارِبِيُّ عَنْ شَرِيكٍ عَنْ عَبْدِ الْكَرِيمِ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: لَمْ يَكُنْ رَسُولُ اللهِ ﷺ يَنْفُخُ فِي الشَّرَابِ.

تخريج: [صحيح] انظر الحديث السابق.

Chapter 25. Drinking From One's Hand And Lapping Up Water (Like An Animal)

(المعجم ٢٥) - بَابُ الشُّرْبِ بِالأَكُفِّ وَالْكَرْعِ (التحفة ٢٥)

3431. It was narrated from 'Âsim bin Muhammad bin Zaid bin 'Abdullâh, from his father, that his grandfather said: "The Messenger of Allâh ﷺ forbade us to drink while (lying) on our bellies, lapping up water, and he forbade us to drink from one hand only. He said: 'None of you should lap up water as a dog does, and he should not drink water from one hand as the people with whom Allâh is angry do, and he should not drink from a vessel at night without stirring it first, unless the vessel was covered. Whoever drinks from his hand when he is able to drink from a vessel, with the intention of humility, Allâh will record good deeds equivalent to the

٣٤٣١ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُصَفَّى الْحِمْصِيُّ: حَدَّثَنَا بَقِيَّةُ عَنْ مُسْلِمِ بْنِ عَبْدِ اللهِ، عَنْ زِيَادِ بْنِ عَبْدِ اللهِ، عَنْ عَاصِمِ بْنِ مُحَمَّدِ بْنِ زَيْدِ بْنِ عَبْدِ اللهِ بْنِ عُمَرَ، عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: نَهَانَا رَسُولُ اللهِ ﷺ أَنْ نَشْرَبَ عَلَى بُطُونِنَا، وَهُوَ الْكَرْعُ. وَنَهَانَا أَنْ نَغْتَرِفَ بِالْيَدِ الْوَاحِدَةِ. وَقَالَ: «لَا يَلِغْ أَحَدُكُمْ كَمَا يَلِغُ الْكَلْبُ. وَلَا يَشْرَبْ بِالْيَدِ الْوَاحِدَةِ كَمَا يَشْرَبُ الْقَوْمُ الَّذِينَ سَخِطَ اللهُ عَلَيْهِمْ. وَلَا يَشْرَبْ بِاللَّيْلِ فِي إِنَاءٍ حَتَّى يُحَرِّكَهُ. إِلَّا أَنْ يَكُونَ إِنَاءً مُخَمَّرًا. وَمَنْ شَرِبَ بِيَدِهِ، وَهُوَ يَقْدِرُ عَلَى إِنَاءٍ، يُرِيدُ التَّوَاضُعَ كَتَبَ اللهُ لَهُ بِعَدَدِ أَصَابِعِهِ حَسَنَاتٍ. وَهُوَ إِنَاءُ عِيسَى ابْنِ مَرْيَمَ عَلَيْهِمَا السَّلَامُ، إِذَا

number of his fingers for him. It (i.e., the hand) is the vessel of 'Eisa bin Maryam, ﷺ when he threw away the cup and said: 'Ugh! That belongs to this world.'" (*Da'if*)

طَرَحَ الْقَدَحَ فَقَالَ: أُفٍّ هٰذَا مَعَ الدُّنْيَا».

تخريج: [إسناده ضعيف] وضعفه البوصيري لتدليس بقية، ح:٥٥١ * وزياد مجهول(تقريب).

3432. It was narrated that Jâbir bin 'Abdullâh said: "The Messenger of Allâh ﷺ entered upon a man among the *Ansâr* when he was watering his garden. The Messenger of Allâh ﷺ said to him: 'If you have any water that has been kept overnight in a water skin, then give us some to drink, otherwise we will drink by putting our mouths in the basin.' He said: 'I have water that has been kept in a water skin. So he went and we went with him, to the shelter, where he milked a sheep for him and (mixed it with) the water that had been kept overnight in a water skin. He drank from it, then he did likewise for his Companion who was with him." (*Sahih*)

٣٤٣٢ - حَدَّثَنَا أَحْمَدُ بْنُ مَنْصُورٍ، أَبُو بَكْرٍ: حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ: حَدَّثَنَا فُلَيْحُ بْنُ سُلَيْمَانَ عَنْ سَعِيدِ بْنِ الْحَارِثِ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ قَالَ: دَخَلَ رَسُولُ اللهِ ﷺ عَلَى رَجُلٍ مِنَ الْأَنْصَارِ. وَهُوَ يُحَوِّلُ الْمَاءَ فِي حَائِطِهِ. فَقَالَ لَهُ رَسُولُ اللهِ ﷺ: «إِنْ كَانَ عِنْدَكَ مَاءٌ بَاتَ فِي شَنٍّ، فَاسْقِنَا وَإِلَّا كَرَعْنَا» قَالَ: عِنْدِي مَاءٌ بَاتَ فِي شَنٍّ. فَانْطَلَقَ وَانْطَلَقْنَا مَعَهُ إِلَى الْعَرِيشِ. فَحَلَبَ لَهُ شَاةً عَلَى مَاءٍ بَاتَ فِي شَنٍّ. فَشَرِبَ. ثُمَّ فَعَلَ مِثْلَ ذٰلِكَ بِصَاحِبِهِ الَّذِي مَعَهُ.

تخريج: أخرجه البخاري، الأشربة، باب شرب اللبن بالماء، ح:٥٦١٣ من حديث فليح به.

Comments:

a. Drinking by mouth directly from flowing water is allowed. However, it is better to put it in a vessel or one's hands for drinking.

b. Drinking the water that is left in the night is allowed provided it was covered perfectly, or kept in a water skin and the like.

c. *'Shann'* in Arabic refers to an old water skin; in which water becomes much cooler.

d. On this occasion Abu Bakr was in the company of the Prophet ﷺ. (See footnotes of Ibn Mâjah, by Wahiduz-Zaman ﷺ).

3433. It was narrated that Ibn 'Umar said: "We passed by a pond and we started to lap up water from it. The Messenger of Allâh ﷺ said: 'Do not lap up the water, rather wash your hands then drink from them, for there is no better vessel than the hand.'" (*Da'if*)

٣٤٣٣ - حَدَّثَنَا وَاصِلُ بْنُ عَبْدِ الأَعْلَىٰ: حَدَّثَنَا ابْنُ فُضَيْلٍ عَنْ لَيْثٍ، عَنْ سَعِيدِ بْنِ عَامِرٍ، عَنِ ابْنِ عُمَرَ قَالَ: مَرَرْنَا عَلَى بِرْكَةٍ. فَجَعَلْنَا نَكْرَعُ فِيهَا. فَقَالَ رَسُولُ اللهِ ﷺ: «**لَا تَكْرَعُوا. وَلٰكِنِ اغْسِلُوا أَيْدِيَكُمْ، ثُمَّ اشْرَبُوا فِيهَا. فَإِنَّهُ لَيْسَ إِنَاءٌ أَطْيَبَ مِنَ الْيَدِ**».

تخريج: [إسناده ضعيف] أخرجه ابن أبي شيبة كما في المحلى: ٧/ ٥٢١، مسألة: ١١٠٩ عن محمد بن فضيل به، ووقع السقط في المصنف المطبوع: ٨/ ٤١.

Chapter 26. The One Who Serves Water To Others Should Be The Last One To Drink From It

(المعجم ٢٦) - **بَابٌ: سَاقِي الْقَوْمِ آخِرُهُمْ شُرْبًا** (التحفة ٢٦)

3434. It was narrated from Abu Qatâdah that the Messenger of Allâh ﷺ said: "The one who serves water to others should be the last one to drink from it." (*Sahih*)

٣٤٣٤ - حَدَّثَنَا أَحْمَدُ بْنُ عَبْدَةَ، وَ سُوَيْدُ ابْنُ سَعِيدٍ، قَالَا: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ ثَابِتٍ الْبُنَانِيِّ، عَنْ عَبْدِ اللهِ بْنِ رَبَاحٍ، عَنْ أَبِي قَتَادَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**سَاقِي الْقَوْمِ آخِرُهُمْ شُرْباً**».

تخريج: [إسناده صحيح] أخرجه الترمذي، الأشربة، باب ما جاء أن ساقي القوم آخرهم شربًا، ح: ١٨٩٤ من حديث حماد به، وقال: حسن صحيح.

Comments:

It is among the Islamic etiquettes that a serving person should drink last. Similarly, if one distributes something he should take his portion last, but it is not compulsory.

Chapter 27. Drinking From A Glass

(المعجم ٢٧) - **بَابُ الشُّرْبِ فِي الزُّجَاجِ** (التحفة ٢٧)

3435. It was narrated that Ibn 'Abbâs said: "The Messenger of Allâh ﷺ had a glass cup from which he would drink." (*Da'if*)

٣٤٣٥ - حَدَّثَنَا أَحْمَدُ بْنُ سِنَانٍ: حَدَّثَنَا زَيْدُ ابْنُ الْحُبَابِ: حَدَّثَنَا مِنْدَلُ بْنُ عَلِيٍّ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللهِ بْنِ عَبْدِ اللهِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ

لِرَسُولِ اللهِ ﷺ قَدَحُ قَوَارِيرَ يَشْرَبُ فِيهِ.

تخريج: **[إسناده ضعيف]** أخرجه ابن سعد:١/ ٤٨٥ من حديث مندل به، وضعفه البوصيري من أجل ضعف مندل تقدم، ح:١٢٤٧، وتدليس ابن إسحاق تقدم، ح:١٢٠٩ .

In the Name of Allâh, the Most Beneficent, the Most Merciful

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

31. Chapters On Medicine

(المعجم ٣١) أَبْوَابُ الطِّبِّ

(التحفة ٢٣)

Chapter 1. Allâh Has Not Sent Down Any Disease Except That He Has Also Sent Down The Cure For It

(المعجم ١) - بَابُ مَا أَنْزَلَ اللهُ دَاءً إِلَّا أَنْزَلَ لَهُ شِفَاءً (التحفة ١)

3436. It was narrated that Usâmah bin Sharik said: "I saw the Bedouins asking the Prophet ﷺ: 'Is there any harm in such and such, is there any harm in such and such?' He said to them: 'O slaves of Allâh! Allâh has only made harm in that which transgresses the honor of one's brother. That is what is sinful.' They said: 'O Messenger of Allâh! Is there any sin if we do not seek treatment?' He said: 'Seek treatment, O slaves of Allâh! For Allâh does not create any disease but He also creates with it the cure, except for old age.' They said: 'O Messenger of Allâh, what is the best thing that a person may be given?' He said: 'Good manners.'" (***Sahih***)

٣٤٣٦ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَ هِشَامُ بْنُ عَمَّارٍ: قَالَا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ زِيَادِ بْنِ عِلَاقَةَ، عَنْ أُسَامَةَ بْنِ شَرِيكٍ قَالَ: شَهِدْتُ الأَعْرَابَ يَسْأَلُونَ النَّبِيَّ ﷺ: أَعَلَيْنَا حَرَجٌ فِي كَذَا؟ أَعَلَيْنَا حَرَجٌ فِي كَذَا؟ فَقَالَ [لَهُمْ]: **«عِبَادَ اللهِ، وَضَعَ اللهُ الْحَرَجَ إِلَّا مَنِ اقْتَرَضَ مِنْ عِرْضِ أَخِيهِ شَيْئاً. فَذَاكَ الَّذِي حَرِجَ»** فَقَالُوا: يَا رَسُولَ اللهِ! هَلْ عَلَيْنَا جُنَاحٌ أَنْ لَا نَتَدَاوَىٰ؟ قَالَ: **«تَدَاوَوْا، عِبَادَ اللهِ فَإِنَّ اللهَ، سُبْحَانَهُ، لَمْ يَضَعْ دَاءً إِلَّا وَضَعَ مَعَهُ شِفَاءً. إِلَّا الْهَرَمَ»** قَالُوا: يَا رَسُولَ اللهِ! مَا خَيْرُ مَا أُعْطِيَ الْعَبْدُ؟ قَالَ: **«خُلُقٌ حَسَنٌ»**.

تخريج: **[إسناده صحيح]** أخرجه أبوداود، الطب، باب الرجل يتداوى، ح:٣٨٥٥ من حديث زياد به، وقال الترمذي، ح:٢٠٣٨ حسن صحيح، وصححه ابن حبان، والبوصيري، والحاكم:٤/٣٩٩، والذهبي، وقال سفيان بن عيينة: ما على وجه الأرض اليوم، إسناد أجود من هذا.

Comments:

a. It was the phenomenon of the great character of the Prophet ﷺ that he used to bear bad behavior of new Muslims patiently.

b. The teachings of Islam suit the nature of human beings so they are easy to follow.

c. Cutting a portion of his honor (transgressing his honor) means that he behaves or speaks with him in a manner that affects his self-respect.

d. Taking medicine for any disease is also among the lawful means, so it is allowed.

3437. It was narrated that Abu Khizâmah said: "The Messenger of Allâh ﷺ was asked: 'Do you think that the medicines with which we treat ourselves, the *Ruqyah* by which we seek healing, and the means of protection that we seek, change the decree of Allâh at all?' He said: 'They are part of the decree of Allâh.'" (***Da'if***)

٣٤٣٧ - حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ: أَنْبَأَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ عَنِ ابْنِ أَبِي خِزَامَةَ، عَنْ أَبِي خِزَامَةَ قَالَ: سُئِلَ رَسُولُ اللهِ ﷺ: أَرَأَيْتَ أَدْوِيَةً نَتَدَاوَى بِهَا، وَرُقًى نَسْتَرْقِي بِهَا، وَتُقًى نَتَّقِيهَا، هَلْ تَرُدُّ مِنْ قَدَرِ اللهِ شَيْئًا؟ قَالَ: «**هِيَ مِنْ قَدَرِ اللهِ**».

تخريج: [إسناده ضعيف] أخرجه الترمذي، الطب، باب ماجاء في الرقى والأدوية، ح:٢٠٦٥ من حديث ابن عيينة به، وقال: حسن صحيح * ابن أبي خزامة مجهول(تقريب وغيره)، وأبو خزامة صحابي، وروايته راجحة، وللحديث طرق أخرى بأسانيد ضعيفة منها حديث الحاكم: ١/ ٣٢، وصححه على شرط الشيخين، ووافقه الذهبي، وفيه عنعنة الزهري.

3438. It was narrated from 'Abdullâh that the Prophet ﷺ said: "Allâh does not send down any disease, but He also sends down the cure for it." (***Sahih***)

٣٤٣٨ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا سُفْيَانُ عَنْ عَطَاءِ ابْنِ السَّائِبِ، عَنْ أَبِي عَبْدِ الرَّحْمٰنِ، عَنْ عَبْدِ اللهِ عَنِ النَّبِيِّ ﷺ قَالَ: «**مَا أَنْزَلَ اللهُ دَاءً، إِلَّا أَنْزَلَ لَهُ دَوَاءً**».

تخريج: [صحيح] أخرجه أحمد: ١/ ٤١٣ من حديث سفيان الثوري، تقدم، ح:٣٧٧، والحميدي وغيرهما من حديث عطاء به، وصححه ابن حبان(الإحسان)، ح:٦٠٣٠، والحاكم: ٤/ ١٩٦، ١٩٧، ٣٩٩، والذهبي، وللحديث طريق آخر عند ابن حبان (موارد)، ح:١٣٩٨، وصححه الحاكم: ٤/ ١٩٦، والذهبي.

Comments:

Ruqyah (incantation) should be only by the Verses of Qur'ân or by the authentic supplications that are proven in *Ahâdith*. Avoiding incomprehensible sentences, or the chants and spells that contain polytheism is compulsory.

3439. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "Allâh does not send down any disease, but He also sends down the cure." (*Sahih*)

٣٤٣٩ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَ إِبْرَاهِيمُ بْنُ سَعِيدٍ الْجَوْهَرِيُّ: قَالَا: حَدَّثَنَا أَبُو أَحْمَدَ عَنْ عُمَرَ بْنِ سَعِيدِ بْنِ أَبِي حُسَيْنٍ: حَدَّثَنَا عَطَاءٌ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**مَا أَنْزَلَ اللهُ دَاءً، إِلَّا أَنْزَلَ لَهُ شِفَاءً**».

تخريج: أخرجه البخاري، الطب، باب: ما أنزل الله داءً إلا أنزل له شفاءً، ح:٥٦٧٨ من حديث أبي أحمد الزبيري به.

Chapter 2. When A Sick Person Desires Some (Food)

(المعجم ٢) - بَابُ الْمَرِيضِ يَشْتَهِي الشَّيْءَ (التحفة ٢)

3440. It was narrated from Ibn 'Abbâs that the Prophet ﷺ visited a man (who was sick) and said to him: "What do you desire?" He said: "I want wheat bread." The Prophet ﷺ said: "Whoever has wheat bread, let him send it to his brother." Then the Prophet ﷺ said: "When a sick person among you desires something, give it to him." (*Da'if*)

٣٤٤٠ - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْخَلَّالُ: حَدَّثَنَا صَفْوَانُ بْنُ هُبَيْرَةَ: حَدَّثَنَا أَبُو مَكِينٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ ﷺ عَادَ رَجُلًا. فَقَالَ لَهُ: «**مَا تَشْتَهِي؟**» قَالَ: أَشْتَهِي خُبْزَ بُرٍّ. فَقَالَ النَّبِيُّ ﷺ: «**مَنْ كَانَ عِنْدَهُ خُبْزُ بُرٍّ، فَلْيَبْعَثْ إِلَى أَخِيهِ**» ثُمَّ قَالَ النَّبِيُّ ﷺ: «**إِذَا اشْتَهَى مَرِيضُ أَحَدِكُمْ شَيْئًا، فَلْيُطْعِمْهُ**».

تخريج: [**ضعيف**] تقدم، ح:١٤٣٩، وحسنه البوصيري.

3441. It was narrated that Anas bin Mâlik said: "The Prophet ﷺ went to visit a sick person, and said: 'Do you want anything? Do you want cake?' He said: 'Yes.' So they looked for some for him." (*Da'if*)

٣٤٤١ - حَدَّثَنَا سُفْيَانُ بْنُ وَكِيعٍ: حَدَّثَنَا أَبُو يَحْيَى الْحِمَّانِيُّ عَنِ الْأَعْمَشِ، عَنْ يَزِيدَ الرَّقَاشِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: دَخَلَ النَّبِيُّ ﷺ عَلَى مَرِيضٍ يَعُودُهُ. قَالَ: «**أَتَشْتَهِي شَيْئًا؟** أَتَشْتَهِي كَعْكًا». قَالَ: نَعَمْ، فَطَلَبُوا لَهُ.

تخريج: [**ضعيف**] تقدم، ح:١٤٤٠ .

Comments:

A patient should be kept away from all those things that are harmful to him. However, respecting the desire of a patient in foods or fruits that are not harmful is better.

Chapter 3. Diet

(المعجم ٣) - **بَابُ الْحِمْيَةِ** (التحفة ٣)

3442. It was narrated that Umm Mundhir bint Qais Ansâriyyah said: "The Messenger of Allâh ﷺ entered upon us, and with him was 'Ali bin Abu Tâlib, who had recently recovered from an illness. We had bunches of unripe dates hanging up, and the Prophet ﷺ was eating from them. 'Ali reached out to eat some, and the Prophet ﷺ said to 'Ali: 'Stop, O 'Ali! You have just recovered from an illness.' I made some greens and barley for the Prophet ﷺ, and the Prophet ﷺ said to 'Ali: 'O 'Ali, eat some of this, for it is better for you.'" (***Hasan***)

٣٤٤٢ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ: حَدَّثَنَا فُلَيْحُ بْنُ سُلَيْمَانَ عَنْ أَيُّوبَ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ عَبْدِ اللهِ بْنِ أَبِي صَعْصَعَةَ. ح: وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا أَبُو عَامِرٍ وَ أَبُو دَاوُدَ، قَالَا: حَدَّثَنَا فُلَيْحُ بْنُ سُلَيْمَانَ، عَنْ أَيُّوبَ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ يَعْقُوبَ بْنِ أَبِي يَعْقُوبَ، عَنْ أُمِّ الْمُنْذِرِ بِنْتِ قَيْسٍ الأَنْصَارِيَّةِ، قَالَتْ: دَخَلَ عَلَيْنَا رَسُولُ اللهِ ﷺ، وَمَعَهُ عَلِيُّ بْنُ أَبِي طَالِبٍ. وَعَلِيٌّ نَاقِهٌ مِنْ مَرَضٍ. وَلَنَا دَوَالِي مُعَلَّقَةٌ. وَكَانَ النَّبِيُّ ﷺ يَأْكُلُ مِنْهَا. فَتَنَاوَلَ عَلِيٌّ لِيَأْكُلَ. فَقَالَ النَّبِيُّ ﷺ لِعَلِيٍّ: **«مَهْ. يَا عَلِيُّ! إِنَّكَ نَاقِهٌ»** قَالَتْ: فَصَنَعْتُ لِلنَّبِيِّ ﷺ سِلْقاً وَشَعِيرًا. فَقَالَ النَّبِيُّ ﷺ لِعَلِيٍّ: **«[يَا عَلِيُّ!] مِنْ هٰذَا، فَأَصِبْ. فَإِنَّهُ أَنْفَعُ لَكَ»**.

تخريج: [إسناده حسن] أخرجه الترمذي، الطب، باب ما جاء في الحمية، ح:٢٠٣٧ من حديث يونس بن محمد به، وقال: حسن غريب، وفيه عثمان بن عبدالرحمن التيمي، وقال ابن بشار: حديث جيد، وصححه الحاكم:٤/٤٠٧، والذهبي، وأخرجه أبوداود، ح:٣٨٥٦ من حديث أبي داود وأبي عامر عن فليح به.

Comments:

a. A patient should take care of his diet.
b. A patient should eat what is beneficial for him and should avoid what is harmful for him.
c. According to Muhammad Fuwâd Abdul-Bâqi, *Salaq* (greens) implies all edible vegetables. Allâmah Wahiduz-Zaman interpreted it as sugar beet.
d. After recovering from sickness, digestible food and that which is full of nutrition should be used.

3443. It was narrated that Suhaib said: "I came to the Prophet ﷺ and in front of him there were

٣٤٤٣ - حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ عَبْدِ الْوَهَّابِ: حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا

ابْنُ الْمُبَارَكِ، عَنْ عَبْدِ الْحَمِيدِ بْنِ صَيْفِيٍّ مِنْ وَلَدِ صُهَيْبٍ عَنْ أَبِيهِ، عَنْ جَدِّهِ صُهَيْبٍ قَالَ: قَدِمْتُ عَلَى النَّبِيِّ ﷺ، وَبَيْنَ يَدَيْهِ خُبْزٌ وَتَمْرٌ. فَقَالَ النَّبِيُّ ﷺ: «ادْنُ فَكُلْ» فَأَخَذْتُ آكُلُ مِنَ التَّمْرِ. فَقَالَ النَّبِيُّ ﷺ: «تَأْكُلُ تَمْرًا وَبِكَ رَمَدٌ؟» قَالَ: فَقُلْتُ: إِنِّي أَمْضَغُ مِنْ نَاحِيَةٍ أُخْرَىٰ. فَتَبَسَّمَ رَسُولُ اللهِ ﷺ.

some bread and dates. The Prophet ﷺ said: 'Come and eat.' So I started to eat some of the dates. Then the Prophet ﷺ said: 'Are you eating dates when you have an inflammation in your eye?' I said: 'I am chewing from the other side.' And the Messenger of Allâh ﷺ smiled." (*Hasan*)

تخريج: [إسناده حسن] أخرجه البيهقي: ٩/ ٣٤٤ من حديث ابن المبارك به، وقال البوصيري: هذا إسناد صحيح، وصححه الحاكم: (٣/ ٣٩٩، ٤/ ٤١١)، والذهبي.

Comments:

a. If a guest is invited for food, he should accept it without showing affectation.
b. A patient should be careful with his diet.
c. Joking with an honorable person is allowed but it should be within the limits of good manners.

Chapter 4. Do Not Force The Sick Person To Eat

(المعجم ٤) - **بَابٌ: لَا تُكْرِهُوا الْمَرِيضَ عَلَى الطَّعَامِ** (التحفة ٤)

٣٤٤٤ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ: حَدَّثَنَا بَكْرُ بْنُ يُونُسَ بْنِ بُكَيْرٍ عَنْ مُوسَى بْنِ عُلَيِّ بْنِ رَبَاحٍ عَنْ أَبِيهِ، عَنْ عُقْبَةَ بْنِ عَامِرٍ الْجُهَنِيِّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**لَا تُكْرِهُوا مَرْضَاكُمْ عَلَى الطَّعَامِ وَالشَّرَابِ. فَإِنَّ اللهَ يُطْعِمُهُمْ وَيَسْقِيهِمْ**».

3444. It was narrated from 'Uqbah bin 'Âmir Al-Juhani that the Messenger of Allâh ﷺ said: "Do not force your sick ones to eat or drink. Allâh will feed them and give them to drink." (*Da'if*)

تخريج: [إسناده ضعيف] أخرجه الترمذي، الطب، باب ماجاء لا تكرهوا مرضاكم على الطعام والشراب، ح: ٢٠٤٠ من حديث بكر به، وقال: حسن غريب، وكذا حسنه البوصيري * بكر ضعفه الجمهور، ولحديثه شواهد ضعيفة عند الحاكم: ٤/ ٤١٠ وغيره.

Comments:

a. If a patient is not interested in eating or drinking, he should not be forced into it, since forcefully eaten food does harm to him instead of benefiting him.
b. 'Allâh feeds and gives drink to a patient' means that patients do not need food and drink as a healthy person does.

Chapter 5. *Talbinah* (Porridge)[1]

(المعجم ٥) - بَابُ التَّلْبِينَةِ (التحفة ٥)

3445. It was narrated that 'Âishah said: "If any of his family members became ill, the Messenger of Allâh ﷺ would order that some broth be made. And he would say: 'It consoles the grieving heart and cleanses the ailing heart, as anyone of you cleanses her face of dirt with water.'" (***Hasan***)

٣٤٤٥ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعِيدٍ الْجَوْهَرِيُّ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عُلَيَّةَ: حَدَّثَنَا مُحَمَّدُ بْنُ السَّائِبِ بْنِ بَرَكَةَ، عَنْ أُمِّهِ، عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللهِ ﷺ، إِذَا أَخَذَ أَهْلَهُ الْوَعْكُ، أَمَرَ بِالْحَسَاءِ. قَالَتْ: وَكَانَ يَقُولُ: «إِنَّهُ لَيَرْتُو فُؤَادَ الْحَزِينِ، وَيَسْرُو عَنْ فُؤَادِ السَّقِيمِ، كَمَا تَسْرُو إِحْدَاكُنَّ الْوَسَخَ عَنْ وَجْهِهَا بِالْمَاءِ».

تخريج: [إسناده حسن] أخرجه الترمذي، الطب، باب ماجاء ما يطعم المريض، ح:٢٠٣٩ من حديث إسماعيل به، وقال: حسن صحيح أم محمد بن السائب مجهولة، وصححه الحاكم(٤/ ١١٧)، ووافقه الذهبي.

3446. It was narrated from 'Âishah that the Prophet ﷺ said: "You should eat the beneficial thing that is unpleasant to eat: *Talbinah*," meaning broth. If any member of the family of the Messenger of Allâh ﷺ was sick, the cooking pot would remain on the fire until one of two things happened, either the person recovered or died. (***Hasan***)

٣٤٤٦ - حَدَّثَنَا عَلِيُّ بْنُ أَبِي الْخَصِيبِ: حَدَّثَنَا وَكِيعٌ عَنْ أَيْمَنَ بْنِ نَابِلٍ،عن امْرَأَةٍ مِنْ قُرَيْشٍ يُقَالُ لَهَا كُلْثُمٌ عَنْ عَائِشَةَ قَالَتْ: قَالَ النَّبِيُّ ﷺ: «عَلَيْكُمْ بِالْبَغِيضِ النَّافِعِ، التَّلْبِينَةِ» يَعْنِي الْحَسَاءَ. قَالَتْ: وَكَانَ رَسُولُ اللهِ ﷺ، إِذَا اشْتَكَىٰ أَحَدٌ مِنْ أَهْلِهِ، لَمْ تَزَلِ الْبُرْمَةُ عَلَى النَّارِ. حَتَّى يَنْتَهِيَ أَحَدُ طَرَفَيْهِ. يَعْنِي يَبْرَأُ أَوْ يَمُوتُ.

تخريج: [حسن] أخرجه أحمد:١٣٨/٦ عن وكيع به * كلثم، أم كلثوم، لا يعرف حالها عند الحافظ ابن حجر(تقريب) ووثقها غيره، وأيمن سمع الحديث من فاطمة بن أبي الليث، المنذر كما في المستدرك:٤٠٧/٤، وصححه الحاكم على شرط البخاري، ووافقه الذهبي، وسنده حسن، فاطمة وأم كلثوم وثقهما الحاكم، والذهبي.

[1] A thin soup made with flour, bran and honey.

Chapter 6. Black Seed (Nigella Sativa)

(المعجم ٦) - بَابُ الْحَبَّةِ السَّوْدَاءِ

(التحفة ٦)

3447. Abu Hurairah narrated that he heard the Messenger of Allâh ﷺ say: "In black seed there is healing for every disease, except the *Sâm*."

"*Sâm* means death. And black seed is *Shuwniz*."[1] (***Sahih***)

٣٤٤٧ - حَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ، وَ مُحَمَّدُ ابْنُ الْحَارِثِ الْمِصْرِيَّانِ. قَالَا: حَدَّثَنَا اللَّيْثُ ابْنُ سَعْدٍ. عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ. أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمٰنِ، وَ سَعِيدُ ابْنُ الْمُسَيَّبِ أَنَّ أَبَا هُرَيْرَةَ أَخْبَرَهُمَا أَنَّهُ سَمِعَ رَسُولَ اللهِ ﷺ يَقُولُ: «**إِنَّ فِي الْحَبَّةِ السَّوْدَاءِ شِفَاءً مِنْ كُلِّ دَاءٍ، إِلَّا السَّامَ**».

وَالسَّامُ الْمَوْتُ. وَالْحَبَّةُ السَّوْدَاءُ الشُّونِيزُ.

تخريج: أخرجه البخاري، الطب، باب الحبة السوداء، ح:٥٦٨٨ من حديث الليث به، ومسلم، الطب، باب التداوي بالحبة السوداء، ح:٢٢١٥ عن محمد بن رمح به.

3448. It was narrated that 'Uthmân bin 'Abdul-Malik said: "I heard Sâlim bin 'Abdullâh narrating from his father that the Messenger of Allâh ﷺ said: 'You should eat this black seed, for in it there is healing from every disease, except the *Sâm* (death).'" (***Sahih***)

٣٤٤٨ - حَدَّثَنَا أَبُو سَلَمَةَ، يَحْيَى بْنُ خَلَفٍ: حَدَّثَنَا أَبُو عَاصِمٍ عَنْ عُثْمَانَ بْنِ عَبْدِ الْمَلِكِ، قَالَ: سَمِعْتُ سَالِمَ بْنَ عَبْدِ اللهِ يُحَدِّثُ عَنْ أَبِيهِ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «**عَلَيْكُمْ بِهٰذِهِ الْحَبَّةِ السَّوْدَاءِ. فَإِنَّ فِيهَا شِفَاءً مِنْ كُلِّ دَاءٍ، إِلَّا السَّامَ**».

تخريج: [**صحيح**] وحسنه البوصيري * عثمان حسن الحديث وثقه الجمهور، والحديث السابق شاهد له، وانظر، ح:٣٤٩٥ .

3449. It was narrated that Khâlid bin Sa'd said: "We went out and with us was Ghâlib bin Abjar. He fell sick along the way, and when we came to Al-Madinah he was sick. Ibn Abu 'Atiq came to visit

٣٤٤٩ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عُبَيْدُ اللهِ: أَنْبَأَنَا إِسْرَائِيلُ عَنْ مَنْصُورٍ، عَنْ خَالِدِ بْنِ سَعْدٍ قَالَ: خَرَجْنَا وَمَعَنَا غَالِبُ بْنُ أَبْجَرَ. فَمَرِضَ فِي الطَّرِيقِ. فَقَدِمْنَا الْمَدِينَةَ

[1] According to the narration with *Al-Bukhâri* (no. 5688) the speaker for the last part is Ibn Shihâb Zuhri. However, that has not been translated in the present translation of *Sahih Al-Bukhâri*.

him and said to us: 'You should use this black seed. Take five or seven (seeds) and grind them to a powder, then drop them into his nose with drops of olive oil, on this side and on this side. For 'Âishah narrated to them that she heard the Messenger of Allâh ﷺ say: "This black seed is a healing for every disease, except the *Sâm*." I said: "What is the *Sâm*?" He said: "Death." (***Sahih***)

وَهُوَ مَرِيضٌ. فَعَادَهُ ابْنُ أَبِي عَتِيقٍ وَقَالَ لَنَا: عَلَيْكُمْ بِهٰذِهِ الْحَبَّةِ السَّوْدَاءِ. فَخُذُوا مِنْهَا خَمْساً أَوْ سَبْعاً. فَاسْحَقُوهَا، ثُمَّ اقْطُرُوهَا فِي أَنْفِهِ بِقَطَرَاتِ زَيْتٍ، فِي هٰذَا الْجَانِبِ وَفِي هٰذَا الْجَانِبِ، فَإِنَّ عَائِشَةَ حَدَّثَتْهُمْ أَنَّهَا سَمِعَتْ رَسُولَ اللهِ ﷺ يَقُولُ: «إِنَّ هٰذِهِ الْحَبَّةَ السَّوْدَاءَ شِفَاءٌ مِنْ كُلِّ دَاءٍ، إِلَّا أَنْ يَكُونَ السَّامُ» قُلْتُ: وَمَا السَّامُ؟ قَالَ: «الْمَوْتُ».

تخريج: أخرجه البخاري، الطب، باب الحبة السوداء، ح:٥٦٨٧ عن ابن أبي شيبة به.

Comments:

a. While visiting a patient, if one knows good medication for the sickness, he may inform the relatives of the patient. However, he should not advise any medication that is not tested yet.

b. Inhaling medicine through the nose is also a therapy of medication.

c. Black cumin has many advantages. Imâm Ibn Qayyim ﷫ mentioned its many advantages briefly in his book *Zâdul-M'âd*. Dr. Khalid Ghaznavi in his books about prophetic medicines discussed this matter thoroughly and elaborately, these books are very useful on this subject.

Chapter 7. Honey

(المعجم ٧) - بَابُ الْعَسَلِ (التحفة ٧)

3450. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "Whoever eats honey three mornings each month, will not suffer any serious calamity." (***Da'if***)

٣٤٥٠ - حَدَّثَنَا مَحْمُودُ بْنُ خِدَاشٍ: حَدَّثَنَا سَعِيدُ بْنُ زَكَرِيَّاءَ الْقُرَشِيُّ: حَدَّثَنَا الزُّبَيْرُ بْنُ سَعِيدٍ الْهَاشِمِيُّ عَنْ عَبْدِ الْحَمِيدِ بْنِ سَالِمٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ لَعِقَ الْعَسَلَ ثَلَاثَ غَدَوَاتٍ، كُلَّ شَهْرٍ، لَمْ يُصِبْهُ عَظِيمٌ مِنَ الْبَلَاءِ».

تخريج: **[إسناده ضعيف]** أخرجه العقيلي في الضعفاء:٣/ ٤٠ ت:٩٩٦ من حديث سعيد بن زكريا به، وقال: ليس له أصل عن ثقة، ومن طريقه أورده ابن الجوزي في الموضوعات:٣/ ٢١٥، وقال: هذا حديث لا يصح، قال يحيى: الزبير ليس بشيء، وله شاهد موضوع فيه علي بن عروة تقدم، ح:٢٨٢٣ * الزبير بن سعيد لين الحديث (تقريب)، وعبدالحميد مجهول (أيضًا)، ولا يعرف له سماع من أبي هريرة قاله البخاري.

3451. It was narrated that Jâbir bin 'Abdullâh said: "Some honey was given as a gift to the Prophet ﷺ, and he shared among us spoonful by spoonful. I took my spoonful then I said: 'O Messenger of Allâh, can I have another?' He said: 'Yes.'" (*Da'if*)

٣٤٥١ - حَدَّثَنَا أَبُو بِشْرٍ بَكْرُ بْنُ خَلَفٍ: حَدَّثَنَا عُمَرُ بْنُ سَهْلٍ: حَدَّثَنَا أَبُو حَمْزَةَ الْعَطَّارُ عَنِ الْحَسَنِ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ قَالَ: أُهْدِيَ لِلنَّبِيِّ ﷺ عَسَلٌ. فَقَسَمَ بَيْنَنَا لُعْقَةً لُعْقَةً. فَأَخَذْتُ لُعْقَتِي. ثُمَّ قُلْتُ: يَا رَسُولَ اللهِ! أَزْدَادُ أُخْرَىٰ؟ قَالَ: «**نَعَمْ**».

تخريج: [**إسناده ضعيف**] وحسنه البوصيري، قلت: أبوحمزة إسحاق بن الربيع ضعفه الجمهور، والحسن عنعن.

3452. It was narrated from 'Abdullâh that the Messenger of Allâh ﷺ said: "You should take the two that bring healing: Honey and the Qur'ân." (*Da'if*)

٣٤٥٢ - حَدَّثَنَا عَلِيُّ بْنُ سَلَمَةَ: حَدَّثَنَا زَيْدُ ابْنُ الْحُبَابِ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي الأَحْوَصِ، عَنْ عَبْدِ اللهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**عَلَيْكُمْ بِالشِّفَاءَيْنِ: الْعَسَلِ وَالْقُرْآنِ**».

تخريج: [**إسناده ضعيف**] أخرجه الخطيب: ١١/ ٣٨٥ من حديث زيد بن الحباب به، وصححه الحاكم على شرط الشيخين: ٤/ ٢٠٠، ٤٠٣، ووافقه الذهبي، وصححه البوصيري قلت: علته عنعنة أبي إسحاق، وأخرج الخطيب بإسناد ضعيف منكر عن زيد بن الحباب عن شعبة عن أبي إسحاق به.

Comments:

a. Honey heals physical diseases as the Qur'ân heals spiritual and religious diseases.

b. The Qur'ân is also useful in physical diseases as the one who was bitten by a snake was cured when *Surat Al-Fâtihah* was recited on him. (*Sahih Al-Bukhâri*: 2210)

Chapter 8. Truffles and *'Ajwah*[1]

(المعجم ٨) - بَابُ الْكَمْأَةِ وَالْعَجْوَةِ

(التحفة ٨)

3453. It was narrated from Abu Sa'eed and Jâbir that the Messenger of Allâh ﷺ said: "Truffles are a type of manna,

٣٤٥٣ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَسْبَاطُ بْنُ مُحَمَّدٍ: حَدَّثَنَا الأَعْمَشُ عَنْ جَعْفَرِ بْنِ إِيَاسٍ، عَنْ شَهْرِ بْنِ حَوْشَبٍ، عَنْ

[1] The name of a certain type of date, and it is also a word used to refer to dried, pressed dates.

and their water is a healing for eye (diseases). And the *'Ajwah* are from Paradise, and they are healing for possession."[1] (***Hasan***)

Another chain from Abu Sa'eed from the Prophet ﷺ with similar wording.

أَبِي سَعِيدٍ وَ جَابِرٍ، قَالَا: قَالَ رَسُولُ اللهِ ﷺ: «الْكَمْأَةُ مِنَ الْمَنِّ. وَمَاؤُهَا شِفَاءٌ لِلْعَيْنِ. وَالْعَجْوَةُ مِنَ الْجَنَّةِ. وَهِيَ شِفَاءٌ مِنَ الْجِنَّةِ».

حَدَّثَنَا عَلِيُّ بْنُ مَيْمُونٍ، وَ مُحَمَّدُ بْنُ عَبْدِ اللهِ الرَّقِّيَّانِ، قَالَا: حَدَّثَنَا سَعِيدُ بْنُ مَسْلَمَةَ ابْنِ هِشَامٍ عَنِ الْأَعْمَشِ، عَنْ جَعْفَرِ بْنِ إِيَاسٍ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ عَنِ النَّبِيِّ ﷺ، مِثْلَهُ.

تخريج: [حسن] أخرجه أحمد: ٤٨/٣ من حديث أسباط بن محمد به، وتابعه زهير بن معاوية، أبوخيثمة (السنن الكبرى للنسائي، ح: ٦٦٧٤، ٦٦٧٥)، وجرير ذلك، وحسنه البوصيري * والأعمش تابعه شعبة (تحفة الأشراف: ١٨٩/٣، ح: ٢٢٨١ إن لم يكن وهمًا، ورواه شعبة عن أبي بشر عن شمر عن أبي هريرة به مختصرًا، وإسناده حسن.

Comments:

Grade of this *Hadith*: Allâmah Albâni ﷺ said: "This *Hadith* with the words "it cures from poison" is correct. The other statement related to *'Ajwah* date is not correct; it is Weak. The correct part of this *Hadith* will be mentioned in the *Hadith* 3455.

a. *Mann* was the Divine food that was sent down to Banu Israel. It was in the form of sweet grains. They used to eat it according to their necessity.

b. Truffles or mushrooms are considered like *Mann* since they are also obtained without any hardship.

c. There is a *Hadith* in *Sahih Al-Bukhâri* about *'Ajwah* dates, the wording of this *Hadith* is "He who eats seven *'Ajwah* dates every morning, he will not be affected by poison or magic on the day he eats them."

3454. 'Amr bin Huraith said: "I heard Sa'eed bin Zaid bin 'Amr bin Nufail narrating from the Prophet ﷺ that: 'Truffles are a type of manna that Allâh sent down to the Children of Israel,

٣٤٥٤ - حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ: أَنْبَأَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، سَمِعَ عَمْرَو بْنَ حُرَيْثٍ يَقُولُ: سَمِعْتُ سَعِيدَ ابْنَ زَيْدِ بْنِ عَمْرِو بْنِ نُفَيْلٍ يُحَدِّثُ عَنِ النَّبِيِّ

[1] According to Mizzi in *Tuhfatul-Ashrâf* (2282) Ibn Mâjah recorded this with the word "*Summ* (poison)." It is also like that with An-Nasâ'i, and Ahmad (3:48) recorded it from the same route as Ibn Mâjah here with the *Summ*. Similar is the case with others.

ﷺ أَنَّ: «الْكَمْأَةَ مِنَ الْمَنِّ الَّذِي أَنْزَلَ اللهُ عَلَى بَنِي إِسْرَائِيلَ. وَمَاؤُهَا شِفَاءُ الْعَيْنِ».

and their water is a healing for eye (diseases).'" (*Sahih*)

تخريج: أخرجه البخاري، التفسير، باب وظللنا عليكم الغمام وأنزلنا عليكم، ح:٤٤٧٨، ومسلم، الأطعمة، باب فضل الكمأة ومداواة العين بها، ح:٢٠٤٩/١٦١ من حديث ابن عيينة به.

٣٤٥٥ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا أَبُو عَبْدِ الصَّمَدِ: حَدَّثَنَا مَطَرٌ الْوَرَّاقُ عَنْ شَهْرِ بْنِ حَوْشَبٍ عَنْ أَبِي هُرَيْرَةَ قَالَ: كُنَّا نَتَحَدَّثُ عِنْدَ رَسُولِ اللهِ ﷺ. فَذَكَرْنَا الْكَمْأَةَ. فَقَالُوا: هُوَ جُدَرِيُّ الأَرْضِ. فَنُمِيَ الْحَدِيثُ إِلَى رَسُولِ اللهِ ﷺ. فَقَالَ: «الْكَمْأَةُ مِنَ الْمَنِّ. وَالْعَجْوَةُ مِنَ الْجَنَّةِ. وَهِيَ شِفَاءٌ مِنَ السَّمِّ».

3455. It was narrated that Abu Hurairah said: "We used to narrate from the Messenger of Allâh ﷺ and mention truffles, and they said: '(It is) the smallpox of the earth.' When the Messenger of Allâh ﷺ was told of what they were saying: he said: 'Truffles are a type of manna, and the *'Ajwah* are from Paradise, and they are a healing from poison.'" (***Hasan***)

تخريج: [إسناده حسن] أخرجه الترمذي، الطب، باب ماجاء في الكمأة والعجوة، ح:٢٠٦٨ من حديث شهر به، وله شواهد كثيرة.

Comments:

"Are from to Paradise" means it is very blessed or this type is sent down from Paradise just as the Black Stone is sent down from Paradise to Earth.

٣٤٥٦ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا الْمُشْمَعِلُّ بْنُ إِيَاسٍ الْمُزَنِيُّ: حَدَّثَنِي عَمْرُو بْنُ سُلَيْمٍ قَالَ: سَمِعْتُ رَافِعَ بْنَ عَمْرٍو الْمُزَنِيَّ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «الْعَجْوَةُ وَالصَّخْرَةُ مِنَ الْجَنَّةِ».

قَالَ عَبْدُ الرَّحْمٰنِ: حَفِظْتُ الصَّخْرَةَ، مِنْ فِيهِ.

3456. Râfi' bin 'Amr Al-Muzani said: "I heard the Messenger of Allâh ﷺ say: '*'Ajwah* and the rock[1] are from Paradise.'" (***Sahih***)

(One of the narrators) 'Abdur-Rahmân said: "I memorized (the word) 'rock' from his mouth."

تخريج: [إسناده صحيح] أخرجه أحمد:٥/٣١ عن ابن مهدي به، وصححه الحاكم على

[1] Suyuti said: "Meaning the Rock of Jerusalem." But sometimes it was narrated: "the *Shajarah*" or "the tree," instead of the *Sakhrah*, in which case it either refers to the tree that produces the *'Ajwah*, or the tree under which the Pledge was made. The meaning of the *Sakhrah* "the rock" may also be the Black Stone.

شرط مسلم: ٤/٤٠٦، وقال البوصيري: هذا إسنادصحيح، رجاله ثقات، شك المشمعل فيه: الصخرة أو الشجرة، وهو ثقة.

Chapter 9. Senna And The Fennel

(المعجم ٩) - بَابُ السَّنَا وَالسَّنُّوتِ

(التحفة ٩)

3457. Ibrâhim bin Abu 'Ablah said: "I heard Abu Ubayy bin Umm Harâm, who had prayed with the Messenger of Allâh ﷺ facing both the *Qiblah*, saying: 'I heard the Messenger of Allâh ﷺ say: "You should use senna and the *Sannut*, for in them there is healing for every disease, except the *Sâm*." It was said: "O Messenger of Allâh, what is the *Sâm*?" He said: "Death."

(One of the narrators) 'Amr said: "Ibn Abu 'Ablah said: the '*Sannut* is dill." Others said: "Rather, it is honey that is kept in a skin (i.e., receptacle) used for ghee."[1] (***Hasan***)

٣٤٥٧ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُحَمَّدِ بْنِ يُوسُفَ ابْنِ سَرْحٍ الْفِرْيَابِيُّ: حَدَّثَنَا عَمْرُو بْنُ بَكْرٍ السَّكْسَكِيُّ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ أَبِي عَبْلَةَ قَالَ: سَمِعْتُ أَبَا أُبَيِّ بْنَ أُمِّ حَرَامٍ، وَكَانَ قَدْ صَلَّى مَعَ رَسُولِ اللهِ ﷺ الْقِبْلَتَيْنِ، يَقُولُ: سَمِعْتُ رَسُولَ اللهِ ﷺ [يَقُولُ]: **«عَلَيْكُمْ بِالسَّنَا وَالسَّنُّوتِ. فَإِنَّ [فِيهِمَا] شِفَاءً مِنْ كُلِّ دَاءٍ، إِلَّا السَّامَ»** قِيلَ: يَا رَسُولَ اللهِ! وَمَا السَّامُ؟ قَالَ: **«الْمَوْتُ»**.

قَالَ عَمْرٌو: قَالَ ابْنُ أَبِي عَبْلَةَ: السَّنُّوتُ الشِّبِتُّ. وَقَالَ آخَرُونَ: بَلْ هُوَ الْعَسَلُ الَّذِي يَكُونُ فِي زِقَاقِ السَّمْنِ. وَهُوَ قَوْلُ الشَّاعِرِ:

هُمُ السَّمْنُ بِالسَّنُّوتِ لَا أَلْسَ بَيْنَهُمْ
وَهُمْ يَمْنَعُونَ الْجَارَ أَنْ يَتَقَرَّدَا

تخريج: [حسن] أخرجه الحاكم: ٤/٢٠١ من حديث عمرو بن بكر به، وقال: صحيح الإسناد، وقال الذهبي: عمرو اتهمه ابن حبان، وقال ابن عدي: له مناكير وفي التقريب: متروك، وله شاهد حسن عند النسائي في الكبرى، ح: ٧٥٧٧.

Comments:

a. Nawâb Wahiduz - Zamân translated *Sannu* as fennel which is a kind of potherb. Some people used it cooked. However, in the narration it is explained as honey.

[1] After which a poem was quoted to demonstrate its meaning.

b. Senna is also a kind of plant.
c. Medication by plants is a very useful means of medication.

Chapter 10. The Prayer Is A Cure

(المعجم ١٠) - بَابٌ: الصَّلَاةُ شِفَاءٌ (التحفة ١٠)

3458. It was narrated that Abu Hurairah said: "The Prophet ﷺ set out in the early morning and I did likewise. I prayed, then I sat. The Prophet ﷺ turned to me and said: 'Do you have a stomach problem?'[1] I said: 'Yes, O Messenger of Allâh.' He said: 'Get up and pray, for in prayer there is healing.'" ***(Da'if)***

Another chain with similar wording. Abu 'Abdullah said: A man narrated it to his people, then they were stirred up against him.

٣٤٥٨ - حَدَّثَنَا جَعْفَرُ بْنُ مُسَافِرٍ: حَدَّثَنَا السَّرِيُّ بْنُ مِسْكِينٍ: حَدَّثَنَا ذُوَّادُ بْنُ عُلْبَةَ عَنْ لَيْثٍ، عَنْ مُجَاهِدٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: هَجَّرَ النَّبِيُّ ﷺ فَهَجَّرْتُ. فَصَلَّيْتُ ثُمَّ جَلَسْتُ. فَالْتَفَتَ إِلَيَّ النَّبِيُّ ﷺ فَقَالَ: «أَشِكَمَتْ دَرِدْ؟» قُلْتُ: نَعَمْ. يَا رَسُولَ اللهِ! قَالَ: «قُمْ فَصَلِّ، فَإِنَّ فِي الصَّلَاةِ شِفَاءً».

حدثنا أَبُو الْحَسَنِ الْقَطَّانُ: حَدَّثَنَا إِبْرَاهِيمُ ابْنُ نَصْرٍ: حَدَّثَنَا أَبُو سَلَمَةَ: حَدَّثَنَا ذُوَّادُ بْنُ عُلْبَةَ. فَذَكَرَ نَحْوَهُ، وَقَالَ فِيهِ: اشِكَمَتْ دَرِدْ. يَعْنِي تَشْتَكِي بَطْنَكَ، بِالْفَارِسِيَّةِ.

قَالَ أَبُو عَبْدِ اللهِ: حَدَّثَ بِهِ رَجُلٌ لأَهْلِهِ. فَاسْتَعْدَوْا عَلَيْهِ.

تخريج: [إسناده ضعيف] أخرجه أحمد: ٢/ ٣٩٠، ٤٠٣ من حديث ذؤاد به، وهو ضعيف عابد كما في التقريب، وتابعه الصلت بن الحجاج عند ابن عدي (العلل المتناهية: ١٠/ ١٧١) قال ابن عدي: عامة حديثه منكر، وضعفه البوصيري من أجل ليث تقدم، ح: ٢٠٨.

Chapter 11. Prohibition Of Treating Illness With Foul Things

(المعجم ١١) - بَابُ النَّهْيِ عَنِ الدَّوَاءِ الْخَبِيثِ (التحفة ١١)

3459. It was narrated that Abu Hurairah said: "The Messenger of Allâh ﷺ forbade treating illness with foul things (*Khabith*),

٣٤٥٩ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ عَنْ يُونُسَ بْنِ أَبِي إِسْحَاقَ، عَنْ مُجَاهِدٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: نَهَىٰ رَسُولُ اللهِ

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[1] *Ashikamat Dard* which is Persian.

meaning poison."[1] (*Sahih*)

ﷺ عَنِ الدَّوَاءِ الْخَبِيثِ. يَعْنِي السَّمَّ.

تخريج: [إسناده صحيح] أخرجه أبوداود، الطب، باب في الأدوية المكروهة، ح:٣٨٧٠ من حديث يونس به، وأخرجه الترمذي، ح:٢٠٤٥، وصححه الحاكم على شرط الشيخين:٤/ ٤١٠، ووافقه الذهبي.

3460. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "Whoever drinks poison and kills himself, will be sipping it in the fire of Hell for ever and ever.'" (*Sahih*)

٣٤٦٠ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ **شَرِبَ سُمًّا، فَقَتَلَ نَفْسَهُ، فَهُوَ يَتَحَسَّاهُ فِي نَارِ جَهَنَّمَ، خَالِدًا مُخَلَّدًا فِيهَا أَبَدًا».**

تخريج: أخرجه مسلم، الإيمان، باب بيان غلظ تحريم قتل الإنسان نفسه ... الخ، ح:١٠٩ عن ابن أبي شيبة به.

Comments:

a. Suicide is forbidden.
b. Suicide is not a remedy of a sickness rather it is forbidden.
c. Using medication from harmful material (like tobacco, opium, etc.) is forbidden.
d. If a poisonous substance is transformed, by a medical way, to something that is no longer harmful then it may be used.

Chapter 12. Laxatives

(المعجم ١٢) - بَابُ دَوَاءِ الْمَشْيِ

(التحفة ١٢)

3461. It was narrated that Asmâ' bint 'Umais said: "The Messenger of Allâh ﷺ said to me: 'What do you use as a laxative?' I said: 'The *Shubrum* (spurge - Euphorb).' He said: '(It is) hot and powerful.' Then I used senna as a laxative and he said: 'If anything were to cure death, it would be senna. Senna is a cure for death.'" (*Da'if*)

٣٤٦١ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ عَبْدِ الْحَمِيدِ بْنِ جَعْفَرٍ، عَنْ زُرْعَةَ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ مَوْلًى لِمَعْمَرٍ التَّيْمِيِّ، عَنْ مَعْمَرٍ التَّيْمِيِّ، عَنْ أَسْمَاءَ بِنْتِ عُمَيْسٍ قَالَتْ: قَالَ لِي رَسُولُ اللهِ ﷺ: «بِمَاذَا كُنْتِ تَسْتَمْشِينَ؟» قُلْتُ: بِالشُّبْرُمِ.

[1] *Khabith* means normally filthy, and or unlawful. Regarding the statement that it means poison, Mubârakpuri said: "This is an explanation of *Khabith* from Abu Hurairah or someone below him." And he quoted Ibn Hajar indicating the same, see *Tuhfatul-Ahwadhi*.

قَالَ: «حَارٌّ جَارٌّ» ثُمَّ اسْتَمْشَيْتُ بِالسَّنَاءِ فَقَالَ: «لَوْ كَانَ شَيْءٌ يَشْفِي مِنَ الْمَوْتِ، كَانَ السَّنَا. وَالسَّنَا شِفَاءٌ مِنَ الْمَوْتِ».

تخريج: [إسناده ضعيف] أخرجه أحمد: ٦/٣٦٩ عن ابن أبي شيبة به * ومولى لمعمر التيمي، اسمه عتبة بن عبدالله، وأخرج الترمذي، ح: ٢٠٨١ من طريق عبدالحميد بن جعفر عن عتبة ابن عبدالله التيمي عن أسماء به، وقال: حسن غريب، وصححه الحاكم: ٤/ ٤٠٤، والذهبي، وقال الحافظ في التهذيب: وعلى هذا فرواية الترمذي منقطعة لسقوط المولى منها قلت: وفي سماعه من أسماء نظر، وفي الحديث علة أخرى، وله طريق آخر ضعيف، أخرجه الحاكم: ٤/ ٢٠٠، ٢٠١، وصححه، ووافقه الذهبي * ابن جريج عنعن، وفيه علل أخرى.

Comments:

a. Constipation results in many diseases whereas senna cures constipation.

b. Whenever medicine is needed one should not begin with a powerful medicine, rather he should start from a lighter medicine. If it does not benefit then the strength should be increased gradually.

c. Senna is a cure for death means that it heals even the disease that is very chronic or it heals even a patient who is left without medication assuming that his disease is cureless and that he will die soon. Allâh knows best.

Chapter 13. Treating Tonsillitis And The Prohibition Of Using Pressure

(المعجم ١٣) - بَابُ دَوَاءِ الْعُذْرَةِ وَالنَّهْيِ عَنِ الْغَمْزِ (التحفة ١٣)

3462. It was narrated that Umm Qais bint Mihsan said: "I brought a son of mine to the Prophet ﷺ, and I had pressed on an area of his throat due to tonsillitis. He said: 'Why do you poke your children with this pressing?' You should use this aloeswood, for in it there are seven cures. It should be inhaled for pustules in the throat, and given in the side of the mouth for pleurisy."(*Sahih*)

(Another chain) from Umm Qais bint Mihsan, from the Prophet ﷺ, with similar wording.

٣٤٦٢ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَ مُحَمَّدُ بْنُ الصَّبَّاحِ. قَالَا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللهِ بْنِ عَبْدِ اللهِ، عَنْ أُمِّ قَيْسٍ بِنْتِ مِحْصَنٍ قَالَتْ: دَخَلْتُ بِابْنٍ لِي عَلَى النَّبِيِّ ﷺ وَقَدْ أَعْلَقْتُ عَلَيْهِ مِنَ الْعُذْرَةِ. فَقَالَ: «عَلَامَ تَدْغَرْنَ أَوْلَادَكُنَّ بِهٰذَا الْعِلَاقِ؟ عَلَيْكُمْ بِهٰذَا الْعُودِ الْهِنْدِيِّ. فَإِنَّ فِيهِ سَبْعَةَ أَشْفِيَةٍ. يُسْعَطُ بِهِ مِنَ الْعُذْرَةِ، وَيُلَدُّ بِهِ مِنْ ذَاتِ الْجَنْبِ».

حدّثنا أَحْمَدُ بْنُ عَمْرِو بْنِ السَّرْحِ [الْمِصْرِيُّ]: حَدَّثَنَا عَبْدُ اللهِ بْنُ وَهْبٍ:

أَنْبَأَنَا يُونُسُ عَنِ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللهِ، عَنْ أُمِّ قَيْسٍ بِنْتِ مِحْصَنٍ عَنِ النَّبِيِّ ﷺ، بِنَحْوِهِ.

قَالَ يُونُسُ: أَعْلَقْتُ يَعْنِي غَمَزْتُ.

تخريج: أخرجه البخاري، الطب، باب السعوط بالقسط الهندي والبحري، ح:٥٦٩٢، ومسلم، الطب، باب التداوي بالعود الهندي وهو الكست، ح:٢٢١٤ من حديث ابن عيينة به.

Comments:

a. Indian *Qust* or Indian *'Ud* is an incense commonly known as aloeswood. *'Ud* is useful for many diseases. For details one should refer to the books which are written on the subject of prophetic medicines.

b. Indian *'Ud* is used by inserting medicine into one side of the mouth for the one who suffers from pleurisy.

Chapter 14. Treatment For Sciatica

(المعجم ١٤) - بَابُ دَوَاءِ عِرْقِ النِّسَا (التحفة ١٤)

3463. Anas bin Mâlik said: "I heard the Messenger of Allâh ﷺ saying: 'The cure for sciatica is the fat from the tail of a Bedouin sheep (or wild sheep), which should be melted and divided into three parts, one part to be taken each day on an empty stomach.'" (*Sahih*)

٣٤٦٣ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ، وَ رَاشِدُ ابْنُ سَعِيدٍ الرَّمْلِيُّ، قَالَا: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنَا هِشَامُ بْنُ حَسَّانَ: حَدَّثَنَا أَنَسُ ابْنُ سِيرِينَ أَنَّهُ سَمِعَ أَنَسَ بْنَ مَالِكٍ يَقُولُ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «**شِفَاءُ عِرْقِ النَّسَا، أَلْيَةُ شَاةٍ أَعْرَابِيَّةٍ تُذَابُ. ثُمَّ تُجَزَّأُ ثَلَاثَةَ أَجْزَاءٍ، ثُمَّ يُشْرَبُ عَلَى الرِّيقِ، فِي كُلِّ يَوْمٍ جُزْءٌ**».

تخريج: [إسناده صحيح] أخرجه الحاكم:٤/٢٠٦ من حديث الوليد به، وقال: صحيح على شرط الشيخين، ووافقه الذهبي، وقال البوصيري: هذا إسناد صحيح، رجاله ثقات * الوليد صرح بالسماع، وتابعه محمد بن عبدالله الأنصاري عند أحمد:٣/٢١٩ .

Comments:

a. Sciatica is a kind of pain that starts from joint of hip and runs from the back of thigh down to the leg. Sometimes this pain reaches till the ankle. If the pain gets persists the leg becomes more affected.

b. The reason for singling out the wild sheep is that it eats the wild plants that

are hot natured. The cause of this disease is increase of a thick sticky substance that becomes soft and flexible by the mentioned treatment. (For details see: *Zâdul-M'âd*: 65)

Chapter 15. Treatment For Wounds

(المعجم ١٥) - بَابُ دَوَاءِ الْجِرَاحَةِ

(التحفة ١٥)

3464. It was narrated that Sahl bin Sa'd As-Sâ'idi said: "The Messenger of Allâh ﷺ was wounded on the Day of Uhud. His molar was broken and his helmet was crushed on his head. Fâtimah was washing the blood from him and 'Ali was pouring water on him from a shield. When Fâtimah realized that the water was only making the bleeding worse, she took a piece of a mat and burnt it, and when it had turned to ashes, she applied it to the wound to stop the bleeding. (***Sahih***)

٣٤٦٤ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ، وَ مُحَمَّدُ ابْنُ الصَّبَّاحِ، قَالَا: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ عَنْ أَبِيهِ، عَنْ سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ قَالَ: جُرِحَ رَسُولُ اللهِ ﷺ يَوْمَ أُحُدٍ. وَكُسِرَتْ رَبَاعِيَتُهُ. وَهُشِمَتِ الْبَيْضَةُ عَلَى رَأْسِهِ. فَكَانَتْ فَاطِمَةُ تَغْسِلُ الدَّمَ عَنْهُ، وَعَلِيٌّ يَسْكُبُ عَلَيْهِ الْمَاءَ بِالْمِجَنِّ. فَلَمَّا رَأَتْ فَاطِمَةُ أَنَّ الْمَاءَ لَا يَزِيدُ الدَّمَ إِلَّا كَثْرَةً، أَخَذَتْ قِطْعَةَ حَصِيرٍ فَأَحْرَقَتْهَا. حَتَّى إِذَا صَارَ رَمَادًا، أَلْزَمَتْهُ الْجُرْحَ فَاسْتَمْسَكَ الدَّمُ.

تخريج: أخرجه البخاري، الجهاد والسير، باب لبس البيضة، ح:٢٩١١، ومسلم، الجهاد، باب غزوة أحد، ح:١٧٩٠ من حديث عبدالعزيز به.

Comments:

a. Molar teeth are the large back teeth located after canine teeth.

b. In Arabia, such mats were made from palm leaves. Ash, whether it is of palm leaves or jute or cotton clothes, stops the bleeding.

3465. It was narrated from 'Abdul-Muhaimin bin 'Abbâs bin Sahl bin Sa'd As-Sâ'idi, from his father, that his grandfather said: "On the Day of Uhud, I recognized the one who wounded the face of the Messenger of Allâh ﷺ, the one who was washing the blood from the face of the Messenger of Allâh ﷺ and treating him, and the one who

٣٤٦٥ - حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ عَنْ عَبْدِ الْمُهَيْمِنِ بْنِ عَبَّاسِ بْنِ سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ، عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: إِنِّي لَأَعْرِفُ، يَوْمَ أُحُدٍ، مَنْ جَرَحَ وَجْهَ رَسُولِ اللهِ ﷺ. وَمَنْ كَانَ يُرْقِىءُ الْكَلْمَ مِنْ وَجْهِ رَسُولِ اللهِ ﷺ وَيُدَاوِيهِ. وَمَنْ يَحْمِلُ الْمَاءَ فِي الْمِجَنِّ. وَبِمَا

was bringing water in a shield, and with what the wound was treated until the bleeding stopped. The one who was carrying the water in the shield was 'Ali. The one who was treating the wound was Fâtimah. When the bleeding would not stop, she burned a piece of a worn out mat and applied the ashes to it (the wound), then the bleeding stopped. (*Sahih*)

دُووِيَ بِهِ الْكَلْمُ حَتَّى رَقَأَ. [قَالَ:] أَمَّا مَنْ كَانَ يَحْمِلُ الْمَاءَ فِي الْمِجَنِّ، فَعَلِيٌّ. وَأَمَّا مَنْ كَانَ يُدَاوِي الْكَلْمَ، فَفَاطِمَةُ. أَحْرَقَتْ لَهُ، حِينَ لَمْ يَرْقَأْ، قِطْعَةَ حَصِيرٍ خَلَقٍ. فَوَضَعَتْ رَمَادَهُ عَلَيْهِ فَرَقَأَ الْكَلْمُ.

تخريج: [صحيح] أخرجه الطبراني في الكبير: ٦/ ١٢٣، ح: ٥٧١١ من حديث عبدالمهيمن به، والحديث السابق شاهد له.

Comments:

In the battle of Uhud when enemies reached near the Prophet ﷺ, 'Utbah bin Abu Waqqâs pelted him with stones and the Prophet ﷺ fell down on his side. His lower right incisor (i.e., the tooth that is between a canine and a front tooth) was broken, and his lower lip was wounded. He was also attacked by 'Abdullâh bin Shihâb Zuhri who cleaved his forehead. 'Abdullâh bin Qami'ah struck him violently with his sword; it was so strong that two rings of his iron-ringed helmet penetrated into his cheek. (*Ar-Rahiq Al-Makhtum,* page 371)

Chapter 16. One Who Gives Medical Treatment But Does Not Know Medicine

(المعجم ١٦) - بَابُ مَنْ تطبَّبَ وَلَمْ يُعْلَمْ مِنْهُ طِبٌّ (التحفة ١٦)

3466. It was narrated from 'Amr bin Shu'aib, from his father, that his grandfather said: "The Messenger of Allâh ﷺ said: 'Whoever gives medical treatment, with no prior knowledge of medicine, is responsible (for any harm done).'" (*Da'if*)

٣٤٦٦ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ، وَ رَاشِدُ ابْنُ سَعِيدٍ الرَّمْلِيُّ، قَالَا: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنَا ابْنُ جُرَيْجٍ عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: **«مَنْ تَطَبَّبَ، وَلَمْ يُعْلَمْ مِنْهُ طِبٌّ قَبْلَ ذٰلِكَ، فَهُوَ ضَامِنٌ».**

تخريج: [إسناده ضعيف] أخرجه أبوداود، الديات، باب فيمن تطبب ولا يعلم منه طب فأعنت، ح: ٤٥٨٦ من حديث الوليد به، وصححه الحاكم: ٤/ ٢١٢، ووافقه الذهبي * ابن جريج عنعن، وله شاهد ضعيف انظر نيل المقصود، ح: ٤٥٨٧ .

Chapter 17. Remedy For Pleurisy

(المعجم ١٧) - بَابُ دَوَاءِ ذَاتِ الْجَنْبِ

(التحفة ١٧)

3467. It was narrated that Zaid bin Arqam said: "The Messenger of Allâh ﷺ prescribed *Wars* (memecyclon tinctorium), Indian aloeswood and olive oil for pleurisy, to be administered through the side of the mouth." ***(Da'if)***

٣٤٦٧ - حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ عَبْدِ الْوَهَّابِ: حَدَّثَنَا يَعْقُوبُ بْنُ إِسْحَاقَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَيْمُونٍ: حَدَّثَنِي أَبِي عَنْ زَيْدِ ابْنِ أَرْقَمَ قَالَ: نَعَتَ رَسُولُ اللهِ ﷺ مِنْ ذَاتِ الْجَنْبِ وَرْساً وَقُسْطاً وَزَيْتاً، يُلَدُّ بِهِ.

تخريج: [إسناده ضعيف] أخرجه الترمذي، الطب، باب ماجاء في دواء ذات الجنب، ح:٢٠٧٨ من طريق قتادة عن ميمون أبي عبدالله، وهو أبوعبدالرحمٰن عن زيد به، وقال: حسن صحيح * ميمون أبوعبدالله البصري ضعيف (تقريب) وفيه علة أخرى.

3468. Umm Qais bint Mihsan said: "The Messenger of Allâh ﷺ said: 'You should use Indian aloeswood for it contains seven cures, including (a cure for) pleurisy.'" ***(Sahih)***

(One of narrators,) Ibn Sam'ân said in this narration: "For it contains a cure for seven diseases, including pleurisy."[1]

٣٤٦٨ - حَدَّثَنَا أَبُو طَاهِرٍ أَحْمَدُ بْنُ عَمْرِو ابْنِ السَّرْحِ الْمِصْرِيُّ: حَدَّثَنَا عَبْدُ اللهِ بْنُ وَهْبٍ: أَنْبَأَنَا يُونُسُ وَ ابْنُ سَمْعَانَ عَنِ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللهِ بْنِ عَبْدِ اللهِ بْنِ عُتْبَةَ، عَنْ أُمِّ قَيْسٍ بِنْتِ مِحْصَنٍ قَالَتْ: قَالَ رَسُولُ اللهِ ﷺ: **«عَلَيْكُمْ بِالْعُودِ الْهِنْدِيِّ يَعْنِي بِهِ الْكُسْتَ فَإِنَّ فِيهِ سَبْعَةَ أَشْفِيَةٍ. مِنْهَا ذَاتُ الْجَنْبِ».**

قَالَ ابْنُ سَمْعَانَ فِي الْحَدِيثِ: فَإِنَّ فِيهِ شِفَاءً مِنْ سَبْعَةِ أَدْوَاءٍ. مِنْهَا ذَاتُ الْجَنْبِ.

تخريج: أخرجه البخاري، الطب، باب السعوط بالقسط الهندي والبحري، ح:٥٦٩٢/ ٥٧١٣، ٥٧١٥، ٥٧١٨، ومسلم، السلام، باب التداوي بالعود الهندي وهو الكست، ح:٢٢١٤ من حديث يونس به، قلت: ابن سمعان لم يتفرد به.

Comments:

a. *Qust, Kust* and Indian *'Ud* are the names of the same medicine.

b. This medicine is used in various diseases in its different forms.

c. Pleurisy is a disease that causes pain in the ribs due to inflamation.

[1] Meaning, he narrated the *Hadith* with this wording.

Chapter 18. Fever

(المعجم ١٨) - بَابُ الْحُمَّى (التحفة ١٨)

3469. It was narrated that Abu Hurairah said: "Mention of fever was made in the presence of the Messenger of Allâh ﷺ, and a man cursed it. The Prophet ﷺ said: 'Do not curse it, for it erases sin as fire removes the filth from iron.'" (***Sahih***)

٣٤٦٩ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ عَنْ مُوسَى بْنِ عُبَيْدَةَ عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ، عَنْ حَفْصِ بْنِ عُبَيْدِ اللهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: ذُكِرَتِ الْحُمَّى عِنْدَ رَسُولِ اللهِ ﷺ. فَسَبَّهَا رَجُلٌ. فَقَالَ النَّبِيُّ ﷺ: «لَا تَسُبَّهَا. فَإِنَّهَا تَنْفِي الذُّنُوبَ، كَمَا تَنْفِي النَّارُ خَبَثَ الْحَدِيدِ».

تخريج: [صحيح] وهو في مصنف ابن أبي شيبة: ٣/ ٢٣١ سنده ضعيفه، وضعفه البوصيري من أجل موسى بن عبيدة انظر، ح: ٢٥١، وله شواهد عند مسلم، ح: ٢٥٧٥ وغيره، وانظر تنقيح الرواة: ١/ ٣٠٤.

Comments:

a. One should remain patient with his sickness. Instead of complaining, one should pay heed to making supplications and using medication.

b. Sickness expiates evil deeds and wipes out sins, if one remains patient.

3470. It was narrated from Abu Hurairah that the Prophet ﷺ visited a sick person, due to an illness that he was suffering from and Abu Hurairah was with him. The Messenger of Allâh ﷺ said: "Be of good cheer, for Allâh says: 'It is My fire which I have caused to overwhelm My believing slave in this world, to be his share of the Fire in the Hereafter." (***Hasan***)

٣٤٧٠ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ يَزِيدَ، عَنْ إِسْمَاعِيلَ بْنِ عُبَيْدِ اللهِ، عَنْ أَبِي صَالِحٍ الْأَشْعَرِيِّ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ أَنَّهُ عَادَ مَرِيضاً. وَمَعَهُ أَبُو هُرَيْرَةَ، مِنْ وَعْكٍ كَانَ بِهِ. فَقَالَ رَسُولُ اللهِ ﷺ: «أَبْشِرْ. فَإِنَّ اللهَ يَقُولُ: هِيَ نَارِي أُسَلِّطُهَا عَلَى عَبْدِي الْمُؤْمِنِ، فِي الدُّنْيَا. لِتَكُونَ حَظَّهُ مِنَ النَّارِ، فِي الْآخِرَةِ».

تخريج: [حسن] أخرجه الترمذي، الطب، باب تطييب نفس المريض، ح: ٢٠٨٨ من حديث أبي أسامة به، وصححه الحاكم: ١/ ٣٤٥، والذهبي، وقال البوصيري: هذا إسناد صحيح، وفيه علة قادحة انظر، ح: ١٠٨٥، ١٦٣٦، وسنن الترمذي بتحقيقي، ح: ٢٠٨٧، وتخريج النهاية، ح: ٩٧٧، وللحديث شاهد حسن عند البخاري في التاريخ الكبير: ٧/ ٧٣ .

Comments:

a. Visiting a sick Muslim is an obligation on a Muslim towards another Muslim.

b. The purpose of the visit is to provide the patient moral support, and he should say nice words that may ease his grief and sadness.

c. Enduring troubles and trials of this life patiently saves one from Hell.

Chapter 19. Fever Is From The Heat Of The Hell-fire So Cool It Down With Water

(المعجم ١٩) - بَابٌ: الحمَّى مِنْ فَيْحِ جَهَنَّمِ فَأَبْرِدُوهَا بِالْمَاءِ (التحفة ١٩)

3471. It was narrated from 'Âishah that the Prophet ﷺ said: "Fever is from the heat of the Hell-fire, so cool it down with water." (*Sahih*)

٣٤٧١ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ نُمَيْرٍ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ أَنَّ النَّبِيَّ ﷺ قَالَ: «الْحُمَّى مِنْ فَيْحِ جَهَنَّمَ. فَابْرُدُوهَا بِالْمَاءِ».

تخريج: أخرجه مسلم، الطب، باب لكل داء دواء واستحباب التداوي، ح:٢٢١٠ عن ابن أبي شيبة به.

Comments:

a. As the joys and comforts of this life have a kind of relations with the blessings of Paradise similarly, griefs and sorrows also have a kind of relation with Hell.

b. Water is a medicine of temperature. It is very useful in many types of fever.

3472. It was narrated from Ibn 'Umar that the Prophet ﷺ said: "Intense fever is from the heat of Hell-fire, so cool it down with water." (*Sahih*)

٣٤٧٢ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا عَبْدُ اللهِ بْنُ نُمَيْرٍ عَنْ عُبَيْدِ اللهِ بْنِ عُمَرَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «إِنَّ شِدَّةَ الْحُمَّى مِنْ فَيْحِ جَهَنَّمَ. فَابْرُدُوهَا بِالْمَاءِ».

تخريج: أخرجه مسلم، الطب، الباب السابق، ح:٢٢٠٩ من حديث ابن نمير به.

3473. It was narrated that Râfi' bin Khadij said: "I heard the Prophet ﷺ say: 'Fever is from the heat of the Hell-fire, so cool it down with water.' He entered upon a son of 'Ammâr and said: 'Take away the harm, O Lord of

٣٤٧٣ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ: حَدَّثَنَا مُصْعَبُ بْنُ الْمِقْدَامِ: حَدَّثَنَا إِسْرَائِيلُ عَنْ سَعِيدِ بْنِ مَسْرُوقٍ، عَنْ عَبَايَةَ بْنِ رِفَاعَةَ، عَنْ رَافِعِ بْنِ خَدِيجٍ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «الْحُمَّى مِنْ فَيْحِ جَهَنَّمَ. فَابْرُدُوهَا

mankind, O God of mankind.'" (*Sahih*)

بِالْمَاءِ» فَدَخَلَ عَلَى ابْنٍ لِعَمَّارٍ فَقَالَ: «اكْشِفِ الْبَأْسَ. رَبَّ النَّاسِ. إِلَهَ النَّاسِ».

تخريج: أخرجه البخاري، الطب، باب الحمى من فيح جهنم، ح:٥٧٢٦، ومسلم، الطب، باب لكل داء دواء واستحباب التداوي، ح:٢٢١٢ من حديث سعيد به.

Comments:

a. Making supplications along with using medicine is also compulsory.
b. Healing should be asked only from Allâh.
c. A doctor may treat a patient, he may suggest prescription, but cure is only from Allâh.

3474. It was narrated from Asmâ' bint Abu Bakr that a woman suffering from fever would be brought to her, and she would call for water and pour it onto the neck of her garment. She said: The Prophet ﷺ said: "Cool it down with water," and he said: "It is from the heat of Hell-fire." (*Sahih*)

٣٤٧٤ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ فَاطِمَةَ بِنْتِ الْمُنْذِرِ، عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ أَنَّهَا كَانَتْ تُؤْتَى بِالْمَرْأَةِ الْمَوْعُوكَةِ، فَتَدْعُو بِالْمَاءِ، فَتَصُبُّهُ فِي جَيْبِهَا، وَتَقُولُ: إِنَّ النَّبِيَّ ﷺ قَالَ: «ابْرُدُوهَا بِالْمَاءِ» وَقَالَ: «إِنَّهَا مِنْ فَيْحِ جَهَنَّمَ».

تخريج: أخرجه البخاري، الطب، انظر الباب السابق، ح:٥٧٢٤ من حديث هشام به، ومسلم، الطب، الباب السابق، ح:٢٢١١ عن ابن أبي شيبة به.

3475. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "Fever is one of the bellows of Hell, so avert it from yourselves with cold water." (*Hasan*)

٣٤٧٥ - حَدَّثَنَا أَبُو سَلَمَةَ يَحْيَى بْنُ خَلَفٍ: حَدَّثَنَا عَبْدُ الْأَعْلَىٰ عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنِ الْحَسَنِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «الْحُمَّى كِيرٌ مِنْ كِيرِ جَهَنَّمَ. فَنَحُّوهَا عَنْكُمْ بِالْمَاءِ الْبَارِدِ».

تخريج: [حسن] وصححه البوصيري، وفيه علل، وله شاهد عند البخاري في التاريخ:٧/ ٦٣، وله شواهد أخرى عند البخاري، ح:٥٧٢٦، ومسلم، ح:٢٢١٢ وغيرهما.

Comments:

A bellows is an object that a blacksmith uses to blow air onto the fire in a furnace.

Chapter 20. Cupping

(المعجم ٢٠) - بَابُ الْحِجَامَةِ

(التحفة ٢٠)

3476. It was narrated from Abu Hurairah that the Prophet ﷺ said: "If there is any good in any of the remedies you use, it is in cupping." (*Hasan*)

٣٤٧٦ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَسْوَدُ بْنُ عَامِرٍ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنْ كَانَ فِي شَيْءٍ مِمَّا تَدَاوَوْنَ بِهِ خَيْرٌ، فَالْحِجَامَةُ».

تخريج: [إسناده حسن] أخرجه أبو داود، الطب، باب الحجامة، ح:٣٨٥٧ من حديث حماد به، وله شواهد عند البخاري، ومسلم وغيرهما.

Comments:

a. Cupping is an operation of drawing bad blood to the surface of the body by use of a glass vessel evacuated by heat.
b. Cupping is useful in almost all diseases, but the physician should be intelligent such that he can determine the disease and the part of the body where cupping should be used.

3477. It was narrated from Ibn 'Abbâs that the Messenger of Allâh ﷺ said: "On the night on which I was taken on the Night Journey (*Isrâ'*), I did not pass by any group of angels but all of them said to me: 'O Muhammad, you should use cupping.'" (*Da'if*)

٣٤٧٧ - حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ: حَدَّثَنَا زِيَادُ بْنُ الرَّبِيعِ: حَدَّثَنَا عَبَّادُ بْنُ مَنْصُورٍ عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «مَا مَرَرْتُ لَيْلَةَ أُسْرِيَ بِي بِمَلإٍ مِنَ الْمَلَائِكَةِ، إِلَّا كُلُّهُمْ يَقُولُ لِي: عَلَيْكَ، يَا مُحَمَّدُ! بِالْحِجَامَةِ».

تخريج: [إسناده ضعيف] أخرجه الترمذي، الطب، باب ماجاء في الحجامة، ح:٢٠٥٣ من حديث عباد به مطولاً، وقال: حسن غريب، وصححه الحاكم: ٢٠٩/٤، وقال الذهبي: عباد ضعّفوه، وانظر، ح:٩٣٨، وله شاهد عند الطبراني في الأوسط: ٥٣/٣، ح:٢١٠٢ * فيه قتادة وعنعن، وشاهد آخر عند البزار(كشف الأستار): ٣٨٨/٣، ح:٣٠٢٠ وإسناده ضعيف من أجل عبدالله بن صالح كاتب الليث، وذكره الهيثمي في المجمع: ٩١/٥ على وهم في تسمية الصحابي.

Comments:

a. Angels do not carry out any action with their own will without the command of Allâh. So, this medication was not suggested by the angels rather it was ordered by Allâh.
b. The purpose of frequent repetition of the matter is to emphasize it.

3478. It was narrated that Ibn

٣٤٧٨ - حَدَّثَنَا أَبُو بِشْرٍ، بَكْرُ بْنُ خَلَفٍ:

'Abbâs said: "The Messenger of Allâh ﷺ said: 'What a good slave is the cupper. He takes away the blood, reduces pressure on the spine, and improves the eyesight.'" (*Da'if*)

حَدَّثَنَا عَبْدُ الأَعْلَىٰ: حَدَّثَنَا عَبَّادُ بْنُ مَنْصُورٍ عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «نِعْمَ الْعَبْدُ الْحَجَّامُ. يَذْهَبُ بِالدَّمِ، وَيُخِفُّ الصُّلْبَ، وَيَجْلُو الْبَصَرَ».

تخريج: [**إسناده ضعيف**] أخرجه الترمذي، الطب، باب ماجاء في الحجامة، ح:٢٠٥٣ من حديث عباد به مطولاً، وقال: حسن غريب لا نعرفه إلا من حديث عباد بن منصور، وصححه الحاكم:٤/ ٢١٢، ٤١٠، ووافقه الذهبي في الأولى، وقال في الثانية لا، وانظر الحديث السابق لضعف عباد.

3479. Anas bin Mâlik said: "The Messenger of Allâh ﷺ said: 'On the night on which I was taken on the Night Journey (*Isrâ'*), I did not pass by any group (of angels) but they said to me: "O Muhammad, tell your nation to use cupping."' (*Da'if*)

٣٤٧٩ - حَدَّثَنَا جُبَارَةُ بْنُ الْمُغَلِّسِ: حَدَّثَنَا كَثِيرُ بْنُ سُلَيْمٍ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ: «**مَا مَرَرْتُ لَيْلَةَ أُسْرِيَ بِي بِمَلإٍ، إِلَّا قَالُوا: يَا مُحَمَّدُ، مُرْ أُمَّتَكَ بِالْحِجَامَةِ**».

تخريج: [**إسناده ضعيف**] أخرجه الطبراني في الأوسط:٤/ ١٢٥، ح:٣٢١٠ من حديث عبدالله بن صالح عن كثير بن سليم به، وضعفه البوصيري، وانظر، ح:١٨٦٢ لعلته، وح:٣٤٧٧ شاهد له.

3480. It was narrated from Jâbir that Umm Salamah, the wife of the Prophet ﷺ, asked the Messenger of Allâh ﷺ for permission to be cupped, and the Prophet ﷺ told Abu Taibah to cup her. (*Sahih*)

He said:[1] "I think that he was her brother through breastfeeding, or a boy who had not yet reached puberty."

٣٤٨٠ - حَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ الْمِصْرِيُّ: أَنْبَأَنَا اللَّيْثُ بْنُ سَعْدٍ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ أَنَّ أُمَّ سَلَمَةَ، زَوْجَ النَّبِيِّ ﷺ، اسْتَأْذَنَتْ رَسُولَ اللهِ ﷺ فِي الْحِجَامَةِ. فَأَمَرَ النَّبِيُّ ﷺ أَبَا طَيْبَةَ أَنْ يَحْجُمَهَا.

وَقَالَ: حَسِبْتُ أَنَّهُ كَانَ أَخَاهَا مِنَ الرَّضَاعَةِ، أَوْ غُلَاماً لَمْ يَحْتَلِمْ.

تخريج: أخرجه مسلم، الطب، باب لكل داء دواء واستحباب التداوي، ح:٢٢٠٦ عن ابن رمح به.

[1] That is Al-Laith bin Sa'd most likely, and in most narrations he said: "I think he said that he was" Meaning Abu Zubair, who narrated it from Jâbir, and Allâh knows best.

Chapter 21. The Site Of Cupping

(المعجم ٢١) - بَابُ مَوْضِعِ الْحِجَامَةِ
(التحفة ٢١)

3481. 'Abdur-Rahmân Al-A'raj said: "I heard 'Abdullâh bin Buhainah say: 'The Messenger of Allâh ﷺ was cupped in Lahyi Jamal,[1] in the middle of his head, while he was a *Muhrim*." (***Sahih***)

٣٤٨١ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ: حَدَّثَنَا سُلَيْمَانُ بْنُ بِلَالٍ: حَدَّثَنِي عَلْقَمَةُ بْنُ أَبِي عَلْقَمَةَ قَالَ: سَمِعْتُ عَبْدَ الرَّحْمٰنِ الْأَعْرَجَ قَالَ: سَمِعْتُ عَبْدَ اللهِ ابْنَ بُحَيْنَةَ يَقُولُ: احْتَجَمَ رَسُولُ اللهِ ﷺ بِلَحْيِ جَمَلٍ، وَهُوَ مُحْرِمٌ، وَسْطَ رَأْسِهِ.

تخريج: أخرجه البخاري، جزاء الصيد، باب الحجامة للمحرم، ح:١٨٣٦ عن خالد بن مخلد، ومسلم، الحج، باب جواز الحجامة للمحرم، ح:١٢٠٣ عن ابن أبي شيبة من حديث خالد به.

Comments:

a. Any part of the body that is in pain could be treated through cupping.

b. Shaving the head during the state of *Ihrâm* is forbidden. However, it is allowed due to some ailment, but the person has to pay the expiation for shaving his head. The expiation is slaughtering a sheep, or fasting three days, or feeding six needy people, (each needy person should be given at least the equivalent of half a *Sa'* in measure).

c. The reason for the Prophet's cupping on this occasion was a unilateral headache. (See *Sahih Al-Bukhari*: 5700)

3482. It was narrated that 'Ali said: "Jibra'il came down to the Prophet ﷺ with (the recommendation of) cupping in the two veins at the side of the neck and the base of the neck." (***Da'if***)

٣٤٨٢ - حَدَّثَنَا سُوَيْدُ بْنُ سَعِيدٍ: حَدَّثَنَا عَلِيُّ ابْنُ مُسْهِرٍ عَنْ سَعْدٍ الْإِسْكَافِ، عَنِ الْأَصْبَغِ ابْنِ نُبَاتَةَ، عَنْ عَلِيٍّ قَالَ: نَزَلَ جِبْرَئِيلُ عَلَى النَّبِيِّ ﷺ بِحِجَامَةِ الْأَخْدَعَيْنِ وَالْكَاهِلِ.

تخريج: [إسناده ضعيف جدًا] وضعفه البوصيري من أجل الأضبع، وهو متروك رمي بالرفض كما في التقريب، وتلميذه متروك ورماه ابن حبان بالوضع وكان رافضيًا(تقريب)، وأخرجه ابن عدي: ٣/ ١١٨٧ من حديث سعد بن طريف الإسكاف به، حديث الحجامة بغير هذا اللفظ.

3483. It was narrated from Anas

٣٤٨٣ - حَدَّثَنَا عَلِيُّ بْنُ أَبِي الْخَصِيبِ:

[1] A place between Makkah and Al-Madinah, closer to Al-Madinah.

حَدَّثَنَا وَكِيعٌ عَنْ جَرِيرِ بْنِ حَازِمٍ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ أَنَّ النَّبِيَّ ﷺ احْتَجَمَ فِي الأَخْدَعَيْنِ، وَعَلَى الْكَاهِلِ.

that the Prophet ﷺ was cupped in the two veins at the side of the neck and the base of the neck. (*Da'if*)

تخريج: [إسناده ضعيف] أخرجه أبوداود، الطب، باب في موضع الحجامة، ح:٣٨٦٠ من حديث جرير به، وتابعه همام عند الترمذي، ح:٢٠٥١، وقال: حسن غريب * قتادة عنعن انظر، ح:١٧٥.

٣٤٨٤ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُصَفَّى الْحِمْصِيُّ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنَا ابْنُ ثَوْبَانَ عَنْ أَبِيهِ، عَنْ أَبِي كَبْشَةَ الأَنْمَارِيِّ أَنَّهُ حَدَّثَهُ أَنَّ النَّبِيَّ ﷺ كَانَ يَحْتَجِمُ عَلَى هَامَتِهِ، وَبَيْنَ كَتِفَيْهِ، وَيَقُولُ: «**مَنْ أَهْرَاقَ مِنْهُ هٰذِهِ الدِّمَاءَ، فَلَا يَضُرُّهُ أَنْ لَا يَتَدَاوَىٰ بِشَيْءٍ لِشَيْءٍ**».

3484. It was narrated from Abu Kabshah Al-Anmâri that the Prophet ﷺ used to be cupped on his head and between his shoulders, and he said: "Whoever lets blood from these places, it does not matter if he does not seek treatment for anything else." (*Da'if*)

تخريج: [إسناده ضعيف] أخرجه أبوداود، الطب، باب في موضع الحجامة، ح:٣٨٥٩ من حديث الوليد به، وانظر، ح:٢٥٥ لعلته * والوليد لم يصرح بالسماع المسلسل.

Comments:

There are many benefits in cupping, but for every disease only the suitable part of the body should be cupped cautiously.

٣٤٨٥ - حَدَّثَنَا مُحَمَّدُ بْنُ طَرِيفٍ: حَدَّثَنَا وَكِيعٌ عَنِ الأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ أَنَّ النَّبِيَّ ﷺ سَقَطَ مِنْ فَرَسِهِ عَلَى جِذْعٍ. فَانْفَكَّتْ قَدَمُهُ.

قَالَ وَكِيعٌ: نَعْنِي أَنَّ النَّبِيَّ ﷺ احْتَجَمَ عَلَيْهَا مِنْ وَثْءٍ.

3485. It was narrated from Jâbir that the Prophet ﷺ fell from his horse onto the trunk of a palm tree and dislocated his foot.

(One of the narrators) Waki' said: "Meaning that the Prophet ﷺ was cupped because of that for bruising." (*Sahih*)

تخريج: [صحيح] أخرجه أبوداود، الصلاة، باب الإمام يصلي من قعود، ح:٦٠٢ من حديث وكيع به، وصححه ابن خزيمة، ح:١٦١٥، وابن حبان، ح:٣٦٥، وله شاهد عند مسلم وغيره من حديث الليث بن سعد عن أبي الزبير عن جابر به، وبه صح الحديث.

Comments:

a. Cupping is useful if one's leg sprains or one has trouble with its joints.

b. If any accidental wound does not lead to an injury then the blood

accumulates at that place and causes pain. In this case, cupping fixes the system of circulation of the blood in that place.

Chapter 22. On Which Days Should Cupping Be Done?

(المعجم ٢٢) - بَابٌ: فِي أَيِّ الأَيَّامِ يَحْتَجِمُ (التحفة ٢٢)

3486. It was narrated from Anas bin Mâlik that the Messenger of Allâh ﷺ said: "Whoever wants to be cupped, let him seek out the seventeenth, nineteenth or twenty-first (of the month); and let none of you allow his blood to rage so that it kills him." (*Da'if*)

٣٤٨٦ - حَدَّثَنَا سُوَيْدُ بْنُ سَعِيدٍ: حَدَّثَنَا عُثْمَانُ بْنُ مَطَرٍ عَنْ زَكَرِيَّا بْنِ مَيْسَرَةَ، عَنِ النَّهَّاسِ بْنِ قَهْمٍ، عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «مَنْ أَرَادَ الْحِجَامَةَ فَلْيَتَحَرَّ سَبْعَةَ عَشَرَ، أَوْ تِسْعَةَ عَشَرَ، أَوْ إِحْدَى وَعِشْرِينَ. وَلَا يَتَبَيَّغْ بِأَحَدِكُمُ الدَّمُ، فَيَقْتُلَهُ».

تخريج: [إسناده ضعيف جدًا] وضعفه الزبيدي في اتحاف السادة المتقين: ٩/ ٥١٦ وغيره * نهاس تقدم، ح: ١٣٨٢، وتلميذه مستور(تقريب)، وعثمان بن مطر ضعيف (أيضًا)، والراوي عنه تقدم حاله، ح: ٢٣٧٣، فالسند ظلمات.

Comments:

a. The condition of the human body undergoes changes during the different lunar dates. Therefore, one should take care of the instructions mentioned in the *Ahâdith*.

b. The third week of the lunar month is suitable for cupping.

3487. It was narrated that Ibn 'Umar said: "O Nâfi'! The blood is boiling in me, find me a cupper, but let it be someone gentle if you can, not an old man or a young boy. For I heard the Messenger of Allâh ﷺ say: 'Cupping on an empty stomach is better, and in it there is healing and blessing, and it increases one's intellect and memory. So have yourselves cupped for the blessing of Allâh on Thursdays, and avoid cupping on Wednesdays, Fridays, Saturdays and Sundays. Have yourselves cupped on Mondays and Tuesdays, for that is the day

٣٤٨٧ - حَدَّثَنَا سُوَيْدُ بْنُ سَعِيدٍ: حَدَّثَنَا عُثْمَانُ بْنُ مَطَرٍ، عَنِ الْحَسَنِ بْنِ أَبِي جَعْفَرٍ، عَنْ مُحَمَّدِ بْنِ جُحَادَةَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: يَا نَافِعُ! قَدْ تَبَيَّغَ بِيَ الدَّمُ. فَالْتَمِسْ لِي حَجَّاماً. وَاجْعَلْهُ رَفِيقاً، إِنِ اسْتَطَعْتَ. وَلَا تَجْعَلْهُ شَيْخًا كَبِيرًا وَلَا صَبِيًّا صَغِيرًا. فَإِنِّي سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «الْحِجَامَةُ عَلَى الرِّيقِ أَمْثَلُ. وَفِيهِ شِفَاءٌ وَبَرَكَةٌ، وَتَزِيدُ فِي الْعَقْلِ وَفِي الْحِفْظِ. فَاحْتَجِمُوا عَلَى بَرَكَةِ اللهِ يَوْمَ الْخَمِيسِ. وَاجْتَنِبُوا الْحِجَامَةَ يَوْمَ الأَرْبِعَاءِ وَالْجُمُعَةِ وَالسَّبْتِ وَيَوْمَ الأَحَدِ،

تَحَرِّياً. وَاحْتَجِمُوا يَوْمَ الاثْنَيْنِ وَالثُّلَاثَاءِ، فَإِنَّهُ الْيَوْمُ الَّذِي عَافَىٰ اللهُ فِيهِ أَيُّوبَ مِنَ الْبَلَاءِ. وَضَرَبَهُ بِالْبَلَاءِ يَوْمَ الأَرْبِعَاءِ. فَإِنَّهُ لَا يَبْدُو جُذَامٌ وَلَا بَرَصٌ إِلَّا يَوْمَ الأَرْبِعَاءِ، أَوْ لَيْلَةَ الأَرْبِعَاءِ».

on which Allâh relieved Ayyub of calamity, and He inflicted calamity upon him on a Wednesday, and leprosy and leucoderma only appear on Wednesdays, or on the night of Wednesday." (*Da'if*)

تخريج: [**إسناده ضعيف**] أخرجه ابن عدي: ٢/ ٧٢١ من حديث عثمان بن مطر به، وانظر الحديث السابق، وتابعه غزال بن محمد عند الحاكم: ٤/ ٢١١، وهو مجهول كما قال الذهبي، وتابعهما أبوعلي عثمان بن جعفر(مستدرك: ٤/ ٤٠٩)، وهو واهٍ، ورواه عثمان بن سعيد الدارمي عن عبدالله بن صالح كاتب الليث عن عطاف بن خالد عن نافع به(مستدرك: ٤/ ٢١١، ٢١٢)، وإسناده ضعيف من أجل كاتب الليث.

٣٤٨٨ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُصَفَّى الْحِمْصِيُّ: حَدَّثَنَا عُثْمَانُ بْنُ عَبْدِ الرَّحْمٰنِ: حَدَّثَنَا عَبْدُ اللهِ بْنُ عِصْمَةَ عَنْ سَعِيدِ بْنِ مَيْمُونٍ، عَنْ نَافِعٍ قَالَ: قَالَ ابْنُ عُمَرَ: يَا نَافِعُ! تَبَيَّغَ بِيَ الدَّمُ. فَأْتِنِي بِحَجَّامٍ. وَاجْعَلْهُ شَابًّا. وَلَا تَجْعَلْهُ شَيْخاً وَلَا صَبِيًّا.

قَالَ: وَقَالَ ابْنُ عُمَرَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «الْحِجَامَةُ عَلَى الرِّيقِ أَمْثَلُ. وَهِيَ تَزِيدُ فِي الْعَقْلِ وَتَزِيدُ فِي الْحِفْظِ وَتَزِيدُ الْحَافِظَ حِفْظاً. فَمَنْ كَانَ مُحْتَجِماً، فَيَوْمَ الْخَمِيسِ، عَلَى اسْمِ اللهِ. وَاجْتَنِبُوا الْحِجَامَةَ يَوْمَ الْجُمُعَةِ وَيَوْمَ السَّبْتِ وَيَوْمَ الأَحَدِ. وَاحْتَجِمُوا يَوْمَ الاثْنَيْنِ وَالثُّلَاثَاءِ. وَاجْتَنِبُوا الْحِجَامَةَ يَوْمَ الأَرْبِعَاءِ. فَإِنَّهُ الْيَوْمُ الَّذِي أُصِيبَ فِيهِ أَيُّوبُ بِالْبَلَاءِ. وَمَا يَبْدُو جُذَامٌ وَلَا بَرَصٌ إِلَّا فِي يَوْمِ الأَرْبِعَاءِ أَوْ لَيْلَةِ الأَرْبِعَاءِ».

3488. It was narrated that Nâfi' said: "Ibn 'Umar said: 'O Nâfi'! The blood is boiling in me. Bring me a cupper and let him be a young man, not an old man or a boy.' Ibn 'Umar said: 'I heard the Messenger of Allâh ﷺ say: "Cupping on an empty stomach is better, and it increases one's intellect and memory. And it increases the memory of one who has a good memory so whoever wants to be cupped, (let him do it) on a Thursday, in the Name of Allâh. Avoid cupping on Fridays, Saturdays and Sundays. Have yourselves cupped on Mondays and Tuesdays, and avoid cupping on Wednesdays, for that is the day on which the calamity befall Ayyub, and leprosy and leucoderma only appear on Wednesday or the night of Wednesday." (*Da'if*)

تخريج: [**إسناده ضعيف**] * عبدالله بن عصمة مجهول الحال، وشيخه مجهول راجع التقريب وغيره.

Comments:

a. We should believe in the efficacy of the week days as mentioned in the *Hadith.*
b. Cupping on an empty stomach is more useful.
c. Monday, Tuesday and Thursday are suitable days for cupping. Cupping on Sunday is allowed, but Sunday should not be singled out for this purpose. If it happens to be on Sunday then there is no harm.
d. Monday, Tuesday, Thursday and Sunday; if any day among these days falls on the 17th, 19th or 21st of the lunar month, cupping on that day is better.
e. Avoiding cupping on Wednesday is compulsory.

Chapter 23. Cauterization

(المعجم ٢٣) - **بَابُ الْكَيِّ** (التحفة ٢٣)

3489. It was narrated from 'Aqqâr bin Al-Mughirah from his father that the Prophet ﷺ said: "Whoever seeks treatment by cauterization, or with *Ruqyah,* then he has aboslved himself of reliance upon Allâh." (***Hasan***)

٣٤٨٩ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عُلَيَّةَ عَنْ لَيْثٍ، عَنْ مُجَاهِدٍ، عَنْ عَقَّارِ بْنِ الْمُغِيرَةِ، عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ قَالَ: «**مَنِ اكْتَوَىٰ أَوِ اسْتَرْقَىٰ، فَقَدْ بَرِىءَ مِنَ التَّوَكُّلِ**».

تخريج: [حسن] أخرجه الترمذي، الطب، باب ماجاء في كراهية الرقية، ح:٢٠٥٥ من طريق آخر عن مجاهد به، وقال: حسن صحيح.

Comments:

a. Arabs used to treat some kinds of diseases by heating up an iron object till it becomes red, and then the infected part of the body was burnt with it. This treatment was known as cauterization, and it was useful in preventing some diseases.
b. Cauterization should be avoided as much as possible, but if there is no other way then it may be used as treatment.

3490. It was narrated that 'Imrân bin Husain said: "The Messenger of Allâh ﷺ forbade cauterization. I had myself cauterized and I have not prospered or succeeded." (***Sahih***)

٣٤٩٠ - حَدَّثَنَا عَمْرُو بْنُ رَافِعٍ: حَدَّثَنَا هُشَيْمٌ عَنْ مَنْصُورٍ، وَ يُونُسُ عَنِ الْحَسَنِ، عَنْ عِمْرَانَ بْنِ الْحُصَيْنِ قَالَ: نَهَىٰ رَسُولُ اللهِ ﷺ عَنِ الْكَيِّ. فَاكْتَوَيْتُ. فَمَا أَفْلَحْتُ، وَلَا أَنْجَحْتُ.

تخريج: [صحيح] أخرجه النسائي في الكبرٰى:٣٧٧/٤، ح:٧٦٠٢ من حديث هشيم قال: أنبأنا منصور ويونس به، وأخرجه الترمذي، ح:٢٠٤٩ من طريق آخر عن الحسن، وقال: حسن صحيح، وله شاهد عند أبي داود، ح:٣٨٦٥، وإسناده صحيح، وأصله في صحيح مسلم، ح:١٦٧/١٢٢٦.

٣٤٩١ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا مَرْوَانُ بْنُ شُجَاعٍ: حَدَّثَنَا سَالِمٌ الأَفْطَسُ عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: «الشِّفَاءُ فِي ثَلَاثٍ: شَرْبَةِ عَسَلٍ، وَشَرْطَةِ مِحْجَمٍ، وَكَيَّةٍ بِنَارٍ. وَأَنْهَىٰ أُمَّتِي عَنِ الْكَيِّ» رَفَعَهُ.

3491. It was narrated that Ibn 'Abbâs said: "Healing is in three things: A drink of honey, the glass of the cupper, and cauterizing with fire, but I forbid my nation to use cauterization." And he attributed it to the Prophet ﷺ. (***Sahih***)

تخريج: أخرجه البخاري، الطب، باب الشفاء في ثلاث، ح: ٥٦٨٠ عن أحمد بن منيع به.

(المعجم ٢٤) - بَابُ مَنِ اكْتَوَى (التحفة ٢٤)

Chapter 24. One Who Is Cauterized

٣٤٩٢ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَ مُحَمَّدُ بْنُ بَشَّارٍ، قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، غُنْدَرٌ: حَدَّثَنَا شُعْبَةُ ح: وَحَدَّثَنَا أَحْمَدُ بْنُ سَعِيدٍ الدَّارِمِيُّ: حَدَّثَنَا النَّضْرُ بْنُ شُمَيْلٍ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحْمٰنِ بْنِ سَعْدِ بْنِ زُرَارَةَ الأَنْصَارِيُّ سَمِعْتُ عَمِّي يَحْيَىٰ. وَمَا أَدْرَكْتُ رَجُلاً مِنَّا بِهِ شَبِيهاً يُحَدِّثُ النَّاسَ أَنَّ أَسْعَدَ بْنَ زُرَارَةَ، وَهُوَ جَدُّ مُحَمَّدٍ مِنْ قِبَلِ أُمِّهِ، أَنَّهُ أَخَذَهُ وَجَعٌ فِي حَلْقِهِ، يُقَالُ لَهُ الذُّبْحُ فَقَالَ النَّبِيُّ ﷺ: «لأُبْلِغَنَّ أَوْ لأُبْلِيَنَّ فِي أَبِي أُمَامَةَ عُذْرًا» فَكَوَاهُ بِيَدِهِ فَمَاتَ. فَقَالَ النَّبِيُّ ﷺ: «مِيتَةَ سُوءٍ لِلْيَهُودِ يَقُولُونَ: أَفَلَا دَفَعَ عَنْ صَاحِبِهِ، وَمَا أَمْلِكُ لَهُ وَلَا لِنَفْسِي شَيْئاً».

3492. Muhammad bin 'Abdur-Rahmân bin Sa'd bin Zurârah Al-Ansâri said: "I heard my paternal uncle Yahya – and I have not seen a man among us like him – tell the people that Sa'd bin Zurârah, who was the grandfather of Muhammad through his mother, was suffering from pain in his throat, known as croup. The Prophet ﷺ said: 'I shall do my best for Abu Umâmah.' Such that I will be excused (i.e., free of blame if he is not healed). And he cauterized him with his own hand, but he died. The Prophet ﷺ said: 'May the Jews be doomed! They will say: "Why could he not avert death from his Companion?" But I have no power to do anything for him or for my own self.''' (***Hasan***)

تخريج: [إسناده حسن] أخرجه الطبراني في الكبير: ٢٢/ ٢٨٧، ٢٨٨، ح: ٧٣٩ من حديث ابن أبي شيبة به، وهو في المصنف: ٧/ ٤٢٣، وقال الهيثمي: ٥/ ٩٨ رجاله ثقات، وكذا قال البوصيري، قلت: ويحيى مذكور في الصحابة، الإصابة: ٤/ ٦٥٠، وتعديله راجح.

Comments:

a. All efforts should be made in treating a patient to avoid the feelings that if he had received proper treatment, he would not have died by the disease.

b. Life and death is in the Hands of Allâh even the Prophet ﷺ, does not have the power of giving life or death.

3493. It was narrated that Jâbir said: "Ubayy bin Ka'b fell sick, and the Prophet ﷺ sent a doctor to him who cauterized him on his medial arm vein." (*Sahih*)

٣٤٩٣ - حَدَّثَنَا عَمْرُو بْنُ رَافِعٍ: حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ الطَّنَافِسِيُّ عَنِ الأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ قَالَ: مَرِضَ أُبَيُّ بْنُ كَعْبٍ مَرَضاً. فَأَرْسَلَ إِلَيْهِ النَّبِيُّ ﷺ طَبِيباً. فَكَوَاهُ عَلَى أَكْحَلِهِ.

تخريج: أخرجه مسلم، الطب، باب لكل داء دواء، واستحباب التداوي، ح:٢٢٠٧ من حديث الأعمش به.

3494. It was narrated from Jâbir bin 'Abdullâh that the Messenger of Allâh ﷺ cauterized Sa'd bin Mu'âdh on his medial arm vein, twice. (*Sahih*)

٣٤٩٤ - حَدَّثَنَا عَلِيُّ بْنُ أَبِي الْخَصِيبِ: حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ أَنَّ رَسُولَ اللهِ ﷺ كَوَىٰ سَعْدَ بْنَ مُعَاذٍ فِي أَكْحَلِهِ، مَرَّتَيْنِ.

تخريج: أخرجه مسلم، الطب، الباب السابق، ح:٢٢٠٨ من حديث أبي الزبير به نحو المعنىٰ، ورواه يحيى بن سعيدالقطان عن سفيان الثوري به.

Chapter 25. Kohl With Antimony

(المعجم ٢٥) - بَابُ الْكُحْلِ بِالإِثْمِدِ (التحفة ٢٥)

3495. Sâlim bin 'Abdullâh narrated that his father said: "The Messenger of Allâh ﷺ said: 'You should use antimony, for it improves the eyesight and makes the hair (eyelashes) grow.'" (*Hasan*)

٣٤٩٥ - حَدَّثَنَا أَبُو سَلَمَةَ، يَحْيَى بْنُ خَلَفٍ: حَدَّثَنَا أَبُو عَاصِمٍ: حَدَّثَنِي عُثْمَانُ بْنُ عَبْدِ الْمَلِكِ قَالَ: سَمِعْتُ سَالِمَ بْنَ عَبْدِ اللهِ يُحَدِّثُ عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: **«عَلَيْكُمْ بِالإِثْمِدِ، فَإِنَّهُ يَجْلُو الْبَصَرَ وَيُنْبِتُ الشَّعَرَ».**

تخريج: **[إسناده حسن]** أخرجه الحاكم:٤/٢٠٧ من حديث أبي عاصم به، وصححه، ووافقه الذهبي، وحسنه البوصيري، وتقدم، ح:٣٤٤٨ بعضه.

Comments:

a. Antimony is a kind of kohl. Allâmah Wahiduz-Zaman ﷺ said it is named "Asfahâni kohl".

b. Kohl, apart from being adornment for eyes, clears the eyesight also.

c. Long eyelashes beautify the eyes as well as protect them from harmful particles, dust, etc. Along with the benefits one gets from using antimony, he also gets the reward of following the *Sunnah* of the Prophet ﷺ.

3496. It was narrated that Jâbir said: "I heard the Messenger of Allâh ﷺ say: 'You should use antimony when you go to sleep, for it improves the eyesight and makes the hair (eyelashes) grow.'" (***Hasan***)

٣٤٩٦ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ عَنْ إِسْمَاعِيلَ بْنِ مُسْلِمٍ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ جَابِرٍ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: **«عَلَيْكُمْ بِالْإِثْمِدِ عِنْدَ النَّوْمِ، فَإِنَّهُ يَجْلُو الْبَصَرَ وَيُنْبِتُ الشَّعَرَ»**.

تخريج: [حسن] وهو في مصنف ابن أبي شيبة: ٧/ ٣٧٩، ٨/ ٤١١ * إسماعيل تابعه محمد بن إسحاق، شرح السنة: ١٢/ ١١٧، وهشام بن حسن، ابن عدي: ٣/ ١٠٥٢، وسلام بن أبي خيرة (أيضًا، ص: ١١٥١)، وللحديث شواهد عند ابن حبان، ح: ١٤٣٩، ١٤٤٠، وأبي داود وغيرهما، انظر الحديث الآتي.

Comments:

The advantage of applying antimony before going to bed is that it remains in the eyes throughout the night and leaves good effects.

3497. It was narrated from Ibn 'Abbâs that the Messenger of Allâh ﷺ said: "The best of your kohl is antimony, for it improves the eyesight and makes the hair (eyelashes) grow." (***Hasan***)

٣٤٩٧ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ عَنْ سُفْيَانَ، عَنِ ابْنِ خُثَيْمٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: **«خَيْرُ أَكْحَالِكُمُ الْإِثْمِدُ. يَجْلُو الْبَصَرَ وَيُنْبِتُ الشَّعَرَ»**.

تخريج: [حسن] أخرجه أبوداود، اللباس، باب في البياض، ح: ٤٠٦١، والنسائي: ٨/ ١٤٩، ١٥٠، الزينة، الكحل، ح: ٥١١٦ من حديث ابن خثيم به، وراجع نيل المقصود، ح: ٣٨٧٨.

Chapter 26. One Who Applies Kohl An Odd Number Of Times

(المعجم ٢٦) - **بَابُ مَنِ اكْتَحَلَ وَتْرًا** (التحفة ٢٦)

3498. It was narrated from Abu Hurairah that the Prophet ﷺ said: "Whoever applies kohl, let him do it an odd number of times. Whoever does that has done well, and whoever does not, it does not matter." (***Da'if***)

٣٤٩٨ - حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ عُمَرَ: حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ الصَّبَّاحِ، عَنْ ثَوْرِ بْنِ يَزِيدَ عَنْ حُصَيْنٍ الْحِمْيَرِيِّ، عَنْ أَبِي سَعْدٍ الْخَيْرِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ ﷺ قَالَ:

«مَنِ اكْتَحَلَ، فَلْيُوتِرْ. مَنْ فَعَلَ، فَقَدْ أَحْسَنَ. وَمَنْ لَا، فَلَا حَرَجَ».

تخريج: [ضعيف] تقدم، ح: ٣٣٧.

3499. It was narrated that Ibn 'Abbâs said: "The Prophet ﷺ had a kohl container from which he would apply kohl three times, to each eye." (*Da'if*)

٣٤٩٩ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ عَنْ عَبَّادِ بْنِ مَنْصُورٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَتْ لِلنَّبِيِّ ﷺ مُكْحُلَةٌ يَكْتَحِلُ مِنْهَا ثَلَاثاً، فِي كُلِّ عَيْنٍ.

تخريج: [إسناده ضعيف] أخرجه الترمذي، اللباس، باب ماجاء في الاكتحال، ح: ١٧٥٧ من حديث عباد به، وقال: حسن غريب، وانظر، ح: ٣٤٧٧ وغيره لضعف عباد.

Chapter 27. Prohibition Of Treating Disease With Wine

(المعجم ٢٧) - بَابُ النَّهْيِ أَنْ يُتَدَاوَى بِالْخَمْرِ (التحفة ٢٧)

3500. It was narrated that Târiq bin Suwaid Al-Hadrami said: "I said: 'O Messenger of Allâh, in our land there are grapes which we squeeze (to make wine). Can we drink from it?' He said: 'No.' I repeated the question and said: 'We treat the sick with it.' He said: 'That is not a cure, it is a disease.'" (*Sahih*)

٣٥٠٠ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَفَّانُ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ: أَنْبَأَنَا سِمَاكُ ابْنُ حَرْبٍ عَنْ عَلْقَمَةَ بْنِ وَائِلٍ الْحَضْرَمِيِّ، عَنْ طَارِقِ بْنِ سُوَيْدٍ الْحَضْرَمِيِّ قَالَ: قُلْتُ يَا رَسُولَ اللهِ! إِنَّ بِأَرْضِنَا أَعْنَاباً نَعْتَصِرُهَا. فَنَشْرَبُ مِنْهَا؟ قَالَ: «لَا» فَرَاجَعْتُهُ، قُلْتُ: إِنَّا نَسْتَشْفِي بِهِ لِلْمَرِيضِ. قَالَ: «إِنَّ ذٰلِكَ لَيْسَ بِشِفَاءٍ. وَلٰكِنَّهُ دَاءٌ».

تخريج: [صحيح] أخرجه أحمد: ٤/ ٣١١ من حديث حماد به، أخرجه مسلم، الأشربة، باب تحريم التداوي بالخمر وبيان أنها ليست بدواء، ح: ١٩٨٤ من حديث شعبة عن سماك بن حرب عن علقمة بن وائل عن أبيه به الخ.

Comments:

a. Wine is forbidden.
b. Using an intoxicant of any type is forbidden.
c. Using an intoxicant as medicine is also prohibited.
d. Alcohol is added to contemporary western medicine to preserve it for a long time. Muslims should use any lawful alternate for it (like honey, vinegar, clean water, etc.)

Chapter 28. Seeking A Cure With The Qur'ân

(المعجم ٢٨) - بَابُ الاسْتِشْفَاءِ بِالْقُرْآنِ (التحفة ٢٨)

3501. It was narrated from 'Ali that the Messenger of Allâh ﷺ said: "The best remedy is the Qur'ân." (***Da'if***)

٣٥٠١ - حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدِ بْنِ عُتْبَةَ بْنِ عَبْدِ الرَّحْمٰنِ الْكِنْدِيُّ: حَدَّثَنَا عَلِيُّ بْنُ ثَابِتٍ: حَدَّثَنَا سَعَّادُ بْنُ سُلَيْمَانَ عَنْ أَبِي إِسْحَاقَ، عَنِ الْحَارِثِ، عَنْ عَلِيٍّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «خَيْرُ الدَّوَاءِ الْقُرْآنُ».

تخريج: [إسناده ضعيف] أخرجه أبونعيم في أخبار أصبهان: ١/ ٢٦٥ من حديث سفيان الثوري عن أبي إسحاق به، وفي الحديث علل منها ضعف الحارث الأعور تقدم، ح: ٩٥.

Comments:

a. The best way of treating by the Qur'ân is reciting Qur'ânic Verses or supplications and blowing them upon a patient. As Abu Sa'eed Al-Khudri ﷺ recited the chapter of *Al-Fatihah* and blew upon the person who was bitten by a snake. When the Prophet ﷺ was asked about it, he approved of his action. (*Sahih Al-Bukhâri*: 5736)

b. Recitation of the Qur'ân and its understanding is a treatment for many spiritual diseases.

Chapter 29. Henna

(المعجم ٢٩) - بَابُ الْحِنَّاءِ (التحفة ٢٩)

3502. Salma Umm Râfi', the freed slave woman of the Messenger of Allâh ﷺ, said: "The Prophet ﷺ did not suffer any injury or thorn-prick but he would apply henna to it." (***Da'if***)

٣٥٠٢ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ: حَدَّثَنَا فَائِدٌ، مَوْلَى عُبَيْدِ اللهِ ابْنِ عَلِيِّ بْنِ أَبِي رَافِعٍ: حَدَّثَنِي مَوْلَايَ عُبَيْدُ اللهِ: حَدَّثَتْنِي جَدَّتِي سَلْمَىٰ أُمُّ رَافِعٍ، مَوْلَاةُ رَسُولِ اللهِ ﷺ قَالَتْ: كَانَ لَا يُصِيبُ النَّبِيَّ ﷺ قَرْحَةٌ وَلَا شَوْكَةٌ إِلَّا وَضَعَ عَلَيْهِ الْحِنَّاءَ.

تخريج: [إسناده ضعيف] أخرجه أبوداود، الطب، باب الحجامة، ح: ٣٨٥٨ من حديث فائد مولى عبيدالله به، وقال الترمذي، ح: ٢٠٥٤ حسن غريب قلت: عبيدالله بن علي لين الحديث (تقريب)، وباقي السند حسن، وله شواهد.

Comments:

a. Henna dries a wound after cooling it, so a minor wound could be treated by applying it.

b. Applying henna on palms is among the characteristics of women. Hence, men should not apply it to avoid imitating women.

Chapter 30. Camel Urine

(المعجم ٣٠) - بَابُ أَبْوَالِ الإِبِلِ (التحفة ٣٠)

3503. It was narrated from Anas that some people from 'Urainah came to the Messenger of Allâh ﷺ but they were averse to the climate of Al-Madinah. He ﷺ said: "Why don't you go out to a flock of camels of ours, and drink their milk and urine." And they did that. (*Sahih*)

٣٥٠٣ - حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ: حَدَّثَنَا عَبْدُ الْوَهَّابِ: حَدَّثَنَا حُمَيْدٌ عَنْ أَنَسٍ أَنَّ نَاساً مِنْ عُرَيْنَةَ قَدِمُوا عَلَى رَسُولِ اللهِ ﷺ. فَاجْتَوَوُا الْمَدِينَةَ. فَقَالَ ﷺ: «لَوْ خَرَجْتُمْ إِلَى ذَوْدٍ لَنَا، فَشَرِبْتُمْ مِنْ أَلْبَانِهَا وَأَبْوَالِهَا» فَفَعَلُوا.

تخريج: [صحيح] تقدم، ح:٢٥٧٨.

Comments:

a. These people were from the tribe of 'Ukl and came from the place 'Uraynah'.
b. Belongings of the treasury could be lent to someone as a loan to use it for his necessities.
c. Camels' milk is useful for treating enlargement of the stomach.
d. Drinking the urine of the animals, whose meat is lawful, as medicine is allowed.

Chapter 31. If A Fly Falls Into A Vessel

(المعجم ٣١) - بَابُ الذُّبَابِ يَقَعُ فِي الإِنَاءِ (التحفة ٣١)

3504. Abu Sa'eed narrated that the Messenger of Allâh ﷺ said: "On one of the wings of a fly there is poison and on the other is the cure. If it falls into the food, then dip it into it, for it puts the poison first and holds back the cure." (*Hasan*)

٣٥٠٤ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ عَنِ ابْنِ أَبِي ذِئْبٍ، عَنْ سَعِيدِ ابْنِ خَالِدٍ، عَنْ أَبِي سَلَمَةَ: حَدَّثَنِي أَبُو سَعِيدٍ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «فِي أَحَدِ جَنَاحَيِ الذُّبَابِ سُمٌّ، وَفِي الآخَرِ شِفَاءٌ. فَإِذَا وَقَعَ فِي الطَّعَامِ، فَامْقُلُوهُ فِيهِ. فَإِنَّهُ يُقَدِّمُ السُّمَّ وَيُؤَخِّرُ الشِّفَاءَ».

تخريج: [إسناده حسن] أخرجه النسائي، الفرع والعتيرة، - الذباب يقع في الإناء، ح:٤٢٦٧ من حديث ابن أبي ذئب به، وحسنه البوصيري * سعيد بن خالد بن عبدالله بن قارظ حسن الحديث، وباقي السند صحيح.

3505. It was narrated from Abu Hurairah that the Prophet ﷺ said:

٣٥٠٥ - حَدَّثَنَا سُوَيْدُ بْنُ سَعِيدٍ: حَدَّثَنَا

مُسْلِمُ بْنُ خَالِدٍ عَنْ عُتْبَةَ بْنِ مُسْلِمٍ، عَنْ عُبَيْدِ ابْنِ حُنَيْنٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا وَقَعَ الذُّبَابُ فِي شَرَابِكُمْ، فَلْيَغْمِسْهُ فِيهِ، ثُمَّ لْيَطْرَحْهُ. فَإِنَّ فِي أَحَدِ جَنَاحَيْهِ دَاءً، وَفِي الْآخَرِ شِفَاءً».

"If a fly falls into your drink, dip it into it then throw it away, for on one of its wings is a disease and on the other is a cure." (*Sahih*)

تخريج: أخرجه البخاري، بدء الخلق، باب إذا وقع الذباب في شراب أحدكم فليغمسه . . . الخ، ح: ٣٣٢٠ من حديث عتبة بن مسلم به.

Comments:

a. If a fly falls into drinking water, milk, tea, etc., then destroying such food of drink is not allowed.

b. Allâh has created an antibiotic substance in the body of a fly, which has the power of destroying the bacteria of many diseases. When the fly is sunk into the water the substance exits from its body due to the pressure of the water and then dissolves in it.

c. Allâh ﷻ has created the cure of many diseases, placing them close to their causes as He made the cure of many local diseases in the herbs and shrubs of that area. This is a great and especial mercy of Allâh upon human beings.

Chapter 32. The Evil Eye

(المعجم ٣٢) - بَابُ الْعَيْنِ (التحفة ٣٢)

٣٥٠٦ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ: حَدَّثَنَا مُعَاوِيَةُ بْنُ هِشَامٍ: حَدَّثَنَا عَمَّارُ بْنُ زُرَيْقٍ عَنْ عَبْدِ اللهِ بْنِ عِيسَى، عَنْ أُمَيَّةَ بْنِ هِنْدٍ، عَنْ عَبْدِ اللهِ بْنِ عَامِرِ بْنِ رَبِيعَةَ، عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ قَالَ: «الْعَيْنُ حَقٌّ».

3506. It was narrated from 'Abdullâh bin 'Âmir bin Rabi'ah, from his father, that the Prophet ﷺ said: "The evil eye is real." (*Sahih*)

تخريج: [صحيح] أخرجه النسائي في الكبرى: ٦/٢٥٦، ح: ١٠٨٧٢ من حديث معاوية بن هشام به مطولاً، وصححه الحاكم: ٤/٢١٥، ٢١٦، ووافقه الذهبي، وله شاهد في الصحيحين من حديث أبي هريرة رضي الله عنه.

٣٥٠٧ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عُلَيَّةَ عَنِ الْجُرَيْرِيِّ، عَنْ مُضَارِبِ بْنِ حَزْنٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «الْعَيْنُ حَقٌّ».

3507. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "The evil eye is real." (*Da'if*)

تخريج: [إسناده صحيح] أخرجه أحمد: ٢/٤٨٧ عن ابن علية به مطولاً * مضارب ثقة،

وتابعه همام بن منبه في صحيفته، ح:١٣١، ومن طريقه أخرجه البخاري، ح:٥٧٤٠، ومسلم، ح:٢١٨٧/٤١ وغيرهما.

3508. It was narrated from 'Âishah that the Messenger of Allâh ﷺ said: 'Seek refuge with Allâh, for the evil eye is real." (*Da'if*)

٣٥٠٨ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا أَبُو هِشَامٍ الْمَخْزُومِيُّ: حَدَّثَنَا وُهَيْبٌ عَنْ أَبِي وَاقِدٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ اللهِ ﷺ: **«اسْتَعِيذُوا بِاللهِ. فَإِنَّ الْعَيْنَ حَقٌّ»**.

تخريج: [إسناده ضعيف] أخرجه الحاكم: ٤/ ٢١٥ من حديث وهيب به، وصححه على شرط الشيخين، ووافقه الذهبي * أبوواقد صالح بن محمد بن زائدة تقدم حاله، ح:٢٧٦٩، والحديث السابق يغني عنه.

Comments:

a. Reasons of diseases are physical as well as nonphysical. The results of modern accepted medical studies prove, that the reasons of some diseases are psychological.
b. Coming under the influence of evil eye is a fact which affects a person. Denial of some non-Muslim intellectuals does not have any weight.
c. By taking refuge with Allâh and reciting His Sacred Words, one may protect himself from the influence of an evil eye.

3509. It was narrated that Abu Umâmah bin Sahl bin Hunaif said: "'Âmir bin Rabi'ah passed by Sahl bin Hunaif when he was having a bath, and said: 'I have never seen such beautiful skin.' Straightaway, he (Sahl) fell to the ground. He was brought to the Prophet ﷺ and it was said: 'Sahl has had a fit.' He said: 'Whom do you accuse with regard to him?' They said: "'Âmir bin Rabi'ah.' He said: 'Why would anyone of you kill his brother? If he sees something that he likes, then let him pray for blessing for him.' Then he called for water, and he told 'Âmir to perform ablution, then he washed his face and his arms up to the elbows, his knees

٣٥٠٩ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ، عَنْ أَبِي أُمَامَةَ بْنِ سَهْلِ ابْنِ حُنَيْفٍ قَالَ: مَرَّ عَامِرُ بْنُ رَبِيعَةَ بِسَهْلِ بْنِ حُنَيْفٍ، وَهُوَ يَغْتَسِلُ. فَقَالَ: لَمْ أَرَ كَالْيَوْمِ، وَلَا جِلْدَ مُخَبَّأَةٍ. فَمَا لَبِثَ أَنْ لُبِطَ بِهِ. فَأُتِيَ بِهِ النَّبِيُّ ﷺ. فَقِيلَ لَهُ: أَدْرِكْ سَهْلًا صَرِيعاً. قَالَ: **«مَنْ تَتَّهِمُونَ بِهِ؟»** قَالُوا: عَامِرَ بْنَ رَبِيعَةَ. قَالَ: **«عَلَامَ يَقْتُلُ أَحَدُكُمْ أَخَاهُ؟ إِذَا رَأَىٰ أَحَدُكُمْ مِنْ أَخِيهِ مَا يُعْجِبُهُ، فَلْيَدْعُ لَهُ بِالْبَرَكَةِ»** ثُمَّ دَعَا بِمَاءٍ. فَأَمَرَ عَامِرًا أَنْ يَتَوَضَّأَ. فَغَسَلَ وَجْهَهُ وَيَدَيْهِ إِلَى الْمِرْفَقَيْنِ. وَرُكْبَتَيْهِ وَدَاخِلَةَ إِزَارِهِ. وَأَمَرَهُ أَنْ يَصُبَّ عَلَيْهِ. قَالَ سُفْيَانُ: قَالَ مَعْمَرٌ عَنِ الزُّهْرِيِّ: وَأَمَرَهُ

and inside his lower garment, then he told him to pour the water over him." (*Sahih*)

(One of the narrators) Sufyân said: "Ma'mar narrated from Zuhri: 'And he commanded him to pour the water over him from behind.'"

أَنْ يَكْفَأَ الإِنَاءَ مِنْ خَلْفِهِ.

تخريج: [صحيح] أخرجه النسائي في الكبرٰى:٦/ ٦٠، ح:١٠٠٣٦ من حديث سفيان بن عيينة به، وصححه ابن حبان، ح:١٤٢٤، ١٤٢٥، والحاكم:٤/ ٢١٥، ٢١٦، والذهبي * الزهري صرح بالسماع، وتابعه مالك، وللحديث شواهد.

Comments:

a. If anything pleases one, he should invoke blessings in it. For example he should say 'may Allâh bless you in your animal, or may Allâh bless in your strength or beauty'. Or he should say {مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ} ['What Allâh willed (has occurred); there is no power except in Allah'. (*Al-Kahaf*: 39]. Due to the blessings of this Verse, the evil eye does not harm him.

b. The other way for dispelling the influence of an evil eye is mentioned in the above *Hadtih*, i.e., the influenced person should collect the water from the one who has affected him with his evil eye, after washing the parts of body as stated in the *Hadith*. This water should be given to someone to pour on the patient suddenly from behind him.

Chapter 33. One Who Seeks *Ruqyah* To Treat The Evil Eye

(المعجم ٣٣) - بَابُ مَنِ اسْتَرْقَى مِنَ الْعَيْنِ (التحفة ٣٣)

3510. It was narrated that 'Ubaid bin Rifâ'ah Az-Zuraqi said: "Asmâ' said: 'O Messenger of Allâh! The children of Ja'far have been afflicted by the evil eye, shall I recite *Ruqyah*[1] for them?' He said: 'Yes, for if anything were to overtake the Divine decree it would be the evil eye.'" (*Sahih*)

٣٥١٠ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ عُرْوَةَ عَنْ عَامِرٍ، عَنْ عُبَيْدِ بْنِ رِفَاعَةَ الزُّرَقِيِّ قَالَ: قَالَتْ أَسْمَاءُ: يَا رَسُولَ اللهِ! إِنَّ بَنِي جَعْفَرٍ تُصِيبُهُمُ الْعَيْنُ. فَأَسْتَرْقِي لَهُمْ؟ قَالَ: «نَعَمْ. فَلَوْ كَانَ شَيْءٌ سَابَقَ الْقَدَرَ، سَبَقَتْهُ الْعَيْنُ».

تخريج: [صحيح] أخرجه الترمذي، الطب، باب ماجاء في الرقية من العين، ح:٢٠٥٩ من

[1] *Ruqyah*: Divine speech recited as a means of curing disease.

حديث سفيان به، وقال: حسن صحيح، وهو في مصنف ابن أبي شيبة:٧/ ٤١٤ * ابن عيينة عنعن، وتابعه أيوب عند الترمذي، ح:٢٠٥٩ وغيره، وللحديث طرق أخرى، منها ما أخرجه مسلم، ح:٤/ ١٧١٩ من حديث ابن عباس رضي الله عنهما.

Comments:

a. The children of Ja'far bin Abu Tâlib ﷺ were the children of Asmâ Bint 'Umais, ﷺ. When Ja'far ﷺ died as a martyr in the year 8 A.H, in the battle of Mu'tah, she got married to Abu Bakr ﷺ. After the death of Abu Bakr, Ali ﷺ, married this noble woman.

3511. It was narrated that Abu Sa'eed said: "The Messenger of Allâh ﷺ used to seek refuge from the evil eye of the jinn and of mankind. When the *Mu'awwidhatain*[1] were revealed, he started to recite them and stopped reciting anything else." *(Da'if)*

٣٥١١ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا سَعِيدُ بْنُ سُلَيْمَانَ عَنْ عَبَّادٍ، عَنِ الْجُرَيْرِيِّ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ قَالَ: كَانَ رَسُولُ اللهِ ﷺ يَتَعَوَّذُ مِنْ عَيْنِ الْجَانِّ. ثُمَّ أَعْيُنِ الإِنْسِ. فَلَمَّا نَزَلَ الْمُعَوِّذَتَانِ، أَخَذَهُمَا. وَتَرَكَ مَا سِوَىٰ ذٰلِكَ.

تخريج: [إسناده ضعيف] أخرجه الترمذي، الطب، باب ماجاء في الرقية بالمعوذتين، ح:٢٠٥٨ من حديث الجريري به، وقال حسن غريب، والنسائي:٨/ ٢٧١، ح:٥٤٩٦ من حديث سعيد بن سليمان به * الجريري اختلط تقدم، ح:٢٣٠٠، ولم أجد راويًا عنه في هذا الحديث قبل اختلاطه.

3512. It was narrated from 'Âishah that the Prophet ﷺ commanded her to recite *Ruqyah* to treat the evil eye. *(Sahih)*

٣٥١٢ - حَدَّثَنَا عَلِيُّ بْنُ أَبِي الْخَصِيبِ: حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ وَمِسْعَرٍ، عَنْ مَعْبَدِ بْنِ خَالِدٍ، عَنْ عَبْدِ اللهِ بْنِ شَدَّادٍ، عَنْ عَائِشَةَ أَنَّ النَّبِيَّ ﷺ أَمَرَهَا أَنْ تَسْتَرْقِيَ مِنَ الْعَيْنِ.

تخريج: أخرجه البخاري، الطب، باب رقية العين، ح:٥٧٣٨، ومسلم، السلام، باب استحباب الرقية من العين والنملة والحمة والنظرة، ح:٢١٩٥ من حديث سفيان به.

Comments:

a. Recitation of the last two chapters of the Qur'ân protects one from evil eye as well as from the evil of jinn.
b. Both reciting over oneself or asking someone to recite over him are allowed.

[1] *Surat Al-Falaq* (113) and *An-Nâs* (114).

Chapter 34. What Is Permitted Regarding *Ruqyah*

(المعجم ٣٤) - **بَابُ مَا رُخِّصَ فِيهِ مِنَ الرُّقَى** (التحفة ٣٤)

3513. It was narrated from Buraidah that the Messenger of Allâh ﷺ said: "There is no *Ruqyah* except for the evil eye or from the sting of a scorpion." (***Sahih***)

٣٥١٣ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ: حَدَّثَنَا إِسْحَاقُ بْنُ سُلَيْمَانَ عَنْ أَبِي جَعْفَرٍ الرَّازِيِّ، عَنْ حُصَيْنٍ، عَنِ الشَّعْبِيِّ، عَنْ بُرَيْدَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**لَا رُقْيَةَ إِلَّا مِنْ عَيْنٍ أَوْ حُمَةٍ**».

تخريج: أخرجه مسلم، الإيمان، باب الدليل على دخول طوائف المسلمين الجنة بغير حساب ولا عذاب، ح:٢٢٠ من حديث حصين به موقوفًا، ورواه الترمذي، الطب، باب ماجاء في الرخصة في ذلك، ح:٢٠٥٧ من حديث شعبة عن حصين به مرفوعًا، وللحديث شواهد كثيرة جدًا.

3514. It was narrated from Abu Bakr bin Muhammad that Khâlidah bint Anas, the mother of Banu Hazm As-Sâ'idiyyah, came to the Prophet ﷺ and recited a *Ruqyah* to him, and he told her to use it. (***Hasan***)

٣٥١٤ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ عُمَارَةَ، عَنْ أَبِي بَكْرِ بْنِ مُحَمَّدٍ أَنَّ خَالِدَةَ بِنْتَ أَنَسٍ، أُمَّ بَنِي حَزْمٍ السَّاعِدِيَّةَ، جَاءَتْ إِلَى النَّبِيِّ ﷺ، فَعَرَضَتْ عَلَيْهِ الرُّقَى. فَأَمَرَهَا بِهَا.

تخريج: **[إسناده حسن]** أخرجه الطبراني: ٢٤/ ٢٥٠، ح: ٦٣٧ من حديث ابن أبي شيبة به، وهو في المصنف: ٨/ ٣٦، وصححه البوصيري، والظاهر أن أبا بكر محمد بن حزم سمعه من خالدة رضي الله عنها، والله أعلم.

3515. It was narrated that Jâbir said: "There was a family among the *Ansâr*, called Âl 'Amr bin Hazm, who used to recite *Ruqyah* for the scorpion sting, but the Messenger of Allâh ﷺ forbade *Ruqyah*. They came to him and said: 'O Messenger of Allâh! You have forbidden *Ruqyah*, but we recite *Ruqyah* against the scorpion's sting.' He said to them: 'Recite it to me.' So they recited it to him, and he said: 'There is nothing wrong with this, this is

٣٥١٥ - حَدَّثَنَا عَلِيُّ بْنُ أَبِي الْخَصِيبِ: حَدَّثَنَا يَحْيَى بْنُ عِيسَى عَنِ الْأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ قَالَ: كَانَ أَهْلُ بَيْتٍ مِنَ الْأَنْصَارِ، يُقَالُ لَهُمْ آلُ عَمْرِو بْنِ حَزْمٍ، يَرْقُونَ مِنَ الْحُمَةِ. وَكَانَ رَسُولُ اللهِ ﷺ قَدْ نَهَى عَنِ الرُّقَى. فَأَتَوْهُ فَقَالُوا: يَا رَسُولَ اللهِ! إِنَّكَ [قَدْ] نَهَيْتَ عَنِ الرُّقَى. وَإِنَّا نَرْقِي مِنَ الْحُمَةِ. فَقَالَ لَهُمْ: «**اعْرِضُوا عَلَيَّ**» فَعَرَضُوهَا عَلَيْهِ. فَقَالَ: «**لَا بَأْسَ بِهٰذِهِ. هٰذِهِ مَوَاثِيقُ**».

confirmed.''' (*Sahih*)

تخريج: أخرجه مسلم، السلام، باب استحباب الرقية من العين والنملة والحمة والنظرة، ح:٢١٩٩/٦٣ من حديث الأعمش به.

Comments:

a. Incantation that contains polytheism is forbidden.
b. All the words that prove oneness of Allâh, show trust in Him and demonstrate seeking His help and support, reciting them as *Ruqyah* is allowed.

3516. It was narrated from Anas that the Prophet ﷺ allowed *Ruqyah* for the scorpion's sting, the evil eye, and *Namlah* (sores or small pustules ulcers or sores on a person's sides). (*Sahih*)

٣٥١٦ - حَدَّثَنَا عَبْدَةُ بْنُ عَبْدِ اللهِ: حَدَّثَنَا مُعَاوِيَةُ بْنُ هِشَامٍ: حَدَّثَنَا سُفْيَانُ عَنْ عَاصِمٍ، عَنْ يُوسُفَ بْنِ عَبْدِ اللهِ بْنِ الْحَارِثِ، عَنْ أَنَسٍ أَنَّ النَّبِيَّ ﷺ رَخَّصَ فِي الرُّقْيَةِ مِنَ الْحُمَةِ وَالْعَيْنِ وَالنَّمْلَةِ.

تخريج: أخرجه مسلم، السلام، الباب السابق، ح:٢١٩٦ من حديث سفيان الثوري به.

Comments:

Namlah is a kind of disease in which *pustules or pimples* emerge on the waist of a person. If this disease becomes severe the pimples turn into wounds. *Ruqyah* is a good treatment for this disease.

Chapter 35. *Ruqyah* For Snakebites And Scorpion Stings

(المعجم ٣٥) - بَابُ رُقْيَةِ الْحَيَّةِ وَالْعَقْرَبِ (التحفة ٣٥)

3517. It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ allowed *Ruqyah* for snakebites and scorpion stings." (*Sahih*)

٣٥١٧ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، وَ هَنَّادُ ابْنُ السَّرِيِّ، قَالَا: حَدَّثَنَا أَبُو الأَحْوَصِ عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، عَنِ الأَسْوَدِ، عَنْ عَائِشَةَ قَالَتْ: رَخَّصَ رَسُولُ اللهِ ﷺ فِي الرُّقْيَةِ مِنَ الْحَيَّةِ وَالْعَقْرَبِ.

تخريج: أخرجه مسلم، السلام، باب رقية المريض بالمعوذات والنفث، ح:٢١٩٣ من حديث مغيرة به.

3518. It was narrated that Abu Hurairah said: "A scorpion stung a man and he did not sleep all the night. It was said to the Prophet

٣٥١٨ - حَدَّثَنَا إِسْمَاعِيلُ بْنُ بَهْرَامَ: حَدَّثَنَا عُبَيْدُ اللهِ الأَشْجَعِيُّ عَنْ سُفْيَانَ، عَنْ سُهَيْلِ ابْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ

ﷺ: 'So-and-so was stung by a scorpion and he did not sleep all the night.' He said: 'If he had said, last night: *A'udhu bikalimâtil-lâhit-tâmmâti min sharri mâ khalaq* (I seek refuge in the Perfect Words of Allâh from the evil of that which He has created), the scorpion sting would not have harmed him, until morning.''' (***Sahih***)

قَالَ: لَدَغَتْ عَقْرَبٌ رَجُلًا فَلَمْ يَنَمْ لَيْلَتَهُ. فَقِيلَ لِلنَّبِيِّ ﷺ: إِنَّ فُلَانًا لَدَغَتْهُ عَقْرَبٌ فَلَمْ يَنَمْ لَيْلَتَهُ. فَقَالَ: «أَمَا إِنَّهُ لَوْ قَالَ، حِينَ أَمْسَىٰ: أَعُوذُ بِكَلِمَاتِ اللهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ، مَا ضَرَّهُ لَدْغُ عَقْرَبٍ حَتَّى يُصْبِحَ».

تخريج: [صحيح] أخرجه النسائي في الكبرى:٦/١٥٣، ح:١٠٤٢٨ من حديث الأشجعي به، وصححه البوصيري * سفيان الثوري تابعه حماد بن زيد ومالك وغيرهما عند النسائي (أيضًا، ح:١٠٤٢٤، ١٠٤٢٥)، وله شاهد في صحيح مسلم، الذكر والدعاء، باب في التعوذ من سوء القضاء... الخ، ح:٢٧٠٩/٥٥.

Comments:

a. "Words of Allâh" here means His speech, His decision and His might.
b. It is a very good supplication to be safe from the evil of human beings, jinn, animals and insects.
c. This supplication should be recited in the morning and evening.

3519. It was narrated that 'Amr bin Hazm said: "I recited the *Ruqyah* for snakebite to the Messenger of Allâh ﷺ, or it was recited to him, and he commanded that it be used." (***Sahih***)

٣٥١٩ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَفَّانُ: حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ: حَدَّثَنَا عُثْمَانُ بْنُ حَكِيمٍ: حَدَّثَنِي أَبُو بَكْرِ بْنُ عَمْرِو ابْنِ حَزْمٍ، عَنْ عَمْرِو بْنِ حَزْمٍ قَالَ: عَرَضْتُ أَوْ أُعْرِضَتِ النَّهْشَةُ مِنَ الْحَيَّةِ عَلَى رَسُولِ اللهِ ﷺ، فَأَمَرَ بِهَا.

تخريج: [إسناده ضعيف] أخرجه أحمد عن عفان به كما في أطراف المسند:٥/١٣١ * وأبوبكر لم يدرك جده كما في تحفة الأشراف:٨/١٤٩، ح:١٠٧٢٩ وغيره.

Chapter 36. What The Prophet Recited To Seek Refuge For Others And What Was Recited (In That Regard) For Him

(المعجم ٣٦) - بَابُ مَا عَوَّذَ بِهِ النَّبِيُّ ﷺ وَمَا عُوِّذَ بِهِ (التحفة ٣٦)

3520. It was narrated that 'Âishah said: "When the

٣٥٢٠ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا

Messenger of Allâh ﷺ came to a sick person, he would make supplicate for him, and would say: *Adhhibil-bâs, Rabban-nâs, wâshfi Antash-Shâfi, lâ shifâ'a illa shifâ'uka, shifân' lâ yughâdiru saqama* (Take away the pain, O Lord of mankind, and grant healing, for You are the Healer, and there is no healing but Your healing that leaves no trace of sickness).''' (*Sahih*)

جَرِيرٌ عَنْ مَنْصُورٍ، عَنْ أَبِي الضُّحَىٰ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللهِ ﷺ، إِذَا أَتَى الْمَرِيضَ فَدَعَا لَهُ، قَالَ: «أَذْهِبِ الْبَاسَ. رَبَّ النَّاسِ. وَاشْفِ أَنْتَ الشَّافِي. لَا شِفَاءَ إِلَّا شِفَاؤُكَ. شِفَاءً لَا يُغَادِرُ سَقَماً».

تخريج: [صحيح] تقدم، ح:١٦١٩.

Comments:

a. Visiting a sick person is a *Sunnah* of the Prophet ﷺ.

b. At the time of visiting a sick person, along with giving comfort to him, supplicating for his cure is also an act of the *Sunnah.*

c. Cure is in the Hands of Allâh, so supplications should be asked from Him alone.

3521. It was narrated from 'Âishah that one of the things that the Prophet ﷺ used to say for the sick person, with saliva on his finger (dipped in dust), was: *"Bismillâh, turbatu ardinâ, biriqati ba'dinâ, liyushfa saqimunâ. Bi'dhni Rabbinâ* (In the Name of Allâh, the dust of our land mixed with the saliva of one of us, to cure our sick one by the permission of our Lord)." (*Sahih*)

٣٥٢١ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا سُفْيَانُ عَنْ عَبْدِ رَبِّهِ، عَنْ عَمْرَةَ، عَنْ عَائِشَةَ أَنَّ النَّبِيَّ ﷺ كَانَ، مِمَّا يَقُولُ لِلْمَرِيضِ بِبُزَاقِهِ بِإِصْبَعِهِ: «بِسْمِ اللهِ. تُرْبَةُ أَرْضِنَا. بِرِيقَةِ بَعْضِنَا. لِيُشْفَى سَقِيمُنَا. بِإِذْنِ رَبِّنَا».

تخريج: أخرجه البخاري، الطب، باب رقية النبي ﷺ، ح:٥٧٤٥ من حديث سفيان به، ومسلم، الطب، باب رقية المريض بالمعوذات والنفث، ح:٢١٩٤ عن ابن أبي شيبة به.

Comments:

a. The soil of Al-Madinah and the saliva of the Prophet ﷺ have special virtues. However, anyone who practices as mentioned in the *Hadith,* with the intention of following *Sunnah,* the patient will be cured from his illness, Allâh willing.

b. Hafiz Salâhuddin Yusuf said: "Saliva and soil both are merely means we are ordered to adopt, they develop the power of cure with the permission of Allâh. In fact, this way of *Ruqyah* is proved by the *Sunnah.* The power of cure in this procedure comes by the words in the supplication 'by the

permission of our Lord.' Saliva of a believer and soil, regardless of the land to which it belongs are a means of cure. The experience of pious people proves that this kind of *Ruqyah* is very effective. (See *Riyâd-us-Sâlihin, Hadith*: 901)

3522. It was narrated that 'Uthmân bin Abul-'Âs Thaqafi said: "I came to the Prophet ﷺ and I was suffering pain that was killing me. The Prophet ﷺ said to me: 'Put your right hand on it and say: *Bismillâh, a'udhu bi'izzatil-lâhi wa qudratihi min sharri mâ ajidu wa uhâdhiru*. (In the Name of Allâh, I seek refuge in the might and power of Allâh from the evil of what I feel and what I fear)," seven times.' I said that, and Allâh healed me." (***Sahih***)

٣٥٢٢ - حَدَّثَنَا أَبُو بَكْرٍ: حَدَّثَنَا يَحْيَى بْنُ أَبِي بُكَيْرٍ: حَدَّثَنَا زُهَيْرُ بْنُ مُحَمَّدٍ عَنْ يَزِيدَ بْنِ خُصَيْفَةَ، عَنْ عَمْرِو بْنِ عَبْدِ اللهِ بْنِ كَعْبٍ، عَنْ نَافِعِ بْنِ جُبَيْرٍ، عَنْ عُثْمَانَ بْنِ أَبِي الْعَاصِ الثَّقَفِيِّ أَنَّهُ قَالَ: قَدِمْتُ عَلَى النَّبِيِّ ﷺ وَبِي وَجَعٌ قَدْ كَادَ يُبْطِلُنِي. فَقَالَ لِيَ النَّبِيُّ ﷺ: «اجْعَلْ يَدَكَ الْيُمْنَىٰ عَلَيْهِ وَقُلْ: بِسْمِ اللهِ. أَعُوذُ بِعِزَّةِ اللهِ وَقُدْرَتِهِ مِنْ شَرِّ مَا أَجِدُ وَأُحَاذِرُ. سَبْعَ مَرَّاتٍ» فَقُلْتُ ذٰلِكَ. فَشَفَانِيَ اللهُ.

تخريج: أخرجه مسلم، السلام، باب استحباب وضع يده على موضع الألم مع الدعاء، ح: ٢٢٠٢ من حديث نافع بن جبير به.

Comments:

a. A person may himself recite the prophetic supplications to cure himself.
b. The narration of *Sahih Muslim* reads that "بسم الله" should be repeated three times and the mentioned supplications should be recited seven times. (*Sahih Muslim*: 2202)

3523. It was narrated from Abu Sa'eed that Jibrâ'il came to the Prophet ﷺ and said: "O Muhammad, are you ill. He said: 'Yes.' He said: *Bismillâhi arqika, min kulli shay'in yu'dhika, min sharri kulli nafsin aw 'aynin aw hâsidin. Allâhu yashfika, bismillâhi arqika* (In the Name of Allâh I perform *Ruqyah* for you, from everything that is harming you, from the evil of every soul or envious eye, may Allâh heal you. In the Name of Allâh I perform

٣٥٢٣ - حَدَّثَنَا بِشْرُ بْنُ هِلَالٍ الصَّوَّافُ: حَدَّثَنَا عَبْدُ الْوَارِثِ عَنْ عَبْدِ الْعَزِيزِ بْنِ صُهَيْبٍ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ أَنَّ جِبْرَئِيلَ أَتَى النَّبِيَّ ﷺ فَقَالَ: يَا مُحَمَّدُ! اشْتَكَيْتَ؟ قَالَ: «نَعَمْ» قَالَ: بِسْمِ اللهِ أَرْقِيكَ. مِنْ كُلِّ شَيْءٍ يُؤْذِيكَ. مِنْ شَرِّ كُلِّ نَفْسٍ أَوْ عَيْنٍ أَوْ حَاسِدٍ اللهُ يَشْفِيكَ. بِسْمِ اللهِ أَرْقِيكَ.

Ruqyah for you). (***Sahih***)

تخريج: أخرجه مسلم، السلام، باب الطب والمرض والرقى، ح:٢١٨٦ عن بشر بن هلال به.

Comments:

a. If a patient is enquired about his health, he may inform that he is sick. He may report all his health problems to a doctor. This practice is not contrary to being patient or being content with Allah's blessings. It is also not considered complaining against Allâh.

b. Health and peace are both blessings from Allâh. So, one should ask them from Allâh, to use them in doing good deeds as much as possible.

c. A person may be affected by jealousy and evil eye of others.

3524. It was narrated that Abu Hurairah said: "The Prophet ﷺ came to visit me (when I was sick), and said to me: 'Shall I not recite for you a *Ruqyah* that Jibrâ'il brought to me?' I said: 'May my father and mother be ransomed for you! Yes, O Messenger of Allâh!' He said: *Bismillâh arqika, wallâhu yashfika, min kulli dâ'in fika, min sharrin-nâffâthâti fil-'uqad, wa min sharri hâsidin idha hasad* (In the Name of Allâh I perform *Ruqyah* for you, from every disease that is in you, and from the evil of those who (practice witchcraft when they) blow in the knots, and from the evil of the envier when he envies), three times." (***Da'if***)

٣٥٢٤ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، وَ حَفْصُ ابْنُ عُمَرَ، قَالَا: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ: حَدَّثَنَا سُفْيَانُ عَنْ عَاصِمِ بْنِ عُبَيْدِ اللهِ، عَنْ زِيَادِ بْنِ ثُوَيْبٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: جَاءَ النَّبِيُّ ﷺ يَعُودُنِي، فَقَالَ لِي: «أَلَا أَرْقِيكَ بِرُقْيَةٍ جَاءَنِي بِهَا جِبْرَئِيلُ؟» قُلْتُ: بِأَبِي وَأُمِّي. بَلَىٰ يَا رَسُولَ اللهِ! قَالَ: «بِسْمِ اللهِ أَرْقِيكَ. وَاللهُ يَشْفِيكَ. مِنْ كُلِّ دَاءٍ فِيكَ. مِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ، وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ» ثَلَاثَ مَرَّاتٍ.

تخريج: **[إسناده ضعيف]** أخرجه أحمد:٢/٤٤٦ عن عبدالرحمن بن مهدي به، وهو في السنن الكبرٰى للنسائي:٦/٢٤٩، ح:١٠٨٤١ من حديث ابن مهدي * عاصم تقدم حاله، ح:٩٠٧ ولبعض الحديث شواهد في صحيح ابن حبان، ح:١٤١٧، والمستدرك:٣/٣٩٣، وصححه الحاكم علٰى شرط مسلم، ووافقه الذهبي.

3525. It was narrated that Ibn 'Abbâs said: "The Prophet ﷺ

٣٥٢٥ - حَدَّثَنَا مُحَمَّدُ بْنُ سُلَيْمَانَ بْنِ هِشَامٍ الْبَغْدَادِيُّ: حَدَّثَنَا وَكِيعٌ: ح وَحَدَّثَنَا أَبُو بَكْرِ

used to seek refuge for Hasan and Husain and say: *A'udhu bi kalimâtil-lâhit-tâmmati, min kulli shaitânin wa hâmmah, wa min kulli 'aynin lâmmah* (I seek refuge for you both in the Perfect Words of Allâh, from every devil and every poisonous reptile, and from every evil eye).' And he would say: 'Thus Ibrâhim used to seek refuge with Allâh for Ismâ'il and Ishâq,' or he said: 'for Ismâ'il and Ya'qub.''' (***Sahih***)

ابْنُ خَلَّادٍ الْبَاهِلِيُّ: حَدَّثَنَا أَبُو عَامِرٍ، قَالَا: حَدَّثَنَا سُفْيَانُ عَنْ مَنْصُورٍ، عَنْ مِنْهَالٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ النَّبِيُّ ﷺ يُعَوِّذُ الْحَسَنَ وَالْحُسَيْنَ. يَقُولُ: **«أَعُوذُ بِكَلِمَاتِ اللهِ التَّامَّةِ، مِنْ كُلِّ شَيْطَانٍ وَهَامَّةٍ، وَمِنْ كُلِّ عَيْنٍ لَامَّةٍ». قَالَ: «وَكَانَ أَبُونَا إِبْرَاهِيمُ يُعَوِّذُ بِهَا إِسْمَاعِيلَ وإِسْحَاقَ»**. أَوْ قَالَ: **«إِسْمَاعِيلَ وَيَعْقُوبَ»**.

وَهٰذَا حَدِيثُ وَكِيعٍ.

تخريج: أخرجه البخاري، أحاديث الأنبياء، باب(١٠)، ح:٣٣٧١ من حديث منصور به.

Comments:

Seeking protection for children with *Ruqyah* is allowed, even if they do not suffer from any disease.

Chapter 37. What (Is Said) To Seek Refuge From Fever

(المعجم ٣٧) - بَابُ مَا يُعَوَّذُ بِهِ مِنَ الْحُمَّى (التحفة ٣٧)

3526. It was narrated from Ibn 'Abbâs that, for fever and all kinds of pain, the Prophet ﷺ used to teach them to say: "*Bismillâhil-kabir, a'udhu billâhil-'Azim min sharri 'irqin na'âr wa, min sharri harrin-nâr* (In the Name of Allâh the Great, I seek refuge with Allâh the Almighty from the evil of a vein gushing (with blood) and the evil of the heat of the Fire." (***Da'if***)

(One of the narrators) Abu 'Ammâr said: "I differed with the people on this, I said: 'Screaming.'''[1]

Another chain from Ibn 'Abbâs,

٣٥٢٦ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا أَبُو عَامِرٍ: حَدَّثَنَا إِبْرَاهِيمُ الأَشْهَلِيُّ عَنْ دَاوُدَ بْنِ حُصَيْنٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ ﷺ كَانَ يُعَلِّمُهُمْ مِنَ الْحُمَّى وَمِنَ الأَوْجَاعِ كُلِّهَا، أَنْ يَقُولُوا: **«بِسْمِ اللهِ الْكَبِيرِ، أَعُوذُ بِاللهِ الْعَظِيمِ مِنْ شَرِّ عِرْقٍ نَعَّارٍ، وَمِنْ شَرِّ حَرِّ النَّارِ»**.

قَالَ أَبُو عَامِرٍ: أَنَا أُخَالِفُ النَّاسَ فِي هٰذَا. أَقُولُ: يَعَّارٍ.

حدّثنا عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ الدِّمَشْقِيُّ: حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ: أَخْبَرَنِي إِبْرَاهِيمُ بْنُ

[1] That is, rather than: 'gushing.'

from the Prophet ﷺ with similar, wording and he said: "From the evil of a vein screaming (with blood)."

إِسْمَاعِيلَ بْنِ أَبِي حَبِيبَةَ الأَشْهَلِيُّ عَنْ دَاوُدَ بْنِ الْحُصَيْنِ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ، نَحْوَهُ، وَقَالَ: مِنْ شَرِّ عِرْقٍ يَعَّارٍ.

تخريج: [إسناده ضعيف] أخرجه الترمذي، الطب، باب دعاء الحمى والأوجاع كلها، ح:٢٠٧٥ عن ابن بشار به، وقال: غريب ... الخ * إبراهيم تقدم حاله، ح:١٠٣٢، وفي الحديث علة أخرى.

Comments:

The word *Ya'âr* is derived form the word *Arârah* which linguistically means 'hardness, ill-natured'. The meaning is that the vein which (due to sickness or fever) has become a source of hardness and uneasiness.

3527. It was narrated from 'Umair that he heard Junâdah bin Abu Umayyah say: "I heard 'Ubâdah bin Sâmit say: 'Jibra'il ﷺ came to the Prophet ﷺ when he was suffering from fever and said: *'Bismillâhi arqika, min kulli shay'in yu'dhika, min hasadi hasidin, wa min kulli 'aynin, Allâhu yashfika* (In the Name of Allâh I perform *Ruqyah* for you, from everything that is harming you; from the envy of the envier and from every evil eye, may Allâh heal you).''' (***Hasan***)

٣٥٢٧ - حَدَّثَنَا عَمْرُو بْنُ عُثْمَانَ بْنِ سَعِيدِ ابْنِ كَثِيرِ بْنِ دِينَارٍ الْحِمْصِيُّ: حَدَّثَنَا أَبِي، عَنِ ابْنِ ثَوْبَانَ، عَنْ عُمَيْرٍ أَنَّهُ سَمِعَ جُنَادَةَ بْنَ أَبِي أُمَيَّةَ قَالَ: سَمِعْتُ عُبَادَةَ بْنَ الصَّامِتِ يَقُولُ: أَتَى جِبْرَئِيلُ عَلَيْهِ السَّلَامُ، النَّبِيَّ ﷺ، وَهُوَ يُوعَكُ. فَقَالَ: بِسْمِ اللهِ أَرْقِيكَ. مِنْ كُلِّ شَيْءٍ يُؤْذِيكَ. مِنْ حَسَدِ حَاسِدٍ، وَمِنْ كُلِّ عَيْنٍ، اللهُ يَشْفِيكَ.

تخريج: [إسناده حسن] أخرجه أحمد: ٥/ ٣٢٣ من حديث عبدالرحمٰن بن ثوبان عن عمير بن هانيء به، وصححه ابن حبان، ح:١٤٢٠، والحاكم: ٤/ ٤١٢، والذهبي، وحسنه البوصيري، وله طريق أخرى عند النسائي في الكبرٰى.

Comments:

Using *Ruqyah* for physical diseases is also valid.

Chapter 38. Blowing When Performing *Ruqyah*

(المعجم ٣٨) - **بَابُ النَّفْثِ فِي الرُّقْيَةِ** (التحفة ٣٨)

3528. It was narrated from 'Âishah that the Prophet ﷺ used to blow when performing *Ruqyah*. (***Sahih***)

٣٥٢٨ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَ عَلِيُّ بْنُ مَيْمُونٍ الرَّقِّيُّ، وَسَهْلُ بْنُ أَبِي سَهْلٍ،

قَالُوا: حَدَّثَنَا وَكِيعٌ عَنْ مَالِكِ بْنِ أَنَسٍ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ أَنَّ النَّبِيَّ ﷺ كَانَ يَنْفُثُ فِي الرُّقْيَةِ.

تخريج: [صحيح] أخرجه ابن عبدالبر في التمهيد:٨/ ١٣٢ من حديث ابن أبي شيبة به، وهو في المصنف:٧/ ٤٠٢، وأخرجه البخاري، ح:٥٠١٦، ومسلم، ح:٢١٩٢/ ٥١ وغيرهما من حديث مالك به مطولاً، وهو في الموطأ:٢/ ٩٤٢، ٩٤٣، وقال ابن عبدالبر: رواه وكيع عن مالك فاختصره وكان كثيرًا ما يختصر الأحاديث، وانظر الحديث الآتي.

Comments:

Nafath means blowing in the way that contains very small quantity of saliva of the mouth. After reciting the prophetic supplications, one should blow in the mentioned way.

3529. It was narrated from 'Âishah: "Whenever the Prophet ﷺ felt ill, he would recite the *Mu'awwidhât* and blow, and when his pain grew worse, I would recite over him and wipe his hand over him, hoping for its blessing." (***Sahih***)

٣٥٢٩ - حَدَّثَنَا سَهْلُ بْنُ أَبِي سَهْلٍ، قَالَ: حَدَّثَنَا مَعْنُ بْنُ عِيسَى. ح: وَحَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى: حَدَّثَنَا بِشْرُ بْنُ عُمَرَ، قَالَا: حَدَّثَنَا مَالِكٌ عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ أَنَّ النَّبِيَّ ﷺ، كَانَ، إِذَا اشْتَكَى، يَقْرَأُ عَلَى نَفْسِهِ بِالْمُعَوِّذَاتِ، وَيَنْفُثُ. فَلَمَّا اشْتَدَّ وَجَعُهُ كُنْتُ أَقْرَأُ عَلَيْهِ، وَأَمْسَحُ عَلَيْهِ بِيَدِهِ، رَجَاءَ بَرَكَتِهَا.

تخريج: أخرجه البخاري، فضائل القرآن، باب فضل المعوذات، ح:٥٠١٦، ومسلم، السلام، باب رقية المريض المعوذات والنفث، ح:٢١٩٢ من حديث مالك به، وهو في الموطأ:٢/ ٩٤٢، ٩٤٣.

Comments:

a. *Mu'awwidhât* refers to the last three chapters of the Qur'ân, i.e., *Surat Al-Ikhlâs* 112, *Surat Al-Falaq* 113 and *Surat An-Nas* 114.

b. If the whole body is under the influence of an ailment (like fever), the *Ruqyah* is recited for blessings or protection, then the hands should be passed over the whole body from head to toe.

c. If *Ruqyah* is recited over a person, then the hands should be passed over his body.

d. A woman can recite *Ruqyah* over herself, over other women, over her male *Mahram,* and over her husband.

Chapter 39. Hanging Amulets

3530. It was narrated that Zainab said: "There was an old woman who used to enter upon us and perform *Ruqyah* from erysipelas: Contagious disease which causes fever and leaves a red coloration of the skin. We had a bed with long legs, and when 'Abdullâh entered he would clear this throat and make noise. He entered one day and when she heard his voice she veiled herself from him. He came and sat beside me, and touched me, and he found a string. He said: 'What is this?' I said: 'An amulet against erysipelas.' He pulled it, broke it and threw it away, and said: 'The family of 'Abdullâh has no need of polytheism.' I heard the Messenger of Allâh ﷺ say: "*Ruqyah* (i.e., which consist of the names of idols and devils etc.), amulets and *Tiwalah* (charms) are polytheism."'

"I said: 'I went out one day and so-and-so looked at me, and my eye began to water on the side nearest him. When I recited *Ruqyah* for it, it stopped, but if I did not recite *Ruqyah* it watered again.' He said: 'That is Satan, if you obey him he leaves you alone but if you disobey him he pokes you with his finger in your eye. But if you do what the Messenger of Allâh ﷺ used to do, that will be better for you and more

(المعجم ٣٩) - **بَابُ تَعْلِيقِ التَّمَائِمِ**

(التحفة ٣٩)

٣٥٣٠ - حَدَّثَنَا أَيُّوبُ بْنُ مُحَمَّدٍ الرَّقِّيُّ: حَدَّثَنَا مُعَمَّرُ بْنُ سُلَيْمَانَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ بِشْرٍ عَنِ الأَعْمَشِ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ يَحْيَى بْنِ الْجَزَّارِ، عَنِ ابْنِ أُخْتِ زَيْنَبَ، امْرَأَةِ عَبْدِ اللهِ عَنْ زَيْنَبَ قَالَتْ: كَانَتْ عَجُوزٌ تَدْخُلُ عَلَيْنَا تَرْقِي مِنَ الْحُمْرَةِ. وَكَانَ لَنَا سَرِيرٌ طَوِيلُ الْقَوَائِمِ. وَكَانَ عَبْدُ اللهِ، إِذَا دَخَلَ، تَنَحْنَحَ وَصَوَّتَ. فَدَخَلَ يَوْماً. فَلَمَّا سَمِعَتْ صَوْتَهُ احْتَجَبَتْ مِنْهُ. فَجَاءَ فَجَلَسَ إِلَى جَانِبِي. فَمَسَّنِي فَوَجَدَ مَسَّ خَيْطٍ. فَقَالَ: مَا هٰذَا؟ فَقُلْتُ: رُقًى لِي فِيهِ مِنَ الْحُمْرَةِ. فَجَذَبَهُ فَقَطَعَهُ، فَرَمَىٰ بِهِ وَقَالَ: لَقَدْ أَصْبَحَ آلُ عَبْدِ اللهِ أَغْنِيَاءَ عَنِ الشِّرْكِ. سَمِعْتُ رَسُولَ اللهِ ﷺ، يَقُولُ: «**إِنَّ الرُّقَى وَالتَّمَائِمَ وَالتِّوَلَةَ شِرْكٌ**».

قُلْتُ: فَإِنِّي خَرَجْتُ يَوْماً فَأَبْصَرَنِي فُلَانٌ. فَدَمَعَتْ عَيْنِي الَّتِي تَلِيهِ. فَإِذَا رَقَيْتُهَا سَكَنَتْ دَمْعَتُهَا. وَإِذَا تَرَكْتُهَا دَمَعَتْ. قَالَ: ذَاكِ الشَّيْطَانُ. إِذَا أَطَعْتِهِ تَرَكَكِ، وَإِذَا عَصَيْتِهِ طَعَنَ بِإِصْبَعِهِ فِي عَيْنِكِ. وَلٰكِنْ لَوْ فَعَلْتِ كَمَا فَعَلَ رَسُولُ اللهِ ﷺ، كَانَ خَيْرًا لَكِ وَأَجْدَرَ أَنْ تَشْفِينَ. تَنْضَحِينَ فِي عَيْنِكِ الْمَاءَ وَتَقُولِينَ: "أَذْهِبِ الْبَاسَ. رَبَّ النَّاسِ. اشْفِ، أَنْتَ الشَّافِي. لَا شِفَاءَ إِلَّا شِفَاؤُكَ، شِفَاءً لَا يُغَادِرُ سَقَمًا".

effective in healing. Sprinkle water in your eye and say: *Adhhibil-bâs Rabban-nâs, washfi Antash-Shâfi, lâ shifâ'a illa shifâ'uka, shifâ'an lâ yughâdiru saqaman* (Take away the pain, O Lord of mankind, and grant healing, for You are the Healer, and there is no healing but Your healing that leaves no trace of sickness).'" ***(Da'if)***

تخريج: [إسناده ضعيف] أخرجه أبوداود، الطب، باب في تعليق التمائم، ح:٣٨٨٣ من حديث الأعمش به * الأعمش عنعن تقدم، ح:١٧٨، وفيه علة أخرى، وله شاهد عند الحاكم:٤/ ٤١٧، ٤١٨، وإسناده ضعيف.

Comments:

a. Reciting the Qur'ân or prophetic narrations over a patient as *Ruqyah* is allowed. Any incantation that contains polytheism is forbidden.

b. A man, whenever he enters, even in his own house, should make a noise or should cough, or should greet, so that any marriageable woman, if she is there for any reason, should cover herself.

c. Aged women also should cover themselves. However, very aged women who have lost their physical attraction and did not use makeup to adorn themselves, such women may be excused from some of their *Hijab.* (*Surat An-Nur*: 60)

d. Using incantation on a thread and hanging it in on the a neck or tying it on the arm is forbidden.

e. Throwing a thread or amulet if it were on the neck, is not considered for humiliating a sacred matter, rather it is an act of showing displeasure for a wrong act.

3531. It was narrated from 'Imrân bin Husain that the Prophet ﷺ saw a man with a brass ring on his hand. He said: "What is this ring?" He said: "It is for *Wâhinah*."[1] He said: "Take it off, for it will only increase you in weakness." ***(Da'if)***

٣٥٣١ - حَدَّثَنَا عَلِيُّ بْنُ أَبِي الْخَصِيبِ: حَدَّثَنَا وَكِيعٌ عَنْ مُبَارَكٍ عَنِ الْحَسَنِ، عَنْ عِمْرَانَ بْنِ الْحُصَيْنِ أَنَّ النَّبِيَّ ﷺ رَأَى رَجُلًا فِي يَدِهِ حَلْقَةٌ مِنْ صُفْرٍ. فَقَالَ: «مَا هٰذِهِ الْحَلْقَةُ؟» قَالَ: هٰذِهِ مِنَ الْوَاهِنَةِ. قَالَ: «انْزِعْهَا، فَإِنَّهَا لَا تَزِيدُكَ إِلَّا وَهْنًا».

تخريج: [إسناده ضعيف] أخرجه أحمد:٤/ ٤٤٥ من حديث مبارك بن فضالة عن الحسن قال: أخبرني عمران بن حصين به، وحسنه البوصيري، و هي شاذة مع تدليس ابن فضالة، ورواه

[1] An ailment that affects the upper arm and the hand.

أبوعامر صالح بن رستم عن الحسن به عند ابن حبان، ح:١٤١١، والحاكم:٤/٢١٦، وصححه، ووافقه الذهبي، وعلته الانقطاع بين الحسن وعمران رضي الله عنه.

Comments:

Wâhinah is the name of a disease that causes pain in a vein of the arm. Arabs used to tie a cord on their arms as a treatment for this disease; one must avoid such superstitions.

Chapter 40. *An-Nushrah*[1]

(المعجم ٤٠) - بَابُ النُّشْرَةِ (التحفة ٤٠)

3532. It was narrated that Umm Jundub said: "I saw the Messenger of Allâh ﷺ stoning the *'Aqabah* Pillar from the bottom of the valley on the Day of Sacrifice, then he went away. A woman from Khath'am followed him, and with her was a son of hers who had been afflicted, he could not speak. She said: 'O Messenger of Allâh! This is my son, and he is all I have left of my family. He has been afflicted and cannot speak.' The Messenger of Allâh ﷺ said: 'Bring me some water.' So it was brought, and he washed his hands and rinsed out his mouth. Then he gave it to her and said: 'Give him some to drink, and pour some over him, and seek Allâh's healing for him.''' She (Umm Jundub) said: "I met that woman and said: 'Why don't you give me some?' She said: 'It is only for the sick one.' I met that woman one year later and asked her about the boy. She said: 'He recovered and became (very) smart, not like the rest of the people.''' (***Sahih***)

٣٥٣٢ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ عَنْ يَزِيدَ بْنِ أَبِي زِيَادٍ، عَنْ سُلَيْمَانَ بْنِ عَمْرِو بْنِ الأَحْوَصِ، عَنْ أُمِّ جُنْدُبٍ [قَالَتْ]: رَأَيْتُ رَسُولَ اللهِ ﷺ، رَمَىٰ جَمْرَةَ الْعَقَبَةِ مِنْ بَطْنِ الْوَادِي، يَوْمَ النَّحْرِ، ثُمَّ انْصَرَفَ. وَتَبِعَتْهُ امْرَأَةٌ مِنْ خَثْعَمٍ، وَمَعَهَا صَبِيٌّ لَهَا، بِهِ بَلَاءٌ، لَا يَتَكَلَّمُ. فَقَالَتْ: يَا رَسُولَ اللهِ! إِنَّ هٰذَا ابْنِي وَبَقِيَّةُ أَهْلِي. وَإِنَّ بِهِ بَلَاءً. لَا يَتَكَلَّمُ. فَقَالَ رَسُولُ اللهِ ﷺ: «ائْتُونِي بِشَيْءٍ مِنْ مَاءٍ» فَأُتِيَ بِمَاءٍ. فَغَسَلَ يَدَيْهِ وَمَضْمَضَ فَاهُ ثُمَّ أَعْطَاهَا. فَقَالَ: «اسْقِيهِ مِنْهُ، وَصُبِّي عَلَيْهِ مِنْهُ، وَاسْتَشْفِي اللهَ لَهُ» قَالَتْ: فَلَقِيتُ الْمَرْأَةَ فَقُلْتُ: لَوْ وَهَبْتِ لِي مِنْهُ فَقَالَتْ: إِنَّمَا هُوَ لِهٰذَا الْمُبْتَلَىٰ. قَالَتْ: فَلَقِيتُ الْمَرْأَةَ مِنَ الْحَوْلِ فَسَأَلْتُهَا عَنِ الْغُلَامِ فَقَالَتْ: بَرَأَ وَعَقَلَ عَقْلًا لَيْسَ كَعُقُولِ النَّاسِ.

تخريج: [صحيح] تقدم، ح:٣٠٣١.

[1] What is done to remove a spell.

Chapter 41. Seeking A Cure With The Qur'ân[1]

(المعجم ٤١) - بَابُ الِاسْتِشْفَاءِ بِالْقُرْآنِ
(التحفة ٤١)

3533. It was narrated from 'Ali that the Messenger of Allâh ﷺ said: "The best remedy is the Qur'ân." (***Da'if***)

٣٥٣٣ - حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدِ بْنِ عُتْبَةَ بْنِ عَبْدِ الرَّحْمٰنِ الْكِنْدِيُّ: حَدَّثَنَا عَلِيُّ بْنُ ثَابِتٍ: حَدَّثَنَا سَعَّادُ بْنُ سُلَيْمَانَ عَنْ أَبِي إِسْحَاقَ، عَنِ الْحَارِثِ، عَنْ عَلِيٍّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «خَيْرُ الدَّوَاءِ الْقُرْآنُ».

تخريج: [ضعيف] تقدم، ح:٣٥٠١.

Chapter 42. Killing *Dhit-Tufyatain*[2]

(المعجم ٤٢) - بَابُ قَتْلِ ذِي الطُّفَيْتَيْنِ
(التحفة ٤٢)

3534. It was narrated that 'Âishah said: "The Prophet ﷺ enjoined killing *Dhit-Tufytain* for it takes away the sight and causes miscarriage." (***Sahih***)
That means a wicked snake.

٣٥٣٤ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: أَمَرَ النَّبِيُّ ﷺ بِقَتْلِ ذِي الطُّفْيَتَيْنِ. فَإِنَّهُ يَلْتَمِسُ الْبَصَرَ وَيُصِيبُ الْحَبَلَ.
يَعْنِي حَيَّةً خَبِيثَةً.

تخريج: أخرجه مسلم، السلام، باب قتل الحيات وغيرها، ح:٢٢٣٢ عن ابن أبي شيبة به.

3535. It was narrated from Sâlim, from his father, that the Messenger of Allâh ﷺ said: "Kill snakes, and kill *Dhit-Tufyatain* and the *Abtar*,[3] for they take away the sight and cause miscarriage." (***Sahih***)

٣٥٣٥ - حَدَّثَنَا أَحْمَدُ بْنُ عَمْرِو بْنِ السَّرْحِ: حَدَّثَنَا عَبْدُ اللهِ بْنُ وَهْبٍ. أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمٍ، عَنْ أَبِيهِ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «اقْتُلُوا الْحَيَّاتِ، وَاقْتُلُوا ذَا الطُّفْيَتَيْنِ وَالْأَبْتَرَ. فَإِنَّهُمَا يَلْتَمِسَانِ الْبَصَرَ، وَيُسْقِطَانِ الْحَبَلَ».

تخريج: أخرجه البخاري، بدء الخلق، باب قول الله تعالىٰ: وبث فيها من كل دابة، ح:

[1] This chapter and *Hadith* preceded, see no. 3501.
[2] A snake that has two white stripes on its back.
[3] *A snake with a short or mutilated tail.*

٣٢٩٩ تعليقًا عن يونس من حديث الزهري به، ومسلم، السلام، الباب السابق، ح:٢٣٣/١٣ من حديث ابن وهب به.

Comments:

a. A snake with stripes means a kind of snake that has two lines on his back.

b. A snake with a mutilated tail means its tail is not conical as with other snakes, but it looks as if its tail is cut off.

c. These snakes are very poisonous. A person may lose his eyesight or a woman may abort her fetus if they are bitten by that snake.

d. Many kinds of snakes are not poisonous, so killing them is not compulsory. If a snake is seen in house he should be warned by saying, 'get out, otherwise we will kill you'. (*Sahih Muslim*: 2236). If he is a jinni he will leave the house, otherwise it will be killed.

Chapter 43. Whoever Likes Good Signs And Dislikes Omens

(المعجم ٤٣) - بَابُ مَنْ كَانَ يُعْجِبُهُ الْفَأْلُ وَيَكْرَهُ الطِّيَرَةُ (التحفة ٤٣)

3536. It was narrated that Abu Hurairah said: "The Prophet ﷺ used to like good signs and hate bad omens." (***Hasan***)

٣٥٣٦ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ: حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: كَانَ النَّبِيُّ ﷺ يُعْجِبُهُ الْفَأْلُ الْحَسَنُ، وَيَكْرَهُ الطِّيَرَةَ.

تخريج: [**إسناده حسن**] وصححه البوصيري، وله شاهد من حديث عائشه رضي الله عنها عند أحمد، والحاكم: ١/ ٣٢.

3537. It was narrated that Anas said: "The Prophet ﷺ said: 'There is no *'Adwâ* [1] and no omen, but I like *Al-Fâ'l As-Sâlih*.'"[2]

٣٥٣٧ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَنْبَأَنَا شُعْبَةُ عَنْ قَتَادَةَ عَنْ أَنَسٍ قَالَ: قَالَ النَّبِيُّ ﷺ: **«لَا عَدْوَى، وَلَا طِيَرَةَ، وَأُحِبُّ الْفَأْلَ الصَّالِحَ».**

تخريج: أخرجه البخاري، الطب، باب لا عدوى، ح:٥٧٧٦، ومسلم، السلام، باب الطيرة والفأل ومايكون فيه الشؤم، ح:١١٢/٢٢٢٤ من حديث شعبة به.

Comments:

Whenever Arabs used to go on a mission, they used to throw pebbles at a

[1] 'There is no *'Adwâ*' meaning there is no spread of disease—from the sick person to a healthy person — naturally, as an independent action of the disease. Rather, everything is by the decree of Allah, subject to the will of Allâh. See *Hadith* no. 3540.

[2] That is, an encouraging sign to do something good.

bird or deer relaxing in their way to see in which direction it flees. If it goes to the right side, they draw a good omen that their mission will be a success, if it goes to the left side, they draw an evil omen that the mission will be failure or its result will not be in their favor. Therefore, they would return back canceling their edeavour.

b. This kind of evil omen is not allowed.

c. Putting a finger on numbers, or words, or using a parrot, or other ways for divining a good or bad omen are all prohibited.

3538. It was narrated from 'Abdullâh that the Messenger of Allâh ﷺ said: "The omen is polytheistic deed and anyone of us may think he sees an omen but Allâh will dispel it by means of relying upon Him." (***Sahih***)

٣٥٣٨ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ، عَنْ سَلَمَةَ، عَنْ عِيسَى بْنِ عَاصِمٍ، عَنْ زِرٍّ، عَنْ عَبْدِ اللهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**الطِّيَرَةُ شِرْكٌ. وَمَا مِنَّا إِلَّا. وَلٰكِنَّ اللهَ يُذْهِبُهُ بِالتَّوَكُّلِ**».

تخريج: [صحيح] أخرجه أبوداود، الطب، باب في الطيرة، ح:٣٩١٠ من حديث سفيان الثوري به وقال الترمذي، ح:١٦١٤ حسن صحيح، وهو في مصنف ابن أبي شيبة:٩/٣٩، وصححه ابن حبان، ح:١٤٢٧، والحاكم:١/١٨، ورواه شعبة عن سلمة بن كهيل به(هق: ٨/ ١٣٩).

Comments:

If one senses a bad omen on any occasion, he should trust in Allâh, i.e., he should remind himself that Allâh alone is the Possessor of good and bad. Therefore, these birds and other creatures cannot harm him.

3539. It was narrated from Ibn 'Abbâs that the Messenger of Allâh ﷺ said: "There is no *'Adwâ*, no omen, no *Hâmah*, and no *Safar*." [1]

٣٥٣٩ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ سِمَاكٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**لَا عَدْوَى، وَلَا طِيَرَةَ، وَلَا هَامَةَ، وَلَا صَفَرَ**».

تخريج: [صحيح] أخرجه الطحاوي في معاني الآثار:٤/٣٠٧ من حديث أبي الأحوص به، وهو في المصنف:٩/٤٠، وصححه البوصيري * سماك عن عكرمة تقدم حاله، ح:١٧١، وللحديث شواهد كثيرة جدًا.

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[1] *Hâmah* & *Safar*: Other superstitious beliefs rejected by Islam. *Safar* is a disease that *afflicts the abdomen, and it is not a contagions one.* *Hâmah* was interpreted differently in pre-Islamic beliefs. It was said to be a worm coming out of a murdered person's head seeking vengeance, it also refers to the owl that was considered a bad omen if seen in different circumstances; or it was a bird that came from the bones of a dead person that would fly away.

Comments:

a. Contemporary doctors and scientists agree that diseases spread through bacteria. They also agree that the bacteria can affect only when the resisting power of the body becomes weak. It means that the basic reason of disease is not the existence of bacteria, rather the weak resisting power of the body.

b. One of the false beliefs of the Arabs was that if the revenge of a murderer is not taken, an owl will emerge from his cranium and cryout. When the revenge is taken, his spirit becomes satisfied with it and the owl stops crying. The above *Hadith* denies such false beliefs.

3540. Ibn 'Umar said: "The Messenger of Allâh ﷺ said: 'There is no *'Adwâ*, no omen, and no *Hâmah*.' A man stood up and said: 'O Messenger of Allâh, what if a camel has mange and another camel gets mange from it?' He said: 'That is the Divine decree. Who caused the mange in the first one?'" (***Sahih***)

٣٥٤٠ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ عَنِ ابْنِ أَبِي جَنَابٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَا عَدْوَىٰ، وَلَا طِيَرَةَ، وَلَا هَامَةَ» فَقَامَ إِلَيْهِ رَجُلٌ فَقَالَ: يَا رَسُولَ اللهِ! الْبَعِيرُ يَكُونُ بِهِ الْجَرَبُ فَتَجْرَبُ بِهِ الْإِبِلُ. قَالَ: «ذٰلِكَ الْقَدَرُ. فَمَنْ أَجْرَبَ الْأَوَّلَ؟».

تخريج: [صحيح] تقدم، ح: ٨٦.

Comments:

If a camel gets mange from another camel and the other one gets it from a third one and so on, then there must be a camel who initially did not get infected by any other camel. It means that the reason due to which the first camel was infected, the other camels also may be infected by the same reason, whether they had contacted an infected camel or not.

3541. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "A man with sick camels should not let them graze or drink alongside healthy ones." (***Hasan***)

٣٥٤١ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ مُحَمَّدِ بْنِ عَمْرٍو عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَا يُورَدُ الْمُمْرِضُ عَلَى الْمُصِحِّ».

تخريج: [إسناده حسن] أخرجه أحمد: ٢/ ٤٣٤ من حديث محمد بن عمرو به، وهو في المصنف: ٩/ ٤٥، وله شواهد عند البخاري، ح: ٥٧٧٤ وغيره.

Comments:

The wisdom in this prohibition is that if a healthy camel gets infected, his owner may believe that the reason for his infection is grazing or drinking with infected camels. Therefore, to protect one's faith, one should avoid involving in anything that may lead to devilish insinuations.

Chapter 44. Leprosy

(المعجم ٤٤) - بَابُ الْجُذَامِ (التحفة ٤٤)

3542. It was narrated from Jâbir bin 'Abdullâh that the Messenger of Allâh ﷺ took the hand of a leper and made him eat with him, and said: "Eat, with trust in Allâh and reliance upon Allâh." (***Da'if***)

٣٥٤٢ - حَدَّثَنَا أَبُو بَكْرٍ، وَ مُجَاهِدُ بْنُ مُوسَى، وَ مُحَمَّدُ بْنُ خَلَفٍ الْعَسْقَلَانِيُّ. قَالُوا: حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ: حَدَّثَنَا مُفَضَّلُ ابْنُ فَضَالَةَ عَنْ حَبِيبِ بْنِ الشَّهِيدِ، عَنْ مُحَمَّدِ ابْنِ الْمُنْكَدِرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ أَنَّ رَسُولَ اللهِ ﷺ، أَخَذَ بِيَدِ رَجُلٍ مَجْذُومٍ، فَأَدْخَلَهَا مَعَهُ فِي الْقَصْعَةِ. ثُمَّ قَالَ: «**كُلْ. ثِقَةً بِاللهِ وَتَوَكُّلًا عَلَى اللهِ**».

تخريج: [**إسناده ضعيف**] أخرجه أبوداود، الطب، باب في الطيرة، ح:٣٩٢٥ من حديث يونس بن محمد به، وقال الترمذي، ح:١٨١٧ غريب، وضعفه العقيلي، وصححه الحاكم:٤/ ١٣٦، ١٣٧، والذهبي، وحسنه العسقلاني، والمناوي * المفضل بن فضالة البصري ضعيف .

3543. It was narrated from Ibn 'Abbâs that the Prophet ﷺ said: "Do not keep looking at those who have leprosy." (***Hasan***)

٣٥٤٣ - حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ نَافِعٍ عَنِ ابْنِ أَبِي الزِّنَادِ. ح: وَحَدَّثَنَا عَلِيُّ بْنُ أَبِي الْخَصِيبِ: حَدَّثَنَا وَكِيعٌ عَنْ عَبْدِ اللهِ بْنِ سَعِيدِ بْنِ أَبِي هِنْدٍ، جَمِيعًا عَنْ مُحَمَّدِ بْنِ عَبْدِ اللهِ بْنِ عَمْرِو بْنِ عُثْمَانَ، عَنْ أُمِّهِ فَاطِمَةَ بِنْتِ الْحُسَيْنِ، عَنِ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ ﷺ قَالَ: «**لَا تُدِيمُوا النَّظَرَ إِلَى الْمَجْذُومِينَ**».

تخريج: [**إسناده حسن**] أخرجه ابن أبي شيبة في المصنف:٨/ ١٣٢، ٩/ ٤٤ عن وكيع به، وضعفه الحافظ في الفتح، وأورده الضياء في المختارة، وللحديث شواهد كثيرة.

Comments:

a. Looking constantly at such a patient may hurt his feelings, so one should avoid it.

b. Whenever one sees a miserable person, he should recite the following supplication secretly: اَلْحَمْدُ لِلَّهِ الَّذِي عَافَانِي مِمَّا ابْتَلَاكَ بِهِ، وَفَضَّلَنِي عَلَى كَثِيرٍ مِمَّنْ خَلَقَ تَفْضِيلًا (All praise is for Allâh who saved me from that which He tested you with, and Who most certainly favored me over much of His creation.) (See *Hadith*: 3892)

3544. It was narrated from a man from the family of Sharid whose name was 'Amr, that his father said: "There was a leper among the delegation of Thaqif. The Prophet ﷺ sent word to him: 'Go back, for we have accepted your oath of allegiance.'" (*Sahih*)

٣٥٤٤ - حَدَّثَنَا عَمْرُو بْنُ رَافِعٍ: حَدَّثَنَا هُشَيْمٌ عَنْ يَعْلَى بْنِ عَطَاءٍ، عَنْ رَجُلٍ مِنْ آلِ الشَّرِيدِ يُقَالُ لَهُ عَمْرٌو، عَنْ أَبِيهِ قَالَ: كَانَ فِي وَفْدِ ثَقِيفٍ رَجُلٌ مَجْذُومٌ. فَأَرْسَلَ إِلَيْهِ النَّبِيُّ ﷺ: «ارْجِعْ فَقَدْ بَايَعْنَاكَ».

تخريج: أخرجه مسلم، السلام، باب اجتناب المجذوم ونحوه، ح: ٢٢٣١ من حديث هشيم به.

Comments:

a. A leprous person should keep himself away from normal people to avoid causing any trouble to them.

b. An oath of allegiance (giving pledge) is a kind of promise, shaking the hand in this procedure is only to confirm that promise. It could be held even without shaking the hands, as the Prophet ﷺ used to take the pledge from women without shaking their hands. (*Sahih Al-Bukhâri* :7214)

Chapter 45. Magic

(المعجم ٤٥) - **بَابُ السِّحْرِ** (التحفة ٤٥)

3545. It was narrated that 'Âishah said: "A Jew from among the Jews of Bani Zuraiq, whose name was Labid bin A'sam, cast a spell on the Prophet ﷺ, and the Prophet ﷺ began to imagine that he had done something when he had not. One day, or one night, the Messenger of Allâh ﷺ supplicated, and then supplicated again. Then he said: 'O 'Âishah, do you know that Allâh has instructed me concerning the matter I asked Him about? Two men came to me, and one of them sat at my head and the other at my feet. The one at my head said to the one at my feet, or the one at my feet said to the one at my head: "What is ailing this man?" He said: "He has been affected by

٣٥٤٥ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ نُمَيْرٍ عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: سَحَرَ النَّبِيَّ ﷺ، يَهُودِيٌّ مِنْ يَهُودِ بَنِي زُرَيْقٍ، يُقَالُ لَهُ لَبِيدُ بْنُ الأَعْصَمِ. حَتَّى كَانَ النَّبِيُّ ﷺ يُخَيَّلُ إِلَيْهِ أَنَّهُ يَفْعَلُ الشَّيْءَ وَلَا يَفْعَلُهُ. قَالَتْ: حَتَّى إِذَا كَانَ ذَاتَ يَوْمٍ، أَوْ كَانَ ذَاتَ لَيْلَةٍ، دَعَا رَسُولُ اللهِ ﷺ، ثُمَّ دَعَا، ثُمَّ قَالَ: «**يَا عَائِشَةُ! أَشَعَرْتِ أَنَّ اللهَ قَدْ أَفْتَانِي فِيمَا اسْتَفْتَيْتُهُ فِيهِ؟ جَاءَنِي رَجُلَانِ. فَجَلَسَ أَحَدُهُمَا عِنْدَ رَأْسِي. وَالآخَرُ عِنْدَ رِجْلِي. فَقَالَ الَّذِي عِنْدَ رَأْسِي لِلَّذِي عِنْدَ رِجْلِي، أَوِ الَّذِي عِنْدَ رِجْلِي لِلَّذِي عِنْدَ رَأْسِي: مَا وَجَعُ الرَّجُلِ؟ قَالَ: مَطْبُوبٌ.**

a spell." He said: "Who cast the spell on him?" He said: "Labid bin A'sam." He said: "With what?" He said: "With a comb and the hairs stuck to it, and the spathe of a male date palm." He said: "Where is that?" He said: "In the well of Dhu Arwân."

She said: "So the Prophet ﷺ went to it, with a group of his Companions, then he came and said: 'By Allâh. O 'Âishah. It was as if its water was infused with henna and its date palms were *like the heads of devils.*'"

She said: "I said: 'O Messenger of Allâh, why don't you burn them?' He said: 'As for me, Allâh has healed me, and I do not like *to let evil spread among the people.*' Then he issued orders that the well be filled up with earth." (***Sahih***)

قَالَ: مَنْ طَبَّهُ؟ قَالَ: لَبِيدُ بْنُ الأَعْصَمِ. قَالَ: فِي أَيِّ شَيْءٍ؟ قَالَ: فِي مُشْطٍ وَمُشَاطَةٍ، وَجُفِّ طَلْعَةِ ذَكَرٍ. قَالَ: وَأَيْنَ هُوَ؟ قَالَ: فِي بِئْرِ ذِي أَرْوَانَ».

قَالَتْ: فَأَتَاهَا النَّبِيُّ ﷺ، فِي أُنَاسٍ مِنْ أَصْحَابِهِ. ثُمَّ جَاءَ فَقَالَ: «وَاللهِ يَا عَائِشَةُ! لَكَأَنَّ مَاءَهَا نُقَاعَةُ الْحِنَّاءِ. وَلَكَأَنَّ نَخْلَهَا رُؤُوسُ الشَّيَاطِينِ».

قَالَتْ: قُلْتُ: يَا رَسُولَ اللهِ! أَفَلَا أَحْرَقْتَهُ؟ قَالَ: «لَا. أَمَّا أَنَا فَقَدْ عَافَانِيَ اللهُ، وَكَرِهْتُ أَنْ أُثِيرَ عَلَى النَّاسِ مِنْهُ شَرًّا». فَأَمَرَ بِهَا فَدُفِنَتْ.

تخريج: أخرجه مسلم، السلام، باب السحر، ح:٢١٨٩ من حديث ابن نمير به.

Comments:

a. Magic is a satanic act that causes harm to human beings.
b. Magic is forbidden because it depends on seeking help from devils, and praising them, as well as uttering the words of disbelief.
c. Influence of magic on the Prophet ﷺ is not contrary to his prophethood, such as Musa ﷺ, feared from the ropes and staffs due to the magic of the magicians, thinking that they were snakes. (*Surat Tâ-Hâ* 20: 66, 67)
d. The jews wanted to kill the Prophet ﷺ by using their magic, but Allâh protected him. In fact it is a clear proof of his prophethood.
e. Prophets are human beings so they may suffer from physical torture. As the Prophet ﷺ got injured in Tâ'if or in Uhud, which is not contrary to his prophethood.
f. The stuff that is used in magic should be burnt or buried. The Prophet ﷺ did not give any importance to the matter of magic to avoid any unnecessary publicity of it, rather he preferred to be patient and did not even punish the Jews.

3546. It was narrated from Ibn 'Umar that Umm Salamah said: "O Messenger of Allâh, every year you are still suffering pain because of the poisoned meat that you ate." He said: "Nothing of that happens to me, but it was decreed for me when Âdam was still at the stage of being clay.'" (*Da'if*)

٣٥٤٦ - حَدَّثَنَا يَحْيَى بْنُ عُثْمَانَ بْنِ سَعِيدِ ابْنِ كَثِيرِ بْنِ دِينَارٍ الْحِمْصِيُّ: حَدَّثَنَا بَقِيَّةُ: حَدَّثَنَا أَبُو بَكْرٍ الْعَنْسِيُّ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، [وَ] مُحَمَّدِ بْنِ يَزِيدَ، الْمِصْرِيَّيْنِ، قَالَا: حَدَّثَنَا نَافِعٌ عَنِ ابْنِ عُمَرَ قَالَ: قَالَتْ أُمُّ سَلَمَةَ: يَا رَسُولَ اللهِ! لَا يَزَالُ يُصِيبُكَ، كُلَّ عَامٍ، وَجَعٌ مِنَ الشَّاةِ الْمَسْمُومَةِ الَّتِي أَكَلْتَ. قَالَ: «مَا أَصَابَنِي شَيْءٌ مِنْهَا، إِلَّا وَهُوَ مَكْتُوبٌ عَلَيَّ، وَآدَمُ فِي طِينَتِهِ».

تخريج: [إسناده ضعيف] * أبوبكر العنسي مجهول كما قال ابن عدي وضعفه البوصيري وقال صاحب التقريب: وأنا أحسب أنه(أبوبكر) بن أبي مريم الذي تقدم انظر، ح:١٤٨٠.

Chapter 46. Anxiety And Sleeplessness, And Seeking Refuge From Them

(المعجم ٤٦) - بَابُ الْفَزَعِ وَالأَرَقِ وَمَا يَتَعوَّذُ مِنْهُ (التحفة ٤٦)

3547. It was narrated from Khawlah bint Hakim that the Prophet ﷺ said: "If anyone of you, when he stops to camp (while on a journey), says *A'udhu bi kalimâtil-lâhit-tâmmati min sharri mâ khalaq*. (I seek refuge in the Perfect Words of Allâh from the evil of that which He has created), then nothing will harm him in that place until he moves on." (*Sahih*)

٣٥٤٧ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَفَّانُ: حَدَّثَنَا وُهَيْبٌ: حَدَّثَنَا مُحَمَّدُ بْنُ عَجْلَانَ عَنْ يَعْقُوبَ بْنِ عَبْدِ اللهِ بْنِ الأَشَجِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ سَعْدِ بْنِ مَالِكٍ، عَنْ خَوْلَةَ بِنْتِ حَكِيمٍ أَنَّ النَّبِيَّ ﷺ قَالَ: «لَوْ أَنَّ أَحَدَكُمْ، إِذَا نَزَلَ مَنْزِلًا، قَالَ: أَعُوذُ بِكَلِمَاتِ اللهِ التَّامَّةِ مِنْ شَرِّ مَا خَلَقَ، لَمْ يَضُرَّهُ فِي ذٰلِكَ الْمَنْزِلِ شَيْءٌ حَتَّى يَرْتَحِلَ مِنْهُ».

تخريج: [صحيح] أخرجه النسائي في الكبرٰى، ح:١٠٣٩٥ من حديث وهيب به نحوه، وأخرجه مسلم، الدعوات، باب في التعوذ من سوء القضاء ودرك الشقاء وغيره، ح:٢٧٠٨ من حديث يعقوب عن بسر بن سعيد عن سعد عن خولة به .

Comments:

a. During a journey, if one needs to have a rest at night or afternoon, he should allow the mounts to sit, should put down the luggage and then should recite the mentioned supplication.

b. If one stays in a hotel, he should recite the supplication when he enters in his room.

c. Mentioning the words that contains praise of Allâh, the good Names and Attributes of Allâh have lot of blessings.

d. Seeking refuge with the Attributes of Allâh means seeking refuge with Allâh Himself since He is attributed with those attributes.

3548. It was narrated that 'Uthmân bin Abul-'Âs said: "When the Messenger of Allâh ﷺ appointed me as governor of Tâ'if, I began to get confused during my prayer, until I no longer knew what I was doing. When I noticed that, I travelled to the Messenger of Allâh ﷺ and he said: 'The son of Abul-'Âs?' I said: 'Yes, O Messenger of Allâh.' He said: 'What brings you here?' I said: 'O Messenger of Allâh, I get confused during my prayer, until I do not know what I am doing.' He said: 'That is Satan. Come here.' So I came close to him, and sat upon the front part of my feet then he struck my chest with his hand and put some spittle in my mouth and said: 'Get out, O enemy of Allâh!' He did that three times, then he said: 'Get on with your work.'" 'Uthmân said: "Indeed, I never felt confused (during my prayer) after that." (*Sahih*)

٣٥٤٨ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ الأَنْصَارِيُّ: حَدَّثَنِي عُيَيْنَةُ ابْنُ عَبْدِ الرَّحْمٰنِ: حَدَّثَنِي أَبِي عَنْ عُثْمَانَ بْنِ أَبِي الْعَاصِ قَالَ: لَمَّا اسْتَعْمَلَنِي رَسُولُ اللهِ ﷺ عَلَى الطَّائِفِ، جَعَلَ يَعْرِضُ لِي شَيْءٌ فِي صَلَاتِي، حَتَّى مَا أَدْرِي مَا أُصَلِّي. فَلَمَّا رَأَيْتُ ذٰلِكَ، رَحَلْتُ إِلَى رَسُولِ اللهِ ﷺ. فَقَالَ: «ابْنُ أَبِي الْعَاصِ؟» قُلْتُ: نَعَمْ يَا رَسُولَ اللهِ! قَالَ: «مَا جَاءَ بِكَ؟» قُلْتُ: يَا رَسُولَ اللهِ! عَرَضَ لِي شَيْءٌ فِي صَلَاتِي، حَتَّى مَا أَدْرِي مَا أُصَلِّي. قَالَ: «ذَاكَ الشَّيْطَانُ. ادْنُ» فَدَنَوْتُ مِنْهُ. فَجَلَسْتُ عَلَى صُدُورِ قَدَمَيَّ. قَالَ: فَضَرَبَ صَدْرِي بِيَدِهِ، وَتَفَلَ فِي فَمِي، وَقَالَ: «اخْرُجْ، عَدُوَّ اللهِ» فَفَعَلَ ذٰلِكَ ثَلَاثَ مَرَّاتٍ. ثُمَّ قَالَ: «الْحَقْ بِعَمَلِكَ».

قَالَ: فَقَالَ عُثْمَانُ: فَلَعَمْرِي مَا أَحْسِبُهُ خَالَطَنِي بَعْدُ.

تخريج: [إسناده صحيح] وصححه البوصيري، وله شاهد عند مسلم، ح:٢٢٠٣، ح:٦٨.

Comments:

a. Satan always tries his best to prevent a believer from performing prayers.

b. Devilish insinuations sometimes may reach too far to disturb the person. In this case, remembering Allâh and reciting *Mu'awwidhatain* (*Surat Al-Falaq* 113 and *Surat An-Nâs* 114) is very useful.

c. Due to the high and great position of the Prophet ﷺ, Satan used to get out

only by his order, and later, he did not have the courage to disturb the person again.

c. Satan enters in the body of a person, and due to the blessings of the remembrance of Allâh and the prophetic supplications he gets out of the body.

3549. It was narrated from 'Abdur-Rahmân bin Abi Laila that his father Abu Laila said: "I was sitting with the Prophet ﷺ when a Bedouin came to him and said: 'I have a brother who is sick.' He said: 'What is the matter with your brother?' He said: 'He suffers from a slight mental derangement.' He said: 'Go and bring him.'" He said: "(So he went) and he brought him. He made him sit down in front of him and I heard him seeking refuge for him with *Fâtihatil-Kitâb*; four Verses from the beginning of *Al-Baqarah*, two Verses from its middle: 'And your *Ilâh* (God) is One *Ilâh* (God — Allâh),'[1] and *Âyat Al-Kursi*; and three Verses from its end; a Verse from *Âl 'Imrân*, I think it was: 'Allâh bears witness that *Lâ ilâha illa Huwa* (none has the right to be worshipped but He),'[2] a Verse from *Al-A'râf*: 'Indeed, your Lord is Allâh,'[3] a Verse from *Al-Mu'minn*: 'And whoever invokes (or worships), besides Allâh, any other *ilâh* (god), of whom he has no proof,.'[4] a Verse from *Al-Jinn*: 'And He, exalted is the

٣٥٤٩ - حَدَّثَنَا هَارُونُ بْنُ حَيَّانَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى: أَنْبَأَنَا عَبْدَةُ بْنُ سُلَيْمَانَ: حَدَّثَنَا أَبُو جَنَابٍ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي لَيْلَىٰ عَنْ أَبِيهِ أَبِي لَيْلَىٰ قَالَ: كُنْتُ جَالِساً عِنْدَ النَّبِيِّ ﷺ إِذْ جَاءَهُ أَعْرَابِيٌّ، فَقَالَ: إِنَّ لِي أَخاً وَجِعاً. قَالَ: «مَا وَجَعُ أَخِيكَ؟» قَالَ: بِهِ لَمَمٌ. قَالَ: «اذْهَبْ فَأْتِنِي بِهِ» قَالَ: [فَذَهَبَ] فَجَاءَ بِهِ، فَأَجْلَسَهُ بَيْنَ يَدَيْهِ. فَسَمِعْتُهُ عَوَّذَهُ بِفَاتِحَةِ الْكِتَابِ، وَأَرْبَعِ آيَاتٍ مِنْ أَوَّلِ الْبَقَرَةِ، وَآيَتَيْنِ مِنْ وَسَطِهَا: ﴿وَإِلَٰهُكُمْ إِلَٰهٌ وَاحِدٌ﴾ [البقرة: ١٦٣] وَآيَةِ الْكُرْسِيِّ، وَثَلَاثِ آيَاتٍ مِنْ خَاتِمَتِهَا، وَآيَةٍ مِنْ آلِ عِمْرَانَ أَحْسِبُهُ قَالَ: ﴿شَهِدَ اللَّهُ أَنَّهُ لَا إِلَٰهَ إِلَّا هُوَ﴾ وَآيَةٍ مِنَ الْأَعْرَافِ: ﴿إِنَّ رَبَّكُمُ اللَّهُ﴾ [الأعراف: ٥٤]، وَآيَةٍ مِنَ الْمُؤْمِنِينَ: ﴿وَمَن يَدْعُ مَعَ اللَّهِ إِلَٰهًا آخَرَ لَا بُرْهَانَ لَهُ بِهِ﴾ [المؤمنون: ١١٧] وَآيَةٍ مِنَ الْجِنِّ: ﴿وَأَنَّهُ تَعَالَىٰ جَدُّ رَبِّنَا﴾ [الجن: ٣]، وَعَشْرِ آيَاتٍ مِنْ أَوَّلِ الصَّافَّاتِ، وَثَلَاثِ آيَاتٍ مِنْ آخِرِ الْحَشْرِ: و ﴿قُلْ هُوَ اللَّهُ أَحَدٌ﴾ [الإخلاص: ١] وَالْمُعَوِّذَتَيْنِ. فَقَامَ الْأَعْرَابِيُّ قَدْ بَرَأَ، لَيْسَ بِهِ بَأْسٌ.

[1] *Al-Baqarah* 2:163.

[2] *Âl 'Imrân* 3:18.

[3] *Al-A'râf* 7:54.

[4] *Al-Mu'minun* 23:117.

Majesty of our Lord,'[1] ten Verses from the beginning of *As-Sâffât;* three Verses from the end of *Al-Hashr;* (then) 'Say: He is Allâh, (the) One,'[2] and *Al-Mu'awwidhatain*. Then the Bedouin stood up, healed, and there was nothing wrong with him." ***(Da'if)***

تخريج: [**إسناده ضعيف**] أخرجه ابن السني في عمل اليوم والليلة، ح:٦٣٢ من حديث أبي جناب بن أبي حية به، وتقدم حاله، ح:٨٦، وقال البوصيري فيه: ضعيف مدلس، وأخرجه عبدالله ابن أحمد في زوائد المسند:٥/١٢٨ من طريق عمر بن علي عن أبي جناب عن عبدالله بن عيسٰى عن عبدالرحمٰن بن أبي ليلٰى به، وهذه علة أخرى ومع ذلك صححه الحاكم كما في الزوائد.

Comments:

Shah Waliullâh ﷺ mentioned fifty-three Verses to exorcise the devils and jinn. They are as follows: First four Verses of *Surat Al-Baqarah,* the Verse of *Al-Kursi* and two Verses following it, last three Verses of *Surat Al-Baqarah,* Verse no 54 from *Surat Al-A'arâf,* the last Verse of *Surat Bani Isrâ'il or Al-Isrâ',* the first ten Verses of *Surat As-Saffât,* three verses of *Surat Ar-Rahmân* (33-35), the last three Verses from *Surat Al-Hashr,* the first four Verses from *Surat Al-Jinn, Surat Al-Kafirun, Al-Ikhlâs, Al-Falaq* and *An-Nâs*. This is proved through the experience of pious and good scholars.

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[1] *Al-Jinn* 72:3.

[2] *Al-Ikhlâs* 112:1.

In the Name of Allâh, the Most Beneficent, the Most Merciful

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

32. The Book Of Dress

(المعجم ٣٢) كِتَابُ اللِّبَاسِ
(التحفة ٢٤)

Chapter 1. The Clothing Of The Messenger Of Allâh ﷺ

(المعجم ١) - بَابُ لِبَاسِ رَسُولِ اللهِ ﷺ (التحفة ١)

3550. It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ prayed in a *Khamisah*[1] that had markings on it. Then he said: 'These markings distracted me. Take it to Abu Jahm and bring me an *Anbijâniyyah*.'"[2]

٣٥٥٠ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: صَلَّى رَسُولُ اللهِ ﷺ فِي خَمِيصَةٍ لَهَا أَعْلَامٌ. فَقَالَ: «شَغَلَتْنِي أَعْلَامُ هٰذِهِ. اذْهَبُوا بِهَا إِلَى أَبِي جَهْمٍ. وَائْتُونِي بِأَنْبِجَانِيَّةٍ».

تخريج: أخرجه البخاري، الأذان، باب الالتفات في الصلاة، ح:٧٥٢ من حديث سفيان به، ومسلم، المساجد، باب كراهة الصلاة في ثوب له أعلام، ح:٥٥٦ عن ابن أبي شيبة به.

Comments:

a. The area in front of a praying person should be free from the decorations and paintings that may catch his attention. Therefore, praying on colorful prayer-mats is not appropriate.
b. Decorating the walls of a mosque is also not suitable, as it also diverts the attention of a praying person from his prayer.
c. Simple dress is desirable for males.
d. If one is compelled to refuse a gift of a person then he should make his excuse clear to him.

3551. It was narrated that Abu Burdah said: "I entered upon 'Âishah and she brought out to

٣٥٥١ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ: أَخْبَرَنِي سُلَيْمَانُ بْنُ الْمُغِيرَةِ عَنْ

[1] *Khamisah*: A garment of silk or wool with designs, and it is said that it will not be called *Khamisah* unless it is black with designs. (*An-Nihâyah*)

[2] *Anbijâniyyah*: A garment made of wool, having fibers without designs. (*An-Nihâyah*)

حُمَيْدِ بْنِ هِلَالٍ، عَنْ أَبِي بُرْدَةَ قَالَ: دَخَلْتُ عَلَى عَائِشَةَ. فَأَخْرَجَتْ لِي إِزَارًا غَلِيظًا مِنَ الَّتِي تُصْنَعُ بِالْيَمَنِ، وَكِسَاءً مِنْ هٰذِهِ الْأَكْسِيَةِ الَّتِي تُدْعَىٰ الْمُلَبَّدَةَ. وَأَقْسَمَتْ لِي: لَقُبِضَ رَسُولُ اللهِ ﷺ فِيهِمَا.

me a thick waist wrap of the type made in Yemen, and one of these cloaks that are called *Mulabbadah*,[1] and she swore to me that the Messenger of Allâh ﷺ had passed away in them." (***Sahih***)

تخريج: أخرجه البخاري، فرض الخمس، باب ما ذكر من درع النبي ﷺ وعصاه وسيفه وقدحه وخاتمه ... الخ، ح:٣١٠٨، ومسلم، اللباس، باب التواضع في اللباس ... الخ، ح:٢٠٨٠ من حديث سليمان بن المغيرة به.

Comments:

a. *Mulabbadah* is a kind of coarse robe.

b. At that time in Arabia, coarse cotton cloths were inferior and inexpensive, so only the poor used to wear them. Thin cotton cloths were posh and expensive so, only rich people used to wear them.

٣٥٥٢ - حَدَّثَنَا أَحْمَدُ بْنُ ثَابِتٍ الْجَحْدَرِيُّ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الْأَحْوَصِ بْنِ حَكِيمٍ، عَنْ خَالِدِ بْنِ مَعْدَانَ، عَنْ عُبَادَةَ بْنِ الصَّامِتِ أَنَّ رَسُولَ اللهِ ﷺ صَلَّى فِي شَمْلَةٍ قَدْ عَقَدَ عَلَيْهَا.

3552. It was narrated from 'Ubâdah bin Sâmit that the Messenger of Allâh ﷺ prayed in a *Shamlah*[2] tied with a knot. (***Da'if***)

تخريج: [**إسناده ضعيف**] * الأحوص تقدم حاله، ح:١٩٢١، وخالد لم يسمع من عبادة كما في أطراف المسند:٢/٦٤٧ للحافظ ابن حجر رحمه الله.

٣٥٥٣ - حَدَّثَنَا يُونُسُ بْنُ عَبْدِ الْأَعْلَىٰ: حَدَّثَنَا ابْنُ وَهْبٍ: حَدَّثَنَا مَالِكٌ عَنْ إِسْحَاقَ ابْنِ عَبْدِ اللهِ بْنِ أَبِي طَلْحَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كُنْتُ مَعَ النَّبِيِّ ﷺ، وَعَلَيْهِ رِدَاءٌ نَجْرَانِيٌّ، غَلِيظُ الْحَاشِيَةِ.

3553. It was narrated that Anas bin Mâlik said: "I was with the Messenger of Allâh ﷺ and over him was a Najrâni upper wrap with a thick border." (***Sahih***)

تخريج: أخرجه البخاري، فرض الخمس، باب ما كان النبي ﷺ يعطي المؤلفة قلوبهم ... الخ، ح:٣١٤٩ من حديث مالك به، ومسلم، الزكاة، باب إعطاء المؤلفة ومن يخاف على إيمانه إن لم يعط ... الخ، ح:١٠٥٧ عن يونس بن عبدالأعلى به مطولاً.

[1] *Mulabbadah*: Made from a thick patched sheet (*An-Nihâyah*).

[2] *Shamlah*: *'Imâmah*, turban or head wrap.

3554. It was narrated that 'Âishah said: "I never saw the Messenger of Allâh ﷺ insulting anyone, and no garment was ever folded up for him."[1] (*Da'if*)

٣٥٥٤ - حَدَّثَنَا عَبْدُ الْقُدُّوسِ بْنُ مُحَمَّدٍ: حَدَّثَنَا بِشْرُ بْنُ عُمَرَ: حَدَّثَنَا ابْنُ لَهِيعَةَ: حَدَّثَنَا أَبُو الْأَسْوَدِ عَنْ عَاصِمِ بْنِ عُمَرَ بْنِ قَتَادَةَ، عَنْ عَلِيِّ ابْنِ الْحُسَيْنِ، عَنْ عَائِشَةَ قَالَتْ: مَا رَأَيْتُ رَسُولَ اللهِ ﷺ يَسُبُّ أَحَداً، وَلَا يُطْوَىٰ لَهُ ثَوْبٌ.

تخريج: [**إسناده ضعيف**] ابن لهيعة تقدم حاله، ح: ٣٣٠، وهو علة الخبر.

3555. It was narrated from Sahl bin Sa'd Sâ'idi that a woman came to the Messenger of Allâh ﷺ with a woven sheet – he said:[2] "What type of woven sheet?" He said: "A *Shamlah*." She said: "O Messenger of Allâh, I have woven this with my own hands for you to wear." The Messenger of Allâh ﷺ took it, since he needed it. He came out to us wearing it as a lower wrap. So-and-so the son of so-and-so" – a man whose name he told that day – said: "O Messenger of Allâh, how beautiful this sheet is! Let me wear it." He said: "Yes." When he went inside he folded it up and sent it to him. The people said to him: "By Allâh, you have not done well. The Prophet ﷺ wore it because he needed it, then you asked for it, and you knew that he would not refuse anyone who asked him for something." He said: "By Allâh, I did not ask for it so that I could wear it, rather I

٣٥٥٥ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ عَنْ أَبِيهِ، عَنْ سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ أَنَّ امْرَأَةً جَاءَتْ إِلَى رَسُولِ اللهِ ﷺ بِبُرْدَةٍ. قَالَ: وَمَا الْبُرْدَةُ؟ قَالَ: الشَّمْلَةُ قَالَتْ: يَا رَسُولَ اللهِ! إِنِّي نَسَجْتُ هٰذِهِ بِيَدِي لِأَكْسُوَكَهَا. فَأَخَذَهَا رَسُولُ اللهِ ﷺ مُحْتَاجاً إِلَيْهَا. فَخَرَجَ عَلَيْنَا فِيهَا، وَإِنَّهَا لَإِزَارُهُ. فَجَاءَ فُلَانُ بْنُ فُلَانٍ رَجُلٌ سَمَّاهُ يَوْمَئِذٍ فَقَالَ: يَا رَسُولَ اللهِ! مَا أَحْسَنَ هٰذِهِ الْبُرْدَةَ اكْسُنِيهَا. قَالَ: «نَعَمْ». فَلَمَّا دَخَلَ طَوَاهَا وَأَرْسَلَ بِهَا إِلَيْهِ. فَقَالَ لَهُ الْقَوْمُ: وَاللهِ! مَا أَحْسَنْتَ. [كُسِيَهَا] النَّبِيُّ ﷺ مُحْتَاجاً إِلَيْهَا، ثُمَّ سَأَلْتَهُ إِيَّاهَا؟ وَقَدْ عَلِمْتَ أَنَّهُ لَا يَرُدُّ سَائِلًا. فَقَالَ: إِنِّي، وَاللهِ! مَا سَأَلْتُهُ إِيَّاهَا لِأَلْبَسَهَا. وَلٰكِنْ سَأَلْتُهُ إِيَّاهَا لِتَكُونَ كَفَنِي.

فَقَالَ سَهْلٌ: فَكَانَتْ كَفَنَهُ يَوْمَ مَاتَ.

[1] Either because he would give it to someone else without storing it, or it means that he would serve his noble self, not entrusting that to anyone else. (*Injâhul-Hâjjah* by Abdul-Ghani Dehlavi) Sindi said: "He did not have two garments so that he wore one, and folded up others until a time of need."

[2] That is the narrator, Abu Hâzim, said this to Sahl.

asked for it so that it could be my shroud.'" Sahl said: "And it became his shroud the day he died." (*Sahih*)

تخريج: أخرجه البخاري، الجنائز، باب من استعد الكفن في زمن النبي ﷺ فلم ينكر عليه، ح:١٢٧٧ من حديث عبدالعزيز به.

Comments:

a. Anything that has ever touched the sacred body of the Prophet ﷺ, having it or using it for blessings is allowed, provided it is proved without any doubt.

b. The good predecessors did not keep anything that was related to the Companions of the Prophet ﷺ or their followers for the purpose of getting blessings. Affiliation of the most things that are ascribed to the Companions of the Prophet ﷺ is not correct.

3556. It was narrated that Anas said: "The Messenger of Allâh ﷺ wore wool and sandals, and he wore coarse, rough garments." (*Da'if*)

٣٥٥٦ - حَدَّثَنَا يَحْيَى بْنُ عُثْمَانَ بْنِ سَعِيدِ ابْنِ كَثِيرِ بْنِ دِينَارٍ الْحِمْصِيُّ: حَدَّثَنَا بَقِيَّةُ بْنُ الْوَلِيدِ عَنْ يُوسُفَ بْنِ أَبِي كَثِيرٍ، عَنْ نُوحِ بْنِ ذَكْوَانَ، عَنِ الْحَسَنِ، عَنْ أَنَسٍ قَالَ: لَبِسَ رَسُولُ اللهِ ﷺ الصُّوفَ. وَاحْتَذَى الْمَخْصُوفَ. وَلَبِسَ ثَوْباً خَشِناً خَشِناً.

تخريج: [ضعيف] تقدم، ح:٣٣٤٨.

Chapter 2. What A Man Should Say When He Puts On A New Garment

(المعجم ٢) - بَابُ مَا يَقُولُ الرَّجُلُ إِذَا لَبِسَ ثَوْبًا جَدِيدًا (التحفة ٢)

3557. It was narrated that Abu Umâmah said: "Umar bin Khattâb put on a new garment and said: *Al-hamdu lillâhil-ladhi kasâni mâ uwâri bihi 'awrati, wa atajammalu bihi fi hayâti* (Praise is to Allâh Who has clothed me in something with which I conceal my nakedness and adorn myself in my life). Then he said: 'I heard the Messenger of Allâh ﷺ say: "Whoever puts on a new garment and says: *Al-hamdu lillâhil-ladhi*

٣٥٥٧ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، قَالَ: حَدَّثَنَا أَصْبَغُ بْنُ زَيْدٍ: حَدَّثَنَا أَبُو الْعَلَاءِ عَنْ أَبِي أُمَامَةَ قَالَ: لَبِسَ عُمَرُ بْنُ الْخَطَّابِ ثَوْباً جَدِيدًا. فَقَالَ: الْحَمْدُ لِلّٰهِ الَّذِي كَسَانِي مَا أُوَارِي بِهِ عَوْرَتِي، وَأَتَجَمَّلُ بِهِ فِي حَيَاتِي. ثُمَّ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «مَنْ لَبِسَ ثَوْباً جَدِيدًا، فَقَالَ: الْحَمْدُ لِلّٰهِ الَّذِي كَسَانِي مَا أُوَارِي بِهِ عَوْرَتِي وَأَتَجَمَّلُ بِهِ فِي حَيَاتِي ثُمَّ عَمَدَ إِلَى

الثَّوْبِ الَّذِي أَخْلَقَ، أَوْ أَلْقَى، فَتَصَدَّقَ بِهِ كَانَ فِي كَنَفِ اللهِ وَفِي حِفْظِ اللهِ وَفِي سِتْرِ اللهِ، حَيًّا وَمَيِّتاً» قَالَهَا ثَلَاثاً.

kasâni mâ uwâri bihi 'awrati, wa atajammalu bihi fi hayâti (Praise be to Allâh Who has clothed me in something with which I conceal my nakedness and adorn myself in my life), then takes the garment that has worn out, or that he has taken off and gives it in charity, he will be under the shelter, protection and care of Allâh, whether he lives or dies.' He said this three times." ***(Da'if)***

تخريج: **[إسناده ضعيف]** أخرجه الترمذي، الدعوات، باب(١٠٧)، ح:٣٥٦٠ من حديث يزيد به، وقال: غريب * أبوالعلاء الشامي مجهول كما في التقريب.

٣٥٥٨ - حَدَّثَنَا الْحُسَيْنُ بْنُ مَهْدِيٍّ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَنْبَأَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنِ ابْنِ عُمَرَ أَنَّ رَسُولَ اللهِ ﷺ رَأَى عَلَى عُمَرَ قَمِيصاً أَبْيَضَ فَقَالَ: «ثَوْبُكَ هٰذَا غَسِيلٌ أَمْ جَدِيدٌ؟» قَالَ: لَا. بَلْ غَسِيلٌ. قَالَ: «الْبَسْ جَدِيدًا، وَعِشْ حَمِيدًا، وَمُتْ شَهِيدًا».

3558. It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ saw 'Umar wearing a white shirt and he said: "Is this garment of yours washed or a new one?" He said: "Rather it has been washed." He said: "*Ilbas jadida, wa 'ish hamida, wa mut shahida* (May you wear new clothes, live a good life and die as martyr)." ***(Da'if)***

تخريج: **[إسناده ضعيف]** أخرجه أحمد:٢/٨٨، والنسائي في الكبرى من حديث عبدالرزاق به، وقال النسائي: منكر، وصححه ابن حبان، والبوصيري، وحسنه الحافظ في نتائج الأفكار، وفيه عنعنة الزهري، وله شاهد ضعيف عند ابن أبي شيبة(٨/ ٢٦٥، ٢٦٦، ١٠/ ٤٠٢).

Comments:

a. White dress is the best dress, and the Prophet ﷺ used to love it most.
b. Supplicating for someone to get martyrdom is allowed.
c. This supplication of the Prophet ﷺ for 'Umar ؓ was responded to. His life was unique; he became a ruler of a large state and set the unique examples of his piousness, justice and courage that are still beyond comparison.

Chapter 3. Clothes That Are Forbidden

(المعجم ٣) - بَابُ مَا نُهِيَ عَنْهُ مِنَ اللِّبَاسِ (التحفة ٣)

3559. It was narrated from Abu Sa'eed Al-Khudri that the Prophet ﷺ forbade two kinds of dress. Those two types of dress are *Ishtimâlus-Sammâ'*[1] and *Ihtibâ'* in a single garment, with no part of it upon his private part.[2] (***Sahih***)

٣٥٥٩ - حَدَّثَنَا أَبُو بَكْرٍ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ، عَنْ عَطَاءِ بْنِ يَزِيدَ اللَّيْثِيِّ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ أَنَّ النَّبِيَّ ﷺ نَهَىٰ عَنْ لِبْسَتَيْنِ فَأَمَّا اللِّبْسَتَانِ فَاشْتِمَالُ الصَّمَّاءِ وَالاحْتِبَاءُ فِي الثَّوْبِ الْوَاحِدِ، لَيْسَ عَلَى فَرْجِهِ مِنْهُ شَيْءٌ.

تخريج: [صحيح] تقدم، ح: ٢١٧٠.

3560. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ forbade two kinds of dress: *Ishtimâlus-Sammâ'* and *Ihtibâ'*, exposing one's private part to the sky. (***Sahih***)

٣٥٦٠ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ نُمَيْرٍ وَ أَبُو أُسَامَةَ عَنْ عُبَيْدِ اللهِ ابْنِ عُمَرَ، عَنْ خُبَيْبِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ حَفْصِ بْنِ عَاصِمٍ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ ﷺ نَهَىٰ عَنْ لِبْسَتَيْنِ: عَنِ اشْتِمَالِ الصَّمَّاءِ، وَعَنِ الاحْتِبَاءِ فِي الثَّوْبِ الْوَاحِدِ، يُفْضِي بِفَرْجِهِ إِلَى السَّمَاءِ.

تخريج: [صحيح] تقدم، ح: ١٢٤٨.

3561. It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ forbade two kinds of dress: *Ishtimâlus-Sammâ'* and *Ihtibâ'* in one garment, when you

٣٥٦١ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ نُمَيْرٍ وَ أَبُو أُسَامَةَ عَنْ سَعْدِ بْنِ سَعِيدٍ، عَنْ عَمْرَةَ، عَنْ عَائِشَةَ قَالَتْ: نَهَىٰ

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[1] There are various interpretations of this manner of dress. *Ishtimâl* is derived from *Shamla*; to wrap, and its mention preceded under no. 3552. *Sammâ'* means solid, so it is literally: 'a solid or tight wrap.' Most of the scholars say that it is to wear one garment draped in a manner that one cannot take the hands out of it. For this, see *Fathul-Bâri*, *Sharh Muslim* by Nawawi, *Nailul-Awtâr* by Shawkâni, and *An-Nihâyah*. Others say it is to wear only one wrap which he covers himself with, but he puts one of its edges over one shoulder, thereby exposing his private parts. Ibn Athir and Abu 'Ubaid mentioned this second definition as the view of the *Fuqahâ'*.

[2] *Ihtibâ* is from *Habâ*, to sit with one's legs drawn up while wrapped in a garment, the prohibition is of doing such in a manner that the private parts are exposed.

رَسُولُ اللهِ ﷺ عَنْ لِبْسَتَيْنِ: اشْتِمَالِ الصَّمَّاءِ وَالاِحْتِبَاءِ فِي ثَوْبٍ وَاحِدٍ، وَأَنْتَ مُفْضٍ فَرْجَكَ إِلَى السَّمَاءِ.

are exposing your private part to the sky." (*Hasan*)

تخريج: [إسناده حسن] وصححه البوصيري * سعد بن سعيد أخو يحيى بن سعيد حسن الحديث وثقه الجمهور، وباقي السند صحيح.

Chapter 4. Wearing Wool

(المعجم ٤) - **بَابُ لَبْسِ الصُّوفِ**

(التحفة ٤)

٣٥٦٢ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا الْحَسَنُ بْنُ مُوسَى عَنْ شَيْبَانَ، عَنْ قَتَادَةَ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِيهِ قَالَ: قَالَ لِي: يَا بُنَيَّ! لَوْ شَهِدْتَنَا وَنَحْنُ مَعَ رَسُولِ اللهِ ﷺ، إِذَا أَصَابَتْنَا السَّمَاءُ، لَحَسِبْتَ أَنَّ رِيحَنَا رِيحُ الضَّأْنِ.

3562. It was narrated from Abu Burdah that his father said to him: "O my son, if only you could have seen us when we were with the Messenger of Allâh ﷺ, when rain fell on us; you would have thought that we smelled like sheep." (*Da'if*)

تخريج: [إسناده ضعيف] أخرجه أبوداود، اللباس، باب في لبس الصوف والشعر، ح:٤٠٣٣ من حديث قتادة به * وقتادة عنعن، ولم أجد تصريح سماعه، وانظر، ح:١٧٥ .

Comments:

a. Companions of the Prophet ﷺ would not care about worldly comfort. They used to be satisfied with simple food and dress, and used to spend much in the way of Allâh.

b. If one cannot afford nice dress, then he should be content with cotton dress, and instead of complaining to Allâh, he should rather pay heed to the protection of his religion and faith.

٣٥٦٣ - حَدَّثَنَا مُحَمَّدُ بْنُ عُثْمَانَ بْنِ كَرَامَةَ: حَدَّثَنَا أَبُو أُسَامَةَ: حَدَّثَنَا الأَحْوَصُ بْنُ حَكِيمٍ عَنْ خَالِدِ بْنِ مَعْدَانَ، عَنْ عُبَادَةَ بْنِ الصَّامِتِ قَالَ: خَرَجَ عَلَيْنَا رَسُولُ اللهِ ﷺ ذَاتَ يَوْمٍ، وَعَلَيْهِ جُبَّةٌ رُومِيَّةٌ مِنْ صُوفٍ، ضَيِّقَةُ الْكُمَّيْنِ. فَصَلَّى بِنَا فِيهَا. لَيْسَ عَلَيْهِ شَيْءٌ غَيْرُهَا.

3563. It was narrated that 'Ubâdah bin Sâmit said: "The Messenger of Allâh ﷺ came out to us one day, wearing a Roman cloak of wool with narrow sleeves. He led us in prayer wearing that, and nothing else." (*Da'if*)

تخريج: [إسناده ضعيف] وضعفه البوصيري، وانظر، ح:٣٥٥٢ لعلته.

٣٥٦٤ - حَدَّثَنَا الْعَبَّاسُ بْنُ الْوَلِيدِ الدِّمَشْقِيُّ

3564. It was narrated from

Salmân Fârisi that the Messenger of Allâh ﷺ performed ablution, then he turned his woolen cloak that he was wearing inside out and wiped his face with it. (*Da'if*)

وَ أَحْمَدُ بْنُ الأَزْهَرِ، قَالَا: حَدَّثَنَا مَرْوَانُ بْنُ مُحَمَّدٍ: حَدَّثَنَا يَزِيدُ بْنُ السِّمْطِ: حَدَّثَنِي الْوَضِينُ بْنُ عَطَاءٍ عَنْ مَحْفُوظِ بْنِ عَلْقَمَةَ، عَنْ سَلْمَانَ الْفَارِسِيِّ أَنَّ رَسُولَ اللهِ ﷺ تَوَضَّأَ، فَقَلَبَ جُبَّةَ صُوفٍ كَانَتْ عَلَيْهِ. فَمَسَحَ بِهَا وَجْهَهُ.

تخريج: [ضعيف] تقدم، ح:٤٦٨.

Comments:

a. There is no problem in drying the parts that are washed in ablution with a cloth after performing ablution.
b. Drying the parts of ablution with the dress which is on the body is also allowed.
c. The water used for ablution remains pure.

3565. It was narrated that Anas bin Mâlik said: "I saw the Messenger of Allâh ﷺ marking sheep on their ears, and I saw him wearing a cloak around his waist." (*Sahih*)

٣٥٦٥ - حَدَّثَنَا سُوَيْدُ بْنُ سَعِيدٍ: حَدَّثَنَا مُوسَى بْنُ الْفَضْلِ عَنْ شُعْبَةَ، عَنْ هِشَامِ بْنِ زَيْدٍ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: رَأَيْتُ رَسُولَ اللهِ ﷺ يَسِمُ غَنَماً فِي آذَانِهَا. وَرَأَيْتُهُ مُتَّزِرًا بِكِسَاءٍ.

تخريج: أخرجه البخاري، الذبائح والصيد، باب الوسم والعلم في الصورة، ح:٥٥٤٢، ومسلم، اللباس والزينة، باب جواز وسم الحيوان غير الآدمي في غير الوجه ... الخ، ح:٢١١٩ من حديث شعبة به.

Comments:

a. Marking one's animals to distinguish them from other's animals is allowed.
b. *For this purpose, branding animals on their face is not allowed,* however they could be branded on any other part of the body.

Chapter 5. White Garments

(المعجم ٥) - بَابُ الْبَيَاضِ مِنَ الثِّيَابِ (التحفة ٥)

3566. It was narrated from Ibn 'Abbâs that the Messenger of Allâh ﷺ said: "The best of your garments are the white ones, so wear them and shroud your dead in them." (*Hasan*)

٣٥٦٦ - حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ: أَنْبَأَنَا عَبْدُ اللهِ بْنُ رَجَاءٍ الْمَكِّيُّ، عَنِ ابْنِ خُثَيْمٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «خَيْرُ ثِيَابِكُمُ الْبَيَاضُ.

فَالْبَسُوهَا، وَكَفِّنُوا فِيهَا مَوْتَاكُمْ».

تخريج: [حسن] تقدم، ح:١٤٧٢.

3567. It was narrated from Samurah bin Jundab that the Messenger of Allâh ﷺ said: "Wear white garments, for they are purer and better." (***Hasan***)

٣٥٦٧ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ، عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ مَيْمُونِ بْنِ أَبِي شَبِيبٍ، عَنْ سَمُرَةَ بْنِ جُنْدَبٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «الْبَسُوا ثِيَابَ الْبَيَاضِ، فَإِنَّهَا أَطْهَرُ وَأَطْيَبُ».

تخريج: [حسن] أخرجه الترمذي، الأدب، باب ما جاء في لبس البياض، ح:٢٨١٠ من حديث سفيان الثوري به، وقال: حسن صحيح، وصححه الحاكم: ٤/ ١٨٥ على شرط الشيخين، ووافقه الذهبي * والثوري صرح بالسماع عنده، وشيخه عنعن تقدم، ح:٣٨٣، ولحديثه شاهد عند النسائي (مجتبى: ٤/ ٣٤، ح:١٨٩٥، ٨/ ٢٠٥، ح:٥٣٢٧) وغيره، وإسناده حسن.

Comments:

a. White color is preferable so, wearing white clothes on important occasions is preferable.

b. White dress is beautiful and dignified. The reason is that any impurity on it could be noticed easily, so it is washed out rapidly and carefully. Therefore, it remains more pure than other clothes.

c. White cloth is preferable for shrouding. Nevertheless, any other cloth is permissible especially a striped garment. (See *Sunan Abu Dâwud*: 3150)

3568. It was narrated from Abu Dardâ' that the Messenger of Allâh ﷺ said: "The best of that in which you visit Allâh in your graves and your mosque is white (garments)."[1] (***Da'if***)

٣٥٦٨ - حَدَّثَنَا مُحَمَّدُ بْنُ حَسَّانَ الأَزْرَقُ: حَدَّثَنَا عَبْدُ الْمَجِيدِ بْنُ [عَبْدِ العَزِيزِ بْنِ] أَبِي رَوَّادٍ: حَدَّثَنَا مَرْوَانُ بْنُ سَالِمٍ عَنْ صَفْوَانَ بْنِ عَمْرٍو، عَنْ شُرَيْحِ بْنِ عُبَيْدٍ الْحَضْرَمِيِّ، عَنْ أَبِي الدَّرْدَاءِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ أَحْسَنَ مَا زُرْتُمُ اللهَ بِهِ فِي قُبُورِكُمْ وَمَسَاجِدِكُمْ، الْبَيَاضُ».

تخريج: [إسناده ضعيف جدًا] وقال البوصيري: هذا إسناد ضعيف، شريح بن عبيد لم يسمع من أبي الدرداء قاله المزي الخ * ومروان بن سالم تقدم حاله، ح:٧١٢.

[1] Sindi interpreted it to mean, under the mercy and grace of Allah, as His guest.

Chapter 6. One Who Lets His Garment Drag Out Of Pride

(المعجم ٦) - بَابُ مِنْ جَرَّ ثَوْبَهُ مِنَ الْخُيَلَاءِ (التحفة ٦)

3569. It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ said: "Whoever lets his garment drag out of pride, Allâh will not look at him on the Day of Resurrection." (*Sahih*)

٣٥٦٩ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ: ح: وَحَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا عَبْدُ اللهِ بْنُ نُمَيْرٍ، جَمِيعاً عَنْ عُبَيْدِ اللهِ ابْنِ عُمَرَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «[إِنَّ] الَّذِي يَجُرُّ ثَوْبَهُ مِنَ الْخُيَلَاءِ، لَا يَنْظُرُ اللهُ إِلَيْهِ يَوْمَ الْقِيَامَةِ».

تخريج: أخرجه مسلم، اللباس والزينة، باب تحريم جر الثوب خيلاء، وبيان حد ما يجوز إرخاءه إليه، وما يستحب، ح:٢٠٨٥ عن ابن أبي شيبة به، وعلقه البخاري، ح:٥٧٩١ من حديث الليث عن نافع به، وله طرق عند البخاري، ومسلم وغيرهما.

Comments:

a. Garment drag' means that the garment is so long that it touches the ground or it is dragged on it.

b. *Tahband* (sheet used as a lower garment), *Lungi*, *Shalwar* (kind of loose cover for lower limbs as a trouser), pants, trousers, and the Arabic long shirt, all such garments of men should be above the ankles. The preferable limit of a lower garment is to the middle of one's shin.

c. Purposefully allowing one's garment to exceed the lawful limit is a major sin.

d. Some assume that they do not hang their garment out of pride, this excuse is not acceptable since the Prophet ﷺ said: "Avoid hanging down your lower garment since it is pride, and Allâh does not like pride." (*Abu Dâwud*: 4084)

3570. It was narrated from 'Atiyyah, that Abu Sa'eed said: "The Messenger of Allâh ﷺ said: 'Whoever lets his lower wrap drag out of pride, Allâh will not look at him on the Day of Resurrection." (*Sahih*)

He said: "I met Ibn 'Umar in Balât, and mentioned the *Hadith* that Abu Sa'eed narrated from the Prophet ﷺ. He said, pointing to his ears: 'I heard it and memorized it.'"

٣٥٧٠ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ عَنْ عَطِيَّةَ، عَنْ أَبِي سَعِيدٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ جَرَّ إِزَارَهُ مِنَ الْخُيَلَاءِ، لَمْ يَنْظُرِ اللهُ إِلَيْهِ يَوْمَ الْقِيَامَةِ».

[قَالَ:] فَلَقِيتُ ابْنَ عُمَرَ بِالْبَلَاطِ. فَذَكَرْتُ لَهُ حَدِيثَ أَبِي سَعِيدٍ عَنِ النَّبِيِّ ﷺ. فَقَالَ، وَأَشَارَ إِلَى أُذُنَيْهِ: سَمِعَتْهُ أُذُنَايَ، وَوَعَاهُ قَلْبِي.

تخريج: [صحيح] أخرجه أحمد: ٣/ ٣٩ من حديث فراس عن عطية العوفي به، وضعفه البوصيري من أجله تقدم، ح: ٣٧، والحديث السابق شاهد له.

3571. It was narrated that a young man of Quraish passed by Abu Hurairah with his cloak dragging. He said: "O my nephew! I heard the Messenger of Allâh ﷺ saying 'Whoever lets his garment drag out of pride, Allâh will not look at him on the Day of Resurrection.'" (*Hasan*)

٣٥٧١ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ، عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: مَرَّ بِأَبِي هُرَيْرَةَ فَتًى مِنْ قُرَيْشٍ يَجُرُّ سَبَلَهُ. فَقَالَ: يَا ابْنَ أَخِي! إِنِّي سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «**مَنْ جَرَّ ثَوْبَهُ مِنَ الْخُيَلَاءِ، لَمْ يَنْظُرِ اللهُ إِلَيْهِ يَوْمَ الْقِيَامَةِ**».

تخريج: [إسناده حسن] أخرجه أحمد: ٢/ ٥٠٣ من حديث محمد بن عمرو به.

Comments:

a. Forbidding one from evil immediately after knowing it is allowed, it should not be thought that he might have knowledge of it.
b. At the time of warning of a mistake instead of being angry, one should talk pleasantly. If one is younger then he should address him by 'my son' or by a similar pleasant expression.

Chapter 7. Where Is the Place Of The Lower Wrap?

(المعجم ٧) - بَابُ مَوْضِعِ الْإِزَارِ أَيْنَ هُوَ؟ (التحفة ٧)

3572. It was narrated that Hudhaifah said: "The Messenger of Allâh ﷺ took hold of the lower part of my calf or his calf and said: 'This is where the lower wrap should come to. If you insist, then lower, and if you insist, then lower, but the lower wrap has no right to (come to) the ankle.'" (*Sahih*)

٣٥٧٢ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ أَبِي إِسْحَاقَ عَنْ مُسْلِمِ بْنِ نُذَيْرٍ، عَنْ حُذَيْفَةَ قَالَ: أَخَذَ رَسُولُ اللهِ ﷺ بِأَسْفَلِ عَضَلَةِ سَاقِي أَوْ سَاقِهِ. فَقَالَ: «**هٰذَا مَوْضِعُ الْإِزَارِ. فَإِنْ أَبَيْتَ فَأَسْفَلَ، فَإِنْ أَبَيْتَ فَأَسْفَلَ، فَإِنْ أَبَيْتَ، فَلَا حَقَّ لِلْإِزَارِ فِي الْكَعْبَيْنِ**».

حدّثنا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ: حَدَّثَنِي أَبُو إِسْحَاقَ عَنْ مُسْلِمِ بْنِ نُذَيْرٍ عَنْ حُذَيْفَةَ عَنِ النَّبِيِّ ﷺ، مِثْلَهُ.

تخريج: [إسناده صحيح] أخرجه الترمذي، اللباس، باب في مبلغ الإزار، ح: ١٧٨٣ من

حديث أبي الأحوص به، وقال: هذا حديث حسن صحيح، ورواه الثوري وشعبة عن أبي إسحاق.

Comments:

a. The lower muscle of the shin is between the knee and ankle. So the wording in the following *Hadith* reads as 'mid-calf'.

b. Basically, *Tahband* (sheet used as a lower garment), trousers and the Arabic long shirt, etc, should be to the middle of shin. Though hanging more than that limit is allowed, but it is not preferable.

c. A man's dress should be above the ankles.

3573. It was narrated from 'Alâ' bin 'Abdur-Rahmân that his father said: "I said to Abu Sa'eed: 'Did you hear anything from the Messenger of Allâh ﷺ concerning the lower wrap?' He said: 'Yes. I heard the Messenger of Allâh ﷺ say: 'The lower wrap of the believer should come to mid-calf, but there is no sin on him if it comes between that point and the ankle. But whatever is lower than the ankle is in the Fire.' And he said three times: 'Allâh will not look at the one who lets his lower wrap drag out of vanity.''' (***Sahih***)

٣٥٧٣ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِيهِ قَالَ: قُلْتُ لأَبِي سَعِيدٍ: هَلْ سَمِعْتَ مِنْ رَسُولِ اللهِ ﷺ شَيْئاً فِي الإِزَارِ؟ قَالَ: نَعَمْ. سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «**إِزْرَةُ الْمُؤْمِنِ إِلَى أَنْصَافِ سَاقَيْهِ. لَا جُنَاحَ عَلَيْهِ مَا بَيْنَهُ وَبَيْنَ الْكَعْبَيْنِ. وَمَا أَسْفَلَ مِنَ الْكَعْبَيْنِ فِي النَّارِ**» يَقُولُ ثَلَاثاً: «**لَا يَنْظُرُ اللهُ إِلَى مَنْ جَرَّ إِزَارَهُ بَطَرًا**».

تخريج: [**إسناده صحيح**] أخرجه أبوداود، اللباس، باب في قدر موضع الإزار، ح:٤٠٩٣ من حديث العلاء به.

3574. It was narrated from Mughirah bin Shu'bah that the Messenger of Allâh ﷺ said: "O Sufyân bin Sahl, do not let your garment hang, for Allâh does not like those who let their garments hang below the ankles.''' (***Hasan***)

٣٥٧٤ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَنْبَأَنَا شَرِيكٌ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ حُصَيْنِ بْنِ قَبِيصَةَ، عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**يَا سُفْيَانَ بْنَ سَهْلٍ لَا تُسْبِلْ. فَإِنَّ اللهَ لَا يُحِبُّ الْمُسْبِلِينَ**».

تخريج: [**حسن**] أخرجه النسائي الكبرى:٥/٤٨٨، ح:٩٧٠٤ من حديث يزيد به، وهو في المصنف:٨/٢٠٧، ح:٤٨٨٧، وصححه ابن حبان، ح:١٤٤٩، والبوصيري، وله شواهد عند ابن حبان، ح:١٤٥٠ وغيره، وراجع نيل المقصود، ح:٤٠٨٤ .

Chapter 8. Wearing A Shirt

(المعجم ٨) - بَابُ لُبْسِ الْقَمِيصِ
(التحفة ٨)

3575. It was narrated that Umm Salamah said: "There was no garment more beloved to the Messenger of Allâh ﷺ than the shirt." (*Hasan*)

٣٥٧٥ - حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيُّ: حَدَّثَنَا أَبُو تُمَيْلَةَ عَنْ عَبْدِ الْمُؤْمِنِ ابْنِ خَالِدٍ، عَنِ ابْنِ بُرَيْدَةَ عَنْ أُمِّهِ، عَنْ أُمِّ سَلَمَةَ قَالَتْ: لَمْ يَكُنْ ثَوْبٌ أَحَبَّ [إِلَى] رَسُولِ اللهِ ﷺ مِنَ الْقَمِيصِ.

تخريج: [حسن] أخرجه أبوداود، اللباس، باب ماجاء في القميص، ح:٤٠٢٥ من حديث عبدالمؤمن به، وقال الترمذي، ح:١٧٦٢: حسن غريب.

Comments:

Probably, the reason is that a sheet always needs to be held carefully, while hands could be moved freely in a shirt. Arabs used to wear a long shirt so, if it is made of coarse cloth then it covers one's private parts even without wearing a lower garment. Allâh knows best.

Chapter 9. How Long Should The Shirt Be?

(المعجم ٩) - بَابُ طُولِ الْقَمِيصِ كَمْ هُوَ؟ (التحفة ٩)

3576. It was narrated from Sâlim, from his father, that the Prophet ﷺ said: "Hanging down may apply to the waist wrap, shirt or turban. Whoever lets any of these drag out of pride, Allâh will not look at him on the Day of Resurrection." (*Hasan*)

Abu Bakr (the narrator from whom Ibn Mâjah heard this *Hadith*) said: "How strange it is!" (i.e. the chain of narrators.)

٣٥٧٦ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا الْحُسَيْنُ بْنُ عَلِيٍّ عَنِ ابْنِ أَبِي رَوَّادٍ، عَنْ سَالِمٍ، عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ قَالَ: «**الْإِسْبَالُ فِي الْإِزَارِ وَالْقَمِيصِ وَالْعِمَامَةِ. مَنْ جَرَّ شَيْئاً خُيَلَاءَ، لَمْ يَنْظُرِ اللهُ إِلَيْهِ يَوْمَ الْقِيَامَةِ**».

قَالَ أَبُو بَكْرٍ: مَا أَغْرَبَهُ

تخريج: [حسن] أخرجه أبوداود، اللباس، باب في قدر موضع الإزار، ح:٤٠٩٤ من حديث الحسين بن علي به.

Comments:

a. Hanging down (of a garment) is usually referred to the lower garment that is below the ankles. However, other garments also should not exceed the

normal limits.

b. Allâmah Muhammad Fuwâd Abdul-Bâqi wrote that the scholars are of the opinion that the hanging limit of a turban is up to half of the waist.

Chapter 10. How Should The Sleeves Of The Garment Be?

(المعجم ١٠) - بَابُ كُمِّ الْقَمِيصِ كَمْ يَكُونُ (التحفة ١٠)

3577. It was narrated that Ibn 'Abbâs said: "The Messenger of Allâh ﷺ used to wear a shirt that was short in the sleeves and length." (*Da'if*)

٣٥٧٧ - حَدَّثَنَا أَحْمَدُ بْنُ عُثْمَانَ بْنِ حَكِيمٍ الأَوْدِيُّ: حَدَّثَنَا أَبُو غَسَّانَ: وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا عُبَيْدُ بْنُ مُحَمَّدٍ، قَالَا: حَدَّثَنَا حَسَنُ بْنُ صَالِحٍ. ح: وَحَدَّثَنَا سُفْيَانُ بْنُ وَكِيعٍ: حَدَّثَنَا أَبِي عَنِ الْحَسَنِ بْنِ صَالِحٍ، عَنْ مُسْلِمٍ، عَنْ مُجَاهِدٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ رَسُولُ اللهِ ﷺ يَلْبَسُ قَمِيصاً قَصِيرَ الْيَدَيْنِ وَالطُّولِ.

تخريج: [إسناده ضعيف] أخرجه ابن سعد: ١/٤٥٩ من حديث حسن بن صالح به، وانظر، ح: ٢٢٩٦ لحال مسلم الأعور الملائي، وروى أبوداود، ح: ٤٠٢٧ بإسناد حسن، وحسنه الترمذي، ح: ١٧٦٥: كان كم يد رسول الله ﷺ إلى الرسغ.

Chapter 11. Undoing Buttons

(المعجم ١١) - بَابُ حَلِّ الأَزْرَارِ (التحفة ١١)

3578. Mu'âwiyah bin Qurrah narrated that his father said: "I came to the Messenger of Allâh ﷺ and gave him my pledge, and the buttons of his shirt were undone." (*Sahih*)

'Urwah said: "I never saw Mu'âwiyah or his son, in winter or summer, except with their buttons undone."

٣٥٧٨ - حَدَّثَنَا أَبُو بَكْرٍ: حَدَّثَنَا ابْنُ دُكَيْنٍ عَنْ زُهَيْرٍ، عَنْ عُرْوَةَ بْنِ عَبْدِ اللهِ بْنِ قُشَيْرٍ: حَدَّثَنِي مُعَاوِيَةُ بْنُ قُرَّةَ عَنْ أَبِيهِ قَالَ: أَتَيْتُ رَسُولَ اللهِ ﷺ فَبَايَعْتُهُ. وَإِنَّ زِرَّ قَمِيصِهِ لَمُطْلَقٌ.

قَالَ عُرْوَةُ: فَمَا رَأَيْتُ مُعَاوِيَةَ وَلَا ابْنَهُ، فِي شِتَاءٍ وَلَا صَيْفٍ، إِلَّا مُطْلَقَةً أَزْرَارُهُمَا.

تخريج: [إسناده صحيح] أخرجه أبوداود، اللباس، باب في حل الأزرار، ح: ٤٠٨٢ من حديث زهير بن معاوية به.

Comments:

a. Fixing buttons on the collar of a shirt is allowed.

b. The Prophet ﷺ might have opened his collar buttons due to some reason (due to heat and the like), but the scholars kept them open following the *Sunnah*. Though abiding by such kind of *Sunnah* is allowed, being harsh in this matter is not appropriate.

Chapter 12. Wearing Trousers

(المعجم ١٢) - بَابُ لُبْسِ السَّرَاوِيلِ (التحفة ١٢)

3579. It was narrated that Suwaid bin Qais said: "The Prophet ﷺ came to us and haggled with us over the price of trousers." (***Sahih***)

٣٥٧٩ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَ عَلِيُّ بْنُ مُحَمَّدٍ، قَالَا: حَدَّثَنَا وَكِيعٌ: ح: وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا يَحْيَىٰ وَ عَبْدُ الرَّحْمٰنِ، قَالُوا: حَدَّثَنَا سُفْيَانُ عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ سُوَيْدِ بْنِ قَيْسٍ قَالَ: أَتَانَا النَّبِيُّ ﷺ، فَسَاوَمَنَا سَرَاوِيلَ.

تخريج: [صحيح] تقدم، ح: ٢٢٢٠، ٢٢٢١.

Comments:

a. *Sirwâl* or its plural *Sarâwil* mean pyjama or pyjamas, part of a dress that is commonly used in almost all the Arab countries, Turkey, Indonesia, India, Bangladesh and most of the Islamic countries. Its like is called trousers or *Shalwârs*.

b. The Prophet ﷺ used to wear *Qamis* or cloak, *Lungi* or lower wrap, black *Shamlah* or turban. (*Shamâ'il Tirmidhi*)

c. Wearing trousers is allowed for men since the Prophet ﷺ said: "He who finds no garb (for *Ihrâm*), but has trousers he may wear it." (*Hadith*: 2931)

d. If wearing trouser becomes lawful in the state of *Ihrâm*, when one is compelled, then it is more appropriate to allow it in normal situations.

Chapter 13. How Long Should A Woman's Garment Hang Down?

(المعجم ١٣) - بَابُ ذَيْلِ الْمَرْأَةِ كَمْ يَكُونُ؟ (التحفة ١٣)

3580. It was narrated that Umm Salamah said: "The Messenger of Allâh ﷺ was asked about how long a woman's hem should hang down. He said: 'A hand span.' I

٣٥٨٠ - حَدَّثَنَا أَبُو بَكْرٍ: حَدَّثَنَا الْمُعْتَمِرُ بْنُ سُلَيْمَانَ عَنْ عُبَيْدِ اللهِ بْنِ عُمَرَ، عَنْ نَافِعٍ، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ، عَنْ أُمِّ سَلَمَةَ قَالَتْ: سُئِلَ رَسُولُ اللهِ ﷺ: كَمْ تَجُرُّ الْمَرْأَةُ مِنْ

said: 'But then (her legs and feet) will be uncovered.' He said: 'Then a forearm's length, but no more than that.'" (*Sahih*)

ذَيْلِهَا؟ قَالَ: «شِبْرًا» قُلْتُ: إِذاً يَنْكَشِفَ عَنْهَا. قَالَ: «ذِرَاعٌ. لَا تَزِيدُ عَلَيْهِ».

تخريج: [إسناده صحيح] أخرجه أبوداود، اللباس، باب في قدر الذيل، ح:٤١١٨ من حديث عبيدالله به.

Comments:

Hanging down one span or a forearm's length means below their ankles. Imâm Ibn Hajar said: "In short there are two situations: for a man, the desirable situation is that his lower garment should be till the middle of his shin, while the lawful situation is to keep it above his ankles. Likewise, women also have two situations; the desirable one is hanging one span more than the lawful situation of men's dress. And the lawful situation for them is hanging a forearm's length (i.e. hanging two spans more than the lawful situation of the men). (See *Fathul-Bâri*, vol 10, page 319)

3581. It was narrated from Ibn 'Umar: "The wives of the Prophet ﷺ were allowed to let their hems hang down, so they used to come to us and we would measure one forearms length for them with a reed." (*Da'if*)

٣٥٨١ - حَدَّثَنَا أَبُو بَكْرٍ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ ابْنُ مَهْدِيٍّ، عَنْ سُفْيَانَ، عَنْ زَيْدٍ الْعَمِّيِّ، عَنْ أَبِي الصِّدِّيقِ النَّاجِي، عَنِ ابْنِ عُمَرَ أَنَّ أَزْوَاجَ النَّبِيِّ ﷺ، رُخِّصَ لَهُنَّ فِي الذَّيْلِ ذِرَاعٌ. فَكُنَّ يَأْتِينَّا فَنَذْرَعُ لَهُنَّ بِالْقَصَبِ ذِرَاعاً.

تخريج: [إسناده ضعيف] أخرجه أبوداود، اللباس، باب في قدر الذيل، ح:٤١١٩ من حديث سفيان الثوري به * زيد العمي تقدم، ح:٢٧٠٣، وله لون آخر عند النسائي في الكبرٰى، ولبعضه شاهد عند أبي داود، ح:٤١١٧، وإسناده صحيح.

3582. It was narrated from Abu Hurairah that the Prophet ﷺ said to Fâtimah, or to Umm Salamah: "Let your hem down one forearm's length." (*Da'if*)

٣٥٨٢ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ أَبِي الْمُهَزِّمِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ ﷺ قَالَ لِفَاطِمَةَ، أَوْ لأُمِّ سَلَمَةَ: «ذَيْلُكِ ذِرَاعٌ».

تخريج: [إسناده ضعيف جدًا] وهو في المصنف:٨/ ٢٢١، وضعفه البوصيري من أجل أبي المهزم تقدم، ح:٣٠٨٦، وحديث ٣٥٨٠ يغني عنه.

3583. It was narrated from 'Âishah that the Prophet ﷺ said, concerning how long a woman's

٣٥٨٣ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَفَّانُ: حَدَّثَنَا عَبْدُ الْوَارِثِ: حَدَّثَنَا حَبِيبٌ

hem should hang down: "A hand span." 'Âishah said: "This may show her calves." He said: "Then a forearm's length." (*Da'if*)

الْمُعَلِّمُ عَنْ أَبِي الْمُهَزِّمِ، عَنْ أَبِي هُرَيْرَةَ، عَنْ عَائِشَةَ أَنَّ النَّبِيَّ ﷺ قَالَ: فِي ذُيُولِ النِّسَاءِ، «شِبْرًا» فَقَالَتْ عَائِشَةُ: إِذاً تَخْرُجَ سُوقُهُنَّ. قَالَ: «فَذِرَاعٌ».

تخريج: [**إسناده ضعيف جدًا**] انظر الحديث السابق، وضعفه البوصيري.

Chapter 14. Black Turban

(المعجم ١٤) - بَابُ الْعِمَامَةِ السَّوْدَاءِ (التحفة ١٤)

3584. It was narrated from Ja'far bin 'Amr bin Huraith that his father said: "I saw the Prophet ﷺ delivering a sermon on the pulpit, wearing a black turban." (***Sahih***)

٣٥٨٤ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ مُسَاوِرٍ عَنْ جَعْفَرِ بْنِ عَمْرِو بْنِ حُرَيْثٍ، عَنْ أَبِيهِ قَالَ: رَأَيْتُ النَّبِيَّ ﷺ يَخْطُبُ عَلَى الْمِنْبَرِ، وَعَلَيْهِ عِمَامَةٌ سَوْدَاءُ.

تخريج: [**صحيح**] تقدم، ح: ١١٠٤.

3585. It was narrated from Jâbir that the Prophet ﷺ entered Makkah wearing a black turban. (***Sahih***)

٣٥٨٥ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ أَنَّ النَّبِيَّ ﷺ دَخَلَ مَكَّةَ، وَعَلَيْهِ عِمَامَةٌ سَوْدَاءُ.

تخريج: [**صحيح**] تقدم، ح: ٢٨٢٢.

3586. It was narrated from Ibn 'Umar that the Prophet ﷺ entered (Makkah), on the Day of the Conquest of Makkah, wearing a black turban. (***Sahih***)

٣٥٨٦ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عُبَيْدُ اللهِ: أَنْبَأَنَا مُوسى بْنُ عُبَيْدَةَ عَنْ عَبْدِ اللهِ ابْنِ دِينَارٍ، عَنِ ابْنِ عُمَرَ أَنَّ النَّبِيَّ ﷺ دَخَلَ، يَوْمَ فَتْحِ مَكَّةَ، وَعَلَيْهِ عِمَامَةٌ سَوْدَاءُ.

تخريج: [**صحيح**] ضعفه البوصيري من أجل موسى بن عبيدة، ح: ٢٥١، والحديث السابق شاهد له.

Comments:

a. White colored dress is better and preferable (See *Hadith*: 3566), but black color is also allowed.

b. It is better to avoid wearing black dress completely since at present it

becomes a sign of a certain sect. There would be no resemblance to them if only the turban is black.

c. Entering in Makkah without *Ihrâm* is allowed. *Ihrâm* becomes obligatory when one enters Makkah with the intention of *Hajj* or *'Umrah*.

Chapter 15. Letting The Ends Of The Turban Hang Between The Shoulders

(المعجم ١٥) - بَابُ إِرْخَاءِ الْعِمَامَةِ بَيْنَ الْكَتِفَيْنِ (التحفة ١٥)

3587. Ja'far bin 'Amr bin Huraith narrated that his father said: "It is as if I can see the Messenger of Allâh ﷺ, wearing a black turban, with the ends hanging between his shoulders." (*Sahih*)

٣٥٨٧ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ مُسَاوِرٍ: حَدَّثَنِي جَعْفَرُ بْنُ عَمْرِو بْنِ حُرَيْثٍ، عَنْ أَبِيهِ قَالَ: كَأَنِّي أَنْظُرُ إِلَى رَسُولِ اللهِ ﷺ. وَعَلَيْهِ عِمَامَةٌ سَوْدَاءُ، قَدْ أَرْخَىٰ طَرَفَيْهَا بَيْنَ كَتِفَيْهِ.

تخريج: [صحيح] تقدم، ح:١١٠٤ .

Chapter 16. It Is *Makruh* To Wear Silk[1]

(المعجم ١٦) - بَابُ كَرَاهِيَةِ لُبْسِ الْحَرِيرِ (التحفة ١٦)

3588. It was narrated from Anas bin Mâlik that the Messenger of Allâh ﷺ said: "Whoever wears silk in this world will not wear it in the Hereafter." (*Sahih*)

٣٥٨٨ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عُلَيَّةَ عَنْ عَبْدِ الْعَزِيزِ بْنِ صُهَيْبٍ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: **«مَنْ لَبِسَ الْحَرِيرَ فِي الدُّنْيَا لَمْ يَلْبَسْهُ فِي الْآخِرَةِ»**.

تخريج: أخرجه مسلم، اللباس والزينة، باب: تحريم لبس الحرير وغير ذلك للرجال، ح:٢٠٧٣ عن ابن أبي شيبة به.

3589. It was narrated that Barâ' bin 'Âzib said: "The Messenger of Allâh ﷺ forbade brocade, silk, and embroidered brocade." (*Sahih*)

٣٥٨٩ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ عَنِ الشَّيْبَانِيِّ، عَنْ أَشْعَثَ بْنِ أَبِي الشَّعْثَاءِ، عَنْ مُعَاوِيَةَ بْنِ سُوَيْدٍ، عَنِ الْبَرَاءِ قَالَ: نَهَىٰ رَسُولُ اللهِ ﷺ عَنِ الدِّيبَاجِ

[1] The early scholars used such term to indicate a prohibition, but one that is not as firm as what they would say is prohibited, due to various reasons. This was explained in the translation of *Sunan At-Tirmidhi*.

وَالْحَرِيرِ وَالْإِسْتَبْرَقِ.

تخريج: [صحيح] تقدم، ح: ٢١١٥.

Comments:

a. Silk here means the strings prepared by silkworm. Artificial strings, though they resemble natural silk and are called silk, are not considered pure silk.

b. *Dibâj* is explained in *An-Nihâyah* as clothes made of silk. In *Munjid* it is explained as 'the clothes whose wrap and woof, both are of silk.'

c. Silk is forbidden only for men. (See *Hadith*: 3595).

3590. It was narrated that Hudhaifah said: "The Messenger of Allâh ﷺ forbade wearing silk and gold. He said: 'They are for them in this world and for us in the Hereafter.'" (***Sahih***)

٣٥٩٠ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ عَنْ شُعْبَةَ عَنِ الْحَكَمِ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي لَيْلَىٰ، عَنْ حُذَيْفَةَ قَالَ: نَهَىٰ رَسُولُ اللهِ ﷺ عَنْ لُبْسِ الْحَرِيرِ وَالذَّهَبِ. وَقَالَ: «هُوَ لَهُمْ فِي الدُّنْيَا، وَلَنَا فِي الْآخِرَةِ».

تخريج: [صحيح] تقدم، ح: ٣٤١٤.

Comments:

a. Wearing pure silk, making handkerchiefs, bedding and the like with it, all types of its uses are forbidden for men.

b. Wearing gold is also forbidden for men whether it is a necklace, a ring, a watch-band, buttons or any other ornament all has the same ruling. However, it is not forbidden for a man to possess gold if he does not wear it.

3591. It was narrated from 'Abdullâh bin 'Umar that 'Umar bin Khattâb saw a silken two piece suit (being offered for sale). He said: "O Messenger of Allâh, why don't you buy this two piece suit (to wear for meeting) the delegations, and on Fridays?" The Messenger of Allâh ﷺ said: "This is only worn by one who has no share in the Hereafter." (***Sahih***)

٣٥٩١ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ، عَنْ عُبَيْدِ اللهِ بْنِ عُمَرَ عَنْ نَافِعٍ عَنْ عَبْدِ اللهِ بْنِ عُمَرَ أَخْبَرَهُ أَنَّ عُمَرَ بْنَ الْخَطَّابِ رَأَىٰ حُلَّةً سِيَرَاءَ مِنْ حَرِيرٍ. فَقَالَ: يَا رَسُولَ اللهِ! لَوِ ابْتَعْتَ هٰذِهِ الْحُلَّةَ لِلْوَفْدِ، وَلِيَوْمِ الْجُمُعَةِ فَقَالَ رَسُولُ اللهِ ﷺ: «إِنَّمَا يَلْبَسُ هٰذِهِ مَنْ لَا خَلَاقَ لَهُ فِي الْآخِرَةِ».

تخريج: أخرجه مسلم، اللباس والزينة، باب: تحريم لبس الحرير وغير ذلك للرجال، ح: ٦/٢٠٦٨ من حديث عبيدالله بن عمر به مختصرًا، وأصله متفق عليه من حديث مالك عن نافع

به (البخاري، ح:٨٨٦، ٢٦١٢، ومسلم)، وهو في الموطأ (لباس:١٨).

Comments:

a. It is desirable to put on nice clothing at the time of welcoming guests.
b. 'No share in the Hereafter' means that this dress is particular for the non-believers who do not get any goodness in the Hereafter, as it was made of silk.

Chapter 17. One Who Is Granted A Concession Allowing Him To Wear Silk

(المعجم ١٧) - بَابُ مَنْ رُخِّصَ لَهُ فِي لُبْسِ الْحَرِيرِ (التحفة ١٧)

3592. It was narrated from Anas bin Mâlik that the Messenger of Allâh ﷺ granted a concession to Zubair bin 'Awwâm and 'Abdur-Rahmân bin 'Awf, allowing them to wear silk shirts, because of a rash they were suffering from. (***Sahih***)

٣٥٩٢ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ: حَدَّثَنَا سَعِيدُ بْنُ أَبِي عَرُوبَةَ عَنْ قَتَادَةَ عَنْ أَنَسِ بْنِ مَالِكٍ نَبَّأَهُمْ أَنَّ رَسُولَ اللهِ ﷺ رَخَّصَ لِلزُّبَيْرِ بْنِ الْعَوَّامِ، وَلِعَبْدِ الرَّحْمٰنِ بْنِ عَوْفٍ فِي قَمِيصَيْنِ مِنْ حَرِيرٍ، مِنْ وَجَعٍ كَانَ بِهِمَا، حِكَّةٍ.

تخريج: أخرجه البخاري، الجهاد، باب الحرير في الحرب، ح:٢٩١٩ من حديث سعيد به، ومسلم، اللباس والزينة، باب إباحة لبس الحرير للرجل، إذا كان به حكة أو نحوها، ح:٢٠٧٦ عن ابن أبي شيبة به.

Comments:

a. They were suffering from lice too (*Sahih Al-Bukhari*: 2919), perhaps the itch was due to lice.
b. Men wearing silk clothes for skin ailments, when any other garment could not be worn, is allowed if it is useful.

Chapter 18. Concession With Regard To Markings On A Garment

(المعجم ١٨) - بَابُ الرُّخْصَةِ فِي الْعَلَمِ فِي الثَّوْبِ (التحفة ١٨)

3593. It was narrated from 'Umar that he used to forbid silk and brocade, except for what was like this: Then he gestured with his finger, then a second, and a third, and a fourth (i.e., the width of four fingers), and he said: "The Messenger of Allâh ﷺ used to forbid it." (***Sahih***)

٣٥٩٣ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ عَنْ عَاصِمٍ، عَنْ أَبِي عُثْمَانَ عَنْ عُمَرَ أَنَّهُ كَانَ يَنْهَىٰ عَنِ الْحَرِيرِ وَالدِّيبَاجِ. إِلَّا مَا كَانَ هٰكَذَا. ثُمَّ أَشَارَ بِإِصْبَعِهِ، ثُمَّ الثَّانِيَةِ، ثُمَّ الثَّالِثَةِ، ثُمَّ الرَّابِعَةِ. فَقَالَ: كَانَ رَسُولُ اللهِ ﷺ يَنْهَانَا عَنْهُ.

تخريج: [صحيح] تقدم، ح: ٢٨٢٠.

Comments:

a. Wearing silk clothes is forbidden for men, but using some silk on the hems of their garments is allowed.

b. The maximum lawful limit of using silk is four fingers. However, it is better to use as little as possible.

3594. It was narrated that Abu 'Umar, the freed slave of Asmâ', said: "I saw Ibn 'Umar buying a turban that had some markings, then he called for a pair of scissors and cut that off. I entered upon Asmâ' and mentioned that to her, and she said: 'May 'Abdullâh perish, O girl! Give me the garment of the Messenger of Allâh ﷺ.' A garment was brought that was hemmed with brocade on the sleeves, necklines and openings (at the front and back)." (*Sahih*)

٣٥٩٤ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ عَنْ مُغِيرَةَ بْنِ زِيَادٍ، عَنْ أَبِي عُمَرَ مَوْلَىٰ أَسْمَاءَ قَالَ: رَأَيْتُ ابْنَ عُمَرَ اشْتَرَىٰ عِمَامَةً لَهَا عَلَمٌ. فَدَعَا بِالْقَلَمَيْنِ فَقَصَّهُ. فَدَخَلْتُ عَلَى أَسْمَاءَ، فَذَكَرْتُ ذٰلِكَ لَهَا. فَقَالَتْ: بُؤْساً لِعَبْدِ اللهِ. يَا جَارِيَةُ! هَاتِي جُبَّةَ رَسُولِ اللهِ ﷺ. فَجَاءَتْ بِجُبَّةٍ مَكْفُوفَةِ الْكُمَّيْنِ وَالْجَيْبِ وَالْفَرْجَيْنِ، بِالدِّيبَاجِ.

تخريج: [صحيح] تقدم، ح: ٢٨١٩.

Comments:

a. "Markings" means there was embroidery work with silk strings on the corner of the turban. Ibn 'Umar ﷺ cut off the border of silk.

b. A scholar may also commit a mistake in some matters.

c. Sayings and actions of the Prophet ﷺ are preferred over the opinion and decree of scholars.

d. A small quantity of silk in the garment of a man is allowed, whether it is in the form of embroidery, or as a small piece of a silk cloth.

Chapter 19. Wearing Silk And Gold For Women

(المعجم ١٩) - بَابُ لُبْسِ الْحَرِيرِ وَالذَّهَبِ لِلنِّسَاءِ (التحفة ١٩)

3595. 'Ali bin Abu Tâlib said: "The Messenger of Allâh ﷺ took hold of some silk in his left hand and some gold in his right, then he raised his hands and said: 'These two are forbidden for the males of my nation, and permitted to the females.'" (*Sahih*)

٣٥٩٥ - حَدَّثَنَا أَبُو بَكْرٍ: حَدَّثَنَا عَبْدُ الرَّحِيمِ ابْنُ سُلَيْمَانَ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ عَبْدِ الْعَزِيزِ بْنِ أَبِي الصَّعْبَةِ عَنْ أَبِي الأَفْلَحِ الْهَمْدَانِيِّ، عَنْ عَبْدِ اللهِ بْنِ زُرَيْرٍ الْغَافِقِيِّ سَمِعْتُهُ يَقُولُ: سَمِعْتُ

عَلِيَّ بْنَ أَبِي طَالِبٍ يَقُولُ: أَخَذَ رَسُولُ اللهِ ﷺ حَرِيرًا بِشِمَالِهِ، وَذَهَباً بِيَمِينِهِ، ثُمَّ رَفَعَ بِهِمَا يَدَيْهِ فَقَالَ: «إِنَّ هٰذَيْنِ حَرَامٌ عَلَى ذُكُورِ أُمَّتِي، حِلٌّ لِإِنَاثِهِمْ».

تخريج: [صحيح] أخرجه أبوداود، اللباس، باب في الحرير للنساء، ح:٤٠٥٧ من حديث يزيد بن أبي حبيب به، وللحديث شواهد كثيرة.

Comments:

Using simple adornment is allowed but excessive use of adornments suggests richness, pride, which saddens the poor, so avoiding it is better. Especially, traveling while wearing such adornments leads to many disadvantages.

3596. It was narrated from 'Ali that a two-piece suit hemmed with silk, either on the warp or the weft,[1] was given to the Messenger of Allâh ﷺ, and he sent them to me ('Ali). I came to him and said: "O Messenger of Allâh, what should I do with these? Shall I wear them?" He said: "No, rather make them into head-cloths and give them to the Fâtimahs."[2] ***(Hasan)***

٣٥٩٦ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ، عَنْ يَزِيدَ بْنِ أَبِي زِيَادٍ، عَنْ أَبِي فَاخِتَةَ: حَدَّثَنِي هُبَيْرَةُ بْنُ يَرِيمَ عَنْ عَلِيٍّ أَنَّهُ أُهْدِيَ لِرَسُولِ اللهِ ﷺ حُلَّةٌ مَلْفُوفَةٌ بِحَرِيرٍ، إِمَّا سَدَاهَا وَإِمَّا لُحْمَتُهَا. فَأَرْسَلَ بِهَا إِلَيَّ. فَأَتَيْتُهُ فَقُلْتُ: يَا رَسُولَ اللهِ! مَا أَصْنَعُ بِهَا أَلْبَسُهَا؟ قَالَ: «لَا. وَلٰكِنِ اجْعَلْهَا خُمُرًا بَيْنَ الْفَوَاطِمِ».

تخريج: [حسن] * يزيد تقدم حاله، ح:٥٠٤، وله شاهد قوي عند أحمد:١/١٣٧ رواه شعبة عن أبي إسحاق عن هبيرة به.

Comments:

a. If a garment is not made of pure silk, but half of it is silk and half is cotton, even then it is forbidden for men.

b. Giving and receiving gifts is *Sunnah*.

3597. It was narrated that 'Abdullâh bin 'Umar said: "The Messenger of Allâh ﷺ came out to us, and in one of his hands was

٣٥٩٧ - حَدَّثَنَا أَبُو بَكْرٍ: حَدَّثَنَا عَبْدُ الرَّحِيمِ ابْنُ سُلَيْمَانَ عَنِ الْإِفْرِيقِيِّ، عَنْ عَبْدِ الرَّحْمٰنِ ابْنِ رَافِعٍ، عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو قَالَ: خَرَجَ

[1] Lengthwise threads in a woven fabric are warp while the crossed filling threads are weft or woof.

[2] Meaning Fâtimah the daughter of Allâh's Messenger ﷺ, Fâtimah bint Asad, the mother of 'Ali, and Fâtimah bint Hamzah. (*An-Nihâyah*).

عَلَيْنَا رَسُولُ اللهِ ﷺ، وَفِي إِحْدَىٰ يَدَيْهِ ثَوْبٌ مِنْ حَرِيرٍ. وَفِي الْأُخْرَىٰ ذَهَبٌ. فَقَالَ: «إِنَّ هٰذَيْنِ مُحَرَّمٌ عَلَى ذُكُورِ أُمَّتِي، حِلٌّ لِإِنَاثِهِمْ».

a garment of silk and in the other was some gold. He said: 'These are forbidden to the males of my nation and permitted to the females.''' (*Sahih*)

تخريج: [صحيح] * الإفريقي، ح:٥٤، وشيخه تقدم حالهما، وللحديث شواهد عند أحمد:٢/١٦٦ وغيره، وانظر، ح:٣٥٩٥.

٣٥٩٨ - حَدَّثَنَا أَبُو بَكْرٍ: حَدَّثَنَا عِيسَى بْنُ يُونُسَ عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ أَنَسٍ قَالَ: رَأَيْتُ عَلَى زَيْنَبَ بِنْتِ رَسُولِ اللهِ ﷺ قَمِيصَ حَرِيرٍ سِيَرَاءَ.

3598. It was narrated that Anas said: "I saw Zainab the daughter of the Messenger of Allâh ﷺ wearing a shirt of *Siyarâ'* silk.[1] (*Da'if*)

تخريج: [إسناده ضعيف] أخرجه النسائي، الزينة، . ذكر الرخصة للنساء في لبس السيراء، ح:٥٢٩٨ من حديث عيسى به * الزهري عنعن، والمحفوظ أم كلثوم مكان زينب.

Comments:

a. Allâmah Albâni said, instead of Zainab, mention of Umm Kulthum is correct.
b. *Siyarâ'* is a silk cloth that has lines.

Chapter 20. Wearing Red For Men

(المعجم ٢٠) - بَابُ لُبْسِ الْأَحْمَرِ لِلرِّجَالِ (التحفة ٢٠)

٣٥٩٩ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ عَنْ شَرِيكِ بْنِ عَبْدِ اللهِ الْقَاضِي، عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ قَالَ: مَا رَأَيْتُ أَجْمَلَ مِنْ رَسُولِ اللهِ ﷺ، مُتَرَجِّلًا، فِي حُلَّةٍ حَمْرَاءَ.

3599. It was narrated that Barâ' said: "I never saw anyone more handsome than the Messenger of Allâh ﷺ, with his hair combed, wearing a red two-piece suit." (*Sahih*)

تخريج: [صحيح] وهو في المصنف:٨/١٧٧، ٢٦٢ * شريك القاضي تابعه شعبة عند البخاري، اللباس، باب الثوب الأحمر، ح:٥٨٤٨ وغيره، ومسلم، ح:٢٣٣٧/٩١ وغيرهما.

Comments:

Imâm Ibn Qayyim said: "*Hullah* means the suit that consists of two pieces; lower and upper garment. Thinking that this suit was totally red and no other color was mixed with it is wrong. Red suit here means the robe that used to be made in Yemen with red and black stripes."

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[1] Pure silk with lines that resemble belts.

3600. 'Abdullâh bin Buraidah narrated that his father told him: I saw the Messenger of Allâh ﷺ delivering a sermon, and Hasan and Husain came forward, wearing red shirts, stumbling and getting up again. The Prophet ﷺ stepped down, picked them up and put them in his lap. Then he said: "Allâh and His Messenger have spoken the truth. 'Your wealth and your children are only a trial.'[1] I saw these two and I could not be patient. Then he resumed his sermon." (***Hasan***)

٣٦٠٠ - حَدَّثَنَا أَبُو عَامِرٍ عَبْدُ اللهِ بْنُ عَامِرِ ابْنِ بَرَّادِ بْنِ يُوسُفَ بْنِ أَبِي بُرْدَةَ بْنِ أَبِي مُوسى الأَشْعَرِيُّ. حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ: حَدَّثَنَا حُسَيْنُ بْنُ وَاقِدٍ، قَاضِي مَرْوَ: حَدَّثَنِي عَبْدُ اللهِ بْنُ بُرَيْدَةَ أَنَّ أَبَاهُ حَدَّثَهُ قَالَ: رَأَيْتُ رَسُولَ اللهِ ﷺ يَخْطُبُ. فَأَقْبَلَ حَسَنٌ وَحُسَيْنٌ. عَلَيْهِمَا قَمِيصَانِ أَحْمَرَانِ. يَعْثُرَانِ وَيَقُومَانِ. فَنَزَلَ النَّبِيُّ ﷺ، فَأَخَذَهُمَا فَوَضَعَهُمَا فِي حِجْرِهِ. فَقَالَ: «صَدَقَ اللهُ وَرَسُولُهُ: ﴿إِنَّمَآ أَمْوَٰلُكُمْ وَأَوْلَٰدُكُمْ فِتْنَةٌ﴾[التغابن: ١٥] رَأَيْتُ هٰذَيْنِ فَلَمْ أَصْبِرْ» ثُمَّ أَخَذَ فِي خُطْبَتِهِ.

تخريج: [إسناده حسن] أخرجه أبوداود، الصلوٰة، باب الإمام يقطع الخطبة للأمر يحدث، ح:١١٠٩ من حديث زيد به، وحسنه الترمذي، ح:٣٧٧٤، وصححه ابن جرير الطبري في تفسيره:٢٨/ ٨١.

Comments:

a. This *Hadith* proves that wearing red is allowed. Perhaps this shirt was not of pure red color.
b. Loving children is not contrary to the status of a respected personality rather it is a good quality.
c. During the sermon stepping down from a pulpit for some necessity is allowed.

Chapter 21. Clothes Dyed With Safflower Are Undesirable For Men

(المعجم ٢١) - **بَابُ كَرَاهِيَةِ الْمُعَصْفَرِ لِلرِّجَالِ** (التحفة ٢١)

3601. It was narrated that Ibn 'Umar said: "The Messenger of Allâh ﷺ forbade *Al-Mufaddam*." (***Hasan***)

(One of the narrators) Yazid said: "I said to Hasan: 'What is *Al-Mufaddam*?' He said: '(Clothes)

٣٦٠١ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ عَنْ يَزِيدَ بْنِ أَبِي زِيَادٍ، عَنِ الْحَسَنِ بْنِ سُهَيْلٍ، عَنِ ابْنِ عُمَرَ قَالَ: نَهَىٰ رَسُولُ اللهِ ﷺ عَنِ الْمُفَدَّمِ.

قَالَ يَزِيدُ: قُلْتُ لِلْحَسَنِ: مَا الْمُفَدَّمُ؟

[1] *At-Taghâbun* 64:15.

that are dyed with safflower (i.e., a red dyestuff prepared from its flower heads).'"

قَالَ: الْمُشْبَعُ بِالْعُصْفُرِ.

تخريج: [حسن] أخرجه أحمد: ٢/ ٩٩ من حديث يزيد به تقدم، ح: ٥٠٤، وصرح بالسماع، وهو في المصنف: ٨/ ١٨٢، وسيأتي، ح: ٣٦٤٣، وله شاهد عند النسائي: ٢/ ١٨٨، ١٨٩، وإسناده حسن، وله طرق أخرى.

Comments:

a. *Mu'asfar* means that which is dyed by *'Usfur*. It was a yellow material used for dying clothes. (Muhammad Fuwâd Abdul-Bâqi, with the reference of *Munjid*). But he explained *Mufaddam* as 'dark red whose redness can not be increased more.' It is possible that though the plant of *Kasam* (safflower) is yellow, but the cloth dyed with it becomes red.
b. Using dark color indicates that if the garment dyed by *Kasam* is of dim color then it is allowed for men.

3602. It was narrated that 'Abdullâh bin Hunain said: "I heard 'Ali say: 'The Messenger of Allâh ﷺ forbade me – and I do not say that he forbade you – from wearing clothes dyed with safflower.'" (*Sahih*)

٣٦٠٢ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ عَنْ أُسَامَةَ بْنِ زَيْدٍ، عَنْ عَبْدِ اللهِ بْنِ حُنَيْنٍ قَالَ: سَمِعْتُ عَلِيًّا يَقُولُ: نَهَانِي رَسُولُ اللهِ ﷺ، وَلَا أَقُولُ: نَهَاكُمْ، عَنْ لُبْسِ الْمُعَصْفَرِ.

تخريج: أخرجه مسلم، الصلاة، باب النهي عن قراءة القرآن في الركوع والسجود، ح: ٤٨٠/ ٢١٣ من حديث أسامة به مختصرًا.

Comments:

'Ali ﷺ meant that the Prophet ﷺ said: 'O Ali! Do not wear a cloth dyed with *Kasam*' he did not say: 'O people! Do not wear this color.' However, the ruling is common for everyone.

3603. It was narrated from 'Amr bin Shu'aib, from his father, that his grandfather said: "We came with the Messenger of Allâh ﷺ from Thaniyyat Adhâkhir. He turned to me, and I was wearing a thin cloak dyed with safflower, and said: 'What is this?' And I realized that he disliked it. I came to my family when they were heating their oven and threw it (in the oven). Then I came to him the following day and he said: 'O

٣٦٠٣ - حَدَّثَنَا أَبُو بَكْرٍ: حَدَّثَنَا عِيسَى بْنُ يُونُسَ عَنْ هِشَامِ بْنِ الْغَازِ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، قَالَ: أَقْبَلْنَا مَعَ رَسُولِ اللهِ ﷺ مِنْ ثَنِيَّةِ أَذَاخِرَ. فَالْتَفَتَ إِلَيَّ. وَعَلَيَّ رَيْطَةٌ مُضَرَّجَةٌ بِالْعُصْفُرِ. فَقَالَ: «مَا هٰذِهِ؟» فَعَرَفْتُ مَا كَرِهَ. فَأَتَيْتُ أَهْلِي وَهُمْ يَسْجُرُونَ تَنُّورَهُمْ، فَقَذَفْتُهَا فِيهِ. ثُمَّ أَتَيْتُهُ مِنَ الْغَدِ فَقَالَ: «يَا عَبْدَ اللهِ! مَا فَعَلَتِ الرَّيْطَةُ؟»

'Abdullâh, what happened to the thin cloak?' I told him (what I had done) and he said: 'Why did you not give it to some of your family to wear, for there is nothing wrong with it for women.'" (***Hasan***)

فَأَخْبَرْتُهُ. فَقَالَ: «أَلَا كَسَوْتَهَا بَعْضَ أَهْلِكَ فَإِنَّهُ لَا بَأْسَ بِذٰلِكَ لِلنِّسَاءِ».

تخريج: [إسناده حسن] أخرجه أبوداود، اللباس، باب في الحمرة، ح:٤٠٦٦ من حديث عيسى به.

Comments:

a. Cloth dyed with *'Usfur* is allowed for women.
b. Wearing the dress that is particular for women is forbidden for men.
c. Love of the Prophet ﷺ was so deep and strong in the hearts of the Companions that they used to implement his saying actively, even if it was said implicitly.

Chapter 22. Yellow For Men

(المعجم ٢٢) - **بَابُ الصُّفْرَةِ لِلرِّجَالِ** (التحفة ٢٢)

3604. It was narrated that Qais bin Sa'd said: "The Prophet ﷺ came to us and we gave him some water with which to cool down. He bathed, then I brought him a yellow blanket, and I saw the traces of *Wars* (the yellow dye) on the folds of his stomach." (***Da'if***)

٣٦٠٤ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ عَنِ ابْنِ أَبِي لَيْلَىٰ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ مُحَمَّدِ بْنِ شُرَحْبِيلَ، عَنْ قَيْسِ ابْنِ سَعْدٍ قَالَ: أَتَانَا النَّبِيُّ ﷺ. فَوَضَعْنَا لَهُ مَاءً يَتَبَرَّدُ بِهِ. فَاغْتَسَلَ. ثُمَّ أَتَيْتُهُ بِمِلْحَفَةٍ صَفْرَاءَ. فَرَأَيْتُ أَثَرَ الْوَرْسِ عَلَى عُكْنِهِ.

تخريج: [ضعيف] تقدم، ح:٤٦٦.

Chapter 23. Wear Whatever You Want, As Long As You Avoid Extravagance And Vanity

(المعجم ٢٣) - **بَابٌ: الْبَسْ مَا شِئْتَ، مَا أَخْطَأَكَ سَرَفٌ أَوْ مَخِيلَةٌ** (التحفة ٢٣)

3605. It was narrated from 'Amr bin Shu'aib, from his father, that his grandfather said: "The Messenger of Allâh ﷺ said: 'Eat and drink, give charity and wear clothes, as long as that does not involve any extravagance or vanity.'" (***Da'if***)

٣٦٠٥ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَنْبَأَنَا هَمَّامٌ عَنْ قَتَادَةَ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «كُلُوا وَاشْرَبُوا وَتَصَدَّقُوا وَالْبَسُوا، مَا لَمْ يُخَالِطْهُ إِسْرَافٌ أَوْ مَخِيلَةٌ».

تخريج: [**إسناده ضعيف**] أخرجه النسائي، الزكاة، باب الاختيال في الصدقة، ح:٢٥٦٠ من حديث يزيد به مختصرًا، وهو في المصنف:٨/٢١٧، ح:٤٩٢٩، وعلقه البخاري في أول كتاب اللباس * قتادة تقدم، ح:١٧٥، وله شواهد موقوفة في تغليق التعليق وغيره.

Comments:

a. Extravagance and lavishness means spending in lawful matters excessively so that it becomes unlawful. Simplicity is a distinguished quality of a Muslim.

b. Preparing too many dishes for few guests and then throwing them away is also a kind of extravagance. Similarly, spending in useless entertainment also comes under this ruling.

Chapter 24. One Who Wears A Garment Of Pride And Vanity

(المعجم ٢٤) - بَابُ مَنْ لَبِسَ شُهْرَةً مِنَ الثِّيَابِ (التحفة ٢٤)

3606. It was narrated that Ibn 'Umar said: "The Messenger of Allâh ﷺ said: 'Whoever wears a garment of pride and vanity, Allâh will clothe him, on the Day of Resurrection, in a garment of humiliation.'" (***Hasan***)

٣٦٠٦ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبَادَةَ، وَ مُحَمَّدُ ابْنُ عَبْدِ الْمَلِكِ الْوَاسِطِيَّانِ، قَالَا: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَنْبَأَنَا شَرِيكٌ عَنْ عُثْمَانَ بْنِ أَبِي زُرْعَةَ، عَنْ مُهَاجِرٍ، عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: **«مَنْ لَبِسَ ثَوْبَ شُهْرَةٍ أَلْبَسَهُ اللهُ، يَوْمَ الْقِيَامَةِ، ثَوْبَ مَذَلَّةٍ»**.

تخريج: [**حسن**] أخرجه أبوداود، اللباس، باب في لبس الشهرة، ح:٤٠٢٩ من حديث شريك به، وحسنه المنذري في الترغيب:٣/١١٦، وصحح أبوحاتم وقفه، قلت: شريك تابعه أبوعوانة، انظر الحديث الآتي.

3607. It was narrated that 'Abdullâh bin 'Umar said: "The Messenger of Allâh ﷺ said: 'Whoever wears a garment of pride and vanity in this world, Allâh will clothe him in a garment of humiliation on the Day of Resurrection, then set it ablaze.'" (***Hasan***)

٣٦٠٧ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ بْنِ أَبِي الشَّوَارِبِ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ عُثْمَانَ ابْنِ الْمُغِيرَةِ، عَنِ الْمُهَاجِرِ، عَنْ عَبْدِ اللهِ بْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: **«مَنْ لَبِسَ ثَوْبَ شُهْرَةٍ فِي الدُّنْيَا، أَلْبَسَهُ اللهُ ثَوْبَ مَذَلَّةٍ يَوْمَ الْقِيَامَةِ، ثُمَّ أَلْهَبَ فِيهِ نَارًا»**.

تخريج: [**حسن**] وانظر الحديث السابق.

Comments:

a. The purpose of those who wear this type of dress is either to make people respect him, being impressed by his wealth, or to subject to him believing that he is a very god-fearing person. The punishment of this sin is that he will get a dress on the Day of Judgment that makes him disgraced in the sight of all people, in addition to the punishment of burning in the Hellfire.

b. 'Garment of pride and vanity' includes a precious dress that catches the attraction of people, and they even discuss about the dress and the richness of the person. It also includes a very simple and worthless dress that shows the piousness and austerity of the person.

3608. It was narrated from Abu Dharr that the Prophet ﷺ said: "Whoever wears a garment of pride and vanity, Allâh will turn away from him until he takes it off." (*Da'if*)

٣٦٠٨ - حَدَّثَنَا الْعَبَّاسُ بْنُ يَزِيدَ الْبَحْرَانِيُّ: حَدَّثَنَا وَكِيعُ بْنُ مُحْرِزٍ النَّاجِي: حَدَّثَنَا عُثْمَانُ ابْنُ جَهْمٍ عَنْ زِرِّ بْنِ حُبَيْشٍ، عَنْ أَبِي ذَرٍّ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ لَبِسَ ثَوْبَ شُهْرَةٍ، أَعْرَضَ اللهُ عَنْهُ حَتَّى يَضَعَهُ مَتَى وَضَعَهُ».

تخريج: [إسناده ضعيف] أخرجه ابن الجوزي في تلبيس إبليس، ص:٢٣٨ من طريق آخر عن وكيع بن محرز به، وحسنه البوصيري، وأشار المنذري إلى ضعفه (الترغيب:٣/١١٦) * عثمان ابن جهم لم يوثقه غير ابن حبان، ومتبعه البوصيري فهو علة الخبر، والحديث السابق شاهد لبعضه.

Chapter 25. Wearing The Skins Of Dead Animals When They Have Been Tanned

(المعجم ٢٥) - **بَابُ لَبْسِ جُلُودِ الْمَيْتَةِ إِذَا دُبِغَتْ** (التحفة ٢٥)

3609. It was narrated that Ibn 'Abbâs said: "I heard the Messenger of Allâh ﷺ say: 'Any skin that has been tanned has been purified.'" (*Sahih*)

٣٦٠٩ - حَدَّثَنَا أَبُو بَكْرٍ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَبْدِ الرَّحْمٰنِ ابْنِ وَعْلَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «أَيُّمَا إِهَابٍ دُبِغَ، فَقَدْ طَهُرَ».

تخريج: أخرجه مسلم، الحيض، باب طهارة جلود الميتة بالدباغ، ح:٣٦٦/١٠٥ عن أبي بكر بن أبي شيبة به.

3610. It was narrated from Maimunah that he (meaning the Prophet ﷺ) passed by a dead sheep belonging to the freed slave

٣٦١٠ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللهِ

ابْنِ عَبْدِ اللهِ، عَنِ ابْنِ عَبَّاسٍ، عَنْ مَيْمُونَةَ أَنَّ شَاةً لِمَوْلَاةِ مَيْمُونَةَ مَرَّ بِهَا، يَعْنِي النَّبِيَّ ﷺ، قَدْ أُعْطِيَتْهَا مِنَ الصَّدَقَةِ مَيْتَةً. فَقَالَ: «هَلَّا أَخَذُوا إِهَابَهَا فَدَبَغُوهُ فَانْتَفَعُوا بِهِ؟» فَقَالُوا: يَا رَسُولَ اللهِ! إِنَّهَا مَيْتَةٌ. قَالَ: «إِنَّمَا حُرِّمَ أَكْلُهَا».

woman of Maimunah, that had been given to her in charity. He said: "Why don't they take its skin and tan it, and make use of it?" They said: "O Messenger of Allâh, it is dead meat."[1] He said: "It is only unlawful to eat it." (*Sahih*)

تخريج: أخرجه مسلم، الحيض، الباب السابق، ح:٣٦٣/ ١٠٠ عن ابن أبي شيبة به.

٣٦١١ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ عَنْ لَيْثٍ، عَنْ شَهْرِ ابْنِ حَوْشَبٍ، عَنْ سَلْمَانَ قَالَ: كَانَ لِبَعْضِ أُمَّهَاتِ الْمُؤْمِنِينَ شَاةٌ، فَمَاتَتْ. فَمَرَّ رَسُولُ اللهِ ﷺ عَلَيْهَا، فَقَالَ: «مَا ضَرَّ أَهْلَ هٰذِهِ، لَوِ انْتَفَعُوا بِإِهَابِهَا؟».

3611. It was narrated that Salmân said: "One of the Mothers of the Believers had a sheep that died. The Messenger of Allâh ﷺ passed by it and said: 'It would not have harmed its owners if they had made use of its hide.'" (***Hasan***)

تخريج: [حسن] وهو في المصنف:٨/ ١٩٠، وضعفه البوصيري من أجل ليث بن أبي سليم تقدم، ح:٢٠٨، وله شاهد ضعيف عند الطبراني:١٧/ ٢١٢، ح:٥٧٦، والحديث السابق شاهد له.

Comments:

a. If an animal whose meat is lawful dies, its skin could be used after being tanned.

b. Some scholars, based on *Hadith* 3609, are of the opinion that even the skin of those animals whose meat is unlawful becomes pure after having tanned. Some are of the opinion that the skin of the animals whose meat is forbidden does not become pure even if it is tanned.

٣٦١٢ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ عَنْ مَالِكِ بْنِ أَنَسٍ، عَنْ يَزِيدَ ابْنِ قُسَيْطٍ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أُمِّهِ، عَنْ عَائِشَةَ قَالَتْ: أَمَرَ رَسُولُ اللهِ ﷺ أَنْ يُسْتَمْتَعَ بِجُلُودِ الْمَيْتَةِ، إِذَا دُبِغَتْ.

3612. It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ commanded that use should be made of the skins of dead animals, if they were tanned." (***Da'if***)

[1] i.e., it died of normal causes, as opposed to being slaughtered in the proper manner.

تخريج: [إسناده ضعيف] أخرجه أبوداود، اللباس، باب في أهب الميتة، ح:٤١٢٤ من حديث مالك به، وهو في الموطأ:٢/٤٩٨، والمصنف:٨/١٩٢ * أم محمد بن عبدالرحمٰن لم أجد من وثقها غير ابن حبان، وقال الأثرم: غير معروفة الجوهر النقي:١/١٧.

Chapter 26. Those Who Say That The Untanned Skins And Sinew Of Dead Animals Should Not Be Made Use Of

(المعجم ٢٦) - بَابُ مِنْ قَالَ لَا يَنْتَفِعُ مِنَ الْمَيْتَةِ بِإِهَابٍ وَلَا عَصَبٍ (التحفة ٢٦)

3613. It was narrated that 'Abdullâh bin 'Ukaym said: "There came to us a letter from the Prophet ﷺ (saying): 'Do not make use of the untanned skin and sinew of dead animals.'" (***Hasan***)

٣٦١٣ - حَدَّثَنَا أَبُو بَكْرٍ: حَدَّثَنَا جَرِيرٌ عَنْ مَنْصُورٍ: ح: وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنِ الشَّيْبَانِيِّ: ح: وَحَدَّثَنَا أَبُو بَكْرٍ: حَدَّثَنَا غُنْدَرٌ عَنْ شُعْبَةَ. كُلُّهُمْ عَنِ الْحَكَمِ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي لَيْلَىٰ، عَنْ عَبْدِ اللهِ بْنِ عُكَيْمٍ قَالَ: أَتَانَا كِتَابُ النَّبِيِّ ﷺ: «أَنْ لَا تَنْتَفِعُوا مِنَ الْمَيْتَةِ بِإِهَابٍ وَلَا عَصَبٍ».

تخريج: [حسن] أخرجه أبوداود، اللباس، باب من روى أن لا يستنفع بإهاب الميتة، ح:٤١٢٧ من حديث شعبة به، وحسنه الترمذي، ح:١٧٢٩، والبيهقي:١/١٨، وصححه ابن حبان * الحكم صرح بالسماع، وراجع نيل المقصود في جواب الطعن في حديث ابن عكيم رحمه الله.

Chapter 27. Description Of Sandals

(المعجم ٢٧) - بَابُ صِفَةِ النِّعَالِ (التحفة ٢٧)

3614. It was narrated that 'Abdullâh bin 'Abbâs said: "The sandals of the Prophet ﷺ had two thongs doubled around their straps." (***Sahih***)

٣٦١٤ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ، عَنْ خَالِدٍ الْحَذَّاءِ، عَنْ عَبْدِ اللهِ ابْنِ الْحَارِثِ، عَنْ عَبْدِ اللهِ بْنِ الْعَبَّاسِ قَالَ: كَانَ لِنَعْلِ النَّبِيِّ ﷺ قِبَالَانِ، مَثْنِيٌّ شِرَاكُهُمَا.

تخريج: [صحيح] أخرجه ابن أبي شيبة:٨/٢٣١ عن وكيع به، وهو في الشمائل للترمذي، ح:٧٦، وصححه البوصيري، والحديث الآتي شاهد له.

Comments:

a. The shape of the shoes in the era of the Prophet ﷺ was similar to the shape of the slippers today, in which a leather thong was held between the toes and a corner of it was tied to a halter. The halter was called *Qubal.*

b. In such shoes most of the foot remains uncovered. So, the Prophet ﷺ would not take off his shoes when he wiped over his socks, but he used to wipe over his shoes. (See *Ahâdith* 559 and 560). Moreover, sometimes he used to wash his feet without taking off his shoes. (*Sahih Al-Bukhâri*:166)

3615. It was narrated that Anas said: "The sandals of the Prophet ﷺ had two thongs." (***Sahih***)

٣٦١٥ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ عَنْ هَمَّامٍ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ قَالَ: كَانَ لِنَعْلِ النَّبِيِّ ﷺ قِبَالَانِ.

تخريج: أخرجه البخاري، اللباس، باب قبالان في نعل، ومن رأى قبالاً واحدًا واسعًا، ح:٥٨٥٧ من حديث همام به، وهو في المصنف:٨/ ٢٣١.

Chapter 28. Putting On Sandals And Taking Them Off

(المعجم ٢٨) - بَابُ لُبْسِ النِّعَالِ وَخَلْعِهَا (التحفة ٢٨)

3616. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "When anyone of you puts on his sandals, let him start with the right, and when he takes them off, let him start with the left." (***Sahih***)

٣٦١٦ - حَدَّثَنَا أَبُو بَكْرٍ: حَدَّثَنَا وَكِيعٌ عَنْ شُعْبَةَ، عَنْ مُحَمَّدِ بْنِ زِيَادٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: **«إِذَا انْتَعَلَ أَحَدُكُمْ، فَلْيَبْدَأْ بِالْيُمْنَىٰ، وَإِذَا خَلَعَ فَلْيَبْدَأْ بِالْيُسْرَىٰ»**.

تخريج: أخرجه مسلم، اللباس، باب استحباب لبس النعل في اليمنى أولاً...الخ، ح:٢٠٩٧ من حديث محمد بن زياد به، وهو في المصنف:٨/ ٢٢٦، ٢٢٧، وأخرجه البخاري، ح:٥٨٥٥، ومسلم، ح:٢٠٩٧ من طريق الأعرج عن أبي هريرة به، وهو في الموطأ:٢/ ٩١٦.

Comments:

a. The difference between right and left is a very important principal of Islamic culture.

b. Some of the actions that are done with the right hand, or with the right side are mentioned here: eating, drinking, shaking hands, giving or taking something, putting on dress, wearing shoes, entering a mosque, using a tooth stick, performing ablution and taking bath, combing, trimming the mustache, plucking the hairs from the armpit, writing and any action that is considered good in Islam or in customs.

c. Some of the actions that are carried out by the left hand or by the left side are these: coming out of a mosque, cleansing one's private parts (after

easing or urinating), taking off shoes, and similar other acts.

Chapter 29. Walking In One Sandal

(المعجم ٢٩) - بَابُ الْمَشْيِ فِي النَّعْلِ الْوَاحِدِ (التحفة ٢٩)

3617. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "None of you should walk in one sandal or in one leather sock. Let him take them both off or walk in both of them." (*Sahih*)

٣٦١٧ - حَدَّثَنَا أَبُو بَكْرٍ: حَدَّثَنَا عَبْدُ اللهِ بْنُ إِدْرِيسَ، عَنِ ابْنِ عَجْلَانَ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَا يَمْشِي أَحَدُكُمْ فِي نَعْلٍ وَاحِدٍ، وَلَا خُفٍّ وَاحِدٍ. لِيَخْلَعْهُمَا جَمِيعاً، أَوْ لِيَمْشِ فِيهِمَا جَمِيعاً».

تخريج: [صحيح] وهو في المصنف:٨/٢٢٧، ٢٢٨، وأخرجه البخاري، ومسلم وغيرهما من حديث الأعرج عن أبي هريرة به، انظر الحديث السابق.

Comments:

Walking in one shoes cause harm, and it could lead to staggering for the lack of balance. Besides, it is contrary to nobility and dignity. If one needs to take off one shoe, in that case, it is better to take off both shoes. Walking bare foot is not prohibited in Islam.

Chapter 30. Putting On Sandals While Standing

(المعجم ٣٠) - بَابُ الانْتِعَالِ قَائِمًا (التحفة ٣٠)

3618. It was narrated that Abu Hurairah said: "The Messenger of Allâh ﷺ forbade putting on sandals whilst standing." (*Da'if*)

٣٦١٨ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: نَهَى رَسُولُ اللهِ ﷺ أَنْ يَنْتَعِلَ الرَّجُلُ قَائِماً.

تخريج: [إسناده ضعيف] وصححه البوصيري * أبو معاوية تقدم، ح:١٨٦٤، والأعمش تقدم، ح:١٧٨ مدلسان وعنعنا، وللحديث طريق آخر عند الترمذي، ح:١٧٧٥ وغيره، وفيه الحارث بن نبهان وهو متروك كما تقدم، ح:٢١٣، وانظر الحديث الآتي.

3619. It was narrated that Ibn 'Umar said: "The Prophet ﷺ forbade putting on sandals whilst standing." (*Da'if*)

٣٦١٩ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ، عَنْ عَبْدِ اللهِ بْنِ دِينَارٍ، عَنِ ابْنِ عُمَرَ قَالَ: نَهَى النَّبِيُّ ﷺ أَنْ يَنْتَعِلَ الرَّجُلُ قَائِماً.

تخريج: [إسناده ضعيف] وصححه البوصيري * سفيان الثوري مدلس وعنعن تقدم، ح:١٦٢، وللحديث شاهد عند الترمذي، ح:١٧٧٦، وفيه عنعنة قتادة، والحديث ضعيف من جميع طرقه، ولم يصب من صححه.

Comments:

a. It is preferable to put on shoes while sitting, especially the kind of shoes in which it is difficult to put them on while standing.
b. Islam is a perfect religion that guides human beings morally and legally in all aspects of their life.

Chapter 31. Black Leather Socks

(المعجم ٣١) - **بَابُ الْخِفَافِ السُّوْدِ**

(التحفة ٣١)

3620. It was narrated from Ibn Buraidah, from his father, that an-Najâshi sent a pair of pure black *Khuff* as a gift to the Prophet ﷺ of, which he wore. (***Da'if***)

٣٦٢٠ - حَدَّثَنَا أَبُو بَكْرٍ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا دَلْهَمُ بْنُ صَالِحٍ الْكِنْدِيُّ عَنْ حُجَيْرِ بْنِ عَبْدِ اللهِ الْكِنْدِيِّ، عَنِ ابْنِ بُرَيْدَةَ، عَنْ أَبِيهِ أَنَّ النَّجَاشِيَّ أَهْدَىٰ لِرَسُولِ اللهِ ﷺ خُفَّيْنِ سَاذَجَيْنِ أَسْوَدَيْنِ. فَلَبِسَهُمَا.

تخريج: [ضعيف] تقدم، ح:٥٤٩.

Comments:

a. The Negus (Najâshi), was the King of Abyssinia. He provided shelter respectfully to the Muslims who went to Abyssinia, before the emigration to Al-Madinah. The Prophet ﷺ performed the funeral prayer in absentia on his death in Al-Madinah.
b. Wearing black socks is allowed.

Chapter 32. Dyeing (Hair) With Henna

(المعجم ٣٢) - **بَابُ الْخِضَابِ بِالْحِنَّاءِ**

(التحفة ٣٢)

3621. It was narrated that Abu Hurairah attributed to the Prophet ﷺ: "The Jews and the Christians do not dye (their hair), so differ from them." (***Sahih***)

٣٦٢١ - حَدَّثَنَا أَبُو بَكْرٍ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ، سَمِعَ أَبَا سَلَمَةَ وَ سُلَيْمَانَ بْنَ يَسَارٍ يُخْبِرَانِ عَنْ أَبِي هُرَيْرَةَ، يَبْلُغُ بِهِ النَّبِيَّ ﷺ قَالَ: «**إِنَّ الْيَهُودَ وَالنَّصَارَىٰ لَا يَصْبَغُونَ. فَخَالِفُوهُمْ**».

تخريج: أخرجه البخاري، اللباس، باب الخضاب، ح:٥٨٩٩ من حديث سفيان به، ومسلم، اللباس، باب في مخالفة اليهود في الصبغ، ح:٢١٠٣ عن أبي بكر بن أبي شيبة به.

Comments:

a. Hafiz Salahuddin Yusuf ﷺ said: "Muslim scholars regarded this command as a matter of desirability. So, dying one's white hair on the head or beard is not compulsory, it is merely desirable. However, imitating Jews of Christians is forbidden. So, if in any situation, not dying hairs results in their resemblance, then dying them becomes compulsory, otherwise it remains merely desirable." (*Riyâdh-us-Saliheen* 1638)

b. Customs and celebrations of non-Muslims (Christmas, Basant, New Year celebration and the like) are related to their religion so, it is compulsory to avoid participating in them.

c. Shaving the beard is a custom of non-Muslims, which is contrary to the practice of previous Prophets too, so it is forbidden.

3622. It was narrated from Abu Dharr that the Messenger of Allâh ﷺ said: "The best things with which you change gray hair are henna and *Katam*." (***Sahih***)

٣٦٢٢ - حَدَّثَنَا أَبُو بَكْرٍ: حَدَّثَنَا عَبْدُ اللهِ بْنُ إِدْرِيسَ عَنِ الأَجْلَحِ، عَنْ عَبْدِ اللهِ بْنِ بُرَيْدَةَ، عَنْ أَبِي الأَسْوَدِ الدِّيلِيِّ، عَنْ أَبِي ذَرٍّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**إِنَّ أَحْسَنَ مَا غَيَّرْتُمْ بِهِ الشَّيْبَ، الْحِنَّاءُ وَالْكَتَمُ**».

تخريج: [**صحيح**] أخرجه أبوداود، الترجل، باب في الخضاب، ح:٤٢٠٥ من حديث ابن بريدة به، وقال الترمذي، ح:١٧٥٣: حسن صحيح، وصححه ابن حبان، ح:١٤٧٥.

Comments:

a. (*Wasmah, Katam*) is a wild plant. Leaves of these plants are ground and used for dying hair. (See *Misbâhul-Lughat*).

b. If *Wasmah* is applied to hair it becomes become black. If henna is mixed with it, then it become reddish black.

3623. It was narrated that 'Uthmân bin Mawhab said: "I entered upon Umm Salamah and she brought out for me a hair of the Messenger of Allâh ﷺ, which was dyed with henna and *Katam*."[1] (***Sahih***)

٣٦٢٣ - حَدَّثَنَا أَبُو بَكْرٍ: حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ: حَدَّثَنَا سَلَّامُ بْنُ أَبِي مُطِيعٍ عَنْ عُثْمَانَ ابْنِ مَوْهَبٍ قَالَ: دَخَلْتُ عَلَى أُمِّ سَلَمَةَ. قَالَ: فَأَخْرَجَتْ إِلَيَّ شَعَرًا مِنْ شَعَرِ رَسُولِ اللهِ ﷺ. مَخْضُوباً بِالْحِنَّاءِ وَالْكَتَمِ.

تخريج: أخرجه البخاري، اللباس، باب ما يذكر في الشيب، ح:٥٨٩٧ من حديث سلام به.

[1] A reddish black dye.

Chapter 33. Dyeing Hair Black

(المعجم ٣٣) - بَابُ الْخِضَابِ بِالسَّوَادِ (التحفة ٣٣)

3624. It was narrated from Jâbir said: "Abu Quhâfah was brought to the Prophet ﷺ on the Day of the Conquest (of Makkah), and his head was all white. The Messenger of Allâh ﷺ said: 'Take him to some of his womenfolk and let them change this, but avoid black.'" (*Sahih*)

٣٦٢٤ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عُلَيَّةَ عَنْ لَيْثٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: جِيءَ بِأَبِي قُحَافَةَ، يَوْمَ الْفَتْحِ، إِلَى النَّبِيِّ ﷺ. وَكَأَنَّ رَأْسَهُ ثَغَامَةٌ. فَقَالَ رَسُولُ اللهِ ﷺ: **«اذْهَبُوا بِهِ إِلَى بَعْضِ نِسَائِهِ، فَلْتُغَيِّرْهُ. وَجَنِّبُوهُ السَّوَادَ»**.

تخريج: [صحيح] أخرجه أحمد: ٣/٣١٦ عن إسماعيل به، وهو في المصنف: ٨/٢٤٤ * ليث تابعه أبوخيثمة، وابن جريج عند مسلم، ح: ٢١٠٢، وبه صح الحديث.

Comments:

a. Abu Quhâfah ؓ was the father of Abu Bakr, his name was 'Uthmân bin 'Âmir. He embraced Islam at the time of the conquest of Makkah. He died during the caliphate of 'Umar ؓ in the year 14 A.H, when he was 97 years old.

b. Dying with pure black color should be avoided.

3625. It was narrated that Suhaib Al-Khair said: "The Messenger of Allâh ﷺ said: 'The best thing with which you can dye your hair is this black (dye). It makes your women desire you and creates fear in the hearts of your enemies.'" (*Da'if*)

٣٦٢٥ - حَدَّثَنَا أَبُو هُرَيْرَةَ الصَّيْرَفِيُّ، مُحَمَّدُ ابْنُ فِرَاسٍ: حَدَّثَنَا عُمَرُ بْنُ الْخَطَّابِ بْنِ زَكَرِيَّا الرَّاسِبِيُّ: حَدَّثَنَا دَفَّاعُ بْنُ دَغْفَلٍ السَّدُوسِيُّ عَنْ عَبْدِ الْحَمِيدِ بْنِ صَيْفِيٍّ، عَنْ أَبِيهِ، عَنْ جَدِّهِ صُهَيْبِ الْخَيْرِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: **«إِنَّ أَحْسَنَ مَا اخْتَضَبْتُمْ بِهِ، لَهٰذَا السَّوَادُ. أَرْغَبُ لِنِسَائِكُمْ فِيكُمْ، وَأَهْيَبُ لَكُمْ فِي صُدُورِ عَدُوِّكُمْ»**.

تخريج: [إسناده ضعيف] حسنه البوصيري * دفّاع ضعيف كما في التقريب، وفيه علة أخرى.

Chapter 34. Dyeing Hair With Yellow

(المعجم ٣٤) - بَابُ الخِضَابِ بِالصُّفْرَةِ (التحفة ٣٤)

3626. It was narrated from

٣٦٢٦ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا

أَبُو أُسَامَةَ عَنْ عُبَيْدِ اللهِ بْنِ عُمَرَ، عَنْ سَعِيدِ ابْنِ أَبِي سَعِيدٍ أَنَّ [عُبَيْدَ] بْنَ جُرَيْجٍ سَأَلَ ابْنَ عُمَرَ قَالَ: رَأَيْتُكَ تُصَفِّرُ لِحْيَتَكَ بِالْوَرْسِ؟ فَقَالَ ابْنُ عُمَرَ: أَمَّا تَصْفِيرِي لِحْيَتِي، فَإِنِّي رَأَيْتُ رَسُولَ اللهِ ﷺ، يُصَفِّرُ لِحْيَتَهُ.

Sa'eed bin Abu Sa'eed that 'Ubaid bin Juraij asked Ibn 'Umar: "I see that you dye your beard yellow with *Wars*." Ibn 'Umar said: "As for my dyeing of my beard yellow with *Wars*, I saw the Messenger of Allâh ﷺ dyeing his beard yellow." (***Sahih***)

تخريج: أخرجه البخاري، الوضوء، باب غسل الرجلين في النعلين ولا يمسح على النعلين، ح:١٦٦، ومسلم، الحج، باب(٥): الإهلال من حيث تنبعث الراحلة، ح:١١٨٧ من حديث سعيد به.

Comments:

As using henna to change the color of the beard is allowed, similarly using yellow dye is also allowed.

٣٦٢٧ - حَدَّثَنَا أَبُو بَكْرٍ: حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ: حَدَّثَنَا مُحَمَّدُ بْنُ طَلْحَةَ عَنْ حُمَيْدِ ابْنِ وَهْبٍ عَنِ ابْنِ طَاوُسٍ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: مَرَّ النَّبِيُّ ﷺ عَلَى رَجُلٍ قَدْ خَضَبَ بِالْحِنَّاءِ. فَقَالَ: «مَا أَحْسَنَ هٰذَا» ثُمَّ مَرَّ بِآخَرَ قَدْ خَضَبَ بِالْحِنَّاءِ وَالْكَتَمِ. فَقَالَ: «هٰذَا أَحْسَنُ مِنْ هٰذَا» ثُمَّ مَرَّ بِآخَرَ قَدْ خَضَبَ بِالصُّفْرَةِ، فَقَالَ: «هٰذَا أَحْسَنُ مِنْ هٰذَا كُلِّهِ». قَالَ: وَكَانَ طَاوُسٌ يُصَفِّرُ.

3627. It was narrated that Ibn 'Abbâs said: "The Prophet ﷺ passed by a man who had dyed his hair with henna and said: 'How handsome this is!' Then he passed by another who had dyed his hair with henna and *Katam*, and said: 'This one is more handsome that that one.' Then he passed by another who had dyed his hair yellow and said: 'This one is more handsome than all of them.'" (***Da'if***)

He (one of the narrators) said: Tâwus used to dye his hair yellow.

تخريج: [إسناده ضعيف] أخرج ه أبوداود، الترجل، باب في خضاب الصفرة، ح:٤٢١١ من حديث إسحاق بن منصور به ＊ حميد بن وهب ضعفه العقيلي، وابن حبان وغيرهما، وقال البخاري: منكر الحديث.

(المعجم ٣٥) - بَابُ مَنْ تَرَكَ الخِضَابَ (التحفة ٣٥)

Chapter 35. One Who Does Not Dye His Hair

٣٦٢٨ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا أَبُو دَاوُدَ: حَدَّثَنَا زُهَيْرٌ عَنْ أَبِي إِسْحَاقَ عَنْ أَبِي

3628. It was narrated that Abu Juhaifah said: "I saw the

جُحَيْفَةَ قَالَ: رَأَيْتُ رَسُولَ اللهِ ﷺ، هٰذِهِ مِنْهُ بَيْضَاءُ. يَعْنِي عَنْفَقَتَهُ.

Messenger of Allâh ﷺ, and this part of his hair was white" – meaning the tuft of hair between the lower lip and the chin. (*Sahih*)

تخريج: أخرجه البخاري، المناقب، باب صفة النبي ﷺ، ح:٣٥٤٥ من حديث أبي إسحاق به، ومسلم، الفضائل، باب شيبه ﷺ، ح:٢٣٤٢ من حديث زهير به، وهو في مسند أبي داود الطيالسي، ح:١٠٤٦ أطول منه.

٣٦٢٩ - **حَدَّثَنَا** مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ وَ ابْنُ أَبِي عَدِيٍّ، عَنْ حُمَيْدٍ قَالَ: سُئِلَ أَنَسُ بْنُ مَالِكٍ: أَخَضَبَ رَسُولُ اللهِ ﷺ؟ قَالَ: إِنَّهُ لَمْ يَرَ مِنَ الشَّيْبِ إِلَّا نَحْوَ سَبْعَةَ عَشَرَ أَوْ عِشْرِينَ شَعَرَةً، فِي مُقَدَّمِ لِحْيَتِهِ.

3629. It was narrated that Humaid said: "Anas bin Mâlik was asked: 'Did the Messenger of Allâh ﷺ dye his hair?' He said: 'He did not have any white hair apart from approximately seventeen or twenty hairs at the front of his beard.'" (*Sahih*)

تخريج: [**صحيح**] أخرجه أحمد:٣/١٧٨، ١٨٨، ٢٠١ من حديث حميد به، وصححه البوصيري، وله شاهد عند البخاري، ح:٣٥٤٧، ومسلم، ح:٢٣٤٧ وغيرهما.

٣٦٣٠ - **حَدَّثَنَا** مُحَمَّدُ بْنُ عُمَرَ بْنِ الْوَلِيدِ الْكِنْدِيُّ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ عَنْ شَرِيكٍ، عَنْ عُبَيْدِ اللهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: كَانَ شَيْبُ رَسُولِ اللهِ ﷺ نَحْوَ عِشْرِينَ شَعَرَةً.

3630. It was narrated that Ibn 'Umar said: "The white hair of the Prophet ﷺ numbered approximately twenty." (*Sahih*)

تخريج: [**صحيح**] أخرجه الترمذي في الشمائل، ح:٤٠ عن محمد بن عمر به، وصححه البوصيري، والحديث السابق شاهد له.

(المعجم ٣٦) - بَابُ اتِّخَاذِ الْجُمَّةِ وَالذَّوَائِبِ (التحفة ٣٦)

Chapter 36. Wearing One's Hair Down To The Shoulders, And Wearing Braids

٣٦٣١ - **حَدَّثَنَا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ ابْنِ أَبِي نَجِيحٍ، عَنْ مُجَاهِدٍ قَالَ: قَالَتْ أُمُّ هَانِيءٍ: دَخَلَ رَسُولُ اللهِ ﷺ مَكَّةَ، وَلَهُ أَرْبَعُ غَدَائِرَ. تَعْنِي ضَفَائِرَ.

3631. It was narrated that Mujâhid said: "Umm Hâni said: 'When the Messenger of Allâh ﷺ entered Makkah he had four braids.'" (*Da'if*)

تخريج: [**إسناده ضعيف**] أخرجه أبوداود، الترجل، باب في الرجل يضفر شعره، ح:٤١٩١

من حديث سفيان به، وحسنه الترمذي، ح:١٧٨١(ب)، وقال البخاري: لا أعرف لمجاهد سماعًا عن أم هاني، وللحديث علة أخرى.

Comments:

a. Perhaps he has wrapped his hair in this way to protect them from the dust and dirt during his journey.

b. Braiding hair, as mentioned in the *Hadith* is allowed but it should be different from the style of women.

3632. It was narrated that Ibn 'Abbâs said: "The People of the Book used to let their hair hang down, and the idolators used to part their hair. The Messenger of Allâh ﷺ liked to be more like the People of the Book. So the Messenger of Allâh ﷺ let his forelock hang down, then after that he parted it." ***(Sahih)***

٣٦٣٢ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَحْيَىٰ بْنُ آدَمَ عَنْ إِبْرَاهِيمَ بْنِ سَعْدٍ، عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللهِ بْنِ عَبْدِ اللهِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ أَهْلُ الْكِتَابِ يَسْدِلُونَ أَشْعَارَهُمْ. وَكَانَ الْمُشْرِكُونَ يَفْرِقُونَ. وَكَانَ رَسُولُ اللهِ ﷺ يُحِبُّ مُوَافَقَةَ أَهْلِ الْكِتَابِ. قَالَ: فَسَدَلَ رَسُولُ اللهِ ﷺ نَاصِيَتَهُ. ثُمَّ فَرَقَ، بَعْدُ.

تخريج: أخرجه البخاري، المناقب، باب صفة النبي ﷺ، ح:٣٥٥٨ من حديث الزهري به، ومسلم، الفضائل، باب صفة شعره ﷺ وصفاته وحليته، ح:٢٣٣٦ من حديث إبراهيم بن سعد به.

Comments:

a. In Makkah polytheists were in the majority. To be different from them, the Prophet ﷺ used to adopt the manners of the People of the Book. When he emigrated to Al-Madinah, to be different from the great numbers of the People of the Book, he adopted a different style.

b. Every action of the Prophet ﷺ used to be in the light of the revelation. So, keeping hair loose without parting it was abrogated and parting hair is *Sunnah* and a rewardable act.

3633. It was narrated that 'Âishah said: "I used to part the hair of the Messenger of Allâh ﷺ behind his crown, and let his forelock hang down." ***(Hasan)***

٣٦٣٣ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ عَنْ إِبْرَاهِيمَ بْنِ سَعْدٍ، عَنِ ابْنِ إِسْحَاقَ، عَنْ يَحْيَى بْنِ عَبَّادٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: كُنْتُ أَفْرِقُ خَلْفَ يَافُوخِ رَسُولِ اللهِ ﷺ. ثُمَّ أَسْدِلُ نَاصِيَتَهُ.

تخريج: [حسن] وهو في المصنف:٨/ ٢٦٢ سنده ضعيف * ابن إسحاق مدلس عنعن تقدم، ح:١٢٠٩، وباقي السند حسن، وله شاهد حسن عند أبي داود، ح:٤١٨٩ .

3634. It was narrated that Anas said: "The hair of the Messenger of Allâh ﷺ was wavy, and (hung down) between his ears and his shoulders." (***Sahih***)

٣٦٣٤ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَنْبَأَنَا جَرِيرُ بْنُ حَازِمٍ عَنْ قَتَادَةَ، عَنْ أَنَسٍ قَالَ: كَانَ شَعَرُ رَسُولِ اللهِ ﷺ شَعَرًا رَجِلًا، بَيْنَ أُذُنَيْهِ وَمَنْكِبَيْهِ.

تخريج: أخرجه البخاري، اللباس، باب الجعد، ح:٥٩٠٥، ومسلم، الفضائل، باب صفة شعر النبي ﷺ، ح:٢٣٣٨ من حديث جرير به.

Comments:

a. His hair was neither curly nor very straight but it was slightly wavy.

b. When he cut his hair short, it reached his earlobes, when grew longer, sometimes it even reached his shoulders.

c. The Prophet ﷺ used to shave his head in *Hajj* and *Umrah*.

3635. It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ had hair that came between his earlobes and his shoulders." (***Hasan***)

٣٦٣٥ - حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي الزِّنَادِ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: كَانَ لِرَسُولِ اللهِ ﷺ، شَعَرٌ دُونَ الْجُمَّةِ، وَفَوْقَ الْوَفْرَةِ.

تخريج: **[إسناده حسن]** أخرجه أبوداود، الترجل، باب ما جاء في الشعر، ح:٤١٨٧ من حديث ابن أبي الزناد به، وقال الترمذي، ح:١٧٥٥: حسن صحيح غريب.

Chapter 37. It Is Disliked To Have Too Long Hair

(المعجم ٣٧) - بَابُ كَرَاهِيَةِ كَثْرَةِ الشَّعْرِ (التحفة ٣٧)

3636. It was narrated that Wâ'il bin Hujr said: "The Prophet ﷺ saw me when I had long hair. He said: 'Bad news, bad news!' So I went away and cut it short. Then the Prophet ﷺ saw me and said: 'I did not mean you, but this is better.'" (***Sahih***)

٣٦٣٦ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُعَاوِيَةُ بْنُ هِشَامٍ، وَسُفْيَانُ بْنُ عُقْبَةَ عَنْ سُفْيَانَ، عَنْ عَاصِمِ بْنِ كُلَيْبٍ، عَنْ أَبِيهِ، عَنْ وَائِلِ بْنِ حُجْرٍ قَالَ: رَآنِي النَّبِيُّ ﷺ وَلِي شَعَرٌ طَوِيلٌ. فَقَالَ: «ذُبَابٌ. ذُبَابٌ» فَانْطَلَقْتُ فَأَخَذْتُهُ. فَرَآنِي النَّبِيُّ ﷺ فَقَالَ: «إِنِّي لَمْ أَعْنِكَ. وَهٰذَا أَحْسَنُ».

تخريج: **[إسناده صحيح]** أخرجه أبوداود، الترجل، باب في تطويل الجمّة، ح:٤١٩٠ من

حديث معاوية بن هشام به * والثوري صرح بالسماع عند النسائي، ح:٥٠٥٥.

Comments:

a. The Prophet ﷺ talked about something but the Companion understood that he meant his hair.

b. The Companions were so active and serious in implementing the teachings of the Prophet ﷺ, that this Companion fulfilled his gesture. He did not even enquire to whom he is addressing and what his purpose is.

c. The Prophet ﷺ admired having short hair and liked it. Imâm Ibn Mâjah deduced from this *Hadith* that growing long hair is not desirable for men.

Chapter 38. Prohibition Of *Qaza'*

(المعجم ٣٨) - **بَابُ النَّهْيِ عَنِ الْقَزَعِ**

(التحفة ٣٨)

3637. It was narrated from Nâfi' that Ibn 'Umar said: "The Messenger of Allâh ﷺ forbade *Qaza'*." He (Nâfi') said: "What is *Qaza'*?" He said: "It means shaving part of a child's head and leaving another part." (***Sahih***)

٣٦٣٧ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَ عَلِيُّ بْنُ مُحَمَّدٍ، قَالَا: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ عُبَيْدِ اللهِ بْنِ عُمَرَ، عَنْ عُمَرَ بْنِ نَافِعٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: نَهَىٰ رَسُولُ اللهِ ﷺ عَنِ الْقَزَعِ. قَالَ: وَمَا الْقَزَعُ؟ قَالَ: أَنْ يُحْلَقَ مِنْ رَأْسِ الصَّبِيِّ مَكَانٌ، وَيُتْرَكَ مَكَانٌ.

تخريج: أخرجه البخاري، اللباس، باب القزع، ح:٥٩٢٠ من حديث عمر بن نافع به، ومسلم، اللباس، باب كراهة القزع، ح:٢١٢٠ من حديث عبيدالله بن عمر به.

3638. It was narrated that Ibn 'Umar said: "The Messenger of Allâh ﷺ forbade *Qaza'*." (***Sahih***)

٣٦٣٨ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا شَبَابَةُ: حَدَّثَنَا شُعْبَةُ عَنْ عَبْدِ اللهِ بْنِ دِينَارٍ عَنِ ابْنِ عُمَرَ قَالَ: نَهَىٰ رَسُولُ اللهِ ﷺ عَنِ الْقَزَعِ.

تخريج: أخرجه البخاري، اللباس، باب القزع، ح:٥٩٢١ من حديث ابن دينار به، وهو في المصنف:٨/ ٣١٣.

Chapter 39. Inscriptions On Rings

(المعجم ٣٩) - **بَابُ نَقْشِ الْخَاتَمِ**

(التحفة ٣٩)

3639. It was narrated that Ibn 'Umar said: "The Messenger of Allâh ﷺ wore a ring of silver,

٣٦٣٩ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ أَيُّوبَ بْنِ مُوسَىٰ، عَنْ

نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: اتَّخَذَ رَسُولُ اللهِ ﷺ خَاتَماً مِنْ وَرِقٍ. ثُمَّ نَقَشَ فِيهِ: مُحَمَّدٌ رَسُولُ اللهِ. فَقَالَ: «**لَا يَنْقُشْ أَحَدٌ عَلَى نَقْشِ خَاتَمِي هٰذَا**».

then he had engraved on it (the words) *'Muhammad Rasul Allâh'* (Muhammad the Messenger of Allâh). And he said: 'No one should have his ring engraved like this ring of mine.''' (***Sahih***)

تخريج: أخرجه مسلم، اللباس، باب لبس النبي ﷺ خاتمًا من ورق ... الخ، ح:٢٠٩١/ ٥٥ عن ابن أبي شيبة به.

٣٦٤٠ - **حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ**: حَدَّثَنَا إِسْمَاعِيلُ ابْنُ عُلَيَّةَ عَنْ عَبْدِ الْعَزِيزِ بْنِ صُهَيْبٍ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: اصْطَنَعَ رَسُولُ اللهِ ﷺ خَاتَماً. فَقَالَ: «**إِنَّا قَدِ اصْطَنَعْنَا خَاتَماً، وَنَقَشْنَا فِيهِ نَقْشاً، فَلَا يَنْقُشْ عَلَيْهِ أَحَدٌ**».

3640. It was narrated that Anas bin Mâlik said: "The Messenger of Allâh ﷺ had a ring made for him, and he said: 'I have had a ring made for me and had it engraved, and no one should make a ring with similar engraving.''' (***Sahih***)

تخريج: أخرجه مسلم، اللباس والزينة، الباب السابق، ح:٢٠٩٢ عن ابن أبي شيبة به.

٣٦٤١ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَىٰ: حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ: حَدَّثَنَا يُونُسُ عَنِ الزُّهْرِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ رَسُولَ اللهِ ﷺ اتَّخَذَ خَاتَماً مِنْ فِضَّةٍ، لَهُ فَصٌّ حَبَشِيٌّ. وَنَقْشُهُ: مُحَمَّدٌ رَسُولُ اللهِ.

3641. It was narrated from Anas bin Mâlik that the Messenger of Allâh ﷺ wore a ring of silver, in which was an Ethiopian gemstone and the inscription: *'Muhammad Rasul Allâh'* (Muhammad the Messenger of Allâh)." (***Sahih***)

تخريج: أخرجه البخاري، اللباس، باب:(٤٧)، ح:٥٨٦٨، ومسلم، اللباس والزينة، باب في خاتم الورق فصه حبشي، ح:٢٠٩٤ من حديث يونس بن يزيد به.

Comments:

a. This *Hadith* is reported in *Sahih Al-Bukhâri.*
b. Wearing a silver ring is allowed for men.
c. Engraving a word or letter on a ring is allowed.
d. Copying the seal of a ruler, judge or any other official person is not allowed since it opens the doors of forgery and cheating.

Chapter 40. Prohibition Of Gold Rings

(المعجم ٤٠) - بَابُ النَّهْيِ عَنْ خَاتَمِ الذَّهَبِ (التحفة ٤٠)

3642. It was narrated that 'Ali said: "The Messenger of Allâh ﷺ forbade wearing gold rings." (***Sahih***)

٣٦٤٢ - حَدَّثَنَا أَبُو بَكْرٍ: حَدَّثَنَا عَبْدُ اللهِ بْنُ نُمَيْرٍ عَنْ عُبَيْدِ اللهِ، عَنْ نَافِعٍ عَنِ ابْنِ حُنَيْنٍ، مَوْلَىٰ عَلِيٍّ. عَنْ عَلِيٍّ قَالَ: نَهَىٰ رَسُولُ اللهِ ﷺ عَنِ التَّخَتُّمِ بِالذَّهَبِ.

تخريج: [صحيح] تقدم، ح:٣٦٠٢.

3643. It was narrated that Ibn 'Umar said: "The Messenger of Allâh ﷺ forbade gold rings." (***Hasan***)

٣٦٤٣ - حَدَّثَنَا أَبُو بَكْرٍ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ عَنْ يَزِيدَ بْنِ أَبِي زِيَادٍ، عَنِ الْحَسَنِ بْنِ سُهَيْلٍ عَنِ ابْنِ عُمَرَ قَالَ: نَهَىٰ رَسُولُ اللهِ ﷺ عَنْ خَاتَمِ الذَّهَبِ.

تخريج: [حسن] تقدم، ح:٣٦٠١، وله شواهد كثيرة جدًا.

3644. It was narrated that 'Âishah the Mother of the Believers said: "Najashi sent some jewelry as a gift to the Messenger of Allâh ﷺ. Among that was a gold ring with an Ethiopian gemstone. The Messenger of Allâh ﷺ picked it up with a stick - as if he found it distasteful - or with one of his fingers, then he called his daughter's daughter, Umâmah bint Abul-'Âs, and said: 'Wear this, O my daughter.'" (***Hasan***)

٣٦٤٤ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ نُمَيْرٍ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ يَحْيَى بْنِ عَبَّادِ بْنِ عَبْدِ اللهِ بْنِ الزُّبَيْرِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ قَالَتْ: أَهْدَىٰ النَّجَاشِيُّ إِلَى رَسُولِ اللهِ ﷺ حَلْقَةً فِيهَا خَاتَمُ ذَهَبٍ. فِيهِ فَصٌّ حَبَشِيٌّ. فَأَخَذَهُ رَسُولُ اللهِ ﷺ بِعُودٍ. وَإِنَّهُ لَمُعْرِضٌ عَنْهُ. أَوْ بِبَعْضِ أَصَابِعِهِ. ثُمَّ دَعَا بِابْنَةِ ابْنَتِهِ، أُمَامَةَ بِنْتِ أَبِي الْعَاصِ. فَقَالَ: «تَحَلَّيْ بِهٰذَا، يَا بُنَيَّةُ».

تخريج: [إسناده حسن] أخرجه أبوداود، الخاتم، باب ما جاء في الذهب للنساء، ح:٤٢٣٥ من حديث محمد بن إسحاق به، وهو في المصنف:٨/ ٢٧٧، ٢٧٨ .

Comments:

a. Wearing a gold ring is forbidden for men.
b. Wearing a gold ornament is allowed for women.
c. Young girls also may wear ornaments.
d. Umâmah ﷺ was the granddaughter of the Prophet ﷺ. Her mother, Zainab ﷺ was the daughter of the Prophet ﷺ.

Chapter 41. One Who Wears A Ring With The Stone Nearest His Palm

(المعجم ٤١) - بَابُ مَنْ جَعَلَ فَصَّ خَاتَمَهُ مِمَّا يَلِي كَفَّهُ (التحفة ٤١)

3645. It was narrated from Ibn 'Umar that the Prophet ﷺ used to wear (his ring) with the stone nearest his palm. (***Sahih***)

٣٦٤٥ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ أَيُّوبَ بْنِ مُوسَى عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ أَنَّ النَّبِيَّ ﷺ كَانَ يَجْعَلُ فَصَّهُ مِمَّا يَلِي كَفَّهُ.

تخريج: أخرجه مسلم، اللباس والزينة، باب لبس النبي ﷺ خاتمًا من ورق ... الخ، ح:٢٠٩١/ ٥٥ عن ابن أبي شيبة به.

3646. It was narrated from Anas bin Mâlik that the Messenger of Allâh ﷺ wore a silver ring with an Ethiopian gemstone, and he used to wear the stone in towards his palm. (***Sahih***)

٣٦٤٦ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَىٰ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي أُوَيْسٍ: حَدَّثَنِي سُلَيْمَانُ بْنُ بِلَالٍ عَنْ يُونُسَ بْنِ يَزِيدَ الْأَيْلِيِّ، عَنِ ابْنِ شِهَابٍ، عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ رَسُولَ اللهِ ﷺ لَبِسَ خَاتَمَ فِضَّةٍ. فِيهِ فَصٌّ حَبَشِيٌّ. كَانَ يَجْعَلَ فَصَّهُ فِي بَطْنِ كَفِّهِ.

تخريج: [صحيح] تقدم، ح:٣٦٤١.

Chapter 42. Wearing Rings On The Right Hand

(المعجم ٤٢) - بَابُ التَّخَتُّمِ بِالْيَمِينِ (التحفة ٤٢)

3647. It was narrated from 'Abdullâh bin Ja'far that the Prophet ﷺ used to wear a ring on his right hand. (***Sahih***)

٣٦٤٧ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ نُمَيْرٍ عَنْ إِبْرَاهِيمَ بْنِ الْفَضْلِ، عَنْ عَبْدِ اللهِ بْنِ مُحَمَّدِ بْنِ عَقِيلٍ، عَنْ عَبْدِ اللهِ بْنِ جَعْفَرٍ أَنَّ النَّبِيَّ ﷺ، كَانَ يَتَخَتَّمُ فِي يَمِينِهِ.

تخريج: [صحيح] وهو في المصنف:٨/ ٢٨٥، ٢٨٦، وله شواهد كثيرة عند أبي داود، ح:٤٢٢٦ وغيره.

Chapter 43. Wearing Rings On The Thumb

(المعجم ٤٣) - بَابُ التَّخَتُّمِ فِي الْإِبْهَامِ (التحفة ٤٣)

3648. It was narrated that 'Ali said: "The Messenger of Allâh ﷺ forbade me to wear a ring on this and on this," meaning the little finger and the thumb. (***Sahih***)

٣٦٤٨ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ إِدْرِيسَ عَنْ عَاصِمٍ، عَنْ أَبِي بُرْدَةَ عَنْ عَلِيٍّ قَالَ: نَهَانِي رَسُولُ اللهِ ﷺ أَنْ أَتَخَتَّمَ فِي هٰذِهِ وَفِي هٰذِهِ. يَعْنِي الْخِنْصَرَ وَالْإِبْهَامَ.

تخريج: أخرجه مسلم، اللباس والزينة، باب النهي عن التختم في الوسطى والتي تليها، ح:٢٠٧٨ من حديث ابن إدريس به، وعلقه البخاري ، ح:٥٨٣٨ .

Chapter 44. Images In The House

(المعجم ٤٤) - بَابُ الصُّوَرِ فِي الْبَيْتِ (التحفة ٤٤)

3649. It was narrated from Abu Talhah that the Prophet ﷺ said: "The angels do not enter a house in which there is a dog or an image." (***Sahih***)

٣٦٤٩ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللهِ ابْنِ عَبْدِ اللهِ، عَنِ ابْنِ عَبَّاسٍ، عَنْ أَبِي طَلْحَةَ عن النَّبِيِّ ﷺ قَالَ: «**لَا تَدْخُلُ الْمَلَائِكَةُ بَيْتاً فِيهِ كَلْبٌ وَلَا صُورَةٌ**».

تخريج: أخرجه البخاري، بدء الخلق، باب إذا وقع الذباب في شراب أحدكم فليغمسه . . . الخ، ح:٣٣٢٢ من حديث سفيان به، ومسلم، اللباس، باب تحريم تصوير صورة الحيوان . . . الخ، ح:٢١٠٦ عن ابن أبي شيبة به.

Comments:

a. Keeping a watch dog or a hunting dog is allowed.

b. "Picture" means the picture of livings thing, whether it is a picture of human beings, animals, birds, or fishes, etc.

c. The sin of drawing pictures on currency notes, identity cards, etc, lies on those who draw them, provided the bearer dislikes it in his heart and wishes if he were the responsible one, he would stop making such pictures and would spread any other lawful matter as an alternate.

d. Angels here means the angels of mercy; otherwise, the angels of death go even the places they do not like, in order to implement the commands of Allâh.

3650. It was narrated from 'Ali bin Abu Tâlib that the Prophet ﷺ said: "The angels do not enter a

٣٦٥٠ - حَدَّثَنَا أَبُو بَكْرٍ: حَدَّثَنَا غُنْدَرٌ عَنْ شُعْبَةَ، عَنْ عَلِيِّ بْنِ مُدْرِكٍ، عَنْ أَبِي زُرْعَةَ،

house in which there is a dog or an image." (***Hasan***)

عَنْ عَبْدِ اللهِ بْنِ نُجَيٍّ عَنْ أَبِيهِ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ عَنِ النَّبِيِّ ﷺ قَالَ: «**إِنَّ الْمَلَائِكَةَ لَا تَدْخُلُ بَيْتاً فِيهِ كَلْبٌ وَلَا صُورَةٌ**».

تخريج: [**إسناده حسن**] أخرجه أبوداود، الطهارة، باب الجنب يؤخر الغسل، ح:٢٢٧ من حديث شعبة به، وصححه ابن حبان، والحاكم:١/ ١٧١، والذهبي.

3651. It was narrated that 'Âishah said: "Jibril ﷺ promised the Messenger of Allâh ﷺ that he would come to him at a certain hour, but he was late. The Prophet ﷺ went out and there was Jibril standing at the door. He said: 'What kept you from entering?' He said: 'There is a dog in the house, and we do not enter a house in which there is a dog or an image.'" (***Sahih***)

٣٦٥١ - **حَدَّثَنَا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ عَائِشَةَ قَالَتْ: وَاعَدَ رَسُولَ اللهِ ﷺ جِبْرِيلُ، عَلَيْهِ السَّلَامُ، فِي سَاعَةٍ يَأْتِيهِ فِيهَا. فَرَاثَ عَلَيْهِ. فَخَرَجَ النَّبِيُّ ﷺ. فَإِذَا هُوَ بِجِبْرَئِيلَ قَائِمٌ عَلَى الْبَابِ. فَقَالَ: «**مَا مَنَعَكَ أَنْ تَدْخُلَ؟**» قَالَ: إِنَّ فِي الْبَيْتِ كَلْباً. وَإِنَّا لَا نَدْخُلُ بَيْتاً فِيهِ كَلْبٌ وَلَا صُورَةٌ.

تخريج: [**صحيح**] أخرجه أحمد:٦/ ١٤٢ من حديث محمد بن عمرو به، وإسناده حسن، وصححه البوصيري، وله طريق آخر عند مسلم في صحيحه، اللباس والزينة، ح:٢١٠٤/ ٨١.

Comments:

a. Jibrail ﷺ came according to his promise but could not enter the house.
b. The Prophet ﷺ was not aware of unseen knowledge; otherwise, he would have got out the dog and Jibrail, ﷺ would not need to wait outside.
c. Keeping the pictures of respected persons or children for decoration, using the pictures of human beings or animals as decoration pieces, watching films on television or VCR, terminate blessings and mercy of Allâh from the house. So, one should avoid such things.

3652. It was narrated from Abu Umâmah that a woman came to the Prophet ﷺ and told him that her husband was away on some military campaign. She asked him for permission to make an image of a palm tree in her house, and he did not let her, or he forbade her. (***Da'if***)

٣٦٥٢ - **حَدَّثَنَا** الْعَبَّاسُ بْنُ عُثْمَانَ الدِّمَشْقِيُّ: حَدَّثَنَا الْوَلِيدُ: حَدَّثَنَا عُفَيْرُ بْنُ مَعْدَانَ: حَدَّثَنَا سُلَيْمُ بْنُ عَامِرٍ عَنْ أَبِي أُمَامَةَ أَنَّ امْرَأَةً أَتَتِ النَّبِيَّ ﷺ فَأَخْبَرَتْهُ أَنَّ زَوْجَهَا، فِي بَعْضِ الْمَغَازِي. فَاسْتَأْذَنَتْهُ أَنْ تُصَوِّرَ فِي بَيْتِهَا نَخْلَةً. فَمَنَعَهَا. أَوْ نَهَاهَا.

تخريج: [**إسناده ضعيف**] انظر،ح:٢٧٧٨ لعلته، وهي ضعف عفير.

Chapter 45. Images On Items That Are Stepped On

(المعجم ٤٥) - بَابُ الصُّوَرِ فِيمَا يُوطَأُ
(التحفة ٤٥)

3653. It was narrated that 'Âishah said: "I covered a small room closet of mine, meaning, from the inside, with a curtain on which there were images. When the Prophet ﷺ came, he tore it down, so I made two pillows from it, and I saw the Prophet ﷺ reclining on one of them." (***Hasan***)

٣٦٥٣ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ عَنْ أُسَامَةَ بْنِ زَيْدٍ، عَنْ عَبْدِ الرَّحْمٰنِ ابْنِ الْقَاسِمِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: سَتَرْتُ سَهْوَةً لِي. تَعْنِي الدَّاخِلَ. بِسِتْرٍ فِيهِ تَصَاوِيرُ. فَلَمَّا قَدِمَ النَّبِيُّ ﷺ هَتَكَهُ. فَجَعَلْتُ مِنْهُ مَنْبُوذَتَيْنِ. فَرَأَيْتُ النَّبِيَّ ﷺ مُتَّكِئاً عَلَى إِحْدَاهُمَا.

تخريج: [إسناده حسن] أخرجه البخاري، اللباس، باب ما وطىء من التصاوير، ح:٥٩٥٤، ومسلم، اللباس والزينة، باب تحريم تصوير صورة الحيوان ... الخ، ح:٢١٠٧/ ٩٢، ٩٥ من حديث ابن القاسم به بألفاظ مختلفة، والمعنى واحد، وله طرق عندهما.

Chapter 46. The Saddle Cushions That Are Red

(المعجم ٤٦) - بَابٌ: الْمَيَاثِرُ الْحُمْرُ
(التحفة ٤٦)

3654. It was narrated that 'Ali said: "The Messenger of Allâh ﷺ forbade rings of gold and *Al-Mitharah*,"[1] meaning the red ones. (***Hasan***)

٣٦٥٤ - حَدَّثَنَا أَبُو بَكْرٍ: حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ أَبِي إِسْحَاقَ، عَنْ هُبَيْرَةَ، عَنْ عَلِيٍّ قَالَ: نَهَىٰ رَسُولُ اللهِ ﷺ عَنْ خَاتَمِ الذَّهَبِ وَعَنِ الْمِيثَرَةِ، يَعْنِي الْحَمْرَاءَ.

تخريج: [إسناده حسن] أخرجه أبوداود، اللباس، باب من كرهه، ح:٤٠٥١ من حديث أبي إسحاق به، وصرح بالسماع، وقال الترمذي، ح:٢٨٠٨: حسن صحيح.

Comments:

Cushions placed under the rider on the saddle were made of red silk, so they were forbidden for men. They were also used by non-Muslims, so it is also prohibited due to the resemblance of non-Muslims.

Chapter 47. Riding On Leopard Skins

(المعجم ٤٧) - بَابُ رُكُوبِ النُّمُورِ
(التحفة ٤٧)

3655. It was narrated that 'Âmir

٣٦٥٥ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا

[1] *Al-Mitharah* is a riding cushion, often made of silk.

Al-Hajri said: "I heard Abu Raihânah, the Companion of the Prophet ﷺ say: 'The Prophet ﷺ used to forbid riding on leopard skins.'" (*Da'if*)

زَيْدُ بْنُ الْحُبَابِ: حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ: حَدَّثَنِي عَيَّاشُ بْنُ عَبَّاسٍ الْحِمْيَرِيُّ، عَنْ أَبِي حُصَيْنٍ الْحَجْرِيِّ الْهَيْثَمِ، عَنْ عَامِرٍ الْحَجْرِيِّ قَالَ: سَمِعْتُ أَبَا رَيْحَانَةَ، صَاحِبَ النَّبِيِّ ﷺ يَقُولُ: كَانَ النَّبِيُّ ﷺ يَنْهَىٰ عَنْ رُكُوبِ النُّمُورِ.

تخريج: [إسناده ضعيف] أخرجه أبوداود، اللباس، باب من كرهه، ح:٤٠٤٩ بطوله من حديث عياش به إلا أنه قال: أبوعامر، بدل: عامر الحجري، ولم أجد من وثقه.

3656. It was narrated that Mu'âwiyah said: "The Messenger of Allâh ﷺ used to forbid riding on leopard skins." (*Hasan*)

٣٦٥٦ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ عَنْ أَبِي الْمُعْتَمِرِ، عَنِ ابْنِ سِيرِينَ، عَنْ مُعَاوِيَةَ قَالَ: كَانَ رَسُولُ اللهِ ﷺ يَنْهَىٰ عَنْ رُكُوبِ النُّمُورِ.

تخريج: [إسناده حسن] أخرجه أبوداود، اللباس، باب في جلود النمور والسباع، ح:٤١٢٩ من حديث وكيع به.

Comments:

a. *Spreading the skin of a leopard on the saddle of a horse and riding on it is prohibited. Since it shows pride and also it is the manner of non-Muslims.*

b. There is no benefit in hunting beasts of prey because their meat is not eaten. Killing them merely out of pride to use their skin is an act of injustice.

c. Killing the beasts of prey that are dangerous for the lives or property of human beings is allowed.

English Translation of

Sunan Ibn Mâjah

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Imâm Muhammad Bin Yazeed Ibn Majah Al-Qazwînî

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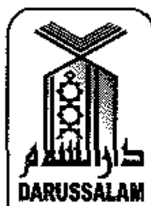
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In the Name of Allâh, the Most Beneficent, the Most Merciful

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

Chapters On Etiquette

(المعجم ٣٣) أَبْوَابُ الأَدَبِ
(التحفة ٢٥)

Chapter 1. Honoring One's Parents

(المعجم ١) - بَابُ بِرِّ الْوَالِدَيْنِ
(التحفة ١)

3657. It was narrated that Abu Salamah As-Sulâmi said that the Prophet ﷺ said: "I enjoin each one to honor his mother, I enjoin each one to honor his mother, I enjoin each one to honor his mother (three times), I enjoin each one to honor his father, I enjoin each one to honor his guardian who is taking care of him, even if he is causing him some annoyance." (***Hasan***)

٣٦٥٧ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا شَرِيكُ بْنُ عَبْدِ اللهِ عَنْ مَنْصُورٍ، عَنْ عُبَيْدِ اللهِ ابْنِ عَلِيٍّ، عَنِ أَبِي سَلَامَةَ السُّلَامِيِّ قَالَ: قَالَ النَّبِيُّ ﷺ: «أُوصِي امْرَءًا بِأُمِّهِ. أُوصِي امْرَءًا بِأُمِّهِ. أُوصِي امْرَءًا بِأُمِّهِ [ثَلَاثاً]. أُوصِي امْرَءًا بِأَبِيهِ. أُوصِي امْرَءًا بِمَوْلَاهُ الَّذِي يَلِيهِ، وَإِنْ كَانَ عَلَيْهِ مِنْهُ أَذًى يُؤْذِيهِ».

تخريج: [حسن] أخرجه أحمد:٤/ ٣١١ من حديث منصور به، أخرجه الطبراني:٤/ ٢٢٠، ح:٤١٨٦ من حديث ابن أبي شيبة به، وهو في المصنف :٨/ ٣٥٢، ٣٥٣ * عبيدالله بن علي بن عرفطة مجهول(تقريب)، ولحديثه شاهد عند الحاكم:٤/ ١٥٠، وصححه، ووافقه الذهبي.

Comments:

In Arabic the word *Mawla* has many meanings such as master, freed slave, friend, relative, cousin (son of paternal uncle), ally, supporter, etc. So, here we chose an expression (guardian) that covers all the above relations.

The Arabic word *Yaleehi* means meeting and approaching; the relation of a master and his slave is very deep and strong which continues in another form even after being freed. Blood relations also cannot be severed. Neighbors, friends, classmates, colleagues, employees and employers, all such persons come into contact with each other constantly. So, they should cooperate with each other and should avoid causing harm.

3658. It was narrated that Abu Hurairah said: "They said: 'O Messenger of Allâh, whom should I treat kindly?' He said: 'Your

٣٦٥٨ - حَدَّثَنَا أَبُو بَكْرٍ مُحَمَّدُ بْنُ مَيْمُونٍ الْمَكِّيُّ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عُمَارَةَ ابْنِ الْقَعْقَاعِ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ

mother.' He said: 'Then who?' He said: 'Your mother.'' He said: 'Then who?' He said: 'Your father.' He said: 'Then who?' He said: 'The next closest and the next closest.''' (*Sahih*)

قَالَ: قَالُوا: يَا رَسُولَ اللهِ! مَنْ أَبَرُّ؟ قَالَ: «أُمَّكَ» قَالَ: ثُمَّ مَنْ؟ قَالَ: «أُمَّكَ» قَالَ: ثُمَّ مَنْ؟ قَالَ: «أَبَاكَ» قَالَ: ثُمَّ مَنْ؟ قَالَ: «الْأَدْنَى فَالأَدْنَى».

تخريج: تقدم، ح:٢٧٠٦ مطولاً، وصححه البوصيري.

Comments:

a. Some people believe that by giving some money to their parents they have fulfilled their rights, this is a mistake. If one lives apart from them he has to be in contact with them by correspondence. Enquiring about their well-being, visiting them, spending some time in their company, consulting them in their own matters, trying to make them happy, and the other actions that please them, are also compulsory. The abovementioned matters are the psychological and sentimental requirements of parents, fulfilling them is more important than fulfilling their physical requirements.

b. The stronger the relations, the greater the rights; for example full siblings have more rights than cousins.

3659. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "No child can compensate his father unless he finds him a slave, and buys him and sets him free." (*Sahih*)

٣٦٥٩ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**لَا يَجْزِي وَلَدٌ وَالِدَهُ إِلَّا أَنْ يَجِدَهُ مَمْلُوكاً فَيَشْتَرِيَهُ فَيُعْتِقَهُ**».

تخريج: أخرجه مسلم، العتق، باب فضل عتق الوالد، ح:١٥١٠ عن ابن أبي شيبة به، وهو في المصنف:٨/ ٣٥١.

Comments:

a. One should spare no effort to serve and support his parents.

b. Manumission of slaves is a great good deed.

c. Children of a free man from his slave woman become free while their mother still remains a slave. Parents and their children all could be slaves at the same time, and thereafter the master emancipates a son, while his parents still remain slaves. In such a situation it is possible that a child may purchase his parents, and then they will become free for being in the ownership of their own child.

3660. It was narrated from Abu Hurairah that the Prophet ﷺ said: "*Qintâr* is twelve thousand *'Uqiyah*, each *'Uqiyah* of which is

٣٦٦٠ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ عَنْ حَمَّادِ بْنِ سَلَمَةَ، عَنْ عَاصِمٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي

better than what is between heaven and earth." And the Messenger of Allâh ﷺ said: "A man will be raised in status in Paradise and will say: 'Where did this come from?' And it will be said: 'From your son's praying for forgiveness for you.'" (*Hasan*)

هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ [قَالَ:] «الْقِنْطَارُ اثْنَا عَشَرَ أَلْفَ أُوقِيَّةٍ. كُلُّ أُوقِيَّةٍ خَيْرٌ مِمَّا بَيْنَ السَّمَاءِ وَالأَرْضِ» وَقَالَ رَسُولُ اللهِ ﷺ: «إِنَّ الرَّجُلَ لَتُرْفَعُ دَرَجَتُهُ فِي الْجَنَّةِ فَيَقُولُ: أَنَّى هٰذَا؟ فَيُقَالُ: بِاسْتِغْفَارِ وَلَدِكَ لَكَ».

تخريج: [إسناده حسن] أخرجه أحمد: ٢/ ٣٦٣ عن عبدالوارث به، وصححه ابن حبان، ح: ٦٦، والبوصيري، وله شاهد عند الحاكم: ٢/ ١٧٨.

Comments:

a. Asking forgiveness for the dead is a good deed and a favor to them.
b. Children should always supplicate for the forgiveness of their parents.
c. Supplications benefit living people as they benefit the dead.

3661. It was narrated from Miqdâm bin Ma'dikarib that the Messenger of Allâh ﷺ said: "Allâh enjoins you to treat your mothers kindly" - three times - "Allâh enjoins you to treat your fathers kindly, Allâh enjoins you to treat the closest and the next closest kindly." (*Hasan*)

٣٦٦١ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَيَّاشٍ عَنْ بَحِيرِ بْنِ سَعْدٍ، عَنْ خَالِدِ بْنِ مَعْدَانَ، عَنِ الْمِقْدَامِ بْنِ مَعْدِيكَرِبَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِنَّ اللهَ يُوصِيكُمْ بِأُمَّهَاتِكُمْ، ثَلَاثاً. إِنَّ اللهَ يُوصِيكُمْ بِآبَائِكُمْ. إِنَّ اللهَ يُوصِيكُمْ بِالأَقْرَبِ فَالأَقْرَبِ».

تخريج: [حسن] أخرجه أحمد: ٤/ ١٣٢ من حديث إسماعيل بن عياش به، وتابعه بقية (أحمد: ٤/ ١٣١)، وصرح بالسماع، وله شاهد من حديث بهز عن أبيه عن جده، وقال البوصيري في حديث ابن ماجه: هذا إسناد صحيح.

3662. It was narrated from Abu Umâmah that a man said: "O Messenger of Allâh, what are the rights of parents over their child?" He said: "They are your Paradise and your Hell." (*Da'if*)

٣٦٦٢ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا صَدَقَةُ بْنُ خَالِدٍ: حَدَّثَنَا عُثْمَانُ بْنُ أَبِي الْعَاتِكَةِ، عَنْ عَلِيِّ بْنِ يَزِيدَ، عَنِ الْقَاسِمِ، عَنْ أَبِي أُمَامَةَ أَنَّ رَجُلًا قَالَ: يَا رَسُولَ اللهِ! مَا حَقُّ الْوَالِدَيْنِ عَلَى وَلَدِهِمَا؟ قَالَ: «هُمَا جَنَّتُكَ وَنَارُكَ».

تخريج: [إسناده ضعيف] وقال البوصيري: هذا إسناد ضعيف، وقال الساجي: اتفق أهل النقل على ضعف علي بن يزيد.

3663. It was narrated that Abu

٣٦٦٣ - حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ: حَدَّثَنَا

Dardâ' heard the Prophet ﷺ say: "The father is the middle door of Paradise, middle door of Paradise (i.e., the best way to Paradise), so it is up to you whether you take advantage of it or not."

سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عَطَاءٍ، عَنْ أَبِي عَبْدِ الرَّحْمٰنِ، عَنْ أَبِي الدَّرْدَاءِ سَمِعَ النَّبِيَّ ﷺ يَقُولُ: «الْوَالِدُ أَوْسَطُ أَبْوَابِ الْجَنَّةِ. فَأَضِعْ ذٰلِكَ الْبَابَ أَوِ احْفَظْهُ».

تخريج: [حسن] تقدم، ح:٢٠٨٩.

Comments:

a. 'Or not' here means if one displeases his parent, the door of Paradise will not be opened for him, and thus he will lose at the door of Paradise.
b. 'Whether you take advantage' means if one pleases his father, the door of Paradise will surely be opened for him.
c. If a parent orders something which displeases Allâh then he should not be obeyed. Despite this he should be respected and served.

Chapter 2. Uphold Ties With Those With Whom Your Father Used To Uphold Ties

(المعجم ٢) - بَابٌ: صِلْ مَنْ كَانَ أَبُوكَ يَصِلُ (التحفة ٢)

3664. It was narrated that Abu Usaid, Mâlik bin Rabi'ah, said: "While we were with the Prophet ﷺ, a man from Banu Salamah came to him and said: 'O Messenger of Allâh, is there any way of honoring my parents that I can still do for them after they die?' He said: 'Yes, offering the funeral prayer for them, praying for forgiveness for them, fulfilling their promises after their death, honoring their friends and upholding the ties of kinship which you would not have were it not for them.'" (*Hasan*)

٣٦٦٤ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا عَبْدُ اللهِ بْنُ إِدْرِيسَ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ سُلَيْمَانَ، عَنْ أَسِيدِ بْنِ عَلِيِّ بْنِ عُبَيْدٍ، مَوْلَى بَنِي سَاعِدَةَ، عَنْ أَبِيهِ، عَنْ أَبِي أُسَيْدٍ، مَالِكِ بْنِ رَبِيعَةَ قَالَ: بَيْنَمَا نَحْنُ عِنْدَ النَّبِيِّ ﷺ إِذْ جَاءَهُ رَجُلٌ مِنْ بَنِي سَلَمَةَ فَقَالَ: يَا رَسُولَ اللهِ! أَبَقِيَ مِنْ بِرِّ أَبَوَيَّ شَيْءٌ أَبَرُّهُمَا بِهِ مِنْ بَعْدِ مَوْتِهِمَا؟ قَالَ: «نَعَمْ. الصَّلَاةُ عَلَيْهِمَا، وَالِاسْتِغْفَارُ لَهُمَا، وَإِيفَاءٌ بِعُهُودِهِمَا مِنْ بَعْدِ مَوْتِهِمَا، وَإِكْرَامُ صَدِيقِهِمَا، وَصِلَةُ الرَّحِمِ الَّتِي لَا تُوصَلُ إِلَّا بِهِمَا».

تخريج: [إسناده حسن] أخرجه أبوداود، الأدب، باب في بر الوالدين، ح:٥١٤٢ من حديث ابن إدريس به، وصححه ابن حبان، والحاكم:٤/ ١٥٤، ١٥٥، والذهبي، وأشار المنذري إلى أنه حسن (الترغيب:٣/ ٣٢٣).

Comments:

a. Loving our own children is a sign of being merciful and affectionate to them.

b. Hearts are in the control of Allâh. The Prophet ﷺ used to exhort and present the truth but granting guidance is in the Hands of Allâh.

Chapter 3. Honoring One's Father And Being Kind To Daughters

(المعجم ٣) - بَابُ بِرِّ الْوَالِدِ وَالإِحْسَانِ إِلَى الْبَنَاتِ (التحفة ٣)

3665. It was narrated that 'Âishah said: "Some Bedouin people came to the Prophet ﷺ and said: 'Do you kiss your children?' He said: 'Yes.' He said: 'But we, by Allâh, never kiss (our children).' The Prophet ﷺ said: 'What can I do if Allâh has taken away mercy from you?'" (*Sahih*)

٣٦٦٥ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: قَدِمَ نَاسٌ مِنَ الأَعْرَابِ عَلَى النَّبِيِّ ﷺ. فَقَالُوا: أَتُقَبِّلُونَ صِبْيَانَكُمْ؟ قَالُوا: نَعَمْ. فَقَالُوا: لٰكِنَّا، وَاللهِ! مَا نُقَبِّلُ فَقَالَ النَّبِيُّ ﷺ: «وَأَمْلِكُ أَنْ كَانَ اللهُ قَدْ نَزَعَ مِنْكُمُ الرَّحْمَةَ؟».

تخريج: أخرجه مسلم، الفضائل، باب رحمته ﷺ الصبيان والعيال وتواضعه، وفضل ذلك، ح:٢٣١٧/ ٦٤ عن ابن أبي شيبة به، والبخاري، الأدب، باب رحمة الولد وتقبيله ومعانقته، ح:٥٩٩٨ عن هشام.

3666. It was narrated from Ya'la Al-'Âmiri that he said: "Hasan and Husain came running to the Prophet ﷺ and he embraced them and said: 'Children make a man a miser and a coward.'" (*Hasan*)

٣٦٦٦ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَفَّانُ: حَدَّثَنَا وُهَيْبٌ: حَدَّثَنَا عَبْدُ اللهِ بْنُ عُثْمَانَ بْنِ خُثَيْمٍ عَنْ سَعِيدِ بْنِ أَبِي رَاشِدٍ، عَنْ يَعْلَى الْعَامِرِيِّ أَنَّهُ قَالَ: جَاءَ الْحَسَنُ وَالْحُسَيْنُ يَسْعَيَانِ إِلَى النَّبِيِّ ﷺ. فَضَمَّهُمَا إِلَيْهِ، وَقَالَ: «إِنَّ الْوَلَدَ مَبْخَلَةٌ مَجْبَنَةٌ».

تخريج: [حسن] أخرجه أحمد:٤/ ١٧٢ عن عفان به، وهو في المصنف:١٢/ ٩٧، وصححه البوصيري، والحاكم:٣/ ١٦٤، وانظر، ح:١٤٤، وهذا طرف منه.

Comments:

a. While spending in the cause of Allâh, a human being, sometimes, thinks that if he could save this money it would serve his children. Though controlling such feelings is difficult, but one should try to keep them in limits to avoid being a miser.

b. At the time of *Jihâd* the thoughts of children occupies one's mind. He would think about them, that if he becomes martyr, what would happen to his

children? Such feelings make him become coward.

c. Love of children should be subject to the rulings of *Shari'ah*.

3667. It was narrated from Surâqah bin Mâlik that the Prophet ﷺ said: "Shall I not tell you of the best charity? A daughter who comes back to you and has no other breadwinner apart from you." (***Da'if***)

٣٦٦٧ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ عَنْ مُوسى بْنِ عُلَيٍّ، سَمِعْتُ أَبِي يَذْكُرُ عَنْ سُرَاقَةَ بْنِ مَالِكٍ أَنَّ النَّبِيَّ ﷺ قَالَ: «أَلَا أَدُلُّكَ عَلَى أَفْضَلِ الصَّدَقَةِ؟ ابْنَتُكَ مَرْدُودَةً إِلَيْكَ، لَيْسَ لَهَا كَاسِبٌ غَيْرُكَ».

تخريج: [إسناده ضعيف] أخرجه أحمد: ٤/ ١٧٥ من حديث موسى بن عُلَيّ به، وصححه الحاكم على شرط مسلم: ٤/ ١٧٦، ووافقه الذهبي، وعلته الانقطاع بين سراقة وعُلَيّ، صرح به البوصيري وغيره.

Comments:

a. After marrying a daughter off, her parents are no longer responsible for her maintenance.

b. The father is responsible to spend on his widow or divorced daughter if she is not married again.

c. Spending on a daughter and her small children is highly rewardable.

d. Similarly, by spending on a sister and niece one receives a great reward.

e. Taking care of a poor widow and her orphan children, even if she is not a relative, is a great good deed.

3668. It was narrated that Sa'sa'ah, the paternal uncle of Ahnaf, said: "A woman entered upon 'Âishah with her two daughters, and she gave her three dates. (The woman) gave each of her daughters a date, then she split the last one between them. She ('Âishah) said: 'Then the Prophet ﷺ came and I told him about that.' He said: 'Why are you surprised? She will enter Paradise because of that.'" (***Sahih***)

٣٦٦٨ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ عَنْ مِسْعَرٍ. أَخْبَرَنِي سَعْدُ بْنُ إِبْرَاهِيمَ عَنِ الْحَسَنِ، عَنْ صَعْصَعَةَ، عَمِّ الْأَحْنَفِ قَالَ: دَخَلَتْ عَلَى عَائِشَةَ امْرَأَةٌ. مَعَهَا ابْنَتَانِ لَهَا. فَأَعْطَتْهَا ثَلَاثَ تَمَرَاتٍ. فَأَعْطَتْ كُلَّ وَاحِدَةٍ مِنْهُمَا تَمْرَةً. ثُمَّ صَدَّعَتِ الْبَاقِيَةَ بَيْنَهُمَا. قَالَتْ: فَأَتَى النَّبِيُّ ﷺ فَحَدَّثْتُهُ. فَقَالَ: «مَا أَعْجَبَكِ؟ لَقَدْ دَخَلَتْ بِهِ الْجَنَّةَ».

تخريج: [صحيح] أخرجه عبد بن حميد في مسنده (ق: ١٩٥، ح: ١٥٣٠) عن ابن أبي شيبة به إلا أن فيه: عن صعصعة عن الأحنف، وهو وهم من الناسخ، وللحديث شواهد عند البخاري، ح: ١٤١٨، ٥٩٩٥، ومسلم، ح: ٢٦٣٠/ ١٤٧، ١٤٨ وغيرهما، وحديث ابن ماجه صححه البوصيري.

Comments:

a. Love of children is natural and commendable.
b. The reward for being kind to daughters is Paradise.
c. If one cannot give charity abundantly, he should not hesitate in giving what is possible for him.

3669. 'Uqbah bin 'Âmir said: "I heard the Messenger of Allâh ﷺ say: 'Whoever has three daughters and is patient towards them, and feeds them, gives them to drink, and clothes them from his wealth; they will be a shield for him from the Fire on the Day of Resurrection.'" (*Sahih*)

٣٦٦٩ - حَدَّثَنَا الْحُسَيْنُ بْنُ الْحَسَنِ الْمَرْوَزِيُّ: حَدَّثَنَا ابْنُ الْمُبَارَكِ عَنْ حَرْمَلَةَ بْنِ عِمْرَانَ قَالَ: سَمِعْتُ أَبَا عُشَّانَةَ الْمَعَافِرِيَّ قَالَ: سَمِعْتُ عُقْبَةَ بْنَ عَامِرٍ يَقُولُ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «مَنْ كَانَ لَهُ ثَلَاثُ بَنَاتٍ، فَصَبَرَ عَلَيْهِنَّ وَأَطْعَمَهُنَّ وَسَقَاهُنَّ وَكَسَاهُنَّ مِنْ جِدَتِهِ، كُنَّ لَهُ حِجَاباً مِنَ النَّارِ يَوْمَ الْقِيَامَةِ».

تخريج: [صحيح] أخرجه أحمد: ٤/ ١٥٤ من حديث حرملة به، وهو في مسند ابن المبارك، ح: ١٥٣، وصححه البوصيري، وله شواهد عند البخاري، ومسلم، ح: ٢٦٣٢ عن أبي هريرة، وأبي داود، ح: ٥١٤٧ عن أبي سعيد الخدري وغيرهما.

Comments:

Taking care of sisters and girls of relatives has the same reward.

3670. It was narrated from Ibn 'Abbâs that the Messenger of Allâh ﷺ said: "There is no man whose two daughters reach the age of puberty and he treats them kindly for the time that they are together, but they will gain him admittance to Paradise." (*Sahih*)

٣٦٧٠ - حَدَّثَنَا الْحُسَيْنُ بْنُ الْحَسَنِ: حَدَّثَنَا ابْنُ الْمُبَارَكِ عَنْ فِطْرٍ، عَنْ أَبِي سَعْدٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَا مِنْ رَجُلٍ تُدْرِكُ لَهُ ابْنَتَانِ فَيُحْسِنُ إِلَيْهِمَا، مَا صَحِبَتَاهُ أَوْ صَحِبَهُمَا، إِلَّا أَدْخَلَتَاهُ الْجَنَّةَ».

تخريج: [صحيح] أخرجه ابن المبارك في المسند، ح: ١٤٦ عن فطر به، وصححه ابن حبان، ح: ٢٠٤٣، والحاكم، وتعقبه الذهبي فقال: شرحبيل واهٍ، وضعفه البوصيري، وللحديث شاهد صحيح عند أحمد ٣/ ٣٠٣، وقال الهيثمي: ٨/ ١٥٧: وإسناد أحمد جيد، وله شاهد آخر عند مسلم وغيره.

Comments:

a. 'For the time that they are together' means till their marriage, or till their death before the marriage, he should treat them kindly, take care of them properly and fulfill their appropriate necessities. If he dies before marrying them off and was kind with them till his death, then he will enter Paradise.

3671. Anas bin Mâlik narrated that the Messenger of Allâh ﷺ said: "Be kind to your children, and perfect their manners." (*Da'if*)

٣٦٧١ - حَدَّثَنَا الْعَبَّاسُ بْنُ الْوَلِيدِ الدِّمَشْقِيُّ: حَدَّثَنَا عَلِيُّ بْنُ عَيَّاشٍ: حَدَّثَنَا سَعِيدُ بْنُ عُمَارَةَ: أَخْبَرَنِي الْحَارِثُ بْنُ النُّعْمَانِ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ يُحَدِّثُ عَنْ رَسُولِ اللهِ ﷺ قَالَ: «**أَكْرِمُوا أَوْلَادَكُمْ، وَأَحْسِنُوا أَدَبَهُمْ**».

تخريج: [**إسناده ضعيف**] أخرجه العقيلي: ١/ ٢١٤ من حديث سعيد بن عمارة به، وضعفه البوصيري * سعيد والحارث بن النعمان ضعيفان كما في التقريب وغيره.

Comments:

There are other *Ahâdith* that prove the same meaning, for example the Prophet ﷺ said: "A father gives his son nothing better than good manners." (*Jâmi' At-Tirmidhi*: 1952). The narrator of that *Hadith* is 'Amr bin Sa'eed bin 'Âs, ﷺ who is a *Tâbi'i* (a follower of the Companions) and he did not state whether he heard it from a *Tabi'i* or a Companion.

Chapter 4. The Neighbor's Rights

(المعجم ٤) - **بَابُ حَقِّ الْجِوَارِ** (التحفة ٤)

3672. It was narrated from Abu Shuraih Al-Khuzâ'i that the Prophet ﷺ said: "Whoever believes in Allâh and the Last Day, let him treat his neighbor well. Whoever believes in Allâh and the Last Day, let him honor his guest. Whoever believes in Allâh and the Last Day, let him say something good or else remain silent." (*Sahih*)

٣٦٧٢ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَمْرِو بْنِ دِينَارٍ، سَمِعَ نَافِعَ بْنَ جُبَيْرٍ يُخْبِرُ عَنْ أَبِي شُرَيْحٍ الْخُزَاعِيِّ أَنَّ النَّبِيَّ ﷺ قَالَ: «**مَنْ كَانَ يُؤْمِنُ بِاللهِ وَالْيَوْمِ الْآخِرِ، [فَلْيُحْسِنْ إِلَى جَارِهِ. وَمَنْ كَانَ يُؤْمِنُ بِاللهِ وَالْيَوْمِ الْآخِرِ، فَلْيُكْرِمْ ضَيْفَهُ. وَمَنْ كَانَ يُؤْمِنُ بِاللهِ وَالْيَوْمِ الْآخِرِ،] فَلْيَقُلْ خَيْرًا أَوْ لِيَسْكُتْ**».

تخريج: [**صحيح**] أخرجه مسلم، الإيمان، باب الحث على إكرام الجار والضيف ولزوم الصمت إلا عن الخير ... الخ، ح: ٤٨/ ٧٧ من حديث سفيان به، وأخرجه البخاري من حديث سعيد المقبري عن أبي شريح به، ح: ٦٠١٩، ٦١٣٥، ٦٤٧٦.

Comments:

a. A partner of a business, a nearby shopkeeper in a market, an office friend or a classmate, a roommate in a hostel, or a student living in the same building, or a co-worker in a factory and the like, are all considered neighbors.

b. Honoring a guest means preparing for him a dish other than the usual dish, taking care of his rest and comfort and not showing displeasure on his arrival and the like.
c. Controlling one's tongue leads to the remembrance of Allâh, recitation of the Qur'ân and the like, and helps one do more good deeds.

3673. It was narrated from 'Âishah that the Messenger of Allâh ﷺ said: "Jibra'il kept enjoining good treatment of neighbors until I thought that he would make neighbors heirs." (***Sahih***)

٣٦٧٣ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، وَ عَبْدَةُ بْنُ سُلَيْمَانَ: ح: وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ: أَنْبَأَنَا اللَّيْثُ بْنُ سَعْدٍ، جَمِيعاً عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ أَبِي بَكْرِ بْنِ مُحَمَّدِ بْنِ عَمْرِو بْنِ حَزْمٍ، عَنْ عَمْرَةَ، عَنْ عَائِشَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: **«مَا زَالَ جِبْرَئِيلُ يُوصِينِي بِالْجَارِ حَتَّى ظَنَنْتُ أَنَّهُ سَيُوَرِّثُهُ»**.

تخريج: أخرجه البخاري، الأدب، باب الوصاءة بالجار، وقول الله تعالى: واعبدوا الله ... الخ، ح:٦٠١٤ من حديث يحيى بن سعيد به، ومسلم، البر والصلة، باب الوصية بالجار والإحسان إليه، ح:٢٦٢٤ عن ابن أبي شيبة به.

3674. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "Jibra'il kept enjoining good treatment of neighbors until I thought that he would make neighbors heirs."' (***Sahih***)

٣٦٧٤ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا يُونُسُ بْنُ أَبِي إِسْحَاقَ، عَنْ مُجَاهِدٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: **«مَا زَالَ جِبْرَئِيلُ يُوصِينِي بِالْجَارِ حَتَّى ظَنَنْتُ أَنَّهُ سَيُوَرِّثُهُ»**.

تخريج: **[إسناده صحيح]** أخرجه أحمد:٢/ ٤٤٥ عن وكيع به، وتابعه أبوقطن عنده:٢/ ٣٠٥، وصححه البوصيري.

Comments:

a. The Prophet ﷺ would not give any religious ruling with his own free will, rather he used to follow the rulings of revelation, and order people also to abide by them.
b. The principals of inheritance are derived from the texts of the Islamic *Shari'ah*, so they are not subject to the method of Islamic analogy.
c. A neighbor should be treated kindly as much as possible.

Chapter 5. The Guest's Rights

(المعجم ٥) - بَابُ حَقِّ الضَّيْفِ

(التحفة ٥)

3675. It was narrated from Abu Shuraih Al-Khuzâ'i that the Prophet ﷺ said: "Whoever believes in Allâh and the Last Day, let him honor his guest, and grant him reward for a day and a night.[1] And it is not permissible for him to stay so long that he causes annoyance to his host. Hospitality is for three days, and whatever he spends on him after three days is charity." (***Sahih***)

٣٦٧٥ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ ابْنِ عَجْلَانَ، عَنْ سَعِيدِ ابْنِ أَبِي سَعِيدٍ، عَنْ أَبِي شُرَيْحٍ الْخُزَاعِيِّ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ كَانَ يُؤْمِنُ بِاللهِ وَالْيَوْمِ الآخِرِ، فَلْيُكْرِمْ ضَيْفَهُ. وَجَائِزَتُهُ يَوْمٌ وَلَيْلَةٌ. وَلَا يَحِلُّ لَهُ أَنْ يَثْوِيَ عِنْدَ صَاحِبِهِ حَتَّى يُحْرِجَهُ. الضِّيَافَةُ ثَلَاثَةُ أَيَّامٍ. وَمَا أَنْفَقَ عَلَيْهِ بَعْدَ ثَلَاثَةِ أَيَّامٍ، فَهُوَ صَدَقَةٌ».

تخريج: [صحيح] تقدم، ح: ٣٦٧٢.

Comments:

a. It is compulsory to give a warm welcome to a guest for one day and night. However, this should be to the extent of one's capability.

b. A guest has the right of hospitality, i.e., to eat and stay at the house of his host, for the second and third day also.

c. After three days, being a guest and eating there is *Sadaqah* (charity), and a well-settled person does not like to eat *Sadaqah*.

3676. It was narrated that 'Uqbah bin 'Âmir said: "We said to the Messenger of Allâh ﷺ: 'You send us and we stay with people who do not show us any hospitality. What do you think of that?' The Messenger of Allâh ﷺ said: 'If you stay with people and they give you what a guest deserves, then accept it. If they do not do that, then take from them what they should have offered which a guest is entitled to.''' (***Sahih***)

٣٦٧٦ - حَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ: أَنْبَأَنَا اللَّيْثُ ابْنُ سَعْدٍ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ أَبِي الْخَيْرِ، عَنْ عُقْبَةَ بْنِ عَامِرٍ أَنَّهُ قَالَ: قُلْنَا لِرَسُولِ اللهِ ﷺ: إِنَّكَ تَبْعَثُنَا فَنَنْزِلُ بِقَوْمٍ فَلَا يَقْرُونَا. فَمَا تَرَىٰ فِي ذٰلِكَ؟ قَالَ لَنَا رَسُولُ اللهِ ﷺ: «إِنْ نَزَلْتُمْ بِقَوْمٍ فَأَمَرُوا لَكُمْ بِمَا يَنْبَغِي لِلضَّيْفِ، فَاقْبَلُوا. وَإِنْ لَمْ يَفْعَلُوا، فَخُذُوا مِنْهُمْ حَقَّ الضَّيْفِ الَّذِي يَنْبَغِي لَهُمْ».

[1] They differ over its interpretation; between lavishly honoring him for a day and a night while he is a guest, or providing him provisions for a day and a night, which is more general and may be used by him on the remainder of his journey. See *Fathul-Bâri.*

تخريج: أخرجه البخاري، المظالم، باب: قصاص المظلوم إذا وجد مال ظالمه، ح: ٢٤٦١/ ٦١٣٧ من حديث الليث به، ومسلم، اللقطة، باب الضيافة ونحوها، ح: ١٧٢٧ عن محمد بن رمح به.

Comments:

a. It is the villagers' responsibility to provide food, accommodation and other facilities for an official person who comes to carry out the official tasks.

b. Nowadays, in big cities the government provides the facilities of accommodation for official persons, so the officers should stay there and should not burden their subordinates.

c. Whenever allowances for traveling and the like are provided to an official, he has to use them properly. He should not take extra money by spending lavishly or by giving false statements.

3677. It was narrated that Miqdâm Abu Karimah said: "The Messenger of Allâh ﷺ said: 'Putting up a guest for one night is obligatory. If you find a guest at your door in the morning, then this (hospitality) is (like) a debt that you (the host) owe him. If he (the guest) wants, he may request it, and if he wants, he may leave it.'" (*Sahih*)

٣٦٧٧ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ عَنْ مَنْصُورٍ، عَنِ الشَّعْبِيِّ، عَنِ الْمِقْدَامِ أَبِي كَرِيمَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَيْلَةُ الضَّيْفِ وَاجِبَةٌ. فَإِنْ أَصْبَحَ بِفِنَائِهِ، فَهُوَ دَيْنٌ عَلَيْهِ. فَإِنْ شَاءَ اقْتَضَىٰ، وَإِنْ شَاءَ تَرَكَ».

تخريج: [إسناده صحيح] أخرجه أبوداود، الأطعمة، باب ماجاء في الضيافة، ح: ٣٧٥٠ من حديث منصور به.

Chapter 6. The Orphan's Rights

(المعجم ٦) - **بَابُ حَقِّ الْيَتِيمِ** (التحفة ٦)

3678. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "O Allâh, bear witness that I have issued a warning concerning (failure to fulfill) the rights of the two weak ones: Orphans and women.'" (*Hasan*)

٣٦٧٨ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَحْيَىٰ بْنُ سَعِيدٍ الْقَطَّانُ عَنِ ابْنِ عَجْلَانَ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «اللَّهُمَّ إِنِّي أُحَرِّجُ حَقَّ الضَّعِيفَيْنِ: الْيَتِيمِ وَالْمَرْأَةِ».

تخريج: [إسناده حسن] أخرجه النسائي في الكبرى: ٥/ ٣٦٣، ح: ٩١٤٩ من حديث يحيى به * وابن عجلان صرح بالسماع عنده، وصححه البوصيري، وله شاهد من حديث أبي شريح الخزاعي رضي الله عنه، أخرجه النسائي أيضًا، ح: ٩١٥٠.

Comments:

a. An orphan needs his guardian to fulfill his necessities. He can not demand or force his guardian to agree to his demands as a child usually does with his own father. So, his requirements should be fulfilled without his request.

b. A woman is generally subject to her husband morally, legally and Islamically. She prefers to live in the house of her husband even if he does not fulfill her rights for the sake of her children, or due to her love for husband. Therefore, a husband should avoid exploiting her weakness and should fulfill her rights in a good manner.

3679. It was narrated from Abu Hurairah that the Prophet ﷺ said: "The best house among the Muslims is a house in which there is an orphan who is treated well. And the worst house among the Muslims is a house in which there is an orphan who is treated badly." (*Da'if*)

٣٦٧٩ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا ابْنُ الْمُبَارَكِ عَنْ سَعِيدِ ابْنِ أَبِي أَيُّوبَ، عَنْ يَحْيَى بْنِ [أَبِي] سُلَيْمَانَ، عَنْ زَيْدِ بْنِ أَبِي عَتَّابٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «خَيْرُ بَيْتٍ فِي الْمُسْلِمِينَ بَيْتٌ فِيهِ يَتِيمٌ يُحْسَنُ إِلَيْهِ. وَشَرُّ بَيْتٍ فِي الْمُسْلِمِينَ بَيْتٌ فِيهِ يَتِيمٌ يُسَاءُ إِلَيْهِ».

تخريج: [إسناده ضعيف] أخرجه عبد بن حميد في مسنده، ح:١٤٦٧ من حديث ابن المبارك به، وهو في الزهد، ح:٦٥٤، وضعفه البوصيري، وقال العراقي في تخريج الإحياء: وفيه ضعف، وعلته ضعف يحيى بن أبي سليمان، راجع التقريب، ونيل المقصود، ح:٨٩٣ وغيرهما.

3680. It was narrated from 'Abdullâh bin 'Abbâs that the Messenger of Allâh ﷺ said: "Whoever raises three orphans, is like one who spends his nights in prayer and fasts during the day, and goes out morning and evening drawing his sword in the cause of Allâh. In Paradise, he and I will be brothers like these two sisters,' and he held up his forefinger and middle finger together." (*Da'if*)

٣٦٨٠ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا حَمَّادُ بْنُ عَبْدِ الرَّحْمٰنِ الْكَلْبِيُّ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ الأَنْصَارِيُّ عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ، عَنْ عَبْدِ اللهِ بْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ عَالَ ثَلَاثَةً مِنَ الأَيْتَامِ، كَانَ كَمَنْ قَامَ لَيْلَهُ وَصَامَ نَهَارَهُ. وَغَدَا وَرَاحَ شَاهِرًا سَيْفَهُ فِي سَبِيلِ اللهِ، وَكُنْتُ أَنَا وَهُوَ فِي الْجَنَّةِ أَخَوَيْنِ. كَهَاتَيْنِ، أُخْتَانِ». وَأَلْصَقَ إِصْبَعَيْهِ السَّبَّابَةَ وَالْوُسْطَىٰ.

تخريج: [إسناده ضعيف] وقال البوصيري: إسماعيل بن إبراهيم مجهول والراوي عنه ضعيف.

Comments:

With regard to taking care of an orphan, it is narrated with a sound chain that the Prophet ﷺ said: "I and the one who looks after an orphan, whether he is his relative or someone else, will be like this in Paradise." Indicating his middle and index fingers. (*Sahih Muslim*: 2983)

Chapter 7. Removing A Harmful Thing From The Road

(المعجم ٧) - **بَابُ إِمَاطَةِ الْأَذَى عَنِ الطَّرِيقِ** (التحفة ٧)

3681. It was narrated that Abu Barzah Al-Aslami said: "I said: 'O Messenger of Allâh! Tell me of an action by which I may benefit.' He said: 'Remove harmful things from the path of the Muslims.'" (*Sahih*)

٣٦٨١ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَ عَلِيُّ بْنُ مُحَمَّدٍ، قَالَا: حَدَّثَنَا وَكِيعٌ عَنْ أَبَانَ ابْنِ صَمْعَةَ، عَنْ أَبِي الْوَازِعِ الرَّاسِبِيِّ، عَنْ أَبِي بَرْزَةَ الْأَسْلَمِيِّ قَالَ: قُلْتُ: يَا رَسُولَ اللهِ! دُلَّنِي عَلَى عَمَلٍ أَنْتَفِعُ بِهِ. قَالَ: «**اعْزِلِ الْأَذَى عَنْ طَرِيقِ الْمُسْلِمِينَ**».

تخريج: أخرجه مسلم، البر والصلة، باب فضل إزالة الأذى عن الطريق، ح:٢٦١٨ من حديث أبان بن صمعة به.

Comments:

a. Anyone who supports a Muslim in lawful matters in this world, gets the good reward in the Hereafter.
b. Carrying out any social work is a great good deed.

3682. It was narrated from Abu Hurairah that the Prophet ﷺ said: "There was a branch of a tree on the road that annoyed the people. A man removed it, so he was admitted to Paradise." (*Sahih*)

٣٦٨٢ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ نُمَيْرٍ عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «**كَانَ عَلَى الطَّرِيقِ غُصْنُ شَجَرَةٍ يُؤْذِي النَّاسَ. فَأَمَاطَهَا رَجُلٌ. فَأُدْخِلَ الْجَنَّةَ**».

تخريج: [صحيح] أخرجه أحمد: ٢/ ٤٩٥ عن ابن نمير به، وللحديث شواهد منها ما أخرجه البخاري، ومسلم، ح: ١٩١٤ وغيرهما من حديث مالك عن سمي عن أبي صالح عن أبي هريرة به.

Comments:

a. Protecting people from harm and loss is a beloved act to Allâh.
b. Any insignificant act, that is useful for people, can lead one to enter Paradise.
c. Blocking a road or narrowing a way with transgression is a great major sin.
d. Throwing waste and garbage or relieving oneself on thoroughfares is a major sin. Those who relieve themselves under the shade of a tree where

people sit or on the thoroughfares provoke cursing.

3683. It was narrated from Abu Dharr that the Prophet ﷺ said: "My nation was shown to me with their good deeds and bad deeds. Among their good deeds I saw a harmful thing being removed from the road. And among their bad deeds I saw sputum in the mosque that had not been removed." (***Sahih***)

٣٦٨٣ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَنْبَأَنَا هِشَامُ بْنُ حَسَّانَ عَنْ وَاصِلٍ، مَوْلَىٰ أَبِي عُيَيْنَةَ، عَنْ يَحْيَى بْنِ عُقَيْلٍ، عَنْ يَحْيَى بْنِ يَعْمَرَ، عَنْ أَبِي ذَرٍّ عَنِ النَّبِيِّ ﷺ قَالَ: «عُرِضَتْ عَلَيَّ أُمَّتِي بِأَعْمَالِهَا. حَسَنِهَا وَسَيِّئِهَا. فَرَأَيْتُ فِي مَحَاسِنِ أَعْمَالِهَا الْأَذَىٰ يُنَحَّى عَنِ الطَّرِيقِ. وَرَأَيْتُ فِي سَيِّىءِ أَعْمَالِهَا النُّخَاعَةَ فِي الْمَسْجِدِ لَا تُدْفَنُ».

تخريج: [صحيح] أخرجه أحمد: ١٧٨/٥ عن يزيد به، وأخرجه مسلم، المساجد، باب النهي عن البصاق في المسجد، ح: ٥٥٣ من حديث واصل عن يحيى بن عقيل عن يحيى بن يعمر عن أبي الأسود الديلي عن أبي ذر به، وبه صح الحديث.

Comments:

a. Any act that benefits people or protects them from harm is a good deed (provided it does not contradict any ruling in Islam).
b. Nowadays, if one needs to spit in the mosque he has to go and clean himself at lavatories or should use a handkerchief and wash it later.

Chapter 8. The Virtue Of Giving Water In Charity

(المعجم ٨) - **بَابُ فَضْلِ صَدَقَةِ الْمَاءِ** (التحفة ٨)

3684. It was narrated that Sa'd bin 'Ubâdah said: "I said: 'O Messenger of Allâh, what charity is best?' He said: 'Giving water to drink.'" (***Da'if***)

٣٦٨٤ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ عَنْ هِشَامٍ صَاحِبِ الدَّسْتَوَائِيِّ، عَنْ قَتَادَةَ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ سَعْدِ بْنِ عُبَادَةَ قَالَ: قُلْتُ: يَا رَسُولَ اللهِ! أَيُّ الصَّدَقَةِ أَفْضَلُ؟ قَالَ: «سَقْيُ الْمَاءِ».

تخريج: [إسناده ضعيف] أخرجه أبوداود، الزكوة، باب في فضل سقي الماء، ح: ١٦٧٩ من حديث قتادة به، وصححه ابن حبان، ح: ٨٥٨، والحاكم: ٤١٤/١ على شرط الشيخين فرده الذهبي بقوله: فإنه غير متصل * سعيد لم يدرك عبادة كما قال المنذري، وله شاهد ضعيف عند النسائي، ح: ٣٦٤١.

Comments:

a. Giving drinking water is a great good deed, whether it is in the form of fixing a tap or digging a well, or dedicating a water cooler for people, or by putting a pot with drinking water for public use, or even giving a glass of water to a thirsty person. All the aforementioned actions are deemed as good deeds.
b. Withholding excess water from a needy person is a great major sin.
c. Water should not be wasted during its use.

3685. It was narrated from Anas bin Mâlik that the Messenger of Allâh ﷺ said: "On the Day of Resurrection, people will be lined up in rows, (one of the narrators) Ibn Numair said: i.e., the people of Paradise, and a man from among the people of Hell will pass by a man (from the people of Paradise) and say: "O so-and-so! Do you not remember the day when you asked for water and I gave you water to drink?" So he will intercede for him. And another man will come and say: "Do you not remember the day when I gave you water with which to purify yourself?" and he will intercede for him." (In his narration, one of the narrators) Ibn Numair said: "And he will say: 'O so-and-so, do you not remember the day when you sent me to do such and such for you, and I went and did it for you?' and he will intercede for him." ***(Da'if)***

٣٦٨٥ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ وَ عَلِيُّ بْنُ مُحَمَّدٍ، قَالَا: حَدَّثَنَا وَكِيعٌ عَنِ الأَعْمَشِ، عَنْ يَزِيدَ الرَّقَاشِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «يَصُفُّ النَّاسُ يَوْمَ الْقِيَامَةِ صُفُوفاً - وَقَالَ ابْنُ نُمَيْرٍ: أَهْلُ الْجَنَّةِ -. فَيَمُرُّ الرَّجُلُ مِنْ أَهْلِ النَّارِ عَلَى الرَّجُلِ فَيَقُولُ: يَا فُلَانُ! أَمَا تَذْكُرُ يَوْمَ اسْتَسْقَيْتَ فَسَقَيْتُكَ شَرْبَةً؟ قَالَ: فَيَشْفَعُ لَهُ. وَيَمُرُّ الرَّجُلُ فَيَقُولُ: أَمَا تَذْكُرُ يَوْمَ نَاوَلْتُكَ طَهُورًا؟ فَيَشْفَعُ لَهُ».

قَالَ ابْنُ نُمَيْرٍ: «وَيَقُولُ: يَا فُلَانُ! أَمَا تَذْكُرُ يَوْمَ بَعَثْتَنِي فِي حَاجَةِ كَذَا وَكَذَا، فَذَهَبْتُ لَكَ؟ فَيَشْفَعُ لَهُ».

تخريج: [إسناده ضعيف] أخرجه البغوي في تفسيره: معالم التنزيل: ٤/ ٤١٩، مدثر: ٤٨ من حديث الأعمش به، وضعفه البوصيري لضعف يزيد تقدم، ح: ١٠٨٠، وفيه علة أخرى.

3686. It was narrated that Surâqah bin Ju'shum said: "I

٣٦٨٦ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ نُمَيْرٍ: حَدَّثَنَا مُحَمَّدُ بْنُ إِسْحَاقَ

asked the Messenger of Allâh ﷺ about a lost camel that comes to my cisterns that I have prepared for my own camels – will I be rewarded if I give it some water to drink? He said: 'Yes, in every living being there is reward.''' (*Sahih*)

عَنِ الزُّهْرِيِّ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ مَالِكِ بْنِ جُعْشُمٍ، عَنْ أَبِيهِ، عَنْ عَمِّهِ سُرَاقَةَ بْنِ جُعْشُمٍ قَالَ: سَأَلْتُ رَسُولَ اللهِ ﷺ عَنْ ضَالَّةِ الْإِبِلِ، تَغْشَىٰ حِيَاضِي، قَدْ لُطْتُهَا لِإِبِلِي، فَهَلْ لِيَ مِنْ أَجْرٍ إِنْ سَقَيْتُهَا؟ قَالَ: «نَعَمْ. فِي كُلِّ ذَاتِ كَبِدٍ حَرَّى أَجْرٌ».

تخريج: [صحيح] أخرجه أحمد: ٤/ ١٧٥ من حديث ابن إسحاق به، وتابعه صالح بن كيسان عند أحمد، وصرح بسماع الزهري فيه، وأصله عند البخاري وغيره، وله شواهد عند البخاري، ومسلم وغيرهما انظر مسند الحميدي بتحقيقي، ح: ٩٠٤.

Comments:

a. Giving water to a thirsty animal or feeding a hungry animal that belongs to others is also a good deed.
b. Giving water to an animal that does not belong to anyone is also a good deed. As a prostitute was forgiven due to providing water to a thirsty dog. (*Sahih Muslim*: 2244)

Chapter 9. Gentleness

(المعجم ٩) - **بَابُ الرِّفْقِ** (التحفة ٩)

3687. It was narrated from Jarir bin 'Abdullâh Al-Bajali that the Messenger of Allâh ﷺ said: "Whoever is deprived of gentleness, he is deprived of goodness.''' (*Sahih*)

٣٦٨٧ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ عَنِ الْأَعْمَشِ، عَنْ تَمِيمِ بْنِ سَلَمَةَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ هِلَالٍ الْعَبْسِيِّ، عَنْ جَرِيرِ بْنِ عَبْدِ اللهِ الْبَجَلِيِّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ يُحْرَمِ الرِّفْقَ، يُحْرَمِ الْخَيْرَ».

تخريج: أخرجه مسلم، البر والصلة، باب فضل الرفق، ح: ٢٥٩٢/ ٧٥ من حديث وكيع به.

Comments:

A hardhearted person cannot get the love of people due to this character, and he is deprived of most of the worldly benefits. Allâh also does not like a bad person, so he will be deprived of the advantages of the Hereafter as well.

3688. It was narrated from Abu Hurairah that the Prophet ﷺ said: "Allâh is Gentle and loves gentleness, and He grants reward

٣٦٨٨ - حَدَّثَنَا إِسْمَاعِيلُ بْنُ حَفْصٍ الْأُبُلِّيُّ: حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ

for it that He does not grant for harshness." (*Sahih*)

قَالَ: «إِنَّ اللهَ رَفِيقٌ يُحِبُّ الرِّفْقَ، وَيُعْطِي عَلَيْهِ مَا لَا يُعْطِي عَلَى الْعُنْفِ».

تخريج: [صحيح] أخرجه النسائي في الكبرى (الورقة ١٠١ب، تحفة الأشراف:٩/ ٣٧٤ وسقط من المطبوع) عن إسماعيل به، وصححه ابن حبان، ح:١٩١٤، وله شواهد عند مسلم، ح:٢٥٩٣، وأبي يعلى:١/ ٣٨٠، ح:٤٩٠ وغيرهما.

Comments:

a. Allâh loves most those who are kind to each other, He grants benefits to such people in this world and the good reward in the Hereafter.
b. Being lenient in religious matters, and tolerant in enforcement of the *Hudud* (the prescribed punishment in Islam) indicates a weakness of the faith. In such situations, being firmly adherent to the religion will raise one's rank.

3689. It was narrated from 'Âishah that the Prophet ﷺ said: "Allâh is Gentle and loves gentleness in all things" (*Sahih*)

٣٦٨٩ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ مُصْعَبٍ عَنِ الأَوْزَاعِيِّ. ح: وَحَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ وَ عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ، قَالَا: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنَا الأَوْزَاعِيُّ عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ اللهَ رَفِيقٌ يُحِبُّ الرِّفْقَ فِي الأَمْرِ كُلِّهِ».

تخريج: [صحيح] وصححه البوصيري، وانظر الحديث السابق.

Comments:

Using a kind and gentle method in preaching Islam is very useful. But being lenient in the matter of truth is similar to the acceptance of falsehood. On the other hand, adopting a strict stand in matters which the *Shari'ah* itself approves easiness is a mistake, and insisting on it is a further mistake.

Chapter 10. Beneficence Towards Slaves

(المعجم ١٠) - بَابُ الإِحْسَانِ إِلَى الْمَمَالِيكِ (التحفة ١٠)

3690. It was narrated that Abu Dharr said: "The Messenger of Allâh ﷺ said: '(Slaves are) your brothers whom Allâh has put under your control, so feed them with the same food that you eat,

٣٦٩٠ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا الأَعْمَشُ عَنِ الْمَعْرُورِ بْنِ سُوَيْدٍ، عَنْ أَبِي ذَرٍّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِخْوَانُكُمْ جَعَلَهُمُ اللهُ تَحْتَ أَيْدِيكُمْ.

clothe them with the same clothes that you wear, and do not burden them with so much that they are overwhelmed; if you do burden them, then help them.''' (*Sahih*)

فَأَطْعِمُوهُمْ مِمَّا تَأْكُلُونَ. وَأَلْبِسُوهُمْ مِمَّا تَلْبَسُونَ. وَلَا تُكَلِّفُوهُمْ مَا يَغْلِبُهُمْ. فَإِنْ كَلَّفْتُمُوهُمْ، فَأَعِينُوهُمْ».

تخريج: أخرجه البخاري، الأدب، باب ما ينهى من السباب واللعن، ح:٦٠٥٠ من حديث الأعمش به، ومسلم، الأيمان، باب إطعام المملوك مما يأكل وإلباسه مما يلبس ولا يكلفه ما يغلبه، ح:٣٨/١٦٦١ عن ابن أبي شيبة به.

Comments:

a. Looking after the rights of a slave is obligatory on his master.
b. Providing suitable food, clothes, and accommodation to a slave is the responsibility of his master. In return he serves his master and helps him in his day-to-day work.
c. If a job is entrusted to a slave that he cannot accomplish alone, then the master must help him or provide some helpers for him.

3691. It was narrated from Abu Bakr Siddiq that the Messenger of Allâh ﷺ said: "No person who mistreats his slaves will enter Paradise." They said: "O Messenger of Allâh, did you not tell us that this nation will have more slaves and orphans than any other nation?" He said: "Yes, so be as kind to them as you are to your own children, and feed them with the same food that you eat." They said: "What will benefit us in this world?" He said: "A horse that is kept ready for fighting in the cause of Allâh, and your slave to take care of you, and if he performs prayer, then he is your brother (in Islam)." (*Da'if*)

٣٦٩١ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَ عَلِيُّ ابْنُ مُحَمَّدٍ، قَالَا: حَدَّثَنَا إِسْحَاقُ بْنُ سُلَيْمَانَ عَنْ مُغِيرَةَ بْنِ مُسْلِمٍ، عَنْ فَرْقَدٍ السَّبَخِيِّ، عَنْ مُرَّةَ الطَّيِّبِ، عَنْ أَبِي بَكْرٍ الصِّدِّيقِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَا يَدْخُلُ الْجَنَّةَ سَيِّـىءُ الْمَلَكَةِ» قَالُوا: يَا رَسُولَ اللهِ! أَلَيْسَ أَخْبَرْتَنَا أَنَّ هٰذِهِ الأُمَّةَ أَكْثَرُ الأُمَمِ مَمْلُوكِينَ وَيَتَامَىٰ؟ قَالَ: «نَعَمْ. فَأَكْرِمُوهُمْ كَكَرَامَةِ أَوْلَادِكُمْ. وَأَطْعِمُوهُمْ مِمَّا تَأْكُلُونَ» قَالُوا: فَمَا يَنْفَعُنَا فِي الدُّنْيَا؟ قَالَ: «فَرَسٌ تَرْتَبِطُهُ تُقَاتِلُ عَلَيْهِ فِي سَبِيلِ اللهِ. مَمْلُوكُكَ يَكْفِيكَ. فَإِذَا صَلَّى، فَهُوَ أَخُوكَ».

تخريج: [**إسناده ضعيف**] أخرجه الترمذي، البر والصلة، باب ما جاء في الإحسان إلى الخادم، ح:١٩٤٦ من حديث فرقد به، وقال: غريب وضعفه البوصيري، وانظر، ح:١٧٨١ لحال فرقد.

Chapter 11. Spreading (The Greeting Of) Peace

(المعجم ١١) - بَابُ إِفْشَاءِ السَّلَامِ

(التحفة ١١)

3692. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "By the One in Whose Hand is my soul, you will not enter Paradise until you believe, and you will not believe until you love one another. Shall I not tell you of something which, if you do it, you will love one another? Spread (the greeting of) peace among yourselves.'" (*Sahih*)

٣٦٩٢ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ وَ ابْنُ نُمَيْرٍ عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «وَالَّذِي نَفْسِي بِيَدِهِ لَا تَدْخُلُوا الْجَنَّةَ حَتَّى تُؤْمِنُوا. وَلَا تُؤْمِنُوا حَتَّى تَحَابُّوا. أَوَلَا أَدُلُّكُمْ عَلَى شَيْءٍ إِذَا فَعَلْتُمُوهُ تَحَابَبْتُمْ؟ أَفْشُوا السَّلَامَ بَيْنَكُمْ».

تخريج: [صحيح] تقدم، ح:٦٨.

Comments:

a. Having belief is the fundamental condition for entering Paradise.

b. The love which is based on faith instead of color, race, family, language, nationality or affection is a complement and beauty of faith.

c. Greeting each other is a cause of love, since exchanging the words of Islamic greetings *'As-Salâmu 'Alaikum'* (peace be upon you) and *'Wa 'Alaikumus- Salâm'* shows good feeling for each other, and it also contains supplication for each other.

3693. It was narrated that Abu Umâmah said: "Our Prophet ﷺ commanded us to spread (the greeting of) peace." (*Sahih*)

٣٦٩٣ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَيَّاشٍ، عَنْ مُحَمَّدِ بْنِ زِيَادٍ، عَنْ أَبِي أُمَامَةَ قَالَ: أَمَرَنَا نَبِيُّنَا ﷺ، أَنْ نُفْشِيَ السَّلَامَ.

تخريج: [صحيح] أخرجه الطبراني:٨/ ١٣١، ح:٧٥٢٥ من حديث ابن أبي شيبة به وهو المصنف:٨/ ٤٣٥، وصححه البوصيري * إسماعيل تابعه بقية الطبراني أيضًا، ح:٧٥٢٤، وللحديث شواهد كثيرة، انظر الحديث السابق.

3694. It was narrated from 'Abdullâh bin 'Amr that the Messenger of Allâh ﷺ said: 'Worship the Most Merciful and spread (the greeting of) peace.'" (*Sahih*)

٣٦٩٤ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «اعْبُدُوا الرَّحْمٰنَ، وَأَفْشُوا السَّلَامَ».

تخريج: [صحيح] أخرجه الترمذي، الأطعمة، باب ما جاء في فضل إطعام الطعام،

ح:١٨٥٥ من حديث عطاء به، وقال: حسن صحيح، وهو في المصنف :٨/٤٣٦، وللحديث شواهد كثيرة.

Comments:

a. One should not take initiative to greet non-Muslims but if they greet first, they should be answered. See chapter 13.
b. The sound of the greeting should be raised to the extent that the person who is greeted could hear it.

Chapter 12. Returning (The Greeting Of) Peace

(المعجم ١٢) - **بَابُ رَدِّ السَّلَامِ**

(التحفة ١٢)

3695. It was narrated from Abu Hurairah that a man entered the mosque, and the Messenger of Allâh ﷺ was sitting in a corner of the mosque. He prayed, then he came and greeted him with *Salâm* (peace), and he said: *"Wa 'alaikas-salâm* (and to you be peace)." (***Sahih***)

٣٦٩٥ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ نُمَيْرٍ: حَدَّثَنَا عُبَيْدُ اللهِ بْنُ عُمَرَ: حَدَّثَنَا سَعِيدُ بْنُ أَبِي سَعِيدٍ الْمَقْبُرِيُّ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَجُلًا دَخَلَ الْمَسْجِدَ، وَرَسُولُ اللهِ ﷺ جَالِسٌ فِي نَاحِيَةِ الْمَسْجِدِ. فَصَلَّى، ثُمَّ جَاءَ فَسَلَّمَ. فَقَالَ: «**وَعَلَيْكَ السَّلَامُ**».

تخريج: [صحيح] تقدم، ح:١٠٦٠.

Comments:

a. If there is a gathering in a mosque, the person arriving should greet them.
b. Responding to the greeting is compulsory.
c. The word *'Alaika'* is for singular while the word *'Alaikum'* is for plural but the plural could be used for a single person.

3696. It was narrated from Abu Salamah that 'Âishah told him that the Messenger of Allâh ﷺ said to her: "Jibrâ'il sends (greetings of) *Salâm* to you." She said: *"Wa 'alaihis-salâm wa rahmatullâh* (and upon him be peace and the mercy of Allâh)." (***Sahih***)

٣٦٩٦ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ عَنْ زَكَرِيَّا، عَنِ الشَّعْبِيِّ، عَنْ أَبِي سَلَمَةَ أَنَّ عَائِشَةَ حَدَّثَتْهُ أَنَّ رَسُولَ اللهِ ﷺ، قَالَ لَهَا: «**إِنَّ جِبْرَائِيلَ يَقْرَأُ عَلَيْكِ السَّلَامَ**» قَالَتْ: وَعَلَيْهِ السَّلَامُ وَرَحْمَةُ اللهِ.

تخريج: أخرجه البخاري، الاستئذان، باب: إذا قال: فلان يقرئك السلام، ح:٦٢٥٣ من حديث زكريا به، ومسلم، فضائل الصحابة، باب في فضل عائشة أم المؤمنين رضي الله عنها، ح:٢٤٤٧/ ٩٠ عن ابن أبي شيبة به.

Comments:

a. It is among the virtues of the Mother of the Beleivers, 'Âishah, that Jibrâ'il (Gabriel) greeted her. No other Companion is blessed by such a great virtue.

b. If one is conveyed the greeting of someone, he should respond to its greeting in similar manners.

Chapter 13. Returning (The Greeting Of) Peace To *Ahludh-Dhimmah*[1]

(المعجم ١٣) - بَابُ رَدِّ السَّلَامِ عَلَى أَهْلِ الذِّمَّةِ (التحفة ١٣)

3697. It was narrated that Anas bin Mâlik said: "The Messenger of Allâh ﷺ said: 'When any of the People of the Book greets you with *Salâm* (peace), then say, *Wa 'alaikum* (and also upon you)." (***Sahih***)

٣٦٩٧ - حَدَّثَنَا أَبُو بَكْرٍ: حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ وَ مُحَمَّدُ بْنُ بِشْرٍ عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا سَلَّمَ عَلَيْكُمْ أَحَدٌ مِنْ أَهْلِ الْكِتَابِ، فَقُولُوا: وَعَلَيْكُمْ».

تخريج: [إسناده صحيح] أخرجه ابن حبان (موارد)، ح:١٩٤١ من حديث سعيد به، وهو في المصنف:٨/ ٤٤٢ * سعيد تابعه شعبة عند مسلم، السلام، باب النهي عن ابتداء أهل الكتاب بالسلام . . . الخ، ح:٢١٦٣، وله طريق آخر عند البخاري، ح:٦٩٢٦، ومسلم وغيرهما عن أنس رضي الله عنه.

3698. It was narrated from 'Âishah that some of the Jews came to the Prophet ﷺ and said: "*As-sâmu 'alaika* (death be upon you), O Abul-Qâsim!" He said: "*Wa 'alaikum* (and also upon you)." (***Sahih***)

٣٦٩٨ - حَدَّثَنَا أَبُو بَكْرٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ مُسْلِمٍ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ أَنَّهُ أَتَى النَّبِيَّ ﷺ نَاسٌ مِنَ الْيَهُودِ. فَقَالُوا: السَّامُ عَلَيْكَ، يَا أَبَا الْقَاسِمِ! فَقَالَ: «وَعَلَيْكُمْ».

تخريج: أخرجه مسلم، السلام، باب النهي عن ابتداء أهل الكتاب بالسلام وكيف يرد عليهم، ح:٢١٦٥/ ١١ من حديث أبي معاوية به، وهو في المصنف:٨/ ٤٤٢.

Comments:

a. The expression "People of the Book" refers to Christians and Jews. Hindu, Sikh, Mirzâi (Qâdiyâni) are not from the People of the Book.
b. *Dhimmi* are those non-Muslims who live in a Muslim country.

3699. It was narrated from Abu 'Abdur-Rahmân Al-Juhani that the Messenger of Allâh ﷺ said: "I am riding to the Jews tomorrow. Do not initiate the greeting with

٣٦٩٩ - حَدَّثَنَا أَبُو بَكْرٍ: حَدَّثَنَا ابْنُ نُمَيْرٍ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ مَرْثَدِ بْنِ عَبْدِ اللهِ الْيَزَنِيِّ، عَنْ أَبِي عَبْدِ الرَّحْمٰنِ الْجُهَنِيِّ قَالَ: قَالَ رَسُولُ

[1] Non-Muslims living under the protection of of an Islamic government.

them, and if they greet you, then say: *Wa 'alaikum* (and also upon you)." (***Hasan***)

اللهِ ﷺ: «إِنِّي رَاكِبٌ غَدًا إِلَى الْيَهُودِ. فَلَا تَبْدَأُوهُمْ بِالسَّلَامِ. فَإِذَا سَلَّمُوا عَلَيْكُمْ، فَقُولُوا: وَعَلَيْكُمْ».

تخريج: [إسناده حسن] أخرجه أحمد: ٤/ ٢٣٣ من حديث ابن إسحاق به، وصرح بالسماع عنده، والحديث في مصنف ابن أبي شيبة: ٨/ ٤٤٢، وله شاهد عند النسائي في الكبرٰى، وأحمد: ٦/ ٣٩٨، وغيرهما، وإسناده حسن.

Chapter 14. Greeting Children And Women

(المعجم ١٤) - **بَابُ السَّلَامِ عَلَى الصِّبْيَانِ وَالنِّسَاءِ** (التحفة ١٤)

3700. It was narrated that Anas said: "The Messenger of Allâh ﷺ came to us, and we were young boys, and he greeted us with (the greeting of) peace." (***Da'if***)

٣٧٠٠ - حَدَّثَنَا أَبُو بَكْرٍ: حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ عَنْ حُمَيْدٍ، عَنْ أَنَسٍ قَالَ: أَتَانَا رَسُولُ اللهِ ﷺ، وَنَحْنُ صِبْيَانٌ. فَسَلَّمَ عَلَيْنَا.

تخريج: [إسناده ضعيف] وهو في المصنف: ٨/ ٤٤٥، ولبعضه شاهد عند البخاري، ح: ٦٢٤٧، ومسلم، ح: ٢١٦٨/ ١٤، ١٥ من حديث ثابت عن أنس به.

Comments:

a. The principle is that a younger person should greet the older one.
b. An older person may greet a younger one for the purpose of teaching children.

3701. Asmâ' bint Yazid said: "The Messenger of Allâh ﷺ passed by us, among (a group of) women, and he greeted us with (the greeting of) peace." (***Hasan***)

٣٧٠١ - حَدَّثَنَا أَبُو بَكْرٍ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ ابْنِ أَبِي حُسَيْنٍ، سَمِعَهُ مِنْ شَهْرِ ابْنِ حَوْشَبٍ يَقُولُ: أَخْبَرَتْهُ أَسْمَاءُ بِنْتُ يَزِيدَ قَالَتْ: مَرَّ عَلَيْنَا رَسُولُ اللهِ ﷺ، فِي نِسْوَةٍ. فَسَلَّمَ عَلَيْنَا.

تخريج: [إسناده حسن] أخرجه أبوداود، الأدب، باب في السلام على النساء، ح: ٥٢٠٤ عن أبي بكر بن أبي شيبة به، وهو في المصنف: ٨/ ٤٤٦، ٤٤٧، وحسنه الترمذي، ح: ٢٦٩٧، وراجع النيل لمزيد التخريج.

Comments:

a. A marriageable man can greet a marriageable woman and vice versa, provided there is no fear of temptation.
b. The example of being safe from temptation is that if a woman is very aged, or there are lot of women and no chance of misunderstanding, in this case, a man can greet them.

c. A young woman greeting a lone man or a man greeting a young woman may cause evil. So, one should avoid such practice. Unmarriageable men and women can greet each other, rather they should greet each other, since it prevents them from inappropriate thoughts.

Chapter 15. Shaking Hands

(المعجم ١٥) - بَابُ الْمُصَافَحَةِ

(التحفة ١٥)

3702. It was narrated that Anas bin Mâlik said: "O Messenger of Allâh! Should we bow to one another?" He said: "No." We said: "Should we embrace one another?" He said: "No, but shake hands with one another." (*Da'if*)

٣٧٠٢ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ عَنْ جَرِيرِ بْنِ حَازِمٍ، عَنْ حَنْظَلَةَ بْنِ عَبْدِ الرَّحْمٰنِ السَّدُوسِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: يَا رَسُولَ اللهِ! أَيَنْحَنِي بَعْضُنَا لِبَعْضٍ؟ قَالَ: «لَا». قُلْنَا: أَيُعَانِقُ بَعْضُنَا بَعْضاً؟ قَالَ: «لَا. وَلٰكِنْ تَصَافَحُوا».

تخريج: [إسناده ضعيف] أخرجه الترمذي، الاستئذان، باب ماجاء في المصافحة، ح:٢٧٢٨ من حديث حنظلة به، وقال: حسن * حنظلة السدوسي ضعيف كما في التقريب وغيره.

Comments:

a. Bowing during greeting is prohibited because it is similar to the action of *Ruku'*, which is a form of worshipping Allâh.
b. Kissing legs is akin to prostration so it is also forbidden.
c. The *Hadith* prevents hugging also.
d. Shaking hand is *Sunnah*. It should be done only with right hand not with both hands.

3703. It was narrated from Barâ' bin 'Âzib that the Messenger of Allâh ﷺ said: "There are no two Muslims who meet and shake hands, but they will be forgiven before they part." (*Da'if*)

٣٧٠٣ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ وَ عَبْدُ اللهِ بْنُ نُمَيْرٍ عَنِ الْأَجْلَحِ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَا مِنْ مُسْلِمَيْنِ يَلْتَقِيَانِ، فَيَتَصَافَحَانِ، إِلَّا غُفِرَ لَهُمَا، قَبْلَ أَنْ يَتَفَرَّقَا».

تخريج: [إسناده ضعيف] أخرجه أبوداود، الأدب، باب في المصافحة، ح:٥٢١٢ عن ابن أبي شيبة به، وهو في المصنف:٨/٤٣١ * أبوإسحاق عنعن، والأجلح تقدم، ح:٢١١٧، وحسنه الترمذي، وللحديث شواهد كثيرة.

Comments:

a. Muslims mutual meetings, besides developing the love and affection among them, expiate their sins too.
b. Minor sins are forgiven by such deeds, but the major sins without repentance, and the people's rights without paying them back, are not forgiven.

Chapter 16. A Man Kissing Another Man's Hand

(المعجم ١٦) - **بَابٌ: الرَّجُلُ يُقَبِّلُ يَدَ الرَّجُلِ** (التحفة ١٦)

3704. It was narrated that Ibn 'Umar said: "We kissed the hand of the Prophet ﷺ." (***Da'if***)

٣٧٠٤ - **حَدَّثَنَا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ: حَدَّثَنَا يَزِيدُ بْنُ أَبِي زِيَادٍ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي لَيْلَىٰ، عَنِ ابْنِ عُمَرَ قَالَ: قَبَّلْنَا يَدَ النَّبِيِّ ﷺ.

تخريج: [إسناده ضعيف] أخرجه أبوداود، الجهاد، باب في التولي يوم الزحف، ح:٢٦٤٧ من حديث يزيد بن أبي زياد به، وانظر، ح:٥٠٤ لحاله.

3705. It was narrated from Safwân bin 'Assâl that some people among the Jews kissed the hands and feet of the Prophet ﷺ. (***Hasan***)

٣٧٠٥ - **حَدَّثَنَا** أَبُو بَكْرٍ: حَدَّثَنَا عَبْدُ اللهِ بْنُ إِدْرِيسَ وَ غُنْدَرٌ وَ أَبُو أُسَامَةَ عَنْ شُعْبَةَ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ عَبْدِ اللهِ بْنِ سَلَمَةَ، عَنْ صَفْوَانَ بْنِ عَسَّالٍ أَنَّ قَوْماً مِنَ الْيَهُودِ قَبَّلُوا يَدَ النَّبِيِّ ﷺ، وَرِجْلَيْهِ.

تخريج: [إسناده حسن] أخرجه الترمذي، الاستئذان، باب ماجاء في قبلة اليد والرجل، ح:٢٧٣٣ من حديث أبي أسامة به، وقال: حسن صحيح.

Chapter 17. Seeking Permission To Enter

(المعجم ١٧) - **بَابُ الاسْتِئْذَانِ** (التحفة ١٧)

3706. It was narrated from Abu Sa'eed Al-Khudri that Abu Musa asked permission to enter upon 'Umar three times, and he did not give him permission, so he went away. 'Umar sent word to him saying: "Why did you go back?" He said: "I asked permission to

٣٧٠٦ - **حَدَّثَنَا** أَبُو بَكْرٍ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَنْبَأَنَا دَاوُدُ بْنُ أَبِي هِنْدٍ عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ أَنَّ أَبَا مُوسَىٰ اسْتَأْذَنَ عَلَى عُمَرَ ثَلَاثاً. فَلَمْ يُؤْذَنْ لَهُ. فَانْصَرَفَ. فَأَرْسَلَ إِلَيْهِ عُمَرُ: مَا رَدَّكَ؟ قَالَ:

enter three times, as the Messenger of Allâh ﷺ enjoined upon us, then if we are given permission we should enter, otherwise we should go back." He said: "You should bring me proof of that, or else!" Then he came to a gathering of his people and asked them to swear by Allâh concerning that, and they did so, so he let him go. (***Sahih***)

اسْتَأْذَنْتُ الاسْتِئْذَانَ الَّذِي أَمَرَنَا بِهِ رَسُولُ اللهِ ﷺ ثَلَاثاً، فَإِنْ أُذِنَ لَنَا دَخَلْنَا، وَإِنْ لَمْ يُؤْذَنْ لَنَا، رَجَعْنَا. قَالَ: فَقَالَ: لَتَأْتِيَنِّي، عَلَى هٰذَا، بِبَيِّنَةٍ، أَوْ لَأَفْعَلَنَّ. فَأَتَىٰ مَجْلِسَ قَوْمِهِ. فَنَاشَدَهُمْ. فَشَهِدُوا لَهُ. فَخَلَّىٰ سَبِيلَهُ.

تخريج: [صحيح] أخرجه أحمد: ٣/١٩، ٤/٤١٠، ٤١٨ عن يزيد به، وأخرجه مسلم، الآداب، باب الاستئذان، ح: ٢١٥٣/٣٥ من حديث أبي نضرة به، وله طريق آخر عند البخاري، ح: ٦٢٤٥، ومسلم، ح: ٢١٥٣/٣٤ وغيرهما.

Comments:

a. Entering anyone's house without his permission is not allowed.

b. The manner of asking permission is saying, "*As-Salâm 'Alaikum,* may I enter? (*Sunan Abu Dâwud*: 5177)

c. If one seeks permission and does not receive a response then he has to seek the permission twice or thrice.

d. If one is not permitted even after asking permission thrice, he should go away without any displeasure from the household. Probably the responsible person (husband) is not at the house, or he is not ready to welcome people for some genuine reason.

e. 'Umar ؓ demanded witness to have more satisfaction only. Another purpose was that when people knew that 'Umar ؓ, is strict with the senior Companions of the Prophet ﷺ, the people will not dare to narrate *Ahâdith* without verifying them. Hence, irresponsible people will avoid narrating incorrect or fabricated *Ahâdith.*

3707. It was narrated that Abu Ayyub Ansâri said: "We said: 'O Messenger of Allâh, (we know) this (greeting of) *Salâm,* but what does seeking permission to enter mean?' He said: 'It means a man saying *Subhân-Allâh,* and *Allâhu Akbar* and *Al-Hamdu Lillâh,* and clearing his throat, announcing his arrival to the people in the house." (***Da'if***)

٣٧٠٧ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ عَنْ وَاصِلِ بْنِ السَّائِبِ، عَنْ أَبِي سَوْرَةَ، عَنْ أَبِي أَيُّوبَ الأَنْصَارِيِّ قَالَ: قُلْنَا: يَا رَسُولَ اللهِ! هٰذَا السَّلَامُ. فَمَا الاسْتِئْذَانُ؟ قَالَ: «**يَتَكَلَّمُ الرَّجُلُ تَسْبِيحَةً وَتَكْبِيرَةً وَتَحْمِيدَةً، وَيَتَنَحْنَحُ، وَيُؤْذِنُ أَهْلَ الْبَيْتِ**».

تخريج: **[إسناده ضعيف]** أخرجه الطبراني في الكبير: ١٧٨/٤، ح: ٤٠٦٥ من حديث ابن أبي شيبة به، وهو في المصنف: ٤١٩/٨، ح: ٥٧٢٦، وضعفه البوصيري * واصل، وأبوسورة ضعيفان كما في التقريب وغيره.

3708. It was narrated that 'Ali said: "I had two times of visiting the Messenger of Allâh ﷺ, at night and during the day. If I came to him when he was praying, he would clear his throat (to let me know he was praying)." (***Sahih***)

٣٧٠٨ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ عَنْ مُغِيرَةَ، عَنِ الْحَارِثِ، عَنْ عَبْدِ اللهِ بْنِ نُجَيٍّ، عَنْ عَلِيٍّ قَالَ: كَانَ لِي مِنْ رَسُولِ اللهِ ﷺ مُدْخَلَانِ: مُدْخَلٌ بِاللَّيْلِ، وَمُدْخَلٌ بِالنَّهَارِ. فَكُنْتُ إِذَا أَتَيْتُهُ وَهُوَ يُصَلِّي، يَتَنَحْنَحُ لِي.

تخريج: **[صحيح]** أخرجه النسائي، السهو، التنحنح في الصلوة: ١٢/٣، ح: ١٢١٣ من حديث أبي بكر بن عياش به، وتابعه جرير عنده، والحديث في المصنف: ٤٢٠/٨، ح: ٥٧٢٨ * والحارث العكلي تابعه شرحبيل بن مدرك وهو ثقة عن عبدالله بن نجي عن أبيه عن علي به، النسائي، ح: ١٢١٢، وانظر، ح: ٣٦٥٠.

3709. It was narrated that Jâbir said: "I asked the Prophet ﷺ for permission to enter, and he said: 'Who is that?' I said: 'Me.' The Prophet ﷺ said: 'Me, me?!'" (***Sahih***)

٣٧٠٩ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ عَنْ شُعْبَةَ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ جَابِرٍ قَالَ: اسْتَأْذَنْتُ عَلَى النَّبِيِّ ﷺ. فَقَالَ: «مَنْ هٰذَا؟» فَقُلْتُ: أَنَا. فَقَالَ النَّبِيُّ ﷺ: «أَنَا، أَنَا».

تخريج: أخرجه البخاري، الاستئذان، باب: إذا قال: من ذا؟ فقال: أنا، ح: ٦٢٥٠ من حديث شعبة به، ومسلم، الآداب، باب كراهة قول المستأذن أنا،إذا قيل من هذا؟، ح: ٣٩/٢١٥٥ عن ابن أبي شيبة به.

Comments:

a. The repetition of the word 'Me, me?!' was to show his displeasure with the answer of the Companion, and inform him that this way of answering is not correct.

b. Knocking on the door is also a type of asking permission. If one comes at the door and enquires the name then he should greet him before starting to talk.

Chapter 18. If A Man Is Asked, How Are You This Morning?

(المعجم ١٨) - بَابٌ: الرَّجُلُ يُقَالُ لَهُ، كَيْفَ أَصْبَحْتَ (التحفة ١٨)

3710. It was narrated that Jâbir said: "I said: 'How are you this

٣٧١٠ - حَدَّثَنَا أَبُو بَكْرٍ: حَدَّثَنَا عِيسَى بْنُ

يُونُسَ عَنْ عَبْدِ اللهِ بْنِ مُسْلِمٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ سَابِطٍ، عَنْ جَابِرٍ قَالَ: قُلْتُ: كَيْفَ أَصْبَحْتَ؟ يَا رَسُولَ اللهِ! قَالَ: «بِخَيْرٍ. مِنْ رَجُلٍ لَمْ يُصْبِحْ صَائِماً، وَلَمْ يَعُدْ سَقِيماً».

morning, O Messenger of Allâh?' He said: 'I am better than one who did not get up fasting, and who did not visit any sick person.''' (***Hasan***)

تخريج: [حسن] أخرجه أبوبكر بن أبي شيبة . شيخ المصنف . في المصنف:٣/ ٢٣٥، ٨/ ٤٥١، ح:٥٨٥٤ به، ومن طريقه أخرجه أبويعلى:٣/ ٤٤٣، ح:١٩٣٧، وللحديث شواهد كثيرة عند أبي يعلى:٥/ ٧٩، ح:٢٦٧٦ وغيره، وحسن الهيثمي:٢/ ٢٩٩، ٣٠٠ حديث أبي يعلى، وله سند آخر حسن عند الطبراني في الأوسط:٨/ ١٦٣، ١٦٤، ح:٧٣٢٩ وغيره.

٣٧١١ - حَدَّثَنَا أَبُو إِسْحَاقَ الْهَرَوِيُّ. إِبْرَاهِيمُ بْنُ عَبْدِ اللهِ بْنِ أَبِي حَاتِمٍ: حَدَّثَنَا عَبْدُ اللهِ بْنُ عُثْمَانَ بْنِ إِسْحَاقَ بْنِ سَعْدِ بْنِ أَبِي وَقَّاصٍ: حَدَّثَنِي جَدِّي، أَبُو أُمِّي، مَالِكُ بْنُ حَمْزَةَ بْنِ أَبِي أُسَيْدٍ السَّاعِدِيِّ، عَنْ أَبِيهِ، عَنْ جَدِّهِ أَبِي أُسَيْدٍ السَّاعِدِيِّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ لِلْعَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ، إِذْ دَخَلَ عَلَيْهِمْ، فَقَالَ: «السَّلَامُ عَلَيْكُمْ» قَالُوا: وَعَلَيْكَ السَّلَامُ وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ. قَالَ: «كَيْفَ أَصْبَحْتُمْ؟» قَالُوا: بِخَيْرٍ. نَحْمَدُ اللهَ. فَكَيْفَ أَصْبَحْتَ؟ بِأَبِينَا وَأُمِّنَا، يَا رَسُولَ اللهِ! قَالَ: «أَصْبَحْتُ بِخَيْرٍ. أَحْمَدُ اللهَ».

3711. It was narrated that Abu Usaid Sâ'idi said: "The Messenger of Allâh ﷺ said to 'Abbâs bin 'Abdul-Muttalib, when he entered upon them: *"As-Salâmu 'alaikum.'* They said: *'Wa 'alaikas-salâmu wa rahmatullâhi wa barakâtuhu.'* He said: 'How are you this morning?' They said: 'Well, praise is to Allâh. And how are you this morning, may our fathers and mothers be ransomed for you, O Messenger of Allâh?!' He said: 'I am well, praise is to Allâh.''' (***Da'if***)

تخريج: [إسناده ضعيف] أخرجه الطبراني:١٩/ ٢٦٣، ح:٥٨٤ من حديث أبي إسحاق الهروي به مطولاً، وضعفه البوصيري * عبدالله بن عثمان بن إسحاق مستور(تقريب)، وفيه علة أخرى.

(المعجم ١٩) - بَابٌ: إِذَا أَتَاكُمْ كَرِيمُ قَوْمٍ فَأَكْرِمُوهُ (التحفة ١٩)

Chapter 19. If A Man Who Is Respected Among His People Comes To You, Then Honor Him

٣٧١٢ - حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ: أَنْبَأَنَا

3712. It was narrated from Ibn

'Umar that the Messenger of Allâh ﷺ said: "If there comes to you a man who is respected among his own people, then honor him." (***Hasan***)

سَعِيدُ بْنُ مَسْلَمَةَ عَنِ ابْنِ عَجْلَانَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا أَتَاكُمْ كَرِيمُ قَوْمٍ، فَأَكْرِمُوهُ».

تخريج: [حسن] أخرجه البيهقي: ١٦٨/٨ من حديث محمد بن الصباح به، وضعفه البوصيري من أجل سعيد بن مسلمة، وله شواهد منها ما أخرجه الحاكم: ٢٩٢/٤ من حديث معبد بن خالد الأنصاري عن أبيه عن جابر بن عبدالله الأنصاري رفعه: ... فإذا أتاه كريم قوم فليكرمه، وقال: صحيح الاسناد.

Comments:

a. The honor of a guest should be in accordance with his status and position.
b. A non-Muslim guest should be welcomed cheerfully, and proper hospitality should be extended to him. However, one should avoid doing any action that may affect his or the Muslims' dignity and prestige adversely.

Chapter 20. Replying To One Who Sneezes

(المعجم ٢٠) - بَابُ تَشْمِيتِ الْعَاطِسِ

(التحفة ٢٠)

3713. It was narrated that Anas bin Mâlik said: "Two men sneezed in the presence of the Prophet ﷺ and he replied (said: '*Yarhamuk-Allâh;* may Allâh have mercy on you') to one and not to the other. It was said: 'O Messenger of Allâh, two men sneezed in your presence and you replied to one and not to the other?' He said: "'This one praised Allâh (said *Al-Hamdu Lillâh* after sneezing) but that one did not.'" (***Sahih***)

٣٧١٣ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ عَنْ سُلَيْمَانَ التَّيْمِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: عَطَسَ رَجُلَانِ عِنْدَ النَّبِيِّ ﷺ. فَشَمَّتَ أَحَدَهُمَا أَوْ سَمَّتَ، وَلَمْ يُشَمِّتِ الْآخَرَ. فَقِيلَ: يَا رَسُولَ اللهِ! عَطَسَ عِنْدَكَ رَجُلَانِ. فَشَمَّتَّ أَحَدَهُمَا وَلَمْ تُشَمِّتِ الْآخَرَ؟ فَقَالَ: «إِنَّ هٰذَا حَمِدَ اللهَ. وَإِنَّ هٰذَا لَمْ يَحْمَدِ اللهَ».

تخريج: أخرجه البخاري، الأدب، باب الحمد للعاطس، ح: ٦٢٢١، ٦٢٢٥، ومسلم، الزهد، باب تشميت العاطس وكراهة التثاؤب، ح: ٢٩٩١/ ٥٣ من حديث سليمان التيمي به.

Comments:

a. Praising Allâh means the one who sneezes should say *Al-Hamdu Lillâh.*
b. Invoking blessing on him means that the person who hears him should respond to him by saying *Yarhamuk-Allâh* (may Allâh be merciful to you.)
c. Invoking blessings, by saying *Yarhamuk-Allah* to the one who says *Al-Hamdu Lillâh* after sneezing, is the right of a Muslim on his Muslim brother. (See *Sahih Al-Bukhâri*: 6223)

3714. It was narrated from Iyâs bin Salamah bin Akwa' that his father said: "The Messenger of Allâh ﷺ said: 'The one who sneezes may be responded to three times; if he sneezes more than that, he has a cold.'" (***Sahih***)

٣٧١٤ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ عَنْ عِكْرِمَةَ بْنِ عَمَّارٍ، عَنْ إِيَاسِ بْنِ سَلَمَةَ بْنِ الأَكْوَعِ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «يُشَمَّتُ الْعَاطِسُ ثَلَاثاً. فَمَا زَادَ، فَهُوَ مَزْكُومٌ».

تخريج: أخرجه مسلم، الزهد، الباب السابق، ح:٢٩٩٣/ ٥٥ من حديث وكيع به بغير هذا اللفظ، وقال ابن حجر في هذه الرواية: شاذة.

3715. It was narrated from 'Ali that the Messenger of Allâh ﷺ said: "If anyone of you sneezes, let him say: *Al-Hamdu Lillah* (praise is to Allâh). Those around him should respond by saying: *Yarhamuk-Allâh* (may Allâh have mercy on you). And he should respond to them by saying: "*Yahdikum Allâhu wa yuslahu bâlakum* (May Allâh guide you and set right your state)." (***Da'if***)

٣٧١٥ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ عَنِ ابْنِ أَبِي لَيْلَىٰ، [عَنْ] عِيسَىٰ، عَنْ [عَبْدِ الرَّحْمٰنِ] بْنِ أَبِي لَيْلَىٰ، عَنْ عَلِيٍّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا عَطَسَ أَحَدُكُمْ، فَلْيَقُلِ الْحَمْدُ لِلَّهِ. وَلْيَرُدَّ عَلَيْهِ مَنْ حَوْلَهُ: يَرْحَمُكَ اللهُ. وَلْيَرُدَّ عَلَيْهِمْ: يَهْدِيكُمُ اللهُ وَيُصْلِحُ بَالَكُمْ».

تخريج: [إسناده ضعيف] أخرجه الترمذي، الأدب، باب ماجاء كيف يشمت العاطس، ح:٢٧٤١ من حديث ابن أبي ليلى به، وضعفه البوصيري من أجل ابن أبي ليلى، ح:٨٥٤ واضطرب ابن أبي ليلى في حديثه مع ضعفه، وحديث البخاري(٦٢٢٤) يغني عنه.

Comments:

The *Hadith* shows how to invoke blessing on a sneezing person.

Chapter 21. A Man Honoring His Companion

(المعجم ٢١) - بَابُ إِكْرَامِ الرَّجُلِ جَلِيسَهُ (التحفة ٢١)

3716. It was narrated that Anas bin Mâlik said: "Whenever the Prophet ﷺ met a man, he would speak to him, and would not turn away until he (the other man) was the one who turned away. And if he shook hands with him, he would not withdraw his hand

٣٧١٦ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ عَنْ أَبِي يَحْيَى الطَّوِيلِ، رَجُلٌ مِنْ أَهْلِ الْكُوفَةِ، عَنْ زَيْدٍ الْعَمِّيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كَانَ النَّبِيُّ ﷺ، إِذَا لَقِيَ الرَّجُلَ فَكَلَّمَهُ، لَمْ يَصْرِفْ وَجْهَهُ عَنْهُ حَتَّى يَكُونَ هُوَ الَّذِي

until he (the other man) withdrew his hand. And he was never seen sitting with his knees ahead of the knees of the one who was sitting next to him." (*Da'if*)

يَنْصَرِفُ. وَإِذَا صَافَحَهُ، لَمْ يَنْزِعْ يَدَهُ مِنْ يَدِهِ حَتَّى يَكُونَ هُوَ الَّذِي يَنْزِعُهَا. وَلَمْ يُرَ مُتَقَدِّماً، بِرُكْبَتَيْهِ، جَلِيساً لَهُ، قَطُّ.

تخريج: **[إسناده ضعيف]** أخرجه الترمذي، صفة القيامة، [باب تواضعه ﷺ مع جليسه . . .،] ح:٢٤٩٠ من حديث أبي يحيى عمران بن زيد التغلبي الطويل به، وهو لين كما في التقريب * وزيد تقدم حاله، ح:٢٧٠٣، ولبعض الحديث شاهد ضعيف عند أبي داود، ح:٤٧٩٤.

Comments:

This is an example of the noble character of the Prophet ﷺ. Muslims should behave in the best manner with their companions.

Chapter 22. Whoever Gets Up From A Spot Then Comes Back, He Has More Right To It

(المعجم ٢٢) - بَابُ مَنْ قَامَ عَنْ مَجْلَسٍ فَرَجَعَ، فَهُوَ أَحَقُّ بِهِ (التحفة ٢٢)

3717. It was narrated from Abu Hurairah that the Prophet ﷺ said: "When one of you gets up from his spot, then comes back, he has more right to it." (*Sahih*)

٣٧١٧ - حَدَّثَنَا عَمْرُو بْنُ رَافِعٍ: حَدَّثَنَا جَرِيرٌ عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: **«إِذَا قَامَ أَحَدُكُمْ مِنْ مَجْلِسِهِ، ثُمَّ رَجَعَ، فَهُوَ أَحَقُّ بِهِ»**.

تخريج: **[صحيح]** أخرجه ابن خزيمة في صحيحه: ٣/ ١٦٠، ١٦١، ح:١٨٢١ من حديث جرير به، وهو في صحيح مسلم، السلام، باب إذا قام من مجلسه ثم عاد، فهو أحق به، ح:٢١٧٩/ ٣١ من حديث سهيل به.

Chapter 23. Excuses

(المعجم ٢٣) - بَابُ الْمَعَاذِيرِ (التحفة ٢٣)

3718. It was narrated from Jawdân that the Messenger of Allâh ﷺ said: "If a man makes an excuse to his brother and he does not accept it, he will bear a burden of sin like that of the tax-collector." (*Da'if*)

Another chain with similar wording.

٣٧١٨ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ عَنِ ابْنِ جُرَيْجٍ، عَنِ ابْنِ مِينَاءَ، عَنْ جَوْدَانَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: **«مَنِ اعْتَذَرَ إِلَى أَخِيهِ بِمَعْذِرَةٍ، فَلَمْ يَقْبَلْهَا، كَانَ عَلَيْهِ مِثْلُ خَطِيئَةِ صَاحِبِ مَكْسٍ»**.

حدّثنا مُحَمَّدُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ، عَنِ ابْنِ جُرَيْجٍ، عَنِ الْعَبَّاسِ بْنِ عَبْدِ الرَّحْمٰنِ هُوَ ابْنُ مِينَاءَ، عَنْ جَوْدَانٍ عَنِ النَّبِيِّ ﷺ، مِثْلَهُ.

تخريج: [إسناده ضعيف] أخرجه أبوداود في المراسيل، ح:٥٢١ (باب:١١٠ في الملاحم) من حديث وكيع به، والسند ضعيف من أجل عنعنة ابن جريج وغيره ومع ذلك مرسل، وله شواهد ضعيفة.

Chapter 24. Joking

(المعجم ٢٤) - بَابُ الْمِزَاحِ (التحفة ٢٤)

3719. It was narrated that Umm Salamah said: "Abu Bakr went out to trade in Busra, one year before the Prophet ﷺ died, and with him were Nu'aimân and Suwaibit the sons of Harmalah, who had been present at Badr. Nu'aimân was in charge of the provisions, and Suwaibit was a man who joked a lot. He said to Nu'aimân: 'Feed me.' He said: 'Not until Abu Bakr comes.' He said: 'Then I will have to annoy you.' Then they passed by some people, and Suwaibit said to them: 'Will you buy a slave from me?' They said: 'Yes.' He said: 'He is a slave who talks a lot and he will tell you, "I am a free man." If you are going to let him go when he says that to you, do not bother buying him.' They said: 'We will buy him from you.' So they bought him from him in return for ten young she-camels, then they brought him and tied a turban or a rope around his neck. Nu'aiman said: 'This man is making fun of you. I am a free

٣٧١٩ - حَدَّثَنَا أَبُو بَكْرٍ: حَدَّثَنَا وَكِيعٌ عَنْ زَمْعَةَ بْنِ صَالِحٍ، عَنِ الزُّهْرِيِّ، عَنْ وَهْبِ بْنِ عَبْدِ بْنِ زَمْعَةَ، عَنْ أُمِّ سَلَمَةَ. ح: وَحَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا زَمْعَةُ ابْنُ صَالِحٍ عَنِ الزُّهْرِيِّ، عَنْ عَبْدِ اللهِ بْنِ وَهْبِ بْنِ زَمْعَةَ، عَنْ أُمِّ سَلَمَةَ قَالَتْ: خَرَجَ أَبُو بَكْرٍ فِي تِجَارَةٍ إِلَى بُصْرَىٰ. قَبْلَ مَوْتِ النَّبِيِّ ﷺ بِعَامٍ. وَمَعَهُ نُعَيْمَانُ وَسُوَيْبِطُ بْنُ حَرْمَلَةَ، وَكَانَا شَهِدَا بَدْراً. وَكَانَ نُعَيْمَانُ عَلَى الزَّادِ. وَكَانَ سُوَيْبِطٌ رَجُلًا مَزَّاحاً. فَقَالَ لِنُعَيْمَانَ: أَطْعِمْنِي. قَالَ: حَتَّى يَجِيءَ أَبُو بَكْرٍ. قَالَ: فَلَأُغِيظَنَّكَ. قَالَ: فَمَرُّوا بِقَوْمٍ. فَقَالَ لَهُمْ سُوَيْبِطٌ: تَشْتَرُونَ مِنِّي عَبْداً لِي؟ قَالُوا: نَعَمْ. قَالَ: إِنَّهُ عَبْدٌ لَهُ كَلَامٌ. وَهُوَ قَائِلٌ لَكُمْ: إِنِّي حُرٌّ. فَإِنْ كُنْتُمْ، إِذَا قَالَ لَكُمْ هٰذِهِ الْمَقَالَةَ، تَرَكْتُمُوهُ، فَلَا تُفْسِدُوا عَلَيَّ عَبْدِي. قَالُوا: لَا. بَلْ نَشْتَرِيهِ مِنْكَ. فَاشْتَرَوْهُ مِنْهُ بِعَشْرِ قَلَائِصَ. ثُمَّ أَتَوْهُ فَوَضَعُوا فِي عُنُقِهِ عِمَامَةً، أَوْ حَبْلًا. فَقَالَ نُعَيْمَانُ: إِنَّ هٰذَا

man, not a slave.' They said: 'He has already told us about you; and they took him off.' Then Abu Bakr came and he (Suwaibit) told him about that. So he followed those people and returned their camels to them, and took Nu'aimân back. When they came to the Prophet ﷺ they told him what had happened, and the Prophet ﷺ and his Companions laughed about it for a year." (*Da'if*)

يَسْتَهْزِئُ بِكُمْ. وَإِنِّي حُرٌّ، لَسْتُ بِعَبْدٍ. فَقَالُوا: قَدْ أَخْبَرَنَا خَبَرَكَ. فَانْطَلَقُوا بِهِ. فَجَاءَ أَبُو بَكْرٍ. فَأَخْبَرُوهُ بِذٰلِكَ. قَالَ: فَاتَّبَعَ الْقَوْمَ. وَرَدَّ عَلَيْهِمُ الْقَلَائِصَ. وَأَخَذَ نُعَيْمَانَ. قَالَ: فَلَمَّا قَدِمُوا عَلَى النَّبِيِّ ﷺ وَأَخْبَرُوهُ. قَالَ: فَضَحِكَ النَّبِيُّ ﷺ، وَأَصْحَابُهُ مِنْهُ، حَوْلًا.

تخريج: [**إسناده ضعيف**] أخرجه الطبراني: ٢٣/٣٠٩، ح: ٦٠٩ من حديث ابن أبي شيبة به مختصرًا، وضعفه البوصيري من أجل زمعة تقدم، ح: ٣٢٦، وفيه علة أخرى.

Comments:

a. Shaikh Zuhair Shawish wrote, "The narrators made a mistake in this report; they report that Nu'aimân bin 'Amr Ibn Rifâ'h, was responsible for food and the provisions of journey while Suwaibit bin Harmalah Nahshali ﷺ, was the one who transgressed against him jokingly. The opposite is correct since Nu'aimân was a light-hearted person and quick at repartee. See the details about him in *Al-Isâbah,* volume 3, page 569 and *Usdul-Ghâbah,* volume 5, page 36); and the details about Suwaibit ﷺ, in *Al-Isâbah,* volume 2 page 117)" (footnotes of *Da'if Sunan Ibn Mâjah*).

b. Joking means doing something as a jest that does not cause harm to anyone. If it hurts someone's feelings then it becomes mockery, which is forbidden. (Footnotes of *Ibn Mâjah,* Muhammad Fuwâd 'Abdul-Bâqi).

3720. It was narrated that Abu Taiyâh said: "I heard Anas bin Mâlik say: 'The Messenger of Allâh ﷺ used to mix with us so much that he said to a little brother of mine: "O Abu 'Umair, what happened to the *Nughair*?" (*Sahih*)

(One of the narrators) Waki' said: "Meaning, a bird that he used to play with."

٣٧٢٠ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ عَنْ شُعْبَةَ، عَنْ أَبِي التَّيَّاحِ، قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ يَقُولُ: كَانَ رَسُولُ اللهِ ﷺ يُخَالِطُنَا حَتَّى يَقُولَ لِأَخٍ لِي صَغِيرٍ: «**يَا أَبَا عُمَيْرٍ! مَا فَعَلَ النُّغَيْرُ؟**».

قَالَ وَكِيعٌ: يَعْنِي طَيْرًا كَانَ يَلْعَبُ بِهِ.

تخريج: أخرجه البخاري، الأدب، باب الانبساط إلى الناس، ح: ٦١٢٩ من حديث شعبة: ٦٢٠٣، ومسلم، المساجد، باب جواز الجماعة في النافلة والصلاة على حصير وخمرة وثوب وغيرها من الطاهرات، ح: ٦٥٩ من حديث أبي التياح به.

Comments:

a. *Nughair* is a kind of bird that is similar to a sparrow and has red beak. Imâm Ibn Hajar said it is a wagtail. See (*Fathul-Bâri*, volume 10, page 715).
b. Making fun with children to amuse them is allowed.
c. Some people, during their fun with children, speak matters that disturb children, it is not allowed.
d. Having birds and the like is allowed, provided they should be looked after and fed properly.

Chapter 25. Plucking Out White Hairs

(المعجم ٢٥) - **بَابُ نَتْفِ الشَّيْبِ** (التحفة ٢٥)

3721. It was narrated from 'Amr bin Shu'aib, from his father, that his grandfather said: "The Messenger of Allâh ﷺ forbade plucking out white hairs and said: 'It is the light of the believer.'" (***Hasan***)

٣٧٢١ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: نَهَىٰ رَسُولُ اللهِ ﷺ عَنْ نَتْفِ الشَّيْبِ، وَقَالَ: «**هُوَ نُورُ الْمُؤْمِنِ**».

تخريج: [حسن] أخرجه الترمذي، الأدب، ما جاء في النهي عن نتف الشيب، ح:٢٨٢١ من حديث عبدة به، وقال: هذا حديث حسن، قد رواه عبدالرحمٰن بن الحارث وغير واحد عن عمرو ابن شعيب.

Comments:

a. Plucking white hair from one's head is forbidden.
b. Dying white hair by applying henna or the like is allowed.
c. Old age is a cause of honor for a believer.

Chapter 26. Sitting Between The Shade And The Sun

(المعجم ٢٦) - **بَابُ الْجُلُوسِ بَيْنَ الظِّلِّ وَالشَّمْسِ** (التحفة ٢٦)

3722. It was narrated from Ibn Buraidah, from his father, that the Prophet ﷺ forbade sitting between the shade and the sun. (***Hasan***)

٣٧٢٢ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ عَنْ أَبِي الْمُنِيبِ، عَنِ ابْنِ بُرَيْدَةَ، عَنْ أَبِيهِ أَنَّ النَّبِيَّ ﷺ نَهَىٰ أَنْ يُقْعَدَ بَيْنَ الظِّلِّ وَالشَّمْسِ.

تخريج: [إسناده حسن] وهو في المصنف:٨/٤٩٢، وحسنه البوصيري * أبوالمنيب تقدم حاله، ح:٢٧٢٥.

Comments:

If one was sitting or sleeping in the sun and then the sun has passed so that a part of his body was in the sun, and part under the shadow then he should change his place until he is either under the sun or under the shadow. (See *Sunan Abu Dâwud*: 4821)

Chapter 27. Prohibition Of Lying On One's Face

(المعجم ٢٧) - بَابُ النَّهْيِ عَنْ الاِضْطِجَاعِ عَلَى الْوَجْهِ (التحفة ٢٧)

3723. It was narrated from Qais bin Tihfah Al-Ghifâri that his father said: "The Messenger of Allâh ﷺ found me sleeping in the mosque on my stomach. He nudged me with his foot and said: 'Why are you sleeping like this? This is a kind of sleep that Allâh dislikes,' or 'that Allâh hates.'" (***Sahih***)

٣٧٢٣ - حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ عَنِ الأَوْزَاعِيِّ، عَنْ يَحْيَى ابْنِ أَبِي كَثِيرٍ، عَنْ قَيْسِ بْنِ طِهْفَةَ الْغِفَارِيِّ، عَنْ أَبِيهِ قَالَ: أَصَابَنِي رَسُولُ اللهِ ﷺ نَائِماً فِي الْمَسْجِدِ، عَلَى بَطْنِي. فَرَكَضَنِي بِرِجْلِهِ وَقَالَ: **«مَا لَكَ وَلِهٰذَا النَّوْمِ؟ هٰذِهِ نَوْمَةٌ يَكْرَهُهَا اللهُ، أَوْ يُبْغِضُهَا اللهُ»**.

تخريج: [صحيح] تقدم، ح: ٧٥٢.

3724. It was narrated that Abu Dharr said: "The Prophet ﷺ passed by me and I was lying on my stomach. He nudged me with his foot and said: 'O Junaidib! This is how the people of Hell lie.'" (***Sahih***)

٣٧٢٤ - حَدَّثَنَا يَعْقُوبُ بْنُ حُمَيْدِ بْنِ كَاسِبٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَبْدِ اللهِ: حَدَّثَنَا مُحَمَّدُ بْنُ نُعَيْمِ بْنِ عَبْدِ اللهِ الْمُجْمِرِ، عَنْ أَبِيهِ، عَنِ ابْنِ طِهْفَةَ الْغِفَارِيِّ، عَنْ أَبِي ذَرٍّ قَالَ: مَرَّ بِيَ النَّبِيُّ ﷺ وَأَنَا مُضْطَجِعٌ عَلَى بَطْنِي. فَرَكَضَنِي بِرِجْلِهِ وَقَالَ: **«يَا جُنَيْدِبُ! إِنَّمَا هٰذِهِ ضِجْعَةُ أَهْلِ النَّارِ»**.

تخريج: [صحيح] أخرجه الدولابي في الكنٰى: ١/ ٢٨ من حديث محمد بن نعيم به، وقال المزي في التحفة: ٩/ ١٦٦، والمحفوظ حديث طهفة عن النبي ﷺ.

Comments:

a. Lying on one's stomach is forbidden.

b. Considering the great position and high status of the Prophet ﷺ, and the deep love and affection that his Companions had in their hearts for him, this style of warning was suitable for him. But, jerking a friend in order to teach him a matter is not appropriate for a common Muslim.

3725. It was narrated that Abu Umâmah said: "The Prophet ﷺ

٣٧٢٥ - حَدَّثَنَا يَعْقُوبُ بْنُ حُمَيْدِ بْنِ

passed by a man who was sleeping in the mosque, lying on his face. He struck him with his foot and said: 'Get up' or; 'Sit up, for this is a hellish kind of sleep.'" (*Hasan*)

كَاسِبٍ: حَدَّثَنَا سَلَمَةُ بْنُ رَجَاءٍ عَنِ الْوَلِيدِ بْنِ جَمِيلٍ الدِّمَشْقِيِّ أَنَّهُ سَمِعَ الْقَاسِمَ بْنَ عَبْدِ الرَّحْمٰنِ يُحَدِّثُ عَنْ أَبِي أُمَامَةَ قَالَ: مَرَّ النَّبِيُّ ﷺ عَلَى رَجُلٍ نَائِمٍ فِي الْمَسْجِدِ، مُنْبَطِحٍ عَلَى وَجْهِهِ، فَضَرَبَهُ بِرِجْلِهِ وَقَالَ: «قُمْ أَوِ اقْعُدْ. فَإِنَّهَا نَوْمَةٌ جَهَنَّمِيَّةٌ».

تخريج: [حسن] أخرجه البخاري في الأدب المفرد، ح:١١٨٨ من حديث الوليد بن جميل به، وهو صدوق يخطئ (تقريب)، والحديث السابق شاهد له.

Chapter 28. Learning About The Stars[1]

(المعجم ٢٨) - بَابُ تَعَلُّمِ النُّجُومِ (التحفة ٢٨)

3726. It was narrated from Ibn 'Abbâs that the Messenger of Allâh ﷺ said: "Whoever learns about the stars, he learns a branch of magic; the more he learns (of the former) the more he learns (of the latter)." (*Hasan*)

٣٧٢٦ - حَدَّثَنَا أَبُو بَكْرٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ عُبَيْدِ اللهِ بْنِ الأَخْنَسِ، عَنِ الْوَلِيدِ ابْنِ عَبْدِ اللهِ، عَنْ يُوسُفَ بْنِ مَاهَكَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنِ اقْتَبَسَ عِلْماً مِنَ النُّجُومِ، اقْتَبَسَ شُعْبَةً مِنَ السِّحْرِ. زَادَ مَا زَادَ».

تخريج: [إسناده حسن] أخرجه أبوداود، الطب، باب في النجوم، ح:٣٩٠٥ عن أبي بكر ابن أبي شيبة به، وهو في المصنف:٨/ ٤١٤، وصححه النووي، والذهبي، وأشار المنذري إلى أنه حسن.

Comments:

a. The forbidden knowledge related to stars is astrology, which is supposedly used to fortell one's future or other matters of the unseen.
b. Some people believe that if one is born under such a star, from the twelve stars, he will be of such and such characteristics, and the one who is born under such a star he will be of such qualities. Indeed, such faith is nothing but non-Islamic fantasies, some people consider it as 'the knowledge'.
c. Palmists who read lines of a palm and inform people about their future also attribute the different lines of the palm to different stars, and then predicate

[1] *An-Nujum*: The stars; and 'learning about the stars' is general, covering both astronomy and astrology, and this is how some of the *Salaf* interpreted it, literally. Most differentiated between astronomy used for navigation and the like, and astrology which is about divination, and the supposed influences of stars on human affairs.

their future, which is all is false. Therefore, it should be avoided.

Chapter 29. Prohibition Of Cursing The Wind

(المعجم ٢٩) - بَابُ النَّهْيِ عَنْ سَبِّ الرِّيحِ (التحفة ٢٩)

3727. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "Do not curse the wind, for it is from the mercy of Allâh, bringing *Rahmah* (i.e., rain and breezes), or destruction. But ask Allâh for its goodness, and seek refuge with Allâh from its evil." (***Sahih***)

٣٧٢٧ - حَدَّثَنَا أَبُو بَكْرٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنِ الأَوْزَاعِيِّ، عَنِ الزُّهْرِيِّ: حَدَّثَنَا ثَابِتٌ الزُّرَقِيُّ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَا تَسُبُّوا الرِّيحَ. فَإِنَّهَا مِنْ رَوْحِ اللهِ تَأْتِي بِالرَّحْمَةِ وَالْعَذَابِ. وَلٰكِنْ سَلُوا اللهَ مِنْ خَيْرِهَا، وَتَعَوَّذُوا بِاللهِ مِنْ شَرِّهَا».

تخريج: [إسناده صحيح] أخرجه أبوداود، الأدب، باب مايقول إذا هاجت الريح، ح:٥٠٩٧ من حديث الزهري به، وصححه ابن حبان، ح:١٩٨٩، والحاكم:٤/ ٢٨٥، والذهبي.

Comments:

a. The wind is a great blessing of Allâh; human beings cannot live without it. But sometimes this wind itself turns into storm and tempest by the command of Allâh and becomes a cause on of huge destruction.

b. Mercy and torment both are in the Hands of Allâh. So, the hope and fear should both be only with Allâh.

c. Just as cursing human beings is forbidden, similarly, cursing animals or non living things is also an evil act.

Chapter 30. Names That Are Liked

(المعجم ٣٠) - بَابُ مَا يُسْتَحَبُّ مِنَ الأَسْمَاءِ (التحفة ٣٠)

3728. It was narrated from Ibn 'Umar that the Prophet ﷺ said: "The most beloved of names to Allâh are 'Abdullâh and 'Abdur-Rahmân." (***Sahih***)

٣٧٢٨ - حَدَّثَنَا أَبُو بَكْرٍ: حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ: حَدَّثَنَا الْعُمَرِيُّ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ قَالَ: «أَحَبُّ الأَسْمَاءِ إِلَى اللهِ، عَزَّ وَجَلَّ: عَبْدُ اللهِ وَعَبْدُ الرَّحْمٰنِ».

تخريج: أخرجه مسلم، الآداب، باب النهي عن التكني بأبي القاسم وبيان ما يستحب من الأسماء، ح:٢١٣٢ من حديث العمري به، وتابعه أخوه عبيدالله عنده.

Comments:

a. The reason for the desirability of the mentioned names, is that they indicate enslavement to Allâh.

b. Naming by the addition of the prefix 'Abd' or 'Ubaid' with other names of

Allâh is also allowed.

c. Naming after the names of Prophets is also permissible.

Chapter 31. Names That Are Disliked

(المعجم ٣١) - بَابُ مَا يُكْرَهُ مِنَ الْأَسْمَاءِ (التحفة ٣١)

3729. It was narrated from 'Umar bin Khattâb that the Messenger of Allâh ﷺ said: "If I live – if Allâh wills – I will forbid the names Rabâh (profit), Najih (saved), Aflah (successful), Nâfi' (beneficial) and Yasâr (prosperity)." (*Sahih*)

٣٧٢٩ - حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ: حَدَّثَنَا أَبُو أَحْمَدَ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، عَنْ عُمَرَ بْنِ الْخَطَّابِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَئِنْ عِشْتُ، إِنْ شَاءَ اللهُ، لَأَنْهَيَنَّ أَنْ يُسَمَّى رَبَاحٌ وَنَجِيحٌ وَأَفْلَحُ وَنَافِعٌ وَيَسَارٌ».

تخريج: [صحيح] أخرجه الترمذي، الأدب، باب ماجاء ما يكره من الأسماء، ح:٢٨٣٥ من حديث أبي أحمد الزبيري به، وقال: [حسن] غريب، وله شواهد عند أبي داود، ح:٤٩٦٠، ومسلم، ح:٢١٣٦ وغيرهما، انظر الحديث الآتي.

3730. It was narrated that Samurah said: "The Messenger of Allâh ﷺ forbade giving our slaves four names: Aflah (successful), Nâfi' (beneficial), Rabâh (profit) and Yasâr (prosperity)." (*Sahih*)

٣٧٣٠ - حَدَّثَنَا أَبُو بَكْرٍ: حَدَّثَنَا الْمُعْتَمِرُ بْنُ سُلَيْمَانَ عَنِ الرُّكَيْنِ، عَنْ أَبِيهِ عَنْ سَمُرَةَ قَالَ: نَهَىٰ رَسُولُ اللهِ ﷺ أَنْ نُسَمِّيَ رَقِيقَنَا أَرْبَعَةَ أَسْمَاءٍ: أَفْلَحُ وَنَافِعٌ وَرَبَاحٌ وَيَسَارٌ.

تخريج: أخرجه مسلم، الآداب، باب كراهة التسمية بالأسماء القبيحة وبنافع ونحوه، ح:٢١٣٦ عن ابن أبي شيبة به.

Comments:

If one asks whether Nâfi' is in the house, and if the answer is in negative, it means that no useful person exists at the house and all are useless. Though, the intention of the speaker is not so, but it sounds bad, so it is better to avoid such names. However, naming by such names is not forbidden.

3731. It was narrated that Masruq said: "I met 'Umar bin Khattâb and he said: 'Who are you?' I said: 'Masruq bin Ajda'.' 'Umar said: 'I heard the Messenger of Allâh ﷺ saying,

٣٧٣١ - حَدَّثَنَا أَبُو بَكْرٍ: حَدَّثَنَا هَاشِمُ بْنُ الْقَاسِمِ: حَدَّثَنَا أَبُو عَقِيلٍ: حَدَّثَنَا مُجَالِدُ بْنُ سَعِيدٍ عَنِ الشَّعْبِيِّ، عَنْ مَسْرُوقٍ قَالَ: لَقِيتُ عُمَرَ بْنَ الْخَطَّابِ فَقَالَ: مَنْ أَنْتَ؟ فَقُلْتُ:

"Ajda' is a devil." (***Da'if***)

مَسْرُوقُ بْنُ الأَجْدَعِ. فَقَالَ عُمَرُ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «الأَجْدَعُ شَيْطَانٌ».

تخريج: [إسناده ضعيف] أخرجه أبوداود، الأدب، باب في تغيير الاسم القبيح، ح:٤٩٥٧ عن أبي بكر بن أبي شيبة به، وهو في المصنف:٨/ ٤٧٧، وانظر، ح:١١ لحال مجالد.

Comments:

The linguistic meaning of *Ajda'* is the one whose nose is cut off, this expression is used in Arabic for disgrace and humiliation, while being deprived of other organs (such as a lame) is free from such confusion, so it is better to avoid such names.

Chapter 32. Changing Names

(المعجم ٣٢) - بَابُ تَغْيِيرِ الأَسْمَاءِ (التحفة ٣٢)

3732. It was narrated from Abu Hurairah that Zainab used to be called "Barrah" (good), and it was said that she was praising herself. So the Messenger of Allâh ﷺ changed her name to Zainab. (***Sahih***)

٣٧٣٢ - حَدَّثَنَا أَبُو بَكْرٍ: حَدَّثَنَا غُنْدَرٌ عَنْ شُعْبَةَ، عَنْ عَطَاءِ بْنِ أَبِي مَيْمُونَةَ قَالَ: سَمِعْتُ أَبَا رَافِعٍ يُحَدِّثُ عَنْ أَبِي هُرَيْرَةَ أَنَّ زَيْنَبَ كَانَ اسْمُهَا بَرَّةَ. فَقِيلَ لَهَا: تُزَكِّي نَفْسَهَا. فَسَمَّاهَا رَسُولُ اللهِ ﷺ، زَيْنَبَ.

تخريج: أخرجه البخاري، الأدب، باب تحويل الاسم إلى اسم أحسن منه، ح:٦١٩٢ من حديث غندر به، ومسلم، الآداب، باب استحباب تغيير الام القبيح إلى حسن ... الخ، ح:٢١٤١ عن أبي بكر بن أبي شيبة به.

Comments:

a. Generally good names imply admiration but some names clearly prove this meaning so avoiding them is advisable.
b. Zainab is the name of a good smelling plant.

3733. It was narrated from Ibn 'Umar that a daughter of 'Umar was called 'Âsiyah' (disobedient), then the Messenger of Allâh ﷺ named her 'Jamilah' (beautiful). (***Sahih***)

٣٧٣٣ - حَدَّثَنَا أَبُو بَكْرٍ: حَدَّثَنَا الْحَسَنُ بْنُ مُوسَى: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ عُبَيْدِ اللهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ أَنَّ ابْنَةً لِعُمَرَ كَانَ يُقَالُ لَهَا عَاصِيَةُ. فَسَمَّاهَا رَسُولُ اللهِ ﷺ، جَمِيلَةَ.

تخريج: أخرجه مسلم، أيضًا، ح:٢١٣٩/ ١٥ عن أبي بكر بن أبي شيبة به.

Comments:

The lingusitical meaning of 'Âsiyah is disobedient, while a Muslim is obedient, so this name is not likeable. The name of the wife of Pharaoh was Âsiyah (with different phonetics) who was a true believer, so using this name is allowed.

3734. It was narrated that 'Abdullâh bin Salâm said: "I came to the Messenger of Allâh ﷺ, and my name was not 'Abdullâh bin Salâm. The Messenger of Allâh ﷺ named me 'Abdullâh bin Salâm." (*Da'if*)

٣٧٣٤ - حَدَّثَنَا أَبُو بَكْرٍ: حَدَّثَنَا يَحْيَى بْنُ يَعْلَى أَبُو الْمُحَيَّاةِ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ: حَدَّثَنِي ابْنُ أَخِي، عَبْدِ اللهِ بْنِ سَلَامٍ، عَنْ عَبْدِ اللهِ بْنِ سَلَامٍ، قَالَ: قَدِمْتُ عَلَى رَسُولِ اللهِ ﷺ، وَلَيْسَ اسْمِي عَبْدَ اللهِ بْنَ سَلَامٍ فَسَمَّانِي رَسُولُ اللهِ ﷺ عَبْدَ اللهِ بْنَ سَلَامٍ.

تخريج: [إسناده ضعيف] أخرجه أحمد:٥/٤٥١ عن أبي بكر بن أبي شيبة به، وحسنه الترمذي، ح:٣٢٥٦،٣٨٠٣ * ابن أخي عبدالله بن سلام مجهول(تقريب)، لم يوثقه غير الترمذي فهو مستور.

Chapter 33. Combining The Name And The *Kunyah*[1] Of The Prophet ﷺ

(المعجم ٣٣) - بَابُ الْجَمْعِ بَيْنَ اسْمِ النَّبِيِّ ﷺ وَكُنْيَتِهِ (التحفة ٣٣)

3735. It was narrated from Muhammad that the heard Abu Hurairah say: "Abul-Qâsim ﷺ said: 'Call yourselves by my name but do not call yourselves by my *Kunyah*." (*Sahih*)

٣٧٣٥ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ أَيُّوبَ، عَنْ مُحَمَّدٍ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ: أَبُو الْقَاسِمِ ﷺ: «تَسَمَّوْا بِاسْمِي وَلَا تَكَنَّوْا بِكُنْيَتِي».

تخريج: أخرجه البخاري، المناقب، باب: كنية النبي ﷺ، ح:٣٥٣٩ من حديث سفيان بن عيينة به، ومسلم، الآداب، باب النهي عن التكني بأبي القاسم وبيان مايستحب من الأسماء، ح:٢١٣٤ عن ابن أبي شيبة به.

3736. It was narrated from Jâbir that the Messenger of Allâh ﷺ said: 'Call yourselves by my name but do not call yourselves by my *Kunyah*." (*Sahih*)

٣٧٣٦ - حَدَّثَنَا أَبُو بَكْرٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «تَسَمَّوْا بِاسْمِي، وَلَا تَكَنَّوْا بِكُنْيَتِي».

تخريج: [صحيح] أخرجه أحمد:٣/٣١٣،٣١٤ عن أبي معاوية ثنا الأعمش به، وهو في

[1] *Kunyah*: Calling a man, 'O father of so-and-so!' or calling 'woman, 'O mother of so-and-so!' This is a custom of the Arabs.

المصنف: ٨/ ٤٨٣، وانظر الحديث السابق، وعند الترمذي، ح: ٢٢٥٠ طرف منه، وله شاهد عند البخاري، ح: ٣١١٤، ومسلم، ح: ٢١٣٣ وغيرهما (البخاري، ح: ٣١١٤، ٣١١٥، ٣٥٣٨، ٦١٨٧، ٦١٩٦، ومسلم، ح: ٢١٣٤) من حديث سالم بن أبي الجعد عن جابر به.

3737. It was narrated that Anas said: "The Messenger of Allâh ﷺ was in Baqi', and a man called out to another man: 'O Abul-Qâsim!' The Messenger of Allâh ﷺ turned to him, and he said: 'I didn't mean you.' The Messenger of Allâh ﷺ said: 'Call yourselves by my name but do not call yourselves by my *Kunyah*.''' (***Sahih***)

٣٧٣٧ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ الْوَهَّابِ الثَّقَفِيُّ عَنْ حُمَيْدٍ، عَنْ أَنَسٍ قَالَ: كَانَ رَسُولُ اللهِ ﷺ بِالْبَقِيعِ. فَنَادَىٰ رَجُلٌ رَجُلًا: يَا أَبَا الْقَاسِمِ! فَالْتَفَتَ إِلَيْهِ رَسُولُ اللهِ ﷺ، فَقَالَ: إِنِّي لَمْ أَعْنِكَ. فَقَالَ رَسُولُ اللهِ ﷺ: «**تَسَمَّوْا بِاسْمِي وَلَا تَكَنَّوْا بِكُنْيَتِي**».

تخريج: أخرجه البخاري، البيوع، باب ما ذكر في الأسواق، ح: ٢١٢٠، ٢١٢١، ٣٥٣٧، ومسلم، الآداب، باب النهي عن التكني بأبي القاسم . . . الخ، ح: ٢١٣١ من حديث حميد به.

Comments:

a. Baqi' was a place near Al-Madinah Munawwarah; the graveyard was located in one portion of this area while another portion was used as a market. At present the graveyard of the inhabitants of Al-Madinah is located in this area which is called *Jannatul-Baqi'*. Naming it as *Jannat* (Paradise) is not correct. One of the narrations of this incident reads that a person called the Prophet ﷺ, "O Abul-Qâsim..." (*Sahih Al-Bukhâri*: 3537)

b. *Kuniyah* means the surname that is given after the name of one's children with the addition of the word 'Abu' (father) or 'Umm' (mother). For example; Abu Bakr, Umm Abdullâh (Âishah) ﷺ.

c. There are many opinions in this matter. The title of this chapter shows that Imâm Ibn Mâjah was of the opinion that whose name is Muhammad he should not call himself 'Abul-Qâsim' as his *Kunyah*, but other persons can use this *Kunyah*. Some other scholars are of the opinion that the prohibition was restricted to the life of the Prophet ﷺ as understood by this *Hadith*.

Chapter 34. A Man Being Given A *Kunyah* Before He Has A Child

(المعجم ٣٤) - بَابُ الرَّجُلِ يَكْتَنِي قَبْلَ أَنْ يُولَدَ لَهُ (التحفة ٣٤)

3738. It was narrated from Hamzah bin Suhaib that 'Umar said to Suhaib: "Why are you called Abu Yahya when you do

٣٧٣٨ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَحْيَىٰ بْنُ أَبِي بُكَيْرٍ: حَدَّثَنَا زُهَيْرُ بْنُ مُحَمَّدٍ عَنْ عَبْدِ اللهِ بْنِ مُحَمَّدِ بْنِ عَقِيلٍ، عَنْ حَمْزَةَ

ابْنِ صُهَيْبٍ أَنَّ عُمَرَ قَالَ لِصُهَيْبٍ: مَا لَكَ تَكْتَنِي بِأَبِي يَحْيَـىٰ؟ وَلَيْسَ لَكَ وَلَدٌ. قَالَ: كَنَّانِي رَسُولُ اللهِ ﷺ، بِأَبِي يَحْيَـىٰ.

not have a son?" He said: "The Messenger of Allâh ﷺ gave me the *Kunya* of Abu Yahya." (***Da'if***)

تخريج: [إسناده ضعيف] أخرجه أحمد:٦/١٦ من حديث زهير بن محمد به، وتابعه عبيدالله ابن عمرو الرقي عند أحمد، وصححه الحاكم:٤/٢٧٨، والذهبي، وحسنه البوصيري، وسنده ضعيف * ابن عقيل ضعيف، وله شواهد ضعيفة عند أحمد:٤/٣٣٣،٦/١٦، والحاكم(٣/٣٩٨، فيه محمد بن عبدالله بن معمر شيخ الحاكم لم أجد من وثقه وباقي السند حسن) وغيرهما.

Comments:

a. This conversation was before the birth of Hamzah who was the son of Suhaib ﷺ.

b. Using a *Kunyah* before having children is allowed.

c. As naming after the names of the Prophets is allowed, similarly naming after their *Kunyah* is also allowed.

٣٧٣٩ - حَدَّثَنَا أَبُو بَكْرٍ: حَدَّثَنَا وَكِيعٌ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ مَوْلًى لِلزُّبَيْرِ، عَنْ عَائِشَةَ أَنَّهَا قَالَتْ لِلنَّبِيِّ ﷺ: كُلُّ أَزْوَاجِكَ كَنَّيْتَهُ. غَيْرِي. قَالَ: «**فَأَنْتِ أُمُّ عَبْدِ اللهِ**».

3739. It was narrated from 'Âishah that she said to the Prophet ﷺ: "All of your wives have a *Kunyah* except me." He said: "You are Umm 'Abdullâh." (***Sahih***)

تخريج: [صحيح] أخرجه أحمد:٦/١٨٦،٢١٣ عن وكيع به، وللحديث شواهد عند أبي داود، ح:٤٩٧٠، وأحمد:٦/١٥١ وغيرهما.

Comments:

a. The intention of 'Âishah ﷺ, was to give her a suitable *Kunyah.*

b. She asked so because she has no child to use his name as *Kunyah.*

c. Most probably the Prophet ﷺ, chose this *Kunyah* for 'Âishah, after the name of Abdullâh bin Zubair, who was her nephew, and son of Asmâ' bint Abu Bakr ﷺ.

٣٧٤٠ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ عَنْ شُعْبَةَ، عَنْ أَبِي التَّيَّاحِ، عَنْ أَنَسٍ قَالَ: كَانَ النَّبِيُّ ﷺ يَأْتِينَا فَيَقُولُ، لِأَخٍ لِي، وَكَانَ صَغِيرًا، «**يَا أَبَا عُمَيْرٍ**».

3740. It was narrated that Anas said: "The Prophet ﷺ used to come to us and say to a brother of mine, who was small: 'O Abu 'Umair.'" (***Sahih***)

تخريج: [صحيح] تقدم، ح:٣٧٢٠.

Comments:

This is the same *Hadith* that has been mentioned under no 3720. The purpose of repeating it here is that Abu 'Umair, was still a child, having a child for him was beyond imagination, even though the Prophet ﷺ,

selected a *Kunyah* for him, and addressed him with his *Kunyah*.

Chapter 35. Nicknames

(المعجم ٣٥) - بَابُ الْأَلْقَابِ (التحفة ٣٥)

3741. It was narrated that Abu Jabirah bin Dahhâk said: (Allâh's saying) "Nor insult one another by nicknames."[1] was revealed concerning us, the *Ansâr*. When the Prophet ﷺ came to us, a man among us would have two or three names, and the Prophet ﷺ might call him by one of those names, only to be told: "O Messenger of Allâh, he does not like that name." Then: "Nor insult one another by nicknames." was revealed." (***Sahih***)

٣٧٤١ - حَدَّثَنَا أَبُو بَكْرٍ: حَدَّثَنَا عَبْدُ اللهِ بْنُ إِدْرِيسَ، عَنْ دَاوُدَ، عَنِ الشَّعْبِيِّ، عَنْ أَبِي جَبِيرَةَ بْنِ الضَّحَّاكِ قَالَ: فِينَا نَزَلَتْ، مَعْشَرَ الْأَنْصَارِ: ﴿وَلَا تَنَابَزُوا بِالْأَلْقَبِ﴾ [الحجرات: ١١]. قَدِمَ عَلَيْنَا النَّبِيُّ ﷺ، وَالرَّجُلُ مِنَّا لَهُ الِاسْمَانِ وَالثَّلَاثَةُ. فَكَانَ النَّبِيُّ ﷺ، رُبَّمَا دَعَاهُمْ بِبَعْضِ تِلْكَ الْأَسْمَاءِ. فَيُقَالُ: يَا رَسُولَ اللهِ! إِنَّهُ يَغْضَبُ مِنْ هٰذَا. فَنَزَلَتْ: ﴿وَلَا تَنَابَزُوا بِالْأَلْقَبِ﴾ [الحجرات: ١١].

تخريج: [إسناده صحيح] أخرجه أبوداود، الأدب، باب في الألقاب، ح:٤٩٦٢ من حديث داود بن أبي هند به، وقال الترمذي، ح:٣٢٦٨: حسن صحيح، وصححه الحاكم على شرط مسلم، ح:٢/ ٤٦٣، ٤/ ١٨١، ١٨٢.

Comments:

a. One should not be called with a name or title that does not please him.
b. A Muslim must respect the feelings of another Muslim, and should not say, without any reason, something that may hurt his feelings.

Chapter 36. Praise

(المعجم ٣٦) - بَابُ الْمَدْحِ (التحفة ٣٦)

3742. It was narrated that Miqdâd bin 'Amr said: "The Messenger of Allâh ﷺ commanded us to throw dust in the faces of those who praise others." (***Sahih***)

٣٧٤٢ - حَدَّثَنَا أَبُو بَكْرٍ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ ابْنُ مَهْدِيٍّ عَنْ سُفْيَانَ، عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ مُجَاهِدٍ، عَنْ أَبِي مَعْمَرٍ، عَنِ الْمِقْدَادِ بْنِ عَمْرٍو قَالَ: أَمَرَنَا رَسُولُ اللهِ ﷺ، أَنْ نَحْثُوَ، فِي وُجُوهِ الْمَدَّاحِينَ، التُّرَابَ.

تخريج: أخرجه مسلم، الزهد، باب النهي عن المدح إذا كان فيه افراط، وخيف منه فتنة على الممدوح، ح:٣٠٠٢ عن ابن أبي شيبة به.

[1] *Al-Hujurât* 49:11.

Comments:

Usually the purpose of those who admire people in front of them is to obtain some material benefits or to gain their respect, which is morally a bad practice.

3743. It was narrated that Mu'âwiyah said: "I heard the Messenger of Allâh ﷺ say: 'Beware of praising one another, for it is slaughtering (one another).'" (*Hasan*)

٣٧٤٣ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا غُنْدَرٌ عَنْ شُعْبَةَ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ عَوْفٍ، عَنْ مَعْبَدٍ الْجُهَنِيِّ، عَنْ مُعَاوِيَةَ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «إِيَّاكُمْ وَالتَّمَادُحَ، فَإِنَّهُ الذَّبْحُ».

تخريج: [إسناده حسن] أخرجه أحمد: ٤/ ٩٣ عن غندر به مطولاً، وهو في المصنف: ٩/ ٦،٥، وحسنه البوصيري.

Comments:

'Slaughtering' here means causing his destruction in this world and hereafter as well.

3744. It was narrated from 'Abdur-Rahmân bin Abu Bakrah that his father said: "A man praised another man in the presence of the Messenger of Allâh ﷺ. The Messenger of Allâh ﷺ said: 'Woe to you, you have cut the neck of your companion,' several times. Then he said: 'If anyone of you praises his brother, let him say: "I think he is like this, but I do not sanctify anyone before Allâh."' (*Sahih*)

٣٧٤٤ - حَدَّثَنَا أَبُو بَكْرٍ: حَدَّثَنَا شَبَابَةُ: حَدَّثَنَا شُعْبَةُ عَنْ خَالِدٍ الْحَذَّاءِ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي بَكْرَةَ، عَنْ أَبِيهِ قَالَ: مَدَحَ رَجُلٌ رَجُلًا عِنْدَ رَسُولِ اللهِ ﷺ. فَقَالَ رَسُولُ اللهِ ﷺ: «وَيْحَكَ قَطَعْتَ عُنُقَ صَاحِبِكَ» مِرَارًا. ثُمَّ قَالَ: «إِنْ كَانَ أَحَدُكُمْ مَادِحاً أَخَاهُ، فَلْيَقُلْ: أَحْسِبُهُ، وَلَا أُزَكِّي عَلَى اللهِ أَحَدًا».

تخريج: أخرجه البخاري، الأدب، باب ما يكره من التمادح، ح: ٦٠٦١ من حديث شعبة به، ومسلم، الزهد، باب النهي عن المدح إذا كان فيه افراط وخيف منه فتنة على الممدوح، ح: ٣٠٠٠/ ٦٦ب عن أبي بكر بن أبي شيبة به.

Comments:

A human being can judge based on what is apparent to him while Allâh Alone is aware of the reality of hearts and their conditions.

Chapter 37. One Who Is Consulted Is Entrusted

(المعجم ٣٧) - بَابٌ: الْمُسْتَشَارُ مُؤْتَمَنٌ
(التحفة ٣٧)

3745. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "One who is consulted is entrusted."[1] (***Hasan***)

٣٧٤٥ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَحْيَى بْنُ أَبِي بُكَيْرٍ عَنْ شَيْبَانَ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «الْمُسْتَشَارُ مُؤْتَمَنٌ».

تخريج: [حسن] أخرجه أبوداود، الأدب، باب في المشورة، ح:٥١٢٨ من حديث يحيى بن أبي بكير به، وحسنه الترمذي، ح:٢٨٢٢، وصححه ابن حبان، ح:١٩٩١، والحاكم:٤/ ١٣١ على شرط الشيخين ووافقه الذهبي، وللحديث طرق كثيرة.

3746. It was narrated from Abu Mas'ud that the Messenger of Allâh ﷺ said: "One who is consulted is entrusted." (***Hasan***)

٣٧٤٦ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَسْوَدُ بْنُ عَامِرٍ عَنْ شَرِيكٍ، عَنِ الأَعْمَشِ، عَنْ أَبِي عَمْرٍو الشَّيْبَانِيِّ، عَنْ [أَبِي] مَسْعُودٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «الْمُسْتَشَارُ مُؤْتَمَنٌ».

تخريج: [حسن] أخرجه أحمد:٥/ ٢٧٤ عن أسود بن عامر به، وصححه البوصيري، وللحديث شواهد كثيرة، انظر الحديث السابق.

Comments:

a. As betraying the trust is not allowed, similarly, giving wrong advice is also forbidden.
b. An advice seeker trusting in his Muslim brother divulges his secrets to him so, it is forbidden for him to inform his secrets to others since he is entrusted with them.

3747. It was narrated from Jâbir that the Messenger of Allâh ﷺ said: "If one of you consults his brother, then let him advise him." (***Da'if***)

٣٧٤٧ - حَدَّثَنَا أَبُو بَكْرٍ: حَدَّثَنَا يَحْيَى بْنُ زَكَرِيَّا بْنِ أَبِي زَائِدَةَ، وَعَلِيُّ بْنُ هَاشِمٍ عَنِ ابْنِ أَبِي لَيْلَى، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا اسْتَشَارَ أَحَدُكُمْ أَخَاهُ، فَلْيُشِرْ عَلَيْهِ».

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[1] Meaning: 'Trusted,' so he should not deceive the one seeking consultation by hiding some benefit and pointing out some harm. (Sindi).

تخريج: [إسناده ضعيف] وضعفه البوصيري من أجل محمد بن أبي ليلى تقدم، ح: ٨٥٤.

Comments:

Giving sincere advise to a Muslim is compulsory since well-wishing is obligatory from every Muslim for another Muslim.

Chapter 38. Entering Bathhouses

(المعجم ٣٨) - بَابُ دُخُولِ الحَمَّامِ

(التحفة ٣٨)

3748. It was narrated that 'Abdullâh bin 'Amr said: "The Messenger of Allâh ﷺ said: 'You will conquer the lands of the non-Arabs, where you will find houses called *Hammâmât* (bathhouses). Men should only enter them wearing a waist wrap, and do not let women enter them unless they are sick or bleeding following childbirth.'" (***Da'if***)

٣٧٤٨ - حَدَّثَنَا أَبُو بَكْرٍ: حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ: ح: وَحَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا خَالِي يَعْلَىٰ، وَ جَعْفَرُ بْنُ عَوْنٍ، جَمِيعاً عَنْ عَبْدِ الرَّحْمٰنِ بْنِ زِيَادِ بْنِ أَنْعُمٍ الإِفْرِيقِيِّ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ رَافِعٍ، عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو قَالَ: قَالَ رَسُولُ اللهِ ﷺ: **«تُفْتَحُ لَكُمْ أَرْضُ الأَعَاجِمِ. وَسَتَجِدُونَ فِيهَا بُيُوتاً يُقَالُ لَهَا الْحَمَّامَاتُ. فَلَا يَدْخُلْهَا الرِّجَالُ إِلَّا بِإِزَارٍ. وَامْنَعُوا النِّسَاءَ أَنْ يَدْخُلْنَهَا. إِلَّا مَرِيضَةً أَوْ نُفَسَاءَ»**.

تخريج: [إسناده ضعيف] أخرجه أبوداود، الحمام، باب الدخول في الحمام، ح: ٤٠١١ من حديث الإفريقي به، وانظر، ح: ٥٤ لعلته.

3749. It was narrated from 'Âishah that the Prophet ﷺ forbade men and women to enter bathhouses, then he allowed men to enter them wearing a waist wrap, but he did not make the same allowance for women. (***Hasan***)

٣٧٤٩ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ: ح: وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَفَّانُ، قَالَا: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ: أَنْبَأَنَا عَبْدُ اللهِ بْنُ شَدَّادٍ عَنْ أَبِي عُذْرَةَ قَالَ: وَكَانَ قَدْ أَدْرَكَ النَّبِيَّ ﷺ عَنْ عَائِشَةَ أَنَّ النَّبِيَّ ﷺ، نَهَى الرِّجَالَ وَالنِّسَاءَ مِنَ الْحَمَّامَاتِ. ثُمَّ رَخَّصَ لِلرِّجَالِ أَنْ يَدْخُلُوهَا فِي الْمَيَازِرِ. وَلَمْ يُرَخِّصْ لِلنِّسَاءِ.

تخريج: [إسناده حسن] أخرجه أبوداود، أيضًا، ح: ٤٠٠٩ من حديث حماد به، وقال الترمذي، ح: ٢٨٠٢: لا نعرفه إلا من حديث حماد بن سلمة وإسناده ليس بذاك القائم * أبوعذرة

حسن الحديث على الراجح راجع نيل المقصود.

3750. It was narrated from Abu Malih Al-Hudhali that some women from the people of Hims asked permission to enter upon 'Âishah. She said: "Perhaps you are among those (women) who enter bathhouses? I heard the Messenger of Allâh ﷺ say: 'Any woman who takes off her clothes anywhere but in her husband's house, has torn the screen that was between her and Allâh.'" (***Hasan***)

٣٧٥٠ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ، عَنْ مَنْصُورٍ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ أَبِي الْمَلِيحِ الْهُذَلِيِّ أَنَّ نِسْوَةً مِنْ أَهْلِ حِمْصَ اسْتَأْذَنَّ عَلَى عَائِشَةَ. فَقَالَتْ: لَعَلَّكُنَّ مِنَ اللَّوَاتِي يَدْخُلْنَ الْحَمَّامَاتِ. سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «**أَيُّمَا امْرَأَةٍ وَضَعَتْ ثِيَابَهَا فِي غَيْرِ بَيْتِ زَوْجِهَا، فَقَدْ هَتَكَتْ سِتْرَ مَا بَيْنَهَا وَبَيْنَ اللهِ**».

تخريج: **[إسناده حسن]** أخرجه أبوداود، أيضًا، ح:٤٠١٠ من حديث منصور به، وحسنه الترمذي، ح:٢٨٠٣.

Comments:

The whole body of a woman should be covered, so she is prohibited to seek any one's help in public bath house. It is better for her to have her bath in her own house.

Chapter 39. Applying Hair Removing Chemical

(المعجم ٣٩) - بَابُ الاِطِّلَاءِ بِالنُّورَةِ (التحفة ٣٩)

3751. It was narrated from Umm Salamah that when the Prophet ﷺ would apply (it), he began with his private area, coating it with hair removing chemical. And his wife would do the remainder of his body. (***Da'if***)

٣٧٥١ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ عَبْدِ اللهِ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ أَبِي هَاشِمٍ الرُّمَّانِيِّ عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ أُمِّ سَلَمَةَ أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا اطَّلَى، بَدَأَ بِعَوْرَتِهِ فَطَلَاهَا بِالنُّورَةِ. وَسَائِرَ جَسَدِهِ، أَهْلُهُ.

تخريج: **[إسناده ضعيف]** وقال البوصيري: رجاله ثقات وهو منقطع، حبيب بن أبي ثابت لم يسمع من أم سلمة، وفيه علة أخرى، ح:٣٨٣.

3752. It was narrated from Umm Salamah that the Prophet ﷺ would coat (with hair removing chemical) and remove the pubic hairs with his hand. (***Da'if***)

٣٧٥٢ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنِي إِسْحَاقُ بْنُ مَنْصُورٍ عَنْ كَامِلٍ أَبِي الْعَلَاءِ، عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ أُمِّ سَلَمَةَ أَنَّ

النَّبِيَّ ﷺ اطَّلَى وَوَلِيَ عَانَتَهُ بِيَدِهِ.

تخريج: [إسناده ضعيف] وانظر الحديث السابق لعلتيه، وله شواهد ضعيفة ومرسلة.

Chapter 40. Stories (For The Purpose Of Exhortation)

(المعجم ٤٠) - بَابُ الْقَصَصِ (التحفة ٤٠)

3753. It was narrated from 'Amr bin Shu'aib, from his father, from his grandfather, that the Messenger of Allâh ﷺ said: "No one tells stories to the people (for the purpose of exhortation) except a ruler, one appointed by a ruler, or a show-off." (*Hasan*)

٣٧٥٣ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا الْهِقْلُ بْنُ زِيَادٍ: حَدَّثَنَا الْأَوْزَاعِيُّ عَنْ عَبْدِ اللهِ ابْنِ عَامِرٍ الْأَسْلَمِيِّ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «لَا يَقُصُّ عَلَى النَّاسِ إِلَّا أَمِيرٌ أَوْ مَأْمُورٌ أَوْ مُرَاءٍ».

تخريج: [حسن] أخرجه أحمد: ٢/١٨٣، والدارمي من حديث عبدالله بن عامر به، وتابعه عبدالرحمٰن بن حرملة عند أحمد: ٢/١٧٨، وللحديث شواهد كثيرة عند أبي داود، ح: ٣٦٦٥، وأحمد وغيرهما.

Comments:

If there is no Islamic state then every scholar is responsible to guide the people in their religious matters. But if a person lacks religious knowledge and tries to become the leader of people based on his elocution then he will spread deviation.

3754. It was narrated that Ibn 'Umar said: "Stories (for the purpose of exhortation) were unknown at the time of the Messenger of Allâh ﷺ, the time of Abu Bakr and the time of 'Umar." (*Hasan*)

٣٧٥٤ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ عَنِ الْعُمَرِيِّ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: لَمْ يَكُنِ الْقَصَصُ فِي زَمَنِ رَسُولِ اللهِ ﷺ، وَلَا زَمَنِ أَبِي بَكْرٍ، وَلَا زَمَنِ عُمَرَ.

تخريج: [إسناده حسن] وانظر، ح: ٣٦٦، ١٢٩٩ لحال العمري عن نافع.

Chapter 41. Poetry

(المعجم ٤١) - بَابُ الشِّعْرِ (التحفة ٤١)

3755. It was narrated from Ubayy bin Ka'b that the Messenger of Allâh ﷺ said: "In some poetry there is wisdom." (*Sahih*)

٣٧٥٥ - حَدَّثَنَا أَبُو بَكْرٍ: حَدَّثَنَا أَبُو أُسَامَةَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ الْمُبَارَكِ عَنْ يُونُسَ، عَنِ الزُّهْرِيِّ: حَدَّثَنَا أَبُو بَكْرِ بْنُ عَبْدِ الرَّحْمٰنِ بْنِ الْحَارِثِ عَنْ مَرْوَانَ بْنِ الْحَكَمِ، عَنْ عَبْدِ

الرَّحْمٰنِ بْنِ الأَسْوَدِ بْنِ عَبْدِ يَغُوثَ، عَنْ أُبَيِّ ابْنِ كَعْبٍ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِنَّ مِنَ الشِّعْرِ حِكْمَةً».

تخريج: أخرجه البخاري، الأدب، باب ما يجوز من الشعر والرجز والحداء ومايكره منه، ح:٦١٤٥ من حديث الزهري به.

3756. It was narrated from Ibn 'Abbâs that the Prophet ﷺ said: "In some poetry there is wisdom." (***Hasan***)

٣٧٥٦ - حَدَّثَنَا أَبُو بَكْرٍ: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ زَائِدَةَ، عَنْ سِمَاكٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ ﷺ كَانَ يَقُولُ: «إِنَّ مِنَ الشِّعْرِ حِكَماً».

تخريج: [حسن] أخرجه أبوداود، الأدب، باب ماجاء في الشعر، ح:٥٠١١ من حديث سماك به، وقال الترمذي، ح:٢٨٤٥: حسن صحيح، وإسناده غير قوي راجع، ح:١٧١، والحديث السابق شاهد له.

Comments:

a. Poetry is a type of speech. As both good and bad talk could be said in prose, similarly it could be composed in poetry too.
b. Bad poetry should be avoided while composing good poetry and listening to it is permissible.

3757. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "The truest of words spoken by the poet are the words of Labid: "Everything except Allâh is false."'

And Umayyah bin Abu Salt nearly accepted Islâm." (***Sahih***)

٣٧٥٧ - حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «**أَصْدَقُ كَلِمَةٍ قَالَهَا الشَّاعِرُ، كَلِمَةُ لَبِيدٍ**:

أَلَا كُلُّ شَيْءٍ، مَا خَلَا اللهَ، بَاطِلُ»

وَكَادَ أُمَيَّةُ بْنُ أَبِي الصَّلْتِ أَنْ يُسْلِمَ.

تخريج: أخرجه البخاري، مناقب الأنصار، باب أيام الجاهلية، ح:٣٨٤١، ٦٤٨٩، ومسلم، الشعر، باب: في إنشاد الأشعار وبيان أشعر الكلمة وذم الشعر، ح:٢٢٥٦ من حديث عبدالملك به * وابن عيينة سمعه من زائدة عن عبدالملك به: مسلم، ح:٢٢٥٦/٤ .

Comments:

a. Labid ﷺ was an Arab poet who embraced Islam. He died during the caliphate of Mu'âwiyah ﷺ.
b. Any deed which is done for the sake of Allâh is considered a good deed.

c. Umayyah bin Abu Salt was a non-Muslim poet, but his poetry was good so the Prophet ﷺ liked it.

3758. It was narrated from 'Amr bin Sharid that his father said: "I recited one hundred verses of the poetry of Umayyah bin Abu Salt to the Messenger of Allâh ﷺ, and after every line he said, "More." And he said: "He nearly accepted Islâm." (***Sahih***)

٣٧٥٨ - **حَدَّثَنَا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عِيسَى بْنُ يُونُسَ عَنْ عَبْدِ اللهِ بْنِ عَبْدِ الرَّحْمٰنِ ابْنِ يَعْلَىٰ، عَنْ عَمْرِو بْنِ الشَّرِيدِ، عَنْ أَبِيهِ قَالَ: أَنْشَدْتُ رَسُولَ اللهِ ﷺ، مِائَةَ قَافِيَةٍ مِنْ شِعْرِ أُمَيَّةَ بْنِ أَبِي الصَّلْتِ. يَقُولُ بَيْنَ كُلِّ قَافِيَةٍ: «**هِيهِ**» وَقَالَ: «**كَادَ أَنْ يُسْلِمَ**».

تخريج: أخرجه مسلم، أيضًا، ح:٢٢٥٥ من حديث عبدالله بن عبدالرحمن به.

Chapter 42. What Kind Of Poetry Is Undesirable

(المعجم ٤٢) - بَابُ مَا كُرِهَ مِنَ الشِّعْرِ (التحفة ٤٢)

3759. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "If a man were to fill his stomach completely with pus until it destroyed him, that would be better for him than filling (his mind) with poetry." (***Sahih***)

Except that (one of the narrators) Hafs did not say: "until it destroyed him."

٣٧٥٩ - **حَدَّثَنَا** أَبُو بَكْرٍ: حَدَّثَنَا حَفْصٌ وَ أَبُو مُعَاوِيَةَ وَوَكِيعٌ عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**لَأَنْ يَمْتَلِىءَ جَوْفُ الرَّجُلِ قَيْحاً حَتَّى يَرِيَهُ، خَيْرٌ لَهُ مِنْ أَنْ يَمْتَلِىءَ شِعْرًا**». إِلَّا أَنَّ حَفْصًا لَمْ يَقُلْ: يَرِيَهُ.

تخريج: أخرجه البخاري، الأدب، باب ما يكره أن يكون الغالب على الإنسان الشعر حتى يصده عن ذكر الله والعلم القرآن، ح:٦١٥٥ من حديث الأعمش به، ومسلم، الشعر، باب: في إنشاد الأشعار . . . الخ، ح:٧/٢٢٥٧ عن ابن أبي شيبة به.

Comments:

Admiring good poetry and listening to it purposely is allowed, even if it is from a non-Muslim. Good poetry means that which is free from disbelief, polytheism, dissoluteness and lewdness.

3760. It was narrated from Sa'd bin Abu Waqqâs that the Prophet ﷺ said: "If a man were to fill his stomach completely with pus until it destroyed him, that would be better for him than filling (his mind) with poetry." (***Sahih***)

٣٧٦٠ - **حَدَّثَنَا** مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ وَ مُحَمَّدُ بْنُ جَعْفَرٍ، قَالَا: حَدَّثَنَا شُعْبَةُ: حَدَّثَنِي قَتَادَةُ عَنْ يُونُسَ بْنِ جُبَيْرٍ، عَنْ مُحَمَّدِ بْنِ سَعْدِ بْنِ أَبِي وَقَّاصٍ،

عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ أَنَّ النَّبِيَّ ﷺ قَالَ: «لأَنْ يَمْتَلِئَ جَوْفُ أَحَدِكُمْ قَيْحًا حَتَّى يَرِيَهُ، خَيْرٌ لَهُ مِنْ أَنْ يَمْتَلِئَ شِعْرًا».

تخريج: أخرجه مسلم، أيضًا، ح:٢٢٥٨/٨ عن محمد بن بشار به.

Comments:

a. 'Fill completely with pus' means loving poetry so much that one becomes devoted to it. Anyway memorizing even a few verses of bad poetry is not good.

b. Verses of poetry in this *Hadith* refer to the bad verses.

3761. It was narrated from 'Âishah that the Messenger of Allâh ﷺ said: "The worst of all people in lying is a man who trades insults with another man, disparaging the entire tribe, and a man who denies his father and accuses his mother of adultery." (***Hasan***)

٣٧٦١ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عُبَيْدُ اللهِ عَنْ شَيْبَانَ، عَنِ الأَعْمَشِ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ يُوسُفَ بْنِ مَاهَكَ، عَنْ عُبَيْدِ بْنِ عُمَيْرٍ، عَنْ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ أَعْظَمَ النَّاسِ فِرْيَةً، لَرَجُلٌ هَاجَى رَجُلًا، فَهَجَا الْقَبِيلَةَ بِأَسْرِهَا. وَرَجُلٌ انْتَفَى مِنْ أَبِيهِ، وَزَنَّى أُمَّهُ».

تخريج: [حسن] أخرجه البيهقي: ٢٤١/١٠ من حديث شيبان به، وصححه ابن حبان، ح:٢٠١٤، والبوصيري، وحسنه الحافظ في الفتح: ٥٣٩/١٠، وله شاهد عند البخاري، ح:٣٥٠٩ وغيره ببعضه، ويؤيده القرآن: ﴿ولا يجرمنكم شنان قوم على ألا تعدلوا﴾.

Comments:

a. Defamatory poetry is an evil act. Nevertheless, defaming those disbelievers who are in the state of war with Muslims is allowed, provided it does not include any Muslim.

b. Tracing a person's lineage to a tribe other than his own tribe shows his acknowledgement that his real father is not the one who is thought as his father, instead his real father is from another tribe. As a result it shows that his mother is an adulteress; this proves the repulsiveness of this action.

Chapter 43. Playing Backgammon

(المعجم ٤٣) - بَابُ اللَّعِبِ بِالنَّرْدِ (التحفة ٤٣)

3762. It was narrated that Abu Musa said: "The Messenger of Allâh ﷺ said: 'Whoever plays

٣٧٦٢ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ وَ أَبُو أُسَامَةَ عَنْ

backgammon has disobeyed Allâh and His Messenger.'" (*Da'if*)

عُبَيْدِ اللهِ بْنِ عُمَرَ، عَنْ نَافِعٍ، عَنْ سَعِيدِ بْنِ أَبِي هِنْدٍ، عَنْ أَبِي مُوسَى قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ لَعِبَ بِالنَّرْدِ، فَقَدْ عَصَى اللهَ وَرَسُولَهُ».

تخريج: [إسناده ضعيف] أخرجه أبوداود، الأدب، باب في النهي عن اللعب بالنرد، ح:٤٩٣٨ من حديث سعيد بن أبي هند به، وصححه الحاكم على شرط الشيخين:١/ ٥٠، ووافقه الذهبي * سعيد ثقة من الثالثة أرسل عن أبي موسى (تقريب)، فالسند منقطع، وحديث مسلم(٢٢٦) يغني عنه.

3763. It was narrated from Sulaimân bin Buraidah from his father that the Prophet ﷺ said: "Whoever plays backgammon, it is as if he dipped his hand in the flesh and blood of a pig." (*Sahih*)

٣٧٦٣ - حَدَّثَنَا أَبُو بَكْرٍ: حَدَّثَنَا عَبْدُ اللهِ بْنُ نُمَيْرٍ وَ أَبُو أُسَامَةَ عَنْ سُفْيَانَ، عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ، عَنْ سُلَيْمَانَ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ لَعِبَ بِالنَّرْدَشِيرِ فَكَأَنَّمَا غَمَسَ يَدَهُ فِي لَحْمِ خِنْزِيرٍ، وَدَمِهِ».

تخريج: أخرجه مسلم، الشعر، باب تحريم اللعب بالنرد شير، ح:٢٢٦٠ من حديث سفيان به.

Comments:

a. Pig is an impure animal; a Muslim does not like to touch it let alone the matter of cooking its meat or touching its blood. Likewise, any game that involves gambling should be hated.
b. One of the reasons for the prohibition of chess and gambling is that those who engage themselves in such games waste their time and do not care about even their prayers. Being busy in any other game to the extent that it affects one's worship, remembering Allâh, and fulfilling the rights of human beings adversely is forbidden.

Chapter 44. Playing With Pigeons

(المعجم ٤٤) - بَابُ اللَّعِبِ بِالْحَمَامِ (التحفة ٤٤)

3764. It was narrated from 'Âishah that the Prophet ﷺ looked at a man who was chasing a bird and said: "A devil chasing a devil." (*Hasan*)

٣٧٦٤ - حَدَّثَنَا عَبْدُ اللهِ بْنُ عَامِرِ بْنِ زُرَارَةَ: حَدَّثَنَا شَرِيكٌ عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ عَائِشَةَ أَنَّ النَّبِيَّ ﷺ نَظَرَ إِلَى إِنْسَانٍ يَتْبَعُ طَائِرًا فَقَالَ: «شَيْطَانٌ يَتْبَعُ شَيْطَانًا».

تخريج: [حسن] وصححه البوصيري، وانظر الحديث الآتي.

Comments:

a. Breeding birds for any lawful purpose is permissible but if it is only for entertainment that causes a waste of time, then it should be avoided.
b. Giving importance to any hobby more than its lawful limits and wasting time and money for that purpose is forbidden.
c. Kiteflying is also a useless and dangerous hobby just as pigeonflying. So, it should be avoided.
d. The reason for calling a pigeon as Satan is that Satan was pleased with it for its many evils.

3765. It was narrated from Abu Hurairah that the Prophet ﷺ saw a man chasing a pigeon and said: "A male devil following a female devil." (***Hasan***)

٣٧٦٥ - حَدَّثَنَا أَبُو بَكْرٍ: حَدَّثَنَا الْأَسْوَدُ بْنُ عَامِرٍ عَنْ حَمَّادِ بْنِ سَلَمَةَ، عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ ﷺ رَأَىٰ رَجُلًا يَتْبَعُ حَمَامَةً فَقَالَ: «**شَيْطَانٌ يَتْبَعُ شَيْطَانَةً**».

تخريج: [إسناده حسن] أخرجه أبوداود، الأدب، باب في اللعب بالحمام، ح:٤٩٤٠ من حديث حماد به، وتابعه محمد بن أبي ذئب عند أبي نعيم في أخبار أصبهان:٢/٧٧، وصححه ابن حبان، ح:٢٠٠٦.

3766. It was narrated from 'Uthmân bin 'Affân that the Messenger of Allâh ﷺ saw a man following a pigeon and said: "A male devil chasing a female devil." (***Sahih***)

٣٧٦٦ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا يَحْيَـى بْنُ سُلَيْمٍ الطَّائِفِيُّ: حَدَّثَنَا ابْنُ جُرَيْجٍ، عَنِ الْحَسَنِ بْنِ أَبِي الْحَسَنِ، عَنْ عُثْمَانَ بْنِ عَفَّانَ أَنَّ رَسُولَ اللهِ ﷺ رَأَىٰ رَجُلًا وَرَاءَ حَمَامَةٍ فَقَالَ: «**شَيْطَانٌ يَتْبَعُ شَيْطَانَةً**».

تخريج: [صحيح] فيه علتان، الانقطاع وتدليس ابن جريج، ولكن الحديث السابق شاهد له.

3767. It was narrated that Anas bin Mâlik said: "The Messenger of Allâh ﷺ saw a man chasing a pigeon and said: 'A devil chasing a devil.'" (***Sahih***)

٣٧٦٧ - حَدَّثَنَا أَبُو نَصْرٍ، مُحَمَّدُ بْنُ خَلَفٍ الْعَسْقَلَانِيُّ: حَدَّثَنَا رَوَّادُ بْنُ الْجَرَّاحِ: حَدَّثَنَا أَبُو سَاعِدٍ السَّاعِدِيُّ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: رَأَىٰ رَسُولُ اللهِ ﷺ، رَجُلًا يَتْبَعُ حَمَامًا. فَقَالَ: «**شَيْطَانٌ يَتْبَعُ شَيْطَانًا**».

تخريج: [صحيح] ضعفه البوصيري من أجل أبي سعد، وفيه علة أخرى، وح: ٣٧٦٥ شاهد له.

Chapter 45. It Is Undesirable To Be Alone

(المعجم ٤٥) - بَابُ كَرَاهِيَةِ الْوَحْدَةِ (التحفة ٤٥)

3768. It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ said: "If anyone of you knew what is wrong with being alone, no one would travel at night by himself." (***Sahih***)

٣٧٦٨ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ عَنْ عَاصِمِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَوْ يَعْلَمُ أَحَدُكُمْ مَا فِي الْوَحْدَةِ، مَا سَارَ أَحَدٌ بِلَيْلٍ وَحْدَهُ».

تخريج: أخرجه البخاري، الجهاد والسير، باب السير وحده، ح:٢٩٩٨ من حديث عاصم به.

Comments:

a. In a long journey, most probably one needs the help of his companion, so one should choose a pious companion for his journey.

b. The possibility of dangers increase at night so traveling alone at night should be avoided.

c. If there is any necessity, one may travel alone as Abu Dhar ؓ, traveled alone at the time of his emigration.

d. Moving from one place to another place within the city is customarily not considered as journey, so going alone is allowed.

Chapter 46. Extinguishing The Fire When Going To Sleep

(المعجم ٤٦) - بَابُ إِطْفَاءِ النَّارِ عِنْدَ الْمَبِيتِ (التحفة ٤٦)

3769. It was narrated from Sâlim, from his father, that the Prophet ﷺ said: "Do not leave fire in your houses when you go to sleep." (***Sahih***)

٣٧٦٩ - حَدَّثَنَا أَبُو بَكْرٍ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ أَنَّ النَّبِيَّ ﷺ قَالَ: «لَا تَتْرُكُوا النَّارَ فِي بُيُوتِكُمْ حِينَ تَنَامُونَ».

تخريج: أخرجه البخاري، الاستئذان، باب لا تترك النار في البيت عند النوم، ح:٦٢٩٣ من سفيان به، ومسلم، الأشربة، باب استحباب تخمير الإناء وهو تغطيته وإيكاء السقاء ... الخ، ح:٢٠١٥/ ١٠٠ عن أبي بكر بن أبي شيبة به.

Comments:

a. Going to bed leaving the candles, lamps and the like burning, may lead to disasters. It may cause a fire in the house.

b. During winter, to warm the room a coal-stove may be used. In a closed room, leaving it burning while sleeping may cause a fire or the accumulation of the poisoned gas may be fatal.

3770. It was narrated that Abu Musa said: "A house burned down in Al-Madinah, with its occupants inside. The Prophet ﷺ was told of what had happened, and he said: 'This fire is an enemy to you. When you go to sleep, extinguish it.'" (*Sahih*)

٣٧٧٠ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ بُرَيْدِ بْنِ عَبْدِ اللهِ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى قَالَ: احْتَرَقَ بَيْتٌ بِالْمَدِينَةِ عَلَى أَهْلِهِ. فَحُدِّثَ النَّبِيُّ ﷺ بِشَأْنِهِمْ. فَقَالَ: «**إِنَّمَا هٰذِهِ النَّارُ عَدُوٌّ لَكُمْ. فَإِذَا نِمْتُمْ فَأَطْفِئُوهَا عَنْكُمْ**».

تخريج: أخرجه البخاري، أيضًا، ح:٦٢٩٤ من حديث أبي أسامة به، ومسلم، أيضًا، ح:٢٠١٦/١٠١ من ابن أبي شيبة به.

3771. It was narrated that Jâbir said: "The Messenger of Allâh ﷺ commanded us (to do some things) and forbade us (to do some things), and he commanded us to extinguish our lamps." (*Sahih*)

٣٧٧١ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ نُمَيْرٍ عَنْ عَبْدِ الْمَلِكِ، عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرٍ قَالَ: أَمَرَنَا رَسُولُ اللهِ ﷺ وَنَهَانَا. فَأَمَرَنَا أَنْ نُطْفِئَ سُرُجَنَا.

تخريج: [**صحيح**] تقدم، ح:٣٦٠، وهذا طرف منه، وأصله في صحيح مسلم، ح:٢٠١٢، وهذا مختصر منه.

Chapter 47. Prohibition Of Camping In The Road

(المعجم ٤٧) - بَابُ النَّهْيِ عَنِ النُّزُولِ عَلَى الطَّرِيقِ (التحفة ٤٧)

3772. It was narrated from Jâbir that the Messenger of Allâh ﷺ said: "Do not camp in the middle of the road, or relieve yourselves there." (*Da'if*)

٣٧٧٢ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَنْبَأَنَا هِشَامٌ عَنِ الْحَسَنِ، عَنْ جَابِرٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**لَا تَنْزِلُوا عَلَى جَوَادِّ الطَّرِيقِ، وَلَا تَقْضُوا عَلَيْهَا الْحَاجَاتِ**».

تخريج: [**إسناده ضعيف**] أخرجه أبوداود، الجهاد، باب في سرعة السير والنهي عن التعريس في الطريق، ح:٢٥٧٠ من حديث يزيد به مختصرًا * الحسن لم يسمع من جابر كما قال ابن المديني (جامع التحصيل، ح:١٦٣)، وهو مدلس وعنعن، وجاء تصريح سماعه من جابر عند ابن خزيمة، ح:٢٥٤٨، ولكن السند إليه ضعيف، ح:٣٢٩.

Comments:

a. During a journey if one needs to stay at any place he has to stay off of the path.
b. During travel, if one needs to stop his car, he should park his car in a place that does not interrupt traffic.
c. If one defecates on the path it annoys the passersby.

Chapter 48. Three People Riding On One Animal

(المعجم ٤٨) - بَابُ رُكُوبِ ثَلَاثَةٍ عَلَى دَابَّةٍ (التحفة ٤٨)

3773. 'Abdullâh bin Ja'far said: "Whenever the Messenger of Allâh ﷺ came back from a journey, he would be met by us (children). (One day) he was met by me and Hasan or Husain. He made one of us ride in front of him and the other behind him, until we came to Al-Madinah." (***Sahih***)

٣٧٧٣ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ عَنْ عَاصِمٍ: حَدَّثَنَا مُوَرِّقٌ الْعِجْلِيُّ: حَدَّثَنِي عَبْدُ اللهِ بْنُ جَعْفَرٍ قَالَ: كَانَ رَسُولُ اللهِ ﷺ إِذَا قَدِمَ مِنْ سَفَرٍ تُلُقِّيَ بِنَا. قَالَ: فَتُلُقِّيَ بِي وَبِالْحَسَنِ أَوْ بِالْحُسَيْنِ. قَالَ: فَحَمَلَ أَحَدَنَا بَيْنَ يَدَيْهِ، وَالآخَرَ خَلْفَهُ، حَتَّى قَدِمْنَا الْمَدِينَةَ.

تخريج: أخرجه مسلم، فضائل الصحابة، باب من فضائل عبدالله بن جعفر رضي الله عنهما، ح:٢٤٢٨/ ٦٧ عن ابن أبي شيبة به.

Comments:

a. Elders should deal with youngsters kindly and nicely.
b. Welcoming the one who is coming back from a journey is allowed, but one should avoid too much formality in this matter.
c. More than one person may ride on an animal provided the animal is strong enough to bear them. Riding two persons on an animal during a long journey, or on a weak animal, is not appropriate.
d. Abdullâh bin Ja'far, and Hasan or Husain ﷺ, were still young, the weight of both of them was not as the weight of a big person, so riding these three people together was not a cause of hardship for the animal.

Chapter 49. Putting Dust On Writings

(المعجم ٤٩) - بَابُ تَتْرِيبِ الْكِتَابِ (التحفة ٤٩)

3774. It was narrated from Jâbir that the Messenger of Allâh ﷺ said: "Put dust on your writings, because it is better, and dust is blessed (being humble in

٣٧٧٤ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَنْبَأَنَا بَقِيَّةُ: أَنْبَأَنَا أَبُو أَحْمَدَ الدِّمَشْقِيُّ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ أَنَّ رَسُولَ

correspondence brings good results)." (*Da'if*)

اللهِ ﷺ قَالَ: «تَرِّبُوا صُحُفَكُمْ، أَنْجَحُ لَهَا. إِنَّ التُّرَابَ مُبَارَكٌ».

تخريج: [**إسناده ضعيف جدًا**] أخرجه ابن عدي: ٥/ ١٦٨١، ١٦٨٢ من حديث بقية عن عمر ابن أبي عمر الكلاعي عن أبي الزبير به، وقال ابن معين: إسناده لا يسوي شيئًا (جامع الخطيب)، وقال أحمد: منكر (عدي: ٢/ ٥٠٥) * شيخ بقية مجهول، وفيه علة أخرى، وله شواهد ضعيفة.

Chapter 50. Two Should Not Converse To The Exclusion Of A Third

(المعجم ٥٠) - **بَابٌ: لَا يَتَنَاجَى اثْنَانِ دُونَ الثَّالِثِ** (التحفة ٥٠)

3775. It was narrated from 'Abdullâh that the Messenger of Allâh ﷺ said: "When you are three, two should not converse (privately) to the exclusion of their companion, because that makes him sad." (*Sahih*)

٣٧٧٥ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ وَ وَكِيعٌ عَنِ الْأَعْمَشِ عَنْ شَقِيقٍ، عَنْ عَبْدِ اللهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا كُنْتُمْ ثَلَاثًا، فَلَا يَتَنَاجَى اثْنَانِ دُونَ صَاحِبِهِمَا. فَإِنَّ ذٰلِكَ يُحْزِنُهُ».

تخريج: أخرجه مسلم، السلام، باب تحريم مناجاة الاثنين دون الثالث، بغير رضاه، ح: ٢١٨٤/ ٣٨ عن محمد بن عبدالله بن نمير به مختصرًا، ولم يذكر وكيعًا.

3776. It was narrated that Ibn 'Umar said: "The Messenger of Allâh ﷺ forbade two to converse (privately) to the exclusion of a third." (*Sahih*)

٣٧٧٦ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَبْدِ اللهِ بْنِ دِينَارٍ، عَنِ ابْنِ عُمَرَ قَالَ: نَهَىٰ رَسُولُ اللهِ ﷺ أَنْ يَتَنَاجَى اثْنَانِ دُونَ الثَّالِثِ.

تخريج: [**إسناده صحيح**] أجرجه أحمد: ٢/ ٩، والحميدي، ح: ٦٤٥(بتحقيقي) عن سفيان به، وصرح بالسماع، وتابعه جماعة منهم مالك (الموطأ: ٢/ ٩٨٨، ٩٨٩).

Comments:

a. If the two persons from the three people converse privately; the third one feels that they do not considered him as honest to share him in their conversation. Besides this, Satan may insinuate into his mind that they are planning against him.
b. If there are three people then two of them should not talk in a language which the third one cannot understand.
c. If there are many persons in a gathering then two of them may talk separately.

Chapter 51. A Person Who Has Arrows With Him Should Carry Them By Their Heads

(المعجم ٥١) - بَابُ مَنْ كَانَ مَعَهُ سِهَامٌ فَلْيَأْخُذْ بِنِصَالِهَا (التحفة ٥١)

3777. Jâbir bin 'Abdullâh said: "A man passed through the mosque with some arrows, and the Messenger of Allâh ﷺ said: 'Hold them by their heads!' He said: 'Yes (ok).'" (*Sahih*)

٣٧٧٧ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ قَالَ: قُلْتُ لِعَمْرِو بْنِ دِينَارٍ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللهِ يَقُولُ: مَرَّ رَجُلٌ بِسِهَامٍ فِي الْمَسْجِدِ، فَقَالَ رَسُولُ اللهِ ﷺ: «أَمْسِكْ بِنِصَالِهَا؟» قَالَ: نَعَمْ.

تخريج: أخرجه البخاري، الصلاة، باب: يأخذ بنصول النبل إذا مر في المسجد، ح:٤٥١، ومسلم، البروالصلة، باب أمر من مر بسلاح، في مسجد أو سوق...الخ، ح:٢٦١٤/ ١٢٠ من حديث سفيان به.

Comments:

a. The sharp edge of a knife, scissors and the like may pierce someone. If the goods loaded on a donkey-cart, bullock-cart, a truck, etc., could cause harm, then all the precautions should be adopted to avoid the harm.

b. A rifle, gun, etc., should not be kept loaded, and should not be carried loaded to a market, mosque and any place where people gather, to avoid any sudden accident.

3778. It was narrated from Abu Musa that the Prophet ﷺ said: "When anyone of you passes through our mosque or our marketplace carrying arrows, let him hold them by their heads, lest he hurt any of the Muslims." (*Sahih*)

٣٧٧٨ - حَدَّثَنَا مَحْمُودُ بْنُ غَيْلَانَ: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ بُرَيْدٍ، عَنْ جَدِّهِ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا مَرَّ أَحَدُكُمْ فِي مَسْجِدِنَا أَوْ فِي سُوقِنَا، وَمَعَهُ نَبْلٌ، فَلْيُمْسِكْ عَلَى نِصَالِهَا بِكَفِّهِ، أَنْ تُصِيبَ أَحَدًا مِنَ الْمُسْلِمِينَ بِشَيْءٍ. أَوْ فَلْيَقْبِضْ عَلَى نُصُولِهَا».

تخريج: أخرجه البخاري، الفتن، باب قول النبي ﷺ من حمل علينا السلاح فليس منا، ح:٧٠٧٥، ومسلم، الأدب، باب أمر من مر بسلاح في مسجد أو سوق أو غيرهما...الخ، ح:٢٦١٥/ ١٢٤ من حديث أبي أسامة به.

Chapter 52. The Rewards Associated With The Qur'ân

(المعجم ٥٢) - بَابُ ثَوَابِ الْقُرْآنِ (التحفة ٥٢)

3779. It was narrated from 'Âishah that the Messenger of

٣٧٧٩ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا

Allâh ﷺ said: "The one who is proficient with the Qur'ân will be with the noble and righteous scribes (the angels), and the one who reads it and stumbles over it, finding it difficult, will have a double reward.'" (*Sahih*)

عِيسَى بْنُ يُونُسَ: حَدَّثَنَا سَعِيدُ بْنُ أَبِي عَرُوبَةَ عَنْ قَتَادَةَ، عَنْ زُرَارَةَ بْنِ أَوْفَى، عَنْ سَعْدِ بْنِ هِشَامٍ، عَنْ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ اللهِ ﷺ: «الْمَاهِرُ بِالْقُرْآنِ مَعَ السَّفَرَةِ الْكِرَامِ الْبَرَرَةِ. وَالَّذِي يَقْرَأُهُ يُتَعْتِعُ فِيهِ، وَهُوَ عَلَيْهِ شَاقٌّ، لَهُ أَجْرَانِ اثْنَانِ».

تخريج: أخرجه البخاري، التفسير، سورة عبس، ح:٤٩٣٧، ومسلم، صلاة المسافرين، باب فضل الماهر بالقرآن والذي يتتعتع فيه، ح:٧٩٨/ ٢٤٤ من حديث قتادة به.

Comments:

a. One who is a proficient with the Qur'ân means the one who memorizes the whole Qur'ân and can recite it itfulfilling its rules of recitation.

b. Allâh loves most the deed that is sincerely performed, even if it is not perfect and cannot be performed perfectly.

3780. It was narrated from Abu Sa'eed Al-Khudri that the Messenger of Allâh ﷺ said: "It will be said to the companion of the Qur'ân, when he enters Paradise: 'Recite and rise one degree for every Verse,' until he recites the last thing that he knows." (*Hasan*)

٣٧٨٠ - حَدَّثَنَا أَبُو بَكْرٍ: حَدَّثَنَا عُبَيْدُ اللهِ ابْنُ مُوسَى: أَنْبَأَنَا شَيْبَانُ عَنْ فِرَاسٍ، عَنْ عَطِيَّةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «يُقَالُ لِصَاحِبِ الْقُرْآنِ، إِذَا دَخَلَ الْجَنَّةَ: اقْرَأْ وَاصْعَدْ. فَيَقْرَأُ وَيَصْعَدُ، بِكُلِّ آيَةٍ، دَرَجَةً. حَتَّى يَقْرَأَ آخِرَ شَيْءٍ مَعَهُ».

تخريج: [حسن] أخرجه أحمد:٣/ ٤٠ من حديث شيبان به، وله شاهد عند أبي داود، ح:١٤٦٤، وإسناده حسن.

Comments:

a. The *Hadith* proves the virtues of the one who memorizes the Qur'ân and recites it most often.

b. Even if one does not memorize the whole Qur'ân, his grades will be increased as much as he memorizes the Qur'ân.

c. The *Hadith* shows the virtues of reciting and memorizing the Qur'ân.

3781. It was narrated from Ibn Buraidah that his father told that the Messenger of Allâh ﷺ said: "The Qur'ân will come on the Day of Resurrection, like a pale man, and will say: 'I am the one

٣٧٨١ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ عَنْ بَشِيرِ بْنِ مُهَاجِرٍ، عَنِ ابْنِ بُرَيْدَةَ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «يَجِيءُ الْقُرْآنُ يَوْمَ الْقِيَامَةِ كَالرَّجُلِ الشَّاحِبِ. فَيَقُولُ: أَنَا الَّذِي

that kept you awake at night and made you thirsty during the day.'" (*Hasan*)

أَسْهَرْتُ لَيْلَكَ، وَأَظْمَأْتُ نَهَارَكَ».

تخريج: [إسناده حسن] أخرجه أحمد: ٥/٣٥٢ عن وكيع به * بشير بن مهاجر وثقه الجمهور، وهو حسن الحديث، وشيخه عبدالله بن بريدة ثقة، وللحديث شواهد عند الطبراني وغيره.

Comments:

The reward for reciting the Qur'ân will appear in a plesant way to the believer.

3782. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "Wouldn't anyone of you like to find three great, fat pregnant she-camels when he returns to his family?" We said: "Yes." He said: "Three Verses that one of you recites during his prayer are better for him than three great, fat pregnant she-camels." (*Sahih*)

٣٧٨٢ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَ عَلِيُّ ابْنُ مُحَمَّدٍ، قَالَا: حَدَّثَنَا وَكِيعٌ عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «أَيُحِبُّ أَحَدُكُمْ، إِذَا رَجَعَ إِلَى أَهْلِهِ، أَنْ يَجِدَ فِيهِ ثَلَاثَ خَلِفَاتٍ عِظَامٍ سِمَانٍ؟» قُلْنَا: نَعَمْ. قَالَ: «فَثَلَاثُ آيَاتٍ يَقْرَأُهُنَّ أَحَدُكُمْ فِي صَلَاتِهِ، خَيْرٌ لَهُ مِنْ ثَلَاثِ خَلِفَاتٍ سِمَانٍ عِظَامٍ».

تخريج: أخرجه مسلم، صلاة المسافرين، باب فضل قراءة القرآن في الصلاة وتعلمه، ح: ٨٠٢/ ٢٥٠ عن ابن أبي شيبة به.

Comments:

a. The benefit of the recitation of the Qur'ân is so great that huge wealth of this world comparing to its reward is very insignificant.

b. Pregnant she-camels are mentioned, since Arabs at that time considered it the most precious and valued of possessions.

c. Recitation during the prayers is more rewardable than the recitation out of the prayers.

3783. It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ said: "The likeness of the Qur'ân is that of a hobbled camel. If its owner ties its rope, he will keep it, but if he loosens its rope it will go away." (*Sahih*)

٣٧٨٣ - حَدَّثَنَا أَحْمَدُ بْنُ الأَزْهَرِ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَنْبَأَنَا مَعْمَرٌ عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَثَلُ الْقُرْآنِ مَثَلُ الإِبِلِ الْمُعَقَّلَةِ. إِنْ تَعَاهَدَهَا صَاحِبُهَا بِعُقُلِهَا أَمْسَكَهَا عَلَيْهِ. وَإِنْ

أَطْلَقَ عُقُلَهَا ذَهَبَتْ».

تخريج: أخرجه مسلم، صلاة المسافرين، باب الأمر بتعهد القرآن . . . الخ، ح:٧٨٩/٢٢٧ من حديث عبدالرزاق به.

Comments:

a. A camel's knee is tied with a rope after being seated down, which is called in Arabic *'Iqâl,* due to it, a camel cannot flee.

b. After memorization of the Qur'ân, one should recite it continuously, because if it is not revised constantly then the memorized Qur'ân will be forgotten.

c. If the Qur'ân is recited during the obligatory and supererogatory prayers, especially in *Tahajjud,* then more blessings are obtained.

3784. It was narrated that Abu Hurairah said: "I heard the Messenger of Allâh ﷺ say: 'Allâh said: "I have divided the prayer between Myself and My slave into two halves, and My slave shall have what he has asked for." When the slave says: *"Al-hamdu lillâhi Rabbil-'âlamin (All the praise is to Allâh, the Lord of all that exists),"* *Allâh says:* "My slave has praised Me, and My slave shall have what he has asked for." And when he says: *"Ar-Rahmânir-Rahim* (The Most Gracious, the Most Merciful)," Allâh says: "My slave has extolled Me, and My slave shall have what he has asked for." And when he says: *"Mâliki yawmid-din* [The Only Owner (and the Only Ruling Judge] of the Day of Recompense]," Allâh says: "My slave has glorified Me. This is for Me, and this Verse is between me and My slave in two halves." And when he says: *"Iyyâka na'budu wa iyyâka nasta'in* [You (Alone) we worship, and You

٣٧٨٤ - حَدَّثَنَا أَبُو مَرْوَانَ مُحَمَّدُ بْنُ عُثْمَانَ الْعُثْمَانِيُّ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ عَنِ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «قَالَ اللهُ عَزَّ وَجَلَّ: قَسَمْتُ الصَّلَاةَ بَيْنِي وَبَيْنَ عَبْدِي شَطْرَيْنِ. فَنِصْفُهَا لِي وَنِصْفُهَا لِعَبْدِي. وَلِعَبْدِي مَا سَأَلَ». قَالَ: فَقَالَ رَسُولُ اللهِ ﷺ: «اقْرَأُوا: يَقُولُ الْعَبْدُ: ﴿الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ﴾ فَيَقُولُ اللهُ عَزَّ وَجَلَّ: حَمِدَنِي عَبْدِي، وَلِعَبْدِي مَا سَأَلَ. فَيَقُولُ: ﴿الرَّحْمَٰنِ الرَّحِيمِ﴾ فَيَقُولُ: أَثْنَى عَلَيَّ عَبْدِي، وَلِعَبْدِي مَا سَأَلَ. يَقُولُ: ﴿مَالِكِ يَوْمِ الدِّينِ﴾ فَيَقُولُ اللهُ: مَجَّدَنِي عَبْدِي. فَهَذَا لِي. وَهٰذِهِ الْآيَةُ بَيْنِي وَبَيْنَ عَبْدِي نِصْفَيْنِ. يَقُولُ الْعَبْدُ: ﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ﴾ يَعْنِي فَهٰذِهِ بَيْنِي وَبَيْنَ عَبْدِي. وَلِعَبْدِي مَا سَأَلَ. وَآخِرُ السُّورَةِ لِعَبْدِي. يَقُولُ الْعَبْدُ: ﴿اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ○ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ

(Alone) we ask for help]," He says: "This is between Me and My slave, and My slave shall have what he has asked for." And the end of the *Surah* is for My slave." And when he says: *"Ihdinas-sirâtlal-mustaqima, sirâtal-ladhina an'amta 'alayhim ghayril-maghdubi alayhim wa lâd-dâllin* [Guide us to the Straight Way, the way of those on whom You have bestowed Your Grace, not (the way) of those who earned Your Anger, nor of those who went astray]," He says: "This is for My slave, and My slave shall have what he has asked for." ***(Sahih)***

عَلَيْهِمْ وَلَا ٱلضَّآلِّينَ﴾ فَهٰذَا لِعَبْدِي وَلِعَبْدِي مَا سَأَلَ».

تخريج: أخرجه مسلم،الصلاة، باب وجوب قراءة الفاتحة في كل ركعة ... الخ، ح:٣٩٥ من حديث العلاء به مطولاً.

Comments:

a. Chapter *Al-Fâtihah* is the greatest chapter of the Qur'ân.
b. Allâh called it as 'the prayer,' which shows that its recitation is one of the pillars of the prayer.
c. The Verse *Bismillâh* should be recited loudly in the prayers in which recitation is made aloud. However, it may also be recited in a low tone.

3785. It was narrated that Abu Sa'eed bin Mu'allâ said: "The Messenger of Allâh ﷺ said to me: 'Shall I not teach you the greatest *Surah* in the Qur'ân before I leave the mosque?' Then the Prophet ﷺ went to leave, so I reminded him, and he said: *Al-hamdu lillâhi Rabbil-'âlamin* (All the praise is to Allâh, the Lord of all that exists). It is the Seven Oft-Recited Verses, and it is the Grand Qur'ân that has been given to me.'" ***(Sahih)***

٣٧٨٥ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا غُنْدَرٌ عَنْ شُعْبَةَ عَنْ خُبَيْبِ بْنِ عَبْدِ الرَّحْمٰنِ عَنْ حَفْصِ بْنِ عَاصِمٍ، عَنْ أَبِي سَعِيدِ بْنِ الْمُعَلَّى قَالَ: قَالَ لِي رَسُولُ اللهِ ﷺ: «**أَلَا أُعَلِّمُكَ أَعْظَمَ سُورَةٍ فِي الْقُرْآنِ قَبْلَ أَنْ أَخْرُجَ مِنَ الْمَسْجِدِ؟**». قَالَ: فَذَهَبَ النَّبِيُّ ﷺ لِيَخْرُجَ. فَأَذْكَرْتُهُ فَقَالَ: «﴿ٱلْحَمْدُ لِلَّهِ رَبِّ ٱلْعَٰلَمِينَ﴾ [الفاتحة] وَهِيَ السَّبْعُ الْمَثَانِي وَالْقُرْآنُ الْعَظِيمُ الَّذِي أُوتِيتُهُ».

تخريج: أخرجه البخاري، التفسير، باب قوله: ولقد آتيناك سبعًا من المثاني والقرآن العظيم، ح:٤٧٠٣ من حديث غندر به.

Comments:

a. *Surat Al-Fâtihah* is called *Sab'a Mathâni* (seven that are recited constantly) because it is recited in every *Rak'ah* of all prayers.

b. *Surat Al-Fâtihah* is named *'Qur'ân 'Azim'* (the great Qur'ân) since it covers briefly all the subjects of the Qur'ân. It covers belief of monotheism, practical monotheism, i.e., worshiping Allâh alone, seeking help from Him alone, His attributes, believing in the Hereafter, His promise and threat, the previous Prophets and taking lessons from the stories of their good and bad people and seeking guidance from Him, and the like of important subjects.

3786. It was narrated from Abu Hurairah that the Prophet ﷺ said: "There is a *Surah* in the Qur'ân, with thirty Verses, which will intercede for its companion (the one who recites it) until he is forgiven: *Tabârakal-lâdhi bi yadihil-mulk* (Blessed is He in Whose Hand is the dominion)."[1] (***Hasan***)

٣٧٨٦ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ شُعْبَةَ، عَنْ قَتَادَةَ، عَنْ عَبَّاسٍ الْجُشَمِيِّ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: **«إِنَّ سُورَةً فِي الْقُرْآنِ، ثَلَاثُونَ آيَةً، شَفَعَتْ لِصَاحِبِهَا، حَتَّى غُفِرَ لَهُ: ﴿تَبَٰرَكَ ٱلَّذِى بِيَدِهِ ٱلْمُلْكُ﴾** [الملك]».

تخريج: **[إسناده حسن]** أخرجه أبوداود، الصلاة، باب في عدد الآي، ح:١٤٠٠ من حديث شعبة به، وقال الترمذي، ح:٢٨٩١: حسن، وصححه ابن حبان، ح:١٧٦٦، والحاكم:٢/٤٩٨،٤٩٧، ووافقه الذهبي.

Comments:

a. 'Intercede for' means it will intercede on the Day of Judgment as mentioned in the narration of Abu Dâwud: 1400.

b. On the Day of Judgment deeds will appear in perceptible form.

c. Good deeds also intercede on the Day of Judgment.

d. Reciting Qur'ân with true belief and sincere intention causes forgiveness.

3787. It was narrated that Abu Hurairah said that the Messenger of Allâh ﷺ said: "*Qul Huwa Allâhu ahad* [Say: He is Allâh, (the) One]'[2] is equivalent to onethird of the Qur'ân." (***Sahih***)

٣٧٨٧ - حَدَّثَنَا أَبُو بَكْرٍ: حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ: حَدَّثَنَا سُلَيْمَانُ بْنُ بِلَالٍ: حَدَّثَنِي سُهَيْلٌ عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «﴿قُلْ هُوَ ٱللَّهُ أَحَدٌ﴾

[1] *Al-Mulk* (67).

[2] *Al-Ikhlâs* (112).

[الإخلاص] تَعْدِلُ ثُلُثَ الْقُرْآنِ».

تخريج: [**إسناده صحيح**] أخرجه الترمذي، فضائل القرآن، باب ماجاء في سورة الإخلاص وسورة إذا زلزلت، ح:٢٨٩٩ من حديث خالد بن مخلد به، وقال: حسن صحيح.

Comments:

a. Reward of recitation of *Surat Ikhlâs* is equal to the recitation of one third of the Qur'ân.

b. The reason of this greatness is that it covers the subject of monotheism.

c. Allâh loves monotheism most and hates polytheism most.

3788. It was narrated that Anas bin Mâlik said: "The Messenger of Allâh ﷺ said: '*Qul Huwa Allâhu ahad* (Say: He is Allâh, (the) One),' is equivalent to onethird of the Qur'ân."[1] (***Sahih***)

٣٧٨٨ – حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْخَلَّالُ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ عَنْ جَرِيرِ بْنِ حَازِمٍ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «﴿قُلْ هُوَ ٱللَّهُ أَحَدٌ﴾ [الإخلاص: ١]، تَعْدِلُ ثُلُثَ الْقُرْآنِ».

تخريج: [**صحيح**] والحديث السابق شاهد له.

3789. It was narrated that Abu Mas'ud Al-Ansâri said: "The Messenger of Allâh ﷺ said: "*Allâhu ahad, Al-Wâhidus-Samad* [Allâh (the) One, the One the Self-Sufficient Master][2] is equivalent to one third of the Qur'ân." (***Sahih***)

٣٧٨٩ – حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ عَنْ أَبِي قَيْسٍ الْأَوْدِيِّ، عَنْ عَمْرِو ابْنِ مَيْمُونٍ، عَنْ أَبِي مَسْعُودٍ الْأَنْصَارِيِّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**اللهُ أَحَدٌ، الْوَاحِدُ الصَّمَدُ** تَعْدِلُ ثُلُثَ الْقُرْآنِ».

تخريج: [**صحيح**] أخرجه أحمد: ٤/ ١٢٢ عن وكيع به، وتابعه ابن مهدي (أيضًا)، وصححه البوصيري، وأخرجه النسائي في الكبرٰى، ح: ١٠٥٢٩ من حديث شعبة عن أبي قيس به.

Comments:

It refers to *Surht Al-Ikhlâs*, i.e., the chapter which states that Allâh is one, alone and the Eternal.

[1] *Al-Ikhlâs* (112).

[2] Referring to *Al-Ikhlâs* (112).

Chapter 53. The Virtue Of Remembrance (*Dhikr*)

(المعجم ٥٣) - بَابُ فَضْلِ الذِّكْرِ

(التحفة ٥٣)

3790. It was narrated from Abu Dardâ' that the Prophet ﷺ said: "Shall I not tell you of the best of your deeds, the most pleasing to your Sovereign, those that raise you most in status, and that are better than your giving gold and silver, or meeting you enemy (in battle) and you strike their necks and they strike your necks?" They said: "What is that, O Messenger of Allâh?" He said: "Remembering Allâh (*Dhikr*)." (***Hasan***)

٣٧٩٠ - حَدَّثَنَا يَعْقُوبُ بْنُ حُمَيْدِ بْنِ كَاسِبٍ: حَدَّثَنَا الْمُغِيرَةُ بْنُ عَبْدِ الرَّحْمٰنِ عَنْ عَبْدِ اللهِ بْنِ سَعِيدِ بْنِ أَبِي هِنْدٍ، عَنْ زِيَادِ بْنِ أَبِي زِيَادٍ، مَوْلَى ابْنِ عَيَّاشٍ، عَنْ أَبِي بَحْرِيَّةَ، عَنْ أَبِي الدَّرْدَاءِ أَنَّ النَّبِيَّ ﷺ قَالَ: «**أَلَا أُنَبِّئُكُمْ بِخَيْرِ أَعْمَالِكُمْ، وَأَرْضَاهَا عِنْدَ مَلِيكِكُمْ، وَأَرْفَعِهَا فِي دَرَجَاتِكُمْ، وَخَيْرٍ لَكُمْ مِنْ إِعْطَاءِ الذَّهَبِ وَالْوَرِقِ، وَمِنْ أَنْ تَلْقَوْا عَدُوَّكُمْ فَتَضْرِبُوا أَعْنَاقَهُمْ، وَيَضْرِبُوا أَعْنَاقَكُمْ؟**» قَالُوا: وَمَا ذَاكَ؟ يَا رَسُولَ اللهِ! قَالَ: «**ذِكْرُ اللهِ**».

وَقَالَ مُعَاذُ بْنُ جَبَلٍ: مَا عَمِلَ امْرُؤٌ بِعَمَلٍ، أَنْجَىٰ لَهُ مِنْ عَذَابِ اللهِ عَزَّ وَجَلَّ، مِنْ ذِكْرِ اللهِ.

تخريج: [إسناده حسن] أخرجه الترمذي، الدعوات، باب منه [في أن ذاكر الله كثيرًا أفضل من الغازي في سبيل الله]، ح: ٣٣٧٧ من حديث عبدالله بن سعيد به، وذكر كلامًا.

Comments:

a. Even in *Jihâd,* due to sincerity and remembrance of Allâh, the blessings are obtained. Hence, after explaining how to perform prayers during *Jihâd,* Allâh says:{ فَإِذَا قَضَيْتُمُ الصَّلَاةَ فَاذْكُرُوا اللَّهَ قِيَامًا وَقُعُودًا وَعَلَى جُنُوبِكُمْ } (And when you have completed the prayer, remember Allâh standing, sitting, or (lying) on your sides. (Qur'ân, *Surat An-Nisâ* :103)

b. The prayer, fasting, *Zakât,* and *Jihâd* have their own benefits so performing them is obligatory. However, remembering Allâh is the essence of all forms of worship.

3791. It was narrated that Abu Hurairah and Abu Sa'eed bore witness that the Prophet ﷺ said: "No people sit in a gathering remembering Allâh. But the

٣٧٩١ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ عَنْ عَمَّارِ بْنِ رُزَيْقٍ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْأَغَرِّ، أَبِي مُسْلِمٍ، عَنْ أَبِي

هُرَيْرَةَ وَأَبِي سَعِيدٍ يَشْهَدَانِ بِهِ عَلَى النَّبِيِّ ﷺ قَالَ: «مَا جَلَسَ قَوْمٌ مَجْلِسًا يَذْكُرُونَ اللهَ فِيهِ، إِلَّا حَفَّتْهُمُ الْمَلَائِكَةُ، وَتَغَشَّتْهُمُ الرَّحْمَةُ، وَتَنَزَّلَتْ عَلَيْهِمُ السَّكِينَةُ، وَذَكَرَهُمُ اللهُ فِيمَنْ عِنْدَهُ».

angels surround them, mercy covers them, tranquility descends upon them and Allâh remembers them before those who are with Him." (***Sahih***)

تخريج: أخرجه مسلم، الذكر والدعاء، باب فضل الاجتماع على تلاوة القرآن وعلى الذكر، ح:٢٧٠٠/٣٩ من حديث أبي إسحاق به.

Comments:

a. Sitting for the remembrance of Allâh means those who remember Allâh, following the *Sunnah*, such as those who supplicate Allâh after completing their prayers, or the gathering for learning Qur'ân, *Hadith* or for any Islamic lecture, or for discussing the blessings of Allâh that initiate the feelings of being thankful to Allâh.
b. Angels also participate in good gatherings.
c. *Sakinah* means the feelings of calmness, tranquility and happiness that one feels in his heart due to the remembrance of Allâh.
d. "Allâh remembers them" means showing pleasure on the act.

٣٧٩٢ - حَدَّثَنَا أَبُو بَكْرٍ: حَدَّثَنَا مُحَمَّدُ بْنُ مُصْعَبٍ عَنِ الْأَوْزَاعِيِّ، عَنْ إِسْمَاعِيلَ بْنِ عُبَيْدِ اللهِ، عَنْ أُمِّ الدَّرْدَاءِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ، قَالَ: «إِنَّ اللهَ عَزَّ وَجَلَّ يَقُولُ: أَنَا مَعَ عَبْدِي إِذَا هُوَ ذَكَرَنِي وَتَحَرَّكَتْ بِي شَفَتَاهُ».

3792. It was narrated from Abu Hurairah that the Prophet ﷺ said: "Allâh says: 'I am with My slave when he remembers Me and his lips move saying My Name.'" (***Sahih***)

تخريج: [صحيح] أخرجه أحمد:٢/٥٤٠ عن محمد بن مصعب به، وتابعه أبوالمغيرة عبدالقدوس بن الحجاج، وحسنه البوصيري، وله شاهد عند البخاري، ومسلم وغيرهما من حديث أبي صالح عن أبي هريرة به.

Comments:

Allâh is with His every creature through His knowledge and power. But He will be with them through His support for those who struggle in His way or are busy in *Jihâd*. Those who are busy in His remembrance get this category of His company, which indicates His pleasure.

٣٧٩٣ - حَدَّثَنَا أَبُو بَكْرٍ: حَدَّثَنَا زَيْدُ بْنُ

3793. It was narrated from 'Abdullâh bin Busr that a Bedouin

said to the Messenger of Allâh ﷺ: "The laws of Islam are burdensome for me. Tell me of something that I will be able to adhere to. He said: 'Always keep your tongue moist with the remembrance of Allâh, the Mighty and Sublime.'" (*Hasan*)

الْحُبَابِ: أَخْبَرَنِي مُعَاوِيَةُ بْنُ صَالِحٍ: أَخْبَرَنِي عَمْرُو بْنُ قَيْسٍ الْكِنْدِيُّ عَنْ عَبْدِ اللهِ بْنِ بُسْرٍ أَنَّ أَعْرَابِيًّا قَالَ لِرَسُولِ اللهِ ﷺ: إِنَّ شَرَائِعَ الإِسْلَامِ قَدْ كَثُرَتْ عَلَيَّ. فَأَنْبِئْنِي مِنْهَا بِشَيْءٍ أَتَشَبَّثُ بِهِ. قَالَ: «لَا يَزَالُ لِسَانُكَ رَطْبًا مِنْ ذِكْرِ اللهِ عَزَّ وَجَلَّ».

تخريج: [**إسناده حسن**] أخرجه الترمذي، الداعوت، باب ماجاء في فضل الذكر، ح:٣٣٧٥ من حديث زيد بن الحباب به، وقال: حسن غريب، وصححه ابن حبان، ح:٢٣١٧، والحاكم:١/ ٤٩٥، ووافقه الذهبي.

Comments:

a. Teh *Shari'ah* means all the commands of Allâh, including obligations, supererogatory and desirable acts.

b. The practice of remembering Allâh regularly compensates for the negligence in supererogatory forms of worship.

c. Remembering Allâh frequently also means observing the supplications that are recited on various occasions. (For instance supplications that are said in the morning and evening, at the time of eating, drinking, etc.) It also means repeating the common supplication as much as possible, such as سبحان الله، الحمد لله، الله أكبر، لا إله إلا الله، لا حول ولا قوة إلا بالله. And the like.

Chapter 54. The Virtue Of (Saying) None Has The Right To Be Worshiped But Allâh

(المعجم ٥٤) - بَابُ فَضْلِ لَا إِلٰهَ إِلَّا اللهُ (التحفة ٥٤)

3794. It was narrated that Abu Hurairah and Abu Sa'eed bore witness that the Messenger of Allâh ﷺ said: "If a person says: *'Lâ ilâha illallâhu wa Allâhu Akbar* (None has the right to be worshiped but Allâh and Allâh is the Most Great),' Allâh says: 'My slave has spoken the truth; there is none worthy of worship except I, and I am the Most Great.' If a person says: *Lâ ilâha illallâh wahdahu* (There is none worthy of worship except Allâh alone),

٣٧٩٤ - حَدَّثَنَا أَبُو بَكْرٍ: حَدَّثَنَا الْحُسَيْنُ بْنُ عَلِيٍّ عَنْ حَمْزَةَ الزَّيَّاتِ، عَنْ أَبِي إِسْحَاقَ، عَنِ الأَغَرِّ، أَبِي مُسْلِمٍ أَنَّهُ شَهِدَ عَلَى أَبِي هُرَيْرَةَ وَ أَبِي سَعِيدٍ أَنَّهُمَا شَهِدَا عَلَى رَسُولِ اللهِ ﷺ قَالَ: «إِذَا قَالَ الْعَبْدُ: لَا إِلٰهَ إِلَّا اللهُ وَاللهُ أَكْبَرُ، قَالَ يَقُولُ اللهُ عَزَّ وَجَلَّ: صَدَقَ عَبْدِي. لَا إِلٰهَ إِلَّا أَنَا وَأَنَا أَكْبَرُ. وَإِذَا قَالَ الْعَبْدُ: لَا إِلٰهَ إِلَّا اللهُ وَحْدَهُ. قَالَ: صَدَقَ عَبْدِي. لَا إِلٰهَ إِلَّا أَنَا وَحْدِي. وَإِذَا قَالَ: لَا

Allâh says: 'My slave has spoken the truth; there is none worthy of worship except I, alone.' If he says, *Lâ ilâha illallâhu lâ sharika lahu* (There is none worthy of worship except Allâh with no partner or associate),' Allâh says: 'My slave has spoken the truth; there is none worthy of worship except I, with no partner or associate.' If he says: *'Lâ ilâha illallâh, lahul-mulku wa lahul-hamdu* (There is none worthy of worship except Allâh, all dominion is His and all praise is to Him),' Allâh says: 'My slave has spoken the truth; there is none worthy of worship except I, all dominion is Mine and all praise is (due) to Me.' If he says: *'Lâ ilâha illallâh, lâ hawla wa lâ quwwata illa Billâh* (There is none worthy of worship except Allâh and there is no power and no strength except with Allâh),' Allâh says: 'My slave has spoken the truth; there is none worthy of worship except I, and there is no power and no strength except with Me.'"

(One of the narrators) Abu Ishâq said: "Then Agharr (another narrator) said something that I did not understand. I said to Abu Ja'far: 'What did he say?' He said: 'Whoever is blessed with (the ability to say) them (these words) at the time of death, the Fire will not touch him.'" ***(Da'if)***

إِلٰهَ إِلَّا اللهُ لَا شَرِيكَ لَهُ. قَالَ: صَدَقَ عَبْدِي. لَا إِلٰهَ إِلَّا أَنَا. وَلَا شَرِيكَ لِي. وَإِذَا قَالَ: لَا إِلٰهَ إِلَّا اللهُ. لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ. قَالَ: صَدَقَ عَبْدِي. لَا إِلٰهَ إِلَّا أَنَا، لِيَ الْمُلْكُ وَلِيَ الْحَمْدُ. وَإِذَا قَالَ: [لَا إِلٰهَ إِلَّا اللهُ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللهِ. قَالَ: صَدَقَ عَبْدِي.] لَا إِلٰهَ إِلَّا أَنَا، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِي».

قَالَ أَبُو إِسْحَاقَ: ثُمَّ قَالَ الأَغَرُّ شَيْئًا لَمْ أَفْهَمْهُ. قَالَ فَقُلْتُ لِأَبِي جَعْفَرٍ: مَا قَالَ؟ فَقَالَ: مَنْ رُزِقَهُنَّ عِنْدَ مَوْتِهِ لَمْ تَمَسَّهُ النَّارُ.

تخريج: [إسناده ضعيف] أخرجه الترمذي، الدعوات، باب ماجاء ما يقول العبد إذا مرض، ح: ٣٤٣٠ من حديث أبي إسحاق به، وقال: حسن غريب وقد رواه شعبة عن أبي إسحاق به، موقوفًا، وهو صحيح.

Comments:

a. لا إله إلا الله (None has the right to be worshipped but Allâh) is the greatest reality and the abovementioned supplic tions are a confession of that reality so, Allâh also certifies it.

b. Due to sudden death, if one was not able to pronounce لا إله إلا الله his faith and belief will be a cause of his forgiveness, Allâh willing. Because, many accidental forms of death in *Ahâdith* are considered as martyrdom.

3795. It was narrated from Yahya bin Talhah that his mother Su'da Al-Murriyyah said: "Umar bin Khattâb passed by Talhah, after the Messenger of Allâh ﷺ had died, and said: 'Why do you look so sad? Are you upset because your cousin has been appointed leader?' He said: 'No, but I heard the Messenger of Allâh ﷺ say: "I know a word which no one says at the time of death but it will be light in his record of deeds, and his body and soul will find comfort in it at the time of death," – but I did not ask him about it before he died.' He ('Umar) said: 'I know what it is. It is what he wanted his uncle (Abu Tâlib) to say, and if he had known anything that would be more effective in saving him, he would have told him to say it.'" (***Sahih***)

٣٧٩٥ - حَدَّثَنَا هَارُونُ بْنُ إِسْحَاقَ الْهَمْدَانِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْوَهَّابِ عَنْ مِسْعَرٍ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنِ الشَّعْبِيِّ، عَنْ يَحْيَى بْنِ طَلْحَةَ، عَنْ أُمِّهِ سُعْدَى الْمُرِّيَّةِ قَالَتْ: مَرَّ عُمَرُ بِطَلْحَةَ، بَعْدَ وَفَاةِ رَسُولِ اللهِ ﷺ. فَقَالَ: مَا لَكَ كَئِيبًا؟ أَسَاءَتْكَ إِمْرَةُ ابْنِ عَمِّكَ؟ قَالَ: لَا. وَلَكِنْ سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «إِنِّي لَأَعْلَمُ كَلِمَةً، لَا يَقُولُهَا أَحَدٌ عِنْدَ مَوْتِهِ، إِلَّا كَانَتْ نُورَ الصَّحِيفَةِ. وَإِنَّ جَسَدَهُ وَرُوحَهُ لَيَجِدَانِ لَهَا رَوْحًا عِنْدَ الْمَوْتِ» فَلَمْ أَسْأَلْهُ حَتَّى تُوُفِّيَ. قَالَ: أَنَا أَعْلَمُهَا. هِيَ الَّتِي أَرَادَ عَمَّهُ عَلَيْهَا. وَلَوْ عَلِمَ [أَنَّ] شَيْئًا أَنْجَى لَهُ مِنْهُ، لَأَمَرَهُ.

تخريج: [صحيح] أخرجه النسائي في الكبرى: ٦/ ٢٧١، ح: ١٠٩٤٠ عن هارون به، وله شواهد منها ما رواه أحمد: ١/ ١٦١، وإسناده صحيح، وصححه الحاكم على شرطهما: ١/ ٣٥٠، ووافقه الذهبي.

Comments:

a. Talhah bin 'Ubaidullâh رضي الله عنه, was among the ten Companions who were assured entering Paradise. He belongs to the family of Abu Bakr (Banu Tamim) رضي الله عنه.

b. Salvation in the Hereafter is more important to a believer than being a leader of the state or holding any other worldly position.

c. Religious knowledge is very precious. The Companion of the Prophet ﷺ,

was very upset for not being able to gain the knowledge of one matter.

d. Confession of لا إله إلا الله محمد رسول الله and believing in it is the basic condition for salvation.

3796. It was narrated from Mu'âdh bin Jabal that the Messenger of Allâh ﷺ said: "There is no soul that died bearing witness to *Lâ ilâha illallâh,* and that I am the Messenger of Allâh, from the heart with certainty, but Allâh will forgive it." (***Hasan***)

٣٧٩٦ - حَدَّثَنَا عَبْدُ الْحَمِيدِ بْنُ بَيَانٍ الْوَاسِطِيُّ: حَدَّثَنَا خَالِدُ بْنُ عَبْدِ اللهِ عَنْ يُونُسَ، عَنْ حُمَيْدِ بْنِ هِلَالٍ، عَنْ هِصَّانَ بْنِ الْكَاهِلِ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ سَمُرَةَ، عَنْ مُعَاذِ بْنِ جَبَلٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**مَا مِنْ نَفْسٍ تَمُوتُ تَشْهَدُ أَنْ لَا إِلٰهَ إِلَّا اللهُ، وَأَنِّي رَسُولُ اللهِ [ﷺ]، يَرْجِعُ ذٰلِكَ إِلَى قَلْبٍ مُوقِنٍ، إِلَّا غَفَرَ اللهُ لَهَا**».

تخريج: [إسناده حسن] أخرجه النسائي في الكبرٰى:٦/٢٧٨، ٢٧٩، ح:١٠٩٧٥ من حديث يونس بن عبيد به، وهو مخرج في حاشية الحميدي، ح:٣٧٢، وله شواهد.

Comments:

Salvation depends on the faith of the heart, merely confessing by the tongue without having faith in the heart is not sufficient for salvation.

3797. It was narrated that Umm Hâni' said: "The Messenger of Allâh ﷺ said: '(About saying) *Lâ ilâha illallâh* – no deed takes precedence over it and it does not leave any sin.'" (***Da'if***)

٣٧٩٧ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْمُنْذِرِ الْحِزَامِيُّ: حَدَّثَنَا زَكَرِيَّا بْنُ مَنْظُورٍ: حَدَّثَنِي مُحَمَّدُ بْنُ عُقْبَةَ عَنْ أُمِّ هَانِئٍ قَالَتْ: قَالَ رَسُولُ اللهِ ﷺ: «**لَا إِلٰهَ إِلَّا اللهُ، لَا يَسْبِقُهَا عَمَلٌ، وَلَا تَتْرُكُ ذَنْبًا**».

تخريج: [إسناده ضعيف] زكريا تقدم حاله، ح:٢٤٨١، وفيه علة أخرى(محمد بن عقبة).

Comments:

a. Remembrance of Allâh is the best way to get the reward of Allâh.
b. Some supplications are more rewardable than giving charity.
c. The supplications proven in the *Sunnah* are a good means for the protection from Satan.
d. The supplications in the *Sunnah* have so many blessings that one does not need to invent any other supplications, and the invented supplications are not rewardable either.

3798. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "Whoever says one

٣٧٩٨ - حَدَّثَنَا أَبُو بَكْرٍ: حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ عَنْ مَالِكِ بْنِ أَنَسٍ: أَخْبَرَنِي سُمَيٌّ،

مَوْلَى أَبِي بَكْرٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ قَالَ، فِي يَوْمٍ، مِائَةَ مَرَّةٍ: لَا إِلٰهَ إِلَّا اللهُ، وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، كَانَ لَهُ عَدْلُ عَشْرِ رِقَابٍ، وَكُتِبَتْ لَهُ مِائَةُ حَسَنَةٍ، وَمُحِيَ عَنْهُ مِائَةُ سَيِّئَةٍ، وَكُنَّ لَهُ حِرْزًا مِنَ الشَّيْطَانِ، سَائِرَ يَوْمِهِ إِلَى اللَّيْلِ. وَلَمْ يَأْتِ أَحَدٌ بِأَفْضَلَ مِمَّا أَتَى بِهِ، إِلَّا مَنْ قَالَ أَكْثَرَ».

hundred times each day: *Lâ ilâha illallâhu wahdahu lâ sharika lahu, lahul-mulku wa lahul-hamdu wa Huwa 'ala kulli shay'in Qadir* (None has the right to be worshipped but Allâh alone, with no partner or associate. His is the dominion, all praise is to Him, and He is able to do all things), it will be equivalent to him freeing ten slaves, and one hundred merits will be recorded for him, and one hundred bad deeds will be erased from (his record), and it will be a protection for him against Satan all day until night comes. No one can do anything better than him except one who says more.''' (***Sahih***)

تخريج: أخرجه البخاري، بدء الخلق، باب صفة إبليس وجنوده، ح:٣٢٩٣، ٦٤٠٣، ومسلم، الذكر والدعاء، باب فضل التهليل والتسبيح والدعاء، ح:٢٦٩١/٢٨ من حديث مالك به، وهو في الموطأ: ١/٢٠٩.

٣٧٩٩ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا بَكْرُ بْنُ عَبْدِ الرَّحْمٰنِ: حَدَّثَنَا عِيسَى بْنُ الْمُخْتَارِ عَنْ مُحَمَّدِ بْنِ أَبِي لَيْلَى، عَنْ عَطِيَّةَ الْعَوْفِيِّ، عَنْ أَبِي سَعِيدٍ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ قَالَ، فِي دُبُرِ صَلَاةِ الْغَدَاةِ: لَا إِلٰهَ إِلَّا اللهُ، وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، بِيَدِهِ الْخَيْرُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، كَانَ كَعَتَاقِ رَقَبَةٍ مِنْ وَلَدِ إِسْمَاعِيلَ».

3799. It was narrated from Abu Sa'eed that the Prophet ﷺ said: "Whoever says, following the morning prayer: *Lâ ilâha illallâhu wahdahu lâ sharika lahu, lahul-mulku wa lahul-hamdu, bi yadihil-khair, wa Huwa 'ala kulli shay'in Qadir* (None has the right to be worshiped but Allâh alone, with no partner or associate. His is the dominion, all praise is to Him, in His Hand is all goodness, and He is Able to do all things), it will be as if he freed a slave from among the sons of Ismâ'il." (***Da'if***)

تخريج: [إسناده ضعيف] وضعفه البوصيري من أجل عطية تقدم، ح:٣٧، وتلميذه تقدم، ح:٨٥٤.

Chapter 55. The Virtue Of Those Who Praise Allâh

(المعجم ٥٥) - بَابُ فَضْلِ الْحَامِدِينَ

(التحفة ٥٥)

3800. Jâbir bin 'Abdullâh said: "I heard the Messenger of Allâh ﷺ say: 'The best of remembrance is *Lâ ilâha illallâh* (None has the right to be worshiped but Allâh), and the best of supplication is *Al-Hamdu Lillâh* (praise is to Allâh).'" (***Hasan***)

٣٨٠٠ - حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ الدِّمَشْقِيُّ: حَدَّثَنَا مُوسى بْنُ إِبْرَاهِيمَ بْنِ كَثِيرِ ابْنِ بَشِيرِ بْنِ الْفَاكِهِ قَالَ: سَمِعْتُ طَلْحَةَ بْنَ خِرَاشٍ، ابْنَ عَمِّ جَابِرٍ قَالَ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللهِ يَقُولُ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «أَفْضَلُ الذِّكْرِ، لَا إِلٰهَ إِلَّا اللهُ. وَأَفْضَلُ الدُّعَاءِ، الْحَمْدُ لِلّٰهِ».

تخريج: [حسن] أخرجه الترمذي، الدعوات، باب ما جاء أن دعوة المسلم مستجابة، ح:٣٣٨٣ من حديث موسى بن إبراهيم به، وقال: حسن غريب.

Comments:

a. All the supplications proven in the *Sunnah* are a cause of mercy and blessings, but the reward and blessings of لا إله إلا الله are more than other supplications.

b. Praising Allâh is also a kind of supplication, since a person invokes it with the intention of getting reward, so he gets what he had intended (the reward).

c. The other meaning is that *Surat Al-Fâtihah* is the best supplication referred to in the *Hadith* as الحمد لله. It contains the praise of Allâh, seeking guidance, blessings and help from Him.

3801. It was narrated from 'Abdullâh bin 'Umar that the Messenger of Allâh ﷺ told them: "One of the slaves of Allâh said: '*Yâ Rabb! Lakal-hamdu kamâ yanbagi li-jalâli Wajhika wa li 'azimi sultânika* (O Lord, to You is praise as befits the Glory of Your Face and the greatness of Your Might.)' The angels were uncertain and did not know how to write this down, so they ascended to heaven and said: 'O our Lord, Your slave has said a word that we do not know how to write down.' Allâh

٣٨٠١ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْمُنْذِرِ الْحِزَامِيُّ: حَدَّثَنَا صَدَقَةُ بْنُ بَشِيرٍ، مَوْلَى الْعُمَرِيِّينَ، قَالَ: سَمِعْتُ قُدَامَةَ بْنَ إِبْرَاهِيمَ الْجُمَحِيَّ يُحَدِّثُ أَنَّهُ كَانَ يَخْتَلِفُ إِلَى عَبْدِ اللهِ بْنِ عُمَرَ ابْنِ الْخَطَّابِ، وَهُوَ غُلَامٌ. وَعَلَيْهِ ثَوْبَانِ مُعَصْفَرَانِ. قَالَ: فَحَدَّثَنَا عَبْدُ اللهِ بْنُ عُمَرَ أَنَّ رَسُولَ اللهِ ﷺ حَدَّثَهُمْ: «أَنَّ عَبْدًا مِنْ عِبَادِ اللهِ قَالَ: يَا رَبِّ! لَكَ الْحَمْدُ كَمَا يَنْبَغِي لِجَلَالِ وَجْهِكَ وَلِعَظِيمِ سُلْطَانِكَ. فَعَضَّلَتْ بِالْمَلَكَيْنِ. فَلَمْ يَدْرِيَا كَيْفَ يَكْتُبَانِهَا. فَصَعِدَا

إِلَى السَّمَاءِ وَقَالَا: يَا رَبَّنَا! إِنَّ عَبْدَكَ قَدْ قَالَ مَقَالَةً لَا نَدْرِي كَيْفَ نَكْتُبُهَا. قَالَ اللهُ عَزَّ وَجَلَّ، وَهُوَ أَعْلَمُ بِمَا قَالَ عَبْدُهُ: مَاذَا قَالَ عَبْدِي؟ [قَالَا]: يَا رَبِّ! إِنَّهُ قَالَ: يَا رَبِّ! لَكَ الْحَمْدُ كَمَا يَنْبَغِي لِجَلَالِ وَجْهِكَ وَعَظِيمِ سُلْطَانِكَ. فَقَالَ اللهُ، عَزَّ وَجَلَّ، لَهُمَا: اكْتُبَاهَا كَمَا قَالَ عَبْدِي. حَتَّى يَلْقَانِي فَأَجْزِيَهُ بِهَا».

said - and He knows best what His slave said - 'What did My slave say?' They said: 'O Lord, he said: *"Yâ Rabb! Lakal-hamdu kamâ yanbagi li-jalâli Wajhika wa li'azimi sultânika* (O Lord, to You is praise as befits the Glory of Your Face and the greatness of Your Might).''' Allâh said to them: 'Write it down as My slave said it, until He meets Me and I shall reward him for it.''' ***(Da'if)***

تخريج: [إسناده ضعيف] أخرجه الطبراني: ١٢/٣٤٣، ٣٤٤، ح: ١٣٢٩٧ من حديث إبراهيم بن المنذر به * صدقة بن بشير لم أجد من وثقه، وفيه علة أخرى.

٣٨٠٢ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا إِسْرَائِيلُ عَنْ أَبِي إِسْحَاقَ عَنْ عَبْدِ الْجَبَّارِ بْنِ وَائِلٍ، عَنْ أَبِيهِ قَالَ: صَلَّيْتُ مَعَ النَّبِيِّ ﷺ، فَقَالَ رَجُلٌ: الْحَمْدُ لِلَّهِ حَمْدًا كَثِيرًا طَيِّبًا مُبَارَكًا فِيهِ. فَلَمَّا صَلَّى النَّبِيُّ ﷺ قَالَ: «مَنْ ذَا الَّذِي قَالَ هٰذَا؟» قَالَ الرَّجُلُ: أَنَا. وَمَا أَرَدْتُ إِلَّا الْخَيْرَ. فَقَالَ: «لَقَدْ فُتِحَتْ لَهَا أَبْوَابُ السَّمَاءِ. فَمَا نَهْنَهَهَا شَيْءٌ دُونَ الْعَرْشِ».

3802. It was narrated from 'Abdul-Jabbâr bin Wâ'il that his father said: "I prayed with the Prophet ﷺ and a man said: *'Al-hamdu lillahi hamdan kathiran tayyiban mubârakan fihi* (Praise is to Allâh, much, good and blessed praise).' When the Prophet ﷺ finished praying, he said: 'Who said that?' The man said: 'It was me, but I did not mean anything but good.' He said: 'The gates of heaven were opened because of it and nothing prevented it from reaching the Throne.''' ***(Da'if)***

تخريج: [إسناده ضعيف] أخرجه النسائي: ٢/١٤٥، ١٤٦، الافتتاح، قول المأموم إذا عطس خلف الإمام، ح: ٩٣٣ من حديث أبي إسحاق به، ورواه أحمد: ٤/٣١٧ عن يحيى بن آدم به * عبدالجبار لم يسمع من أبيه كما تقدم، ح: ٨٥٥، فالسند منقطع، وأصل الحديث صحيح له شواهد كثيرة جدًا.

Comments:

a. The chain of this *Hadith* is Weak but another *Hadith* with the same meaning narrated by Abdullâh bin 'Umar and Anas ﷺ, is correct. But it does not have the sentence "nothing prevents it from reaching the Throne."

3803. It was narrated that 'Âishah said: "When the Messenger of Allâh ﷺ saw something that he liked, he would say: *'Al-hamdu lillâhil-ladhi bi ni'matihi tatimmus-sâlihât* (Praise is to Allâh by Whose grace good deeds are completed).' And if he saw something that he disliked, he would say: *'Al-hamdu lillâhi 'ala kulli hâl* (Praise is to Allâh in all circumstances).'" ***(Da'if)***

٣٨٠٣ - حَدَّثَنَا هِشَامُ بْنُ خَالِدٍ الأَزْرَقُ، أَبُو مَرْوَانَ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنَا زُهَيْرُ ابْنُ مُحَمَّدٍ عَنْ مَنْصُورِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أُمِّهِ صَفِيَّةَ بِنْتِ شَيْبَةَ، عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللهِ ﷺ، إِذَا رَأَى مَا يُحِبُّ قَالَ: **«الْحَمْدُ لِلَّهِ الَّذِي بِنِعْمَتِهِ تَتِمُّ الصَّالِحَاتُ»**. وَإِذَا رَأَى مَا يَكْرَهُ قَالَ: **«الْحَمْدُ لِلَّهِ عَلَى كُلِّ حَالٍ»**.

تخريج: [إسناده ضعيف] أخرجه ابن السني، ح:٣٧٨ من حديث هشام بن خالد به، وصححه الحاكم:١/٤٩٩، وقال النوويفي الأذكار (١٠٠٦): بإسناد جيد، وصححه البوصيري * الوليد تقدم، ح:٢٥٥ لم يصرح بالسماع المسلسل، وفيه علة أخرى، ح:٩١٩.

3804. It was narrated from Abu Hurairah that the Prophet ﷺ used to say: *"Al-hamdu lillâhi 'ala kulli hâl. Râbbi, a'udhu bika min hâli ahlin-nâr* (Praise is to Allâh in all circumstances, O Allâh, I seek refuge with You from the situation of the people of Hell)." ***(Da'if)***

٣٨٠٤ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ عَنْ مُوسَى بْنِ عُبَيْدَةَ، عَنْ مُحَمَّدِ بْنِ ثَابِتٍ، عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ ﷺ كَانَ يَقُولُ: **«الْحَمْدُ لِلَّهِ عَلَى كُلِّ حَالٍ. رَبِّ أَعُوذُ بِكَ مِنْ حَالِ أَهْلِ النَّارِ»**.

تخريج: [إسناده ضعيف] أخرجه ابن عدي:٦/ ٢٣٣٥ من حديث وكيع به، وانظر، ح:٢٥١ لحال موسى بن عبيدة * ومحمد بن ثابت مجهول كما قال البوصيري وصاحب التقريب.

Comments:

a. Every blessing and success of this world is a favor of Allâh, so a believer should confess it at every occasion.
b. Even trials and misfortunes somehow contain the blessings of Allâh. For instance, when a person endures to be patient he deserves the reward and high ranks of Paradise. Therefore, at the time of trials, one should be *thankful to Allâh and should not complain.*

3805. It was narrated from Anas that the Messenger of Allâh ﷺ said: 'Allâh does not bestow a blessing upon any slave and he says: *'Al-hamdu Lillâh* (praise is to

٣٨٠٥ - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْخَلَّالُ: حَدَّثَنَا أَبُو عَاصِمٍ عَنْ شَبِيبِ بْنِ بِشْرٍ، عَنْ أَنَسٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: **«مَا أَنْعَمَ اللهُ**

Allâh),' except that what he gives (the praise) is better than what he received (the blessing)." (***Hasan***)

عَلَى عَبْدٍ نِعْمَةً فَقَالَ: الْحَمْدُ لِلَّهِ، إِلَّا كَانَ الَّذِي أَعْطَاهُ أَفْضَلَ مِمَّا أَخَذَ».

تخريج: [إسناده حسن] أخرجه ابن السني، ح:٣٥٦، والخرائطي في فضيلة الشكر من حديث أبي عاصم به، وانظر، ح:٢٧٧٥، وحسنه البوصيري.

Comments:

Generally, a person gives importance to the worldly bounties of Allâh, while the blessing of being grateful to Allâh for these bounties—and due to this gratefulness—the blessings that are granted in the Hereafter are greater and more precious than these worldly blessings. So, thanking Allâh immediately after getting any blessing is better and more beneficial for the person.

Chapter 56. The Virtue Of Glorifying Allâh

(المعجم ٥٦) - **بَابُ فَضْلِ التَّسْبِيحِ** (التحفة ٥٦)

3806. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: 'Two words which are light on the tongue and heavy in the Balance, and beloved to the Most Merciful: *Subhân-Allâh wa bi hamdihi, Subhân-Allâhil-'Azim* (Glory and praise is to Allâh, glory is to Allâh the Almighty)." (***Sahih***)

٣٨٠٦ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَلِيُّ بْنُ مُحَمَّدٍ، قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ عَنْ عُمَارَةَ بْنِ الْقَعْقَاعِ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**كَلِمَتَانِ، خَفِيفَتَانِ عَلَى اللِّسَانِ، ثَقِيلَتَانِ فِي الْمِيزَانِ، حَبِيبَتَانِ إِلَى الرَّحْمٰنِ: سُبْحَانَ اللهِ وَبِحَمْدِهِ، سُبْحَانَ اللهِ الْعَظِيمِ**».

تخريج: أخرجه البخاري، الدعوات، باب فضل التسبيح ٦٤٠٦/٦٦٨٢، ٧٥٦٣، ومسلم، الذكر والدعاء، باب فضل التهليل والتسبيح والدعاء، ح:٢٦٩٤/٣١ من حديث محمد بن فضيل ابن غزوان به، وهو في كتاب الدعاء له، ح:٨٤.

Comments:

a. Deeds will be weighed on the Day of Judgment.
b. Remembrance of Allâh is also a good deed that will have a great weight.
c. Weight of the deeds depends on the sincerity and following the *Sunnah*. So, the weight of a small deed that is practiced with sincerity and according to *Sunnah* becomes heavier.

3807. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ passed by him when he was planting a plant, and said: "O Abu Hurairah, what are you planting?" I said: "A plant for me." He said: "Shall I not tell you

٣٧٠٧ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَفَّانُ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ أَبِي سِنَانٍ، عَنْ عُثْمَانَ بْنِ أَبِي سَوْدَةَ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ ﷺ مَرَّ بِهِ وَهُوَ يَغْرِسُ غَرْسًا،

فَقَالَ: «يَا أَبَا هُرَيْرَةَ! مَا الَّذِي تَغْرِسُ؟» قُلْتُ: غِرَاسًا لِي. قَالَ: «أَلَا أَدُلُّكَ عَلَى غِرَاسٍ خَيْرٍ لَكَ مِنْ هٰذَا؟» قَالَ: بَلَى. يَا رَسُولَ اللهِ! قَالَ: «قُلْ: سُبْحَانَ اللهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلٰهَ إِلَّا اللهُ وَاللهُ أَكْبَرُ، يُغْرَسْ لَكَ، بِكُلِّ وَاحِدَةٍ، شَجَرَةٌ فِي الْجَنَّةِ».

of a plant that is better than this?" He said: "Of course, O Messenger of Allâh." He said: "Say: '*Subhân-Allâh, wal-hamdu-lillâh, wa lâ ilâha illallâh, wa Allâhu Akbar* (Glory is to Allâh, praise is to Allâh, none has the right to be worshiped but Allâh and Allâh is the Most Great.)' For each one a tree will be planted for you in Paradise." (*Da'if*)

تخريج: [إسناده ضعيف] أخرجه الحاكم: ١/ ٥١٢ من حديث حماد به، وقال: صحيح الإسناد، ووافقه الذهبي، وحسنه البوصيري * عيسى بن سنان، أبوسنان ضعيف من جهة حفظه، ضعفه الجمهور، وأصل الحديث صحيح

Comments:

a. Allâh loves most the words of His praise.
b. Blessings in Paradise will be granted according to the good deeds in this world.
c. Every believer has a specific place in Paradise where gardens, palaces and other comforts are being prepared according to his deeds.

٣٨٠٨ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ: حَدَّثَنَا مِسْعَرٌ: حَدَّثَنِي مُحَمَّدُ ابْنُ عَبْدِ الرَّحْمٰنِ عَنْ أَبِي رِشْدِينَ، عَنِ ابْنِ عَبَّاسٍ، عَنْ جُوَيْرِيَةَ قَالَتْ: مَرَّ بِهَا رَسُولُ اللهِ ﷺ، حِينَ صَلَّى الْغَدَاةَ، أَوْ بَعْدَمَا صَلَّى الْغَدَاةَ، وَهِيَ تَذْكُرُ اللهَ. فَرَجَعَ حِينَ ارْتَفَعَ النَّهَارُ، أَوْ قَالَ انْتَصَفَ وَهِيَ كَذٰلِكَ. فَقَالَ: «لَقَدْ قُلْتُ، مُنْذُ قُمْتُ عَنْكِ: أَرْبَعَ كَلِمَاتٍ، ثَلَاثَ مَرَّاتٍ. وَهِيَ أَكْثَرُ وَأَرْجَحُ أَوْ أَوْزَنُ مِمَّا قُلْتِ: سُبْحَانَ اللهِ عَدَدَ خَلْقِهِ. سُبْحَانَ اللهِ رِضَا نَفْسِهِ. سُبْحَانَ اللهِ زِنَةَ عَرْشِهِ. سُبْحَانَ اللهِ مِدَادَ كَلِمَاتِهِ».

3808. It was narrated that Juwairiyah said: "The Messenger of Allâh ﷺ passed by her when he prayed the morning prayer, or after he prayed the morning prayer, and she was remembering Allâh. He came back when the sun had risen" - or he (one of the narrators) said, "at midday - and she was still doing that. He said: 'I have said four words, three times, since I left you, and they are greater and weigh more heavily than what you have said. They are: *Subhân-Allâhi 'adada khalqihi, Subhân-Allâhi ridâ nafsihi, Subhân-Allâhi zinata 'arshihi, Subhân-Allâhi midâda kalimâtihi* (Glory is to Allâh, as much as the number of His creation, glory is to Allâh as much as pleases Him,

glory is to Allâh as much as the weight of His Throne, glory is to Allâh as much as the ink of His words)'." (***Sahih***)

تخريج: أخرجه مسلم، الذكر والدعاء، باب التسبيح أول النهار وعند النوم، ح:٢٧٢٦/ ٧٩ب عن ابن أبي شيبة به.

Comments:

Another narration reads ' سبحان الله وبحمده ' (*Sahih Muslim : 2726*)

3809. It was narrated from Nu'mân bin Bashir that the Messenger of Allâh ﷺ said: "What you mention of the glory of Allâh, of *Tabsih (Subhân-Allâh)*, *Tahlil* (*Allâhu-Akbar*) and *Tahmid* (*Al-Hamdu lillâh*), revolves around the Throne, buzzing like bees, reminding of the one who said it. Wouldn't any one of you like to have, or continue to have, something that reminds of him (in the presence of Allâh)?'" (***Hasan***)

٣٨٠٩ - حَدَّثَنَا أَبُو بِشْرٍ، بَكْرُ بْنُ خَلَفٍ: حَدَّثَنِي يَحْيَى بْنُ سَعِيدٍ عَنْ مُوسَى بْنِ أَبِي عِيسَى الطَّحَّانِ، عَنْ عَوْنِ بْنِ عَبْدِ اللهِ، عَنْ أَبِيهِ، أَوْ عَنْ أَخِيهِ، عَنِ النُّعْمَانِ بْنِ بَشِيرٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: **«إِنَّ مِمَّا تَذْكُرُونَ مِنْ جَلَالِ اللهِ، التَّسْبِيحَ وَالتَّهْلِيلَ وَالتَّحْمِيدَ. يَنْعَطِفْنَ حَوْلَ الْعَرْشِ. لَهُنَّ دَوِيٌّ كَدَوِيِّ النَّحْلِ. تُذَكِّرُ بِصَاحِبِهَا. أَمَا يُحِبُّ أَحَدُكُمْ أَنْ يَكُونَ لَهُ، أَوْ لَا يَزَالَ لَهُ، مَنْ يُذَكِّرُ بِهِ؟»**.

تخريج: [إسناده حسن] أخرجه الحاكم:١/ ٥٠٠، ٥٠٣ من حديث يحيى بن سعيد به، وصححه على شرط مسلم، ووافقه الذهبي مرةً، وتعقبه مرةً، والصواب هو الأول * وموسى بن أبي عيسى ثقة، وصححه البوصيري.

Comments:

The throne is a creation of Allâh, we do not know its reality. On the Day of Judgment the Throne will be placed in the Field of Gathering (where all the people will be resurrected for their account) and only the doers of some specific good deeds will be granted the place under its shade.

3810. It was narrated that Umm Hâni' said: "I came to the Messenger of Allâh ﷺ and said: 'O Messenger of Allâh, tell me of a (good) deed, for I have become old and weak and overweight.' He said: 'Proclaim the greatness of Allâh (say *Allâhu Akbar*) one hundred times, praise Allâh (say *Al-Hamdu Lillâh*) one hundred

٣٨١٠ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْمُنْذِرِ الْحِزَامِيُّ: حَدَّثَنَا أَبُو يَحْيَى زَكَرِيَّا بْنُ مَنْظُورٍ: حَدَّثَنِي مُحَمَّدُ بْنُ عُقْبَةَ بْنِ أَبِي مَالِكٍ عَنْ أُمِّ هَانِئٍ قَالَتْ: أَتَيْتُ إِلَى رَسُولِ اللهِ ﷺ. فَقُلْتُ: يَا رَسُولَ اللهِ! دُلَّنِي عَلَى عَمَلٍ. فَإِنِّي قَدْ كَبِرْتُ وَضَعُفْتُ وَبَدُنْتُ. فَقَالَ: **«كَبِّرِي اللهَ مِائَةَ**

مَرَّةٍ. وَاحْمَدِي اللهَ مِائَةَ مَرَّةٍ. وَسَبِّحِي اللهَ مِائَةَ مَرَّةٍ. خَيْرٌ مِنْ مِائَةِ فَرَسٍ مُلْجَمٍ مُسْرَجٍ فِي سَبِيلِ اللهِ. وَخَيْرٌ مِنْ مِائَةِ بَدَنَةٍ. وَخَيْرٌ مِنْ مِائَةِ رَقَبَةٍ».

times, and glorify Allâh (say *Subhân-Allâh*) one hundred times. (That is) better than one hundred horses bridled and saddled for the sake of Allâh, better than one hundred sacrificial camels, and better than (freeing) one hundred slaves.''' (***Da'if***)

تخريج: [**إسناده ضعيف**] أخرجه الحاكم: ١/ ٥١٣، ٥١٤، وصححه، وتعقبه الذهبي بزكريا ابن منظور تقدم، ح: ٢٤٨١، وضعفه البوصيري من أجله، وللحديث شواهد ضعيفة.

Comments:

a. The one who is not able to do great deeds, for such a person, remembrance of Allâh is better than those acts.

b. An aged person should engage himself more in remembrance of Allâh.

٣٨١١ - حَدَّثَنَا أَبُو عُمَرَ، حَفْصُ بْنُ عَمْرٍو: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا سُفْيَانُ عَنْ سَلَمَةَ بْنِ كُهَيْلٍ، عَنْ هِلَالِ بْنِ يَسَافٍ، عَنْ سَمُرَةَ بْنِ جُنْدَبٍ عَنِ النَّبِيِّ ﷺ قَالَ: «أَرْبَعٌ، أَفْضَلُ الْكَلَامِ. لَا يَضُرُّكَ بِأَيِّهِنَّ بَدَأْتَ: سُبْحَانَ اللهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلٰهَ إِلَّا اللهُ وَاللهُ أَكْبَرُ».

3811. It was narrated from Samurah bin Jundab that the Prophet ﷺ said: "(There are) four that are the best of words, and it does not matter with which you begin: *Subhân-Allâh, wal-Hamdu-Lillâh, wa lâ ilâha illallâh, wa Allâhu Akbar* (Glory is to Allâh, praise is to Allâh, none has the right to be worshiped but Allâh and Allâh is the Most Great)." (***Sahih***)

تخريج: [**صحيح**] أخرجه أحمد: ٥/ ٢٠ من حديث سفيان الثوري به، وتابعه شعبة (أحمد: ٥/ ١١ وغيره)، ورواه مسلم، الآداب، باب كراهة التسمية بالأسماء القبيحة... الخ، ح: ٢١٣٧/ ١٢ من حديث هلال بن يساف عن الربيع بن عميلة عن سمرة بن جندب به.

٣٨١٢ - حَدَّثَنَا نَصْرُ بْنُ عَبْدِ الرَّحْمٰنِ الْوَشَّاءُ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ الْمُحَارِبِيُّ عَنْ مَالِكِ بْنِ أَنَسٍ، عَنْ سُمَيٍّ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ قَالَ: سُبْحَانَ اللهِ وَبِحَمْدِهِ، مِائَةَ مَرَّةٍ، غُفِرَتْ لَهُ ذُنُوبُهُ. وَلَوْ كَانَتْ مِثْلَ زَبَدِ الْبَحْرِ».

3812. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "Whoever says: *Subhân Allâhi wa bi hamdihi* (Glory and praise is to Allâh) one hundred times, his sins will be forgiven even if they were like the foam of the sea.''' (***Sahih***)

تخريج: [**صحيح**] أخرجه الترمذي، الدعوات، باب [في فضائل سبحان الله وبحمده ...]،

ح:٣٤٦٦ عن نصر بن عبدالرحمٰن به، وقال: حسن صحيح، وأخرجه أيضًا، ح:٣٤٦٨ من حديث معن عن مالك به، وقال: حسن صحيح.

Comments:

Due to such good deeds, only minor sins are expiated, while major sins are forgiven by repentance.

3813. It was narrated that Abu Dardâ' said: "The Messenger of Allâh ﷺ said to me: 'You should recite *Subhân-Allâh, wal-Hamdu-Lillâh, wa lâ ilâha illallâh, wa Allâhu Akbar* (Glory is to Allâh, praise is to Allâh, none has the right to be worshiped but Allâh, and Allâh is Most Great), for it sheds sins like a tree sheds its leaves.'" ***(Da'if)***

٣٨١٣ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ عُمَرَ بْنِ رَاشِدٍ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِي الدَّرْدَاءِ قَالَ: قَالَ لِي رَسُولُ اللهِ ﷺ: «عَلَيْكَ [بِـ] - سُبْحَانَ اللهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَٰهَ إِلَّا اللهُ وَاللهُ أَكْبَرُ - فَإِنَّهَا، يَعْنِي، يَحْطُطْنَ الْخَطَايَا كَمَا تَحُطُّ الشَّجَرَةُ وَرَقَهَا».

تخريج: [إسناده ضعيف جدًا] وضعفه البوصيري من أجل عمر بن راشد تقدم، ح:١٥٨٢.

Chapter 57. Seeking Forgiveness

(المعجم ٥٧) - **بَابُ الاسْتِغْفَارِ** (التحفة ٥٧)

3814. It was narrated that Ibn 'Umar said: "We used to count that the Messenger of Allâh ﷺ said one hundred times in a gathering: '*Rabbighfirli wa tub 'alayya innaka Antat-Tawwâbur-Rahim* (O Allâh forgive me and accept my repentance, for You are the Accepter of repentance, the Most Merciful).'" ***(Sahih)***

٣٨١٤ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا أَبُو أُسَامَةَ وَ الْمُحَارِبِيُّ عَنْ مَالِكِ بْنِ مِغْوَلٍ عَنْ مُحَمَّدِ بْنِ سُوقَةَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: كُنَّا لَنَعُدُّ لِرَسُولِ اللهِ ﷺ فِي الْمَجْلِسِ يَقُولُ: «رَبِّ اغْفِرْ لِي وَتُبْ عَلَيَّ، إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ»، مِائَةَ مَرَّةٍ.

تخريج: [صحيح] أخرجه أبوداود، الصلاة، باب في الاستغفار، ح:١٥١٦ من حديث أبي أسامة به، وقال الترمذي، ح:٣٤٣٤: حسن صحيح غريب، ورواه سفيان بن عيينة عن محمد بن سوقة به، وصححه ابن حبان، ح:٢٤٥٩.

Comments:

a. Repenting and asking forgiveness are great good deeds.
b. Although the Prophet ﷺ, was infallible, he used to ask forgiveness frequently, since asking forgiveness is also a way of demonstrating servitude to Allâh, which Allâh loves most.

3815. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: 'I seek the forgiveness of Allâh and repent to Him one hundred times each day." (*Hasan*)

٣٨١٥ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ، عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**إِنِّي لَأَسْتَغْفِرُ اللهَ وَأَتُوبُ إِلَيْهِ، فِي الْيَوْمِ، مِائَةَ مَرَّةٍ**».

تخريج: [**إسناده حسن**] أخرجه أحمد: ٢/ ٤٥٠، والنسائي في الكبرى: ٦/ ١١٤، ح: ١٠٢٦٨ من حديث محمد بن عمرو به، وصححه البوصيري، والبغوي في شرح السنة: ٥/ ٧٠، ح: ١٢٨٦، وللحديث شواهد كثيرة.

3816. It was narrated from Sa'eed bin Abu Burdah bin Abu Musa, from his father, that his grandfather said: "The Messenger of Allâh ﷺ said: 'I seek the forgiveness of Allâh and repent to Him seventy times each day.'" (*Hasan*)

٣٨١٦ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ عَنْ مُغِيرَةَ بْنِ أَبِي الْحُرِّ، عَنْ سَعِيدِ بْنِ أَبِي بُرْدَةَ بْنِ أَبِي مُوسَى، عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**إِنِّي لَأَسْتَغْفِرُ اللهَ وَأَتُوبُ إِلَيْهِ، فِي الْيَوْمِ، سَبْعِينَ مَرَّةً**».

تخريج: [**إسناده حسن**] أخرجه أحمد: ٤/ ٤١٠ عن وكيع به، ورواه أبوإسحاق عن أبي بردة به، أحمد: ٥/ ٣٩٤، والنسائي في عمل اليوم والليلة.

Comments:

a. A hundred or seventy times do not indicate limited numbers, rather it encourages asking forgiveness abundantly.

b. Any suitable words could be used for asking forgiveness, for example أستغفر الله وأتوب إليه or the words mentioned in the *Hadith*: 3814.

3817. It was narrated that Hudhaifah said: "I was harsh in the way I spoke to my family, but not to others. I mentioned that to the Prophet ﷺ and he said: 'Why don't you ask for forgiveness? Ask Allâh to forgive you, seventy times each day.'" (*Hasan*)

٣٨١٧ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي الْمُغِيرَةِ، عَنْ حُذَيْفَةَ قَالَ: كَانَ فِي لِسَانِي ذَرَبٌ عَلَى أَهْلِي. وَكَانَ لَا يَعْدُوهُمْ إِلَى غَيْرِهِمْ. فَذَكَرْتُ ذٰلِكَ لِلنَّبِيِّ ﷺ فَقَالَ: «**أَيْنَ أَنْتَ مِنَ الاسْتِغْفَارِ؟ تَسْتَغْفِرُ اللهَ، فِي الْيَوْمِ، سَبْعِينَ مَرَّةً**».

تخريج: [**إسناده حسن**] * أبوبكر بن عياش تابعه أبوالأحوص، وإسرائيل وشعبة وغيرهم، وصححه ابن حبان، ح: ٢٤٥٨، والحاكم: ١/ ٥١١، ٢/ ٤٥٧، والذهبي وغيرهم * أبوالمغيرة وثقه ابن حبان، والحاكم وغيرهما، فحديثه لا ينزل عن درجة الحسن، وله طريق آخر عند النسائي في

الكبرى، ح:١٠٢٨٢.

3818. 'Abdullâh bin Busr said that the Prophet ﷺ said: "Glad tidings to those who find a lot of seeking forgiveness in the record of their deeds." (***Hasan***)

٣٨١٨ - حَدَّثَنَا عَمْرُو بْنُ عُثْمَانَ بْنِ سَعِيدِ ابْنِ كَثِيرِ بْنِ دِينَارٍ الْحِمْصِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحْمٰنِ بْنِ عِرْقٍ سَمِعْتُ عَبْدَ اللهِ بْنَ بُسْرٍ يَقُولُ: قَالَ النَّبِيُّ ﷺ: «**طُوبٰى لِمَنْ وَجَدَ فِي صَحِيفَتِهِ اسْتِغْفَارًا كَثِيرًا**».

تخريج: [**إسناده حسن**] أخرجه النسائي في الكبرى:٦/١١٨، ح:١٠٢٨٩ عن عمرو بن عثمان به، وصححه البوصيري، وله شاهد عند أبي نعيم(أخبار أصبهان:١/٣٣٠، حلية:١٠/ ٣٩٥)، والخطيب:٩/١١١.

Comments:

The benefit of increase in asking forgiveness results in expiation of sins. In addition, these words, due to being the words of Allâh's remembrance, are considered good deeds also. It means that due to repentance and asking forgiveness, one may be hopeful of His forgiveness.

3819. It was narrated from 'Abdullâh bin 'Abbâs that the Messenger of Allâh ﷺ said: "Whoever persists in asking for forgiveness, Allâh will grant him relief from every worry, and a way out from every hardship, and will grant him provision from (sources) he could never imagine." (***Da'if***)

٣٨١٩ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنَا الْحَكَمُ بْنُ مُصْعَبٍ عَنْ مُحَمَّدِ بْنِ عَلِيِّ بْنِ عَبْدِ اللهِ بْنِ عَبَّاسٍ أَنَّهُ حَدَّثَهُ عَنْ عَبْدِ اللهِ بْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**مَنْ لَزِمَ الاسْتِغْفَارَ جَعَلَ اللهُ لَهُ مِنْ كُلِّ هَمٍّ فَرَجًا، وَمِنْ كُلِّ ضِيقٍ مَخْرَجًا، وَرَزَقَهُ مِنْ حَيْثُ لَا يَحْتَسِبُ**».

تخريج: [**إسناده ضعيف**] أخرجه أبوداود، الصلاة، باب في الاستغفار، ح:١٥١٨ عن هشام به، وصححه الحاكم:٤/٢٦٢ فرده الذهبي بقوله: الحكم فيه جهالة، وهو مجهول كما قال الحافظ في التقريب، والنووي في المهذب:٣/٣٢٣.

3820. It was narrated from 'Âishah that the Prophet ﷺ used to say: "*Allâhum-maj'alni minal-ladhina idhâ ahsanu istabsharu, wa idhâ asâ'u istaghfaru* (O Allâh, make me one of those who, if

٣٨٢٠ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ حَمَّادِ بْنِ سَلَمَةَ، عَنْ عَلِيِّ بْنِ زَيْدٍ، عَنْ أَبِي عُثْمَانَ، عَنْ عَائِشَةَ أَنَّ النَّبِيَّ ﷺ كَانَ يَقُولُ: «**اللّٰهُمَّ اجْعَلْنِي مِنَ**

they do good deeds, they rejoice, and if they do bad deeds, they seek forgiveness)." (***Hasan***)

الَّذِينَ إِذَا أَحْسَنُوا اسْتَبْشَرُوا. وَإِذَا أَسَاءُوا اسْتَغْفَرُوا».

تخريج: [حسن] أخرجه أحمد:٦/ ١٤٥،٢٣٩ عن يزيد به، وتابعه عفان (أحمد:٦/ ١٢٩) وغيره، وسنده ضعيف، ح.١٠٦٠ لحال علي بن زيد بن جدعان وقد تقدم، ح:١١٦، وله شاهد حسن عند البيهقي في شعب الإيمان، ح:٦٩٩٢ انظر المشكاة بتحقيقي، ح:٢٣٥٧.

Chapter 58. The Virtue Of Good Deeds

(المعجم ٥٨) - بَابُ فَضْلِ الْعَمَلِ

(التحفة ٥٨)

3821. It was narrated from Abu Dharr that the Messenger of Allâh ﷺ said: "Allâh, the Blessed and Exalted, said: 'Whoever does one good deed will have (the reward of) ten like it and more, and whoever does a bad deed will have one like it, or I will forgive him. Whoever draws near to Me a hand span, I draw near to Him a forearm's length; whoever draws near to Me a forearm's length, I draw near to Him an arm's length; whoever comes to Me walking, I come to him in a hurry. Whoever meets Me with an earthful of sins, but does not associate anything in worship with Me, I will meet it (i.e., his sins) with forgiveness equal to that.'" (***Sahih***)

٣٨٢١ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ عَنِ الأَعْمَشِ، عَنِ الْمَعْرُورِ بْنِ سُوَيْدٍ، عَنْ أَبِي ذَرٍّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «يَقُولُ اللهُ تَبَارَكَ وَتَعَالَى: مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَمْثَالِهَا، وَأَزِيدُ. وَمَنْ جَاءَ بِالسَّيِّئَةِ فَجَزَاءُ سَيِّئَةٍ مِثْلُهَا، أَوْ أَغْفِرُ. وَمَنْ تَقَرَّبَ مِنِّي شِبْرًا تَقَرَّبْتُ مِنْهُ ذِرَاعًا. وَمَنْ تَقَرَّبَ مِنِّي ذِرَاعًا تَقَرَّبْتُ مِنْهُ بَاعًا. وَمَنْ أَتَانِي يَمْشِي أَتَيْتُهُ هَرْوَلَةً. وَمَنْ لَقِيَنِي بِقِرَابِ الأَرْضِ خَطِيئَةً، ثُمَّ لَا يُشْرِكُ بِي شَيْئًا، لَقِيتُهَا بِمِثْلِهَا مَغْفِرَةً».

تخريج: أخرجه مسلم، الذكر والدعاء، باب فضل الذكر والدعاء والتقرب إلى الله تعالى وحسن الظن به، ح:٢٦٨٧/ ٢٢ من حديث وكيع به.

Comments:

a. The *Hadith* shows the great mercy of Allâh. So, a slave should always endure to do good deeds and should repent from his sins.
b. Whoever turns towards Allâh, He will facilitate his affairs.
c. No sin is forgiven along with polytheism.

٣٨٢٢ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَ عَلِيُّ ابْنُ مُحَمَّدٍ، قَالَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «يَقُولُ اللهُ سُبْحَانَهُ: أَنَا عِنْدَ ظَنِّ عَبْدِي بِي. وَأَنَا مَعَهُ حِينَ يَذْكُرُنِي. فَإِنْ ذَكَرَنِي فِي نَفْسِهِ ذَكَرْتُهُ فِي نَفْسِي. وَإِنْ ذَكَرَنِي فِي مَلَإٍ ذَكَرْتُهُ فِي مَلَإٍ خَيْرٍ مِنْهُمْ. وَإِنِ اقْتَرَبَ إِلَيَّ شِبْرًا اقْتَرَبْتُ إِلَيْهِ ذِرَاعًا. وَإِنْ أَتَانِي يَمْشِي أَتَيْتُهُ هَرْوَلَةً».

3822. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "Allâh says: 'I am as My slave thinks I am, and I am with him when he mentions me. If he makes mention of Me to himself, I make mention of him to Myself; and if he makes mention of Me in an assembly, I make mention of him in an assembly better than it. And if he draws near to Me a hand-span length, I draw near to him a forearm's length. And if he comes to Me walking, I go to him in a hurry." (*Sahih*)

تخريج: أخرجه مسلم، الذكر والدعاء، باب الحث على ذكر الله تعالى (والباب السابق)، ح:٢١/٢٦٧٥ عن ابن أبي شيبة به.

Comments:

a. One must have good faith in Allâh.

b. The correct way of having good faith in Allâh is doing good deeds with the hope of their acceptance, and repenting from sins looking to His forgiveness. On the other hand, rushing fast towards sins and hoping the mercy of Allâh is foolishness.

c. The *Hadtih* strongly instructs people to go on performing deeds since without deeds reward can not be expected. Hence, only the good doers can expect good from Allâh and the evil doers can expect the bad only.

٣٨٢٣ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ وَ وَكِيعٌ عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «كُلُّ عَمَلِ ابْنِ آدَمَ يُضَاعَفُ لَهُ: الْحَسَنَةُ بِعَشْرِ أَمْثَالِهَا إِلَى سَبْعِمِائَةِ ضِعْفٍ. قَالَ اللهُ سُبْحَانَهُ: إِلَّا الصَّوْمَ، فَإِنَّهُ لِي. وَأَنَا أَجْزِي بِهِ».

3823. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "Every deed of the son of Âdam will be multiplied for him, between ten and seven hundred times for each merit. Allâh said: 'Except for fasting, for it is for Me and I shall reward for it." (*Sahih*)

تخريج: [صحيح] تقدم، ح:١٦٣٨.

Comments:

This *Hadith* has been mentioned before. See *Hadith*: 1638.

Chapter 59. What Was Narrated Concerning There Is No Power Nor Strength Except With Allâh

(المعجم ٥٩) - بَابُ مَا جَاءَ فِي «لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللهِ» (التحفة ٥٩)

3824. It was narrated that Abu Musa said: "The Prophet ﷺ heard me saying: *'Lâ hawla wa lâ quwwata illa billâh* (there is no power and no strength except with Allâh).' He said: 'O 'Abdullâh bin Qais! Shall I not tell you of a word which is one of the treasures of Paradise?' I said: 'Yes, O Messenger of Allâh.' He said: 'Say: *Lâ hawla wa lâ quwwata illa billâh* (There is no power and no strength except with Allâh).'" (***Sahih***)

٣٨٢٤ - حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ: أَنْبَأَنَا جَرِيرٌ عَنْ عَاصِمٍ الأَحْوَلِ، عَنْ أَبِي عُثْمَانَ، عَنْ أَبِي مُوسَى، قَالَ: سَمِعَنِي النَّبِيُّ ﷺ وَأَنَا أَقُولُ: لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللهِ. قَالَ: «يَا عَبْدَ اللهِ بْنَ قَيْسٍ! أَلَا أَدُلُّكَ عَلَى كَلِمَةٍ مِنْ كُنُوزِ الْجَنَّةِ؟». قُلْتُ: بَلَىٰ. يَا رَسُولَ اللهِ! قَالَ: «قُلْ: لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللهِ».

تخريج: أخرجه البخاري، الجهاد والسير، باب ما يكره من رفع الصوت في التكبير، ح:٢٩٩٢، ومسلم، الذكر والدعاء، باب استحباب خفض الصوت بالذكر... الخ، ح:٢٧٠٤/ ٤٤ من حديث عاصم به.

Comments:

a. This sentence is very important, as it contains the confession that Allâh alone is the source of every power.
b. It proves humbleness and submissiveness of the person, besides having faith and trust in Allâh. Showing this kind of humility is dearest to Allah.
c. Remembering Allâh secretly is desirable, since it is free from showing off. However, wherever remembering Allâh loudly is proved in *Sunnâh,* it should be done accordingly.

3825. It was narrated that Abu Dharr said: "The Messenger of Allâh ﷺ said to me: 'Shall I not tell you of a treasure which is one of the treasures of Paradise?' I said: 'Yes, O Messenger of Allâh.' He said: *'Lâ hawla wa lâ quwwata illa billâh* (There is no power and no strength except with Allâh).'" (***Sahih***)

٣٨٢٥ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ عَنِ الأَعْمَشِ، عَنْ مُجَاهِدٍ، عَنْ عَبْدِ الرَّحْمٰنِ ابْنِ أَبِي لَيْلَىٰ، عَنْ أَبِي ذَرٍّ قَالَ: قَالَ لِي رَسُولُ اللهِ ﷺ: «أَلَا أَدُلُّكَ عَلَى كَنْزٍ مِنْ كُنُوزِ الْجَنَّةِ؟» قُلْتُ: بَلَىٰ. يَا رَسُولَ اللهِ! قَالَ: «لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللهِ».

تخريج: [صحيح] أخرجه أحمد: ٥/١٥٧ عن وكيع به، وصححه البوصيري، ورواه عمرو بن ميمون، والنسائي في الكبرى، ح: ٩٨٤٢، وابن حبان في صحيحه، ح: ٢٣٣٩، وعبدالرحمن بن غنم (أحمد) عن أبي ذر به، وللحديث شواهد كثيرة.

٣٨٢٦ - حَدَّثَنَا يَعْقُوبُ بْنُ حُمَيْدٍ الْمَدَنِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ مَعْنٍ: حَدَّثَنَا خَالِدُ بْنُ سَعِيدٍ عَنْ أَبِي زَيْنَبَ، مَوْلَى حَازِمِ بْنِ حَرْمَلَةَ، عَنْ حَازِمِ بْنِ حَرْمَلَةَ قَالَ: مَرَرْتُ بِالنَّبِيِّ ﷺ فَقَالَ لِي: **«يَا حَازِمُ! أَكْثِرْ مِنْ قَوْلِ: لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللهِ. فَإِنَّهَا مِنْ كُنُوزِ الْجَنَّةِ»**.

3826. It was narrated that Hâzim bin Harmalah said: "I passed by the Prophet ﷺ and he said to me: 'O Hâzim, say often: "*Lâ hawla wa lâ quwwata illa billâh* (there is no power and no strength except with Allâh)," for it is one of the treasures of Paradise.'" ***(Hasan)***

تخريج: [حسن] أخرجه الطبراني في الكبير: ٤/٣٢، ح: ٣٥٦٥ من حديث محمد بن معن بن محمد به، وحسنه الحافظ في الإصابة، وللحديث شواهد كثيرة جدًا.

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

In the Name of Allâh, the Most Beneficent, the Most Merciful

34. The Chapters On Supplication

(المعجم ٣٤) أَبْوَابُ الدُّعَاءِ

(التحفة ٢٦)

Chapter 1. The Virtue Of Supplication

(المعجم ١) - بَابُ فَضْلِ الدُّعَاءِ

(التحفة ١)

3827. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "Whoever does not call upon Allâh, He will be angry with him." (*Da'if*)

٣٨٢٧ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَ عَلِيُّ ابْنُ مُحَمَّدٍ، قَالَا: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا أَبُو الْمَلِيحِ الْمَدَنِيُّ [قَالَ:] سَمِعْتُ أَبَا صَالِحٍ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ لَمْ يَدْعُ اللهَ، سُبْحَانَهُ، غَضِبَ عَلَيْهِ».

تخريج: [إسناده ضعيف] أخرجه الترمذي، الدعوات، باب منه [من لم يسأل الله يغضب عليه، ح:٣٣٧٣ من حديث أبي المليح به، وهو في مصنف ابن أبي شيبة:١٠/ ٢٠٠، وقال الحاكم:١/ ٤٩١: هذا حديث صحيح الإسناد * فإن أبا صالح الخوزي وأبا المليح الفارسي لم يذكرا بالجرح إنما هما في عداد المجهولين لقلة الحديث، وهذا يدل على تساهل الحاكم * والخوزي لين الحديث، ولحديثه شواهد ضعيفة، انظر الفتح:١١/ ٧٩ وغيره.

Comments:

a. Supplicating Allâh is a form of worship as a slave expresses his destitution and weakness in front of Allâh, and begs humbly from Him, acknowledging His greatness and might, to fulfill his necessities.

b. Giving up supplication is an act of turning away from worshipping Allâh, so it displeases Allâh.

c. While supplicating, the etiquettes that are mentioned in the *Ahâdith* should be regarded.

3828. It was narrated from Nu'mân bin Bashir that the Messenger of Allâh ﷺ said: "Indeed the supplication is the worship." Then he recited: "And your Lord said: Invoke Me, I will respond to you."[1] (*Sahih*)

٣٨٢٨ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ عَنِ الْأَعْمَشِ، عَنْ ذَرِّ بْنِ عَبْدِ اللهِ الْهَمْدَانِيِّ عَنْ يُسَيْعٍ الْكِنْدِيِّ، عَنِ النُّعْمَانِ بْنِ بَشِيرٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ الدُّعَاءَ هُوَ

[1] *Ghâfir* 40:60.

الْعِبَادَةُ» ثُمَّ قَرَأَ: ﴿وَقَالَ رَبُّكُمُ ادْعُونِي أَسْتَجِبْ لَكُمْ﴾ [غافر: ٦٠].

تخريج: [صحيح] أخرجه أبوداود، الصلاة، باب الدعاء، ح:١٤٧٩ من حديث ذر به، وقال الترمذي، ح:٢٩٦٩: حسن صحيح، وصححه ابن حبان، ح:٢٣٩٦، والحاكم:١/ ٤٩١،٤٩٠، والذهبي * الأعمش تابعه منصور.

Comments:

Asking anything that is subjected to Allâh alone from any creature is worshipping that creature, so it is considered polytheism, (i.e., associating partners with Allâh). The creature might be a non-living thing like a stone, sun, star, tree, etc., or a living thing like an animal, jinni, angel or even a pious person or a Prophet; asking them for anything which is beyond the ability of creatures is polytheism.

3829. It was narrated from Abu Hurairah that the Prophet ﷺ said: "There is nothing more noble to Allâh the Glorified, than supplication." (*Da'if*)

٣٨٢٩ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى: حَدَّثَنَا أَبُو دَاوُدَ: حَدَّثَنَا عِمْرَانُ الْقَطَّانُ عَنْ قَتَادَةَ، عَنْ سَعِيدِ بْنِ أَبِي الْحَسَنِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «لَيْسَ شَيْءٌ أَكْرَمَ عَلَى اللهِ، سُبْحَانَهُ، مِنَ الدُّعَاءِ».

تخريج: [إسناده ضعيف] أخرجه الترمذي، الدعوات، باب ما جاء في فضل الدعاء، ح:٣٣٧٠ من حديث أبي داود الطيالسي به، وهو في مسنده، ح:٢٥٨٢، وقال الترمذي: حسن غريب، وصححه ابن حبان، ح:٢٣٩٧، والحاكم:١/ ٤٩٠، والذهبي، وعلته عنعنة قتادة تقدم، ح:١٧٥.

Comments:

a. By supplicating, one gets honor and great position near Allâh.

b. By practicing other good deeds one may also get a great position near Allâh, but one needs to supplicate.

Chapter 2. The Supplication Of The Messenger of Allâh ﷺ

(المعجم ٢) - بَابُ دُعَاءِ رَسُولِ اللهِ ﷺ (التحفة ٢)

3830. It was narrated from Ibn 'Abbâs that the Prophet ﷺ used to say in his supplication: "*Rabbi! A'inni wa lâ tu'in 'alayya, wansurni wa lâ tansur 'alayya, wamkurli wa lâ tamkur 'alayya, wahdini wa yassiril-huda li, wansurni 'ala man baghâ 'alayya. Rabbij'alni laka shakkâran,*

٣٨٣٠ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ، [سَنَةَ إِحْدَى وَثَلَاثِينَ وَمِائَتَيْنِ]: حَدَّثَنَا وَكِيعٌ، فِي سَنَةِ خَمْسٍ وَتِسْعِينَ وَمِائَةٍ: قَالَ: حَدَّثَنَا سُفْيَانُ فِي مَجْلِسِ الْأَعْمَشِ مُنْذُ خَمْسِينَ سَنَةً: حَدَّثَنَا عَمْرُو بْنُ مُرَّةَ الْجَمَلِيُّ فِي زَمَنِ خَالِدٍ، عَنْ

عَبْدِ اللهِ بْنِ الْحَارِثِ الْمُكَتِّبِ عَنْ طَلِيقِ بْنِ قَيْسٍ الْحَنَفِيِّ، عَنِ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ ﷺ كَانَ يَقُولُ، فِي دُعَائِهِ: «رَبِّ! أَعِنِّي وَلَا تُعِنْ عَلَيَّ. وَانْصُرْنِي وَلَا تَنْصُرْ عَلَيَّ. وَامْكُرْ لِي وَلَا تَمْكُرْ عَلَيَّ. وَاهْدِنِي وَيَسِّرِ الْهُدَىٰ لِي. وَانْصُرْنِي عَلَى مَنْ بَغَى عَلَيَّ. رَبِّ! اجْعَلْنِي لَكَ شَكَّارًا. لَكَ ذَكَّارًا. لَكَ رَهَّابًا. لَكَ مُطِيعًا. إِلَيْكَ مُخْبِتًا. إِلَيْكَ أَوَّاهًا مُنِيبًا. رَبِّ! تَقَبَّلْ تَوْبَتِي. وَاغْسِلْ حَوْبَتِي. وَأَجِبْ دَعْوَتِي. وَاهْدِ قَلْبِي. وَسَدِّدْ لِسَانِي. وَثَبِّتْ حُجَّتِي. وَاسْلُلْ سَخِيمَةَ قَلْبِي».

قَالَ أَبُو الْحَسَنِ الطَّنَافِسِيُّ: قُلْتُ لِوَكِيعٍ: أَقُولُهُ فِي قُنُوتِ الْوِتْرِ؟ قَالَ: نَعَمْ.

laka dhakkâran, laka rahhâban, laka muti'an, 'ilayka mukhbitan, 'ilayka awwâhan munibâ. Rabbi! Taqabbal tawbati, wâghsil hawbati wa ajib da'wati, wahdi qalbi, wa saddid lisâni, wa thabbit hujjati, waslul sakhimata qalbi (O Lord! Help me and do not help others against me, support me and do not support others against me, plan for me and do not plan against me, guide me and make guidance easy for me, and help me against those who wrong me. O Lord! Make me grateful to You, make me remember You much, make me fearful of You, obedient to You, humble before You and turning to You. O Lord! Accept my repentance and wash away my sins, answer my supplication, guide my heart, make my tongue speak the truth, make my proof firm and remove resentment from my heart)." ***(Sahih)***

(One of the narrators) Abul-Hasan At-Tanâfisi said: "I said to Waki': 'Shall I say it in the *Qunut* of *Witr*?' He said: 'Yes.'"

تخريج: [إسناده صحيح] أخرجه أبوداود، الصلاة، باب ما يقول الرجل إذا سلم، ح:١٥١٠، ١٥١١ من حديث سفيان الثوري به، وقال الترمذي، ح:٣٥٥١: حسن صحيح، وصححه ابن حبان، ح:٢٤١٤، ٢٤١٥، والحاكم:١/ ٥١٢، ٥٢٠، والذهبي.

Comments:

a. 'Making the tongue speak the truth' here means asking the favor of Allâh that He protect the tongue from sins and bad speech.

b. The words 'make my proof firm' could be understood as getting the power of presenting good, reasonable and firm proofs, while preaching the truth, or it could be understood as being able to give correct answers in the grave or on the Day of Judgment, by which Allâh becomes happy and admits him in His Paradise after forgiving his sins.

3831. It was narrated that Abu Hurairah said: "Fâtimah came to the Prophet ﷺ to ask him for a servant, and he said: 'I do not have anything to give you.' So she went back, but after that he came to her and said: 'Is what you asked for dearer to you, or something better than that?' 'Ali said to her: 'Say: something better than that.' So she said it. He said: 'Say: *Allâhumma Rabbas-samâwâtis-Sab'i wa Rabbal-'Arshil-'Azim, Rabbanâ wa Rabba Kulli shay'in, munzil at-Tawrâti wal-Injili wal-Qur'ânil-'Azim. Antal-Awwalu fa laysa qablaka shay', wa Antal-Âkhiru fa laysa ba'daka shay', Antaz-Zâhiru fa laysa fawqaka shay', wa Antal-Bâtinu fa laysa dunaka shay', Iqdi 'annad-daina wa aghninâ minal-faqr* (O Allâh, Lord of the seven heavens and Lord of the Mighty Throne, our Lord, and the Lord of everything, Revealer of the *Tawrah*, the *Injil* and the Magnificent Qur'ân. You are the First and there is nothing before You; You are the Last and there is nothing after You. You are the Most High, and there is nothing above You, and You are the Most Near and there is nothing nearer than You. Settle our debts and make us free of want).'" (***Sahih***)

٣٨٣١ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عُبَيْدَةَ: حَدَّثَنَا أَبِي عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: أَتَتْ فَاطِمَةُ النَّبِيَّ ﷺ تَسْأَلُهُ خَادِمًا. فَقَالَ لَهَا: «مَا عِنْدِي مَا أُعْطِيكِ» فَرَجَعَتْ. فَأَتَاهَا بَعْدَ ذٰلِكَ فَقَالَ: «الَّذِي سَأَلْتِ أَحَبُّ إِلَيْكِ، أَوْ مَا هُوَ خَيْرٌ مِنْهُ؟» فَقَالَ لَهَا عَلِيٌّ: قُولِي: لَا. بَلْ مَا هُوَ خَيْرٌ مِنْهُ. فَقَالَتْ. فَقَالَ: «قُولِي: اللَّهُمَّ! رَبَّ السَّمٰوَاتِ السَّبْعِ وَرَبَّ الْعَرْشِ الْعَظِيمِ. رَبَّنَا وَرَبَّ كُلِّ شَيْءٍ. مُنْزِلَ التَّوْرَاةِ وَالإِنْجِيلِ وَالْقُرْآنِ الْعَظِيمِ. أَنْتَ الأَوَّلُ فَلَيْسَ قَبْلَكَ شَيْءٌ. وَأَنْتَ الآخِرُ فَلَيْسَ بَعْدَكَ شَيْءٌ. وَأَنْتَ الظَّاهِرُ فَلَيْسَ فَوْقَكَ شَيْءٌ. وَأَنْتَ الْبَاطِنُ فَلَيْسَ دُونَكَ شَيْءٌ. اقْضِ عَنَّا الدَّيْنَ وَأَغْنِنَا مِنَ الْفَقْرِ».

تخريج: أخرجه مسلم، الذكر والدعاء، باب الدعاء عند النوم، ح:٢٧١٣/٦٣ عن ابن أبي شيبة به.

Comments:

a. Allâh is the First and the Last. Time can affect creatures but it cannot affect the Creator. So, all times are equal for Him.

b. Allâh is the Most High and Most Predominant. His Power is over all His creatures regardless of how tiny the creature is. He also is the Nearest one to His creature through His might and knowledge.
c. Supplication should be made by the attributes of Allâh.
d. Poverty and richness are in the Hands of Allâh, so to fulfill a loan and escape poverty, Allâh's help should be sought by reciting the supplications that are proven in *Sunnah*.

3832. It was narrated from 'Abdullâh that the Prophet ﷺ used to say: "*Allâhumma inni as'alukal-huda wat-tuqa wal-'afâf wal-ghina* (O Allâh, I ask You for guidance, piety, chastity and affluence)." (***Sahih***)

٣٨٣٢ - حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيُّ وَ مُحَمَّدُ بْنُ بَشَّارٍ، قَالَا: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ ابْنُ مَهْدِيٍّ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي الْأَحْوَصِ، عَنْ عَبْدِ اللهِ عَنِ النَّبِيِّ ﷺ أَنَّهُ كَانَ يَقُولُ: «**اللَّهُمَّ! إِنِّي أَسْأَلُكَ الْهُدَى [وَالتُّقَى] وَالْعَفَافَ وَالْغِنَى**».

تخريج: أخرجه مسلم، الذكر والدعاء، باب في الأدعية، ح: ٢٧٢١/ ٧٢ عن ابن بشار به.

Comments:

a. Allâh alone protects from all evils.
b. This supplication in a means of asking protection of Allâh from many types of evil. Guidance is protection from straying from the right path, piety is protection from sins, abstinence and chastity are protection from bad character, obscenity and vulgarity and self-contentment is protection from stingyness and greediness while richness is protection from begging others.

3833. It was narrated that Abu Hurairah said: "The Messenger of Allâh ﷺ used to say: '*Allâhummanfa'ni bima 'allamtani, wa 'allimni ma yanfa'uni, wa zidni 'ilman, wal-hamdu lillâhi 'ala kulli hâl, wa a'udhu billâhi min 'adhâbin-nâr* (O Allâh, benefit me by that which You have taught me, and teach me that which will benefit me, and increase me in knowledge. Praise is to Allâh in all situations, and I seek refuge with Allâh from the torment of the Fire).'" (***Da'if***)

٣٨٣٣ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ نُمَيْرٍ عَنْ مُوسَى بْنِ عُبَيْدَةَ، عَنْ مُحَمَّدِ بْنِ ثَابِتٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: كَانَ رَسُولُ اللهِ ﷺ يَقُولُ: «**اللَّهُمَّ! انْفَعْنِي بِمَا عَلَّمْتَنِي. وَعَلِّمْنِي مَا يَنْفَعُنِي. وَزِدْنِي عِلْمًا. وَالْحَمْدُ لِلَّهِ عَلَى كُلِّ حَالٍ. وَأَعُوذُ بِاللهِ مِنْ عَذَابِ النَّارِ**».

تخريج: [ضعيف] تقدم، ح: ٢٥١ .

Comments:

This *Hadith* has already been mentioned in the preface under the chapter no: 23. See the *Hadith*: 251

3834. It was narrated that Anas bin Mâlik said: "The Messenger of Allâh ﷺ often used to say: *'Allâhumma thabbit qalbi 'ala dinika* [O Allâh, make my heart steadfast in (adhering to) Your religion].' A man said: 'O Messenger of Allâh! Do you fear for us when we have believed in you and in (the Message) that you have brought?' He said: 'Hearts are between two of the fingers of the Most Merciful, and He controls them.'" (***Hasan***)

Al-A'mash (one of the narrators) indicated with his fingers.

٣٨٣٤ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا الأَعْمَشُ عَنْ يَزِيدَ الرَّقَاشِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كَانَ رَسُولُ اللهِ ﷺ يُكْثِرُ أَنْ يَقُولَ: «اللَّهُمَّ! ثَبِّتْ قَلْبِي عَلَى دِينِكَ» فَقَالَ رَجُلٌ: يَا رَسُولَ اللهِ! تَخَافُ عَلَيْنَا؟ وَقَدْ آمَنَّا بِكَ وَصَدَّقْنَاكَ بِمَا جِئْتَ بِهِ. فَقَالَ: «إِنَّ الْقُلُوبَ بَيْنَ إِصْبَعَيْنِ مِنْ أَصَابِعِ الرَّحْمٰنِ، عَزَّ وَجَلَّ، يُقَلِّبُهَا».

وَأَشَارَ الأَعْمَشُ بِإِصْبَعَيْهِ.

تخريج: [حسن] أخرجه البخاري في الأدب المفرد، ح:٦٨٣ عن الأعمش عن يزيد الرقاشي، وأبي سفيان عن أنس به، وقال الترمذي، ح:٢١٤٠ حسن صحيح، وله شواهد منها ما أخرجه الترمذي، ح:٣٥٢٢ بإسناد حسن عن أم سلمة به نحو المعنى، وقال: هذا حديث حسن.

Comments:

a. After being guided to the right path, being steadfast on that way is a great blessing of Allâh.

b. At present, many types of afflictions are appearing, null and void matters are being presented in charming and alluring styles, texts of the Qur'ân and *Ahâdith* are being misinterpreted to support the wrong opinions and false beliefs, so in such circumstances, besides common people, scholars also should seek Allâh's support constantly to make them steadfast on the truth.

3835. It was narrated from Abu Bakr Siddiq that he said to the Messenger of Allâh ﷺ: "Teach me a supplication which I can say during my prayer." He said: "Say: *Allâhumma inni zalamtu nafsi zulman kathiran wa lâ yaghfirudh-dhunub illa Anta, faghfirli maghfiratan min 'indika warhamni, innaka Antal-Ghafurur-Rahim* (O Allâh, I have wronged myself

٣٨٣٥ - حَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ: حَدَّثَنَا اللَّيْثُ بْنُ سَعْدٍ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ أَبِي الْخَيْرِ، عَنْ عَبْدِ اللهِ بْنِ عَمْرِو بْنِ الْعَاصِ، عَنْ أَبِي بَكْرٍ الصِّدِّيقِ أَنَّهُ قَالَ لِرَسُولِ اللهِ ﷺ: عَلِّمْنِي دُعَاءً أَدْعُو بِهِ فِي صَلَاتِي. قَالَ: «قُلِ: اللَّهُمَّ! إِنِّي ظَلَمْتُ نَفْسِي ظُلْمًا كَثِيرًا وَلَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ.

greatly and no one forgives sins but You, so grant me forgiveness from You and have mercy on me, for You are the Oft-Forgiving, Most Merciful)." (*Sahih*)

فَاغْفِرْ لِي مَغْفِرَةً مِنْ عِنْدِكَ وَارْحَمْنِي. إِنَّكَ أَنْتَ الْغَفُورُ الرَّحِيمُ».

تخريج: أخرجه البخاري، الأذان، باب الدعاء قبل السلام، ح:٨٣٤ من حديث الليث به، ومسلم، الذكر والدعاء، باب الدعوات والتعوذ، ح:٤٨/٢٧٠٥ عن ابن رمح به.

Comments:

a. During prayer, before making the final salutations (that end the prayer) one should supplicate Allâh as much as possible.
b. Asking forgiveness for sins is a great good deed.
c. Asking forgiveness does not necessarily means that sins were committed.

3836. It was narrated that Abu Umâmah Al-Bâhili said: "The Messenger of Allâh ﷺ came out to us, leaning on a stick, and when we saw him we stood up. He said: 'Do not do what the Persians do for their leaders.' We said: 'O Messenger of Allâh, why don't you pray to Allâh for us?' He said: *'Allâhummaghfirlanâ, wârhamnâ, wârda 'annâ, wa taqabbal minnâ, wa adkhilnâl-jannah, wa najjinâ minan-nâr, wa aslih lana sha'nanâ kullah.* [O Allâh, forgive us and have mercy on us, be pleased with us and accept (our good deeds) from us, admit us to Paradise and save us from Hell, and rectify all our affairs].' It was as if we wanted him to say more, but he said: 'Have I not summed up everything for you?'" (*Da'if*)

٣٨٣٦ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ عَنْ مِسْعَرٍ، عَنْ أَبِي مَرْزُوقٍ، عَنْ أَبِي وَائِلٍ، عَنْ أَبِي أُمَامَةَ الْبَاهِلِيِّ قَالَ: خَرَجَ عَلَيْنَا رَسُولُ اللهِ ﷺ، وَهُوَ مُتَّكِيءٌ عَلَى عَصًا. فَلَمَّا رَأَيْنَاهُ قُمْنَا. فَقَالَ: «لَا تَفْعَلُوا كَمَا يَفْعَلُ أَهْلُ فَارِسَ بِعُظَمَائِهَا» قُلْنَا: يَا رَسُولَ اللهِ! لَوْ دَعَوْتَ اللهَ لَنَا قَالَ: «اللَّهُمَّ! اغْفِرْ لَنَا وَارْحَمْنَا، وَارْضَ عَنَّا، وَتَقَبَّلْ مِنَّا، وَأَدْخِلْنَا الْجَنَّةَ، وَنَجِّنَا مِنَ النَّارِ، وَأَصْلِحْ لَنَا شَأْنَنَا كُلَّهُ».

قَالَ: فَكَأَنَّمَا أَحْبَبْنَا أَنْ يَزِيدَنَا، فَقَالَ: «أَوَ لَيْسَ قَدْ جَمَعْتُ لَكُمُ الْأَمْرَ؟».

تخريج: **[إسناده ضعيف]** أخرجه أبوداود، الأدب، باب الرجل يقوم للرجل يعظمه بذلك، ح:٥٢٣٠ من حديث مسعر به * أبومرزوق لين، ولبعض الحديث شواهد عند مسلم وغيره.

3837. Abu Hurairah told that the Messenger of Allâh ﷺ said: *'Allâhumma! Inni a'udhu bika minal-arba' : min 'ilmin lâ yanfa'u, wa min qalbin lâ yakhsha'u, wa min nafsin lâ tashba'u, wa min du'â'in lâ yusma'* [O Allâh, I seek refuge with You from four things: From knowledge that is of no benefit, from a heart that does not fear (You), from a soul that is never satisfied, and from a supplication that is not heard].'" (***Hasan***)

٣٨٣٧ - حَدَّثَنَا عِيسى بْنُ حَمَّادٍ الْمِصْرِيُّ: أَنْبَأَنَا اللَّيْثُ بْنُ سَعْدٍ عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ الْمَقْبُرِيِّ، عَنْ أَخِيهِ عَبَّادِ بْنِ أَبِي سَعِيدٍ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: كَانَ رَسُولُ اللهِ ﷺ يَقُولُ: «**اللَّهُمَّ! إِنِّي أَعُوذُ بِكَ مِنَ الأَرْبَعِ: مِنْ عِلْمٍ لَا يَنْفَعُ، وَمِنْ قَلْبٍ لَا يَخْشَعُ، وَمِنْ نَفْسٍ لَا تَشْبَعُ، وَمِنْ دُعَاءٍ لَا يُسْمَعُ**».

تخريج: [إسناده حسن] أخرجه أبوداود، الصلاة، باب في الاستعاذة، ح:١٥٤٨ من حديث الليث به، وصححه الحاكم: ١/ ١٠٤، ٥٣٤، ووافقه الذهبي.

Chapter 3. What The Messenger Of Allâh ﷺ Sought Refuge From

(المعجم ٣) - بَابُ مَا تَعَوَّذَ مِنْهُ رَسُولُ اللهِ ﷺ (التحفة ٣)

3838. It was narrated from 'Âishah that the Prophet ﷺ would supplicate with these words: *"Allâhumma inni a'udhu bika min fitnatin-nâri wa 'adhâbin-nâr, wa min fitnatil-qabri wa 'adhâbil-qabr, wa min sharri fitnatil-ghina wa min sharri fitnatil-faqr, wa min sharri fitnatil-masihid-dajjâl. Allâhumma aghsil khatâyâya bima'ith-thalji wal-barad, wa naqqi qalbi minal-khatâyâ kamâ naqqaytath-thawbal-abyad minad-danas. Wa bâ'id bayni wa bayna khatâyâya kamâ bâ'adta baynal-mashriqi wal-maghrib. Allâhumma inni a'udhu bika minal-kasali wal-harami wal-ma'thami wal-maghrami* (O Allâh, I seek refuge with You from the tribulation of the Fire

٣٨٣٨ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ نُمَيْرٍ؛ ح: وَحَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ، جَمِيعًا عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ أَنَّ النَّبِيَّ ﷺ، كَانَ يَدْعُو بِهٰؤُلَاءِ الْكَلِمَاتِ: «**اللَّهُمَّ! إِنِّي أَعُوذُ بِكَ مِنْ فِتْنَةِ النَّارِ وَعَذَابِ النَّارِ. وَمِنْ فِتْنَةِ الْقَبْرِ وَعَذَابِ الْقَبْرِ. وَمِنْ شَرِّ فِتْنَةِ الْغِنَى وَمِنْ شَرِّ فِتْنَةِ الْفَقْرِ. وَمِنْ شَرِّ فِتْنَةِ الْمَسِيحِ الدَّجَّالِ. اللَّهُمَّ! اغْسِلْ خَطَايَايَ بِمَاءِ الثَّلْجِ وَالْبَرَدِ. وَنَقِّ قَلْبِي مِنَ الْخَطَايَا كَمَا نَقَّيْتَ الثَّوْبَ الأَبْيَضَ مِنَ الدَّنَسِ. وَبَاعِدْ بَيْنِي وَبَيْنَ خَطَايَايَ كَمَا بَاعَدْتَ بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ. اللَّهُمَّ! إِنِّي أَعُوذُ بِكَ مِنَ الْكَسَلِ وَالْهَرَمِ**

وَالْمَأْثَمِ وَالْمَغْرَمِ».

and the torment of the Fire, and from the tribulation of the grave and the torment of the grave, and from the evil of the tribulation of richness and the evil of the tribulation of poverty, and from the evil of the trial of False Christ. O Allah! Wash away my sins with the water of snow and hail, and cleanse my heart from sin as a white garment is cleansed from filth, and put a great distance between me and my sins, as great as the distance You have made between the east and the west. O Allah! I seek refuge with You from laziness and old age, and from sins and debts)." (*Sahih*)

تخريج: أخرجه البخاري، الدعوات، باب الاستعاذة من أرذل العمر ... الخ، ح:٦٣٧٥ من حديث هشام به، ومسلم، الذكر والدعاء، باب التعوذ من شر الفتن وغيرها، ح:٥٨٩ بعد، ح:٢٧٠٥ عن ابن أبي شيبة به.

٣٨٣٩ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ إِدْرِيسَ عَنْ حُصَيْنٍ، عَنْ هِلَالٍ، عَنْ فَرْوَةَ بْنِ نَوْفَلٍ قَالَ: سَأَلْتُ عَائِشَةَ عَنْ دُعَاءٍ كَانَ يَدْعُو بِهِ رَسُولُ اللهِ ﷺ. فَقَالَتْ: كَانَ يَقُولُ: «اللَّهُمَّ! إِنِّي أَعُوذُ بِكَ مِنْ شَرِّ مَا عَمِلْتُ، وَمِنْ شَرِّ مَا لَمْ أَعْمَلْ».

3839. It was narrated that Farwah bin Nawfal said: "I asked 'Âishah about a supplication that the Messenger of Allâh ﷺ used to say. She said that he used to say: '*Allâhumma inni a'udhu bika min sharri ma 'amiltu, wa min sharri ma lam a'mal* (O Allâh, I seek refuge with You from the evil of that which I have done and the evil of that which I have not done).'" (*Sahih*)

تخريج: أخرجه مسلم، الذكر والدعاء، باب في الأدعية، ح:٢٧١٦/ ٦٥ عن ابن أبي شيبة به.

Comments:

Mistakes are of two kinds; first, committing something which should not be committed. Second, abandoning the deeds that should be carried out, both mistakes cause losses in this life and Hereafter as well. In the above supplication, protection is sought from the bad affects of both kinds of the mistakes.

3840. It was narrated that Ibn 'Abbâs said: "The Messenger of Allâh ﷺ used to teach us this supplication just as he would teach us a *Surah* from the Qur'ân: *'Allâhumma inni a'udhu bika min 'adhâbi jahannam, wa a'udhu bika min 'adhâbil-qabr, wa a'udhu bika min fitnatil-masihil-dajjâl, wa a'udhu bika min fitnatil-mahyâ wal-mamât* (O Allâh, I seek refuge with You from the torment of Hell, and I seek refuge with You from the torment of the grave, and I seek refuge with You from the tribulation of False Christ, and I seek refuge with You from the trials of life and death).'" (***Hasan***)

٣٨٤٠ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْمُنْذِرِ الْحِزَامِيُّ: حَدَّثَنَا بَكْرُ بْنُ سُلَيْمٍ: حَدَّثَنِي حُمَيْدٌ الْخَرَّاطُ عَنْ كُرَيْبٍ، مَوْلَى ابْنِ عَبَّاسٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ رَسُولُ اللهِ ﷺ يُعَلِّمُنَا هٰذَا الدُّعَاءَ، كَمَا يُعَلِّمُنَا السُّورَةَ مِنَ الْقُرْآنِ: «اللَّهُمَّ! إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ جَهَنَّمَ. وَأَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ. وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَسِيحِ الدَّجَّالِ. وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ».

تخريج: [إسناده حسن] أخرجه البخاري في الأدب المفرد، ح:٦٩٤ عن إبراهيم بن المنذر به، وحسنه البوصيري، وللحديث شواهد كثيرة.

Comments:

The torment in the grave is true and believing in it is an obligation. Thus, keeping away from all the actions that cause the torment in the grave is compulsory. For example, going about with calumnies to make enmity between people or not taking proper precautions to avoid the splash of urine and the like.

3841. It was narrated that 'Âishah said: "I noticed that the Messenger of Allâh ﷺ was missing from his bed one night, so I went looking for him, and my hand touched the soles of his feet; he was in the *Masjid* with his feet upright (prostrating), and he was saying: *'Allâhumma inni a'udhu biridâka min sakhatika wa bimu'âfâtika 'an 'uqubatika, wa a'udhu bika minka, lâ uhsi thana'an 'alayka, Anta kamâ athnayta 'ala nafsika* (O Allâh, I seek refuge in Your pleasure from Your wrath,

٣٨٤١ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ: حَدَّثَنَا عُبَيْدُ اللهِ بْنُ عُمَرَ عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ حَبَّانَ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، عَنْ عَائِشَةَ قَالَتْ: فَقَدْتُ رَسُولَ اللهِ ﷺ، ذَاتَ لَيْلَةٍ، مِنْ فِرَاشِهِ. فَالْتَمَسْتُهُ. فَوَقَعَتْ يَدِي عَلَى بَطْنِ قَدَمَيْهِ وَهُوَ فِي الْمَسْجِدِ. وَهُمَا مَنْصُوبَتَانِ، وَهُوَ يَقُولُ: «اللَّهُمَّ! إِنِّي أَعُوذُ بِرِضَاكَ مِنْ سَخَطِكَ. وَبِمُعَافَاتِكَ عَنْ عُقُوبَتِكَ. وَأَعُوذُ بِكَ مِنْكَ. لَا أُحْصِي ثَنَاءً عَلَيْكَ. أَنْتَ كَمَا أَثْنَيْتَ عَلَى نَفْسِكَ».

and in Your forgiveness from Your punishment. I seek refuge in You from You. I cannot praise You enough; You are as You have praised Yourself).'" (*Sahih*)

تخريج: أخرجه مسلم، الصلوة، باب ما يقال في الركوع والسجود؟ ح:٤٨٦/ ٢٢٢ عن ابن أبي شيبة به.

Comments:

a. *Tahajjud* (the last night prayer) is a very virtuous good act, since it shows extreme humbleness and neediness to Allâh.

b. Prostration is an integral part of the prayer, so during supererogatory prayers, one should make supplications as much as possible in the state of prostration.

c. Supplicating Allâh by His attributes is allowed since it is a means of seeking refuge with Allâh Himself.

d. "I seek refuge in You from You" means that none could protect me from Your anger and wrath but only if You forgive me, then I could be saved from Your torment.

3842. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "Seek refuge with Allâh from poverty, insufficiency and humiliation, and from wronging (others) and being wronged.'" (*Sahih*)

٣٨٤٢ - حَدَّثَنَا أَبُو بَكْرٍ: حَدَّثَنَا مُحَمَّدُ بْنُ مُصْعَبٍ عَنِ الْأَوْزَاعِيِّ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللهِ، عَنْ جَعْفَرِ بْنِ عِيَاضٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**تَعَوَّذُوا بِاللهِ مِنَ الْفَقْرِ وَالْقِلَّةِ وَالذِّلَّةِ. وَأَنْ نَظْلِمَ أَوْ نُظْلَمَ**».

تخريج: [صحيح] أخرجه النسائي، الاستعاذة، . الاستعاذة من الذلة، ح:٥٤٦٣، ٥٤٦٥، ٥٤٦٦ من حديث الأوزاعي به، وصححه الحاكم:١/ ٥٣١، والذهبي، وله شاهد عند النسائي، وابن حبان، ح:٢٤٤٣، والحاكم:١/ ٥٤١.

Comments:

To take refuge from the mentioned things, one should supplicate the following supplication: (اللّهـمَّ إِنّـي أَعُوذُ بِكَ مِن الفَـقْرِ وَالقِلَّةِ وَالذِّلَّةِ وَأَنْ أَظْلِمَ أَوْ أُظْلَمَ) (O Allâh, I seek refuge with You from poverty, insufficiency, lowness and from oppressing others, or being oppressed.)

3843. It was narrated from Jâbir that the Messenger of Allâh ﷺ said: "Ask Allâh for beneficial knowledge and seek refuge with Allâh from knowledge that is of no benefit." (*Hasan*)

٣٨٤٣ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ عَنْ أُسَامَةَ بْنِ زَيْدٍ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ جَابِرٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**سَلُوا اللهَ عِلْمًا نَافِعًا، وَتَعَوَّذُوا بِاللهِ مِنْ عِلْمٍ لَا يَنْفَعُ**».

تخريج: **[إسناده حسن]** أخرجه ابن أبي شيبة:٩/١٢٢، ١٠/١٨٥ عن وكيع به، وصححه البوصيري، وحسنه الهيثمي في المجمع:٢/١٨٢، وله شاهد قال الهيثمي (١٠/١٨٢): رواه الطبراني في الأوسط وإسناده حسن.

Comments:

For this purpose one may supplicate the following supplication: اللّهُـمَّ إِنِّـي أَسْأَلُـكَ عِلْمـاً نافِعاً وَ أَعُوذُ بِكَ مِنْ عِلْم لا يَنْفَعُ ('O Allah, I ask You for knowledge that is beneficial and I seek refuge with you from the knowledge that is not useful.)

3844. It was narrated from 'Umar that the Prophet ﷺ used to seek refuge with Allâh from cowardice, miserliness, old age, the torment of the grave and the tribulation of the heart. (***Da'if***)

(One of the narrators) Waki' said: "Meaning when a man dies in a state of tribulation (*Fitnah*) and does not ask Allâh to forgive him."

٣٨٤٤ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَمْرِو ابْنِ مَيْمُونٍ، عَنْ عُمَرَ أَنَّ النَّبِيَّ ﷺ كَانَ يَتَعَوَّذُ مِنَ الْجُبْنِ وَالْبُخْلِ وَأَرْذَلِ الْعُمُرِ وَعَذَابِ الْقَبْرِ وَفِتْنَةِ الصَّدْرِ.

قَالَ وَكِيعٌ: يَعْنِي الرَّجُلَ يَمُوتُ عَلَى فِتْنَةٍ، لَا يَسْتَغْفِرُ اللهَ مِنْهَا.

تخريج: **[إسناده ضعيف]** أخرجه أبوداود، الصلاة، باب في الاستعاذة، ح:١٥٣٩ من حديث وكيع به، وصححه ابن حبان، ح:٢٤٤٥، والحاكم:١/٥٣٠ على شرط الشيخين، ووافقه الذهبي * أبوإسحاق عنعن، وله طرق كلها ضعيفة، وله شاهد عند ابن خزيمة، ح:٧٤٦ وغيره بمتن آخر باختلاف يسير، وإسناده صحيح.

Chapter 4. Comprehensive Supplications

(المعجم ٤) - بَابُ الْجَوَامِعِ مِنَ الدُّعَاءِ (التحفة ٤)

3845. Abu Mâlik, Sa'd bin Târiq, narrated from his father that when a man had come to the Messenger of Allâh ﷺ, he heard him say: "O Messenger of Allâh, what should I say when I ask of Allâh?" He said: "Say: *Allâhumma-ghfirli warhamni wa 'âfini warzuqni* (O Allâh, forgive me, have mercy on me, keep me safe and sound and grant me provision)," and he held up his four fingers apart from the thumb and said: "These combine your religious and worldly affairs." (***Sahih***)

٣٨٤٥ - حَدَّثَنَا أَبُو بَكْرٍ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَنْبَأَنَا أَبُو مَالِكٍ، سَعْدُ بْنُ طَارِقٍ، عَنْ أَبِيهِ أَنَّهُ سَمِعَ النَّبِيَّ ﷺ، وَقَدْ أَتَاهُ رَجُلٌ فَقَالَ: يَا رَسُولَ اللهِ! كَيْفَ أَقُولُ، حِينَ أَسْأَلُ رَبِّي؟ قَالَ: «**قُلِ: اللَّهُمَّ! اغْفِرْ لِي وَارْحَمْنِي وَعَافِنِي وَارْزُقْنِي**» وَجَمَعَ أَصَابِعَهُ الأَرْبَعَ إِلَّا الإِبْهَامَ: «**فَإِنَّ هٰؤُلَاءِ يَجْمَعْنَ لَكَ دِينَكَ وَدُنْيَاكَ**».

تخريج: أخرجه مسلم، الذكر والدعاء، باب فضل التهليل والتسبيح والدعاء، ح:٢٦٩٧/ ٣٦،٣٤ من حديث أبي مالك به.

Comments:

In this world, if one enjoys good health and safety from misfortunes, along with provision in abundance, it is as if he has attained all the blessings of this world. In the Hereafter, if his sins are forgiven, then it is as if he has attained all the blessings of Hereafter. All the blessings of this life and Hereafter depend on the mercy of Allâh. Therefore, it is a very comprehensive supplication.

3846. It was narrated from 'Âishah that the Messenger of Allâh ﷺ taught her this supplication: "*Allâhumma inni as'aluka minal-khayri kullihi, 'âjilihi wa âjilihi, ma 'alimtu minhu wa mâ lâ a'lam. Wa a'udhu bika minash-sharri kullihi, 'âjilihi wa âjilihi, ma 'alimtu minhu wa mâ lâ a'lam. Allahumma inni as'aluka min khayri mâ sa'alaka 'abduka wa nabiyyuka, wa a'udhu bika min sharri ma 'âdha bihi 'abduka wa nabiyyuka. Allâhumma inni as'alukal-jannatah wa ma qarraba ilayha min qawlin aw 'amalin, wa a'udhu bika minan-nâri wa ma qarraba ilayha min qawlin aw 'amalin, wa as'aluka an taj'al kulla qadâ'in qadaytahuli khayran* (O Allâh, I ask You for all that is good, in this world and in the Hereafter, what I know and what I do not know. O Allâh, I seek refuge with You from all evil, in this world and in the Hereafter, what I know and what I do not know. O Allâh, I ask You for the good that Your slave and Prophet has asked You for, and I seek refuge with You from the evil from which Your slave and Prophet sought refuge. O Allâh, I ask You for Paradise and for that

٣٨٤٦ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَفَّانُ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ: أَخْبَرَنِي جَبْرُ ابْنُ حَبِيبٍ، عَنْ أُمِّ كُلْثُومٍ بِنْتِ أَبِي بَكْرٍ، عَنْ عَائِشَةَ أَنَّ رَسُولَ اللهِ ﷺ عَلَّمَهَا هٰذَا الدُّعَاءَ: «اللَّهُمَّ! إِنِّي أَسْأَلُكَ مِنَ الْخَيْرِ كُلِّهِ، عَاجِلِهِ وَآجِلِهِ، مَا عَلِمْتُ مِنْهُ وَمَا لَمْ أَعْلَمْ. وَأَعُوذُ بِكَ مِنَ الشَّرِّ كُلِّهِ، عَاجِلِهِ وَآجِلِهِ، مَا عَلِمْتُ مِنْهُ وَمَا لَمْ أَعْلَمْ. اللَّهُمَّ! إِنِّي أَسْأَلُكَ مِنْ خَيْرِ مَا سَأَلَكَ عَبْدُكَ وَنَبِيُّكَ. وَأَعُوذُ بِكَ مِنْ شَرِّ مَا عَاذَ بِهِ عَبْدُكَ وَنَبِيُّكَ. اللَّهُمَّ! إِنِّي أَسْأَلُكَ الْجَنَّةَ وَمَا قَرَّبَ إِلَيْهَا مِنْ قَوْلٍ أَوْ عَمَلٍ. وَأَعُوذُ بِكَ مِنَ النَّارِ وَمَا قَرَّبَ إِلَيْهَا مِنْ قَوْلٍ أَوْ عَمَلٍ. وَأَسْأَلُكَ أَنْ تَجْعَلَ كُلَّ قَضَاءٍ، قَضَيْتَهُ لِي، خَيْرًا».

which brings one closer to it, in word and deed, and I seek refuge in You from Hell and from that which brings one closer to it, in word and deed. And I ask You to make every decree that You decree concerning me good)." (*Sahih*)

تخريج: [إسناده صحيح] أخرجه أحمد:٦/ ١٣٣، ١٤٧ عن عفان به، ورواه شعبة (أحمد:٦/ ١٤٦، ١٤٧)، والجريري، والبخاري في الأدب المفرد، ح:٦٣٩ عن جبر به * وأم كلثوم ثقة كما في التقريب.

Comments:

This supplication is so comprehensive that it includes all kinds of physical and spiritual happiness, as well as it containing protection and refuge from all types of physical and spiritual evils, badness, trials, problems and misfortune.

3847. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said to a man: "What do you say during your prayer?" He said: "I recite the *Tashah-hud* then I ask Allâh for Paradise and seek refuge with Him from Hell, but by Allâh I do not understand your whispering or the whispering of Mu'âdh." He said: "It is concerning them (Paradise and Hell) that we are whispering." (*Sahih*)

٣٨٤٧ - حَدَّثَنَا يُوسُفُ بْنُ مُوسى الْقَطَّانُ: حَدَّثَنَا جَرِيرٌ عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ، لِرَجُلٍ: «**مَا تَقُولُ فِي الصَّلَاةِ؟**» قَالَ: أَتَشَهَّدُ ثُمَّ أَسْأَلُ اللهَ الْجَنَّةَ، وَأَعُوذُ بِهِ مِنَ النَّارِ. أَمَا وَاللهِ مَا أُحْسِنُ دَنْدَنَتَكَ، وَلَا دَنْدَنَةَ مُعَاذٍ. قَالَ: «**حَوْلَهُمَا نُدَنْدِنُ**».

تخريج: [صحيح] تقدم، ح:٩١٠.

Chapter 5. Supplicating For Forgiveness And To Be Kept Safe And Sound

(المعجم ٥) - بَابُ الدُّعَاءِ بِالْعَفْوِ وَالْعَافِيَةِ (التحفة ٥)

3848. It was narrated that Anas bin Mâlik said: "A man came to the Prophet ﷺ and said: 'O Messenger of Allâh, what supplication is best?' He said: 'Ask your Lord for forgiveness and to be kept safe and sound in this world and in the Hereafter.'

٣٨٤٨ - حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ الدِّمَشْقِيُّ: حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ: أَخْبَرَنِي سَلَمَةُ بْنُ وَرْدَانَ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: أَتَى النَّبِيَّ ﷺ رَجُلٌ، فَقَالَ: يَا رَسُولَ اللهِ! أَيُّ الدُّعَاءِ أَفْضَلُ؟ قَالَ: «**سَلْ رَبَّكَ الْعَفْوَ**

Then (the man) came the next day and said: 'O Messenger of Allâh, what supplication is best?' He said: 'Ask your Lord for forgiveness and to be kept safe and sound in this world and in the Hereafter.' Then (the man) came the third day and said: 'O Prophet of Allâh, what supplication is best?' He said: 'Ask your Lord for forgiveness and to be kept safe and sound in this world and in the Hereafter, for if you are forgiven and kept safe and sound in this world and the Hereafter, you will have succeeded.''' (*Da'if*)

وَالْعَافِيَةَ، فِي الدُّنْيَا وَالآخِرَةِ» ثُمَّ أَتَاهُ فِي الْيَوْمِ الثَّانِي فَقَالَ: يَا رَسُولَ اللهِ! أَيُّ الدُّعَاءِ أَفْضَلُ؟ قَالَ: «سَلْ رَبَّكَ الْعَفْوَ وَالْعَافِيَةَ، فِي الدُّنْيَا وَالآخِرَةِ». ثُمَّ أَتَاهُ فِي الْيَوْمِ الثَّالِثِ، فَقَالَ: يَا نَبِيَّ اللهِ! أَيُّ الدُّعَاءِ أَفْضَلُ؟ قَالَ: «سَلْ رَبَّكَ الْعَفْوَ وَالْعَافِيَةَ فِي الدُّنْيَا وَالآخِرَةِ. فَإِذَا أُعْطِيتَ الْعَفْوَ وَالْعَافِيَةَ، فِي الدُّنْيَا وَالآخِرَةِ، فَقَدْ أَفْلَحْتَ».

تخريج: [**إسناده ضعيف**] أخرجه الترمذي، الدعوات، باب[في فضل سؤال العافية والمعافاة]، ح:٣٥١٢ من حديث سلمة بن وردان به، وقال: حسن غريب * وسلمة ضعيف كما في التقريب وغيره.

Comments:

a. During the state of *Tashah-hud*, before making the final salutations (that end the prayer) any necessity of this life or the Hereafter could be asked. To achieve this purpose, one may supplicate any supplication mentioned in the Qur'ân or *Hadith*.

b. If a follower behaves informally, then a religious scholar should not be displeased with him.

c. Achieving Paradise and rescue from Hell are among the greatest purposes of worship. Thus, the Prophet ﷺ, said that the core of all their lengthy supplication is also the same.

3849. It was narrated from Awsat (bin Ismâ'il) Al-Bajali that he heard Abu Bakr, when the Prophet ﷺ had passed away, saying: "The Messenger of Allâh ﷺ stood in this place where I am standing, last year." Then Abu Bakr wept, then he said: "You must adhere to the truth, for with it comes righteousness and they both lead to Paradise. And you must beware of lying, for with it

٣٨٤٩ - حَدَّثَنَا أَبُو بَكْرٍ وَ عَلِيُّ بْنُ مُحَمَّدٍ، قَالَا: حَدَّثَنَا عُبَيْدُ بْنُ سَعِيدٍ قَالَ: سَمِعْتُ شُعْبَةَ عَنْ يَزِيدَ بْنِ خُمَيْرٍ قَالَ: سَمِعْتُ سُلَيْمَ ابْنَ عَامِرٍ يُحَدِّثُ عَنْ أَوْسَطَ [بْنِ إِسْمَاعِيلَ] الْبَجَلِيِّ أَنَّهُ سَمِعَ أَبَا بَكْرٍ، حِينَ قُبِضَ النَّبِيُّ ﷺ يَقُولُ: قَامَ رَسُولُ اللهِ ﷺ، فِي مَقَامِي هٰذَا، عَامَ الأَوَّلِ. - ثُمَّ بَكَىٰ أَبُو بَكْرٍ - ثُمَّ قَالَ: «عَلَيْكُمْ بِالصِّدْقِ. فَإِنَّهُ مَعَ الْبِرِّ. وَهُمَا

فِي الْجَنَّةِ. وَإِيَّاكُمْ وَالْكَذِبَ. فَإِنَّهُ مَعَ الْفُجُورِ. وَهُمَا فِي النَّارِ. وَسَلُوا اللهَ الْمُعَافَاةَ. فَإِنَّهُ لَمْ يُؤْتَ أَحَدٌ، بَعْدَ الْيَقِينِ، خَيْرًا مِنَ الْمُعَافَاةِ. وَلَا تَحَاسَدُوا. وَلَا تَبَاغَضُوا. وَلَا تَقَاطَعُوا. وَلَا تَدَابَرُوا. وَكُونُوا، عِبَادَ اللهِ إِخْوَانًا».

comes immorality, and they both lead to Hell. Ask Allâh for *Al-Mu'âfâh*, for no one is given anything after certainty that is better than *Mu'âfâh*[1] . Do not envy one another, do not hate one another, do not sever ties with one another, do not turn your backs on one another and be, O slaves of Allâh, brothers." (***Sahih***)

تخريج: [إسناده صحيح] أخرجه أحمد: ١/ ٣، ٥، ٧، والنسائي في عمل اليوم والليلة من الكبرى من حديث شعبة به، وللحديث طرق كثيرة، وهو مخرج في مسند الحميدي(٢) بتحقيقي.

Comments:

a. Every good deed is related to truth, so all kinds of good deeds might be facilitated for a veracious and truthful person.

b. Cutting off relations, especially kin relations, is not appropriate. However, severing relations for any religiously valid reason is allowed. It is even desirable if it results in good, or incites the mistaken person to correct himself.

c. Every Muslim is a brother of another Muslim. So, fighting or disputing based on tribe, family, region, language or party is contrary to Islam, rather it is a practice of the pre-Islamic period.

٣٨٥٠ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ عَنْ كَهْمَسِ بْنِ الْحَسَنِ، عَنْ عَبْدِ اللهِ بْنِ بُرَيْدَةَ، عَنْ عَائِشَةَ أَنَّهَا قَالَتْ: يَا رَسُولَ اللهِ! أَرَأَيْتَ إِنْ وَافَقْتُ لَيْلَةَ الْقَدْرِ، مَا أَدْعُو؟ قَالَ: «تَقُولِينَ: اللَّهُمَّ! إِنَّكَ عَفُوٌّ تُحِبُّ الْعَفْوَ، فَاعْفُ عَنِّي».

3850. It was narrated from 'Âishah that she said: "O Messenger of Allâh, what do you think I should say in my supplication, if I come upon *Laylatul-Qadr*?" He said: "Say: *'Allâhumma innaka 'afuwwun tuhibbul-'afwa, fa'fu 'anni* (O Allâh, You are Forgiving and love forgiveness, so forgive me).'" (***Sahih***)

تخريج: [إسناده صحيح] أخرجه الترمذي، الدعوات، باب [في فضل سؤال العافية والمعافاة]، ح: ٣٥١٣ من حديث كهمس به، وقال: حسن صحيح.

[1] *Mu'âfah* is for Allâh to suffice you against needing the people, and sufficing the people of having need of you. See *Tuhfatul-Ahwâdhi : 3512*.

Comments:

a. During the nights that are expected to be the Night of *Qadr,* supplications should be made as much as possible.

b. Forgiveness of Allâh is the greatest thing which a person is in need of it.

3851. It was narrated that Abu Hurairah said: "The Messenger of Allâh ﷺ said: 'There is no supplication that a person can say that is better than: *Allâhumma inni as'aluka al-mu'âfâh fid-dunyâ wal-âkhirah* (O Allâh, I ask You for *Al-Mu'âfâh* in this world and in the Hereafter).'" (***Da'if***)

٣٨٥١ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ عَنْ هِشَامٍ صَاحِبِ الدَّسْتَوَائِيِّ، عَنْ قَتَادَةَ، عَنِ الْعَلَاءِ بْنِ زِيَادٍ الْعَدَوِيِّ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: **«مَا مِنْ دَعْوَةٍ يَدْعُو بِهَا الْعَبْدُ، أَفْضَلَ مِنَ - اللَّهُمَّ! إِنِّي أَسْأَلُكَ الْمُعَافَاةَ فِي الدُّنْيَا وَالآخِرَةِ -»**.

تخريج: [إسناده ضعيف] وصححه البوصيري * قتادة عنعن تقدم، ح:١٧٥، وفي السند اختلاف، وله شاهد معنوي في مجمع الزوائد:١٠/ ١٧٠، وقال: رواه البزار ورجاله رجال الصحيح.

Chapter 6. When One Of You Supplicates, Let Him Start With (Asking For) Himself

(المعجم ٦) - **بَابٌ: إِذَا دَعَا أَحَدُكُمْ فَلْيَبْدَأْ بِنَفْسِهِ** (التحفة ٦)

3852. It was narrated from Ibn 'Abbâs that the Messenger of Allâh ﷺ said: "May Allâh have mercy on us and on our brother of 'Âd." (i.e., Prophet Hud ﷺ). (***Da'if***)

٣٨٥٢ - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْخَلَّالُ: حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي إِسْحَاقَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: **«يَرْحَمُنَا اللهُ، وَأَخَا عَادٍ»**.

تخريج: [إسناده ضعيف] أخرجه السمعاني في أدب الإملاء والاستملاء، ص:١٠٨ من حديث سفيان الثوري عن أبي إسحاق الشيباني به، وصححه البوصيري، وفيه عنعنة سفيان تقدم، ح:١٦٢، وله شاهد مرسل ضعيف (ابن أبي شيبة:١٠/ ٢٢٠)، وأخرج مسلم في صحيحه، ح:٢٣٨٠/ ١٧٢، الفضائل عن أبي بن كعب رفعه: رحمة الله علينا وعلى أخي كذا، والأخ موسى عليه الصلاة والسلام.

Chapter 7. Your Supplication Will Be Answered So Long As You Do Not Become Hasty

(المعجم ٧) - **بَابٌ: يُسْتَجَابُ لِأَحَدِكُمْ مَا لَمْ يَعْجَلْ** (التحفة ٧)

3853. It was narrated from Abu

٣٨٥٣ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا

Hurairah that the Messenger of Allâh ﷺ said: "It is necessary that you do not become hasty." It was said: "What does being hasty mean, O Messenger of Allâh?" He said: "When one says: 'I supplicated to Allâh but Allâh did not answer me.'" (*Sahih*)

إِسْحَاقُ بْنُ سُلَيْمَانَ عَنْ مَالِكِ بْنِ أَنَسٍ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي عُبَيْدٍ، مَوْلَى عَبْدِ الرَّحْمٰنِ ابْنِ عَوْفٍ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «يُسْتَجَابُ لأَحَدِكُمْ مَا لَمْ يُعَجِّلْ» قِيلَ: وَكَيْفَ يُعَجِّلُ؟ يَا رَسُولَ اللهِ! قَالَ: «يَقُولُ: قَدْ دَعَوْتُ اللهَ، فَلَمْ يَسْتَجِبِ اللهُ لِي».

تخريج: أخرجه البخاري، الدعوات، باب ما يستجاب للعبد مالم يعجل ... الخ، ح:٦٣٤٠، ومسلم، الذكر والدعاء، باب بيان أنه يستجاب للداعي ما لم يعجل، ح:٢٧٣٥/ ٩٠ من حديث مالك به، وهو في الموطأ: ١/ ٢١٣.

Chapter 8. A Man Should Not Say: "O Allâh, Forgive Me If You Will".

(المعجم ٨) - **بَابٌ: لَا يَقُولُ الرَّجُلُ: اللَّهُمَّ! اغْفِرِ لِي إِنْ شِئْتَ** (التحفة٨)

3854. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "No one among you should say: 'O Allâh, forgive me if You will.' Let him be definite in his asking, and no one can compel Allâh." (*Sahih*)

٣٨٥٤ - حَدَّثَنَا أَبُو بَكْرٍ: حَدَّثَنَا عَبْدُ اللهِ بْنُ إِدْرِيسَ عَنِ ابْنِ عَجْلَانَ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَا يَقُولَنَّ أَحَدُكُمْ: اللَّهُمَّ! اغْفِرْ لِي، إِنْ شِئْتَ. وَلْيَعْزِمْ فِي الْمَسْأَلَةِ. فَإِنَّ اللهَ لَا مُكْرِهَ لَهُ».

تخريج: [صحيح] أخرجه مالك: ١/ ٢١٣ عن أبي الزناد به، ومن طريقه أخرجه البخاري، الدعوات، ح:٦٣٣٩، وللحديث طرق أخرى.

Comments:

a. One should supplicate hoping that Allâh will surely satisfy his needs.

b. Saying that 'if you will' is useless, since supplications are responded to only by His will. Such expressions show a kind of desperateness.

c. Supplicating that if so-and-so matter is good for me then grant it to me; otherwise, grant me the matter that is better for me. The same supplication is made in *Istikhârah*.

Chapter 9. The Greatest Name Of Allâh

(المعجم ٩) - **بَابُ اسْمِ اللهِ الأَعْظَمِ** (التحفة ٩)

3855. It was narrated from Asmâ' bint Yazid that the

٣٨٥٥ - حَدَّثَنَا أَبُو بَكْرٍ: حَدَّثَنَا عِيسَى بْنُ يُونُسَ، عَنْ عُبَيْدِ اللهِ بْنِ أَبِي زِيَادٍ، عَنْ شَهْرِ

ابْنِ حَوْشَبٍ، عَنْ أَسْمَاءَ بِنْتِ يَزِيدَ قَالَتْ: قَالَ رَسُولُ اللهِ ﷺ: «اسْمُ اللهِ الأَعْظَمُ، فِي هَاتَيْنِ الآيَتَيْنِ: ﴿وَإِلَٰهُكُمْ إِلَٰهٌ وَاحِدٌ لَّا إِلَٰهَ إِلَّا هُوَ الرَّحْمَٰنُ الرَّحِيمُ﴾ [البقرة: ١٦٣] وَفَاتِحَةِ سُورَةِ آلِ عِمْرَانَ».

Messenger of Allâh ﷺ said: "The Greatest Name of Allâh is in these two Verses: And your *Ilâh* (God) is One *Ilâh* (God – Allâh), *Lâ Ilâha illa Huwa* (none has the right to be worshipped but He), the Most Gracious, the Most Merciful.'[1] And at the beginning of *Surah Âl 'Imrân*." (***Hasan***)

تخريج: [إسناده حسن] أخرجه أبوداود، الصلاة، باب الدعاء، ح:١٤٩٦ من حديث عيسٰى به، وقال الترمذي، ح:٣٤٧٨: حسن صحيح.

٣٨٥٦ - حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ الدِّمَشْقِيُّ: حَدَّثَنَا عَمْرُو بْنُ أَبِي سَلَمَةَ عَنْ عَبْدِ اللهِ بْنِ الْعَلَاءِ، عَنِ الْقَاسِمِ قَالَ: اسْمُ اللهِ الأَعْظَمُ، الَّذِي إِذَا دُعِيَ بِهِ أَجَابَ، فِي سُوَرٍ ثَلَاثٍ: الْبَقَرَةِ وَآلِ عِمْرَانَ وَطٰهٰ.

حدّثنا عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ [الدِّمَشْقِيُّ]: حَدَّثَنَا عَمْرُو بْنُ أَبِي سَلَمَةَ قَالَ: ذَكَرْتُ ذٰلِكَ لِعِيسَى بْنِ مُوسٰى. فَحَدَّثَنِي أَنَّهُ سَمِعَ غَيْلَانَ بْنَ أَنَسٍ يُحَدِّثُ عَنِ الْقَاسِمِ، عَنْ أَبِي أُمَامَةَ، عَنِ النَّبِيِّ ﷺ، نَحْوَهُ.

3856. It was narrated that Al-Qâsim said: The Greatest Name of Allâh, if He is called by which He will respond, is in three *Surah*: *Al-Baqarah, Âl 'Imrân* and *Tâ-Hâ*. (***Hasan***)

Another chain for something similar from Al-Qâsim, from Abu Umâmah, from the Prophet ﷺ.

تخريج: [حسن] أخرجه الطبراني:٨/ ٢١٤، ٤١٥، ح:٧٧٥٨ من حديث إبراهيم، بن دحيم عن عمرو بن أبي سلمة به، وله شاهد مرفوع عند الحاكم:١/ ٥٠٦، والطبراني:٨/ ٢٨٢، ح:٧٩٢٥، وإسناده حسن.

Comments:

a. Ibn Mâjah رحمه الله reported many *Ahâdith* concerning the Greatest Name of Allâh. The supplications that are made through this Name are responded to.

b. The condition of one's soul as well as reciting prophetic supplications, are the great reasons for the response of the supplications. The more one hopes from Allâh, shows his humbleness and humility, and has trust in Allâh, the more his supplication is likely to be accepted.

[1] *Al-Baqarah* 2:163.

3857. It was narrated from 'Abdullâh bin Buraidah that his father said: "The Prophet ﷺ heard a man say: *'Allâhumma! Inni as'aluka bi-annaka Antallâhul-Ahadus-Samad, alladhi lam yalid wa lam yuwlad, wa lam yakun lahu kufuwan ahad* (O Allâh! I ask You by virtue of Your being Allâh, the One, the Self-Sufficient Master, Who begets not nor was begotten, and there is none co-equal or comparable to Him).' The Messenger of Allâh ﷺ said: 'He has asked Allâh by His Greatest Name, which if He is asked thereby He gives, and if He is called upon thereby He answers.'" (***Sahih***)

٣٨٥٧ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ عَنْ مَالِكِ بْنِ مِغْوَلٍ أَنَّهُ سَمِعَهُ مِنْ عَبْدِ اللهِ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ قَالَ: سَمِعَ النَّبِيُّ ﷺ رَجُلًا يَقُولُ: اللَّهُمَّ! إِنِّي أَسْأَلُكَ بِأَنَّكَ أَنْتَ اللهُ الأَحَدُ الصَّمَدُ الَّذِي لَمْ يَلِدْ وَلَمْ يُولَدْ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ. فَقَالَ رَسُولُ اللهِ ﷺ: **«لَقَدْ سَأَلَ اللهَ بِاسْمِهِ الأَعْظَمِ، الَّذِي إِذَا سُئِلَ بِهِ أَعْطَى، وَإِذَا دُعِيَ بِهِ أَجَابَ»**.

تخريج: **[إسناده صحيح]** أخرجه أبوداود، الصلاة، باب الدعاء، ح:١٤٩٣ من حديث مالك بن مغول به، وقال الترمذي، ح:٣٤٧٥: حسن غريب، وصححه ابن حبان، ح:٢٣٨٣، والحاكم على شرط الشيخين: ١/ ٥٠٤، ووافقه الذهبي.

Comments:

a. The attributes which are mentioned in this supplication are the same that are mentioned in *Surat Al-Ikhlâs*. These attributes also prove the meaning of monotheism, so they also include the meaning of لا إله إلا الله .

b. Making supplications by the Names and Attributes of Allâh is more entitled to be accepted.

3858. It was narrated that Anas bin Mâlik said: "The Prophet ﷺ heard a man say: *'Allâhumma! Inni as'aluka bi-anna lakal-hamd. Lâ ilâha illâ Anta, wahdaka lâ sharika laka. Al-Mannân. Badi'us-samawâti wal-ard. Dhul-jalâli wal-ikrâm* (O Allâh! I ask You by virtue of the fact that all praise is due to You; none has the right to be worshiped but You alone, and You have no partner or associate, the Bestower, the

٣٨٥٨ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا أَبُو خُزَيْمَةَ عَنْ أَنَسِ بْنِ سِيرِينَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: سَمِعَ النَّبِيُّ ﷺ رَجُلًا يَقُولُ: اللَّهُمَّ! إِنِّي أَسْأَلُكَ بِأَنَّ لَكَ الْحَمْدَ. لَا إِلَهَ إِلَّا أَنْتَ. وَحْدَكَ لَا شَرِيكَ لَكَ. الْمَنَّانُ. بَدِيعُ السَّمٰوَاتِ وَالأَرْضِ. ذُو الْجَلَالِ وَالإِكْرَامِ. فَقَالَ: **«لَقَدْ سَأَلَ اللهَ بِاسْمِهِ الأَعْظَمِ، الَّذِي إِذَا سُئِلَ بِهِ أَعْطَى،**

Originator of the heavens and the earth, the Possessor of majesty and honor.' He ﷺ said: 'He has asked Allâh by His Greatest Name which, if He is asked thereby He gives and if He is called upon thereby He answers.'" (***Hasan***)

وَإِذَا دُعِيَ بِهِ أَجَابَ».

تخريج: [إسناده حسن] أخرجه أحمد: ٣/ ١٢٠ عن وكيع به، وللحديث شواهد.

3859. It was narrated that 'Âishah said: "I heard the Messenger of Allâh ﷺ say: '*Allâhumma! Inni asa'luka bismikat-tâhirit-tayyibil-mubârak al-ahabbi ilaika, alladhi idha du'ita bihi ajabta, wa idha su'ilta bihi a'taita, wa idhasturhimta bihi rahimta, wa idhastufrijta bihi farrajta* (O Allâh! I ask You by Your pure, good and blessed Name which is most beloved to You, which if You are called thereby You answer, and if You are asked thereby You give, if You are asked for mercy thereby You bestow mercy, and if You are asked for relief (from distress) thereby You grant relief.'"

She said: "He said one day: 'O 'Âishah, do you know that Allâh has told me the Name which, if He is called thereby, He responds?' I said: 'O Messenger of Allâh, may my father and mother be ransomed for you! Teach it to me.' He said: 'You should not learn it, O 'Âishah.' So I moved aside and sat for a while, then I got up and kissed his head, then I said: 'O Messenger of Allâh, teach

٣٨٥٩ - حَدَّثَنَا أَبُو يُوسُفَ الصَّيْدَلَانِيُّ، مُحَمَّدُ بْنُ أَحْمَدَ الرَّقِّيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ عَنِ الْفَزَارِيِّ، عَنْ أَبِي شَيْبَةَ، عَنْ عَبْدِ اللهِ بْنِ عُكَيْمٍ الْجُهَنِيِّ، عَنْ عَائِشَةَ قَالَتْ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: **«اللَّهُمَّ! إِنِّي أَسْأَلُكَ بِاسْمِكَ الطَّاهِرِ الطَّيِّبِ الْمُبَارَكِ الأَحَبِّ إِلَيْكَ، الَّذِي إِذَا دُعِيتَ بِهِ أَجَبْتَ. وَإِذَا سُئِلْتَ بِهِ أَعْطَيْتَ. وَإِذَا اسْتُرْحِمْتَ بِهِ رَحِمْتَ. وَإِذَا اسْتُفْرِجْتَ بِهِ فَرَّجْتَ».**

قَالَتْ: وَقَالَ، ذَاتَ يَوْمٍ: **«يَا عَائِشَةُ! هَلْ عَلِمْتِ أَنَّ اللهَ قَدْ دَلَّنِي عَلَى الاسْمِ الَّذِي إِذَا دُعِيَ بِهِ أَجَابَ؟»** قَالَتْ، فَقُلْتُ: يَا رَسُولَ اللهِ! بِأَبِي أَنْتَ وَأُمِّي فَعَلِّمْنِيهِ. قَالَ: **«إِنَّهُ لَا يَنْبَغِي لَكِ، يَا عَائِشَةُ!»** قَالَتْ: فَتَنَحَّيْتُ وَجَلَسْتُ سَاعَةً. ثُمَّ قُمْتُ فَقَبَّلْتُ رَأْسَهُ، ثُمَّ قُلْتُ: يَا رَسُولَ اللهِ! عَلِّمْنِيهِ. قَالَ: **«إِنَّهُ لَا يَنْبَغِي لَكِ، يَا عَائِشَةُ! أَنْ أُعَلِّمَكِ. إِنَّهُ لَا يَنْبَغِي لَكِ أَنْ تَسْأَ[لِي] بِهِ شَيْئًا مِنَ الدُّنْيَا».** قَالَتْ: فَقُمْتُ فَتَوَضَّأْتُ. ثُمَّ صَلَّيْتُ رَكْعَتَيْنِ. ثُمَّ قُلْتُ: اللَّهُمَّ! إِنِّي أَدْعُوكَ اللهَ. وَأَدْعُوكَ

it to me.' He said: 'You should not learn it, O 'Âishah, and I should not teach it to you, for you should not ask for any worldly things thereby.'" She said: "So I got up and performed ablution, then I prayed two *Rak'ah*, then I said: 'O Allâh, I call upon Allâh, and I call upon You, *Ar-Rahmân* (the Most Gracious), and I call upon You, *Al-Barr Ar-Rahim* (The Most Kind, the Most Merciful), and I call upon You by all Your beautiful Names, those that I know and those that I do not know, (asking) that You forgive me and have mercy on me.' The Messenger of Allâh ﷺ smiled, then he said: 'It is among the names by which you called upon (Allâh).'" (*Da'if*)

الرَّحْمٰنَ. وَأَدْعُوكَ الْبَرَّ الرَّحِيمَ. وَأَدْعُوكَ بِأَسْمَائِكَ الْحُسْنَىٰ كُلِّهَا، مَا عَلِمْتُ مِنْهَا وَمَا لَمْ أَعْلَمْ. أَنْ تَغْفِرَ لِي وَتَرْحَمَنِي. قَالَتْ: فَاسْتَضْحَكَ رَسُولُ اللهِ ﷺ ثُمَّ قَالَ: «إِنَّهُ لَفِي الْأَسْمَاءِ الَّتِي دَعَوْتِ بِهَا».

تخريج: [إسناده ضعيف] وقال البوصيري في أبي شيبة: لم أر من جرحه ولا وثقه، فهو علة الخبر.

Chapter 10. The Names of Allâh

(المعجم ١٠) - **بَابُ أَسْمَاءِ اللهِ عَزَّ وَجَلَّ** (التحفة ١٠)

3860. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "Allâh has ninety-nine Names, one hundred less one. Whoever counts them will enter Paradise." (***Hasan***)

٣٨٦٠ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: **«إِنَّ لِلَّهِ تِسْعَةً وَتِسْعِينَ اسْمًا. مِائَةً إِلَّا وَاحِدًا، مَنْ أَحْصَاهَا دَخَلَ الْجَنَّةَ».**

تخريج: [إسناده حسن] أخرجه أحمد: ٢/ ٥٠٣ من حديث محمد بن عمرو به، وتابعه الزهري في تاريخ بغداد: ٨/ ٣٣٧، وله طرق كثيرة.

Comments:

a. Another narration reads: "Whoever learns them..." (See *Hadith*: 3861)
b. The expression of 'counting' is understood in many ways. For example, all the Names of Allâh should be uttered at the time of supplication or the

practical life should coincide with the meanings of the Names of Allâh. (For example, one of the Names of Allâh is *Ar-'Razzâq'* so, a slave should trust in Him for his livelihood and should be satisfied with lawful means of living). One of the opinions is that it means believing in the attributes of Allâh. (for details see *Fathul-Bâri*, volume 11, page 270)

3861. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "Allâh has ninety-nine names, one hundred less one, for He is One and loves the odd (numbered). Whoever learns them will enter Paradise. They are:

Allâh, *Al-Wâhid* (the One), *As-Samad* (the Self-Sufficient Master whom all creatures need, He neither eats nor drinks), *Al-Awwal* (the First), *Al-Âkhir* (the Last), *Az-Zâhir* (the Most High), *Al-Bâtin* (the Most Near), *Al-Khâliq* (the Creator), *Al-Bâri'* (the Inventor of all things), *Al-Musawwir* (the Bestower of forms), *Al-Malik* (the King), *Al-Haqq* (the Truth), *As-Salâm* (the One free from all defects), *Al-Mu'min* (the Giver of security), *Al-Muhaymin* (the Watcher over His creatures), *Al-'Aziz* (the All-Mighty), *Al-Jabbâr* (the Compeller), *Al-Mutakabbir* (the Supreme), *Ar-Rahmân* (the Most Gracious), *Ar-Rahim* (the Most Merciful), *Al-Latif* (the Most Subtle and Courteous), *Al-Khabir* (the Aware), *As-Sami'* (the Hearing), *Al-Basir* (the Seeing), *Al-'Alim* (the All-Knowing), *Al-'Azim* (the Most Great), *Al-Bârr* (the Source of goodness), *Al-Muta'âl* (the Most Exalted), *Al-Jalil* (the Sublime One), *Al-Jamil* (the Beautiful), *Al-Hayy* (the Ever-Living), *Al-Qayyum* (the One Who

٣٨٦١ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ مُحَمَّدٍ الصَّنْعَانِيُّ: حَدَّثَنَا أَبُو الْمُنْذِرِ زُهَيْرُ بْنُ مُحَمَّدٍ التَّمِيمِيُّ: حَدَّثَنَا مُوسَى بْنُ عُقْبَةَ: حَدَّثَنِي عَبْدُ الرَّحْمٰنِ الأَعْرَجُ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِنَّ لِلَّهِ تِسْعَةً وَتِسْعِينَ اسْمًا. مِائَةً إِلَّا وَاحِدًا. إِنَّهُ وِتْرٌ يُحِبُّ الْوِتْرَ. مَنْ حَفِظَهَا دَخَلَ الْجَنَّةَ. وَهِيَ: اللهُ، الْوَاحِدُ، الصَّمَدُ، الأَوَّلُ، الآخِرُ، الظَّاهِرُ، الْبَاطِنُ، الْخَالِقُ، الْبَارِىءُ، الْمُصَوِّرُ، الْمَلِكُ، الْحَقُّ، السَّلَامُ، الْمُؤْمِنُ، الْمُهَيْمِنُ، الْعَزِيزُ، الْجَبَّارُ، الْمُتَكَبِّرُ، الرَّحْمٰنُ، الرَّحِيمُ، اللَّطِيفُ، الْخَبِيرُ، السَّمِيعُ، الْبَصِيرُ، الْعَلِيمُ، الْعَظِيمُ، الْبَارُّ، الْمُتَعَالِ، الْجَلِيلُ، الْجَمِيلُ، الْحَيُّ، الْقَيُّومُ، الْقَادِرُ، الْقَاهِرُ، الْعَلِيُّ، الْحَكِيمُ، الْقَرِيبُ، الْمُجِيبُ، الْغَنِيُّ، الْوَهَّابُ، الْوَدُودُ، الشَّكُورُ، الْمَاجِدُ، الْوَاجِدُ، الْوَالِي، الرَّاشِدُ، الْعَفُوُّ، الْغَفُورُ، الْحَلِيمُ، الْكَرِيمُ، التَّوَّابُ، الرَّبُّ، الْمَجِيدُ، الْوَلِيُّ، الشَّهِيدُ، الْمُبِينُ، الْبُرْهَانُ، الرَّؤُوفُ، الرَّحِيمُ، الْمُبْدِىءُ، الْمُعِيدُ، الْبَاعِثُ، الْوَارِثُ، الْقَوِيُّ، الشَّدِيدُ، الضَّارُّ، النَّافِعُ، الْبَاقِي، الْوَاقِي، الْخَافِضُ، الرَّافِعُ، الْقَابِضُ، الْبَاسِطُ، الْمُعِزُّ، الْمُذِلُّ، الْمُقْسِطُ، الرَّزَّاقُ،

sustains and protects all that exists), *Al-Qâdir* (the Able), *Al-Qâhir* (the Irresistible), *Al-'Ali* (the Exalted), *Al-Hakim* (the Most Wise), *Al-Qarib* (the Ever-Near), *Al-Mujib* (the Responsive), *Al-Ghani* (the Self-Sufficient), *Al-Wahhâb* (the Bestower), *Al-Wadud* (the Loving), *Ash-Shakur* (the Appreciative), *Al-Mâjid* (the Most Gentle), *Al-Wâjid* (the Patron), *Al-Wâli* (the Governor), Al-Râshid (the Guide), *Al-'Afuw* (the Pardoner), *Al-Ghafur* (the Forgiver), *Al-Halim* (the Forbearing One), *Al-Karim* (the Most Generous), *At-Tawwâb* (the Accepter of Repentance), *Ar-Rabb* (the Lord and Cherisher), *Al-Majid* (the Most Glorious), *Al-Wali* (the Helper), *Ash-Shahid* (the Witness), *Al-Mubin* (the Manifest), *Al-Burhân* (the Proof), *Ar-Ra'uf* (the Compassionate), *Ar-Rahim* (the Most Merciful), *Al-Mubdi'* (the Originator), *Al-Mu'id* (the Restorer), *Al-Bâ'ith* (the Resurrecter), *Al-Wârith* (the Supreme Inheritor), *Al-Qawi* (the All-Strong), *Ash-Shadid* (the Severe), *Ad-Dârr* (the One Who harms), *An-Nâfi'* (the One Who benefits), *Al-Bâqi* (the Everlasting), *Al-Wâqi* (the Protector), *Al-Khâfid* (the Humble), *Ar-Râfi'* (the Exalter), *Al-Qâbid* (the Retainer), *Al-Bâsit* (the Expander), *Al-Mu'izz* (the Honorer), *Al-Mudhill* (the Humiliator), *Al-Muqsit* (the Equitable), *Ar-Razzâq* (the Provider), *Dhul-Quwwah* (the Powerful), *Al-Matin* (the Most

ذُو الْقُوَّةِ، الْمَتِينُ، الْقَائِمُ، الدَّائِمُ، الْحَافِظُ، الْوَكِيلُ، الْفَاطِرُ، السَّامِعُ، الْمُعْطِي، الْمُحْيِـي، الْمُمِيتُ، الْمَانِعُ، الْجَامِعُ، الْهَادِي، الْكَافِي، الأَبَدُ، الْعَالِمُ، الصَّادِقُ، النُّورُ، الْمُنِيرُ، التَّامُّ، الْقَدِيمُ، الْوِتْرُ، الأَحَدُ، الصَّمَدُ، الَّذِي لَمْ يَلِدْ وَلَمْ يُولَدْ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ».

قَالَ زُهَيْرٌ: فَبَلَغَنَا مِنْ غَيْرِ وَاحِدٍ مِنْ أَهْلِ الْعِلْمِ أَنَّ أَوَّلَهَا يُفْتَحُ بِقَوْلِ: لَا إِلٰهَ إِلَّا اللهُ وَحْدَهُ لَا شَرِيكَ لَهُ. لَهُ الْمُلْكُ ولَهُ الْحَمْدُ، بِيَدِهِ الْخَيْرُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ. لَا إِلٰهَ إِلَّا اللهُ لَهُ الأَسْمَاءُ الْحُسْنَىٰ.

Strong), *Al-Qâ'im* (the Firm), *Ad-Dâ'im* (the Eternal), *Al-Hâfiz* (the Guardian), *Al-Wakil* (the Trustee), *Al-Fâtir* (the Originator of creation), *As-Sâmi'* (the Hearer), *Al-Mu'ti* (the Giver), *Al-Muhyi* (the Giver of life), *Al-Mumit* (the Giver of death), *Al-Mâni'* (the Withholder), *Al-Jâmi'* (the Gatherer), *Al-Hâdi* (the Guide), *Al-Kâfi* (the Sufficient), *Al-Abad* (the Eternal), *Al-'Âlim* (the Knower), *As-Sâdiq* (the Truthful), *An-Nur* (the Light), *Al-Munir* (the Giver of light), *At-Tâmm* (the Perfect), *Al-Qadim* (the Earlier), *Al-Witr* (the One), *Al-Ahad* (the Lone), *As-Samad* [(the Self-Sufficient Master, Whom all creatures need, (He neither eats nor drinks)]. He begets not, nor was He begotten. And there is none co-equal or comparable unto Him." ***(Da'if)***

(One of the narrators) Zuhair said: We heard from more than one of the scholars that the first of these (names) should begin after saying: *Lâ ilâha illallâhu wahdahu lâ sharika lahu, lahul-mulku wa lahul-hamdu, bi yadihil-khair wa Huwa 'ala kulli shay'in Qadir, lâ ilâha illallâhu lahul-asmâ'ul-husnâ* [None has the right to be worshiped but Allâ, with no partner or associate. His is the dominion and all praise is His. In His Hand is (all) goodness, and He is Able to do all things, none has the right to be worshiped but Allâh, and His are the (Most) Beautiful Names]. ***(Da'if)***

تخريج: [إسناده ضعيف] وضعفه البوصيري من أجل عبدالملك الصنعاني، وهو لين

الحديث كما في التقريب، وأخرجه الترمذي، ح:٣٥٠٧ من طريق آخر عن أبي الزناد عن الأعرج به بزيادة ونقصان وتقديم وتاخير، وقال: غريب، وصححه ابن حبان، ح:٢٣٨٤، وإسناده ضعيف من أجل الوليد بن مسلم لأنه لم يصرح بالسماع المسلسل انظر، ح:٢٥٥.

Chapter 11. A Father's Supplication And The Supplication Of The One Who Has Been Wronged

(المعجم ١١) - بَابُ دَعْوَةِ الْوَالِدِ وَدَعْوَةِ الْمَظْلُومِ (التحفة ١١)

3862. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "There are three supplications that will undoubtedly be answered: the supplication of one who has been wronged; the supplication of the traveler; and the supplication of a father for his child." (***Hasan***)

٣٨٦٢ - **حَدَّثَنَا** أَبُو بَكْرٍ: حَدَّثَنَا عَبْدُ اللهِ بْنُ بَكْرٍ السَّهْمِيُّ، عَنْ هِشَامٍ الدَّسْتَوَائِيِّ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي جَعْفَرٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**ثَلَاثُ دَعَوَاتٍ يُسْتَجَابُ لَهُنَّ لَا شَكَّ فِيهِنَّ: دَعْوَةُ الْمَظْلُومِ، وَدَعْوَةُ الْمُسَافِرِ، وَدَعْوَةُ الْوَالِدِ لِوَلَدِهِ**».

تخريج: [**حسن**] أخرجه أبوداود، الصلاة، باب الدعاء بظهر الغيب، ح:١٥٣٦ من حديث الدستوائي به، وحسنه الترمذي، ح:٣٤٤٨، وصححه ابن حبان، ح:٢٤٠٦، وله شواهد كثيرة عند الحاكم: ١/ ٤١٧، ٤١٨، والهيثمي (مجمع: ١٠/ ١٥١) وغيرهما.

3863. It was narrated that Umm Hakim bint Waddâ' Al-Khuzâ'iyyah said: "I heard the Messenger of Allâh ﷺ say: 'The supplication of a father reaches the Veil. (i.e. the place of repentance).'" (***Da'if***)

٣٨٦٣ - **حَدَّثَنَا** مُحَمَّدُ بْنُ يَحْيَى: حَدَّثَنَا أَبُو سَلَمَةَ: حَدَّثَنَا حُبَابَةُ ابْنَةُ عَجْلَانَ عَنْ أُمِّهَا، أُمِّ حَفْصٍ، عَنْ صَفِيَّةَ بِنْتِ جَرِيرٍ، عَنْ أُمِّ حَكِيمٍ بِنْتِ وَدَّاعٍ الْخُزَاعِيَّةِ قَالَتْ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «**دُعَاءُ الْوَالِدِ يُفْضِي إِلَى الْحِجَابِ**».

تخريج: [**إسناده ضعيف**] أخرجه الطبراني: ٢٥/ ١٦٢، ح:٣٩٤ من حديث أبي سلمة موسى ابن إسماعيل التبوذكي به، وقال الذهبي في الميزان: حبابة لا تعرف، ولا أمها، ولا صفية، تفرد عنها التبوذكي، وضعفه السيوطي في الجامع الصغير.

Comments:

a. If, after being upset, an appressed person invokes a curse on the oppressor his supplication is certainly responded to. Therefore, one should completely avoid oppressing a human being or an animal.

b. The supplication of a father and mother are responded to. So, one should please them and should not miss any chance of serving them. Behaving badly with them, abusing them, not serving them when they need services, not taking care of their necessities, and the like, hurt them, and due to which they might invoke a curse which is certainly responded to.

Chapter 12. About It Being Undesirable To Transgress In Supplication

(المعجم ١٢) - بَابُ كَرَاهِيَةِ الاعْتِدَاءِ فِي الدُّعَاءِ (التحفة ١٢)

3864. It was narrated from Abu Na'âmah that 'Abdullâh bin Mughaffal heard his son say: "O Allâh, I ask You for the white palace on the right-hand side of Paradise, when I enter it." He said: "O my son, ask Allâh for Paradise and seek refuge with Him from Hell, for I heard the Messenger of Allâh ﷺ say: 'There will be people who will transgress in supplication.'" (*Sahih*)

٣٨٦٤ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَفَّانُ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ: أَنْبَأَنَا سَعِيدٌ الْجُرَيْرِيُّ، عَنْ أَبِي نَعَامَةَ أَنَّ عَبْدَ اللهِ بْنَ مُغَفَّلٍ سَمِعَ ابْنَهُ يَقُولُ: اللَّهُمَّ! إِنِّي أَسْأَلُكَ الْقَصْرَ الأَبْيَضَ عَنْ يَمِينِ الْجَنَّةِ، إِذَا دَخَلْتُهَا. فَقَالَ: أَيْ بُنَيَّ سَلِ اللهَ الْجَنَّةَ وَعُذْ بِهِ مِنَ النَّارِ. فَإِنِّي سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «سَيَكُونُ قَوْمٌ يَعْتَدُونَ فِي الدُّعَاءِ».

تخريج: [إسناده صحيح] أخرجه أبوداود، الطهارة، باب الإسراف في الوضوء، ح:٩٦ من حديث حماد به، وصححه ابن حبان، والحاكم:١/ ٥٤٠، والذهبي.

Comments:

a. The greatness of Allâh and His respect should be considered during supplication.
b. Whoever enters Paradise he will surely get whatever he wishes. Thus, mentioning the details of Paradise, during supplication, is not necessary.
c. Asking of Firdaws Paradise (the most superior part of Paradise) or the neighborhood of the Prophet ﷺ, is correct since it is mentioned as a reward of some good deeds.

Chapter 13. Raising The Hands When Supplicating

(المعجم ١٣) - بَابُ رَفْعِ الْيَدَيْنِ فِي الدُّعَاءِ (التحفة ١٣)

3865. It was narrated from Salmân that the Prophet ﷺ said: "Your Lord is Kind and Most Generous, and is too kind to let His slave, if he raises his hands to Him, bring them back empty," or he said "frustrated." (*Hasan*)

٣٨٦٥ - حَدَّثَنَا أَبُو بِشْرٍ، بَكْرُ بْنُ خَلَفٍ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ جَعْفَرِ بْنِ مَيْمُونٍ، عَنْ أَبِي عُثْمَانَ، عَنْ سَلْمَانَ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ رَبَّكُمْ حَيِيٌّ كَرِيمٌ، يَسْتَحْيِي مِنْ عَبْدِهِ أَنْ يَرْفَعَ إِلَيْهِ يَدَيْهِ، فَيَرُدَّهُمَا صِفْرًا

وَقَالَ: خَائِبَتَيْنِ».

تخريج: [حسن] أخرجه أبوداود، الصلاة، باب الدعاء، ح:١٤٨٨ من حديث جعفر به، وضعفه الجمهور، ومع ذلك حسنه الترمذي، ح:٣٥٥٦، وصححه ابن حبان، ح:٢٤٠٠، والموقوف أصح، وللحديث شواهد.

Comments:

a. Allâh responds to all the supplications of a slave (provided there is no impediment that prevents it from being accepted). But its impact is observed sometimes in this world and sometimes in Hereafter.

b. Both hands should be raised at the time of supplication.

c. This *Hadith* proves the attribute of Highness for Allâh. i.e., He is above the Heavens, not everywhere, but His knowledge, might. and mercy encompass everything.

3866. It was narrated from Ibn 'Abbâs that the Messenger of Allâh ﷺ said: "When you supplicate to Allâh, supplicate with your palms uppermost, not with the backs of your hands uppermost, and when you finish, wipe your face with them." (***Da'if***)

٣٨٦٦ - حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ: حَدَّثَنَا عَائِذُ بْنُ حَبِيبٍ عَنْ صَالِحِ بْنِ حَسَّانَ، عَنْ مُحَمَّدِ بْنِ كَعْبٍ الْقُرَظِيِّ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا دَعَوْتَ اللهَ، فَادْعُ بِبُطُونِ كَفَّيْكَ. وَلَا تَدْعُ بِظُهُورِهِمَا. فَإِذَا فَرَغْتَ، فَامْسَحْ بِهِمَا وَجْهَكَ».

تخريج: [ضعيف جدًا] تقدم، ح:٩٥٩.

Chapter 14. The Supplication That One Should Recite In The Morning And In The Evening

(المعجم ١٤) - بَابُ مَا يَدْعُو بِهِ الرَّجُلُ إِذَا أَصْبَحَ وَإِذَا أَمْسَى (التحفة ١٤)

3867. It was narrated from Abu 'Ayyâsh Az-Zuraqi that the Messenger of Allâh ﷺ said: "Whoever says in the morning: *'Lâ ilâha illalâhu wahdahu lâ sharika lahu, lahul-mulku wa lahul-hamdu, wa Huwa 'ala kulli shay'in Qadir* (None has the right to be worshiped but Allâh alone, with no partner or associate. His is the dominion and all praise is to Him, and He is Able to do all things)' – he will have (a reward) equal to

٣٨٦٧ - حَدَّثَنَا أَبُو بَكْرٍ: حَدَّثَنَا الْحَسَنُ بْنُ مُوسَى: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي عَيَّاشٍ الزُّرَقِيِّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ قَالَ، حِينَ يُصْبِحُ، لَا إِلٰهَ إِلَّا اللهُ وَحْدَهُ لَا شَرِيكَ لَهُ. لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ. كَانَ لَهُ عَدْلَ رَقَبَةٍ مِنْ وَلَدِ إِسْمَاعِيلَ. وَحُطَّ عَنْهُ عَشْرُ خَطِيئَاتٍ، وَرُفِعَ لَهُ عَشْرُ دَرَجَاتٍ.

freeing a slave among the sons of Ismâ'il, ten bad deeds will be erased from (his record), he will be raised (in status) ten degrees, and he will have protection against Satan until evening comes. When evening comes, (if he says likewise) he will have the same until morning comes.''' (*Sahih*)

He (one of the narrators) said: "A man saw the Messenger of Allâh ﷺ in a dream and said: 'O Messenger of Allâh, Abu 'Ayyâsh narrated such and such from you.' He said: 'Abu 'Ayyâsh spoke the truth.'''

وَكَانَ فِي حِرْزٍ مِنَ الشَّيْطَانِ حَتَّى يُمْسِيَ. وَإِذَا أَمْسَىٰ، فَمِثْلُ ذٰلِكَ حَتَّى يُصْبِحَ».

قَالَ: فَرَأَىٰ رَجُلٌ رَسُولَ اللهِ ﷺ فِيمَا يَرَى النَّائِمُ. فَقَالَ: يَا رَسُولَ اللهِ! إِنَّ أَبَا عَيَّاشٍ يَرْوِي عَنْكَ كَذَا وَكَذَا. فَقَالَ: «صَدَقَ أَبُو عَيَّاشٍ».

تخريج: [إسناده صحيح] أخرجه أبوداود، الأدب، باب ما يقول إذا أصبح، ح:٥٠٧٧ من حديث حماد به.

Comments:

a. Prophetic supplications have great reward and great blessings.

b. Authentication or weakness of a *Hadith* does not depend on dreams. The person who had the dream is not known in this narration. So, it is also not known whether he was a trustworthy person or not. If a *Hadith* is proved according to the principals, then it is sufficient.

3868. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "In the morning say: *Allâhumma bika asbahnâ, wa bika amsaynâ, wa bika nahyâ, wa bika namut* (O Allâh, by Your leave we have reached the morning and by Your leave we reach the evening, and by Your leave we live and by Your leave we die). And when evening comes say: *Allâhumma bika amsaynâ, wa bika asbahnâ, wa bika nahyâ, wa bika namut, wa ilaykal-masir* (O Allâh, by Your leave we have reached the evening and by

٣٨٦٨ - حَدَّثَنَا يَعْقُوبُ بْنُ حُمَيْدِ بْنِ كَاسِبٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا أَصْبَحْتُمْ فَقُولُوا: اللَّهُمَّ! بِكَ أَصْبَحْنَا، وَبِكَ أَمْسَيْنَا، وَبِكَ نَحْيَىٰ، وَبِكَ نَمُوتُ. وَإِذَا أَمْسَيْتُمْ فَقُولُوا: اللَّهُمَّ! بِكَ أَمْسَيْنَا، وَبِكَ أَصْبَحْنَا، وَبِكَ نَحْيَىٰ، وَبِكَ نَمُوتُ، وَإِلَيْكَ الْمَصِيرُ».

Your leave we reach the morning, and by Your leave we live and by Your leave we die, and unto You is our return)." (*Sahih*)

تخريج: [إسناده صحيح] أخرجه ابن السني، ح:٣٥ من حديث عبدالعزيز، والترمذي، ح:٣٣٩١ من حديث سهيل به باختلاف يسير، وقال الترمذي: حسن، وصححه ابن حجر في نتائج الأفكار.

Comments:

According to another narration, the words وَإِلَيْكَ النُّشور are added in the end of the remembrance said in the morning. (See *Sunan Abu Dâwud*: 5068)

3869. 'Uthmân bin 'Affân said: "I heard the Messenger of Allâh ﷺ say: "There is no person who says, in the morning and evening of every day: *Bismillâhil-ladhi lâ yadurru ma'a ismihi shay'un fil-ardi wa lâ fis-samâ'i wa Huwas-Sami'ul-'Alim* (In the name of Allâh with Whose Name nothing on earth or in heaven harms, and He is the All-Seeing, All-Knowing), three times, and is then harmed by anything.'" (*Hasan*)

He (one of the narrators) said: "Aban had been stricken with paralysis on one side of his body, and a man started looking at him. Abân said: 'Why are you looking at me? The *Hadith* is as I have narrated it to you, but I did not say it that day, so that the decree of Allâh might be implemented.'"

٣٨٦٩ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا أَبُو دَاوُدَ: حَدَّثَنَا بْنُ أَبِي الزِّنَادِ عَنْ أَبِيهِ، عَنْ أَبَانِ ابْنِ عُثْمَانَ قَالَ: سَمِعْتُ عُثْمَانَ بْنَ عَفَّانَ يَقُولُ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «مَا مِنْ عَبْدٍ يَقُولُ، فِي صَبَاحِ كُلِّ يَوْمٍ، وَمَسَاءِ كُلِّ لَيْلَةٍ: بِسْمِ اللهِ الَّذِي لَا يَضُرُّ مَعَ اسْمِهِ شَيْءٌ فِي الأَرْضِ وَلَا فِي السَّمَاءِ وَهُوَ السَّمِيعُ الْعَلِيمُ، ثَلَاثَ مَرَّاتٍ، فَيَضُرُّهُ شَيْءٌ». قَالَ: وَكَانَ أَبَانٌ قَدْ أَصَابَهُ طَرَفٌ مِنَ الْفَالِجِ. فَجَعَلَ الرَّجُلُ يَنْظُرُ إِلَيْهِ. فَقَالَ لَهُ أَبَانٌ: مَا تَنْظُرُ إِلَيَّ؟ أَمَا إِنَّ الْحَدِيثَ كَمَا قَدْ حَدَّثْتُكَ. وَلٰكِنِّي لَمْ أَقُلْهُ يَوْمَئِذٍ، لِيُمْضِيَ اللهُ عَلَيَّ قَدَرَهُ.

تخريج: [إسناده حسن] أخرجه الترمذي، الدعوات، باب ماجاء في الدعاء إذا أصبح وإذا أمسى، ح:٣٣٨٨ عن ابن بشار به، وقال: حسن غريب صحيح، وهو في مسند الطيالسي، ص:١٤ ح:٧٩، وأخرجه أبوداود، ح:٥٠٨٨ من حديث أبان به.

Comments:

a. Benefit and loss are in the Hands of Allâh, so His refuge is sought by His glorified Names, and He is well aware of the conditions of His slaves and accepts their requests.

b. To be safe from the evil of creatures, particularly from the conspiracy of

enemies, these prophetic supplications should be recited rather than reciting self-made recitations.

c. Along with having hope in Allâh we should also fear Him.

3870. It was narrated from Abu Salâm, the servant of the Prophet ﷺ, that the Prophet ﷺ said: "There is no Muslim – or no person, or slave (of Allâh) – who says, in the morning and evening: *'Radaytu billâhi Rabban wa bil-Islâmi dinan wa bi Muhammadin nabiyyan* (I am content with Allâh as my Lord, Islâm as my religion and Muhammad as my Prophet),' but he will have a promise from Allâh to make him pleased on the Day of Resurrection." (***Hasan***)

٣٨٧٠ – حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ: حَدَّثَنَا مِسْعَرٌ: حَدَّثَنَا أَبُو عَقِيلٍ عَنْ سَابِقٍ، عَنْ أَبِي سَلَّامٍ، خَادِمِ النَّبِيِّ ﷺ عَنِ النَّبِيِّ ﷺ قَالَ: «مَا مِنْ مُسْلِمٍ، أَوْ إِنْسَانٍ، أَوْ عَبْدٍ يَقُولُ، حِينَ يُمْسِي وَحِينَ يُصْبِحُ: رَضِيتُ بِاللهِ رَبًّا، وَبِالْإِسْلَامِ دِينًا، وَبِمُحَمَّدٍ نَبِيًّا، إِلَّا كَانَ حَقًّا عَلَى اللهِ أَنْ يُرْضِيَهُ يَوْمَ الْقِيَامَةِ».

تخريج: [إسناده حسن] أخرجه الطبراني: ٢٢/ ٣٦٧، ح: ٦٢١ من حديث ابن أبي شيبة به وهو في المصنف: ١٠/ ٢٤٠، ٢٤١، وأخرجه أبوداود، الأدب، باب ما يقول إذا أصبح، ح: ٥٠٧٢ من حديث أبي سلام عن خادم النبي ﷺ، وهو الصواب، وصححه الحاكم: ١/ ٥١٨، والذهبي، والوهم من مسعر رحمه الله، والله أعلم.

Comments:

Imâm Ibn Hajar ﷺ said that the narrator from Abu Sallâm madel a mistake. Actually Abu Sallâm ﷺ narrated from a Companion who used to serve the Prophet ﷺ. The name of Abu Sallâm was Mamtur, he was not among the Companions of the Prophet ﷺ. So, his narrations are considered *Mursal* (Disconnected). (*Taqribut-Tahzib*), however Abu Dawud recorded this from him with a connected chain (no. 5072).

3871. It was narrated that Ibn 'Umar said: "The Messenger of Allâh ﷺ never abandoned these supplications, every morning and evening: *Allâhumma inni as'alukal-'afwa wal-'âfiyah fid-dunyâ wal-âkhirah. Allâhumma inni as'alukal-'afwa wal-'âfiyah fi dini wa dunyâyâ wa ahli wa mâli. Allâhum-mastur 'awrâti, wa âmin raw'âti wahfazni min bayni yadayya, wa min khalfi, wa 'an yamini wa 'an shimâli, wa*

٣٨٧١ – حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ الطَّنَافِسِيُّ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا عُبَادَةُ بْنُ مُسْلِمٍ: حَدَّثَنَا جُبَيْرُ بْنُ أَبِي سُلَيْمَانَ بْنِ جُبَيْرِ بْنِ مُطْعِمٍ قَالَ: سَمِعْتُ ابْنَ عُمَرَ يَقُولُ: لَمْ يَكُنْ رَسُولُ اللهِ ﷺ يَدَعُ هٰؤُلَاءِ الدَّعَوَاتِ. حِينَ يُمْسِي وَحِينَ يُصْبِحُ: «اللَّهُمَّ! إِنِّي أَسْأَلُكَ الْعَفْوَ وَالْعَافِيَةَ فِي الدُّنْيَا وَالْآخِرَةِ. اللَّهُمَّ! [إِنِّي] أَسْأَلُكَ الْعَفْوَ وَالْعَافِيَةَ فِي دِينِي وَدُنْيَايَ،

وَأَهْلِي وَمَالِي. اللَّهُمَّ! اسْتُرْ عَوْرَاتِي، وَآمِنْ رَوْعَاتِي وَاحْفَظْنِي مِنْ بَيْنِ يَدَيَّ، وَمِنْ خَلْفِي، وَعَنْ يَمِينِي وَعَنْ شِمَالِي، وَمِنْ فَوْقِي، وَأَعُوذُ بِكَ أَنْ أُغْتَالَ مِنْ تَحْتِي».
قَالَ وَكِيعٌ: يَعْنِي الْخَسْفَ.

min fawqi, wa a'udhu bika an ughtâla min tahti (O Allâh, I ask You for forgiveness and well-being in this world and in the Hereafter. O Allâh, I ask You for forgiveness and well-being in my religious and my worldly affairs. O Allâh, conceal my faults, calm my fears, and protect me from before me and behind me, from my right and my left, and from above me, and I seek refuge in You from being taken unware[1] from beneath me)." Waki' (one of the narrators, explaining) said: "Meaning *Al-Khasf* (disgrace)." ***(Sahih)***

تخريج: [إسناده صحيح] أخرجه أبوداود، الأدب، باب ما يقول إذا أصبح، ح:٥٠٧٤ من حديث وكيع به، وصححه ابن حبان، ح:٢٣٥٦، والحاكم:١/ ٥١٧، ٥١٨، والذهبي.

Comments:

This is a very comprehensive supplication; asking for safety and good health for us in this world and Hereafter, and safety and prosperity for our children and family as well. It also is a means of seeking protection from the evil of creatures and the punishment of Allâh.

٣٨٧٢ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ عُيَيْنَةَ: حَدَّثَنَا الْوَلِيدُ بْنُ ثَعْلَبَةَ عَنْ عَبْدِ اللهِ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «اللَّهُمَّ! أَنْتَ رَبِّي لَا إِلٰهَ إِلَّا أَنْتَ، خَلَقْتَنِي وَأَنَا عَبْدُكَ وَأَنَا عَلَى عَهْدِكَ وَوَعْدِكَ مَا اسْتَطَعْتُ. أَعُوذُ بِكَ مِنْ شَرِّ مَا صَنَعْتُ، أَبُوءُ بِنِعْمَتِكَ وَأَبُوءُ بِذَنْبِي، فَاغْفِرْ لِي، فَإِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ».

3872. It was narrated from 'Abdullâh bin Buraidah that his father said: "The Messenger of Allâh ﷺ said: *Allâhumma Anta Rabbi lâ ilâha illâ Anta, khalaqtani wa anâ 'abduka wa anâ 'ala 'ahdika wa wa'dika mastata'tu. A'udhu bika min sharri ma sana'tu, abu'u bi ni'matika wa abu'u bi dhanbi faghfirli, fa innahu lâ yaghfirudh-dhunuba illa Anta* (O Allâh, You are my Lord, there is none worthy of worship except You. You have

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[1] *An ughtâla min tahti*: "Outsmarted from where I did not expect it; meaning by that: disgraced." (*An-Nihâyah*)

created me and I am Your slave, and I am adhering to Your covenant and Your promise as much as I can. I seek refuge with You from the evil of what I do. I acknowledge Your blessing and I acknowledge my sin, so forgive me, for there is none who can forgive sin except You).'"

He said: "The Messenger of Allâh ﷺ said: 'Whoever says this by day and by night, if he dies that day or that night, he will enter Paradise if Allâh wills." (*Sahih*)

قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ قَالَهَا فِي يَوْمِهِ وَلَيْلَتِهِ فَمَاتَ فِي ذٰلِكَ الْيَوْمِ، أَوْ تِلْكَ اللَّيْلَةِ، دَخَلَ الْجَنَّةَ. إِنْ شَاءَ اللهُ تَعَالَى».

تخريج: [إسناده صحيح] أخرجه أبوداود، أيضًا، ح: ٥٠٧٠ من حديث الوليد بن ثعلبة به، وصححه ابن حبان، ح: ٢٣٥٣، والحاكم: ١/ ٥١٤، ٥١٥، والذهبي.

Comments:

a. The Prophet ﷺ, named this supplication as *Sayyidul-Istighfâr* (the Master Supplication for forgiveness). (*Sahih Al-Bukhâri*: 6306)

b. This supplication is the best one for asking forgiveness of Allâh from sins. As this supplication demonstrates confidence and trust in Allâh, believing in His Lordship and showing our servitude, acknowledging the blessings of Allâh and confessing our sins, along with a firm decision to be steadfast in His obedience.

Chapter 15. What One Should Say When Going To Bed

(المعجم ١٥) - بَابُ مَا يَدْعُو بِهِ إِذَا أَوَى إِلَى فِرَاشِهِ (التحفة ١٥)

3873. It was narrated from Abu Hurairah that when going to bed, the Prophet ﷺ used to say: "*Allâhumma Rabbas-samawâti wa Rabbal-ardi, wa Rabba kulli shay'in, fâliqal-habbi wan-nawa, munzilat-Tawrâti wal-Injili wal-Qur'ânil-'Azim. A'udhu bika min sharri kulli dâbbatin Anta âkhidhun binâsiyatiha, Antal-Awwalu fa laysa qablaka shayun, wa Antal-Akhiru, fa laysa ba'daka shayun', Antaz-zâhiru,*

٣٨٧٣ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ بْنِ أَبِي الشَّوَارِبِ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ الْمُخْتَارِ: حَدَّثَنَا سُهَيْلٌ عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ أَنَّهُ كَانَ يَقُولُ إِذَا أَوَى إِلَى فِرَاشِهِ: «اللَّهُمَّ! رَبَّ السَّمٰوَاتِ وَرَبَّ الْأَرْضِ، وَرَبَّ كُلِّ شَيْءٍ. فَالِقَ الْحَبِّ وَالنَّوَى. مُنْزِلَ التَّوْرَاةِ وَالْإِنْجِيلِ وَالْقُرْآنِ الْعَظِيمِ. أَعُوذُ بِكَ مِنْ شَرِّ كُلِّ دَابَّةٍ أَنْتَ آخِذٌ

fa laysa fawqaka shayun', wa antal-bâtinu fa laysa dunaka shay', aqdi 'annid-dayna waghnini minal-faqr (O Allâh, Lord of the heavens and Lord of the earth and Lord of all things, Cleaver of the seed and the kernel, Revealer of the *Tawrah*, the *Injil* and the Magnificent Qur'ân, I seek refuge with You from the evil of every creature You seize by the forelock. You are the First and there is nothing before You; You are the Last and there is nothing after You; You are the Most High (*Az-Zâhir*) and there is nothing above You, and You are the Most Near (*Al-Bâtin*) and there is nothing nearer than You. Settle my debt for me and spare me from poverty)." (***Sahih***)

بِنَاصِيَتِهَا. أَنْتَ الأَوَّلُ، فَلَيْسَ قَبْلَكَ شَيْءٌ. وَأَنْتَ الآخِرُ، فَلَيْسَ بَعْدَكَ شَيْءٌ. وَأَنْتَ الظَّاهِرُ، فَلَيْسَ فَوْقَكَ شَيْءٌ. وَأَنْتَ الْبَاطِنُ، فَلَيْسَ دُونَكَ شَيْءٌ. اقْضِ عَنِّي الدَّيْنَ وَأَغْنِنِي مِنَ الْفَقْرِ».

تخريج: أخرجه مسلم، الذكر والدعاء، باب الدعاء عند النوم، ح:٢٧١٣ من حديث سهيل به.

Comments:

a. Supplications should be made by mentioning the attributes of Allâh.

b. Allâh satisfies the physical needs of His slaves, and to provide them their livelihood, He causes crops and trees to grow from seeds and kernels. He also fulfills their spiritual needs; for this purpose He sent the Messengers and revealed the Books.

c. In this supplication for the settlement of debts, the attribute of sustaining and providing is mentioned.

d. Time and place is among the creatures of Allâh, and He controls all things. As far as the matter of time is concerned, He is the First and the Last, and as far as the matter of place is concerned He is above all His creatures (*Az-Zâhir*), though He is Nearer (*Al-Bâtin*) to all His creatures through His Might, and knowledge.

3874. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "When anyone of you wants to go to bed, let him undo the edge of his *Izâr* (waist wrap) and dust off his bed with it, for he does not know what came to it after him. Then let him

٣٨٧٤ - حَدَّثَنَا أَبُو بَكْرٍ: حَدَّثَنَا عَبْدُ اللهِ بْنُ نُمَيْرٍ عَنْ عُبَيْدِ اللهِ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِذَا أَرَادَ أَحَدُكُمْ أَنْ يَضْطَجِعَ عَلَى فِرَاشِهِ، فَلْيَنْزِعْ دَاخِلَةَ إِزَارِهِ، ثُمَّ لْيَنْفُضْ بِهَا فِرَاشَهُ. فَإِنَّهُ لَا

lie down on his right side and say: *'Rabbi bika wada'tu janbi wa bika arfa'uhu, fa in amsakta nafsi farhamhâ, wa in arsaltahâ fahfazhâ bimâ hafizta bihi 'ibâdikaas-sâlihin* (O Lord, by Your leave I lie down and by Your leave I rise, so if You should take my soul then have mercy on it, and if You should return my soul then protect it as You protect Your righteous slaves)." (***Sahih***)

يَدْرِي مَا خَلَفَهُ عَلَيْهِ، ثُمَّ لْيَضْطَجِعْ عَلَى شِقِّهِ الأَيْمَنِ. ثُمَّ لْيَقُلْ: رَبِّ بِكَ وَضَعْتُ جَنْبِي. وَبِكَ أَرْفَعُهُ. فَإِنْ أَمْسَكْتَ نَفْسِي، فَارْحَمْهَا. وَإِنْ أَرْسَلْتَهَا فَاحْفَظْهَا بِمَا حَفِظْتَ بِهِ عِبَادَكَ الصَّالِحِينَ».

تخريج: أخرجه البخاري، الدعوات، باب(١٣)، ح:٦٣٢٠ من حديث عبيدالله به.

Comments:

a. Before laying on one's bed, the bed should be cleaned to be sure it is free from harmful creatures like scorpions, ants, etc.

b. Whenever a person sleeps, he should think that it might be his last sleep. So, one should sleep according to the *Sunnah,* after asking forgiveness of Allâh and His remembrance.

3875. It was narrated from 'Âishah that whenever the Prophet ﷺ went to bed, he would blow into his hands, recite *Al-Mu'awwidhatain,* then wipe his hands over his body. (***Sahih***)

٣٨٧٥ - حَدَّثَنَا أَبُو بَكْرٍ: حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ وَ سَعِيدُ بْنُ شُرَحْبِيلَ: أَنْبَأَنَا اللَّيْثُ بْنُ سَعْدٍ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ أَنَّ عُرْوَةَ ابْنَ الزُّبَيْرِ أَخْبَرَهُ عَنْ عَائِشَةَ أَنَّ النَّبِيَّ ﷺ كَانَ، إِذَا أَخَذَ مَضْجَعَهُ، نَفَثَ فِي يَدَيْهِ، وَقَرَأَ بِالْمُعَوِّذَتَيْنِ، وَمَسَحَ بِهِمَا جَسَدَهُ.

تخريج: أخرجه البخاري، فضائل القرآن، باب فضل المعوذات، ح:٥٠١٧/٥٧٤٨ من حديث ابن شهاب الزهري به.

Comments:

a. Another narration reads that the Prophet ﷺ, used to cup his hands together and blow over them, after reciting *Surat Al-Ikhlas, Surat Al-Falaq* and *Surat An-Nâs,* and then rub his hands over whatever parts of his body he was able to rub, starting with his head, face and front of his body. He used to do that three times. (See *Sahih Al-Bukhâri*: 5017)

b. Before going to bed, one should recite the chapters as mentioned above to get the reward of following the *Sunnah,* and to get the protection of Allâh as well.

3876. It was narrated from Barâ' bin 'Âzib that the Prophet ﷺ said to a man: "When you go to lay down, or go to your bed, say: *Allâhumma aslamtu wajhi ilayka, wa al-ja'tu zahri ilayka, wa fawwadtu amri ilayka, raghbatan wa rahbatan ilayka, lâ malja'a wa lâ manja'a minka illâ ilayka, âmantu bi kitâbikal-ladhi anzalta, wa nabiyyikal-ladhi arsalta* [O Allâh, I have submitted my face (i.e., myself) to You, and I am under Your command (i.e., I depend upon You in all my affairs), and I put my trust in You, hoping for Your reward and fearing Your punishment. There is no fleeing from You and no refuge from You except with You. I believe in your Book that You have revealed and in Your Prophet whom You have sent).' Then if you die that night, you will die in a state of the *Fitrah* (nature), and if you wake in the morning you will wake with a great deal of good." (***Sahih***)

٣٨٧٦ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ أَنَّ النَّبِيَّ ﷺ، قَالَ لِرَجُلٍ: «إِذَا أَخَذْتَ مَضْجَعَكَ، أَوْ أَوَيْتَ إِلَى فِرَاشِكَ، فَقُلْ: اللَّهُمَّ أَسْلَمْتُ وَجْهِي إِلَيْكَ. وَأَلْجَأْتُ ظَهْرِي إِلَيْكَ، وَفَوَّضْتُ أَمْرِي إِلَيْكَ، رَغْبَةً وَرَهْبَةً إِلَيْكَ، لَا مَلْجَأَ وَلَا مَنْجَأَ مِنْكَ إِلَّا إِلَيْكَ، آمَنْتُ بِكِتَابِكَ الَّذِي أَنْزَلْتَ، وَنَبِيِّكَ الَّذِي أَرْسَلْتَ فَإِنْ مُتَّ مِنْ لَيْلَتِكَ، مُتَّ عَلَى الْفِطْرَةِ، وَإِنْ أَصْبَحْتَ، أَصْبَحْتَ وَقَدْ أَصَبْتَ خَيْرًا كَثِيرًا».

تخريج: [صحيح] أخرجه أحمد: ٤/ ٢٩٩ عن وكيع به، وله طرق عند البخاري، ح: ٦٣١٣، ومسلم، ح: ٢٧١٠/ ٥٨ وغيرهما عن أبي إسحاق به، وله طرق عن البراء رضي الله عنه.

Comments:

a. The Prophet ﷺ instructed this Companion to perform ablution like the one he performs for his prayers whenever he goes to bed, to lie on his right side, and then to recite the above supplication. He also taught him to make this supplication the last one after making all other supplications. (See *Sahih Al-Bukhâri*: 6311)

b. Reciting this supplication before sleeping renews faith, so this supplication should be recited before sleeping.

c. Supplicating after performing ablution ensures external purity as well as internal purity, which is dearer to Allâh.

d. Having trust in Allâh is among the most important and most superior good deeds.

3877. It was narrated from 'Abdullâh that whenever the Prophet ﷺ went to his bed, he would put his hand – meaning his right hand – beneath his cheek then say: "*Allâhumma qini 'adhâbaka yawm tab'athu* – [or: *tajma'u*] – *'ibâdaka* (O Allâh, save me from Your punishment on the Day when You resurrect – or gather – Your slaves)." (***Sahih***)

٣٨٧٧ – حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي عُبَيْدَةَ، عَنْ عَبْدِ اللهِ أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا أَوَىٰ إِلَى فِرَاشِهِ، وَضَعَ يَدَهُ يَعْنِي الْيُمْنَىٰ تَحْتَ خَدِّهِ، ثُمَّ قَالَ: «**اللَّهُمَّ قِنِي عَذَابَكَ يَوْمَ تَبْعَثُ – أَوْ تَجْمَعُ – عِبَادَكَ**».

تخريج: [صحيح] أخرجه أحمد: ١/ ٤١٤، ٤٤٣ عن وكيع به، وهو في الشمائل للترمذي، ح: ٢٥٥، وعمل اليوم والليلة للنسائي، ح: ٧٥٦ من حديث إسرائيل به، وله شواهد عند الترمذي، ح: ٣٣٩٨ وغيره، وقال الترمذي: حسن صحيح راجع مسند الحميدي، ح: ٤٤٤ بتحقيقي، يسر الله لنا طبعه.

Comments:

a. Sleep reminds us of death, after which one presents himself before Allâh, so before sleeping, asking refuge from the torment of the Day of Judgment is an appropriate act.

b. The Prophet ﷺ, is the best and most superior slave of Allâh. He is above and beyond the imagination of being punished, even though he used to recite this supplication to show his servitude, or to set an example for the believers.

Chapter 16. What One Should Say When Waking Up In The Morning

(المعجم ١٦) - **بَابُ مَا يَدْعُو بِهِ إِذَا انْتَبَهَ مِنَ اللَّيْلِ** (التحفة ١٦)

3878. It was narrated that 'Ubâdah bin As-Sâmit said: "The Messenger of Allâh ﷺ said: 'Whoever wakes up in the morning and says upon waking: *Lâ ilâha illallâh wahdahu lâ sharika lahu, lahul-mulku wa lahul-hamdu, wa Huwa 'ala kulli shay'in Qadir; Subhân-Allâh wal-hamdu lillâhi, wa lâ ilâha illallâhu, wa Allâhu Akbar, wa lâ hawla wa lâ quwwata illa billâhil-'Aliyil-'Azim* (None has the right to be worshiped but Allâh alone, with no partner or associate. His is the dominion and

٣٨٧٨ – حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ الدِّمَشْقِيُّ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنَا الأَوْزَاعِيُّ: حَدَّثَنِي عُمَيْرُ بْنُ هَانِيءٍ: حَدَّثَنِي جُنَادَةُ بْنُ أَبِي أُمَيَّةَ عَنْ عُبَادَةَ بْنِ الصَّامِتِ، قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**مَنْ تَعَارَّ مِنَ اللَّيْلِ، فَقَالَ حِينَ يَسْتَيْقِظُ: لَا إِلٰهَ إِلَّا اللهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، سُبْحَانَ اللهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلٰهَ إِلَّا اللهُ وَاللهُ أَكْبَرُ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللهِ الْعَلِيِّ الْعَظِيمِ، ثُمَّ**

دَعَا: رَبِّ اغْفِرْ لِي، غُفِرَ لَهُ».

قَالَ الْوَلِيدُ: أَوْ قَالَ: «دَعَا اسْتُجِيبَ لَهُ. فَإِنْ قَامَ فَتَوَضَّأَ ثُمَّ صَلَّى، قُبِلَتْ صَلَاتُهُ».

all praise is to Him, and He is Able to do all things. Glory is to Allâh, praise is to Allâh, none has the right to be worshiped but Allâh, Allâh is the Most Great, and there is no power and no strength except with Allâh, the Most High, the Most Supreme), then he supplicates: *Rabbighfirli* (O Lord, forgive me), he will be forgiven.'" (***Sahih***)

Walid said: "Or he said: then if he supplicated, it will be answered for him then if he stood up and performed ablution and then performed prayer, his prayer would be accepted."

تخريج: أخرجه البخاري، التهجد، باب فضل من تعار من الليل فصلى، ح:١١٥٤ من حديث الوليد به.

Comments:

a. Allâh loves the one who invokes Allâh when he awakes at night. As this is the time of negligence, and invoking Allâh during such time shows the deep love for Allâh.

b. For the acceptance of a supplication, one should make ablution, lie on his right side and recite the prophetic supplications before going to bed. Whenever he awakes at night, he should supplicate after reciting the above prophetic narration and should perform the prayer.

٣٨٧٩ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُعَاوِيَةُ بْنُ هِشَامٍ: أَنْبَأَنَا شَيْبَانُ عَنْ يَحْيَى عَنْ أَبِي سَلَمَةَ أَنَّ رَبِيعَةَ بْنَ كَعْبٍ الأَسْلَمِيَّ أَخْبَرَهُ أَنَّهُ كَانَ يَبِيتُ عِنْدَ بَابِ رَسُولِ اللهِ ﷺ وَكَانَ يَسْمَعُ رَسُولَ اللهِ ﷺ يَقُولُ، مِنَ اللَّيْلِ: «سُبْحَانَ اللهِ رَبِّ الْعَالَمِينَ» الْهَوِيَّ، ثُمَّ يَقُولُ: «سُبْحَانَ اللهِ وَبِحَمْدِهِ».

3879. Rabi'ah bin Ka'b Al-Aslami narrated that he used to spend the night outside the door of the Messenger of Allâh ﷺ, and he used to hear the Messenger of Allâh ﷺ saying at night: "*Subhân Allâhi Râbbil-'âlamin* (Glory is to Allâh, the Lord of the worlds)," repeating that for a while, then he said: *Subhân Allâhi wa bihamdihi* (Glory and praise is to Allâh)." (***Sahih***)

تخريج: [صحيح] أخرجه أبوداود، التطوع، باب وقت قيام النبي ﷺ من الليل، ح: ١٣٢٠

من حديث يحيى بن أبي كثير به، وقال الترمذي، ح:٣٤١٦: حسن صحيح، وأصله في صحيح مسلم، ح:٤٨٩ من حديث الأوزاعي عن يحيى به.

Comments:

a. During night worship, apart from performing prayers and recitating the Qur'ân, one may spend his time glorifying Allâh.

b. Glorifying Allâh should not be loud enough that it disturbs others that are sleeping. However, if it is in a voice that could be heard by those who are awake, then it is allowed.

3880. It was narrated that Hudhaifah said: "Whenever the Messenger of Allâh ﷺ woke up in the morning, he would say: *'Al-hamdu lillâhil-ladhi ahyânâ ba'damâ amâtanâ wa ilayhi'n-nushur* (Praise is to Allâh Who has given us life after taking it from us, and unto Him is the Resurrection).'" (***Sahih***)

٣٨٨٠ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ رِبْعِيِّ بْنِ حِرَاشٍ، عَنْ حُذَيْفَةَ قَالَ: كَانَ رَسُولُ اللهِ ﷺ إِذَا انْتَبَهَ مِنَ اللَّيْلِ، قَالَ: «**الْحَمْدُ لِلَّهِ الَّذِي أَحْيَانَا بَعْدَمَا أَمَاتَنَا، وَإِلَيْهِ النُّشُورُ**».

تخريج: أخرجه البخاري، الدعوات، باب ما يقول إذا نام، ح:٦٣١٢/ ٦٣٢٤ من حديث سفيان الثوري به.

Comments:

This supplication should be said even when waking up in the morning. (*Sahih Al-Bukhâri*: 3794)

3881. It was narrated from Mu'âdh bin Jabal that the Messenger of Allâh ﷺ said: "There is no person who goes to bed in a state of purity, then wakes up at night, and asks Allâh for something in this world or in the Hereafter, but it will be given to him." (***Hasan***)

٣٨٨١ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا أَبُو الْحُسَيْنِ عَنْ حَمَّادِ بْنِ سَلَمَةَ، عَنْ عَاصِمِ بْنِ أَبِي النَّجُودِ، عَنْ شَهْرِ بْنِ حَوْشَبٍ، عَنْ أَبِي ظَبْيَةَ، عَنْ مُعَاذِ بْنِ جَبَلٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**مَا مِنْ عَبْدٍ بَاتَ عَلَى طُهُورٍ، ثُمَّ تَعَارَّ مِنَ اللَّيْلِ، فَسَأَلَ اللهَ [شَيْئًا] مِنْ أَمْرِ الدُّنْيَا، أَوْ مِنْ أَمْرِ الآخِرَةِ، إِلَّا أَعْطَاهُ**».

تخريج: **[إسناده حسن]** أخرجه أبوداود، الأدب، باب في النوم على الطهارة، ح:٥٠٤٢ من حديث حماد به، ورواه ثابت البناني عن أبي ظبية به، وبه صح الحديث.

Comments:

Sleeping in the state of ablution is a cause of great blessings. So, it is better to sleep in the state of ablution: When one awakens at night he should ask

something from Allâh. He may ask for guidance and forgiveness, cure from disease, protection from worries and settlement of debts.

Chapter 17. The Supplication For Times Of Distress

(المعجم ١٧) - بَابُ الدُّعَاءِ عِنْدَ الْكَرْبِ (التحفة ١٧)

3882. It was narrated that Asmâ' bint 'Umais said: "The Messenger of Allâh ﷺ taught me some words to say at times of distress: *Allâh! Allâhu Rabbi lâ ushriku bihi shay'an* (Allâh, Allâh is my Lord, I do not associate anything with Him)." (***Hasan***)

٣٨٨٢ - حَدَّثَنَا أَبُو بَكْرٍ: حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ، ح: وَحَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ، جَمِيعًا عَنْ عَبْدِ الْعَزِيزِ بْنِ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ: حَدَّثَنِي هِلَالٌ، مَوْلَى عُمَرَ بْنِ عَبْدِ الْعَزِيزِ عَنْ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ، عَنْ عَبْدِ اللهِ بْنِ جَعْفَرٍ، عَنْ أُمِّهِ أَسْمَاءَ ابْنَةِ عُمَيْسٍ قَالَتْ: عَلَّمَنِي رَسُولُ اللهِ ﷺ كَلِمَاتٍ أَقُولُهُنَّ، عِنْدَ الْكَرْبِ: «**اللهُ، اللهُ رَبِّي لَا أُشْرِكُ بِهِ شَيْئًا**».

تخريج: [**إسناده حسن**] أخرجه أبوداود، الصلاة، باب في الاستغفار، ح:١٥٢٥ من حديث عبدالعزيز به.

Comments:

Saying these words at the time of grief means that 'I hope, by the mercy of Allâh that He will dispel my sorrows.' Most of the time, the sin of setting partners with Allâh is committed at the time of distress. People seek help from saints and pious people to save them from distress and worries. They believe that such dead people fulfill their requests after receiving their votives. On the other hand, the reality of monotheism also manifests during such hard conditions, while a true believer turns away from all creatures and discloses his problems and calamities to Allâh alone, seeking His help and support.

3883. It was narrated from Ibn 'Abbâs that the Prophet ﷺ used to say at times of distress: "*Lâ ilâha illallâhul-Halimul-Karim, Subhân-Allâhi Rabbil-'Arshil-'Azim, Subhân-Allâhi Rabbil-samawâtis-sab'i wa Rabbil-'Arshil-'Azim* (None has the right to be worshiped but Allâh, the Forbearing, the Most Generous; glory is to Allâh the

٣٨٨٣ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ عَنْ هِشَامٍ صَاحِبِ الدَّسْتَوَائِيِّ، عَنْ قَتَادَةَ، عَنْ أَبِي الْعَالِيَةِ، عَنِ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ ﷺ كَانَ يَقُولُ عِنْدَ الْكَرْبِ: «**لَا إِلٰهَ إِلَّا اللهُ الْحَلِيمُ الْكَرِيمُ. سُبْحَانَ اللهِ رَبِّ الْعَرْشِ الْعَظِيمِ. سُبْحَانَ اللهِ رَبِّ السَّمٰوَاتِ السَّبْعِ وَرَبِّ الْعَرْشِ الْكَرِيمِ**».

Lord of the Mighty Throne; glory is to Allâh, the Lord of the seven heavens and the Lord of the Magnificent Throne)." (*Sahih*)

Waki' said with each wording *Lâ ilâha illallâhu* (none has the right to be worshiped but Allâh) is to be included.

قَالَ وَكِيعٌ، مَرَّةً: لَا إِلَٰهَ إِلَّا اللهُ، فِيهَا كُلِّهَا.

تخريج: أخرجه البخاري، الدعوات، باب الدعاء عند الكرب، ح:٦٣٤٥، ٦٣٤٦ من حديث هشام به، ومسلم، الذكر والدعاء، باب دعا الكرب، ح:٢٧٣٠/ ٨٣ من حديث وكيع به.

Comments:

If this supplication is done at the time of any distress or anxiety, Allâh will save him from it. For instance, this supplication should be recited at the time of pain, disease, or when fire catches something, or when one faces death by drowning or whenever any unexpected event happens.

Chapter 18. The Supplication That A Man Should Recite When He Leaves His House

(المعجم ١٨) - **بَابُ مَا يَدْعُو بِهِ الرَّجُلُ إِذَا خَرَجَ مِنْ بَيْتِهِ** (التحفة ١٨)

3884. It was narrated from Umm Salamah that whenever he left his house, the Prophet ﷺ would say: "*Allâhumma inni a'udhu bika an adilla aw azilla, aw azlima aw uzlama, aw ajhala aw yujhala 'alayya* (O Allâh, I seek refuge with You from going astray or stumbling, from wronging others or being wronged, and from behaving or being treated in an ignorant manner)." (*Da'if*)

٣٨٨٤ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبِيدَةُ بْنُ حُمَيْدٍ عَنْ مَنْصُورٍ، عَنِ الشَّعْبِيِّ، عَنْ أُمِّ سَلَمَةَ أَنَّ النَّبِيَّ ﷺ كَانَ، إِذَا خَرَجَ مِنْ مَنْزِلِهِ، قَالَ: «**اللَّهُمَّ إِنِّي أَعُوذُ بِكَ أَنْ أَضِلَّ أَوْ أَزِلَّ، أَوْ أَظْلِمَ أَوْ أُظْلَمَ. أَوْ أَجْهَلَ أَوْ يُجْهَلَ عَلَيَّ**».

تخريج: **[إسناده ضعيف]** أخرجه أبوداود، الأدب، باب ما يقول إذا خرج من بيته، ح:٥٠٩٤ من حديث منصور به، وقال الترمذي، ح:٣٤٢٧: حسن صحيح * الشعبي لم يسمع من أم سلمة رضي الله عنها على الراجح.

Comments:

A person comes into contact with different types of people outside of his house. If one misbehaves with him he is also prone to misbehave with

them, so before going outside, it is better to seek Allâh's protection from such matters.

3885. It was narrated from Abu Hurairah that whenever he left his house, the Prophet ﷺ would say: "*Bismillâh, lâ hawla wa lâ quwwata illa billâh, at-tuklânu 'ala Allâh* (In the Name of Allâh, there is no power and strength except with Allâh, and trust is placed in Allâh)." (*Da'if*)

٣٨٨٥ - حَدَّثَنَا يَعْقُوبُ بْنُ حُمَيْدِ بْنِ كَاسِبٍ: حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ عَنْ عَبْدِ اللهِ [ابْنِ] حُسَيْنِ بْنِ عَطَاءِ بْنِ يَسَارٍ، عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا خَرَجَ مِنْ بَيْتِهِ، قَالَ: «**بِسْمِ اللهِ، لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللهِ. التُّكْلَانُ عَلَى اللهِ**».

تخريج: [**إسناده ضعيف**] أخرجه البخاري في الأدب المفرد، ح:١١٩٧ من حديث حاتم بن إسماعيل به، وصححه الحاكم على شرط مسلم:١/٥١٩، ووافقه الذهبي * عبدالله بن حسين بن عطاء ضعيف كما في التقريب وغيره.

3886. It was narrated from Abu Hurairah that the Prophet ﷺ said: "When a man goes out of the door of his house, there are two angels with him who are appointed over him. If he says *Bismillâh* (in the Name of Allâh), they say: 'You have been guided.' If he says *Lâ hawla wa lâ quwwata illa billâh* (there is no power and no strength except with Allâh), they say: 'You are protected.' If he says, *Tawwakaltu 'ala Allâh* (I have my trust in Allâh), they say: 'You have been taken care of.' Then his two *Qarins* (satans) come to him and they (the two angels) say: 'What do you want with a man who has been guided, protected and taken care of?'" (*Da'if*)

٣٨٨٦ - حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ الدِّمَشْقِيُّ: حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ: حَدَّثَنِي هَارُونُ بْنُ هَارُونَ عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ ﷺ قَالَ: «**إِذَا خَرَجَ الرَّجُلُ مِنْ بَابِ بَيْتِهِ أَوْ مِنْ بَابِ دَارِهِ كَانَ مَعَهُ مَلَكَانِ مُوَكَّلَانِ بِهِ. فَإِذَا قَالَ: بِسْمِ اللهِ، قَالَا: هُدِيتَ. وَإِذَا قَالَ: لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللهِ، قَالَا: وُقِيتَ. وَإِذَا قَالَ: تَوَكَّلْتُ عَلَى اللهِ، قَالَا: كُفِيتَ. قَالَ: فَيَلْقَاهُ قَرِينَاهُ فَيَقُولَانِ: مَاذَا تُرِيدَانِ مِنْ رَجُلٍ قَدْ هُدِيَ وَكُفِيَ وَوُقِيَ؟**».

تخريج: [**إسناده ضعيف**] وضعفه البوصيري من أجل هارون بن هارون، ولبعض الحديث شواهد ضعيفة عند أبي داود، ح:٥٠٩٥ وغيره.

Chapter 19. The Supplication That A Man Should Recite When He Enters His House

(المعجم ١٩) - بَابُ مَا يَدْعُو بِهِ إِذَا دَخَلَ بَيْتَهُ (التحفة ١٩)

3887. It was narrated from Jâbir bin 'Abdullâh that he heard the Prophet ﷺ say: "When a man enters his house, and remembers Allâh when he enters and when he eats, Satan says: 'You have no place to stay and no supper.' If he enters his house and does not remember Allâh upon entering, Satan says: 'You have found a place to stay.' And if he does not remember Allâh when he eats, (Satan) says: 'You have found a place to stay and supper.'" (*Sahih*)

٣٨٨٧ - حَدَّثَنَا أَبُو بِشْرٍ، بَكْرُ بْنُ خَلَفٍ: حَدَّثَنَا أَبُو عَاصِمٍ عَنِ ابْنِ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ عَنْ جَابِرِ بْنِ عَبْدِ اللهِ أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقُولُ: «إِذَا دَخَلَ الرَّجُلُ بَيْتَهُ، فَذَكَرَ اللهَ عِنْدَ دُخُولِهِ وَعِنْدَ طَعَامِهِ، قَالَ الشَّيْطَانُ: لَا مَبِيتَ لَكُمْ وَلَا عَشَاءَ. وَإِذَا دَخَلَ وَلَمْ يَذْكُرِ اللهَ عِنْدَ دُخُولِهِ، قَالَ الشَّيْطَانُ: أَدْرَكْتُمُ الْمَبِيتَ. فَإِذَا لَمْ يَذْكُرِ اللهَ عِنْدَ طَعَامِهِ، قَالَ: أَدْرَكْتُمُ الْمَبِيتَ وَالْعَشَاءَ».

تخريج: أخرجه مسلم، الأشربة، باب آداب الطعام والشراب وأحكامهما، ح:١٠٣/٢٠١٨ من حديث أبي عاصم به.

Comments:

a. Mentioning Allâh's Name upon entering the house means reciting the Prophetic narration at this time, and mentioning Allâh's Name before eating, means saying بِسْمِ الله *Bismillâh* (With the Name of Allâh).

b. Entrance of Satan in the house leads to disputes and lack of blessings. If Satan shares in food, it drives away the blessings, so Allâh's Name should be mentioned at both times.

Chapter 20. The Supplication That A Man Should Recite When Travelling

(المعجم ٢٠) - بَابُ مَا يَدْعُو بِهِ الرَّجُلُ إِذَا سَافَرَ (التحفة ٢٠)

3888. It was narrated that 'Abdullâh bin Sarjis said: "The Messenger of Allâh ﷺ used to say" – and (one of the narrators) 'Abdur-Rahim said: "He used to seek refuge" – "when he traveled: *'Allâhumma inni a'udhu bika min wa'tha'is-safar, wa ka'âbatil-munqalab, wal-hawri ba'dal-kawr,*

٣٨٨٨ - حَدَّثَنَا أَبُو بَكْرٍ: حَدَّثَنَا عَبْدُ الرَّحِيمِ ابْنُ سُلَيْمَانَ وَ أَبُو مُعَاوِيَةَ عَنْ عَاصِمٍ، عَنْ عَبْدِ اللهِ بْنِ سَرْجِسَ قَالَ: كَانَ رَسُولُ اللهِ ﷺ يَقُولُ - وَقَالَ عَبْدُ الرَّحِيمِ: يَتَعَوَّذُ - إِذَا سَافَرَ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ وَعْثَاءِ السَّفَرِ، وَكَآبَةِ الْمُنْقَلَبِ، وَالْحَوْرِ بَعْدَ الْكَوْرِ،

wa da'watil-mazlum, wa su'il-manzari fil-ahli wal-mâl (O Allâh, I seek refuge with You from the hardships of travel and the sorrows of return, from decrease after increase, from the prayer of the one who has been wronged, and seeing some calamity befall my family or wealth).'" (***Sahih***)

(One of the narrators) Abu Mu'âwiyah added: "And when he returned he said likewise."

وَدَعْوَةِ الْمَظْلُومِ، وَسُوءِ الْمَنْظَرِ فِي الأَهْلِ وَالْمَالِ».

زَادَ أَبُو مُعَاوِيَةَ: فَإِذَا رَجَعَ، قَالَ مِثْلَهَا.

تخريج: أخرجه مسلم، الحج، باب ما يقول إذا ركب إلى سفر الحج وغيره، ح:١٣٤٣/ ٤٢٧ من حديث أبي معاوية به.

Comments:

a. *'Al-hawr ba'dal-kawr* means occurring bad changes in a matter which had been done perfectly, or facing troubles in life after living a comfortable life. For example, committing disbelief after believing in Allâh, or doing sins after performing good deeds, or becoming poor, needy and indebted after being rich and the like. Therefore, this supplication contains very comprehensive words.

b. Asking refuge from the curse of the wronged, means asking Allâh's help to protect us from being unjust to others, so that they do not curse us. Hence, it is better, if one had ever wronged anyone, to ask his forgiveness prior to going on journey.

Chapter 21. The Supplication That A Man Should Recite When He Sees Clouds And Rain

(المعجم ٢١) - بَابُ مَا يَدْعُو بِهِ الرَّجُلُ إِذَا رَأَى السَّحَابَ وَالمَطَرَ (التحفة ٢١)

3889. 'Âishah narrated that when the Prophet ﷺ saw a cloud approaching from any horizon, he would stop what he was doing, even if he was praying, and turn to face it, then he would say: "*Allâhumma innâ na'udhu bika min sharri ma ursila bihi* (O Allâh, we seek refuge with You from the evil of that with which it is sent)." Then if it rained he would say: "*Allâhumma sayyiban nâfi'an* (O

٣٨٨٩ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَزِيدُ بْنُ الْمِقْدَامِ بْنِ شُرَيْحٍ عَنْ أَبِيهِ الْمِقْدَامِ عَنْ أَبِيهِ أَنَّ عَائِشَةَ أَخْبَرَتْهُ أَنَّ النَّبِيَّ ﷺ كَانَ، إِذَا رَأَى سَحَابًا مُقْبِلًا مِنْ أُفُقٍ مِنَ الآفَاقِ، تَرَكَ مَا هُوَ فِيهِ. - وَإِنْ كَانَ فِي صَلَاتِهِ - حَتَّى يَسْتَقْبِلَهُ. فَيَقُولُ: «اللَّهُمَّ إِنَّا نَعُوذُ بِكَ مِنْ شَرِّ مَا أُرْسِلَ بِهِ» فَإِنْ أَمْطَرَ قَالَ: «اللَّهُمَّ

Allâh, a beneficial rain)," two or three times. And if Allâh dispelled it and it did not rain, he would praise Allâh for that. (*Sahih*)

صَيِّبًا نَافِعًا» مَرَّتَيْنِ أَوْ ثَلَاثَةً. وَإِنْ كَشَفَهُ اللهُ، عَزَّ وَجَلَّ، وَلَمْ يُمْطِرْ، حَمِدَ اللهَ عَلَى ذٰلِكَ.

تخريج: [إسناده صحيح] أخرجه أبوداود، الأدب، باب ما يقول إذا هاجت الريح، ح:٥٠٩٩ من حديث المقدام به.

Comments:

a. Rain is from the mercy of Allâh, but it may be turned into torment of Allâh. So, while seeing a cloud, besides hoping in His mercy, refuge should be sought from His torment.
b. Rain, besides being very important for human lives may even cause harm to them, so it is compulsory to ask Allâh to make it useful.
c. Dispersal of clouds without raining is also a kind of blessing, since the danger of their being the torment of Allâh is finished.

3890. It was narrated from 'Âishah that when the Messenger of Allâh ﷺ saw rain, he would say: "*Allâhumma aj'alhu sayyiban hani'an* (O Allâh, make it a wholesome rain cloud)." (*Sahih*)

٣٨٩٠ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا عَبْدُ الْحَمِيدِ بْنُ حَبِيبِ بْنِ أَبِي الْعِشْرِينَ: حَدَّثَنَا الأَوْزَاعِيُّ. أَخْبَرَنِي نَافِعٌ أَنَّ الْقَاسِمَ بْنَ مُحَمَّدٍ أَخْبَرَهُ عَنْ عَائِشَةَ أَنَّ رَسُولَ اللهِ ﷺ، كَانَ إِذَا رَأَى الْمَطَرَ قَالَ: «**اللَّهُمَّ اجْعَلْهُ صَيِّبًا هَنِيئًا**».

تخريج: أخرجه البخاري، الاستسقاء، باب ما يقال إذا مطرت ... الخ، ح:١٠٣٢ من حديث نافع به.

3891. It was narrated that 'Âishah said: "If the Messenger of Allâh ﷺ saw a cloud that looked as if it was bringing rain, the color of his face would change, and he would go in and out and walk to and fro. Then, if it rained, he would feel relieved." 'Âishah mentioned to him what she had seen him do, and he said: "How do you know? Perhaps it would be as the people of Hud said: 'Then, when they saw it as a dense cloud coming towards their

٣٨٩١ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُعَاذُ بْنُ مُعَاذٍ عَنِ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللهِ ﷺ، إِذَا رَأَى مَخِيلَةً تَلَوَّنَ وَجْهُهُ وَتَغَيَّرَ، وَدَخَلَ وَخَرَجَ، وَأَقْبَلَ وَأَدْبَرَ. فَإِذَا أَمْطَرَتْ سُرِّيَ عَنْهُ. قَالَ: فَذَكَرَتْ لَهُ عَائِشَةُ بَعْضَ مَا رَأَتْ مِنْهُ. فَقَالَ: «**وَمَا يُدْرِيكِ؟ لَعَلَّهُ كَمَا قَالَ قَوْمُ هُودٍ:** ﴿فَلَمَّا رَأَوْهُ عَارِضًا مُّسْتَقْبِلَ أَوْدِيَتِهِمْ قَالُوا هَٰذَا عَارِضٌ مُّمْطِرُنَا بَلْ هُوَ مَا اسْتَعْجَلْتُم بِهِۦ﴾» الآية

valleys, they said: "This is a cloud bringing us rain!" Nay, but it is that (torment) which you were asking to be hastened."[1] (*Sahih*)

[الأحقاف: ٢٤].

تخريج: أخرجه مسلم، صلاة الاستسقاء، باب التعوذ عند رؤية الريح والغيم والفرح بالمطر، ح:٨٩٩/١٥ من حديث ابن جريج به مطولاً.

Comments:

a. The heart of the Prophet ﷺ, was filled with the fear of Allâh. So, a believer also should fear Allâh.

b. The Prophet ﷺ was not a knower of the unseen since having the knowledge of the unseen is unique to Allâh.

Chapter 22. The Supplication That A Man Should Recite When He Looks At People Affected By Calamity

(المعجم ٢٢) - بَابُ مَا يَدْعُو بِهِ الرَّجُلُ إِذَا نَظَرَ إِلَى أَهْلِ الْبَلَاءِ (التحفة٢٢)

3892. It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ said: "Whoever unexpectedly comes across a person suffering a calamity, and says: *Al-hamdu Lillâhil-ladhi 'âfâni mim-mabtalâka bihi, wa faddalani 'ala kathirin mimman khalaqa tafdila* (Praise is to Allâh Who has kept me safe from that which has afflicted you and preferred me over many of those whom He has created), will be kept safe from that calamity, no matter what it is.'" (*Da'if*)

٣٨٩٢ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ عَنْ خَارِجَةَ بْنِ مُصْعَبٍ، عَنْ أَبِي يَحْيَىٰ عَمْرِو بْنِ دِينَارٍ وَلَيْسَ بِصَاحِبِ ابْنِ عُيَيْنَةَ، مَوْلَىٰ آلِ الزُّبَيْرِ، عَنْ سَالِمٍ، عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ فَجِئَهُ صَاحِبُ بَلَاءٍ. فَقَالَ: الْحَمْدُ لِلَّهِ الَّذِي عَافَانِي مِمَّا ابْتَلَاكَ بِهِ، وَفَضَّلَنِي عَلَى كَثِيرٍ مِمَّنْ خَلَقَ تَفْضِيلًا، عُوفِيَ مِنْ ذٰلِكَ الْبَلَاءِ، كَائِنًا مَا كَانَ».

تخريج: [إسناده ضعيف] وللحديث شواهد ضعيفة عند الترمذي، ح:٣٤٣٢، وأبي نعيم:٥/ ١٣ وغيرهما.

Comments:

a. Upon seeing someone suffering trial or tribulation, one may value his own safety and welfare highly. So, one should be grateful to Allâh for His blessings.

b. This supplication should be said privately and secretly, so that the distressed person does not hear it, otherwise it would make him sad.

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[1] *Al-Ahqâf* 46:24.

35. The Chapters On The Interpretation Of Dreams

(المعجم ٣٥) أَبْوَابُ تَعْبِيرِ الرُّؤْيَا (التحفة ٢٧)

Chapter 1. A Good Dream That Is Seen By The Muslim, Or Is Seen About Him

(المعجم ١) - بَابُ الرُّؤْيَا الصَّالِحَةِ يَرَاهَا الْمُسْلِمُ أَوْ تُرَى لَهُ (التحفة ١)

3893. It was narrated from Anas bin Mâlik that the Messenger of Allâh ﷺ said: "A good dream from a righteous man is one of the forty-six parts of prophecy." (*Sahih*)

٣٨٩٣ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ: حَدَّثَنِي إِسْحَاقُ بْنُ عَبْدِ اللهِ ابْنِ أَبِي طَلْحَةَ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «الرُّؤْيَا الْحَسَنَةُ مِنَ الرَّجُلِ الصَّالِحِ جُزْءٌ مِنْ سِتَّةٍ وَأَرْبَعِينَ جُزْءًا مِنَ النُّبُوَّةِ».

تخريج: أخرجه البخاري، التعبير، باب رؤيا الصالحين، ح:٦٩٨٣ من حديث مالك به، وهو في الموطأ:٢/٩٥٦.

Comments:

Imâm Qurtubi ﷺ wrote explaining the meaning of the words 'dream is a part of prophecy' that the condition of a righteous believer's heart resembles somehow, the condition of the hearts of the Prophets. So, a part of the honor that is granted to the Prophets is also granted to a truthful believer. i.e., he is informed about some unseen matters through dreams. (*Fathul-Bâri*, volume 12, page 454)

3894. It was narrated from Abu Hurairah that the Prophet ﷺ said: "The dream of a believer is one of the forty-six parts of prophecy." (*Sahih*)

٣٨٩٤ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ الأَعْلَىٰ، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «رُؤْيَا الْمُؤْمِنِ جُزْءٌ مِنْ سِتَّةٍ وَأَرْبَعِينَ جُزْءًا مِنَ النُّبُوَّةِ».

تخريج: أخرجه مسلم، الرؤيا، باب في كون الرؤيا من الله وأنها جزء من النبوة، ح:٢٢٦٣/ ٨ من حديث معمر به، وهو في المصنف:١١/ ٥٠، ٥١، ح:١٠٤٩٩ بلفظ: رؤيا المسلم.

Comments:

a. The wording 'believer' indicates that the dream of a non-believer, even if it is true, does not prove that Allâh honored him, rather it is a worldly blessing granted to him, as he is granted many other blessings or power to be put to the test.

3895. It was narrated from Abu Sa'eed Al-Khudri that the Prophet ﷺ said: "The dream of a righteous Muslim man is one of the seventy parts of prophecy." (***Sahih***)

٣٨٩٥ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَ أَبُو كُرَيْبٍ، قَالَا: حَدَّثَنَا عُبَيْدُ اللهِ بْنُ مُوسٰى: أَنْبَأَنَا شَيْبَانُ عَنْ فِرَاسٍ، عَنْ عَطِيَّةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ عَنِ النَّبِيِّ ﷺ قَالَ: «**رُؤْيَا الرَّجُلِ الْمُسْلِمِ الصَّالِحِ، جُزْءٌ مِنْ سَبْعِينَ جُزْءًا مِنَ النُّبُوَّةِ**».

تخريج: [**صحيح**] وضعفه البوصيري من أجل عطية العوفي، والحديث السابق شاهد له، وأخرجه البخاري، ح:٦٩٨٩ من حديث عبدالله بن خباب عن أبي سعيد الخدري به، وله شواهد كثيرة.

Comments:

Probably, this *Hadith* meant the dream of a believer with weaker faith, while the previous *Hadith* meant the dream of a strong believer. One's thoughts have a lot of influence in the case of weaker faith, so the chance of it being completely true decreases relatively. Allâh knows best.

3896. It was narrated that Umm Kurz Al-Ka'biyyah said: "I heard the Messenger of Allâh ﷺ say: 'Prophecy is gone, but good dreams remain.'" (***Hasan***)

٣٨٩٦ - حَدَّثَنَا هَارُونُ بْنُ عَبْدِ اللهِ الْحَمَّالُ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عُبَيْدِ اللهِ بْنِ أَبِي يَزِيدَ، عَنْ أَبِيهِ، عَنْ سِبَاعِ بْنِ ثَابِتٍ، عَنْ أُمِّ كُرْزٍ الْكَعْبِيَّةِ قَالَتْ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «**ذَهَبَتِ النُّبُوَّةُ وَبَقِيَتِ الْمُبَشِّرَاتُ**».

تخريج: [**إسناده حسن**] أخرجه أحمد:٦/ ٣٨١، والحميدي، ح:٣٤٩ عن سفيان به، وصححه البوصيري، وله شواهد كثيرة.

Comments:

a. Our Prophet ﷺ, is the last Prophet. So, the doors of being a Prophet after him are totally closed forever.

b. True dreams have been named *Mubasshirât* (heralds). As through them, Allâh informs a believer about a future blessing or warns him against a coming calamity, to take the proper precautions to protect himself.

c. Most of the dreams need interpretation. But some incidents take place completely as they had been seen in dreams. As the Prophet ﷺ, dreamed that he was performing *'Umrah* with his Companions, and the next year he actually performed the *'Umrah* as he had dreamt.

3897. It was narrated that Ibn 'Umar said: "The Messenger of Allâh ﷺ said: 'A righteous dream

٣٨٩٧ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا أَبُو أُسَامَةَ وَ عَبْدُ اللهِ بْنُ نُمَيْرٍ عَنْ عُبَيْدِ اللهِ بْنِ

is one of the seventy parts of prophecy.'" (*Sahih*)

عُمَرَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**الرُّؤْيَا الصَّالِحَةُ جُزْءٌ مِنْ سَبْعِينَ جُزْءًا مِنَ النُّبُوَّةِ**».

تخريج: أخرجه مسلم، الرؤيا، باب في كون الرؤيا من الله وأنها جزء من النبوة، ح:٢٢٦٥/ ٩ من حديث أبي أسامة به.

3898. It was narrated that 'Ubâdah bin Sâmit said: "I asked the Messenger of Allâh ﷺ the about the Saying of Allâh, Glorious is He: 'For them are glad tidings, in the life of the present world, and in the Hereafter.''[1] He said: 'Those are good dreams that a Muslim sees or are seen about him.'" (*Hasan*)

٣٨٩٨ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ عَنْ عَلِيِّ بْنِ الْمُبَارَكِ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ عُبَادَةَ بْنِ الصَّامِتِ قَالَ: سَأَلْتُ رَسُولَ اللهِ ﷺ، عَنْ قَوْلِ اللهِ سُبْحَانَهُ: ﴿لَهُمُ ٱلْبُشْرَىٰ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا وَفِى ٱلْـَٔاخِرَةِ﴾ [يونس: ٦٤] قَالَ: «**هِيَ الرُّؤْيَا الصَّالِحَةُ، يَرَاهَا الْمُسْلِمُ، أَوْ تُرَىٰ لَهُ**».

تخريج: **[حسن]** أخرجه الترمذي، الرؤيا، باب قوله: لهم البشرى في الحياة الدنيا، ح:٢٢٧٥ من حديث يحيى به، وقال: حسن قلت: أبوسلمة لم يسمعه من عبادة بل قال: نبّئت عن عبادة، فالخبر منقطع.

Comments:

a. A believer will be granted the good news of entering Paradise in the Hereafter, as this news is also granted to him when he is about to die, and after completing the questions and answers in his grave. Getting the Records in the right hand is also a form of glad tidings and when the deeds are weighed (on the Day of Judgment) the Scale of good deeds becoming heavier is also a form of good news.
b. Seeing a dead person in a good condition is also glad tidings for a believer.

3899. It was narrated that Ibn 'Abbâs said: "The Messenger of Allâh ﷺ drew aside the curtain when he was sick, and the rows (of worshipers) were behind Abu Bakr. He said: 'O people, nothing of the glad tidings of prophecy is left except a good dream that a Muslim sees or is seen about

٣٨٩٩ - حَدَّثَنَا إِسْحَاقُ بْنُ إِسْمَاعِيلَ الأَيْلِيُّ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ سُلَيْمَانَ بْنِ سُحَيْمٍ، عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ اللهِ بْنِ مَعْبَدِ ابْنِ عَبَّاسٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَشَفَ رَسُولُ اللهِ ﷺ السِّتَارَةَ فِي مَرَضِهِ. وَالصُّفُوفُ خَلْفَ أَبِي بَكْرٍ.

[1] *Yunus* 10:64.

him.''' (*Sahih*)

فَقَالَ: «أَيُّهَا النَّاسُ إِنَّهُ لَمْ يَبْقَ مِنْ مُبَشِّرَاتِ النُّبُوَّةِ إِلَّا الرُّؤْيَا الصَّالِحَةُ. يَرَاهَا الْمُسْلِمُ، أَوْ تُرَىٰ لَهُ».

تخريج: أخرجه مسلم، الصلاة، باب النهي عن قراءة القرآن في الركوع والسجود، ح:٤٧٩ من حديث سفيان به.

Chapter 2. Seeing The Prophet ﷺ In A Dream

(المعجم ٢) - بَابُ رُؤْيَةِ النَّبِيِّ ﷺ فِي الْمَنَامِ (التحفة٢)

3900. It was narrated from 'Abdullâh that the Prophet ﷺ said: "Whoever sees me in a dream, has seen me in reality, for Satan cannot appear in my form." (*Sahih*)

٣٩٠٠ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي الْأَحْوَصِ، عَنْ عَبْدِ اللهِ، عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ رَآنِي فِي الْمَنَامِ، فَقَدْ رَآنِي فِي الْيَقَظَةِ. فَإِنَّ الشَّيْطَانَ لَا يَتَمَثَّلُ عَلَى صُورَتِي».

تخريج: [صحيح] أخرجه الترمذي، الرؤيا، باب ماجاء في قول النبي ﷺ من رآني في المنام فقد رآني، ح:٢٢٧٦ من حديث سفيان الثوري به، وله شواهد كثيرة انظر الحديث الآتي.

3901. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "Whoever sees me in a dream has (really) seen me, for Satan cannot appear in my form." (*Sahih*)

٣٩٠١ - حَدَّثَنَا أَبُو مَرْوَانَ الْعُثْمَانِيُّ، قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ، عَنِ الْعَلَاءِ ابْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ رَآنِي فِي الْمَنَامِ، فَقَدْ رَآنِي. فَإِنَّ الشَّيْطَانَ لَا يَتَمَثَّلُ بِي».

تخريج: [صحيح] وله شواهد عند البخاري، ح:٦٩٩٣، ومسلم، ح:٢٢٦٦/ ١٠ وغيرهما.

3902. It was narrated from Jâbir that the Messenger of Allâh ﷺ said: "Whoever sees me in a dream has (really) seen me, for Satan cannot appear in my form." (*Sahih*)

٣٩٠٢ - حَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ: أَنْبَأَنَا اللَّيْثُ بْنُ سَعْدٍ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، عَنْ رَسُولِ اللهِ ﷺ أَنَّهُ قَالَ: «مَنْ رَآنِي فِي الْمَنَامِ، فَقَدْ رَآنِي. إِنَّهُ لَا يَنْبَغِي لِلشَّيْطَانِ أَنْ يَتَمَثَّلَ فِي صُورَتِي».

تخريج: أخرجه مسلم، الرؤيا، باب قول النبي عليه الصلاة والسلام من رآني في المنام فقد رآني، ح:٢٢٦٨/١٢ عن محمد بن رمح به.

3903. It was narrated from Abu Sa'eed that the Prophet ﷺ said: "Whoever sees me in a dream has (really) seen me, for Satan cannot imitate me." (***Sahih***)

٣٩٠٣ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَ أَبُو كُرَيْبٍ، قَالَا: حَدَّثَنَا بَكْرُ بْنُ عَبْدِ الرَّحْمٰنِ: حَدَّثَنَا عِيسَى بْنُ الْمُخْتَارِ، عَنِ ابْنِ أَبِي لَيْلَىٰ، عَنْ عَطِيَّةَ، عَنْ أَبِي سَعِيدٍ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ رَآنِي فِي الْمَنَامِ، فَقَدْ رَآنِي. فَإِنَّ الشَّيْطَانَ لَا يَتَمَثَّلُ بِي».

تخريج: [صحيح] وهو في المصنف: ١١/٥٦، ح:١٠٥٢٠، وله شواهد كثيرة.

3904. It was narrated from 'Awn bin Abu Juhaifah, from his father, that the Messenger of Allâh ﷺ said: "Whoever sees me in a dream, it is as if he has seen me when he is awake, for Satan is not able to resemble me." (***Sahih***)

٣٩٠٤ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَىٰ: حَدَّثَنَا سُلَيْمَانُ بْنُ عَبْدِ الرَّحْمٰنِ الدِّمَشْقِيُّ: حَدَّثَنَا سَعْدَانُ بْنُ يَحْيَى بْنِ صَالِحٍ اللَّخْمِيُّ: حَدَّثَنَا صَدَقَةُ بْنُ أَبِي عِمْرَانَ، عَنْ عَوْنِ بْنِ أَبِي جُحَيْفَةَ، عَنْ أَبِيهِ، عَنْ رَسُولِ اللهِ ﷺ قَالَ: «مَنْ رَآنِي فِي الْمَنَامِ، فَكَأَنَّمَا رَآنِي فِي الْيَقَظَةِ. إِنَّ الشَّيْطَانَ لَا يَسْتَطِيعُ أَنْ يَتَمَثَّلَ بِي».

تخريج: [صحيح] أخرجه البخاري في التاريخ الكبير: ٤/٢٩٤، ٢٩٥ عن سليمان، والطبراني: ٢٢/١١١، ح:٢٧٩ من حديث سليمان به، ورواه زيد بن أبي أنيسة عن عون به (صحيح ابن حبان، ح:١٨٠١)، وصححه البوصيري، رواه محمد بن بكر الكوفي وأبو أسامة عن صدقة به، وللحديث شواهد.

3905. It was narrated from Ibn 'Abbâs that the Messenger of Allâh ﷺ said: "Whoever sees me in a dream has (really) seen me, for Satan cannot imitate me." (***Hasan***)

٣٩٠٥ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَىٰ: حَدَّثَنَا أَبُو الْوَلِيدِ قَالَ: أَبُو عَوَانَةَ حَدَّثَنَا عَنْ جَابِرٍ، عَنْ عَمَّارٍ، هُوَ الدُّهْنِيُّ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ رَآنِي فِي الْمَنَامِ، فَقَدْ رَآنِي. فَإِنَّ الشَّيْطَانَ لَا يَتَمَثَّلُ بِي».

تخريج: [حسن] أخرجه أحمد: ١/٢٧٩ من حديث أبي عوانة به، وله شاهد صحيح عند الترمذي في الشمائل، ح:٤٠٩.

Comments:

a. Some dreams are from Allâh, as is mentioned in the coming chapter, such dreams are true. Seeing the Prophet ﷺ in a dream is also a type of true dream.

b. The sacred features of the Prophet ﷺ are mentioned in the books of *Hadith*. If the Prophet ﷺ, is seen in a dream, just as his features are mentioned in those books, then it is true and does not need any interpretation. If his feature in a dream is seen different from what is in the books, then it is interpreted accordingly. (It shows deficiency in the religion and character of the dreaming person *Fathul-Bâri*, volume 12, page 484)

c. Religious matters are not established through dreams; they are proved only through the Qur'ân and *Sunnah*.

Chapter 3. Dreams Are Of Three Types

(المعجم ٣) - بَابُ الرُّؤْيَا ثَلَاثٌ

(التحفة ٣)

3906. It was narrated from Abu Hurairah that the Prophet ﷺ said: "Dreams are of three types: Glad tidings from Allâh, what is on a person's mind, and frightening dreams from Satan. If any of you sees a dream that he likes, let him tell others of it if he wishes, but if he sees something that he dislikes, he should not tell anyone about it, and he should get up and perform prayer." (***Sahih***)

٣٩٠٦ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا هَوْذَةُ بْنُ خَلِيفَةَ: حَدَّثَنَا عَوْفٌ عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «الرُّؤْيَا ثَلَاثٌ: فَبُشْرَىٰ مِنَ اللهِ، وَحَدِيثُ النَّفْسِ، وَتَخْوِيفٌ مِنَ الشَّيْطَانِ. فَإِذَا رَأَىٰ أَحَدُكُمْ رُؤْيَا تُعْجِبُهُ فَلْيَقُصَّ، إِنْ شَاءَ، وَإِنْ رَأَىٰ شَيْئًا يَكْرَهُهُ، فَلَا يَقُصَّهُ عَلَى أَحَدٍ، وَلْيَقُمْ يُصَلِّي».

تخريج: أخرجه البخاري، التعبير، باب القيد في المنام، ح:٧٠١٧ من حديث عوف الأعرابي به مطولاً، وأخرجه مسلم، ح:٦/٢٢٦٣ وغيره من حديث محمد بن سيرين به مطولاً انظر، ح:٣٩١٧.

3907. It was narrated from Abu 'Ubaidullâh Muslim bin Mishkam, that 'Awf bin Mâlik narrated that the Messenger of Allâh ﷺ said: "Dreams are of three types: Some are terrifying things from Satan, aimed at causing grief to the son of Âdam; some are things that a person is concerned with when he is

٣٩٠٧ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا يَحْيَى بْنُ حَمْزَةَ: حَدَّثَنَا يَزِيدُ بْنُ عَبِيدَةَ: حَدَّثَنِي أَبُو عُبَيْدِ اللهِ مُسْلِمُ بْنُ مِشْكَمٍ، عَنْ عَوْفِ بْنِ مَالِكٍ، عن رسُولِ اللهِ ﷺ قَالَ: «إِنَّ الرُّؤْيَا ثَلَاثٌ: مِنْهَا أَهَاوِيلُ مِنَ الشَّيْطَانِ لِيَحْزُنَ بِهَا ابْنَ آدَمَ. وَمِنْهَا مَا يَهُمُّ بِهِ الرَّجُلُ فِي يَقَظَتِهِ، فَيَرَاهُ فِي مَنَامِهِ، وَمِنْهَا جُزْءٌ مِنْ

awake, so he sees them in his dreams; and some are a part of the forty-six parts of prophecy." He said: "I said to him: 'Did you hear this from the Messenger of Allâh ﷺ?' He said: 'Yes, I heard it from the Messenger of Allâh ﷺ, I heard it from the Messenger of Allâh ﷺ.'" (*Sahih*)

سِتَّةٍ وَأَرْبَعِينَ جُزْءًا مِنَ النُّبُوَّةِ» قَالَ: قُلْتُ لَهُ: أَنْتَ سَمِعْتَ هٰذَا مِنْ رَسُولِ اللهِ ﷺ؟ قَالَ: نَعَمْ. أَنَا سَمِعْتُهُ مِنْ رَسُولِ اللهِ ﷺ. أَنَا سَمِعْتُهُ مِنْ رَسُولِ اللهِ ﷺ.

تخريج: [صحيح] أخرجه الطبراني: ١٨/ ٦٣، ٦٤، ح: ١١٨ من حديث يحيى به، وصححه ابن حبان، ح: ١٧٩٤، والبوصيري، وله شاهد.

Comments:

a. The dreams that are shown by Allâh through His angels are always true, whether they are clear or need interpretation.
b. Satan, as he whispers evil to a person when he is awake, similarly he frightens him through bad and disturbing thoughts in dreams.
c. The actions a person carries out during his day, or wishes to do them but cannot do them, such thoughts come to his mind in the form of dreams while he is asleep. Such dreams do not need any interpretation.
d. The contemporary science of psychology discusses only the third type of dream, that the mind, concerned with and the desires. As they do not believe in angels and Satan, so they do not believe in the first and second types of dreams, while they are real, and the examples of their reality is commonly experienced.

Chapter 4. One Who Has A Dream That He Dislikes

(المعجم ٤) - بَابُ مَنْ رَأَى رُؤْيَا يَكْرَهُهَا (التحفة ٤)

3908. It was narrated from Jâbir bin 'Abdullâh that the Messenger of Allâh ﷺ said: "If anyone of you sees a dream that he dislikes, let him spit dryly to his left three times and seek refuge with Allâh from Satan three times, and turn over onto his other side." (*Sahih*)

٣٩٠٨ - حَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ الْمِصْرِيُّ: أَنْبَأَنَا اللَّيْثُ بْنُ سَعْدٍ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ عَنْ رَسُولِ اللهِ ﷺ أَنَّهُ قَالَ: **«إِذَا رَأَى أَحَدُكُمُ الرُّؤْيَا يَكْرَهُهَا، فَلْيَبْصُقْ عَنْ يَسَارِهِ ثَلَاثًا. وَلْيَسْتَعِذْ بِاللهِ مِنَ الشَّيْطَانِ ثَلَاثًا. وَلْيَتَحَوَّلْ عَنْ جَنْبِهِ الَّذِي كَانَ عَلَيْهِ».**

تخريج: أخرجه مسلم، الرؤيا، باب في كون الرؤيا من الله وأنها جزء من النبوة، ح: ٢٢٦٢/ ٥ عن ابن رمح به.

3909. It was narrated from Abu Qatâdah that the Messenger of Allâh ﷺ said: "(Good) dreams come from Allâh and (bad) dreams come from Satan, so if anyone of you sees something that he dislikes, let him spit dryly to his left three times, and seek refuge with Allâh from the accursed Satan three times, and turn over onto his other side." (*Sahih*)

٣٩٠٩ - حَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ: حَدَّثَنَا اللَّيْثُ بْنُ سَعْدٍ عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ عَوْفٍ، عَنْ أَبِي قَتَادَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «الرُّؤْيَا مِنَ اللهِ، وَالْحُلْمُ مِنَ الشَّيْطَانِ. فَإِنْ رَأَى أَحَدُكُمْ شَيْئًا يَكْرَهُهُ، فَلْيَبْصُقْ عَنْ يَسَارِهِ ثَلَاثًا. وَلْيَسْتَعِذْ بِاللهِ مِنَ الشَّيْطَانِ الرَّجِيمِ ثَلَاثًا. وَلْيَتَحَوَّلْ عَنْ جَنْبِهِ الَّذِي كَانَ عَلَيْهِ».

تخريج: أخرجه البخاري، الطب، باب النفث في الرقية، ح:٥٧٤٧/ ٦٩٨٤ من حديث يحيى ابن سعيد به، ومسلم، الرؤيا، الباب السابق، ح:٢٢٦١/ ٢ عن ابن رمح به.

3910. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "If anyone of you sees a dream that he dislikes, let him turn over and spit dryly to his left three times, and ask Allâh for its good and seek refuge from its evil." (*Sahih*)

٣٩١٠ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ عَنِ الْعُمَرِيِّ، عَنْ سَعِيدٍ الْمَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا رَأَى أَحَدُكُمْ رُؤْيَا يَكْرَهُهَا، فَلْيَتَحَوَّلْ وَلْيَتْفِلْ عَنْ يَسَارِهِ ثَلَاثًا. وَلْيَسْأَلِ اللهَ مِنْ خَيْرِهَا، وَلْيَتَعَوَّذْ مِنْ شَرِّهَا».

تخريج: [صحيح] وضعفه البوصيري من أجل عبدالله بن عمر العمري، وله شواهد منها الحديث السابق.

Comments:

a. Bad dreams are from Satan, so the way to get rid of the inconvenience they cause is saying أعوذ بالله (I seek refuge with Allâh).

b. The wisdom in spitting to the left side is that this side suits Satan, and he comes from that side to whisper evil in hearts.

c. Shifting the side is an external change in the position of the body that indicates having trust in the mercy of Allâh to change his internal situation from anxiety to peace and comfort.

Chapter 5. One Whom Satan Plays With In His Dream Should Not Tell People About it

(المعجم ٥) - بَابُ مَنْ لَعِبَ بِهِ الشَّيْطَانُ فِي مَنَامِهِ فَلَا يُحَدِّثْ بِهِ النَّاسَ (التحفة ٥)

3911. It was narrated that Abu Hurairah said: "A man came to

٣٩١١ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا

the Prophet ﷺ and said: 'I saw my head was cut off and I saw it rolling away.' The Messenger of Allâh ﷺ said: 'Satan goes to one of you and terrifies him, then he tells people of that the next morning.''' (*Hasan*)

مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ الزُّبَيْرِ، عَنْ عُمَرَ بْنِ سَعِيدِ بْنِ أَبِي حُسَيْنٍ: حَدَّثَنِي عَطَاءُ بْنُ أَبِي رَبَاحٍ عَنْ أَبِي هُرَيْرَةَ قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَقَالَ: إِنِّي رَأَيْتُ رَأْسِي ضُرِبَ. فَرَأَيْتُهُ يَتَدَهْدَهُ. فَقَالَ رَسُولُ اللهِ ﷺ: «**يَعْمِدُ الشَّيْطَانُ إِلَى أَحَدِكُمْ فَيَتَهَوَّلُ لَهُ. ثُمَّ يَغْدُو يُخْبِرُ النَّاسَ!؟**».

تخريج: **[إسناده حسن]** أخرجه أحمد: ٢/ ٣٦٤ عن أبي أحمد محمد بن عبدالله بن الزبير الزبيري به، وهو في عمل اليوم والليلة للنسائي، ح: ٩١٣ من حديث الزبيري، ومصنف ابن أبي شيبة: ١١/ ٥٧، ٥٨، ح: ١٠٥٢٣، وصححه البوصيري، والحديث الآتي شاهد له.

Comments:

a. An unpleasant dream should not be mentioned to anyone.
b. A person should not give any importance to unpleasant dreams, rather he should act according to the instructions mentioned in the previous chapter. By the mercy of Allâh he will not suffer any harm.

3912. It was narrated that Jâbir said: "A man came to the Prophet ﷺ when he was delivering a sermon and said: 'O Messenger of Allâh! Last night in my dream I saw my neck being struck and my head fell off, and I chased it, picked it up and put it back.' The Messenger of Allâh ﷺ said: 'If Satan plays with any one of you in his dreams, he should not tell people about it.''' (*Hasan*)

٣٩١٢ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ قَالَ: أَتَى النَّبِيَّ ﷺ رَجُلٌ، وَهُوَ يَخْطُبُ، فَقَالَ: يَا رَسُولَ اللهِ رَأَيْتُ الْبَارِحَةَ، فِيمَا يَرَى النَّائِمُ، كَأَنَّ عُنُقِي ضُرِبَتْ، وَسَقَطَ رَأْسِي، فَاتَّبَعْتُهُ فَأَخَذْتُهُ فَأَعَدْتُهُ، فَقَالَ رَسُولُ اللهِ ﷺ: «**إِذَا لَعِبَ الشَّيْطَانُ بِأَحَدِكُمْ، فِي** مَنَامِهِ، **فَلَا يُحَدِّثَنَّ بِهِ النَّاسَ**».

تخريج: أخرجه مسلم، الرؤيا، باب لا يخبر بتلعب الشيطان به في المنام، ح: ٢٢٦٨/ ١٥ من حديث الأعمش به.

3913. It was narrated from Jâbir that the Messenger of Allâh ﷺ said: "If anyone of you has a bad dream, he should not tell people

٣٩١٣ - حَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ: أَنْبَأَنَا اللَّيْثُ ابْنُ سَعْدٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، عَنْ رَسُولِ اللهِ ﷺ قَالَ: «**إِذَا حَلَمَ أَحَدُكُمْ، فَلَا**

about how Satan played with him in his dream." (*Sahih*)

يُخْبِرِ النَّاسَ بِتَلَعُّبِ الشَّيْطَانِ بِهِ فِي الْمَنَامِ».

تخريج: أخرجه مسلم، أيضًا، ح:٢٢٦٨/١٢ عن ابن رمح به.

Chapter 6. If A Dream Is Interpreted, It Comes To Pass (In That Manner), He Should Not Tell Anyone About It Except One Whom He Loves

(المعجم ٦) - **بَابٌ: الرُّؤْيَا إِذَا عُبِّرَتْ وَقَعَتْ فَلَا يَقُصُّهَا إِلَّا عَلَى وَادٍّ** (التحفة ٦)

3914. It was narrated from Abu Razin that he heard the Prophet ﷺ say: "Dreams are attached to the foot of a bird[1] until they are interpreted, then when they are interpreted they come to pass." He said: "And dreams are one of the forty-six parts of prophecy." He (the narrator) said: "And I think he said: '(A person) should not tell them except to one whom he loves or one who is wise.'" (*Hasan*)

٣٩١٤ - حَدَّثَنَا أَبُو بَكْرٍ: حَدَّثَنَا هُشَيْمٌ عَنْ يَعْلَى بْنِ عَطَاءٍ، عَنْ وَكِيعِ بْنِ عُدُسٍ الْعُقَيْلِيِّ، عَنْ عَمِّهِ أَبِي رَزِينٍ أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقُولُ: «الرُّؤْيَا عَلَى رِجْلِ طَائِرٍ مَا لَمْ تُعْبَرْ. فَإِذَا عُبِرَتْ وَقَعَتْ» قَالَ: «وَالرُّؤْيَا جُزْءٌ مِنْ سِتَّةٍ وَأَرْبَعِينَ جُزْءًا مِنَ النُّبُوَّةِ» قَالَ: وَأَحْسِبُهُ قَالَ: «لَا يَقُصُّهَا إِلَّا عَلَى وَادٍّ أَوْ ذِي رَأْيٍ».

تخريج: [حسن] أخرجه أبوداود، الأدب، باب في الرؤيا، ح:٥٠٢٠ من حديث هشيم به، وهو في المصنف:١١/٥٠، ح:١٠٤٩٨، وقال الترمذي، ح:٢٢٧٨، ٢٢٧٩ حسن صحيح، وصححه ابن حبان، ح:١٧٩٥-١٧٩٧، والحاكم:٤/٣٩٠، والذهبي، وابن دقيق العيد، وحسنه الحافظ في الفتح:٢/٤٣٢ .

Comments:

a. The object held in a claw of a bird may fall down or may not. Similarly, if a dream is not interpreted, then the indication seen in the dream may come true or may not. But when it is interpreted its interpretation becomes fixed.
b. Imâm Bukhâri رحمه الله, said: "If the first interpreter makes a mistake in the interpretation of a dream, and the second one interprets it correctly, then the second one is taken into consideration." (*Sahih Al-Bukhâri*: 7047)

Chapter 7. How Should Dreams Be Interpreted

(المعجم ٧) - **بَابٌ: عَلَى مَا تُعَبَّرُ [بِهِ] الرُّؤْيَا؟** (التحفة ٧)

3915. It was narrated from Anas bin Mâlik that the Messenger of

٣٩١٥ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ:

[1] It is said that this is a parable, and its meaning is that they are not settled. (Sindi)

Allâh ﷺ said: "Interpret them (dreams) in accordance with the names of the things you see, and understand what is hinted at, and the dream is for the first interpreter." (*Da'if*)

حَدَّثَنَا أَبِي: حَدَّثَنَا الأَعْمَشُ عَنْ يَزِيدَ الرَّقَاشِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «اعْتَبِرُوهَا بِأَسْمَائِهَا. وَكَنُّوهَا بِكُنَاهَا، وَالرُّؤْيَا لأَوَّلِ عَابِرٍ».

تخريج: [إسناده ضعيف] أخرجه ابن أبي شيبة: ١١/ ٧١، ح: ١٠٥٤٤ من حديث الأعمش به مطولاً وانظر، ح: ١٠٨٠ لحال الرقاشي، وفيه علة أخرى، وأخرج أبوداود، ح: ٥٠٢٠ بلفظ: الرؤيا على رجل طائر ... الخ انظر الحديث السابق، وله شاهد عند الحاكم: ٤/ ٣٩١، وصححه، ووافقه الذهبي، وإسناده صحيح على شرط البخاري.

Chapter 8. One Who Tells Of A False Dream

(المعجم ٨) - **بَابُ مَنْ تَحَلَّمَ حِلْمًا كَاذِبًا** (التحفة ٨)

3916. It was narrated from Ibn 'Abbâs that the Messenger of Allâh ﷺ said: "Whoever tells of a false dream, will be ordered (on the Day of Resurrection) to tie two grains of barley together, and he will be punished for that." (*Sahih*)

٣٩١٦ - حَدَّثَنَا بِشْرُ بْنُ هِلَالٍ الصَّوَّافُ: حَدَّثَنَا عَبْدُ الْوَارِثِ بْنُ سَعِيدٍ عَنْ أَيُّوبَ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ تَحَلَّمَ حُلُمًا كَاذِبًا، كُلِّفَ أَنْ يَعْقِدَ بَيْنَ شَعِيرَتَيْنِ. وَيُعَذَّبُ عَلَى ذٰلِكَ».

تخريج: أخرجه البخاري، التعبير، باب من كذب في حلمه، ح: ٧٠٤٢ من حديث أيوب به.

Comments:

a. Telling a fabricated dream is a great major sin.
b. Telling a fake dream becomes worse because it could not be verified whether he really saw it or not.
c. Some people claim that they saw the Prophet ﷺ, or a pious person in their dreams. Common people, believing it to be a sign of their piousness and holiness, start respecting and honoring them. While the real honor is offering good deeds; otherwise, the non-believers and hypocrites used to see the Prophet ﷺ, in real life but due to their disbelief, they did not deserve any respect.

Chapter 9. The People Who See The Truest Dreams Are Those Who Are Truest In Speech

(المعجم ٩) - **بَابُ أَصْدَقِ النَّاسِ رُؤْيَا أَصْدَقُهُمْ حَدِيثًا** (التحفة ٩)

3917. It was narrated from Abu Hurairah that the Messenger of

٣٩١٧ - حَدَّثَنَا أَحْمَدُ بْنُ عَمْرِو بْنِ السَّرْحِ الْمِصْرِيُّ: حَدَّثَنَا بِشْرُ بْنُ بَكْرٍ: حَدَّثَنَا

Allâh ﷺ said: "When the end of time draws near, hardly any believer will see a false dream, and the ones who see the truest dreams will be the ones who are truest in speech. And the dream of the believer is one of the forty-six parts of prophecy."' (*Da'if*)

الأَوْزَاعِيُّ عَنِ ابْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا قَرُبَ الزَّمَانُ لَمْ تَكَدْ رُؤْيَا الْمُؤْمِنِ تَكْذِبُ. وَأَصْدَقُهُمْ رُؤْيَا أَصْدَقُهُمْ حَدِيثًا. وَرُؤْيَا الْمُؤْمِنِ جُزْءٌ مِنْ سِتَّةٍ وَأَرْبَعِينَ جُزْءًا مِنَ النُّبُوَّةِ».

تخريج: [**إسناده ضعيف**] أخرجه البخاري، ح:٧٠١٧، ومسلم، ح:٢٢٦٣/٦ من حديث محمد بن سيرين به مطولاً انظر، ح:٣٩٠٦، وهذا طرف منه.

Comments:

Disbelief, dissoluteness, and ignorance (in religious affairs) will prevail before the Day of Judgment. True believers will decrease and the dreams of such believers will be true. The basis of this narration was recorded by Al-Bukhari (no.7017), Muslim (5905) and others, the second half of which preceded under no. 3906.

Chapter 10. Interpretation Of Dreams

(المعجم ١٠) - بَابُ تَعْبِيرِ الرُّؤْيَا (التحفة ١٠)

3918. It was narrated that Ibn 'Abbâs said: "A man came to the Prophet ﷺ, upon his return from Uhud, and said: 'O Messenger of Allâh, in my dream I saw a cloud giving shade, from which drops of ghee and honey were falling, and I saw people collecting them in the palms of their hands, some gathering a lot and some a little. And I saw a rope reaching up into heaven, and I saw you take hold of it and rise with it. Then another man took hold of it after you and rose with it, then another man took hold of it after him and rose with it. Then a man took hold of it after him and it broke, then it was reconnected and he rose with it.' Abu Bakr said: 'Let me interpret it, O Messenger of Allâh.' He said: 'Interpret it.' He said: 'As for the cloud giving

٣٩١٨ - حَدَّثَنَا يَعْقُوبُ بْنُ حُمَيْدِ بْنِ كَاسِبٍ الْمَدَنِيُّ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ عَنْ عُبَيْدِ اللهِ بْنِ عَبْدِ اللهِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: أَتَى النَّبِيَّ ﷺ رَجُلٌ، مُنْصَرَفَهُ مِنْ أُحُدٍ. فَقَالَ: يَا رَسُولَ اللهِ إِنِّي رَأَيْتُ فِي الْمَنَامِ ظُلَّةً تَنْطِفُ سَمْنًا وَعَسَلًا. وَرَأَيْتُ النَّاسَ يَتَكَفَّفُونَ مِنْهَا. فَالْمُسْتَكْثِرُ وَالْمُسْتَقِلُّ. وَرَأَيْتُ سَبَبًا وَاصِلًا إِلَى السَّمَاءِ رَأَيْتُكَ أَخَذْتَ بِهِ، فَعَلَوْتَ بِهِ، ثُمَّ أَخَذَ بِهِ رَجُلٌ بَعْدَكَ فَعَلَا بِهِ. ثُمَّ أَخَذَ بِهِ رَجُلٌ بَعْدَهُ فَعَلَا بِهِ، ثُمَّ أَخَذَ بِهِ رَجُلٌ بَعْدَهُ فَانْقَطَعَ بِهِ. ثُمَّ وُصِلَ لَهُ فَعَلَا بِهِ. فَقَالَ أَبُو بَكْرٍ: دَعْنِي أَعْبُرْهَا، يَا رَسُولَ اللهِ قَالَ: «اعْبُرْهَا» قَالَ: أَمَّا الظُّلَّةُ فَالإِسْلَامُ. وَأَمَّا مَا يَنْطِفُ مِنْهَا مِنَ الْعَسَلِ وَالسَّمْنِ، فَهُوَ الْقُرْآنُ. حَلَاوَتُهُ وَلِينُهُ.

وَأَمَّا مَا يَتَكَفَّفُ مِنْهُ النَّاسُ، فَالآخِذُ مِنَ الْقُرْآنِ كَثِيرًا وَقَلِيلًا. وَأَمَّا السَّبَبُ الْوَاصِلُ إِلَى السَّمَاءِ، فَمَا أَنْتَ عَلَيْهِ مِنَ الْحَقِّ، أَخَذْتَ بِهِ فَعَلَا بِكَ. ثُمَّ يَأْخُذُهُ رَجُلٌ مِنْ بَعْدِكَ فَيَعْلُو بِهِ. ثُمَّ آخَرُ، فَيَعْلُو بِهِ. ثُمَّ آخَرُ، فَيَنْقَطِعُ بِهِ. ثُمَّ يُوَصَّلُ لَهُ فَيَعْلُو بِهِ. قَالَ: «أَصَبْتَ بَعْضًا، وَأَخْطَأْتَ بَعْضًا». قَالَ أَبُو بَكْرٍ: أَقْسَمْتُ عَلَيْكَ يَا رَسُولَ اللهِ لَتُخْبِرَنِّي بِالَّذِي أَصَبْتُ مِنَ الَّذِي أَخْطَأْتُ. فَقَالَ النَّبِيُّ ﷺ: «لَا تُقْسِمْ. يَا أَبَا بَكْرٍ».

shade, it is Islâm, and the drops of honey and ghee that fall from it (represent) the Qur'ân with its sweetness and softness. As for the people collecting that in their palms, some learn a lot of the Qur'ân and some learn a little. As for the rope reaching up into heaven, it is the truth that you are following; you took hold of it and rose with it, then another man will take hold of it after you and rise with you, then another, who will rise with it, then another, but it will break and then he reconnected, then he will rise with it.' He said: 'You have got some of it right and some of it wrong.' Abu Bakr said: 'I adjure you O Messenger of Allâh, tell me what I got right and what I got wrong.' The Prophet ﷺ said: 'Do not swear, O Abu Bakr.''[1] (***Sahih***)

حدّثنا مُحَمَّدُ بْنُ يَحْيَىٰ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَنْبَأَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللهِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ أَبُو هُرَيْرَةَ يُحَدِّثُ أَنَّ رَجُلًا أَتَى رَسُولَ اللهِ ﷺ فَقَالَ: يَا رَسُولَ اللهِ ﷺ رَأَيْتُ ظُلَّةً بَيْنَ السَّمَاءِ وَالأَرْضِ تَنْطُفُ سَمْنًا وَعَسَلًا. فَذَكَرَ الْحَدِيثَ، نَحْوَهُ.

Another chain with similar wording.

تخريج: أخرجه البخاري، التعبير، باب رؤيا الليل، ح:٧٠٤٦ من حديث الزهري به، ومسلم، الرؤيا، باب في تأويل الرؤيا، ح:٢٢٦٩ من حديث ابن عيينة به.

Comments:

a. Holding a rope here indicates firmly following the religion, and holding that rope by the three noble and respected men shows that they will get the position of being the successors of the Prophet ﷺ in caliphate.

b. Breaking the rope for 'Uthmân ﷺ, after Abu Bakr and Umar, ﷺ, indicates the troubles and disturbance that he faced in his life. The reconnection of the same rope and rising through it probably shows that he will be on the truth. Therefore, he will be with both Rightly-Guided caliphs in Paradise.

c. For some reason, interpreting a part of dream and leaving the other part without interpretation is allowed. As the Prophet ﷺ, did not make clear the mistake of Abu Bakr, ﷺ, in the interpretation of the dream.

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[1] Meaning his saying: *Aqsamtu;* "I adjure you."

d. This true dream proves the greatness and high position of these three Companions of the Prophet ﷺ.

3919. It was narrated that Ibn 'Umar said: "I was a young unmarried man at the time of the Messenger of Allâh ﷺ, and I used to stay overnight in the mosque. If any of us had seen a dream, he would tell it to the Prophet ﷺ. I said: 'O Allâh, if there is any good in me before You, show me a dream that the Prophet ﷺ can interpret for me.' So I went to sleep and I saw two angels who came to me and took me away. They were met by another angel who said: 'Do not be alarmed,' and they took me to Hell which was built like a well. In it were people, some of whom I recognized. Then they took me off to the right. In the morning I mentioned that to Hafsah, and Hafsah said that she told the Messenger of Allâh ﷺ about it, and he said: 'Abdullâh is a righteous man, if only he would pray more at night.'" (*Sahih*)

He (the narrator) said: "And 'Abdullâh used to pray a great deal at night."

٣٩١٩ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْمُنْذِرِ الْحِزَامِيُّ: حَدَّثَنَا عَبْدُ اللهِ بْنُ مُعَاذٍ الصَّنْعَانِيُّ عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنِ ابْنِ عُمَرَ قَالَ: كُنْتُ غُلَامًا، شَابًّا، عَزَبًا، فِي عَهْدِ رَسُولِ اللهِ ﷺ. فَكُنْتُ أَبِيتُ فِي الْمَسْجِدِ. فَكَانَ مَنْ رَأَى مِنَّا رُؤْيَا، يَقُصُّهَا عَلَى النَّبِيِّ ﷺ. فَقُلْتُ: اللَّهُمَّ إِنْ كَانَ لِي عِنْدَكَ خَيْرٌ فَأَرِنِي رُؤْيَا يُعَبِّرُهَا لِي النَّبِيُّ ﷺ. فَنِمْتُ فَرَأَيْتُ مَلَكَيْنِ أَتَيَانِي فَانْطَلَقَا بِي. فَلَقِيَهُمَا مَلَكٌ آخَرُ. فَقَالَ: لَمْ تُرَعْ. فَانْطَلَقَا بِي إِلَى النَّارِ. فَإِذَا هِيَ مَطْوِيَّةٌ كَطَيِّ الْبِئْرِ. وَإِذَا فِيهَا نَاسٌ قَدْ عَرَفْتُ بَعْضَهُمْ. فَأَخَذُوا بِي ذَاتَ الْيَمِينِ. فَلَمَّا أَصْبَحْتُ ذَكَرْتُ ذٰلِكَ لِحَفْصَةَ. فَزَعَمَتْ حَفْصَةُ أَنَّهَا قَصَّتْهَا عَلَى رَسُولِ اللهِ ﷺ. فَقَالَ: **«إِنَّ عَبْدَ اللهِ رَجُلٌ صَالِحٌ، لَوْ كَانَ يُكْثِرُ الصَّلَاةَ مِنَ اللَّيْلِ»**.

قَالَ: فَكَانَ عَبْدُ اللهِ يُكْثِرُ الصَّلَاةَ مِنَ اللَّيْلِ.

تخريج: [صحيح] أخرجه أبوداود، ح:٣٢٦٨/٤٦٣٢ عن محمد بن يحيى به، والترمذي، ح:٢٢٩٣ من حديث عبدالرزاق، وقال: حسن صحيح، وانظر الحديث السابق.

Comments:

a. A young unmarried man can sleep in a mosque during the day or night if he is in need of it.
b. Correcting any mistake after mentioning the present good deed in order to arouse interest in a good deed, is allowed.
c. This dream indicates that 'Abdullâh bin 'Umar ﷺ is among the inhabitants of Paradise.

3920. It was narrated that Kharashah bin Hurr said: "I came to Al-Madinah and sat with some old men in the mosque of the Prophet ﷺ. Then an old man came, leaning on his stick, and the people said: 'Whoever would like to look at a man from among the people of Paradise, let him look at this man.' He stood behind a pillar and prayed two *Rak'ah*. I got up and went to him, and said to him: 'Some of the people said such and such.' He said: 'Praise is to Allâh. Paradise belongs to Allâh and He admits whomsoever He wills to it. At the time of the Messenger of Allâh ﷺ I saw a dream in which a man came to me and said: "Let's go." So I went with him and he took me along a great road. A road was shown to me on the left and I wanted to follow it, but he said: "You are not one of its people." Then a road was shown to me on the right, and I followed it until I reached a slippery mountain. He took me by the hand and helped me up. When I reached the top I could not stand firm. There was an iron pillar there with a golden ring at the top. He took my hand and helped me up until I reached the handhold, then he said: "Have you gotten a firm hold?" I said: "Yes." Then he struck the pillar with his foot and I held tight to the pillar.

I told this to the Prophet ﷺ and he said: "You have seen something good. The great road is

٣٩٢٠ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا الْحَسَنُ بْنُ مُوسَى الأَشْيَبُ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ عَاصِمِ بْنِ بَهْدَلَةَ، عَنِ الْمُسَيَّبِ بْنِ رَافِعٍ، عَنْ خَرَشَةَ بْنِ الْحُرِّ قَالَ: قَدِمْتُ الْمَدِينَةَ. فَجَلَسْتُ إِلَى شِيَخَةٍ فِي مَسْجِدِ النَّبِيِّ ﷺ. فَجَاءَ شَيْخٌ يَتَوَكَّأُ عَلَى عَصًا لَهُ. فَقَالَ الْقَوْمُ: مَنْ سَرَّهُ أَنْ يَنْظُرَ إِلَى رَجُلٍ مِنْ أَهْلِ الْجَنَّةِ فَلْيَنْظُرْ إِلَى هٰذَا. فَقَامَ خَلْفَ سَارِيَةٍ. فَصَلَّى رَكْعَتَيْنِ. فَقُمْتُ إِلَيْهِ، فَقُلْتُ لَهُ: قَالَ: بَعْضُ الْقَوْمِ كَذَا وَكَذَا. قَالَ: الْحَمْدُ لِلَّهِ. الْجَنَّةُ لِلَّهِ يُدْخِلُهَا مَنْ يَشَاءُ. وَإِنِّي رَأَيْتُ عَلَى عَهْدِ رَسُولِ اللهِ ﷺ رُؤْيَا. رَأَيْتُ كَأَنَّ رَجُلًا أَتَانِي فَقَالَ لِيَ: انْطَلِقْ. فَذَهَبْتُ مَعَهُ. فَسَلَكَ بِي فِي نَهْجٍ عَظِيمٍ. فَعُرِضَتْ عَلَيَّ طَرِيقٌ عَلَى يَسَارِي. فَأَرَدْتُ أَنْ أَسْلُكَهَا. فَقَالَ: إِنَّكَ لَسْتَ مِنْ أَهْلِهَا. ثُمَّ عُرِضَتْ عَلَيَّ طَرِيقٌ عَنْ يَمِينِي. فَسَلَكْتُهَا. حَتَّى إِذَا انْتَهَيْتُ إِلَى جَبَلٍ زَلَقٍ فَأَخَذَ بِيَدِي. فَزَجَّلَ بِي. فَإِذَا أَنَا عَلَى ذُرْوَتِهِ. فَلَمْ أَتَقَارَّ وَلَمْ أَتَمَاسَكْ. وَإِذَا عَمُودٌ مِنْ حَدِيدٍ، فِي ذُرْوَتِهِ حَلْقَةٌ مِنْ ذَهَبٍ. فَأَخَذَ بِيَدِي فَزَجَّلَ بِي. حَتَّى أَخَذْتُ بِالْعُرْوَةِ. فَقَالَ: اسْتَمْسَكْتَ؟ قُلْتُ: نَعَمْ. فَضَرَبَ الْعَمُودَ بِرِجْلِهِ. فَاسْتَمْسَكْتُ بِالْعُرْوَةِ.

فَقَالَ: قَصَصْتُهَا عَلَى النَّبِيِّ ﷺ قَالَ: **«رَأَيْتَ خَيْرًا. أَمَّا الْمَنْهَجُ الْعَظِيمُ فَالْمَحْشَرُ. وَأَمَّا الطَّرِيقُ الَّتِي عُرِضَتْ عَنْ يَسَارِكَ، فَطَرِيقُ أَهْلِ النَّارِ. وَلَسْتَ مِنْ أَهْلِهَا. وَأَمَّا**

the plain of gathering (on the Day of Resurrection). The road that you were shown on your left is the way of the people of Hell, and you are not one of its people. The road which you were shown on your right is the way of the people of Paradise. The slippery mountain is the place of the martyrs, and the handhold that you held on tight to is the handhold of Islam. Hold on tight to it until you die." I hope to be one of the people of Paradise,' and he was 'Abdullâh bin Salâm." (*Sahih*)

الطَّرِيقُ الَّتِي عُرِضَتْ عَنْ يَمِينِكَ، فَطَرِيقُ أَهْلِ الْجَنَّةِ. وَأَمَّا الْجَبَلُ الزَّلَقُ فَمَنْزِلُ الشُّهَدَاءِ. وَأَمَّا الْعُرْوَةُ الَّتِي اسْتَمْسَكْتَ بِهَا، فَعُرْوَةُ الإِسْلَامِ. فَاسْتَمْسِكْ بِهَا حَتَّى [تَمُوتَ]». فَأَنَا أَرْجُو أَنْ أَكُونَ مِنْ أَهْلِ الْجَنَّةِ. وَإِذَا هُوَ عَبْدُ اللهِ بْنُ سَلَامٍ.

تخريج: أخرجه مسلم، فضائل الصحابة، باب من فضائل عبدالله بن سلام رضي الله عنه، ح: ٢٤٨٤/ ١٥٠ من حديث خرشة به، وهو في المصنف: ١١/ ٦٨٦٦ ح: ١٠٥٣٦.

Comments:

a. 'Abdullâh bin Salâm ﷺ prior to embracing Islam, was a Jew, and a great rabbi of Jews.

b. Being steadfast on the true religion till death is a means of salvation on the Day of Resurrection.

c. The rank of martyrdom is compared with a slippery mountain. Because attaining martyrdom during *Jihâd* is as difficult as climbing a slippery mountain, but its rank is as great and high as a mountain is.

3921. It was narrated from Abu Musa that the Prophet ﷺ said: "In a dream I saw myself emigrating from Makkah to a land in which there were date-palm trees, and I thought that it was Yamâmah or Hajar, but it was Al-Madinah, Yathrib. And I saw in this dream of mine that I was wielding a sword then it broke in the middle. That was what befell the believers on the Day of Uhud. Then I wielded it again and it was better than it had been before, and that is what

٣٩٢١ - حَدَّثَنَا مَحْمُودُ بْنُ غَيْلَانَ: حَدَّثَنَا أَبُو أُسَامَةَ: حَدَّثَنَا بُرَيْدَةُ عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى، عَنِ النَّبِيِّ ﷺ قَالَ: «رَأَيْتُ فِي الْمَنَامِ أَنِّي أُهَاجِرُ مِنْ مَكَّةَ إِلَى أَرْضٍ بِهَا نَخْلٌ. فَذَهَبَ وَهَلِي إِلَى أَنَّهَا يَمَامَةُ أَوْ هَجَرٌ. فَإِذَا هِيَ الْمَدِينَةُ، يَثْرِبُ. وَرَأَيْتُ فِي رُؤْيَايَ هٰذِهِ، أَنِّي هَزَزْتُ سَيْفًا فَانْقَطَعَ صَدْرُهُ. فَإِذَا هُوَ مَا أُصِيبَ مِنَ الْمُؤْمِنِينَ يَوْمَ أُحُدٍ. ثُمَّ هَزَزْتُهُ فَعَادَ أَحْسَنَ مَا كَانَ. فَإِذَا هُوَ مَا جَاءَ اللهُ بِهِ مِنَ الْفَتْحِ وَاجْتِمَاعِ الْمُؤْمِنِينَ. وَرَأَيْتُ

Allâh brought about of the Conquest and the regrouping of the believers. And I also saw cows, and by Allâh it is good, for they are the group of the believers (who were martyred) on the Day of Uhud, and the goodness is that which Allâh brought forth after that, and the reward of the truth which Allâh brought us on the Day of Badr." (***Sahih***)

فِيهَا، أَيْضًا، بَقَرًا. وَاللهُ خَيْرٌ. فَإِذَا هُمُ النَّفَرُ مِنَ الْمُؤْمِنِينَ يَوْمَ أُحُدٍ. وَإِذَا الْخَيْرُ مَا جَاءَ اللهُ بِهِ مِنَ الْخَيْرِ، بَعْدُ، وَثَوَابِ الصِّدْقِ الَّذِي آتَانَا [اللهُ بِهِ] يَوْمَ بَدْرٍ».

تخريج: أخرجه البخاري، المناقب، باب علامات النبوة في الإسلام، ح:٣٦٢٢/ ٣٩٨٧، ٤٠٨١، ٧٠٣٥، ٧٠٤١، ومسلم، الرؤيا، باب رؤيا النبي ﷺ، ح:٢٢٧٢ من حديث أبي أسامة به.

Comments:

a. The sword means the collective power of the Muslims, the breaking of the sword means a decrease in that power, and its repair means getting rid of that loss.

b. Slaughter of cows indicates the martyrdom of faithful believers.

c. The dream in which the Prophet ﷺ saw his emigration was true, since he emigrated to the place having plenty of dates. However, he was confused in determination of the place. The correct interpretation of the dream was that the place is Al-Madinah.

d. In the pre-Islamic period, Al-Madinah was called 'Yathrib'. After the emigration of the Prophet ﷺ, this name changed to Madinatun-Nabi "the city of the Prophet ﷺ," The Prophet ﷺ, named it as 'Taibah' and 'Tâbah' (pure earth). Now, it should not be called 'Yathrib'. The Prophet ﷺ mentioned the old name 'Yathrib' only to make the matter clear.

3922. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "I saw wristbands of gold on my arms, so I blew into them, and I interpreted them as being these two liars, Musailimah and 'Ansi." (***Hasan***)

٣٩٢٢ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ: حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرٍو عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «رَأَيْتُ فِي يَدِي سِوَارَيْنِ مِنْ ذَهَبٍ. فَنَفَخْتُهُمَا. فَأَوَّلْتُهُمَا هٰذَيْنِ الْكَذَّابَيْنِ: مُسَيْلِمَةَ وَالْعَنْسِيَّ».

تخريج: [إسناده حسن] أخرجه أحمد: ٢/٣٣٨، ٣٤٤ من حديث محمد بن عمرو به، وهو في المصنف: ١١/٥٨، ح:١٠٥٢٥.

Comments:

a. Wearing golden ornaments is forbidden for men. So, seeing gold bracelets in the hands of the Prophet ﷺ, in a dream, means facing some unpleasant incident or person. Blowing them indicates fighting against them and defeating them.

b. Aswad 'Ansi, in San'â', a city of Yemen, claimed himself falsely to be a prophet. The Companions of the Prophet ﷺ entered in his house and killed him. The imposter Musailimah, in the city of Yamâmah, also claimed himself as being a prophet. Abu Bakr ؓ, sent an army to fight him and he was killed in the battle. The Companion Wahshi ؓ who had killed Hamzah ؓ in the battle of Uhud before accepting Islam, killed the imposter Musailimah.

3923. It was narrated that Qâbus said: "Umm Fadl said: 'O Messenger of Allâh! It is as if I saw (in a dream) one of your limbs in my house.' He said: 'What you have seen is good. Fâtimah will give birth to a boy and you will breastfeed him.' Fâtimah gave birth to Husain or Hasan, and I breastfed him with the milk of Qutham.' She said: 'I brought him to the Prophet ﷺ and placed him in his lap, and he urinated, so I struck him on the shoulder." The Prophet ﷺ said: "You have hurt my son, may Allâh have mercy on you." (*Sahih*)

٣٩٢٣ - حَدَّثَنَا أَبُو بَكْرٍ: حَدَّثَنَا [مُعَاوِيَةُ] ابْنُ هِشَامٍ: حَدَّثَنَا عَلِيُّ بْنُ صَالِحٍ عَنْ سِمَاكٍ، عَنْ قَابُوسَ قَالَ: قَالَتْ أُمُّ الْفَضْلِ: يَا رَسُولَ اللهِ رَأَيْتُ كَأَنَّ فِي بَيْتِي عُضْوًا مِنْ أَعْضَائِكَ. قَالَ: «**خَيْرًا رَأَيْتِ. تَلِدُ فَاطِمَةُ غُلَامًا فَتُرْضِعِيهِ**» فَوَلَدَتْ حُسَيْنًا أَوْ حَسَنًا. فَأَرْضَعَتْهُ بِلَبَنِ قُثَمٍ. قَالَتْ: فَجِئْتُ بِهِ [إِلَى] النَّبِيِّ ﷺ، فَوَضَعْتُهُ فِي حَجْرِهِ فَبَالَ. فَضَرَبْتُ كَتِفَهُ. فَقَالَ النَّبِيُّ ﷺ: «**أَوْجَعْتِ ابْنِي، رَحِمَكِ اللهُ**».

تخريج: [صحيح] تقدم، ح:٥٢٢، وأخرجه أبوداود من حديث سماك به.

3924. It was narrated from 'Abdullâh bin 'Umar concerning the dream of the Prophet ﷺ that he (the Prophet ﷺ) said: "I saw a black woman with disheveled hair, who left Al-Madinah and went to stay in Al-Mahya'ah, which is Juhfah. I interpreted it as referring to an epidemic in Al-Madinah which moved to Juhfah." (*Sahih*)

٣٩٢٤ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا أَبُو [عَاصِمٍ]: أَخْبَرَنِي ابْنُ جُرَيْجٍ: أَخْبَرَنِي مُوسَى بْنُ عُقْبَةَ: أَخْبَرَنِي سَالِمُ بْنُ عَبْدِ اللهِ عَنْ عَبْدِ اللهِ بْنِ عُمَرَ، عَنْ رُؤْيَا النَّبِيِّ ﷺ. قَالَ: «**رَأَيْتُ امْرَأَةً سَوْدَاءَ ثَائِرَةَ الرَّأْسِ، خَرَجَتْ مِنَ الْمَدِينَةِ حَتَّى قَامَتْ بِالْمَهْيَعَةِ، وَهِيَ الْجُحْفَةُ. فَأَوَّلْتُهَا وَبَاءً بِالْمَدِينَةِ. فَنُقِلَ إِلَى الْجُحْفَةِ**».

تخريج: أخرجه البخاري، التعبير، باب إذا رأى أنه أخرج الشيء من كوة فأسكنه موضعًا آخر، ح:٧٠٣٨/ ٧٠٣٩، ٧٠٤٠ من حديث موسى بن عقبة به.

Comments:

a. In the beginning, the climate of Al-Madinah was not suitable. Allâh granted the glad tidings to his Prophet through his dream, that the epidemic of Al-Madinah would be finished, and later it happened as he had seen in his dream.

b. Seeing an ugly person in a dream means disease or trouble, and seeing a beautiful person means blessing and comfort.

3925. It was narrated from Talhah bin 'Ubaidullâh that two men from Bali came to the Messenger of Allâh ﷺ. They had become Muslim together, but one of them used to strive harder than the other. The one who used to strive harder went out to fight and was martyred. The other one stayed for a year longer, then he passed away. Talhah said: "I saw in a dream that I was at the gate of Paradise and I saw them (those two men). Someone came out of Paradise and admitted the one who had died last, then he came out and admitted the one who had been martyred. Then he came back to me and said: 'Go back, for your time has not yet come.'" The next morning, Talhah told the people of that and they were amazed. News of that reached the Messenger of Allâh ﷺ and they told him the story. He said: "Why are you so amazed at that?" They said: "O Messenger of Allâh, the first one was the one who strove harder, then he was martyred, but the other one was admitted to Paradise before him. The Messenger of Allâh ﷺ said: "Did

٣٩٢٥ - حَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ: أَنْبَأَنَا اللَّيْثُ ابْنُ سَعْدٍ عَنِ ابْنِ الْهَادِ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ التَّيْمِيِّ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ طَلْحَةَ بْنِ عُبَيْدِ اللهِ أَنَّ رَجُلَيْنِ مِنْ بَلِيٍّ قَدِمَا عَلَى رَسُولِ اللهِ ﷺ. وَكَانَ إِسْلَامُهُمَا جَمِيعًا. فَكَانَ أَحَدُهُمَا أَشَدَّ اجْتِهَادًا مِنَ الآخَرِ فَغَزَا الْمُجْتَهِدُ مِنْهُمَا فَاسْتُشْهِدَ. ثُمَّ مَكَثَ الآخَرُ بَعْدَهُ سَنَةً. ثُمَّ تُوُفِّيَ.

قَالَ طَلْحَةُ: فَرَأَيْتُ فِي الْمَنَامِ: بَيْنَا أَنَا عِنْدَ بَابِ الْجَنَّةِ، إِذَا أَنَا بِهِمَا. فَخَرَجَ خَارِجٌ مِنَ الْجَنَّةِ فَأَذِنَ لِلَّذِي تُوُفِّيَ الآخِرَ مِنْهُمَا. ثُمَّ خَرَجَ، فَأَذِنَ لِلَّذِي اسْتُشْهِدَ. ثُمَّ رَجَعَ إِلَيَّ فَقَالَ: ارْجِعْ. فَإِنَّكَ لَمْ يَأْنِ لَكَ بَعْدُ.

فَأَصْبَحَ طَلْحَةُ يُحَدِّثُ بِهِ النَّاسَ. فَعَجِبُوا لِذٰلِكَ. فَبَلَغَ ذٰلِكَ رَسُولَ اللهِ ﷺ. وَحَدَّثُوهُ الْحَدِيثَ. فَقَالَ: «**مِنْ أَيِّ ذٰلِكَ تَعْجَبُونَ؟**» فَقَالُوا: يَا رَسُولَ اللهِ هٰذَا كَانَ أَشَدَّ الرَّجُلَيْنِ اجْتِهَادًا. ثُمَّ اسْتُشْهِدَ. وَدَخَلَ هٰذَا الآخِرُ الْجَنَّةَ قَبْلَهُ. فَقَالَ رَسُولُ اللهِ ﷺ: «**أَلَيْسَ قَدْ**

he not stay behind for a year?" They said: "Yes." He said: "And did not Ramadân come and he fasted, and he offered such and such prayers during that year?" They said: "Yes." The Messenger of Allâh ﷺ said: "The difference between them is greater than the difference between heaven and earth." (***Sahih***)

مَكَثَ هٰذَا بَعْدَهُ سَنَةً؟» قَالُوا: بَلَىٰ. قَالَ: «وَأَدْرَكَ رَمَضَانَ فَصَامَ. وَصَلَّى كَذَا وَكَذَا مِنْ سَجْدَةٍ فِي السَّنَةِ؟» قَالُوا: بَلَىٰ. قَالَ رَسُولُ اللهِ ﷺ: «فَمَا بَيْنَهُمَا أَبْعَدُ مِمَّا بَيْنَ السَّمَاءِ وَالأَرْضِ».

تخريج: [**صحيح**] أخرجه أحمد: ١/ ١٦٣، ح: ١٤٠٣ من حديث ابن الهاد به، وصححه ابن حبان، ح: ٢٤٦٦، وللحديث شواهد منها ما أخرجه أحمد: ٢/ ٣٣٣، وحسنه الهيثمي: ١٠/ ٢٠٤ .

Comments:

a. Long life for a believer is a blessing and a favor from Allâh, if performing good deeds are facilitated for him.
b. The reward of praying and fasting for a long period might be superior to the reward of martyrdom. However, a martyr gets some especial rewards that none can get.
c. This *Hadith* has the glad tidings that the two Companions are among the inhabitants of Paradise. The same is also granted for Talhah ؓ. However , Talhah ؓ, is among the ten people to whom the Prophet ﷺ, gave the glad tidings of assurance of entering Paradise by name.

3926. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "I dislike (to see in a dream) a chain around the neck, but I like to see fetters on the feet, for fetters (represent) steadfastness in religion." (***Da'if***)

٣٩٢٦ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا أَبُو بَكْرٍ الْهُذَلِيُّ عَنِ ابْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «أَكْرَهُ الْغِلَّ وَأُحِبُّ الْقَيْدَ، الْقَيْدُ ثَبَاتٌ فِي الدِّينِ».

تخريج: [**ضعيف**] ※ أبوبكر الهذلي تقدم، ح: ٩٢١ تابعه قتادة (الدارمي: ٢/ ١٣٠، ح: ٢١٦٦)، والسند إليه ضعيف مع عنعنته، وهذا إنما قول أبي هريرة رضي الله عنه بينه مسلم، ح: ٢٢٦٣ في روايته، وانظر صحيح البخاري، ح: ٧٠١٧، وهذا طرف من الحديث السابق، ح: ٣٩١٧، ٣٩٠٦، وانظر المدرج إلى المدرج للسيوطي، ص: ٣٦، ح: ٤٠ .

Comments:

a. Imâm Ibn Hajar ؒ, quoted from Imâm Qurtubi ؒ, that whosoever's legs are in the grip of shackles, he can not move. So, if a religious and pious person sees fetters on his feet in dream, it means that he will remain steadfast on religiousness and true guidance. A neckband is mentioned in

the Qur'ân for punishment and humiliation, so it indicates a weakness in religion, persistence in sin, escaping from fulfilling the due rights of people, or troubles in this life. (See: *Fathul-Bâri*, the Book of Interpretation of Dreams, the chapter; Seeing oneself fettered in a dream.)

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

In the Name of Allâh, the Most Beneficent, the Most Merciful

36. The Chapters On Tribulations

(المعجم ٣٦) أَبْوَابُ الْفِتَنِ
(التحفة ٢٨)

Chapter 1. Refraining From Harming One Who Says: *Lâ Ilâha Illallâh*

(المعجم ١) - بَابُ الْكَفِّ عَمَّنْ قَالَ: لَا إِلٰه إِلَّا اللهُ (التحفة ١)

3927. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "I have been commanded to fight the people until they say: *Lâ ilâha illallâh*. If they say it, then their blood and wealth are protected from me, except for a right *that is due from* it, and their reckoning will be with Allâh." (***Sahih***)

٣٩٢٧ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ وَ حَفْصُ بْنُ غِيَاثٍ عَنِ الأَعْمَشِ عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «أُمِرْتُ أَنْ أُقَاتِلَ النَّاسَ حَتَّى يَقُولُوا: لَا إِلٰهَ إِلَّا اللهُ. فَإِذَا قَالُوهَا، عَصَمُوا مِنِّي دِمَاءَهُمْ وَأَمْوَالَهُمْ، إِلَّا بِحَقِّهَا. وَحِسَابُهُمْ عَلَى اللهِ، عَزَّ وَجَلَّ».

تخريج: أخرجه مسلم، الإيمان، باب الأمر بقتال الناس حتى يقولوا لاإله إلا الله محمد رسول الله . . . الخ، ح:٢١/ ٣٥ عن ابن أبي شيبة به.

Comments:

a. Everyone who pronounces the fundamental word of Islam (*Lâ Ilâha Illallâh* and *Muhammadur-Rasululâh*), all the rulings of Islam applies to him in this world. If he does not have faith in his heart he will be punished in the Hereafter.

b. 'Blood and wealth are protected' means that they are not killed by waging war against them, and their property is not taken as booty or *Fai'* (i.e. booty gained without fighting).

c. 'Except for a right' means punishing them for their crimes such as cutting off the hand of a thief, and flogging those who accuse chaste women of adultery, killing someone as punishment for murdering an innocent person, etc. 'Except for a right' also means forcing them to give *Zakâh* and paying the obligatory expenses, collecting the blood money for an intentional murder with the agreement of the heirs of the one who is killed, and demanding the blood money from the murderer or his tribe in an accidental killing, with the agreement of the heirs of the one who is killed, etc.

3928. It was narrated from Jâbir that the Messenger of Allâh ﷺ said: "I have been commanded to fight the people until they say: *Lâ ilâha illallâh*. If they say: *Lâ ilâha illallâh*, then their blood and wealth are protected from me, except for a right that is due from it, and their reckoning will be with Allâh." (***Sahih***)

٣٩٢٨ - حَدَّثَنَا سُوَيْدُ بْنُ سَعِيدٍ: حَدَّثَنَا عَلِيُّ ابْنُ مُسْهِرٍ عَنِ الأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**أُمِرْتُ أَنْ أُقَاتِلَ النَّاسَ حَتَّى يَقُولُوا: لَا إِلٰهَ إِلَّا اللهُ. فَإِذَا قَالُوا: لَا إِلٰهَ إِلَّا اللهُ عَصَمُوا مِنِّي دِمَاءَهُمْ وَأَمْوَالَهُمْ، إِلَّا بِحَقِّهَا. وَحِسَابُهُمْ عَلَى اللهِ**».

تخريج: أخرجه مسلم، أيضًا، ح:٢١/٣٥ من حديث الأعمش به.

3929. 'Amr bin Aws narrated that his father, Aws, told him: "We were sitting with the Prophet ﷺ and he was narrating to us and reminding us, when a man came and spoke privately to him. He said: 'Take him away and kill him.' When the man turned away, the Messenger of Allâh ﷺ called him back and said: 'Do you bear witness that none has the right to be worshiped but Allâh?' He said, 'Yes.' He said: 'Then go and let him go, for I have been commanded to fight the people until they say: *Lâ ilâha illallâh*, then if they do that, their blood and wealth are forbidden to me.'" (***Sahih***)

٣٩٢٩ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ بَكْرٍ السَّهْمِيُّ: حَدَّثَنَا حَاتِمُ بْنُ أَبِي صَغِيرَةَ عَنِ النُّعْمَانِ بْنِ سَالِمٍ أَنَّ عَمْرَو ابْنَ أَوْسٍ أَخْبَرَهُ أَنَّ أَبَاهُ أَوْسًا أَخْبَرَهُ قَالَ: إِنَّا لَقُعُودٌ عِنْدَ النَّبِيِّ ﷺ، وَهُوَ يَقُصُّ عَلَيْنَا وَيُذَكِّرُنَا، إِذْ أَتَاهُ رَجُلٌ فَسَارَّهُ. فَقَالَ النَّبِيُّ ﷺ: «**اذْهَبُوا بِهِ فَاقْتُلُوهُ**» فَلَمَّا وَلَّى الرَّجُلُ، دَعَاهُ رَسُولُ اللهِ ﷺ. فَقَالَ: «**هَلْ تَشْهَدُ أَنْ لَا إِلٰهَ إِلَّا اللهُ؟**» قَالَ: نَعَمْ. قَالَ: «**اذْهَبُوا فَخَلُّوا سَبِيلَهُ. فَإِنَّمَا أُمِرْتُ أَنْ أُقَاتِلَ النَّاسَ حَتَّى يَقُولُوا: لَا إِلٰهَ إِلَّا اللهُ. فَإِذَا فَعَلُوا ذٰلِكَ، حَرُمَ عَلَيَّ دِمَاؤُهُمْ وَأَمْوَالُهُمْ**».

تخريج: [**إسناده صحيح**] أخرجه النسائي:٧/٨١ تحريم الدم، باب تحريم الدم، ح:٣٩٨٨ من حديث السهمي به، وصححه البوصيري.

Comments:

The Prophet ﷺ, thought from the whisper of the person, that he is not a true Muslim even though he set him free based on his external adherence to Islâm. Imâm Suyuti ﷺ, said: "The most correct explanation of the text is that the Prophet ﷺ, was allowed to treat people based on what they conceal in their hearts. So, he intended to kill him according to what he was concealing in his heart (killing him for his disbelief). But the Prophet ﷺ, preferred to deal with him according to what appears from him (i.e.,

treating him as a Muslim due to his external Islam). The Prophet ﷺ, inclined to this ruling because it was common for him and his nation as well. Therefore, he kept away to act according to the hidden conditon of the person. (*Sharh Sunan An-Nasâi*, the Book of the Blood).

3930. It was narrated from Sumait bin Sumair, that 'Imrân bin Husain said: "Nâfi' bin Azraq and his companions came and said: 'You are doomed, O 'Imrân!' He ('Imrân) said: 'I am not doomed.' They said: 'Yes you are.' I said: 'Why am I doomed?' They said: 'Allâh says: "And fight them until there is no more *Fitnah* (disbelief and polytheism, i.e., worshipping others besides Allâh), and the religion (worship) will all be for Allâh Alone."[1] He said: 'We fought them until they were defeated and the religion was all for Allâh Alone. If you wish, I will tell you a *Hadith* that I heard from the Messenger of Allâh ﷺ.' They said: 'Did you (really) hear it from the Messenger of Allâh ﷺ?' He said: 'Yes. I was with the Messenger of Allâh ﷺ and he had sent an army of the Muslims to the idolators. When they met them they fought them fiercely, and they (the idolators) gave them their shoulders (i.e., turned and fled). A man among my kin attacked an idolator man with a spear, and when he was defeated he said: "I bear witness that none has the right to be worshiped but Allâh, I am a Muslim." But he stabbed him and killed him. He came to

٣٩٣٠ - **حَدَّثَنَا** سُوَيْدُ بْنُ سَعِيدٍ: حَدَّثَنَا عَلِيُّ ابْنُ مُسْهِرٍ عَنْ عَاصِمٍ، عَنِ السُّمَيْطِ بْنِ السُّمَيْرِ، عَنْ عِمْرَانَ بْنِ الْحُصَيْنِ قَالَ: أَتَى نَافِعُ بْنُ الأَزْرَقِ وَأَصْحَابُهُ. فَقَالُوا: هَلَكْتَ يَا عِمْرَانُ قَالَ: مَا هَلَكْتُ. قَالُوا: بَلَىٰ. قَالَ: مَا الَّذِي أَهْلَكَنِي؟ قَالُوا: قَالَ اللهُ: ﴿وَقَٰتِلُوهُمْ حَتَّىٰ لَا تَكُونَ فِتْنَةٌ وَيَكُونَ ٱلدِّينُ كُلُّهُۥ لِلَّهِ﴾ [الأنفال: ٣٩] قَالَ: قَدْ قَاتَلْنَاهُمْ حَتَّى نَفَيْنَاهُمْ. فَكَانَ الدِّينُ كُلُّهُ لِلَّهِ. إِنْ شِئْتُمْ حَدَّثْتُكُمْ حَدِيثًا سَمِعْتُهُ مِنْ رَسُولِ اللهِ ﷺ. قَالُوا: وَأَنْتَ سَمِعْتَهُ مِنْ رَسُولِ اللهِ ﷺ؟ قَالَ: نَعَمْ. شَهِدْتُ رَسُولَ اللهِ ﷺ، وَقَدْ بَعَثَ جَيْشًا مِنَ الْمُسْلِمِينَ إِلَى الْمُشْرِكِينَ. فَلَمَّا لَقُوهُمْ قَاتَلُوهُمْ قِتَالًا شَدِيدًا. فَمَنَحُوهُمْ أَكْتَافَهُمْ. فَحَمَلَ رَجُلٌ مِنْ لُحْمَتِي عَلَى رَجُلٍ مِنَ الْمُشْرِكِينَ بِالرُّمْحِ. فَلَمَّا غَشِيَهُ قَالَ: أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللهُ. إِنِّي مُسْلِمٌ. فَطَعَنَهُ فَقَتَلَهُ. فَأَتَى رَسُولَ اللهِ ﷺ فَقَالَ: يَا رَسُولَ اللهِ هَلَكْتُ. قَالَ: «**وَمَا الَّذِي صَنَعْتَ؟**» مَرَّةً أَوْ مَرَّتَيْنِ. فَأَخْبَرَهُ بِالَّذِي صَنَعَ. فَقَالَ لَهُ رَسُولُ اللهِ ﷺ: «**فَهَلَّا شَقَقْتَ عَنْ بَطْنِهِ فَعَلِمْتَ مَا فِي قَلْبِهِ؟**» قَالَ: يَا رَسُولَ اللهِ لَوْ شَقَقْتُ بَطْنَهُ لَكُنْتُ أَعْلَمُ مَا فِي قَلْبِهِ.

[1] *Al-Anfâl* 8:39.

the Messenger of Allâh ﷺ and said: "O Messenger of Allâh, I am doomed." He said "What is it that you have done?" one or two times. He told him what he had done and the Messenger of Allâh ﷺ said to him: "Why didn't you cut open his belly and find out what was in his heart?" He said: "O Messenger of Allâh, I wish I had cut open his belly and could have known what was in his heart." He said: "You did not accept what he said, and you could not have known what was in his heart!" The Messenger of Allâh ﷺ remained silent concerning him (that man), and a short while later he died. We buried him, but the following morning he was on the surface of the earth. They said: "Perhaps an enemy of his disinterred him." So we buried him (again) and told our slaves to stand guard. But the following morning he was on the surface of the earth again then we said: 'Perhaps the slaves dozed off.' So we buried him (again) and stood guard ourselves, but the following morning he was on the surface of the earth (again). So we threw him into one of these mountain passes.'"

قَالَ: «فَلَا أَنْتَ قَبِلْتَ مَا تَكَلَّمَ بِهِ، وَلَا أَنْتَ تَعْلَمُ مَا فِي قَلْبِهِ!».

قَالَ: فَسَكَتَ عَنْهُ رَسُولُ اللهِ ﷺ. فَلَمْ يَلْبَثْ إِلَّا يَسِيرًا حَتَّى مَاتَ. فَدَفَنَّاهُ فَأَصْبَحَ عَلَى ظَهْرِ الأَرْضِ. فَقَالُوا: لَعَلَّ عَدُوًّا نَبَشَهُ. فَدَفَنَّاهُ. ثُمَّ أَمَرْنَا غِلْمَانَنَا يَحْرُسُونَهُ. فَأَصْبَحَ عَلَى ظَهْرِ الأَرْضِ. فَقُلْنَا: لَعَلَّ الْغِلْمَانَ نَعَسُوا. فَدَفَنَّاهُ. ثُمَّ حَرَسْنَاهُ بِأَنْفُسِنَا. فَأَصْبَحَ عَلَى ظَهْرِ الأَرْضِ. فَأَلْقَيْنَاهُ فِي بَعْضِ تِلْكَ الشِّعَابِ.

3930 A. It was narrated from Sumait, from 'Imrân bin Husain who said: "The Messenger of Allâh ﷺ sent us on a campaign, and a Muslim man attacked an idolator man." And he mentioned the *Hadith* and added: "And the earth cast him out. The Prophet

٣٩٣٠ م - حدّثنا إِسْمَاعِيلُ بْنُ حَفْصٍ الْأُبُلِّيُّ: حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ عَنْ عَاصِمٍ، عَنِ السُّمَيْطِ، عَنْ عِمْرَانَ بْنِ الْحُصَيْنِ قَالَ: بَعَثَنَا رَسُولُ اللهِ ﷺ فِي سَرِيَّةٍ. فَحَمَلَ رَجُلٌ مِنَ الْمُسْلِمِينَ عَلَى رَجُلٍ مِنَ الْمُشْرِكِينَ.

ﷺ was told about that and he said: 'The earth accepts those who are worse than him, but Allâh wanted to show you how great is the sanctity of *Lâ ilâha illallâh*.'" (***Hasan***)

فَذَكَرَ الْحَدِيثَ. وَزَادَ فِيهِ: فَنَبَذَتْهُ الأَرْضُ: فَأُخْبِرَ النَّبِيُّ ﷺ وَقَالَ: «إِنَّ الأَرْضَ لَتَقْبَلُ مَنْ هُوَ أَشَرُّ مِنْهُ. وَلٰكِنَّ اللهَ أَحَبَّ أَنْ يُرِيَكُمْ تَعْظِيمَ حُرْمَةِ لَا إِلٰهَ إِلَّا اللهُ».

تخريج: [حسن] أخرجه الطبراني:١٨/٢٢٦، ح:٥٦٤ من حديث حفص به، وحسنه البوصيري

Comments:

a. The Khawârij and other innovative sects in Islam emerged due to their misunderstanding of Islam.

b. The religious knowledge of the Companions of the Prophet ﷺ and their understanding was complete, as they learned Islâm directly from the Prophet ﷺ. So, in the matters in which Muslims disagree, especially in the matters of faith, importance should be given to the understanding of the Companions, and all the matters should be understood in the light of their teachings.

c. Whoever claims to be a Muslim, his claim should be accepted and he should be treated as a Muslim. However, if he commits something that takes him out of Islam, then he will be punished only after having passed a verdict of being an apostate against him. But charging one with infidelity merely based on doubt or suspicion is a great major sin.

Chapter 2. The Sanctity Of The Believer's Blood And Wealth

(المعجم ٢) - بَابُ حُرْمَةِ دَمِ الْمُؤْمِنِ وَمَالِهِ (التحفة ٢)

3931. It was narrated that Abu Sa'eed said: "The Messenger of Allâh ﷺ said, during the Farewell Pilgrimage: 'Is not the most sacred of your days this day, is not the most sacred of your months this month, is not the most sacred of your lands this land? Your blood and your wealth are as sacred to you as this day of yours in this month of yours in this land of yours. Have I not conveyed (the message)?' They said: 'Yes.' He said: 'O Allâh, bear witness.'" (***Sahih***)

٣٩٣١ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا عِيسَى بْنُ يُونُسَ: حَدَّثَنَا الأَعْمَشُ عَنْ أَبِي صَالِحٍ، عَنْ أَبِي سَعِيدٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ، فِي حِجَّةِ الْوَدَاعِ: «أَلَا إِنَّ أَحْرَمَ الأَيَّامِ يَوْمُكُمْ هٰذَا. أَلَا وَإِنَّ أَحْرَمَ الشُّهُورِ شَهْرُكُمْ هٰذَا. أَلَا وَإِنَّ أَحْرَمَ الْبَلَدِ بَلَدُكُمْ هٰذَا. أَلَا وَإِنَّ دِمَاءَكُمْ وَأَمْوَالَكُمْ عَلَيْكُمْ حَرَامٌ كَحُرْمَةِ يَوْمِكُمْ هٰذَا، فِي شَهْرِكُمْ هٰذَا، فِي بَلَدِكُمْ هٰذَا. أَلَا هَلْ بَلَّغْتُ؟» قَالُوا: نَعَمْ. قَالَ: «اللَّهُمَّ اشْهَدْ».

تخريج: [صحيح] أخرجه أحمد: ٣/ ٨٠، ٣٧١ من حديث عيسى بن يونس به، وصححه البوصيري * الأعمش عنعن، وأرسله وكيع عنه في جزءه، ح: ٣٤، وللحديث شواهد عند مسلم، ح: ١٢١٨ وغيره.

Comments:

a. The Prophet ﷺ, declared the same matter at Arafât on the 9th Dhul-Hijjah and at Mina near the *Jamarât* on the 10th Dhul-Hijjah.
b. The word "this city" in the Prophet's statement means Makkah which is the most sacred city.
c. 'Your blood and your wealth are sacred' means killing any Muslim, injuring him, taking his money forcefully, or taking his property by deceiving him; *all of which are great major sins.*

3932. It was narrated that 'Abdullâh bin 'Amr said: "I saw the Messenger of Allâh ﷺ circumambulating the Ka'bah and saying: 'How good you are and how good is your fragrance; how great you are and how great is your sanctity. By the One in Whose Hand is the soul of Muhammad, the sanctity of the believer is greater before Allâh than your sanctity, his blood and his wealth, and to think anything but good of him.''' (***Da'if***)

٣٩٣٢ - حَدَّثَنَا أَبُو الْقَاسِمِ بْنُ أَبِي ضَمْرَةَ، نَصْرُ بْنُ مُحَمَّدِ بْنِ سُلَيْمَانَ الْحِمْصِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا عَبْدُ اللهِ بْنُ أَبِي قَيْسٍ النَّصْرِيُّ: حَدَّثَنَا عَبْدُ اللهِ بْنُ عَمْرٍو قَالَ: رَأَيْتُ رَسُولَ اللهِ ﷺ يَطُوفُ بِالْكَعْبَةِ وَيَقُولُ: «**مَا أَطْيَبَكِ وَأَطْيَبَ رِيحَكِ. مَا أَعْظَمَكِ وَأَعْظَمَ حُرْمَتَكِ. وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ! لَحُرْمَةُ الْمُؤْمِنِ أَعْظَمُ عِنْدَ اللهِ حُرْمَةً مِنْكِ. مَالِهِ وَدَمِهِ، وَأَنْ نَظُنَّ بِهِ إِلَّا خَيْرًا**».

تخريج: [إسناده ضعيف] وأشار البوصيري والمنذري إلى ضعفه * نصر بن محمد ضعيف (تقريب)، وفيه علة أخرى، وله شواهد ضعيفة.

Comments:

a. Causing harm to life or property of a believer is forbidden.
b. Having suspicion about any believer is not allowed.
c. Nobody should be accused of crime if there is no clear evidence against him.

3933. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "The whole of the Muslim is sacred to his fellow Muslim, his blood, his wealth and his honor." (***Sahih***)

٣٩٣٣ - حَدَّثَنَا بَكْرُ بْنُ عَبْدِ الْوَهَّابِ: حَدَّثَنَا عَبْدُ اللهِ بْنُ نَافِعٍ وَ يُونُسُ بْنُ يَحْيَىٰ. جَمِيعًا عَنْ دَاوُدَ بْنِ قَيْسٍ، عَنْ أَبِي سَعِيدٍ، مَوْلَى عَبْدِ اللهِ بْنِ عَامِرِ بْنِ كُرَيْزٍ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «**كُلُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ حَرَامٌ، دَمُهُ وَمَالُهُ وَعِرْضُهُ**».

تخريج: أخرجه مسلم، البر والصلة، باب تحريم ظلم المسلم وخذله واحتقاره ودمه وعرضه وماله، ح:٣٢/٢٥٦٤ من حديث داود به.

Comments:

Humiliating, backbiting, slandering and defaming; all such acts are among major great sins.

3934. Fadâlah bin 'Ubaid narrated that the Prophet ﷺ said: "The believer is the one from whom their (people's) wealth and lives are safe, and the *Muhâjir* is the one who forsakes mistakes and sins." ***(Hasan)***

٣٩٣٤ - حَدَّثَنَا أَحْمَدُ بْنُ عَمْرِو بْنِ السَّرْحِ الْمِصْرِيُّ: حَدَّثَنَا عَبْدُ اللهِ بْنُ وَهْبٍ عَنْ أَبِي هَانِيءٍ، عَنْ عَمْرِو بْنِ مَالِكٍ الْجَنْبِيِّ أَنَّ فَضَالَةَ بْنَ عُبَيْدٍ حَدَّثَهُ أَنَّ النَّبِيَّ ﷺ قَالَ: «الْمُؤْمِنُ مَنْ أَمِنَهُ النَّاسُ عَلَى أَمْوَالِهِمْ وَأَنْفُسِهِمْ. وَالْمُهَاجِرُ مَنْ هَجَرَ الْخَطَايَا وَالذُّنُوبَ».

تخريج: [إسناده حسن] أخرجه ابن مندة في الإيمان: ٤٥٢/١، ح:٣١٥ من حديث ابن وهب به، وأحمد: ٢١/٢، ٢٢ من حديث أبي هانيء حميد بن هانيء به، وصححه البوصيري، وابن حبان(موارد)، ح:٢٥، والحاكم: ١/١٠، ١١ على شرطهما، وله شواهد عند ابن حبان، ح:٢٦ وغيره.

Comments:

a. The word *Imân* (faith) is derived from the root word "Amuna" (security). So, it is the characteristic of a believer that people should feel safe from him and should not fear him. A believer cannot be traitorous nor harm the lives or properties of people.

b. *"Hijrah"* means emigrating from one's land for the sake of Allâh. Therefore, whoever leaves his land for the sake of Allâh he should also keep away from disobedience of Allâh in order to get the great position of a *Muhâjir* near Allâh.

Chapter 3. The Prohibition Of Plunder

(المعجم ٣) - بَابُ النَّهْيِ عَنِ النُّهْبَةِ (التحفة ٣)

3935. It was narrated from Jâbir bin 'Abdullâh that the Messenger of Allâh ﷺ said: "Whoever plunders openly is not one of us." ***(Sahih)***

٣٩٣٥ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ وَ مُحَمَّدُ بْنُ الْمُثَنَّى، قَالَا: حَدَّثَنَا أَبُو عَاصِمٍ: حَدَّثَنَا ابْنُ جُرَيْجٍ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنِ انْتَهَبَ نُهْبَةً مَشْهُورَةً، فَلَيْسَ مِنَّا».

تخريج: [صحيح] تقدم، ح:٢٥٩١.

3936. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "The adulterer, at the time he is committing adultery, is not a believer; (the wine drinker) at the time he is drinking, is not a believer; the thief, at the time he is stealing, is not a believer; the plunderer, at the time he is plundering with the people looking on, is not a believer." (*Sahih*)

٣٩٣٦ - حَدَّثَنَا عِيسَى بْنُ حَمَّادٍ: أَنْبَأَنَا اللَّيْثُ بْنُ سَعْدٍ عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي بَكْرِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ الْحَارِثِ بْنِ هِشَامٍ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «لَا يَزْنِي الزَّانِي، حِينَ يَزْنِي، وَهُوَ مُؤْمِنٌ. وَلَا يَشْرَبُ الْخَمْرَ، حِينَ يَشْرَبُهَا، وَهُوَ مُؤْمِنٌ. وَلَا يَسْرِقُ السَّارِقُ، حِينَ يَسْرِقُ، وَهُوَ مُؤْمِنٌ. وَلَا يَنْتَهِبُ نُهْبَةً، يَرْفَعُ النَّاسُ إِلَيْهِ أَبْصَارَهُمْ، حِينَ يَنْتَهِبُهَا، وَهُوَ مُؤْمِنٌ».

تخريج: أخرجه البخاري، المظالم، باب النهي بغير إذن صاحبه، ح:٢٤٧٥/ ٦٧٧٢، ومسلم، الإيمان، باب بيان نقصان الإيمان بالمعاصي ونفيه عن المتلبس بالمعصية على إرادة نفي كماله، ح:٥٧/ ١٠١ من حديث الليث به.

Comments:

a. Committing major sins is contrary to true faith.

b. Committing major sins does not make the person an apostate. However, it shows that his faith has become very weak.

c. *Imân* means strong faith. If one strongly believes that Allâh will punish him if he commits what is forbidden, and that His punishment will be tremendously more severe than the punishment of this world, if one has such strong faith, then he cannot commit the sin. The sin is committed only when the lust of enjoyment and the benefits of this world overcome him so much that he forgets the Hereafter for awhile.

3937. It was narrated from 'Imrân bin Husain that the Messenger of Allâh ﷺ said: "Whoever plunders is not one of us." (*Sahih*)

٣٩٣٧ - حَدَّثَنَا حُمَيْدُ بْنُ مَسْعَدَةَ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا حُمَيْدٌ: حَدَّثَنَا الْحَسَنُ عَنْ عِمْرَانَ بْنِ الْحُصَيْنِ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «مَنِ انْتَهَبَ نُهْبَةً، فَلَيْسَ مِنَّا».

تخريج: [صحيح] أخرجه أبوداود، الجهاد، باب في الجلب على الخيل في السباق، ح:٢٥٨١ من حديث حميد به، وقال الترمذي، ح:١١٢٣ حسن صحيح، وصححه ابن حبان، وانظر، ح:٣٩٣٥، فإنه شاهد له.

3938. It was narrated that Tha'labah bin Hakam said: "We came across some of the enemy's sheep and plundered them, and set up our cooking pots. The Prophet ﷺ passed by the pots and ordered that they be overturned, then he said: 'Plunder is not permissible.'" (***Hasan***)

٣٩٣٨ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو الأَحْوَصِ عَنْ سِمَاكٍ، عَنْ ثَعْلَبَةَ بْنِ الْحَكَمِ قَالَ: أَصَبْنَا غَنَمًا لِلْعَدُوِّ. فَانْتَهَبْنَاهَا. فَنَصَبْنَا قُدُورَنَا. فَمَرَّ النَّبِيُّ ﷺ بِالْقُدُورِ. فَأَمَرَ بِهَا فَأُكْفِئَتْ. ثُمَّ قَالَ: «**إِنَّ النُّهْبَةَ لَا تَحِلُّ**».

تخريج: [**إسناده حسن**] أخرجه الطبراني في الكبير:٢/ ٨٤، ح:١٣٧٨ من حديث ابن أبي شيبة به، ورواه شعبة عن سماك به (الطبراني:٢/ ٨٣، المستدرك للحاكم:٢/ ١٣٤)، وصححه البوصيري، وابن حبان، ح:١٦٧٩، والحاكم، والذهبي، وابن حجر في الإصابة (ترجمة ثعلبة)، وللحديث شواهد كثيرة جدًا.

Comments:

a. Using anything from booty before its distribution is not allowed.

b. Giving monetary punishment is allowed.

Chapter 4. Verbally Abusing A Muslim Is *Fusuq* (Disobedience) And Fighting Him Is *Kufr* (Ungratefulness To Allâh)

(المعجم ٤) - بَابٌ: سِبَابُ الْمُسْلِمِ فُسُوقٌ وَقِتَالُهُ كُفْرٌ (التحفة ٤)

3939. It was narrated from Ibn Mas'ud that the Messenger of Allâh ﷺ said: "Verbally abusing a Muslim is *Fusuq* disobedience and fighting him is *Kufr* (ungratefulness to Allâh)." (***Sahih***)

٣٩٣٩ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا عِيسَى بْنُ يُونُسَ: حَدَّثَنَا الأَعْمَشُ عَنْ شَقِيقٍ، عَنِ ابْنِ مَسْعُودٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**سِبَابُ الْمُسْلِمِ فُسُوقٌ، وَقِتَالُهُ كُفْرٌ**».

تخريج: [**صحيح**] تقدم، ح:٦٩.

3940. It was narrated from Abu Hurairah that the Prophet ﷺ said: "Verbally abusing a Muslim is *Fusuq* (disobedience) and fighting him is *Kufr* (ungratefulness to Allâh)." (***Sahih***)

٣٩٤٠ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ الْحَسَنِ الأَسَدِيُّ: حَدَّثَنَا أَبُو هِلَالٍ عَنِ ابْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «**سِبَابُ الْمُسْلِمِ فُسُوقٌ، وَقِتَالُهُ كُفْرٌ**».

تخريج: [**صحيح**] أخرجه العقيلي في الضعفاء:٤/ ٥٠ عن ابن أبي شيبة به، وحسنه البوصيري، ورواه ابن عون عن ابن سيرين به(تاريخ بغداد للخطيب:٣/ ٣٩٧، حلية الاولياء:٨/ ٣٥٩ في رواية منخل بن حكيم القشري)، والحديث السابق شاهد له.

3941. It was narrated from Sa'd that the Messenger of Allâh ﷺ said: "Verbally abusing a Muslim is *Fusuq* (disobedience) and fighting him is *Kufr.*" (***Sahih***)

٣٩٤١ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ عَنْ شَرِيكٍ، عَنْ أَبِي إِسْحَاقَ، عَنْ مُحَمَّدِ بْنِ سَعْدٍ، عَنْ سَعْدٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**سِبَابُ الْمُسْلِمِ فُسُوقٌ، وَقِتَالُهُ كُفْرٌ**».

تخريج: [صحيح] أخرجه أحمد: ١/ ١٧٨ وغيره من حديث أبي إسحاق به، وصححه البوصيري، ورواه زكريا بن الزائدة، وإسرائيل عن أبي إسحاق به، ورواه معمر عن أبي إسحاق عن عمر بن سعد عن سعد به(نسائي: ٧/ ١٢١، ح: ٤١١٥)، وللحديث شواهد كثيرة انظر، ح: ٣٩٣٩.

Comments:

Kufr (disbelief) here means the major sin i.e., a practice that does not suit a Muslim but it suits a *Kâfir* only.

Chapter 5. Do Not Turn Back Into Disbelievers After I Am Gone, Striking One Another's Necks

(المعجم ٥) - **بَابٌ: لَا تَرْجِعُوا بَعْدِي كُفَّارًا يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ** (التحفة ٥)

3942. It was narrated from Jarir bin 'Abdullâh that the Messenger of Allâh ﷺ said, during the Farewell Pilgrimage: "Make the people pay attention." Then he said: "Do not turn back into disbelievers after I am gone, striking one another's necks." (***Sahih***)

٣٩٤٢ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ وَ عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ، قَالَا: حَدَّثَنَا شُعْبَةُ عَنْ عَلِيِّ بْنِ مُدْرِكٍ قَالَ: سَمِعْتُ أَبَا زُرْعَةَ بْنَ عَمْرِو بْنِ جَرِيرٍ يُحَدِّثُ عَنْ جَرِيرِ بْنِ عَبْدِ اللهِ أَنَّ رَسُولَ اللهِ ﷺ قَالَ، فِي حِجَّةِ الْوَدَاعِ: «**اسْتَنْصِتِ النَّاسَ**» فَقَالَ: «**لَا تَرْجِعُوا بَعْدِي كُفَّارًا، يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ**».

تخريج: أخرجه البخاري، العلم، باب الإنصات للعلماء، ح: ١٢١/ ٤٤٠٥، ٦٨٦٩، ٧٠٨٠ من حديث شعبة به، ومسلم، الإيمان، باب بيان معنى قول النبي ﷺ: لاترجعوا بعدي كفارًا يضرب بعضكم رقاب بعض، ح: ٦٥ عن ابن بشار به.

Comments:

a. Muslims should solve their problems with mutual understanding, not with the power of arms.

b. Muslims should adopt the practices that foster love amongst them such as greeting each other, standing closely to each other in congregational prayers, straightening their rows in prayers and the like. On the other hand, they should avoid the characteristics that may sue disagreement or lead to enmity, such as humiliating someone, being unjust, transgressing, abusing,

backbiting and the like practices.

c. Killing and attacking people are enormous crimes that suit non-believers.

3943. It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ said: "Woe to you! Do not turn back into disbelievers after I am gone, striking one another's necks." (*Sahih*)

٣٩٤٣ - حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: أَخْبَرَنِي عُمَرُ بْنُ مُحَمَّدٍ عَنْ أَبِيهِ، عَنِ ابْنِ عُمَرَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «**وَيْحَكُمْ - أَوْ وَيْلَكُمْ - لَا تَرْجِعُوا بَعْدِي كُفَّارًا، يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ**».

تخريج: أخرجه البخاري، المغازي، باب حجة الوداع، ح:٤٤٠٣/ ٦٠٤٣، ٦١٦٦، ومسلم، الإيمان، الباب السابق، ح:٦٦/ ١٢٠ب من حديث عمر بن محمد به.

3944. It was narrated from Sunâbih Al-Ahmasi that the Messenger of Allâh ﷺ said: "I shall reach the Cistern (*Haud*) before you, and I will boast of your great numbers before the nations, so do not fight one another after I am gone.'" (*Sahih*)

٣٩٤٤ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي وَ مُحَمَّدُ بْنُ بِشْرٍ، قَالَا: حَدَّثَنَا إِسْمَاعِيلُ عَنْ قَيْسٍ، عَنِ الصُّنَابِحِ الأَحْمَسِيِّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**أَلَا إِنِّي فَرَطُكُمْ عَلَى الْحَوْضِ. وَإِنِّي مُكَاثِرٌ بِكُمُ الأُمَمَ. فَلَا تُقْتَلُنَّ بَعْدِي**».

تخريج: [**إسناده صحيح**] أخرجه الحميدي، ح:٣٥١، وأحمد:٤/ ٣٤٩ وغيرهما من طرق عن إسماعيل بن أبي خالد به، وصرح بالسماع عند أحمد، وتابعه مجالد، وللحديث شواهد كثيرة، وحديث ابن ماجه صححه البوصيري.

Comments:

On the Day of Judgment, at the vast ground of the Gathering (where all people will be gathered for their account) the Prophet ﷺ will provide his nation with drinking water from his *Kauthar* Cistern. The water in this cistern will flow from a river of Paradise called *Kauthar*.

Chapter 6. The Muslims Are Under The Protection Of Allâh

(المعجم ٦) - بَابٌ: الْمُسْلِمُونَ فِي ذِمَّةِ اللهِ عَزَّ وَجَلَّ (التحفة ٦)

3945. It was narrated from Abu Bakr Siddiq that the Messenger of Allâh ﷺ said: "Whoever offers the morning prayer, he is under the protection of Allâh, so do not betray Allâh by betraying those who are under His protection.

٣٩٤٥ - حَدَّثَنَا عَمْرُو بْنُ عُثْمَانَ بْنِ سَعِيدِ ابْنِ كَثِيرِ بْنِ دِينَارٍ الْحِمْصِيُّ: حَدَّثَنَا أَحْمَدُ بْنُ خَالِدٍ الْوَهْبِيُّ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي سَلَمَةَ الْمَاجِشُونُ عَنْ عَبْدِ الْوَاحِدِ بْنِ أَبِي

عَوْنٍ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ حَابِسٍ الْيَمَانِيِّ، عَنْ أَبِي بَكْرٍ الصِّدِّيقِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ صَلَّى الصُّبْحَ، فَهُوَ فِي ذِمَّةِ اللهِ. فَلَا تُخْفِرُوا اللهَ فِي عَهْدِهِ. فَمَنْ قَتَلَهُ، طَلَبَهُ اللهُ حَتَّى يَكُبَّهُ فِي النَّارِ عَلَى وَجْهِهِ».

Whoever kills him, Allâh will seek him out until He throws him on his face into Hell." (*Sahih*)

تخريج: [صحيح] أعله البوصيري بالانقطاع، وله شواهد عند مسلم، ح:٦٥٧/ ٢٦١ وغيره.

Comments:

a. This refuge of Allâh is not granted for the one who neglects prayers.
b. The punishment of a murderer of a Muslim is Hell. But if the heirs of a murdered person excuse him, after receiving the blood money or merely pardoning him, then he will be forgiven.
c. Those who have committed major sins will enter Hell, and after receiving the punishment of their sins, they will be removed.

3946. It was narrated from Samurah bin Jundab that the Prophet ﷺ said: "Whoever offers the morning prayer, he is under the protection of Allâh, the Mighty and Sublime." (*Sahih*)

٣٩٤٦ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا رَوْحُ ابْنُ عُبَادَةَ: حَدَّثَنَا أَشْعَثُ عَنِ الْحَسَنِ، عَنْ سَمُرَةَ بْنِ جُنْدَبٍ، عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ صَلَّى الصُّبْحَ، فَهُوَ فِي ذِمَّةِ اللهِ، عَزَّ وَجَلَّ».

تخريج: [إسناده صحيح] أخرجه أحمد:٥/ ١٠ عن روح به، مطولاً، وصححه البوصيري، وانظر، ح:٢١٨٣.

3947. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "The believer is more precious to Allâh, the Mighty and Sublime, than some of His angels." (*Da'if*)

٣٩٤٧ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ: حَدَّثَنَا أَبُو الْمُهَزِّمِ، يَزِيدُ بْنُ سُفْيَانَ. سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ: «الْمُؤْمِنُ أَكْرَمُ عَلَى اللهِ، عَزَّ وَجَلَّ، مِنْ بَعْضِ مَلَائِكَتِهِ».

تخريج: [إسناده ضعيف] أخرجه الطبراني في الأوسط:٧/ ٣٣١، ٣٣٢، ح:٦٦٣٠ من حديث هشام به بلفظ، قال الله تعالى: عبدي المؤمن أحب إلي من بعض ملائكتي، وضعفه البوصيري من أجل أبي المهزم تقدم، ح:٣٠٨٦.

Chapter 7. Tribalism

(المعجم ٧) - بَابُ الْعَصَبِيَّةِ (التحفة ٧)

3948. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "Whoever fights under a banner of folly, supporting tribalism, or getting angry for the sake of tribalism, he dies in a state of Ignorance." (***Sahih***)

٣٩٤٨ - حَدَّثَنَا بِشْرُ بْنُ هِلَالٍ الصَّوَّافُ: حَدَّثَنَا عَبْدُ الْوَارِثِ بْنُ سَعِيدٍ: حَدَّثَنَا أَيُّوبُ عَنْ غَيْلَانَ بْنِ جَرِيرٍ، عَنْ زِيَادِ بْنِ [رِيَاحٍ]، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ قَاتَلَ تَحْتَ رَايَةٍ عِمِّيَّةٍ، يَدْعُو إِلَى عَصَبِيَّةٍ، أَوْ يَغْضَبُ لِعَصَبِيَّةٍ، فَقِتْلَتُهُ جَاهِلِيَّةٌ».

تخريج: أخرجه مسلم، الإمارة، باب وجوب ملازمة جماعة المسلمين عند ظهور الفتن . . . الخ، ح:١٨٤٨/٥٣ من حديث أيوب به.

Comments:

'Whoever fights under a banner of folly' means supporting a group without making sure whether it is on truth or not. In this case, even if the group is on the truth, he did not intend to support the truth rather his intention was to support his clan, tribe, nation, party or organization. Therefore, it is not participating in war which is rewardable, nor the kind of dying which is considered martyrdom.

3949. 'Abbâd bin Kathir Ash-Shâmi narrated from a woman among them, called Fasilah, that she heard her father say: "I asked the Prophet ﷺ: 'O Messenger of Allâh, is it tribalism if a man loves his people?' He said: 'No, rather tribalism is when a man helps his people to do wrong.'" (***Da'if***)

٣٩٤٩ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا زِيَادُ بْنُ الرَّبِيعِ الْيُحْمِدِيُّ عَنْ عَبَّادِ بْنِ كَثِيرٍ الشَّامِيِّ، عَنِ امْرَأَةٍ مِنْهُمْ يُقَالُ لَهَا: فَسِيلَةُ. قَالَتْ: سَمِعْتُ أَبِي يَقُولُ: سَأَلْتُ النَّبِيَّ ﷺ، فَقُلْتُ: يَا رَسُولَ اللهِ أَمِنَ الْعَصَبِيَّةِ أَنْ يُحِبَّ الرَّجُلُ قَوْمَهُ؟ قَالَ: «لَا. وَلٰكِنْ مِنَ الْعَصَبِيَّةِ أَنْ يُعِينَ الرَّجُلُ قَوْمَهُ عَلَى الظُّلْمِ».

تخريج: [ضعيف] * عباد تقدم حاله، ح:١٤٦٢، ورواه أبوداود، الأدب، باب في العصبية، ح:٥١١٩ من حديث سلمة بن بشر الدمشقي عن بنت واثلة بن الأسقع عن أبيها به مختصرًا، وإسناده ضعيف، وله طريق آخر فيه صدقة بن يزيد وهو ضعيف.

Chapter 8. The Great Majority

(المعجم ٨) - بَابُ السَّوَادِ الْأَعْظَمِ (التحفة ٨)

3950. Anas bin Mâlik said: "I heard the Messenger of Allâh ﷺ say: 'My nation will not unite on

٣٩٥٠ - حَدَّثَنَا الْعَبَّاسُ بْنُ عُثْمَانَ الدِّمَشْقِيُّ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنَا مُعَانُ بْنُ

رِفَاعَةَ السَّلَامِيُّ: حَدَّثَنِي أَبُو خَلَفٍ الْأَعْمَى قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ يَقُولُ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «إِنَّ أُمَّتِي لَا تَجْتَمِعُ عَلَى ضَلَالَةٍ. فَإِذَا رَأَيْتُمُ اخْتِلَافًا، فَعَلَيْكُمْ بِالسَّوَادِ الْأَعْظَمِ».

misguidance, so if you see them differing, follow the great majority.'" (*Da'if*)

تخريج: [إسناده ضعيف جدًا] أخرجه ابن أبي عاصم في السنة، ح:٨٤ من حديث معان أو معاذ بن رفاعة به، وفسر السواد الأعظم: الحق وأهله * معان لين الحديث (تقريب)، وأبوخلف متروك، ورماه ابن معين بالكذب (أيضًا)، وله شاهد ضعيف عند أبي نعيم في أخبار أصبهان:٢/ ٢٠٨، والحديث ضعفه البوصيري.

Comments:

a. It is a great blessing of Allâh over Muslims, that a group of Muslims will always remain on the truth in all times, despite the prevalence of evil.

b. If the sentence "the great majority" is considered sound, then it does not indicate those who are great in numbers. Because greatness does not depend on the number of the people, but it depends on the characters and practices which are in accordance with the teachings of the Qur'ân and *Sunnah*.

Chapter 9. Tribulations That Will Appear

(المعجم ٩) - بَابُ مَا يَكُونُ مِنَ الْفِتَنِ (التحفة ٩)

٣٩٥١ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ وَ عَلِيُّ بْنُ مُحَمَّدٍ، قَالَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ رَجَاءٍ الْأَنْصَارِيِّ، عَنْ عَبْدِ اللهِ ابْنِ شَدَّادِ بْنِ الْهَادِ، عَنْ مُعَاذِ بْنِ جَبَلٍ قَالَ: صَلَّى رَسُولُ اللهِ ﷺ، يَوْمًا، صَلَاةً، فَأَطَالَ فِيهَا. فَلَمَّا انْصَرَفَ قُلْنَا أَوْ قَالُوا: يَا رَسُولَ اللهِ أَطَلْتَ، الْيَوْمَ، الصَّلَاةَ. قَالَ: «إِنِّي صَلَّيْتُ صَلَاةَ رَغْبَةٍ وَرَهْبَةٍ. سَأَلْتُ اللهَ، عَزَّ وَجَلَّ، لِأُمَّتِي ثَلَاثًا. فَأَعْطَانِي اثْنَتَيْنِ، وَرَدَّ عَلَيَّ وَاحِدَةً. سَأَلْتُهُ أَنْ لَا يُسَلِّطَ عَلَيْهِمْ عَدُوًّا مِنْ غَيْرِهِمْ، فَأَعْطَانِيهَا. وَسَأَلْتُهُ أَنْ لَا يُهْلِكَهُمْ غَرَقًا، فَأَعْطَانِيهَا، وَسَأَلْتُهُ أَنْ لَا

3951. It was narrated that Mu'âdh bin Jabal said: "The Messenger of Allâh ﷺ prayed one day, and made the prayer lengthy. When he finished we said (or they said): 'O Messenger of Allâh, you made the prayer lengthy today.' He said: 'I offered a prayer of hope and fear. I asked Allâh for three things for my nation, and He granted me two and refused one. I asked Him not to let my nation be destroyed by enemies from without, and He granted me that. And I asked Him not to let them be destroyed by drowning, and He granted me that. And I asked Him not to let

them be destroyed by fighting among themselves, but He refused that.'" (*Sahih*)

يَجْعَلَ بَأْسَهُمْ بَيْنَهُمْ، فَرَدَّهَا عَلَيَّ».

تخريج: [صحيح] أخرجه أحمد: ٥/ ٢٤٠ من حديث الأعمش به، وصححه ابن خزيمة: ٢/ ٢٢٥، والبوصيري، وللحديث شواهد كثيرة عند مسلم، ح: ٢٨٨٩/ ١٩، ٢٨٩٠/ ٢٠ وغيره انظر الحديث الآتي.

Comments:

a. The acceptance of this supplication is evident in the fact that from the era of the Prophet ﷺ, till this time, there was no period free from an independent Muslim government in this world. Moreover, if sometimes non-Muslims gained power over some territories of Muslims, then Allâh made among them who embraced Islam and defended it.

b. The torment of drowning means any common calamity that destroys an entire Muslim nation such as flood, earthquake, storm, etc. These punishments, in this nation, do not take place as they did with the previous nations, so that all those who used to deny the truth would totally perish.

3952. It was narrated from Thawbân, the freed slave of the Messenger of Allâh ﷺ, that the Messenger of Allâh ﷺ said: "The earth was brought together for me so that I could see the east and the west, and I was given two treasures, the yellow (or the red) and the white – meaning gold and silver. And it was said to me: 'Your dominion will extend as far as has been shown to you.' I asked Allâh for three things: That my nation would not be overwhelmed by famine that would destroy them all, and that they would not be rent by schism and fight one another, but it was said to me: 'When I (Allâh) issue My decree it cannot be revoked. But I will never cause your nation to be overwhelmed by famine that would destroy them all, and I will not gather their enemies

٣٩٥٢ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ شُعَيْبِ بْنِ شَابُورٍ: حَدَّثَنَا سَعِيدُ بْنُ بَشِيرٍ عَنْ قَتَادَةَ أَنَّهُ حَدَّثَهُمْ عَنْ أَبِي قِلَابَةَ الْجَرْمِيِّ، عَبْدِ اللهِ بْنِ زَيْدٍ، عَنْ أَبِي أَسْمَاءَ الرَّحَبِيِّ، عَنْ ثَوْبَانَ، مَوْلَىٰ رَسُولِ اللهِ ﷺ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «زُوِيَتْ لِيَ الْأَرْضُ حَتَّى رَأَيْتُ مَشَارِقَهَا وَمَغَارِبَهَا. وَأُعْطِيتُ الْكَنْزَيْنِ: الْأَصْفَرَ أَوِ الْأَحْمَرَ وَالْأَبْيَضَ يَعْنِي الذَّهَبَ وَالْفِضَّةَ وَقِيلَ لِي: إِنَّ مُلْكَكَ إِلَى حَيْثُ زُوِيَ لَكَ. وَإِنِّي سَأَلْتُ اللهَ عَزَّ وَجَلَّ ثَلَاثًا: أَنْ لَا يُسَلِّطَ عَلَىٰ أُمَّتِي جُوعًا فَيُهْلِكَهُمْ بِهِ عَامَّةً. وَأَنْ لَا يَلْبِسَهُمْ شِيَعًا وَيُذِيقَ بَعْضَهُمْ بَأْسَ بَعْضٍ. وَإِنَّهُ قِيلَ لِي: إِذَا قَضَيْتُ قَضَاءً، فَلَا مَرَدَّ لَهُ. وَإِنِّي لَنْ أُسَلِّطَ عَلَىٰ أُمَّتِكَ جُوعًا فَيُهْلِكَهُمْ فِيهِ. وَلَنْ أَجْمَعَ عَلَيْهِمْ مَنْ بَيْنَ أَقْطَارِهَا، حَتَّى يُفْنِيَ بَعْضُهُمْ بَعْضًا، وَيَقْتُلَ

بَعْضُهُمْ بَعْضًا. وَإِذَا وُضِعَ السَّيْفُ فِي أُمَّتِي، فَلَنْ يُرْفَعَ عَنْهُمْ إِلَى يَوْمِ الْقِيَامَةِ. وَإِنَّ مِمَّا أَتَخَوَّفُ عَلَى أُمَّتِي أَئِمَّةً مُضِلِّينَ. وَسَتَعْبُدُ قَبَائِلُ مِنْ أُمَّتِي الْأَوْثَانَ. وَسَتَلْحَقُ قَبَائِلُ مِنْ أُمَّتِي بِالْمُشْرِكِينَ. وَإِنَّ بَيْنَ يَدَيِ السَّاعَةِ دَجَّالِينَ كَذَّابِينَ. قَرِيبًا مِنْ ثَلَاثِينَ. كُلُّهُمْ يَزْعُمُ أَنَّهُ نَبِيٌّ. وَلَنْ تَزَالَ طَائِفَةٌ مِنْ أُمَّتِي عَلَى الْحَقِّ مَنْصُورِينَ، لَا يَضُرُّهُمْ مَنْ خَالَفَهُمْ حَتَّى يَأْتِيَ أَمْرُ اللهِ، عَزَّ وَجَلَّ».

قَالَ أَبُو الْحَسَنِ: لَمَّا فَرَغَ أَبُو عَبْدِ اللهِ مِنْ هٰذَا الْحَدِيثِ، قَالَ: مَا أَهْوَلَهُ

against them (and destroy them) until they annihilate one another and kill one another.' Once they start to fight amongst themselves, that will continue until the Day of Resurrection. What I fear most for my nation is misguiding leaders. Some tribes among my nation will worship idols and some tribes among my nation will join the idolaters. Before the Hour comes there will be nearly thirty *Dajjâls* (great liars), each of them claiming to be a Prophet. But a group among my nation will continue to adhere to the truth and be victorious, and those who oppose them will not harm them, until the command of Allâh comes to pass.''' (***Sahih***)

Abul-Hasan said: "When Abu 'Abdullâh finished this *Hadith* he said: 'O how terrible it is!'"

تخريج: أخرجه مسلم، الفتن، باب هلاك هذه الأمة بعضهم ببعض، ح:٢٨٨٩ من حديث قتادة به.

Comments:

a. Granting the treasures of gold and silver to the Prophet ﷺ, means that his nation will own and control them. As the great Roman and Iranian empires were ruined and their treasures came in the control of Muslims.

b. 'Not destroying the whole Muslim nation by famine' does not mean that such punishment even partially will not inflict this nation. However, due to the sins of nations many types of torments have been inflicted upon them, and they would occur in the future also.

c. Occurrence of fighting and killing among Muslim does not mean that it should be accepted, believing that it is an indispensable matter, rather we should spare no efforts to keep Muslims away from this situation.

d. To be safe from the evil of devious leaders, we should acquire the knowledge of the Qur'ân and *Sunnah*, to be aware of true teachings of Islam, in order to put them into practice.

e. Muslims joining idolaters means that they will turn away from Islam, and become apostates, or they will support non-Muslims against Muslims, or they may adopt their non-Islamic and atheistic customs as a part of culture

such as the celebrating Basant of the Hindus, Valentine's Day and April Fool of the Christians, etc.

f. A group of righteous people will be steadfast on the truth till the Day of Judgment; they will be adherents of the Qur'ân and *Sunnah* and clarify the deviation of innovators.

3953. It was narrated that Zainab bint Jahsh said: "The Messenger of Allâh ﷺ woke up red in the face and said: '*Lâ ilâha illallâh*, woe to the Arabs from an evil that has drawn nigh. Today a hole has been opened in the barrier of Gog and Magog.' And he gestured to indicate the size of the hole." Zainab said: "I said: 'O Messenger of Allâh! Will we be destroyed when there are righteous people among us?' He said: 'If sin and evil deeds increase.'" (***Sahih***)

٣٩٥٣ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ زَيْنَبَ ابْنَةِ أُمِّ سَلَمَةَ، عَنْ حَبِيبَةَ، عَنْ أُمِّ حَبِيبَةَ، عَنْ زَيْنَبَ بِنْتِ جَحْشٍ أَنَّهَا قَالَتِ: اسْتَيْقَظَ رَسُولُ اللهِ ﷺ، مِنْ نَوْمِهِ، وَهُوَ مُحْمَرٌّ وَجْهُهُ، وَهُوَ يَقُولُ: «لَا إِلٰهَ إِلَّا اللهُ. وَيْلٌ لِلْعَرَبِ مِنْ شَرٍّ قَدِ اقْتَرَبَ. فُتِحَ الْيَوْمَ مِنْ رَدْمِ يَأْجُوجَ وَمَأْجُوجَ» وَعَقَدَ بِيَدِهِ عَشَرَةً.

قَالَتْ زَيْنَبُ، قُلْتُ: يَا رَسُولَ اللهِ أَنَهْلِكُ وَفِينَا الصَّالِحُونَ؟ قَالَ: «إِذَا كَثُرَ الْخَبَثُ».

تخريج: أخرجه البخاري، الفتن، باب قول النبي ﷺ ويل للعرب من شر قد اقترب، ح:٧٠٥٩ من حديث سفيان به، ومسلم، الفتن، باب اقتراب الفتن، وفتح ردم يأجوج ومأجوج، ح:٢٨٨٠ عن ابن أبي شيبة به.

Comments:

a. Gog and Magog are great mischievous nations. Dhul-Qarnain built a huge and great wall to protect other people from their mischief, as mentioned in the Qur'ân: *Surat Al-Kahf* '8:93-99.

b. When the wall is demolished, they will come out and attack other nations, and it will be a great trial.

c. When good people decrease to a great extent, and bad and dishonest people prevail, then Allâh's punishment comes down in many forms, such as earthquakes, floods, storms, wars, etc.

d. Once a hole occurs, it is feared that it will turn into a larger one, until the wall will collapse, and Gog and Magog will be free to spread mischief in this world, killing and plundering all people.

3954. It was narrated from Abu Umâmah that the Messenger of Allâh ﷺ said: "There will be tribulation in which a man will be a believer in the morning and a disbeliever by evening, except the

٣٩٥٤ - حَدَّثَنَا رَاشِدُ بْنُ سَعِيدٍ الرَّمْلِيُّ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ عَنِ الْوَلِيدِ بْنِ سُلَيْمَانَ ابْنِ أَبِي السَّائِبِ، عَنْ عَلِيِّ بْنِ يَزِيدَ، عَنِ الْقَاسِمِ، أَبِي عَبْدِ الرَّحْمٰنِ، عَنْ أَبِي أُمَامَةَ

one to whom Allâh grants knowledge." (*Da'if*)

قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «سَتَكُونُ فِتَنٌ. يُصْبِحُ الرَّجُلُ فِيهَا مُؤْمِنًا وَيُمْسِي كَافِرًا. إِلَّا مَنْ أَحْيَاهُ اللهُ بِالْعِلْمِ».

تخريج: [إسناده ضعيف] أخرجه الدارمي: ١/ ٩٧، ح: ٣٤٥ من حديث الوليد به، وضعفه البوصيري من أجل علي بن يزيد تقدم، ح: ٢٢٨، وفيه علة أخرى، وأصل الحديث صحيح دون جملة إلا من أحياه الله بالعلم.

Comments:

a. Informing about future incidents is a miracle of the Prophet ﷺ, and a proof of his prophethood.

b. The purpose of warning against future afflictions is to inform Muslims to take care of their faith.

c. Some sins are considered light by human beings, while they are so dangerous that it takes them out of the fold of Islam. So, no sin should be taken lightly.

3955. It was narrated that Hudhaifah said: "We were sitting with 'Umar and he said: 'Which of you has remembered a *Hadith* from the Messenger of Allâh ﷺ concerning *Fitnah*?''' Hudhaifah said: "I said: 'I have.' He said: 'You are very bold.' He said: 'How?' He said: 'I heard him say: "The *Fitnah* of a man with regard to his family, his children and his neighbors are expiated by his prayers, fasts, charity and enjoining what is good and forbidding what is evil." 'Umar said: 'This is not what I meant, rather I meant that which moves like the waves of the sea.''' Hudhaifah said: "Don't worry about it, O Commander of the Believers! For there is a closed door between you and them." 'Umar said: "Will that door be broken or opened?" I said: No, it will be broken." 'Umar said:

٣٩٥٥ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ وَ أَبِي، عَنِ الأَعْمَشِ عَنْ شَقِيقٍ، عَنْ حُذَيْفَةَ قَالَ: كُنَّا جُلُوسًا عِنْدَ عُمَرَ، فَقَالَ: أَيُّكُمْ يَحْفَظُ حَدِيثَ رَسُولِ اللهِ ﷺ فِي الْفِتْنَةِ؟ قَالَ حُذَيْفَةُ: فَقُلْتُ: أَنَا. قَالَ: إِنَّكَ لَجَرِيءٌ. قَالَ: كَيْفَ؟ قَالَ: سَمِعْتُهُ يَقُولُ: «فِتْنَةُ الرَّجُلِ فِي أَهْلِهِ وَوَلَدِهِ وَجَارِهِ تُكَفِّرُهَا الصَّلَاةُ وَالصِّيَامُ وَالصَّدَقَةُ. وَالأَمْرُ بِالْمَعْرُوفِ وَالنَّهْيُ عَنِ الْمُنْكَرِ». فَقَالَ عُمَرُ: لَيْسَ هٰذَا أُرِيدُ. إِنَّمَا أُرِيدُ الَّتِي تَمُوجُ كَمَوْجِ الْبَحْرِ. فَقَالَ: مَا لَكَ وَلَهَا؟ يَا أَمِيرَ الْمُؤْمِنِينَ إِنَّ بَيْنَكَ وَبَيْنَهَا بَابًا مُغْلَقًا. قَالَ: فَيُكْسَرُ الْبَابُ أَوْ يُفْتَحُ؟ قَالَ: لَا. بَلْ يُكْسَرُ. قَالَ: ذٰاكَ أَجْدَرُ أَنْ لَا يُغْلَقَ.

قُلْنَا لِحُذَيْفَةَ: أَكَانَ عُمَرُ يَعْلَمُ مَنِ الْبَابُ؟ قَالَ: نَعَمْ. كَمَا يَعْلَمُ أَنَّ دُونَ غَدٍ اللَّيْلَةَ. إِنِّي

"Then it will never be closed.'"

We asked Hudhaifah: "Did 'Umar know what that door meant?" He said: "Yes, just as he knows that there will be night before morning, because I narrated to him a *Hadith* in which there are no errors."

We were afraid to ask him who the door was, so we said to Masruq: "Ask him." He said: "Umar." (***Sahih***)

حَدَّثْتُهُ حَدِيثًا لَيْسَ بِالأَغَالِيطِ. فَهِبْنَا أَنْ نَسْأَلَهُ: مَنِ الْبَابُ؟ فَقُلْنَا لِمَسْرُوقٍ: سَلْهُ. فَسَأَلَهُ. فَقَالَ: عُمَرُ.

تخريج: أخرجه البخاري، مواقيت الصلوة، باب الصلاة كفارة، ح:٥٢٥/١٤٣٥ من حديث الأعمش به، ومسلم، الفتن، باب في الفتنة التي تموج كموج البحر، ح:١٤٤ بعد، ح:٢٨٩٢ عن محمد بن عبدالله بن نمير به.

Comments:

a. Breaking doors indicates the martyrdom of 'Umar ﷺ. A Magus named Abu Lulu Fayroz murdered him. By this action the conspirators were able to remove a great obstacle from their way to carry out their evil plots.

b. These afflictions occurred just as the Prophet ﷺ, had predicated. It proves his truthfulness and that the Prophet ﷺ, talks only in the light of the revelation. It cannot be used as an evidence that the Prophetﷺ, ever had the knowledge of the unseen.

3956. It was narrated that 'Abdur-Rahmân bin 'Abd Rabbil-Ka'bah said: "I came to 'Abdullâh bin 'Amr bin 'Âs when he was sitting in the shade of the Ka'bah, and the people were gathered around him, and I heard him say: 'While we were with the Messenger of Allâh on a journey, he stopped to camp and some of us were pitching tents, some were competing in shooting arrows and some were taking the animals out to graze them. Then his caller called out: *"As-Salâtu Jâmi'ah* (prayer is about to begin)." So we gathered, and the Messenger of Allâh ﷺ stood up and addressed

٣٩٥٦ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ وَ عَبْدُ الرَّحْمٰنِ الْمُحَارِبِيُّ وَ وَكِيعٌ عَنِ الأَعْمَشِ عَنْ زَيْدِ بْنِ وَهْبٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ عَبْدِ رَبِّ الْكَعْبَةِ قَالَ: انْتَهَيْتُ إِلَى عَبْدِ اللهِ بْنِ عَمْرِو بْنِ الْعَاصِ، وَهُوَ جَالِسٌ فِي ظِلِّ الْكَعْبَةِ. وَالنَّاسُ مُجْتَمِعُونَ عَلَيْهِ. فَسَمِعْتُهُ يَقُولُ: بَيْنَا نَحْنُ مَعَ رَسُولِ اللهِ ﷺ فِي سَفَرٍ. إِذْ نَزَلَ مَنْزِلًا. فَمِنَّا مَنْ يَضْرِبُ خِبَاءَهُ. وَمِنَّا مَنْ يَنْتَضِلُ. وَمِنَّا مَنْ هُوَ فِي جَشَرِهِ. إِذْ نَادَىٰ مُنَادِيهِ. الصَّلَاةُ جَامِعَةٌ. فَاجْتَمَعْنَا. فَقَامَ رَسُولُ اللهِ ﷺ فَخَطَبَنَا، فَقَالَ: **«إِنَّهُ لَمْ يَكُنْ نَبِيٌّ قَبْلِي إِلَّا كَانَ حَقًّا**

us. He said: "There has never been a Prophet before me who was not obliged to tell his nation of what he knew was good for them, and to warn against what he knew was bad for them. With regard to this nation of yours, soundness (of religious commitment) and well-being has been placed in its earlier generations and the last of them will be afflicted with calamities and things that you dislike. Then there will come tribulations which will make the earlier ones pale into insignificance, and the believer will say: 'This will be the end of me,' then relief will come. Then (more) tribulations will come and the believer will say: 'This will be the end of me,' then relief will come. Whoever would like to be taken far away from Hell and admitted to Paradise, let him die believing in Allâh and the Last Day, and let him treat people as he would like to be treated. Whoever gives his oath of allegiance to a ruler and gives a sincere promise, let him obey him as much as he can, and if another comes and challenges him, let them strike the neck (i.e., kill) the second one."

He the narrator said: "I raised my head among the people and said: 'I adjure you by Allâh, did you hear that from the Messenger of Allâh ﷺ?' He (Abdullâh bin 'Amr bin Al-'Âs) pointed with his hand to his ears and said: I heard it directly from him and memorized it." (*Sahih*)

عَلَيْهِ أَنْ يَدُلَّ أُمَّتَهُ عَلَى مَا يَعْلَمُهُ خَيْرًا لَهُمْ. وَيُنْذِرَهُمْ مَا يَعْلَمُهُ شَرًّا لَهُمْ. وَإِنَّ أُمَّتَكُمْ هٰذِهِ، جُعِلَتْ عَافِيَتُهَا فِي أَوَّلِهَا. وَإِنَّ آخِرَهُمْ يُصِيبُهُمْ بَلَاءٌ وَأُمُورٌ تُنْكِرُونَهَا. ثُمَّ يَجِيءُ فِتَنٌ تُرَقِّقُ بَعْضُهَا بَعْضًا. فَيَقُولُ الْمُؤْمِنُ: هٰذِهِ مُهْلِكَتِي. ثُمَّ تَنْكَشِفُ. ثُمَّ تَجِيءُ فِتْنَةٌ فَيَقُولُ الْمُؤْمِنُ: هٰذِهِ مُهْلِكَتِي. ثُمَّ تَنْكَشِفُ. فَمَنْ سَرَّهُ أَنْ يُزَحْزَحَ عَنِ النَّارِ وَيُدْخَلَ الْجَنَّةَ، فَلْتُدْرِكْهُ مَوْتَتُهُ وَهُوَ يُؤْمِنُ بِاللهِ وَالْيَوْمِ الآخِرِ. وَلْيَأْتِ إِلَى النَّاسِ الَّذِي يُحِبُّ أَنْ يَأْتُوا إِلَيْهِ. وَمَنْ بَايَعَ إِمَامًا فَأَعْطَاهُ صَفْقَةَ يَمِينِهِ، وَثَمَرَةَ قَلْبِهِ، فَلْيُطِعْهُ مَا اسْتَطَاعَ. فَإِنْ جَاءَ آخَرُ يُنَازِعُهُ، فَاضْرِبُوا عُنُقَ الآخَرِ».

قَالَ: فَأَدْخَلْتُ رَأْسِي مِنْ بَيْنِ النَّاسِ، فَقُلْتُ: أَنْشُدُكَ اللهَ أَنْتَ سَمِعْتَ هٰذَا مِنْ رَسُولِ اللهِ ﷺ؟ قَالَ: فَأَشَارَ بِيَدِهِ إِلَى أُذُنَيْهِ، فَقَالَ: سَمِعَتْهُ أُذُنَايَ، وَوَعَاهُ قَلْبِي.

تخريج: أخرجه مسلم، الإمارة، باب وجوب الوفاء ببيعة الخلفاء الأول فالأول، ح:١٨٤٤ عن أبي كريب به.

Comments:

a. The core of the efforts of the Prophets was based on sincerity and well-wishing for people. So, the religious scholars also should adopt it as a starting point for their efforts.

b. Companions of the Prophet ﷺ and their true followers were on the truth, and those who opposed them were mistaken.

c. A believer realizes the afflictions, so he does not accept them, despite facing many problems.

d. During the period of afflictions, one should take all precautions to protect his faith.

e. Trying to take over the position of the ruler while a caliph is already leading an Islamic government, results in anarchy and disagreement among Muslims.

f. The influential people and authorities from the Muslim community will appoint another ruler after passing away of a caliph. Therefore, no one should attempt to takeover the position of a ruler.

g. If a ruler makes mistakes, he should be advised, as Imâm Mâlik and Ahmad bin Hanbal ﷫, criticized the mistakes of their rulers bitterly, but they never demanded the government.

Chapter 10. Standing Firm During Times Of Tribulation

(المعجم ١٠) - **بَابُ التَّثَبُّتِ فِي الْفِتْنَةِ** (التحفة ١٠)

3957. It was narrated from 'Abdullâh bin 'Amr that the Messenger of Allâh ﷺ said: "How will you be at a time that will soon come, when the good people will pass away and only the worst ones will be left, who will break their promises and betray their trusts, and they will differ while they were previously together like this,"[1] – and he interlaced his fingers. They said: "What should we do, O Messenger of Allâh, when that

٣٩٥٧ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ وَ مُحَمَّدُ بْنُ الصَّبَّاحِ، قَالَا: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ: حَدَّثَنِي أَبِي، عَنْ عُمَارَةَ بْنِ حَزْمٍ، عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «**كَيْفَ بِكُمْ وَبِزَمَانٍ يُوشِكُ أَنْ يَأْتِيَ، يُغَرْبَلُ النَّاسُ فِيهِ غَرْبَلَةً، وَتَبْقَى حُثَالَةٌ مِنَ النَّاسِ، قَدْ مَرِجَتْ عُهُودُهُمْ وَأَمَانَاتُهُمْ، فَاخْتَلَفُوا، وَكَانُوا هٰكَذَا؟**» وَشَبَّكَ بَيْنَ أَصَابِعِهِ قَالُوا: كَيْفَ بِنَا يَا رَسُولَ اللهِ إِذَا كَانَ ذٰلِكَ؟

[1] Previously together like this: i.e., to such an extent that one will not be able to tell the good from the bad, and people will be so confused about religious matters that they will not be able to tell the difference between honesty and betrayal, good and evil.

comes to pass?" He said: "Follow that which you know is true, and leave that which you dislike. Take care of your own affairs and turn away from the common folk." *(Hasan)*

قَالَ: «تَأْخُذُونَ بِمَا تَعْرِفُونَ. وَتَدَعُونَ مَا تُنْكِرُونَ، وَتُقْبِلُونَ عَلَى خَاصَّتِكُمْ، وَتَذَرُونَ أَمْرَ عَوَامِّكُمْ».

تخريج: [إسناده حسن] أخرجه أبوداود، الملاحم، باب الأمر والنهي، ح:٤٣٤٢ من حديث عبدالعزيز به، صححه الحاكم:٢/١٥٩، ٤/٤٣٥، والذهبي، وللحديث طرق أخرى، راجع النهاية في الفتن والملاحم، ح:١٤٣ بتحقيقي.

Comments:

a. Righteous people were in abundance in the period of the Companions of the Prophet ﷺ. This situation started to change gradually in the later periods. Therefore, the period of the Companions and their followers is the best period after the period of the Prophet ﷺ.
b. Righteous people will exist in all periods, but sometimes they will be in majority and some other times they will be in the minority.
c. Not fulfilling a promise leads to disagreements and disputes.

3958. It was narrated from Abu Dharr that the Messenger of Allâh ﷺ said: "What will you do, O Abu Dharr, when death overwhelms the people to such an extent that a grave will be equal in value to a slave?" I said: "Whatever Allâh and His Messenger choose for me, or Allâh and His Messenger know best." He said: "Be patient." He said: 'What will you do when famine strikes the people so that you will go to the place where you pray and will not be able to return to your bed, or you will not be able to get up from your bed to go to the place where you pray?" He said: "I said: 'Allâh and His Messenger know best, or whatever Allâh and His Messenger choose for me." He said: "You must refrain from

٣٩٥٨ - حَدَّثَنَا أَحْمَدُ بْنُ عَبْدَةَ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ أَبِي عِمْرَانَ الْجَوْنِيِّ، عَنِ الْمُشَعَّثِ بْنِ طَرِيفٍ، عَنْ عَبْدِ اللهِ بْنِ الصَّامِتِ، عَنْ أَبِي ذَرٍّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «كَيْفَ أَنْتَ، يَا أَبَا ذَرٍّ وَمَوْتًا يُصِيبُ النَّاسَ حَتَّى يُقَوَّمَ الْبَيْتُ بِالْوَصِيفِ؟» يَعْنِي الْقَبْرَ قُلْتُ: مَا خَارَ اللهُ لِي وَرَسُولُهُ أَوْ قَالَ: اللهُ وَرَسُولُهُ أَعْلَمُ قَالَ: «تَصَبَّرْ» قَالَ: «كَيْفَ أَنْتَ وَجُوعًا يُصِيبُ النَّاسَ حَتَّى تَأْتِيَ مَسْجِدَكَ فَلَا تَسْتَطِيعَ أَنْ تَرْجِعَ إِلَى فِرَاشِكَ. وَلَا تَسْتَطِيعَ أَنْ تَقُومَ مِنْ فِرَاشِكَ إِلَى مَسْجِدِكَ؟» قَالَ، قُلْتُ: اللهُ وَرَسُولُهُ أَعْلَمُ أَوْ مَا خَارَ اللهُ لِي وَرَسُولُهُ قَالَ: «عَلَيْكَ بِالْعِفَّةِ» ثُمَّ قَالَ: «كَيْفَ أَنْتَ وَقَتْلًا يُصِيبُ النَّاسَ حَتَّى تُغْرَقَ حِجَارَةُ الزَّيْتِ بِالدَّمِ؟» قُلْتُ: مَا خَارَ اللهُ لِي

وَرَسُولُهُ. قَالَ: «الْحَقْ بِمَنْ أَنْتَ مِنْهُ» قَالَ، قُلْتُ: يَا رَسُولَ اللهِ أَفَلَا آخُذُ بِسَيْفِي فَأَضْرِبُ بِهِ مَنْ فَعَلَ ذٰلِكَ؟ قَالَ: «شَارَكْتَ الْقَوْمَ إِذًا. وَلٰكِنِ ادْخُلْ بَيْتَكَ» قُلْتُ: يَا رَسُولَ اللهِ فَإِنْ دُخِلَ بَيْتِي؟ قَالَ: «إِنْ خَشِيتَ أَنْ يَبْهَرَكَ شُعَاعُ السَّيْفِ، فَأَلْقِ طَرَفَ رِدَائِكَ عَلَى وَجْهِكَ. فَيَبُوءَ بِإِثْمِهِ وَإِثْمِكَ، فَيَكُونَ مِنْ أَصْحَابِ النَّارِ».

forbidden things." He said: "What will you do when killing befalls the people so that Hijâratuz-Zait[1] is covered with blood?" I said: "Whatever Allâh and His Messenger choose for me." He said: "Stay with those whom you belong to." He said: "I said: 'O Messenger of Allâh, should I not take my sword and strike those who do that?'" He said: "Then you will be just like the people. Rather enter your house." I said: "O Messenger of Allâh, what if they enter my house?" He said: "If you are afraid that the flashing of the sword will dazzle you, then put the edge of your garment over you face, and let him carry his own sin and your sin, and he will be one of the people of Hellfire." (*Sahih*)

تخريج: [صحيح] أخرجه أبوداود، الفتن والملاحم، باب النهي عن السعي في الفتنة، ح:٤٢٦١ من حديث حماد بن زيد به، وله طريق آخر عند ابن حبان (الإحسان)، ح:٥٩٣٣، والحاكم(٢/ ١٥٦، ٤/ ٤٢٣، ٤٢٤).

Comments:

a. Being patient is the best attitude during difficult times.

b. During drought and famine, avoiding robbery and stealing is a very courageous act.

c. At the time of affliction, when people kill each other depending on false excuses, and without distinguishing between truth and falsehood; at such times it is better to avoid all groups.

d. In those situations when Muslims fight each other, it is better to leave all of them. In such circumstances if bad people kill even such a peaceful person then he becomes a martyr.

٣٩٥٩ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا

3959. Abu Musa narrated that the Messenger of Allâh ﷺ said:

[1] A place at Harrah, in Al-Madinah.

"Before the Hour comes there will be *Harj*." I said: "O Messenger of Allâh, what is *Harj*?" He said: "Killing." Some of the Muslims said: "O Messenger of Allâh, now we kill such and such a number of the idolators in one year." The Messenger of Allâh ﷺ said: "That will not be like killing the idolators, rather you will kill one another, until a man will kill his neighbor and son of the cousin and a relative." Some of the people said: "O Messenger of Allâh, will we be in our right minds that day?" The Messenger of Allâh ﷺ said: "No, reason will be taken away from most of the people at that time, and there will be left the insignificant people who have no reason." (***Sahih***)

Then Ash'ari said: "By Allâh, I think that you and I will see that, and by Allâh, you and I will have no way out, if we see that which our Prophet ﷺ described to us, except the way we entered it."

مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا عَوْفٌ عَنِ الْحَسَنِ: حَدَّثَنَا أَسِيدُ بْنُ الْمُتَشَمِّسِ، قَالَ: حَدَّثَنَا أَبُو مُوسَى: حَدَّثَنَا رَسُولُ اللهِ ﷺ: «**إِنَّ بَيْنَ يَدَيِ السَّاعَةِ لَهَرْجًا**» قَالَ، قُلْتُ: يَا رَسُولَ اللهِ مَا الْهَرْجُ؟ قَالَ: «**الْقَتْلُ**» فَقَالَ بَعْضُ الْمُسْلِمِينَ: يَا رَسُولَ اللهِ إِنَّا نَقْتُلُ الآنَ فِي الْعَامِ الْوَاحِدِ، مِنَ الْمُشْرِكِينَ كَذَا وَكَذَا. فَقَالَ رَسُولُ اللهِ ﷺ: «**لَيْسَ بِقَتْلِ الْمُشْرِكِينَ. وَلٰكِنْ يَقْتُلُ بَعْضُكُمْ بَعْضًا، حَتَّى يَقْتُلَ الرَّجُلُ جَارَهُ وَابْنَ عَمِّهِ وَذَا قَرَابَتِهِ**» فَقَالَ بَعْضُ الْقَوْمِ: يَا رَسُولَ اللهِ وَمَعَنَا عُقُولُنَا، ذٰلِكَ الْيَوْمَ؟ فَقَالَ رَسُولُ اللهِ ﷺ: «**لَا. تُنْزَعُ عُقُولُ أَكْثَرِ ذٰلِكَ الزَّمَانِ. وَيَخْلُفُ لَهُ هَبَاءٌ مِنَ النَّاسِ لَا عُقُولَ لَهُمْ**».

ثُمَّ قَالَ الأَشْعَرِيُّ: وَايْمُ اللهِ إِنِّي لأَظُنُّهَا مُدْرِكَتِي وَإِيَّاكُمْ. وَايْمُ اللهِ مَا لِي وَلَكُمْ مِنْهَا مَخْرَجٌ، إِنْ أَدْرَكَتْنَا فِيمَا عَهِدَ إِلَيْنَا نَبِيُّنَا ﷺ، إِلَّا أَنْ نَخْرُجَ كَمَا دَخَلْنَا فِيهَا.

تخريج: [**إسناده صحيح**] أخرجه أحمد: ٤/٤٠٦ من حديث الحسن به، وللحديث شواهد.

Comments:

a. One of the portents of the Last Hour is that Muslims will kill each other over trivial matters. It is a very bad practice that was not common among Muslims in the recent past though many other afflictions were common.

b. The Companions of the Prophet ﷺ were sincere and the disagreement that occurred among them was due to misunderstanding. So, they were able to correct themselves without being influenced by the propaganda of deviant people.

3960. 'Udaisah bint Uhbân said: "When 'Ali bin Abu Tâlib came to Basrah, he entered upon my father and said: 'O Abu Muslim, will you not help me against these people?' He said: 'Of course.' So

٣٩٦٠ - **حَدَّثَنَا** مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا صَفْوَانُ بْنُ عِيسَى: حَدَّثَنَا عَبْدُ اللهِ بْنُ عُبَيْدٍ، مُؤَذِّنُ مَسْجِدِ جُرْدَانَ قَالَ: حَدَّثَتْنِي عُدَيْسَةُ بِنْتُ أُهْبَانَ قَالَتْ: لَمَّا جَاءَ عَلِيُّ بْنُ أَبِي

he called a slave woman of his and said: 'O slave woman, bring me my sword.' So she brought it, and he unsheathed it a span, and (I saw that) it was made of wood. He said: 'My close friend and your cousin ﷺ advised me, if tribulation (*Fitnah*) arose among the Muslims, that I should take a sword of wood. If you wish I will go out with you.' He said: 'I have no need of you or of your sword.'" (***Hasan***)

طَالِبٍ هٰهُنَا، الْبَصْرَةَ، دَخَلَ عَلَى أَبِي. فَقَالَ: يَا أَبَا مُسْلِمٍ أَلَا تُعِينُنِي عَلَى هٰؤُلَاءِ الْقَوْمِ؟ قَالَ: بَلَىٰ. قَالَ: فَدَعَا جَارِيَةً لَهُ. فَقَالَ: يَا جَارِيَةُ أَخْرِجِي سَيْفِي. قَالَ: فَأَخْرَجَتْهُ. فَسَلَّ مِنْهُ قَدْرَ شِبْرٍ، فَإِذَا هُوَ خَشَبٌ. فَقَالَ: إِنَّ خَلِيلِي وَابْنَ عَمِّكَ ﷺ عَهِدَ إِلَيَّ، إِذَا كَانَتِ الْفِتْنَةُ بَيْنَ الْمُسْلِمِينَ، فَأَتَّخِذُ سَيْفًا مِنْ خَشَبٍ. فَإِنْ شِئْتَ خَرَجْتُ مَعَكَ. قَالَ: لَا حَاجَةَ لِي فِيكَ، وَلَا فِي سَيْفِكَ.

تخريج: [حسن] أخرجه الترمذي، الفتن، باب ما جاء في اتخاذ السيف من خشب[في الفتنة]، ح:٢٢٠٣ من حديث عبدالله بن عبيد به، وقال: حسن غريب الخ.

Comments:

a. A wooden sword cannot be used in a war. Making a wooden sword means abstaining from war and fighting.

b. Whenever a dispute takes place amongst Muslims, instead of supporting a group, trying to make peace between them is most important.

3961. It was narrated from Abu Musa Al-Ash'ari that the Messenger of Allâh ﷺ said: "Before the Hour comes, there will be tribulation like pieces of black night, when a man will wake up as a believer but be a disbeliever by evening, or he will be a believer in the evening but will be a disbeliever by morning. And the one who is sitting will be better than the one who is standing, and the one who is standing will be better than the one who is walking, and the one who is walking will be better than the one who is running. So break your bows, cut their strings and

٣٩٦١ - حَدَّثَنَا عِمْرَانُ بْنُ مُوسَى اللَّيْثِيُّ: حَدَّثَنَا عَبْدُ الْوَارِثِ بْنُ سَعِيدٍ: حَدَّثَنَا مُحَمَّدُ ابْنُ جُحَادَةَ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ ثَرْوَانَ، عَنْ هُزَيْلِ ابْنِ شُرَحْبِيلَ، عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**إِنَّ بَيْنَ يَدَيِ السَّاعَةِ فِتَنًا كَقِطَعِ اللَّيْلِ الْمُظْلِمِ. يُصْبِحُ الرَّجُلُ فِيهَا مُؤْمِنًا، وَيُمْسِي كَافِرًا. وَيُمْسِي مُؤْمِنًا وَيُصْبِحُ كَافِرًا. الْقَاعِدُ فِيهَا خَيْرٌ مِنَ الْقَائِمِ. وَالْقَائِمُ فِيهَا خَيْرٌ مِنَ الْمَاشِي. وَالْمَاشِي فِيهَا خَيْرٌ مِنَ السَّاعِي. فَكَسِّرُوا قِسِيَّكُمْ، وَقَطِّعُوا أَوْتَارَكُمْ، وَاضْرِبُوا بِسُيُوفِكُمُ الْحِجَارَةَ. فَإِنْ دُخِلَ عَلَى أَحَدِكُمْ.**

strike your swords against rocks, and if anyone enters upon anyone of you, let him be like the better of the two sons of Âdam. (i.e. the one killed, not the killer)." ***(Hasan)***

فَلْيَكُنْ كَخَيْرِ ابْنَيْ آدَمَ».

تخريج: [حسن] أخرجه أبوداود، الفتن والملاحم، باب النهي عن السعي في الفتنة، ح:٤٢٥٩ من حديث عبدالوارث به، وقال الترمذي، ح:٢٢٠٤: حسن غريب صحيح.

Comments:

a. At the time of affliction, one should take care of his faith.

b. Abstaining from participating in afflictions as much as possible is better, and avoiding them totally is the best act.

d. Having enmity with a person or trying to harm him, based on the reason that he belongs to a certain sect, organisation, group or party is unacceptable in Islam. This enmity is like the one that used to be practiced during (the pre-Islamic period of) Ignorance. Therefore, one should avoid it as much as possible.

3962. It was narrated that Abu Burdah said: "I entered upon Muhammad bin Maslamah and he said that the Messenger of Allâh ﷺ said: 'There will be tribulation, division and dissension. When that comes, take your sword to Uhud and strike it until it breaks, then sit in your house until there comes to you the hand of the evildoer (to kill you) or a predestined (natural) death.'"

"And that came to pass, and I did as the Messenger of Allâh ﷺ said." ***(Hasan)***

٣٩٦٢ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ حَمَّادِ بْنِ سَلَمَةَ، عَنْ ثَابِتٍ أَوْ عَلِيِّ بْنِ زَيْدِ بْنِ جُدْعَانَ. شَكَّ أَبُو بَكْرٍ، عَنْ أَبِي بُرْدَةَ قَالَ: دَخَلْتُ عَلَى مُحَمَّدِ ابْنِ مَسْلَمَةَ فَقَالَ: إِنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِنَّهَا سَتَكُونُ فِتْنَةٌ وَفُرْقَةٌ وَاخْتِلَافٌ. فَإِذَا كَانَ ذٰلِكَ، فَأْتِ بِسَيْفِكَ أُحُدًا، فَاضْرِبْهُ حَتَّى يَنْقَطِعَ. ثُمَّ اجْلِسْ فِي بَيْتِكَ حَتَّى تَأْتِيَكَ يَدٌ خَاطِئَةٌ، أَوْ مَنِيَّةٌ قَاضِيَةٌ».

فَقَدْ وَقَعَتْ. وَفَعَلْتُ مَا قَالَ رَسُولُ اللهِ ﷺ.

تخريج: [حسن] أخرجه أحمد: ٣/ ٤٩٣ من طرق عن حماد عن علي بن زيد تقدم، ح:١١٦ به، ولم يشك، وللحديث شواهد عند أحمد: ٤/ ٢٢٥، ٢٢٦، وأبي داود، ح: ٤٢٥٧، ومسلم، ح: ٢٨٨٧/ ١٣ وغيرهم.

Comments:

a. Fire power of Muslims should be used against disbelievers; whenever it needs to be used against Muslims it is better that it be destroyed.

b. The hand of the evildoer here means being murdered by an evil person, and attaining the rank of martyr, or escaping from such riots by a normal death.

Chapter 11. When Two Muslims Confront One Another With Their Swords

(المعجم ١١) - بَابٌ: إِذَا الْتَقَى الْمُسْلِمَانِ بِسَيْفِهِمَا (التحفة ١١)

3963. It was narrated from Anas bin Mâlik that the Prophet ﷺ said: "There are no two Muslims who confront one another with their swords, but both the killer and the slain will be in Hell." (***Sahih***)

٣٩٦٣ - حَدَّثَنَا سُوَيْدُ بْنُ سَعِيدٍ: حَدَّثَنَا مُبَارَكُ بْنُ سُحَيْمٍ عَنْ عَبْدِ الْعَزِيزِ بْنِ صُهَيْبٍ، عَنْ أَنَسِ بْنِ مَالِكٍ عَنِ النَّبِيِّ ﷺ، قَالَ: «مَا مِنْ مُسْلِمَيْنِ الْتَقَيَا بِأَسْيَافِهِمَا، إِلَّا كَانَ الْقَاتِلُ وَالْمَقْتُولُ فِي النَّارِ».

تخريج: [صحيح] وضعفه البوصيري من أجل مبارك بن سحيم، وله شواهد منها الحديث الآتي والذي بعده.

3964. It was narrated from Abu Musa that the Messenger of Allâh ﷺ said: "When two Muslims confront one another with their swords, both the killer and the slain will be in Hell." They said: "O Messenger of Allâh, (we understand about) this killer, but what is wrong with the one who is slain?" He said: "He wanted to kill his companion."' (***Sahih***)

٣٩٦٤ - حَدَّثَنَا أَحْمَدُ بْنُ سِنَانٍ: حَدَّثَنَا يَزِيدُ ابْنُ هَارُونَ عَنْ سُلَيْمَانَ التَّيْمِيِّ - وَ سَعِيدِ ابْنِ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ، عَنِ الْحَسَنِ، عَنْ أَبِي مُوسَى قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا الْتَقَى الْمُسْلِمَانِ بِسَيْفَيْهِمَا، فَالْقَاتِلُ وَالْمَقْتُولُ فِي النَّارِ» قَالُوا: يَا رَسُولَ اللهِ هٰذَا الْقَاتِلُ، فَمَا بَالُ الْمَقْتُولِ؟ قَالَ: «إِنَّهُ أَرَادَ قَتْلَ صَاحِبِهِ».

تخريج: [صحيح] أخرجه النسائي: ٧/ ١٢٤، تحريم الدم، ـ تحريم القتل، ح: ٤١٢٣، ٤١٢٤ من حديث يزيد به، ولم يذكر ابن أبي عروبة، ورواه يونس عن الحسن به، النسائي: ٧/ ١٢٦، ح: ٤١٢٩، وللحديث شواهد منها الحديث الآتي، وحديث ابن ماجه صححه البوصيري.

Comments:

a. If one had spent all his efforts to commit a crime, but was not able to do it for some reason, such a person is also considered guilty by Allâh.

b. Whoever decides to commit a sin but gives it up before committing it, his sin is forgiven, and due to repentance he deserves good reward.

3965. It was narrated from Abu Bakrah that the Prophet ﷺ said: "When one Muslim wields his weapon against his brother, both of them are at the edge of Hell,

٣٩٦٥ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ مَنْصُورٍ، عَنْ رِبْعِيِّ بْنِ حِرَاشٍ، عَنْ أَبِي بَكْرَةَ، عَنِ

النَّبِيِّ ﷺ، قَالَ: «إِذَا الْمُسْلِمَانِ، حَمَلَ أَحَدُهُمَا عَلَى أَخِيهِ السِّلَاحَ، فَهُمَا عَلَى جُرُفِ جَهَنَّمَ. فَإِذَا قَتَلَ أَحَدُهُمَا صَاحِبَهُ، دَخَلَاهَا جَمِيعًا».

and if one of them kills the other, they will both enter it." (***Sahih***)

تخريج: أخرجه البخاري، الفتن، باب إذا التقى المسلمان بسيفيهما، ح:٧٠٨٣ تعليقًا من حديث محمد بن جعفر غندر به، ومسلم، الفتن، باب إذا تواجه المسلمان بسيفيهما، ح:٢٨٨٨/ ١٦ عن ابن بشار به.

Comments:

a. Being at the edge of Hell means that due to the mentioned sin, both of them might enter Hell, but still they have the chance of escaping from the Hell if they abstain from fighting.
b. Killing a believer is a great major sin due to which he enters Hell. However, by sincere repentance, or by retaliation, this sin could be forgiven.

٣٩٦٦ - حَدَّثَنَا سُوَيْدُ بْنُ سَعِيدٍ: حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ، عَنْ عَبْدِ الْحَكَمِ السَّدُوسِيِّ: حَدَّثَنَا شَهْرُ بْنُ حَوْشَبٍ عَنْ أَبِي أُمَامَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «مِنْ شَرِّ النَّاسِ مَنْزِلَةً عِنْدَ اللهِ، يَوْمَ الْقِيَامَةِ، عَبْدٌ أَذْهَبَ آخِرَتَهُ بِدُنْيَاهُ».

3966. It was narrated from Abu Umâmah that the Messenger of Allâh ﷺ said: "Among the worst people in status before Allâh on the Day of Resurrection will be a person who loses his Hereafter for the sake of this world." (***Da'if***)

تخريج: **[إسناده ضعيف]** وحسنه البوصيري * عبدالحكم بن ذكوان السدوسي روى عنه ثلاثة ولم يوثقه غير ابن حبان والبوصيري يتبعه، ورواه عنه أبوداود الطيالسي (مسند، ح:٢٣٩٨)، قلت: ورواه جماعة عن مروان الفزاري به، منهم يوسف بن عدي، فالعلة من السدوسي فقط، والله أعلم.

Comments:

The *Hadith* proves that a person commits a sin to benefit his brother, friend, relative, wife or children such as telling lies, cheating, earning unlawful money etc. In this case, the sin lies on the earner and he will be punished in the Hereafter, while the others enjoy and benefit from its money. The same case is true in the matter of false oaths and causing harm to others.

Chapter 12. Restraining One's Tongue During Times Of Tribulation

(المعجم ١٢) - بَابُ كَفِّ اللِّسَانِ فِي الْفِتْنَةِ (التحفة ١٢)

3967. It was narrated from 'Abdullâh bin 'Amr that the Messenger of Allâh ﷺ said: "There will be a tribulation which will utterly destroy the Arabs, and those who are slain will be in Hell. At that time the tongue will be worse than a blow of the sword." ***(Da'if)***

٣٩٦٧ - حَدَّثَنَا عَبْدُ اللهِ بْنُ مُعَاوِيَةَ الْجُمَحِيُّ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ لَيْثٍ، عَنْ طَاوُسٍ، عَنْ زِيَادٍ سَيْمِينْ كُوشْ، عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**تَكُونُ فِتْنَةٌ تَسْتَنْظِفُ الْعَرَبَ. قَتْلَاهَا فِي النَّارِ. اللِّسَانُ فِيهَا أَشَدُّ مِنْ وَقْعِ السَّيْفِ**».

تخريج: [إسناده ضعيف] أخرجه أبوداود، الفتن والملاحم، باب في كف اللسان، ح:٤٢٦٥ من حديث ليث بن أبي سليم، ح:٢٠٨ به، وقال الترمذي، ح:٢١٧٨: غريب * زياد سيمين كوش مجهول الحال، وفيه علة أخرى أشرت إليها آنفًا.

3968. It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ said: "Beware of tribulations, for at that time the tongue will be like the blow of a sword." ***(Da'if)***

٣٩٦٨ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ الْحَارِثِ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحْمٰنِ بْنِ الْبَيْلَمَانِيِّ، عَنْ أَبِيهِ، عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**إِيَّاكُمْ وَالْفِتَنَ. فَإِنَّ اللِّسَانَ فِيهَا مِثْلُ وَقْعِ السَّيْفِ**».

تخريج: [ضعيف] وضعفه البوصيري لعلتين، إحداهما ضعف محمد البيلماني تقدم، ح:٢٥٠٠، وله لون آخر عند أبي داود، ح:٤٢٦٤، وإسناده ضعيف، وله طريق آخر ضعيف.

3969. It was narrated that 'Alqamah bin Waqqâs said that a man passed by him, who held a prominent position, and 'Alqamah said to him: "You have kinship and rights, and I see you entering upon these rulers and speaking to them as Allâh wills you should speak. But I heard Bilâl bin Hârith Al-Muzani, the Companion of the Messenger of Allâh ﷺ, say that the Messenger of Allâh ﷺ said: 'One of you may speak a word that pleases Allâh,

٣٩٦٩ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ: حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرٍو: حَدَّثَنِي أَبِي عَنْ أَبِيهِ عَلْقَمَةَ بْنِ وَقَّاصٍ قَالَ: مَرَّ بِهِ رَجُلٌ لَهُ شَرَفٌ. فَقَالَ لَهُ عَلْقَمَةُ: إِنَّ لَكَ رَحِمًا. وَإِنَّ لَكَ حَقًّا. وَإِنِّي رَأَيْتُكَ تَدْخُلُ عَلَى هٰؤُلَاءِ الْأُمَرَاءِ. وَتَتَكَلَّمُ عِنْدَهُمْ بِمَا شَاءَ اللهُ أَنْ تَتَكَلَّمَ بِهِ. وَإِنِّي سَمِعْتُ بِلَالَ ابْنَ الْحَارِثِ الْمُزَنِيَّ، صَاحِبَ رَسُولِ اللهِ ﷺ، يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ

and not know how far it reaches, but Allâh will record for him his pleasure, until the Day of Resurrection due to that word. And one of you may speak a word that angers Allâh, and not know how far it reaches, but Allâh will record against him his anger, until the Day he meets Him due to that word."

'Alqamah said: "So look, woe to you, at what you say and what you speak about, for there is something that I wanted to say but I refrained because of what I heard from Bilâl bin Hârith." (*Hasan*)

أَحَدَكُمْ لَيَتَكَلَّمُ بِالْكَلِمَةِ مِنْ رِضْوَانِ اللهِ. مَا يَظُنُّ أَنْ تَبْلُغَ مَا بَلَغَتْ. فَيَكْتُبُ اللهُ عَزَّ وَجَلَّ لَهُ بِهَا رِضْوَانَهُ إِلَى يَوْمِ الْقِيَامَةِ. وَإِنَّ أَحَدَكُمْ لَيَتَكَلَّمُ بِالْكَلِمَةِ مِنْ سُخْطِ اللهِ. مَا يَظُنُّ أَنْ تَبْلُغَ مَا بَلَغَتْ. فَيَكْتُبُ اللهُ عَزَّ وَجَلَّ عَلَيْهِ بِهَا سُخْطَهُ إِلَى يَوْمِ يَلْقَاهُ».

قَالَ عَلْقَمَةُ: فَانْظُرْ، وَيْحَكَ مَاذَا تَقُولُ، وَمَاذَا تَكَلَّمُ بِهِ. فَرُبَّ كَلَامٍ، قَدْ مَنَعَنِي أَنْ أَتَكَلَّمَ بِهِ، مَا سَمِعْتُ مِنْ بِلَالِ بْنِ الْحَارِثِ.

تخريج: [إسناده حسن] أخرجه الترمذي، الزهد، باب في قلة الكلام، ح:٢٣١٩ من حديث محمد بن عمرو به، وقال: حسن صحيح، وصححه الحاكم.

Comments:

a. Having relations with rulers may lead to supporting them in their mistakes. So, the righteous predecessors used to avoid mixing with the rulers. However, visiting them in order to help a needy or oppressed person is allowed.
b. Rulers always get influenced by their advisers. Therefore, the one who appreciates them on doing evil commits a great sin and participates in their wrong actions.
c. Politicians, scholars and governors have very great and serious responsibilities upon them. So, they must take care of them.

3970. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "A man may speak a word that angers Allâh and not see anything wrong with it, but it will cause him to sink down in Hell the depth of seventy autumns." (*Sahih*)

٣٩٧٠ - حَدَّثَنَا أَبُو يُوسُفَ الصَّيْدَلَانِيُّ، مُحَمَّدُ بْنُ أَحْمَدَ الرَّقِّيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ عَنِ ابْنِ إِسْحَاقَ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ الرَّجُلَ لَيَتَكَلَّمُ بِالْكَلِمَةِ مِنْ سُخْطِ اللهِ. لَا يَرَى بِهَا بَأْسًا. فَيَهْوِي بِهَا فِي نَارِ جَهَنَّمَ سَبْعِينَ خَرِيفًا».

تخريج: [صحيح] * ابن إسحاق تابعه يزيد بن الهاد(أحمد: ٢/ ٣٧٨)، وباقي السند صحيح، وللحديث طرق كثيرة عند الترمذي، ح: ٢٣١٤ وغيره.

3971. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "Whoever believes in Allâh and the Last Day, let him say something good, or else remain silent." (***Sahih***)

٣٩٧١ - حَدَّثَنَا أَبُو بَكْرٍ: حَدَّثَنَا أَبُو الأَحْوَصِ عَنْ أَبِي حَصِينٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: **«مَنْ كَانَ يُؤْمِنُ بِاللهِ وَالْيَوْمِ الآخِرِ، فَلْيَقُلْ خَيْرًا، أَوْ لِيَسْكُتْ»**.

تخريج: أخرجه البخاري، الأدب، باب من كان يؤمن بالله واليوم الآخر فلا يؤذ جاره، ح:٦٠١٨، من حديث أبي الأحوص به، ومسلم، الإيمان، باب الحث على إكرام الجار والضيف ... الخ، ح:٤٧/ ٧٥ عن أبي بكر بن أبي شيبة به.

Comments:

a. Abstaining from wasting time in gossip and keeping quiet is a good habit.
b. Being busy in remembrance of Allâh and recitation of the Qur'ân is better than being busy in meaningless talks. It protects one from sins and provides him time to do good deeds.

3972. Sufyân bin 'Abdullâh Thaqafi said: "I said: 'O Messenger of Allâh, tell me of something that I can adhere to.' He said: 'Say: "Allâh is my Lord," then stand straight (adhere steadfastly to Islam).' He said: 'O Messenger of Allâh, what is the thing that you fear most for me?' The Messenger of Allâh ﷺ took hold of his own tongue, then he said: 'This.'" (***Sahih***)

٣٩٧٢ - حَدَّثَنَا أَبُو مَرْوَانَ، مُحَمَّدُ بْنُ عُثْمَانَ الْعُثْمَانِيُّ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنِ ابْنِ شِهَابٍ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمٰنِ ابْنِ مَاعِزٍ الْعَامِرِيِّ أَنَّ سُفْيَانَ بْنَ عَبْدِ اللهِ الثَّقَفِيَّ قَالَ: قُلْتُ: يَا رَسُولَ اللهِ حَدِّثْنِي بِأَمْرٍ أَعْتَصِمُ بِهِ. قَالَ: **«قُلْ: رَبِّيَ اللهُ، ثُمَّ اسْتَقِمْ»** قُلْتُ: يَا رَسُولَ اللهِ مَا أَكْثَرُ مَا تَخَافُ عَلَيَّ؟ فَأَخَذَ رَسُولُ اللهِ ﷺ بِلِسَانِ نَفْسِهِ، ثُمَّ قَالَ: **«هٰذَا»**.

تخريج: أخرجه مسلم، الإيمان، باب جامع أوصاف الإسلام، ح:٣٨/ ٦٢ من طريق آخر عن عروة بن الزبير عن سفيان بن عبدالله به.

Comments:

a. Being steadfast on faith is most compulsory, since escaping from Hell is possible only if one dies in the state of faith.
b. The effects of the sins that originate from the tongue are very severe and lead to many other sins (for example, fighting, killing, etc.) Therefore, one should be very attentive in the matter of his tongue.

3973. It was narrated that Mu'âdh bin Jabal said: "I was

٣٩٧٣ - حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عُمَرَ الْعَدَنِيُّ: حَدَّثَنَا عَبْدُ اللهِ بْنُ مُعَاذٍ عَنْ مَعْمَرٍ عَنْ عَاصِمٍ

ابْنِ أَبِي النَّجُودِ، عَنْ أَبِي وَائِلٍ، عَنْ مُعَاذِ بْنِ جَبَلٍ قَالَ: كُنْتُ مَعَ النَّبِيِّ ﷺ فِي سَفَرٍ. فَأَصْبَحْتُ يَوْمًا قَرِيبًا مِنْهُ، وَنَحْنُ نَسِيرُ. فَقُلْتُ: يَا رَسُولَ اللهِ أَخْبِرْنِي بِعَمَلٍ يُدْخِلُنِي الْجَنَّةَ وَيُبَاعِدُنِي مِنَ النَّارِ. قَالَ: «لَقَدْ سَأَلْتَ عَظِيمًا. وَإِنَّهُ لَيَسِيرٌ عَلَى مَنْ يَسَّرَهُ اللهُ عَلَيْهِ: تَعْبُدُ اللهَ لَا تُشْرِكُ بِهِ شَيْئًا، وَتُقِيمُ الصَّلَاةَ، وَتُؤْتِي الزَّكَاةَ، وَتَصُومُ رَمَضَانَ، وَتَحُجُّ الْبَيْتَ». ثُمَّ قَالَ: «أَلَا أَدُلُّكَ عَلَى أَبْوَابِ الْخَيْرِ؟ الصَّوْمُ جُنَّةٌ. وَالصَّدَقَةُ تُطْفِيءُ الْخَطِيئَةَ، كَمَا يُطْفِيءُ النَّارَ الْمَاءُ، وَصَلَاةُ الرَّجُلِ فِي جَوْفِ اللَّيْلِ». ثُمَّ قَرَأَ: ﴿تَتَجَافَىٰ جُنُوبُهُمْ عَنِ الْمَضَاجِعِ﴾ حَتَّى بَلَغَ: ﴿جَزَاءً بِمَا كَانُوا يَعْمَلُونَ﴾ [السجدة: ١٦، ١٧]. ثُمَّ قَالَ: «أَلَا أُخْبِرُكَ بِرَأْسِ الأَمْرِ وَعَمُودِهِ وَذُرْوَةِ سَنَامِهِ؟ الْجِهَادُ». ثُمَّ قَالَ: «أَلَا أُخْبِرُكَ بِمِلَاكِ ذٰلِكَ كُلِّهِ؟» قُلْتُ: بَلَىٰ. فَأَخَذَ بِلِسَانِهِ فَقَالَ: «تَكُفُّ عَلَيْكَ هٰذَا» قُلْتُ: يَا نَبِيَّ اللهِ وَإِنَّا لَمُؤَاخَذُونَ بِمَا نَتَكَلَّمُ بِهِ؟ قَالَ: «ثَكِلَتْكَ أُمُّكَ يَا مُعَاذُ! هَلْ يَكُبُّ النَّاسَ، عَلَى وُجُوهِهِمْ فِي النَّارِ، إِلَّا حَصَائِدُ أَلْسِنَتِهِمْ؟».

with the Messenger of Allâh ﷺ on a journey. One morning I drew close to him when we were on the move and said: 'O Messenger of Allâh, tell me of an action that will gain me admittance to Paradise and keep me far away from Hell.' He said: 'You have asked for something great, but it is easy for the one for whom Allâh makes it easy. Worship Allâh and do not associate anything in worship with Him, establish prayer, pay charity, fast Ramadân, and perform *Hajj* to the House.' Then he said: 'Shall I not tell you of the means of goodness? Fasting is a shield, and charity extinguishes sin as water extinguishes fire, and a man's prayer in the middle of the night.' Then he recited: "Their sides forsake their beds" until he reached: "As a reward for what they used to do." [1] Then he said: 'Shall I not tell you of the head of the matter, and its pillar and pinnacle? (It is) *Jihâd*.' Then he said: 'Shall I not tell you of the basis of all of that?' I said: 'Yes.' He took hold of his tongue then said: 'Restrain this.' I said: 'O Prophet of Allâh, will we be brought to account for what we say?' He said: 'May your mother not found you, O Mu'âdh! Are people thrown onto their faces in Hell for anything other than the harvest of their tongues?'" (***Hasan***)

[1] *As-Sajdah* 32:16, 17.

تخريج: [حسن] أخرجه الترمذي، الإيمان، باب ماجاء في حرمة الصلوٰة، ح:٢٦١٦ عن محمد بن أبي عمر به، وقال: حسن صحيح، وللحديث شواهد.

Comments:

a. Fasting, giving charity, and *Tahajjud* (late night prayer) are the doors of good deeds. Each one of them is a source for many other good deeds. So, any voluntary deed such as fasting, charity, and *Tahajjud*—whichever is easy—should be performed as much as possible.

b. Supererogatory fasting is among the best means to avoid sins.

c. Charity expiates sins and the expiation of sins results in Paradise.

d. *Tahajjud* prayer could be performed in any part of the night. However, performing it after having passed midnight; particularly during the last third part of the night, is preferable.

e. Protection of the tongue is a very important act that is related to many important good deeds. The benefits of fasting could be achieved only if the fasting person abstains from telling lies, evil deeds, and using bad language against others. The reward of charity is granted only when one does not invalidate it by reminders of it, and avoids demonstrating his good deeds out of pride and showing off. *Tahajjud* prayer consists of remembrance of Allâh and recitation of the Qur'ân which is also a good deed related to one's tongue.

f. The basis of Islam is confirming the statement of monotheism (i.e., affirming that none has the right to be worshipped but Allâh, and that Muhammad is His Messenger). By this confession one enters in Islam; without monotheism, the position of religion is like that of a person whose head has been cut off.

3974. It was narrated from Umm Habibah, the wife of the Prophet ﷺ, that the Prophet ﷺ said: "The words of the son of Âdam count against him, not for him, except enjoining what is good and forbidding what is evil, and remembering Allâh." (*Da'if*)

٣٩٧٤ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ يَزِيدَ بْنِ خُنَيْسٍ الْمَكِّيُّ قَالَ: سَمِعْتُ سَعِيدَ بْنَ حَسَّانَ الْمَخْزُومِيَّ قَالَ: حَدَّثَتْنِي أُمُّ صَالِحٍ عَنْ صَفِيَّةَ بِنْتِ شَيْبَةَ، عَنْ أُمِّ حَبِيبَةَ، زَوْجِ النَّبِيِّ ﷺ، عَنِ النَّبِيِّ ﷺ قَالَ: «**كَلَامُ ابْنِ آدَمَ عَلَيْهِ، لَا لَهُ. إِلَّا الْأَمْرَ بِالْمَعْرُوفِ، وَالنَّهْيَ عَنِ الْمُنْكَرِ، وَذِكْرَ اللهِ عَزَّ وَجَلَّ**».

تخريج: [إسناده ضعيف] أخرجه الترمذي، الزهد، باب منه حديث كل كلام ابن آدم عليه لا له، ح:٢٤١٢ عن ابن بشار به، وقال: حسن غريب * أم صالح بنت صالح لا يعرف حالها (تقريب).

3975. It was narrated that Abu

٣٩٧٥ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا

خَالِي يَعْلَىٰ عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ أَبِي الشَّعْثَاءِ قَالَ: قِيلَ لِابْنِ عُمَرَ: إِنَّا نَدْخُلُ عَلَى أُمَرَائِنَا فَنَقُولُ الْقَوْلَ. فَإِذَا خَرَجْنَا، قُلْنَا غَيْرَهُ. قَالَ: كُنَّا نَعُدُّ ذٰلِكَ، عَلَى عَهْدِ رَسُولِ اللهِ ﷺ، النِّفَاقَ.

Sha'tha' said: "It was said to Ibn 'Umar: 'We enter upon our rulers and say one thing, and when we leave them we say something else.' He said: 'At the time of the Messenger of Allâh ﷺ, we used to regard that as hypocrisy.'" (***Sahih***)

تخريج: [صحيح] أخرجه أحمد: ٢/ ١٠٥ عن ليلى به، وتابعه أبوخالد سليمان بن حيان الأحمر(الكبرى، للنسائي: ٥/ ٢٣١، ح: ٨٧٥٩، وله شواهد عند البخاري، ح: ٧١٧٨، وأحمد: ٢/ ٦٩ وغيرهما، والحديث صححه البوصيري.

Comments:

Informing the rulers of the correct situation and giving them good advice is compulsory. Misleading them to get their pleasure or commending their bad deeds knowing that they are bad, is a tremendous mistake that results in harming the ruler and the Muslim nation as well.

٣٩٧٦ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ شُعَيْبِ بْنِ شَابُورٍ: حَدَّثَنَا الأَوْزَاعِيُّ عَنْ قُرَّةَ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ حَيْوَئِيلَ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**مِنْ حُسْنِ إِسْلَامِ الْمَرْءِ تَرْكُهُ مَا لَا يَعْنِيهِ**».

3976. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "Part of a person's goodness in Islam is his leaving alone that which does not concern him." (***Da'if***)

تخريج: [إسناده ضعيف] أخرجه الترمذي، الزهد، باب [حديث: من حسن إسلام المرء تركه ما لا يعنيه]، ح: ٢٣١٧ من حديث الأوزاعي به، وقال: غريب، وأخرجه البغوي (شرح السنة: ١٤/ ٣٢٠، ح: ٤١٣٢) بإسناد صحيح عن الأوزاعي حدثني: قرة بن عبدالرحمٰن بن حيويل: حدثني الزهري حدثني أبوسلمة بن عبدالرحمٰن: حدثني أبوهريرة به الخ، وحسنه النووي في الأربعين، وله شواهد * قرة ضعفه الجمهور.

Comments:

a. Interfering in irrelevant matters leads to bad consequences.
b. Prohibiting evil is not considered an irrelevant interference.

Chapter 13. Isolating Oneself

(المعجم ١٣) - بَابُ الْعُزْلَةِ (التحفة ١٣)

٣٩٧٧ - حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ: أَخْبَرَنِي أَبِي عَنْ

3977. It was narrated from Abu Hurairah that the Prophet ﷺ said: "The best lifestyle is that of a man

بَعَجَةَ بْنِ عَبْدِ اللهِ بْنِ بَدْرٍ الْجُهَنِيِّ، عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ ﷺ قَالَ: «خَيْرُ مَعَايِشِ النَّاسِ لَهُمْ، رَجُلٌ مُمْسِكٌ بِعِنَانِ فَرَسِهِ فِي سَبِيلِ اللهِ. وَيَطِيرُ عَلَى مَتْنِهِ. كُلَّمَا سَمِعَ هَيْعَةً أَوْ فَزْعَةً طَارَ عَلَيْهِ إِلَيْهَا. يَبْتَغِي الْمَوْتَ أَوِ الْقَتْلَ، مَظَانَّهُ. وَرَجُلٌ فِي غُنَيْمَةٍ، فِي رَأْسِ شَعَفَةٍ مِنْ هٰذِهِ الشِّعَافِ، أَوْ بَطْنِ وَادٍ مِنْ هٰذِهِ الْأَوْدِيَةِ. يُقِيمُ الصَّلَاةَ، وَيُؤْتِي الزَّكَاةَ، وَيَعْبُدُ رَبَّهُ حَتَّى يَأْتِيَهُ الْيَقِينُ. لَيْسَ مِنَ النَّاسِ إِلَّا فِي خَيْرٍ».

who holds onto the reins of his horse for the sake of Allâh, riding on its back. Every time he hears a commotion he rushes towards it, seeking death wherever he thinks he can find it; and a man who tends sheep at the top of one of these peaks, or in the bottom of one of these valleys, establishing the prayer, paying the charity, and worshipping his Lord until the inevitable (death) comes to him and there is nothing between him and the people except good."[1] (***Sahih***)

تخريج: أخرجه مسلم، الإمارة، باب فضل الجهاد والرباط، ح:١٨٨٩ من حديث عبدالعزيز به.

٣٩٧٨ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا يَحْيَى بْنُ حَمْزَةَ: حَدَّثَنَا الزُّبَيْدِيُّ: حَدَّثَنِي الزُّهْرِيُّ عَنْ عَطَاءِ بْنِ يَزِيدَ اللَّيْثِيِّ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ أَنَّ رَجُلًا أَتَى النَّبِيَّ ﷺ فَقَالَ: أَيُّ النَّاسِ أَفْضَلُ؟ قَالَ: «رَجُلٌ مُجَاهِدٌ فِي سَبِيلِ اللهِ بِنَفْسِهِ وَمَالِهِ» قَالَ: ثُمَّ مَنْ؟ قَالَ: «ثُمَّ امْرُؤٌ فِي شَعْبٍ مِنَ الشِّعَابِ، يَعْبُدُ اللهَ عَزَّ وَجَلَّ، وَيَدَعُ النَّاسَ مِنْ شَرِّهِ».

3978. It was narrated from Abu Sa'eed Al-Khudri that a man came to the Prophet ﷺ and said: "Which of the people is best?" He said: "A man who strives in *Jihâd* in the cause of Allâh with himself and his wealth." He said: "Then who?" He said: "A man in a mountain pass who worships Allâh and leaves the people from his evil." (***Sahih***)

تخريج: أخرجه البخاري، الرقاق، باب: العزلة راحة من خلاط السوء، ح:٦٤٩٤ من حديث الزهري به، ومسلم، الإمارة، الباب السابق، ح:١٨٨٨ من حديث يحيى بن حمزة به.

Comments:

a. The life of *Jihâd* is the most excellent life.
b. The aim of a *Mujâhid* is fighting so that Allâh's Word is uppermost. He does not long for positions, medals or popularity.
c. Wishing for martyrdom and taking part in *Jihâd* to get the death of a martyr

[1] Meaning, he is on good terms with everyone.

is an excellent quality of Muslim.

d. Prayers and fasting are the most important acts of worship; neglecting them in any case is not allowed.

3979. It was narrated from Hudhaifah bin Yamân that the Messenger of Allâh ﷺ said: "There will be callers at the gates of Hell; whoever responds to them they throw them into it." I said: "O Messenger of Allâh, describe them to us." He said: "They will be from our people, speaking our language." I said: "What do you command me to do, if I live to see that?" He said: "Adhere to the main body of the Muslims and their leader. If there is no such body and no leader, then withdraw from all their groups, even if you bite onto the trunk of a tree until death finds you in that state." (***Sahih***)

٣٩٧٩ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنِي عَبْدُ الرَّحْمٰنِ بْنُ يَزِيدَ بْنِ جَابِرٍ: حَدَّثَنِي بُسْرُ بْنُ عُبَيْدِ اللهِ: حَدَّثَنِي أَبُو إِدْرِيسَ الْخَوْلَانِيُّ أَنَّهُ سَمِعَ حُذَيْفَةَ ابْنَ الْيَمَانِ يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ: **«يَكُونُ دُعَاةٌ عَلَى أَبْوَابِ جَهَنَّمَ. مَنْ أَجَابَهُمْ إِلَيْهَا قَذَفُوهُ فِيهَا»** قُلْتُ: يَا رَسُولَ اللهِ صِفْهُمْ لَنَا. قَالَ: **«هُمْ قَوْمٌ مِنْ جِلْدَتِنَا، يَتَكَلَّمُونَ بِأَلْسِنَتِنَا»** قُلْتُ: فَمَا تَأْمُرُنِي، إِنْ أَدْرَكَنِي ذٰلِكَ؟ قَالَ: **«فَالْزَمْ جَمَاعَةَ الْمُسْلِمِينَ وَإِمَامَهُمْ. فَإِنْ لَمْ يَكُنْ لَهُمْ جَمَاعَةٌ وَلَا إِمَامٌ، فَاعْتَزِلْ تِلْكَ الْفِرَقَ كُلَّهَا. وَلَوْ أَنْ تَعَضَّ بِأَصْلِ شَجَرَةٍ حَتَّى يُدْرِكَكَ الْمَوْتُ، وَأَنْتَ كَذٰلِكَ»**.

تخريج: أخرجه البخاري، المناقب، باب علامات النبوة في الإسلام، ح:٣٦٠٦/ ٧٠٨٤، ومسلم، الإمارة، باب وجوب ملازمة جماعة المسلمين عند ظهور الفتن ... الخ، ح:١٨٤٧ من حديث الوليد به.

Comments:

a. After the Prophet ﷺ, there was no period free from those who call towards falsehood, and the common people have been responding to their call, being impressed by their powerful eloquence.

b. The sects such as the Khawârij, Mu'tazilah, Shi'ah, Jahmiyah, etc., emerged during the period of the Companions of the Prophet ﷺ, and their followers. The Companions of the Prophet ﷺ, and their followers refuted their claims and clarified their doubts.

c. During the disagreements, the correct method was the one that was adopted by the Companions of the Prophet ﷺ, and their followers. The manners and the practices of the Companions of the Prophet ﷺ and their follower are to be followed in all the disagreements that occur after them.

d. The basis of all Islamic organizations in contemporary times is on the principle of 'Cooperation in righteousness and piety'. Joining them or

separating from them is not a primary matter of Islam. Cooperating with one of those organizations or more than one at a time is allowed as long as they do not commit sin. Cooperating in what is wrong is not allowed.

3980. It was narrated from Abu Sa'eed Al-Khudri that the Messenger of Allâh ﷺ said: "Soon the best wealth of a Muslim will be sheep which he follows in the mountain peaks and places where rainfall is to be found, fleeing for the sake of his religion from tribulations." (***Sahih***)

٣٩٨٠ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا عَبْدُ اللهِ ابْنُ نُمَيْرٍ عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ عَبْدِ اللهِ ابْنِ عَبْدِ الرَّحْمٰنِ الأَنْصَارِيِّ، عَنْ أَبِيهِ أَنَّهُ سَمِعَ أَبَا سَعِيدٍ الْخُدْرِيَّ يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ: «**يُوشِكُ أَنْ يَكُونَ خَيْرَ مَالِ الْمُسْلِمِ غَنَمٌ يَتْبَعُ بِهَا شَعَفَ الْجِبَالِ، وَمَوَاقِعَ الْقَطْرِ. يَفِرُّ بِدِينِهِ مِنَ الْفِتَنِ**».

تخريج: [**صحيح**] كذا قال ابن ماجه، والصواب،: عن عبدالرحمٰن بن عبدالله عن أبيه، وأخرجه البخاري، الإيمان، باب: من الدين الفرار من الفتن، ح: ١٩ وغيره.

Comments:

a. If one fears for his faith from mixing with common people, then he should isolate himself from all such people.

b. Staying amongst people to warn them against their mistakes, to teach them, to exhort them and to have debates with them is preferable, for a person who can use his tongue and knowledge during afflictions.

3981. It was narrated from Hudhaifah bin Yamân that the Messenger of Allâh ﷺ said: "There will be tribulations at the gates of which will be callers (calling people) to Hell. Dying when you are biting onto the stump of a tree will be better for you than following anyone of them." (***Sahih***)

٣٩٨١ - حَدَّثَنَا مُحَمَّدُ بْنُ عُمَرَ بْنِ عَلِيٍّ الْمُقَدَّمِيُّ: حَدَّثَنَا سَعِيدُ بْنُ عَامِرٍ: حَدَّثَنَا أَبُو عَامِرٍ الْخَزَّازُ، عَنْ حُمَيْدِ بْنِ هِلَالٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ قُرْطٍ، عَنْ حُذَيْفَةَ بْنِ الْيَمَانِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**تَكُونُ فِتَنٌ. عَلَى أَبْوَابِهَا دُعَاةٌ إِلَى النَّارِ. فَأَنْ تَمُوتَ وَأَنْتَ عَاضٌّ عَلَى جِذْلِ شَجَرَةٍ، خَيْرٌ لَكَ مِنْ أَنْ تَتْبَعَ أَحَدًا مِنْهُمْ**».

تخريج: [**صحيح**] أخرجه النسائي في الكبرٰى: ١٨/٥، ح: ٨٠٣٣ من حديث سعيد به مطولاً، وله شواهد منها ما رواه أبوداود، ح: ٤٢٤٦، وإسناده صحيح.

3982. Abu Hurairah said that the Messenger of Allâh ﷺ said: "The

٣٩٨٢ - حَدَّثَنَا مُحَمَّدُ بْنُ الْحَارِثِ الْمِصْرِيُّ: حَدَّثَنَا اللَّيْثُ بْنُ سَعْدٍ: حَدَّثَنِي

عُقَيْلٌ عَنِ ابْنِ شِهَابٍ: أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيَّبِ أَنَّ أَبَا هُرَيْرَةَ أَخْبَرَهُ أَنَّ رَسُولَ اللهِ ﷺ، قَالَ: «لَا يُلْدَغُ الْمُؤْمِنُ مِنْ جُحْرٍ مَرَّتَيْنِ».

believer should not be stung from the same hole twice." (*Sahih*)

تخريج: أخرجه البخاري، الأدب، باب: لا يلدغ المؤمن من جحر مرتين، ح:٦١٣٣، ومسلم، الزهد، باب لا يلدغ المؤمن من جحر مرتين، ح:٢٩٩٨/٦٣ من حديث الليث به.

٣٩٨٣ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أَحْمَدَ الزُّبَيْرِيُّ: حَدَّثَنَا زَمْعَةُ بْنُ صَالِحٍ عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَا يُلْدَغُ الْمُؤْمِنُ مِنْ جُحْرٍ مَرَّتَيْنِ».

3983. It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ said: 'The believer should not be stung from the same hole twice.'" (*Sahih*)

تخريج: [صحيح] أخرجه الطيالسي، ح:١٨١٣ عن زمعة به، وهو في المسند لأحمد:٢/ ١١٥ من حديث زمعة * زمعة تقدم حاله، ح:٣٢٦ والحديث السابق شاهد له.

Comments:

a. Sometimes a believer may commit a sin but he has to recant his mistake whenever he finds out the truth.
b. Once a person proves to be disloyal, having blind trust once again in such a person is not correct.

Chapter 14. Abstaining From Matters That Are Not Clear

(المعجم ١٤) - بَابُ الْوُقُوفِ عِنْدَ الشُّبُهَاتِ (التحفة ١٤)

٣٩٨٤ - حَدَّثَنَا عَمْرُو بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ اللهِ بْنُ الْمُبَارَكِ عَنْ زَكَرِيَّا بْنِ أَبِي زَائِدَةَ، عَنِ الشَّعْبِيِّ قَالَ: سَمِعْتُ النُّعْمَانَ بْنَ بَشِيرٍ يَقُولُ عَلَى الْمِنْبَرِ، وَأَهْوَى بِإِصْبَعَيْهِ إِلَى أُذُنَيْهِ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «الْحَلَالُ بَيِّنٌ، وَالْحَرَامُ بَيِّنٌ، وَبَيْنَهُمَا مُشْتَبِهَاتٌ لَا يَعْلَمُهَا كَثِيرٌ مِنَ النَّاسِ. فَمَنِ اتَّقَى الشُّبُهَاتِ، اسْتَبْرَأَ لِدِينِهِ وَعِرْضِهِ. وَمَنْ وَقَعَ فِي الشُّبُهَاتِ، وَقَعَ فِي الْحَرَامِ. كَالرَّاعِي حَوْلَ الْحِمَىٰ، يُوشِكُ

3984. While on the pulpit, pointing with his fingers towards his ears, Nu'mân bin Bashir said: "*I heard the Messenger of Allâh ﷺ say: 'That which is lawful is plain and that which is unlawful is plain,* and between them are matters that are not clear, about which not many people know. Thus he who guards against the unclear matters, he clears himself with regard to his religion and his honor. But he who falls into the unclear matters; he falls into that

which is unlawful. Like the shepherd who pastures around a sanctuary, all but grazing therein. Every king has a sanctuary. And beware! Allâh's sanctuary is His prohibitions. Beware! In the body there is a piece of flesh which, if it is sound, the whole body will be sound, and if it is corrupt, the whole body will be corrupt. It is the heart.'" (*Sahih*)

أَنْ يَرْتَعَ فِيهِ. أَلَا، وَإِنَّ لِكُلِّ مَلِكٍ حِمًى. أَلَا، وَإِنَّ حِمَى اللهِ مَحَارِمُهُ. أَلَا، وَإِنَّ فِي الْجَسَدِ مُضْغَةً، إِذَا صَلُحَتْ صَلُحَ الْجَسَدُ كُلُّهُ. وَإِذَا فَسَدَتْ فَسَدَ الْجَسَدُ كُلُّهُ. أَلَا، وَهِيَ الْقَلْبُ».

تخريج: أخرجه البخاري، الإيمان، باب فضل من استبرأ لدينه، ح:٥٢، ومسلم، المساقاة، باب أخذ الحلال وترك الشبهات، ح:١٥٩٩/١٠٧ من حديث زكريا به.

Comments:

a. If one indulges in suspicious things, besides the fear of committing sin, people will also become suspicious about his personality. So, a person should not do any act unnecessarily that may defame him.
b. Any action that may lead to indulging in the prohibited things must be avoided such as being alone with an alien man even with complete covering, since Satan may incite the desire of sin and both might involve themselves in committing a major sin.
c. A matter could be understood perfectly if it is illustrated through an example, and the listener can accept it and follow it heartily and willingly.
d. Purification of the soul is the most important matter to obtain the qualities of sincerity, loving Allâh, true and strong faith, etc., these qualities are very helpful to perform good deeds and abstain from the bad ones.

3985. It was narrated from Ma'qil bin Yasâr that the Messenger of Allâh ﷺ said: "Worship during the time of bloodshed is like emigrating to me." (*Sahih*)

٣٩٨٥ - حَدَّثَنَا حُمَيْدُ بْنُ مَسْعَدَةَ: حَدَّثَنَا جَعْفَرُ بْنُ سُلَيْمَانَ عَنِ الْمُعَلَّى بْنِ زِيَادٍ، عَنْ مُعَاوِيَةَ بْنِ قُرَّةَ، عَنْ مَعْقِلِ بْنِ يَسَارٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «الْعِبَادَةُ فِي الْهَرْجِ، كَهِجْرَةٍ إِلَيَّ».

تخريج: أخرجه مسلم، الفتن، باب فضل العبادة في الهرج، ح:٢٩٤٨/١٣٠ من حديث المعلى بن زياد به.

Comments:

Monasticism is not allowed, but during the period of afflictions isolating oneself is not considered as monasticism. Because, monasticism means abstaining from having even lawful relations with people, and going to

extremes in worshipping Allâh which is contrary to the *Sunnah*. On the other hand, the purpose of being in isolation is to keep oneself away from involvement in riots, killing Muslims and the like. During such time one may make himself busy in performing supererogatory actions and fulfilling the rights of his own body, children and family avoiding all the doubtful activities.

Chapter 15. Islam Began As Something Strange

(المعجم ١٥) - بَابٌ: بَدأَ الإِسْلَامُ غَرِيبًا (التحفة ١٥)

3986. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "Islam began as something strange and will go back to being strange, so glad tidings to the strangers.'" (***Sahih***)

٣٩٨٦ - حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ، وَ يَعْقُوبُ بْنُ حُمَيْدِ بْنِ كَاسِبٍ، وَ سُوَيْدُ بْنُ سَعِيدٍ قَالُوا: حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ الْفَزَارِيُّ: حَدَّثَنَا يَزِيدُ بْنُ كَيْسَانَ عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: **«بَدَأَ الْإِسْلَامُ غَرِيبًا، وَسَيَعُودُ غَرِيبًا. فَطُوبَىٰ لِلْغُرَبَاءِ»**.

تخريج: أخرجه مسلم، الإيمان، باب بيان أن الإسلام بدأ غريبًاوسيعود غريبًا ... الخ، ح:١٤٥/ ٢٣٢ من حديث مروان الفزاري به.

3987. It was narrated from Anas bin Mâlik that the Messenger of Allâh ﷺ said: "Islam began as something strange and will go back to being strange, so glad tidings to the strangers." (***Hasan***)

٣٩٨٧ - حَدَّثَنَا حَرْمَلَةُ بْنُ يَحْيَىٰ: حَدَّثَنَا عَبْدُ اللهِ بْنُ وَهْبٍ: أَنْبَأَنَا عَمْرُو بْنُ الْحَارِثِ وَ ابْنُ لَهِيعَةَ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ سِنَانِ بْنِ سَعْدٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، عَنْ رَسُولِ اللهِ ﷺ قَالَ: **«إِنَّ الْإِسْلَامَ بَدَأَ غَرِيبًا، وَسَيَعُودُ غَرِيبًا. فَطُوبَىٰ لِلْغُرَبَاءِ»**.

تخريج: [**إسناده حسن**] أخرجه الطحاوي في مشكل الآثار:١/ ٢٩٨ من حديث الليث بن سعد عن يزيد به، وحسنه البوصيري، وللحديث شواهد كثيرة.

3988. It was narrated from 'Abdullâh that the Messenger of Allâh ﷺ said: "Islam began as something strange and will go back to being strange, so glad tidings to the strangers." It was

٣٩٨٨ - حَدَّثَنَا سُفْيَانُ بْنُ وَكِيعٍ: حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ عَنِ الْأَعْمَشِ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي الْأَحْوَصِ، عَنْ عَبْدِ اللهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: **«إِنَّ الْإِسْلَامَ بَدَأَ**

said: "Who are the strangers?' He said: "Strangers who have left their families and tribes."[1] (*Sahih*)

غَرِيبًا، وَسَيَعُودُ غَرِيبًا. فَطُوبَىٰ لِلْغُرَبَاءِ». قَالَ: قِيلَ: وَمَنِ الْغُرَبَاءُ؟ قَالَ: «النُّزَّاعُ مِنَ الْقَبَائِلِ».

تخريج: [صحيح] أخرجه الترمذي، الإيمان، باب ماجاء أن الإسلام بدأ غريبًا وسيعود غريبًا، ح:٢٦٢٩ من حديث حفص به، وقال: حسن غريب صحيح، ورواه أبوخالد سليمان بن حيان عن الأعمش به، وصححه البغوي في شرح السنة:١/١١٨، لم أجد تصريح سماع الأعمش وأبي إسحاق، والحديث السابق والذي قبله يغنيان عنه.

Comments:

a. The term used in the *Hadith* is *'Gharib'* which means strange, unfamiliar, foreigner, etc. This was the situation of Islam at the beginning, and the human society at that time rejected it totally. Thereafter, people started adopting it gradually until Islam became widespread everywhere, and disbelief and polytheism disappeared.

b. The strangers to whom the congratulations are granted in the *Hadith*, are those who adhere to the *Sunnah* strictly when innovations prevail, stay firm on the true beliefs when false beliefs become common, and hold fast to Islamic attributes when immorality is predominant in the society.

Chapter 16. One Who Hopes For Protection From Tribulation

(المعجم ١٦) - بَابُ مَنْ تُرْجَى لَهُ السَّلَامَةُ مِنَ الْفِتَنِ (التحفة ١٦)

3989. It was narrated from 'Umar bin Khattâb that he went out one day to the mosque of the Messenger of Allâh ﷺ, and he found Mu'âdh bin Jabal sitting by the grave of the Prophet ﷺ, weeping. He said: "Why are you weeping?" He said: "I am weeping because of something that I heard from the Messenger of Allâh ﷺ. I heard the Messenger of Allâh ﷺ say: 'A little showing off is polytheism and whoever shows enmity

٣٩٨٩ - حَدَّثَنَا حَرْمَلَةُ بْنُ يَحْيَىٰ: حَدَّثَنَا عَبْدُ اللهِ بْنُ وَهْبٍ: أَخْبَرَنِي ابْنُ لَهِيعَةَ عَنْ عِيسَى بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ أَبِيهِ، عَنْ عُمَرَ بْنِ الْخَطَّابِ أَنَّهُ خَرَجَ يَوْمًا إِلَى مَسْجِدِ رَسُولِ اللهِ ﷺ، فَوَجَدَ مُعَاذَ ابْنَ جَبَلٍ قَاعِدًا عِنْدَ قَبْرِ النَّبِيِّ ﷺ يَبْكِي. فَقَالَ: مَا يُبْكِيكَ؟ قَالَ: يُبْكِينِي شَيْءٌ سَمِعْتُهُ مِنْ رَسُولِ اللهِ ﷺ. سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «إِنَّ يَسِيرَ الرِّيَاءِ شِرْكٌ. وَإِنَّ مَنْ عَادَى

[1] "Those who left their own homelands for the sake of establishing the *Sunan* of Islam. Some of the *Salaf* said that it means that they are *Ahl Hadith* (the people of *Hadith*). And Allâh knows best." (Sindi)

towards a friend of Allâh has declared war on Allâh. Allâh loves those whose righteousness and piety are hidden, those who, if they are absent, are not missed, and if they are present, they are not invited or acknowledged. Their hearts are lamps of guidance and they get out of every trial and difficulty.'" (*Da'if*)

لِلَّهِ وَلِيًّا، فَقَدْ بَارَزَ اللهَ بِالْمُحَارَبَةِ. إِنَّ اللهَ يُحِبُّ الأَبْرَارَ الأَتْقِيَاءَ الأَخْفِيَاءَ، الَّذِينَ، إِذَا غَابُوا، لَمْ يُفْتَقَدُوا. وَإِنْ حَضَرُوا، لَمْ يُدْعَوْا وَلَمْ يُعْرَفُوا. قُلُوبُهُمْ مَصَابِيحُ الْهُدَىٰ. يَخْرُجُونَ مِنْ كُلِّ غَبْرَاءَ مُظْلِمَةٍ».

تخريج: [ضعيف] أخرجه الحاكم: ٤/٣٢٨ من حديث عيسى الزرقي به، وقال: صحيح، ووافقه الذهبي * وعيسٰى متروك (تقريب)، ولبعض الحديث شواهد صحيحة، وعند الحاكم: ٢/ ٣١٧ رواية معللة.

3990. It was narrated from 'Abdullâh bin 'Umar that the Messenger of Allâh ﷺ said: "People are like a hundred camels; you can hardly find one worth riding among them." (*Sahih*)

٣٩٩٠ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ الدَّرَاوَرْدِيُّ: حَدَّثَنَا زَيْدُ بْنُ أَسْلَمَ، عَنْ عَبْدِ اللهِ بْنِ [عُمَرَ] قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**النَّاسُ كَإِبِلٍ مِائَةٍ، لَا تَكَادُ تَجِدُ فِيهَا رَاحِلَةً**».

تخريج: [صحيح] أخرجه أحمد: ٢/ ١٧٠، ١٢٣، ١٣٩ من حديث زيد به، وثبت سماع زيد من ابن عمر ولم يكن مدلسًا على الراجح، ولحديثه شواهد عند البخاري، ومسلم وغيرهما من حديث الزهري عن سالم عن أبيه.

Chapter 17. The Division Of Nations

(المعجم ١٧) - بَابُ افْتِرَاقِ الأُمَمِ

(التحفة ١٧)

3991. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "The Jews split into seventy-one sects and my nation will split into seventy-three sects." (*Hasan*)

٣٩٩١ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ: حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرٍو عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**تَفَرَّقَتِ الْيَهُودُ عَلَى إِحْدَىٰ وَسَبْعِينَ فِرْقَةً. وَتَفْتَرِقُ أُمَّتِي عَلَى ثَلَاثٍ وَسَبْعِينَ فِرْقَةً**».

تخريج: [إسناده حسن] أخرجه أبوداود، السنة، باب شرح السنة، ح: ٤٥٩٦ من حديث محمد بن عمرو به، وقال الترمذي، ح: ٢٦٤٠ حسن صحيح، وصححه ابن حبان، ح: ١٨٣٤، والحاكم: ١/ ١٢٨ علٰى شرط مسلم، ووافقه الذهبي.

3992. It was narrated from 'Awf bin Mâlik that the Messenger of Allâh ﷺ said: "The Jews split into seventy-one sects, one of which will be in Paradise and seventy in Hell. The Christians split into seventy-two sects, seventy-one of which will be in Hell and one in Paradise. I swear by the One in Whose Hand is the soul of Muhammad, my nation will split into seventy-three sects, one of which will be in Paradise and seventy-two in Hell." It was said: "O Messenger of Allâh, who are they?" He said: "The main body." (*Hasan*)

٣٩٩٢ - حَدَّثَنَا عَمْرُو بْنُ عُثْمَانَ بْنِ سَعِيدِ ابْنِ كَثِيرِ بْنِ دِينَارٍ الْحِمْصِيُّ: حَدَّثَنَا عَبَّادُ بْنُ يُوسُفَ: حَدَّثَنَا صَفْوَانُ بْنُ عَمْرٍو عَنْ رَاشِدِ ابْنِ سَعْدٍ، عَنْ عَوْفِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «افْتَرَقَتِ الْيَهُودُ عَلَى إِحْدَىٰ وَسَبْعِينَ فِرْقَةً. فَوَاحِدَةٌ فِي الْجَنَّةِ، وَسَبْعُونَ فِي النَّارِ. وَافْتَرَقَتِ النَّصَارَىٰ عَلَى ثِنْتَيْنِ وَسَبْعِينَ فِرْقَةً. فَإِحْدَىٰ وَسَبْعُونَ فِي النَّارِ، وَوَاحِدَةٌ فِي الْجَنَّةِ. وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ لَتَفْتَرِقَنَّ أُمَّتِي عَلَى ثَلَاثٍ وَسَبْعِينَ فِرْقَةً. وَاحِدَةٌ فِي الْجَنَّةِ وَثِنْتَانِ وَسَبْعُونَ فِي النَّارِ» قِيلَ: يَا رَسُولَ اللهِ مَنْ هُمْ؟ قَالَ: «الْجَمَاعَةُ».

تخريج: [**إسناده حسن**] أخرجه الطبراني: ١٨/ ٧٠، وابن أبي عاصم (السنة: ١/ ٣٢، ح: ٦٣) وغيرهما من حديث عباد به.

3993. It was narrated from Anas bin Mâlik that the Messenger of Allâh ﷺ said: 'The Children of Israel split into seventy-one sects, and my nation will split into seventy-two, all of which will be in Hell apart from one, which is the main body." (*Sahih*)

٣٩٩٣ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنَا أَبُو عَمْرٍو: حَدَّثَنَا قَتَادَةُ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ بَنِي إِسْرَائِيلَ افْتَرَقَتْ عَلَى إِحْدَىٰ وَسَبْعِينَ فِرْقَةً. وَإِنَّ أُمَّتِي سَتَفْتَرِقُ عَلَى ثِنْتَيْنِ وَسَبْعِينَ فِرْقَةً. كُلُّهَا فِي النَّارِ، إِلَّا وَاحِدَةً. وَهِيَ الْجَمَاعَةُ».

تخريج: [**صحيح**] أخرجه الخطيب في شرف أصحاب الحديث، ص: ٢٤، ح: ٤١ من حديث الوليد عن أبي عمرو الأوزاعي به، وصححه البوصيري * قتادة عنعن، وتابعه سعيد بن أبي هلال وزيد بن أسلم وغيرهما كما ذكرته في تخريج النهاية، ح: ٤٨.

Comments:

a. The 'main body' of Muslims is the one who follows the method of the Companions of the Prophet ﷺ. After that, people formed other groups and sects, separating from the main body, but the 'main body' has always been

continuous. Muslims are ordered to be with this main body and follow them.

b. Due to the whims or misinterpretation of the texts of the *Shari'ah* many people separated from the main body. Those who did not agree with them adhered firmly to the Qur'ân and *Sunnah* which is the correct way.

c. Salvation does not depend on giving a certain name to one's party, rather it depends on following the teachings of the Qur'ân and *Sunnah*.

٣٩٩٤ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَتَتَّبِعُنَّ سُنَّةَ مَنْ كَانَ قَبْلَكُمْ، بَاعًا بِبَاعٍ، وَذِرَاعًا بِذِرَاعٍ، وَشِبْرًا بِشِبْرٍ. حَتَّى لَوْ دَخَلُوا فِي جُحْرِ ضَبٍّ، لَدَخَلْتُمْ فِيهِ» قَالُوا: يَا رَسُولَ اللهِ الْيَهُودُ وَالنَّصَارَىٰ؟ قَالَ: «فَمَنْ، إِذًا؟».

3994. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "You will most certainly follow the ways of those who came before you, arm's length by arm's length, forearm's length by forearm's length, hand span by hand span, until even if they entered a hole of a mastigure (lizard) you will enter it too." They said: "O Messenger of Allâh, (do you mean) the Jews and the Christians?" He said: "Who else?" (***Hasan***)

تخريج: [إسناده حسن] أخرجه أحمد: ٢/ ٤٥٠ عن يزيد به، وصححه البوصيري، والحاكم: ١/ ٣٧ على شرط مسلم، ووافقه الذهبي، وللحديث طرق أخرى عند البخاري ومسلم وغيرهما.

Comments:

Entering in the hole of a mastigure is in fact, a foolish action, but Muslims in the love of imitating Jews and Christians, do not think whether what they are doing or thinking is correct or not; without using their minds they will follow their footsteps.

Chapter 18. The Tribulation Of Wealth

(المعجم ١٨) - بَابُ فِتْنَةِ الْمَالِ

(التحفة ١٨)

٣٩٩٥ - حَدَّثَنَا عِيسَى بْنُ حَمَّادٍ الْمِصْرِيُّ: أَنْبَأَنَا اللَّيْثُ بْنُ سَعْدٍ عَنْ سَعِيدٍ الْمَقْبُرِيِّ، عَنْ عِيَاضِ بْنِ عَبْدِ اللهِ أَنَّهُ سَمِعَ أَبَا سَعِيدٍ الْخُدْرِيَّ يَقُولُ: قَامَ رَسُولُ اللهِ ﷺ فَخَطَبَ النَّاسَ، فَقَالَ: «لَا. وَاللهِ مَا أَخْشَىٰ عَلَيْكُمْ، أَيُّهَا النَّاسُ إِلَّا مَا يُخْرِجُ اللهُ لَكُمْ مِنْ زَهْرَةِ

3995. Abu Sa'eed Al-Khudri said: "The Messenger of Allâh ﷺ stood up and addressed the people, saying: 'No, by Allâh, I do not fear for you, O people, but I fear the attractions of this world that Allâh brings forth for you.' A man said to him: 'O Messenger of Allâh ﷺ, does good bring forth

evil?' The Messenger of Allâh ﷺ remained silent for a while, then he said: 'What did you say?' He said: 'I said, does good bring forth evil?' The Messenger of Allâh ﷺ said: 'Good does not bring forth anything but good, but is it really good? Everything that grows on the banks of a stream may either kill if overeaten or (at least) make the animals sick, except if an animal eats its fill of *Khadir*[1] and then faces the sun, and then defecates and urinates, chews the cud and then returns to graze again. Whoever takes wealth in a lawful manner, it will be blessed for him, but whoever takes it in an unlawful manner, his likeness is that of one who eats and is never satisfied.''' (***Sahih***)

الدُّنْيَا» فَقَالَ لَهُ رَجُلٌ: يَا رَسُولَ اللهِ أَيَأْتِي الْخَيْرُ بِالشَّرِّ؟ فَسَكَتَ رَسُولُ اللهِ ﷺ سَاعَةً، ثُمَّ قَالَ: «كَيْفَ قُلْتَ؟» قَالَ: قُلْتُ: وَهَلْ يَأْتِي الْخَيْرُ بِالشَّرِّ؟ فَقَالَ رَسُولُ اللهِ ﷺ: «إِنَّ الْخَيْرَ لَا يَأْتِي إِلَّا بِخَيْرٍ، أَوَ خَيْرٌ هُوَ؟ إِنَّ كُلَّ مَا يُنْبِتُ الرَّبِيعُ يَقْتُلُ حَبَطًا أَوْ يُلِمُّ، إِلَّا آكِلَةَ الْخَضِرِ. أَكَلَتْ، حَتَّى إِذَا امْتَلَأَتْ امْتَدَّتْ خَاصِرَتَاهَا، اسْتَقْبَلَتِ الشَّمْسَ، فَثَلَطَتْ وَبَالَتْ ثُمَّ اجْتَرَّتْ، فَعَادَتْ، فَأَكَلَتْ، فَمَنْ يَأْخُذُ مَالًا بِحَقِّهِ، يُبَارَكُ لَهُ. وَمَنْ يَأْخُذُ مَالًا بِغَيْرِ حَقِّهِ، فَمَثَلُهُ كَمَثَلِ الَّذِي يَأْكُلُ وَلَا يَشْبَعُ».

تخريج: أخرجه مسلم، الزكاة، باب: التحذير من الإغترار بزينة الدنيا وما يبسط منها، ح:١٠٥٢/١٢١ من حديث الليث به.

Comments:

a. Wealth is a blessing of Allâh, so earning it through lawful means is not forbidden.

b. Grass and pasture is useful for an animal provided it eats after having digested what he had eaten previously. If it continues eating then it will harm it. Similarly, wealth is useful provided some portion of it is spent in the way of Allâh too.

3996. It was narrated from 'Abdullâh bin 'Amr bin 'Âs that the Messenger of Allâh ﷺ said: "When the treasures of Persia and Rome are opened for you, what kind of people will you be?" 'Abdur-Rahmân bin 'Awf said: "We will say what Allâh has commanded us to say." The Messenger of Allâh ﷺ said: "Or

٣٩٩٦ - حَدَّثَنَا عَمْرُو بْنُ سَوَّادٍ الْمِصْرِيُّ: أَخْبَرَنِي عَبْدُ اللهِ بْنُ وَهْبٍ: أَنْبَأَنَا عَمْرُو بْنُ الْحَارِثِ أَنَّ بَكْرَ بْنَ سَوَادَةَ حَدَّثَهُ أَنَّ يَزِيدَ بْنَ رَبَاحٍ حَدَّثَهُ عَنْ عَبْدِ اللهِ بْنِ عَمْرِو بْنِ الْعَاصِ، عَنْ رَسُولِ اللهِ ﷺ أَنَّهُ قَالَ: «إِذَا فُتِحَتْ عَلَيْكُمْ خَزَائِنُ فَارِسَ وَالرُّومِ، أَيُّ قَوْمٍ

[1] A type of herb or vegetable.

أَنْتُمْ؟» قَالَ: عَبْدُ الرَّحْمٰنِ بْنُ عَوْفٍ: نَقُولُ كَمَا أَمَرَنَا اللهُ. قَالَ رَسُولُ اللهِ ﷺ: «أَوَ غَيْرَ ذٰلِكَ. تَتَنَافَسُونَ، ثُمَّ تَتَحَاسَدُونَ، ثُمَّ تَتَدَابَرُونَ، ثُمَّ تَتَبَاغَضُونَ. أَوْ نَحْوَ ذٰلِكَ. ثُمَّ تَنْطَلِقُونَ فِي مَسَاكِينِ الْمُهَاجِرِينَ، فَتَجْعَلُونَ بَعْضَهُمْ عَلَى رِقَابِ بَعْضٍ».

something other than that. You will compete with one another, then you will envy one another, then you will turn your backs on one another, then you will hate one another, or something like that. Then you will go to the poor among the *Muhâjirin* and appoint some of them as leaders of others." (***Sahih***)

تخريج: أخرجه مسلم، الزهد والرقاق، باب: الدنيا سجن للمؤمن وجنة للكافر، ح:٢٩٦٢/ ٧ عن عمرو بن سواد به.

Comments:

a. Envy here means longing for mundane wealth. If one wishes any favor of Allâh to be granted to him alone without others, it is a lawful envy but some times it may lead to jealousy. The lawful envy is wishing a favor for oneself also which is granted to someone else.

b. Jealousy spoils the relations and it might even lead to the enmity so, all such habits are disliked.

c. The last sentence proves that rich people will be harsh with poor persons and boast over them. The Companions of the Prophet ﷺ were free from such bad characters; such characters emerged among those who came after them.

٣٩٩٧ - حَدَّثَنَا يُونُسُ بْنُ عَبْدِ الأَعْلَىٰ الْمِصْرِيُّ: أَخْبَرَنِي ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ أَنَّ الْمِسْوَرَ بْنَ مَخْرَمَةَ أَخْبَرَهُ عَنْ عَمْرِو بْنِ عَوْفٍ، وَهُوَ حَلِيفُ بَنِي عَامِرِ بْنِ لُؤَيٍّ، وَكَانَ شَهِدَ بَدْرًا مَعَ رَسُولِ اللهِ ﷺ؛ أَنَّ رَسُولَ اللهِ ﷺ بَعَثَ أَبَا عُبَيْدَةَ بْنَ الْجَرَّاحِ، إِلَى الْبَحْرَيْنِ، يَأْتِي بِجِزْيَتِهَا. وَكَانَ النَّبِيُّ ﷺ، هُوَ صَالَحَ أَهْلَ الْبَحْرَيْنِ، وَأَمَّرَ عَلَيْهِمُ الْعَلَاءَ ابْنَ الْحَضْرَمِيِّ. فَقَدِمَ أَبُو عُبَيْدَةَ بِمَالٍ مِنَ الْبَحْرَيْنِ. فَسَمِعَتِ الأَنْصَارُ بِقُدُومِ أَبِي عُبَيْدَةَ. فَوَافَوْا صَلَاةَ الْفَجْرِ مَعَ رَسُولِ اللهِ

3997. It was narrated from 'Amr bin 'Awf, who was an ally of Banu 'Âmir bin Lu'ai and was present at (the battle of) Badr with the Messenger of Allâh ﷺ, that the Messenger of Allâh ﷺ sent Abu 'Ubaidah bin Jarrâh to Bahrain to collect the *Jizyah,* and the Prophet ﷺ had made a treaty with the people of Bahrain, and he appointed as their governor 'Alâ' bin Hadrami. Abu 'Ubaidah came with the wealth from Bahrain and the *Ansâr* heard that Abu 'Ubaidah had come, so they attended the *Fajr* prayer with the Messenger of Allâh ﷺ. When the Messenger of Allâh ﷺ had

ﷺ. فَلَمَّا صَلَّى رَسُولُ اللهِ ﷺ، انْصَرَفَ. فَتَعَرَّضُوا لَهُ، فَتَبَسَّمَ رَسُولُ اللهِ ﷺ، حِينَ رَآهُمْ، ثُمَّ قَالَ: «أَظُنُّكُمْ سَمِعْتُمْ أَنَّ أَبَا عُبَيْدَةَ قَدِمَ بِشَيْءٍ مِنَ الْبَحْرَيْنِ؟» قَالُوا: أَجَلْ. يَا رَسُولَ اللهِ قَالَ: «أَبْشِرُوا وَأَمِّلُوا مَا يَسُرُّكُمْ. فَوَاللهِ مَا الْفَقْرَ أَخْشَىٰ عَلَيْكُمْ. وَلٰكِنِّي أَخْشَىٰ عَلَيْكُمْ أَنْ تُبْسَطَ الدُّنْيَا عَلَيْكُمْ، كَمَا بُسِطَتْ عَلَى مَنْ كَانَ قَبْلَكُمْ. فَتَنَافَسُوهَا [كَمَا تَنَافَسُوهَا]. فَتُهْلِكَكُمْ كَمَا أَهْلَكَتْهُمْ».

prayed, he went away, so they intercepted him. The Messenger of Allâh ﷺ smiled when he saw them, then he said: 'I think you have heard that Abu 'Ubaidah has brought something from Bahrain?' They said: 'Yes, O Messenger of Allâh.' He said: 'Be of good cheer and hope for that which will make you happy. By Allâh, I do not fear poverty for you, rather I fear that you will enjoy ease and plenty like those who came before you, and that you will compete with one another as they did, and you will be destroyed as they were.''' (***Sahih***)

تخريج: أخرجه البخاري، الجزية والموادعة، باب الجزية والموادعة مع أهل الذمة والحرب، ح:٣١٥٨/ ٤٠١٥، ٦٤٢٥ من حديث ابن شهاب الزهري به، ومسلم، الزهد،الباب السابق، ح:٢٩٦١ من حديث ابن وهب به.

Comments:

a. Mundane wealth in fact is a trial; its greed incites a person to commit sins and oppress others.

b. Earning wealth through lawful means and being content with it is what Islam teaches.

Chapter 19. The Tribulation Of Women

(المعجم ١٩) - **بَابُ فِتْنَةِ النِّسَاءِ**

(التحفة ١٩)

٣٩٩٨ - **حَدَّثَنَا** بِشْرُ بْنُ هِلَالٍ الصَّوَّافُ: حَدَّثَنَا عَبْدُ الْوَارِثِ بْنُ سَعِيدٍ عَنْ سُلَيْمَانَ التَّيْمِيِّ. ح: وَحَدَّثَنَا عَمْرُو بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ اللهِ بْنُ الْمُبَارَكِ عَنْ سُلَيْمَانَ التَّيْمِيِّ، عَنْ أَبِي عُثْمَانَ النَّهْدِيِّ، عَنْ أُسَامَةَ بْنِ زَيْدٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**مَا أَدَعُ بَعْدِي فِتْنَةً أَضَرَّ عَلَى الرِّجَالِ، مِنَ النِّسَاءِ**».

3998. It was narrated from Usâmah bin Zaid that the Messenger of Allâh ﷺ said: "I am not leaving behind me any tribulation that is more harmful to men than women." (***Sahih***)

تخريج: أخرجه البخاري، النكاح، باب ما يتقى من شؤم المرأة...الخ، ح:٢٠٩٦،

ومسلم، الذكر والدعاء، باب أكثر أهل الجنة الفقراء وأكثر أهل النار النساء وبيان الفتنة بالنساء، ح:٢٧٤٠/٩٧ من حديث سلمان التيمي به.

Comments:

a. Sometimes a husband neglects his parents' rights or spoils his relations with his relatives to please his wife, or he earns wealth through unlawful means to fulfill his wife's desires. Therefore, a believer should be careful in such matters to avoid the displeasure of Allâh for the sake of his wife.

b. In the same way, a husband also becomes a trial for his wife. Pleasing one's husband by disobeying Allâh shows the failure in such an examination.

3999. It was narrated from Abu Sa'eed that the Messenger of Allâh ﷺ said: "No morning comes but two angels call out: 'Woe to men from women, and woe to women from men.'" (*Da'if*)

٣٩٩٩ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَ عَلِيُّ ابْنُ مُحَمَّدٍ، قَالَا: حَدَّثَنَا وَكِيعٌ عَنْ خَارِجَةَ ابْنِ مُصْعَبٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ ابْنِ يَسَارٍ، عَنْ أَبِي سَعِيدٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَا مِنْ صَبَاحٍ إِلَّا وَمَلَكَانِ يُنَادِيَانِ: وَيْلٌ لِلرِّجَالِ مِنَ النِّسَاءِ. وَوَيْلٌ لِلنِّسَاءِ مِنَ الرِّجَالِ».

تخريج: [إسناده ضعيف جدًا] أخرجه الحاكم: ١٥٩/٢ من حديث وكيع به، وقال: صحيح الإسناد فرده الذهبي بقوله خارجة واهٍ * وخارجة هذا متروك وكان يدلس عن الكذابين(تقريب).

4000. It was narrated from Abu Sa'eed that the Messenger of Allâh ﷺ stood up to deliver a sermon and one of the things that he said was: "This world is fresh and sweet, and Allâh will make your successive generations therein, so look at what you do and beware of (the temptations of) this world and beware of (the temptations of) women." (*Sahih*)

٤٠٠٠ - حَدَّثَنَا عِمْرَانُ بْنُ مُوسَى اللَّيْثِيُّ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ: حَدَّثَنَا عَلِيُّ بْنُ زَيْدِ بْنِ جُدْعَانَ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ أَنَّ رَسُولَ اللهِ ﷺ قَامَ خَطِيبًا. فَكَانَ فِيمَا قَالَ: «إِنَّ الدُّنْيَا خَضِرَةٌ حُلْوَةٌ، وَإِنَّ اللهَ مُسْتَخْلِفُكُمْ فِيهَا، فَنَاظِرٌ كَيْفَ تَعْمَلُونَ. أَلَا، فَاتَّقُوا الدُّنْيَا، وَاتَّقُوا النِّسَاءَ».

تخريج: [صحيح] أخرجه الترمذي كما تقدم، ح:٢٨٧٣، وله شاهد في صحيح مسلم، ح:٢٧٤٢ من حديث أبي سلمة عن أبي نضرة به.

4001. It was narrated that 'Âishah said: "While the Messenger of Allâh ﷺ was sitting in the mosque, a woman from Muzainah (tribe) entered, trailing

٤٠٠١ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَ عَلِيُّ ابْنُ مُحَمَّدٍ، قَالَا: حَدَّثَنَا عُبَيْدُ اللهِ بْنُ مُوسَى عَنْ مُوسَى بْنِ عُبَيْدَةَ، عَنْ دَاوُدَ بْنِ مُدْرِكٍ،

عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ قَالَتْ: بَيْنَمَا رَسُولُ اللهِ ﷺ جَالِسٌ فِي الْمَسْجِدِ، إِذْ دَخَلَتِ امْرَأَةٌ مِنْ مُزَيْنَةَ تَرْفُلُ فِي زِينَةٍ لَهَا فِي الْمَسْجِدِ. فَقَالَ النَّبِيُّ ﷺ: «يَا أَيُّهَا النَّاسُ انْهَوْا نِسَاءَكُمْ عَنْ لُبْسِ الزِّينَةِ وَالتَّبَخْتُرِ فِي الْمَسْجِدِ. فَإِنَّ بَنِي إِسْرَائِيلَ لَمْ يُلْعَنُوا، حَتَّى لَبِسَ نِسَاؤُهُمُ الزِّينَةَ، وَتَبَخْتَرْنَ فِي الْمَسَاجِدِ».

her garment in the mosque. The *Prophet ﷺ said:* 'O people, tell your women not to wear their adornments and show pride in the mosque, for the Children of Israel were not cursed until their women wore adornments and walked proudly in their places of worship.''' (***Da'if***)

تخريج: [**إسناده ضعيف**] وقال البوصيري: هذا إسناد ضعيف، داود بن مدرك لا يعرف وموسى بن عبيدة تقدم، ح:٢٥١ ضعيف.

٤٠٠٢ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَاصِمٍ، عَنْ مَوْلَى أَبِي رُهْمٍ [وَ] اسْمُهُ عُبَيْدٌ أَنَّ أَبَا هُرَيْرَةَ لَقِيَ امْرَأَةً مُتَطَيِّبَةً، تُرِيدُ الْمَسْجِدَ. فَقَالَ: يَا أَمَةَ الْجَبَّارِ أَيْنَ تُرِيدِينَ؟ قَالَتِ: الْمَسْجِدَ. قَالَ: وَلَهُ تَطَيَّبْتِ؟ قَالَتْ: نَعَمْ. قَالَ: فَإِنِّي سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «أَيُّمَا امْرَأَةٍ تَطَيَّبَتْ، ثُمَّ خَرَجَتْ إِلَى الْمَسْجِدِ، لَمْ تُقْبَلْ لَهَا صَلَاةٌ، حَتَّى تَغْتَسِلَ».

4002. It was narrated that Abu Hurairah met a woman who was wearing perfume and heading for the mosque. He said: "O *slavewoman of the Compeller,* where are you headed?" She said: "To the mosque." He said: "And have you put on perfume for that?" She said: "Yes." He said: "I heard the Messenger of Allâh ﷺ say: 'Any woman who puts on perfume then goes out to the mosque, no prayer will be accepted from her until she takes a bath.''' (***Hasan***)

تخريج: [حسن] أخرجه أبوداود، الترجل، باب في طيب المرأة للخروج، ح:٤١٧٤ من حديث سفيان به * عاصم ضعيف وتابعه عبدالرحمن بن الحارث بن أبي عبيد عند البيهقي:٣/ ١٣٣، ١٣٤.

Comments:

a. It is not allowed for a woman to apply perfumes when she goes outside of her house.
b. A woman may go to a mosque to attend the congregational prayer provided she avoids adornment and beautifications. However, she may go in simple dress fulfilling all the condition of an Islamic code of dress.
c. Abu Hurairah ؓ, in order to make her fear Allâh, addressed her by *Amatul-*

Jabbâr (O slave of the Compeller) instead of *Amatullâh* (O slave of Allâh) which implies a kind of scolding.

4003. It was narrated from 'Abdullâh bin 'Umar that the Messenger of Allâh ﷺ said: "O women, give in charity and pray a great deal for forgiveness, for I have seen that you form the majority of the people of Hell." A woman who was very wise said: "Why is it, O Messenger of Allâh, that we form the majority of the people of Hell?" He said: "You curse a great deal and you are ungrateful to your husbands, and I have never seen anyone lacking in discernment and religion more overwhelming to a man of wisdom and reason than you." She said: "O Messenger of Allâh, what is this lacking in discernment and religion?" He said: "The lack of discernment is the fact that the testimony of two women is equivalent to the testimony of one man; this is the lack of reason. And (a woman) spends several nights when she does not pray, and she does not fast in Ramadân, and this is the lack in religion." (***Sahih***)

٤٠٠٣ - حَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ: أَنْبَأَنَا اللَّيْثُ ابْنُ سَعْدٍ، عَنِ ابْنِ الْهَادِ، عَنْ عَبْدِ اللهِ بْنِ دِينَارٍ، عَنْ عَبْدِ اللهِ بْنِ عُمَرَ، عَنْ رَسُولِ اللهِ ﷺ أَنَّهُ قَالَ: «يَا مَعْشَرَ النِّسَاءِ تَصَدَّقْنَ وَأَكْثِرْنَ مِنَ الاسْتِغْفَارِ. فَإِنِّي رَأَيْتُكُنَّ أَكْثَرَ أَهْلِ النَّارِ». فَقَالَتِ امْرَأَةٌ مِنْهُنَّ، جَزْلَةٌ: وَمَا لَنَا، يَا رَسُولَ اللهِ أَكْثَرَ أَهْلِ النَّارِ؟ قَالَ: «تُكْثِرْنَ اللَّعْنَ، وَتَكْفُرْنَ الْعَشِيرَ. مَا رَأَيْتُ مِنْ نَاقِصَاتِ عَقْلٍ وَدِينٍ أَغْلَبَ لِذِي لُبٍّ مِنْكُنَّ». قَالَتْ: يَا رَسُولَ اللهِ وَمَا نُقْصَانُ الْعَقْلِ وَالدِّينِ؟ قَالَ: «أَمَّا نُقْصَانُ الْعَقْلِ فَشَهَادَةُ امْرَأَتَيْنِ تَعْدِلُ شَهَادَةَ رَجُلٍ، فَهٰذَا مِنْ نُقْصَانِ الْعَقْلِ، وَتَمْكُثُ اللَّيَالِيَ مَا تُصَلِّي، وَتُفْطِرُ فِي رَمَضَانَ، فَهٰذَا مِنْ نُقْصَانِ الدِّينِ».

تخريج: أخرجه مسلم، الإيمان، باب بيان نقصان الإيمان بنقص الطاعات، وبيان إطلاق لفظ الكفر . . . الخ، ح:٧٩/ ١٣٢ عن ابن رمح به.

Comments:

a. Sins are forgiven by asking forgiveness of Allâh and giving charity.

b. The Prophet ﷺ was taken to visit Paradise and Hell-fire, so his information about them was with knowledge of certainty, and we are obliged to believe in it.

c. The reason in making the witness of two women equal to one man is that Islam disburdens women from the responsibilities of outside of their houses, while the matters of witness and the like are out of the limits of her activities. Women are needed as witness in certain situations, i.e., if there

are no two men who can be witnesses. Taking into consideration all the features of the Islamic society, only the mentioned law suits it.

d. Sometimes a husband agrees to a wife's demand even though he believes that it is not appropriate. If it does not lead to a huge mundane loss or violation of any Islamic ruling, then accepting such demands is permissible to continue the marital life happily.

Chapter 20. Enjoining What Is Good And Forbidding What Is Evil

(المعجم ٢٠) - بَابُ الأَمْرِ بِالْمَعْرُوفِ وَالنَّهْيِ عَنِ الْمُنْكَرِ (التحفة ٢٠)

4004. It was narrated that 'Âishah said: "I heard the Messenger of Allâh ﷺ say: 'Enjoin what is good and forbid what is evil, before you call[1] and you are not answered.'" (***Hasan***)

٤٠٠٤ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُعَاوِيَةُ بْنُ هِشَامٍ عَنْ هِشَامِ بْنِ سَعْدٍ، عَنْ عَمْرِو بْنِ عُثْمَانَ، عَنْ عَاصِمِ بْنِ عُمَرَ بْنِ عُثْمَانَ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «مُرُوا بِالْمَعْرُوفِ، وَانْهَوْا عَنِ الْمُنْكَرِ، قَبْلَ أَنْ تَدْعُوا فَلَا يُسْتَجَابَ لَكُمْ».

تخريج: [حسن] أخرجه البيهقي: ١٠/ ٩٣ من حديث هشام بن سعد به، وصححه ابن حبان * عاصم بن عمر مجهول، ولحديثه شواهد عند الطبراني في الأوسط: ٢/ ٢١٧، ح: ١٣٨٩، والخطيب: ١٣/ ٩٢ وغيرهما.

Comments:

a. Enjoining good means arousing interest in doing good through appropriate ways. A ruler orders his people, a father orders his children and a husband orders his wife, and they even follow their orders, in that way one cannot order others.

b. If one has the power, he must forbid evil using his power (such as a ruler, parents, husband, etc.), otherwise he should merely advise him (as a scholar exhorts people). Finally, one should abhor it from his heart.

c. Sins impede supplications from being responded to, so making repentance is compulsory.

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[1] Sindi thought that call meant to call people to what is right. But it is clear, based upon the other narrations, like the one after it, that this is not the meaning. And a more complete version of this *Hadith* is that of Hudhaifah, recorded by Ahmad, and At-Tirmidhi (no. 2169): "By the One in Whose Hand is my soul! You will either command good and forbid evil, or soon Allâh will send upon you a punishment from Himself, and you call Him, and He does not respond to you."

4005. It was narrated that Qais bin Abu Hâzim said: "Abu Bakr stood up and praised and glorified Allâh, then he said: 'O people, you recite this Verse – "O you who believe! Take care of your own selves. If you follow the (right) guidance no hurt can come to you from those who are in error."[1] – but I heard the Messenger of Allâh ﷺ say: 'If people see some evil but do not change it, soon Allâh will send His punishment upon them all.'"

(One of the narrators) Abu Usâmah repeated: "Indeed I heard that Messenger of Allâh say." (*Sahih*)

٤٠٠٥ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ نُمَيْرٍ وَ أَبُو أُسَامَةَ عَنْ إِسْمَاعِيلَ ابْنِ أَبِي خَالِدٍ، عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ قَالَ: قَامَ أَبُو بَكْرٍ فَحَمِدَ اللهَ وَأَثْنَىٰ عَلَيْهِ. ثُمَّ قَالَ: يَا أَيُّهَا النَّاسُ إِنَّكُمْ تَقْرَءُونَ هٰذِهِ الآيَةَ: ﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ عَلَيْكُمْ أَنفُسَكُمْ لَا يَضُرُّكُم مَّن ضَلَّ إِذَا ٱهْتَدَيْتُمْ﴾ [المائدة: ١٠٥] وَإِنَّا سَمِعْنَا رَسُولَ اللهِ ﷺ، يَقُولُ: «إِنَّ النَّاسَ، إِذَا رَأَوُا الْمُنْكَرَ فَلَا يُغَيِّرُونَهُ، أَوْشَكَ أَنْ يَعُمَّهُمُ اللهُ بِعِقَابِهِ».

قَالَ أَبُو أُسَامَةَ، مَرَّةً أُخْرَىٰ: فَإِنِّي سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ.

تخريج: [**إسناده صحيح**] أخرجه أبوداود، الملاحم، باب الأمر والنهي، ح:٤٣٣٨ من حديث إسماعيل به، وقال الترمذي، ح:٢١٦٨: صحيح، وصححه ابن حبان * إسماعيل صرح بالسماع عند أحمد:١/ ٥ وغيره.

Comments:

a. Common people understand from the Verse that it is sufficient for a person to keep himself on the right path. He should not bother about others, and he will not be questioned about them so, it is not his duty to prevent others from evil. Abu Bakr Siddiq ﷺ, made clear the correct meaning of the Verse; that one should protect himself from the evil in order to be safe from the influence of the bad deeds of people. In addition he calls them to the good and forbids evil; otherwise, he himself will go astray after having influenced by them.

b. The knowledge held by the great Companions of the Prophet ﷺ was wider and deeper.

c. During Friday sermons, misunderstandings that exist among people should be clarified by the speaker, and the correct meanings should be made clear.

4006. It was narrated from Abu 'Ubaidah that the Messenger of Allâh ﷺ said: "When the Children of Israel became

٤٠٠٦ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا سُفْيَانُ عَنْ عَلِيِّ

[1] *Al-Mâ'idah* 5:105.

deficient in religious commitment, a man would see his brother committing sin and would tell him not to do it, but the next day, what he had seen him do did not prevent him from eating or drinking with him, or mixing with him. So Allâh made the hearts of those who did not commit sin like the hearts of those who did, and He revealed Qur'ân concerning them and said: "Those among the Children of Israel who disbelieved were cursed by the tongue of Dâwud and 'Eisa, son of Maryam" until he reached: "And had they believed in Allâh, and in the Prophet and in what has been revealed to him, never would they have taken them (the disbelievers) as their friends; but many of them are disobedient (to Allâh)."[1]

The Messenger of Allâh ﷺ was reclining, but he sat up and said: "No, not until they take the hand of the wrongdoer [i.e., restrain him] and force him to follow the right way." (*Da'if*)

Another chain with similar wording.

ابْنِ بَذِيمَةَ، عَنْ أَبِي عُبَيْدَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ بَنِي إِسْرَائِيلَ، لَمَّا وَقَعَ فِيهِمُ النَّقْصُ، كَانَ الرَّجُلُ يَرَىٰ أَخَاهُ عَلَى الذَّنْبِ، فَيَنْهَاهُ عَنْهُ. فَإِذَا كَانَ الْغَدُ، لَمْ يَمْنَعْهُ مَا رَأَى مِنْهُ أَنْ يَكُونَ أَكِيلَهُ وَشَرِيبَهُ وَخَلِيطَهُ. فَضَرَبَ اللهُ قُلُوبَ بَعْضِهِمْ بِبَعْضٍ. وَنَزَلَ فِيهِمُ الْقُرْآنُ. فَقَالَ: ﴿لُعِنَ ٱلَّذِينَ كَفَرُوا۟ مِنۢ بَنِىٓ إِسْرَٰٓءِيلَ عَلَىٰ لِسَانِ دَاوُۥدَ وَعِيسَى ٱبْنِ مَرْيَمَ﴾ حَتَّى بَلَغَ: ﴿وَلَوْ كَانُوا۟ يُؤْمِنُونَ بِٱللَّهِ وَٱلنَّبِىِّ وَمَآ أُنزِلَ إِلَيْهِ مَا ٱتَّخَذُوهُمْ أَوْلِيَآءَ وَلَٰكِنَّ كَثِيرًا مِّنْهُمْ فَٰسِقُونَ﴾» [المائدة: ٧٨-٨١].

قَالَ: وَكَانَ رَسُولُ اللهِ ﷺ مُتَّكِئًا. فَجَلَسَ وَقَالَ: «لَا. حَتَّىٰ تَأْخُذُوا عَلَى يَدَيِ الظَّالِمِ، فَتَأْطِرُوهُ عَلَى الْحَقِّ أَطْرًا».

حدّثنا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا أَبُو دَاوُدَ، أَمْلَاهُ عَلَيَّ: حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي الْوَضَّاحِ عَنْ عَلِيِّ بْنِ بَذِيمَةَ، عَنْ أَبِي عُبَيْدَةَ، عَنْ عَبْدِ اللهِ، عَنِ النَّبِيِّ ﷺ، بِمِثْلِهِ.

تخريج: [إسناده ضعيف] أخرجه الترمذي، تفسير سورة المائدة، ح:٣٠٤٨ عن ابن بشار به، والسند مرسل، ورواه أبوداود، ح:٤٣٣٦ متصلاً، وحسنه الترمذي، وهو منقطع انظر، ح:١٤٧٨، ١٦٠٦.

4007. It was narrated from Abu Sa'eed Al-Khudri that the Messenger of Allâh ﷺ stood up to deliver a sermon, and one of

٤٠٠٧ - **حَدَّثَنَا** عِمْرَانُ بْنُ مُوسَى: أَنْبَأَنَا حَمَّادُ بْنُ زَيْدٍ: حَدَّثَنَا عَلِيُّ بْنُ زَيْدِ بْنِ جُدْعَانَ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ

[1] *Al-Mâ'idah* 5:78-81.

الْخُدْرِيِّ أَنَّ رَسُولَ اللهِ ﷺ، قَامَ خَطِيبًا. فَكَانَ فِيمَا قَالَ: «أَلَا، لَا يَمْنَعَنَّ رَجُلًا، هَيْبَةُ النَّاسِ، أَنْ يَقُولَ بِحَقٍّ، إِذَا عَلِمَهُ».

قَالَ: فَبَكَىٰ أَبُو سَعِيدٍ، وَقَالَ: قَدْ وَاللهِ رَأَيْنَا أَشْيَاءَ، فَهِبْنَا.

the things that he said was: "No, fear of people should prevent a man from speaking the truth, if he knows it."

Then Abu Sa'eed wept and said: "By Allâh, we have seen things that made us scared (and we did not speak up)." (***Sahih***)

تخريج: [صحيح] تقدم، ح:٢٨٧٣، وله شواهد منها ما أخرجه أحمد:٣/ ٨٧، وإسناده قوي.

Comments:

a. Whenever one sees something contrary to the *Shari'ah* he has to preach the truth when able, probably the evil doers may accept the truth or at least the people will come to know the truth, and will not confuse the truth, with falsehood.

b. If one fears for his life or apprehends any severe harm, then it is allowed for him to keep quiet. However, even in such situations, declaring the truth and bearing all the hardships that could fall on him in this regard is better as Imâm Mâlik, Ahmad bin Hanbal and Ibn Taimiyyah ﷺ endured.

٤٠٠٨ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا عَبْدُ اللهِ ابْنُ نُمَيْرٍ وَ أَبُو مُعَاوِيَةَ عَنِ الأَعْمَشِ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ أَبِي الْبَخْتَرِيِّ، عَنْ أَبِي سَعِيدٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَا يَحْقِرْ أَحَدُكُمْ نَفْسَهُ» قَالُوا: يَا رَسُولَ اللهِ كَيْفَ يَحْقِرُ أَحَدُنَا نَفْسَهُ؟ قَالَ: «يَرَىٰ أَمْرًا، لِلَّهِ عَلَيْهِ فِيهِ مَقَالٌ، ثُمَّ لَا يَقُولُ فِيهِ. فَيَقُولُ اللهُ عَزَّ وَجَلَّ لَهُ يَوْمَ الْقِيَامَةِ: مَا مَنَعَكَ أَنْ تَقُولَ فِي كَذَا وَكَذَا؟ فَيَقُولُ: خَشْيَةُ النَّاسِ. فَيَقُولُ: فَإِيَّايَ، كُنْتَ أَحَقَّ أَنْ تَخْشَىٰ».

4008. It was narrated from Abu Sa'eed that the Messenger of Allâh ﷺ said: "No one of you should belittle himself." They said: "O Messenger of Allâh, how could anyone of us belittle himself?" He said: "If he sees something concerning which he should speak out for the sake of Allâh but does not say anything. Allâh will say to him on the Day of Resurrection: "What prevented you from speaking concerning such and such?" He will say: "Fear of the people." (Allâh) will say: "Rather you should have feared Me." (***Da'if***)

تخريج: [إسناده ضعيف] أخرجه أحمد:٣/ ٤٠ عن ابن نمير به، وصححه البوصيري، ورواه زبيد عن عمرو بن مرة به * أبوالبختري لم يسمعه من أبي سعيد، صرح به أحمد:٣/ ٨٤، ٩١ في روايته، فالسند منقطع.

٤٠٠٩ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ

4009. It was narrated from 'Ubaidullâh bin Jarir that his

father said: "The Messenger of Allâh ﷺ said: 'There is no people among whom sins are committed when they are stronger and of a higher status (i.e. they have the power and ability to stop the sinners) and they do not change them, but Allâh will send His punishment upon them all.'" (***Hasan***)

عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنْ عُبَيْدِ اللهِ بْنِ جَرِيرٍ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**مَا مِنْ قَوْمٍ يُعْمَلُ فِيهِمْ بِالْمَعَاصِي، هُمْ أَعَزُّ مِنْهُمْ وَأَمْنَعُ، لَا يُغَيِّرُونَ، إِلَّا عَمَّهُمُ اللهُ بِعِقَابٍ**».

تخريج: [حسن] أخرجه أحمد: ٤/ ٣٦٦ عن وكيع به، وأخرجه أبوداود، ح: ٤٣٣٩ من حديث أبي إسحاق به، ورواه شعبة عنه (أحمد: ٤/ ٣٦٤، والطيالسي، ح: ٦٦٣)، وصححه ابن حبان، ح: ١٨٣٩، ١٨٤٠، وحسنه السيوطي في الجامع الصغير.

Comments:

a. If Allâh grants wealth, honor, and power, to someone, then he is responsible to promote the good and prevent the evil.
b. Whenever Allâh's punishment comes, it inflicts even the good people, but it comes only when disobedience and sins prevail in a society.

4010. It was narrated that Jâbir said: "When the emigrants who had crossed the sea came back to the Messenger of Allâh ﷺ, he said: 'Why don't you tell me of the strange things that you saw in the land of Abyssinia?' Some young men among them said: 'Yes, O Messenger of Allâh. While we were sitting, one of their elderly nuns came past, carrying a vessel of water on her head. She passed by some of their youth, one of whom placed his hand between her shoulders and pushed her. She fell on her knees and her vessel broke. When she stood up, she turned to him and said: "You will come to know, O traitor, that when Allâh sets up the Footstool and gathers the first and the last, and hands and feet speak of what they used to earn,

٤٠١٠ - حَدَّثَنَا سَعِيدُ بْنُ سُوَيْدٍ: حَدَّثَنَا يَحْيَى بْنُ سُلَيْمٍ، عَنْ عَبْدِ اللهِ بْنِ عُثْمَانَ بْنِ خُثَيْمٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: لَمَّا رَجَعَتْ إِلَى رَسُولِ اللهِ ﷺ مُهَاجِرَةُ الْبَحْرِ، قَالَ: «**أَلَا تُحَدِّثُونِي بِأَعَاجِيبَ مَا رَأَيْتُمْ بِأَرْضِ الْحَبَشَةِ؟**» قَالَ فِتْيَةٌ مِنْهُمْ: بَلَى. يَا رَسُولَ اللهِ بَيْنَا نَحْنُ جُلُوسٌ، مَرَّتْ بِنَا عَجُوزٌ مِنْ عَجَائِزِ رَهَابِينِهِمْ تَحْمِلُ عَلَى رَأْسِهَا قُلَّةً مِنْ مَاءٍ. فَمَرَّتْ بِفَتًى مِنْهُمْ. فَجَعَلَ إِحْدَى يَدَيْهِ بَيْنَ كَتِفَيْهَا، ثُمَّ دَفَعَهَا. فَخَرَّتْ عَلَى رُكْبَتَيْهَا، فَانْكَسَرَتْ قُلَّتُهَا. فَلَمَّا ارْتَفَعَتِ، الْتَفَتَتْ إِلَيْهِ فَقَالَتْ: سَوْفَ تَعْلَمُ، يَا غُدَرُ إِذَا وَضَعَ اللهُ الْكُرْسِيَّ، وَجَمَعَ الأَوَّلِينَ وَالآخِرِينَ، وَتَكَلَّمَتِ الأَيْدِي وَالأَرْجُلُ بِمَا كَانُوا يَكْسِبُونَ، فَسَوْفَ تَعْلَمُ كَيْفَ أَمْرِي

you will come to know your case and my case in His presence soon.''' The Messenger of Allâh ﷺ said: 'She spoke the truth, she spoke the truth. How can Allâh purify any people (of sin) when they do not support their weak from their strong?''' (*Hasan*)

وَأَمْرُكَ، عِنْدَهُ غَدًا.
قَالَ: يَقُولُ رَسُولُ اللهِ ﷺ: «صَدَقَتْ. صَدَقَتْ. كَيْفَ يُقَدِّسُ اللهُ أُمَّةً لَا يُؤْخَذُ لِضَعِيفِهِمْ مِنْ شَدِيدِهِمْ؟».

تخريج: [حسن] أخرجه ابن أبي الدنيا من حديث يحيى بن سليم به (النهاية في الفتن والملاحم بتحقيقي: ٢/٨٧، ح: ٩١٦)، وحسنه البوصيري * سويد تابعه إسحاق بن إبراهيم عند ابن أبي الدنيا، ويحي بن سليم تابعه مسلم بن خالد عند ابن حبان، ح: ٢٥٨٤، وعلته عنعنة أبي الزبير، وله شواهد عند البيهقي: ٦/ ٩٥، والخطيب: ٧/ ٣٩٦ وغيرهما.

Comments:

a. 'Emigrants who had crossed the sea' here means those who emigrated to Ethiopia because they reached Ethiopia crossing the Red Sea.

b. The previous Divine books also mentioned about Paradise and Hell. In the era of the Prophet ﷺ, while these Books had been changed, still they were consisting of many facts. But many other changes have occurred in the contemporary Bibles and the correct matters became very rare.

c. A truth by a non-Muslim also should be accepted.

4011. It was narrated from Abu Sa'eed Al-Khudri that the Messenger of Allâh ﷺ said: "The best of *Jihâd* is a just word spoken to an unjust ruler." (*Hasan*)

٤٠١١ - حَدَّثَنَا الْقَاسِمُ بْنُ زَكَرِيَّا بْنِ دِينَارٍ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مُصْعَبٍ. ح: وَحَدَّثَنَا مُحَمَّدُ بْنُ عُبَادَةَ الْوَاسِطِيُّ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، [قَالَا:] حَدَّثَنَا إِسْرَائِيلُ: أَنْبَأَنَا مُحَمَّدُ بْنُ جُحَادَةَ عَنْ عَطِيَّةَ الْعَوْفِيِّ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «أَفْضَلُ الْجِهَادِ، كَلِمَةُ عَدْلٍ عِنْدَ سُلْطَانٍ جَائِرٍ».

تخريج: [حسن] أخرجه الترمذي، الفتن، باب [ماجاء] أفضل الجهاد كلمة عدل عند سلطان جائر، ح: ٢١٧٤ عن القاسم بن زكريا به، وقال: حسن غريب، والحديث الآتي شاهد له راجع نيل المقصود في التعليق على سنن أبي داود، ح: ٤٣٤٤.

Comments:

a. A Muslim king, even if he is unjust, rebelling against him is not allowed. However, he must be prevented from injustice.

b. An unfair Muslim king is not fought as non-Muslims are fought. So, preaching the truth to him without raising arms against him is a more daring act since such a king either kills him or punishes him severely after imprisoning him.

4012. It was narrated that Abu Umâmah said: "A man came to the Messenger of Allâh ﷺ at the first pillar and said: 'O Messenger of Allâh, which *Jihâd* is best?' but he kept quiet. When he saw the second Pillar, he asked again, and he kept quiet. When he stoned *'Aqabah* Pillar, he placed his foot in the stirrup, to ride, and said: 'Where is the one who was asking?' (The man) said: 'Here I am, O Messenger of Allâh.' He said: 'A word of truth spoken to an unjust ruler.'" (***Hasan***)

٤٠١٢ - حَدَّثَنَا رَاشِدُ بْنُ سَعِيدٍ الرَّمْلِيُّ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ أَبِي غَالِبٍ، عَنْ أَبِي أُمَامَةَ قَالَ: عَرَضَ لِرَسُولِ اللهِ ﷺ رَجُلٌ عِنْدَ الْجَمْرَةِ الأُولَى. فَقَالَ: يَا رَسُولَ اللهِ أَيُّ الْجِهَادِ أَفْضَلُ؟ فَسَكَتَ عَنْهُ. فَلَمَّا رَأَى الْجَمْرَةَ الثَّانِيَةَ سَأَلَهُ. فَسَكَتَ عَنْهُ. فَلَمَّا رَمَى جَمْرَةَ الْعَقَبَةِ، وَضَعَ رِجْلَهُ فِي الْغَرْزِ لِيَرْكَبَ. قَالَ: **«أَيْنَ السَّائِلُ؟»** قَالَ: أَنَا. يَا رَسُولَ اللهِ قَالَ: **«كَلِمَةُ حَقٍّ عِنْدَ ذِي سُلْطَانٍ جَائِرٍ»**.

تخريج: [**إسناده حسن**] أخرجه أحمد: ٥/ ٢٥١، ٢٥٦ من طريقين عن حماد بن سلمة به.

4013. It was narrated that Abu Sa'eed Al-Khudri said: "Marwân brought out the pulpit on the day of *'Eid,* and he started with the sermon before the prayer. A man said: 'O Marwân, you have gone against the *Sunnah*. You have brought out the pulpit on this day, and it was not brought out before, and you have started with the sermon before the prayer, and this was not done before.' Abu Sa'eed said: 'As for this man, he has done his duty. I heard the Messenger of Allâh ﷺ say: 'Whoever among you sees an evil action and can change it with his hand (by taking action), let him change it with his hand. If he cannot do that, then with his tongue (by speaking out); and if he cannot do that, then with his heart (by hating it and feeling that it is wrong), and that is the weakest of faith.'" (***Hasan***)

٤٠١٣ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الأَعْمَشِ، عَنْ إِسْمَاعِيلَ بْنِ رَجَاءٍ، عَنْ أَبِيهِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ وَ عَنْ قَيْسِ بْنِ مُسْلِمٍ، عَنْ طَارِقِ بْنِ شِهَابٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: أَخْرَجَ مَرْوَانُ الْمِنْبَرَ فِي يَوْمِ عِيدٍ. فَبَدَأَ بِالْخُطْبَةِ قَبْلَ الصَّلَاةِ. فَقَالَ رَجُلٌ: يَا مَرْوَانُ خَالَفْتَ السُّنَّةَ: أَخْرَجْتَ الْمِنْبَرَ فِي هٰذَا الْيَوْمِ، وَلَمْ يَكُنْ يُخْرَجُ. وَبَدَأْتَ بِالْخُطْبَةِ قَبْلَ الصَّلَاةِ، وَلَمْ يَكُنْ يُبْدَأُ بِهَا. فَقَالَ أَبُو سَعِيدٍ: أَمَّا هٰذَا فَقَدْ قَضَىٰ مَا عَلَيْهِ. سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: **«مَنْ رَأَىٰ مِنْكُمْ مُنْكَرًا. فَاسْتَطَاعَ أَنْ يُغَيِّرَهُ بِيَدِهِ، فَلْيُغَيِّرْهُ بِيَدِهِ. فَإِنْ لَمْ يَسْتَطِعْ، فَبِلِسَانِهِ. فَإِنْ لَمْ يَسْتَطِعْ، فَبِقَلْبِهِ. وَذٰلِكَ أَضْعَفُ الإِيمَانِ»**.

تخريج: [حسن] تقدم، ح: ١٢٨٥.

Comments:

a. Delivering a sermon in *Musalla* (the place where the prayer of *'Eid* is performed) without a pulpit is the *Sunnah*.
b. Offering the *'Eid* prayer in mosque is contrary to the *Sunnah* of the Prophet ﷺ.
c. The sermon of *'Eid* is delivered after performing the *'Eid* prayer.
d. The Companions of the Prophet ﷺ used to advise their rulers about their mistakes.

Chapter 21. The Words Of Allâh: "O You Who Believe! Take Care Of Your Own Selves."[1]

(المعجم ٢١) - **بَابُ قَوْلِهِ تَعَالَى: ﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ عَلَيْكُمْ أَنفُسَكُمْ﴾** [المائدة: ١٠٥] (التحفة ٢١)

4014. It was narrated that Abu Umayyah Sha'bâni said: "I came to Abu Tha'labah Al-Khushani and said: 'How do you understand this Verse.?' He said: 'Which verse? I said: "O you who believe! Take care of your own selves. If you follow the (right) guidance, no hurt can come to you from those who are in error."?[2] He said: 'You have asked one who knows about it. I asked the Messenger of Allâh ﷺ about it and he said: "Enjoin good upon one another and forbid one another to do evil, but if you see overwhelming stinginess, desires being followed, this world being preferred (to the Hereafter), every person with an opinion feeling proud of it, and you realize that you have no power to deal with it, then you have to mind your own business and leave the common folk to their own

٤٠١٤ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا صَدَقَةُ بْنُ خَالِدٍ: حَدَّثَنِي عُتْبَةُ بْنُ أَبِي حَكِيمٍ: حَدَّثَنِي عَمِّي عَمْرُو بْنُ جَارِيَةَ، عَنْ أَبِي أُمَيَّةَ الشَّعْبَانِيِّ قَالَ: أَتَيْتُ أَبَا ثَعْلَبَةَ الْخُشَنِيَّ قَالَ، قُلْتُ: كَيْفَ تَصْنَعُ فِي هٰذِهِ الآيَةِ؟ قَالَ: أَيَّةُ آيَةٍ؟ قُلْتُ: ﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ عَلَيْكُمْ أَنفُسَكُمْ لَا يَضُرُّكُم مَّن ضَلَّ إِذَا ٱهْتَدَيْتُمْ﴾ [المائدة: ١٠٥] قَالَ: سَأَلْتَ عَنْهَا خَبِيرًا. سَأَلْتُ عَنْهَا رَسُولَ اللهِ ﷺ فَقَالَ: **«بَلِ ائْتَمِرُوا بِالْمَعْرُوفِ، وَتَنَاهَوْا عَنِ الْمُنْكَرِ، حَتَّى إِذَا رَأَيْتَ شُحًّا مُطَاعًا، وَهَوًى مُتَّبَعًا، وَدُنْيَا مُؤْثَرَةً، وَإِعْجَابَ كُلِّ ذِي رَأْيٍ بِرَأْيِهِ. وَرَأَيْتَ أَمْرًا لَا يَدَانِ لَكَ بِهِ، فَعَلَيْكَ خُوَيْصَّةَ نَفْسِكَ. وَدَعْ أَمْرَ الْعَوَامِّ فَإِنَّ مِنْ وَرَائِكُمْ أَيَّامَ الصَّبْرِ، صَبْرٌ فِيهِنَّ عَلَى مِثْلِ قَبْضٍ عَلَى الْجَمْرِ. لِلْعَامِلِ فِيهِنَّ مِثْلُ أَجْرِ خَمْسِينَ رَجُلًا يَعْمَلُونَ بِمِثْلِهِ»**.

[1] *Al-Mâ'idah* 5:105.
[2] *Al-Mâ'idah* 5:105.

devices. After you will come days of patience, during which patience will be like grasping a burning ember, and one who does good deeds will have a reward like that of fifty men doing the same deed." (*Hasan*)

تخريج: [**إسناده حسن**] أخرجه أبوداود، الملاحم، باب الأمر والنهي، ح:٤٣٤١ من حديث عتبة به، وليس فيه: حدثني عمي بل فيه: حدثني عمرو بن جارية، وقال الترمذي، ح:٣٠٥٨: حسن غريب، وصححه ابن حبان، والحاكم:٤/ ٣٢٢، والذهبي.

4015. It was narrated that Anas bin Mâlik said: "It was said: 'O Messenger of Allâh, when should we stop enjoining what is good and forbidding what is evil?' He said: 'When there appears among you that which appeared among those who came before you.' We said: 'O Messenger of Allâh, what appeared among those who came before us?' He said: 'Kingship given to your youth, immorality even among the old, and knowledge among the base and vile.'" (*Hasan*)

Zaid said: "The meaning of the Prophet's words: 'Knowledge among the base and vile' is when knowledge is found among the evildoers."

٤٠١٥ - **حَدَّثَنَا** الْعَبَّاسُ بْنُ الْوَلِيدِ الدِّمَشْقِيُّ: حَدَّثَنَا زَيْدُ بْنُ يَحْيَى بْنِ عُبَيْدٍ الْخُزَاعِيُّ: حَدَّثَنَا الْهَيْثَمُ بْنُ حُمَيْدٍ: حَدَّثَنَا أَبُو مُعَيْدٍ حَفْصُ بْنُ غَيْلَانَ الرُّعَيْنِيُّ عَنْ مَكْحُولٍ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قِيلَ: يَا رَسُولَ اللهِ مَتَى نَتْرُكُ الأَمْرَ بِالْمَعْرُوفِ، وَالنَّهْيَ عَنِ الْمُنْكَرِ؟ قَالَ: «**إِذَا ظَهَرَ فِيكُمْ مَا ظَهَرَ فِي الأُمَمِ قَبْلَكُمْ**» قُلْنَا: يَا رَسُولَ اللهِ وَمَا ظَهَرَ فِي الأُمَمِ قَبْلَنَا؟ قَالَ: «**الْمُلْكُ فِي صِغَارِكُمْ، وَالْفَاحِشَةُ فِي كِبَارِكُمْ، وَالْعِلْمُ فِي رُذَالَتِكُمْ**».

قَالَ زَيْدٌ: تَفْسِيرُ مَعْنَى قَوْلِ النَّبِيِّ ﷺ: «**وَالْعِلْمُ فِي رُذَالَتِكُمْ**» إِذَا كَانَ الْعِلْمُ فِي الْفُسَّاقِ.

تخريج: [**إسناده حسن**] أخرجه أحمد:٣/ ١٨٧ على تصحيف في المطبوع عن زيد بن يحيى به، وتابعه جماعة (مشكل الآثار:٤/ ٣١٤، حلية:٥/ ١٨٥ وغيرهما)، وصححه البوصيري.

4016. It was narrated from Hudhaifah that the Messenger of Allâh ﷺ said: "The believer should not humiliate himself." They said: "How could he humiliate himself?" He said: "By

٤٠١٦ - **حَدَّثَنَا** مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عَمْرُو بْنُ عَاصِمٍ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ عَلِيِّ بْنِ زَيْدٍ، عَنِ الْحَسَنِ، عَنْ جُنْدُبٍ، عَنْ حُذَيْفَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**لَا يَنْبَغِي**

taking on a trial that he cannot deal with." (*Da'if*)

لِلْمُؤْمِنِ أَنْ يُذِلَّ نَفْسَهُ» قَالُوا: وَكَيْفَ يُذِلُّ نَفْسَهُ؟ قَالَ: «يَتَعَرَّضُ، مِنَ الْبَلَاءِ، لِمَا لَا يُطِيقُهُ».

تخريج: [إسناده ضعيف] أخرجه الترمذي، الفتن، باب [لا يتعرض من البلاء لما لا يطيق]، ح:٢٢٥٤ عن ابن بشار به، وقال: حسن غريب، وانظر، ح:٧١،١١٦ لعلتيه.

Comments:

Some religious scholars desire to control the managing matters of a mosque, school, or organization while they do not have managing ability, even though they have good knowledge. Sometimes the committee members of a mosque or school think that as long as the person is a good scholar, he is also suitable to take care of organizational matters. However, if one believes that he cannot carry out the responsibility as it should be, then he should not accept it.

4017. Abu Sa'eed Al-Khudri said: "I heard the Messenger of Allâh ﷺ say: 'Allâh will question His slave on the Day of Resurrection, until He says: "What kept you from denouncing evil when you saw it?" When Allâh grants His slave a response, he will say: "O Lord, I hoped for Your mercy but I feared the people." (*Hasan*)

٤٠١٧ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ اللهِ بْنُ عَبْدِ الرَّحْمٰنِ، أَبُو طُوَالَةَ: حَدَّثَنَا نَهَارٌ الْعَبْدِيُّ أَنَّهُ سَمِعَ أَبَا سَعِيدٍ الْخُدْرِيَّ يَقُولُ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «إِنَّ اللهَ لَيَسْأَلُ الْعَبْدَ يَوْمَ الْقِيَامَةِ. حَتَّى يَقُولَ: مَا مَنَعَكَ، إِذْ رَأَيْتَ الْمُنْكَرَ، أَنْ تُنْكِرَهُ؟ فَإِذَا لَقَّنَ اللهُ عَبْدًا حُجَّتَهُ، قَالَ: يَا رَبِّ رَجَوْتُكَ، وَفَرِقْتُ مِنَ النَّاسِ».

تخريج: [إسناده حسن] أخرجه الحميدي، ح:٧٣٨ بتحقيقي من حديث يحيى بن سعيد به، وصححه ابن حبان، ح:١٨٤٥، والبوصيري.

Comments:

a. Allâh, the Most Exalted, sometimes forgives sins due to some good deeds.
b. If Allâh, the Most Exalted, wants to forgive a person, He inspires the correct answer in his heart.
c. Indeed, the mercy of Allâh encompasses everything, but indulging in sins boldly and neglecting good deeds while relying solely on His mercy is nothing but a type of deviation.

Chapter 22. Punishments

(المعجم ٢٢) - بَابُ الْعُقُوبَاتِ

(التحفة ٢٢)

4018. It was narrated from Abu Musa that the Messenger of Allâh ﷺ said: 'Allâh gives respite to the wrongdoer, then when He seizes him, He does not let him go." Then he recited: "Such is the Seizure of your Lord when He seizes the (population of) towns while they are doing wrong."[1] (*Sahih*)

٤٠١٨ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ، وَ عَلِيُّ بْنُ مُحَمَّدٍ، قَالَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ بُرَيْدِ بْنِ عَبْدِ اللهِ بْنِ أَبِي بُرْدَةَ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ اللهَ يُمْلِي لِلظَّالِمِ. فَإِذَا أَخَذَهُ، لَمْ يُفْلِتْهُ» ثُمَّ قَرَأَ: ﴿وَكَذَٰلِكَ أَخْذُ رَبِّكَ إِذَآ أَخَذَ ٱلْقُرَىٰ وَهِىَ ظَٰلِمَةٌ﴾ [هود: ١٠٢].

تخريج: أخرجه البخاري، التفسير، باب قوله: وكذلك أخذ ربك إذا أخذ القرى ... الخ، ح:٤٦٨٦ من حديث أبي معاوية، ومسلم، الأدب، باب تحريم الظلم، ح:٢٥٨٣ عن ابن نمير به.

Comments:

a. If Allâh does not punish an evildoer immediately, it does not mean that he has escaped from Allâh, but Allâh gives him respite until a certain time, and then seizes him suddenly.

b. Giving respite to evildoers shows the mercy of Allâh. They may use this time to accept the true guidance, escape from the torment of Allâh and deserve His blessings.

4019. It was narrated that 'Abdullâh bin 'Umar said: "The Messenger of Allâh ﷺ turned to us and said: 'O *Muhâjirin*, there are five things with which you will be tested, and I seek refuge with Allâh lest you live to see them: Immorality never appears among a people to such an extent that they commit it openly, but plagues and diseases that were never known among the predecessors will spread among them. They do not cheat in weights and measures but they will be stricken with famine,

٤٠١٩ - حَدَّثَنَا مَحْمُودُ بْنُ خَالِدٍ الدِّمَشْقِيُّ: حَدَّثَنَا سُلَيْمَانُ بْنُ عَبْدِ الرَّحْمٰنِ، أَبُو أَيُّوبَ، عَنِ ابْنِ أَبِي مَالِكٍ، عَنْ أَبِيهِ، عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ، عَنْ عَبْدِ اللهِ بْنِ عُمَرَ قَالَ: أَقْبَلَ عَلَيْنَا رَسُولُ اللهِ ﷺ. فَقَالَ: «يَا مَعْشَرَ الْمُهَاجِرِينَ خَمْسٌ إِذَا ابْتُلِيتُمْ بِهِنَّ، وَأَعُوذُ بِاللهِ أَنْ تُدْرِكُوهُنَّ: لَمْ [تَظْهَرِ] الْفَاحِشَةُ فِي قَوْمٍ قَطُّ، حَتَّى يُعْلِنُوا بِهَا، إِلَّا فَشَا فِيهِمُ الطَّاعُونُ وَالأَوْجَاعُ الَّتِي لَمْ تَكُنْ مَضَتْ فِي أَسْلَافِهِمُ الَّذِينَ مَضَوْا.

[1] *Hud* 11:102.

وَلَمْ يَنْقُصُوا الْمِكْيَالَ وَالْمِيزَانَ، إِلَّا أُخِذُوا بِالسِّنِينَ وَشِدَّةِ الْمَؤُونَةِ وَجَوْرِ السُّلْطَانِ عَلَيْهِمْ.

وَلَمْ يَمْنَعُوا زَكَاةَ أَمْوَالِهِمْ، إِلَّا مُنِعُوا الْقَطْرَ مِنَ السَّمَاءِ، وَلَوْلَا الْبَهَائِمُ لَمْ يُمْطَرُوا.

وَلَمْ يَنْقُضُوا عَهْدَ اللهِ وَعَهْدَ رَسُولِهِ، إِلَّا سَلَّطَ اللهُ عَلَيْهِمْ عَدُوًّا مِنْ غَيْرِهِمْ، فَأَخَذُوا بَعْضَ مَا فِي أَيْدِيهِمْ.

وَمَا لَمْ تَحْكُمْ أَئِمَّتُهُمْ بِكِتَابِ اللهِ، وَيَتَخَيَّرُوا مِمَّا أَنْزَلَ اللهُ، إِلَّا جَعَلَ اللهُ بَأْسَهُمْ بَيْنَهُمْ».

severe calamity and the oppression of their rulers. They do not withhold the *Zakâh* of their wealth, but rain will be withheld from the sky, and were it not for the animals, no rain would fall on them. They do not break their covenant with Allâh and His Messenger, but Allâh will enable their enemies to overpower them and take some of what is in their hands. Unless their leaders rule according to the Book of Allâh and seek all good from that which Allâh has revealed, Allâh will cause them to fight one another.'" (***Sahih***)

تخريج: [صحيح] أخرجه أبونعيم في الحلية: ٨/ ٣٣٣، ٣٣٤ من حديث سليمان به، وصححه البوصيري، وله شواهد كثيرة عند الطبراني في مسند الشاميين: ٢/ ٣٩٠، ٣٩٢، ح: ١٥٥٨ وغيره، وحديث الطبراني صححه الحاكم: ٤/ ٥٤٠، ووافقه الذهبي، وفي سند المستدرك سقط فليتنبه.

Comments:

a. Due to immodesty and impudence many dangerous diseases like syphilis and gonorrhea have emerged, and thereafter AIDS and hepatitis came to existence. The more the society is free from immodesty, the less is the ratio of these diseases.

b. Cheating in weighing or measuring results from greediness. It usurps the rights of others, so its punishment also inflicts them in the form of financial loss and famine.

c. *Zakah* brings blessings to the wealth. If those who pay *Zakah* decrease in any society then their livelihood, as punishment for them, is stopped.

d. Allâh has His mercy upon those who have compassion for others. Similarly, the one who causes harms to others, abstains from helping them or exploits them does not deserve His mercy.

e. Covenant of Allâh and His Prophet ﷺ means protecting the lawful rights of non-Muslims who live under an Islamic government. Moreover, the one who accepts Islam promises to worship Allâh and to obey the Prophet ﷺ. Breaking this promise also entitles people to the punishment of Allâh.

f. To protect the national health from many diseases, all the means of obscenity should be eradicated (for example; indecent literature, musical instruments, dance, films, mixing of men and women, lewd programs on radio, television etc.)

4020. It was narrated from Abu Mâlik Ash'ari that the Messenger of Allâh ﷺ said: "People among my nation will drink wine, calling it by another name, and musical instruments will be played for them and singing girls (will sing for them). Allâh will cause the earth to swallow them up, and will turn them into monkeys and pigs." (***Hasan***)

٤٠٢٠ - حَدَّثَنَا عَبْدُ اللهِ بْنُ سَعِيدٍ: حَدَّثَنَا مَعْنُ بْنُ عِيسَى عَنْ مُعَاوِيَةَ بْنِ صَالِحٍ، عَنْ حَاتِمِ بْنِ حُرَيْثٍ، عَنْ مَالِكِ بْنِ أَبِي مَرْيَمَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ غَنْمٍ الأَشْعَرِيِّ، عَنْ أَبِي مَالِكٍ الأَشْعَرِيِّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: **«لَيَشْرَبَنَّ نَاسٌ مِنْ أُمَّتِي الْخَمْرَ، يُسَمُّونَهَا بِغَيْرِ اسْمِهَا، يُعْزَفُ عَلَى رُؤُسِهِمْ بِالْمَعَازِفِ وَالْمُغَنِّيَاتِ، يَخْسِفُ اللهُ بِهِمُ الأَرْضَ، وَيَجْعَلُ مِنْهُمُ الْقِرَدَةَ وَالْخَنَازِيرَ»**.

تخريج: [**حسن**] أخرجه أبوداود، الأشربة، باب في الدّاذي، ح:٣٦٨٨ من حديث معاوية به، وصححه ابن حبان، ح:١٣٨٤ وغيره، وانظر، ح:٣٣٨٥.

Comments:

a. Every intoxicant regardless of its name is forbidden.
b. Change the name does not change the religious ruling of the matter. For example, usury although it is named interest or markup, it is still considered usury.
c. Tricks do not make an unlawful matter a lawful one, rather the sin becomes more severe.
d. Playing musical instruments and listening to them is forbidden.

4021. It was narrated from Barâ' bin 'Âzib that the Messenger of Allâh ﷺ said: "Allâh will curse them and those who curse will curse them." He said: "The inhabitants of the earth." (***Da'if***)

٤٠٢١ - حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ: حَدَّثَنَا عَمَّارُ بْنُ مُحَمَّدٍ عَنْ لَيْثٍ، عَنِ الْمِنْهَالِ، عَنْ زَاذَانَ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: **«يَلْعَنُهُمُ اللهُ وَيَلْعَنُهُمُ اللَّاعِنُونَ»** قَالَ: **«ذَوَاتُ الأَرْضِ»**.

تخريج: [**إسناده ضعيف**] أخرجه ابن أبي حاتم في تفسيره:١/٢٦٩، ح:١٤٤٤، وعنه نقله ابن كثير في تفسيره:١/٢٠٦، وفي نسخة، ص:٢٨٨، وضعفه البوصيري من أجل ليث بن أبي سليم تقدم، ح:٢٠٨.

4022. It was narrated from Thawbân that the Messenger of Allâh ﷺ said: "Nothing increases one's life span except

٤٠٢٢ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ، عَنْ عَبْدِ اللهِ بْنِ عِيسَى، عَنْ عَبْدِ اللهِ بْنِ أَبِي الْجَعْدِ، عَنْ ثَوْبَانَ قَالَ: قَالَ

righteousness and nothing repels the Divine decree except supplication, and a man may be deprived of provision by a sin that he commits.''' (*Da'if*)

رَسُولُ اللهِ ﷺ: «لَا يَزِيدُ فِي الْعُمْرِ إِلَّا الْبِرُّ. وَلَا يَرُدُّ الْقَدَرَ إِلَّا الدُّعَاءُ. وَإِنَّ الرَّجُلَ لَيُحْرَمُ الرِّزْقَ بِالذَّنْبِ يُصِيبُهُ».

تخريج: [ضعيف] تقدم، ح: ٩٠، وحسنه البوصيري.

Chapter 23. Patience At The Time Of Calamity

(المعجم ٢٣) - بَابُ الصَّبْرِ عَلَى الْبَلَاءِ (التحفة ٢٣)

4023. It was narrated from Mus'ab bin Sa'd that his father, Sa'd bin Abu Waqqâs, said: "I said: 'O Messenger of Allâh, which people are most severely tested?' He said: 'The Prophets, then the next best and the next best. A person is tested according to his religious commitment. If he is steadfast in his religious commitment, he will be tested more severely, and if he is frail in his religious commitment, his test will be according to his commitment. Trials will continue to afflict a person until they leave him walking on the earth with no sin on him.''' (*Hasan*)

٤٠٢٣ - حَدَّثَنَا يُوسُفُ بْنُ حَمَّادٍ الْمَعْنِيُّ، وَ يَحْيَى بْنُ دُرُسْتَ، قَالَا: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ عَاصِمٍ، عَنْ مُصْعَبِ بْنِ سَعْدٍ، عَنْ أَبِيهِ، سَعْدِ بْنِ أَبِي وَقَّاصٍ قَالَ: قُلْتُ: يَا رَسُولَ اللهِ أَيُّ النَّاسِ أَشَدُّ بَلَاءً؟ قَالَ: «الْأَنْبِيَاءُ، ثُمَّ الْأَمْثَلُ فَالْأَمْثَلُ. يُبْتَلَى الْعَبْدُ عَلَى حَسَبِ دِينِهِ. فَإِنْ كَانَ فِي دِينِهِ صُلْبًا اشْتَدَّ بَلَاؤُهُ، وَإِنْ كَانَ فِي دِينِهِ رِقَّةٌ ابْتُلِيَ عَلَى حَسَبِ دِينِهِ، فَمَا يَبْرَحُ الْبَلَاءُ بِالْعَبْدِ حَتَّى يَتْرُكَهُ يَمْشِي عَلَى الْأَرْضِ، وَمَا عَلَيْهِ مِنْ خَطِيئَةٍ».

تخريج: [إسناده حسن] أخرجه النسائي في الكبرى: ٤/ ٣٥٢، ح: ٧٤٨١ عن قتيبة بن سعيد به.

Comments:

a. Suffering of a pious and religious person raises his ranks.
b. Trials of this world are blessings for a believer, since due to the suffering, he escapes from the punishment of Hereafter.
c. Being patient with trials is a sign of perfect belief.
d. Considering the situations of the Prophets helps in being patient.

4024. Abu Sa'eed Al-Khudri said: "I entered upon the Prophet ﷺ when he was suffering from a fever, and I placed my hand on

٤٠٢٤ - حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ: حَدَّثَنِي هِشَامُ بْنُ سَعْدٍ عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ

him and felt heat with my hand from above the blanket. I said: 'O Messenger of Allâh, how hard it is for you!' He said: 'We (Prophets) are like that. The trial is multiplied for us and so is the reward.' I said: 'O Messenger of Allâh, which people are most severely tested?' He said: 'The Prophets.' I said: 'O Messenger of Allâh, then who?' He said: 'Then the righteous, some of whom were tested with poverty until they could not find anything except a cloak to put around themselves. One of them will rejoice at calamity as one of you would rejoice at ease.''' (***Hasan***)

أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: دَخَلْتُ عَلَى النَّبِيِّ ﷺ، وَهُوَ يُوعَكُ. فَوَضَعْتُ يَدِي عَلَيْهِ، فَوَجَدْتُ حَرَّهُ بَيْنَ يَدَيَّ، فَوْقَ اللِّحَافِ. فَقُلْتُ: يَا رَسُولَ اللهِ مَا أَشَدَّهَا عَلَيْكَ قَالَ: «**إِنَّا كَذٰلِكَ. يُضَعَّفُ لَنَا الْبَلَاءُ وَيُضَعَّفُ لَنَا الأَجْرُ**» قُلْتُ: يَا رَسُولَ اللهِ أَيُّ النَّاسِ أَشَدُّ بَلَاءً؟ قَالَ: «**الأَنْبِيَاءُ**» قُلْتُ: يَا رَسُولَ اللهِ ثُمَّ مَنْ؟ قَالَ: «**ثُمَّ الصَّالِحُونَ، إِنْ كَانَ أَحَدُهُمْ لَيُبْتَلَىٰ بِالْفَقْرِ، حَتَّى مَا يَجِدُ أَحَدُهُمْ إِلَّا الْعَبَاءَةَ يُحَوِّيهَا، وَإِنْ كَانَ أَحَدُهُمْ لَيَفْرَحُ بِالْبَلَاءِ كَمَا يَفْرَحُ أَحَدُكُمْ بِالرَّخَاءِ**».

تخريج: [إسناده حسن] أخرجه البخاري في الأدب المفرد، ح:٥١٠ من حديث هشام بن سعد به، وصححه البوصيري، والحاكم:٤/٣٠٧، والذهبي على شرط مسلم، وله طريق آخر عند أحمد:٣/ ٩٤ وغيره.

Comments:

a. Severity of disease is also a form of trial. The reward of being patient increases according to the degree of patience.

b. Poverty is also a form of trial, so bearing it patiently and being thankful to Allâh in this situation increase the ranks of the individual.

c. The reason for being happy when one faces hardship is that the person will be granted reward for his patience. The hardship will end sooner or later, but its reward takes one to the eternal blessings of Paradise.

4025. It was narrated that 'Abdullâh said: "It is as if I can see the Messenger of Allâh ﷺ, telling us the story of one of the Prophets: 'His people beat him, and he was wiping the blood from his face and saying: "O Lord forgive my people, for they do not know."'" (***Sahih***)

٤٠٢٥ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا الأَعْمَشُ عَنْ شَقِيقٍ، عَنْ عَبْدِ اللهِ قَالَ: كَأَنِّي أَنْظُرُ إِلَى رَسُولِ اللهِ ﷺ، وَهُوَ يَحْكِي نَبِيًّا مِنَ الأَنْبِيَاءِ. «ضَرَبَهُ قَوْمُهُ، وَهُوَ يَمْسَحُ الدَّمَ عَنْ وَجْهِهِ وَيَقُولُ: رَبِّ اغْفِرْ لِقَوْمِي فَإِنَّهُمْ لَا يَعْلَمُونَ».

تخريج: أخرجه البخاري، أحاديث الانبياء، باب(٥٤)، ح:٣٤٧٧/ ٦٩٢٩ من حديث

الأعمش به، ومسلم، الجهاد، باب غزوة أحد، ح: ١٧٩١ عن ابن نمير به.

Comments:

a. Those who call toward truth will surely face many trials, even the Prophets endured many trials.
b. Perhaps the words 'one of the Prophets' in this *Hadith* refers to the Prophet ﷺ himself, and what happened to him in Taif.

4026. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "We are more likely to express doubt than Ibrâhim when he said: "My Lord! Show me how You give life to the dead.' He (Allâh) said: 'Do you not believe?' He (Ibrâhim) said: 'Yes (I believe), but to be stronger in Faith.'[1] And may Allâh have mercy on Lut. He wished to have a powerful support. And if I were to stay in prison as long as Yusuf stayed, I would have accepted the offer."' (***Sahih***)

٤٠٢٦ - حَدَّثَنَا حَرْمَلَةُ بْنُ يَحْيَى، وَ يُونُسُ ابْنُ عَبْدِ الأَعْلَى، قَالَا: حَدَّثَنَا عَبْدُ اللهِ بْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ بْنُ يَزِيدَ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ عَوْفٍ، وَ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «نَحْنُ أَحَقُّ بِالشَّكِّ مِنْ إِبْرَاهِيمَ إِذْ قَالَ: ﴿رَبِّ أَرِنِي كَيْفَ تُحْيِ ٱلْمَوْتَىٰ قَالَ أَوَلَمْ تُؤْمِن قَالَ بَلَىٰ وَلَٰكِن لِّيَطْمَئِنَّ قَلْبِي﴾ [البقرة: ٢٦٠] وَيَرْحَمُ اللهُ لُوطًا، لَقَدْ كَانَ يَأْوِي إِلَى رُكْنٍ شَدِيدٍ. وَلَوْ لَبِثْتُ فِي السِّجْنِ طُولَ مَا لَبِثَ يُوسُفُ، لَأَجَبْتُ الدَّاعِيَ».

تخريج: أخرجه البخاري، التفسير، باب: وإذ قال إبراهيم رب أرني . . . الخ، ح: ٤٥٣٧ من حديث ابن وهب به، ومسلم، الإيمان، باب زيادة طمأنينة القلب بتظاهر الأدلة، ح: ١٥١ عن حرملة.

Comments:

a. The faith of the Prophets is always the most perfect one. Sometimes Allâh facilitates them to see the Unseen. The Prophet Ibrâhim ﷺ did not wish to see how Allâh gives life to the dead for being doubtful in this matter, rather he wanted to promote himself from the grade of the knowledge of certainty to the grade of the eye of certainty (with actual eyesight).
b. 'We are more likely to express doubt' means that as long as believers do not doubt in this matter then Ibrâhim ﷺ is more entitled to be free from doubts. It proves the greatness of the Prophet Ibrâhim ﷺ, since Allâh make him able to observe the procedure of resurrection after death.
c. The rank of the Prophet ﷺ, is higher than all other Prophets, but the bright characteristics of other Prophets are also very commendable so, their greatness and importance should not be neglected.

[1] *Al-Baqarah* 2:260.

4027. It was narrated that Anas bin Mâlik said: On the Day of Uhud, a molar of the Messenger of Allâh ﷺ was broken and he was wounded. Blood started pouring down his face, and he started to wipe his face and say: "How can any people prosper if they soak the face of their Prophet with blood when he is calling them to Allâh?" Then Allâh revealed: "Not for you is the decision."[1] *(Sahih)*

٤٠٢٧ - حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ. وَ مُحَمَّدُ بْنُ الْمُثَنَّى قَالَا: حَدَّثَنَا عَبْدُ الْوَهَّابِ: حَدَّثَنَا حُمَيْدٌ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: لَمَّا كَانَ يَوْمُ أُحُدٍ، كُسِرَتْ رَبَاعِيَةُ رَسُولِ اللهِ ﷺ، وَشُجَّ، فَجَعَلَ الدَّمُ يَسِيلُ عَلَى وَجْهِهِ، وَجَعَلَ يَمْسَحُ الدَّمَ عَنْ وَجْهِهِ وَيَقُولُ: «**كَيْفَ يُفْلِحُ قَوْمٌ خَضَبُوا وَجْهَ نَبِيِّهِمْ بِالدَّمِ، وَهُوَ يَدْعُوهُمْ إِلَى اللهِ؟**» فَأَنْزَلَ اللهُ عَزَّ وَجَلَّ: ﴿لَيْسَ لَكَ مِنَ ٱلْأَمْرِ شَيْءٌ﴾ آل عمران: ١٢٨].

تخريج: [صحيح] أخرجه الترمذي، تفسير القرآن، [باب] ومن سورة آل عمران، ح: ٣٠٠٢، ٣٠٠٣ وغيره من حديث حميد به، وصححه البوصيري، وله شواهد عند مسلم، ح: ١٧٩١/ ١٠٤، والبخاري، ح: ٤٠٦٩ تعليقًا وغيرهما.

Comments:

a. Bravery of the Prophet ﷺ, during *Jihâd* is a good example for the believers to adopt it.

b. The saying of the Prophet ﷺ, was due to his deep regret for the great sin they had committed. Perhaps, the punishment of Allâh might catch them for their disobedience.

c. Allâh, the Exalted, declared that granting guidance is not your (the Prophet ﷺ) responsibility. Some of them will be blessed with good faith while others due to their sins will enter Hell.

4028. It was narrated that Anas said: "One day, Jibril ﷺ, came to the Messenger of Allâh ﷺ when he was sitting in a sorrowful state with his face soaked with blood, because some of the people of Makkah had struck him. He said: 'What is the matter with you?' He said: 'These people did such and such to me.' He said: 'Would you

٤٠٢٨ - حَدَّثَنَا مُحَمَّدُ بْنُ طَرِيفٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ أَنَسٍ قَالَ: جَاءَ جِبْرِيلُ، عَلَيْهِ السَّلَامُ، ذَاتَ يَوْمٍ، إِلَى رَسُولِ اللهِ ﷺ، وَهُوَ جَالِسٌ حَزِينٌ، قَدْ خُضِبَ بِالدِّمَاءِ، قَدْ ضَرَبَهُ بَعْضُ أَهْلِ مَكَّةَ. فَقَالَ: مَا لَكَ؟ فَقَالَ: «**فَعَلَ بِي هٰؤُلَاءِ، وَفَعَلُوا**» قَالَ: أَتُحِبُّ أَنْ أُرِيَكَ آيَةً؟

[1] *Âl 'Imrân* 3:128.

like me to show you a sign?' He said: 'Yes, show me.' He looked at a tree on the far side of the valley and said: 'Call that tree.' So he called it, and it came walking until it stood before him. He said: 'Tell it to go back.' So he told it, and it went back to its place. Then the Messenger of Allâh ﷺ said: 'That is sufficient for me.'" (*Da'if*)

قَالَ: «نَعَمْ. أَرِنِي» فَنَظَرَ إِلَى شَجَرَةٍ مِنْ وَرَاءِ الْوَادِي. قَالَ: ادْعُ تِلْكَ الشَّجَرَةَ. فَدَعَاهَا. فَجَاءَتْ تَمْشِي حَتَّى قَامَتْ بَيْنَ يَدَيْهِ. قَالَ: قُلْ لَهَا فَلْتَرْجِعْ. فَقَالَ لَهَا. فَرَجَعَتْ، حَتَّى عَادَتْ إِلَى مَكَانِهَا. فَقَالَ رَسُولُ اللهِ ﷺ: «حَسْبِي».

تخريج: [إسناده ضعيف] أخرجه أحمد: ٣/ ١١٣ عن أبي معاوية به، ولم أجد تصريح سماع الأعمش تقدم، ح: ١٧٨.

Comments:

a. This incident occurred during the Makkan period. Anas ﷺ, might have heard from any other older Companion of the Prophet ﷺ or the Prophet, ﷺ, himself might have narrated it.

b. Walking of the tree on the order of the Prophet ﷺ, is a miracle. The purpose of this miracle was to show the great status and high rank of the Prophet ﷺ, but due to some great Divine wisdom he has to suffer the trials.

4029. It was narrated from Hudhaifah that the Messenger of Allâh ﷺ said: "Count for me all those who have uttered (the words of) Islâm." We said: "O Messenger of Allâh, do you fear for us when we number between six and seven hundred?" The Messenger of Allâh ﷺ said: "You do not know, perhaps you will be tested." (*Sahih*)

He (the narrator) said: "And we were tested, until a man among us would only pray in secret."

٤٠٢٩ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ، وَ عَلِيُّ بْنُ مُحَمَّدٍ، قَالَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ شَقِيقٍ، عَنْ حُذَيْفَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: **«أَحْصُوا لِي كُلَّ مَنْ تَلَفَّظَ بِالْإِسْلَامِ»** قُلْنَا: يَا رَسُولَ اللهِ أَتَخَافُ عَلَيْنَا، وَنَحْنُ مَا بَيْنَ السِّتِّمِائَةِ إِلَى السَّبْعِمِائَةِ؟ فَقَالَ رَسُولُ اللهِ ﷺ: **«إِنَّكُمْ لَا تَدْرُونَ، لَعَلَّكُمْ أَنْ تُبْتَلُوا»**.

قَالَ: فَابْتُلِينَا، حَتَّى جَعَلَ الرَّجُلُ مِنَّا مَا يُصَلِّي إِلَّا سِرًّا.

تخريج: أخرجه البخاري، الجهاد والسير، باب: كتابة الإمام الناس، ح: ٣٠٦٠، من حديث أبي معاوية به تعليقًا، ومسلم، الإيمان، باب جواز الاستسرار بالإيمان للخائف، ح: ١٤٩ عن ابن نمير به.

4030. It was narrated from Ubayy bin Ka'b that on the night when he ﷺ was taken on the

٤٠٣٠ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنَا سَعِيدُ بْنُ بَشِيرٍ عَنْ

Night Journey (*Isrâ'*), the Messenger of Allâh ﷺ noticed a good fragrance and said: "O Jibra'il, what is this good fragrance?" He said: "This is the fragrance of the grave of the hairdresser and her two sons and her husband." He said: "That began when Khadir, who was one of the nobles of the Children of Israel, used to pass by a monk in his cell. The monk used to meet him and he taught him Islâm. When Khadir reached adolescence, his father married him to a woman. He taught her and made her promise not to teach it to anyone. He used not to touch women, so he divorced her, then his father married him to another woman, and he taught her and made her promise not to teach it to anyone. One of them kept the secret but the other disclosed it, so he fled until he came to an island in the sea. Two men came, gathering firewood, and saw him. One of them kept the secret but the other disclosed it and said: 'I have seen Khadir.' It was said: 'Who else saw him besides you?' He said:' So-and-so.' (The other man) was questioned but he kept silent. According to their religion, the liar was to be killed. The woman who had kept the secret got married, and while she was combing the hair of Pharaoh's daughter, she dropped the comb and said: 'May Pharaoh perish!' (The daughter) told her father

قَتَادَةَ، عَنْ مُجَاهِدٍ، عَنِ ابْنِ عَبَّاسٍ، عَنْ أُبَيِّ ابْنِ كَعْبٍ، عَنْ رَسُولِ اللهِ ﷺ أَنَّهُ لَيْلَةَ أُسْرِيَ بِهِ، وَجَدَ رِيحًا طَيِّبَةً. فَقَالَ: «يَا جِبْرَئِيلُ مَا هٰذِهِ الرِّيحُ الطَّيِّبَةُ؟ قَالَ: هٰذِهِ رِيحُ قَبْرِ الْمَاشِطَةِ وَابْنَيْهَا وَزَوْجِهَا. قَالَ: وَكَانَ بَدْءُ ذٰلِكَ أَنَّ الْخَضِرَ كَانَ مِنْ أَشْرَافِ بَنِي إِسْرَائِيلَ، وَكَانَ مَمَرُّهُ بِرَاهِبٍ فِي صَوْمَعَتِهِ، فَيَطَّلِعُ عَلَيْهِ الرَّاهِبُ، فَيُعَلِّمُهُ الإِسْلَامَ، فَلَمَّا بَلَغَ الْخَضِرُ، زَوَّجَهُ أَبُوهُ امْرَأَةً، فَعَلَّمَهَا الْخَضِرُ، وَأَخَذَ عَلَيْهَا أَنْ لَا تُعْلِمَهُ أَحَدًا، وَكَانَ لَا يَقْرَبُ النِّسَاءَ، فَطَلَّقَهَا، ثُمَّ زَوَّجَهُ أَبُوهُ أُخْرَىٰ، فَعَلَّمَهَا وَأَخَذَ عَلَيْهَا أَنْ لَا تُعْلِمَهُ أَحَدًا، فَكَتَمَتْ إِحْدَاهُمَا وَأَفْشَتْ عَلَيْهِ الأُخْرَىٰ. فَانْطَلَقَ هَارِبًا. حَتَّى أَتَىٰ جَزِيرَةً فِي الْبَحْرِ، فَأَقْبَلَ رَجُلَانِ يَحْتَطِبَانِ. فَرَأَيَاهُ. فَكَتَمَ أَحَدُهُمَا وَأَفْشَى الآخَرُ، وَقَالَ: قَدْ رَأَيْتُ الْخَضِرَ. فَقِيلَ: وَمَنْ رَآهُ مَعَكَ؟ قَالَ: فُلَانٌ. فَسُئِلَ فَكَتَمَ. وَكَانَ فِي دِينِهِمْ أَنَّ مَنْ كَذَبَ قُتِلَ. قَالَ: فَتَزَوَّجَ الْمَرْأَةَ الْكَاتِمَةَ. فَبَيْنَمَا هِيَ تَمْشُطُ ابْنَةَ فِرْعَوْنَ، إِذْ سَقَطَ الْمُشْطُ. فَقَالَتْ: تَعِسَ فِرْعَوْنُ فَأَخْبَرَتْ أَبَاهَا. وَكَانَ لِلْمَرْأَةِ ابْنَانِ وَزَوْجٌ. فَأَرْسَلَ إِلَيْهِمْ. فَرَاوَدَ الْمَرْأَةَ وَزَوْجَهَا أَنْ يَرْجِعَا عَنْ دِينِهِمَا. فَأَبَيَا. فَقَالَ: إِنِّي قَاتِلُكُمَا. فَقَالَا: إِحْسَانًا مِنْكَ إِلَيْنَا، إِنْ قَتَلْتَنَا، أَنْ تَجْعَلَنَا فِي بَيْتٍ. فَفَعَلَ». فَلَمَّا أُسْرِيَ بِالنَّبِيِّ ﷺ، وَجَدَ رِيحًا طَيِّبَةً. فَسَأَلَ جِبْرِيلَ، فَأَخْبَرَهُ.

about that. The woman had two sons and a husband. (Pharaoh) sent for them, and tried to make the woman and her husband give up their religion, but they refused. He said: 'I am going to kill you.' They said: 'It would be an act of kindness on your part, if you kill us, to put us in one grave.' So he did that." When the Prophet ﷺ was taken on the Night Journey (*Isrâ'*), he noticed a good fragrance and asked Jibril about it and he told him." (***Da'îf***)

تخريج: [إسناده ضعيف] وانظر، ح:٢٨٧٦، ١٧٥ لعلتيه، وله شاهد عند أحمد:١/ ٣٠٩، ٣١٠ بإسناد حسن عن ابن عباس نحو المعنىٰ باختلاف كثير دون جملة منكرة: كان بدء ذلك أن الخضر كان من أشراف بني إسرائيل.

4031. It was narrated from Anas bin Mâlik that the Messenger of Allâh ﷺ said: "The greatest reward comes with the greatest trial. When Allâh loves a people He tests them. Whoever accepts that wins His pleasure but whoever is discontent with that earns His wrath." (***Hasan***)

٤٠٣١ – حَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ: أَنْبَأَنَا اللَّيْثُ ابْنُ سَعْدٍ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ سَعْدِ ابْنِ سِنَانٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، عَنْ رَسُولِ اللهِ ﷺ أَنَّهُ قَالَ: **«عِظَمُ الْجَزَاءِ مَعَ عِظَمِ الْبَلَاءِ. وَإِنَّ اللهَ، إِذَا أَحَبَّ قَوْمًا ابْتَلَاهُمْ. فَمَنْ رَضِيَ، فَلَهُ الرِّضَا. وَمَنْ سَخِطَ، فَلَهُ السُّخْطُ»**.

تخريج: [إسناده حسن] أخرجه الترمذي، الزهد، باب ماجاء في الصبر على البلاء، ح:٢٣٩٦ من حديث الليث به، وقال: حسن غريب.

Comments:

Examination is beneficial for a slave. So, he has to be content with the decree of Allâh and should make all his efforts within the boundaries of the *Shari'ah*. If a slave expresses his displeasure on a trial that befalls on him, he will not avail any benefit as the trial will end at its fixed time, but the slave loses his reward and displeases his Lord.

4032. It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ said: "The believer who

٤٠٣٢ – حَدَّثَنَا عَلِيُّ بْنُ مَيْمُونٍ الرَّقِّيُّ: حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ صَالِحٍ: حَدَّثَنَا إِسْحَاقُ

ابْنُ يُوسُفَ عَنِ الأَعْمَشِ، عَنْ يَحْيَى بْنِ وَثَّابٍ، عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «الْمُؤْمِنُ الَّذِي يُخَالِطُ النَّاسَ، وَيَصْبِرُ عَلَى أَذَاهُمْ، أَعْظَمُ أَجْرًا مِنَ الْمُؤْمِنِ الَّذِي لَا يُخَالِطُ النَّاسَ، وَلَا يَصْبِرُ عَلَى أَذَاهُمْ».

mixes with people and bears their annoyance with patience will have a greater reward than the believer who does not mix with people and does not put up with their annoyance." (*Sahih*)

تخريج: [صحيح] أخرجه الترمذي، صفة القيامة، باب [في فضل المخالطة مع الصبر على أذى الناس]، ح:٢٥٠٧ من حديث شعبة عن الأعمش به إلا أن فيه: عن شيخ من أصحاب النبي ﷺ. وكان شعبة يرى أنه ابن عمر.

Comments:

a. Staying away from people and living in caves and forests like monks, even when evil becomes widespread, is not allowed. Instead of that, one should live in society to correct the people.
b. If one fears for his faith then he may stay in a place of seclusion.

٤٠٣٣ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، وَ مُحَمَّدُ ابْنُ بَشَّارٍ، قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، قَالَ: سَمِعْتُ قَتَادَةَ يُحَدِّثُ عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «ثَلَاثٌ. مَنْ كُنَّ فِيهِ وَجَدَ طَعْمَ الإِيمَانِ. وَقَالَ: بُنْدَارٌ: حَلَاوَةَ الإِيمَانِ: مَنْ كَانَ يُحِبُّ الْمَرْءَ، لَا يُحِبُّهُ إِلَّا لِلَّهِ.

وَمَنْ كَانَ اللهُ وَرَسُولُهُ أَحَبَّ إِلَيْهِ مِمَّا سِوَاهُمَا.

وَمَنْ كَانَ أَنْ يُلْقَى فِي النَّارِ أَحَبَّ إِلَيْهِ مِنْ أَنْ يَرْجِعَ فِي الْكُفْرِ، بَعْدَ إِذْ أَنْقَذَهُ اللهُ مِنْهُ».

4033. It was narrated from Anas bin Mâlik that the Messenger of Allâh ﷺ said: "There are three things, whoever has them has found the taste of faith (One of the narrators) Bundâr said: 'The sweetness of faith; When he loves a man and only loves him for the sake of Allâh. When Allâh and His Messenger are more beloved to him than anything else; and when being thrown into the fire is dearer to him than going back to disbelief after Allâh has saved him from it." (*Sahih*)

تخريج: أخرجه البخاري، الإيمان، باب من كره أن يعود في الكفر ... الخ، ح:٢١/ ٦٠٤١ من حديث شعبة به، ومسلم، الإيمان، باب بيان خصال من اتصف بهن وجد حلاوة الإيمان، ح:٤٣/٦٨ عن ابن المثنى وابن بشار به.

Comments:

a. Love for the sake of Allâh means that the love of a friend should not be based on family, tribe, language, country or any mundane benefit, rather the basis of love should be for his piousness and adherence to Islam.

b. The sign of deep love of Allâh and His Prophet ﷺ, is that when the requirements of the wife, children, parents, friends, relatives, or other such matters contradict the Islamic *Shari'ah,* then one should stick to the rulings of Allâh and His Prophet ﷺ, ignoring them and their discontentment.

4034. It was narrated from Abu Dardâ' that my close friend ﷺ advised me: "Do not associate anything with Allâh, even if you are cut and burned. Do not neglect any prescribed prayer deliberately, for whoever neglects it deliberately no longer has the protection of Allâh. And do not drink wine, for it is the key to all evil." (***Hasan***)

٤٠٣٤ – حَدَّثَنَا الْحُسَيْنُ بْنُ الْحَسَنِ الْمَرْوَزِيُّ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ. ح: وَحَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعِيدٍ الْجَوْهَرِيُّ: حَدَّثَنَا عَبْدُ الْوَهَّابِ بْنُ عَطَاءٍ، [قَالَا]: حَدَّثَنَا رَاشِدٌ أَبُو مُحَمَّدٍ الْحِمَّانِيُّ عَنْ شَهْرِ بْنِ حَوْشَبٍ، عَنْ أُمِّ الدَّرْدَاءِ، عَنْ أَبِي الدَّرْدَاءِ قَالَ: أَوْصَانِي خَلِيلِي ﷺ، أَنْ: «لَا تُشْرِكْ بِاللهِ شَيْئًا، وَإِنْ قُطِّعْتَ وَحُرِّقْتَ. وَلَا تَتْرُكْ صَلَاةً مَكْتُوبَةً، مُتَعَمِّدًا. فَمَنْ تَرَكَهَا، مُتَعَمِّدًا، فَقَدْ بَرِئَتْ مِنْهُ الذِّمَّةُ. وَلَا تَشْرَبِ الْخَمْرَ، فَإِنَّهَا مِفْتَاحُ كُلِّ شَرٍّ».

تخريج: [حسن] تقدم، ح:٣٣٧١، وأخرجه الخطيب في موضح أوهام الجمع والتفريق:١/ ١١٨ من حديث عبدالوهاب به، وحسنه البوصيري.

Comments:

a. Polytheism (setting partners with Allah) is the greatest sin, so it should be avoided in all circumstances, no matter how severe they are.
b. Sacrificing one's life for the sake of monotheism (Oneness of Allâh) is a cause of great pride.
c. The greatest sin after polytheism is neglecting prayers, which is similar to disbelief.
d. Drunkenness covers one's mind, thus it becomes easy for such a person to commit any sin. Therefore, a Muslim should avoid all kinds of intoxicants.

Chapter 24. Hard Times

(المعجم ٢٤) - بَابُ شِدَّةِ الزَّمَانِ

(التحفة ٢٤)

4035. Mu'âwiyah said: "I heard the Prophet ﷺ say: 'There is nothing left of this world except trials and tribulations.'" (***Hasan***)

٤٠٣٥ – حَدَّثَنَا غِيَاثُ بْنُ جَعْفَرٍ الرَّحَبِيُّ: أَنْبَأَنَا الْوَلِيدُ بْنُ مُسْلِمٍ – سَمِعْتُ ابْنَ جَابِرٍ يَقُولُ – قَالَ: سَمِعْتُ أَبَا عَبْدِ رَبٍّ يَقُولُ: سَمِعْتُ مُعَاوِيَةَ يَقُولُ: سَمِعْتُ النَّبِيَّ ﷺ

يَقُولُ: «لَمْ يَبْقَ مِنَ الدُّنْيَا إِلَّا بَلَاءٌ وَفِتْنَةٌ».

تخريج: [إسناده حسن] أخرجه ابن المبارك في الزهد، ص:٢١١، ح:٥٩٦، ومن طريقه أحمد:٤/ ٩٤ من حديث ابن جابر به، وصححه ابن حبان، ح:١٨٢٨، والبوصيري.

Comments:

Trials come in all stages of life; comfort is a trial, and discomfort is also a trial. So, a believer should always perceive the dearest act to Allâh and should put it into practice.

4036. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "There will come to the people years of treachery, when the liar will be regarded as honest, and the honest man will be regarded as a liar; the traitor will be regarded as faithful, and the faithful man will be regarded as a traitor; and the *Ruwaibidah* will decide matters.' It was said: 'Who are the *Ruwaibidah*?' He said: 'Vile and base men who control the affairs of the people.'" (***Hasan***)

٤٠٣٦ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ قُدَامَةَ الْجُمَحِيُّ عَنْ إِسْحَاقَ بْنِ أَبِي الْفُرَاتِ، عَنِ الْمَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «سَيَأْتِي عَلَى النَّاسِ سَنَوَاتٌ خَدَّاعَاتٌ. يُصَدَّقُ فِيهَا الْكَاذِبُ وَيُكَذَّبُ فِيهَا الصَّادِقُ. وَيُؤْتَمَنُ فِيهَا الْخَائِنُ وَيَخُونُ فِيهَا الأَمِينُ. وَيَنْطِقُ فِيهَا الرُّوَيْبِضَةُ قِيلَ: وَمَا الرُّوَيْبِضَةُ؟ قَالَ: الرَّجُلُ التَّافِهُ فِي أَمْرِ الْعَامَّةِ».

تخريج: [حسن] أخرجه أحمد:٢/ ٢٩١ عن يزيد به ببعض الاختلاف، وصححه الحاكم:٤/ ٤٦٥، ٤٦٦، ٥١٢، والذهبي، وله شواهد عند أحمد:٢/ ٣٣٨، ٣/ ٢٢٠ وغيره.

Comments:

a. In order to maintain peace in a society, good character should be appreciated and evils should be discouraged.

b. If a pious and trustworthy person is not granted the position that he deserves, instead fibs and charming sayings of a liar and imposter are accepted, then no field of society will be free from deterioration.

4037. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "By the One in Whose Hand is my soul, this world will not pass away until a man will pass by a grave, and will roll on it and say: 'Would that I were in the place of the

٤٠٣٧ - حَدَّثَنَا وَاصِلُ بْنُ عَبْدِ الأَعْلَىٰ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ عَنْ أَبِي إِسْمَاعِيلَ الأَسْلَمِيِّ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «وَالَّذِي نَفْسِي بِيَدِهِ لَا تَذْهَبُ الدُّنْيَا حَتَّى يَمُرَّ الرَّجُلُ عَلَى الْقَبْرِ،

occupant of this grave!' And the reason for that will not be any religious motive, rather it will be because of calamity." (***Sahih***)

فَيَتَمَرَّغَ عَلَيْهِ، وَيَقُولَ: يَا لَيْتَنِي كُنْتُ مَكَانَ صَاحِبِ هٰذَا الْقَبْرِ. وَلَيْسَ بِهِ الدِّينُ. إِلَّا الْبَلَاءُ».

تخريج: أخرجه مسلم، الفتن، باب لا تقوم الساعة حتى يمر الرجل بقبر الرجل . . . الخ، ح:١٥٧/ ٥٤ بعد، ح:٢٩٠٧ من حديث ابن فضيل به.

Comments:

a. Asking Allâh's help in hardships and trying to change matters from bad to good is the best way.
b. Wishing for death due to mundane matters is not allowed.
c. The concern of safekeeping and defending religion should be more important than protecting one's mundane interests.

4038. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "You will be picked over just as (good) dates are selected (separated) from its bad ones. So the best of you will be taken and the worst of you will be left, so die if you can." (***Hasan***)

٤٠٣٨ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا طَلْحَةُ بْنُ يَحْيَىٰ عَنْ يُونُسَ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي حُمَيْدٍ، يَعْنِي مَوْلَىٰ مُسَافِعٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَتُنْتَقَوُنَّ كَمَا يُنْتَقَىٰ التَّمْرُ مِنْ أَغْفَالِهِ. فَلَيَذْهَبَنَّ خِيَارُكُمْ، وَلَيَبْقَيَنَّ شِرَارُكُمْ. فَمُوتُوا إِنِ اسْتَطَعْتُمْ».

تخريج: [حسن] أخرجه الحاكم:٤/ ٤٣٤ من حديث طلحة به، وصححه، ووافقه الذهبي، وله لون آخر عند ابن حبان في صحيحه، ح:١٨٣٣، وله شاهد عند البخاري، ح:٦٤٣٤، وآخر عند ابن حبان، ح:١٨٣٢، وصححه الحاكم:٤/ ٤٣٤، ووافقه الذهبي.

Comments:

Pious people will exist in all times but they will decrease gradually, and when they are totally extinct, the Day of Judgment will occur.

4039. It was narrated from Anas bin Mâlik that the Messenger of Allâh ﷺ said: "Adhering to religion will only become harder and worldly affairs will only become more difficult, and people will only become more stingy, and the Hour will only come upon the worst of people, and the

٤٠٣٩ - حَدَّثَنَا يُونُسُ بْنُ عَبْدِ الأَعْلَىٰ: حَدَّثَنَا مُحَمَّدُ بْنُ إِدْرِيسَ الشَّافِعِيُّ: حَدَّثَنِي مُحَمَّدُ بْنُ خَالِدٍ الْجَنَدِيُّ عَنْ أَبَانِ بْنِ صَالِحٍ، عَنِ الْحَسَنِ، عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «لَا يَزْدَادُ الأَمْرُ إِلَّا شِدَّةً. وَلَا الدُّنْيَا إِلَّا إِدْبَارًا. وَلَا النَّاسُ إِلَّا شُحًّا. وَلَا

تَقُومُ السَّاعَةُ إِلَّا عَلَى شِرَارِ النَّاسِ. وَلَا الْمَهْدِيُّ إِلَّا عِيسَى ابْنُ مَرْيَمَ».

only Mahdi (after Muhammad ﷺ) is 'Eisa bin Maryam." (*Da'if*)

تخريج: [إسناده ضعيف] أخرجه الحاكم في المستدرك: ٤/ ٤٤١ من حديث يونس به، وقال الذهبي: وهو منكر جدًا(ميزان: ٤/ ٤٨١)، وكذا قال النسائي وغيره، فيه أربع علل(١) عنعنة الحسن البصري(٢) جهالة الجندي ولم يثبت توثيقه عن ابن معين كما حققته في تخريج النهاية، ح: ١٠٧(٣) الاختلاف في السند(٤) * أبان لم يسمع من الحسن، ذكره ابن الصلاح في أماليه، ولبعض الحديث(الشطر الأول) شواهد ضعيفة.

Comments:

a. The Prophet Muhammad ﷺ is the last Prophet. Therefore, only the Day of Judgment is left after him.

b. A Muslim should try his best to safeguard his faith during the temptations that are constantly growing at present times. He also should struggle, by all means, against those who spread beliefs and customs that are contrary to Islam.

Chapter 25. The Portents Of The Hour

(المعجم ٢٥) - بَابُ أَشْرَاطِ السَّاعَةِ (التحفة ٢٥)

٤٠٤٠ - حَدَّثَنَا هَنَّادُ بْنُ السَّرِيِّ، وَ أَبُو هِشَامٍ الرِّفَاعِيُّ، مُحَمَّدُ بْنُ يَزِيدَ، قَالَا: حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ: حَدَّثَنَا أَبُو حَصِينٍ عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «بُعِثْتُ أَنَا وَالسَّاعَةُ، كَهَاتَيْنِ» وَجَمَعَ بَيْنَ إِصْبَعَيْهِ.

4040. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "I and the Hour have been sent like these two," and he held up his two fingers together. (*Sahih*)

تخريج: أخرجه البخاري، الرقاق، باب قول النبي ﷺ بعثت أنا والساعة كهاتين ... الخ، ح: ٦٥٠٥ من حديث أبي بكر بن عياش به، وتابعه إسرائيل(تغليق التعليق: ٥/ ١٧٧).

٤٠٤١ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ، عَنْ فُرَاتٍ الْقَزَّازِ، عَنْ أَبِي الطُّفَيْلِ عَنْ حُذَيْفَةَ بْنِ أَسِيدٍ قَالَ: اطَّلَعَ عَلَيْنَا النَّبِيُّ ﷺ مِنْ غُرْفَةٍ، وَنَحْنُ نَتَذَاكَرُ السَّاعَةَ. فَقَالَ: «لَا تَقُومُ السَّاعَةُ حَتَّى تَكُونَ عَشْرُ آيَاتٍ: الدَّجَّالُ، وَالدُّخَانُ، وَطُلُوعُ الشَّمْسِ

4041. It was narrated that Hudhaifah bin Asid said: "The Prophet ﷺ looked out at us from a room, when we were talking about the Hour. He said: 'The Hour will not begin until there are ten signs: *Dajjâl*, (False Christ), the smoke, and the rising of the sun from the west.'" (*Sahih*)

مِنْ مَغْرِبِهَا».

تخريج: أخرجه مسلم، الفتن، باب في الآيات التي تكون قبل الساعة، ح:٢٩٠١ من حديث سفيان الثوري به.

Comments:

This *Hadith* is mentioned in chapter 28. See *Hadith* number 4055.

4042. 'Awf bin Mâlik Al-Ashja'i said: "I came to the Messenger of Allâh ﷺ during the campaign of Tabuk, when he was in a tent made of leather, so I sat in front of the tent. The Messenger of Allâh ﷺ said: 'Enter, O 'Awf.' I said, 'All of me, O Messenger of Allâh?' He said: "All of you.' Then he said: 'O 'Awf, remember six things (that will occur) before the Hour comes, one of which is my death.' I was very shocked and saddened at that. He said: 'Count that as the first. Then (will come) the conquest of Baitul-Maqdis (Jerusalem); then a disease which will appear among you and cause you and your offspring to die as martyrs and will purify your deeds; then there will be (much) wealth among you, so that if a man were to be given one hundred Dinâr he would still be dissatisfied; and there will be tribulation among you that will not leave any Muslim house untouched;[1] then there will be a treaty between you and the Romans, then they will betray you and march against you with

٤٠٤٢ - حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنَا عَبْدُ اللهِ بْنُ الْعَلَاءِ: حَدَّثَنِي بُسْرُ بْنُ عُبَيْدِ اللهِ: حَدَّثَنِي أَبُو إِدْرِيسَ الْخَوْلَانِيُّ: حَدَّثَنِي عَوْفُ بْنُ مَالِكٍ الأَشْجَعِيُّ قَالَ: أَتَيْتُ رَسُولَ اللهِ ﷺ، وَهُوَ فِي غَزْوَةِ تَبُوكَ، وَهُوَ فِي خِبَاءٍ مِنْ أَدَمٍ. فَجَلَسْتُ بِفِنَاءِ الْخِبَاءِ. فَقَالَ رَسُولُ اللهِ ﷺ: «ادْخُلْ يَا عَوْفُ» فَقُلْتُ: بِكُلِّي؟ يَا رَسُولَ اللهِ قَالَ: «بِكُلِّكَ» ثُمَّ قَالَ: «يَا عَوْفُ احْفَظْ خِلَالًا سِتًّا بَيْنَ يَدَيِ السَّاعَةِ: إِحْدَاهُنَّ مَوْتِي» قَالَ: فَوَجَمْتُ عِنْدَهَا وَجْمَةً شَدِيدَةً. فَقَالَ: «قُلْ: إِحْدَى، ثُمَّ فَتْحُ بَيْتِ الْمَقْدِسِ. ثُمَّ دَاءٌ يَظْهَرُ فِيكُمْ يَسْتَشْهِدُ اللهُ بِهِ ذَرَارِيَّكُمْ وَأَنْفُسَكُمْ، وَيُزَكِّي بِهِ أَعْمَالَكُمْ. ثُمَّ تَكُونُ الأَمْوَالُ فِيكُمْ. حَتَّى يُعْطَى الرَّجُلُ مِائَةَ دِينَارٍ، فَيَظَلَّ سَاخِطًا. وَفِتْنَةٌ تَكُونُ بَيْنَكُمْ. لَا يَبْقَىٰ بَيْتُ مُسْلِمٍ إِلَّا دَخَلَتْهُ. ثُمَّ تَكُونُ بَيْنَكُمْ وَبَيْنَ بَنِي الأَصْفَرِ هُدْنَةٌ. فَيَغْدِرُونَ بِكُمْ. فَيَسِيرُونَ إِلَيْكُمْ فِي ثَمَانِينَ غَايَةٍ، تَحْتَ كُلِّ غَايَةٍ اثْنَا عَشَرَ أَلْفًا».

[1] Which refers to the fitnah that occurred after the death of 'Uthman ؓ, according to the commentaries. See no. 317 of Al-Bukhari and the comments of Ibn Hajar.

eighty banners, under each of which will be twelve thousand (troops).''' (*Sahih*)

تخريج: أخرجه البخاري، الجزية والموادعة، باب ما يحذر من الغدر، ح:٣١٧٦ من حديث الوليد به.

Comments:

'Tribulation that will not leave any Muslim house untouched' may refer to many things. For example, pictures of living things that are forbidden in Islam. Many people keep the pictures of their elders, pious people, children, scholars or their spiritual leaders to get the blessings through them. If one escapes from such pictures he cannot escape from the pictures that are in newspapers, magazines or in the course books of the children. Due to government orders in some Muslim lands, keeping pictures in every house in the form of passports, identity cards etc., became compulsory for everyone. The bad effects of pictures have also spread largely through TV, VCR, cable T.V., internet etc. Another example of temptation that has entered every house is music. Sometime ago it was used only with songs in films and special arrangements were made in order to listen to it, but later it became common through radio, television and the like media. Now it is played everywhere; in houses, shops, buses, cars, taxies etc. Moreover, its use in praise of the Prophet ﷺ, and polytheistic poetry made its prohibition so light that it is no more considered forbidden.

4043. It was narrated from Hudhaifah bin Yamân that the Messenger of Allâh ﷺ said: "The Hour will not begin until you kill your ruler and fight one another with swords, and your world is inherited by the worst of you." (***Hasan***)

٤٠٤٣ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ الدَّرَاوَرْدِيُّ: حَدَّثَنَا عَمْرٌو، مَوْلَى الْمُطَّلِبِ، عَنْ عَبْدِ اللهِ بْنِ عَبْدِ الرَّحْمٰنِ الأَنْصَارِيِّ، عَنْ حُذَيْفَةَ بْنِ الْيَمَانِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: **«لَا تَقُومُ السَّاعَةُ حَتَّى تَقْتُلُوا إِمَامَكُمْ، وَتَجْتَلِدُوا بِأَسْيَافِكُمْ. وَيَرِثُ دُنْيَاكُمْ شِرَارُكُمْ»**.

تخريج: [حسن] أخرجه الترمذي، الفتن، باب ماجاء في الأمر بالمعروف والنهي عن المنكر، ح:٢١٧٠ من حديث الدراوردي به، وقال: حسن، وقال الذهبي، حديث منكر * عبدالله الأنصاري لم يعرفه ابن معين، ووثقه ابن حبان، والترمذي.

4044. It was narrated that Abu Hurairah said: "The Messenger of Allâh ﷺ came out one day to the people, and a man came to him and said: 'O Messenger of Allâh,

٤٠٤٤ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عُلَيَّةَ عَنْ أَبِي حَيَّانَ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: كَانَ رَسُولُ اللهِ ﷺ، يَوْمًا بَارِزًا لِلنَّاسِ. فَأَتَاهُ رَجُلٌ فَقَالَ: يَا

when will the Hour be?' He said: 'The one who is asked about it does not know more than the one who is asking. But I will tell you of its portents. When the slave woman gives birth to her mistress, that is one of its portents. When the barefoot and naked become leaders of the people, that is one of its portents. When shepherds compete in constructing buildings, that is one of its portents. (The Hour) is one of five (things) which no one knows except Allâh.' Then the Messenger of Allâh ﷺ recited the words: "Verily, Allâh, with Him (Alone) is the knowledge of the Hour, He sends down the rain, and knows that which is in the wombs. (to the end of the Verse)."[1] (*Sahih*)

رَسُولَ اللهِ مَتَى السَّاعَةُ؟ فَقَالَ: «مَا الْمَسْئُولُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ. وَلٰكِنْ سَأُخْبِرُكَ عَنْ أَشْرَاطِهَا: إِذَا وَلَدَتِ الأَمَةُ رَبَّتَهَا، فَذٰلِكَ مِنْ أَشْرَاطِهَا. وَإِذَا كَانَتِ الْحُفَاةُ الْعُرَاةُ رُؤُسَ النَّاسِ، فَذٰلِكَ مِنْ أَشْرَاطِهَا. وَإِذَا تَطَاوَلَ رِعَاءُ الْغَنَمِ فِي الْبُنْيَانِ، فَذٰلِكَ مِنْ أَشْرَاطِهَا. فِي خَمْسٍ لَا يَعْلَمُهُنَّ إِلَّا اللهُ» فَتَلَا رَسُولُ اللهِ ﷺ: ﴿إِنَّ ٱللَّهَ عِندَهُۥ عِلْمُ ٱلسَّاعَةِ وَيُنَزِّلُ ٱلْغَيْثَ وَيَعْلَمُ مَا فِى ٱلْأَرْحَامِ﴾ الآيَةَ. [لقمان: ٣٤]

تخريج: [صحيح] تقدم، ح: ٦٤.

Comments:

This *Hadith* with complete details has been mentioned among the *Ahâdith* in the preface. (See *Hadith*: 64)

4045. It was narrated that Anas bin Mâlik said: "Shall I not tell you a *Hadith* that I heard from the Messenger of Allâh ﷺ, which no one will tell you after me? I heard it from him (saying): 'Among the portents of the Hour are that knowledge will be taken away and ignorance will prevail, illegal sex will become widespread and wine will be drunk, and men will disappear and women will be left, until there is one man in charge of fifty women." (*Sahih*)

٤٠٤٥ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، وَ مُحَمَّدُ ابْنُ الْمُثَنَّى، قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ: سَمِعْتُ قَتَادَةَ يُحَدِّثُ عَنْ أَنَسِ ابْنِ مَالِكٍ، قَالَ: أَلَا أُحَدِّثُكُمْ حَدِيثًا سَمِعْتُهُ مِنْ رَسُولِ اللهِ ﷺ لَا يُحَدِّثُكُمْ بِهِ أَحَدٌ بَعْدِي. سَمِعْتُهُ مِنْهُ: «إِنَّ مِنْ أَشْرَاطِ السَّاعَةِ أَنْ يُرْفَعَ الْعِلْمُ، وَيَظْهَرَ الْجَهْلُ، وَيَفْشُوَ الزِّنَا، وَيُشْرَبَ الْخَمْرُ، وَيَذْهَبَ الرِّجَالُ، وَيَبْقَى النِّسَاءُ. حَتَّى يَكُونَ لِخَمْسِينَ امْرَأَةً، قَيِّمٌ وَاحِدٌ».

[1] *Luqmân* 31: 34.

تخريج: أخرجه البخاري، العلم، باب رفع العلم وظهور الجهل، ح:٨١ من حديث شعبة به، ومسلم، العلم، باب رفع العلم وقبضه وظهور الجهل والفتن، في آخر الزمان، ح:٢٦٧١ عن ابن بشار به.

Comments:

a. 'No one will tell you' means that all the Companions who heard this *Hadith* from the Prophet ﷺ, have died. Anas, ﷺ, was the last Companion who died in Basrah. He died in the year 91 A.H.

b. 'Knowledge will be taken away' means proficient and religious scholars will die, and their death will lead to the disappearance of religious guidance. Therefore, the people will become ignorant in their religious matters, even though they will be excellent in their worldly matters.

c. Due to the prevalence of obscenity people no longer will feel disgust from immodesty. Nowadays, our poetry, novels, films and the like are totally dedicated to spreading immorality.

4046. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "The Hour will not begin until the Euphrates uncovers a mountain of gold and people fight over it, and out of every ten, nine will be killed.'" (*Da'if*)

٤٠٤٦ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَا تَقُومُ السَّاعَةُ حَتَّى يَحْسِرَ الْفُرَاتُ عَنْ جَبَلٍ مِنْ ذَهَبٍ. فَيَقْتَتِلُ النَّاسُ عَلَيْهِ. فَيُقْتَلُ، مِنْ كُلِّ عَشَرَةٍ، تِسْعَةٌ».

تخريج: [ضعيف لشذوذه] أخرجه أحمد:٢/ ٢٦١،٣٤٦،٤١٥ من حديث محمد بن عمرو به، وصححه البوصيري، وهو سند حسن، ولكنه شاذ لمخالفة حديث مسلم، ح:٢٨٩٤/ ٢٩ فيقتل من كل مائة تسعة وتسعون والله أعلم.

Comments:

The reason of informing this incident in anticipation is that sensible persons should not crave wealth and should not waste their lives taking part in wars.

4047. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "The Hour will not begin until wealth becomes abundant and tribulations appear, and *Harj* increases." They said: "What is *Harj*, O Messenger of Allâh?" He said: "Killing, killing, killing," three times. (*Sahih*)

٤٠٤٧ - حَدَّثَنَا أَبُو مَرْوَانَ الْعُثْمَانِيُّ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ عَنِ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «لَا تَقُومُ السَّاعَةُ حَتَّى يَفِيضَ الْمَالُ، وَتَظْهَرَ الْفِتَنُ، وَيَكْثُرَ الْهَرْجُ» قَالُوا: وَمَا الْهَرْجُ؟ يَا رَسُولَ اللهِ قَالَ: «الْقَتْلُ. الْقَتْلُ. الْقَتْلُ» ثَلَاثًا.

تخريج: [صحيح] أخرجه أحمد: ٢/ ٤٥٧ من حديث العلاء به مطولاً هذا طرف منه، وصححه البوصيري، وله شواهد كثيرة عند مسلم وغيره.

Comments:

a. Abundance of wealth is not a proof or evidence of tranquility and peace of mind if there is no faith and piety.

b. Tribulations here might refer to many types of partialities that lead to fight and murder. They might even refer to the matters that are harmful for one's faith, especially when people are away from the religious knowledge.

Chapter 26. The Disappearance Of The Qur'ân And Knowledge

(المعجم ٢٦) - بَابُ ذَهَابِ الْقُرْآنِ وَالْعِلْمِ (التحفة ٢٦)

4048. It was narrated that Ziyâd bin Labid said: "The Prophet ﷺ mentioned something and said: 'That will be at the time when knowledge (of Qur'ân) disappears.' I said: 'O Messenger of Allâh, how will knowledge disappear when we read the Qur'ân and teach it to our children, and our children will teach it to their children, until the Day of Resurrection?' He said: 'May your mother be bereft of you, O Ziyâd! I thought that you were the wisest man in Al-Madinah. Is it not the case that these Jews and Christians read the Tawrah and the Injil, but they do not act upon anything of what is in them?'" (*Da'if*)

٤٠٤٨ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا الأَعْمَشُ عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ عَنْ زِيَادِ بْنِ لَبِيدٍ قَالَ: ذَكَرَ النَّبِيُّ ﷺ شَيْئًا، فَقَالَ: «ذَاكَ عِنْدَ أَوَانِ ذَهَابِ الْعِلْمِ» قُلْتُ: يَا رَسُولَ اللهِ وَكَيْفَ يَذْهَبُ الْعِلْمُ وَنَحْنُ نَقْرَأُ الْقُرْآنَ وَنُقْرِئُهُ أَبْنَاءَنَا وَيُقْرِئُهُ أَبْنَاؤُنَا أَبْنَاءَهُمْ، إِلَى يَوْمِ الْقِيَامَةِ؟ قَالَ: «ثَكِلَتْكَ أُمُّكَ زِيَادُ، إِنْ كُنْتُ لأَرَاكَ مِنْ أَفْقَهِ رَجُلٍ بِالْمَدِينَةِ. أَوَ لَيْسَ هٰذِهِ الْيَهُودُ وَالنَّصَارَىٰ يَقْرَءُونَ التَّوْرَاةَ وَالإِنْجِيلَ، لَا يَعْلَمُونَ بِشَيْءٍ مِمَّا فِيهِمَا؟».

تخريج: [إسناده ضعيف] أخرجه أحمد: ٤/ ١٦٠، ٢١٨ عن وكيع به، وصححه ابن كثير في تفسيره، والحاكم على شرط الشيخين: ٣/ ٥٩٠، ووافقه الذهبي، ورواه عمرو بن مرة عن سالم به (أحمد: ٤/ ٢١٩، ومن طريقه الحاكم: ١/ ١٠٠)، وأعله البوصيري بالانقطاع، ونقل عن البخاري قال: لم يسمع سالم من زياد بن لبيد، وله شاهد منقطع عند الطبراني (كبير: ٥/ ٢٦٥).

Comments:

'Knowledge of Qur'ân' does not mean only reciting its words, rather it means following its rulings and changing life entirely according to its teachings.

4049. It was narrated from Hudhaifah bin Yamân that the Messenger of Allâh ﷺ said: "Islam will wear out as embroidery on a garment wears out, until no one will know what fasting, prayer, (pilgrimage) rites[1] and charity are. The Book of Allâh will be taken away at night, and not one Verse of it will be left on earth. And there will be some people left, old men and old women, who will say: "We saw our fathers saying these words: '*Lâ ilâha illallâh*' so we say them too." Silah said to him: "What good will (saying): *Lâ ilâha illallâh* do them, when they do not know what fasting, prayer, (pilgrimage) rites and charity are?" Hudhaifah turned away from him. He repeated his question three times, and Hudhaifah turned away from him each time. Then he turned to him on the third time and said: "O Silah! It will save them from Hell," three times. ***(Da'if)***

٤٠٤٩ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنْ أَبِي مَالِكٍ الأَشْجَعِيِّ، عَنْ رِبْعِيِّ ابْنِ حِرَاشٍ، عَنْ حُذَيْفَةَ بْنِ الْيَمَانِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: **«يَدْرُسُ الإِسْلَامُ كَمَا يَدْرُسُ وَشْيُ الثَّوْبِ. حَتَّى لَا يُدْرَىٰ مَا صِيَامٌ وَلَا صَلَاةٌ وَلَا نُسُكٌ وَلَا صَدَقَةٌ. وَلَيُسْرَىٰ عَلَى كِتَابِ اللهِ، عَزَّ وَجَلَّ، فِي لَيْلَةٍ. فَلَا يَبْقَى فِي الأَرْضِ مِنْهُ آيَةٌ. وَتَبْقَىٰ طَوَائِفُ مِنَ النَّاسِ، الشَّيْخُ الْكَبِيرُ وَالْعَجُوزُ. يَقُولُونَ: أَدْرَكْنَا آبَاءَنَا عَلَى هٰذِهِ الْكَلِمَةِ: لَا إِلٰهَ إِلَّا اللهُ. فَنَحْنُ نَقُولُهَا»** فَقَالَ لَهُ صِلَةُ: مَا تُغْنِي عَنْهُمْ: لَا إِلٰهَ إِلَّا اللهُ، وَهُمْ لَا يَدْرُونَ مَا صَلَاةٌ وَلَا صِيَامٌ وَلَا نُسُكٌ وَلَا صَدَقَةٌ؟ فَأَعْرَضَ عَنْهُ حُذَيْفَةُ. ثُمَّ رَدَّهَا عَلَيْهِ ثَلَاثًا. كُلَّ ذٰلِكَ يُعْرِضُ عَنْهُ حُذَيْفَةُ. ثُمَّ أَقْبَلَ عَلَيْهِ فِي الثَّالِثَةِ، فَقَالَ: **«يَا صِلَةُ تُنْجِيهِمْ مِنَ النَّارِ»**. ثَلَاثًا.

تخريج: [إسناده ضعيف] أخرجه الحاكم: ١/ ٤٧٣، ٥٤٥ من حديث أبي معاوية به، ولم أجد تصريح سماعه، وخالفه محمد بن فضيل فرواه عن أبي مالك عن ربعي عن حذيفة به موقوفاً (الدعاء له ص: ٣٠، ح: ١٥)، ومع ذلك صححه البوصيري، والحاكم على شرط مسلم، ووافقه الذهبي.

Comments:

During the time of afflictions, even a few deeds are sufficient for salvation, because practicing even a few teachings of Islam also becomes very difficult at that time. In Russia, during the communist rule they tried very systematically to deprive Muslims of their religion. Therefore, Muslims in Russia and in other communist countries were forced to give up Islam to the extent that they forgot everything about Islam except its name.

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[1] Rites; meaning of *Hajj* and *'Umrah*.

4050. It was narrated from 'Abdullâh that the Messenger of Allâh ﷺ said: "Just before the Hour, there will be days when knowledge will disappear, ignorance will become widespread and there will be much *Harj*. And *Harj* means killing." (***Sahih***)

٤٠٥٠ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي وَ وَكِيعٌ عَنِ الأَعْمَشِ، عَنْ شَقِيقٍ، عَنْ عَبْدِ اللهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: **«يَكُونُ بَيْنَ يَدَيِ السَّاعَةِ أَيَّامٌ، يُرْفَعُ فِيهَا الْعِلْمُ، وَيَنْزِلُ فِيهَا الْجَهْلُ، وَيَكْثُرُ فِيهَا الْهَرْجُ» وَالْهَرْجُ: الْقَتْلُ.**

تخريج: أخرجه البخاري، الفتن، باب ظهور الفتن، ح:٧٠٦٢، ٧٠٦٣ من حديث الأعمش به، ومسلم، العلم، باب رفع العلم وقبضه، وظهور الجهل والفتن، في آخر الزمان، ح:٢٦٧٢ عن ابن نمير به.

4051. It was narrated from Abu Musa that the Messenger of Allâh ﷺ said: "After you days will come when ignorance will become widespread, knowledge will disappear and there will be much *Harj*." They said: "O Messenger of Allâh, what is *Harj*?" He said: "Killing." (***Sahih***)

٤٠٥١ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ وَ عَلِيُّ بْنُ مُحَمَّدٍ قَالَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الأَعْمَشِ، عَنْ شَقِيقٍ، عَنْ أَبِي مُوسَى قَالَ: قَالَ رَسُولُ اللهِ ﷺ: **«إِنَّ مِنْ وَرَائِكُمْ أَيَّامًا. يَنْزِلُ [فِيهَا] الْجَهْلُ، وَيُرْفَعُ فِيهَا الْعِلْمُ، وَيَكْثُرُ فِيهَا الْهَرْجُ»** قَالُوا: يَا رَسُولَ اللهِ وَمَا الْهَرْجُ؟ قَالَ: **«الْقَتْلُ»**.

تخريج: [**صحيح**] انظر الحديث السابق.

4052. It was narrated from Abu Hurairah in a *Marfu'* report (meaning, attributed to the Prophet ﷺ): "Time will pass quickly, knowledge will decrease, miserliness will be cast into people's hearts, tribulations will appear and there will be much *Harj*." They said: "O Messenger of Allâh, what is *Harj*?" He said: "Killing." (***Sahih***)

٤٠٥٢ - حَدَّثَنَا أَبُو بَكْرٍ: حَدَّثَنَا عَبْدُ الأَعْلَىٰ عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ، يَرْفَعُهُ قَالَ: **«يَتَقَارَبُ الزَّمَانُ، وَيَنْقُصُ الْعِلْمُ، وَيُلْقَىٰ الشُّحُّ، وَتَظْهَرُ الْفِتَنُ، وَيَكْثُرُ الْهَرْجُ»** قَالُوا: يَا رَسُولَ اللهِ وَمَا الْهَرْجُ؟ قَالَ: **«الْقَتْلُ»**.

تخريج: أخرجه البخاري، الفتن، باب ظهور الفتن، ح:٧٠٦١ من حديث عبد الأعلى به، ومسلم، العلم، رفع العلم وقبضه، وظهور الجهل والفتن، في آخر الزمان، ح:٢٦٧٢/ ١٢ عن أبي بكر بن أبي شيبة به.

Chapter 27. The Disappearance Of Honesty

(المعجم ٢٧) - بَابُ ذَهَابِ الْأَمَانَةِ

(التحفة ٢٧)

4053. It was narrated that Hudhaifah said: "The Messenger of Allâh ﷺ told us two *Ahâdith*, one of which I have seen, and I am still waiting for the other. He told us: 'Honesty was preserved in the roots of men's hearts' – (One of the narrators) Tanâfisi said: 'Meaning in the middle of men's hearts' – 'Then the Qur'ân was revealed and we learned (it) from the Qur'ân and from the *Sunnah*.' Then he told us about its disappearance, saying; 'A man will go to sleep and honesty will be taken away from his heart, and only its trace will remain, like spots without color. Then he will go to sleep again and the remainder of the honesty will also be taken away (from his heart) and leaving a trace like a blister, as when an ember touches your foot and raises a blister which has nothing inside.'" Then Hudhaifah picked up a handful of pebbles and rolled them on his leg. He said: "People will engage in business with one another, but there will hardly be any honest persons among them. Then it will be said that in such and such a tribe there is an honest man, and a man will be admired for his intelligence, good manners and strength, but there will not be even a mustard seed of faith in his heart."

٤٠٥٣ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ عَنِ الأَعْمَشِ، عَنْ زَيْدِ بْنِ وَهْبٍ، عَنْ حُذَيْفَةَ قَالَ: حَدَّثَنَا رَسُولُ اللهِ ﷺ حَدِيثَيْنِ: قَدْ رَأَيْتُ أَحَدَهُمَا وَأَنَا أَنْتَظِرُ الآخَرَ: حَدَّثَنَا: **«أَنَّ الأَمَانَةَ نَزَلَتْ فِي جَذْرِ قُلُوبِ الرِّجَالِ»** قَالَ الطَّنَافِسِيُّ: يَعْنِي وَسْطَ قُلُوبِ الرِّجَالِ. وَنَزَلَ الْقُرْآنُ. فَعَلِمْنَا مِنَ الْقُرْآنِ وَعَلِمْنَا مِنَ السُّنَّةِ.

ثُمَّ حَدَّثَنَا عَنْ رَفْعِهَا فَقَالَ: **«يَنَامُ الرَّجُلُ النَّوْمَةَ، فَتُرْفَعُ الأَمَانَةُ مِنْ قَلْبِهِ. فَيَظَلُّ أَثَرُهَا كَأَثَرِ الْوَكْتِ. ثُمَّ يَنَامُ النَّوْمَةَ، فَتُنْزَعُ الأَمَانَةُ مِنْ قَلْبِهِ. فَيَظَلُّ أَثَرُهَا كَأَثَرِ الْمَجْلِ. كَجَمْرٍ دَحْرَجْتَهُ عَلَى رِجْلِكَ فَنَفِطَ، فَتَرَاهُ مُنْتَبِرًا، وَلَيْسَ فِيهِ شَيْءٌ»**.

ثُمَّ أَخَذَ حُذَيْفَةُ كَفًّا مِنْ حَصًى، فَدَحْرَجَهُ عَلَى سَاقِهِ.

قَالَ: **«فَيُصْبِحُ النَّاسُ يَتَبَايَعُونَ وَلَا يَكَادُ أَحَدٌ يُؤَدِّي الأَمَانَةَ. حَتَّى يُقَالَ: إِنَّ فِي بَنِي فُلَانٍ رَجُلًا أَمِينًا. وَحَتَّى يُقَالَ لِلرَّجُلِ: مَا أَعْقَلَهُ وَأَجْلَدَهُ وَأَظْرَفَهُ وَمَا فِي قَلْبِهِ حَبَّةُ خَرْدَلٍ مِنْ إِيمَانٍ»**.

وَلَقَدْ أَتَى عَلَيَّ زَمَانٌ. وَلَسْتُ أُبَالِي أَيَّكُمْ بَايَعْتُ. لَئِنْ كَانَ مُسْلِمًا لَيَرُدَّنَّ عَلَيَّ إِسْلَامُهُ. وَلَئِنْ كَانَ يَهُودِيًّا أَوْ نَصْرَانِيًّا لَيَرُدَّنَّ عَلَيَّ سَاعِيهِ. فَأَمَّا الْيَوْمَ، فَمَا كُنْتُ لِأُبَايِعَ إِلَّا

فُلَانًا وَفُلَانًا.

"There was a time when I did not mind dealing with anyone of you, for if he was a Muslim, his religion would prevent him from cheating; and if he was a Christian, his Muslim ruler would prevent him from cheating. But today I cannot deal except with so-and-so and so-and-so." (*Sahih*)

تخريج: أخرجه البخاري، الرقاق، باب رفع الأمانة، ح:٦٤٩٧/ ٧٠٨٦، ٧٢٧٦ من حديث الأعمش به، ومسلم، الإيمان، باب رفع الأمانة والإيمان من بعض القلوب وعرض الفتن على القلوب، ح:١٤٣/ ٢٣٠ من حديث وكيع به.

Comments:

a. The reason of the comparison to a blister, is that a blister, due to its swelling, seems as an important thing, while it does not contain anything. Similarly, people will seem to be religious and pious, but their hearts will be empty from goodness.

b. In a non-Islamic society cheating and fraud is considered an art and it is even praised, a Muslim should avoid such practice.

4054. It was narrated from Ibn 'Umar that the Prophet ﷺ said: "When Allâh wants to destroy a person, He takes away modesty from him, and when modesty is taken away from him, you will only see him with the wrath of Allâh upon him, and he will be hated by people. When you only see him with the wrath of Allâh upon him, and hated by people, then honesty will be taken away from him, and when honesty is taken away from him, you will only see him as a traitor who is called such by others. When you only see him as a traitor who is called such by others, then mercy will be taken away from him, and when mercy is taken away from him, you will only see him as rejected and accursed, and when you only see him as rejected and

٤٠٥٤ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُصَفَّى: حَدَّثَنَا مُحَمَّدُ بْنُ حَرْبٍ عَنْ سَعِيدِ بْنِ سِنَانٍ، عَنْ أَبِي الزَّاهِرِيَّةِ، عَنْ أَبِي شَجَرَةَ كَثِيرِ بْنِ مُرَّةَ، عَنِ ابْنِ عُمَرَ أَنَّ النَّبِيَّ ﷺ قَالَ: «إِنَّ اللهَ، عَزَّ وَجَلَّ، إِذَا أَرَادَ أَنْ يُهْلِكَ عَبْدًا نَزَعَ مِنْهُ الْحَيَاءَ. فَإِذَا نَزَعَ مِنْهُ الْحَيَاءَ، لَمْ تَلْقَهُ إِلَّا مَقِيتًا مُمَقَّتًا. فَإِذَا لَمْ تَلْقَهُ إِلَّا مَقِيتًا مُمَقَّتًا، نُزِعَتْ مِنْهُ الأَمَانَةُ. فَإِذَا نُزِعَتْ مِنْهُ الأَمَانَةُ، لَمْ تَلْقَهُ إِلَّا خَائِنًا مُخَوَّنًا، فَإِذَا لَمْ تَلْقَهُ إِلَّا خَائِنًا مُخَوَّنًا، نُزِعَتْ مِنْهُ الرَّحْمَةُ. فَإِذَا نُزِعَتْ مِنْهُ الرَّحْمَةُ، لَمْ تَلْقَهُ إِلَّا رَجِيمًا مُلَعَّنًا، فَإِذَا لَمْ تَلْقَهُ إِلَّا رَجِيمًا مُلَعَّنًا، نُزِعَتْ مِنْهُ رِبْقَةُ الإِسْلَامِ».

accursed, then the bond of Islam will be taken away from him." (*Maudu'*)

تخريج: [إسناده موضوع] وضعفه البوصيري لضعف سعيد بن سنان الحنفي الكندي الحمصي أبي مهدي، وهو متروك، ورماه الدارقطني وغيره بالوضع.

Chapter 28. Signs (Of The Day Of Judgment)

(المعجم ٢٨) - بَابُ الآيَاتِ (التحفة ٢٨)

4055. It was narrated that Hudhaifah bin Asid, Abu Sarihah, said: "The Messenger of Allâh ﷺ looked out from a room, when we were talking about the Hour. He said: 'The Hour will not begin until ten signs appear: The rising of the sun from the west (place of its setting); *Dajjâl*; the smoke; the beast; Gog and Magog people; the appearance of 'Eisa bin Maryam, ﷺ the earth collapsing three times – once in the east, once in the west and once in the Arabian Peninsula; and fire that will emerge from the plain of Aden Abyan and will drive the people to the place of Gathering, stopping with them when they stop at night and when they stop to rest at midday." (*Sahih*)

٤٠٥٥ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ عَنْ فُرَاتٍ الْقَزَّازِ، عَنْ عَامِرِ بْنِ وَاثِلَةَ، أَبِي الطُّفَيْلِ الْكِنَانِيِّ، عَنْ حُذَيْفَةَ بْنِ أَسِيدٍ، أَبِي سَرِيحَةَ قَالَ: اطَّلَعَ رَسُولُ اللهِ ﷺ مِنْ غُرْفَةٍ، وَنَحْنُ نَتَذَاكَرُ السَّاعَةَ. فَقَالَ: «لَا تَقُومُ السَّاعَةُ حَتَّى تَكُونَ عَشْرُ آيَاتٍ: طُلُوعُ الشَّمْسِ مِنْ مَغْرِبِهَا. وَالدَّجَّالُ. وَالدُّخَانُ. وَالدَّابَّةُ. وَيَأْجُوجُ وَمَأْجُوجُ. وَخُرُوجُ عِيسى ابْنِ مَرْيَمَ، عَلَيْهِ السَّلَامُ. وَثَلَاثُ خُسُوفٍ: خَسْفٌ بِالْمَشْرِقِ. وَخَسْفٌ بِالْمَغْرِبِ. وَخَسْفٌ بِجَزِيرَةِ الْعَرَبِ. وَنَارٌ تَخْرُجُ مِنْ قَعْرِ عَدَنِ أَبْيَنَ، تَسُوقُ النَّاسَ إِلَى الْمَحْشَرِ. تَبِيتُ مَعَهُمْ إِذَا بَاتُوا. وَتَقِيلُ مَعَهُمْ إِذَا قَالُوا».

تخريج: [صحيح] تقدم، ح: ٤٠٤١.

Comments:

a. The rising of the sun from the west shows the end of the system of this world and beginning of the stages of the Day of Judgment. Therefore, repentance is not accepted at that time, just as it is not accepted at the time of death when the death angels appear.

b. The trial of *Dajjâl* (False christ) will be a very great trial. He will be the leader of the Jews and will misguide many Muslims.

4056. It was narrated from Anas bin Mâlik that the Messenger of Allâh ﷺ said: "Hasten to do good deeds (before) six things (happen):

٤٠٥٦ - حَدَّثَنَا حَرْمَلَةُ بْنُ يَحْيَىٰ: حَدَّثَنَا عَبْدُ اللهِ بْنُ وَهْبٍ. أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ وَابْنُ لَهِيعَةَ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ،

The rising of the sun from the west (place of its setting), the smoke, the beast of the earth, *Dajjâl* (False Christ), that which will happen to each of you (death); and that which will happen to all people (the Day of Resurrection)." (***Hasan***)

عَنْ سِنَانِ بْنِ سَعْدٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، عَنْ رَسُولِ اللهِ ﷺ قَالَ: «بَادِرُوا بِالأَعْمَالِ سِتًّا: طُلُوعَ الشَّمْسِ مِنْ مَغْرِبِهَا، وَالدُّخَانَ، وَدَابَّةَ الأَرْضِ، وَالدَّجَّالَ، وَخُوَيْصَّةَ أَحَدِكُمْ، وَأَمْرَ الْعَامَّةِ».

تخريج: [إسناده حسن] وحسنه البوصيري، وله شاهد عند مسلم، الفتن، باب في بقية من أحاديث الدجال، ح:٢٩٤٧/١٢٨، ١٢٩ من حديث أبي هريرة به.

Comments:

a. The door of repentance will be closed when the sun rises from the west. So, one should engage himself with good deeds and prepare well to protect himself from Hell.

b. Good deeds could be done only in this life, so this opportunity finishes after one's death. Therefore, one should seize this opportunity as much as possible.

c. There are many temptations in which a person may go astray. So, if he has performed good deeds prior to such temptations, Allâh may bless him and protect him from them.

4057. It was narrated from Anas bin Mâlik that Abu Qatâdah said: "The Messenger of Allâh ﷺ said: 'The (lesser) signs (will come) after two hundred (years).'" (***Da'if***)

٤٠٥٧ - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْخَلَّالُ: حَدَّثَنَا عَوْنُ بْنُ عُمَارَةَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ الْمُثَنَّى بْنِ ثُمَامَةَ بْنِ عَبْدِ اللهِ بْنِ أَنَسٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، عَنْ أَنَسِ بْنِ مَالِكٍ، عَنْ أَبِي قَتَادَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «الآيَاتُ بَعْدَ الْمِائَتَيْنِ».

تخريج: [إسناده ضعيف جدًا] أخرجه العقيلي: ٣/٣٢٩ من حديث الحسن بن علي الصمداني به، وصححه الحاكم: ٤/٤٢٨ على شرط الشيخين، فتعقبه الذهبي بقوله: أحسبه موضوعًا وعون ضعفوه، وأورده ابن الجوزي في الموضوعات: ٣/١٩٧، ١٩٨، وضعفه البوصيري
* عون ضعيف كما في التقريب وغيره.

4058. It was narrated from Anas bin Mâlik that the Messenger of Allâh ﷺ said: "My nation will pass through five stages. For forty years (they will be) people of righteousness and piety. Then those who follow them, for the next one hundred and twenty

٤٠٥٨ - حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ: حَدَّثَنَا نُوحُ بْنُ قَيْسٍ: حَدَّثَنَا عَبْدُ اللهِ بْنُ مُغَفَّلٍ، عَنْ يَزِيدَ الرَّقَاشِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ، عَنْ رَسُولِ اللهِ ﷺ قَالَ: «أُمَّتِي عَلَى خَمْسِ طَبَقَاتٍ: فَأَرْبَعُونَ سَنَةً، أَهْلُ بِرٍّ

وَتَقْوَىٰ. ثُمَّ الَّذِينَ يَلُونَهُمْ إِلَى عِشْرِينَ وَمِائَةِ سَنَةٍ، أَهْلُ تَرَاحُمٍ وَتَوَاصُلٍ. ثُمَّ الَّذِينَ يَلُونَهُمْ، إِلَى سِتِّينَ وَمِائَةِ سَنَةٍ، أَهْلُ تَدَابُرٍ وَتَقَاطُعٍ. ثُمَّ الْهَرْجُ الْهَرْجُ. النَّجَا النَّجَا».

years, will be people who show mercy to one another and uphold ties with one another. Then those who follow them for the next one hundred and sixty years will be people who will turn their backs on one another and sever ties with one another. Then there will be *Harj* after *Harj* (killing). Seek deliverance, seek deliverance." ***(Da'if)***

تخريج: (الف) [إسناده ضعيف] وضعفه البوصيري لضعف يزيد تقدم، ح: ١٠٨٠، وعبدالله ابن مغفل مجهول(تقريب).

حدَّثنا نَصْرُ بْنُ عَلِيٍّ: حَدَّثَنَا خَازِمٌ أَبُو مُحَمَّدٍ الْعَنَزِيُّ: حَدَّثَنَا الْمِسْوَرُ بْنُ الْحَسَنِ عَنْ أَبِي مَعْنٍ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «أُمَّتِي عَلَى خَمْسِ طَبَقَاتٍ: كُلُّ طَبَقَةٍ أَرْبَعُونَ عَامًا، فَأَمَّا طَبَقَتِي وَطَبَقَةُ أَصْحَابِي، فَأَهْلُ عِلْمٍ وَإِيمَانٍ. وَأَمَّا الطَّبَقَةُ الثَّانِيَةُ، مَا بَيْنَ الأَرْبَعِينَ إِلَى الثَّمَانِينَ، فَأَهْلُ بِرٍّ وَتَقْوَىٰ». ثُمَّ ذَكَرَ نَحْوَهُ.

Another chain from Anas bin Mâlik that the Messenger of Allâh ﷺ said: "My nation will pass through five stages, each of which will last for forty years. During my stage and that of my Companions, they will be people of knowledge and faith. The second stage, from forty to eighty years, will be people of righteousness and piety." Then he mentioned something similar. ***(Da'if)***

تخريج: (ب) [إسناده ضعيف جدًا، باطل] وقال البوصيري: [هذا إسناد ضعيف، أبو معن والمسور بن الحسن وخازم العنزي مجهولون، قال أبو حاتم: هذا الحديث باطل وقال الذهبي في المسور: حديثه منكر]، وله شواهد موضوعة عند ابن حبان (مجروحين: ٢/ ١٧١)، وابن الجوزي (موضوعات: ٣/ ١٩٦، ١٩٧) وغيرهما.

Chapter 29. The Earth Collapsing

(المعجم ٢٩) - بَابُ الْخُسُوفِ
(التحفة ٢٩)

٤٠٥٩ - حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ: حَدَّثَنَا أَبُو أَحْمَدَ: حَدَّثَنَا بَشِيرُ بْنُ سُلَيْمَانَ عَنْ سَيَّارٍ، عَنْ طَارِقٍ، عَنْ عَبْدِ اللهِ، عَنِ النَّبِيِّ

4059. It was narrated from 'Abdullâh that the Prophet ﷺ said: "Just before the Hour comes there will be transformations, the earth collapsing, and *Qadhf*. (i.e.

ﷺ، قَالَ: «بَيْنَ يَدَيِ السَّاعَةِ مَسْخٌ وَخَسْفٌ وَقَذْفٌ».

the throwing of stones perhaps as a means of punishment —maybe it refers to landslides)." (*Sahih*)

تخريج: [صحيح] أخرجه أبونعيم في الحلية: ٧/ ١٢١ من حديث بشير به، وأعله البوصيري بالانقطاع بين سيار وطارق، وله شواهد انظر، ح: ٤٠٦١ .

Comments:

a. The incidents of metamorphosis of human beings occurred in previous nations as those who hunted fishes on Saturday were transformed into monkeys. (See *Surat Al-A'râf* 7:163-166.) Before the Day of Judgment such incidents will take place in this nation too.

b. The rain of stones was sent upon the sexually immoral people of Lot (Lut) ﷺ (See *Surat Hud* 11:82). And Karah (Qârun) was sunk down in the earth. (*Surat Qasas* 28:81). Such punishments will befall sinful people of this nation before the Day of Judgment.

٤٠٦٠ - حَدَّثَنَا أَبُو مُصْعَبٍ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ زَيْدِ بْنِ أَسْلَمَ عَنْ أَبِي حَازِمِ بْنِ دِينَارٍ، عَنْ سَهْلِ بْنِ سَعْدٍ أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقُولُ: «يَكُونُ فِي آخِرِ أُمَّتِي خَسْفٌ وَمَسْخٌ وَقَذْفٌ».

4060. It was narrated from Sahl bin Sa'd that the Prophet ﷺ said: "At the end of my nation there will be the earth collapsing, transformations, and *Qadhf*." (*Sahih*)

تخريج: [صحيح] أخرجه عبد بن حميد، ح: ٤٥٢، والطبراني: ٦/ ١٥٠، ح: ٥٨١٠ من حديث عبدالرحمٰن تقدم، ح: ٢٣٨ به، ومن أجله ضعفه البوصيري، وله شواهد منها الحديث الآتي.

٤٠٦١ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ وَ مُحَمَّدُ بْنُ الْمُثَنَّى، قَالَا: حَدَّثَنَا أَبُو عَاصِمٍ: حَدَّثَنَا حَيْوَةُ بْنُ شُرَيْحٍ: حَدَّثَنَا أَبُو صَخْرٍ عَنْ نَافِعٍ أَنَّ رَجُلًا أَتَى ابْنَ عُمَرَ فَقَالَ: إِنَّ فُلَانًا يُقْرِئُكَ السَّلَامُ. قَالَ: إِنَّهُ بَلَغَنِي أَنَّهُ قَدْ أَحْدَثَ. فَإِنْ كَانَ قَدْ أَحْدَثَ، فَلَا تُقْرِئْهُ مِنِّي السَّلَامَ. فَإِنِّي سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «يَكُونُ فِي أُمَّتِي - أَوْ فِي هٰذِهِ الْأُمَّةِ - مَسْخٌ وَخَسْفٌ وَقَذْفٌ» وَذٰلِكَ فِي أَهْلِ الْقَدَرِ.

4061. It was narrated from Nâfi' that a man came to Ibn 'Umar and said: "So-and-so sends his *Salâm* to you." He said: "I have heard that he has introduced innovations (into Islâm). If he has indeed introduced innovations, then do no convey my *Salâm* to him, for I heard the Messenger of Allâh ﷺ say: 'There will be among my nation – or among this nation – transformations, the earth collapsing, and *Qadhf*.' That was concerning *Ahlul-Qadar*." (*Hasan*)

تخريج: [إسناده حسن] أخرجه أبوداود، السنة، باب من دعا إلى السنة، ح:٤٦١٣ من حديث أبي صخر حميد بن زياد به، وأخرجه الترمذي ، ح:٢١٥٢ عن ابن بشار به، وقال: حسن صحيح غريب.

Comments:

The affliction of the denial of the Divine Decree started in the era of the Companions of the Prophet ﷺ. Ibn Umar ؓ, considering the enormity of their sin, guessed that such punishments will afflict such people.

4062. It was narrated from 'Abdullâh bin 'Amr that the Messenger of Allâh ﷺ said: "There will be among my nation collapsing of the earth, transformations, and *Qadhf.*" (***Sahih***)

٤٠٦٢ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ وَ مُحَمَّدُ بْنُ فُضَيْلٍ، عَنِ الْحَسَنِ بْنِ عَمْرٍو، عَنْ أَبِي الزُّبَيْرِ، عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «يَكُونُ فِي أُمَّتِي خَسْفٌ وَمَسْخٌ وَقَذْفٌ».

تخريج: [صحيح] أخرجه أحمد:٢/١٦٣ من حديث الحسن بن عمرو به، وأعله البوصيري بالانقطاع، والحديث السابق شاهد له، وذكره الحاكم في المستدرك:٤/٤٤٥.

Chapter 30. The Army Of Al-Baydâ'

(المعجم ٣٠) - بَابُ جَيْشِ الْبَيْدَاءِ (التحفة ٣٠)

4063. Hafsah narrated that she heard the Messenger of Allâh ﷺ say: "An invading army will come towards this House until, when they are in Baydâ', the middle of them will be swallowed up by the earth, and the first of them will call out to the last of them, and they will be swallowed up, until there is no one left of them except a fugitive who will tell of what happened to them." When the army of Hajjâj came, we thought that they were (the ones mentioned in this *Hadith*). A man said: "I bear witness that you did not attribute a lie to Hafsah and that Hafsah did not attribute a lie to the Prophet ﷺ." (***Sahih***)

٤٠٦٣ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ أُمَيَّةَ بْنِ صَفْوَانَ بْنِ عَبْدِ اللهِ بْنِ صَفْوَانَ، سَمِعَ جَدَّهُ عَبْدَ اللهِ بْنَ صَفْوَانَ يَقُولُ: أَخْبَرَتْنِي حَفْصَةُ أَنَّهَا سَمِعَتْ رَسُولَ اللهِ ﷺ يَقُولُ: «لَيَؤُمَّنَّ هٰذَا الْبَيْتَ جَيْشٌ يَغْزُونَهُ. حَتَّى إِذَا كَانُوا بِبَيْدَاءَ مِنَ الْأَرْضِ، خُسِفَ بِأَوْسَطِهِمْ. وَيَتَنَادَىٰ أَوَّلُهُمْ آخِرَهُمْ. فَيُخْسَفُ بِهِمْ. فَلَا يَبْقَىٰ مِنْهُمْ إِلَّا الشَّرِيدُ الَّذِي يُخْبِرُ عَنْهُمْ».
فَلَمَّا جَاءَ جَيْشُ الْحَجَّاجِ، ظَنَنَّا أَنَّهُمْ هُمْ. فَقَالَ رَجُلٌ: أَشْهَدُ عَلَيْكَ أَنَّكَ لَمْ تَكْذِبْ عَلَى حَفْصَةَ، وَأَنَّ حَفْصَةَ لَمْ تَكْذِبْ عَلَى النَّبِيِّ ﷺ.

تخريج: [صحيح] أخرجه النسائي، مناسك الحج، ـ حرمة الحرم، ح:٢٨٨٣ من حديث سفيان به، وصححه الحاكم:٤/٤٢٩، ٤٣٠، والذهبي، وهو في صحيح مسلم:٤/٢٢٠٩، ٢٢١٠، ح:٢٨٨٣، الفتن، باب الخسف بالجيش الذي يؤم البيت من حديث سفيان بن عيينة به باختلاف يسير.

Comments:

a. Abdullâh bin Safwân ﷺ, was among the young Companions of the Prophet ﷺ, and one of the supporters of Abdullah bin Zubair ﷺ. He attained martyrdom holding the cover of Ka'bah during the invasion of Hajjâj bin Yusuf in Makkah. His father Safwân bin Umayyah ﷺ, died close to the period when Uthman ﷺ, became a martyr. (*Taqribut-Tahdhib*).
b. Baid' is the smooth ground in which nothing grows (desert). There is a place called Baydâ' located between Makkah and Al-Madinah. Probably, the second meaning is meant in the *Hadith.*
c. This incident will take place close to the Day of Judgment.

4064. It was narrated from Safiyyah that the Messenger of Allâh ﷺ said: "People will not stop attacking this House until an army attacks, until when they are in Baidâ', the first and the last of them will be swallowed by the earth, and the middle of them will not be saved."' I said: "What if there are those among them who were forced (to join the army)?" He said: "Allâh will resurrect them according to what is in the hearts." (***Sahih***)

٤٠٦٤ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا الْفَضْلُ بْنُ دُكَيْنٍ: حَدَّثَنَا سُفْيَانُ عَنْ سَلَمَةَ بْنِ كُهَيْلٍ، عَنْ أَبِي إِدْرِيسَ الْمُرْهِبِيِّ، عَنْ مُسْلِمِ ابْنِ صَفْوَانَ، عَنْ صَفِيَّةَ، قَالَتْ: قَالَ رَسُولُ اللهِ ﷺ: «لَا يَنْتَهِي النَّاسُ عَنْ غَزْوِ هٰذَا الْبَيْتِ، حَتَّى يَغْزُوَ جَيْشٌ. حَتَّى إِذَا كَانُوا بِالْبَيْدَاءِ أَوْ بَيْدَاءَ مِنَ الْأَرْضِ خُسِفَ بِأَوَّلِهِمْ وَآخِرِهِمْ. وَلَمْ يَنْجُ أَوْسَطُهُمْ».
قُلْتُ: فَإِنْ كَانَ فِيهِمْ مَنْ يُكْرَهُ؟ قَالَ: «يَبْعَثُهُمُ اللهُ عَلَى مَا فِي أَنْفُسِهِمْ».

تخريج: [صحيح] أخرجه الترمذي، الفتن، باب ماجاء في الخسف، ح:٢١٨٤ من حديث أبي نعيم، الفضل بن دكين به، وقال: حسن صحيح، والحديث السابق شاهد له.

4065. It was narrated that Umm Salamah said: "The Prophet ﷺ mentioned the army that would be swallowed up by the earth, and Umm Salamah said: 'O Messenger of Allâh, perhaps there will be some among them who

٤٠٦٥ - حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ، وَ نَصْرُ ابْنُ عَلِيٍّ، وَ هَارُونُ بْنُ عَبْدِ اللهِ الْحَمَّالُ، قَالُوا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ مُحَمَّدِ بْنِ سُوقَةَ، سَمِعَ نَافِعَ بْنَ جُبَيْرٍ يُخْبِرُ عَنْ أُمِّ سَلَمَةَ قَالَتْ: ذَكَرَ النَّبِيُّ ﷺ الْجَيْشَ الَّذِي يُخْسَفُ

بِهِمْ. فَقَالَتْ أُمُّ سَلَمَةَ: يَا رَسُولَ اللهِ لَعَلَّ فِيهِمُ الْمُكْرَهُ؟ قَالَ: «إِنَّهُمْ يُبْعَثُونَ عَلَى نِيَّاتِهِمْ».

were forced (to join them)?' He said: 'They will be resurrected according to their intentions.'"

تخريج: [صحيح] أخرجه الترمذي، الفتن، باب حديث الخسف بجيش البيداء، ح:٢١٧١ عن نصر بن علي به، وانظر الحديثين السابقين.

Comments:

a. Sometimes Allâh's punishment inflicts those who involve themselves in committing great major sins in this life.

b. Punishment of Allâh also inflicts those who live with evil people.

Chapter 31. The Beast Of The Earth

(المعجم ٣١) - بَابُ دَابَّةِ الأَرْضِ

(التحفة ٣١)

٤٠٦٦ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ عَلِيِّ بْنِ زَيْدٍ، عَنْ أَوْسِ بْنِ خَالِدٍ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «تَخْرُجُ الدَّابَّةُ وَمَعَهَا خَاتَمُ سُلَيْمَانَ بْنِ دَاوُدَ، وَعَصَا مُوسَى ابْنِ عِمْرَانَ، عَلَيْهِمَا السَّلَامُ. فَتَجْلُو وَجْهَ الْمُؤْمِنِ بِالْعَصَا. وَتَخْطِمُ أَنْفَ الْكَافِرِ بِالْخَاتَمِ، حَتَّى أَنَّ أَهْلَ الْحِوَاءِ لَيَجْتَمِعُونَ. فَيَقُولُ هٰذَا: يَا مُؤْمِنُ وَيَقُولُ هٰذَا: يَا كَافِرُ».

4066. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "The Beast will emerge and will have with it the seal of Sulaimân bin Dâwud and the staff of Musa bin 'Imrân ﷺ. It will make the faces of the believers shine with the staff, and will mark the noses of the disbelievers with the seal, until the inhabitants of a cluster of houses will gather together; then one will say 'O believer!' And to another 'O disbeliever.'" (*Da'if*)

قَالَ أَبُو الْحَسَنِ الْقَطَّانُ: حَدَّثَنَاهُ إِبْرَاهِيمُ ابْنُ يَحْيَى: حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ. فَذَكَرَ نَحْوَهُ.

وَقَالَ فِيهِ مَرَّةً. فَيَقُولُ هٰذَا: يَا مُؤْمِنُ وَهٰذَا: يَا كَافِرُ

Another chain with similar wording.

تخريج: [إسناده ضعيف] أخرجه الترمذي، تفسير القرآن،[باب ومن] سورة النمل، ح:٣١٨٧ من حديث حماد به، وقال: حسن غريب * علي بن زيد تقدم حاله، ح:١١٦، وشيخه مجهول (تقريب) له عن أبي هريرة ثلاثة أحاديث منكرة، قاله ابن القطان.

Comments:

The emergence of the creature from the earth (*Dâbatul-Ardh*) is also mentioned in other Sound *Ahâdith*. (See: 4055, 4056)

4067. 'Abdullâh bin Buraidah narrated that his father said: "The Messenger of Allâh ﷺ took me to a place in the desert, near Makkah, where there was arid land surrounded by sand. The Messenger of Allâh ﷺ said: 'The Beast will emerge from this spot – span by a span. (i.e., the size of that spot).'" (*Da'if*)

٤٠٦٧ – حَدَّثَنَا أَبُو غَسَّانَ، مُحَمَّدُ بْنُ عَمْرٍو، زُنَيْجٌ: حَدَّثَنَا أَبُو تُمَيْلَةَ: حَدَّثَنَا خَالِدُ ابْنُ عُبَيْدٍ: حَدَّثَنَا عَبْدُ اللهِ بْنُ بُرَيْدَةَ عَنْ أَبِيهِ قَالَ: ذَهَبَ بِي رَسُولُ اللهِ ﷺ إِلَى مَوْضِعٍ بِالْبَادِيَةِ، قَرِيبٍ مِنْ مَكَّةَ. فَإِذَا أَرْضٌ يَابِسَةٌ، حَوْلَهَا رَمْلٌ. فَقَالَ رَسُولُ اللهِ ﷺ: «**تَخْرُجُ الدَّابَّةُ مِنْ هٰذَا الْمَوْضِعِ**». فَإِذَا فِتْرٌ فِي شِبْرٍ. قَالَ ابْنُ بُرَيْدَةَ: فَحَجَجْتُ بَعْدَ ذٰلِكَ بِسِنِينَ. فَأَرَانَا عَصًا لَهُ. فَإِذَا هُوَ بِعَصَايَ هٰذِهِ. كَذَا

تخريج: [**إسناده ضعيف جدًا**] أخرجه أحمد: ٥/٣٥٧ من حديث أبي تميلة يحيى بن واضح الأزدي به، وضعفه البوصيري من أجل خالد بن عبيد، وهو متروك الحديث مع جلالته كما في التقريب.

Comments:

It is narrated in a *Hadith* that the False christ will appear from the direction which is between Syria and Iraq. (See *Hadith*: 4075).

Chapter 32. The Rising Of The Sun From The West (The Place Of Its Setting)

(المعجم ٣٢) - بَابُ طُلُوعِ الشَّمْسِ مِنْ مَغْرِبِهَا (التحفة ٣٢)

4068. It was narrated that Abu Hurairah said: "I heard the Messenger of Allâh ﷺ say: 'The Hour will not begin until the sun rises from the west (i.e. the place of its setting). When it rises, the people will see it, and everyone on (earth) will believe, but that will be at a time when faith will not benefit anyone who did not believe before.'" (*Sahih*)

٤٠٦٨ – حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ عَنْ عُمَارَةَ بْنِ الْقَعْقَاعِ، عَنْ أَبِي [زُرْعَةَ]، عَنْ أَبِي هُرَيْرَةَ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «**لَا تَقُومُ السَّاعَةُ حَتَّىٰ تَطْلُعَ الشَّمْسُ مِنْ مَغْرِبِهَا. فَإِذَا طَلَعَتْ وَرَآهَا النَّاسُ، آمَنَ مَنْ عَلَيْهَا. فَذٰلِكَ حِينَ لَا يَنْفَعُ نَفْسًا إِيمَانُهَا لَمْ تَكُنْ آمَنَتْ مِنْ قَبْلُ**».

تخريج: أخرجه البخاري، التفسير، باب لاينفع نفسًا إيمانها، ح:٤٦٣٥ من حديث عمارة به، ومسلم، الإيمان، باب بيان الزمن الذي لا يقبل فيه الإيمان، ح:١٥٧ عن ابن أبي شيبة به.

Comments:

a. Rising of the sun from the west is a clear sign that shows great changes and the end of the system of this world.

b. After this sign, no repentance is accepted but the good deeds of the believers will continue.

4069. It was narrated from 'Abdullâh bin 'Amr that the Messenger of Allâh ﷺ said: "The first signs to appear will be the rising of the sun from the west and the emergence of the Beast to the people, at forenoon."'

'Abdullâh said: "Whichever of them appears first, the other will come soon after."

'Abdullâh said: "I do not think it will be anything other than the sun rising from the west." (*Sahih*)

٤٠٦٩ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي حَيَّانَ التَّيْمِيِّ، عَنْ أَبِي زُرْعَةَ بْنِ عَمْرِو بْنِ جَرِيرٍ، عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**أَوَّلُ الآيَاتِ خُرُوجًا، طُلُوعُ الشَّمْسِ مِنْ مَغْرِبِهَا، وَخُرُوجُ الدَّابَّةِ عَلَى النَّاسِ، ضُحًى**».

قَالَ عَبْدُ اللهِ: فَأَيَّتُهُمَا مَا خَرَجَتْ قَبْلَ الأُخْرَىٰ، فَالأُخْرَىٰ مِنْهَا قَرِيبٌ.

قَالَ عَبْدُ اللهِ: وَلَا أَظُنُّهَا إِلَّا طُلُوعَ الشَّمْسِ مِنْ مَغْرِبِهَا.

تخريج: أخرجه مسلم، الفتن، باب في خروج الدجال ومكثه في الأرض ... الخ، ح:٢٩٤١ من حديث سفيان الثوري به.

4070. It was narrated from Safwân bin 'Assâl that the Messenger of Allâh ﷺ said: "Towards the west (i.e., the place of the setting of the sun) there is an open door, seventy years wide. That door will remain open for repentance until the sun rises from this direction. When it rises from this direction, faith will not benefit any soul that did not believe before or earn anything good through its faith." (*Sahih*)

٤٠٧٠ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عُبَيْدُ اللهِ بْنُ مُوسَىٰ، عَنْ إِسْرَائِيلَ، عَنْ عَاصِمٍ، عَنْ زِرٍّ، عَنْ صَفْوَانَ بْنِ عَسَّالٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**إِنَّ مِنْ قِبَلِ مَغْرِبِ الشَّمْسِ بَابًا مَفْتُوحًا، عَرْضُهُ سَبْعُونَ سَنَةً، فَلَا يَزَالُ ذٰلِكَ الْبَابُ مَفْتُوحًا لِلتَّوْبَةِ، حَتَّى تَطْلُعَ الشَّمْسُ مِنْ نَحْوِهِ. فَإِذَا طَلَعَتْ مِنْ نَحْوِهِ، لَمْ يَنْفَعْ نَفْسًا [إِيمَانُها] لَمْ تَكُنْ آمَنَتْ مِنْ قَبْلُ أَوْ كَسَبَتْ فِي [إِيمَانِها] خَيْرًا**».

تخريج: [حسن] تقدم، ح:٤٧٨.

Comments:

a. Accepting repentance is one of the attributes of Allâh, and the open door is a physical indication for this matter.
b. The door of repentance is among the unseen matters which must be believed without seeing them, as we believe in Paradise and Hell.
c. The system of universe is in the Hands of Allâh, He can change all of the system and the laws of nature whenever He likes.

Chapter 33. The Tribulation Of *Dajjâl*, The Emergence Of 'Eisa Bin Maryam And The Emergence Of Gog and Magog

(المعجم ٣٣) - بَابُ فِتْنَةِ الدَّجَّالِ وَخُرُوجِ عِيسَى ابْنِ مَرْيَمَ وَخُرُوجِ يَأْجُوجَ وَمَأْجُوجَ (التحفة ٣٣)

4071. It was narrated that Hudhaifah said: "The Messenger of Allâh ﷺ said: 'The *Dajjâl* (False Christ) is blind in his left eye and has abundant hair. With him will be a Paradise and a Hell, but his Hell is Paradise and his Paradise is Hell.'" ***(Sahih)***

٤٠٧١ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ، وَ عَلِيُّ بْنُ مُحَمَّدٍ، قَالَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الأَعْمَشُ عَنْ شَقِيقٍ، عَنْ حُذَيْفَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «الدَّجَّالُ أَعْوَرُ عَيْنِ الْيُسْرَى. جُفَالُ الشَّعَرِ. مَعَهُ جَنَّةٌ وَنَارٌ. فَنَارُهُ جَنَّةٌ، وَجَنَّتُهُ نَارٌ».

تخريج: أخرجه مسلم، الفتن، باب ذكر الدجال، ح:٢٩٣٤/ ١٠٤ عن ابن نمير به.

Comments:

a. The *Dajjâl* (False Christ) is an extraordinary personality but he is not a fictitious character, rather he is real. He is a Jew and will appear in a certain period.
b. The Antichrist will show many tricks, and many people of weak faith will be deceived by such tricks and accept his claim of being their lord. The true believers will not be deceived by him.

4072. It was narrated that Abu Bakr Siddiq said: "The Messenger of Allâh ﷺ told us: '*Dajjâl* will emerge in a land in the east called Khorasân, and will be followed by people with faces like hammered shields.'" ***(Hasan)***

٤٠٧٢ - حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ، وَ مُحَمَّدُ بْنُ بَشَّارٍ، وَ مُحَمَّدُ بْنُ الْمُثَنَّى، قَالُوا: حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ: حَدَّثَنَا سَعِيدُ بْنُ أَبِي عَرُوبَةَ عَنْ أَبِي التَّيَّاحِ، عَنِ الْمُغِيرَةِ بْنِ سُبَيْعٍ، عَنْ عَمْرِو بْنِ حُرَيْثٍ، عَنْ أَبِي بَكْرٍ

الصِّدِّيقِ قَالَ: حَدَّثَنَا رَسُولُ اللهِ ﷺ: «أَنَّ الدَّجَّالَ يَخْرُجُ مِنْ أَرْضٍ بِالْمَشْرِقِ، يُقَالُ لَهَا خُرَاسَانُ. يَتْبَعُهُ أَقْوَامٌ، كَأَنَّ وُجُوهَهُمُ الْمَجَانُّ الْمُطْرَقَةُ».

تخريج: [حسن] أخرجه الترمذي، باب ماجاء من أين يخرج الدجال، ح:٢٢٣٧ من حديث روح به، وقال: حسن غريب، وصححه الحاكم: ٤/٥٢٧، والذهبي * ابن أبي عروبة تابعه عبد الله ابن شوذب عند أبي يعلى وغيره، راجع النهاية في الفتن والملاحم، ح:٢٢٥ بتحقيقي.

Comments:

a. The territory that was named Khorasân in the past, covers most area of present Afghanistan, some part of present Iran and some area of the states that became independent from Russia, and are in the north of Afghanistan.

b. People with faces like hammered shields live in China, Tibet, in the northern territories of Pakistan (Gilgat, Baltistan, etc.) and Japan. The *Hadith* may refer to the people who belong to one of these areas. People of some areas of Khorasân might be similar to the people of those areas. Allâh knows best.

4073. It was narrated that Mughirah bin Shu'bah said: "No one asked the Prophet ﷺ about *Dajjâl* more than I did." (One of the narrators) Ibn Numair said (in his version): "(No one asked) more difficult questions than I did." – "He said to me: 'What are you asking about him?' I said: 'They say that he will have food and drink with him.' He said: 'He is too insignificant before Allâh for that.'" (*Sahih*)

٤٠٧٣ – **حَدَّثَنَا** مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ، وَعَلِيُّ بْنُ مُحَمَّدٍ، قَالَا: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ، عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ قَالَ: مَا سَأَلَ أَحَدٌ النَّبِيَّ ﷺ، عَنِ الدَّجَّالِ أَكْثَرَ مِمَّا سَأَلْتُهُ – وَقَالَ ابْنُ نُمَيْرٍ: أَشَدَّ سُؤَالًا مِنِّي – فَقَالَ لِي: «مَا تَسْأَلُ عَنْهُ؟» قُلْتُ: إِنَّهُمْ يَقُولُونَ: إِنَّ مَعَهُ الطَّعَامَ وَالشَّرَابَ. قَالَ: «هُوَ أَهْوَنُ عَلَى اللهِ مِنْ ذٰلِكَ».

تخريج: أخرجه أخرجه البخاري، الفتن، باب ذكر الدجال، ح:٧١٢٢ من حديث إسماعيل به، ومسلم، الفتن، باب في الدجال وهو أهون على الله عزوجل، ح:٢٩٣٩/ ١١٥ عن ابن نمير به.

4074. It was narrated that Fâtimah bint Qais said: "The Messenger of Allâh ﷺ prayed one day, and ascended the pulpit, and

٤٠٧٤ – **حَدَّثَنَا** مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ،

he never used to ascend it, before that, except on Fridays. The people were alarmed by that, and some were standing and some were sitting. He gestured to them with his hand, telling them to sit. (Then he said:) 'By Allâh, I am not standing here for something that will benefit you, an exhortation or a warning. Rather Tamim Dâri has come to me and told me something that prevented me from taking a rest because of the joy and delight (I felt), and I wanted to spread that joy among you. A cousin of Tamim Dâri told me that the wind drove them to an island that they did not know, so they sat in the rowing boats of the ship and set out. There they saw something black, with long eyelashes. They said to it: "What are you?" It said: "I am Jassâsah," They said: "Tell us." It said: "I will not tell you anything or ask you anything. Rather there is this monastery that you have looked at. Go to it, for there is a man there who is longing to hear your news and tell you news." So they went there and entered upon him, and they saw an old man firmly shackled, with a sorrowful appearance and complaining a great deal. He said to them: "Where have you come from?" They said: "From Shâm." He said: "How are the Arabs faring?" They said: "We are from among the Arabs. What do you want to ask about?" He said: "What has this man done who has appeared

عَنْ مُجَالِدٍ، عَنِ الشَّعْبِيِّ، عَنْ فَاطِمَةَ بِنْتِ قَيْسٍ قَالَتْ: صَلَّىٰ رَسُولُ اللهِ ﷺ، ذَاتَ يَوْمٍ. وَصَعِدَ الْمِنْبَرَ. وَكَانَ لَا يَصْعَدُ عَلَيْهِ، قَبْلَ ذٰلِكَ، إِلَّا يَوْمَ الْجُمُعَةِ. فَاشْتَدَّ ذٰلِكَ عَلَى النَّاسِ. فَمِنْ بَيْنِ قَائِمٍ وَجَالِسٍ. فَأَشَارَ إِلَيْهِمْ بِيَدِهِ أَنِ اقْعُدُوا: «فَإِنِّي، وَاللهِ مَا قُمْتُ مَقَامِي هٰذَا لِأَمْرٍ يَنْفَعُكُمْ، لِرَغْبَةٍ وَلَا لِرَهْبَةٍ. وَلٰكِنَّ تَمِيمًا الدَّارِيَّ أَتَانِي فَأَخْبَرَنِي خَبَرًا مَنَعَنِي الْقَيْلُولَةَ، مِنَ الْفَرَحِ وَقُرَّةِ الْعَيْنِ. فَأَحْبَبْتُ أَنْ أَنْشُرَ عَلَيْكُمْ فَرَحَ نَبِيِّكُمْ. أَلَا إِنَّ ابْنَ عَمٍّ لِتَمِيمٍ الدَّارِيِّ أَخْبَرَنِي أَنَّ الرِّيحَ أَلْجَأَتْهُمْ إِلَى جَزِيرَةٍ لَا يَعْرِفُونَهَا. فَقَعَدُوا فِي قَوَارِبِ السَّفِينَةِ. فَخَرَجُوا فِيهَا. فَإِذَا هُمْ بِشَيْءٍ أَهْدَبَ، أَسْوَدَ. قَالُوا لَهُ: مَا أَنْتَ؟ قَالَ: أَنَا الْجَسَّاسَةُ. قَالُوا: أَخْبِرِينَا. قَالَتْ: مَا أَنَا بِمُخْبِرَتِكُمْ شَيْئًا. وَلَا سَائِلَتِكُمْ. وَلٰكِنْ هٰذَا الدَّيْرُ، قَدْ رَمَقْتُمُوهُ. فَأْتُوهُ. فَإِنَّ فِيهِ رَجُلًا بِالْأَشْوَاقِ إِلَى أَنْ تُخْبِرُوهُ وَيُخْبِرَكُمْ. فَأَتَوْهُ فَدَخَلُوا عَلَيْهِ. فَإِذَا هُمْ بِشَيْخٍ مُوثَقٍ، شَدِيدِ الْوَثَاقِ. يُظْهِرُ الْحُزْنَ. شَدِيدِ التَّشَكِّي. فَقَالَ لَهُمْ: مِنْ أَيْنَ؟ قَالُوا: مِنَ الشَّامِ. قَالَ: مَا فَعَلَتِ الْعَرَبُ؟ قَالُوا: نَحْنُ قَوْمٌ مِنَ الْعَرَبِ. عَمَّ تَسْأَلُ؟ قَالَ: مَا فَعَلَ هٰذَا الرَّجُلُ الَّذِي خَرَجَ فِيكُمْ؟ قَالُوا: خَيْرًا. نَاوَىٰ قَوْمًا. فَأَظْهَرَهُ اللهُ عَلَيْهِمْ. فَأَمْرُهُمُ، الْيَوْمَ، جَمِيعٌ: إِلٰهُهُمْ وَاحِدٌ، وَدِينُهُمْ وَاحِدٌ. قَالَ: مَا فَعَلَتْ عَيْنُ زُغَرَ؟ قَالُوا: خَيْرًا. يَسْقُونَ مِنْهَا

زُرُوعَهُمْ. وَيَسْتَقُونَ مِنْهَا لِسَقْيِهِمْ. قَالَ: فَمَا فَعَلَ نَخْلٌ بَيْنَ عَمَّانَ وَبَيْسَانَ؟ قَالُوا: يُطْعِمُ ثَمَرَهُ كُلَّ عَامٍ. قَالَ: فَمَا فَعَلَتْ بُحَيْرَةُ الطَّبَرِيَّةِ؟ قَالُوا: تَدَفَّقُ جَنَبَاتُهَا مِنْ كَثْرَةِ الْمَاءِ. قَالَ: فَزَفَرَ ثَلَاثَ زَفَرَاتٍ، ثُمَّ قَالَ: لَوِ انْفَلَتُّ مِنْ وَثَاقِي هٰذَا، لَمْ أَدَعْ أَرْضًا إِلَّا وَطِئْتُهَا بِرِجْلَيَّ هَاتَيْنِ. إِلَّا طَيْبَةَ. لَيْسَ لِي عَلَيْهَا سَبِيلٌ». قَالَ النَّبِيُّ ﷺ: «إِلَى هٰذَا يَنْتَهِي فَرَحِي. هٰذِهِ طَيْبَةُ. وَالَّذِي نَفْسِي بِيَدِهِ مَا فِيهَا طَرِيقٌ ضَيِّقٌ وَلَا وَاسِعٌ، وَلَا سَهْلٌ وَلَا جَبَلٌ، إِلَّا وَعَلَيْهِ مَلَكٌ شَاهِرٌ سَيْفَهُ إِلَى يَوْمِ الْقِيَامَةِ».

among you?" They said: "(He has done) well. He made enemies of some people, but Allâh supported him against them and now they have become one, with one God and one religion." He said: "What happened to the spring of Zughar?" They said: "It is good; we irrigate our crops from it and drink from it." He said: "What happened to the date-palms between 'Ammân and Baisân?" They said: "They bear fruit every year." He said: "What happened to the Lake of Tiberias?" They said: "It overflows because of the abundance of water." He gave three deep sighs, then he said: "If I were to free myself from these chains, I would not leave any land without entering it on these two feet of mine, except for Taibah, for I have no way to enter it." The Prophet ﷺ said: 'My joy is so great. This (Al-Madinah) is Taibah, and by the One in Whose Hand is my soul, there is no narrow or broad road in it, or any plain or mountain, but there is an angel (standing) over it with his sword unsheathed, until the Day of Resurrection."' ***(Da'if)***

تخريج: [إسناده ضعيف] أخرجه أبوداود، ح:٤٣٢٧ من حديث إسماعيل بن أبي خالد. قلت: مجالد ضعيف كما تقدم، ح:١١، وتفرد بألفاظ: منعني القيلولة ... فرح نبيكم...، ما أنا بمخبرتكم شيئًا ولا سائلتكم... يظهر الحزن،... شديد التشكي،... بين عمان وبيسان،... فزفر ثلاث زفرات، وهي ضعيفة، وباقي الحديث صحيح، وحديث مسلم(٢٩٤٢) يغني عنه.

Comments:

The status of the chain: Allâmah Albâni رحمه الله, said: "The chain of this *Hadith* is Weak. But some sentences of the *Hadith* are Sound. (For the Sound narration see the *Sahih Muslim*: 2942)

a. The Prophet ﷺ, sometimes used to teach important matters after *Fajr* prayer, like interpretation of dreams and the like. But delivering a speech from the pulpit after *Fajr* was not his common practice.
b. The reason for the happiness of the Prophet ﷺ, was that he used to warn against the *Dajjâl*. The incident of Tamim Dâri ﷺ, confirmed his information. The narration of *Sahih Muslim* reads: "he informed me a matter, which coincides with what I used to inform you about the Antichrist."
c. Amman and Baisan are the two cities of Syria. At present Amman is the capital of Jordan.
d. Zughar is a city of Syria. There is a well close to this city. Lake Tiberias or the sea of Tiberias is also in Syria.
e. Antichrist will not enter in nor Al-Madinah. (*Sahih Muslim*: 2942)

4075. Nawwâs bin Sam'ân Al-Kilâbi said: "The Messenger of Allâh ﷺ mentioned *Dajjâl*, one morning, as something despised but also alarming, until we thought that he was in the stand of date-palm trees. When we came to the Messenger of Allâh ﷺ in the evening, he saw that (fear) in us, and said: 'What is the matter with you?' We said: 'O Messenger of Allâh, you mentioned *Dajjâl* this morning, and you spoke of him as something despised but also alarming, until we thought that he was in the stand of date-palm trees.' He said: 'There are things that I fear more for you than the *Dajjâl*. If he appears while I am among you, I will contend with him on your behalf, and if he appears when I am not among you, then each man must fend for himself, and Allâh will take care of every Muslim on my behalf. He (*Dajjâl*) will be a young man with curly hair and a protuberant eye; I liken him to 'Abdul-'Uzza bin

٤٠٧٥ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا يَحْيَى بْنُ حَمْزَةَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ يَزِيدَ بْنِ جَابِرٍ: حَدَّثَنِي عَبْدُ الرَّحْمٰنِ بْنِ جُبَيْرِ ابْنِ نُفَيْرٍ: حَدَّثَنِي أَبِي أَنَّهُ سَمِعَ النَّوَّاسَ بْنَ سَمْعَانَ الْكِلَابِيَّ يَقُولُ: ذَكَرَ رَسُولُ اللهِ ﷺ الدَّجَّالَ، الْغَدَاةَ، فَخَفَضَ فِيهِ وَرَفَعَ. حَتَّى ظَنَنَّا أَنَّهُ فِي طَائِفَةِ النَّخْلِ. فَلَمَّا رُحْنَا إِلَى رَسُولِ اللهِ ﷺ، عَرَفَ ذٰلِكَ فِينَا. فَقَالَ: «مَا شَأْنُكُمْ؟» فَقُلْنَا: يَا رَسُولَ اللهِ ذَكَرْتَ الدَّجَّالَ الْغَدَاةَ. فَخَفَضْتَ فِيهِ ثُمَّ رَفَعْتَ. حَتَّى ظَنَنَّا أَنَّهُ فِي طَائِفَةِ النَّخْلِ. قَالَ: «غَيْرُ الدَّجَّالِ أَخْوَفُنِي عَلَيْكُمْ: إِنْ يَخْرُجْ، وَأَنَا فِيكُمْ، فَأَنَا حَجِيجُهُ دُونَكُمْ. وَإِنْ يَخْرُجْ، وَلَسْتُ فِيكُمْ، فَامْرُؤٌ حَجِيجُ نَفْسِهِ. وَاللهُ خَلِيفَتِي عَلَى كُلِّ مُسْلِمٍ. إِنَّهُ شَابٌّ قَطَطٌ. عَيْنُهُ قَائِمَةٌ. كَأَنِّي أُشَبِّهُهُ بِعَبْدِ الْعُزَّى بْنِ قَطَنٍ. فَمَنْ رَآهُ مِنْكُمْ، فَلْيَقْرَأْ عَلَيْهِ فَوَاتِحَ سُورَةِ الْكَهْفِ. إِنَّهُ يَخْرُجُ مِنْ خَلَّةٍ بَيْنَ الشَّامِ وَالْعِرَاقِ. فَعَاثَ يَمِينًا، وَعَاثَ شِمَالًا. يَا عِبَادَ اللهِ اثْبُتُوا». قُلْنَا: يَا

Qatan. Whoever among you sees him, let him recite the first Verses of *Surat Al-Kahf* over him. He will emerge from Khallah, between Shâm and 'Irâq, and will wreak havoc right and left. O slaves of Allâh, remain steadfast.' We said: 'O Messenger of Allâh, how long will he stay on earth?' He said: 'Forty days, one day like a year, one day like a month, one day like a week, and the rest of his days like your days.' We said: 'O Messenger of Allâh, on that day which is like a year, will the prayers of one day suffice us?' He said: 'Make an estimate of time (and then observe prayer).' We said: 'How fast will he move through the earth?' He said: 'Like a rain cloud driven by the wind.' He said: 'He will come to some people and call them, and they will respond and believe in him. Then he will command the sky to rain and it will rain, and he will command the earth to produce vegetation and it will do so, and their flocks will come back in the evening with their humps taller, their udders fuller and their flanks fatter than they have ever been. Then he will come to some (other) people and call them, and they will reject him, so he will turn away from them and they will suffer drought and be left with nothing. Then he will pass through the wasteland and will say: "Bring forth your treasures," then go away, and its treasures will follow him like a swarm of

رَسُولَ اللهِ وَمَا لُبْثُهُ فِي الأَرْضِ؟ قَالَ: «**أَرْبَعُونَ يَوْمًا. يَوْمٌ كَسَنَةٍ. وَيَوْمٌ كَشَهْرٍ. وَيَوْمٌ كَجُمُعَةٍ. وَسَائِرُ أَيَّامِهِ كَأَيَّامِكُمْ**» قُلْنَا: يَا رَسُولَ اللهِ فَذٰلِكَ الْيَوْمُ الَّذِي كَسَنَةٍ، تَكْفِينَا فِيهِ صَلَاةُ يَوْمٍ؟ قَالَ: «**فَاقْدُرُوا لَهُ قَدْرَهُ**». قَالَ، قُلْنَا: فَمَا إِسْرَاعُهُ فِي الأَرْضِ؟ قَالَ: «**كَالْغَيْثِ اسْتَدْبَرَتْهُ الرِّيحُ**». قَالَ: «**فَيَأْتِي الْقَوْمَ فَيَدْعُوهُمْ فَيَسْتَجِيبُونَ لَهُ وَيُؤْمِنُونَ بِهِ. فَيَأْمُرُ السَّمَاءَ أَنْ تُمْطِرَ فَتُمْطِرَ. وَيَأْمُرُ الأَرْضَ أَنْ تُنْبِتَ فَتُنْبِتَ. وَتَرُوحُ عَلَيْهِمْ سَارِحَتُهُمْ أَطْوَلَ مَا كَانَتْ ذُرًى وَأَسْبَغَهُ ضُرُوعًا وَأَمَدَّهُ خَوَاصِرَ. ثُمَّ يَأْتِي الْقَوْمَ فَيَدْعُوهُمْ فَيَرُدُّونَ عَلَيْهِ قَوْلَهُ. فَيَنْصَرِفُ عَنْهُمْ. فَيُصْبِحُونَ مُمْحِلِينَ. مَا بِأَيْدِيهِمْ شَيْءٌ. ثُمَّ يَمُرُّ بِالْخَرِبَةِ فَيَقُولُ لَهَا: أَخْرِجِي كُنُوزَكِ. فَيَنْطَلِقُ. فَتَتْبَعُهُ كُنُوزُهَا كَيَعَاسِيبِ النَّحْلِ. ثُمَّ يَدْعُو رَجُلًا مُمْتَلِئًا شَبَابًا، فَيَضْرِبُهُ بِالسَّيْفِ ضَرْبَةً، فَيَقْطَعُهُ جَزْلَتَيْنِ رَمْيَةَ الْغَرَضِ، ثُمَّ يَدْعُوهُ فَيُقْبِلُ يَتَهَلَّلُ وَجْهُهُ يَضْحَكُ. فَبَيْنَمَا هُمْ كَذٰلِكَ، إِذْ بَعَثَ اللهُ عِيسَى ابْنَ مَرْيَمَ، فَيَنْزِلُ عِنْدَ الْمَنَارَةِ الْبَيْضَاءِ، شَرْقِيَّ دِمَشْقَ، بَيْنَ مَهْرُودَتَيْنِ، وَاضِعًا كَفَّيْهِ عَلَى أَجْنِحَةِ مَلَكَيْنِ، إِذَا طَأْطَأَ رَأْسَهُ قَطَرَ. وَإِذَا رَفَعَهُ يَنْحَدِرُ مِنْهُ جُمَانٌ كَاللُّؤْلُؤِ، وَلَا يَحِلُّ لِكَافِرٍ يَجِدُ رِيحَ نَفَسِهِ إِلَّا مَاتَ. وَنَفَسُهُ يَنْتَهِي حَيْثُ يَنْتَهِي طَرْفُهُ. فَيَنْطَلِقُ حَتَّى يُدْرِكَهُ عِنْدَ بَابِ لُدٍّ، فَيَقْتُلُهُ. ثُمَّ يَأْتِي نَبِيُّ اللهِ عِيسَى قَوْمًا قَدْ عَصَمَهُمُ اللهُ.**

bees. Then he will call a man brimming with youth and will strike him with a sword and cut him in two. He will put the two pieces as far apart as the distance between an archer and his target. Then he will call him and he will come with his face shining, laughing. While they are like that, Allâh will send 'Eisa bin Maryam, who will come down at the white minaret in the east of Damascus, wearing two *Mahrud*,[1] resting his hands on the wings of two angels. When he lowers his head, beads of perspiration will fall from his head, and when he raises it, jewels like pearls will scatter from it. Every disbeliever who smells the fragrance of his breath will die, and his breath will reach as far as his eye can see. Then he will set out and will catch up with him (the *Dajjâl*) at the gate of Ludd, and will kill him. Then the Prophet of Allâh 'Eisa will come to some people whom Allâh has protected, and he will wipe their faces and tell them of their status in Paradise. While they are like that, Allâh will reveal to him: "O 'Eisa, I have brought forth some of My slaves whom no one will be able to kill, so take My slaves to Tur in safety." Then Gog and Magog will emerge and they will, as Allâh describes, "swoop down

فَيَمْسَحُ وُجُوهَهُمْ وَيُحَدِّثُهُمْ بِدَرَجَاتِهِمْ فِي الْجَنَّةِ. فَبَيْنَمَا هُمْ كَذٰلِكَ إِذْ أَوْحَى اللهُ إِلَيْهِ: يَا عِيسٰى إِنِّي قَدْ أَخْرَجْتُ عِبَادًا لِي. لَا يَدَانِ لِأَحَدٍ بِقِتَالِهِمْ. فَأَحْرِزْ عِبَادِي إِلَى الطُّورِ. وَيَبْعَثُ اللهُ يَأْجُوجَ وَمَأْجُوجَ، وَهُمْ، كَمَا قَالَ اللهُ، مِنْ كُلِّ حَدَبٍ يَنْسِلُونَ، فَيَمُرُّ أَوَائِلُهُمْ عَلَى بُحَيْرَةِ الطَّبَرِيَّةِ. فَيَشْرَبُونَ مَا فِيهَا. ثُمَّ يَمُرُّ آخِرُهُمْ فَيَقُولُونَ: لَقَدْ كَانَ فِي هٰذَا مَاءٌ، مَرَّةً. وَيَحْضُرُ نَبِيُّ اللهِ عِيسٰى وَأَصْحَابُهُ. حَتَّى يَكُونَ رَأْسُ الثَّوْرِ لِأَحَدِهِمْ خَيْرًا مِنْ مِائَةِ دِينَارٍ لِأَحَدِكُمُ الْيَوْمَ. فَيَرْغَبُ نَبِيُّ اللهِ عِيسٰى وَأَصْحَابُهُ إِلَى اللهِ. فَيُرْسِلُ اللهُ عَلَيْهِمُ النَّغَفَ فِي رِقَابِهِمْ. فَيُصْبِحُونَ فَرْسَىٰ كَمَوْتِ نَفْسٍ وَاحِدَةٍ. وَيَهْبِطُ نَبِيُّ اللهِ عِيسٰى وَأَصْحَابُهُ فَلَا يَجِدُونَ مَوْضِعَ شِبْرٍ إِلَّا قَدْ مَلَأَهُ زَهَمُهُمْ وَنَتْنُهُمْ وَدِمَاؤُهُمْ. فَيَرْغَبُونَ إِلَى اللهِ سُبْحَانَهُ. فَيُرْسِلُ عَلَيْهِمْ طَيْرًا كَأَعْنَاقِ الْبُخْتِ. فَتَحْمِلُهُمْ فَتَطْرَحُهُمْ حَيْثُ شَاءَ اللهُ. ثُمَّ يُرْسِلُ اللهُ عَلَيْهِمْ مَطَرًا لَا يُكِنُّ مِنْهُ بَيْتُ مَدَرٍ وَلَا وَبَرٍ. فَيَغْسِلُهُ حَتَّى يَتْرُكَهُ كَالزَّلَقَةِ. ثُمَّ يُقَالُ لِلْأَرْضِ: أَنْبِتِي ثَمَرَتَكِ. وَرُدِّي بَرَكَتَكِ. فَيَوْمَئِذٍ تَأْكُلُ الْعِصَابَةُ مِنَ الرُّمَّانَةِ. فَتُشْبِعُهُمْ. وَيَسْتَظِلُّونَ بِقِحْفِهَا. وَيُبَارِكُ اللهُ فِي الرِّسْلِ حَتَّى إِنَّ اللِّقْحَةَ مِنَ الْإِبِلِ تَكْفِي الْفِئَامَ مِنَ

[1] *Mahrud;* the scholars differ over its exact description. Nawawi said it is a garment dyed with *Wars* and then Saffron, in *Lisânul-'Arab* (*Hurud*): "A plant used for dyeing, and it is said that it is turmeric. *Mahrud* and *Muharrad* is a garment dyed yellow with *Hurud*.

from every mound."[1] The first of them will pass by lake Tiberias and drink from it, then the last of them will pass by it and will say: "There was water here once." The Prophet of Allâh, 'Eisa and his companions will be besieged there until the head of an ox would be dearer to any one of them than one hundred Dinâr are to any one of you today. Then, the Prophet of Allâh, 'Eisa and his companions will supplicate Allâh. Then Allâh will send a worm in their necks and the next morning they will all die as one. The Prophet of Allâh 'Eisa *and his companions will* come down and they will not find even the space of a hand span that is free of their stink, stench and blood. They will pray to Allâh, and He will send birds with necks like the necks of Bactrian camels, which will pick them up and throw them wherever Allâh wills. Then Allâh will send rain which will not leave any house of clay or hair, and it will wash the earth until it leaves it like a mirror (or a smooth rock). Then it will be said to the earth: "Bring forth your fruits and bring back your blessing." On that day a group of people will eat from a (single) pomegranate and it will suffice them, and they will seek shelter beneath its skin. Allâh will bless a milch-camel so that it will be sufficient for a large number of people, and a milch-cow will be

النَّاسِ. وَاللِّقْحَةَ مِنَ الْبَقَرِ تَكْفِي الْقَبِيلَةَ. وَاللِّقْحَةَ مِنَ الْغَنَمِ تَكْفِي الْفَخِذَ. فَبَيْنَمَا هُمْ كَذٰلِكَ، إِذْ بَعَثَ اللهُ عَلَيْهِمْ رِيحًا طَيِّبَةً. فَتَأْخُذُ تَحْتَ آبَاطِهِمْ. فَتَقْبِضُ رُوحَ كُلِّ مُسْلِمٍ. وَيَبْقَىٰ سَائِرُ النَّاسِ يَتَهَارَجُونَ، كَمَا تَتَهَارَجُ الْحُمُرُ. فَعَلَيْهِمْ تَقُومُ السَّاعَةُ».

[1] *Al-Anbiyâ'* 21:96.

sufficient for a whole tribe and a milch-ewe will be sufficient for a whole clan. While they are like that, Allâh will send a pleasant wind which will seize them beneath their armpits and will take the soul of every Muslim, leaving the rest of the people fornicating like donkeys, and upon them will come the Hour.'" (*Sahih*)

تخريج: أخرجه مسلم، الفتن، باب ذكر الدجال، ح:٢٩٣٧/ ١١٠ من حديث ابن جابر به.

Comments:

a. Raining or being struck with famine is a trial just as showing Paradise, Hell or bringing a dead person to life are his trials.
b. The system of day and night is suspended temporarily during the time when the Antichrist appears.
c. Prayers of one year should be performed in the day which will be equal to one year, and the time of every prayer should be estimated. This ruling proves that at that time people will have means through which they will be able to decide accurate times. It also predicates the inventions of watches.
d. 'Eisa (Jesus) is alive in heavens. This fact is agreed upon by all Muslims, as it is agreed upon that he will be sent down again on the earth. Mirza Ghulâm Ahmad Qâdiyâni and his followers do not agree with this fact.
e. *Dajjâl* is also called *Masih* but he is not the true *Masih*; the true *Masih* is 'Eisa (Jesus) ﷺ, who will kill him.
f. Gog and Magog will be very strong physically and great in numbers. So, human beings cannot fight them.
g. 'Eisa (Jesus) ﷺ will die in Al-Madinah, and will be buried besides the Prophet ﷺ.

4076. It was narrated from Nawwâs bin Sam'ân that the Messenger of Allâh ﷺ said: "The Muslims will use the bows, arrows and shields of Gog and Magog as firewood, for seven years.'" (*Sahih*)

٤٠٧٦ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا يَحْيَى بْنُ حَمْزَةَ: حَدَّثَنَا ابْنُ جَابِرٍ عَنْ يَحْيَى بْنِ جَابِرٍ الطَّائِيِّ: حَدَّثَنِي عَبْدُ الرَّحْمٰنِ بْنُ جُبَيْرِ بْنِ نُفَيْرٍ عَنْ أَبِيهِ أَنَّهُ سَمِعَ النَّوَّاسَ بْنَ سَمْعَانَ يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ: «سَيُوقِدُ الْمُسْلِمُونَ، مِنْ قِسِيِّ يَأْجُوجَ وَمَأْجُوجَ وَنُشَّابِهِمْ وَأَتْرِسَتِهِمْ، سَبْعَ سِنِينَ».

تخريج: [صحيح] انظر الحديث السابق.

Comments:

a. This shows the great population and weaponry of Gog and Magog.
b. Their weapons are used as fuel, since Muslim will no longer need to continue *Jihâd* because all people will accept Islam as their religion.

4077. It was narrated that Abu Umâmah Al-Bâhili said: "The Messenger of Allâh ﷺ addressed us, and most of his speech had to do with telling us about *Dajjâl*. He warned about him, and among the things he said was: 'There will not be any tribulation on earth, since the time Allâh created the offspring of Âdam, that will be greater than the tribulation of *Dajjâl*. Allâh has not sent any Prophet but he warned his nation about *Dajjâl*. I am the last of the Prophets, and you are the last of the nations. He will undoubtedly appear among you. If he appears while I am among you, I will contend with him on behalf of every Muslim, and if he appears when I am not among you, then each man must fend for himself and Allâh will take care of every Muslim on my behalf. He will emerge from Khallah, between Shâm and 'Irâq, and will wreak havoc right and left. O slaves of Allâh, remain steadfast. I will describe him to you in a manner in which none of the Prophets has described him before me. He will start by saying "I am a Prophet," and there is no Prophet after me. Then the second time he will say: "I am your Lord." But you will not see your Lord until you die.

٤٠٧٧ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ الْمُحَارِبِيُّ عَنْ إِسْمَاعِيلَ بْنِ رَافِعٍ، أَبِي رَافِعٍ، عَنْ أَبِي زُرْعَةَ السَّيْبَانِيِّ، يَحْيَـى ابْنِ أَبِي عَمْرٍو، [عَنْ عَمْرِو بْنِ عَبْدِ اللهِ] عَنْ أَبِي أُمَامَةَ الْبَاهِلِيِّ قَالَ: خَطَبَنَا رَسُولُ اللهِ ﷺ فَكَانَ أَكْثَرُ خُطْبَتِهِ حَدِيثًا حَدَّثَنَاهُ عَنِ الدَّجَّالِ. وَحَذَّرَنَاهُ. فَكَانَ مِنْ قَوْلِهِ أَنْ قَالَ: «إِنَّهُ لَمْ تَكُنْ فِتْنَةٌ فِي الْأَرْضِ، مُنْذُ ذَرَأَ اللهُ ذُرِّيَّةَ آدَمَ، أَعْظَمَ مِنْ فِتْنَةِ الدَّجَّالِ. وَإِنَّ اللهَ لَمْ يَبْعَثْ نَبِيًّا إِلَّا حَذَّرَ أُمَّتَهُ الدَّجَّالَ. وَأَنَا آخِرُ الْأَنْبِيَاءِ. وَأَنْتُمْ آخِرُ الْأُمَمِ. وَهُوَ خَارِجٌ فِيكُمْ، لَا مَحَالَةَ. وَإِنْ يَخْرُجْ وَأَنَا بَيْنَ ظَهْرَانَيْكُمْ، فَأَنَا حَجِيجٌ لِكُلِّ مُسْلِمٍ. وَإِنْ يَخْرُجْ مِنْ بَعْدِي، فَكُلُّ امْرِىءٍ حَجِيجُ نَفْسِهِ. وَاللهُ خَلِيفَتِي عَلَى كُلِّ مُسْلِمٍ. وَإِنَّهُ يَخْرُجُ مِنْ خَلَّةٍ بَيْنَ الشَّامِ وَالْعِرَاقِ. فَيَعِيثُ يَمِينًا وَيَعِيثُ شِمَالًا. يَا عِبَادَ اللهِ فَاثْبُتُوا. فَإِنِّي سَأَصِفُهُ لَكُمْ صِفَةً لَمْ يَصِفْهَا إِيَّاهُ نَبِيٌّ قَبْلِي. إِنَّهُ يَبْدَأُ فَيَقُولُ: أَنَا نَبِيٌّ وَلَا نَبِيَّ بَعْدِي. ثُمَّ يُثَنِّي فَيَقُولُ: أَنَا رَبُّكُمْ. وَلَا تَرَوْنَ رَبَّكُمْ حَتَّى تَمُوتُوا. وَإِنَّهُ أَعْوَرُ. وَإِنَّ رَبَّكُمْ لَيْسَ بِأَعْوَرَ. وَإِنَّهُ مَكْتُوبٌ بَيْنَ عَيْنَيْهِ: كَافِرٌ. يَقْرَأُهُ كُلُّ مُؤْمِنٍ، كَاتِبٍ أَوْ غَيْرِ كَاتِبٍ. وَإِنَّ مِنْ فِتْنَتِهِ

He is one-eyed, and your Lord is not one-eyed, and written between his eyes is *Kâfir*. Every believer will read it, whether he is literate or illiterate. Part of his *Fitnah* will be that he will have with him a Paradise and a Hell, but his Hell will be a Paradise and his Paradise a Hell. Whoever is tested with his fire (hell), let him seek the help of Allâh and recite the first Verses of *Al-Kahf*, then it will be cool and safe for him, as the fire was for Ibrâhim. Part of his *Fitnah* will be that he will say to a Bedouin: "What do you think, if I resurrect your father and mother for you, will you bear witness that I am your Lord?" He will say: "Yes." Then two devils will appear to him in the form of his father and mother and will say: "O my son, follow him, for he is your Lord." And part of his *Fitnah* will be that he will overpower a single soul and kill him, then he will cut him with a saw until he falls in two pieces. Then he will say: "Look at this slave of mine; I will resurrect him now, then he will claim that he has a Lord other than me." Then Allâh will resurrect him and the evil one will say to him: "Who is your Lord?" and he will say: "Allâh is my Lord, and you are the enemy of Allâh, you are *Dajjâl*. By Allâh, I have never had more insight about you than I have today." –

(An addition) Abul-Hasan Tanâfisi said: "Muhâribi told us:

أَنَّ مَعَهُ جَنَّةً وَنَارًا. فَنَارُهُ جَنَّةٌ وَجَنَّتُهُ نَارٌ. فَمَنِ ابْتُلِيَ بِنَارِهِ، فَلْيَسْتَغِثْ بِاللهِ وَلْيَقْرَأْ فَوَاتِحَ الْكَهْفِ. فَتَكُونَ عَلَيْهِ بَرْدًا وَسَلَامًا. كَمَا كَانَتِ النَّارُ عَلَى إِبْرَاهِيمَ. وَإِنَّ مِنْ فِتْنَتِهِ أَنْ يَقُولَ - لِأَعْرَابِيٍّ: أَرَأَيْتَ إِنْ بَعَثْتُ لَكَ أَبَاكَ وَأُمَّكَ، أَتَشْهَدُ أَنِّي رَبُّكَ؟ فَيَقُولُ: نَعَمْ. فَيَتَمَثَّلُ لَهُ شَيْطَانَانِ فِي صُورَةِ أَبِيهِ وَأُمِّهِ. فَيَقُولَانِ: يَا بُنَيَّ اتَّبِعْهُ. فَإِنَّهُ رَبُّكَ. وَإِنَّ مِنْ فِتْنَتِهِ أَنْ يُسَلَّطَ عَلَى نَفْسٍ وَاحِدَةٍ، فَيَقْتُلَهَا، وَيَنْشُرَهَا بِالْمِنْشَارِ، حَتَّى يُلْقَى شِقَّتَيْنِ. ثُمَّ يَقُولُ: انْظُرُوا إِلَى عَبْدِي هٰذَا. فَإِنِّي أَبْعَثُهُ الْآنَ، ثُمَّ يَزْعُمُ أَنَّ لَهُ رَبًّا غَيْرِي. فَيَبْعَثُهُ اللهُ. وَيَقُولُ لَهُ الْخَبِيثُ: مَنْ رَبُّكَ؟ فَيَقُولُ: رَبِّيَ اللهُ، وَأَنْتَ عَدُوُّ اللهِ. أَنْتَ الدَّجَّالُ. وَاللهِ مَا كُنْتُ، بَعْدُ، أَشَدَّ بَصِيرَةً بِكَ مِنِّي الْيَوْمَ».

قَالَ أَبُو الْحَسَنِ الطَّنَافِسِيُّ: فَحَدَّثَنَا الْمُحَارِبِيُّ: حَدَّثَنَا عُبَيْدُ اللهِ بْنُ الْوَلِيدِ الْوَصَّافِيُّ عَنْ عَطِيَّةَ، عَنْ أَبِي سَعِيدٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «ذٰلِكَ الرَّجُلُ أَرْفَعُ أُمَّتِي دَرَجَةً فِي الْجَنَّةِ».

قَالَ: قَالَ أَبُو سَعِيدٍ: وَاللهِ مَا كُنَّا نُرَىٰ ذٰلِكَ الرَّجُلَ إِلَّا عُمَرَ بْنَ الْخَطَّابِ. حَتَّىٰ مَضَىٰ لِسَبِيلِهِ.

قَالَ الْمُحَارِبِيُّ: ثُمَّ رَجَعْنَا إِلَى حَدِيثِ أَبِي رَافِعٍ. قَالَ: «وَإِنَّ مِنْ فِتْنَتِهِ أَنْ يَأْمُرَ السَّمَاءَ أَنْ تُمْطِرَ فَتُمْطِرَ. وَيَأْمُرَ الْأَرْضَ أَنْ تُنْبِتَ فَتُنْبِتَ. وَإِنَّ مِنْ فِتْنَتِهِ أَنْ يَمُرَّ بِالْحَيِّ

'Ubaidullâh bin Al-Walid Al-Wassâfi told us, from 'Atiyyah, that Abu Sa'eed said: "The Messenger of Allâh ﷺ said: 'That man will be the highest in status in my nation in Paradise.'" –

He said: "Abu Sa'eed said: 'By Allâh, we did not think that man would be anyone other than 'Umar bin Khattâb, until he passed away. –

Muhâribi said: "Then we went back to the narration of Abu Râfi'." He said: - 'Part of his *Fitnah* will be that he will command the sky to rain, and it will rain, and he will command the earth to bring forth vegetation and it will do so. And part of his *Fitnah* will be that he will pass by a clan and they will disbelieve in him, so all their flocks will perish and none will be left. And part of his *Fitnah* will be that he will pass by a clan who will believe in him, so he will command the sky to rain, and it will rain, and he will command the earth to bring forth vegetation and it will do so, until their flocks will come back in the evening of that day, bigger and fatter than they have ever been, with their flanks stretched and their udders full of milk. There will be no part of the earth left that he does not enter and prevail over, except for Makkah and Al-Madinah, for he will not approach them on any of their mountain paths but he will be met by angels with unsheathed swords, until he will stop at the red hill at the end

فَيُكَذِّبُونَهُ. فَلَا تَبْقَىٰ لَهُمْ سَائِمَةٌ إِلَّا هَلَكَتْ. وَإِنَّ مِنْ فِتْنَتِهِ أَنْ يَمُرَّ بِالْحَيِّ فَيُصَدِّقُونَهُ. فَيَأْمُرَ السَّمَاءَ أَنْ تُمْطِرَ فَتُمْطِرَ. وَيَأْمُرَ الأَرْضَ أَنْ تُنْبِتَ فَتُنْبِتَ. حَتَّى تَرُوحَ مَوَاشِيهِمْ، مِنْ يَوْمِهِمْ ذٰلِكَ، أَسْمَنَ مَا كَانَتْ وَأَعْظَمَهُ، وَأَمَدَّهُ خَوَاصِرَ، وَأَدَرَّهُ ضُرُوعًا. وَإِنَّهُ لَا يَبْقَىٰ شَيْءٌ مِنَ الأَرْضِ إِلَّا وَطِئَهُ وَظَهَرَ عَلَيْهِ. إِلَّا مَكَّةَ وَالْمَدِينَةَ. لَا يَأْتِيهِمَا مِنْ نَقْبٍ مِنْ نِقَابِهِمَا إِلَّا لَقِيَتْهُ الْمَلَائِكَةُ بِالسُّيُوفِ صَلْتَةً. حَتَّى يَنْزِلَ عِنْدَ الظُّرَيْبِ الأَحْمَرِ، عِنْدَ مُنْقَطَعِ السَّبَخَةِ. فَتَرْجُفُ الْمَدِينَةُ بِأَهْلِهَا ثَلَاثَ رَجَفَاتٍ. فَلَا يَبْقَى مُنَافِقٌ وَلَا مُنَافِقَةٌ إِلَّا خَرَجَ إِلَيْهِ. فَتَنْفِي الْخَبَثَ مِنْهَا كَمَا يَنْفِي الْكِيرُ خَبَثَ الْحَدِيدِ، وَيُدْعَى ذٰلِكَ الْيَوْمُ يَوْمَ الْخَلَاصِ».

فَقَالَتْ أُمُّ شَرِيكٍ بِنْتُ أَبِي الْعَكَرِ: يَا رَسُولَ اللهِ فَأَيْنَ الْعَرَبُ يَوْمَئِذٍ؟ قَالَ: «هُمْ يَوْمَئِذٍ قَلِيلٌ. وَجُلُّهُمْ بِبَيْتِ الْمَقْدِسِ. وَإِمَامُهُمْ رَجُلٌ صَالِحٌ. فَبَيْنَمَا إِمَامُهُمْ قَدْ تَقَدَّمَ يُصَلِّي بِهِمُ الصُّبْحَ، إِذْ نَزَلَ عَلَيْهِمْ عِيسَى ابْنُ مَرْيَمَ الصُّبْحَ. فَرَجَعَ ذٰلِكَ الإِمَامُ يَنْكُصُ، يَمْشِي الْقَهْقَرَى، لِيَتَقَدَّمَ عِيسَىٰ يُصَلِّي بِالنَّاسِ. فَيَضَعُ عِيسَىٰ يَدَهُ بَيْنَ كَتِفَيْهِ ثُمَّ يَقُولُ لَهُ: تَقَدَّمْ فَصَلِّ. فَإِنَّهَا لَكَ أُقِيمَتْ. فَيُصَلِّي بِهِمْ إِمَامُهُمْ. فَإِذَا انْصَرَفَ، قَالَ عِيسَىٰ عَلَيْهِ السَّلَامُ: افْتَحُوا الْبَابَ. فَيُفْتَحُ، وَوَرَاءَهُ الدَّجَّالُ مَعَهُ سَبْعُونَ أَلْفَ يَهُودِيٍّ. كُلُّهُمْ ذُو

of the marsh. Then Al-Madinah *will be shaken with its people* three times, and no hypocrite, male or female, will be left, all will come out to him. Thus it will be cleansed of impurity just as the bellows cleanses the iron of dross. And that day will be called the Day of Deliverance.'

"Umm Sharik bint Abi 'Akar said: 'O Messenger of Allâh, where will the 'Arabs be that day?' He said: 'On that day they will be few, and most of them will be in Baitul-Maqdis (Jerusalem), and their leader will be a righteous man. When their leader has stepped forward to lead them in *Subh* prayer, 'Eisa bin Maryam will come down to them. Their leader will step backwards so that 'Eisa can come forward and lead the people in prayer, but 'Eisa will place his hand between his shoulders and say to him: "Go forward and pray, for the *Iqâmah* was given for you." Then their leader will lead them in prayer. When he has finished, 'Eisa, will say: "Open the gate." So they will open it and behind it will be *Dajjâl* with seventy thousand Jews, each of them carrying an adorned sword and wearing a greenish cloak. When *Dajjâl* looks at him, he will start to melt as salt melts in water. He will run away, and 'Eisa, will say: "I have only one blow for you, which you will not be able to escape!" He will catch up with him at the eastern gate of

سَيْفٍ مُحَلًّى وَسَاجٍ. فَإِذَا نَظَرَ إِلَيْهِ الدَّجَّالُ ذَابَ كَمَا يَذُوبُ الْمِلْحُ فِي الْمَاءِ، وَيَنْطَلِقُ هَارِبًا. وَيَقُولُ عِيسَى عَلَيْهِ السَّلَامُ: إِنَّ لِي فِيكَ ضَرْبَةً لَنْ تَسْبِقَنِي بِهَا. فَيُدْرِكُهُ عِنْدَ بَابِ اللُّدِّ الشَّرْقِيِّ فَيَقْتُلُهُ، فَيَهْزِمُ اللهُ الْيَهُودَ، فَلَا يَبْقَى شَيْءٌ مِمَّا خَلَقَ اللهُ يَتَوَارَىٰ بِهِ يَهُودِيٌّ إِلَّا أَنْطَقَ اللهُ ذٰلِكَ الشَّيْءَ، لَا حَجَرَ وَلَا شَجَرَ وَلَا حَائِطَ وَلَا دَابَّةَ - إِلَّا الْغَرْقَدَةَ، فَإِنَّهَا مِنْ شَجَرِهِمْ، لَا تَنْطِقُ - إِلَّا قَالَ: يَا عَبْدَ اللهِ الْمُسْلِمَ هٰذَا يَهُودِيٌّ. فَتَعَالَ اقْتُلْهُ».

قَالَ رَسُولُ اللهِ ﷺ: «وَإِنَّ أَيَّامَهُ أَرْبَعُونَ سَنَةً. السَّنَةُ كَنِصْفِ السَّنَةِ. وَالسَّنَةُ كَالشَّهْرِ. وَالشَّهْرُ كَالْجُمُعَةِ. وَآخِرُ أَيَّامِهِ كَالشَّرَرَةِ. يُصْبِحُ أَحَدُكُمْ عَلَى بَابِ الْمَدِينَةِ. فَلَا يَبْلُغُ بَابَهَا الْآخَرَ حَتَّى يُمْسِيَ» فَقِيلَ لَهُ: يَا رَسُولَ اللهِ كَيْفَ نُصَلِّي فِي تِلْكَ الْأَيَّامِ الْقِصَارِ؟ قَالَ: «تَقْدُرُونَ فِيهَا الصَّلَاةَ كَمَا تَقْدُرُونَهَا فِي هٰذِهِ الْأَيَّامِ الطِّوَالِ، ثُمَّ صَلُّوا» قَالَ رَسُولُ اللهِ ﷺ: «فَيَكُونُ عِيسَى ابْنُ مَرْيَمَ عَلَيْهِ السَّلَامُ فِي أُمَّتِي حَكَمًا عَدْلًا، وَإِمَامًا مُقْسِطًا. يَدُقُّ الصَّلِيبَ، وَيَذْبَحُ الْخِنْزِيرَ. وَيَضَعُ الْجِزْيَةَ. وَيَتْرُكُ الصَّدَقَةَ، فَلَا يُسْعَىٰ عَلَى شَاةٍ وَلَا بَعِيرٍ. وَتُرْفَعُ الشَّحْنَاءُ وَالتَّبَاغُضُ. وَتُنْزَعُ حُمَةُ كُلِّ ذَاتِ حُمَةٍ، حَتَّى يُدْخِلَ الْوَلِيدُ يَدَهُ فِي فِي الْحَيَّةِ، فَلَا تَضُرَّهُ، وَتُفِرُّ الْوَلِيدَةُ الْأَسَدَ، فَلَا يَضُرُّهَا، وَيَكُونُ الذِّئْبُ فِي الْغَنَمِ كَأَنَّهُ كَلْبُهَا. وَتُمْلَأُ الْأَرْضُ مِنَ السِّلْمِ كَمَا يُمْلَأُ الْإِنَاءُ مِنَ

Ludd, and will kill him. Then Allâh will defeat the Jews, and there will be nothing left that Allâh has created which the Jews will be able hide behind, except that Allâh will cause it to speak - no stone, no tree, no wall, no animal - except for Al-Gharqad (the box-thorn), for it is one of their trees, and will not speak - except that it will say: "O Muslim slave of Allâh, here is a Jew, come and kill him!"

"The Messenger of Allâh ﷺ said: 'His (the *Dajjâl's*) days will number forty years: a year like half a year, a year like a month, a month like a week, and the rest of his days will be like sparks from a fire (i.e., they will pass quickly). One of you will enter the gate of Al-Madinah in the morning and will not reach its other gate until evening comes.' It was said: 'O Messenger of Allâh, how should we pray on those short days?' He said: 'Estimate (the times of) the prayer, as you do on these long days, then pray.' The Messenger of Allâh ﷺ said: "Eisa bin Maryam ﷺ, will be just judge and a just ruler among my nation. He will break the cross, slaughter the pigs, abolish the *Jizyah* and charity will be left. No one will be appointed to (collect the *Zakâh* of) sheep and camels. Grudges and mutual hatred will disappear and the venom of every venomous creature will be removed, so that a baby boy will put his hand in the mouth of a snake and it will

الْمَاءِ، وَتَكُونُ الْكَلِمَةُ وَاحِدَةً، فَلَا يُعْبَدُ إِلَّا اللهُ. وَتَضَعُ الْحَرْبُ أَوْزَارَهَا، وَتُسْلَبُ قُرَيْشٌ مُلْكَهَا، وَتَكُونُ الأَرْضُ كَفَاثُورِ الْفِضَّةِ، تُنْبِتُ نَبَاتَهَا بِعَهْدِ آدَمَ. حَتَّى يَجْتَمِعَ النَّفَرُ عَلَى الْقِطْفِ مِنَ الْعِنَبِ فَيُشْبِعَهُمْ. وَيَجْتَمِعَ النَّفَرُ عَلَى الرُّمَّانَةِ فَتُشْبِعَهُمْ. وَيَكُونُ الثَّوْرُ بِكَذَا وَكَذَا، مِنَ الْمَالِ. وَتَكُونَ الْفَرَسُ بِالدُّرَيْهِمَاتِ» قَالُوا: يَا رَسُولَ اللهِ وَمَا يُرْخِصُ الْفَرَسَ؟ قَالَ: «لَا تُرْكَبُ لِحَرْبٍ أَبَدًا» قِيلَ لَهُ: فَمَا يُغْلِي الثَّوْرَ؟ قَالَ: «تُحْرَثُ الأَرْضُ كُلُّهَا. وَإِنَّ قَبْلَ خُرُوجِ الدَّجَّالِ ثَلَاثَ سَنَوَاتٍ شِدَادٍ، يُصِيبُ النَّاسَ فِيهَا جُوعٌ شَدِيدٌ. يَأْمُرُ اللهُ السَّمَاءَ فِي السَّنَةِ الأُولَى أَنْ تَحْبِسَ ثُلُثَ مَطَرِهَا. وَيَأْمُرُ الأَرْضَ فَتَحْبِسُ ثُلُثَ نَبَاتِهَا. ثُمَّ يَأْمُرُ السَّمَاءَ فِي الثَّانِيَةِ، فَتَحْبِسُ ثُلُثَيْ مَطَرِهَا. وَيَأْمُرُ الأَرْضَ، فَتَحْبِسُ ثُلُثَيْ نَبَاتِهَا. ثُمَّ يَأْمُرُ اللهُ السَّمَاءَ، فِي السَّنَةِ الثَّالِثَةِ، فَتَحْبِسُ مَطَرَهَا كُلَّهُ. فَلَا تَقْطُرُ قَطْرَةً. وَيَأْمُرُ الأَرْضَ، فَتَحْبِسُ نَبَاتَهَا كُلَّهُ، فَلَا تُنْبِتُ خَضْرَاءَ. فَلَا تَبْقَى ذَاتُ ظِلْفٍ إِلَّا هَلَكَتْ، إِلَّا مَا شَاءَ اللهُ». قِيلَ: فَمَا يُعِيشُ النَّاسَ فِي ذٰلِكَ الزَّمَانِ؟ قَالَ: «التَّهْلِيلُ وَالتَّكْبِيرُ وَالتَّسْبِيحُ وَالتَّحْمِيدُ، وَيُجْرَىٰ ذٰلِكَ عَلَيْهِمْ مَجْرَى الطَّعَامِ».

قَالَ أَبُو عَبْدِ اللهِ: سَمِعْتُ أَبَا الْحَسَنِ الطَّنَافِسِيَّ يَقُولُ: سَمِعْتُ عَبْدَ الرَّحْمٰنِ الْمُحَارِبِيَّ يَقُولُ: يَنْبَغِي أَنْ يُدْفَعَ هٰذَا

not harm him, and a baby girl will make a lion run away, and it will not harm her; and the wolf will be among the sheep like their sheepdog. The earth will be filled with peace just as a vessel is filled with water. The people will be united and none will be worshipped except Allâh. War will cease and Quraish will no longer be in power. The earth will be like a silver platter, with its vegetation growing as it did at the time of Âdam, until a group of people will gather around one bunch of grapes and it will suffice them, and a group will gather around a single pomegranate and it will suffice them. An ox will be sold for such and such an amount of money, and a horse will be sold for a few Dirham.' They said: 'O Messenger of Allâh, why will horses be so cheap?' He said: 'They will never be ridden in war again.' It was said to him: 'Why will oxen be so expensive?' He said: 'Because all the land will be tilled. Before *Dajjâl* appears there will be three difficult years in which the people will suffer severe famine. In the first year, Allâh will command the sky to withhold one third of its rain and the earth to withhold one third of its produce. In the second year, He will command the sky to withhold two thirds of its rain and the earth to withhold two-thirds of its produce. In the third year, he will command the sky to withhold all of its rain, and not a

الْحَدِيثُ إِلَى الْمُؤَدِّبِ، حَتَّى يُعَلِّمَهُ الصِّبْيَانَ فِي الْكِتَابِ.

single drop will fall, and the earth to withhold all of its produce, and nothing will grow. All cloven-hoofed animals will die, except those that Allâh wills.' It was said: 'What will the people live on at that time?' He said: '*Tahlil*,[1] *Takbir*, *Tasbih* and *Tahmid*. That will take the place of food for them.'"

Abu 'Abdullâh (Ibn Mâjah) said: "I heard Abul-Hasan Tanâfisi say: 'I heard 'Abdur-Rahmân Al-Muhâribi say: "This *Hadith* should be sent to every teacher so that they can teach it to the children in the schools." (***Da'if***)

تخريج: [إسناده ضعيف] فيه علتان: عنعنة المحاربي، وضعف إسماعيل بن رافع، وحديث أبي سعيد أيضًا ضعيف، أخرجه أبوداود، الملاحم، باب خروج الدجال، ح:٤٣٢٢ به مختصرًا جدًا، وإسناد هذه القطعة حسن.

Comments:

a. Some matters mentioned in this *Hadith* are also mentioned in other Sound *Ahadith*.

b. This *Hadith* proves that even after 'Eisa ﷺ descends, the local *Imâm* will lead people in prayers, and 'Eisa ﷺ will perform prayers following him; this is not correct. A narration of *Sahih Muslim* reads: "The *Iqâmah* for prayer is called while they will be preparing for the battle with the *Dajjâl* and at that time Jesus ﷺ, son of Mary, descends and will lead them in prayer." (*Sahih Muslim*: 289).

4078. It was narrated from Abu Hurairah that the Prophet ﷺ said: "The Hour will not begin until 'Eisa bin Maryam comes down as a just judge and a just ruler. He will break the cross, kill the pigs and abolish the *Jizyah*, and wealth will become so abundant that no one will accept it." (***Sahih***)

٤٠٧٨ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا تَقُومُ السَّاعَةُ حَتَّى يَنْزِلَ عِيسَى ابْنُ مَرْيَمَ حَكَمًا مُقْسِطًا، وَإِمَامًا عَدْلًا. فَيَكْسِرُ الصَّلِيبَ، وَيَقْتُلُ الْخِنْزِيرَ، وَيَضَعُ الْجِزْيَةَ،

[1] *Tahlil*: saying *Lâ ilâha illallâh* (None has the right to be worshiped but Allâh). *Takbir*: saying *Allâhu Akbar* (Allâh is the Most Great); *Tasbih*: saying *Subhân-Allâh* (Glory is to Allâh); *Tahmid*: saying *Al-hamdu Lillâh* (All praise is to Allâh).

وَيَفِيضُ الْمَالُ حَتَّى لَا يَقْبَلَهُ أَحَدٌ».

تخريج: أخرجه البخاري، المظالم، باب كسر الصليب وقتل الخنزير، ح:٢٤٧٦، ومسلم، الإيمان، باب نزول عيسى بن مريم حاكمًا . . . الخ، ح:١٥٥ عن ابن أبي شيبة من حديث سفيان به.

Comments:

a. Till this time the Islamic ruling is that Jews and Christians are free to remain on their religions under an Islamic government, provided they surrender to the Islamic government and pay the *Jizyah.* This *Hadith* proves that this ruling will continue till the descent of Jesus. After his descent he will not accept *Jizyah;* rather they have to either accept Islam or go to war against him to die.

b. This *Hadtih* clearly rejects the claim of Mirza Ghulâm Ahmad Qâdiyâni .

4079. It was narrated from Abu Sa'eed Al-Khudri that the Messenger of Allâh ﷺ said: "Gog and Magog people will be set free and they will emerge as Allâh says: "swoop(ing) down from every mound."[1] They will spread throughout the earth, and the Muslims will flee from them until the remainder of the Muslims are in their cities and fortresses, taking their flocks with them. They will pass by a river and drink from it, until they leave nothing behind, and the last of them will follow in their footsteps and one of them will say: 'There was once water in this place.' They will prevail over the earth, then their leader will say: 'These are the people of earth, and we have finished them off. Now let us fight the people of heaven!' Then one of them will throw his spear towards the sky, and it will come back down smeared with

٤٠٧٩ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا يُونُسُ بْنُ بُكَيْرٍ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ: حَدَّثَنِي عَاصِمُ ابْنُ عُمَرَ بْنِ قَتَادَةَ عَنْ مَحْمُودِ بْنِ لَبِيدٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «**يُفْتَحُ يَأْجُوجُ وَمَأْجُوجُ. فَيَخْرُجُونَ كَمَا قَالَ اللهُ تَعَالَى: ﴿وَهُم مِّن كُلِّ حَدَبٍ يَنسِلُونَ﴾** [الأنبياء: ٩٦] فَيَعُمُّونَ الأَرْضَ. وَيَنْحَازُ مِنْهُمُ الْمُسْلِمُونَ، حَتَّى تَصِيرَ بَقِيَّةُ الْمُسْلِمِينَ فِي مَدَائِنِهِمْ وَحُصُونِهِمْ. وَيَضُمُّونَ إِلَيْهِمْ مَوَاشِيَهُمْ، حَتَّى أَنَّهُمْ لَيَمُرُّونَ بِالنَّهَرِ فَيَشْرَبُونَهُ، حَتَّى مَا يَذَرُونَ فِيهِ شَيْئًا، فَيَمُرُّ آخِرُهُمْ عَلَى أَثَرِهِمْ، فَيَقُولُ قَائِلُهُمْ: لَقَدْ كَانَ بِهَذَا الْمَكَانِ، مَرَّةً مَاءٌ. وَيَظْهَرُونَ عَلَى الأَرْضِ. فَيَقُولُ قَائِلُهُمْ: هٰؤُلَاءِ أَهْلُ الأَرْضِ، قَدْ فَرَغْنَا مِنْهُمْ. وَلَنُنَازِلَنَّ أَهْلَ السَّمَاءِ، حَتَّى إِنَّ أَحَدَهُمْ لَيَهُزُّ حَرْبَتَهُ إِلَى السَّمَاءِ، فَتَرْجِعُ مُخَضَّبَةً بِالدَّمِ. فَيَقُولُونَ: قَدْ

[1] *Al-Anbiyâ'* 21:96.

قَتَلْنَا أَهْلَ السَّمَاءِ. فَبَيْنَمَا هُمْ كَذٰلِكَ، إِذْ بَعَثَ اللهُ دَوَابَّ كَنَغَفِ الْجَرَادِ. فَتَأْخُذُ أَعْنَاقَهُمْ فَيَمُوتُونَ مَوْتَ الْجَرَادِ. يَرْكَبُ بَعْضُهُمْ بَعْضًا. فَيُصْبِحُ الْمُسْلِمُونَ لَا يَسْمَعُونَ لَهُمْ حِسًّا. فَيَقُولُونَ: مَنْ رَجُلٌ يَشْرِي نَفْسَهُ، وَيَنْظُرُ مَا فَعَلُوا؟ فَيَنْزِلُ مِنْهُمْ رَجُلٌ قَدْ وَطَّنَ نَفْسَهُ عَلَى أَنْ يَقْتُلُوهُ. فَيَجِدُهُمْ مَوْتَىٰ. فَيُنَادِيهِمْ: أَلَا أَبْشِرُوا. فَقَدْ هَلَكَ عَدُوُّكُمْ. فَيَخْرُجُ النَّاسُ وَيَخْلُونَ سَبِيلَ مَوَاشِيهِمْ. فَمَا يَكُونُ لَهُمْ رَعْيٌ إِلَّا لُحُومُهُمْ. فَتَشْكَرُ عَلَيْهَا، كَأَحْسَنِ مَا شَكِرَتْ مِنْ نَبَاتٍ أَصَابَتْهُ قَطُّ».

blood. And they will say: 'We have killed the people of heaven.' While they are like that, Allâh will send a worm like the worm that is found in the noses of sheep, which will penetrate their necks and they will die like locusts, one on top of another. In the morning the Muslims will not hear any sound from them, and they will say: 'Who will sell his soul for the sake of Allâh and see what they are doing?' A man will go down, having prepared himself to be killed by them, and he will find them dead, so he will call out to them: 'Be of good cheer, for your enemy is dead!' Then the people will come out and will let their flocks loose, but they will not have anything to graze on except their flesh, and they will become very fat as if they were grazing on the best vegetation they ever found.''' (*Hasan*)

تخريج: [إسناده حسن] أخرجه أحمد: ٣/٧٧ من حديث ابن إسحاق به، وصححه البوصيري، وابن حبان، ح: ١٩٠٩، والحاكم: ٢/٢٤٥، ٤/٤٨٩، ٤٩٠ الأول على شرط مسلم، ووافقه الذهبي.

Comments:

a. This *Hadith* shows thoroughly, that Gog and Magog are disbelievers, uncivilized and warlike nations.

b. Their spears and arrows coming back with blood stains is a type of giving respite to them, and a way of granting them temporary happiness by Allâh.

c. Cattle do not eat meat, but as the many incidents of that period are unusual, similarly, the animals will become accustomed to eating the meat of dead people and they will be able to digest the meat.

٤٠٨٠ – حَدَّثَنَا أَزْهَرُ بْنُ مَرْوَانَ: حَدَّثَنَا عَبْدُ الْأَعْلَىٰ: حَدَّثَنَا سَعِيدٌ عَنْ قَتَادَةَ. قَالَ: حَدَّثَنَا

4080. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "Gog and Magog

people dig every day until, when they can almost see the rays of the sun, the one in charge of them says: "Go back and we will dig it tomorrow." Then Allâh puts it back, stronger than it was before. (This will continue) until, when their time has come, and Allâh wants to send them against the people, they will dig until they can almost see the rays of the sun, then the one who is in charge of them will say: "Go back, and we will dig it tomorrow if Allâh wills.' So they will say: "If Allâh wills." Then they will come back to it and it will be as they left it. So they will dig and will come out to the people, and they will drink all the water. The people will fortify themselves against them in their fortresses. They will shoot their arrows towards the sky and they will come back with blood on them, and they will say: "We have defeated the people of earth and dominated the people of heaven." Then Allâh will send a worm in the napes of their necks and kill them thereby.''' The Messenger of Allâh ﷺ said: "By the One in Whose Hand is my soul, the beasts of the earth will grow fat on their flesh." (*Sahih*)

أَبُو رَافِعٍ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ يَأْجُوجَ وَمَأْجُوجَ يَحْفِرُونَ كُلَّ يَوْمٍ. حَتَّى إِذَا كَادُوا يَرَوْنَ شُعَاعَ الشَّمْسِ، قَالَ الَّذِي عَلَيْهِمْ: ارْجِعُوا فَسَنَحْفِرُهُ غَدًا. فَيُعِيدُهُ اللهُ أَشَدَّ مَا كَانَ. حَتَّى إِذَا بَلَغَتْ مُدَّتُهُمْ، وَأَرَادَ اللهُ أَنْ يَبْعَثَهُمْ عَلَى النَّاسِ، حَفَرُوا. حَتَّى إِذَا كَادُوا يَرَوْنَ شُعَاعَ الشَّمْسِ، قَالَ الَّذِي عَلَيْهِمْ: ارْجِعُوا. فَسَتَحْفِرُونَهُ غَدًا، إِنْ شَاءَ اللهُ تَعَالَى. وَاسْتَثْنُوا. فَيَعُودُونَ إِلَيْهِ، وَهُوَ كَهَيْئَتِهِ حِينَ تَرَكُوهُ. فَيَحْفِرُونَهُ وَيَخْرُجُونَ عَلَى النَّاسِ فَيَنْشِفُونَ الْمَاءَ. وَيَتَحَصَّنُ النَّاسُ مِنْهُمْ فِي حُصُونِهِمْ. فَيَرْمُونَ بِسِهَامِهِمْ إِلَى السَّمَاءِ. فَتَرْجِعُ، عَلَيْهَا الدَّمُ الَّذِي اجْفَظَّ. فَيَقُولُونَ: قَهَرْنَا أَهْلَ الأَرْضِ، وَعَلَوْنَا أَهْلَ السَّمَاءِ. فَيَبْعَثُ اللهُ نَغَفًا فِي أَقْفَائِهِمْ فَيَقْتُلُهُمْ بِهَا».

قَالَ رَسُولُ اللهِ ﷺ: «وَالَّذِي نَفْسِي بِيَدِهِ إِنَّ دَوَابَّ الأَرْضِ لَتَسْمَنُ وَتَشْكَرُ شَكَرًا مِنْ لُحُومِهِمْ».

تخريج: [صحيح] أخرجه الترمذي، التفسير، [باب] ومن سورة الكهف، ح:٣١٥٣ من حديث قتادة به، وقال: حسن غريب، وصححه البوصيري، وابن حبان، ح:١٩٠٨، والحاكم على شرط الشيخين(٤/٤٨٨)، ووافقه الذهبي، وللحديث شواهد، راجع النهاية بتحقيقي، ح:٣٤٨ إن شئت المزيد.

Comments:

a. Digging here means that they will try to make a hole in the wall but Allâh will not allow them to be successful in their efforts so, the wall once again

becomes thick as it was.

b. Means are in the Hands of Allâh, without His will, success cannot be obtained, even when all the possible efforts are spent. So, a believer should have firm trust in Allâh.

c. The Name of Allâh has so much blessings, that even non-believers (Gog and Magog people) mention Allâh's Name, the wall will not turn back as it was, and they will become successful in their purpose.

4081. It was narrated that 'Abdullâh bin Mas'ud said: "On the night on which the Messenger of Allâh ﷺ was taken on the Night Journey (*Isrâ'*), he met Ibrâhim, Musa and 'Eisa, and they discussed the Hour. They started with Ibrâhim, and asked him about it, but he did not have any knowledge of it. Then they asked Musa, and he did not have any knowledge of it. Then they asked 'Eisa bin Maryam, and he said: 'I have been assigned to some tasks before it happens.' As for as when it will take place, no one knows that except Allâh. Then he mentioned *Dajjâl* and said: 'I will descend and kill him, then the people will return to their own lands and will be confronted with Gog and Magog people, who will: "swoop down from every mound."[1] They will not pass by any water but they will drink it, (and they will not pass) by anything but they will spoil it. They (the people) will beseech Allâh, and I will pray to Allâh to kill them. The earth will be filled with their stench and (the people) will beseech Allâh and I

٤٠٨١ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا يَزِيدُ ابْنُ هَارُونَ: حَدَّثَنَا الْعَوَّامُ بْنُ حَوْشَبٍ: حَدَّثَنِي جَبَلَةُ بْنُ سُحَيْمٍ عَنْ مُؤْثِرِ بْنِ عَفَازَةَ، عَنْ عَبْدِ اللهِ بْنِ مَسْعُودٍ قَالَ: لَمَّا كَانَ لَيْلَةَ أُسْرِيَ بِرَسُولِ اللهِ ﷺ، لَقِيَ إِبْرَاهِيمَ وَمُوسَى وَعِيسَى، فَتَذَاكَرُوا السَّاعَةَ. فَبَدَأُوا بِإِبْرَاهِيمَ. فَسَأَلُوهُ عَنْهَا. فَلَمْ يَكُنْ عِنْدَهُ مِنْهَا عِلْمٌ. ثُمَّ سَأَلُوا مُوسَى. فَلَمْ يَكُنْ عِنْدَهُ مِنْهَا عِلْمٌ. فَرُدَّ الْحَدِيثُ إِلَى عِيسَى ابْنِ مَرْيَمَ. فَقَالَ: قَدْ عُهِدَ إِلَيَّ فِيمَا دُونَ وَجْبَتِهَا. فَأَمَّا وَجْبَتُهَا فَلَا يَعْلَمُهَا إِلَّا اللهُ. فَذَكَرَ خُرُوجَ الدَّجَّالِ. قَالَ: فَأَنْزِلُ فَأَقْتُلُهُ. فَيَرْجِعُ النَّاسُ إِلَى بِلَادِهِمْ. فَيَسْتَقْبِلُهُمْ يَأْجُوجُ وَمَأْجُوجُ وَهُمْ مِنْ كُلِّ حَدَبٍ يَنْسِلُونَ. فَلَا يَمُرُّونَ بِمَاءٍ إِلَّا شَرِبُوهُ. وَلَا بِشَيْءٍ إِلَّا أَفْسَدُوهُ. فَيَجْأَرُونَ إِلَى اللهِ. فَأَدْعُو اللهَ أَنْ يُمِيتَهُمْ. فَتَنْتُنُ الأَرْضُ مِنْ رِيحِهِمْ. فَيَجْأَرُونَ إِلَى اللهِ. فَأَدْعُو اللهَ. فَيُرْسِلُ السَّمَاءَ بِالْمَاءِ. فَيَحْمِلُهُمْ فَيُلْقِيهِمْ فِي الْبَحْرِ. ثُمَّ تُنْسَفُ الْجِبَالُ وَتُمَدُّ الأَرْضُ مَدَّ الأَدِيمِ. فَعُهِدَ إِلَيَّ: مَتَى كَانَ ذٰلِكَ، كَانَتِ السَّاعَةُ مِنَ النَّاسِ. كَالْحَامِلِ الَّتِي لَا يَدْرِي

[1] *Al-Anbiyâ'* 21:96.

أَهْلُهَا مَتَىٰ تَفْجَؤُهُمْ بِوِلَادِهَا.

قَالَ الْعَوَّامُ: وَوُجِدَ تَصْدِيقُ ذٰلِكَ فِي كِتَابِ اللهِ تَعَالَى: ﴿حَتَّىٰٓ إِذَا فُتِحَتْ يَأْجُوجُ وَمَأْجُوجُ وَهُم مِّن كُلِّ حَدَبٍ يَنسِلُونَ﴾. [الأنبياء: ٩٦]

will pray to Allâh, then the sky will send down rain that will carry them and throw them in the sea. Then the mountains will turn to dust and the earth will be stretched out like a hide. I have been promised that when that happens, the Hour will come upon the people, like a pregnant woman whose family does not know when she will suddenly give birth.'"

(One of the narrators) 'Awwâm said: "Confirmation of that is found in the Book of Allâh, where Allâh says: "Until, when Gog and Magog people are let loose (from their barrier), and they swoop down from every mound."[1] (***Sahih***)

تخريج: [**إسناده صحيح**] أخرجه أحمد: ١/ ٣٧٥ من حديث العوام به، وصححه البوصيري، والحاكم(٢/ ٣٨٤)، والذهبي، ولم أر لمضعفه حجة * مؤثر ثقة، وثقه المعتدل العجلي، وابن حبان وغيرهما.

(المعجم ٣٤) - بَابُ خُرُوجِ الْمَهْدِيِّ (التحفة ٣٤)

Chapter 34. The Appearance Of The Mahdi

٤٠٨٢ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُعَاوِيَةُ بْنُ هِشَامٍ: حَدَّثَنَا عَلِيُّ بْنُ صَالِحٍ عَنْ يَزِيدَ بْنِ أَبِي زِيَادٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللهِ قَالَ: بَيْنَمَا نَحْنُ عِنْدَ رَسُولِ اللهِ ﷺ إِذْ أَقْبَلَ فِتْيَةٌ مِنْ بَنِي هَاشِمٍ. فَلَمَّا رَآهُمُ النَّبِيُّ ﷺ، اغْرَوْرَقَتْ عَيْنَاهُ وَتَغَيَّرَ لَوْنُهُ. قَالَ: فَقُلْتُ: مَا نَزَالُ نَرَىٰ فِي وَجْهِكَ شَيْئًا نَكْرَهُهُ. فَقَالَ: «**إِنَّا أَهْلُ بَيْتٍ اخْتَارَ اللهُ لَنَا**

4082. It was narrated that 'Abdullâh said: "While we were with the Messenger of Allâh ﷺ, some youngsters from Banu Hâshim came along. When the Prophet ﷺ saw them, his eyes filled with tears and his color changed. I said: 'We still see something in your face that we do not like (to see).' He said: 'We are members of a Household for whom Allâh has chosen the

[1] *Al-Anbiyâ'* 21:96.

الآخِرَةَ عَلَى الدُّنْيَا، وَإِنَّ أَهْلَ بَيْتِي سَيَلْقَوْنَ بَعْدِي بَلَاءً وَتَشْرِيدًا وَتَطْرِيدًا. حَتَّى يَأْتِيَ قَوْمٌ مِنْ قِبَلِ الْمَشْرِقِ مَعَهُمْ رَايَاتٌ سُودٌ، فَيَسْأَلُونَ الْخَيْرَ، فَلَا يُعْطَوْنَهُ، فَيُقَاتِلُونَ فَيُنْصَرُونَ، فَيُعْطَوْنَ مَا سَأَلُوا فَلَا يَقْبَلُونَهُ حَتَّى يَدْفَعُوهَا إِلَى رَجُلٍ مِنْ أَهْلِ بَيْتِي، فَيَمْلَأُهَا قِسْطًا كَمَا مَلَأُوهَا جَوْرًا. فَمَنْ أَدْرَكَ ذٰلِكَ مِنْكُمْ، فَلْيَأْتِهِمْ وَلَوْ حَبْوًا عَلَى الثَّلْجِ».

Hereafter over this world. The people of my Household will face calamity, expulsion and exile after I am gone, until some people will come from the east carrying black banners. They will ask for something good but will not be given it. Then they will fight and will be victorious, then they will be given what they wanted, but they will not accept it and will give leadership to a man from my family. Then they will fill it with justice just as it was filled with injustice. Whoever among you lives to see that, let him go to them even if he has to crawl over snow.'" (***Da'if***)

تخريج: [إسناده ضعيف] أخرجه ابن أبي شيبة: ١٥/ ٢٣٥، ٢٣٦، ح: ١٩٥٧٣ عن معاوية به، وانظر حديث: ٥٠٤ لحال يزيد، ولم تثبت متابعة الحكم له، وفي السند إليه عبدالله بن واهر رافضي خبيث متهم، وله طريق آخر موضوع عند الحاكم: ٤/ ٤٦٤.

٤٠٨٣ – حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ مَرْوَانَ الْعُقَيْلِيُّ: حَدَّثَنَا عُمَارَةُ بْنُ أَبِي حَفْصَةَ عَنْ زَيْدٍ الْعَمِّيِّ، عَنْ أَبِي صِدِّيقٍ النَّاجِي، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ أَنَّ النَّبِيَّ ﷺ، قَالَ: «يَكُونُ فِي أُمَّتِي الْمَهْدِيُّ. إِنْ قُصِرَ، فَسَبْعٌ. وَإِلَّا فَتِسْعٌ. فَتَنْعَمُ فِيهِ أُمَّتِي نَعْمَةً لَمْ يَنْعَمُوا مِثْلَهَا قَطُّ. تُؤْتَى أُكُلَهَا. وَلَا تَدَّخِرُ مِنْهُمْ شَيْئًا. وَالْمَالُ يَوْمَئِذٍ كُدُوسٌ. فَيَقُومُ الرَّجُلُ فَيَقُولُ: يَا مَهْدِيُّ أَعْطِنِي. فَيَقُولُ: خُذْ».

4083. It was narrated from Abu Sa'eed Al-Khudri that the Prophet ﷺ said: "The Mahdi will be among my nation. If he lives for a short period, it will be seven, and if he lives for a long period, it will be nine, during which my nation will enjoy a time of ease such as it has never enjoyed. The land will bring forth its yield and will not hold back anything, and wealth at that time will be piled up. A man will stand up and say: 'O Mahdi, give me!' He will say: 'Take.'" (***Da'if***)

تخريج: [إسناده ضعيف] أخرجه الترمذي، الفتن: ٥٣، ح: ٢٢٣٢ من حديث شعبة عن زيد العمي به، وقال: حسن، وتقدم حاله، ح: ٢٧٠٣، والحديث ضعيف من أجله.

Comments:

a. The Mahdi will be a pious man from the descendants of Fâtimah ﵂. His name will be Muhammad, as the name of the Prophet ﷺ, and his father's name will be as the name of the Prophet's father. During his seven year's rule people will live in peace, safety and prosperity. (See *Jâmi' At-Tirmidhi*: 2231, *Sunan Abu Dâwud*: 4282).

b. Many people claimed to be the Mahdi in the past, which was not correct. Therefore, some contemporary people denied the concept of coming of the Mahdi. It is not proper to deny a truth in order to reject a falsehood.

4084. It was narrated from Thawbân that the Messenger of Allâh ﷺ said: "Three will fight one another for your treasure, each one of them the son of a caliph, but none of them will gain it. Then the black banners will come from the east, and they will kill you in an unprecedented manner." Then he mentioned something that I do not remember, then he said: "When you see them, then pledge your allegiance to them even if you have to crawl over the snow, for that is the caliph of Allâh, Mahdi." (***Da'if***)

٤٠٨٤ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَىٰ وَ أَحْمَدُ ابْنُ يُوسُفَ، قَالَا: حَدَّثَنَا عَبْدُ الرَّزَّاقِ عَنْ سُفْيَانَ الثَّوْرِيِّ، عَنْ خَالِدٍ الْحَذَّاءِ، عَنْ أَبِي قِلَابَةَ، عَنْ أَبِي أَسْمَاءَ الرَّحَبِيِّ، عَنْ ثَوْبَانَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**يَقْتَتِلُ عِنْدَ كَنْزِكُمْ ثَلَاثَةٌ. كُلُّهُمُ ابْنُ خَلِيفَةٍ. ثُمَّ لَا يَصِيرُ إِلَى وَاحِدٍ مِنْهُمْ. ثُمَّ تَطْلُعُ الرَّايَاتُ السُّودُ مِنْ قِبَلِ الْمَشْرِقِ. فَيَقْتُلُونَكُمْ قَتْلًا لَمْ يُقْتَلْهُ قَوْمٌ**». ثُمَّ ذَكَرَ شَيْئًا لَا أَحْفَظُهُ. فَقَالَ: «**فَإِذَا رَأَيْتُمُوهُ فَبَايِعُوهُ وَلَوْ حَبْوًا عَلَى الثَّلْجِ. فَإِنَّهُ خَلِيفَةُ اللهِ، الْمَهْدِيُّ**».

تخريج: [إسناده ضعيف] أخرجه البيهقي في الدلائل(٦/ ٥١٥) من حديث عبدالرزاق به، وصححه البوصيري، والحاكم(٤/ ٤٦٣، ٤٦٤، ٥٠٢) على شرط الشيخين، ووافقه الذهبي، وصححه ابن كثير، وإسناده ضعيف لعنعنة الثوري، ح: ١٦٢، ولبعض الحديث شواهد.

4085. It was narrated from 'Ali that the Messenger of Allâh ﷺ said: "Mahdi is one of us, the people of the Household. Allâh rectifying him in a single night." (***Hasan***)

٤٠٨٥ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو دَاوُدَ الْحَفَرِيُّ: حَدَّثَنَا يَاسِينُ عَنْ إِبْرَاهِيمَ ابْنِ مُحَمَّدٍ ابْنِ الْحَنَفِيَّةِ، عَنْ أَبِيهِ، عَنْ عَلِيٍّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**الْمَهْدِيُّ مِنَّا، أَهْلَ الْبَيْتِ، يُصْلِحُهُ اللهُ فِي لَيْلَةٍ**».

تخريج: [إسناده حسن] أخرجه ابن أبي شيبة: ١٥/ ١٩٧، ح: ١٩٤٩٠ عن الحفري به، وتابعه الفضل بن دكين عند أحمد: ١/ ٨٤ وغيره، وله شاهد ضعيف عند أبي داود، ح: ٤٢٩٠ .

Comments:

'Rectifying him in a single night' means that he will repent sincerely, suddenly, and become righteous person, or he will get the required leadership qualities suddenly, and become eligible to rule people.

4086. It was narrated that Sa'eed bin Musayyab said: "We were with Umm Salamah and we were discussing Mahdi. She said: 'I heard the Messenger of Allâh ﷺ say: "Mahdi will be one of the descendents of Fâtimah." (*Hasan*)

٤٠٨٦ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ الْمَلِكِ: حَدَّثَنَا أَبُو الْمَلِيحِ الرَّقِّيُّ عَنْ زِيَادِ بْنِ بَيَانٍ، عَنْ عَلِيِّ بْنِ نُفَيْلٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ قَالَ: كُنَّا عِنْدَ أُمِّ سَلَمَةَ. فَتَذَاكَرْنَا الْمَهْدِيَّ. فَقَالَتْ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «**الْمَهْدِيُّ مِنْ وَلَدِ فَاطِمَةَ**».

تخريج: [**إسناده حسن**] أخرجه أبوداود، المهدي:١، ح:٤٢٨٤ من حديث أبي المليح الرقي به، وأورده الحاكم في المستدرك:٤/٥٥٧، وسكت عليه.

Comments:

Many things that are mentioned in the Shiites narrations are not correct, such as his disappearance in the cave of Samara, or possessing the Sword (Dhulfiqâr) or having the original Qur'ân, etc.

4087. It was narrated that Anas bin Mâlik said: "I heard the Messenger of Allâh say: 'We, the sons of 'Abdul-Muttalib, will be the leaders of the people of Paradise: Myself, Hazmah. 'Ali, Ja'far, Hasan, Husain and Mahdi." (*Da'if*)

٤٠٨٧ - حَدَّثَنَا هَدِيَّةُ بْنُ عَبْدِ الْوَهَّابِ: حَدَّثَنَا سَعْدُ بْنُ عَبْدِ الْحَمِيدِ بْنِ جَعْفَرٍ، عَنْ عَلِيِّ بْنِ زِيَادٍ الْيَمَامِيِّ، عَنْ عِكْرِمَةَ بْنِ عَمَّارٍ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللهِ بْنِ أَبِي طَلْحَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «**نَحْنُ، وَلَدُ عَبْدِ الْمُطَّلِبِ، سَادَةُ أَهْلِ الْجَنَّةِ. أَنَا وَحَمْزَةُ وَعَلِيٌّ وَجَعْفَرٌ وَالْحَسَنُ وَالْحُسَيْنُ وَالْمَهْدِيُّ**».

تخريج: [**إسناده ضعيف**] أخرجه الحاكم:٣/٢١١ من حديث سعد به إلا أنه قال: عبدالله ابن زياد اليمامي، وهو الصواب، وضعفه البخاري، والجمهور * وعكرمة مدلس وعنعن، وللحديث شاهد عند الخطيب:٩/٤٣٤، وقال فيه: هذا الحديث منكر جدًا، وهو غير ثابت، وفي إسناده غير واحد من المجهولين.

4088. It was narrated from 'Abdullâh bin Hârith bin Jaz' Az-Zabidi that the Messenger of Allâh ﷺ said: "People will come from the east, paving the way for Mahdi," meaning, for his rule. (*Da'if*)

٤٠٨٨ - حَدَّثَنَا حَرْمَلَةُ بْنُ يَحْيَىٰ الْمِصْرِيُّ، وَ إِبْرَاهِيمُ بْنُ سَعِيدٍ الْجَوْهَرِيُّ، قَالَا: حَدَّثَنَا أَبُو صَالِحٍ عَبْدُ الْغَفَّارِ بْنُ دَاوُدَ الْحَرَّانِيُّ: حَدَّثَنَا ابْنُ لَهِيعَةَ عَنْ أَبِي زُرْعَةَ عَمْرِو بْنِ جَابِرٍ الْحَضْرَمِيِّ، عَنْ عَبْدِ اللهِ بْنِ الْحَارِثِ ابْنِ جَزْءٍ الزُّبَيْدِيِّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**يَخْرُجُ نَاسٌ مِنَ الْمَشْرِقِ، فَيُوَطِّئُونَ لِلْمَهْدِيِّ**» يَعْنِي سُلْطَانَهُ.

تخريج: [**إسناده ضعيف**] وضعفه البوصيري لضعف عمرو بن جابر * وابن لهيعة تقدم، ح: ٣٣٠، وله شاهد ضعيف عند أبي نعيم في الحلية: ٦/ ٥٣.

Chapter 35. The Fierce Battles

(المعجم ٣٥) - بَابُ الْمَلَاحِمِ

(التحفة ٣٥)

4089. It was narrated that Jubair bin Nufair said: "Jubair said to me: 'Let's go to Dhu Mikhmar, who was a man from among the Companions of the Prophet ﷺ.' So I went with them and he asked him about the peace treaty (with the Romans). He said: 'I heard the Prophet ﷺ say: "The Romans will enter into a peace treaty with you, then you and they will fight one another as enemies, and you will be victorious; you will collect the spoils of war and be safe. Then you will come back until you will stop in a meadow with many hillocks. A man from among the people of the Cross will raise the Cross and will say: 'The Cross has prevailed.' Then a man among the Muslims will become angry and will go and break the Cross. Then the Romans will prove

٤٠٨٩ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عِيسَى بْنُ يُونُسَ عَنِ الْأَوْزَاعِيِّ، عَنْ حَسَّانَ ابْنِ عَطِيَّةَ قَالَ: مَالَ مَكْحُولٌ وَابْنُ أَبِي زَكَرِيَّا إِلَى خَالِدِ بْنِ مَعْدَانَ، وَمِلْتُ مَعَهُمَا. فَحَدَّثَنَا عَنْ جُبَيْرِ بْنِ نُفَيْرٍ قَالَ: قَالَ لِي جُبَيْرٌ: انْطَلِقْ بِنَا إِلَى ذِي مِخْمَرٍ، وَكَانَ رَجُلًا مِنْ أَصْحَابِ النَّبِيِّ ﷺ. فَانْطَلَقْتُ مَعَهُمَا. فَسَأَلَهُ عَنِ الْهُدْنَةِ. فَقَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «**سَتُصَالِحُكُمُ الرُّومُ صُلْحًا آمِنًا. ثُمَّ تَغْزُونَ، أَنْتُمْ وَهُمْ، عَدُوًّا. [فَتَنْتَصِرُونَ] وَتَغْنَمُونَ وَتَسْلَمُونَ ثُمَّ تَنْصَرِفُونَ. حَتَّى تَنْزِلُوا بِمَرْجٍ ذِي تُلُولٍ. فَيَرْفَعُ رَجُلٌ مِنْ أَهْلِ الصَّلِيبِ الصَّلِيبَ، فَيَقُولُ: غَلَبَ الصَّلِيبُ. فَيَغْضَبُ رَجُلٌ مِنَ الْمُسْلِمِينَ. فَيَقُومُ إِلَيْهِ فَيَدُقُّهُ. فَعِنْدَ ذٰلِكَ تَغْدِرُ الرُّومُ، [فَيَجْتَمِعُونَ] لِلْمَلْحَمَةِ**».

treacherous (breaking the treaty) (and will gather) for the fierce battle." (*Sahih*)

Another chain with a similar report to which he added: "They will gather for the fierce battle, and at that time they will come with eighty banners, under each of which will be twelve thousand troops."

حدّثنا عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ [الدِّمَشْقِيُّ]: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنَا الأَوْزَاعِيُّ عَنْ حَسَّانَ بْنِ عَطِيَّةَ، بِإِسْنَادِهِ، نَحْوَهُ. وَزَادَ فِيهِ! فَيَجْتَمِعُونَ لِلْمَلْحَمَةِ فَيَأْتُونَ حِينَئِذٍ تَحْتَ ثَمَانِينَ غَايَةٍ. تَحْتَ كُلِّ غَايَةٍ اثْنَا عَشَرَ أَلْفًا.

تخريج: [إسناده صحيح] أخرجه أبوداود، الجهاد، باب في صلح العدو، ح:٢٧٦٧، ٤٢٩٣ من حديث عيسٰى به، وصححه ابن حبان، ح:١٨٧٤، ١٨٧٥، والحاكم:٢/ ٤٢١، والذهبي، وقال البوصيري: إسناده حسن.

Comments:

a. Christians have many sects which differ from each other. The numbers of the followers of these sects vary from country to country. Therefore, it is possible that some Christians' sects, due to the oppression of other sects, may cooperate with Muslims.

b. The temporary peace agreement between Muslims and Christians cannot be a permanent one. They conceal hatred of Muslims in their hearts so, they may rise against Muslims whenever they get a chance for that.

4090. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "When the fierce battles take place, Allâh will send a troop of freed slaves who will be the best Arab horsemen and the best armed, with whom Allâh will support His religion." (*Hasan*)

٤٠٩٠ – **حَدَّثَنَا** هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنَا عُثْمَانُ بْنُ أَبِي الْعَاتِكَةِ عَنْ سُلَيْمَانَ بْنِ حَبِيبٍ الْمُحَارِبِيِّ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: **«إِذَا وَقَعَتِ الْمَلَاحِمُ، بَعَثَ اللهُ بَعْثًا مِنَ الْمَوَالِي، هُمْ أَكْرَمُ الْعَرَبِ فَرَسًا وَأَجْوَدُهُ سِلَاحًا، يُؤَيِّدُ اللهُ بِهِمُ الدِّينَ».**

تخريج: [إسناده حسن] أخرجه الحاكم:٤/ ٨٤٨ من حديث عثمان به، وصححه علٰى شرط البخاري، ووافقه الذهبي علٰى شرط مسلم، وقال البوصيري: هذا إسناد حسن، عثمان مختلف فيه قلت: وثقه الجمهور في غير علي بن يزيد الألهاني.

Comments:

Love of Islam and its adherence decreases among the old Muslims (those who are Muslims from generations) unlike the new Muslims, who adopt Islam with full conviction that it is the true and the best religion. So, they have strong enthusiasm to sacrifice themselves for Islam.

4091. It was narrated from Jâbir bin Samurah, that Nâfi' bin 'Utbah bin Abu Waqqâs narrated that the Prophet ﷺ said: "You will fight the Arabian Peninsula and victory will be granted by Allâh. Then you will fight the Romans and victory will be granted (by Allâh). Then you will fight *Dajjâl* and victory will be granted (by Allâh)."

Jâbir said: "*Dajjâl* will not appear until you have fought the Romans." (***Sahih***)

٤٠٩١ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا الْحُسَيْنُ بْنُ عَلِيٍّ عَنْ زَائِدَةَ، عَنْ عَبْدِ الْمَلِكِ ابْنِ عُمَيْرٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ، عَنْ نَافِعِ بْنِ عُتْبَةَ بْنِ أَبِي وَقَّاصٍ، عَنِ النَّبِيِّ ﷺ قَالَ: **«تُقَاتِلُونَ جَزِيرَةَ الْعَرَبِ، فَيَفْتَحُهَا اللهُ. ثُمَّ تُقَاتِلُونَ الرُّومَ فَيَفْتَحُهَا [اللهُ]، ثُمَّ تُقَاتِلُونَ الدَّجَّالَ فَيَفْتَحُهَا [اللهُ]»**.

قَالَ جَابِرٌ: فَمَا يَخْرُجُ الدَّجَّالُ حَتَّى تُفْتَحَ الرُّومُ.

تخريج: أخرجه مسلم، الفتن، باب ما يكون من فتوحات المسلمين قبل الدجال، ح: ٢٩٠٠ من حديث عبدالملك بن عمير به.

Comments:

a. The Arabian Peninsula (the present day Saudi Arabia, Yemen, Hadramaut, Qatar, Kuwait, and a part of Iraq) was conquered in the era of the Prophet ﷺ. During the period of the caliphate Muslims were busy in wars with the Romans and Iran.

b. Now Rome is a very important place for Christians, all Europe is influenced by its culture. However, Muslim-populated areas are struggling to get freedom.

4092. It was narrated from Mu'âdh bin Jabal that the Prophet ﷺ said: "The great fierce battle, the conquest of Constantinople and the emergence of *Dajjâl*, will all happen within seven months." (***Da'if***)

٤٠٩٢ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ وَ إِسْمَاعِيلُ بْنُ عَيَّاشٍ، قَالَا: حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي مَرْيَمَ عَنِ الْوَلِيدِ ابْنِ سُفْيَانَ بْنِ أَبِي مَرْيَمَ، عَنْ يَزِيدَ بْنِ قُطَيْبٍ السَّكُونِيِّ وَقَالَ الْوَلِيدُ: يَزِيدُ بْنُ قُطْبَةَ، عَنْ أَبِي بَحْرِيَّةَ، عَنْ مُعَاذِ بْنِ جَبَلٍ، عَنِ النَّبِيِّ ﷺ، قَالَ: **«الْمَلْحَمَةُ الْكُبْرَى وَفَتْحُ الْقُسْطُنْطِينِيَّةِ وَخُرُوجُ الدَّجَّالِ، فِي سَبْعَةِ أَشْهُرٍ»**.

تخريج: **[إسناده ضعيف]** أخرجه أبوداود، الملاحم، باب في تواتر الملاحم، ح: ٤٢٩٥ من حديث أبي بكر بن أبي مريم به، وتقدم حاله، ح: ١٤٨٠، وحسنه الترمذي، ح: ٢٢٣٨ بقوله:

حسن غريب * أبوبكر بن أبي مريم ضعيف، وشيخه مجهول، ويزيد مجهول الحال.

4093. It was narrated from 'Abdullâh bin Busr that the Messenger of Allâh ﷺ said: "Between the fierce battle and the conquest of Al-Madinah will be six years, and the appearance of *Dajjâl* will come in the seventh."' (*Da'if*)

٤٠٩٣ - حَدَّثَنَا سُوَيْدُ بْنُ سَعِيدٍ: حَدَّثَنَا بَقِيَّةُ عَنْ بَحِيرِ بْنِ سَعْدٍ، عَنْ خَالِدٍ [عَنِ] ابنِ أَبِي بِلَالٍ، عَنْ عَبْدِ اللهِ بْنِ بُسْرٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «بَيْنَ الْمَلْحَمَةِ وَفَتْحِ الْمَدِينَةِ، سِتُّ سِنِينَ، وَيَخْرُجُ الدَّجَّالُ فِي السَّابِعَةِ».

تخريج: [إسناده ضعيف] أخرجه أبوداود، أيضًا، ح:٤٢٩٦ من حديث بقية تقدم حاله، ح:١١٢١،٥٥١ به، ولم يصرح بالسماع المسلسل، وابن أبي بلال لم يوثقه غير ابن حبان.

4094. It was narrated from Kathir bin 'Abdullâh bin 'Amr bin 'Awf, from his father, that his grandfather said: "The Messenger of Allâh ﷺ said: 'The Hour will not begin until the closest Muslim outpost will be at Baulâ'.' Then he said: 'O 'Ali, O 'Ali, O 'Ali.' He ('Ali) said: 'May my father and mother be ransomed for you.' He said: 'You will fight Banu Asfar (the Romans) and those who come after you will fight them, until the best of the Muslims go out to fight them, the people of Hijâz who do not fear the blame of anyone for the sake of Allâh. They will conquer Constantinople with *Tasbih* and *Takbir* and will acquire such spoils of war as has never been seen before, which they will distribute by the shieldful. Someone will come and say: "*Masih* has appeared in your land!" But he will be lying, so the one who takes (some of the spoils) will regret it, and the one who leaves it behind will regret it too."' (*Da'if*)

٤٠٩٤ - حَدَّثَنَا عَلِيُّ بْنُ مَيْمُونٍ الرَّقِّيُّ: حَدَّثَنَا أَبُو يَعْقُوبَ الْحُنَيْنِيُّ عَنْ كَثِيرِ بْنِ عَبْدِ اللهِ بْنِ عَمْرِو بْنِ عَوْفٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَا تَقُومُ السَّاعَةُ حَتَّى تَكُونَ أَدْنَىٰ مَسَالِحِ الْمُسْلِمِينَ بِبَوْلَاءَ». ثُمَّ قَالَ: «يَا عَلِيُّ، يَا عَلِيُّ، يَا عَلِيُّ» قَالَ: بِأَبِي وَأُمِّي قَالَ: «إِنَّكُمْ سَتُقَاتِلُونَ بَنِي الْأَصْفَرِ وَيُقَاتِلُهُمُ الَّذِينَ مِنْ بَعْدِكُمْ حَتَّى تَخْرُجَ إِلَيْهِمْ رُوقَةُ الْإِسْلَامِ، أَهْلُ الْحِجَازِ. الَّذِينَ لَا يَخَافُونَ فِي اللهِ لَوْمَةَ لَائِمٍ. فَيَفْتَتِحُونَ الْقُسْطُنْطِينِيَّةَ بِالتَّسْبِيحِ وَالتَّكْبِيرِ. فَيُصِيبُونَ غَنَائِمَ لَمْ يُصِيبُوا مِثْلَهَا. حَتَّى يَقْتَسِمُوا بِالْأَتْرِسَةِ. وَيَأْتِي آتٍ فَيَقُولُ: إِنَّ الْمَسِيحَ قَدْ خَرَجَ فِي بِلَادِكُمْ. أَلَا وَهِيَ كِذْبَةٌ. فَالْآخِذُ نَادِمٌ، وَالتَّارِكُ نَادِمٌ».

تخريج: [إسناده ضعيف جدًا] أخرجه الطبراني: ١٧/ ٢٥، ح: ٩ من حديث كثير به، ومن أجله ضعفه البوصيري، وانظر، حديث: ١٦٥ لحاله.

٤٠٩٥ - حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنَا عَبْدُ اللهِ بْنُ الْعَلَاءِ: حَدَّثَنِي بُسْرُ بْنُ عُبَيْدِ اللهِ: حَدَّثَنِي أَبُو إِدْرِيسَ الْخَوْلَانِيُّ: حَدَّثَنِي عَوْفُ بْنُ مَالِكٍ الأَشْجَعِيُّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «تَكُونُ بَيْنَكُمْ وَبَيْنَ بَنِي الأَصْفَرِ هُدْنَةٌ، فَيَغْدِرُونَ بِكُمْ، فَيَسِيرُونَ إِلَيْكُمْ فِي ثَمَانِينَ غَايَةً، تَحْتَ كُلِّ غَايَةٍ اثْنَا عَشَرَ أَلْفًا».

تخريج: [صحيح] تقدم، ح: ٤٠٤٢.

4095. It was narrated from 'Awf bin Mâlik Al-Ashja'i that the Messenger of Allâh ﷺ said: "There will be a treaty between you and Banu Asfar (The Romans), but they will betray you and will march against you with eighty banners, under each of which there will be twelve thousand troops." (*Sahih*)

Comments:

For the comments on this *Hadith* see *Hadith*: 4042

Chapter 36. The Turks

(المعجم ٣٦) - بَابُ التُّرْكِ (التحفة ٣٦)

٤٠٩٦ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ، يَبْلُغ بِهِ النَّبِيَّ ﷺ، قَالَ: «لَا تَقُومُ السَّاعَةُ حَتَّى تُقَاتِلُوا قَوْمًا نِعَالُهُمُ الشَّعَرُ، وَلَا تَقُومُ السَّاعَةُ حَتَّى تُقَاتِلُوا قَوْمًا صِغَارَ الأَعْيُنِ».

4096. It was narrated from Abu Hurairah, conveying it from the Prophet ﷺ: "The Hour will not begin until you fight people with shoes of hair, and the Hour will not begin until you fight people with small eyes." (*Sahih*)

تخريج: أخرجه البخاري، الجهاد، باب قتال الذين ينتعلون الشعر، ح: ٢٩٢٩، ومسلم، الفتن، باب لا تقوم الساعة حتى يمر الرجل بقبر الرجل . . . الخ، ح: ٢٩٠٩/ ٥٧ عن ابن أبي شيبة من حديث سفيان به.

٤٠٩٧ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَا تَقُومُ السَّاعَةُ حَتَّى تُقَاتِلُوا قَوْمًا صِغَارَ الأَعْيُنِ، ذُلْفَ الأُنُوفِ، كَأَنَّ وُجُوهَهُمُ

4097. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: 'The Hour will not begin until you fight people with small eyes and small, even noses, as if their faces were hammered shields. And the Hour will not

begin until you fight people whose shoes are made of hair." (*Sahih*)

الْمَجَانُّ الْمُطْرَقَةُ، وَلَا تَقُومُ السَّاعَةُ حَتَّى تُقَاتِلُوا قَوْمًا نِعَالُهُمُ الشَّعَرُ».

تخريج: أخرجه البخاري، انظر الحديث السابق، ومسلم، الحديث السابق، ح:٢٩١٢ عن ابن أبي شيبة من حديث سفيان به.

4098. It was narrated that 'Amr bin Taghlib said: "I heard the Prophet ﷺ say: 'One of the portents of the Hour is that you fight people with broad faces, as if their faces are hammered shields. And one of the portents of the Hour is that you will fight people who wear shoes of hair.'" (*Sahih*)

٤٠٩٨ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَسْوَدُ بْنُ عَامِرٍ: حَدَّثَنَا جَرِيرُ بْنُ حَازِمٍ: حَدَّثَنَا الْحَسَنُ عَنْ عَمْرِو بْنِ تَغْلِبَ، قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «إِنَّ مِنْ أَشْرَاطِ السَّاعَةِ أَنْ تُقَاتِلُوا قَوْمًا عِرَاضَ الْوُجُوهِ. كَأَنَّ وُجُوهَهُمُ الْمَجَانُّ الْمُطْرَقَةُ. وَإِنَّ مِنْ أَشْرَاطِ السَّاعَةِ أَنْ تُقَاتِلُوا قَوْمًا يَنْتَعِلُونَ الشَّعَرَ».

تخريج: أخرجه البخاري، الجهاد، باب قتال الترك، ح:٢٩٢٧ و٣٥٩٢ من حديث جرير به.

4099. It was narrated from Abu Sa'eed Al-Khudri that the Messenger of Allâh ﷺ said: "The Hour will not begin until you fight people with small eyes and wide faces, as if their eyes are the pupils of locusts and as if their faces are hammered shields. They will be wearing shoes of hair, using leather shields and tying their horses to date-palm trees." (*Sahih*)

٤٠٩٩ - حَدَّثَنَا الْحَسَنُ بْنُ عَرَفَةَ: حَدَّثَنَا عَمَّارُ بْنُ مُحَمَّدٍ عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَا تَقُومُ السَّاعَةُ حَتَّى تُقَاتِلُوا قَوْمًا صِغَارَ الْأَعْيُنِ، عِرَاضَ الْوُجُوهِ، كَأَنَّ أَعْيُنَهُمْ حَدَقُ الْجَرَادِ، كَأَنَّ وُجُوهَهُمُ الْمَجَانُّ الْمُطْرَقَةُ، يَنْتَعِلُونَ الشَّعَرَ وَيَتَّخِذُونَ الدَّرَقَ، يَرْبِطُونَ خَيْلَهُمْ بِالنَّخْلِ».

تخريج: [صحيح] أخرجه أحمد:٣/٣١ عن عمار به، وتابعه أبوعبيدة عبدالملك بن معن عند ابن حبان، ح:١٨٧٢، وحسنه البوصيري، وله شواهد عند البخاري، ح:٢٩٢٨، ٣٥٨٧ وغيره.

Comments:

a. Allâmah Baidâwi ﷺ, said: "The reason of comparing their faces to a shield is that their features will be flat, and their faces will be round. The expression of being 'coated or plaited' means that they will be fatty and fleshy." (*Fathul-Bâri*, volume 6, page 743)

b. Abu Hurairah ؓ, said: "The *Hadith* means the people of Bâriz'; who are Kurds." Allah knows best.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allâh, the Most Beneficent, the Most Merciful

37. The Chapters On Asceticism

(المعجم ٣٧) أَبْوَابُ الزُّهْدِ

(التحفة ٢٩)

Chapter 1. Indifference Towards This World

(المعجم ١) - بَابُ الزُّهْدِ فِي الدُّنْيَا

(التحفة ١)

4100. It was narrated from Abu Dharr Al-Ghifâri that the Messenger of Allâh ﷺ said: "Indifference towards this world does not mean forbidding what is permitted, or squandering wealth, rather indifference towards this world means not thinking that what you have in your hand is more reliable than what is in Allâh's Hand, and it means feeling that the reward for a calamity that befalls you is greater than that which the calamity makes you miss out on.'" (*Da'if*)

Hishâm said: "Abu Idris Al-Khawlâni said: 'The likeness of this *Hadith* compared to other *Ahâdith* is like that of pure gold compared to ordinary gold.'"

٤١٠٠ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا عَمْرُو بْنُ وَاقِدٍ الْقُرَشِيُّ: حَدَّثَنَا يُونُسُ بْنُ مَيْسَرَةَ بْنِ حَلْبَسٍ عَنْ أَبِي إِدْرِيسَ الْخَوْلَانِيِّ، عَنْ أَبِي ذَرٍّ الْغِفَارِيِّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَيْسَ الزَّهَادَةُ فِي الدُّنْيَا بِتَحْرِيمِ الْحَلَالِ، وَلَا فِي إِضَاعَةِ الْمَالِ. وَلٰكِنِ الزَّهَادَةُ فِي الدُّنْيَا أَنْ لَا تَكُونَ بِمَا فِي يَدَيْكَ أَوْثَقَ مِنْكَ بِمَا فِي يَدِ اللهِ. وَأَنْ تَكُونَ فِي ثَوَابِ الْمُصِيبَةِ، إِذَا أُصِبْتَ بِهَا، أَرْغَبَ مِنْكَ فِيهَا، لَوْ أَنَّهَا أُبْقِيَتْ لَكَ».

قَالَ هِشَامٌ: قَالَ أَبُو إِدْرِيسَ الْخَوْلَانِيُّ، يَقُولُ: مِثْلُ هٰذَا الْحَدِيثِ فِي الأَحَادِيثِ، كَمِثْلِ الإِبْرِيزِ فِي الذَّهَبِ.

تخريج: [**إسناده ضعيف جدًا**] أخرجه الترمذي، الزهد، باب ماجاء في الزهادة في الدنيا، ح: ٢٣٤٠ من حديث عمرو بن واقد به، وقال: غريب ... وعمرو بن واقد منكر الحديث.

Comments:

a. Asceticism does not mean living alone separate from people; it is monasticism which is not allowed in Islam. Asceticism means being content with a lawful income even if it is little, and not running after an unlawful income.

b. Expecting that "people should give me something" is greed. Not being interested in what is in others' hands is also a type of asceticism and contentment.

4101. It was narrated that Abu Khallâd, who was one of the Companions of the Prophet ﷺ, said: "The Messenger of Allâh ﷺ said: 'If you see a man who has been given indifference with regard to this world and who speaks little, then draw close to him for he will indeed offer wisdom.'" (*Da'if*)

٤١٠١ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا الْحَكَمُ بْنُ هِشَامٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ أَبِي فَرْوَةَ، عَنْ أَبِي خَلَّادٍ، وَكَانَتْ لَهُ صُحْبَةٌ، قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**إِذَا رَأَيْتُمُ الرَّجُلَ قَدْ أُعْطِيَ زُهْدًا فِي الدُّنْيَا، وَقِلَّةَ مَنْطِقٍ، فَاقْتَرِبُوا مِنْهُ، فَإِنَّهُ يُلْقَى الْحِكْمَةَ**».

تخريج: [**إسناده ضعيف**] أخرجه البخاري في التاريخ الكبير، الكنى:٨/ ٢٨،٢٧ عن هشام به، وتابعه كثير بن هشام عند أبي نعيم في الحلية:١٠/ ٤٠٥، وله علل: منها ضعف أبي فروة يزيد ابن سنان (انظر حديث:٢٥٨١)، وللحديث شاهدان ضعيفان جدًا عند صاحب الحلية:٧/ ٣١٧، وأبي يعلى.

4102. It was narrated that Sahl bin Sa'd As-Sâ'idi said: "A man came to the Prophet ﷺ and said: 'O Messenger of Allâh, show me a deed which, if I do it, Allâh will love me and people will love me. The Messenger of Allâh ﷺ said: "Be indifferent towards this world, and Allâh will love you. Be indifferent to what is in people's hands, and they will love you." (*Da'if*)

٤١٠٢ - حَدَّثَنَا أَبُو عُبَيْدَةَ بْنُ أَبِي السَّفَرِ: حَدَّثَنَا شِهَابُ بْنُ عَبَّادٍ: حَدَّثَنَا خَالِدُ بْنُ عَمْرٍو الْقُرَشِيُّ عَنْ سُفْيَانَ الثَّوْرِيِّ، عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ قَالَ: أَتَى النَّبِيَّ ﷺ رَجُلٌ فَقَالَ: يَا رَسُولَ اللهِ دُلَّنِي عَلَى عَمَلٍ، إِذَا أَنَا عَمِلْتُهُ، أَحَبَّنِيَ اللهُ، وَأَحَبَّنِي النَّاسُ. فَقَالَ رَسُولُ اللهِ ﷺ: «**ازْهَدْ فِي الدُّنْيَا، يُحِبَّكَ اللهُ، وَازْهَدْ فِيمَا فِي أَيْدِي النَّاسِ، يُحِبُّوكَ**».

تخريج: [**ضعيف**] أخرجه العقيلي:٢/ ١١ من حديث خالد القرشي به، وقال: وليس له من حديث الثوري أصل، وقد تابعه محمد بن كثير الصنعاني ولعله أخذ عنه ودلسه لأن المشهور به خالد هذا، وصححه الحاكم:٤/ ٣١٣ فرده الذهبي بقوله: قلت: خالد وضاع، وضعفه البوصيري، ورواه عبدالله بن واقد أبوقتادة الحراني وهو متروك مدلس، راجع التقريب وغيره، عن الثوري به. وللحديث شواهد ضعيفة.

4103. It was narrated from Abu Wâ'il that a man from his people – Samurah bin Sahm – said: "We

٤١٠٣ - حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ: أَنْبَأَنَا جَرِيرٌ عَنْ مَنْصُورٍ، عَنْ أَبِي وَائِلٍ، عَنْ سَمُرَةَ

stopped with Abu Hâshim bin 'Utbah, who had been stabbed, and Mu'âwiyah came to visit him. Abu Hâshim wept and Mu'âwiyah said to him: 'Why are you weeping, O maternal uncle? Is there some pain bothering you, or is it because of this world, the best of which has already passed?' He said: 'It is not for any of these reasons. But the Messenger of Allâh ﷺ gave me some advice and I wish that I had followed it. He ﷺ said: "There may come a time when you will see wealth divided among the people, and all you will need of that is a servant and a mount to ride in the cause of Allâh." That time came, but I accumulated wealth.''' (***Hasan***)

ابْنِ سَهْمٍ، رَجُلٍ مِنْ قَوْمِهِ، قَالَ: نَزَلْتُ عَلَى أَبِي هَاشِمِ بْنِ عُتْبَةَ، وَهُوَ طَعِينٌ. فَأَتَاهُ مُعَاوِيَةُ يَعُودُهُ. فَبَكَىٰ أَبُو هَاشِمٍ. فَقَالَ مُعَاوِيَةُ: مَا يُبْكِيكَ؟ أَيْ خَالِ! أَوَجَعٌ يُشْئِزُكَ، أَمْ عَلَى الدُّنْيَا، فَقَدْ ذَهَبَ صَفْوُهَا؟ قَالَ: عَلَى كُلٍّ، لَا، وَلٰكِنْ رَسُولُ اللهِ ﷺ عَهِدَ إِلَيَّ عَهْدًا، وَدِدْتُ أَنِّي كُنْتُ تَبِعْتُهُ. قَالَ: «**إِنَّكَ لَعَلَّكَ تُدْرِكُ أَمْوَالًا تُقْسَمُ بَيْنَ أَقْوَامٍ، وَإِنَّمَا يَكْفِيكَ، مِنْ ذٰلِكَ، خَادِمٌ وَمَرْكَبٌ فِي سَبِيلِ اللهِ**»

فَأَدْرَكْتُ، فَجَمَعْتُ.

تخريج: [حسن] أخرجه النسائي، الزينة، باب اتخاذ الخادم والمركب، ح:٥٣٨٧ من حديث جرير به، وصححه ابن حبان (الإحسان)، ح:٦٦٧ * سمرة بن سهم مجهول كما في التقريب، وله شاهد ذكره الترمذي، ح:٢٣٢٧، وأخرجه النسائي في الكبرٰى، ح:٩٨١٢، وأحمد: ٥/ ٣٦ وغيرهما، وسنده حسن.

Comments:

If wealth is accumulated through lawful means and left with a person, even after having spent it in good deeds, then it is not considered a sin. But the Companions of the Prophet ﷺ, used to feel sorry whenever some wealth was left with them, considering it contrary to the perfect standards of true faith.

4104. It was narrated from Thâbit that Anas said: "Salmân fell sick and Sa'd came to visit him, and when he saw him he wept. Sa'd said to him: 'Why are you weeping, my brother? Are you not a Companion of the Messenger of Allâh ﷺ? Are you not? Are you not?' Salmân said: 'I am only weeping for one reason: I am not weeping because of longing for this world or for

٤١٠٤ - حَدَّثَنَا الْحَسَنُ بْنُ أَبِي الرَّبِيعِ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا جَعْفَرُ بْنُ سُلَيْمَانَ عَنْ ثَابِتٍ، عَنْ أَنَسٍ قَالَ: اشْتَكَىٰ سَلْمَانُ. فَعَادَهُ سَعْدٌ، فَرَآهُ يَبْكِي، فَقَالَ لَهُ سَعْدٌ: مَا يُبْكِيكَ؟ يَا أَخِي أَلَيْسَ قَدْ صَحِبْتَ رَسُولَ اللهِ ﷺ؟ أَلَيْسَ، أَلَيْسَ؟ قَالَ سَلْمَانُ: مَا أَبْكِي وَاحِدَةً مِنَ اثْنَتَيْنِ. مَا أَبْكِي ضَنًّا لِلدُّنْيَا وَلَا

dislike of the Hereafter. But the Messenger of Allâh ﷺ gave me some advice and I think that I have transgressed.' He said: 'What was his advice to you?' He said: 'He advised me that something like the provision of a rider is sufficient for anyone of you, and I think that I have transgressed that. As for you, O Sa'd, fear Allâh when you pass a verdict, and when you distribute (spoils of war), and when you decide to do anything.''' (*Hasan*)

Thâbit said: "I heard that he only left behind twenty-odd Dirham, from the expenses that he had."

كَرَاهِيَةً لِلآخِرَةِ. وَلٰكِنْ رَسُولُ اللهِ ﷺ عَهِدَ إِلَيَّ عَهْدًا. فَمَا أُرَانِي إِلَّا قَدْ تَعَدَّيْتُ. قَالَ: وَمَا عَهِدَ إِلَيْكَ؟ قَالَ: عَهِدَ إِلَيَّ أَنَّهُ يَكْفِي أَحَدَكُمْ مِثْلُ زَادِ الرَّاكِبِ، وَلَا أُرَانِي إِلَّا قَدْ تَعَدَّيْتُ، وَأَمَّا أَنْتَ، يَا سَعْدُ فَاتَّقِ اللهَ عِنْدَ حُكْمِكَ إِذَا حَكَمْتَ، وَعِنْدَ قَسْمِكَ إِذَا قَسَمْتَ، وَعِنْدَ هَمِّكَ إِذَا هَمَمْتَ.

قَالَ ثَابِتٌ: فَبَلَغَنِي أَنَّهُ مَا تَرَكَ إِلَّا بِضْعَةً وَعِشْرِينَ دِرْهَمًا، مِنْ نَفَقَتِهِ كَانَتْ عِنْدَهُ.

تخريج: [إسناده حسن] أخرجه الطبراني: ١/ ٢٢٧، ح: ٦٠٦٦، وأبونعيم في الحلية: ١/ ١٩٧ من حديث الحسن بن أبي الربيع، وللحديث شواهد كثيرة، انظر القناعة لابن السني، ومسند الإمام أحمد وغيرهما.

Comments:

a. The Prophet ﷺ, often gave good news to his Companions, even though they used to consider their usual mistakes as great sins.
b. Some provisions used to be left with Salman, ؓ, though it was not his mistake, but he used to fear for that, due to his great piety.

Chapter 2. Being Concerned With This World

(المعجم ٢) - بَابُ الْهَمِّ بِالدُّنْيَا

(التحفة ٢)

4105. 'Abdur-Rahmân bin Abân bin 'Uthmân bin 'Affân narrated that his father said: "Zaid bin Thâbit departed from Marwân at mid-day. I said: 'He has not sent him out at this time of the the day except for something he asked.' So I asked him, and he said: 'He asked me about some things we heard from the Messenger of Allâh ﷺ. I heard the Messenger of Allâh ﷺ say: "Whoever is focused only on this world, Allâh

٤١٠٥ - **حَدَّثَنَا** مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ عُمَرَ بْنِ سُلَيْمَانَ، قَالَ: سَمِعْتُ عَبْدَ الرَّحْمٰنِ بْنَ أَبَانَ ابْنِ عُثْمَانَ بْنِ عَفَّانَ عَنْ أَبِيهِ قَالَ: خَرَجَ زَيْدُ ابْنُ ثَابِتٍ مِنْ عِنْدِ مَرْوَانَ، بِنِصْفِ النَّهَارِ. قُلْتُ: مَا بَعَثَ إِلَيْهِ، هٰذِهِ السَّاعَةَ، إِلَّا لِشَيْءٍ سَأَلَ عَنْهُ. فَسَأَلْتُهُ، فَقَالَ: سَأَلَنَا عَنْ أَشْيَاءَ سَمِعْنَاهَا مِنْ رَسُولِ اللهِ ﷺ. سَمِعْتُ رَسُولَ

will confound his affairs and make him fear poverty constantly, and he will not get anything of this world except that which has been decreed for him. Whoever is focused on the Hereafter, Allâh will settle his affairs for him and make him feel content with his lot, and his provision and worldly gains will undoubtedly come to him." (*Sahih*)

اللهِ ﷺ يَقُولُ: «مَنْ كَانَتِ الدُّنْيَا هَمَّهُ، فَرَّقَ اللهُ عَلَيْهِ أَمْرَهُ، وَجَعَلَ فَقْرَهُ بَيْنَ عَيْنَيْهِ، وَلَمْ يَأْتِهِ مِنَ الدُّنْيَا إِلَّا مَا كُتِبَ لَهُ. وَمَنْ كَانَتِ الآخِرَةُ نِيَّتَهُ، جَمَعَ اللهُ لَهُ أَمْرَهُ، وَجَعَلَ غِنَاهُ فِي قَلْبِهِ، وَأَتَتْهُ الدُّنْيَا وَهِيَ رَاغِمَةٌ».

تخريج: [إسناده صحيح] أخرجه أحمد: ٥/١٨٣ من حديث شعبة به مطولاً، وصححه البوصيري، وله طرق عند الترمذي، ح: ٢٦٥٦ من حديث شعبة، وقال: حسن، وصححه ابن حبان، ح: ٧٢.

Comments:

a. Anyone, who runs after mundane wealth, richness, rank and position, has to struggle very hard to be happy in this life. He does not become satisfied, even if he accumulates a great deal of wealth, because he always wishes for more and more. So, such a person always lives in a troubled state like a poor person.

b. A human being will certainly get the livelihood that is predestined by Allâh, the Exalted, even if he seeks it through lawful means only. Therefore, seeking livelihood through unlawful means does not increase anything but problems and troubles.

4106. 'Abdullâh said: "I heard your Prophet ﷺ say: 'Whoever focuses all his concerns on one thing, the Hereafter, Allâh will relieve him of worldly concerns, but whoever has disparate concerns scattered among a number of worldly issues, Allâh will not care in which of its valleys he died.'" (*Da'if*)

٤١٠٦ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ وَ الْحُسَيْنُ ابْنُ عَبْدِ الرَّحْمٰنِ، قَالَا: حَدَّثَنَا عَبْدُ اللهِ بْنُ نُمَيْرٍ عَنْ مُعَاوِيَةَ النَّصْرِيِّ، عَنْ نَهْشَلٍ، عَنِ الضَّحَّاكِ، عَنِ الأَسْوَدِ بْنِ يَزِيدَ قَالَ: قَالَ عَبْدُ اللهِ: سَمِعْتُ نَبِيَّكُمْ ﷺ يَقُولُ: «مَنْ جَعَلَ الْهُمُومَ هَمًّا وَاحِدًا، هَمَّ الْمَعَادِ، كَفَاهُ اللهُ هَمَّ دُنْيَاهُ. وَمَنْ تَشَعَّبَتْ بِهِ الْهُمُومُ فِي أَحْوَالِ الدُّنْيَا، لَمْ يُبَالِ اللهُ فِي أَيِّ أَوْدِيَتِهِ هَلَكَ».

تخريج: [ضعيف جدًا] تقدم، ح: ٢٥٧.

Comments:

'Relieving him of worldly concerns' means that his lawful requirements will be satisfied easily. And the one who suffers from various types of troubles due to greed, his troubles do not have any end till he will be presented in front of Allâh entangled in his own troubles.

4107. (Abu) Khâlid Al-Wâlibi narrated from Abu Hurairah and he (one of the narrators) said: "I do not know except that he attributed it to the Prophet ﷺ" – "Allâh says: 'O son of Âdam, devote yourself to My worship, and I will fill your heart with contentment and take care of your poverty; but if you do not do that, then I will fill your heart with worldly concerns and will not take care of your poverty.'" (*Hasan*)

٤١٠٧ - حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ: حَدَّثَنَا عَبْدُ اللهِ بْنُ دَاوُدَ عَنْ عِمْرَانَ بْنِ زَائِدَةَ، عَنْ أَبِيهِ، عَنْ [أَبِي] خَالِدٍ الْوَالِبِيِّ، عَنْ أَبِي هُرَيْرَةَ قَالَ: وَلَا أَعْلَمُهُ إِلَّا قَدْ رَفَعَهُ قَالَ: «يَقُولُ اللهُ سُبْحَانَهُ: يَا ابْنَ آدَمَ تَفَرَّغْ لِعِبَادَتِي، أَمْلأْ صَدْرَكَ غِنًى، وَأَسُدَّ فَقْرَكَ، وَإِنْ لَمْ تَفْعَلْ، مَلأْتُ صَدْرَكَ شُغْلًا، وَلَمْ أَسُدَّ فَقْرَكَ».

تخريج: [إسناده حسن] أخرجه الترمذي، الزهد، باب أحاديث: ابتلينا بالضراء، ومن كانت الآخرة همه . . . الخ، ح:٢٤٦٦ من حديث عمران به، وقال: حسن غريب * أبوخالد الوالبي وزائدة بن نشيط وثقهما ابن خزيمة، وابن حبان، والحاكم وغيرهم، فحديثهما لا ينزل عن درجة الحسن، راجع نيل المقصود، ح:١٣٢٨.

Comments:

Being dedicated to worship means; great importance should be given to worship daily. Besides, general tasks also should be done with the intention of pleasing Allâh to convert the routine work into the acts of worship.

Chapter 3. The Likeness Of This World

(المعجم ٣) - **بَابُ مَثَلِ الدُّنْيَا** (التحفة ٣)

4108. Mustawrid, a brother of Banu Fihr, said: "I heard the Messenger of Allâh ﷺ say: 'The likeness of this world in comparison to the Hereafter is that of anyone of you dipping his finger into the sea: let him see what he brings forth.'" (*Sahih*)

٤١٠٨ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي وَ مُحَمَّدُ بْنُ بِشْرٍ، قَالَا: حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ قَالَ: سَمِعْتُ الْمُسْتَوْرِدَ، أَخَا بَنِي فِهْرٍ، يَقُولُ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «مَا مَثَلُ الدُّنْيَا فِي الآخِرَةِ إِلَّا مَثَلُ مَا يَجْعَلُ أَحَدُكُمْ إِصْبَعَهُ فِي الْيَمِّ. فَلْيَنْظُرْ بِمَا يَرْجِعُ».

تخريج: أخرجه مسلم، الجنة ونعيمها، باب فناء الدنيا، وبيان الحشر يوم القيامة، ح:٢٨٥٨/٥٥ عن ابن نمير به.

Comments:

Favors of Paradise comparing to the favors of this life are so precious that the value of some inches of the land in Paradise is more precious than all the wealth and treasures of this world. Besides, the other favors that Paradise has, such as palaces, gardens; the comfort and blessing they contain, pure wives, maids, etc., can one imagine or estimate their value? Overall, the blessing of looking at Allâh, the Exalted, is so precious that all the blessings, comparing to it, are of no value.

4109. It was narrated that 'Abdullâh said: "The Prophet ﷺ lay down on a reed mat, and it left marks on his skin. I said: 'May my father and mother be ransomed for you, O Messenger of Allâh! If you had told us we would have provided you with something that would save you this trouble.' The Messenger of Allâh ﷺ said: 'What is there between myself and the world? This world and I are just like a rider who stops to rest beneath the shade of a tree then goes and leaves it.'" (*Hasan*)

٤١٠٩ - حَدَّثَنَا يَحْيَى بْنُ حَكِيمٍ: حَدَّثَنَا أَبُو دَاوُدَ: حَدَّثَنَا الْمَسْعُودِيُّ: أَخْبَرَنِي عَمْرُو بْنُ مُرَّةَ عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللهِ قَالَ: اضْطَجَعَ النَّبِيُّ ﷺ عَلَى حَصِيرٍ. فَأَثَّرَ فِي جِلْدِهِ فَقُلْتُ: بِأَبِي وَأُمِّي، يَا رَسُولَ اللهِ لَوْ كُنْتَ آذَنْتَنَا فَفَرَشْنَا لَكَ عَلَيْهِ شَيْئًا يَقِيكَ مِنْهُ فَقَالَ رَسُولُ اللهِ ﷺ: «مَا أَنَا وَالدُّنْيَا إِنَّمَا أَنَا وَالدُّنْيَا كَرَاكِبٍ اسْتَظَلَّ [تَحْتَ] شَجَرَةٍ. ثُمَّ رَاحَ وَتَرَكَهَا».

تخريج: [حسن] أخرجه الترمذي، الزهد، باب حديث ما الدنيا إلا كراكب استظل، ح:٢٣٧٧ من حديث المسعودي به، وقال: حسن صحيح، وهو في مسند الطيالسي، ح:٢٧٧٧، وللحديث شواهد.

Comments:

a. Avoiding nice and comfortable utilities with the intention of spending the money for the sake of Allâh instead of spending it on oneself is a praiseworthy act. If avoiding comfortable utilities is due to miserliness, then it is a bad habit. Making a lawful matter unlawful upon oneself is forbidden.

b. Asceticism means one should not run after the mundane blessings, but if one gets them through lawful means without being greedy for such things, then he may use them. Worrying much about the worldly matters and maintaining mannerism is contrary to asceticism.

4110. It was narrated that Sahl bin Sa'd said: "We were with the Messenger of Allâh ﷺ in Dhul-Hulaifah, when we saw a dead sheep lifting its leg (because of bloating). He said: 'Don't you think this is worthless to its owner? By the One in Whose Hand is my soul, this world is more worthless to Allâh than this (dead sheep) is to its owner. If this world was worth the wing of a mosquito to Allâh, the disbeliever would not have a drop to drink from it.'" (*Hasan*)

٤١١٠ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ، وَ إِبْرَاهِيمُ ابْنُ الْمُنْذِرِ الْحِزَامِيُّ، وَ مُحَمَّدُ بْنُ الصَّبَّاحِ، قَالُوا: حَدَّثَنَا أَبُو يَحْيَى زَكَرِيَّا بْنُ مَنْظُورٍ: حَدَّثَنَا أَبُو حَازِمٍ عَنْ سَهْلِ بْنِ سَعْدٍ قَالَ: كُنَّا مَعَ رَسُولِ اللهِ ﷺ بِذِي الْحُلَيْفَةِ. فَإِذَا هُوَ بِشَاةٍ مَيِّتَةٍ شَائِلَةٍ بِرِجْلِهَا. فَقَالَ: «أَتُرَوْنَ هٰذِهِ هَيِّنَةً عَلَى صَاحِبِهَا؟ فَوَالَّذِي نَفْسِي بِيَدِهِ لَلدُّنْيَا أَهْوَنُ عَلَى اللهِ، مِنْ هٰذِهِ عَلَى صَاحِبِهَا. وَلَوْ كَانَتِ الدُّنْيَا تَزِنُ عِنْدَ اللهِ جَنَاحَ بَعُوضَةٍ، مَا سَقَى كَافِرًا مِنْهَا قَطْرَةً أَبَدًا».

تخريج: [حسن] أخرجه الترمذي، الزهد، باب ماجاء في هوان الدنيا على الله عزوجل، ح: ٢٣٢٠ من حديث أبي حازم به مختصرًا، وقال: صحيح غريب.

Comments:

a. Deeds of a person are most important near Allâh. If worldly means are used in good deeds then they are beneficial for the person; otherwise, wealth, richness, rank and position do not have any importence near Allâh.
b. Mundane items should be earned through lawful means, and they should be spent only in the acts that please Allâh.
c. The main place for the favors and blessings of Allâh is Paradise. Worldly favors, regardless of how huge they are, do not have any value if compared to the favors of Paradise.

4111. Mustawrid bin Shaddâd said: "I was riding with the Messenger of Allâh ﷺ when he came across a dead lamb that had been thrown out.' He said: 'Don't you think that this is worthless to its owners?' It was said: 'O Messenger of Allâh, it is because it is worthless that they have thrown it out, – or words to that effect. He said: 'By the One in Whose Hand is my soul, this world is more worthless to Allâh than this is to its owners.'" (*Hasan*)

٤١١١ - حَدَّثَنَا يَحْيَى بْنُ حَبِيبِ بْنِ عَرَبِيٍّ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ مُجَالِدِ بْنِ سَعِيدٍ الْهَمْدَانِيِّ، عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ الْهَمْدَانِيِّ قَالَ: حَدَّثَنَا الْمُسْتَوْرِدُ بْنُ شَدَّادٍ قَالَ: إِنِّي لَفِي الرَّكْبِ، مَعَ رَسُولِ اللهِ ﷺ إِذْ أَتَى عَلَى سَخْلَةٍ مَنْبُوذَةٍ. قَالَ، فَقَالَ: «أَتُرَوْنَ هٰذِهِ هَانَتْ عَلَى أَهْلِهَا؟» قَالَ، قِيلَ: يَا رَسُولَ اللهِ مِنْ هَوَانِهَا أَلْقَوْهَا. أَوْ كَمَا قَالَ. قَالَ: «فَوَالَّذِي نَفْسِي بِيَدِهِ لَلدُّنْيَا أَهْوَنُ عَلَى اللهِ مِنْ

هٰذِهِ عَلَى أَهْلِهَا».

تخريج: [حسن] أخرجه الترمذي، الزهد، باب ماجاء في هوان الدنيا على الله عزوجل، ح:٢٣٢١ من حديث مجالد به، وقال: حسن، وللحديث شواهد كثيرة منها حديث الترمذي، السابق.

4112. Abu Hurairah said: "I heard the Messenger of Allâh ﷺ saying: 'This world is cursed and what is in it is cursed, except the remembrance of Allâh (*Dhikr*) and what is conducive to that, or one who has knowledge or who acquires knowledge.'" (***Hasan***)

٤١١٢ - حَدَّثَنَا عَلِيُّ بْنُ مَيْمُونٍ الرَّقِّيُّ: حَدَّثَنَا أَبُو خُلَيْدٍ، عُتْبَةُ بْنُ حَمَّادٍ الدِّمَشْقِيُّ عَنِ ابْنِ ثَوْبَانَ، عَنْ عَطَاءِ بْنِ قُرَّةَ، عَنْ عَبْدِ اللهِ ابْنِ ضَمْرَةَ السَّلُولِيِّ. قَالَ: حَدَّثَنَا أَبُو هُرَيْرَةَ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ وَهُوَ يَقُولُ: «الدُّنْيَا مَلْعُونَةٌ. مَلْعُونٌ مَا فِيهَا، إِلَّا ذِكْرَ اللهِ وَمَا وَالَاهُ، أَوْ عَالِمًا أَوْ مُتَعَلِّمًا».

تخريج: [إسناده حسن] أخرجه الترمذي، الزهد، باب منه حديث: إن الدنياملعونة، ح:٢٣٢٢ من حديث عبدالرحمٰن بن ثابت بن ثوبان به، وقال: حسن غريب.

Comments:

a. Cursed, means being away and being deprived of the mercy of Allâh. Generally, worldly matters make one forget Allâh, so they deserve to be cursed.

b. Anything, or act, that has any connection with the remembrance of Allâh, Allâh's mercy descends over it, or due to it.

c. Earning lawful means of life is a command of Allâh. So, earning a lawful livelihood, following the commands of Allâh, and spending it in lawful matters is also a cause of reward.

4113. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "This world is a prison for the believer and a paradise for the disbeliever.'" (***Sahih***)

٤١١٣ - حَدَّثَنَا أَبُو مَرْوَانَ، مُحَمَّدُ بْنُ عُثْمَانَ الْعُثْمَانِيُّ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ عَنِ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «الدُّنْيَا سِجْنُ الْمُؤْمِنِ وَجَنَّةُ الْكَافِرِ».

تخريج: أخرجه مسلم، الزهد، باب: الدنيا سجن للمؤمن وجنة للكافر، ح:٢٩٥٦، والترمذي، ح:٢٣٢٤ من حديث العلاء به، وقال: الترمذي: حسن صحيح.

Comments:

a. As a prisoner is bound to follow many laws of the prison; he cannot act freely, similarly a believer is not free in this life to do what he desires, rather he follows the commands of Allâh at every point of his life, and as a reward he will get Paradise.
b. A non-believer lives freely in this world, so he gets the punishment of Hell in Hereafter. The hardest life of this world, compared to the punishment of Hell, is considered a Paradise.

4114. It was narrated that Ibn 'Umar said: "The Messenger of Allâh ﷺ took hold of some part of my body and said: 'O 'Abdullâh, be in this world like a stranger, or one who is passing through, and consider yourself as one of the people of the graves.'" (*Da'if*)

٤١١٤ - حَدَّثَنَا يَحْيَى بْنُ حَبِيبِ بْنِ عَرَبِيٍّ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ لَيْثٍ، عَنْ مُجَاهِدٍ، عَنِ ابْنِ عُمَرَ قَالَ: أَخَذَ رَسُولُ اللهِ ﷺ بِبَعْضِ جَسَدِي فَقَالَ: «يَا عَبْدَ اللهِ كُنْ فِي الدُّنْيَا كَأَنَّكَ غَرِيبٌ. أَوْ كَأَنَّكَ عَابِرُ سَبِيلٍ. وَعُدَّ نَفْسَكَ مِنْ أَهْلِ الْقُبُورِ».

تخريج: [إسناده ضعيف] أخرجه الترمذي، الزهد، باب ماجاء في قصر الأمل، ح:٢٣٣٣ من حديث حماد به ❊ وليث بن أبي سليم تقدم حاله، ح:٢٠٨، وأخرج البخاري في صحيحه، الرقاق، باب قول النبي ﷺ: كن في الدنيا كأنك غريب أو عابر سبيل، ح:٦٤١٦ من طريق آخر عن مجاهد به دون قوله: وعد نفسك من أهل القبور، وهو المحفوظ.

Comments:

A foreigner and a traveler always prefer their urgent and temporal needs; they do not neglect the preparation of their journey. Similarly, a believer tries his best to gain the Hereafter life through this life, securing this world, is not his basic aim.

Chapter 4. One Who Is Not Paid Any Heed

(المعجم ٤) - بَابُ مَنْ لَا يُؤْبَهُ لَهُ (التحفة ٤)

4115. It was narrated from Mu'âdh bin Jabal that the Messenger of Allâh ﷺ said: "Shall I not tell you about the kings of Paradise?' I said: 'Yes.' He said: 'A weak and oppressed man who wears tattered clothes and is not paid any heed. If he swears (an oath) by Allâh, Allâh fulfills it.'" (*Da'if*)

٤١١٥ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا سُوَيْدُ بْنُ عَبْدِ الْعَزِيزِ عَنْ زَيْدِ بْنِ وَاقِدٍ، عَنْ بُسْرِ بْنِ عُبَيْدِ اللهِ، عَنْ أَبِي إِدْرِيسَ الْخَوْلَانِيِّ، عَنْ مُعَاذِ بْنِ جَبَلٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «أَلَا أُخْبِرُكَ عَنْ مُلُوكِ الْجَنَّةِ؟» قُلْتُ: بَلَىٰ. قَالَ: «رَجُلٌ ضَعِيفٌ، مُسْتَضْعَفٌ، ذُو طِمْرَيْنِ، لَا يُؤْبَهُ لَهُ، لَوْ أَقْسَمَ

عَلَى اللهِ لأَبَرَّهُ».

تخريج: [إسناده ضعيف] من أجل سويد بن عبدالعزيز لأنه ضعيف ضعفه الجمهور، وفي الباب حديث أحمد: ٢/ ١١٤ وأهل الجنة الضعفاء المغلوبون، وصححه الحاكم على شرط مسلم، ح: ٢/ ٤٩٩، ووافقه الذهبي.

4116. Hârithah bin Wahb narrated that the Messenger of Allâh ﷺ said: "Shall I not tell you about the people of Paradise? Every weak and oppressed one. Shall I not tell you about the people of Hell? Every harsh, haughty and arrogant one." (*Sahih*)

٤١١٦ – حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا سُفْيَانُ عَنْ مَعْبَدِ ابْنِ خَالِدٍ قَالَ: سَمِعْتُ حَارِثَةَ بْنَ وَهْبٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «أَلَا أُنَبِّئُكُمْ بِأَهْلِ الْجَنَّةِ؟ كُلُّ ضَعِيفٍ مُتَضَعِّفٍ. أَلَا أُنَبِّئُكُمْ بِأَهْلِ النَّارِ؟ كُلُّ عُتُلٍّ جَوَّاظٍ مُسْتَكْبِرٍ».

تخريج: أخرجه البخاري، التفسير، باب: عتل بعد ذلك زنيم، ح: ٤٩١٨، ٦٠٧١، ومسلم، الجنة ونعيمها، باب النار يدخلها الجبارون والجنة يدخلها الضعفاء، ح: ٢٨٥٣/ ٤٧ من حديث سفيان الثوري به.

Comments:

a. Being weak, means a noble and humble person who does not oppress anyone, rather if one assaults him, he forgives him.
b. The one who is a miser and always accumulates money; i.e., the one who is greedy, always collects money and does not spend. A believer is not characterized by the characters of miserliness and greediness, rather these are the qualities of non-believers and hypocrites; due to them they deserve Hell.
c. Pride means despising people and disdaining the truth (out of self-conceit) even after knowing the reality. The wrong feelings of such haughtiness lead to many moral and social evils.

4117. It was narrated from Abu Umâmah that the Messenger of Allâh ﷺ said: "The one who most deserved to be envied, in my view, is the one who has the least burden, who prays a great deal and finds joy in prayer, and who is unknown among people and is not paid any heed. His provision will be sufficient, he will be content with it, his death will come quickly, his estate will be small and his mourners will be few." (*Da'if*)

٤١١٧ – حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى: حَدَّثَنَا عَمْرُو بْنُ أَبِي سَلَمَةَ، عَنْ صَدَقَةَ بْنِ عَبْدِ اللهِ، عَنْ إِبْرَاهِيمَ بْنِ مُرَّةَ، عَنْ أَيُّوبَ بْنِ سُلَيْمَانَ، عَنْ أَبِي أُمَامَةَ، عَنْ رَسُولِ اللهِ ﷺ قَالَ: «إِنَّ أَغْبَطَ النَّاسِ، عِنْدِي، مُؤْمِنٌ خَفِيفُ الْحَاذِ. ذُو حَظٍّ مِنْ صَلَاةٍ. غَامِضٌ فِي النَّاسِ. لَا يُؤْبَهُ لَهُ. كَانَ رِزْقُهُ كَفَافًا، وَصَبَرَ عَلَيْهِ. عَجِلَتْ مَنِيَّتُهُ، وَقَلَّ تُرَاثُهُ، وَقَلَّتْ بَوَاكِيهِ».

تخريج: [إسناده ضعيف] وضعفه البوصيري * صدقة بن عبدالله، وأيوب بن سليمان ضعيفان كما في التقريب وغيره، وللحديث طرق كلها ضعيفة كما حققته في تخريج مسند الحميدي، ح: ٩١١، والنهاية، ح: ٣٠.

4118. It was narrated from 'Abdullâh bin Abi Umâmah Al-Hârithi that his father said: "The Messenger of Allâh ﷺ said: 'Simplicity is part of faith.'" (*Da'if*)

He (the narrator) said: "Simplicity means an ascetic and rough life."

٤١١٨ - حَدَّثَنَا كَثِيرُ بْنُ عُبَيْدٍ الْحِمْصِيُّ: حَدَّثَنَا أَيُّوبُ بْنُ سُوَيْدٍ عَنْ أُسَامَةَ بْنِ زَيْدٍ، عَنْ عَبْدِ اللهِ بْنِ أَبِي أُمَامَةَ الْحَارِثِيِّ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «الْبَذَاذَةُ مِنَ الإِيمَانِ». قَالَ: الْبَذَاذَةُ الْقَشَافَةُ. يَعْنِي التَّقَشُّفَ.

تخريج: [إسناده ضعيف] أخرجه أبوداود، الترجل، باب النهي عن كثير من الإرفاه، ح: ٤١٦١ من حديث عبدالله بن أبي أمامة به، وأخرجه الطحاوي في مشكل الآثار: ١/ ٤٧٨، ٤/ ١٥١، والطبراني: ١/ ٢٧٢ من طريقين عن أبي أمامة به * ابن إسحاق عنعن.

Comments:

Simplicity covers many things; for instance, wearing a patched garment, sitting on ground, not considering it to be degrading to listen to the requests of a poor or needy person, and trying to help him as much as possible, accepting a simple invitation of a poor person and being thankful to him after eating his plain food, not dealing with the poor arrogantly, participating in the joys and sorrows of those who are lower than us, and like matters.

4119. It was narrated from Asmâ' bint Yazid that she heard the Messenger of Allâh ﷺ say: "Shall I not tell you of the best of you?" They said: "Yes, O Messenger of Allâh." He said: "The best of you are those who, when they are seen, Allâh the Mighty, the Majestic, is remembered." (*Hasan*)

٤١١٩ - حَدَّثَنَا سُوَيْدُ بْنُ سَعِيدٍ: حَدَّثَنَا يَحْيَى بْنُ سُلَيْمٍ عَنِ ابْنِ خُثَيْمٍ، عَنْ شَهْرِ بْنِ حَوْشَبٍ، عَنْ أَسْمَاءَ بِنْتِ يَزِيدَ أَنَّهَا سَمِعَتْ رَسُولَ اللهِ ﷺ يَقُولُ: «أَلَا أُنَبِّئُكُمْ بِخِيَارِكُمْ؟» قَالُوا: بَلَى. يَا رَسُولَ اللهِ قَالَ: «خِيَارُكُمُ الَّذِينَ إِذَا رُؤُوا، ذُكِرَ اللهُ عَزَّ وَجَلَّ».

تخريج: [حسن] أخرجه الطبراني: ٢٤/ ١٦٧، ح: ٤٢٤ من حديث يحيى بن سليم به، وتابعه غير واحد، وحسنه البوصيري، رواه محمد بن أبي عمر المكي عن يحيى به، ورواه معمر، وبشر ابن المفضل عن ابن خيثم به.

Chapter 5. The Virtue Of Poverty

(المعجم ٥) - بَابُ فَضْلِ [الفَقْرِ]

(التحفة ٥)

4120. It was narrated that Sahl bin Sa'd As-Sâ'idi said: "A man passed by the Messenger of Allâh ﷺ and the Prophet ﷺ said: 'What do you say about this man?' They said: 'We agree with your opinion concerning him. We say: He is one of the noblest of people. If he proposes marriage, his proposal deserves to be accepted; and if he intercedes, his intercession deserves to be accepted; and if he speaks, he deserves to be listened to.' The Prophet ﷺ remained silent, and another man passed by. The Prophet ﷺ said: 'What do you say about this man?' We said: 'By Allâh, O Messenger of Allâh, this is one of the poor Muslims. If he proposes marriage, he does not deserve to get married; and if he intercedes, his intercession does not deserve to be accepted; and if he speaks, he does not deserve to be listened to.' The Prophet ﷺ said: 'This one is better than an earthful of (men like) the other man.'" (*Sahih*)

٤١٢٠ - حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ: حَدَّثَنِي أَبِي عَنْ سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ قَالَ: مَرَّ عَلَى رَسُولِ اللهِ ﷺ رَجُلٌ. فَقَالَ النَّبِيُّ ﷺ: «مَا تَقُولُونَ فِي هٰذَا الرَّجُلِ؟» قَالُوا: رَأْيَكَ فِي هٰذَا. نَقُولُ: هٰذَا مِنْ أَشْرَفِ النَّاسِ. هٰذَا حَرِيٌّ، إِنْ خَطَبَ، أَنْ يُخَطَّبَ. وَإِنْ شَفَعَ، أَنْ يُشَفَّعَ. وَإِنْ قَالَ، أَنْ يُسْمَعَ لِقَوْلِهِ. فَسَكَتَ النَّبِيُّ ﷺ. وَمَرَّ رَجُلٌ آخَرُ. فَقَالَ النَّبِيُّ ﷺ: «مَا تَقُولُونَ فِي هٰذَا؟» قَالُوا: نَقُولُ، وَاللهِ يَا رَسُولَ اللهِ هٰذَا مِنْ فُقَرَاءِ الْمُسْلِمِينَ. هٰذَا حَرِيٌّ، إِنْ خَطَبَ، لَمْ يُنْكَحْ، وَإِنْ شَفَعَ، لَا يُشَفَّعْ. وَإِنْ قَالَ، لَا يُسْمَعْ لِقَوْلِهِ. فَقَالَ النَّبِيُّ ﷺ: «لَهٰذَا خَيْرٌ مِنْ مِلْءِ الأَرْضِ مِثْلَ هٰذَا».

تخريج: أخرجه البخاري، النكاح، باب الأكفاء في الدين، ح: ٥٠٩١ من حديث عبدالعزيز به.

Comments:

a. A poor Muslim, even if he is unknown, who does not have any position in the eyes of world, is better to Allâh than millions of those who do not have faith and piety.

b. Allâh gives most importance and respect to the faith and piety of a person, instead of his wealth, richness, prestige, high position, fame or lineage.

4121. It was narrated from 'Imrân bin Husain that the

٤١٢١ - حَدَّثَنَا عُبَيْدُ اللهِ بْنُ يُوسُفَ الْجُبَيْرِيُّ: حَدَّثَنَا حَمَّادُ بْنُ عِيسَى: حَدَّثَنَا

Messenger of Allâh ﷺ said: "Allâh loves His believing slave who is poor, does not beg and has many children." (*Da'if*)

مُوسى بْنُ عُبَيْدَةَ: أَخْبَرَنِي الْقَاسِمُ بْنُ مِهْرَانَ عَنْ عِمْرَانَ بْنِ حُصَيْنٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ اللهَ يُحِبُّ عَبْدَهُ الْمُؤْمِنَ، الْفَقِيرَ، الْمُتَعَفِّفَ، أَبَا الْعِيَالِ».

تخريج: [إسناده ضعيف] أخرجه العقيلي:٣/ ٤٧٤ من طريق آخر عن موسى بن عبيدة به، وقال: موسى متروك انظر، ح:٢٥١، وضعفه العراقي، والبوصيري، وقال: القاسم بن مهران لم يثبت سماعه من عمران، وفيه علة أخرى، وله شاهد ضعيف جدًا.

Chapter 6. The Status Of The Poor

(المعجم ٦) - بَابُ مَنْزِلَةِ الْفُقَرَاءِ

(التحفة ٦)

4122. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "The poor believers will enter Paradise half a day – five hundred years – before the rich."' (***Hasan***)

٤١٢٢ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «يَدْخُلُ فُقَرَاءُ الْمُؤْمِنِينَ الْجَنَّةَ قَبْلَ الأَغْنِيَاءِ بِنِصْفِ يَوْمٍ: خَمْسِمِائَةِ عَامٍ».

تخريج: [إسناده حسن] أخرجه الترمذي، الزهد، باب ماجاء أن فقراء المهاجرين يدخلون الجنة قبل أغنيائهم، ح:٢٣٥٣، ٢٣٥٤ من حديث محمد بن عمرو به، وقال: حسن صحيح، وهو في المصنف:١٣/ ٢٤٦، وأخرجه الترمذي، ح:٢٣٥١ من طريق آخر عن الأعمش عن عطية عن أبي سعيد به.

Comments:

a. One of the reasons for this, is that the rich people need to render their account of excess money, which takes more time while poor people will finish their account in no time since they have little money.
b. Getting little money or not having money in this life is also a blessing of Allâh, but it requires patience, as richness requires being thankful to Allâh.

4123. It was narrated from Abu Sa'eed Al-Khudri that the Messenger of Allâh ﷺ said: "The poor *Muhâjirin* will enter Paradise before the rich, the equivalent of five hundred years." (***Hasan***)

٤١٢٣ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا بَكْرُ بْنُ عَبْدِ الرَّحْمٰنِ: حَدَّثَنَا عِيسى بْنُ الْمُخْتَارِ عَنْ مُحَمَّدِ بْنِ أَبِي لَيْلَى، عَنْ عَطِيَّةَ الْعَوْفِيِّ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ عَنْ رَسُولِ اللهِ ﷺ قَالَ: «إِنَّ فُقَرَاءَ الْمُهَاجِرِينَ يَدْخُلُونَ

الْجَنَّةَ قَبْلَ أَغْنِيَائِهِمْ، بِمِقْدَارِ خَمْسِمِائَةِ سَنَةٍ».

تخريج: [صحيح] فيه ضعيفان * عطية تقدم، ح:٣٧، وتلميذه تقدم، ح:٨٥٤، وله شواهد عند مسلم، ح:٢٩٧٩/٣٧ وغيره، والحديث السابق شاهد له أيضًا.

Comments:

The honor of entering Paradise first is granted to the poor Emigrants. However, due to some other qualities, some rich Companions, also might achieve this honor. Similarly, the rich Companions who have performed many good deeds; for example, they emigrated first and participated in many battles with the Prophet ﷺ, their grades may be increased for such good deeds.

4124. It was narrated that 'Abdullâh bin 'Umar said: "The poor *Muhâjirin* complained to the Messenger of Allâh about that with which Allâh had favored the rich over them. He said: 'O poor people, shall I not give you the glad tidings that the poor believers will enter Paradise half a day, five hundred years, before the rich?'" (***Da'if***)

Then (one of the narrators) Musa recited this Verse:

"And verily, a day with your Lord is as a thousand years of what you reckon."[1]

٤١٢٤ - حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ: أَنْبَأَنَا أَبُو غَسَّانَ بَهْلُولٌ: حَدَّثَنَا مُوسَى بْنُ عُبَيْدَةَ عَنْ عَبْدِ اللهِ بْنِ دِينَارٍ، عَنْ عَبْدِ اللهِ بْنِ عُمَرَ قَالَ: اشْتَكَى فُقَرَاءُ الْمُهَاجِرِينَ إِلَى رَسُولِ اللهِ ﷺ مَا فَضَّلَ اللهُ بِهِ عَلَيْهِمْ أَغْنِيَاءَهُمْ. فَقَالَ: «يَا مَعْشَرَ الْفُقَرَاءِ أَلَا أُبَشِّرُكُمْ أَنَّ فُقَرَاءَ الْمُؤْمِنِينَ يَدْخُلُونَ الْجَنَّةَ قَبْلَ أَغْنِيَائِهِمْ بِنِصْفِ يَوْمٍ، خَمْسِمِائَةِ عَامٍ».

ثُمَّ تَلَا مُوسَى هٰذِهِ الْآيَةَ: ﴿وَإِنَّ يَوْمًا عِندَ رَبِّكَ كَأَلْفِ سَنَةٍ مِّمَّا تَعُدُّونَ﴾. [الحج: ٤٧]

تخريج: [إسناده ضعيف] أخرجه ابن أبي شيبة: ١٣/ ٢٤٤، ح: ١٦٢٣٤ من حديث موسى بن عبيدة به، ومن أجله ضعفه البوصيري، وانظر، ح: ٢٥١.

Chapter 7. Keeping Company With The Poor

(المعجم ٧) - بَابُ مُجَالَسَةِ الْفُقَرَاءِ

(التحفة ٧)

4125. It was narrated that Abu Hurairah said: "Ja'far bin Abu Tâlib used to like the poor; he

٤١٢٥ - حَدَّثَنَا عَبْدُ اللهِ بْنُ سَعِيدٍ الْكِنْدِيُّ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ التَّيْمِيُّ، أَبُو

[1] *Al-Hajj* 22:47.

would sit with them and talk to them, and they would talk to him. And the Messenger of Allâh ﷺ gave him the *Kunyah* of *Abul-Masâkin* (Father of the Poor)." ***(Da'if)***

يَحْيَى: حَدَّثَنَا إِبْرَاهِيمُ، أَبُو إِسْحَاقَ الْمَخْزُومِيُّ، عَنِ الْمَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ قَالَ: كَانَ جَعْفَرُ بْنُ أَبِي طَالِبٍ يُحِبُّ الْمَسَاكِينَ وَيَجْلِسُ إِلَيْهِمْ وَيُحَدِّثُهُمْ وَيُحَدِّثُونَهُ. وَكَانَ رَسُولُ اللهِ ﷺ يَكْنِيهِ: أَبَا الْمَسَاكِينِ.

تخريج: [إسناده ضعيف] أخرجه الترمذي، المناقب، باب قول أبي هريرة: ما احتذى النعال ... بعد رسول الله ﷺ أفضل من جعفر ....، ح:٣٧٦٦ عن عبدالله بن سعيد به، وقال: غريب، وانظر، ح:٢٥٤٥ لحال إبراهيم بن الفضل المخزومي، وفيه علة أخرى.

4126. It was narrated that Abu Sa'eed Al-Khudri said: "Love the poor, for I heard the Messenger of Allâh ﷺ say in his supplication: 'O Allâh, cause me to live poor and cause me to die poor, and gather me among the poor (on the Day of Resurrection).'" ***(Da'if)***

٤١٢٦ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَ عَبْدُ اللهِ بْنُ سَعِيدٍ، قَالَا: حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ عَنْ يَزِيدَ بْنِ سِنَانٍ، عَنْ أَبِي الْمُبَارَكِ، عَنْ عَطَاءٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: أَحِبُّوا الْمَسَاكِينَ. فَإِنِّي سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ فِي دُعَائِهِ: **«اللَّهُمَّ أَحْيِنِي مِسْكِينًا، وَأَمِتْنِي مِسْكِينًا، وَاحْشُرْنِي فِي زُمْرَةِ الْمَسَاكِينِ».**

تخريج: [إسناده ضعيف جدًا] أخرجه عبد بن حميد في منتخبه(ق ١٣٠أ) عن ابن أبي شيبة، والخطيب: ١١١/٤ من حديث عبدالله بن سعيد به، وضعفه البوصيري * يزيد تقدم حاله، ح: ٢٥٨١، وأبوالمبارك مجهول(تقريب)، وللحديث شواهد كلها ضعيفة كما ذكرتها في تعليقي على سنن ابن ماجه، ولم يصب من صحح الحديث لتلك الشواهد.

Comments:

a. Poverty of the Prophet ﷺ, was intentional; despite having a great income from booty, *Fai* (i.e., booty gained without fighting) and *Khums* (one fifth of war booty), he used to live a simple life, and used to give all his wealth in charity and for the sake of Allâh.

b. A person, despite being rich, may get the reward of poverty, if he does not love the money, gives it to poor, limits his necessities, and prefers a simple life.

4127. It was narrated from Khabbâb, concerning the Verse: "And turn not away those who invoke their Lord, morning and afternoon..." up to His Saying: "...and thus become of the

٤١٢٧ - حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدِ بْنِ يَحْيَى ابْنِ سَعِيدٍ الْقَطَّانِ: حَدَّثَنَا عَمْرُو بْنُ مُحَمَّدٍ الْعَنْقَزِيُّ: حَدَّثَنَا أَسْبَاطُ بْنُ نَصْرٍ عَنِ السُّدِّيِّ، عَنْ أَبِي سَعْدٍ الْأَزْدِيِّ، وَكَانَ قَارِئَ الْأَزْدِ،

unjust."[1] He said: "Aqra' bin Hâbis At-Tamimi and 'Uyainah bin Hisn Al-Fazâri came and found the Messenger of Allâh ﷺ with Suhaib, Bilâl, 'Ammâr and Khabbâb, sitting with some of the believers who were weak (i.e., socially). When they saw them around the Prophet ﷺ they looked down on them. They took him aside and said: 'We want you to sit with us alone, so that the 'Arabs will recognize our superiority. If the delegations of the Arabs come to you we will feel ashamed if the Arabs see us with these slaves. So, when we come to you, make them get up from your presence, then when we have finished, sit with them if you wish.' He said: 'Yes.' They said: 'Write a document for us (binding you to that).' So he called for a piece of paper and he called 'Ali to write, and we were sitting in a corner. Then Jibra'il, ﷺ, came down and said: "And turn not away those who invoke their Lord, morning and afternoon seeking His Face. You are accountable for them in nothing, and they are accountable for you in nothing, that you may turn them away, and thus become of the unjust."[2] Then he mentioned Aqra' bin Hâbis and 'Uyaynah bin Hisn, then he said: "Thus We have tried some of them with others, that they might

عَنْ أَبِي الْكَنُودِ، عَنْ خَبَّابٍ. فِي قَوْلِهِ تَعَالَى: ﴿وَلَا تَطْرُدِ ٱلَّذِينَ يَدْعُونَ رَبَّهُم بِٱلْغَدَوٰةِ وَٱلْعَشِيِّ﴾ . . إِلَى قَوْلِهِ: ﴿فَتَكُونَ مِنَ ٱلظَّـٰلِمِينَ﴾ [الأنعام: ٥٢]، قَالَ: جَاءَ الأَقْرَعُ بْنُ حَابِسٍ التَّمِيمِيُّ وَعُيَيْنَةُ بْنُ حِصْنٍ الْفَزَارِيُّ. فَوَجَدُوا رَسُولَ اللهِ ﷺ مَعَ صُهَيْبٍ وَبِلَالٍ وَعَمَّارٍ وَخَبَّابٍ، قَاعِدًا فِي نَاسٍ مِنَ الضُّعَفَاءِ مِنَ الْمُؤْمِنِينَ. فَلَمَّا رَأَوْهُمْ حَوْلَ النَّبِيِّ ﷺ حَقَرُوهُمْ. فَأَتَوْهُ فَخَلَوْا بِهِ وَقَالُوا: إِنَّا نُرِيدُ أَنْ تَجْعَلَ لَنَا مِنْكَ مَجْلِسًا، تَعْرِفُ لَنَا بِهِ الْعَرَبُ فَضْلَنَا. فَإِنَّ وُفُودَ الْعَرَبِ تَأْتِيكَ فَنَسْتَحْيِي أَنْ تَرَانَا الْعَرَبُ مَعَ هٰذِهِ الأَعْبُدِ. فَإِذَا نَحْنُ جِئْنَاكَ فَأَقِمْهُمْ عَنْكَ. فَإِذَا نَحْنُ فَرَغْنَا، فَاقْعُدْ مَعَهُمْ إِنْ شِئْتَ. قَالَ: «نَعَمْ» قَالُوا: فَاكْتُبْ لَنَا عَلَيْكَ كِتَابًا. قَالَ: فَدَعَا بِصَحِيفَةٍ. وَدَعَا عَلِيًّا لِيَكْتُبَ، وَنَحْنُ قُعُودٌ فِي نَاحِيَةٍ فَنَزَلَ جِبْرَئِيلُ عَلَيْهِ السَّلَامُ فَقَالَ: ﴿وَلَا تَطْرُدِ ٱلَّذِينَ يَدْعُونَ رَبَّهُم بِٱلْغَدَوٰةِ وَٱلْعَشِيِّ يُرِيدُونَ وَجْهَهُۥ مَا عَلَيْكَ مِنْ حِسَابِهِم مِّن شَىْءٍ وَمَا مِنْ حِسَابِكَ عَلَيْهِم مِّن شَىْءٍ فَتَطْرُدَهُمْ فَتَكُونَ مِنَ ٱلظَّـٰلِمِينَ﴾ [الأنعام: ٥٢]. ثُمَّ ذَكَرَ الأَقْرَعَ ابْنَ حَابِسٍ وَعُيَيْنَةَ بْنَ حِصْنٍ فَقَالَ: ﴿وَكَذَٰلِكَ فَتَنَّا بَعْضَهُم بِبَعْضٍ لِّيَقُولُوٓا۟ أَهَـٰٓؤُلَآءِ مَنَّ ٱللَّهُ عَلَيْهِم مِّنۢ بَيْنِنَآ ۗ أَلَيْسَ ٱللَّهُ بِأَعْلَمَ بِٱلشَّـٰكِرِينَ﴾ [الأنعام: ٥٣].

[1] *Al-An'âm* 6:52.

[2] *Al-An'âm* 6:52.

ثُمَّ قَالَ: ﴿وَإِذَا جَآءَكَ ٱلَّذِينَ يُؤْمِنُونَ بِـَٔايَـٰتِنَا فَقُلْ سَلَـٰمٌ عَلَيْكُمْ كَتَبَ رَبُّكُمْ عَلَىٰ نَفْسِهِ ٱلرَّحْمَةَ﴾ [الأنعام ٥٤]. قَالَ: فَدَنَوْنَا مِنْهُ حَتَّى وَضَعْنَا رُكَبَنَا عَلَى رُكْبَتِهِ. وَكَانَ رَسُولُ اللهِ ﷺ يَجْلِسُ مَعَنَا. فَإِذَا أَرَادَ أَنْ يَقُومَ قَامَ وَتَرَكَنَا. فَأَنْزَلَ اللهُ: ﴿وَٱصْبِرْ نَفْسَكَ مَعَ ٱلَّذِينَ يَدْعُونَ رَبَّهُم بِٱلْغَدَوٰةِ وَٱلْعَشِيِّ يُرِيدُونَ وَجْهَهُۥ وَلَا تَعْدُ عَيْنَاكَ عَنْهُمْ﴾ وَلَا تُجَالِسِ الأَشْرَافَ ﴿تُرِيدُ زِينَةَ ٱلْحَيَوٰةِ ٱلدُّنْيَا وَلَا تُطِعْ مَنْ أَغْفَلْنَا قَلْبَهُۥ عَن ذِكْرِنَا﴾ يَعْنِي عُيَيْنَةَ وَالأَقْرَعَ ﴿وَٱتَّبَعَ هَوَىٰهُ وَكَانَ أَمْرُهُۥ فُرُطًا﴾ [الكهف: ٢٨]. قَالَ، هَلَاكًا قَالَ: أَمْرُ عُيَيْنَةَ وَالأَقْرَعِ. ثُمَّ ضَرَبَ لَهُمْ مَثَلَ الرَّجُلَيْنِ وَمَثَلَ الْحَيَاةِ الدُّنْيَا. قَالَ خَبَّابٌ: فَكُنَّا نَقْعُدُ مَعَ النَّبِيِّ ﷺ. فَإِذَا بَلَغْنَا السَّاعَةَ الَّتِي يَقُومُ فِيهَا، قُمْنَا وَتَرَكْنَاهُ حَتَّى يَقُومَ.

say: 'Is it these (poor believers) whom Allâh has favored from amongst us?' Does not Allâh know best those who are grateful."[1] Then he said: "When those who believe in Our *Ayât* come to you, say: *Salamun 'Alaykum* (peace be on you); your Lord has written (prescribed) mercy for Himself"."[2] He said: "Then we got so close to him that our knees were touching his, and the Messenger of Allâh ﷺ was sitting with us. When he wanted to get up, he stood up and left us. Then Allâh revealed: "And keep yourself patiently with those who call on their Lord morning and afternoon, seeking His Face; and let not your eyes overlook them," – and do not sit with the nobles – "desiring the pomp and glitter of the life of the world; and obey not him whose heart We have made heedless of Our remembrance," – meaning 'Uyainah and Aqra' – "and who follows his own lusts, and whose affair (deeds) has been lost"[3] He said: 'May they be doomed.' He said: 'May 'Uyaynah and Aqra' be doomed.' Then he made the parable for them of two men and the parable of this world. Khabbâb said: "We used to sit with the Prophet ﷺ and if the time came for him to leave, we would get up and leave him, then he would leave." ***(Da'if)***

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[1] *Al-An'âm* 6:53.

[2] *Al-An'âm* 6:54.

[3] *Al-Kahf* 18:28.

تخريج: [**إسناده ضعيف**] أخرجه ابن أبي حاتم في تفسيره:٤/١٢٩٧، ١٢٩٨، ح:٧٣٣١ عن أحمد بن محمد القطان به، ورواه ابن جرير الطبري في تفسيره:٧/١٢٧، ١٢٨ من حديث عمرو العنقزي به، وصححه البوصيري، وقال ابن كثير في تفسيره:٣/٢٥٥، وفي نسخة:٢/١٣٩ وهذا حديث غريب فإن هذه الآية مكية، والأقرع بن حابس وعيينة إنما أسلما بعد الهجرة بدهر قلت: أبوالكنود، وتلميذه لم يوثقهما غير ابن حبان.

Comments:

a. The most important thing to the Prophet ﷺ, was to guide the people to the true religion, for this reason, he was ready to accept the conditions that he did not like.

b. Fulfilling a verbal agreement also becomes obligatory, but putting it in writing is better.

c. This incident shows the high position and greatness of the Companions who embraced Islam earlier.

d. The Companions of the Prophet ﷺ, who embraced Islam first, are more superior than those who embraced Islam later. However, those who embraced Islam later also should be respected highly. They are more virtuous than the followers of the Companions of the Prophet ﷺ.

4128. It was narrated that Sa'd said: "This Verse was revealed concerning us six: Myself, Ibn Mas'ud, Suhaib, 'Ammâr, Miqdâd and Bilâl. The Quraish said to the Messenger of Allâh ﷺ: 'We do not want to join them, send them away.' Thoughts of that entered the heart of the Messenger of Allâh ﷺ as much as Allâh willed, then Allâh revealed: "And turn not away those who invoke their Lord, morning and afternoon seeking His Face. You are accountable for them in nothing, and they are accountable for you in nothing, that you may turn them away, and thus become of the unjust."[1] (***Sahih***)

٤١٢٨ - حَدَّثَنَا يَحْيَى بْنُ حَكِيمٍ: حَدَّثَنَا أَبُو دَاوُدَ: حَدَّثَنَا قَيْسُ بْنُ الرَّبِيعِ عَنِ الْمِقْدَامِ بْنِ شُرَيْحٍ، عَنْ أَبِيهِ، عَنْ سَعْدٍ قَالَ: نَزَلَتْ هٰذِهِ الْآيَةُ فِينَا، سِتَّةٍ: فِيَّ وَفِي ابْنِ مَسْعُودٍ وَصُهَيْبٍ وَعَمَّارٍ وَالْمِقْدَادِ وَبِلَالٍ. قَالَ: قَالَتْ قُرَيْشٌ لِرَسُولِ اللهِ ﷺ: إِنَّا لَا نَرْضَىٰ أَنْ نَكُونَ أَتْبَاعًا لَهُمْ. فَاطْرُدْهُمْ عَنْكَ. قَالَ: فَدَخَلَ قَلْبَ رَسُولِ اللهِ ﷺ مِنْ ذٰلِكَ مَا شَاءَ اللهُ أَنْ يَدْخُلَ. فَأَنْزَلَ اللهُ عَزَّ وَجَلَّ: ﴿وَلَا تَطْرُدِ ٱلَّذِينَ يَدْعُونَ رَبَّهُم بِٱلْغَدَوٰةِ وَٱلْعَشِيِّ يُرِيدُونَ وَجْهَهُۥ﴾ الْآيَةَ [الأنعام: ٥٢].

تخريج: أخرجه مسلم، فضائل الصحابة، باب في فضل سعد بن أبي وقاص رضي الله عنه، ح:٢٤١٣/٤٥، ٤٦ من طريقين عن المقدام به.

[1] *Al-An'âm* 6:52.

Chapter 8. The Most Wealthy

(المعجم ٨) - بَابٌ: فِي الْمُكْثِرِينَ

(التحفة ٨)

4129. It was narrated from Abu Sa'eed Al-Khudri that the Messenger of Allâh ﷺ said: "Woe to the most wealthy except those who do such and such with the money, and such and such" - four things, (pointing) to his right, to his left, in front of him and behind him. (***Hasan***)

٤١٢٩ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ و أَبُو كُرَيْبٍ، قَالَا: حَدَّثَنَا بَكْرُ بْنُ عَبْدِ الرَّحْمٰنِ: حَدَّثَنَا عِيسَى بْنُ الْمُخْتَارِ عَنْ مُحَمَّدِ بْنِ أَبِي لَيْلَى، عَنْ عَطِيَّةَ الْعَوْفِيِّ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ عَنْ رَسُولِ اللهِ ﷺ أَنَّهُ قَالَ: «**وَيْلٌ لِلْمُكْثِرِينَ. إِلَّا مَنْ قَالَ بِالْمَالِ هٰكَذَا وَهٰكَذَا وَهٰكَذَا وَهٰكَذَا**» أَرْبَعٌ: عَنْ يَمِينِهِ، وعَنْ شِمَالِهِ، وَمِنْ قُدَّامِهِ، وَمِنْ وَرَائِهِ.

تخريج: [حسن] وقال البوصيري: هذا إسناد ضعيف لضعف عطية والراوي عنه انظر، ح:٤١٢٣، ورواه الأعمش عن عطية به بألفاظ مختلفة، متقاربة المعنى(أحمد:٣/ ٥٢)، وله شاهد عندأحمد:٢/ ٣٠٩،٥٢٥، وانظر الحديث الآتي.

4130. It was narrated from Abu Dharr that the Messenger of Allâh ﷺ said: "The wealthiest will be the lowest on the Day of Resurrection, except those who do such and such with their money, and earn it from good sources." (***Hasan***)

٤١٣٠ - حَدَّثَنَا الْعَبَّاسُ بْنُ عَبْدِ الْعَظِيمِ الْعَنْبَرِيُّ: حَدَّثَنَا النَّضْرُ بْنُ مُحَمَّدٍ: حَدَّثَنَا عِكْرِمَةُ بْنُ عَمَّارٍ: حَدَّثَنِي أَبُو زُمَيْلٍ، هُوَ سِمَاكٌ، عَنْ مَالِكِ بْنِ مَرْثَدٍ الْحَنَفِيِّ، عَنْ أَبِيهِ، عَنْ أَبِي ذَرٍّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**الأَكْثَرُونَ هُمُ الأَسْفَلُونَ يَوْمَ الْقِيَامَةِ. إِلَّا مَنْ قَالَ بِالْمَالِ هٰكَذَا وَهٰكَذَا، وَكَسَبَهُ مِنْ طَيِّبٍ**».

تخريج: [إسناده حسن] وصححه البوصيري، وله شواهد منها حديث المعرور بن سويد عن أبي ذر، أخرجه مسلم، ح: ٩٩٠/ ٣٠، والبخاري، ح: ١٤٦٠، ٦٦٣٨ وغيرهما.

Comments:

The one whose earning is lawful gets the reward of his generosity. So, unlawful income should be avoided.

4131. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "The wealthiest will be the lowest, except one

٤١٣١ - حَدَّثَنَا يَحْيَى بْنُ حَكِيمٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ الْقَطَّانُ عَنْ مُحَمَّدِ بْنِ عَجْلَانَ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ

who does such and such,' three things." (*Hasan*)

رَسُولُ اللهِ ﷺ: «الأَكْثَرُونَ هُمُ الأَسْفَلُونَ. إِلَّا مَنْ قَالَ هٰكَذَا وَهٰكَذَا وَهٰكَذَا» ثَلَاثًا.

تخريج: [إسناده حسن] أخرجه أحمد: ٢/٤٢٨ عن يحيى القطان به ❋ وابن عجلان صرح بالسماع عنده، وصححه البوصيري.

4132. It was narrated from Abu Hurairah that the Prophet ﷺ said: "I would not like to have (the equivalent of) Uhud in gold, then a third night comes to me and I have anything of it left, except something that I set aside to pay off a debt." (*Sahih*)

٤١٣٢ - حَدَّثَنَا يَعْقُوبُ بْنُ حُمَيْدِ بْنِ كَاسِبٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ عَنْ أَبِي سُهَيْلِ بْنِ مَالِكٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ ﷺ قَالَ: «مَا أُحِبُّ أَنَّ أُحُدًا عِنْدِي ذَهَبًا. فَتَأْتِي عَلَيَّ ثَالِثَةٌ وَعِنْدِي مِنْهُ شَيْءٌ. إِلَّا شَيْءٌ أَرْصُدُهُ فِي قَضَاءِ دَيْنٍ».

تخريج: [صحيح] أخرجه أحمد: ٢/٤١٩ من حديث عبدالعزيز به، وحسنه البوصيري، وللحديث شواهد كثيرة جدًا عند البخاري، ومسلم وغيرهما، وهو متواتر عن أبي هريرة رضي الله عنه.

Comments:

a. Uhud is a big mountain; gold equal to the mountain of Uhud cannot be spent within two or three days, even though the Prophet ﷺ wished to spend such a huge quantity of gold only within two or three days.
b. Giving and taking a loan is allowed, but the loan should be taken with the intention of paying it back as soon as possible.

4133. It was narrated from 'Amr bin Ghailân Ath-Thaqafi that Messenger of Allâh ﷺ said: "O Allâh, whoever believes in me and knows that what I have brought is the truth from You, decrease his wealth and his children, and make the meeting with You dear to him, and hasten his death. Whoever does not believe in me and does not know that what I have brought is the truth from You, increase his wealth and his children and make his life long.'" (*Da'if*)

٤١٣٣ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا صَدَقَةُ بْنُ خَالِدٍ: حَدَّثَنَا يَزِيدُ بْنُ أَبِي مَرْيَمَ عَنْ أَبِي عُبَيْدِ اللهِ، مُسْلِمِ بْنِ مِشْكَمٍ، عَنْ عَمْرِو بْنِ غَيْلَانَ الثَّقَفِيِّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «اللَّهُمَّ مَنْ آمَنَ بِي وَصَدَّقَنِي، وَعَلِمَ أَنَّ مَا جِئْتُ بِهِ هُوَ الْحَقُّ مِنْ عِنْدِكَ، فَأَقْلِلْ مَالَهُ وَوَلَدَهُ، وَحَبِّبْ إِلَيْهِ لِقَاءَكَ، وَعَجِّلْ لَهُ الْقَضَاءَ. وَمَنْ لَمْ يُؤْمِنْ بِي، وَلَمْ يُصَدِّقْنِي، وَلَمْ يَعْلَمْ أَنَّ مَا جِئْتُ بِهِ هُوَ الْحَقُّ مِنْ عِنْدِكَ، فَأَكْثِرْ مَالَهُ وَوَلَدَهُ وَأَطِلْ عُمُرَهُ».

تخريج: [إسناده ضعيف] أخرجه الطبراني: ١٧/٣١، ح: ٥٦ من حديث هشام به، وتابعه

معلى بن منصور (أسد الغابة: ٤/ ١٢٥) * عمرو بن غيلان مختلف في صحبته، وقال الذهبي: لا تصح له صحبة.

4134. It was narrated that Nuqâdah Al-Asadi said: "The Messenger of Allâh ﷺ sent me to a man whom he was asking to lend him a she-camel (for milking) and to be returned, but he refused. Then he sent me to another man, who sent a she-camel to him. When the Messenger of Allâh ﷺ saw it, he said: 'O Allâh, bless it and bless the one who sent it.'"

Nuqâdah said: "I said to the Messenger of Allâh ﷺ: 'And for the one who brought it.' He said: 'And (bless) the one who brought it.' Then he ordered that it should be milked and it yielded plenty of milk. The Messenger of Allâh ﷺ said: 'O Allâh, increase the wealth of so-and-so,' meaning the first one who did not give a camel; 'and give so-and-so provision day by day,' meaning the one who had sent the she-camel." ***(Da'if)***

٤١٣٤ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَفَّانُ: حَدَّثَنَا غَسَّانُ بْنُ بُرْزِينَ. ح: وَحَدَّثَنَا عَبْدُ اللهِ بْنُ مُعَاوِيَةَ الْجُمَحِيُّ: حَدَّثَنَا غَسَّانُ ابْنُ بُرْزِينَ: حَدَّثَنَا سَيَّارُ بْنُ سَلَامَةَ عَنِ الْبَرَاءِ السَّلِيطِيِّ، عَنْ نُقَادَةَ الأَسَدِيِّ قَالَ: بَعَثَنِي رَسُولُ اللهِ ﷺ إِلَى رَجُلٍ يَسْتَمْنِحُهُ نَاقَةً. فَرَدَّهُ. ثُمَّ بَعَثَنِي إِلَى رَجُلٍ آخَرَ. فَأَرْسَلَ إِلَيْهِ بِنَاقَةٍ. فَلَمَّا أَبْصَرَهَا رَسُولُ اللهِ ﷺ قَالَ: **«اللَّهُمَّ بَارِكْ فِيهَا وَفِيمَنْ بَعَثَ بِهَا»**.

قَالَ نُقَادَةُ: فَقُلْتُ لِرَسُولِ اللهِ ﷺ: وَفِيمَنْ جَاءَ بِهَا. قَالَ: **«وَفِيمَنْ جَاءَ بِهَا»**. ثُمَّ أَمَرَ بِهَا فَحُلِبَتْ فَدَرَّتْ. فَقَالَ رَسُولُ اللهِ ﷺ: **«اللَّهُمَّ أَكْثِرْ مَالَ فُلَانٍ»** لِلْمَانِعِ الأَوَّلِ: **«وَاجْعَلْ رِزْقَ فُلَانٍ يَوْمًا بِيَوْمٍ»** لِلَّذِي بَعَثَ بِالنَّاقَةِ.

تخريج: [إسناده ضعيف] أخرجه أحمد: ٥/ ٧٧ عن عفان به * البراء السليطي لم يوثقه غير ابن حبان، وقال الذهبي: لا يعرف.

4135. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "Wretched is the slave of the Dinâr and the slave of the Dirham, and the slave of velvet and the slave of the *Khamisah*.[1] If he is given, he is pleased and if he is not given, he does not fulfill (his oath of

٤١٣٥ - حَدَّثَنَا الْحَسَنُ بْنُ حَمَّادٍ: حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ عَنْ أَبِي حَصِينٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: **«تَعِسَ عَبْدُ الدِّينَارِ وَعَبْدُ الدِّرْهَمِ وَعَبْدُ الْقَطِيفَةِ وَعَبْدُ الْخَمِيصَةِ. إِنْ أُعْطِيَ رَضِيَ، وَإِنْ لَمْ يُعْطَ لَمْ يَفِ»**.

[1] A kind of luxurious garment made of wool with patterns.

allegiance)." (*Sahih*)

تخريج: أخرجه البخاري، الجهاد والسير، باب الحراسة في الغزو في سبيل الله، ح:٢٨٨٦/ ٦٤٣٥ من حديث أبي بكر به، وله طريق آخر، انظر الحديث الآتي.

4136. It was narrated from Abu Hurairah that the Prophet ﷺ said: "Wretched is the slave of the Dinâr, the slave of the Dirham and the slave of the *Khamisah*. He is wretched and will be thrown (into Hell) on his face, and if he is pricked with a thorn may find no relief." (*Sahih*)

٤١٣٦ - حَدَّثَنَا يَعْقُوبُ بْنُ حُمَيْدٍ: حَدَّثَنَا إِسْحَاقُ بْنُ سَعِيدٍ عَنْ صَفْوَانَ، عَنْ عَبْدِ اللهِ ابْنِ دِينَارٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ ﷺ قَالَ: «تَعِسَ عَبْدُ الدِّينَارِ وَعَبْدُ الدِّرْهَمِ وَعَبْدُ الْخَمِيصَةِ. تَعِسَ وَانْتَكَسَ. وَإِذَا شِيكَ، فَلَا انْتُقِشَ».

تخريج: أخرجه البخاري، أيضًا، ح:٢٨٨٧ من حديث عبدالله بن دينار به.

Comments:

a. Craving after the world is disliked.
b. If the basis of likes and dislikes is based only on worldly benefits, then the sincerity disappears. In this case, even the pledge of allegiance to a ruler or his deputy will not be for the sake of Allâh or to protect and serve a Muslim government. Hence, such a huge good deed also becomes deprived of its blessings and turns into a bad act.
c. The one who adores money is cursed to be destroyed. The expression of falling on face and turning upside down proves this meaning. Not taking out the thorn which is pierced means let him drown in troubles, not finding any way to get out of his problems and troubles.

Chapter 9. Contentment

(المعجم ٩) - بَابُ الْقَنَاعَةِ (التحفة ٩)

4137. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "Richness is not an abundance of worldly goods, rather richness is contentment with one's lot." (*Sahih*)

٤١٣٧ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَيْسَ الْغِنَىٰ عَنْ كَثْرَةِ الْعَرَضِ. وَلَٰكِنَّ الْغِنَى غِنَى النَّفْسِ».

تخريج: أخرجه مسلم، الزكاة، باب فضل القناعة والحث عليها، ح:١٠٥١/ ١٢٠ من حديث سفيان به.

Comments:

The rich person, in reality, is the one who has richness in his heart. The

heart becomes rich when it becomes free from greed and miserliness. Such a person with little money gets happiness that a greedy person cannot have with his huge wealth.

4138. It was narrated from 'Abdullâh bin 'Amr bin 'Âs that the Messenger of Allâh ﷺ said: "He has succeeded who is guided to Islam and is granted sufficient provision and is content with it." (*Sahih*)

٤١٣٨ - حَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ: حَدَّثَنَا عَبْدُ اللهِ بْنُ لَهِيعَةَ عَنْ عُبَيْدِ اللهِ بْنِ أَبِي جَعْفَرٍ وَ حُمَيْدِ بْنِ هَانِئٍ الْخَوْلَانِيِّ أَنَّهُمَا سَمِعَا أَبَا عَبْدِ الرَّحْمٰنِ الْحُبُلِيَّ يُخْبِرُ عَنْ عَبْدِ اللهِ بْنِ عَمْرِو بْنِ الْعَاصِ، عَنْ رَسُولِ اللهِ ﷺ أَنَّهُ قَالَ: «قَدْ أَفْلَحَ مَنْ هُدِيَ إِلَى الْإِسْلَامِ، وَرُزِقَ الْكَفَافَ، وَقَنِعَ بِهِ».

تخريج: أخرجه مسلم، الزكاة، باب في الكفاف والقناعة، ح:١٠٥٤/١٢٥ من حديث أبي عبدالرحمٰن الحبلي به بألفاظ مختلفة، نحو المعنىٰ.

Comments:

a. Islam is the biggest form of wealth in this world, since Paradise in Hereafter could be gained only by Islam, and no wealth is more precious than Paradise.

b. 'Sufficient provision' means the amount of the livelihood that suffices one's needs if he does not spend it lavishly, and he is not compelled to borrow money from others.

c. Success is not in accumulating heaped-up sums of money, rather being thankful for what is at hand and being content with what exists is the great wealth.

4139. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "O Allâh, make the provision of the family of Muhammad sufficient for them." (*Sahih*)

٤١٣٩ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ وَ عَلِيُّ بْنُ مُحَمَّدٍ، قَالَا: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا الْأَعْمَشُ عَنْ عُمَارَةَ بْنِ الْقَعْقَاعِ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «اللَّهُمَّ اجْعَلْ رِزْقَ آلِ مُحَمَّدٍ قُوتًا».

تخريج: أخرجه البخاري، الرقاق، باب كيف كان عيش النبي ﷺ وأصحابه ... الخ، ح:٦٤٦٠، من حديث عمارة به، ومسلم، انظر الحديث السابق، ح:١٠٥٥/١٢٦ من حديث وكيع به.

Comments:

a. A person should desire good characteristics and habits for his family members. Making the provisinon sufficent means that which does not exceed his needs to be saved for the future.

b. Abstinence and contentment of the Prophet ﷺ are the best examples for his nation.

4140. It was narrated from Anas that the Messenger of Allâh ﷺ said: "There is no rich man or poor man but he will wish on the Day of Resurrection that he had been given the bare minimum of provision." (*Da'if*)

٤١٤٠ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي وَيَعْلَى، عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنْ نُفَيْعٍ، عَنْ أَنَسٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**مَا مِنْ غَنِيٍّ وَلَا فَقِيرٍ إِلَّا وَدَّ يَوْمَ الْقِيَامَةِ أَنَّهُ أُتِيَ مِنَ الدُّنْيَا قُوتًا**».

تخريج: [**إسناده ضعيف جدًا**] أخرجه أبونعيم في الحلية: ١/٦٩، ٧٠ من حديث إسماعيل عن نفيع أبي داود عن أنس به، ووقع في المسند المطبوع تصحيف، وانظر، ح: ١٤٨٥ لحال نفيع، وفيه علّة أخرى.

4141. It was narrated from Salamah bin 'Ubaidullâh bin Mihsan Al-Ansâri that his father said: "The Messenger of Allâh ﷺ said: 'Whoever among you wakes up physically healthy, feeling safe and secure within himself, with food for the day, it is as if he acquired the whole world.'" (*Hasan*)

٤١٤١ - حَدَّثَنَا سُوَيْدُ بْنُ سَعِيدٍ وَ مُجَاهِدُ ابْنُ مُوسَى قَالَا: حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ أَبِي شُمَيْلَةَ عَنْ سَلَمَةَ ابْنِ عُبَيْدِ اللهِ بْنِ مِحْصَنٍ الأَنْصَارِيِّ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**مَنْ أَصْبَحَ مِنْكُمْ مُعَافًى فِي جَسَدِهِ، آمِنًا فِي سِرْبِهِ، عِنْدَهُ قُوتُ يَوْمِهِ، فَكَأَنَّمَا حِيزَتْ لَهُ الدُّنْيَا**».

تخريج: [حسن] أخرجه الترمذي، الزهد، باب في الوصف من حيزت له الدنيا، ح: ٢٣٤٦ من حديث مروان به، وقال: حسن غريب، سلمة الأنصاري وثقه الترمذي، وابن حبان، وجهله آخرون فهو حسن الحديث، وللحديث شواهد ضعيفة، راجع مسند الحميدي بتحقيقي، ح: ٤٣٩.

Comments:

a. A person who does not have any disease or fear, and owns utilities that fulfill his needs for the whole day, then he is really living in a great blessing.
b. Generally, we do not value the blessings that we enjoy, while craving after more blessings; and this attitude does not inspire the feelings of thankfulness in a person.
c. Whoever has what suffices his needs for one day, he should be thankful to Allâh for that day, besides having faith in Allâh that He will surely provide him with what he needs the next day.

4142. Abu Hurairah narrated that the Messenger of Allâh ﷺ said: "Look at those who are

٤١٤٢ - حَدَّثَنَا أَبُو بَكْرٍ: حَدَّثَنَا وَكِيعٌ وَ أَبُو مُعَاوِيَةَ عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ

beneath you and do not look at those who are above you, for it is more suitable that you should not consider as less the blessing of Allâh." (***Sahih***)

أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «انْظُرُوا إِلَى مَنْ هُوَ أَسْفَلَ مِنْكُمْ. وَلَا تَنْظُرُوا إِلَى مَنْ هُوَ فَوْقَكُمْ. فَإِنَّهُ أَجْدَرُ أَنْ لَا تَزْدَرُوا نِعْمَةَ اللهِ».

قَالَ أَبُو مُعَاوِيَةَ: «عَلَيْكُمْ».

تخريج: أخرجه مسلم، الزهد، باب الدنيا سجن للمؤمن وجنة للكافر، ح:٢٩٦٣/٩ عن أبي بكر بن أبي شيبة به.

Comments:

a. Looking at those who have lesser worldly goods and are inferior to us, encourages us to respect and appreciate the blessings we have, and this feeling consequently leads one to be grateful to Allâh.

b. Every blessing a person has could be considered as less or more. It is considered less if his blessing is compared to the one who has more blessings than him. At the same time, it is considered as greater if it is compared to the one who has less than him. So, one should not suffer from an inferiority complex, and he should not complain to Allâh.

4143. It was narrated that Abu Hurairah, who attributed it to the Prophet ﷺ, said: "Allâh does not look at your forms or your wealth, rather He looks at your deeds and your hearts." (***Sahih***)

٤١٤٣ - حَدَّثَنَا أَحْمَدُ بْنُ سِنَانٍ: حَدَّثَنَا كَثِيرُ ابْنُ هِشَامٍ: حَدَّثَنَا جَعْفَرُ بْنُ بُرْقَانَ: حَدَّثَنَا يَزِيدُ بْنُ الْأَصَمِّ عَنْ أَبِي هُرَيْرَةَ رَفَعَهُ إِلَى النَّبِيِّ ﷺ قَالَ: «إِنَّ اللهَ لَا يَنْظُرُ إِلَى صُوَرِكُمْ وَأَمْوَالِكُمْ. وَلٰكِنْ إِنَّمَا يَنْظُرُ إِلَى أَعْمَالِكُمْ وَقُلُوبِكُمْ».

تخريج: أخرجه مسلم، البر والصلة، باب تحريم ظلم المسلم و خذله واحتقاره ودمه وعرضه وماله، ح:٢٥٦٤/ ٣٤ من حديث كثير به.

Comments:

a. Being beautiful or ugly is not under the control of a person, but is subject to the will of Allâh. One should concentrate on doing good deeds to please Allâh, the Exalted.

b. People, whether they are rich or poor, all are equal near Allâh. A rich, cannot be forgiven out of his richness, and a poor person cannot be considered guilty out of his poverty.

Chapter 10. The Livelihood Of The Family Of Muhammad ﷺ

(المعجم ١٠) - بَابُ مَعِيشَةِ آلِ مُحَمَّدٍ ﷺ (التحفة ١٠)

4144. It was narrated that 'Âishah said: "We, the family of Muhammad ﷺ, would stay for a month during which no fire would be lit (for cooking) and we had only dates and water." (***Sahih***)

٤١٤٤ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ نُمَيْرٍ وَ أَبُو أُسَامَةَ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: إِنْ كُنَّا، آلَ مُحَمَّدٍ ﷺ، لَنَمْكُثُ شَهْرًا مَا نُوقِدُ فِيهِ بِنَارٍ. مَا هُوَ إِلَّا التَّمْرُ وَالْمَاءُ إِلَّا أَنَّ ابْنَ نُمَيْرٍ قَالَ: نَلْبَثُ شَهْرًا.

تخريج: [صحيح] انظر، ح:٤١٤٢ من هذا الكتاب، ومسلم، ح:٢٩٧٢/٢٦ب عن ابن أبي شيبة به، وأخرجه البخاري، ح:٦٤٥٨ من حديث هشام به، وأخرجاه البخاري، ح:٢٥٦٧،٦٤٥٩، ومسلم، ح:٢٩٧٢/٢٨ وغيرهما من حديث يزيد بن رومان عن عروة به مطولاً.

Comments:

a. This *Hadith* shows the abstinence, moderation, contentment and simplicity of the Prophet ﷺ.

b. In the last years of his blessed life, the Prophet ﷺ, used to grant dates, barley etc., as the ration for whole year to his family. But the Mothers of the Believers used to spend it generously and it used to finish before the end of the year. So, most of the time they would live without bread, meat, etc., and sometimes they do not have even dates to eat.

4145. It was narrated from Abu Salamah that 'Âishah said: "There would come a month when no smoke was seen in any of the households of the family of Muhammad ﷺ.

I said: "What did you eat?" She said: "The two black ones – dates and water." But we had neighbors among the *Ansâr*, sincere neighbors, who had domestic sheep, and they used to send some of their milk to us.

(One of the narrators) Muhammad said: "And they were nine households." (***Hasan***)

٤١٤٥ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرٍو عَنْ أَبِي سَلَمَةَ، عَنْ عَائِشَةَ قَالَتْ: لَقَدْ كَانَ يَأْتِي، عَلَى آلِ مُحَمَّدٍ ﷺ، الشَّهْرُ مَا يُرَى فِي بَيْتٍ مِنْ بُيُوتِهِ الدُّخَانُ.

قُلْتُ: فَمَا كَانَ طَعَامُهُمْ؟ قَالَتِ: الأَسْوَدَانِ: التَّمْرُ وَالْمَاءُ. غَيْرَ أَنَّهُ كَانَ لَنَا جِيرَانٌ مِنَ الأَنْصَارِ، جِيرَانُ صِدْقٍ. وَكَانَتْ لَهُمْ رَبَائِبُ. فَكَانُوا يَبْعَثُونَ إِلَيْهِ أَلْبَانَهَا.

قَالَ مُحَمَّدٌ: وَكَانُوا تِسْعَةَ أَبْيَاتٍ.

تخريج: [إسناده حسن] أخرجه أحمد:٦/١٨٢، ٢٣٧ عن يزيد به، وصححه البوصيري، والحديث السابق شاهد له.

Comments:

Women should satisfy themselves by lawful income only, and should not force their husbands to adopt unlawful means.

4146. It was narrated that Nu'mân bin Bashir said: "I heard 'Umar bin Khattâb say: 'I saw the Messenger of Allâh ﷺ writhing with hunger during the day, and he could not even find the worst kind of dates with which to fill his stomach.''' (*Sahih*)

٤١٤٦ - حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ: حَدَّثَنَا بِشْرُ ابْنُ عُمَرَ: حَدَّثَنَا شُعْبَةُ عَنْ سِمَاكٍ، عَنِ النُّعْمَانِ بْنِ بَشِيرٍ قَالَ: سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ يَقُولُ: رَأَيْتُ رَسُولَ اللهِ ﷺ يَلْتَوِي، فِي الْيَوْمِ، مِنَ الْجُوعِ. مَا يَجِدُ مِنَ الدَّقَلِ مَا يَمْلأُ بِهِ بَطْنَهُ.

تخريج: أخرجه مسلم، الزهد، باب الدنيا سجن للمؤمن وجنة للكافر، ح:٢٩٧٨/٣٦ من حديث شعبة به.

Comments:

This incident teaches the *Ummah* that they should be patient whenever they face hardships and should not heed to unlawful income.

4147. It was narrated that Anas bin Mâlik said: "I heard the Messenger of Allâh ﷺ say several times: 'By the One in Whose Hand is the soul of Muhammad, the family of Muhammad does not have a *Sâ'* of food grains or a *Sâ'* of dates.' And at that time he had nine wives." (*Sahih*)

٤١٤٧ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا الْحَسَنُ بْنُ مُوسَى: أَنْبَأَنَا شَيْبَانُ عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ مِرَارًا: «**وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ مَا أَصْبَحَ عِنْدَ آلِ مُحَمَّدٍ صَاعُ حَبٍّ وَلَا صَاعُ تَمْرٍ**». وَإِنَّ لَهُ، يَوْمَئِذٍ، تِسْعَ نِسْوَةٍ.

تخريج: [صحيح] أخرجه أحمد:٣/٣٢٨ عن الحسن بن موسى به مطولاً، وصححه البوصيري، والحافظ في الفتح:١١/٢٩٣ تحت ح:٦٤٥٩، وتقدم طرفه، ح: ٢٤٣٧ وأخرجه البخاري، ح:٢٠٦٩، ٢٥٠٨ من حديث قتادة به، وله شواهد كثيرة.

Comments:

A *Sâ'* is a measurement that was used to measure foodstuff at that time. One *Sâ'* of Al-Madinah was equal to about two and half kilograms.

4148. It was narrated from Abu 'Ubaidah that 'Abdullâh said:

٤١٤٨ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى: حَدَّثَنَا أَبُو الْمُغِيرَةِ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ عَبْدِ اللهِ

"The Messenger of Allâh ﷺ said: 'The family of Muhammad has only a *Mudd* of food,' or 'The family of Muhammad does not have even a *Mudd* of food.'" (*Da'if*)

الْمَسْعُودِيُّ عَنْ عَلِيِّ بْنِ بَذِيمَةَ، عَنْ أَبِي عُبَيْدَةَ، عَنْ عَبْدِ اللهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَا أَصْبَحَ فِي آلِ مُحَمَّدٍ إِلَّا مُدٌّ مِنْ طَعَامٍ» أَوْ: «مَا أَصْبَحَ فِي آلِ مُحَمَّدٍ مُدٌّ مِنْ طَعَامٍ».

تخريج: [إسناده ضعيف لانقطاعه] انظر، ح:١٤٧٨، ١٦٠٦، ومع ذلك صححه البوصيري.

Comments:

a. A *Mudd* is equal to one forth of *Sâ'*, that is equal to about 650 grams.

b. The Prophet ﷺ, did not intend to complain about his situation, rather he wanted to present his example of patience and thankfulness, in order to be followed by his Companions and other members of his nation.

4149. It was narrated that Sulaimân bin Surad said: "The Messenger of Allâh ﷺ came to us and we stayed for three nights without having anything to eat." (*Da'if*)

٤١٤٩ - حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ. أَخْبَرَنِي أَبِي عَنْ شُعْبَةَ عَنْ عَبْدِ الْأَكْرَمِ رَجُلٌ مِنْ أَهْلِ الْكُوفَةِ عَنْ أَبِيهِ، عَنْ سُلَيْمَانَ بْنِ صُرَدٍ قَالَ: أَتَانَا رَسُولُ اللهِ ﷺ. فَمَكَثْنَا ثَلَاثَ لَيَالٍ لَا نَقْدِرُ أَوْ لَا يَقْدِرُ عَلَى طَعَامٍ.

تخريج: [إسناده ضعيف] أخرجه الطبراني:٧/٩٩، ح:٦٤٩٠ من حديث نصر به، واستحسنه أحمد، وضعفه البوصيري لجهالة التابعي - عبدالأكرم - وهو الصواب.

4150. It was narrated that Abu Hurairah said: "One day some hot food was brought to the Messenger of Allâh ﷺ, and he ate. Then when he had finished he said: 'Praise is to Allâh, no hot food has entered my stomach since such and such a time.'" (*Da'if*)

٤١٥٠ - حَدَّثَنَا سُوَيْدُ بْنُ سَعِيدٍ: حَدَّثَنَا عَلِيُّ ابْنُ مُسْهِرٍ عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: أُتِيَ رَسُولُ اللهِ ﷺ يَوْمًا بِطَعَامٍ سُخْنٍ. فَأَكَلَ. فَلَمَّا فَرَغَ قَالَ: «الْحَمْدُ لِلَّهِ، مَا دَخَلَ بَطْنِي طَعَامٌ سُخْنٌ مُنْذُ كَذَا وَكَذَا».

تخريج: [إسناده ضعيف] أخرجه البيهقي:٧/ ٢٨٠ من حديث سويد به باختلاف يسير، وحسنه البوصيري، والحافظ في الفتح:١١/ ٢٩٣، وقال ابن التركماني: وهذا السند على شرط مسلم * سويد تقدم حاله، ح:١٠٣٦، ٢٣٧٣، والأعمش عنعن، ح:١٧٨ إن صح السند إليه.

Chapter 11. The Beds Of The Family Of Muhammad ﷺ

(المعجم ١١) - بَابُ ضِجَاعِ آلِ مُحَمَّدٍ ﷺ (التحفة ١١)

4151. It was narrated that 'Âishah said: "The bed of the Messenger of Allâh ﷺ was made of leather, stuffed with fibers of date-palm trees." (***Sahih***)

٤١٥١ - حَدَّثَنَا عَبْدُ اللهِ بْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ اللهِ بْنُ نُمَيْرٍ وَ أَبُو خَالِدٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: كَانَ ضِجَاعُ رَسُولِ اللهِ ﷺ أَدَمًا حَشْوُهُ لِيفٌ.

تخريج: أخرجه مسلم، اللباس والزينة، باب التواضع في اللباس ... الخ، ح:٢٠٨٢/٣٨ من حديث ابن نمير به.

Comments:

It means that his bedding was not soft; made of nice cloth, filled with cotton or wool, rather it was made of leather filled with stalks of date-palm trees which was hard and rough. But due to leather, its roughness was not felt much. The Arabs used to prepare the leather simply such that it used to be neither beautiful nor costly. Therefore, leather bedding sets an example of the utmost simplicity.

4152. It was narrated from 'Atâ' bin Sâ'ib from his father, from 'Ali that the Messenger of Allâh ﷺ came to 'Ali and Fâtimah, when they were covered with a *Khamil* belonging to them. And a *Khamil* is a white velvet made of wool. The Messenger of Allâh ﷺ had given this to them as a wedding gift, along with a pillow stuffed with *Idhkhir*[1] and a water skin. (***Sahih***)

٤١٥٢ - حَدَّثَنَا وَاصِلُ بْنُ عَبْدِ الْأَعْلَىٰ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ أَبِيهِ، عَنْ عَلِيٍّ أَنَّ رَسُولَ اللهِ ﷺ أَتَى عَلِيًّا وَفَاطِمَةَ، وَهُمَا فِي خَمِيلٍ لَهُمَا وَالْخَمِيلُ: الْقَطِيفَةُ الْبَيْضَاءُ مِنَ الصُّوفِ، قَدْ كَانَ رَسُولُ اللهِ ﷺ جَهَّزَهُمَا بِهَا، وَوِسَادَةٍ مَحْشُوَّةٍ إِذْخِرًا، وَقِرْبَةٍ.

تخريج: [صحيح] أخرجه النسائي، النكاح، جهاز الرجل ابنته، ح:٣٣٨٦ من حديث زائدة عن عطاء به، ورواه حماد بن سلمة(ابن سعد:٨/ ٢٥) وغيره عن عطاء به مطولاً، وللحديث شواهد.

4153. 'Umar bin Khattâb said: "I entered upon the Messenger of Allâh ﷺ when he was (sitting) on

٤١٥٣ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عُمَرُ بْنُ يُونُسَ: حَدَّثَنَا عِكْرِمَةُ بْنُ عَمَّارٍ: حَدَّثَنِي

[1] A fragrant type of grass.

سِمَاكٌ الْحَنَفِيُّ أَبُو زُمَيْلٍ: حَدَّثَنِي عَبْدُ اللهِ بْنُ الْعَبَّاسِ: حَدَّثَنِي عُمَرُ بْنُ الْخَطَّابِ قَالَ: دَخَلْتُ عَلَى رَسُولِ اللهِ ﷺ، وَهُوَ عَلَى حَصِيرٍ. قَالَ: فَجَلَسْتُ فَإِذَا عَلَيْهِ إِزَارٌ، وَلَيْسَ عَلَيْهِ غَيْرُهُ. وَإِذَا الْحَصِيرُ قَدْ أَثَّرَ فِي جَنْبِهِ. وَإِذَا أَنَا بِقَبْضَةٍ مِنْ شَعِيرٍ، نَحْوِ الصَّاعِ، وَقَرَظٍ فِي نَاحِيَةٍ فِي الْغُرْفَةِ. وَإِذَا إِهَابٌ مُعَلَّقٌ. فَابْتَدَرَتْ عَيْنَايَ. فَقَالَ: «**مَا يُبْكِيكَ يَا ابْنَ الْخَطَّابِ**» فَقُلْتُ: يَا نَبِيَّ اللهِ وَمَا لِي لَا أَبْكِي؟ وَهٰذَا الْحَصِيرُ قَدْ أَثَّرَ فِي جَنْبِكَ وَهٰذِهِ خِزَانَتُكَ لَا أَرَى فِيهَا إِلَّا مَا أَرَىٰ، وَذٰلِكَ كِسْرَىٰ وَقَيْصَرُ فِي الثِّمَارِ وَالْأَنْهَارِ. وَأَنْتَ نَبِيُّ اللهِ وَصَفْوَتُهُ، وَهٰذِهِ خِزَانَتُكَ. قَالَ: «**يَا ابْنَ الْخَطَّابِ أَلَا تَرْضَىٰ أَنْ تَكُونَ لَنَا الْآخِرَةُ وَلَهُمُ الدُّنْيَا؟**» قُلْتُ: بَلَىٰ.

a reed mat. I sat down and (saw that) he was wearing a waist wrap, and there was no other barrier between him and the mat but his waist wrap, and the reed mat had made marks on his side. And I saw a handful of barley, nearly a *Sâ'*, and some acacia leaves, in a corner of the room, and a skin hanging up. My eyes flowed with tears, and he said: 'Why are you weeping, O son of Khattâb?' I said: 'O Prophet of Allâh, why should I not weep? This mat has made marks on your side, and this is all you have accumulated, I cannot see anything other than what I see (here), while Chosroes and Caesar live among fruits and rivers. You are the Prophet of Allâh and His Chosen One, and this is what you have accumulated.' He said: 'O son of Khattâb, does it not please you (to know) that (these things) are for us in the Hereafter and for them in this world?' He said: 'Yes.''' (***Sahih***)

تخريج: أخرجه مسلم، الطلاق، باب في الإيلاء واعتزال النساء وتخييرهن ... الخ، ح:١٤٧٩/ ٣٠ من حديث عمر بن يونس به مطولاً.

Comments:

a. The Prophet ﷺ, did not save mundane wealth, rather he preferred to live the life of abstinence.

b. Having food that suffices one or two meals is not contrary to asceticism.

c. Sitting with close friends while wearing a lower garment only, and no upper garment is allowed.

d. Hardships of this life increase the ranks of a Muslim in Hereafter life.

٤١٥٤ - حَدَّثَنَا مُحَمَّدُ بْنُ طَرِيفٍ وَ إِسْحَاقُ ابْنُ إِبْرَاهِيمَ بْنِ حَبِيبٍ، قَالَا: حَدَّثَنَا مُحَمَّدُ

4154. It was narrated that 'Ali said: "The daughter of the Messenger of Allâh ﷺ was presented to me as a bride, and

our bed on the night when she was presented to me, was no more than the hide of a ram." (*Da'if*)

ابْنُ فُضَيْلٍ عَنْ مُجَالِدٍ، عَنْ عَامِرٍ، عَنِ الْحَارِثِ، عَنْ عَلِيٍّ قَالَ: أُهْدِيَتِ ابْنَةُ رَسُولِ اللهِ ﷺ إِلَيَّ. فَمَا كَانَ فِرَاشُنَا، لَيْلَةَ أُهْدِيَتْ، إِلَّا مَسْكَ كَبْشٍ.

تخريج: [إسناده ضعيف] وقال البوصيري: هذا إسناد ضعيف لضعف الحارث الأعور تقدم، ح:٩٥ * ومجالد تقدم، ح: ١١.

Chapter 12. The Livelihood Of The Companions Of The Prophet ﷺ

(المعجم ١٢) - بَابُ مَعِيشَةِ أَصْحَابِ النَّبِيِّ ﷺ (التحفة ١٢)

4155. It was narrated that Abu Mas'ud said: "The Messenger of Allâh ﷺ used to enjoin charity, then one of us would go out and carry goods for others until he had earned a *Mudd*, but one of them nowadays has one hundred thousand (Dinâr or Dirham)."
Shaqiq said: "It was as if he was hinting that this was he himself." (*Sahih*)

٤١٥٥ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ وَ أَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ زَائِدَةَ، عَنِ الْأَعْمَشِ، عَنْ شَقِيقٍ، عَنْ أَبِي مَسْعُودٍ قَالَ: كَانَ رَسُولُ اللهِ ﷺ يَأْمُرُ بِالصَّدَقَةِ. فَيَنْطَلِقُ أَحَدُنَا يَتَحَامَلُ حَتَّى يَجِيءَ بِالْمُدِّ. وَإِنَّ لِأَحَدِهِمُ الْيَوْمَ مِائَةَ أَلْفٍ.
قَالَ شَقِيقٌ: كَأَنَّهُ يُعَرِّضُ بِنَفْسِهِ.

تخريج: أخرجه البخاري، الزكاة، باب اتقوا النار ولو بشق تمرة والقليل من الصدقة، ح:١٤١٥، ١٤١٦ وغيرهما، ومسلم، الزكاة، باب الحمل بأجرة يتصدق بها والنهي الشديد عن تنقيص المتصدق بقليل، ح:١٠١٨/ ٧٢ من حديث الأعمش به بألفاظ مختلفة.

Comments:

a. The good reward of spending in the way of Allâh, in the form of comfort and happiness, is granted in this life too.
b. Abu Mas'ud ﷺ, narrated the case, but he did not mention that it is his story to avoid showing off. His intention was only to incite people to do the good act. This shows the sincerity of the Companions of the Prophet ﷺ.

4156. It was narrated that Ibn 'Umair said: "Utbah bin Ghazwân delivered a sermon on the pulpit and said: 'I saw myself the seventh of seven with the Messenger of Allâh ﷺ, and we did not have any food to eat

٤١٥٦ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ عَنْ أَبِي نَعَامَةَ، سَمِعَهُ مِنْ خَالِدِ بْنِ عُمَيْرٍ قَالَ: خَطَبَنَا عُتْبَةُ بْنُ غَزْوَانَ عَلَى الْمِنْبَرِ فَقَالَ: لَقَدْ رَأَيْتُنِي سَابِعَ سَبْعَةٍ مَعَ رَسُولِ اللهِ ﷺ مَا لَنَا طَعَامٌ نَأْكُلُهُ إِلَّا وَرَقُ الشَّجَرِ. حَتَّى

except the leaves of trees, until our gums hurt.''' (*Sahih*)

قَرِحَتْ أَشْدَاقُنَا.

تخريج: أخرجه مسلم، الزهد، باب الدنيا سجن للمؤمن وجنة للكافر، ح:٢٩٦٧/١٥ من حديث خالد به.

Comments:

a. The many types of hardships that befell the Prophet ﷺ and his Companions are a good example for us to be patient and remain steadfast.

b. The reason for narrating such incidents on the pulpit is to exhort people that now, when Allâh has granted them all kinds of His blessings, they should be more grateful to Allâh and should not complain if there is any decrease in those blessings.

4157. It was narrated from Abu Hurairah that they suffered from hunger and they were seven. He said: "Then the Prophet ﷺ gave me seven dates, one date for each man." (*Sahih*)

٤١٥٧ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا غُنْدَرٌ عَنْ شُعْبَةَ، عَنْ عَبَّاسٍ الْجُرَيْرِيِّ قَالَ: سَمِعْتُ أَبَا عُثْمَانَ يُحَدِّثُ عَنْ أَبِي هُرَيْرَةَ أَنَّهُمْ أَصَابَهُمْ جُوعٌ وَهُمْ سَبْعَةٌ. قَالَ: فَأَعْطَانِي النَّبِيُّ ﷺ سَبْعَ تَمَرَاتٍ. لِكُلِّ إِنْسَانٍ تَمْرَةٌ.

تخريج: أخرجه البخاري، أطعمة، باب ما كان النبي ﷺ وأصحابه يأكلون، ح:٥٤١١، ٥٤٤١ من حديث عباس به دون قوله: لكل إنسان تمرة.

Comments:

a. Justice should be regarded while distributing small things, just as it should be regarded while distributing huge amounts of money.

b. The patience and unselfishness of the Companions of the Prophet ﷺ were matchless, as they became satisfied even with only one date and no one tried to get more.

4158. It was narrated from 'Abdullâh bin Zubair bin 'Awwâm that his father said: "When the following was revealed: "Then on that Day you shall be asked about the delights (you indulged in, in this world)!'[1] Zubair said: 'What delights shall we be asked about? It is only the two black ones, dates and water.' He said: 'It is going to happen.''' (*Hasan*)

٤١٥٨ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ أَبِي عُمَرَ الْعَدَنِيُّ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ يَحْيَى بْنِ عَبْدِ الرَّحْمٰنِ ابْنِ حَاطِبٍ، عَنْ عَبْدِ اللهِ بْنِ الزُّبَيْرِ بْنِ الْعَوَّامِ، عَنْ أَبِيهِ قَالَ: لَمَّا نَزَلَتْ: ﴿ثُمَّ لَتُسْـَٔلُنَّ يَوْمَئِذٍ عَنِ ٱلنَّعِيمِ﴾ [التكاثر: ٨] قَالَ الزُّبَيْرُ: وَأَيُّ نَعِيمٍ نُسْأَلُ عَنْهُ؟ وَإِنَّمَا هُوَ الْأَسْوَدَانِ التَّمْرُ وَالْمَاءُ. قَالَ: «أَمَا إِنَّهُ سَيَكُونُ».

[1] *At-Takâthur* 102:8.

تخريج: [إسناده حسن] أخرجه الترمذي، تفسير القرآن، [باب] ومن سورة الهاكم التكاثر، ح:٣٣٥٦ عن محمد بن أبي عمر العدني، وقال: حسن، وهو مخرج في مسند الحميدي، ح:٦١ لراقم الحروف، يسر الله لنا طبعه.

Comments:

a. The blessings which are considered insignificant at first glance are also very great blessings, so one should be ungrateful for them.

b. Very insignificant food is also a great blessing if it is compared to the condition of being hungry.

c. On the Day of Judgment one will be held accountable for every blessing of Allâh.

4159. It was narrated that Jâbir bin 'Abdullâh said: "The Messenger of Allâh ﷺ sent us, three hundred men, carrying our provisions on our necks. Our provisions ran out until there would be for (every) man among us one date (a day)." Then it was said: "O Abu 'Abdullâh, how can one date satisfy a man?" He said: "When we no longer had it, we realized how much it was worth. Then we came to the sea and found a whale that had been thrown up by the sea, and we ate from it for eighteen days." (*Sahih*)

٤١٥٩ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ وَهْبِ بْنِ كَيْسَانَ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ قَالَ: بَعَثَنَا رَسُولُ اللهِ ﷺ، وَنَحْنُ ثَلَاثُمِائَةٍ، نَحْمِلُ أَزْوَادَنَا عَلَى رِقَابِنَا. فَفَنِيَ أَزْوَادُنَا حَتَّى كَانَ يَكُونُ لِلرَّجُلِ مِنَّا تَمْرَةٌ. فَقِيلَ: يَا أَبَا عَبْدِ اللهِ وَأَيْنَ تَقَعُ التَّمْرَةُ مِنَ الرَّجُلِ؟ فَقَالَ: لَقَدْ وَجَدْنَا فَقْدَهَا حِينَ فَقَدْنَاهَا. وَأَتَيْنَا الْبَحْرَ. فَإِذَا نَحْنُ بِحُوتٍ قَدْ قَذَفَهُ الْبَحْرُ. فَأَكَلْنَا مِنْهُ ثَمَانِيَةَ عَشَرَ يَوْمًا.

تخريج: أخرجه البخاري، الجهاد والسير، باب حمل الزاد على الرقاب، ح:٢٩٨٣ من حديث عبدة به، ومسلم، الصيد والذبائح، باب إباحة ميتات البحر، ح:١٩٣٥/٢٠ عن عثمان بن أبي شيبة به.

Comments:

a. The Companions of the Prophet ﷺ, continued *Jihâd* in all circumstances, even when they did not have mounts to ride, or food to eat.

b. Dead fish is also lawful to eat.

c. During *Jihâd*, Allâh's help comes from unexpected quarters.

Chapter 13. Construction and Demolition

(المعجم ١٣) - بَابٌ: فِي الْبِنَاءِ وَالْخَرَابِ (التحفة ١٣)

4160. It was narrated that 'Abdullâh bin 'Amr said: "The

٤١٦٠ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو

مُعَاوِيَةَ عَنِ الأَعْمَشِ، عَنْ أَبِي السَّفَرِ، عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو قَالَ: مَرَّ عَلَيْنَا رَسُولُ اللهِ ﷺ وَنَحْنُ نُعَالِجُ خُصًّا لَنَا. فَقَالَ: «مَا هٰذَا؟» فَقُلْتُ: خُصٌّ لَنَا وَهَىٰ، نَحْنُ نُصْلِحُهُ. فَقَالَ رَسُولُ اللهِ ﷺ: **«مَا أَرَى الأَمْرَ إِلَّا أَعْجَلَ مِنْ ذٰلِكَ»**.

Messenger of Allâh ﷺ passed by us when we were fixing a hut of ours, and said: 'What is this?' I said: 'It is a hut of ours that has fallen into disrepair, and we are fixing it.' The Messenger of Allâh ﷺ said: 'The matter (of death) may come sooner than that.''' (***Sahih***)

تخريج: [صحيح] أخرجه أبوداود، الأدب، باب في البناء، ح:٥٢٣٦ من حديث أبي معاوية به، وقال الترمذي، ح:٢٣٣٥: حسن صحيح، وصححه ابن حبان، ح:٢٥٥٥، ٢٥٥٦، وصرح الأعمش بالسماع عند البخاري في الأدب المفرد، ح:٤٥٦.

Comments:

Indeed, one needs a house to live in, but one should not forget his death. As one tries his best to meet his requirements in this life, similarly he should also struggle more than that for his next life.

٤١٦١ - **حَدَّثَنَا** الْعَبَّاسُ بْنُ عُثْمَانَ الدِّمَشْقِيُّ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنَا عِيسَى بْنُ عَبْدِ الأَعْلَى بْنِ أَبِي فَرْوَةَ: حَدَّثَنِي إِسْحَاقُ بْنُ أَبِي طَلْحَةَ عَنْ أَنَسٍ قَالَ: مَرَّ رَسُولُ اللهِ ﷺ بِقُبَّةٍ عَلَى بَابِ رَجُلٍ مِنَ الأَنْصَارِ. فَقَالَ: «مَا هٰذِهِ؟» قَالُوا: قُبَّةٌ بَنَاهَا فُلَانٌ. قَالَ رَسُولُ اللهِ ﷺ: **«كُلُّ مَالٍ يَكُونُ هٰكَذَا، فَهُوَ وَبَالٌ عَلَى صَاحِبِهِ يَوْمَ الْقِيَامَةِ»**. فَبَلَغَ الأَنْصَارِيَّ ذٰلِكَ. فَوَضَعَهَا. فَمَرَّ النَّبِيُّ ﷺ بَعْدُ. فَلَمْ يَرَهَا. فَسَأَلَ عَنْهَا. فَأُخْبِرَ أَنَّهُ وَضَعَهَا لِمَا بَلَغَهُ عَنْكَ. فَقَالَ: **«يَرْحَمُهُ اللهُ يَرْحَمُهُ اللهُ»**.

4161. It was narrated that Anas said: "The Messenger of Allâh ﷺ passed by a dome-shaped structure at the door of a man among the *Ansâr* and said: 'What is this?' They said: 'A dome that was built by so-and-so.' The Messenger of Allâh ﷺ said: 'All wealth that is like this (extravagant) will bring evil consequences to its owner on the Day of Resurrection.' News of that reached the *Ansâri*, so he demolished it. Then the Prophet ﷺ passed by (that place) later on and did not see it. He asked about it and was told that its owner had demolished it because of what he had heard from him. He said: 'May Allâh have mercy on him, may Allâh have mercy on him.''' (***Hasan***)

تخريج: [حسن] أخرجه الطبراني في الأوسط: ٧٩/٤، ح:٣١٠٥ من حديث الوليد به،

وقال: تفرد به الوليد، وفيه عبدالأعلى بن عبدالله بن أبي فروة، ومن طريقه أورده الضياء في المختارة، وقال في المجمع: ٤/٦٩، ٧٠: رجاله ثقات، وله شاهد عند أبي داود، ح: ٥٢٣٧ قال العراقي: إسناده جيد.

Comments:

Allâmah Ibn Athir ﷺ, wrote explaining the word *Qubbah;* it is a small and round, one room tent. Setting such a tent in front of one's house probably was to show one's richness and prestige. However, such a decoration only out of boasting is not allowed.

4162. It was narrated that Ibn 'Umar said: "I had built a house to shelter me from the rain and the sun, during the time of Allâh's Messenger ﷺ, and no creature of Allâh helped me in building it." (***Sahih***)

٤١٦٢ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَىٰ: حَدَّثَنَا أَبُو نُعَيْمٍ: حَدَّثَنَا إِسْحَاقُ بْنُ سَعِيدِ بْنِ عَمْرِو بْنِ سَعِيدِ بْنِ الْعَاصِ عَنْ أَبِيهِ سَعِيدٍ، عَنِ ابْنِ عُمَرَ قَالَ: لَقَدْ رَأَيْتُنِي مَعَ رَسُولِ اللهِ ﷺ بَنَيْتُ بَيْتًا يُكِنُّنِي مِنَ الْمَطَرِ وَيُكِنُّنِي مِنَ الشَّمْسِ. مَا أَعَانَنِي عَلَيْهِ خَلْقُ اللهِ تَعَالَى.

تخريج: أخرجه البخاري، الاستئذان، باب ماجاء في البناء، ح: ٦٣٠٢ عن أبي نعيم به.

Comments:

a. The main purpose of a house is to have protection from rain and sun, and to guard his private life as well as to regard the rulings of *Hijâb*. These benefits could be achieved by simple houses as well as by large, decorated and expensive buildings. So, spending lavishly in building houses is useless.
b. Not helping anyone does not mean that the Companions of the Prophet ﷺ, did not want to help him, but it means that the house was so simple that he was able to construct it alone and did not need any help.

4163. It was narrated that Hârithah bin Mudarrib said: "We came to Khabbâb to visit him (when he was sick), and he said: 'I have been sick for a long time, and were it not that I heard the Messenger of Allâh ﷺ say: "Do not wish for death," I would have wished for it.' And he said: "A person will be rewarded for all his spending, except for (what he spends) on dust," or he said, "on building." (***Hasan***)

٤١٦٣ - حَدَّثَنَا إِسْمَاعِيلُ بْنُ مُوسَىٰ: حَدَّثَنَا شَرِيكٌ عَنْ أَبِي إِسْحَاقَ عَنْ حَارِثَةَ بْنِ مُضَرِّبٍ قَالَ: أَتَيْنَا خَبَّابًا نَعُودُهُ فَقَالَ: لَقَدْ طَالَ سُقْمِي. وَلَوْلَا أَنِّي سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «لَا تَتَمَنَّوُا الْمَوْتَ» لَتَمَنَّيْتُهُ. وَقَالَ: «إِنَّ الْعَبْدَ لَيُؤْجَرُ فِي نَفَقَتِهِ كُلِّهَا، إِلَّا فِي التُّرَابِ» أَوْ قَالَ: «فِي الْبِنَاءِ».

تخريج: أخرجه الترمذي، الجنائز، باب ماجاء في النهي عن التمني للموت، ح: ٩٧٠ من

حديث أبي إسحاق به، وقال: حسن صحيح رواه شعبة عن أبي إسحاق به.

Comments:

a. Visiting a sick person is a right of a Muslim upon another Muslim.

b. Supplicating for death is forbidden, rather one should ask to dispel his worries.

c. Wealth should not be wasted in building and decorating houses, rather it should be built to the extent that meets one's necessities.

Chapter 14. Reliance And Certain Faith

(المعجم ١٤) - بَابُ التَّوَكُّلِ وَالْيَقِينِ
(التحفة ١٤)

4164. 'Umar said: "I heard the Messenger of Allâh ﷺ say: 'If you were to rely upon Allâh with the reliance He is due, you would be given provision like the birds: They go out hungry in the morning and come back with full bellies in the evening." (***Hasan***)

٤١٦٤ - حَدَّثَنَا حَرْمَلَةُ بْنُ يَحْيَى: حَدَّثَنَا عَبْدُ اللهِ بْنُ وَهْبٍ: أَخْبَرَنِي ابْنُ لَهِيعَةَ عَنِ ابْنِ هُبَيْرَةَ، عَنْ أَبِي تَمِيمٍ الْجَيْشَانِيِّ قَالَ: سَمِعْتُ عُمَرَ يَقُولُ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: **«لَوْ أَنَّكُمْ تَوَكَّلْتُمْ عَلَى اللهِ حَقَّ تَوَكُّلِهِ، لَرَزَقَكُمْ كَمَا يَرْزُقُ الطَّيْرَ. تَغْدُو خِمَاصًا، وَتَرُوحُ بِطَانًا»**.

تخريج: [حسن] أخرجه الترمذي، الزهد، باب في التوكل على الله، ح:٢٣٤٤ من حديث ابن هبيرة به، وقال: حسن صحيح، وصححه ابن حبان(الإحسان)، ح:٢/٥٦، ح:٧٢٨، والحاكم: ٤/٣١٥.

Comments:

a. The reliance of birds is that they do not store their livelihood. They have full trust that as Allâh provided them with their food today, He will surely grant their food tomorrow as well.

b. Relaince upon Allâh does not mean that the lawful means of earning a livelihood should be abandoned. Even birds have to leave their nests in search of their food, and they get their food after an effort. Similarly, a person should seek his earnings through lawful means, not being greedy.

4165. It was narrated that Habbah and Sawâ', the two daughters of Khâlid, said: "We entered upon the Prophet ﷺ when he was doing something, so we helped him with it. Then he said: 'Do not despair of provision so long as your heads are still

٤١٦٥ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الأَعْمَشِ، عَنْ سَلَّامٍ أَبِي شُرَحْبِيلَ، عَنْ حَبَّةَ وَ سَوَاءٍ، ابْنَيْ خَالِدٍ قَالَا: دَخَلْنَا عَلَى النَّبِيِّ ﷺ وَهُوَ يُعَالِجُ شَيْئًا. فَأَعَنَّاهُ عَلَيْهِ. فَقَالَ: **«لَا تَيْأَسَا مِنَ الرِّزْقِ مَا**

moving, for a person's mother bears him red with raw skin, then Allâh provides for him.''' (*Da'if*)

تَهَزَّزَتْ رُؤُوسُكُمَا. فَإِنَّ الإِنْسَانَ تَلِدُهُ أُمُّهُ أَحْمَرَ، لَيْسَ عَلَيْهِ قِشْرٌ. ثُمَّ يَرْزُقُهُ اللهُ عَزَّ وَجَلَّ».

تخريج: [إسناده ضعيف] أخرجه أحمد:٣/٤٦٩ عن أبي معاوية: ثنا الأعمش به، وصححه ابن حبان، ح:١٠٨٨، والضياء في المختارة، والبوصيري، وإسناده ضعيف من أجل عنعنة الأعمش، وباقي السند حسن.

4166. It was narrated from 'Amr bin 'Âs that the Messenger of Allâh ﷺ said: "The heart of the son of Âdam has an inclination towards every desirable thing, so whoever follows all of those inclinations, Allâh will not care which one will cause his doom. And whoever relies upon Allâh, Allâh will protect him from the *pain of scattered inclinations.*" (*Da'if*)

٤١٦٦ - حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ: أَنْبَأَنَا أَبُو شُعَيْبٍ، صَالِحُ بْنُ رُزَيْقٍ الْعَطَّارُ: حَدَّثَنَا سَعِيدُ بْنُ عَبْدِ الرَّحْمٰنِ الْجُمَحِيُّ عَنْ مُوسَى ابْنِ عُلَيِّ بْنِ رَبَاحٍ، عَنْ أَبِيهِ، عَنْ عَمْرِو بْنِ الْعَاصِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ مِنْ قَلْبِ ابْنِ آدَمَ، بِكُلِّ وَادٍ، شُعْبَةً. فَمَنِ اتَّبَعَ قَلْبُهُ الشُّعَبَ كُلَّهَا، لَمْ يُبَالِ اللهُ بِأَيِّ وَادٍ أَهْلَكَهُ. وَمَنْ تَوَكَّلَ عَلَى اللهِ كَفَاهُ التَّشَعُّبَ».

تخريج: [إسناده ضعيف] أخرجه المزي في تهذيب الكمال(ق ٢/ ٥٩٦) من طريق ابن ماجة به، وضعفه البوصيري من أجل صالح بن رزيق وهو مجهول كما في التقريب وقال الذهبي: حديثه منكر.

4167. It was narrated that Jâbir said: "I heard the Messenger of Allâh ﷺ say: 'No one of you should die except thinking positively of Allâh.''' (*Sahih*)

٤١٦٧ - حَدَّثَنَا مُحَمَّدُ بْنُ طَرِيفٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «لَا يَمُوتَنَّ أَحَدٌ مِنْكُمْ إِلَّا وَهُوَ يُحْسِنُ الظَّنَّ بِاللهِ».

تخريج: أخرجه مسلم، الجنة ونعيمها، باب الأمر بحسن الظن بالله تعالى، عند الموت، ح:٢٨٧٧/ ٨١ من حديث أبي معاوية به.

Comments:

a. A person needs both matters; having hope in Allâh's mercy and fearing from His displeasure and anger. Hope incites him to do more good deeds, and fear prevents him from sins.

b. During this life, fear of Allâh should overcome the hope in the mercy of Allâh, but at the time of death, hope should prevail over fear.

4168. It was narrated that Abu Hurairah said, attributing it to the Prophet ﷺ: "The stronger believer is better and more beloved to Allâh than the weak believer, although both are good. Strive to seek that which will benefit you and do not feel helpless. If something overwhelms you, then say: *Qadarullâh, wa mâ shâ'a fa'al* (It is the decree of Allâh and what He wills He does). And beware of (saying) 'If only,' for 'If only' opens the door to Satan." (***Sahih***)

٤١٦٨ - حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ: أَنْبَأَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ ابْنِ عَجْلَانَ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، يَبْلُغُ بِهِ النَّبِيَّ ﷺ قَالَ: «الْمُؤْمِنُ الْقَوِيُّ خَيْرٌ وَأَحَبُّ إِلَى اللهِ مِنَ الْمُؤْمِنِ الضَّعِيفِ. وَفِي كُلٍّ خَيْرٌ. احْرِصْ عَلَى مَا يَنْفَعُكَ. وَلَا تَعْجِزْ. فَإِنْ غَلَبَكَ أَمْرٌ، فَقُلْ: قَدَرُ اللهِ وَمَا شَاءَ فَعَلَ. وَإِيَّاكَ وَاللَّوْ. فَإِنَّ اللَّوْ تَفْتَحُ عَمَلَ الشَّيْطَانِ».

تخريج: [صحيح] أخرجه النسائي في الكبرٰى:٦/١٥٩، ح:١٠٤٥٧ من حديث سفيان به، ورواه محمد بن يحيى بن حبان عن الأعرج به، أخرجه مسلم، ح:٢٦٦٤، وابن ماجه انظر، ح:٧٩، ولابن عجلان وغيره ألوان أخرى.

Comments:

a. A believer spends his physical and mental abilities in doing good deeds, preaching them and forbidding evils. A weak person cannot do as many jobs as a strong man can do. By this way a strong believer is better than a weak believer.

b. Improving physical and mental abilities through lawful means is desirable.

c. One should avoid using his physical and mental abilities in injustice or oppressing people; otherwise, he will not be dearer to Allâh than a weak one, but Allâh will be angry with him.

d. It is Satan's handiwork that he always exaggerates one's failure to arouse feelings of desperation from the mercy of Allâh, and to stir emotions against Allâh; both things may spoil his next life.

Chapter 15. Wisdom

(المعجم ١٥) - **بَابُ الْحِكْمَةِ** (التحفة ١٥)

4169. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "A wise word is the lost property of the believer, so wherever he finds it, he has more right to it." (***Da'if***)

٤١٦٩ - حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ عَبْدِ الْوَهَّابِ: حَدَّثَنَا عَبْدُ اللهِ بْنُ نُمَيْرٍ عَنْ إِبْرَاهِيمَ ابْنِ الْفَضْلِ، عَنْ سَعِيدٍ الْمَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «الْكَلِمَةُ الْحِكْمَةُ ضَالَّةُ الْمُؤْمِنِ. حَيْثُمَا وَجَدَهَا، فَهُوَ أَحَقُّ بِهَا».

تخريج: [إسناده ضعيف جدًا] أخرجه الترمذي، العلم، باب ماجاء في فضل الفقه على العبادة، ح:٢٦٨٧ من حديث ابن نمير به، وقال: غريب، وانظر، ح:٢٥٤٥ لحال إبراهيم بن الفضل.

4170. It was narrated from 'Abdullâh bin Sa'eed bin Abu Hind that his father said: "I heard Ibn 'Abbâs saying that the Messenger of Allâh ﷺ said: 'Two blessings which many people squander: Good health and free time.'" (*Sahih*)

٤١٧٠ - حَدَّثَنَا الْعَبَّاسُ بْنُ عَبْدِ الْعَظِيمِ الْعَنْبَرِيُّ: حَدَّثَنَا صَفْوَانُ بْنُ عِيسٰى عَنْ عَبْدِ اللهِ بْنِ سَعِيدِ بْنِ أَبِي هِنْدٍ، عَنْ أَبِيهِ قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ: **«نِعْمَتَانِ مَغْبُونٌ فِيهِمَا كَثِيرٌ مِنَ النَّاسِ: الصِّحَّةُ وَالْفَرَاغُ»**.

تخريج: أخرجه البخاري، الرقاق، باب الصحة والفراغ، ولا عيش إلا عيش الآخرة، ح:٦٤١٢ من حديث عبدالله بن سعيد به، وتعليقًا عن عباس العنبري به، ولعله متصل عن عباس، راجع أصول الحديث، والبخاري لم يكن مدلسًا رحمه الله.

Comments:

a. *Ghaban,* translated as squander, means selling something at lesser price than its actual worth, or purchasing something at higher price than its actual price. Only the one, who does not know the actual value and price of his item, or impressed by the external beauty of an item and does not examine its actual defects, is cheated this way.

b. A person can do many good deeds while he has sound health which he cannot do during illness, but due to carelessness he loses this chance. Similarly, he incurs loss by not spending his time in what is beneficial for him.

4171. It was narrated that Abu Ayyub said: "A man came to the Prophet ﷺ and said: 'O Messenger of Allâh, teach me but make it concise.' He said: 'When you stand to pray, pray like a man bidding farewell. Do not say anything for which you will have to apologize. And give up hope for what other people have.'" (*Hasan*)

٤١٧١ - حَدَّثَنَا مُحَمَّدُ بْنُ زِيَادٍ: حَدَّثَنَا الْفُضَيْلُ بْنُ سُلَيْمَانَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ عُثْمَانَ بْنِ خُثَيْمٍ: حَدَّثَنِي عُثْمَانُ بْنُ جُبَيْرٍ، مَوْلَىٰ أَبِي أَيُّوبَ، عَنْ أَبِي أَيُّوبَ قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ، فَقَالَ: يَا رَسُولَ اللهِ عَلِّمْنِي وَأَوْجِزْ. قَالَ: **«إِذَا قُمْتَ فِي صَلَاتِكَ، فَصَلِّ صَلَاةَ مُوَدِّعٍ. وَلَا تَكَلَّمْ بِكَلَامٍ تَعْتَذِرُ مِنْهُ. وَأَجْمِعِ الْيَأْسَ عَمَّا فِي أَيْدِي النَّاسِ»**.

تخريج: [حسن] أخرجه أحمد: ٥/ ٤١٢ من حديث ابن خثيم به، ورواه جماعة عنه، وضعفه

البوصيري من أجل عثمان بن جبير، وله شواهد عند الحاكم: ٤/٣٢٦، ٣٢٧، وصححه، ووافقه الذهبي من حديث سعد بن أبي وقاص، وأورده الضياء المقدسي في المختارة من حديث ابن عمر.

Comments:

a. If one knows that he will die after sometime, he would implore Allâh very humbly and supplicate Him very sincerely. So, every prayer should be performed in such a manner.

b. Before uttering words, their results should be considered attentively, since spoken words cannot be taken back, and sometimes ill speech may cause unlimited losses.

4172. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "The likeness of the one who sits and listens to wisdom then only speaks of the bad things that he has heard, is that of a man who comes to a shepherd and says: "O shepherd, give me one of your sheep to slaughter," and (the shepherd) says: "Go and grab the ear of the best of them." Then he goes and grabs the ear of the sheepdog."' (*Da'if*)

Another chain with similar wording.

٤١٧٢ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا الْحَسَنُ بْنُ مُوسَى عَنْ حَمَّادِ بْنِ سَلَمَةَ، عَنْ عَلِيِّ بْنِ زَيْدٍ، عَنْ أَوْسِ بْنِ خَالِدٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَثَلُ الَّذِي يَجْلِسُ يَسْمَعُ الْحِكْمَةَ، ثُمَّ لَا يُحَدِّثُ عَنْ صَاحِبِهِ إِلَّا بِشَرِّ مَا يَسْمَعُ، كَمَثَلِ رَجُلٍ أَتَىٰ رَاعِيًا، فَقَالَ: يَا رَاعِي أَجْزِرْنِي شَاةً مِنْ غَنَمِكَ. قَالَ: اذْهَبْ فَخُذْ بِأُذُنِ خَيْرِهَا. فَذَهَبَ فَأَخَذَ بِأُذُنِ كَلْبِ الْغَنَمِ».

قَالَ أَبُو الْحَسَنِ بْنُ سَلَمَةَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا مُوسَى: حَدَّثَنَا حَمَّادٌ. فَذَكَرَ نَحْوَهُ. وَقَالَ فِيهِ: «بِأُذُنِ خَيْرِهَا شَاةً».

تخريج: [إسناده ضعيف] أخرجه أحمد: ٢/٣٥٣ عن حسن بن موسى وعفان به، وانظر ح: ١١٦، ٤٠٦٦ لعلته، وحسنه المقدسي من طريق آخر فيه علي بن زيد، وهو ضعيف كما أشرت إليه، وضعفه العراقي، وحسنه السيوطي، وأشار البوصيري إلى ضعفه، وهو الراجح.

Chapter 16. Freedom From Arrogance, And Having Humility

(المعجم ١٦) - بَابُ الْبَرَاءَةِ مِنَ الْكِبْرِ وَالتَّوَاضُعِ (التحفة ١٦)

4173. It was narrated from 'Abdullâh that the Messenger of Allâh ﷺ said: "No one will enter

٤١٧٣ - حَدَّثَنَا سُوَيْدُ بْنُ سَعِيدٍ: حَدَّثَنَا عَلِيُّ ابْنُ مُسْهِرٍ. ح: وَحَدَّثَنَا عَلِيُّ بْنُ مَيْمُونٍ

Paradise who has pride in his heart equal to the weight of a grain of mustard seed, and no one will enter Hell who has faith in his heart equal to the weight of a grain of mustard seed." (***Sahih***)

الرَّقِّيُّ: حَدَّثَنَا سَعِيدُ بْنُ مَسْلَمَةَ، جَمِيعًا عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَا يَدْخُلُ الْجَنَّةَ مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ حَبَّةٍ مِنْ خَرْدَلٍ مِنْ كِبْرٍ. وَلَا يَدْخُلُ النَّارَ مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ حَبَّةٍ مِنْ خَرْدَلٍ مِنْ إِيمَانٍ».

تخريج: [صحيح] تقدم، ح:٥٩.

Comments:

a. Arrogance means ridiculing and rejecting the truth and despising people.
b. Even a small amount of pride is also disapproved by Allâh.
c. If pride incites a man to deny believing in Allâh and His Prophet ﷺ, or to reject the rulings of Allâh, he will surely be thrown into Hell. Anyone who is proud and self-conceited and looks down upon others out of his richness, physical beauty, social and intellectual prominence and family status, commits a great major sin.

4174. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "Allâh, the Glorified, says: 'Pride is My cloak and greatness My robe, and whoever competes with Me with regard to either of them, I shall throw him into Hell.'" (***Hasan***)

٤١٧٤ – حَدَّثَنَا هَنَّادُ بْنُ السَّرِيِّ: حَدَّثَنَا أَبُو الأَحْوَصِ عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنِ الأَغَرِّ، أَبِي مُسْلِمٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «يَقُولُ اللهُ سُبْحَانَهُ: الْكِبْرِيَاءُ رِدَائِي وَالْعَظَمَةُ إِزَارِي. مَنْ نَازَعَنِي وَاحِدًا مِنْهُمَا، أَلْقَيْتُهُ فِي جَهَنَّمَ».

تخريج: [إسناده صحيح] أخرجه أبوداود، اللباس، باب ماجاء في الكبر، ح:٤٠٩٠ عن هناد به، وأورده الضياء في المختارة، وللحديث طرق عند الحميدي، ح:١١٥٧ وغيره(وحدث به عطاء قبل اختلاطه)، وله شواهد عند مسلم وغيره.

4175. It was narrated from Ibn 'Abbâs that the Messenger of Allâh ﷺ said: "Allâh the Glorified, says: 'Pride is My cloak and greatness My robe, and whoever competes with Me with regard to either of them, I shall throw him into Hell." (***Hasan***)'

٤١٧٥ – حَدَّثَنَا عَبْدُ اللهِ بْنُ سَعِيدٍ وَ هَارُونُ ابْنُ إِسْحَاقَ قَالَا: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ الْمُحَارِبِيُّ عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ سَعِيدِ ابْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «يَقُولُ اللهُ سُبْحَانَهُ: الْكِبْرِيَاءُ رِدَائِي وَالْعَظَمَةُ إِزَارِي. فَمَنْ نَازَعَنِي وَاحِدًا مِنْهُمَا،

أَلْقَيْتُهُ فِي النَّارِ».

تخريج: [حسن] أخرجه الواحدي في الوسيط:٤/ ١٠١ جاثية:٣٧ من حديث المحاربي به، وتابعه ابن فضيل عند ابن حبان(موارد)، ح:٤٩، وللحديث شواهد كثيرة.

Comments:

The greatness of a human being is in being obedient to Allâh and grateful to Him, not in boasting and ostentation.

4176. It was narrated from Abu Sa'eed that the Messenger of Allâh ﷺ said: "Whoever humbles himself one degree for the sake of Allâh, Allâh will raise him in status one degree, and whoever behaves arrogantly towards Allâh one degree, Allah will lower him in status one degree, until He makes him among the lowest of the low." (***Da'if***)

٤١٧٦ - حَدَّثَنَا حَرْمَلَةُ بْنُ يَحْيَى: حَدَّثَنَا ابْنُ وَهْبٍ. أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ أَنَّ دَرَّاجًا حَدَّثَهُ عَنْ أَبِي الْهَيْثَمِ، عَنْ أَبِي سَعِيدٍ عَنْ رَسُولِ اللهِ ﷺ قَالَ: «مَنْ يَتَوَاضَعُ لِلَّهِ، سُبْحَانَهُ، دَرَجَةً، يَرْفَعُهُ اللهُ بِهِ دَرَجَةً. وَمَنْ يَتَكَبَّرُ عَلَى اللهِ دَرَجَةً، يَضَعُهُ اللهُ بِهِ دَرَجَةً. حَتَّى يَجْعَلَهُ فِي أَسْفَلِ السَّافِلِينَ».

تخريج: [إسناده ضعيف] أخرجه ابن حبان في صحيحه(موارد)، ح:١٩٤٢ عن حرملة به مطولاً، وضعفه البوصيري من أجل دراج عن أبي الهيثم، انظر، ح:١٧٨٨، وأخرج مسلم، ح:٦٩/٢٥٨٨ وما تواضع أحد لله إلا رفعه الله.

4177. It was narrated that Anas bin Mâlik said: "If a female slave among the people of Al-Madinah were to take the hand of the Messenger of Allâh ﷺ, he would not take his hand away from hers until she had taken him wherever she wanted in Al-Madinah so that her needs may be met." (***Sahih***)

٤١٧٧ - حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ: حَدَّثَنَا عَبْدُ الصَّمَدِ وَ سَلْمُ بْنُ قُتَيْبَةَ قَالَا: حَدَّثَنَا شُعْبَةُ عَنْ عَلِيِّ بْنِ زَيْدٍ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: إِنْ كَانَتِ الأَمَةُ مِنْ أَهْلِ الْمَدِينَةِ لَتَأْخُذُ بِيَدِ رَسُولِ اللهِ ﷺ، فَمَا يَنْزِعُ يَدَهُ مِنْ يَدِهَا حَتَّى تَذْهَبَ بِهِ حَيْثُ شَاءَتْ مِنَ الْمَدِينَةِ، فِي حَاجَتِهَا.

تخريج: [صحيح] أخرجه أحمد:٣/ ٢١٥ عن عبدالصمد به، وانظر، ح:١١٦ لحال علي بن زيد، ومن أجله ضعفه البوصيري، وله شاهد عند البخاري في صحيحه، ح:٦٠٧٢.

Comments:

a. A man of high status or a leader or Imâm, should not hesitate in helping a simple person.

b. Going with an alien woman at the time of necessity is allowed, provided it should be free from seclusion, and does not lead to any misunderstanding.

4178. It was narrated that Anas bin Mâlik said: "The Messenger of Allâh ﷺ used to visit the sick, attend funerals, accept the invitations of slaves and ride donkeys. On the day (of the battle) of Quraizah and Nadir, he was riding a donkey. On the day of Khaibar he was riding a donkey that was bridled with palmfibers and beneath him was a packsaddle made of palmfibers." (*Da'if*)

٤١٧٨ - حَدَّثَنَا عَمْرُو بْنُ رَافِعٍ: حَدَّثَنَا جَرِيرٌ عَنْ مُسْلِمٍ الأَعْوَرِ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كَانَ رَسُولُ اللهِ ﷺ يَعُودُ الْمَرِيضَ، وَيُشَيِّعُ الْجِنَازَةَ، وَيُجِيبُ دَعْوَةَ الْمَمْلُوكِ، وَيَرْكَبُ الْحِمَارَ. وَكَانَ، يَوْمَ قُرَيْظَةَ وَالنَّضِيرِ، عَلَى حِمَارٍ. وَيَوْمَ خَيْبَرَ، عَلَى حِمَارٍ مَخْطُومٍ بِرَسَنٍ مِنْ لِيفٍ. وَتَحْتَهُ إِكَافٌ مِنْ لِيفٍ.

تخريج: [ضعيف] تقدم، ح:٢٢٩٦.

Comments:

It is proved in Sound *Ahâdith* that the Prophet ﷺ, used to ride on a donkey, visit sick persons, follow funeral processions, accept invitations of poor people, serve himself, etc. All such behavior proves his high moral standards and simplicity.

4179. It was narrated from 'Iyâd bin Himâr that the Prophet ﷺ addressed them and said: "Allâh has revealed to me that you should be humble towards one another so that none of you boasts to another." (*Sahih*)

٤١٧٩ - حَدَّثَنَا أَحْمَدُ بْنُ سَعِيدٍ: حَدَّثَنَا عَلِيُّ ابْنُ الْحُسَيْنِ بْنِ وَاقِدٍ: حَدَّثَنَا أَبِي عَنْ مَطَرٍ، عَنْ قَتَادَةَ، عَنْ مُطَرِّفٍ، عَنْ عِيَاضِ بْنِ حِمَارٍ، عَنِ النَّبِيِّ ﷺ أَنَّهُ خَطَبَهُمْ فَقَالَ: «إِنَّ اللهَ عَزَّ وَجَلَّ أَوْحَىٰ إِلَيَّ: أَنْ تَوَاضَعُوا حَتَّى لَا يَفْخَرَ أَحَدٌ عَلَى أَحَدٍ».

تخريج: أخرجه مسلم، الجنة ونعيمها، باب الصفات التي يعرف بها في الدنيا أهل الجنة وأهل النار، ح:٢٨٦٥/ ٦٤ من حديث الحسين بن واقد به.

Comments:

a. Boasting or being arrogant for any blessing of Allâh is not allowed. Instead, one should use the blessings to benefit human beings to be thankful to Allâh.

b. A revelation other than the Qur'ân also descended on the Prophet ﷺ; he used to guide Muslims in the light of that revelation. So, the sayings and actions (*Ahâdith*) of the Prophet ﷺ must be followed.

Chapter 17. Modesty, Shyness

(المعجم ١٧) - بَابُ الْحَيَاءِ (التحفة ١٧)

4180. It was narrated that Abu Sa'eed Al-Khudri said: "The Messenger of Allâh ﷺ was more modest than a virgin in her chamber. If he disliked something, that could be seen in his face." (*Sahih*)

٤١٨٠ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ وَ عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ، قَالَا: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ، عَنْ عَبْدِ اللهِ بْنِ أَبِي عُتْبَةَ، مَوْلًى لِأَنَسِ بْنِ مَالِكٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: كَانَ رَسُولُ اللهِ ﷺ أَشَدَّ حَيَاءً مِنْ عَذْرَاءَ فِي خِدْرِهَا. وَكَانَ، إِذَا كَرِهَ شَيْئًا، رُئِيَ ذٰلِكَ فِي وَجْهِهِ.

تخريج: أخرجه البخاري، المناقب، باب صفة النبي ﷺ، ح:٣٥٦٢ عن ابن بشار، ومسلم، الفضائل، باب كثرة حيائه ﷺ، ح:٢٣٢٠ من حديث ابن مهدي به.

Comments:

Enduring an unpleasant matter and not disclosing one's feelings clearly is also considered bashfulness. However, if the matter is contrary to the *Shari'ah* then preferring silence is not from bashfulness; at that time one should express his displeasure in a proper way.

4181. It was narrated from Anas that the Messenger of Allâh ﷺ said: "Every religion has its distinct characteristic, and the distinct characteristic of Islam is modesty." (*Da'if*)

٤١٨١ - حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَبْدِ اللهِ الرَّقِّيُّ: حَدَّثَنَا عِيسَى بْنُ يُونُسَ عَنْ مُعَاوِيَةَ بْنِ يَحْيَى، عَنِ الزُّهْرِيِّ، عَنْ أَنَسٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**إِنَّ لِكُلِّ دِينٍ خُلُقًا. وَخُلُقُ الإِسْلَامِ الْحَيَاءُ**».

تخريج: [ضعيف] أخرجه الخرائطي في مكارم الأخلاق، ح:٢٨٨ من حديث يحيى به، ورواه مالك عن الزهري به، والطبراني في الصغير:١/١٣، ١٤، والخطيب:٨/٢٤، وله شواهد عند مالك :٢/٩٠٥ (مرسل) وغيره.

Comments:

a. Modesty and shyness prevents one from many moral evils. So, it is highly regarded in Islam.

b. To maintain the limits of bashfulness, Muslims are ordered to maintain the requirements of *Hijâb* and to seek the permission before entering someone's house.

4182. It was narrated from Ibn 'Abbâs that the Messenger of Allâh ﷺ said: "Every religion has

٤١٨٢ - حَدَّثَنَا عَبْدُ اللهِ بْنُ سَعِيدٍ: حَدَّثَنَا سَعِيدُ بْنُ مُحَمَّدٍ الْوَرَّاقُ: حَدَّثَنَا صَالِحُ بْنُ

its distinct characteristic, and the distinct characteristic of Islam is modesty.''' (*Da'if*)

حَسَّانَ عَنْ مُحَمَّدِ بْنِ كَعْبٍ الْقُرَظِيِّ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**إِنَّ لِكُلِّ دِينٍ خُلُقًا، وَإِنَّ خُلُقَ الْإِسْلَامِ الْحَيَاءُ**».

تخريج: [ضعيف] أخرجه الخرائطي، ح:٢٨٩ من حديث سعيد به، وضعفه البوصيري لعلتين، وانظر الحديث السابق.

4183. It was narrated from 'Uqbah bin 'Amr, Abu Mas'ud, that the Messenger of Allâh ﷺ said: "Among the words that people learned from the earlier Prophets are: 'If you feel no shame, then do as you wish.''' (*Sahih*)

٤١٨٣ - حَدَّثَنَا عَمْرُو بْنُ رَافِعٍ: حَدَّثَنَا جَرِيرٌ عَنْ مَنْصُورٍ، عَنْ رِبْعِيِّ بْنِ حِرَاشٍ، عَنْ عُقْبَةَ ابْنِ عَمْرٍو، أَبِي مَسْعُودٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**إِنَّ مِمَّا أَدْرَكَ النَّاسُ مِنْ كَلَامِ النُّبُوَّةِ الْأُولَى: إِذَا لَمْ تَسْتَحْيِ فَاصْنَعْ مَا شِئْتَ**».

تخريج: أخرجه البخاري، أحاديث الأنبياء، باب(٥٤)، ح:٣٤٨٣ من حديث منصور به.

Comments:

a. The importance of modesty, shyness and shame was also highly regarded in the *Shari'ah* of previous Prophets.
b. Shame and shyness is an important characteristic that protects one from evils; if one lacks shame then any bad act could be expected from him.

4184. It was narrated from Abu Bakrah that the Messenger of Allâh ﷺ said: "Modesty is part of faith, and faith will be in Paradise. Obscenity in speech is part of harshness and harshness will be in Hell.''' (*Sahih*)

٤١٨٤ - حَدَّثَنَا إِسْمَاعِيلُ بْنُ مُوسَى: حَدَّثَنَا هُشَيْمٌ عَنْ مَنْصُورٍ، عَنِ الْحَسَنِ، عَنْ أَبِي بَكْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**الْحَيَاءُ مِنَ الْإِيمَانِ. وَالْإِيمَانُ فِي الْجَنَّةِ. وَالْبَذَاءُ مِنَ الْجَفَاءِ. وَالْجَفَاءُ فِي النَّارِ**».

تخريج: [صحيح] أخرجه القضاعي في مسند الشهاب:١/١٢٤، ح:١٥٦ من حديث إسماعيل بن موسى به، وتابعه سعيد بن سليمان عند البخاري في الأدب المفرد، ح:١٣١٤، وصححه ابن حبان، ح:٢٤، والحاكم:١/٥٢، وافقه الذهبي، وله شواهد كثيرة جدًا.

Comments:

a. Faith includes good characters as it includes good deeds.
b. A believer should bind himself to good characteristics and abstain from bad habits.
c. Using foul language means, abusing or using bad language, quarreling and the like, these acts are contrary to the characteristic of a believer.

4185. It was narrated from Anas that the Messenger of Allâh ﷺ said: "There is never any obscenity in a thing, but it mars it, and there is never any modesty in a thing, but it adorns it." (*Sahih*)

٤١٨٥ - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْخَلَّالُ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَنْبَأَنَا مَعْمَرٌ عَنْ ثَابِتٍ، عَنْ أَنَسٍ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «مَا كَانَ الْفُحْشُ فِي شَيْءٍ قَطُّ، إِلَّا شَانَهُ. وَلَا كَانَ الْحَيَاءُ فِي شَيْءٍ قَطُّ، إِلَّا زَانَهُ».

تخريج: [إسناده صحيح] أخرجه أحمد: ٣/ ١٦٥ عن عبدالرزاق به، وهو في مصنفه: ١١/ ١٤١، ١٤٢، ح: ٢٠١٤٥ وقال الترمذي، ح: ١٩٧٤: حسن غريب، وصححه ابن حبان (موارد)، ح: ١٩١٥، (الإحسان)، ح: ٥٥٢ [وفي سنده تصحيف]، ورواه كثير بن حبيب عن ثابت به(بزار: ٢/ ٤٠٣، ح: ١٩٦٣).

Comments:

a. Modesty is compulsory in every stage and every phase of life.
b. Shamelessness whether it is in speech or actions or in dealings, is bad. Impudence, unkindness, hardheartedness, unfair dealing, cheating, etc., all are actually many forms of shamelessness.

Chapter 18. Forbearance

(المعجم ١٨) - **بَابُ الْحِلْمِ** (التحفة ١٨)

4186. It was narrated from Sahl bin Mu'adh bin Anas, from his father, that the Messenger of Allâh ﷺ said: "Whoever restrains his anger when he is able to implement it, Allâh will call him before all of creation on the Day of Resurrection, and will give him his choice of any houri that he wants." (***Hasan***)

٤١٨٦ - حَدَّثَنَا حَرْمَلَةُ بْنُ يَحْيَى: حَدَّثَنَا عَبْدُ اللهِ بْنُ وَهْبٍ: حَدَّثَنِي سَعِيدُ بْنُ أَبِي أَيُّوبَ عَنْ أَبِي مَرْحُومٍ، عَنْ سَهْلِ بْنِ مُعَاذِ ابْنِ أَنَسٍ، عَنْ أَبِيهِ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «مَنْ كَظَمَ غَيْظًا، وَهُوَ قَادِرٌ عَلَى أَنْ يُنْفِذَهُ، دَعَاهُ اللهُ عَلَى رُؤُسِ الْخَلَائِقِ يَوْمَ الْقِيَامَةِ، حَتَّى يُخَيِّرَهُ فِي أَيِّ الْحُورِ شَاءَ».

تخريج: [إسناده حسن] أخرجه أبوداود، الأدب، باب من كظم غيظًا، ح: ٤٧٧٧ من حديث ابن وهب به، وقال الترمذي، ح: ٢٠٢١، ٢٤٩٣: حسن غريب.

Comments:

a. Controlling anger sometimes is very difficult. But forgiving one instead of acting according to one's anger at such occasions is in fact an act of real bravery.
b. In Paradise, every man will get beautiful women, but whoever controls his anger and avoids being unjust to people, then for him is a special reward. Such a person is allowed to select beautiful women of Paradise for himself.

4187. Abu Sa'eed Al-Khudri said: "We were sitting with the Messenger of Allâh ﷺ and he said: 'The delegations of 'Abdul-Qais have come to you,' and no one had seen anyone. While we were like that, they came and alighted. They came to the Messenger of Allâh ﷺ and Ashajj 'Ansâri was left behind. He came afterwards, and halted at the halting-place, made his she-camel kneel down, and changed of his traveling clothes, then he came to the Messenger of Allâh ﷺ. The Messenger of Allâh ﷺ said to him: 'O Ashajj, you have two characteristics that Allâh likes: Forbearance and deliberation.' He said: 'O Messenger of Allâh, was I born with them or are they something that I have acquired?' He said: 'No, rather it is something that you were born with.'" (*Da'if*)

٤١٨٧ - حَدَّثَنَا أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ الْهَمْدَانِيُّ: حَدَّثَنَا يُونُسُ بْنُ بُكَيْرٍ: حَدَّثَنَا خَالِدُ بْنُ دِينَارٍ الشَّيْبَانِيُّ، عَنْ عُمَارَةَ الْعَبْدِيِّ: حَدَّثَنَا أَبُو سَعِيدٍ الْخُدْرِيُّ قَالَ: كُنَّا جُلُوسًا عِنْدَ رَسُولِ اللهِ ﷺ، فَقَالَ: «**أَتَتْكُمْ وُفُودُ عَبْدِ الْقَيْسِ**» وَمَا يَرَى أَحَدٌ فَبَيْنَا نَحْنُ كَذٰلِكَ. إِذْ جَاءُوا فَنَزَلُوا. فَأَتَوْا رَسُولَ اللهِ ﷺ. وَبَقِيَ الْأَشَجُّ الْعَصَرِيُّ. فَجَاءَ بَعْدُ. فَنَزَلَ مَنْزِلًا. فَأَنَاخَ رَاحِلَتَهُ، وَوَضَعَ ثِيَابَهُ جَانِبًا. ثُمَّ جَاءَ إِلَى رَسُولِ اللهِ ﷺ. فَقَالَ لَهُ رَسُولُ اللهِ ﷺ: «**يَا أَشَجُّ إِنَّ فِيكَ لَخَصْلَتَيْنِ يُحِبُّهُمَا اللهُ: الْحِلْمَ وَالتُّؤَدَةَ**». قَالَ: يَا رَسُولَ اللهِ أَشَيْءٌ جُبِلْتُ عَلَيْهِ، أَمْ شَيْءٌ حَدَثَ لِي؟ قَالَ رَسُولُ اللهِ ﷺ: «**بَلْ شَيْءٌ جُبِلْتَ عَلَيْهِ**».

تخريج: [**إسناده ضعيف جدًا**] وضعفه البوصيري من أجل عمارة بن جوين العبدي، تقدم، ح:٢٤٧، والحديث الآتي يغني عنه.

4188. It was narrated from Ibn 'Abbâs that the Prophet ﷺ said to Ashajj 'Ansâri: "You have two characteristics that Allâh likes: Forbearance and modesty." (*Sahih*)

٤١٨٨ - حَدَّثَنَا أَبُو إِسْحَاقَ الْهَرَوِيُّ: حَدَّثَنَا الْعَبَّاسُ بْنُ الْفَضْلِ الْأَنْصَارِيُّ: حَدَّثَنَا قُرَّةُ بْنُ خَالِدٍ: حَدَّثَنَا أَبُو جَمْرَةَ عَنِ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ ﷺ قَالَ لِلْأَشَجِّ الْعَصَرِيِّ: «**إِنَّ فِيكَ خَصْلَتَيْنِ يُحِبُّهُمَا اللهُ: الْحِلْمَ وَالْحَيَاءَ**».

تخريج: أخرجه مسلم، الإيمان، باب الأمر بالإيمان بالله تعالىٰ ورسوله وشرائع الدين . . . الخ، ح:١٧/ ٢٥ من حديث قرة به، وقال الترمذي، ح:٢٠١١ حسن صحيح غريب.

4189. It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ said: "There is no gulp

٤١٨٩ - حَدَّثَنَا زَيْدُ بْنُ أَخْزَمَ: حَدَّثَنَا بِشْرُ

that brings a greater reward with Allâh than a gulp of anger that a man swallows (suppresses), seeking thereby the Face of Allâh." (*Da'if*)

ابْنُ عُمَرَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ يُونُسَ ابْنِ عُبَيْدٍ، عَنِ الْحَسَنِ، عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَا مِنْ جُرْعَةٍ أَعْظَمُ أَجْرًا عِنْدَ اللهِ، مِنْ جُرْعَةِ غَيْظٍ، كَظَمَهَا عَبْدٌ ابْتِغَاءَ وَجْهِ اللهِ».

تخريج: [إسناده ضعيف] أخرجه أحمد: ٢/١٢٨ من حديث يونس به، وصححه البوصيري، وانظر، ح: ٧١ لعنعنة الحسن، وفيه علة أخرى (الأدب المفرد للبخاري، ح: ١٣١٨).

Comments:

a. Restraining anger means to control one's anger and grant pardon to a mistaken person.
b. Allâh loves this because He Himself is Ever-Pardoning and Ever-Forgiving.

Chapter 19. Grief And Weeping

(المعجم ١٩) - بَابُ الْحُزْنِ وَالْبُكَاءِ

(التحفة ١٩)

4190. It was narrated from Abu Dharr that the Messenger of Allâh ﷺ said: "I see what you do not see, and I hear what you do not hear. The heaven is creaking and it should creak, for there is no space in it the width of four fingers but there is an angel there, prostrating to Allâh. By Allâh, if you knew what I know, you would laugh little and weep much, and you would never enjoy women in your beds, and you would go out in the streets, beseeching Allâh.'" (***Hasan***)

(Abu Dharr said:) "By Allâh, I wish that I were a tree that was cut to pieces."

٤١٩٠ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: أَنْبَأَنَا عُبَيْدُ اللهِ بْنُ مُوسَى: أَنْبَأَنَا إِسْرَائِيلُ عَنْ إِبْرَاهِيمَ بْنِ مُهَاجِرٍ، عَنْ مُجَاهِدٍ، عَنْ مُوَرِّقٍ الْعِجْلِيِّ، عَنْ أَبِي ذَرٍّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنِّي أَرَىٰ مَا لَا تَرَوْنَ، وَأَسْمَعُ مَا لَا تَسْمَعُونَ. إِنَّ السَّمَاءَ أَطَّتْ وَحَقَّ لَهَا أَنْ تَئِطَّ. مَا فِيهَا مَوْضِعُ أَرْبَعِ أَصَابِعَ إِلَّا وَمَلَكٌ وَاضِعٌ جَبْهَتَهُ سَاجِدًا لِلَّهِ. وَاللهِ لَوْ تَعْلَمُونَ مَا أَعْلَمُ، لَضَحِكْتُمْ قَلِيلًا وَلَبَكَيْتُمْ كَثِيرًا. وَمَا تَلَذَّذْتُمْ بِالنِّسَاءِ عَلَى الْفُرُشَاتِ. وَلَخَرَجْتُمْ إِلَى الصُّعُدَاتِ تَجْأَرُونَ إِلَى اللهِ» وَاللهِ لَوَدِدْتُ أَنِّي كُنْتُ شَجَرَةً تُعْضَدُ.

تخريج: [حسن] أخرجه الترمذي، الزهد، باب ماجاء في قول النبي ﷺ لوتعلمون ما أعلم لضحكتم قليلاً، ح: ٢٣١٢ من حديث إسرائيل به، وقال: حسن غريب قلت: قوله والله لوددت . . . الخ مدرج من قول بعض الرواة، وباقي الحديث له شواهد.

Comments:

a. Allâh blessed His Prophet ﷺ, with the opportunity of seeing the events of Paradise, Hell and the heavens. So, he had a great degree of piety and fear of Allâh which no one can achieve.

b. The heavens are a very vast and strong creation of Allâh, but due to the sense of the greatness of Allâh, the heavens creak just as a bed or a saddle creaks when it is overburdened by a heavy thing.

4191. It was narrated from Anas bin Mâlik that the Messenger of Allâh ﷺ said: "If you knew what I know, you would laugh little and weep much." (***Sahih***)

٤١٩١ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ: حَدَّثَنَا هَمَّامٌ عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَوْ تَعْلَمُونَ مَا أَعْلَمُ لَضَحِكْتُمْ قَلِيلًا وَلَبَكَيْتُمْ كَثِيرًا».

تخريج: [صحيح] أخرجه أحمد: ٣/ ٢١٠ عن عبدالصمد به، ورواه مولى بن أنس (البخاري ومسلم)، وأبوطلحة الأسدي (أحمد: ٣/ ١٨٠) كلاهما عن أنس به.

4192. 'Âmir bin 'Abdullâh bin Zubair narrated that his father told him that there was no more than four years between their becoming Muslim and the revelation of this Verse, by which Allâh reprimanded them: "Lest they become as those who received the Scripture before, and the term was prolonged for them and so their hearts were hardened? And many of them were rebellious."[1] (***Sahih***)

٤١٩٢ - حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي فُدَيْكٍ عَنْ مُوسَى بْنِ يَعْقُوبَ الزَّمْعِيِّ، عَنْ أَبِي حَازِمٍ أَنَّ عَامِرَ بْنَ عَبْدِ اللهِ بْنِ الزُّبَيْرِ أَخْبَرَهُ أَنَّ أَبَاهُ أَخْبَرَهُ أَنَّهُ لَمْ يَكُنْ بَيْنَ إِسْلَامِهِمْ وَبَيْنَ أَنْ نَزَلَتْ هٰذِهِ الآيَةُ، يُعَاتِبُهُمُ اللهُ بِهَا، إِلَّا أَرْبَعُ سِنِينَ ﴿وَلَا يَكُونُوا كَالَّذِينَ أُوتُوا الْكِتَابَ مِن قَبْلُ فَطَالَ عَلَيْهِمُ الْأَمَدُ فَقَسَتْ قُلُوبُهُمْ وَكَثِيرٌ مِّنْهُمْ فَاسِقُونَ﴾. [الحديد: ١٦]

تخريج: [صحيح] وصححه البوصيري، وله شاهد في صحيح مسلم، ح:٣٠٢٧/ ٢٤، والمراد بإسلامهم: بإسلام ابن مسعود وأصحابه دون عبدالله بن الزبير لأنه ولد بعد الهجرة في المدينة، وللحديث لون آخر عند البزار كما في تفسير ابن كثير: ٤/ ٣٣٢، وفي نسخة: ٨/ ٤٥ .

Comments:

a. After believing in Allâh great concern should be given to safeguard this belief.

[1] *Al-Hadid* 57:16.

b. Committing sins hardens hearts, and thereafter they neither accept religious teachings nor get influenced by good sermons.
c. The cure of hardness of the hearts is in remembering death, reciting the Qur'ân and in being kind to orphans.

4193. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "Do not laugh a lot, for laughing a lot deadens the heart." (***Hasan***)

٤١٩٣ - حَدَّثَنَا بَكْرُ بْنُ خَلَفٍ: حَدَّثَنَا أَبُو بَكْرٍ الْحَنَفِيُّ: حَدَّثَنَا عَبْدُ الْحَمِيدِ بْنُ جَعْفَرٍ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ اللهِ بْنِ حُنَيْنٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**لَا تُكْثِرُوا الضَّحِكَ، فَإِنَّ كَثْرَةَ الضَّحِكِ تُمِيتُ الْقَلْبَ**».

تخريج: [إسناده حسن] أخرجه البخاري في الأدب المفرد، ح:٢٥٣ من حديث أبي بكر الحنفي ـ من بني حنيفة ـ به، وصححه البوصيري، وللحديث شواهد عند الترمذي، ح:٢٣٠٥ وغيره، وانظر، ح:٤٢١٧.

Comments:

a. 'Deadens the heart' means that emotions of hardness instead of softness, cruelty instead of mercy and injustice instead of justice overcame it. In addition, love for goodness and hatred of evil disappear from a dead heart.
b. Being cheerful is a good habit and highly appreciated in Islam, but neglecting important things and being busy only in fun and amusement is a sign of negligence and death of the heart. It is natural to feel pain while others are in trouble and to share in their joys and sorrows, this being the sign of a living heart.

4194. It was narrated that 'Abdullâh said: "The Prophet ﷺ said to me: 'Recite Qur'ân to me,' so I recited *Surat An-Nisâ'* to him, and when I reached (the Verse): "How (will it be) then, when We bring from each nation a witness and We bring you as a witness against these people?"[1] I looked at him, and his eyes were filled with tears." (***Sahih***)

٤١٩٤ - حَدَّثَنَا هَنَّادُ بْنُ السَّرِيِّ: حَدَّثَنَا أَبُو الْأَحْوَصِ عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللهِ قَالَ: قَالَ لِيَ النَّبِيُّ ﷺ: «**اقْرَأْ عَلَيَّ**» فَقَرَأْتُ عَلَيْهِ بِسُورَةِ النِّسَاءِ. حَتَّى إِذَا بَلَغْتُ ﴿فَكَيْفَ إِذَا جِئْنَا مِن كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِئْنَا بِكَ عَلَىٰ هَٰؤُلَاءِ شَهِيدًا﴾ [النساء: ٤١] فَنَظَرْتُ إِلَيْهِ، فَإِذَا عَيْنَاهُ تَدْمَعَانِ.

تخريج: [صحيح] أخرجه الترمذي، تفسير القرآن، [باب] ومن سورة النساء، ح:٣٠٢٤ عن هناد به، وللحديث شواهد.

[1] *An-Nisâ'* 4:41.

Comments:

Recitation of the Qur'ân has a special spiritual impact on one's heart; if the Qur'ân is heard from others then this impact becomes more powerful.

4195. It was narrated that Barâ' said: "We were with the Messenger of Allâh ﷺ at a funeral, and he sat at the edge of the grave weeping, until the ground became wet. Then he said: 'O my brothers, prepare yourselves for something like this.'" (***Hasan***)

٤١٩٥ - حَدَّثَنَا الْقَاسِمُ بْنُ زَكَرِيَّا بْنِ دِينَارٍ: حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ: حَدَّثَنَا أَبُو رَجَاءٍ الْخُرَاسَانِيُّ عَنْ مُحَمَّدِ بْنِ مَالِكٍ، عَنِ الْبَرَاءِ قَالَ: كُنَّا مَعَ رَسُولِ اللهِ ﷺ فِي جِنَازَةٍ. فَجَلَسَ عَلَى شَفِيرِ الْقَبْرِ. فَبَكَىٰ، حَتَّى بَلَّ الثَّرَىٰ. ثُمَّ قَالَ: «**يَا إِخْوَانِي لِمِثْلِ هٰذَا فَأَعِدُّوا**».

تخريج: [**حسن**] أخرجه أحمد: ٤/ ٢٩٤ من حديث أبي رجاء عبدالله بن واقد الهروي به، وحسنه المنذري: ٤/ ٢٤٠، وضعفه البوصيري.

Comments:

a. The grave is the first stage of the next life. Preparation for that stage could be done only before one's death. So, the short period of life should be used in good things.

b. Crying by remembering death, and the stages of grave, is just as crying out of the fear of Allâh, since bad people will be punished there.

4196. It was narrated from Sa'd bin Abu Waqqâs that the Messenger of Allâh ﷺ said: 'Weep, and if you cannot weep then pretend to weep." (***Da'if***)

٤١٩٦ - حَدَّثَنَا عَبْدُ اللهِ بْنُ أَحْمَدَ بْنِ بَشِيرِ ابْنِ ذَكْوَانَ الدِّمَشْقِيُّ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنَا أَبُو رَافِعٍ عَنِ ابْنِ أَبِي مُلَيْكَةَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ السَّائِبِ، عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**ابْكُوا. فَإِنْ لَمْ تَبْكُوا فَتَبَاكَوْا**».

تخريج: [**ضعيف**] تقدم، ح: ١٣٣٧.

4197. It was narrated from 'Abdullâh bin Mas'ud that the Messenger of Allâh ﷺ said: "There is no believing slave who sheds tears, even if they are like the head of a fly, out of fear of Allâh, and they roll down his

٤١٩٧ - حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ الدِّمَشْقِيُّ وَ إِبْرَاهِيمُ بْنُ الْمُنْذِرِ قَالَا: حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ: حَدَّثَنِي حَمَّادُ بْنُ أَبِي حُمَيْدٍ الزُّرَقِيُّ عَنْ عَوْنِ بْنِ عَبْدِ اللهِ بْنِ عُتْبَةَ بْنِ مَسْعُودٍ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللهِ بْنِ مَسْعُودٍ

قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَا مِنْ عَبْدٍ مُؤْمِنٍ يَخْرُجُ مِنْ عَيْنَيْهِ دُمُوعٌ، وَإِنْ كَانَ مِثْلَ رَأْسِ الذُّبَابِ، مِنْ خَشْيَةِ اللهِ، ثُمَّ يُصِيبُ شَيْئًا مِنْ حُرِّ وَجْهِهِ إِلَّا حَرَّمَهُ اللهُ عَلَى النَّارِ».

cheeks, but Allâh will forbid him to the Fire." (*Da'if*)

تخريج: [**إسناده ضعيف**] أخرجه الطبراني: ١٠/ ٢٠، ح: ٩٧٩٩ من حديث حماد به، وهو ضعيف كما في التقريب وغيره، ومن أجله ضعفه البوصيري.

(المعجم ٢٠) - بَابُ التَّوَقِّي عَلَى الْعَمَلِ (التحفة ٢٠)

Chapter 20. Protecting (One's) Deeds (By Fearing their Non-Acceptance)

٤١٩٨ - حَدَّثَنَا أَبُو بَكْرٍ: حَدَّثَنَا وَكِيعٌ عَنْ مَالِكِ بْنِ مِغْوَلٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ [سَعِيدٍ] الْهَمْدَانِيِّ، عَنْ عَائِشَةَ قَالَتْ: قُلْتُ: يَا رَسُولَ اللهِ ﴿وَالَّذِينَ يُؤْتُونَ مَا آتَوا وَّقُلُوبُهُمْ وَجِلَةٌ﴾ [المؤمنون: ٦٠] أَهُوَ الَّذِي يَزْنِي وَيَسْرِقُ وَيَشْرَبُ الْخَمْرَ؟ قَالَ: «لَا، يَا بِنْتَ أَبِي بَكْرٍ - أَوْ يَا بِنْتَ الصِّدِّيقِ - وَلٰكِنَّهُ الرَّجُلُ يَصُومُ وَيَتَصَدَّقُ وَيُصَلِّي، وَهُوَ يَخَافُ أَنْ لَا يُتَقَبَّلَ مِنْهُ».

4198. It was narrated that 'Âishah said: "I said: 'O Messenger of Allâh, "And those who give that (their charity) which they give (and also do other good deeds) with their hearts full of fear."[1] Is this the one who commits adultery, steals and drinks alcohol?' He said: 'No, O daughter of Abu Bakr' – or O daughter of Siddiq – rather it is a man who fasts and gives charity and prays, but he fears that those will not be accepted from him.'" (*Hasan*)

تخريج: [**حسن**] أخرجه الترمذي، تفسير القرآن، [باب] ومن سورة المؤمنين، ح: ٣١٧٥ من حديث مالك بن مغول به.

Comments:

Good deeds should be done as much as possible, but it is wrong to feel safe by depending on one's good deeds.

٤١٩٩ - حَدَّثَنَا عُثْمَانُ بْنُ إِسْمَاعِيلَ بْنِ عِمْرَانَ الدِّمَشْقِيُّ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ يَزِيدَ بْنِ جَابِرٍ: حَدَّثَنِي أَبُو عَبْدِ رَبٍّ قَالَ: سَمِعْتُ مُعَاوِيَةَ بْنَ

4199. Mu'âwiyah bin Abu Sufyân said: "I heard the Messenger of Allâh ﷺ say: 'Deeds are like vessels. If the lower part is good then the upper part will

[1] *Al-Mu'minun* 23:60.

be good, and if the lower part is bad then the upper part will be bad.''' (*Hasan*)

أَبِي سُفْيَانَ يَقُولُ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «إِنَّمَا الأَعْمَالُ كَالْوِعَاءِ. إِذَا طَابَ أَسْفَلُهُ، طَابَ أَعْلَاهُ. وَإِذَا فَسَدَ أَسْفَلُهُ، فَسَدَ أَعْلَاهُ».

تخريج: [حسن] أخرجه المزي في تهذيب الكمال، ق:٣/١٦٢٢ من طريقين (محمد بن المصفى وعمرو بن عثمان) عن الوليد به.

Comments:

If an act is performed with sincerity, then it is considered good and becomes worth being accepted. If it is not based on sincerity, then even though it appears good, actually it is not good.

4200. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "If a person prays in public and does it well, and he prays in secret and does it well, then Allâh says: 'This man is truly My slave.''' (*Da'if*)

٤٢٠٠ - حَدَّثَنَا كَثِيرُ بْنُ عُبَيْدٍ الْحِمْصِيُّ: حَدَّثَنَا بَقِيَّةُ عَنْ وَرْقَاءَ بْنِ عُمَرَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ ذَكْوَانَ، أَبُو الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ الْعَبْدَ إِذَا صَلَّى فِي الْعَلَانِيَةِ فَأَحْسَنَ، وَصَلَّى فِي السِّرِّ فَأَحْسَنَ - قَالَ اللهُ عَزَّ وَجَلَّ: هٰذَا عَبْدِي حَقًّا».

تخريج: [إسناده ضعيف] وضعفه البوصيري من أجل عنعنة بقية تقدم، ح:٥٥١،١١٢١، وقال أبوحاتم: هذا حديث منكر، يشبه أن يكون من حديث عبادة بن كثير (علل:١/١٨٩، ح:٥٤١).

4201. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "Be moderate and adhere to moderation, for there is no one among you who will be saved by his deeds." They said: "Not even you, O Messenger of Allâh?" He said: "Not even me." Unless Allâh encompasses me with mercy and grace from Him." (*Sahih*)

٤٢٠١ - حَدَّثَنَا عَبْدُ اللهِ بْنُ عَامِرِ بْنِ زُرَارَةَ، وَ إِسْمَاعِيلُ بْنُ مُوسَى قَالَا: حَدَّثَنَا شَرِيكُ بْنُ عَبْدِ اللهِ عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «قَارِبُوا وَسَدِّدُوا. فَإِنَّهُ لَيْسَ أَحَدٌ مِنْكُمْ يُنْجِيهِ عَمَلُهُ». قَالُوا: وَلَا أَنْتَ؟ يَا رَسُولَ اللهِ قَالَ: «وَلَا أَنَا. إِلَّا أَنْ يَتَغَمَّدَنِيَ اللهُ بِرَحْمَةٍ مِنْهُ وَفَضْلٍ».

تخريج: أخرجه مسلم، صفات المنافقين، باب لن يدخل أحد الجنة بعمله، بل برحمة الله تعالى، ح:٧٦/٢٨١٦ من حديث الأعمش به، وحسنه البوصيري من أجل شريك، ولم ينفرد به،

وللحديث شواهد كثيرة.

Comments:

a. Being moderate means not being excessive or negligent; neither should innovations be practiced, nor should religious obligations be neglected.

b. Paradise is not the reward of one's deeds but it is granted by the special grace of Allâh. Because, deeds of a slave are very inconsiderable if they are compared with the blessings of Allâh, but the inspiration for doing good deeds is also from Allâh.

Chapter 21. Show-Off And Reputation

(المعجم ٢١) - بَابُ الرِّيَاءِ وَالسُّمْعَةِ

(التحفة ٢١)

4202. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "Allâh says: 'I am the Most Self-Sufficient and I have no need for an associate. Thus he who does an action for someone else's sake as well as Mine will have that action renounced by Me to him whom he associated with Me.'" (***Sahih***)

٤٢٠٢ - حَدَّثَنَا أَبُو مَرْوَانَ الْعُثْمَانِيُّ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ عَنِ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «قَالَ اللهُ عَزَّ وَجَلَّ: أَنَا أَغْنَى الشُّرَكَاءِ عَنِ الشِّرْكِ. فَمَنْ عَمِلَ لِي عَمَلًا أَشْرَكَ فِيهِ غَيْرِي، فَأَنَا مِنْهُ بَرِيءٌ. وَهُوَ لِلَّذِي أَشْرَكَ».

تخريج: أخرجه مسلم، الزهد، باب تحريم الرياء، ح:٢٩٨٥/٤٦ من حديث العلاء به بألفاظ متقاربة، وصححه البوصيري.

Comments:

Doing an action for someone else means practicing deeds out of showing off to get some worldly benefit, or to gain people's admiration as being a pious and God-fearing person.

4203. It was narrated from Abu Sa'd bin Abu Fadâlah Al-Ansâri, who was one of the Companions, that the Messenger of Allâh ﷺ said: "When Allâh assembles the first and the last on the Day of Resurrection, a day concerning which there is no doubt, a caller will cry out: 'Whoever used to associate anyone else in an action that he did for Allâh, let him seek his reward from someone other than Allâh, for Allâh is so self-

٤٢٠٣ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، وَ هَارُونُ ابْنُ عَبْدِ اللهِ الْحَمَّالُ، وَ إِسْحَاقُ بْنُ مَنْصُورٍ: حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ الْبُرْسَانِيُّ: أَنْبَأَنَا عَبْدُ الْحَمِيدِ بْنُ جَعْفَرٍ: أَخْبَرَنِي أَبِي عَنْ زِيَادِ بْنِ مِينَاءَ عَنْ أَبِي سَعْدِ بْنِ أَبِي فَضَالَةَ الْأَنْصَارِيِّ، وَكَانَ مِنَ الصَّحَابَةِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا جَمَعَ اللهُ الْأَوَّلِينَ وَالْآخِرِينَ، يَوْمَ الْقِيَامَةِ، لِيَوْمٍ لَا رَيْبَ فِيهِ،

sufficient that He has no need of any associate.''' (*Hasan*)

نَادَىٰ مُنَادٍ: مَنْ كَانَ أَشْرَكَ فِي عَمَلٍ عَمِلَهُ لِلَّهِ، فَلْيَطْلُبْ ثَوَابَهُ مِنْ عِنْدِ غَيْرِ اللهِ. فَإِنَّ اللهَ أَغْنَى الشُّرَكَاءِ عَنِ الشِّرْكِ».

تخريج: [إسناده حسن] أخرجه الترمذي، تفسير القرآن، [باب] ومن سورة الكهف، ح:٣١٥٤ عن ابن بشار به، وقال: حسن غريب * زياد بن ميناء، وثقه الترمذي، وابن حبان، وجهله غيرهما، فحديثه حسن.

Comments:

a. Showing off results in humiliation on the Day of Judgment.
b. Granting reward is only the attribute of Allâh, no one can get any reward from anyone. So, all the deeds that are done out of showing off become worthless; whose reward is granted neither by Allâh nor by people.
c. Showing off will cause shame on the Day of Judgment.

4204. It was narrated that Abu Sa'eed said: "The Messenger of Allâh ﷺ came out to us when we were discussing *Dajjâl* (False Christ) and said: 'Shall I not tell you of that which I fear more for you than *Dajjâl*?' We said: 'Yes.' He said: 'Hidden polytheism, when a man stands to pray and makes it look good because he sees a man looking at him.''' (***Hasan***)

٤٢٠٤ - حَدَّثَنَا عَبْدُ اللهِ بْنُ سَعِيدٍ: حَدَّثَنَا أَبُو خَالِدٍ الأَحْمَرُ عَنْ كَثِيرِ بْنِ زَيْدٍ، عَنْ رُبَيْحِ ابْنِ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي سَعِيدٍ الْخُدْرِيِّ، عَنْ أَبِيهِ، عَنْ أَبِي سَعِيدٍ قَالَ: خَرَجَ عَلَيْنَا رَسُولُ اللهِ ﷺ، وَنَحْنُ نَتَذَاكَرُ الْمَسِيحَ الدَّجَّالَ. فَقَالَ: «أَلَا أُخْبِرُكُمْ بِمَا هُوَ أَخْوَفُ عَلَيْكُمْ عِنْدِي مِنَ الْمَسِيحِ الدَّجَّالِ؟» قَالَ، قُلْنَا: بَلَىٰ. فَقَالَ: «الشِّرْكُ الْخَفِيُّ: أَنْ يَقُومَ الرَّجُلُ يُصَلِّي فَيُزَيِّنُ صَلَاتَهُ لِمَا يَرَى مِنْ نَظَرِ رَجُلٍ».

تخريج: [حسن] أخرجه أحمد:٣/ ٣٠ من حديث كثير به مطولاً، وحسنه البوصيري، وأشار المنذري إلى أنه حسن.

Comments:

a. Showing off is more dangerous then the *Dajjâl* (Antichrist or False Christ), since he is an open enemy and his disbelief is also clear, while the actions of a hypocrite appear as good.
b. It is called hidden polytheism since the one who worships an idol, grave, moon, sun, and the like, or prostates to them, is seen by every one, and every one knows that he is worshipping other than Allâh, so his polytheism is obvious. While the one who performs something virtuous out of showing off, seems that he is in his prayer or busy bowing or prostration. None who looks at him, can decide that he is actually not performing his prayer for the sake of Allâh; rather he is worshipping his whims.
c. The same ruling applies to other good deeds such as charity, *Jihâd*, etc.

4205. It was narrated from Shaddâd bin Aws that the Messenger of Allâh ﷺ said: "The thing that I fear most for my nation is associating others with Allâh. I do not say that they will worship the sun or the moon or idols, but deeds done for the sake of anyone other than Allâh, and hidden desires."(*Da'if*)

٤٢٠٥ - حَدَّثَنَا مُحَمَّدُ بْنُ خَلَفٍ الْعَسْقَلَانِيُّ: حَدَّثَنَا رَوَّادُ بْنُ الْجَرَّاحِ عَنْ عَامِرِ بْنِ عَبْدِ اللهِ عَنِ الْحَسَنِ بْنِ ذَكْوَانَ، عَنْ عُبَادَةَ بْنِ نُسَيٍّ، عَنْ شَدَّادِ بْنِ أَوْسٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ أَخْوَفَ مَا أَتَخَوَّفُ عَلَى أُمَّتِي الْإِشْرَاكُ بِاللهِ. أَمَا إِنِّي لَسْتُ أَقُولُ يَعْبُدُونَ شَمْسًا وَلَا قَمَرًا وَلَا وَثَنًا. وَلٰكِنْ أَعْمَالًا لِغَيْرِ اللهِ، وَشَهْوَةً خَفِيَّةً».

تخريج: [ضعيف] * رواد صدوق اختلط بآخره فترك وفي حديثه عن الثوري ضعف شديد(تقريب)، عامر بن عبدالله مجهول (أيضًا)، الحسن بن ذكوان صدوق يخطيء ورمي بالقدر وكان يدلس (أيضًا)، وله شاهدان ضعيفان جدًا (مشكاة، ح:٥٣٣٢ بتحقيقي).

4206. It was narrated from Abu Sa'eed Al-Khudri that the Prophet ﷺ said: "Whoever wants to be heard of, Allâh will make him heard of, and whoever wants to be seen, Allâh will show him (i.e., make known to the people his true motives and intentions)." (*Sahih*)

٤٢٠٦ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَ أَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا بَكْرُ بْنُ عَبْدِ الرَّحْمٰنِ: حَدَّثَنَا عِيسَى بْنُ الْمُخْتَارِ عَنْ مُحَمَّدِ بْنِ أَبِي لَيْلَىٰ، عَنْ عَطِيَّةَ الْعَوْفِيِّ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ يُسَمِّعْ، يُسَمِّعِ اللهُ بِهِ. وَمَنْ يُرَاءِ، يُرَاءِ اللهُ بِهِ».

تخريج: [صحيح] رواه فراس عن عطية به (الترمذي، ح:٢٣٨١، أحمد:٣/ ٤٠) ضعفه البوصيري من أجل عطية وانظر، ح:٤١٢٣، والحديث الآتي شاهد له.

4207. It was narrated from Jundab that the Messenger of Allâh ﷺ said: "Whoever wants to be heard of, Allâh will make him heard of, and whoever wants to be seen, Allâh will show him (i.e., expose his real motives)." (*Sahih*)

٤٢٠٧ - حَدَّثَنَا هَارُونُ بْنُ إِسْحَاقَ: حَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ الْوَهَّابِ عَنْ سُفْيَانَ، عَنْ سَلَمَةَ ابْنِ كُهَيْلٍ، عَنْ جُنْدَبٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ يُرَاءِ، يُرَاءِ اللهُ بِهِ. وَمَنْ يُسَمِّعْ يُسَمِّعِ اللهُ بِهِ».

تخريج: أخرجه البخاري، الرقاق، باب الرياء والسمعة، ح:٦٤٩٩، ومسلم، الزهد، باب تحريم الرياء، ح:٢٩٨٧ من حديث سفيان الثوري به، ورواه عبدالله بن عباس (مسلم)، وأبوبكرة (أحمد:٥/ ٤٥) نحوه.

Comments:

A pretender who does good deeds for mere show to gain the reputation as being pious and to be respected and admired, Allâh will disclose his evil intention to people, and as a result, he will be insulted and disrespected.

Chapter 22. Envy

(المعجم ٢٢) - بَابُ الْحَسَدِ (التحفة ٢٢)

4208. It was narrated from 'Abdullâh bin Mas'ud that the Messenger of Allâh ﷺ said: "There is no (permissible) envy except in two cases: A man to whom Allâh has given wealth and caused him to dispose of it in a proper manner, and a man to whom Allâh has given wisdom, and he acts in accordance with it and teaches it (to others)." (***Sahih***)

٤٢٠٨ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي وَ مُحَمَّدُ بْنُ بِشْرٍ قَالَا: حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ، عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ، عَنْ عَبْدِ اللهِ بْنِ مَسْعُودٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَا حَسَدَ إِلَّا فِي اثْنَتَيْنِ: رَجُلٌ آتَاهُ اللهُ مَالًا فَسَلَّطَهُ عَلَى هَلَكَتِهِ فِي الْحَقِّ. وَرَجُلٌ آتَاهُ اللهُ حِكْمَةً، فَهُوَ يَقْضِي بِهَا وَيُعَلِّمُهَا».

تخريج: أخرجه البخاري، العلم، باب الاغتباط في العلم والحكمة، ح:٧٣ من حديث إسماعيل به، ومسلم، صلوة المسافرين، باب فضل من يقوم بالقرآن ويعلمه وفضل من تعلم حكمةً ... الخ، ح:٨١٦ عن ابن نمير به.

Comments:

Envy is wishing that the blessings of Allâh that are granted to someone should be finished; it is one of the major sins. But this *Hadith* refers to the envy of longing for the same blessing that is granted to someone else.

4209. It was narrated from Sâlim that his father said: "The Messenger of Allâh ﷺ said: 'There is no envy except in two cases. A man to whom Allâh has given (knowledge of) the Qur'ân, so he recites it night and day, and a man to whom Allâh has given wealth, so he spends it night and day.'" (***Sahih***)

٤٢٠٩ - حَدَّثَنَا يَحْيَى بْنُ حَكِيمٍ، وَ مُحَمَّدُ ابْنُ عَبْدِ اللهِ بْنِ يَزِيدَ قَالَا: حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَا حَسَدَ إِلَّا فِي اثْنَتَيْنِ: رَجُلٌ آتَاهُ اللهُ الْقُرْآنَ، فَهُوَ يَقُومُ بِهِ آنَاءَ اللَّيْلِ وَآنَاءَ النَّهَارِ. وَرَجُلٌ آتَاهُ اللهُ مَالًا، فَهُوَ يُنْفِقُهُ آنَاءَ اللَّيْلِ وَآنَاءَ النَّهَارِ».

تخريج: أخرجه البخاري، التوحيد، باب قول النبي ﷺ:رجل آتاه الله القرآن فهو يقوم به ... الخ، ح:٧٥٢٩، ومسلم، صلاة المسافرين، باب فضل من يقوم بالقرآن ويعلمه وفضل من تعلم حكمةً من فقه ... الخ، ح:٨١٥ من حديث سفيان بن عيينة به.

4210. It was narrated from Anas that the Messenger of Allâh ﷺ said: "Envy consumes good deeds just as fire consumes wood, and charity extinguishes bad deeds just as water extinguishes fire. Prayer is the light of the believer and fasting is a shield against the Fire." (***Da'if***)

٤٢١٠ - حَدَّثَنَا هَارُونُ بْنُ عَبْدِ اللهِ الْحَمَّالُ وَ أَحْمَدُ بْنُ الأَزْهَرِ قَالَا: حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ عَنْ عِيسَى بْنِ أَبِي عِيسَى [الْحَنَّاطِ]، عَنْ أَبِي الزِّنَادِ، عَنْ أَنَسٍ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «**الْحَسَدُ يَأْكُلُ الْحَسَنَاتِ، كَمَا تَأْكُلُ النَّارُ الْحَطَبَ. وَالصَّدَقَةُ تُطْفِىءُ الْخَطِيئَةَ، كَمَا يُطْفِىءُ الْمَاءُ النَّارَ. وَالصَّلَاةُ نُورُ الْمُؤْمِنِ. وَالصِّيَامُ جُنَّةٌ مِنَ النَّارِ**».

تخريج: [إسناده ضعيف جدًا] أخرجه أبويعلى:٦/ ٣٣٠، ح:٣٦٥٦ عن هارون به، وانظر، ح:٣٣١٥ لحال عيسى الحناط، وحديث أبي داود، ح:٤٩٠٤ يغني عنه، ولبعض الحديث شواهد انظر، ح:٢٨٠ وغيره.

Chapter 23. Injustice

(المعجم ٢٣) - **بَابُ الْبَغْيِ** (التحفة ٢٣)

4211. It was narrated from Abu Bakrah that the Messenger of Allâh ﷺ said: "There is no sin more deserving that Allâh hasten the punishment in this world, in addition to what is stored up for him in the Hereafter – than injustice and severing the ties of kinship." (***Sahih***)

٤٢١١ - حَدَّثَنَا الْحُسَيْنُ بْنُ الْحَسَنِ الْمَرْوَزِيُّ: أَنْبَأَنَا عَبْدُ اللهِ بْنُ الْمُبَارَكِ وَ ابْنُ عُلَيَّةَ عَنْ عُيَيْنَةَ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِيهِ، عَنْ أَبِي بَكْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**مَا مِنْ ذَنْبٍ أَجْدَرُ أَنْ يُعَجِّلَ اللهُ لِصَاحِبِهِ الْعُقُوبَةَ فِي الدُّنْيَا، مَعَ مَا يَدَّخِرُ لَهُ فِي الآخِرَةِ - مِنَ الْبَغْيِ وَقَطِيعَةِ الرَّحِمِ**».

تخريج: [إسناده صحيح] أخرجه أبوداود، الأدب، باب في النهي عن البغي، ح:٤٩٠٢ من حديث ابن علية به، وقال الترمذي، ح:٢٥١١: حسن صحيح، وصححه ابن حبان، ح:٢٠٣٩، ٢٠٤٠، والحاكم:٢/ ٣٥٦، ٤/ ١٦٢، ١٦٣، والذهبي.

Comments:

a. Abstaining from transgression and injustice are very important matters, since justice and mercy are distinctive qualities of Islam.
b. The punishment of injustice and ill-treatment of relative comes in this life as well as in the next life. The ruling of injustice does not change whether it is against animals or human beings.

4212. It was narrated from 'Âishah, the Mother of the Believers, that the Messenger of Allâh ﷺ said: "The most quickly rewarded of good deeds are kindness and upholding the ties of kinship, and the most quickly punished of evil deeds are injustice and severing the ties of kinship." (*Da'if*)

٤٢١٢ - حَدَّثَنَا سُوَيْدُ بْنُ سَعِيدٍ: حَدَّثَنَا صَالِحُ بْنُ مُوسَى عَنْ مُعَاوِيَةَ بْنِ إِسْحَاقَ، عَنْ عَائِشَةَ بِنْتِ طَلْحَةَ، عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ قَالَتْ: قَالَ رَسُولُ اللهِ ﷺ: «**أَسْرَعُ الْخَيْرِ ثَوَابًا، الْبِرُّ وَصِلَةُ الرَّحِمِ. وَأَسْرَعُ الشَّرِّ عُقُوبَةً، الْبَغْيُ وَقَطِيعَةُ الرَّحِمِ**».

تخريج: [**إسناده ضعيف جدًا**] أخرجه ابن عدي: ٤/ ١٣٨٧ من حديث صالح بن موسى الطلحي به، وهو متروك كما في التقريب.

4213. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "It is sufficient evil for a man to look down on his Muslim brother." (*Sahih*)

٤٢١٣ - حَدَّثَنَا يَعْقُوبُ بْنُ حُمَيْدٍ الْمَدَنِيُّ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ عَنْ دَاوُدَ بْنِ قَيْسٍ، عَنْ أَبِي سَعِيدٍ، مَوْلَى بَنِي عَامِرٍ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «**حَسْبُ امْرِىءٍ مِنَ الشَّرِّ أَنْ يَحْقِرَ أَخَاهُ الْمُسْلِمَ**».

تخريج: [**صحيح**] تقدم، ح: ٣٩٣٣.

Comments:

a. Humiliating a Muslim, or despising him by considering him lower and menial is a great major sin.
b. The *Hadith* proves that if one has only the mentioned defect and he is free from any other defect, then it is enough to consider him an evil person.

4214. It was narrated from Anas bin Mâlik that the Messenger of Allâh ﷺ said: "Allâh has revealed to me that you should be humble towards one another and should not wrong one another." (*Hasan*)

٤٢١٤ - حَدَّثَنَا حَرْمَلَةُ بْنُ يَحْيَى: حَدَّثَنَا عَبْدُ اللهِ بْنُ وَهْبٍ: أَنْبَأَنَا عَمْرُو بْنُ الْحَارِثِ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ سِنَانِ بْنِ سَعْدٍ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**إِنَّ اللهَ أَوْحَىٰ إِلَيَّ: أَنْ تَوَاضَعُوا. وَلَا يَبْغِي بَعْضُكُمْ عَلَى بَعْضٍ**».

تخريج: [**إسناده حسن**] أخرجه البخاري في الأدب المفرد، ح: ٤٢٦ من حديث ابن وهب به، وحسنه البوصيري، وله شاهد عند مسلم، وانظر، ح: ٤١٧٩.

Comments:

a. Any kind of aggression against a Muslims is forbidden.

b. To know the benefits of being humble, refer to *Hadith*: 4179.

Chapter 24. Caution And Piety

(المعجم ٢٤) - بَابُ الْوَرَعِ وَالتَّقْوٰى
(التحفة ٢٤)

4215. It was narrated from 'Atiyyah As-Sa'di, who was one of the Companions of the Prophet ﷺ, that the Messenger of Allâh ﷺ said: "A person will not reach the status of being one of those who have piety until he refrains from doing something in which there is no sin, for fear of falling into something in which there is sin." (***Hasan***)

٤٢١٥ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا هَاشِمُ بْنُ الْقَاسِمِ: حَدَّثَنَا أَبُو عَقِيلٍ: حَدَّثَنَا عَبْدُ اللهِ بْنُ يَزِيدَ: حَدَّثَنِي رَبِيعَةُ بْنُ يَزِيدَ وَ عَطِيَّةُ بْنُ قَيْسٍ عَنْ عَطِيَّةَ السَّعْدِيِّ، وَكَانَ مِنْ أَصْحَابِ النَّبِيِّ ﷺ، قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَا يَبْلُغُ الْعَبْدُ أَنْ يَكُونَ مِنَ الْمُتَّقِينَ، حَتَّى يَدَعَ مَا لَا بَأْسَ بِهِ، حَذَرًا لِمَا بِهِ الْبَأْسُ».

تخريج: [إسناده حسن] أخرجه الترمذي، صفة القيامة، باب علامة التقوى ودع مالا بأس به حذرًا، ح:٢٤٥١ من حديث أبي عقيل عبدالله بن عقيل به، وقال: حسن غريب، وصححه الحاكم:٤/ ٣١٩، والذهبي * عبدالله بن يزيد الدمشقي ضعفه الجوزجاني، والحافظ ابن حجر، والذهبي، ووثقه ابن حبان، والترمذي، والحاكم، والذهبي، وتعديله راجح.

4216. It was narrated that 'Abdullâh bin 'Amr said: "It was said to the Messenger of Allâh ﷺ: 'Which of the people is best?' He said: 'Everyone who is pure of heart and sincere of speech.' They said: 'Sincere of speech, we know what this is, but what is pure of heart?' He said: 'It is (the heart) that is pious and pure, with no sin, injustice, rancor or envy in it.'" (***Sahih***)

٤٢١٦ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا يَحْيَى بْنُ حَمْزَةَ: حَدَّثَنَا زَيْدُ بْنُ وَاقِدٍ: حَدَّثَنَا مُغِيثُ بْنُ سُمَيٍّ عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو قَالَ: قِيلَ لِرَسُولِ اللهِ ﷺ: أَيُّ النَّاسِ أَفْضَلُ؟ قَالَ: «كُلُّ مَخْمُومِ الْقَلْبِ، صَدُوقِ اللِّسَانِ». قَالُوا: صَدُوقُ اللِّسَانِ، نَعْرِفُهُ. فَمَا مَخْمُومُ الْقَلْبِ؟ قَالَ: «هُوَ التَّقِيُّ النَّقِيُّ. لَا إِثْمَ فِيهِ وَلَا بَغْيَ وَلَا غِلَّ وَلَا حَسَدَ».

تخريج: [إسناده صحيح] أخرجه الخرائطي في مكارم الأخلاق، ح:٤٥ من حديث يحيى به مطولاً، وصححه البوصيري.

Comments:

a. Purity of heart is a means of salvation in Hereafter.

b. A pious and God-fearing person is more virtuous than others.

4217. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "O Abu Hurairah, be cautious, and you will be the most devoted of people to Allâh. Be content, and you will be the most grateful of people to Allah. Love for people what you love for yourself, and you will be a (true) believer. Be a good neighbor to your neighbors, and you will be a (true) Muslim. And laugh little, for laughing a lot deadens the heart." (*Da'if*)

٤٢١٧ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنْ أَبِي رَجَاءٍ، عَنْ بُرْدِ بْنِ سِنَانٍ، عَنْ مَكْحُولٍ، عَنْ وَاثِلَةَ [بْنِ الأَسْقَعِ]، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**يَا أَبَا هُرَيْرَةَ كُنْ وَرِعًا، تَكُنْ أَعْبَدَ النَّاسِ. وَكُنْ قَنِعًا، تَكُنْ أَشْكَرَ النَّاسِ. وَأَحِبَّ لِلنَّاسِ مَا تُحِبُّ لِنَفْسِكَ، تَكُنْ مُؤْمِنًا. وَأَحْسِنْ جِوَارَ مَنْ جَاوَرَكَ، تَكُنْ مُسْلِمًا. وَأَقِلَّ الضَّحِكَ، فَإِنَّ كَثْرَةَ الضَّحِكِ تُمِيتُ الْقَلْبَ**».

تخريج: [**إسناده ضعيف**] أخرجه أبونعيم في الحلية:١٠/٣٦٥ من حديث أبي معاوية به مختصرًا، وحسنه البوصيري * أبورجاء محرز بن عبدالله الجزري، ومكحول تقدم، ح:٤٨١ مدلسان وعنعنا، وفي الحديث علة أخرى، وللحديث شواهد ضعيفة عند الترمذي، ح:٢٣٠٥، وابن ماجه، ح:٤١٩٣ وغيرهما.

Comments:

a. As the expressions of worship include prayer, fasting and similar deeds, it also covers the acts of abstaining from sins or doubtful matters. The devotee is the one who takes into consideration both sides of the acts of worship.

b. Laughing too much shows heedlessness; and heedlessness or carelessness is a sign of death of the heart. When a heart dies it does not worry about the loss or benefit in the Hereafter. So, laughing or joking excessively is a bad habit but meeting people with cheerfulness is a good habit.

4218. It was narrated from Abu Dharr that the Messenger of Allâh ﷺ said: "There is no wisdom like reflection, no caution like restraint, and no honor like good manners." (*Da'if*)

٤٢١٨ - حَدَّثَنَا عَبْدُ اللهِ بْنُ مُحَمَّدِ بْنِ رُمْحٍ: حَدَّثَنَا عَبْدُ اللهِ بْنُ وَهْبٍ عَنِ الْمَاضِي بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ سُلَيْمَانَ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ أَبِي إِدْرِيسَ الْخَوْلَانِيِّ، عَنْ أَبِي ذَرٍّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**لَا عَقْلَ كَالتَّدْبِيرِ، وَلَا وَرَعَ كَالْكَفِّ، وَلَا حَسَبَ كَحُسْنِ الْخُلُقِ**».

تخريج: [**إسناده ضعيف**] وضعفه البوصيري من أجل الماضي بن محمد، وهو ضعيف كما في التقريب وغيره، وشيخه مجهول(تقريب)، وللحديث شواهد ضعيفة جدًا.

Comments:

Reflection means thinking properly and deeply over a matter and its outcomes, i.e., before taking any action, the matter and its results should be studied thoroughly.

4219. It was narrated from Samurah bin Jundab that the Messenger of Allâh ﷺ said: "Being honorable is wealth and noble character is piety.' (***Hasan***)

٤٢١٩ - حَدَّثَنَا مُحَمَّدُ بْنُ خَلَفٍ الْعَسْقَلَانِيُّ: حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ: حَدَّثَنَا سَلَّامُ بْنُ [أَبِي] مُطِيعٍ، عَنْ قَتَادَةَ، عَنِ الْحَسَنِ، عَنْ سَمُرَةَ بْنِ جُنْدَبٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**الْحَسَبُ الْمَالُ، وَالْكَرَمُ التَّقْوَىٰ**».

تخريج: [حسن] أخرجه الترمذي، تفسيرالقرآن، باب ومن سورة الحجرات، ح: ٣٢٧١ من حديث يونس به، وقال: حسن غريب صحيح وعلته عنعنة قتادة تقدم، ح: ١٧٥، وللحديث شواهد عند القضاعي في مسند الشهاب: ١/ ٤٦، ح: ٢٠، والنسائي: ٦/ ٦٤، ح: ٣٢٢٧ وغيره.

Comments:

a. Generally, people give respect on the basis of riches. If a person from a noble family becomes poor then he no longer is respected as he used to be. It is the common practice of people.

b. As a principal, a person should be respected and honored based on his piety. It is the real honor, so in Hereafter one is honored only on the basis of his piety.

4220. It was narrated from Abu Dharr that the Messenger of Allâh ﷺ said: "I know a word – (one of the narrators) 'Uthmân said: "a Verse" – which if all the people followed it, it would suffice them." They said: "O Messenger of Allâh, which Verse?" He said: "And whosoever fears Allâh, He will make a way out for him."[1] (***Da'if***)

٤٢٢٠ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ وَ عُثْمَانُ بْنُ أَبِي شَيْبَةَ قَالَا: حَدَّثَنَا الْمُعْتَمِرُ بْنُ سُلَيْمَانَ، عَنْ كَهْمَسِ بْنِ الْحَسَنِ، عَنْ أَبِي السَّلِيلِ ضُرَيْبِ بْنِ نُقَيْرٍ، عَنْ أَبِي ذَرٍّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**إِنِّي لَأَعْرِفُ كَلِمَةً وَقَالَ عُثْمَانُ: آيَةً لَوْ أَخَذَ النَّاسُ كُلُّهُمْ بِهَا، لَكَفَتْهُمْ**» قَالُوا: يَا رَسُولَ اللهِ أَيَّةُ آيَةٍ؟ قَالَ: ﴿وَمَن يَتَّقِ ٱللَّهَ يَجْعَل لَّهُۥ مَخْرَجًا﴾. [الطلاق: ٢]

تخريج: [إسناده ضعيف] أخرجه النسائي في الكبرٰى: ٦/ ٤٩٤، ح: ١١٦٠٣ من حديث المعتمر به، وأعله البوصيري بالإنقطاع لأن أبا السليل لم يدرك أباذر كما في تهذيب التهذيب وغيره.

[1] *At-Talâq* 65:2.

Chapter 25. Praise

(المعجم ٢٥) - بَابُ الثَّنَاءِ الْحَسَنِ

(التحفة ٢٥)

4221. It was narrated from Abu Bakr bin Abu Zuhair Ath-Thaqafi, that his father said: "The Messenger of Allâh ﷺ addressed us in Nabâwah" or Banâwah – he (one of the narrators) said: "Nabâwah is near Tâ'if" – "And said: 'Soon you will be able to tell the people of Paradise from the people of Hell.' They said: 'How, O Messenger of Allâh?' He said: 'By praise and condemnation. You are Allâh's witnesses over one another.'" (*Hasan*)

٤٢٢١ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَنْبَأَنَا نَافِعُ بْنُ عُمَرَ الْجُمَحِيُّ عَنْ أُمَيَّةَ بْنِ صَفْوَانَ، عَنْ أَبِي بَكْرِ بْنِ أَبِي زُهَيْرٍ الثَّقَفِيِّ، عَنْ أَبِيهِ قَالَ: خَطَبَنَا رَسُولُ اللهِ ﷺ بِالنَّبَاوَةِ أَوِ الْبَنَاوَةِ قَالَ: وَالنَّبَاوَةُ مِنَ الطَّائِفِ قَالَ: «يُوشِكُ أَنْ تَعْرِفُوا أَهْلَ الْجَنَّةِ مِنْ أَهْلِ النَّارِ». قَالُوا: بِمَ ذَاكَ؟ يَا رَسُولَ اللهِ قَالَ: «بِالثَّنَاءِ الْحَسَنِ وَالثَّنَاءِ السَّيِّىءِ. أَنْتُمْ شُهَدَاءُ اللهِ، بَعْضُكُمْ عَلَى بَعْضٍ».

تخريج: [إسناده حسن] أخرجه أحمد(عن يزيد كما في أطراف المسند:٦/ ٢٣١)، وعبد بن حميد في المنتخب، ح:٤٤٢ من حديث يزيد به، وصححه البوصيري، وابن حبان، ح:٢٠٥٩، والحاكم:١/ ١٢٠، ٤/ ٤٣٦، والذهبي، وحسنه الحافظ في الإصابة، وله شواهد عند البخاري، ومسلم وغيرهما.

Comments:

a. A pious and good person can admire only the one who has good qualities since a God-fearing person would not flatter an evil person.

b. A pious person gives ruling of being bad only to the one who is really bad since he does not lie to defame a person.

c. One of the evidences that proves that the Khawârij, Mu'tazilah, Jahmiyyah, etc., were devious sects is that the Companions of the Prophet ﷺ rejected them and condemned strongly them.

4222. It was narrated that Kulthum Al-Khuzâ'i said: "A man came to the Prophet ﷺ and said: 'O Messenger of Allâh, how can I know, when I have done something good, that I have done well, and if I have done something bad, that I have done a bad deed?' The Messenger of Allâh ﷺ said: 'If your neighbors say that you have done something good, then you have done well,

٤٢٢٢ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الأَعْمَشِ، عَنْ جَامِعِ بْنِ شَدَّادٍ، عَنْ كُلْثُومٍ الْخُزَاعِيِّ قَالَ: أَتَى النَّبِيَّ ﷺ رَجُلٌ. فَقَالَ: يَا رَسُولَ اللهِ كَيْفَ لِي أَنْ أَعْلَمَ إِذَا أَحْسَنْتُ، أَنِّي قَدْ أَحْسَنْتُ. وَإِذَا أَسَأْتُ، أَنِّي قَدْ أَسَأْتُ؟ فَقَالَ رَسُولُ اللهِ ﷺ: «إِذَا قَالَ جِيرَانُكَ: قَدْ أَحْسَنْتَ، فَقَدْ أَحْسَنْتَ. وَإِذَا قَالُوا: إِنَّكَ قَدْ أَسَأْتَ، فَقَدْ

and if they say that you have done something bad, then you have done something bad.''' (*Hasan*)

أَسَأْتَ».

تخريج: [حسن] أخرجه ابن الأثير في أسد الغابة: ٤/ ٢٥١ من حديث أبي معاوية به، والحديث الآتي شاهد له.

Comments:

a. Common Muslims have the knowledge of general virtues and sins even if they fall short of doing good deeds and commit sins.

b. Neighbors know a person more than others, so if one finds out that his neighbors think ill about him then he should try to correct himself.

4223. It was narrated that 'Abdullâh said: "A man said to the Messenger of Allâh ﷺ: 'How can I know when I have done well and when I have done something bad?' The Prophet ﷺ said: 'If you hear your neighbors saying that you have done well, then you have done well, and if you hear them saying that you have done something bad, then you have done something bad.''' (*Sahih*)

٤٢٢٣ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَنْبَأَنَا مَعْمَرٌ عَنْ مَنْصُورٍ عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللهِ قَالَ: قَالَ رَجُلٌ لِرَسُولِ اللهِ ﷺ: كَيْفَ لِي أَنْ أَعْلَمَ إِذَا أَحْسَنْتُ وَإِذَا أَسَأْتُ؟ قَالَ النَّبِيُّ ﷺ: «إِذَا سَمِعْتَ جِيرَانَكَ يَقُولُونَ: أَنْ قَدْ أَحْسَنْتَ، فَقَدْ أَحْسَنْتَ. وَإِذَا سَمِعْتَهُمْ يَقُولُونَ: قَدْ أَسَأْتَ، فَقَدْ أَسَأْتَ».

تخريج: [إسناده صحيح] أخرجه أحمد: ١/ ٤٠٢ عن عبدالرزاق به، وهو في مصنفه: ١١/ ٨، ح: ١٩٧٤٩، وصححه ابن حبان، ح: ٢٠٥٧، والبوصيري.

4224. It was narrated from Ibn 'Abbâs that the Messenger of Allâh ﷺ said: "The people of Paradise are those whose ears Allâh fills with the praise of people when they are listening, and the people of Hell-fire are those whom He fills their ears with condemnation when they are listening." (*Hasan*)

٤٢٢٤ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى وَ زَيْدُ بْنُ أَخْزَمَ قَالَا: حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا أَبُو هِلَالٍ: حَدَّثَنَا عُقْبَةُ بْنُ أَبِي ثُبَيْتٍ عَنْ أَبِي الْجَوْزَاءِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «أَهْلُ الْجَنَّةِ مَنْ مَلَأَ اللهُ أُذُنَيْهِ مِنْ ثَنَاءِ النَّاسِ خَيْرًا، وَهُوَ يَسْمَعُ. وَأَهْلُ النَّارِ مَنْ مَلَأَ أُذُنَيْهِ مِنْ ثَنَاءِ النَّاسِ شَرًّا، وَهُوَ يَسْمَعُ».

تخريج: [إسناده حسن] أخرجه الطبراني: ١٢/ ١٧٠، ح: ١٢٧٨٧ من حديث مسلم بن

إبراهيم به، وصححه البوصيري، وله شواهد عند الحاكم: ١/ ٣٧٨ وغيره.

Comments:

a. If one knows that people think good about him, then he should be thankful to Allâh, and make more efforts to be steadfast on the right path, and he should supplicate for his steadfastness on the truth.

b. If one knows that people think ill about him then he should hasten to repent and to correct himself in order to be forgiven his previous sins, and to be facilitated to increase his good deeds in future.

4225. It was narrated from Abu Dharr: "I said to the Prophet ﷺ: '(What do you say about when) a man does a deed for the sake of Allâh, and people love him for it?' He said: 'That is the immediate glad tidings of the believer.'" ***(Sahih)***

٤٢٢٥ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي عِمْرَانَ الْجَوْنِيِّ، عَنْ عَبْدِ اللهِ بْنِ الصَّامِتِ، عَنْ أَبِي ذَرٍّ عَنِ النَّبِيِّ ﷺ قَالَ: قُلْتُ لَهُ: الرَّجُلُ يَعْمَلُ الْعَمَلَ لِلَّهِ، فَيُحِبُّهُ النَّاسُ عَلَيْهِ؟ قَالَ: «**ذٰلِكَ عَاجِلُ بُشْرَى الْمُؤْمِنِ**».

تخريج: أخرجه مسلم، الأدب، باب إذا أثنى على الصالح فهي بشرى لاتضره، ح: ٢٦٤٢ عن ابن بشار به.

Comments:

a. While doing a good deed, one should not intend to get a reputation and respect due to it. However, a believer gets the reward of his good deed and respect in this life, as well as in Hereafter.

b. People's love for a good believer is a favor of Allâh upon him. So, he should be grateful to Allâh, and protect himself from the feelings of pride and ostentation.

4226. It was narrated that Abu Hurairah said: "A man said: 'O Messenger of Allâh, I do a good deed, then others find out about it and that pleases me.' He said: 'You will have two rewards, the reward for doing it in secret and the reward for doing it openly (so that others may follow your example).'" ***(Da'if)***

٤٢٢٦ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا أَبُو دَاوُدَ: حَدَّثَنَا سَعِيدُ بْنُ سِنَانٍ، أَبُو سِنَانٍ الشَّيْبَانِيُّ، عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَجُلٌ: يَا رَسُولَ اللهِ إِنِّي أَعْمَلُ الْعَمَلَ، فَيُطَّلَعُ عَلَيْهِ، فَيُعْجِبُنِي؟ قَالَ: «**لَكَ أَجْرَانِ: أَجْرُ السِّرِّ وَأَجْرُ الْعَلَانِيَةِ**».

تخريج: **[إسناده ضعيف]** أخرجه الترمذي، الزهد، باب عمل السر، ح: ٢٣٨٤ من حديث سعيد بن سنان به، وقال: حسن غريب، وانظر، ح: ٣٨٣ لحال عنعنة حبيب، وباقي السند حسن.

Chapter 26. Intention

(المعجم ٢٦) - بَابُ النِّيَّةِ (التحفة ٢٦)

4227. 'Alqamah bin Waqqâs (said) that he heard 'Umar bin Khattâb, when he was addressing the people, saying: "I heard the Messenger of Allâh ﷺ say: 'Actions are but by intention and every man will have but that which he intended. So he whose emigration was for Allâh and His Messenger, his emigration was for Allâh and His Messenger. But he whose emigration was for some worldly benefit or to take some woman in marriage, his emigration was for that which he migrated." (***Sahih***)

٤٢٢٧ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ. ح: وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ: أَنْبَأَنَا اللَّيْثُ بْنُ سَعْدٍ قَالَا: أَنْبَأَنَا يَحْيَى بْنُ سَعِيدٍ أَنَّ مُحَمَّدَ بْنَ إِبْرَاهِيمَ التَّيْمِيَّ أَخْبَرَهُ أَنَّهُ سَمِعَ عَلْقَمَةَ بْنَ وَقَّاصٍ أَنَّهُ سَمِعَ عُمَرَ بْنَ الْخَطَّابِ، وَهُوَ يَخْطُبُ النَّاسَ، فَقَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «إِنَّمَا الأَعْمَالُ بِالنِّيَّاتِ. وَلِكُلِّ امْرِىءٍ مَا نَوَىٰ. فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى اللهِ وَإِلَى رَسُولِهِ، فَهِجْرَتُهُ إِلَى اللهِ وَإِلَى رَسُولِهِ. وَمَنْ كَانَتْ هِجْرَتُهُ لِدُنْيَا يُصِيبُهَا، أَوِ امْرَأَةٍ يَتَزَوَّجُهَا، فَهِجْرَتُهُ إِلَى مَا هَاجَرَ إِلَيْهِ».

تخريج: أخرجه البخاري، بدء الوحي: ١/ ٥٤ وغيره من حديث يحيى بن سعيد الأنصاري به، وتفرد به، ومسلم، الإمارة، باب قوله ﷺ إنما الأعمال بالنية . . .، الخ، ح: ١٩٠٧ من حديث يزيد وابن رمح به.

Comments:

The intention is a deed of heart, uttering it by the tongue is not compulsory. For example, the words of intention that are pronounced before prayers or fasting, which are common among people, have no evidence in *Hadith;* so they are innovations.

4228. It was narrated that Abu Kabshah Al-Anmâri said: "The Messenger of Allâh ﷺ said: 'The likeness of this nation is that of four people: A man to whom Allâh gives wealth and knowledge, so he acts according to his knowledge with regard to his wealth, spending it as it should be spent; a man to whom Allâh gives knowledge, but he does not give him wealth, so he says: "If I had been given (wealth)

٤٢٢٨ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَ عَلِيُّ ابْنُ مُحَمَّدٍ قَالَا: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا الأَعْمَشُ عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ أَبِي كَبْشَةَ الأَنْمَارِيِّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَثَلُ هٰذِهِ الأُمَّةِ كَمَثَلِ أَرْبَعَةِ نَفَرٍ: رَجُلٌ آتَاهُ اللهُ مَالًا وَعِلْمًا. فَهُوَ يَعْمَلُ بِعِلْمِهِ فِي مَالِهِ، يُنْفِقُهُ فِي حَقِّهِ. وَرَجُلٌ آتَاهُ اللهُ عِلْمًا وَلَمْ يُؤْتِهِ مَالًا. فَهُوَ يَقُولُ: لَوْ كَانَ لِي مِثْلُ هٰذَا،

عَمِلْتُ فِيهِ مِثْلَ الَّذِي يَعْمَلُ». قَالَ رَسُولُ اللهِ ﷺ: «فَهُمَا فِي الْأَجْرِ سَوَاءٌ. وَرَجُلٌ آتَاهُ اللهُ مَالًا وَلَمْ يُؤْتِهِ عِلْمًا. فَهُوَ يَخْبِطُ فِي مَالِهِ، وَيُنْفِقُهُ فِي غَيْرِ حَقِّهِ. وَرَجُلٌ لَمْ يُؤْتِهِ اللهُ عِلْمًا وَلَا مَالًا. فَهُوَ يَقُولُ: لَوْ كَانَ لِي مِثْلُ هٰذَا عَمِلْتُ فِيهِ مِثْلَ الَّذِي يَعْمَلُ» قَالَ رَسُولُ اللهِ ﷺ: «فَهُمَا فِي الْوِزْرِ سَوَاءٌ».

like this one, I would have done what (the first man) did." The Messenger of Allâh ﷺ said: 'They will be equal in reward. And a man to whom Allâh gives wealth but does not give knowledge, so he squanders his wealth and spends it in inappropriate ways; and a man to whom Allâh gives neither knowledge nor wealth, and he says: "If I had (wealth) like this one, I would do what (the third man) did." The Messenger of Allâh ﷺ said: 'They are equal in their burden (of sin).'" (*Sahih*)

تخريج: (الف) أخرجه أحمد: ٤/ ٢٣٠ عن وكيع به، وتابعه شعبة عند أحمد، ورواه منصور عن سالم به، وانظر الحديث الآتي.

٤٢٢٨ م - حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ الْمَرْوَزِيُّ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَنْبَأَنَا مَعْمَرٌ عَنْ مَنْصُورٍ عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنِ ابْنِ أَبِي كَبْشَةَ، عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ. ح: وَحَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ بْنِ سَمُرَةَ: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ مُفَضَّلٍ، عَنْ مَنْصُورٍ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنِ ابْنِ أَبِي كَبْشَةَ، عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ، نَحْوَهُ.

(4228 A) A similar report (as above) was narrated from Ibn Abu Kabshah, from his father, from the Prophet ﷺ. (*Sahih*)

تخريج: (ب) [صحيح] أخرجه البيهقي: ٤/ ١٨٩ وغيره من حديث عبدالرزاق به، أخرجه الطبراني: ٢٢/ ٣٤٤، ح: ٨٦٤ من حديث مفضل بن مهلهل به، وللحديث طرق كثيرة عند الترمذي، ح: ٢٣٢٥، وقال: حسن صحيح، والطبراني وغيرهما.

Comments:

a. If one tries to do good deeds but he cannot do it due to some hindrance, he will get its reward.

b. If one wishes to commit a sin but he is not able to do it, or he tries to commit a sin but fails to do it, he will be a sinner.

c. If one desires sin in his heart but practically he does not commit sin, to get the pleasure of Allâh then he will be rewarded for that.

4229. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "People will be resurrected (and judged) according to their intentions." (*Sahih*)

٤٢٢٩ - حَدَّثَنَا أَحْمَدُ بْنُ سِنَانٍ وَ مُحَمَّدُ بْنُ يَحْيَى، قَالَا: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ عَنْ شَرِيكٍ، عَنْ لَيْثٍ، عَنْ طَاوُسٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّمَا يُبْعَثُ النَّاسُ عَلَى نِيَّاتِهِمْ».

تخريج: [صحيح] أخرجه أحمد: ٢/ ٣٩٢ من حديث شريك به، وله شاهد عند مسلم انظر الحديث الآتي.

Comments:

a. Reward and punishment is granted based on the intention.

b. Some people commit sin and claim that their intention is good; it is an absolute mistake. Committing sins deliberately is considered a bad intention even if he has excuses for his action. For example; stealing with the intention of giving the stolen items in charity is a sin, rather it is a greater sin since the person, in this case, considers his bad deeds to be appropriate. Therefore, instead of feeling shame and repenting from those sins, he will be proud of it.

4230. It was narrated from Jâbir that the Messenger of Allâh ﷺ said: "People will be gathered (on the Day of Resurrection) according to their intentions." (*Sahih*)

٤٢٣٠ - حَدَّثَنَا زُهَيْرُ بْنُ مُحَمَّدٍ: أَنْبَأَنَا زَكَرِيَّا ابْنُ عَدِيٍّ: أَنْبَأَنَا شَرِيكٌ عَنِ الْأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «يُحْشَرُ النَّاسُ عَلَى نِيَّاتِهِمْ».

تخريج: أخرجه مسلم، الجنة ونعيمها، باب الأمر بحسن الظن بالله تعالى عند الموت، ح: ٢٨٧٨/ ٨٣ من حديث الأعمش به، وبلفظ: يبعث كل عبد على ما مات عليه، وبه صح الحديث.

Chapter 27. Hope and Life Span

(المعجم ٢٧) - بَابُ الْأَمَلِ وَالْأَجَلِ (التحفة ٢٧)

4231. It was narrated from 'Abdullâh bin Mas'ud that the Prophet ﷺ drew a square, and a line in the middle of the square, and lines to the side of the line in the middle of the square, and a line outside the square, and he

٤٢٣١ - حَدَّثَنَا أَبُو بِشْرٍ، بَكْرُ بْنُ خَلَفٍ، وَ أَبُو بَكْرِ بْنُ خَلَّادٍ الْبَاهِلِيُّ، قَالَا: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنِي أَبِي عَنْ أَبِي يَعْلَى، عَنِ الرَّبِيعِ بْنِ [خُثَيْمٍ]، عَنْ

عَبْدِ اللهِ بْنِ مَسْعُودٍ عَنِ النَّبِيِّ ﷺ أَنَّهُ خَطَّ خَطًّا مُرَبَّعًا. وَخَطَّ وَسَطَ الْخَطِّ الْمُرَبَّعِ. [وَ]خُطُوطًا إِلَى جَانِبِ الْخَطِّ الَّذِي وَسَطَ الْخَطِّ الْمُرَبَّعِ. وَخَطًّا خَارِجًا مِنَ الْخَطِّ الْمُرَبَّعِ. فَقَالَ: «أَتَدْرُونَ مَا هٰذَا؟» قَالُوا: اللهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: «هٰذَا الإِنْسَانُ الْخَطُّ الأَوْسَطُ. وَهٰذِهِ الْخُطُوطُ إِلَى جَنْبِهِ الأَعْرَاضُ تَنْهَشُهُ أَوْ تَنْهَسُهُ مِنْ كُلِّ مَكَانٍ. فَإِنْ أَخْطَأَهُ هٰذَا، أَصَابَهُ هٰذَا. وَالْخَطُّ الْمُرَبَّعُ الأَجَلُ الْمُحِيطُ. وَالْخَطُّ الْخَارِجُ الأَمَلُ».

said: "Do you know what this is?" They said: "Allâh and His Messenger know best." He said: "Man is the line in the middle, and these lines to his side are the sicknesses and problems that assail him from all places. If one misses him, another will befall him. The square is his life span, at his neck; and the line outside it is (his) hope." (***Sahih***)

تخريج: أخرجه البخاري، الرقاق، باب في الأمل وطوله، ح:٦٤١٧ من حديث يحيى بن سعيد القطان به.

Comments:

a. Troubles and problems are a must in the life of a person. Just as a poor person faces troubles, similarly a rich person, and a king also face troubles. But types of problems vary from person to person, depending on his situations.

b. Troubles are actually trials for a person, so at such time, he should make all his efforts to be steadfast on the right path.

٤٢٣٢ - حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ: حَدَّثَنَا النَّضْرُ بْنُ شُمَيْلٍ: أَنْبَأَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ [عُبَيْدِ] اللهِ بْنِ أَبِي بَكْرٍ قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ: «هٰذَا ابْنُ آدَمَ، وَهٰذَا أَجَلُهُ، عِنْدَ قَفَاهُ» وَبَسَطَ يَدَهُ أَمَامَهُ. ثُمَّ قَالَ: «وَثَمَّ [أَمَلُهُ]».

4232. Anas bin Mâlik narrated the Messenger of Allâh ﷺ said: "This is the son of Âdam, and this is his life span at his neck,' then he spread his hand in front of him and said: 'And there is his hope." (***Sahih***)

تخريج: **[إسناده صحيح]** أخرجه الترمذي، الزهد، باب ماجاء في قصر الأمل، ح:٢٣٣٤ من حديث حماد به، وقال: حسن صحيح.

Comments:

a. A person's death is very near compared to his ambitions, so one should properly prepare to face his death. Neglecting the Hereafter by being busy in worldly matters is a great form of foolishness.

4233. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "The heart of an old man is young in the love of two things: Love of life and much wealth." (***Sahih***)

٤٢٣٣ - حَدَّثَنَا أَبُو مَرْوَانَ مُحَمَّدُ بْنُ عُثْمَانَ الْعُثْمَانِيُّ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ، عَنِ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: إِنَّ رَسُولَ اللهِ ﷺ قَالَ: «قَلْبُ الشَّيْخِ شَابٌّ فِي حُبِّ اثْنَتَيْنِ: فِي حُبِّ الْحَيَاةِ وَكَثْرَةِ الْمَالِ».

تخريج: [صحيح] أخرجه القضاعي في مسند الشهاب:١/٢١٣، ح:٣٢٣ من حديث أبي مروان العثماني به وصححه البوصيري، وله شواهد عند البخاري، ح:٦٤٢٠، وأخرجه مسلم، الزكاة، باب كراهة الحرص على الدنيا، ح:١٠٤٦ وغيرهما، وانظر الحديث الآتي.

4234. It was narrated from Anas that the Messenger of Allâh ﷺ said: "The son of Âdam grows old but two things remain young in him: His craving for wealth and his craving for a long life." (***Sahih***)

٤٢٣٤ - حَدَّثَنَا بِشْرُ بْنُ مُعَاذٍ الضَّرِيرُ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ قَتَادَةَ، عَنْ أَنَسٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «يَهْرَمُ ابْنُ آدَمَ وَتَشِبُّ مِنْهُ اثْنَتَانِ: الْحِرْصُ عَلَى الْمَالِ، وَالْحِرْصُ عَلَى الْعُمُرِ».

تخريج: أخرجه مسلم، الزكاة، باب كراهة الحرص على الدنيا، ح:١٠٤٧ من حديث أبي عوانة به.

Comments:

a. In old age, one should concentrate truly on improving his Hereafter life.
b. Having deep love of wealth and life is not good. They are beneficial only when they are used in doing good deeds. But, most of the time, a human being ignores doing good deeds which results in his loss.

4235. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "If the son of Âdam had two valleys of wealth, he would love to have a third along with them. Nothing could satisfy him except dust. And Allâh accepts the repentance of the one who repents.'" (***Sahih***)

٤٢٣٥ - حَدَّثَنَا أَبُو مَرْوَانَ الْعُثْمَانِيُّ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ، عَنِ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «لَوْ أَنَّ لِابْنِ آدَمَ وَادِيَيْنِ مِنْ مَالٍ، لَأَحَبَّ أَنْ يَكُونَ مَعَهُمَا ثَالِثٌ. وَلَا يَمْلَأُ نَفْسَهُ إِلَّا التُّرَابُ. وَيَتُوبُ اللهُ عَلَى مَنْ تَابَ».

تخريج: [صحيح] وصححه البوصيري، وله شاهد عند مسلم، الزكاة، باب لو أن لابن آدم واديين لابتغى ثالثًا، ح:١٠٤٨/١١٦ وغيره.

Comments:

a. The remedy for love of wealth is giving it in charity as much as possible, besides paying the obligatory *Zakah* and compulsory expenditures which are due on a person.

b. Repenting from an unlawful love of wealth is compulsory.

c. 'Nothing could satisfy him except dust' means that a human being is never satisfied with worldly matters until he dies and is buried in the grave and then only his greed will come to an end. The reason is that right after his death the stage of getting reward or punishment starts, and thinking about worldly matter is impossible.

4236. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "The ages of (the people in) my nation will be between sixty and seventy, and few of them will exceed that." (***Hasan***)

٤٢٣٦ - حَدَّثَنَا الْحَسَنُ بْنُ عَرَفَةَ: حَدَّثَنِي عَبْدُ الرَّحْمٰنِ بْنُ مُحَمَّدٍ الْمُحَارِبِيُّ عَنْ مُحَمَّدِ ابْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «**أَعْمَارُ أُمَّتِي مَا بَيْنَ السِّتِّينَ إِلَى السَّبْعِينَ. وَأَقَلُّهُمْ مَنْ يَجُوزُ ذٰلِكَ**».

تخريج: [حسن] أخرجه الترمذي، الدعوات، باب أعمار أمتي بين الستين إلى السبعين، ح:٣٥٥٠ عن الحسن بن عرفة به، وقال: غريب حسن، وصححه ابن حبان، ح:٢٤٦٧، والحاكم على شرط مسلم:٢/٤٢٧، ووافقه الذهبي، وقال ابن مندة في التوحيد: هذا إسناد حسن، مشهور عن المحاربي، وله شاهد عند الترمذي، ح:٢٣٣١، وقال: حسن غريب.

Comments:

a. People in previous nations used to live a very long time. Compared to their life span, the average age of people in this nation is very short. So, we should use this short span of life in doing good deeds.

b. The Prophet ﷺ, said: "Allâh will not accept the excuse of any person whose instant of death is delayed till he is sixty years of age." (*Sahih Al-Bukhari*: 6419)

Chapter 28. Persisting In A Good Deed

(المعجم ٢٨) - بَابُ الْمُدَاوَمَةِ عَلَى الْعَمَلِ (التحفة ٢٨)

4237. It was narrated that Umm Salamah said: "By the One Who took his ﷺ soul, he did not die until most of his prayers were offered sitting down. And the most beloved of deeds to him was

٤٢٣٧ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو الأَحْوَصِ عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي سَلَمَةَ، عَنْ أُمِّ سَلَمَةَ قَالَتْ: وَالَّذِي ذَهَبَ بِنَفْسِهِ ﷺ، مَا مَاتَ حَتَّى كَانَ أَكْثَرُ صَلَاتِهِ

a righteous deed which a person persists in doing, even if it is something small." (***Sahih***)

وَهُوَ جَالِسٌ. وَكَانَ أَحَبَّ الأَعْمَالِ إِلَيْهِ، الْعَمَلُ الصَّالِحُ الَّذِي يَدُومُ عَلَيْهِ الْعَبْدُ، وَإِنْ كَانَ يَسِيرًا.

تخريج: [صحيح] تقدم، ح: ١٢٢٥.

Comments:

a. If one was accustomed to doing a good deed, but due to some reason it gets interrupted, then once again he should resume doing the deed as soon as the reason comes to an end.

b. Long *Qiyâm* (position of standing in prayer) in *Tahajjud* is desirable even if some, or a large part of the *Qiyâm* is performed sitting when one becomes tired.

4238. It was narrated that 'Âishah said: "There was a woman with me, and the Prophet ﷺ entered upon me and said: 'Who is that?' I said: 'So-and-so; she does not sleep,''' – she mentioned her excessive praying. "The Prophet ﷺ said: 'Keep quiet. You should do what you are able to, for by Allâh, Allâh does not get tired (of giving reward) but you get tired.''' She said: "The most beloved of religious deed to him was that in which a person persists." (***Sahih***)

٤٢٣٨ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: كَانَتْ عِنْدِي امْرَأَةٌ. فَدَخَلَ عَلَيَّ النَّبِيُّ ﷺ. فَقَالَ: «مَنْ هٰذِهِ؟» قُلْتُ: فُلَانَةُ. لَا تَنَامُ - تَذْكُرُ مِنْ صَلَاتِهَا - فَقَالَ النَّبِيُّ ﷺ: «مَهْ؛ عَلَيْكُمْ بِمَا تُطِيقُونَ. فَوَاللهِ لَا يَمَلُّ اللهُ حَتَّى تَمَلُّوا» قَالَتْ: وَكَانَ أَحَبَّ الدِّينِ إِلَيْهِ الَّذِي يَدُومُ عَلَيْهِ صَاحِبُهُ.

تخريج: أخرجه مسلم، صلاة المسافرين، باب فضيلة العمل الدائم من قيام الليل وغيره . . . الخ، ح: ٧٨٥/ ٢٢١ عن ابن أبي شيبة به.

Comments:

a. Worshipping more than one's ability is not allowed since it may lead to boredom, and it is also feared that the person may give up worshipping completely.

b. The reward of the act that is done regularly multiplies more than the other acts, so it is more virtuous.

4239. It was narrated that Hanzalah Tamimi Al-Usaiyidi, the scribe, said: "We were with the Messenger of Allâh ﷺ and we spoke of Paradise and Hell until it

٤٢٣٩ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا الْفَضْلُ بْنُ دُكَيْنٍ عَنْ سُفْيَانَ، عَنِ الْجُرَيْرِيِّ، عَنْ أَبِي عُثْمَانَ، عَنْ حَنْظَلَةَ الْكَاتِبِ التَّمِيمِيِّ

الأُسَيِّدِيِّ قَالَ: كُنَّا عِنْدَ رَسُولِ اللهِ ﷺ. فَذَكَرْنَا الْجَنَّةَ وَالنَّارَ، حَتَّى كَأَنَّا رَأْيَ الْعَيْنِ. فَقُمْتُ إِلَى أَهْلِي وَوَلَدِي. فَضَحِكْتُ وَلَعِبْتُ. قَالَ: فَذَكَرْتُ الَّذِي كُنَّا فِيهِ. فَخَرَجْتُ، فَلَقِيتُ أَبَا بَكْرٍ، فَقُلْتُ: نَافَقْتُ، نَافَقْتُ. فَقَالَ أَبُو بَكْرٍ: إِنَّا لَنَفْعَلُهُ. فَذَهَبَ حَنْظَلَةُ فَذَكَرَهُ لِلنَّبِيِّ ﷺ. فَقَالَ: «**يَا حَنْظَلَةُ لَوْ كُنْتُمْ كَمَا تَكُونُونَ عِنْدِي، لَصَافَحَتْكُمُ الْمَلَائِكَةُ عَلَى فُرُشِكُمْ أَوْ عَلَى طُرُقِكُمْ يَا حَنْظَلَةُ سَاعَةً وَسَاعَةً**».

was as if we could see them. Then I got up and went to my family and children, and I laughed and played (with them). Then I remembered how we had been, and I went out and met Abu Bakr, and said: 'I have become a hypocrite!' Abu Bakr said: 'We all do that.''' So Hanzalah went and mentioned that to the Prophet ﷺ, who said: "O Hanzalah, if you were (always) as you are with me, the angels would shake hands with you in your beds and in your streets. O Hanzalah, there is a time for this and a time for that." (***Sahih***)

تخريج: [صحيح] أخرجه مسلم، التوبة، باب فضل دوام الذكر والفكر في أمور الآخرة . . . الخ، ح: ٢٧٥٠/ ١٣ من حديث الفضل بن دكين، أبي نعيم به.

Comments:

a. The Companions of the Prophet ﷺ, were very careful about their faith and the situation of their heart. So, they used to fear falling in any mistake that may lower their grades.
b. The condition of the heart is unstable.
c. Fulfilling the rights of one's wife and children and being busy in worldly matters within the limits of the *Shari'ah* is required.

٤٢٤٠ - حَدَّثَنَا الْعَبَّاسُ بْنُ عُثْمَانَ الدِّمَشْقِيُّ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنَا ابْنُ لَهِيعَةَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ الأَعْرَجُ. سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ: «**اكْلَفُوا مِنَ الْعَمَلِ مَا تُطِيقُونَ. فَإِنَّ خَيْرَ الْعَمَلِ أَدْوَمُهُ، وَإِنْ قَلَّ**».

4240. Abu Hurairah narrated that the Messenger of Allâh ﷺ said: "Take on only as much as you can do of good deeds, for the best of deeds is that which is done consistently, even if it is little." (***Sahih***)

تخريج: [صحيح] أخرجه أحمد: ٢/ ٣٥٠ من حديث ابن لهيعة به، وله شواهد عند البخاري، ومسلم، وأبي داود، ح: ١٣٦٨ وغيرهم.

٤٢٤١ - حَدَّثَنَا عَمْرُو بْنُ رَافِعٍ: حَدَّثَنَا

4241. It was narrated that Jâbir

يَعْقُوبُ بْنُ عَبْدِ اللهِ الأَشْعَرِيُّ عَنْ عِيسَى بْنِ جَارِيَةَ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ قَالَ: مَرَّ رَسُولُ اللهِ ﷺ عَلَى رَجُلٍ يُصَلِّي عَلَى صَخْرَةٍ. فَأَتَى نَاحِيَةَ مَكَّةَ. فَمَكَثَ مَلِيًّا، ثُمَّ انْصَرَفَ. فَوَجَدَ الرَّجُلَ يُصَلِّي عَلَى حَالِهِ. فَقَامَ فَجَمَعَ يَدَيْهِ ثُمَّ قَالَ: «يَا أَيُّهَا النَّاسُ عَلَيْكُمْ بِالْقَصْدِ» ثَلَاثًا: «فَإِنَّ اللهَ لَا يَمَلُّ حَتَّى تَمَلُّوا».

bin 'Abdullâh said: "The Messenger of Allâh ﷺ passed by a man who was praying on a rock, and he went towards Makkah and stayed a while, then he left and found the man still praying as he had been. He stood up and clasped his hands, then said: "O people, you should observe moderation," three times, "for Allâh does not get tired (of giving reward) but you get tired." (*Hasan*)

تخريج: [إسناده حسن] أخرجه الخطيب في الفقيه والمتفقه: ٢/ ١٢٤ من حديث يعقوب الأشعري به، وحسنه البوصيري * عيسى بن جارية حسن الحديث كما حققته في نور المصابيح.

Chapter 29. Sins

(المعجم ٢٩) - بَابُ ذِكْرِ الذُّنُوبِ

(التحفة ٢٩)

٤٢٤٢ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ: حَدَّثَنَا وَكِيعٌ وَ أَبِي عَنِ الأَعْمَشِ، عَنْ شَقِيقٍ، عَنْ عَبْدِ اللهِ قَالَ: قُلْنَا: يَا رَسُولَ اللهِ أَنُؤَاخَذُ بِمَا كُنَّا نَعْمَلُ فِي الْجَاهِلِيَّةِ؟ فَقَالَ رَسُولُ اللهِ ﷺ: **«مَنْ أَحْسَنَ فِي الإِسْلَامِ، لَمْ يُؤَاخَذْ بِمَا كَانَ فِي الْجَاهِلِيَّةِ. وَمَنْ أَسَاءَ، أُخِذَ بِالأَوَّلِ وَالآخِرِ».**

4242. It was narrated that 'Abdullâh said: "We said: 'O Messenger of Allâh, will we be taken to task for what we did in the Ignorance period?' The Messenger of Allâh ﷺ said: 'Whoever does good in Islâm (i.e., after becoming a Muslim) he will not be taken to task for what he did in the Ignorance period, but whoever does evil (i.e., after entering Islâm) he will be taken to task for both the former and the latter.'" (*Sahih*)

تخريج: أخرجه البخاري، استتابة المرتدين ... الخ، باب إثم من أشرك بالله وعقوبته في الدنيا والآخرة، ح: ٦٩٢١ من حديث الأعمش به، ومسلم، الإيمان، باب هل يؤاخذ بأعمال الجاهلية، ح: ١٢٠/ ١٩٠ عن ابن نمير به.

Comments:

a. The Prophet ﷺ, said: "Islam wipes out all the previous misdeeds. "(*Sahih Muslim*: 121). Whoever embraces Islam sincerely, all the sins he had committed while he was a disbeliever are forgiven.

b. After embracing Islam, if a person commits sins due to his nature, he will not be questioned about his previous sins that he had committed while he was not a Muslim. A Muslim, if he commits major sins, he does not become disbeliever as the Prophet ﷺ performed the funeral prayer and supplicated for the forgiveness of the Companions who committed major sins and received the prescribed punishment.

4243. It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ said to me: 'O 'Âishah, beware of (evil) deeds that are regarded as insignificant, for they have a pursuer from Allâh. (i.e. accountability)." (***Sahih***)

٤٢٤٣ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ: حَدَّثَنِي سَعِيدُ بْنُ مُسْلِمِ بْنِ بَانَكَ قَالَ: سَمِعْتُ عَامِرَ بْنَ عَبْدِ اللهِ بْنِ الزُّبَيْرِ يَقُولُ: حَدَّثَنِي عَوْفُ بْنُ الْحَارِثِ عَنْ عَائِشَةَ قَالَتْ: قَالَ لِي رَسُولُ اللهِ ﷺ: «**يَا عَائِشَةُ إِيَّاكِ وَمُحَقَّرَاتِ الْأَعْمَالِ. فَإِنَّ لَهَا مِنَ اللهِ طَالِبًا**».

تخريج: [صحيح] أخرجه أحمد:٦/ ٧٠، ١٥١، والدارمي، ح:٢٧٢٩، والنسائي في الكبرىٰ(تحفة الأشراف:١٢/ ٢٥٠) من حديث سعيد به، وصححه البوصيري وهو في مصنف ابن أبي شيبة:١٣/ ٢٢٩، ح:١٦١٨٤، وصححه ابن حبان، ح:٢٤٩٧، وللحديث شواهد، راجع الفتح:١١/ ٣٢٩ تحت حديث، ح:٦٤٩٢.

Comments:

a. Some major sins are taken lightly by many people, for example; using foul language, telling lies during fun, hanging the lower the garment below the ankles and the like. The Prophet ﷺ said: "Have your lower garment halfway down your shin; if you cannot do it, have it up to the ankles. Beware of trailing the lower garment, for it is conceit." (*Sunan Abu Dâwud*: 4084)

b. Any sin that becomes common among a society is no longer considered a sin by common people, even if it is a major one. So scholars should prevent people from such sin and teach them the rulings of Islam regarding that sin.

4244. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "When the believer commits sin, a black spot appears on his heart. If he repents and gives up that sin and seeks forgiveness, his heart will be polished. But if (the sin) increases, (the black spot) increases. That is the *Rân* that Allâh mentions in

٤٢٤٤ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ وَ الْوَلِيدُ بْنُ مُسْلِمٍ، قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ عَجْلَانَ عَنِ الْقَعْقَاعِ بْنِ حَكِيمٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «**إِنَّ الْمُؤْمِنَ، إِذَا أَذْنَبَ، كَانَتْ نُكْتَةٌ سَوْدَاءُ فِي قَلْبِهِ. فَإِنْ تَابَ وَنَزَعَ وَاسْتَغْفَرَ، صُقِلَ قَلْبُهُ. فَإِنْ زَادَ زَادَتْ. فَذٰلِكَ**

His Book: "Nay! But on their hearts is the *Rân* (covering of sins and evil deeds) which they used to earn."[1] (***Hasan***)

الرَّانُ الَّذِي ذَكَرَهُ اللهُ فِي كِتَابِهِ ﴿كَلَّا بَلْ رَانَ عَلَىٰ قُلُوبِهِم مَّا كَانُوا يَكْسِبُونَ﴾».

تخريج: [**حسن**] أخرجه الترمذي، تفسير القرآن، [باب] ومن سورة ويل للمطففين، ح:٣٣٣٤ من حديث محمد بن عجلان به، وقال: حسن صحيح، وصححه البوصيري، وابن حبان، ح:١٧٧١، ٢٤٤٨، والحاكم على شرط مسلم:٢/٥١٧، ووافقه الذهبي، وللحديث شواهد.

Comments:

a. If one falls into a sin, he should hasten to repent as soon as possible, to purify his heart.

b. When hearts become black due to the effects of sins, the love of good deeds and hatred of sins vanish. Moreover, such a person is not blessed by repentance.

c. The cure for spiritual diseases is in remembrance of Allâh, recitation of the Qur'ân, repenting, asking forgiveness and in remembering death.

4245. It was narrated from Thawbân that the Prophet ﷺ said: "I certainly know people of my nation who will come on the Day of Resurrection with good deeds like the mountains of Tihâmah, but Allâh will make them like scattered dust." Thawbân said: "O Messenger of Allâh, describe them to us and tell us more, so that we will not become of them unknowingly." He said: "They are your brothers and from your race, worshipping at night as you do, but they will be people who, when they are alone, transgress the sacred limits of Allâh." (***Hasan***)

٤٢٤٥ - حَدَّثَنَا عِيسَى بْنُ يُونُسَ الرَّمْلِيُّ: حَدَّثَنَا عُقْبَةُ بْنُ عَلْقَمَةَ بْنِ [حُدَيْجٍ] الْمَعَافِرِيُّ عَنْ أَرْطَاةَ بْنِ الْمُنْذِرِ، عَنْ أَبِي عَامِرٍ الأَلْهَانِيِّ عَنْ ثَوْبَانَ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «**لأَعْلَمَنَّ أَقْوَامًا مِنْ أُمَّتِي يَأْتُونَ يَوْمَ الْقِيَامَةِ بِحَسَنَاتٍ أَمْثَالِ جِبَالِ تِهَامَةَ، بِيضًا. فَيَجْعَلُهَا اللهُ عَزَّ وَجَلَّ هَبَاءً مَنْثُورًا**». قَالَ ثَوْبَانُ: يَا رَسُولَ اللهِ صِفْهُمْ لَنَا، جَلِّهِمْ لَنَا، أَنْ لَا نَكُونَ مِنْهُمْ وَنَحْنُ لَا نَعْلَمُ. قَالَ: «**أَمَا إِنَّهُمْ إِخْوَانُكُمْ وَمِنْ جِلْدَتِكُمْ. وَيَأْخُذُونَ مِنَ اللَّيْلِ كَمَا تَأْخُذُونَ. وَلٰكِنَّهُمْ أَقْوَامٌ، إِذَا خَلَوْا بِمَحَارِمِ اللهِ، انْتَهَكُوهَا**».

تخريج: [**إسناده حسن**] أخرجه الطبراني في الصغير:١/٢٣٧ من حديث عيسى الرملي به، وتابعه سليمان بن عبدالرحمٰن الدمشقي في مسند الشاميين:١/٣٩٣، ح:٦٨٠، وصححه البوصيري.

[1] *Al-Mutaffifin* 83:14.

Comments:

a. Many sins destroy good deeds.
b. Pretending to be pious in the presence of people, and committing sins in privacy without hesitation, is also a kind of hypocrisy, which destroys good deeds.
c. Praying *Tahajjud* (late night prayer) in fact is a good deed, but fearing Allâh in privacy is more important than praying *Tahajjud*.

4246. It was narrated that Abu Hurairah said: "The Prophet ﷺ was asked: 'What most admits people to Paradise?' He said: 'Piety and good manners.' And he was asked: 'What most leads people to Hell?' He said: 'The two hollow ones: The mouth and the private part.'" (***Sahih***)

٤٢٤٦ - حَدَّثَنَا هَارُونُ بْنُ إِسْحَاقَ وَ عَبْدُ اللهِ ابْنُ سَعِيدٍ، قَالَا: حَدَّثَنَا عَبْدُ اللهِ بْنُ إِدْرِيسَ عَنْ أَبِيهِ وَعَمِّهِ، عَنْ جَدِّهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: سُئِلَ النَّبِيُّ ﷺ: مَا أَكْثَرُ مَا يُدْخِلُ الْجَنَّةَ؟ قَالَ: «**التَّقْوَىٰ وَحُسْنُ الْخُلُقِ**» وَسُئِلَ مَا أَكْثَرُ مَا يُدْخِلُ النَّارَ؟ قَالَ: «**الأَجْوَفَانِ: الْفَمُ وَالْفَرْجُ**».

تخريج: [إسناده صحيح] أخرجه الترمذي، البروالصلة، باب ما جاء في حسن الخلق، ح:٢٠٠٤ من حديث ابن إدريس به، وقال: صحيح غريب، ولم يذكر وعمه، واسمه داود بن يزيد ابن عبدالرحمٰن الأودي الزعافري.

Comments:

a. Piety means fearing Allâh and avoiding sins. Noble character prevents one from oppressing and mistreating people. Therefore, the rights of Allâh due to piety, and the rights of His slaves due to noble character are carried out properly; fulfilling both types of rights is a means of entering Paradise.
b. If a sin is related to the violation of the rights of people then the sinner has to pay back their rights or seek their forgiveness, otherwise his repentance is not considered complete.

Chapter 30. Repentance

(المعجم ٣٠) - بَابُ ذِكْرِ التَّوْبَةِ

(التحفة ٣٠)

4247. It was narrated from Abu Hurairah that the Prophet ﷺ said: "Allâh rejoices more over the repentance of anyone of you, than you rejoice over your lost animal when you find it." (***Sahih***)

٤٢٤٧ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا شَبَابَةُ: حَدَّثَنَا وَرْقَاءُ عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «**إِنَّ اللهَ عَزَّ وَجَلَّ أَفْرَحُ بِتَوْبَةِ أَحَدِكُمْ مِنْهُ بِضَالَّتِهِ، إِذَا وَجَدَهَا**».

تخريج: أخرجه مسلم، التوبة، باب في الحض على التوبة والفرح بها، ح:٢٦٧٥/٢ بعد، ح:٢٧٤٣، وقبل، ح:٢٧٤٤ من حديث أبي الزناد به، وللحديث طرق كثيرة عند البخاري، ومسلم وغيرهما.

4248. It was narrated from Abu Hurairah that the Prophet ﷺ said: "If you were to commit sin until your sins reach the heaven, then you were to repent, your repentance would be accepted." (***Hasan***)

٤٢٤٨ - حَدَّثَنَا يَعْقُوبُ بْنُ حُمَيْدِ بْنِ كَاسِبٍ [الْمَدَنِيُّ]: حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا جَعْفَرُ ابْنُ بُرْقَانَ عَنْ يَزِيدَ بْنِ الْأَصَمِّ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «لَوْ أَخْطَأْتُمْ حَتَّى تَبْلُغَ خَطَايَاكُمُ السَّمَاءَ، ثُمَّ تُبْتُمْ، لَتَابَ عَلَيْكُمْ».

تخريج: [حسن] حسنه البوصيري، والعراقي، وقال المنذري: وإسناده جيد، وله شاهد عند أحمد:٢٣٨/٣، وقال الهيثمي:٢١٥/١٠ ورجاله ثقات.

Comments:

A person after committing a sin, should repent as soon as possible. However, due to negligence or being under the influence of one's own whims or Satan, if he cannot repent immediately, then he should repent whenever he regrets on his sins. One should abstain from thinking that his sins might not be forgiven because they are huge. Nevertheless, repentance should be from one's heart and with conviction, not only by words.

4249. It was narrated from Abu Sa'eed that the Messenger of Allâh ﷺ said: "Allâh rejoices more over the repentance of His slave, than a man who loses his mount in a barren land, and he searches for it until he gets tired and covers his face with his garment, and while he is like that, he hears the footsteps of his mount where he lost it, so he lifts the garment from his face and there is his mount." (***Da'if***)

٤٢٤٩ - حَدَّثَنَا سُفْيَانُ بْنُ وَكِيعٍ: حَدَّثَنَا أَبِي عَنْ فُضَيْلِ بْنِ مَرْزُوقٍ، عَنْ عَطِيَّةَ، عَنْ أَبِي سَعِيدٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَلَّهُ أَفْرَحُ بِتَوْبَةِ عَبْدِهِ مِنْ رَجُلٍ أَضَلَّ رَاحِلَتَهُ بِفَلَاةٍ مِنَ الْأَرْضِ، فَالْتَمَسَهَا. حَتَّى إِذَا أَعْيَى، تَسَجَّى بِثَوْبِهِ. فَبَيْنَا هُوَ كَذٰلِكَ إِذْ سَمِعَ وَجْبَةَ الرَّاحِلَةِ حَيْثُ فَقَدَهَا. فَكَشَفَ الثَّوْبَ عَنْ وَجْهِهِ، فَإِذَا هُوَ بِرَاحِلَتِهِ».

تخريج: [إسناده ضعيف] أخرجه أحمد:٨٣/٣ من حديث فضيل به، وضعفه البوصيري، وانظر، ح:٧٧٨،٣٧ لعلتيه، ولأصل الحديث شاهد عند البخاري، ح:٦٣٠٨، ومسلم، ح:٢٧٤٤ وغيرهما.

Comments:

a. Imâm Bukhâri ﷺ, narrated in his *Sahih* from Anas ﷺ, that the Prophet ﷺ, said: "Allâh is more pleased with the repentance of His slave than anyone

of you is pleased with finding his camel which he had lost in the desert." (*Sahih Al-Bukhari*: 6308).

b. This *Hadith* encourages repentance.

c. Giving an example to explain a matter is allowed.

4250. It was narrated from Abu 'Ubaidah bin 'Abdullâh, that his father said: "The Messenger of Allâh ﷺ said: 'The one who repents from sin is like one who did not sin.'" (***Da'if***)

٤٢٥٠ - حَدَّثَنَا أَحْمَدُ بْنُ سَعِيدٍ الدَّارِمِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ الرَّقَاشِيُّ: حَدَّثَنَا وُهَيْبُ بْنُ خَالِدٍ: حَدَّثَنَا مَعْمَرٌ عَنْ عَبْدِ الْكَرِيمِ، عَنْ أَبِي عُبَيْدَةَ بْنِ عَبْدِ اللهِ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: **«التَّائِبُ مِنَ الذَّنْبِ، كَمَنْ لَا ذَنْبَ لَهُ»**.

تخريج: [إسناده ضعيف] أخرجه البيهقي: ١٥٤/١٠ من حديث الرقاشي به، ورواه عبدالرزاق عن معمر عن عبدالكريم (الجزري) به، وللحديث شواهد كثيرة، كلها ضعيفة، وحسنه ابن حجر لشواهده.

Comments:

a. Due to sins, one becomes far from Allâh. But he gains the same position again when he is forgiven due to his repentance.

b. Whoever repents sincerely and corrects himself he should not be taunted for his previous sins.

4251. It was narrated from Anas that the Messenger of Allâh ﷺ said: "Every son of Âdam commits sin, and the best of those who commit sin are those who repent.'" (***Hasan***)

٤٢٥١ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا زَيْدُ ابْنُ الْحُبَابِ: حَدَّثَنَا عَلِيُّ بْنُ مَسْعَدَةَ عَنْ قَتَادَةَ، عَنْ أَنَسٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: **«كُلُّ بَنِي آدَمَ خَطَّاءٌ، وَخَيْرُ الْخَطَّائِينَ التَّوَّابُونَ»**.

تخريج: [إسناده ضعيف] أخرجه الترمذي، صفة القيامة، باب في استعظام المؤمن ذنوبه، ح: ٢٤٩٩ عن أحمد بن منيع به، وقال: غريب، وصححه الحاكم: ٢٤٤/٤، وتعقبه الذهبي بقوله: علي (بن مسعدة) لين، وفيه علة أخرى، وهي عنعنة قتادة تقدم، ح: ١٧٥.

Comments:

a. Committing mistakes is a natural weakness for people but insisting on mistakes and not admitting it is a sin.

b. Asking forgiveness of Allâh, even without committing a sin, is also a great good deed; since it brings many spiritual blessings.

4252. It was narrated that Ibn Ma'qil said: "I entered with my

٤٢٥٢ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا سُفْيَانُ عَنْ عَبْدِ الْكَرِيمِ الْجَزَرِيِّ، عَنْ زِيَادِ بْنِ

father upon 'Abdullâh, and I heard him say: 'The Messenger of Allâh ﷺ said: "Regret is repentance." My father said: 'Did you hear the Prophet ﷺ say: "Regret is repentance?" He said: 'Yes."' (***Hasan***)

أَبِي مَرْيَمَ، عَنِ ابْنِ مَعْقِلٍ قَالَ: دَخَلْتُ مَعَ أَبِي عَلَى عَبْدِ اللهِ، فَسَمِعْتُهُ يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ: «النَّدَمُ تَوْبَةٌ» فَقَالَ لَهُ أَبِي: أَنْتَ سَمِعْتَ النَّبِيَّ ﷺ يَقُولُ: «النَّدَمُ تَوْبَةٌ»؟ قَالَ: نَعَمْ.

تخريج: [حسن] أخرجه أحمد: ١/ ٣٧٦، والحميدي، ح: ١٠٥ عن سفيان بن عيينة به، وصححه البوصيري، والحاكم: ٤/ ٢٤٣، والذهبي، وله شواهد عند ابن حبان، والحاكم وغيرهما.

Comments:

a. Regretting and feeling sad is an integral part of a true repentance.

b. Seeking a higher chain of narration is desirable.

c. Having a discussion with a teacher to clarify doubts is not contrary to his respect.

4253. It was narrated from 'Abdullâh bin 'Amr that the Prophet ﷺ said: "Allâh accepts the repentance of His slave so long as the death rattle has not yet reached his throat." (***Hasan***)

٤٢٥٣ - حَدَّثَنَا رَاشِدُ بْنُ سَعِيدٍ الرَّمْلِيُّ: أَنْبَأَنَا الْوَلِيدُ بْنُ مُسْلِمٍ عَنِ ابْنِ ثَوْبَانَ، عَنْ أَبِيهِ، عَنْ مَكْحُولٍ، عَنْ جُبَيْرِ بْنِ نُفَيْرٍ، عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو عَنِ النَّبِيِّ ﷺ قَالَ: «**إِنَّ اللهَ عَزَّ وَجَلَّ لَيَقْبَلُ تَوْبَةَ الْعَبْدِ مَا لَمْ يُغَرْغِرْ**».

تخريج: [حسن] أخرجه الترمذي، الدعوات، باب [إن الله يقبل توبة العبد مالم يغرغر، ح: ٣٥٣٧ من حديث ابن ثوبان به، وقال: حسن غريب، وصححه ابن حبان، ح: ٢٤٤٩، والحاكم: ٤/ ٢٥٧، والذهبي، وحسنه البغوي في شرح السنة: ٥/ ٩٠، ح: ١٣٠٦، وللحديث شواهد عند ابن حبان، ح: ٢٤٥٠ وغيره.

Comments:

a. The death rattle means the start of the process of taking the soul out of the body.

b. Relation with the next life begins when the angel of death appears and then the time of repentance comes to its end.

c. A person should hasten to repentance as soon as possible; he does not know when he will take his last breath.

4254. It was narrated from Ibn Mas'ud that a man came to the Prophet ﷺ and said that he had kissed a woman, and he started to ask about expiation, but he (the

٤٢٥٤ - حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ بْنِ حَبِيبٍ: حَدَّثَنَا الْمُعْتَمِرُ: سَمِعْتُ أَبِي: حَدَّثَنَا أَبُو عُثْمَانَ عَنِ ابْنِ مَسْعُودٍ أَنَّ رَجُلًا أَتَى النَّبِيَّ ﷺ. فَذَكَرَ أَنَّهُ أَصَابَ مِنِ امْرَأَةٍ قُبْلَةً.

فَجَعَلَ يَسْأَلُ عَنْ كَفَّارَتِهَا. فَلَمْ يَقُلْ لَهُ شَيْئًا. فَأَنْزَلَ اللهُ عَزَّ وَجَلَّ: ﴿وَأَقِمِ ٱلصَّلَوٰةَ طَرَفَىِ ٱلنَّهَارِ وَزُلَفًا مِّنَ ٱلَّيْلِ ۚ إِنَّ ٱلْحَسَنَٰتِ يُذْهِبْنَ ٱلسَّيِّـَٔاتِ ۚ ذَٰلِكَ ذِكْرَىٰ لِلذَّٰكِرِينَ﴾ فَقَالَ الرَّجُلُ: يَا رَسُولَ اللهِ أَلِي هٰذِهِ؟ فَقَالَ: «هِيَ لِمَنْ عَمِلَ بِهَا مِنْ أُمَّتِي».

تخريج: [صحيح] تقدم، ح:١٣٩٨.

Prophet ﷺ) did not say anything to him. Then Allâh revealed the Verse: "And perform prayers at the two ends of the day and in some hours of the night. Verily, the good deeds remove the evil deeds. That is a reminder for the mindful."[1] The man said: "O Messenger of Allâh, is this (the Verse) just for me?" He said: "It is for whoever acts upon it among my nation." (*Sahih*)

Comments:

a. The related to the Revelation of a Verse clarifies the purpose of the Verse, but its ruling will be common for all the members of the Muslim nation.

b. If one falls in a sin then he should immediately do a good deed following the sin. For example, after committing a sin he should ask forgiveness after performing a supererogatory prayer or give some alms, or any other good deed that leads to the forgiveness such as remembrance of Allâh, recitation of the Qur'ân, observing non-obligatory fasts, etc.

٤٢٥٥ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى وَ إِسْحَاقُ ابْنُ مَنْصُورٍ، قَالَا: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَنْبَأَنَا مَعْمَرٌ قَالَ: قَالَ الزُّهْرِيُّ: أَلَا أُحَدِّثُكَ بِحَدِيثَيْنِ عَجِيبَيْنِ؟ أَخْبَرَنِي حُمَيْدُ بْنُ عَبْدِ الرَّحْمٰنِ عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللهِ ﷺ قَالَ: «أَسْرَفَ رَجُلٌ عَلَى نَفْسِهِ. فَلَمَّا حَضَرَهُ الْمَوْتُ أَوْصَىٰ بَنِيهِ فَقَالَ: إِذَا أَنَا مِتُّ فَأَحْرِقُونِي، ثُمَّ اسْحَقُونِي، ثُمَّ ذَرُّونِي فِي الرِّيحِ، فِي الْبَحْرِ. فَوَاللهِ لَئِنْ قَدَرَ عَلَيَّ رَبِّي لَيُعَذِّبُنِي عَذَابًا مَا عَذَّبَهُ أَحَدًا. قَالَ: فَفَعَلُوا بِهِ ذٰلِكَ. فَقَالَ لِلأَرْضِ: أَدِّي مَا أَخَذْتِ. فَإِذَا هُوَ قَائِمٌ. فَقَالَ لَهُ: مَا حَمَلَكَ عَلَى مَا

4255. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "A man went to extremes in committing sins. When death came to him, he left instructions to his sons, saying: 'When I die, burn me, then grind me into powder, then scatter me in the wind and in the sea, for by Allâh, if my Lord has power over me, He will subject me to a punishment that He has never subjected anyone to.' So they did that to him, then (Allâh) said to the earth: 'Return what you have taken,' and there he was, standing. He said to him: 'What made you do what you have done?' He said: 'Fear of You, O

[1] *Hud* 11:114.

Lord.' So He forgave him because of that (fear)." (*Sahih*)

صَنَعْتَ؟ قَالَ: خَشْيَتُكَ أَوْ مَخَافَتُكَ يَا رَبِّ فَغَفَرَ لَهُ، لِذٰلِكَ».

تخريج: أخرجه البخاري، أحاديث الأنبياء، باب (٥٤)، ح:٣٤٨١، من حديث معمر به، ومسلم، التوبة، باب في سعة رحمة الله تعالى وأنها تغلب غضبه، ح:٢٧٥٦/٢٥ من حديث عبدالرزاق به.

4256. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "A woman entered Hell because of a cat which she tied up and did not feed, or let it loose to eat of the vermin of the earth, until it died." (*Sahih*)

(One of the narrators) Zuhri said: "So a man should neither rely completely [on the mercy of Allâh (and become complacent)], nor should he despair (of the mercy of Allâh)."

٤٢٥٦ - قَالَ الزُّهْرِيُّ: وَحَدَّثَنِي حُمَيْدُ ابْنُ عَبْدِ الرَّحْمٰنِ عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللهِ ﷺ قَالَ: «دَخَلَتِ امْرَأَةٌ النَّارَ، فِي هِرَّةٍ رَبَطَتْهَا. فَلَا هِيَ أَطْعَمَتْهَا وَلَا هِيَ أَرْسَلَتْهَا تَأْكُلُ مِنْ خَشَاشِ الْأَرْضِ حَتَّى مَاتَتْ».

قَالَ الزُّهْرِيُّ: لِئَلَّا يَتَّكِلَ رَجُلٌ، وَلَا يَيْأَسَ رَجُلٌ.

تخريج: [صحيح] انظر الحديث السابق.

Comments:

a. Along with having hope in the mercy of Allâh, one should also fear the punishment of Allâh.
b. The reason of his request that his corpse should be burned and the ashes should be scattered in the wind was that the fear of Allâh overcame him at the time of his death. Therefore, his sins were forgiven; even the mistake of making an improper will was forgiven.
c. The torment in the grave is among the matters of the unseen, so a living person cannot realize it.
d. Oppression against any living thing is a great major sin. Especially, if it takes the soul of a living thing painfully instead of killing it at once.
e. Providing all the necessities of a pet animal is obligatory. Moreover, dealing kindly with the animals which do not belong to anyone also brings the Mercy of Allâh. As Allâh forgave a sinful person for providing water to a dog.

4257. It was narrated from Abu Dharr that the Messenger of Allâh ﷺ said: "Allâh the Blessed and Exalted says: 'O My slaves, all of you are sinners except those whom I have saved. So ask Me

٤٢٥٧ - حَدَّثَنَا عَبْدُ اللهِ بْنُ سَعِيدٍ: حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ عَنْ مُوسَى بْنِ الْمُسَيَّبِ الثَّقَفِيِّ، عَنْ شَهْرِ بْنِ حَوْشَبٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ غَنْمٍ، عَنْ أَبِي ذَرٍّ قَالَ: قَالَ

رَسُولُ اللهِ ﷺ: «إِنَّ اللهَ تَبَارَكَ وَتَعَالَى يَقُولُ: يَا عِبَادِي كُلُّكُمْ مُذْنِبٌ إِلَّا مَنْ عَافَيْتُ. فَسَلُونِي الْمَغْفِرَةَ فَأَغْفِرَ لَكُمْ. وَمَنْ عَلِمَ مِنْكُمْ أَنِّي ذُو قُدْرَةٍ عَلَى الْمَغْفِرَةِ فَاسْتَغْفَرَنِي بِقُدْرَتِي غَفَرْتُ لَهُ. وَكُلُّكُمْ ضَالٌّ إِلَّا مَنْ هَدَيْتُ. فَسَلُونِي الْهُدَى أَهْدِكُمْ. وَكُلُّكُمْ فَقِيرٌ إِلَّا مَنْ أَغْنَيْتُ. فَسَلُونِي أَرْزُقْكُمْ. وَلَوْ أَنَّ حَيَّكُمْ وَمَيِّتَكُمْ، وَأَوَّلَكُمْ وَآخِرَكُمْ، وَرَطْبَكُمْ وَيَابِسَكُمُ اجْتَمَعُوا فَكَانُوا عَلَى قَلْبِ أَتْقَى عَبْدٍ مِنْ عِبَادِي - لَمْ يَزِدْ فِي مُلْكِي جَنَاحُ بَعُوضَةٍ. وَلَوِ اجْتَمَعُوا فَكَانُوا عَلَى قَلْبِ أَشْقَى عَبْدٍ مِنْ عِبَادِي - لَمْ يَنْقُصْ مِنْ مُلْكِي جَنَاحُ بَعُوضَةٍ. وَلَوْ أَنَّ حَيَّكُمْ وَمَيِّتَكُمْ، وَأَوَّلَكُمْ وَآخِرَكُمْ، وَرَطْبَكُمْ وَيَابِسَكُمُ اجْتَمَعُوا، فَسَأَلَ كُلُّ سَائِلٍ مِنْهُمْ مَا بَلَغَتْ أُمْنِيَّتُهُ - مَا نَقَصَ مِنْ مُلْكِي إِلَّا كَمَا لَوْ أَنَّ أَحَدَكُمْ مَرَّ بِشَفَةِ الْبَحْرِ، فَغَمَسَ فِيهَا إِبْرَةً ثُمَّ نَزَعَهَا. ذٰلِكَ بِأَنِّي جَوَادٌ مَاجِدٌ. عَطَائِي كَلَامٌ. إِذَا أَرَدْتُ شَيْئًا، فَإِنَّمَا أَقُولُ لَهُ: كُنْ فَيَكُونُ».

for forgiveness, I will forgive you. Whoever among you knows that I have the power to forgive and asks Me to forgive by My power, I will forgive him. All of you are astray except those whom I guide. Ask Me for guidance and I will guide you. All of you are poor except those whom I enrich (make independent of means). Ask of Me and I will grant you provision. Even if your living and your dead, your first and your last, your fresh and your dry, were all as pious as the most pious among My slaves, that would not increase My dominion as much as a gnat's wing, and if they were to be as evil as the most evil among My slaves, that would not detract from My dominion as much as a gnat's wing. Even if your living and your dead, your first and your last, your fresh and your dry, were to join together and each of them were to ask for all that he wishes for, that would only detract from My dominion as much as if one of you were to pass by the edge of the sea and dip a needle in it and withdraw it. That is because I am the Most Generous, Majestic. I give with a word; when I will something, all I do is say to it "Be!" — and it is.'" (*Hasan*)

تخريج: [إسناده حسن] أخرجه الترمذي، صفة القيامة، باب فيه أربعة أحاديث ...، ح:٢٤٩٥ من حديث ليث عن شهر به، وقال: حسن روى بعضهم عن شهر عن معدي كرب عن أبي ذر به، وأكثره في صحيح مسلم.

Comments:

a. The relation of a slave with Allâh should be based on hope and fear.

b. The real provider of every necessity is Allâh. So, we should beg from Him alone, whose treasures are unlimited.

c. Anyone who becomes good gets the benefits of his goodness, similarly if he turns bad he causes harm to himself alone. We neither can benefit Allâh nor can we harm Him.

Chapter 31. Death and Preparing For It

(المعجم ٣١) - بَابُ ذِكْرِ الْمَوْتِ وَالاسْتِعْدَادِ لَهُ (التحفة ٣١)

4258. It was narrated that Abu Hurairah said: "The Messenger of Allâh ﷺ said: 'Frequently remember the destroyer of pleasures,' meaning death." (***Hasan***)

٤٢٥٨ - حَدَّثَنَا مَحْمُودُ بْنُ غَيْلَانَ: حَدَّثَنَا الْفَضْلُ بْنُ مُوسَى عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: **«أَكْثِرُوا ذِكْرَ هَاذِمِ اللَّذَّاتِ»** يَعْنِي الْمَوْتَ.

تخريج: [**إسناده حسن**] أخرجه الترمذي، الزهد، ح: باب ماجاء في ذكر الموت، ح: ٢٣٠٧ عن محمود به، وقال: غريب حسن.

4259. It was narrated that Ibn 'Umar said: "I was with the Messenger of Allâh ﷺ and a man from among the *Ansâr* came to him and greeted the Prophet ﷺ with *Salâm*. Then he said: 'O Messenger of Allâh, which of the believers is best?' He said: 'He who has the best manners among them.' He said: 'Which of the believers is wisest?' He said: 'The one who remembers death the most and is best in preparing for it. Those are the wisest.'" (***Hasan***)

٤٢٥٩ - حَدَّثَنَا الزُّبَيْرُ بْنُ بَكَّارٍ: حَدَّثَنَا أَنَسُ ابْنُ عِيَاضٍ: حَدَّثَنَا نَافِعُ بْنُ عَبْدِ اللهِ عَنْ فَرْوَةَ ابْنِ قَيْسٍ، عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ، عَنِ ابْنِ عُمَرَ أَنَّهُ قَالَ: كُنْتُ مَعَ رَسُولِ اللهِ ﷺ. فَجَاءَهُ رَجُلٌ مِنَ الأَنْصَارِ. فَسَلَّمَ عَلَى النَّبِيِّ ﷺ. ثُمَّ قَالَ: يَا رَسُولَ اللهِ أَيُّ الْمُؤْمِنِينَ أَفْضَلُ؟ قَالَ: **«أَحْسَنُهُمْ خُلُقًا»** قَالَ: فَأَيُّ الْمُؤْمِنِينَ أَكْيَسُ؟ قَالَ: **«أَكْثَرُهُمْ لِلْمَوْتِ ذِكْرًا، وَأَحْسَنُهُمْ لِمَا بَعْدَهُ اسْتِعْدَادًا. أُولَٰئِكَ الأَكْيَاسُ»**.

تخريج: [**حسن**] * فروة بن قيس تابعه العلاء بن عتبة(حلية: ١/ ٣١٣)، وأبومعيد حفص بن غيلان عند الطبراني في مسند الشاميين: ٢/ ٣٩٢، ح: ١٥٥٩، وإسناده حسن، وصححه الحاكم: ٤/ ٥٤٠، ٥٤١، ووافقه الذهبي، ورواه مجاهد عن ابن عمر به، الطبراني في الصغير: ٢/ ٨٧، والكبير: ١٢/ ٤١٧، ح: ١٣٥٦٣، وقال الهيثمي: (١٠/ ٣٠٩): إسناده حسن.

Comments:

a. Good character increases the rank of a person near Allâh.

b. Remembrance of death eliminates negligence of the heart.
c. Remembering death continuously helps one to heed the preparation of his next life.
d. Real wisdom is making efforts to get the blessing of Paradise; spending all efforts to store perishable worldly matters is foolishness.

4260. It was narrated from Abu Ya'la Shaddâd bin Aws that the Messenger of Allâh ﷺ said: "The wise man is the one who takes account of himself and strives for that which is after death. And the helpless man is the one who follows his own whims then indulges in wishful thinking about Allâh." (***Da'if***)

٤٢٦٠ - حَدَّثَنَا هِشَامُ بْنُ عَبْدِ الْمَلِكِ الْحِمْصِيُّ: حَدَّثَنَا بَقِيَّةُ بْنُ الْوَلِيدِ: حَدَّثَنِي ابْنُ أَبِي مَرْيَمَ عَنْ ضَمْرَةَ بْنِ حَبِيبٍ، عَنْ أَبِي يَعْلَىٰ شَدَّادِ بْنِ أَوْسٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**الْكَيِّسُ مَنْ دَانَ نَفْسَهُ، وَعَمِلَ لِمَا بَعْدَ الْمَوْتِ. وَالْعَاجِزُ مَنْ أَتْبَعَ نَفْسَهُ هَوَاهَا، ثُمَّ تَمَنَّى عَلَى اللهِ**».

تخريج: [إسناده ضعيف] أخرجه الترمذي، صفة القيامة، باب حديث الكيس من دان نفسه وعمل لما بعد الموت، ح:٢٤٥٩ من حديث أبي بكر بن أبي مريم به، وقال: حسن، وانظر، ح:١٤٨٠ لحال ابن أبي مريم هذا.

4261. It was narrated from Anas that the Prophet ﷺ entered upon a young man who was dying and said: "How do you feel?" He said: "I have hope in Allâh, O Messenger of Allâh, but I fear my sins." The Messenger of Allâh ﷺ said: "These two things (hope and fear) do not coexist in the heart of a person in a situation like this, but Allâh will give him that which he hopes for and keep him safe from that which he fears." (***Hasan***)

٤٢٦١ - حَدَّثَنَا عَبْدُ اللهِ بْنُ الْحَكَمِ بْنِ أَبِي زِيَادٍ: حَدَّثَنَا [سَيَّارٌ]: حَدَّثَنَا جَعْفَرٌ عَنْ ثَابِتٍ، عَنْ أَنَسٍ أَنَّ النَّبِيَّ ﷺ دَخَلَ عَلَى شَابٍّ، وَهُوَ فِي الْمَوْتِ. فَقَالَ: «**كَيْفَ تَجِدُكَ؟**» قَالَ: أَرْجُو اللهَ يَا رَسُولَ اللهِ وَأَخَافُ ذُنُوبِي. فَقَالَ رَسُولُ اللهِ ﷺ: «**لَا يَجْتَمِعَانِ فِي قَلْبِ عَبْدٍ، فِي مِثْلِ هٰذَا الْمَوْطِنِ، إِلَّا أَعْطَاهُ اللهُ مَا يَرْجُو، وَآمَنَهُ مِمَّا يَخَافُ**».

تخريج: [حسن] أخرجه الترمذي، الجنائز، باب الرجاء بالله والخوف بالذنب عند الموت، ح:٩٨٣ من حديث سيار بن حاتم به، وقال: حسن غريب.

Comments:

a. Visiting a sick person and asking about his health is a *Sunnah*, especially if his situation indicates that he is in his last stage of life.
b. At the time of death, a person should live in hope and fear. However, he

should let his hope overcome his fear.

c. If one has in his heart both qualities - hope and fear - then he will get the mercy of Allâh and will be protected from the anger of Allâh.

4262. It was narrated from Abu Hurairah that the Prophet ﷺ said: "Angels come to the dying person, and if the man was righteous, they say: 'Come out, O good soul that was in a good body, come out praiseworthy and receive the glad tidings of mercy and fragrance and a Lord Who is not angry.' And this is repeated until it comes out, then it is taken up to heaven, and it is opened for it, and it is asked: 'Who is this?' They say: 'So-and-so.' It is said: 'Welcome to the good soul that was in a good body. Enter praiseworthy and receive the glad tidings of mercy and fragrance and a Lord Who is not angry.' And this is repeated until it is brought to the heaven above which is Allâh. But if the man was evil, they say: 'Come out O evil soul that was in an evil body. Come out blameworthy, and receive the tidings of boiling water and the discharge of dirty wounds,' and other torments of similar kind, all together. And this is repeated until it comes out, then it is taken up to heaven and it is not opened for it. And it is asked: 'Who is this?' It is said: 'So-and-so.' And it is said: 'No welcome to the evil soul that was in an evil body. Go back blameworthy, for the gates of heaven will not be opened to you.' So it is sent back down from

٤٢٦٢ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا شَبَابَةُ عَنِ ابْنِ أَبِي ذِئْبٍ، عَنْ مُحَمَّدِ بْنِ عَمْرِو بْنِ عَطَاءٍ، عَنْ سَعِيدِ بْنِ يَسَارٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «الْمَيِّتُ تَحْضُرُهُ الْمَلَائِكَةُ. فَإِذَا كَانَ الرَّجُلُ صَالِحًا، قَالُوا: اخْرُجِي أَيَّتُهَا النَّفْسُ الطَّيِّبَةُ كَانَتْ فِي الْجَسَدِ الطَّيِّبِ. اخْرُجِي حَمِيدَةً، وَأَبْشِرِي بِرَوْحٍ وَرَيْحَانٍ وَرَبٍّ غَيْرِ غَضْبَانَ. فَلَا يَزَالُ يُقَالُ لَهَا، حَتَّى تَخْرُجَ. ثُمَّ يُعْرَجُ بِهَا إِلَى السَّمَاءِ. فَيُفْتَحُ لَهَا. فَيُقَالُ: مَنْ هٰذَا؟ فَيَقُولُونَ فُلَانٌ. فَيُقَالُ: مَرْحَبًا بِالنَّفْسِ الطَّيِّبَةِ، كَانَتْ فِي الْجَسَدِ الطَّيِّبِ. ادْخُلِي حَمِيدَةً، وَأَبْشِرِي بِرَوْحٍ وَرَيْحَانٍ وَرَبٍّ غَيْرِ غَضْبَانَ. فَلَا يَزَالُ يُقَالُ لَهَا ذٰلِكَ حَتَّى يُنْتَهَىٰ بِهَا إِلَى السَّمَاءِ الَّتِي فِيهَا اللهُ عَزَّ وَجَلَّ. وَإِذَا كَانَ الرَّجُلُ السُّوءُ قَالَ: اخْرُجِي أَيَّتُهَا النَّفْسُ الْخَبِيثَةُ كَانَتْ فِي الْجَسَدِ الْخَبِيثِ. اخْرُجِي ذَمِيمَةً، وَأَبْشِرِي بِحَمِيمٍ وَغَسَّاقٍ. وَآخَرَ مِنْ شَكْلِهِ أَزْوَاجٌ. فَلَا يَزَالُ يُقَالُ لَهَا ذٰلِكَ حَتَّى تَخْرُجَ. ثُمَّ يُعْرَجُ بِهَا إِلَى السَّمَاءِ. فَلَا يُفْتَحُ لَهَا. فَيُقَالُ: مَنْ هٰذَا؟ فَيُقَالُ: فُلَانٌ. فَيُقَالُ: لَا مَرْحَبًا بِالنَّفْسِ الْخَبِيثَةِ، كَانَتْ فِي الْجَسَدِ الْخَبِيثِ. ارْجِعِي ذَمِيمَةً. فَإِنَّهَا لَا تُفْتَحُ لَكِ أَبْوَابُ السَّمَاءِ. فَيُرْسَلُ بِهَا مِنَ السَّمَاءِ، ثُمَّ تَصِيرُ إِلَى الْقَبْرِ».

heaven, then it goes to the grave."
(***Sahih***)

تخريج: [إسناده صحيح] أخرجه أحمد:٢/ ٣٦٤،٦/ ١٤٠، والنسائي في الكبرى:٦/ ٤٤٣، ٤٤٤، ح:١١٤٤٢ من حديث ابن أبي ذئب به، وصححه البوصيري.

Comments:

a. There are special angels to take out the souls of human beings, their leader is named the 'angel of death' as mentioned in the *Hadith*.
b. The angels of death come to the one who is about to die and address him, at that time he sees them and hears them but other people neither can see them nor hear them.
c. The angels are able to take, hold, address and punish the soul..
d. The heavens have (*As-Samâ'*) a solid existence that has doors which can be opened and closed, and the angels use them to enter and to get out.

4263. It was narrated from 'Abdullâh bin Mas'ud that the Prophet ﷺ said: "If the appointed time of death of anyone of you is in a certain land, some need will cause him to go there, then when he reaches the furthest point that it is decreed he will reach, Allâh takes (his soul). And on the Day of Resurrection the earth will say: 'My Lord, this is what You entrusted to me.'" (***Sahih***)

٤٢٦٣ - حَدَّثَنَا أَحْمَدُ بْنُ ثَابِتٍ الْجَحْدَرِيُّ وَعُمَرُ بْنُ [شَبَّةَ] بْنِ عَبِيدَةَ قَالَا: حَدَّثَنَا عُمَرُ ابْنُ عَلِيٍّ: أَخْبَرَنِي إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ، عَنْ عَبْدِ اللهِ بْنِ مَسْعُودٍ عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا كَانَ أَجَلُ أَحَدِكُمْ بِأَرْضٍ، أَوْثَبَتْهُ إِلَيْهَا الْحَاجَةُ، فَإِذَا بَلَغَ أَقْصَىٰ أَثَرِهِ، قَبَضَهُ اللهُ سُبْحَانَهُ. فَتَقُولُ الْأَرْضُ، يَوْمَ الْقِيَامَةِ: رَبِّ هٰذَا مَا اسْتَوْدَعْتَنِي».

تخريج: [صحيح] أخرجه ابن أبي عاصم في السنة، ح:٣٩٢ من حديث عمر بن علي به، وصححه البوصيري، وله شواهد منها حديث مطر بن عكامس، أخرجه الترمذي، ح:٢١٤٦، وقال: حسن غريب، وصححه الحاكم على شرط الشيخين:١/ ٤٢، ووافقه الذهبي.

Comments:

Allâh's knowledge is complete and perfect; He knows where a person will die, while the person himself does not know it. Allâh says: "And no soul perceives what it will earn tomorrow, and no soul perceives in what land it will die. Indeed, Allâh is Knowing and Acquainted." *Surat Luqmân* 31:34.

4264. It was narrated from 'Âishah that the Messenger of Allâh ﷺ said: "Whoever loves to meet Allâh, Allâh loves to meet him, and whoever hates to meet Allâh, Allâh hates to meet him." It was said to him: "O Messenger of Allâh, does hating to meet Allâh mean hating to meet death? For all of us hate death." He said: "No. Rather that is only at the moment of death. But if he is given the glad tidings of the mercy and forgiveness of Allâh, he loves to meet Allâh and Allâh loves to meet him; and if he is given the tidings of the punishment of Allâh, he hates to meet Allâh and Allâh hates to meet him." (*Sahih*)

٤٢٦٤ - حَدَّثَنَا يَحْيَى بْنُ خَلَفٍ، أَبُو سَلَمَةَ: حَدَّثَنَا عَبْدُ الأَعْلَىٰ عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ زُرَارَةَ بْنِ أَوْفَىٰ، عَنْ سَعْدِ بْنِ هِشَامٍ، عَنْ عَائِشَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «مَنْ أَحَبَّ لِقَاءَ اللهِ، أَحَبَّ اللهُ لِقَاءَهُ. وَمَنْ كَرِهَ لِقَاءَ اللهِ، كَرِهَ اللهُ لِقَاءَهُ». فَقِيلَ لَهُ: يَا رَسُولَ اللهِ كَرَاهِيَةُ لِقَاءِ اللهِ فِي كَرَاهِيَةِ لِقَاءِ الْمَوْتِ؟ فَكُلُّنَا يَكْرَهُ الْمَوْتَ. قَالَ: «لَا. إِنَّمَا ذٰلِكَ عِنْدَ مَوْتِهِ. إِذَا بُشِّرَ بِرَحْمَةِ اللهِ وَمَغْفِرَتِهِ، أَحَبَّ لِقَاءَ اللهِ. فَأَحَبَّ اللهُ لِقَاءَهُ. وَإِذَا بُشِّرَ بِعَذَابِ اللهِ، كَرِهَ لِقَاءَ اللهِ. وَكَرِهَ اللهُ لِقَاءَهُ».

تخريج: أخرجه مسلم، الذكر والدعاء، باب من أحب لقاء الله، أحب الله لقاءه . . . الخ، ح: ٢٦٨٤/ ١٥ من حديث سعيد بن أبي عروبة به، ومنه علقه البخاري ، ح: ٦٥٠٧.

Comments:

a. The angels who meet a pious believer give him glad tidings. So, he longs to meet Allâh, as soon as possible, in order to get the blessings Allâh has prepared for His beloved slaves.

b. A bad person who is about to die, when sees the awesome faces of the angels, he knows that he deserves punishment. And when he gets the same news from the angels then his belief turns out to be true, and hence he fears death and does not like to meet Allâh.

4265. It was narrated from Anas that the Messenger of Allâh ﷺ said: "None of you should wish for death because of some harm that befalls him. If he must wish for death, then let him say: 'O Allâh, keep me alive so long as living is good for me and cause me to die when death is good for me.'" (*Sahih*)

٤٢٦٥ - حَدَّثَنَا عِمْرَانُ بْنُ مُوسَى: حَدَّثَنَا عَبْدُ الْوَارِثِ بْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ صُهَيْبٍ عَنْ أَنَسٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَا يَتَمَنَّى أَحَدُكُمُ الْمَوْتَ لِضُرٍّ نَزَلَ بِهِ، فَإِنْ كَانَ لَا بُدَّ مُتَمَنِّيًا الْمَوْتَ، فَلْيَقُلِ: اللَّهُمَّ أَحْيِنِي، مَا كَانَتِ الْحَيَاةُ خَيْرًا لِي، وَتَوَفَّنِي، إِذَا كَانَتِ الْوَفَاةُ خَيْرًا لِي».

تخريج: [إسناده صحيح] أخرجه أبوداود، الجنائز، باب في كراهية تمني الموت،

ح:٣١٠٨ من حديث عبدالوارث به، ومن حديثه أخرجه البخاري، ح:٥٦٧١، ومسلم، ح:٢٦٨٠ وغيرهما، ورواه ثابت عن أنس به متفق عليه.

Comments:

a. Life is a great blessing from Allâh as one may use it in doing good deeds to please Allâh and attain the high ranks of Paradise.

b. Asking for death means being ungrateful to the great blessing of life.

c. The troubles of this life are temporary, while the displeasure of Allâh results in the loss of permanent blessing of Paradise.

Chapter 32. The Grave And Disintegration (Of The Body)

(المعجم ٣٢) - بَابُ ذِكْرِ الْقَبْرِ وَالْبِلَى

(التحفة ٣٢)

4266. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "There is no part of man that will not disintegrate, apart from a single bone at the base of the coccyx, from which he will be recreated on the Day of Resurrection." (*Sahih*)

٤٢٦٦- حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: **«لَيْسَ شَيْءٌ مِنَ الإِنْسَانِ إِلَّا يَبْلَىٰ. إِلَّا عَظْمًا وَاحِدًا وَهُوَ عَجْبُ الذَّنَبِ. وَمِنْهُ يُرَكَّبُ الْخَلْقُ يَوْمَ الْقِيَامَةِ»**.

تخريج: أخرجه البخاري، التفسير، باب: يوم ينفخ في الصور فتأتون أفواجا، ح:٤٩٣٥، ومسلم، الفتن، باب ما بين النفختين، ح:٢٩٥٥/١٤١ من حديث أبي معاوية به مطولاً.

Comments:

In the grave, the body of a person gradually turns into soil; even his bones change into soil and mix up with the soil. But the torment of the grave continues even in this condition.

4267. It was narrated that Hâni' the freed slave of 'Uthmân bin 'Affân, said: "When 'Uthmân bin 'Affân stood beside a grave, he would weep until his beard became wet. It was said to him: 'You remember Paradise and Hell, and you do not weep, but you weep for this?' He said: 'The Messenger of Allâh ﷺ said: "The grave is the first stage of the Hereafter. Whoever is delivered from it, what comes after it is

٤٢٦٧ - حَدَّثَنَا مُحَمَّدُ بْنُ إِسْحَاقَ: حَدَّثَنِي يَحْيَى بْنُ مَعِينٍ: حَدَّثَنَا هِشَامُ بْنُ يُوسُفَ عَنْ عَبْدِ اللهِ بْنِ بَحِيرٍ، عَنْ هَانِىءٍ، مَوْلَىٰ عُثْمَانَ قَالَ: كَانَ عُثْمَانُ بْنُ عَفَّانَ، إِذَا وَقَفَ عَلَى قَبْرٍ، يَبْكِي. حَتَّى يَبُلَّ لِحْيَتَهُ. فَقِيلَ لَهُ: تَذْكُرُ الْجَنَّةَ وَالنَّارَ، وَلَا تَبْكِي. وَتَبْكِي مِنْ هٰذَا؟ قَالَ: إِنَّ رَسُولَ اللهِ ﷺ قَالَ: **«إِنَّ الْقَبْرَ أَوَّلُ مَنَازِلِ الآخِرَةِ، فَإِنْ نَجَا مِنْهُ، فَمَا بَعْدَهُ أَيْسَرُ**

easier. If he is not delivered from it, then what comes after it is harder.''' He said that the Messenger of Allâh ﷺ said: "I have never seen any horrible scene but the grave is more horrible." (***Hasan***)

مِنْهُ. وَإِنْ لَمْ يَنْجُ مِنْهُ، فَمَا بَعْدَهُ أَشَدُّ مِنْهُ» قَالَ: وَقَالَ رَسُولُ اللهِ ﷺ: «مَا رَأَيْتُ مَنْظَرًا قَطُّ إِلَّا وَالْقَبْرُ أَفْظَعُ مِنْهُ».

تخريج: [إسناده حسن] أخرجه الترمذي، الزهد، باب ماجاء في فظاعة القبر وأنه أول منازل الآخرة، ح:٢٣٠٨ من حديث يحيى بن معين به، وقال: حسن غريب.

Comments:

a. Shedding tears out of fear of Allâh is a sign of good faith.

b. Finding salvation from the grave means passing through the stage of questioning and answering successfully in grave. If one is blessed with the correct answers at this stage, then the succeeding stages of the Day of Judgment will become easy for him; otherwise, the stages of the Day of Judgment will be very dreadful compared to the situation of the grave. We supplicate to Allâh to protect us by His grace and mercy from those hard situations.

c. The grave is regarded as the most awful scene comparing to this life, otherwise the torment of Hell is the most terrible.

4268. It was narrated from Abu Hurairah that the Prophet ﷺ said: "The dead person ends up in his grave, then the righteous man is made to sit up in his grave with no fear or panic. Then it is said to him: 'What religion did you follow?' He said: 'I was in Islam.' It is said to him: 'Who is this man?' He says: 'Muhammad the Messenger of Allâh ﷺ. He brought us clear signs from Allâh and we believed him.' It is said to him: 'Have you seen Allâh?' He says: 'No one is able to see Allâh.' Then a window to Hell is opened for him, and he sees it, parts of it destroying others. Then it is said to him: 'Look at what Allâh has saved you from.' Then a window

٤٢٦٨ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا شَبَابَةُ عَنِ ابْنِ أَبِي ذِئْبٍ، عَنْ مُحَمَّدِ بْنِ عَمْرِو بْنِ عَطَاءٍ، عَنْ سَعِيدِ بْنِ يَسَارٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ الْمَيِّتَ يَصِيرُ إِلَى الْقَبْرِ، فَيُجْلَسُ الرَّجُلُ الصَّالِحُ فِي قَبْرِهِ، غَيْرَ فَزِعٍ وَلَا مَشْغُوفٍ. ثُمَّ يُقَالُ لَهُ: فِيمَ كُنْتَ؟ فَيَقُولُ: كُنْتُ فِي الْإِسْلَامِ. فَيُقَالُ لَهُ: مَا هٰذَا الرَّجُلُ؟ فَيَقُولُ: مُحَمَّدٌ رَسُولُ اللهِ ﷺ، جَاءَنَا بِالْبَيِّنَاتِ مِنْ عِنْدِ اللهِ فَصَدَّقْنَاهُ. فَيُقَالُ لَهُ: هَلْ رَأَيْتَ اللهَ؟ فَيَقُولُ: مَا يَنْبَغِي لِأَحَدٍ أَنْ يَرَى اللهَ فَيُفْرَجُ لَهُ فُرْجَةٌ قِبَلَ النَّارِ. فَيَنْظُرُ إِلَيْهَا يَحْطِمُ بَعْضُهَا بَعْضًا. فَيُقَالُ لَهُ: انْظُرْ إِلَى مَا وَقَاكَ اللهُ. ثُمَّ يُفْرَجُ لَهُ فُرْجَةٌ قِبَلَ

الْجَنَّةِ. فَيَنْظُرُ إِلَى زَهْرَتِهَا وَمَا فِيهَا. فَيُقَالُ لَهُ: هٰذَا مَقْعَدُكَ. وَيُقَالُ لَهُ: عَلَى الْيَقِينِ كُنْتَ، وَعَلَيْهِ مُتَّ، وعَلَيْهِ تُبْعَثُ إِنْ شَاءَ اللهُ. وَيُجْلَسُ الرَّجُلُ السُّوءُ فِي قَبْرِهِ فَزِعًا مَشْغُوفًا. فَيُقَالُ لَهُ: فِيمَ كُنْتَ؟ فَيَقُولُ: لَا أَدْرِي. فَيُقَالُ لَهُ: مَا هٰذَا الرَّجُلُ؟ فَيَقُولُ: سَمِعْتُ النَّاسَ يَقُولُونَ قَوْلًا فَقُلْتُهُ. فَيُفْرَجُ لَهُ قِبَلَ الْجَنَّةِ. فَيَنْظُرُ إِلَى زَهْرَتِهَا وَمَا فِيهَا. فَيُقَالُ لَهُ: انْظُرْ إِلَى مَا صَرَفَ اللهُ عَنْكَ. ثُمَّ يُفْرَجُ لَهُ فُرْجَةٌ قِبَلَ النَّارِ، فَيَنْظُرُ إِلَيْهَا، يَحْطِمُ بَعْضُهَا بَعْضًا. فَيُقَالُ لَهُ: هٰذَا مَقْعَدُكَ، عَلَى الشَّكِّ كُنْتَ، وَعَلَيْهِ مُتَّ، وَعَلَيْهِ تُبْعَثُ إِنْ شَاءَ اللهُ تَعَالَىٰ».

تخريج: [صحيح] تقدم، ح: ٤٢٦٢.

to Paradise is opened to him, and he looks at its beauty and what is in it. It is said to him: 'This is your place.' And it is said to him: 'You had certain faith and you died in that state, and in that state you will be resurrected if Allâh wills.' And the evil man is made to sit up in his grave with fear and panic. It is said to him: 'What religion did you follow?' He says: 'I do not know.' It is said to him: 'Who is this man?' He says: 'I heard the people saying something and I said it too.' Then a window to Paradise is opened to him, and he looks at its beauty and what is in it. It is said to him: 'Look at what Allâh has diverted away from you.' Then a window to Hell is opened for him, and he sees it, parts of it destroying others, and it is said to him: 'This is your place. You were doubtful; in this state you died and in this state you will be resurrected, if Allâh wills.'" (*Sahih*)

Comments:

a. The stage of questioning in the grave is definite, but it is among the matters of the unseen so, living human beings cannot perceive it.

b. The one who was steadfast on true belief and on doing good deeds in this life, will be blessed by correct answers in his grave. On the contrary, the one who did not believe in Allâh cannot answer.

c. The scene of Paradise and Hell will be presented to every one in his grave, and he will feel the effects of Paradise or Hell according to his deeds. However, the permanent entrance in Paradise or Hell will be only on the Day of Judgment.

٤٢٦٩ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ، عَنْ سَعْدِ بْنِ عُبَيْدَةَ، عَنِ الْبَرَاءِ بْنِ

4269. It was narrated from Barâ' bin 'Âzib that the Prophet ﷺ said: "Allâh will keep firm those who believe, with the word that stands

firm."[1] This has been revealed concerning the torment of the grave. It will be said to him: 'Who is your Lord?' He will say: 'My Lord is Allâh, and my Prophet is Muhammad.' This is what Allâh says: Allâh will keep firm those who believe, with the word that stands firm in this world (i.e. they will keep on worshipping Allâh Alone and none else), and in the Hereafter (i.e., at the time of questioning in the grave).'"[2] (***Sahih***)

عَازِبٍ عَنِ النَّبِيِّ ﷺ قَالَ: «﴿يُثَبِّتُ ٱللَّهُ ٱلَّذِينَ ءَامَنُوا۟ بِٱلْقَوْلِ ٱلثَّابِتِ﴾ قَالَ: نَزَلَتْ فِي عَذَابِ الْقَبْرِ. يُقَالُ لَهُ: مَنْ رَبُّكَ؟ فَيَقُولُ: رَبِّي اللهُ، وَنَبِيِّي مُحَمَّدٌ. فَذٰلِكَ قَوْلُهُ: ﴿يُثَبِّتُ ٱللَّهُ ٱلَّذِينَ ءَامَنُوا۟ بِٱلْقَوْلِ ٱلثَّابِتِ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا وَفِى ٱلْءَاخِرَةِ﴾» [إبراهيم: ٢٧]

تخريج: أخرجه البخاري، الجنائز، باب ما جاء في عذاب القبر، ح:١٣٦٩، ٤٦٩٩ من حديث شعبة به، ومسلم، الجنة ونعيمها، باب عرض مقعد الميت من الجنة والنار عليه . . . الخ، ح:٧٣/٢٨٧١ عن ابن بشار به.

Comments:

'The word that stands firm' means the word of monotheism, 'None has the right to be worshiped but Allâh and that Muhammad ﷺ is the Messenger of Allâh.' A believer, with the grace of Allâh, remains firm on this word in this life, so he will remain firm when he will be questioned in his grave. On the contrary, a hypocrite, in his worldly life, does not adhere firmly to the word of monotheism and lives in doubts. Therefore, in the first step of the Hereafter (grave) he cannot answer the questions properly.

4270. It was narrated from Ibn 'Umar that the Prophet ﷺ said: "When anyone of you dies, he is shown his place morning and evening. If he is one of the people of Paradise, then he will be shown his seat in Paradise, and if he is one of the people of Hell, then he will be shown his seat in Hell. And it is said: 'This is your place until you are raised on the Day of Resurrection.'" (***Sahih***)

٤٢٧٠ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ نُمَيْرٍ: حَدَّثَنَا عُبَيْدُ اللهِ بْنُ عُمَرَ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا مَاتَ أَحَدُكُمْ عُرِضَ عَلَى مَقْعَدِهِ بِالْغَدَاةِ وَالْعَشِيِّ. إِنْ كَانَ مِنْ أَهْلِ الْجَنَّةِ، فَمِنْ أَهْلِ الْجَنَّةِ. وَإِنْ كَانَ مِنْ أَهْلِ النَّارِ، فَمِنْ أَهْلِ النَّارِ. يُقَالُ: هٰذَا مَقْعَدُكَ حَتَّى تُبْعَثَ يَوْمَ الْقِيَامَةِ».

[1] *Ibrâhim* 14:27.
[2] *Ibrâhim* 14:27.

تخريج: [إسناده صحيح] أخرجه الترمذي، الجنائز، باب ماجاء في عذاب القبر، ح:١٠٧٢ من حديث عبيدالله به، وقال: حسن صحيح، وأخرجه البخاري، ح:١٣٧٩، ومسلم، ح:٢٨٦٦ وغيرهما من حديث مالك عن نافع به، وهو في الموطأ: ١/ ٢٣٩.

Comments:

The grave has a kind of connection with Paradise and Hell, so the air from either of them comes continuously to the dead person, and he instantly feels, to some extent, the bliss or torment of Hereafter. Moreover, his abode, whether it is in Paradise or Hell, is shown to him daily, twice, to increase his joys or sorrows.

4271. It was narrated from 'Abdur-Rahmân bin Ka'b Al-Ansâri that his father used to narrate that the Messenger of Allâh ﷺ said: "The believer's soul is a bird that eats from the trees of Paradise, until it will be returned to his body on the Day when he is resurrected." (*Da'îf*)

٤٢٧١ – حَدَّثَنَا سُوَيْدُ بْنُ سَعِيدٍ: أَنْبَأَنَا مَالِكُ ابْنُ أَنَسٍ عَنِ ابْنِ شِهَابٍ، عَنْ عَبْدِ الرَّحْمٰنِ ابْنِ كَعْبٍ الأَنْصَارِيِّ أَنَّهُ أَخْبَرَهُ أَنَّ أَبَاهُ كَانَ يُحَدِّثُ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: **«إِنَّمَا نَسَمَةُ الْمُؤْمِنِ طَائِرٌ يَعْلُقُ فِي شَجَرِ الْجَنَّةِ حَتَّى يَرْجِعَ إِلَى جَسَدِهِ يَوْمَ يُبْعَثُ»**.

تخريج: [ضعيف] تقدم، ح:١٤٤٩.

Comments:

It is mentioned in the previous *Hadith* that a dead person receives air from Paradise or Hell in his grave. This *Hadith* proves that he will eat the fruits of Paradise in the form of a bird. Probably, this difference may be based on the ranks of the believers; some of them get the bliss of Paradise in their graves while some others enter Paradise as the same matter is reported about martyrs.

4272. It was narrated from Jâbir that the Prophet ﷺ said: "When the deceased enters the grave, the sun is made to appear as if it is setting. He sits up, wipes his eyes and says: 'Let me pray.'" (*Sahih*)

٤٢٧٢ – حَدَّثَنَا إِسْمَاعِيلُ بْنُ حَفْصٍ [الأُبُلِّيُّ]: حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ عَنِ الأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ عَنِ النَّبِيِّ ﷺ قَالَ: **«إِذَا دَخَلَ الْمَيِّتُ الْقَبْرَ مُثِّلَتِ الشَّمْسُ عِنْدَ غُرُوبِهَا. فَيَجْلِسُ يَمْسَحُ عَيْنَيْهِ وَيَقُولُ: دَعُونِي أُصَلِّ»**.

تخريج: [صحيح] أخرجه ابن أبي عاصم في السنة، ح:٨٦٧ من حديث إسماعيل بن حفص به، وصححه ابن حبان، ح:٧٧٩، وحسنه البوصيري إن كان أبوسفيان سمعه من جابر، وله شاهد عند البيهقي في إثبات عذاب القبر، ح:٦٤ (بتحقيقي)، وصححه ابن حبان، ح:٧٨١، والحاكم: ١/ ٣٧٩، ٣٨٠ على شرط مسلم، ووافقه الذهبي، وإسناده حسن كما قال الهيثمي في المجمع: ٣/ ٥٢.

Comments:

a. Presenting the scene of sunset in the grave is a kind of trial that differentiates between a true believer and a so-called Muslim.

b. Continually performing prayers during life is very important, and an obligatory act. If one neglects them here, then it becomes very difficult to be successful in the examination of grave.

c. Rubbing his eyes means; he will think that he has slept for a long time and is late for the *'Asar* prayer, so he hasten to perform the prayer as soon as possible to avoid more delay.

Chapter 33. The Resurrection

(المعجم ٣٣) - **بَابُ ذِكْرِ الْبَعْثِ**

(التحفة ٣٣)

4273. It was narrated from Abu Sa'eed that the Messenger of Allâh ﷺ said: "The two who are entrusted with the Trumpet have two horns in their hands, waiting until they will be commanded (to blow them)." (***Da'if***)

٤٢٧٣ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبَّادُ بْنُ الْعَوَّامِ عَنْ حَجَّاجٍ، عَنْ عَطِيَّةَ، عَنْ أَبِي سَعِيدٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**إِنَّ صَاحِبَيِ الصُّورِ بِأَيْدِيهِمَا أَوْ فِي أَيْدِيهِمَا قَرْنَانِ. يُلَاحِظَانِ النَّظَرَ مَتَىٰ يُؤْمَرَانِ**».

تخريج: [**ضعيف**] وضعفه البوصيري لضعف حجاج بن أرطاة تقدم، ح:٤٩٦، ١١٢٩، ٢٥٨٧ * وعطية تقدم، ح:٣٧، وله طريق آخر عند الترمذي، ح:٣٢٤٣ وغيره، وفيه عطية العوفي ضعيف، وأخرج أبوداود، ح:٤٧٤٢ الصور، قرن ينفخ فيه، وحسنه الترمذي، ح:٣٣٤٤، وصححه الحاكم:٢/٥٠٦، ٤/٥٦٠، ووافقه الذهبي.

Comments:

a. The trumpet used to be made from the horn of animals.

b. The angel has a horn, and when he blows it on the order of Allâh all the creatures will fall dead. And when he blows it again all the creatures will resurrect once again, and the Day of the Hour appears. (See: *Surat Az-Zumar* 39: 38)

4274. It was narrated that Abu Hurairah said: "A Jewish man said in the marketplace of Al-Madinah: 'By the One Who chose Musa above all of mankind.' An *Ansâri* man raised his hand and slapped him. He said: 'How dare you say this when the Messenger of Allâh ﷺ is among us?' Mention of that was made to the Messenger of Allâh ﷺ, and he

٤٢٧٤ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَجُلٌ مِنَ الْيَهُودِ، بِسُوقِ الْمَدِينَةِ: وَالَّذِي اصْطَفَىٰ مُوسَىٰ عَلَى الْبَشَرِ فَرَفَعَ رَجُلٌ مِنَ الأَنْصَارِ يَدَهُ فَلَطَمَهُ. قَالَ: تَقُولُ هٰذَا؟ وَفِينَا رَسُولُ اللهِ ﷺ؟ فَذُكِرَ ذٰلِكَ لِرَسُولِ اللهِ ﷺ، فَقَالَ:

said: 'Allâh says: "And the Trumpet will be blown, and all who are in the heavens and all who are on the earth will swoon away, except him whom Allâh wills. Then it will be blown a second time, and behold they will be standing, looking on (waiting)."[1] I will be the first one to raise his head, and I will see Musa holding on to one of the pillars of the Throne, and I do not know whether he will have raised his head before me, or he will be one of those whom Allâh exempts. And whoever says that I am better than Yunus bin Mattâ, he is lying." (***Hasan***)

«قَالَ اللهُ عَزَّ وَجَلَّ: ﴿وَنُفِخَ فِي ٱلصُّورِ فَصَعِقَ مَن فِي ٱلسَّمَٰوَٰتِ وَمَن فِي ٱلْأَرْضِ إِلَّا مَن شَآءَ ٱللَّهُ ثُمَّ نُفِخَ فِيهِ أُخْرَىٰ فَإِذَا هُمْ قِيَامٌ يَنظُرُونَ﴾ [الزمر: ٦٨] فَأَكُونُ أَوَّلَ مَنْ رَفَعَ رَأْسَهُ. فَإِذَا أَنَا بِمُوسَى آخِذٌ بِقَائِمَةٍ مِنْ قَوَائِمِ الْعَرْشِ. فَلَا أَدْرِي أَرَفَعَ رَأْسَهُ قَبْلِي، أَوْ كَانَ مِمَّنِ اسْتَثْنَى اللهُ عَزَّ وَجَلَّ. وَمَنْ قَالَ: أَنَا خَيْرٌ مِنْ يُونُسَ بْنِ مَتَّى، فَقَدْ كَذَبَ».

تخريج: [إسناده حسن] أخرجه الترمذي، تفسير القرآن، باب ومن سورة الزمر، ح:٣٢٤٥ من حديث محمد بن عمرو به، وقال: حسن صحيح، وصححه البوصيري، وله شواهد عند البخاري، ومسلم وغيرهما.

Comments:

a. Muslims are requested to have strong solicitude for their religion. However, expressing such feelings in the way that implies degradation of other Prophets is forbidden.
b. The Companion slapped the Jew since his style of expression indicated a superiority of Musa ﷺ, over the Prophet Muhammad ﷺ, which was impolite behavior.
c. A type of virtue of Musa ﷺ, is mentioned to teach that even a true matter should not be expressed in the way that could lead to some misunderstanding.
d. The Throne is a creation of Allâh, it has legs, and on the Day of Judgment all can see it. Moreover, those who perform certain good deeds will get shelter in its shade and will be safe from the sufferings of the Day of Resurrection.
e. Those who will not become unconscious from the sound of the Horn are not mentioned in the *Hadith*. So, guessing and speculation is not appropriate.

[1] *Az-Zumar* 39:68.

4275. It was narrated that 'Abdullâh bin 'Umar said: "I heard the Messenger of Allâh ﷺ say on the pulpit: 'The Compeller (Al-Jabbâr) will seize His heavens and His earths in His Hand' – and he clenched his hand and started to open and close it – 'Then He will say: "I am The Compeller, I am the King. Where are the tyrants? Where are the arrogants?" And the Messenger of Allâh ﷺ was leaning to his right and his left, until I could see the pulpit shaking at the bottom, and I thought that it would fall alongwith the Messenger of Allâh ﷺ." (*Sahih*)

٤٢٧٥ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ وَ مُحَمَّدُ بْنُ الصَّبَّاحِ، قَالَا: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ: حَدَّثَنِي أَبِي عَنْ عُبَيْدِ اللهِ بْنِ مِقْسَمٍ، عَنْ عَبْدِ اللهِ بْنِ عُمَرَ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ، وَهُوَ عَلَى الْمِنْبَرِ يَقُولُ: **«يَأْخُذُ الْجَبَّارُ سَمَاوَاتِهِ وَأَرَضِيهِ بِيَدِهِ وَقَبَضَ يَدَهُ، فَجَعَلَ يَقْبِضُهَا وَيَبْسُطُهَا ثُمَّ يَقُولُ: أَنَا الْجَبَّارُ. أَنَا الْمَلِكُ. أَيْنَ الْجَبَّارُونَ؟ أَيْنَ الْمُتَكَبِّرُونَ»** قَالَ: وَيَتَمَايَلُ رَسُولُ اللهِ ﷺ عَنْ يَمِينِهِ وَعَنْ شِمَالِهِ. حَتَّى نَظَرْتُ إِلَى الْمِنْبَرِ يَتَحَرَّكُ مِنْ أَسْفَلِ شَيْءٍ مِنْهُ حَتَّى إِنِّي لَأَقُولُ: أَسَاقِطٌ هُوَ بِرَسُولِ اللهِ ﷺ؟

تخريج: [صحيح] تقدم، ح:١٩٨.

Comments:

a. The Hand of Allâh is among His attributes; it is just as it suits His Glory. Explaining or likening it with the hand of a human being is not correct.

b. Speaking is one of the attributes of Allâh, whenever He wants, He speaks, and the creature to whom the Almighty addresses hears His speech as He spoke to Musa ﷺ, and as He speaks to angels. Similarly, He will speak to His slaves on the Day of Judgment.

4276. It was narrated that Qâsim said: 'Âishah said: "I said: 'O Messenger of Allâh, how will the people be gathered on the Day of Resurrection?' He said: 'Barefoot and naked.' I said: 'And the women?' He said: 'And the women.' I said: 'O Messenger of Allâh, will we not feel embarrassed?' He said: 'O 'Âishah, the matter will be too serious for them to look at one another.'" (*Sahih*)

٤٢٧٦ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ عَنْ حَاتِمِ بْنِ أَبِي صَغِيرَةَ عَنِ ابْنِ أَبِي مُلَيْكَةَ عَنِ الْقَاسِمِ، قَالَ: قَالَتْ عَائِشَةُ، قُلْتُ: يَا رَسُولَ اللهِ كَيْفَ يُحْشَرُ النَّاسُ يَوْمَ الْقِيَامَةِ؟ قَالَ: **«حُفَاةً، عُرَاةً»** قُلْتُ: وَالنِّسَاءُ؟ قَالَ: **«وَالنِّسَاءُ»** قُلْتُ: يَا رَسُولَ اللهِ فَمَا نَسْتَحْيِي؟ قَالَ: **«يَا عَائِشَةُ! الْأَمْرُ أَهَمُّ مِنْ أَنْ يَنْظُرَ بَعْضُهُمْ إِلَى بَعْضٍ»**.

تخريج: أخرجه البخاري، الرقاق، باب الحشر، ح:٦٥٢٧، من حديث حاتم بن أبي صغيرة به، ومسلم، الجنة ونعيمها، باب فناء الدنيا وبيان الحشر يوم القيامة، ح:٢٨٥٩/٥٦ عن ابن أبي شيبة به.

Comments:

a. People will be resurrected from their graves barefoot and naked. Thereafter, they will be clothed according to their grades.

b. Incidents of the Day of the Judgment will be very terrible, at some stages no one will think about anyone, while at other stages they will be able to talk with each other.

4277. It was narrated from Abu Musa Al-Ash'ari that the Messenger of Allâh ﷺ said: "The people will be presented (before Allâh) three times on the Day of Resurrection. The first two times will be for disputes and excuses, and the third time will be when the scrolls (of deeds) fly into their hands; some will take it in the right hand and some in the left." (*Da'if*)

٤٢٧٧ - حَدَّثَنَا أَبُو بَكْرٍ: حَدَّثَنَا وَكِيعٌ عَنْ عَلِيِّ بْنِ عَلِيِّ بْنِ رِفَاعَةَ، عَنِ الْحَسَنِ، عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «يُعْرَضُ النَّاسُ يَوْمَ الْقِيَامَةِ ثَلَاثَ عَرَضَاتٍ. فَأَمَّا عَرْضَتَانِ، فَجِدَالٌ وَمَعَاذِيرُ. وَأَمَّا الثَّالِثَةُ، فَعِنْدَ ذٰلِكَ تَطِيرُ الصُّحُفُ فِي الْأَيْدِي. فَآخِذٌ بِيَمِينِهِ وَآخِذٌ بِشِمَالِهِ».

تخريج: [إسناده ضعيف] أخرجه أحمد: ٤/٤١٤ عن وكيع به، وأعله البوصيري بالانقطاع بين الحسن وأبي موسى، وصرح الحسن البصري بالسماع من أبي موسى الأشعري عند البخاري - ...؟.

4278. It was narrated from Ibn 'Umar that the Prophet ﷺ said: "The Day when (all) mankind will stand before the Lord of all that exists."[1] One of them will stand in his sweat up to halfway up his ears." (*Sahih*)

٤٢٧٨ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عِيسَى بْنُ يُونُسَ وَ أَبُو خَالِدٍ الْأَحْمَرُ، عَنِ ابْنِ عَوْنٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ: ﴿يَوْمَ يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ﴾ [المطففين: ٦] قَالَ: «يَقُومُ أَحَدُهُمْ فِي رَشْحِهِ إِلَى أَنْصَافِ أُذُنَيْهِ».

تخريج: أخرجه البخاري، الرقاق، باب قول الله تعالى: ألا يظن أولئك أنهم مبعوثون...، ح:٦٥٣١ من حديث عيسى بن يونس، ومسلم، الجنة ونعيمها، باب في صفة يوم القيامة أعاننا الله على أهواله، ح:٢٨٦٢/٦٠ عن ابن أبي شيبة به.

[1] *Al-Mutaffifin* 83:6.

Comments:

a. On the Day of the Judgment the sun will become very near, so the people will sweat profusely; but this sweat will be less or more according to their sins.
b. Allâh will grant some people shelter under the shade of His Throne, while there will be no shade other than the shade of His Throne.

4279. It was narrated that 'Âishah said: "I asked the Messenger of Allâh ﷺ: "On the Day when the earth will be changed to another earth and so will be the heavens."[1] – where will the people be on that Day?' He said: 'On the *Sirât* (the Bridge across Hell-fire).''' (***Sahih***)

٤٢٧٩ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ عَنْ دَاوُدَ، عَنِ الشَّعْبِيِّ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ قَالَتْ: سَأَلْتُ رَسُولَ اللهِ ﷺ: ﴿يَوْمَ تُبَدَّلُ ٱلْأَرْضُ غَيْرَ ٱلْأَرْضِ وَٱلسَّمَٰوَٰتُ﴾ [إبراهيم: ٤٨] فَأَيْنَ تَكُونُ النَّاسُ يَوْمَئِذٍ؟ قَالَ: «عَلَى الصِّرَاطِ».

تخريج: أخرجه مسلم، صفات المنافقين، باب في البعث والنشور وصفة الأرض يوم القيامة، ح: ٢٩/٢٧٩١ عن ابن أبي شيبة به.

Comments:

a. Crossing the Bridge is one of the stages of the Day of Judgment.
b. This Bridge will be laid across Hell and every person has to cross it. Good believers will cross the bridge easily. The believers who committed many sins, and all non-believers will fall down into Hell (Fire). However, afterwards the believers who were sinners will be saved from Hell through the intercession of the Prophets and pious people. Those whose sins were less will be rescued first, from Hell, and then those whose sins were abundant. At last only non-believers will remain in Hell forever.

4280. Abu Sa'eed narrated that the Messenger of Allâh ﷺ said: "The *Sirât* will be placed across Hell, on thorns like the thorns of the *Sa'dân* plant.[2] Then the people will cross it. Some will pass over safe and sound, some will be detained, and some will fall in headfirst." (***Hasan***)

٤٢٨٠ - حَدَّثَنَا أَبُو بَكْرٍ: حَدَّثَنَا عَبْدُ الأَعْلَى عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ: حَدَّثَنِي عُبَيْدُ اللهِ بْنُ الْمُغِيرَةِ عَنْ سُلَيْمَانَ بْنِ عَمْرِو بْنِ عَبْدِ بْنِ الْعُتْوَارِيِّ، أَحَدِ بَنِي لَيْثٍ قَالَ: وَكَانَ فِي حَجْرِ أَبِي سَعِيدٍ قَالَ: سَمِعْتُهُ يَعْنِي أَبَا سَعِيدٍ يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ يَقُولُ: «يُوضَعُ الصِّرَاطُ بَيْنَ ظَهْرَانَيْ جَهَنَّمَ. عَلَى حَسَكٍ كَحَسَكِ السَّعْدَانِ. ثُمَّ يَسْتَجِيزُ النَّاسُ. فَنَاجٍ

[1] *Ibrâhim* 14:48.
[2] Neurada procumbens.

مُسَلَّمٌ وَمَخْدُوجٌ بِهِ. ثُمَّ نَاجٍ وَمُحْتَبَسٌ بِهِ. وَمَنْكُوسٌ فِيهَا».

تخريج: [إسناده حسن] أخرجه أحمد:٣/١١ من حديث ابن إسحاق به مطولاً، وفيه تصحيف مطبعي، وهو في المصنف:٣/١٧٦، ١٧٧، وصححه الحاكم على شرط مسلم:٤/ ٥٨٥، ٥٨٦.

Comments:

Crossing the Bridge swiftly and safely depends on faith and good deeds. The stronger the faith the faster the person will cross the Bridge. The more the sins the more the thorns will hurt. And they even pull those whom they are ordered to inside Hell.

4281. It was narrated from Hafsah that the Prophet ﷺ said: "I hope that no one of those who witnessed (the battle of) Badr and (Treaty) Hudaybiyah will enter Hell, if Allâh wills." I said: "O Messenger of Allâh, doesn't Allâh say "There is not one of you but will pass over it (Hell); this is with your Lord, a decree which must be accomplished.?[1] " He said: "Have you not heard that He says: 'Then We shall save those who use to fear Allâh and were dutiful to Him. And We shall leave the wrongdoers therein (humbled) to their knees (in Hell).?'"[2]

٤٢٨١ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الأَعْمَشِ، عَنْ أَبِي سُفْيَانَ عَنْ جَابِرٍ، عَنْ أُمِّ مُبَشِّرٍ، عَنْ حَفْصَةَ قَالَتْ: قَالَ النَّبِيُّ ﷺ: «إِنِّي لأَرْجُو أَلَّا يَدْخُلَ النَّارَ أَحَدٌ، إِنْ شَاءَ اللهُ تَعَالَى، مِمَّنْ شَهِدَ بَدْرًا وَالْحُدَيْبِيَةَ» قَالَتْ، قُلْتُ: يَا رَسُولَ اللهِ أَلَيْسَ قَدْ قَالَ اللهُ: ﴿وَإِن مِّنكُمْ إِلَّا وَارِدُهَا كَانَ عَلَىٰ رَبِّكَ حَتْمًا مَّقْضِيًّا﴾ [مريم: ٧١] قَالَ: «أَلَمْ تَسْمَعِيهِ يَقُولُ: ﴿ثُمَّ نُنَجِّى ٱلَّذِينَ ٱتَّقَوا۟ وَّنَذَرُ ٱلظَّٰلِمِينَ فِيهَا جِثِيًّا﴾». [مريم: ٧٢]

تخريج: [صحيح] أخرجه أحمد:٦/ ٢٨٥ عن أبي معاوية به، وصرح بالسماع، وله شاهد في صحيح مسلم، فضائل الصحابة، باب من فضائل أصحاب الشجرة أهل بيعة الرضوان رضي الله عنهم، ح:٢٤٩٦/١٦٣، وبه صح الحديث.

Comments:

a. During the life of the Messenger ﷺ, the battle of Badr was the first battle that took place between disbelief and Islam. The Companions who participated in this battle were more superior than others. They were granted the good news of entering Paradise. According to the popular view, the number of these Companions was three hundred and thirteen.

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[1] *Mariam* 19:71.
[2] *Mariam* 19:72.

b. The Prophet ﷺ, took the pledge from his Companions to avenge the blood of 'Uthman ﷺ. This pledge was called "Bai'tur-Ridwân" (pledge of contentment). The Companions who participated in this pledged will also enter Paradise.
c. Everyone has to cross the Bridge over Hell. Sincere and true believers will cross it without any trouble, but sinful believers will fall into Hell. However, they will be rescued thereafter step by step through the intercession of Prophets, pious people, martyrs, *Huffâz* (who memorize whole Qur'ân and follow it).
d. The wrongdoers in the mentioned Verse refer to non-believers and pure hypocrites who will stay in Hell forever.

Chapter 34. Description Of The Nation Of Muhammad ﷺ

(المعجم ٣٤) - بَابُ صِفَةِ أُمَّةِ مُحَمَّدٍ ﷺ (التحفة ٣٤)

4282. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "You will come to me with radiant faces, hands and feet from the traces of ablution. This is the characteristic sign of my nation which does not belong to anyone else." (*Sahih*)

٤٢٨٢ - حَدَّثَنَا أَبُو بَكْرٍ: حَدَّثَنَا يَحْيَى بْنُ زَكَرِيَّا بْنِ أَبِي زَائِدَةَ، عَنْ أَبِي مَالِكٍ الْأَشْجَعِيِّ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «تَرِدُونَ عَلَيَّ غُرًّا مُحَجَّلِينَ مِنَ الْوُضُوءِ. سِيمَاءُ أُمَّتِي، لَيْسَ لِأَحَدٍ غَيْرِهَا».

تخريج: أخرجه مسلم، الطهارة، باب استحباب إطالة الغرة والتحجيل في الوضوء، ح:٢٤٧/٣٦ من حديث أبي مالك به.

Comments:

Shining the parts of ablution being radiant is a sign of the nation of the Prophet ﷺ. Those who do not perform prayers do not make ablution, so they cannot claim to be the members of the nation of the Prophet ﷺ.

4283. It was narrated that 'Abdullâh said: "We were with the Messenger of Allâh ﷺ in a tent, and he said: 'Will it not please you to be one quarter of the people of Paradise?' We said: 'Yes.' He said: 'Will it not please you to be one third of the people of Paradise?' We said: 'Yes.' He said: 'By the One in Whose Hand is my soul, I hope that you will be half of the people of Paradise. For

٤٢٨٣ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي إِسْحَاقَ، عَنْ عَمْرِو بْنِ مَيْمُونٍ، عَنْ عَبْدِ اللهِ قَالَ: كُنَّا مَعَ رَسُولِ اللهِ ﷺ فِي قُبَّةٍ. فَقَالَ: «أَتَرْضَوْنَ أَنْ تَكُونُوا رُبُعَ أَهْلِ الْجَنَّةِ؟» قُلْنَا: بَلَى. قَالَ: «أَتَرْضَوْنَ أَنْ تَكُونُوا ثُلُثَ أَهْلِ الْجَنَّةِ؟» قُلْنَا: نَعَمْ. قَالَ: «وَالَّذِي نَفْسِي بِيَدِهِ

no one will enter Paradise but a Muslim soul, and among the people of polytheism you are like a white hair on the hide of a black bull, or like a black hair on the hide of a red bull.''' (*Sahih*)

إِنِّي لأَرْجُو أَنْ تَكُونُوا نِصْفَ أَهْلِ الْجَنَّةِ. وَذٰلِكَ أَنَّ الْجَنَّةَ لَا يَدْخُلُهَا إِلَّا نَفْسٌ مُسْلِمَةٌ. وَمَا أَنْتُمْ فِي أَهْلِ الشِّرْكِ إِلَّا كَالشَّعَرَةِ الْبَيْضَاءِ فِي جِلْدِ الثَّوْرِ الأَسْوَدِ. أَوْ كَالشَّعَرَةِ السَّوْدَاءِ فِي جِلْدِ الثَّوْرِ الأَحْمَرِ».

تخريج: أخرجه البخاري، الرقاق، باب الحشر، ح:٦٥٢٨، ومسلم، الإيمان، باب بيان كون هذه الأمة نصف أهل الجنة، ح:٢٢١/٣٧٧ عن ابن بشار به.

Comments:

a. The benefit of granting good news gradually; from small blessings to great blessings is to increase the joy repeatedly. In addition, by this way one values the blessings he has.

b. The nation of the Prophet ﷺ, *will live longer, and the people of this nation* will be more than the people of other nations, so they will be in greater numbers in Paradise.

4284. It was narrated from Abu Sa'eed that the Messenger of Allâh ﷺ said*:* "A Prophet will come accompanied by two men, and a Prophet will come accompanied by three, and (some will come) with more or less than that. It will be said to him: 'Did you convey the message to your people?' And he will say: 'Yes.' Then his people will be called and it will be said: 'Did he convey the message to you?' They will say: 'No.' Then it will be said: 'Who will bear witness for you?' He will say: 'Muhammad and his nation.' So the nation of Muhammad will be called and it will be said: 'Did this man convey the message?' They will say: 'Yes.' He will say: 'How did you know that?' They will say: 'Our Prophet told us that the Messengers had conveyed the message, and we believed him.' This is what Allâh

٤٢٨٤ - حَدَّثَنَا أَبُو كُرَيْبٍ وَ أَحْمَدُ بْنُ سِنَانٍ، قَالَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي سَعِيدٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «يَجِيءُ النَّبِيُّ وَمَعَهُ الرَّجُلَانِ. وَيَجِيءُ النَّبِيُّ وَمَعَهُ الثَّلَاثَةُ. وَأَكْثَرُ مِنْ ذٰلِكَ وَأَقَلُّ. فَيُقَالُ لَهُ: هَلْ بَلَّغْتَ قَوْمَكَ؟ فَيَقُولُ: نَعَمْ. فَيُدْعَىٰ قَوْمُهُ، فَيُقَالُ: هَلْ بَلَّغَكُمْ؟ فَيَقُولُونَ: لَا. فَيُقَالُ: مَنْ شَهِدَ لَكَ؟ فَيَقُولُ: مُحَمَّدٌ وَأُمَّتُهُ. فَتُدْعَىٰ أُمَّةُ مُحَمَّدٍ فَيُقَالُ: هَلْ بَلَّغَ هٰذَا؟ فَيَقُولُونَ: نَعَمْ. فَيَقُولُ: وَمَا عِلْمُكُمْ بِذٰلِكَ؟ فَيَقُولُونَ: أَخْبَرَنَا نَبِيُّنَا بِذٰلِكَ أَنَّ الرُّسُلَ قَدْ بَلَّغُوا، فَصَدَّقْنَاهُ. قَالَ: فَذٰلِكُمْ قَوْلُهُ تَعَالَى: ﴿وَكَذَٰلِكَ جَعَلْنَٰكُمْ أُمَّةً وَسَطًا لِّتَكُونُوا۟ شُهَدَآءَ عَلَى ٱلنَّاسِ وَيَكُونَ ٱلرَّسُولُ عَلَيْكُمْ شَهِيدًا﴾» [البقرة: ١٤٣].

says: "Thus We have made you, a just (and the best) nation, that you be witnesses over mankind and the Messenger (Muhammad ﷺ) be a witness over you.'"[1] (*Sahih*)

تخريج: أخرجه البخاري، أحاديث الأنبياء، باب قول الله عزوجل: ولقد أرسلنا نوحًا إلى قومه، ح:٣٣٣٩/ ٧٣٤٩ من حديث الأعمش به.

Comments:

a. All Prophets of Allâh were true and sincere; they carried out their duties actively and sincerely.

b. The Muslim nation will bear witness based on the undoubted knowledge they got from the Qur'ân and *Hadtih,* as the knowledge that is obtained through divine revelations is more authentic than the knowledge that is obtained by witnessing the matter physically.

c. The Prophet ﷺ will witness to certify and confirm the witness of his nation.

4285. It was narrated that Rifâ'ah Al-Juhani said: "We came back (from a campaign) with the Messenger of Allâh ﷺ and he said: 'By the One in Whose Hand is the soul of Muhammad, there is no person who believes then stands firm, but he will be caused to enter Paradise. I hope that they will not enter it until you and those who are righteous among your offspring will enter it and take up your dwelling places therein. And my Lord has promised me that seventy thousand of my nation will enter Paradise without being brought to account.'" (*Sahih*)

٤٢٨٥ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ مُصْعَبٍ عَنِ الأَوْزَاعِيِّ، عَنْ يَحْيَى ابْنِ أَبِي كَثِيرٍ، عَنْ هِلَالِ بْنِ أَبِي مَيْمُونَةَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ رِفَاعَةَ الْجُهَنِيِّ قَالَ: صَدَرْنَا مَعَ رَسُولِ اللهِ ﷺ، فَقَالَ: «وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ مَا مِنْ عَبْدٍ يُؤْمِنُ ثُمَّ يُسَدِّدُ إِلَّا سُلِكَ بِهِ فِي الْجَنَّةِ. وَأَرْجُو أَلَّا يَدْخُلُوهَا حَتَّى تَبَوَّأُوا أَنْتُمْ، وَمَنْ صَلَحَ مِنْ ذَرَارِيكُمْ، مَسَاكِنَ فِي الْجَنَّةِ. وَلَقَدْ وَعَدَنِي رَبِّي، عَزَّ وَجَلَّ، أَنْ يُدْخِلَ الْجَنَّةَ مِنْ أُمَّتِي سَبْعِينَ أَلْفًا بِغَيْرِ حِسَابٍ».

تخريج: [صحيح] أخرجه أحمد: ٤/ ١٦ من حديث الأوزاعي به * ويحي صرح بالسماع ومضى طرقه، ح: ١٣٦٧، ٢٠٩٠، ٢٠٩١.

Comments:

a. The believers who are of high and great rank will enter Paradise without being called for their accounts.

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[1] *Al-Baqarah* 2:143.

b. The qualities of those who enter Paradise without accounts are stated in a *Hadith* which is as follows: "They used not to treat themselves with branding (cauterization) nor with incantation (not seek Ruqya from others) and not follow omens, and they used to rely (only) on their Lord." *Sahih Al-Bukhâri*: 6541)

4286. Abu Umâmah Al-Bâhili said: "I heard the Messenger of Allâh ﷺ say: 'My Lord has promised me that seventy thousand of my nation will enter Paradise without being brought to account or punished. With every thousand will be (another) seventy thousand, and three handfuls of my Lord, the Glorified.'" (***Hasan***)

٤٢٨٦ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَيَّاشٍ: حَدَّثَنَا مُحَمَّدُ بْنُ زِيَادٍ الأَلْهَانِيُّ قَالَ: سَمِعْتُ أَبَا أُمَامَةَ الْبَاهِلِيَّ يَقُولُ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «وَعَدَنِي رَبِّي سُبْحَانَهُ أَنْ يُدْخِلَ الْجَنَّةَ مِنْ أُمَّتِي سَبْعِينَ أَلْفًا. لَا حِسَابَ عَلَيْهِمْ وَلَا عَذَابَ. مَعَ كُلِّ أَلْفٍ سَبْعُونَ أَلْفًا. وَثَلَاثُ حَثَيَاتٍ مِنْ حَثَيَاتِ رَبِّي، عَزَّ وَجَلَّ».

تخريج: [إسناده حسن] أخرجه الترمذي، صفة القيامة، باب منه دخول سبعين ألف بغير حساب وبعض من يشفع له، ح:٢٤٣٧ من حديث إسماعيل به، وقال: حسن غريب.

Comments:

a. The mercy of Allâh is very great.

b. 'With every thousand will be (another) seventy thousand' means fifty-nine hundred thousand more Muslims, besides seventy thousand will enter Paradise without accounts.

c. *Hathayât* is the amount which could be held in both hands. It means a large number of people will be sent to Paradise without being called for their accounts. This will be done thrice, and other than Allâh, no one knows their numbers.

4287. It was narrated from Bahz bin Hakim, from his father, that his grandfather said: "The Messenger of Allâh ﷺ said: 'On the Day of Resurrection, we will complete seventy nations, of whom we are the last and the best.'" (***Hasan***)

٤٢٨٧ - حَدَّثَنَا عِيسَى بْنُ مُحَمَّدِ بْنِ النَّحَّاسِ الرَّمْلِيُّ، وَ أَيُّوبُ بْنُ مُحَمَّدٍ الرَّقِّيُّ قَالَا: حَدَّثَنَا ضَمْرَةُ بْنُ رَبِيعَةَ عَنِ ابْنِ شَوْذَبٍ، عَنْ بَهْزِ بْنِ حَكِيمٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «نُكْمِلُ، يَوْمَ الْقِيَامَةِ، سَبْعِينَ أُمَّةً. نَحْنُ آخِرُهَا، وَخَيْرُهَا».

تخريج: [إسناده حسن] أخرجه الترمذي، تفسير القرآن، [باب] ومن سورة آل عمران، ح:٣٠٠١ من حديث بهز به، وقال: حسن.

Comments:

a. According to the popular view, the total number of Messengers is three hundred and thirteen while the number of Prophets is one hundred thousand. Seventy nations, means large nations who remain for a longer time, or the nations to whom many Messengers were sent.

b. The Nation of the Prophet ﷺ, is more superior than other nations, but individual superiority is another matter.

4288. It was narrated from Bahz bin Hakim, from his father, that his grandfather said: "I heard the Messenger of Allâh ﷺ say: 'You complete seventy nations, of which you are the best and dearest to Allâh.'" (***Hasan***)

٤٢٨٨ - حَدَّثَنَا مُحَمَّدُ بْنُ خَالِدِ بْنِ خِدَاشٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عُلَيَّةَ عَنْ بَهْزِ بْنِ حَكِيمٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «إِنَّكُمْ وَفَّيْتُمْ سَبْعِينَ أُمَّةً. أَنْتُمْ خَيْرُهَا، وَأَكْرَمُهَا عَلَى اللهِ».

تخريج: [حسن] انظر الحديث السابق.

Comments:

'Completing seventy' means that sixty-nine nations have passed previously, and this nation (Muslim) is the seventieth nation. The number of seventy is complete by this (Muslim) nation.

4289. It was narrated from Sulaimân bin Buraidah, from his father, that the Prophet ﷺ said: "The people of Paradise are one hundred and twenty ranks, eighty from this nation and forty from all other nations." (***Hasan***)

٤٢٨٩ - حَدَّثَنَا عَبْدُ اللهِ بْنُ إِسْحَاقَ الْجَوْهَرِيُّ: حَدَّثَنَا حُسَيْنُ بْنُ حَفْصٍ الأَصْبَهَانِيُّ: حَدَّثَنَا سُفْيَانُ عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ، عَنْ سُلَيْمَانَ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ قَالَ: «أَهْلُ الْجَنَّةِ عِشْرُونَ وَمِائَةُ صَفٍّ. ثَمَانُونَ مِنْ هٰذِهِ الأُمَّةِ، وَأَرْبَعُونَ مِنْ سَائِرِ الأُمَمِ».

تخريج: [حسن] أخرجه الترمذي، صفة الجنة، باب ما جاء في كم صف أهل الجنة، ح:٢٥٤٦ من حديث سليمان به، وقال: حسن.

Comments:

a. Another *Hadith* reads that the number of Muslims compared to other people is like a black hair on the coat of a white ox (*Hadith*: 4283). This comparison is with non-Muslims; their numbers will be two thirds compared to the inhabitants of Paradise.

b. It shows the virtues of the Muslim nation. However, only being a member of the Muslim nation is not reason enough for salvation, but having true faith and practicing good deeds are compulsory for everyone.

4290. It was narrated from Ibn 'Abbâs that the Prophet ﷺ said: "We are the last of the nations, and the first to be brought to account. It will be said: 'Where is the unlettered nation and its Prophet?' So we are the last and the first." (***Hasan***)

٤٢٩٠ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى: حَدَّثَنَا أَبُو سَلَمَةَ: حدَّثنا حَمَّادُ بْنُ سَلَمَةَ، عَنْ سَعِيدِ بْنِ إِيَاسٍ الْجُرَيْرِيِّ، عَنْ أَبِي نَضْرَةَ، عَنِ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ ﷺ قَالَ: «**نَحْنُ آخِرُ الأُمَمِ، وَأَوَّلُ مَنْ يُحَاسَبُ. يُقَالُ: أَيْنَ الأُمَّةُ الأُمِّيَّةُ وَنَبِيُّهَا؟ فَنَحْنُ الآخِرُونَ الأَوَّلُونَ**».

تخريج: [حسن] وصححه البوصيري، وله شاهد عند أحمد: ١/ ٢٨٢ فيه علي بن زيد بن جدعان تقدم، ح: ١١٦.

Comments:

a. This nation is the last nation; this proves that our Prophet is the last Prophet. Everyone who claims prophethood after the Prophet ﷺ is an imposter.
b. This nation is called for account before other nations. So, we should try hard to do good deeds and avoid sins; as we should avoid befriending non-Muslims and following their customs and culture.

4291. It was narrated from Abu Burdah that his father said: "The Messenger of Allâh ﷺ said: 'When Allâh gathers all creatures on the Day of Resurrection, permission will be given to the nation of Muhammad to prostrate, so they will prostrate to Him for a long time. Then it will be said: "Raise your heads, for a certain number of you will go to Hell-fire and these will be your ransom from Hell."[1] (***Da'if***)

٤٢٩١ - حَدَّثَنَا جُبَارَةُ بْنُ الْمُغَلِّسِ: حَدَّثَنَا عَبْدُ الأَعْلَى بْنُ أَبِي الْمُسَاوِرِ عَنْ أَبِي بُرْدَةَ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**إِذَا جَمَعَ اللهُ الْخَلَائِقَ يَوْمَ الْقِيَامَةِ، أُذِنَ لأُمَّةِ مُحَمَّدٍ فِي السُّجُودِ. فَيَسْجُدُونَ لَهُ طَوِيلًا. ثُمَّ يُقَالُ: ارْفَعُوا رُؤُوسَكُمْ. قَدْ جَعَلْنَا عِدَّتَكُمْ فِدَاءَكُمْ مِنَ النَّارِ**».

تخريج: [إسناده ضعيف جدًا] وضعفه البوصيري، وانظر لعلتيه، ح: ٨٧، ٧٤٠ وحديث مسلم، ح: ٢٧٦٧/ ٤٩، ٥١ يغني عنه.

4292. It was narrated from Anas bin Mâlik that the Messenger of Allâh ﷺ said: "This nation has been granted mercy (in the

٤٢٩٢ - حَدَّثَنَا جُبَارَةُ بْنُ الْمُغَلِّسِ: حَدَّثَنَا كَثِيرُ بْنُ سُلَيْمٍ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**إِنَّ هٰذِهِ الأُمَّةَ مَرْحُومَةٌ.**

[1] Those who enter Hell will do so because they deserve to, but their numbers will serve as a ransom for the others.

عَذَابُهَا بِأَيْدِيهَا. فَإِذَا كَانَ يَوْمُ الْقِيَامَةِ، دُفِعَ إِلَى كُلِّ رَجُلٍ مِنَ الْمُسْلِمِينَ [رَجُلٌ] مِنَ الْمُشْرِكِينَ. فَيُقَالُ: هٰذَا فِدَاؤُكَ مِنَ النَّارِ».

Hereafter) and its torment (in this world) is at the hands of one another. When the Day of Resurrection comes, each Muslim man will be given a man from among the idolaters and it will be said: 'This is your ransom from the Fire.'" (*Da'if*)

تخريج: [إسناده ضعيف جدًا] وضعفه البوصيري، وانظر لعلتيه، ح: ٧٤٠، ١٨٦٢، وحديث أبي داود، ح: ٤٢٧٨ يغني عنه، وإسناده حسن.

Comments:

In both places, in Paradise and in Hell, a house is prepared for everyone. On the Day of Judgment, non-believers will get their places which are in Hell; and their houses which are in Paradise are granted to those who enter Paradise. Similarly, the houses of believers which are in Hell will be granted to non-believers, and those believers will enter Paradise. This is the procedure of ransom that is mentioned in the *Hadith*.

1>Chapter 35. What Is Hoped Of The Mercy Of Allâh On The Day Of Resurrection

(المعجم ٣٥) - بَابُ مَا يُرْجَى مِنْ رَحْمَةِ اللهِ يَوْمَ الْقِيَامَةِ (التحفة ٣٥)

٤٢٩٣ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَنْبَأَنَا عَبْدُ الْمَلِكِ عَنْ عَطَاءٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ لِلَّهِ مِائَةَ رَحْمَةٍ. قَسَمَ مِنْهَا رَحْمَةً بَيْنَ جَمِيعِ الْخَلَائِقِ. فَبِهَا يَتَرَاحَمُونَ. وَبِهَا يَتَعَاطَفُونَ. وَبِهَا تَعْطِفُ الْوَحْشُ عَلَى أَوْلَادِهَا. وَأَخَّرَ تِسْعَةً وَتِسْعِينَ رَحْمَةً. يَرْحَمُ بِهَا عِبَادَهُ يَوْمَ الْقِيَامَةِ».

4293. It was narrated from Abu Hurairah that the Prophet ﷺ said: "Allâh has one hundred (degrees of) mercy, of which He has shared one between all of creation, by virtue of which you show mercy and compassion towards one another and the wild animals show compassion towards their young. And He has kept back ninety-nine (degrees of) mercy by virtue of which He will show mercy to His slaves on the Day of Resurrection." (*Sahih*)

تخريج: أخرجه مسلم، التوبة، باب في سعة رحمة الله تعالى وأنها تغلب غضبه، ح: ٢٧٥٢/ ١٩ من حديث عبدالملك بن أبي سليمان به.

Comments:

a. The purpose of mentioning a hundred portions of mercy is to encourage reflection over the abundance of the mercy of Allâh, who has placed the passion of mercy in every creature. Even birds and animals love their

offspring so much, that they may endanger themselves to protect them. Therefore, the mercy of the Creator will be so endless that no one can imagine it.

b. On the Day of Judgment as the anger and justice of Allâh are experienced, similarly His mercy will also be experienced beyond limits.

4294. It was narrated from Abu Sa'eed that the Messenger of Allâh ﷺ said: "On the day when He created the heavens and the earth, Allâh created one hundred (degrees of) mercy, of which He placed one on earth, by virtue of which mothers show compassion to their children and animals as well as the birds show compassion to one another. And He kept back ninety-nine (degrees of) mercy. When the Day of Resurrection comes, Allâh will complete this mercy." (*Sahih*)

٤٢٩٤ - حَدَّثَنَا أَبُو كُرَيْبٍ وَ أَحْمَدُ بْنُ سِنَانٍ، قَالَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي سَعِيدٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «خَلَقَ اللهُ، عَزَّ وَجَلَّ، يَوْمَ خَلَقَ السَّمٰوَاتِ وَالأَرْضَ، مِائَةَ رَحْمَةٍ. فَجَعَلَ فِي الأَرْضِ مِنْهَا رَحْمَةً. فَبِهَا تَعْطِفُ الْوَالِدَةُ عَلَى وَلَدِهَا. وَالْبَهَائِمُ، بَعْضُهَا عَلَى بَعْضٍ، والطَّيْرُ. وَأَخَّرَ تِسْعَةً وَتِسْعِينَ إِلَى يَوْمِ الْقِيَامَةِ. فَإِذَا كَانَ يَوْمُ الْقِيَامَةِ، أَكْمَلَهَا اللهُ بِهٰذِهِ الرَّحْمَةِ».

تخريج: [صحيح] أخرجه أحمد:٣/ ٥٥ من حديث الأعمش به، وصححه البوصيري، والحديث السابق شاهد له.

4295. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "When Allâh created the universe, He decreed for Himself: 'My mercy prevails over My wrath.'" (*Sahih*)

٤٢٩٥ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ وَ أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، قَالَا: حَدَّثَنَا أَبُو خَالِدٍ الأَحْمَرُ عَنِ ابْنِ عَجْلَانَ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ اللهَ، عَزَّ وَجَلَّ، لَمَّا خَلَقَ الْخَلْقَ كَتَبَ بِيَدِهِ عَلَى نَفْسِهِ: إِنَّ رَحْمَتِي تَغْلِبُ غَضَبِي».

تخريج: [صحيح] تقدم، ح:١٨٩.

Comments:

a. Committing sins and not repenting from them incurs the anger of Allâh.

b. Sending Prophets and Messenger, and revealing the Divine Books are also a sign of His mercy.

4296. It was narrated that Mu'âdh bin Jabal said: "The Messenger of Allâh ﷺ passed by

٤٢٩٦ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ بْنِ أَبِي الشَّوَارِبِ: حَدَّثَنَا أَبُو عَوَانَةَ: حَدَّثَنَا عَبْدُ

الْمَلِكِ بْنُ عُمَيْرٍ عَنِ ابْنِ أَبِي لَيْلَىٰ، عَنْ مُعَاذِ ابْنِ جَبَلٍ قَالَ: مَرَّ بِي رَسُولُ اللهِ ﷺ وَأَنَا عَلَى حِمَارٍ. فَقَالَ: «يَا مُعَاذُ هَلْ تَدْرِي مَا حَقُّ اللهِ عَلَى الْعِبَادِ، وَمَا حَقُّ الْعِبَادِ عَلَى اللهِ؟» قُلْتُ: اللهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: «فَإِنَّ حَقَّ اللهِ عَلَى الْعِبَادِ أَنْ يَعْبُدُوهُ وَلَا يُشْرِكُوا بِهِ شَيْئًا. وَحَقَّ الْعِبَادِ عَلَى اللهِ، إِذَا فَعَلُوا ذٰلِكَ، أَنْ لَا يُعَذِّبَهُمْ».

me when I was riding a donkey, and said: 'O Mu'âdh, do you know what Allâh's right over His slaves is and what His slaves' right over Allâh is?' I said: 'Allâh and His Messenger know best.' He said: 'The right of Allâh over His slaves is that they should worship Him and not associate anything with Him. And the right of the slaves over Allâh, if they do that, is that He should not punish them.'" (*Sahih*)

تخريج: [صحيح] أخرجه الطبراني: ٢٠/ ٣٦، ح: ٢٧٤ من حديث أبي عوانة، وأحمد: ٥/ ٢٣٠ من حديث عبدالملك به، ورواه أنس بن مالك (البخاري ومسلم) وعمرو بن ميمون (البخاري، ومسلم)، والأسود بن هلال(مسلم) وغيرهم عن معاذ به، وهو متواتر عنه.

Comments:

a. A narration reads that Muâdh bin Jabal, ﷺ was a companion rider of the Prophet ﷺ, on his donkey. (*Sahih Al-Bukhari* 2856)

b. Allâh is the Creator and Benefactor of His slaves so they are obliged to worship him alone.

c. The right of slaves upon Allâh is only to have His grace and mercy; Allâh, out of His mercy, took care of this right.

٤٢٩٧ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ أَعْيَنَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ يَحْيَى الشَّيْبَانِيُّ عَنْ عَبْدِ اللهِ بْنِ عُمَرَ بْنِ حَفْصٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: كُنَّا مَعَ رَسُولِ اللهِ ﷺ فِي بَعْضِ غَزَوَاتِهِ. فَمَرَّ بِقَوْمٍ. فَقَالَ: مَنِ الْقَوْمُ؟ فَقَالُوا: نَحْنُ الْمُسْلِمُونَ. وَامْرَأَةٌ تَحْصِبُ تَنُّورَهَا. وَمَعَهَا ابْنٌ لَهَا. فَإِذَا ارْتَفَعَ وَهَجُ التَّنُّورِ، تَنَحَّتْ بِهِ. فَأَتَتِ النَّبِيَّ ﷺ فَقَالَتْ: أَنْتَ رَسُولُ اللهِ؟ قَالَ: «نَعَمْ» قَالَتْ: بِأَبِي أَنْتَ وَأُمِّي أَلَيْسَ اللهُ بِأَرْحَمِ الرَّاحِمِينَ؟ قَالَ: «بَلَىٰ» قَالَتْ: أَوَ لَيْسَ اللهُ بِأَرْحَمَ بِعِبَادِهِ

4297. It was narrated that Ibn 'Umar said: "We were with the Messenger of Allâh ﷺ on one of his campaigns. He passed by some people and said: 'Who are these people?' They said: 'We are Muslims.' There was a woman putting wood in her oven, and a son of hers was with her. When the flames of the oven got higher, she moved him away. She came to the Prophet ﷺ and said: 'Are you the Messenger of Allâh?' He said: 'Yes.' She said: 'May my father and mother be ransomed for you. Is not Allâh the Most Merciful of those who show

mercy?' He said: 'Yes indeed.' She said: 'Is not Allâh more Merciful than a mother to her child?' He said: 'Yes indeed.' She said: 'A mother would not throw her child into the fire.' The Messenger of Allâh ﷺ lowered his head and wept. Then he looked up at her and said: 'Allâh does not punish any of His slaves except those who are defiant and rebellious, who rebel against Allâh and refuse to say: *Lâ ilâha illallâh*.''' (***Maudu'***)

مِنَ الأُمِّ بِوَلَدِهَا؟ قَالَ: «بَلَى» قَالَتْ: فَإِنَّ الأُمَّ لَا تُلْقِي وَلَدَهَا فِي النَّارِ فَأَكَبَّ رَسُولُ اللهِ ﷺ يَبْكِي. ثُمَّ رَفَعَ رَأْسَهُ إِلَيْهَا فَقَالَ: «إِنَّ اللهَ لَا يُعَذِّبُ مِنْ عِبَادِهِ إِلَّا الْمَارِدَ الْمُتَمَرِّدَ، الَّذِي يَتَمَرَّدُ عَلَى اللهِ وَأَبَى أَنْ يَقُولَ: لَا إِلَهَ إِلَّا اللهُ».

تخريج: [إسناده موضوع] أخرجه العقيلي: ١/ ٩٦ من حديث هشام به، وروى عن يزيد بن هارون قال: كان إسماعيل الشعيري كذابًا، وفيه علة أخرى.

4298. It was narrated that Abu Hurairah said: "The Messenger of Allâh ﷺ said: "No one will enter Hell except one who is doomed." It was said: "O Messenger of Allâh, who is the one who is doomed?" He said: "The one who never does any act of obedience (towards Allâh) and who never omitted any act of sin." (***Da'if***)

٤٢٩٨ - حَدَّثَنَا الْعَبَّاسُ بْنُ الْوَلِيدِ الدِّمَشْقِيُّ: حَدَّثَنَا عَمْرُو بْنُ هَاشِمٍ: حَدَّثَنَا ابْنُ لَهِيعَةَ عَنْ عَبْدِ رَبِّهِ بْنِ سَعِيدٍ، عَنْ سَعِيدٍ الْمَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**لَا يَدْخُلُ النَّارَ إِلَّا شَقِيٌّ**» قِيلَ: يَا رَسُولَ اللهِ وَمَنِ الشَّقِيُّ؟ قَالَ: «**مَنْ لَمْ يَعْمَلْ لِلَّهِ بِطَاعَةٍ، وَلَمْ يَتْرُكْ لَهُ مَعْصِيَةً**».

تخريج: [إسناده ضعيف] أخرجه أحمد: ٢/ ٣٤٩ من حديث ابن لهيعة به، وانظر، ح: ٣٣٠ لعلته.

4299. It was narrated from Anas bin Mâlik that the Messenger of Allâh ﷺ recited this Verse: "He (Allâh) is the One, deserving that mankind should be afraid of, and should be dutiful to Him, and should not take any *Ilâh* (god) along with Him, and He is the One Who forgives (sins)."[1] Then

٤٢٩٩ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ: حَدَّثَنَا سُهَيْلُ بْنُ عَبْدِ اللهِ، أَخُو حَزْمٍ الْقُطَعِيِّ: حَدَّثَنَا ثَابِتٌ الْبُنَانِيُّ عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ رَسُولَ اللهِ ﷺ قَرَأَ أَوْ تَلَا هٰذِهِ الآيَةَ: ﴿هُوَ أَهْلُ ٱلتَّقْوَىٰ وَأَهْلُ ٱلْمَغْفِرَةِ﴾ [المدثر: ٥٦] فَقَالَ: «**قَالَ اللهُ عَزَّ وَجَلَّ: أَنَا**

[1] *Al-Muddaththir* 74:56.

أَهْلٌ أَنْ أُتَّقَىٰ، فَلَا يُجْعَلَ مَعِي إِلٰهٌ آخَرُ. فَمَنِ اتَّقَى أَنْ يَجْعَلَ مَعِي إِلٰهًا آخَرَ، فَأَنَا أَهْلٌ أَنْ أَغْفِرَ لَهُ».

قَالَ أَبُو الْحَسَنِ الْقَطَّانُ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ نَصْرٍ: حَدَّثَنَا هُدْبَةُ بْنُ خَالِدٍ: حَدَّثَنَا سُهَيْلُ بْنُ أَبِي حَزْمٍ عَنْ ثَابِتٍ، عَنْ أَنَسٍ أَنَّ رَسُولَ اللهِ ﷺ قَالَ فِي هٰذِهِ الآيَةِ: ﴿هُوَ أَهْلُ ٱلتَّقْوَىٰ وَأَهْلُ ٱلْمَغْفِرَةِ﴾ قَالَ رَسُولُ اللهِ ﷺ: «قَالَ رَبُّكُمْ: أَنَا أَهْلٌ أَنْ أُتَّقَىٰ، فَلَا يُشْرَكَ بِي [غَيْرِي]. وَأَنَا أَهْلٌ، لِمَنِ اتَّقَىٰ أَنْ يُشْرِكَ بِي، أَنْ أَغْفِرَ لَهُ».

he said: "Allâh says: 'I am the One Who deserves to be feared, so no other god should be appointed alongside Me. Whoever avoids appointing another god alongside Me, I am the One Who should forgive him." (*Da'if*)

Abul-Hasan Al-Qattân (narrated another chain): From Anas, that the Messenger of Allâh ﷺ said concerning this Verse: "He (Allâh) is the One, deserving that mankind should be afraid of, and should be dutiful to Him, and should not take any *Ilâh* (god) along with Him, and He is the One Who forgives (sins)."[1] The Messenger of Allâh ﷺ said: "Your Lord says: 'I am the One Who deserves to be feared, so do not associate anything else with Me. And I am the One Who forgives the one who avoids associating anything with Me.'"

تخريج: [إسناده ضعيف] أخرجه الترمذي، تفسير القرآن، [باب] ومن سورة المدثر، ح:٣٣٢٨ من حديث زيد به، وقال: حسن غريب، وسهيل ليس بالقوي في الحديث، وقد تفرد سهيل بهذا الحديث عن ثابت.

٤٣٠٠ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى: حَدَّثَنَا ابْنُ أَبِي مَرْيَمَ: حَدَّثَنَا اللَّيْثُ: حَدَّثَنِي عَامِرُ ابْنُ يَحْيَى عَنْ أَبِي عَبْدِ الرَّحْمٰنِ الْحُبُلِيِّ قَالَ: سَمِعْتُ عَبْدَ اللهِ بْنَ عَمْرٍو يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ: «يُصَاحُ بِرَجُلٍ مِنْ أُمَّتِي، يَوْمَ الْقِيَامَةِ، عَلَى رُؤُسِ الْخَلَائِقِ. فَيُنْشَرُ لَهُ تِسْعَةٌ وَتِسْعُونَ سِجِلاًّ. كُلُّ سِجِلٍّ مَدَّ الْبَصَرِ. ثُمَّ

4300. 'Abdullâh bin 'Amr narrated that the Messenger of Allâh ﷺ said: "A man from my nation will be called before all of creation on the Day of Resurrection, and ninety-nine scrolls will be spread out for him, each one extending as far as the eye can see. Then Allâh will say: "Do you deny anything of this?" He will say: "No, O Lord." He

[1] *Al-Muddaththir* 74:56.

will say: "Have My recording scribes been unfair to you?" Then He will say: "Apart from that, do you have any good deeds?" The man will be terrified and will say: "No." (Allâh) will say: "Indeed, you have good deeds with Us, and you will not be treated unjustly this Day." Then a card will be brought out on which is written *Ash-hadu an lâ ilâha illallâh wa anna Muhammadan 'abduhu wa rasuluhu* (I bear witness that none has the right to be worshipped but Allâh, and that Muhammad is His slave and Messenger). He will say: "O Lord, what is this card compared with these scrolls?" He will say: "You will not be treated unjustly." Then the scrolls will be placed in one side of the Balance and the card in the other. The scrolls will go up (i.e., be light) and the card will go down (i.e., will weigh heavily)." (***Sahih***)

يَقُولُ اللهُ عَزَّ وَجَلَّ: هَلْ تُنْكِرُ مِنْ هٰذَا شَيْئًا؟ فَيَقُولُ: لَا. يَا رَبِّ فَيَقُولُ: أَظَلَمَتْكَ كَتَبَتِي الْحَافِظُونَ؟ ثُمَّ يَقُولُ: أَلَكَ عَنْ ذٰلِكَ حَسَنَةٌ؟ فَيُهَابُ الرَّجُلُ، فَيَقُولُ: لَا. فَيَقُولُ: بَلَىٰ. إِنَّ لَكَ عِنْدَنَا حَسَنَاتٍ. وَإِنَّهُ لَا ظُلْمَ عَلَيْكَ الْيَوْمَ. فَتُخْرَجُ لَهُ بِطَاقَةٌ فِيهَا: أَشْهَدُ أَنْ لَا إِلٰهَ إِلَّا اللهُ، وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ. قَالَ: فَيَقُولُ: يَا رَبِّ مَا هٰذِهِ الْبِطَاقَةُ مَعَ هٰذِهِ السِّجِلَّاتِ فَيَقُولُ: إِنَّكَ لَا تُظْلَمُ. فَتُوضَعُ السِّجِلَّاتُ فِي كَفَّةٍ وَالْبِطَاقَةُ فِي كَفَّةٍ. فَطَاشَتِ السِّجِلَّاتُ، وَثَقُلَتِ الْبِطَاقَةُ».

قَالَ مُحَمَّدُ بْنُ يَحْيَى: الْبِطَاقَةُ الرُّقْعَةُ. وَأَهْلُ مِصْرَ يَقُولُونَ لِلرُّقْعَةِ: بِطَاقَةٌ.

تخريج: [إسناده صحيح] أخرجه الترمذي، الإيمان، باب ما جاء فيمن يموت وهو يشهد أن لا إله إلا الله، ح:٢٦٣٩ من حديث الليث بن سعد به، قال: حسن غريب.

Comments:

a. On the Day of Judgment, some people will enter Paradise without (being asked about their) accounts. (See *Hadith*: 4286). And the deeds of some people who enter Hell will not be weighted, since all their deeds will become worthless. (*Surat Kahf* 18:105)

b. The weight of deeds depends on sincerity and following the *Sunnah*. The more the deeds are sincere and coincide with the *Sunnah* the weightier they will be.

c. The word of Testimony (bearing testimony that none has the right to be worshiped but Allâh and Muhammad is His Messenger) is such a valuable act, that it wipes out all the previous sins. So, if after accepting Islam, one does not have a chance to do good deeds, and dies, then his testimony will be sufficient for his salvation.

d. If after accepting Islam, one not follow its teachings strictly, he may in end up Hell, but after receiving the punishment of his sins he will come out of

the Hell. And finally due to his monotheism Allâh will admit him into Paradise.

e. Everyone who utters the Word of Testimony only by his tongue without believing in it is a hypocrite and, he will stay in Hell forever; his punishment is more severe than the punishment of a common non-believer. Allâh says: "Indeed, the hypocrites will be in the lowest depths of the Fire, and never will you find for them a helper." (*Surat An-Nisâ'* 4:145)

Chapter 36. The Cistern

(المعجم ٣٦) - بَابُ ذِكْرِ الْحَوْضِ

(التحفة ٣٦)

4301. It was narrated from Abu Sa'eed Al-Khudri that the Prophet ﷺ said: "I have a Cistern, (as large as the distance) between the Ka'bah and Baitul-Maqdis (Jerusalem). (It is) whiter than milk, and its vessels are the number of the stars. I will be the Prophet with the most followers on the Day of Resurrection." (***Sahih***)

٤٣٠١ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ: حَدَّثَنَا زَكَرِيَّا: حَدَّثَنَا عَطِيَّةُ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ أَنَّ النَّبِيَّ ﷺ قَالَ: «إِنَّ لِي حَوْضًا، مَا بَيْنَ الْكَعْبَةِ وَبَيْتِ الْمَقْدِسِ. أَبْيَضَ مِثْلَ اللَّبَنِ. آنِيَتُهُ عَدَدُ النُّجُومِ. وَإِنِّي لأَكْثَرُ الأَنْبِيَاءِ تَبَعًا يَوْمَ الْقِيَامَةِ».

تخريج: [صحيح] أخرجه ابن أبي عاصم في السنة، ح:٧٢٣ من حديث ابن أبي شيبة به، وهو في المصنف:١٣/١٤٦، وله شواهد عند البخاري، ح:٦٥٧٩، ومسلم، ح:٢٢٩٢/٢٧ وغيرهما، راجع النهاية بتحقيقي، ح:٤١٢،٣٩٠.

Comments:

The *Hawdh* is a huge fountain tank which will be in the place where all people will be gathered for their accounts on the Day of Judgment. The Prophet ﷺ will supply water to his nation. Its width, as mentioned in this *Hadith,* is equal to the distance between the Ka'bah and Baitul-Maqdis. In some other *Ahâdith,* it is mentioned that its width is from 'Aden, a city of Yemen, to Ailah a city in Palestine (at present it is a seaport called Eilat), or from Al-Madinah to Oman, a city which is located in the south east of Saudi Arabia, or from Al-Madinah to San'â' a city in Yemen. (See *Ahâdith* 4303-4304). However, aforementioned distances are not to fix its accurate width, rather to give a general idea about its huge size.

4302. It was narrated from Hudhaifah that the Messenger of Allâh ﷺ said: "My Cistern is wider than the distance between Ailah and 'Aden. By the One in

٤٣٠٢ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ عَنْ أَبِي مَالِكٍ، سَعْدِ بْنِ طَارِقٍ، عَنْ رِبْعِيٍّ، عَنْ حُذَيْفَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ حَوْضِي لأَبْعَدُ مِنْ أَيْلَةَ

Whose Hand is my soul, its vessels are more numerous than the number of stars, and it is whiter than milk and sweeter than honey. By the One in Whose Hand is my soul, I will drive men away from it as a man drives strange camels away from his cistern." It was said: "O Messenger of Allâh, will you recognize us?" He said: "Yes, you will come to me with radiant faces, hands and feet, because of the traces of ablution, and this is not for anyone but you." (*Sahih*)

إِلَى عَدَنَ. وَالَّذِي نَفْسِي بِيَدِهِ لآنِيَتُهُ أَكْثَرُ مِنْ عَدَدِ النُّجُومِ. وَلَهُوَ أَشَدُّ بَيَاضًا مِنَ اللَّبَنِ، وَأَحْلَى مِنَ الْعَسَلِ. وَالَّذِي نَفْسِي بِيَدِهِ إِنِّي لأَذُودُ عَنْهُ الرِّجَالَ كَمَا يَذُودُ الرَّجُلُ الإِبِلَ الْغَرِيبَةَ عَنْ حَوْضِهِ» قِيلَ: يَا رَسُولَ اللهِ أَتَعْرِفُنَا؟ قَالَ: «نَعَمْ. تَرِدُونَ عَلَيَّ غُرًّا مُحَجَّلِينَ مِنْ أَثَرِ الْوُضُوءِ. لَيْسَتْ لِأَحَدٍ غَيْرِكُمْ».

تخريج: أخرجه مسلم، الطهارة، باب استحباب إطالة الغرة والتحجيل في الوضوء، ح:٢٤٨/٣٨ عن عثمان بن أبي شيبة به.

Comments:

a. The Tank, or Cistern, or Basin, or River, of *Kauthar* is exclusively for the nation of the Prophet ﷺ.

b. The Prophet ﷺ will recognize persons of his nation from their shining hands and legs. This shows that the Prophet ﷺ neither has the characteristic of being present everywhere and at every event, or knowing everything, nor does he have the knowledge of Unseen.

c. Those who neglect prayers cannot drink water from the Tank of *Kauthar* since they will not be honored with the sign of the Muslim nation.

d. Water in the Tank of *Kauthar* flows from Paradise; hence it contains the qualities of the water of Paradise.

4303. It was narrated that Abu Sallâm Al-Habashi said: "Umar bin 'Abdul-'Aziz sent for me and I came to him upon the riding animal prepared for swift mail delivery. When I came to him, he said: 'We have caused you some trouble O Abu Sallâm.' He said: 'Yes, by Allâh, O Commander of the Believers!' He said: 'By Allâh, we did not want to cause you any hardship, but there is a *Hadith* which I have heard that you

٤٣٠٣ - حَدَّثَنَا مَحْمُودُ بْنُ خَالِدٍ الدِّمَشْقِيُّ: حَدَّثَنَا مَرْوَانُ بْنُ مُحَمَّدٍ: حَدَّثَنَا مُحَمَّدُ بْنُ مُهَاجِرٍ: حَدَّثَنِي الْعَبَّاسُ بْنُ سَالِمٍ الدِّمَشْقِيُّ: نُبِّئْتُ عَنْ أَبِي سَلَّامٍ الْحَبَشِيِّ قَالَ: بَعَثَ إِلَيَّ عُمَرُ بْنُ عَبْدِ الْعَزِيزِ. فَأَتَيْتُهُ عَلَى بَرِيدٍ. فَلَمَّا قَدِمْتُ عَلَيْهِ، قَالَ: لَقَدْ شَقَقْنَا عَلَيْكَ يَا أَبَا سَلَّامٍ فِي مَرْكَبِكَ. قَالَ: أَجَلْ. وَاللهِ يَا أَمِيرَ الْمُؤْمِنِينَ. قَالَ: وَاللهِ مَا أَرَدْتُ الْمَشَقَّةَ

عَلَيْكَ. وَلٰكِنْ حَدِيثٌ بَلَغَنِي أَنَّكَ تُحَدِّثُ بِهِ عَنْ ثَوْبَانَ، مَوْلَىٰ رَسُولِ اللهِ ﷺ، فِي الْحَوْضِ. فَأَحْبَبْتُ أَنْ تُشَافِهَنِي بِهِ. قَالَ، فَقُلْتُ: حَدَّثَنِي ثَوْبَانُ، مَوْلَىٰ رَسُولِ اللهِ ﷺ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِنَّ حَوْضِي مَا بَيْنَ عَدَنَ إِلَى أَيْلَةَ. أَشَدُّ بَيَاضًا مِنَ اللَّبَنِ، وَأَحْلَىٰ مِنَ الْعَسَلِ. أَكَاوِيبُهُ كَعَدَدِ نُجُومِ السَّمَاءِ. مَنْ شَرِبَ مِنْهُ شَرْبَةً لَمْ يَظْمَأْ بَعْدَهَا أَبَدًا. وَأَوَّلُ مَنْ يَرِدُهُ عَلَيَّ فُقَرَاءُ الْمُهَاجِرِينَ. الدُّنْسُ ثِيَابًا وَالشُّعْثُ رُؤُسًا. الَّذِينَ لَا يَنْكِحُونَ الْمُنَعَّمَاتِ. وَلَا يُفْتَحُ لَهُمُ السُّدَدُ». قَالَ، فَبَكَىٰ عُمَرُ حَتَّى اخْضَلَّتْ لِحْيَتُهُ. ثُمَّ قَالَ: لَكِنِّي قَدْ نَكَحْتُ الْمُنَعَّمَاتِ وَفُتِحَتْ لِيَ السُّدَدُ. لَا جَرَمَ أَنِّي لَا أَغْسِلُ ثَوْبِي الَّذِي عَلَى جَسَدِي حَتَّى يَتَّسِخَ. وَلَا أَدْهُنُ رَأْسِي حَتَّى يَشْعَثَ.

narrate from Thawbân, the freed slave of the Messenger of Allâh ﷺ, concerning the Cistern, and I wanted to hear it directly from you.' He said: "I said: 'Thawbân, the freed slave of the Messenger of Allâh ﷺ, told me that the Messenger of Allâh ﷺ said: "My Cistern is (wider than) the distance between Ailah and 'Aden. It is whiter than milk and sweeter than honey, and its cups are as many as the stars in the sky. Whoever drinks from it will never feel thirst again. The first ones who come to drink from it will be the poor *Muhâjirin,* with dirty clothes and disheveled hair, who do not marry refined women and for whom no doors are opened." 'Umar wept until his beard became wet, then he said: 'But I have married refined women and doors have been opened for me. Certainly I will not wash the clothes that are on my body until they become dirty, and I will not comb my hair until it becomes disheveled.''' (***Hasan***)

تخريج: [حسن] أخرجه الترمذي، صفة القيامة، باب ماجاء في صفة أواني الحوض، ح:٢٤٤٤ من حديث محمد بن مهاجر به، وقال: غريب، وسنده ضعيف للانقطاع الظاهر، وللحديث طرق أخرىٰ عند ابن حبان، ح:٢٦٠١ وغيره، وأصله في صحيح مسلم، ح:٢٣٠١ .

Comments:

a. Having unclean clothes and disheveled hair does not mean neglecting the matter of neatness or cleanness. But it means not giving much attention to beautification or adornment.

b. 'Umar bin 'Abdul-'Aziz ﷺ, despite being a ruler of Muslims, was very keen to gain the knowledge of *Hadith.* If he came to know that a scholar knew a *Hadith,* he never felt shame to learn from him. Muslim rulers should take him as their ideal.

c. 'Umar bin 'Abdul-'Aziz did not ask him to report to him as soon as

possible, but Abu Sallâm ﷺ, endured the hardship in the obedience of the ruler to report to him as soon as possible.

4304. It was narrated from Anas that the Messenger of Allâh ﷺ said: "The distance between the two ends of my Cistern is like the distance between San'â' and Al-Madinah,' or 'between Al-Madinah and 'Ammân.'" (*Sahih*)

٤٣٠٤ - حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ: حَدَّثَنَا أَبِي: حَدَّثَنَا هِشَامٌ عَنْ قَتَادَةَ، عَنْ أَنَسٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَا بَيْنَ نَاحِيَتَيْ حَوْضِي كَمَا بَيْنَ صَنْعَاءَ وَالْمَدِينَةِ. أَوْ كَمَا بَيْنَ الْمَدِينَةِ وَعَمَّانَ».

تخريج: أخرجه مسلم، الفضائل، باب إثبات حوض نبينا ﷺ وصفاته، ح:٤٢/٢٣٠٤ من حديث هشام به.

4305. Anas bin Mâlik narrated that the Prophet of Allâh ﷺ said: 'One can see in it (the Cisteru) jugs of gold and silver, like the number of stars in the sky." (*Sahih*)

٤٣٠٥ - حَدَّثَنَا حُمَيْدُ بْنُ مَسْعَدَةَ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ: حَدَّثَنَا سَعِيدُ بْنُ أَبِي عَرُوبَةَ عَنْ قَتَادَةَ قَالَ: قَالَ أَنَسُ بْنُ مَالِكٍ: قَالَ نَبِيُّ اللهِ ﷺ: «يُرَىٰ فِيهِ أَبَارِيقُ الذَّهَبِ وَالْفِضَّةِ كَعَدَدِ نُجُومِ السَّمَاءِ».

تخريج: أخرجه مسلم، أيضًا، ح:٤٣/٢٣٠٤ من حديث خالد به.

4306. It was narrated from Abu Hurairah that the Prophet ﷺ came to a graveyard and greeted (its occupants) with *Salâm*, then he said: "Peace be upon you, abode of believing people. We will join you soon, if Allâh wills." Then he said: "Would that we could see our brothers." They said: "O Messenger of Allâh, are we not your brothers?" He said: "You are my Companions. My brothers are those who will come after me. I will reach the Cistern ahead of you." They said: "O Messenger of Allâh, how will you recognize those of your nation who have not yet come?" He said: "If a man has a horse with a blaze

٤٣٠٦ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنِ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ أَنَّهُ أَتَىٰ الْمَقْبَرَةَ فَسَلَّمَ عَلَى الْمَقْبَرَةِ. فَقَالَ: «السَّلَامُ عَلَيْكُمْ، دَارَ قَوْمٍ مُؤْمِنِينَ وَإِنَّا، إِنْ شَاءَ اللهُ تَعَالَى، بِكُمْ لَاحِقُونَ» ثُمَّ قَالَ: «لَوَدِدْنَا أَنَّا قَدْ رَأَيْنَا إِخْوَانَنَا» قَالُوا: يَا رَسُولَ اللهِ أَوَلَسْنَا إِخْوَانَكَ؟ قَالَ: «أَنْتُمْ أَصْحَابِي. وَإِخْوَانِي الَّذِينَ يَأْتُونَ مِنْ بَعْدِي. وَأَنَا فَرَطُكُمْ عَلَى الْحَوْضِ» قَالُوا: يَا رَسُولَ اللهِ كَيْفَ تَعْرِفُ مَنْ لَمْ يَأْتِ مِنْ أُمَّتِكَ؟ قَالَ: «أَرَأَيْتُمْ لَوْ أَنَّ رَجُلًا لَهُ خَيْلٌ غُرٌّ مُحَجَّلَةٌ بَيْنَ ظَهْرَانَيْ خَيْلٍ دُهْمٍ بُهْمٍ، أَلَمْ يَكُنْ يَعْرِفُهَا؟»

on its forehead and white feet, don't you think that he will recognize it among horses that are deep black in color?" They said: "Of course." He said: "On the Day of Resurrection they will come with radiant faces, hands, and feet, because of the traces of ablution." He said: "I will reach the Cistern ahead of you." Then he said: "Men will be driven away from my Cistern just as stray camels are driven away. And I will call to them: 'Come here!' But it will be said: 'They changed after you were gone, and they kept turning on their heels.' So I will say: "Be off with you!" (*Sahih*)

قَالُوا: بَلَى. قَالَ: «فَإِنَّهُمْ يَأْتُونَ يَوْمَ الْقِيَامَةِ غُرًّا مُحَجَّلِينَ، مِنْ أَثَرِ الْوُضُوءِ» قَالَ: «أَنَا فَرَطُكُمْ عَلَى الْحَوْضِ» ثُمَّ قَالَ: «لَيُذَادَنَّ رِجَالٌ عَنْ حَوْضِي كَمَا يُذَادُ الْبَعِيرُ الضَّالُّ. فَأُنَادِيهِمْ: أَلَا هَلُمُّوا فَيُقَالُ: إِنَّهُمْ قَدْ بَدَّلُوا بَعْدَكَ، وَلَمْ يَزَالُوا يَرْجِعُونَ عَلَى أَعْقَابِهِمْ. فَأَقُولُ: أَلَا سُحْقًا سُحْقًا».

تخريج: أخرجه مسلم، الطهارة، باب استحباب إطالة الغرة والتحجيل في الوضوء، ح:٢٤٩/٣٩ من حديث العلاء به.

Comments:

a. Muslims should visit graveyards.
b. The purpose of visiting graves is to seek forgiveness for the dead persons, and to remind oneself of his end, not to ask something from them.
c. The purpose of greeting by saying *As-Salâmu 'Alaikum* is not to make them hear it, rather to ask peace for them. As for addressing them using the pronoun of the second person, it is only to remind ourselves that they, not long ago, were living with us, and used to address us, but now they are in need of our supplications.
d. The Prophet ﷺ will recognize the persons of his nation by the traces of ablution they have on their body. It does not mean that he sees the deeds of members of his nation.
e. Only those who hold Islam firmly and die on Islam deserve drinking from the Tank of Kauthar.

Chapter 37. Intercession

(المعجم ٣٧) - بَابُ ذِكْرِ الشَّفَاعَةِ

(التحفة ٣٧)

4307. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "Every Prophet had

٤٣٠٧ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ،

عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لِكُلِّ نَبِيٍّ دَعْوَةٌ مُسْتَجَابَةٌ. فَتَعَجَّلَ كُلُّ نَبِيٍّ دَعْوَتَهُ. وَإِنِّي اخْتَبَأْتُ دَعْوَتِي شَفَاعَةً لِأُمَّتِي. فَهِيَ نَائِلَةٌ مَنْ مَاتَ مِنْهُمْ لَا يُشْرِكُ بِاللهِ شَيْئًا».

a prayer that was answered, and every Prophet offered this prayer in this world. But I am saving my prayer so that I can intercede for my nation, and it reaches every one of them who dies not associating anything with Allâh." (*Sahih*)

تخريج: أخرجه مسلم، الإيمان، باب اختباء النبي ﷺ دعوة الشفاعة لأمته، ح:١٩٩ عن ابن أبي شيبة به.

Comments:

a. Allâh informed every Prophet that a supplication of his will surely be responded to. The same promise is also made to our Prophet ﷺ.

b. Every Prophet at some time, during his lifetime, asked Allâh to fulfill his certain request, as his supplication which is certainly responded to. So, his supplication is responded to and his request is fulfilled in his lifetime.

c. The Prophet ﷺ will use this supplication as his intercession for the forgiveness of his nation. This supplication will be made on the Day of Judgment, and it will certainly be accepted.

d. Dying while having faith in monotheism is compulsory to attain salvation.

٤٣٠٨ - حَدَّثَنَا مُجَاهِدُ بْنُ مُوسَى وَ أَبُو إِسْحَاقَ الْهَرَوِيُّ، إِبْرَاهِيمُ بْنُ عَبْدِ اللهِ بْنِ حَاتِمٍ قَالَا: حَدَّثَنَا هُشَيْمٌ: أَنْبَأَنَا عَلِيُّ بْنُ زَيْدِ ابْنِ جُدْعَانَ عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «أَنَا سَيِّدُ وَلَدِ آدَمَ وَلَا فَخْرَ. وَأَنَا أَوَّلُ مَنْ تَنْشَقُّ الْأَرْضُ عَنْهُ يَوْمَ الْقِيَامَةِ وَلَا فَخْرَ. وَأَنَا أَوَّلُ شَافِعٍ وَأَوَّلُ مُشَفَّعٍ وَلَا فَخْرَ. وَلِوَاءُ الْحَمْدِ بِيَدِي يَوْمَ الْقِيَامَةِ وَلَا فَخْرَ».

4308. It was narrated from Abu Sa'eed that the Messenger of Allâh ﷺ said: "I am the leader of the sons of Âdam, and it is no boast. I will be the first one for whom the earth will be split open on the Day of Resurrection, and it is no boast. I will be the first to intercede and the first whose intercession will be accepted, and it is no boast. The banner of praise will be in my hand on the Day of Resurrection, and it is no boast." (*Sahih*)

تخريج: [صحيح] أخرجه الترمذي، تفسير القرآن، [باب] ومن سورة بني إسرائيل، ح:٣١٤٨ من حديث علي بن زيد تقدم، ح:١١٦ مطولاً، وقال: حسن صحيح، ولم ينفرد به، له شواهد، وروى بعضهم هذا الحديث عن أبي نضرة عن ابن عباس بطوله.

Comments:

a. The Prophet ﷺ himself mentioned his virtues, since they are related to the the future, and if he had not informed us we would not have known them.

b. The Prophet ﷺ is the leader of all human beings; i.e., he is the most

superior person among all human beings that exist from Âdam ﷺ, till the Day of Judgment. He is even superior to all other Prophets and Messengers. Therefore, the highest rank of Paradise "*Wasilah*" and "*Muqâm Mahmud*" in the Field of Gathering are distinctive for the Prophet ﷺ.

c. Having a flag is also a sign of leadership. The flag of the Prophet ﷺ is called *Liwaul-Hamd* (the flag of praise). The entire world will commend the Prophet ﷺ and He will praise Allâh the Exalted.

d. Rising from graves is the beginning of the Day of Judgment and entering Paradise is the end of the series of the incidents of that Day. The Prophet ﷺ has both honors; he will be the first one who will rise from his grave, and the first one for whom the door of Paradise will be opened.

4309. It was narrated from Abu Sa'eed that the Messenger of Allâh ﷺ said: "As for the people of Hell, who are its people (i.e., its permanent residents), they will neither die nor live therein. But there are some people who will be punished with fire because of their sins, whom it will kill, then when they have become like coal, permission will be granted for intercession for them. They will be brought, group by group, and scattered on the banks of the rivers of Paradise. It will be said: 'O people of Paradise, pour water on them.' Then they will grow like seeds carried by a flood (i.e., quickly)." A man among the people said: It is as if the Messenger of Allâh ﷺ has been in the desert." (***Sahih***)

٤٣٠٩ - حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ وَ إِسْحَاقُ بْنُ إِبْرَاهِيمَ بْنِ حَبِيبٍ، قَالَا: حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ: حَدَّثَنَا سَعِيدُ بْنُ يَزِيدَ عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «أَمَّا أَهْلُ النَّارِ، الَّذِينَ هُمْ أَهْلُهَا، فَلَا يَمُوتُونَ فِيهَا وَلَا يَحْيَوْنَ. وَلٰكِنْ نَاسٌ أَصَابَتْهُمْ نَارٌ بِذُنُوبِهِمْ أَوْ بِخَطَايَاهُمْ فَأَمَاتَتْهُمْ إِمَاتَةً. حَتَّى إِذَا كَانُوا فَحْمًا أُذِنَ لَهُمْ فِي الشَّفَاعَةِ. فَجِيءَ بِهِمْ ضَبَائِرَ ضَبَائِرَ. فَبُثُّوا عَلَى أَنْهَارِ الْجَنَّةِ. فَقِيلَ: يَا أَهْلَ الْجَنَّةِ أَفِيضُوا عَلَيْهِمْ. فَيَنْبُتُونَ نَبَاتَ الْحِبَّةِ تَكُونُ فِي حَمِيلِ السَّيْلِ» قَالَ، فَقَالَ رَجُلٌ مِنَ الْقَوْمِ: كَأَنَّ رَسُولَ اللهِ ﷺ قَدْ كَانَ فِي الْبَادِيَةِ.

تخريج: أخرجه مسلم، الإيمان، باب إثبات الشفاعة وإخراج الموحدين من النار، ح:١٨٥/٣٠٦ عن نصر بن علي به.

Comments:

a. Muslims, who are sinners, after being punished for their sins for some time, will be rescued from Hell.

b. The water of Paradise eradicates the effects of Hell. Therefore, those who will be rescued from Hell also become happy and healthy just as the inhabitants of Paradise.

c. One should not despair of the Mercy of Allâh; and at the same time one should not feel safe from the punishment of Allâh.

4310. It was narrated that Jâbir said: "I heard the Messenger of Allâh ﷺ say: 'My intercession on the Day of Resurrection will be for those among my nation who committed major sins.'" (***Hasan***)

٤٣١٠ - حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ الدِّمَشْقِيُّ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنَا زُهَيْرُ بْنُ مُحَمَّدٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ، عَنْ جَابِرٍ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «**إِنَّ شَفَاعَتِي يَوْمَ الْقِيَامَةِ لأَهْلِ الْكَبَائِرِ مِنْ أُمَّتِي**».

تخريج: [**حسن**] أخرجه الترمذي، صفة القيامة، باب منه حديث شفاعتي لأجل الكبائر من أمتي، ح:٢٤٣٦ من حديث جعفر به، وقال: حسن غريب.

Comments:

a. Intercession of the Prophet ﷺ on the Day of Judgment will be of many kinds. For instance intercession for entering Paradise, intercession for rescuing from Hell, intercession for rising grades of some believers, etc.

b. Those who committed major sins are rescued from Hell by intercession. But there is no intercession for those who commit major polytheism or disblief which takes them out of Islam, even if they consider themselves Muslims. Similarly, the hypocrites who conceal disbelief in their hearts will be deprived of the intercession.

4311. It was narrated from Abu Musa Al-Ash'ari that the Messenger of Allâh ﷺ said: "I was given the choice between intercession and half of my nation being admitted to Paradise, and I chose intercession, because it is more general and more sufficient. Do you think it is for the pious? No, it is for the impure sinners." (***Hasan***)

٤٣١١ - حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَسَدٍ: حَدَّثَنَا أَبُو بَدْرٍ: حَدَّثَنَا زِيَادُ بْنُ خَيْثَمَةَ عَنْ نُعَيْمِ بْنِ أَبِي هِنْدٍ، عَنْ رِبْعِيِّ بْنِ حِرَاشٍ، عَنْ أَبِي مُوسَى الأَشْعَرِيِّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**خُيِّرْتُ بَيْنَ الشَّفَاعَةِ وَبَيْنَ أَنْ يَدْخُلَ نِصْفُ أُمَّتِي الْجَنَّةَ. فَاخْتَرْتُ الشَّفَاعَةَ. لِأَنَّهَا أَعَمُّ وَأَكْفَى. أَتُرَوْنَهَا لِلْمُتَّقِينَ؟ لَا. وَلٰكِنَّهَا لِلْمُذْنِبِينَ، الْخَطَّائِينَ الْمُتَلَوِّثِينَ**».

تخريج: [**إسناده حسن**] وصححه البوصيري، وله شواهد كثيرة منها ما رواه الحسن بن عرفة في جزءه، ح:٩٣، وقال المنذري:(٤/ ٤٤٧، الترغيب) إسناد حديث ابن عمر جيد.

Comments:

a. The Prophet ﷺ was really the well-wisher of his nation. Therefore, it is obligatory on the people of his nation to love him, to follow his orders, to take him as an ideal and to invoke blessings upon him. In addition, they have to love and respect his Companions too.

4312. It was narrated from Anas bin Mâlik that the Messenger of Allâh ﷺ said: "The believers will be gathered on the Day of Resurrection, inspired or worried." – Sa'eed was not sure – "And they will say: 'If we seek someone to intercede for us with our Lord, we may find relief from our situation.' So they will go to Âdam and will say: 'You are Âdam, the father of mankind. Allâh created you with His Hand and His angels prostrated to you. Intercede for us with your Lord, that He might grant us relief from our situation.' He will say: 'I am not the one,' and he will mention to them and complain of the sin that he committed. He will feel too shy to do that (and will say): 'Rather go to Nuh, for he is the first Messenger whom Allâh sent to the people of earth.' So they will go to him, but he will say: 'I am not the one,' and he will mention how he asked of Allâh that of which he had no knowledge.[1] He will feel too shy to do that (and will say): 'Rather go to the Close Friend of the Most Merciful, Ibrâhim.' So they will go to him and he will say: 'I am not the one. Rather go to Musa, a slave to whom Allâh spoke and to whom He gave the Torah.' So they will go to him and he will say: 'I am not the one,' and he will mention how he killed a soul,

٤٣١٢ - حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ: حَدَّثَنَا خَالِدُ ابْنُ الْحَارِثِ: حَدَّثَنَا سَعِيدٌ عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «يَجْتَمِعُ الْمُؤْمِنُونَ يَوْمَ الْقِيَامَةِ يُلْهَمُونَ أَوْ يَهُمُّونَ. شَكَّ سَعِيدٌ فَيَقُولُونَ: لَوْ تَشَفَّعْنَا إِلَى رَبِّنَا فَأَرَاحَنَا مِنْ مَكَانِنَا فَيَأْتُونَ آدَمَ فَيَقُولُونَ: أَنْتَ آدَمُ أَبُو النَّاسِ. خَلَقَكَ اللهُ بِيَدِهِ. وَسَجَدَ لَكَ مَلَائِكَتُهُ. فَاشْفَعْ لَنَا عِنْدَ رَبِّكَ يُرِحْنَا مِنْ مَكَانِنَا هٰذَا. فَيَقُولُ: لَسْتُ هُنَاكُمْ وَيَذْكُرُ وَيَشْكُو إِلَيْهِمْ ذَنْبَهُ الَّذِي أَصَابَ. فَيَسْتَحْيِي مِنْ ذٰلِكَ وَلٰكِنِ ائْتُوا نُوحًا. فَإِنَّهُ أَوَّلُ رَسُولٍ بَعَثَهُ اللهُ إِلَى أَهْلِ الْأَرْضِ. فَيَأْتُونَهُ. فَيَقُولُ: لَسْتُ هُنَاكُمْ وَيَذْكُرُ سُؤَالَهُ رَبَّهُ مَا لَيْسَ لَهُ بِهِ عِلْمٌ. وَيَسْتَحْيِي مِنْ ذٰلِكَ وَلٰكِنِ ائْتُوا خَلِيلَ الرَّحْمٰنِ إِبْرَاهِيمَ. فَيَأْتُونَهُ. فَيَقُولُ: لَسْتُ هُنَاكُمْ. وَلٰكِنِ ائْتُوا مُوسٰى. عَبْدًا كَلَّمَهُ اللهُ وَأَعْطَاهُ التَّوْرَاةَ. فَيَأْتُونَهُ. فَيَقُولُ: لَسْتُ هُنَاكُمْ وَيَذْكُرُ قَتْلَهُ النَّفْسَ بِغَيْرِ النَّفْسِ وَلٰكِنِ ائْتُوا عِيسٰى. عَبْدَ اللهِ وَرَسُولَهُ وَكَلِمَةَ اللهِ وَرُوحَهُ. فَيَأْتُونَهُ. فَيَقُولُ: لَسْتُ هُنَاكُمْ. وَلٰكِنِ ائْتُوا مُحَمَّدًا. عَبْدًا غَفَرَ اللهُ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ وَمَا تَأَخَّرَ. قَالَ: فَيَأْتُونِي فَأَنْطَلِقُ. قَالَ: فَذَكَرَ هٰذَا الْحَرْفَ عَنِ الْحَسَنِ قَالَ: فَأَمْشِي بَيْنَ السِّمَاطَيْنِ مِنَ الْمُؤْمِنِينَ قَالَ: ثُمَّ عَادَ إِلَى حَدِيثِ أَنَسٍ. قَالَ: فَأَسْتَأْذِنُ عَلَى

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[1] This refers to when Nuh asked Allâh to save his son from the Flood, and Allâh rebuked him for that. See *Hud* 11:42-47.

رَبِّي فَيُؤْذَنُ [لِي]. فَإِذَا رَأَيْتُهُ وَقَعْتُ سَاجِدًا. فَيَدَعُنِي مَا شَاءَ اللهُ أَنْ يَدَعَنِي. ثُمَّ يُقَالُ: ارْفَعْ يَا مُحَمَّدُ وَقُلْ تُسْمَعْ. وَسَلْ تُعْطَهْ. وَاشْفَعْ تُشَفَّعْ. فَأَحْمَدُهُ بِتَحْمِيدٍ يُعَلِّمُنِيهِ. ثُمَّ أَشْفَعُ. فَيَحُدُّ لِي حَدًّا. فَيُدْخِلُهُمُ الْجَنَّةَ. ثُمَّ أَعُودُ الثَّانِيَةَ. فَإِذَا رَأَيْتُهُ وَقَعْتُ سَاجِدًا. فَيَدَعُنِي مَا شَاءَ اللهُ أَنْ يَدَعَنِي. ثُمَّ يُقَالُ لِي: ارْفَعْ مُحَمَّدُ قُلْ تُسْمَعْ وَسَلْ تُعْطَهْ. وَاشْفَعْ تُشَفَّعْ. فَأَرْفَعُ رَأْسِي. فَأَحْمَدُهُ بِتَحْمِيدٍ يُعَلِّمُنِيهِ. ثُمَّ أَشْفَعُ فَيَحُدُّ لِي حَدًّا فَيُدْخِلُهُمُ الْجَنَّةَ. ثُمَّ أَعُودُ الثَّالِثَةَ. فَإِذَا رَأَيْتُ رَبِّي وَقَعْتُ سَاجِدًا. فَيَدَعُنِي مَا شَاءَ اللهُ أَنْ يَدَعَنِي ثُمَّ يُقَالُ: ارْفَعْ مُحَمَّدُ قُلْ تُسْمَعْ وَسَلْ تُعْطَهْ وَاشْفَعْ تُشَفَّعْ. فَأَرْفَعُ رَأْسِي فَأَحْمَدُهُ بِتَحْمِيدٍ يُعَلِّمُنِيهِ. ثُمَّ أَشْفَعُ. فَيَحُدُّ لِي حَدًّا. فَيُدْخِلُهُمُ الْجَنَّةَ. ثُمَّ أَعُودُ الرَّابِعَةَ فَأَقُولُ: يَا رَبِّ مَا بَقِيَ إِلَّا مَنْ حَبَسَهُ الْقُرْآنُ».

قَالَ يَقُولُ قَتَادَةُ عَلَى أَثَرِ هٰذَا الْحَدِيثِ: وَحَدَّثَنَا أَنَسُ بْنُ مَالِكٍ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «يَخْرُجُ مِنَ النَّارِ مَنْ قَالَ: لَا إِلٰهَ إِلَّا اللهُ، وَكَانَ فِي قَلْبِهِ مِثْقَالُ شَعِيرَةٍ مِنْ خَيْرٍ. وَيَخْرُجُ مِنَ النَّارِ مَنْ قَالَ: لَا إِلٰهَ إِلَّا اللهُ، وَكَانَ فِي قَلْبِهِ مِثْقَالُ بُرَّةٍ مِنْ خَيْرٍ. وَيَخْرُجُ مِنَ النَّارِ مَنْ قَالَ: لَا إِلٰهَ إِلَّا اللهُ، وَكَانَ فِي قَلْبِهِ مِثْقَالُ ذَرَّةٍ مِنْ خَيْرٍ».

not in retaliation for murder (and will say): 'Rather go to 'Īsa, the slave of Allâh and His Messenger, the Word of Allâh and a spirit created by Him.' So they will go to him, but he will say: 'I am not the one. Rather go to Muhammad, a slave whose past and future sins Allâh forgave.' So they will come to me and I will go with them." – There was a similar report from Hasan who added (the Prophet ﷺ said:) And I will walk between two rows of the believers." Then he went back to the *Hadith* of Anas. – And he said: "And I will ask my Lord for permission and permission will be given to me. When I see Him I will fall down prostrating, and I will be left as long as Allâh wills to leave me. Then it will be said: 'Get up, O Muhammad. Speak, you will be heard; ask, you will be given; intercede, your intercession will be accepted.' I will praise Him with praise that He will teach me, then I will intercede, and a limit will be set. Then they will be admitted to Paradise, and I will come back a second time. When I see Him I will fall down prostrating, and I will be left as long as Allâh wills to leave me. Then it will be said: 'Get up, O Muhammad. Speak, you will be heard; ask, you will be given; intercede, your intercession will be accepted.' I will praise Him with praise that He will teach me, then I will intercede, and a limit will be set. Then they will be

admitted to Paradise, and I will come back a third time. When I see Him, I will fall down prostrating, and I will be left as long as Allâh wills to leave me. Then it will be said: 'Get up, O Muhammad. Speak, you will be heard; ask, you will be given; intercede, your intercession will be accepted.' I will praise Him with praise that He will teach me, then I will intercede, and a limit will be set. Then they will be admitted to Paradise, and I will come back a fourth time and will say: 'O Lord, there is no one left except those who are detained by the Qur'ân.'"[1]

He (the narrator Sa'eed) said: Qatâdah said, following this *Hadith*: Anas bin Mâlik told us that the Messenger of Allâh ﷺ said: "Everyone who says *Lâ ilâha illallâh* and has in his heart goodness as much as a grain of barley will be brought forth from Hell. Everyone who says *Lâ ilâha illallâh* and has in his heart goodness as much as a grain of wheat will be brought forth from Hell. Everyone who says *Lâ ilâha illallâh* and has goodness as much as a small ant will be brought forth from Hell." (***Sahih***)

تخريج: أخرجه البخاري، التفسير، باب قول الله تعالى: وعلم آدم الأسماء كلها، ح:٤٤٧٦، ومسلم، الإيمان، باب أدنى أهل الجنة منزلةً فيها، ح:١٩٣/ ٣٢٣ من حديث سعيد بن أبي عروبة به.

[1] Meaning, those who are mentioned in Verses where it says that they will abide in Hell for eternity, or for whom the Qur'ân mentions that there is no intercession except the intercession of Allâh, or concerning whom something similar is narrated in the *Sunnah*.

4313. It was narrated from 'Uthmân bin 'Affân that the Messenger of Allâh ﷺ said: "Three will intercede on the Day of Resurrection: The Prophets, then the scholars, then the martyrs." (*Maudu'*)

٤٣١٣ - حَدَّثَنَا سَعِيدُ بْنُ مَرْوَانَ: حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا عَنْبَسَةُ بْنُ عَبْدِ الرَّحْمٰنِ عَنْ عَلَّاقِ بْنِ أَبِي مُسْلِمٍ، عَنْ أَبَانِ ابْنِ عُثْمَانَ، عَنْ عُثْمَانَ بْنِ عَفَّانَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**يَشْفَعُ يَوْمَ الْقِيَامَةِ ثَلَاثَةٌ: الأَنْبِيَاءُ ثُمَّ الْعُلَمَاءُ ثُمَّ الشُّهَدَاءُ**».

تخريج: [**إسناده موضوع**] أخرجه العقيلي: ٣/٣٦٧ من حديث أحمد بن يونس به، وضعفه العراقي، والبوصيري * عنبسة تقدم حاله، ح: ١٢٤٢، وعلاق مجهول (تقريب).

4314. It was narrated from Ubayy bin Ka'b, from his father, that the Messenger of Allâh ﷺ said: "When the Day of Resurrection comes, I will be the leader of the Prophets and the one who addresses them, and the one among them who will agree to intercede, and it is no boast." (*Hasan*)

٤٣١٤ - حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَبْدِ اللهِ الرَّقِّيُّ: حَدَّثَنَا عُبَيْدُ اللهِ بْنُ عَمْرٍو عَنْ عَبْدِ اللهِ ابْنِ مُحَمَّدِ بْنِ عَقِيلٍ، عَنِ الطُّفَيْلِ بْنِ أُبَيِّ بْنِ كَعْبٍ، عَنْ أَبِيهِ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «**إِذَا كَانَ يَوْمُ الْقِيَامَةِ، كُنْتُ إِمَامَ النَّبِيِّينَ وَخَطِيبَهُمْ وَصَاحِبَ شَفَاعَتِهِمْ. غَيْرَ فَخْرٍ**».

تخريج: [**حسن**] أخرجه الترمذي، المناقب، باب سلواالله لي الوسيلة ... الخ، ح: ٣٦١٣ من حديث ابن عقيل به مطولاً، وقال: حسن صحيح غريب، وسنده ضعيف، وللحديث شواهد.

Comments:

a. "Leader" here means the ruler and the head of the state, it does not merely mean the one who leads prayers.

b. When all the Prophets keep quiet at that time, the Prophet ﷺ will speak on behalf of others.

c. First of all, our Prophet ﷺ will intercede and thereafter all the Messengers and Prophets will intercede.

4315. It was narrated from 'Imrân bin Husain that the Prophet ﷺ said: "Some people will be brought forth from Hell by my intercession, who will be called *Al-Jahannamiyyin* (those who came out of Hell)." (*Sahih*)

٤٣١٥ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ: حَدَّثَنَا الْحَسَنُ بْنُ ذَكْوَانَ عَنْ أَبِي رَجَاءٍ الْعُطَارِدِيِّ، عَنْ عِمْرَانَ بْنِ الْحُصَيْنِ عَنِ النَّبِيِّ ﷺ قَالَ: «**لَيَخْرُجَنَّ قَوْمٌ مِنَ النَّارِ بِشَفَاعَتِي. يُسَمَّوْنَ الْجَهَنَّمِيِّينَ**».

تخريج: أخرجه البخاري، الرقاق، باب صفة الجنة والنار، ح:٦٥٦٦ من حديث يحيى به.

Comments:

a. They are called "People of Hell" since they get out from Hell, like a person who emigrates from a city to another city, generally he is traced back to his previous city.

b. This name is used only to remind them of the blessings of Allâh which makes them happy. It is not used to humiliate them. Nevertheless, Paradise is free from all kinds of sorrow and grief.

4316. It was narrated from 'Abdullâh bin Abu Jad'â' that he heard the Prophet ﷺ say: "More than (the members of the tribe of) Banu Tamim will enter Paradise through the intercession of a man from among my nation." They said: "O Messenger of Allâh, besides you?" He said: "Besides me." (*Sahih*)

I (the narrator) said: "Did you hear that from the Messenger of Allâh ﷺ?" He said: "I heard it."

٤٣١٦ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَفَّانُ: حَدَّثَنَا وُهَيْبٌ: حَدَّثَنَا خَالِدٌ عَنْ عَبْدِ اللهِ بْنِ شَقِيقٍ، عَنْ عَبْدِ اللهِ بْنِ أَبِي الْجَدْعَاءِ أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقُولُ: «لَيَدْخُلَنَّ الْجَنَّةَ، بِشَفَاعَةِ رَجُلٍ مِنْ أُمَّتِي، أَكْثَرُ مِنْ بَنِي تَمِيمٍ» قَالُوا: يَا رَسُولَ اللهِ سِوَاكَ؟ قَالَ: «سِوَايَ». قُلْتُ: أَنْتَ سَمِعْتَهُ مِنْ رَسُولِ اللهِ ﷺ؟ قَالَ: أَنَا سَمِعْتُهُ.

تخريج: [إسناده صحيح] أخرجه الترمذي، صفة القيامة، باب منه دخول سبعين ألف بغير حساب وبعض من يشفع له، ح:٢٤٣٨ من حديث خالد الحذاء به، وقال: حسن صحيح غريب.

Comments:

a. The higher the rank of a believer, the more he will intercede for the people. It could be understood that due to the intercession of a person, as many people as the number of a tribe will be forgiven.

b. Banu Tamim is the tribe of Abu Bakr Siddiq رضي الله عنه, the person of this nation whose intercession will rescue so much people from Hell probably will be Abu Bakr Siddiq رضي الله عنه. Allâh knows best.

4317. 'Awf bin Mâlik Al-Ashja'i said: "The Messenger of Allâh ﷺ said: 'Do you know what choice my Lord gave me this night?' We said: 'Allâh and His Messenger know best.' He said: 'He gave me the choice between admitting half

٤٣١٧ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا صَدَقَةُ بْنُ خَالِدٍ: حَدَّثَنَا ابْنُ جَابِرٍ قَالَ: سَمِعْتُ سُلَيْمَ بْنَ عَامِرٍ يَقُولُ: سَمِعْتُ عَوْفَ ابْنَ مَالِكٍ الأَشْجَعِيَّ يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ: «أَتَدْرُونَ مَا خَيَّرَنِي رَبِّي اللَّيْلَةَ؟» قُلْنَا:

اللهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: «فَإِنَّهُ خَيَّرَنِي بَيْنَ أَنْ يَدْخُلَ نِصْفُ أُمَّتِي الْجَنَّةَ، وَبَيْنَ الشَّفَاعَةِ. فَاخْتَرْتُ الشَّفَاعَةَ» قُلْنَا: يَا رَسُولَ اللهِ ادْعُ اللهَ أَنْ يَجْعَلَنَا مِنْ أَهْلِهَا. قَالَ: «هِيَ لِكُلِّ مُسْلِمٍ».

of my nation to Paradise and intercession, and I chose intercession.' We said: 'O Messenger of Allâh, pray that we will be among its people (the people for whom you will intercede).' He said: 'It is for every Muslim.''' (***Sahih***)

تخريج: [إسناده صحيح] أخرجه الطبراني: ١٨/٦٨، ٦٩، ح: ١٢٦ من حديث هشام به مطولاً، وتابعه بشر بن بكر عند الحاكم، وصححه: ١/١٤، ١٥، ٦٦ على شرط مسلم، ووافقه الذهبي، وللحديث طرق عند الترمذي، ح٢٤٤٣، وابن حبان، ح: ٢٥٩٢، ٢٥٩٤، والحاكم: ٢/٦٧ وغيرهم.

Comments:

a. Any person who dies on Islam deserves the intercession.

b. Committing sins with the belief relying on intercession is not wisdom, because due to some sins, the faith of the person might be taken away from him. For more details see *Hadith*: 4311

Chapter 38. Description of Hell

(المعجم ٣٨) - بَابُ صِفَةِ النَّارِ

(التحفة ٣٨)

٤٣١٨ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي وَ يَعْلَىٰ قَالَا: حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ عَنْ نُفَيْعٍ أَبِي دَاوُدَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ نَارَكُمْ هٰذِهِ جُزْءٌ مِنْ سَبْعِينَ جُزْءًا مِنْ نَارِ جَهَنَّمَ. وَلَوْلَا أَنَّهَا أُطْفِئَتْ بِالْمَاءِ مَرَّتَيْنِ، مَا انْتَفَعْتُمْ بِهَا. وَإِنَّهَا لَتَدْعُو اللهَ عَزَّ وَجَلَّ أَنْ لَا يُعِيدَهَا فِيهَا».

4318. It was narrated from Anas bin Mâlik that the Messenger of Allâh ﷺ said: "This fire of yours is one-seventieth part of the fire of Hell. Were it not that its heat has been reduced by water twice, you would not have been able to benefit from it. And it is praying to Allâh, asking Allâh not to return it (to its original level of heat)." (***Da'if***)

تخريج: [إسناده ضعيف جدًا] * نفيع تقدم حاله، ح: ١٤٨٥، وتابعه الحسن عند الحاكم: ٤/٥٩٣، وصححه، وتعقبه الذهبي بقوله: حسن(لعله جسر بن فرقد) واهٍ، وبكر (ابن بكار) قال النسائي: ليس بثقة وسنده مظلم، وحديث البخاري، ح: ٣٢٦٥، ومسلم، ح: ٢٨٤٣ يغني عنه.

Comments:

a. The heat of a seventieth part is also not left totally, but to reduce it further, the degree of heat of this portion is cooled twice with water. So, now the heat is only to the extent that could be extinguished with water.

b. 'Not have been able to benefit from it' means that the seventieth part of heat is also so hot, that food, instead of being cooked, is burnt up, and water, instead of boiling, turns to vapor at once and disappears.

4319. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "The Fire complained to its Lord and said: 'O Lord, parts of me have consumed other parts.' So He gave it two occasions to exhale, one in winter and one in summer. The intense cold that you feel (in winter) is part of its severe frost (*Zamharir*) and the intense heat that you feel in summer is part of its hot wind (*Samum*)." (***Sahih***)

٤٣١٩ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ إِدْرِيسَ عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «اشْتَكَتِ النَّارُ إِلَى رَبِّهَا، فَقَالَتْ: يَا رَبِّ أَكَلَ بَعْضِي بَعْضًا. فَجَعَلَ لَهَا نَفَسَيْنِ: نَفَسٌ فِي الشِّتَاءِ وَنَفَسٌ فِي الصَّيْفِ. فَشِدَّةُ مَا تَجِدُونَ مِنَ الْبَرْدِ، مِنْ زَمْهَرِيرِهَا. وَشِدَّةُ مَا تَجِدُونَ مِنَ الْحَرِّ، مِنْ سَمُومِهَا».

تخريج: [صحيح] أخرجه الترمذي، صفة جهنم، باب ماجاء أن للنار نفسين ... الخ، ح:٢٥٩٢ من حديث الأعمش به، وقال: حسن صحيح، ورواه عاصم بن بهدلة عن أبي صالح به عند الدارمي: ٢/ ٣٤٠، ح:٢٨٤٩، وله شواهد كثيرة عند البخاري، ومسلم وغيرهما.

Comments:

a. Paradise and Hell are also the creations that have feelings. The anger of Hell-fire is mentioned in the Qur'ân. (See *Surat Al-Mulk* 67:8)

b. The heat and the cold of Hell are so severe that Hell itself cannot bear them, so it is permitted to release its cool and hot air twice in a year to ease itself.

c. The severe heat in summer and severe cold in winter are known realities. The natural reasons of this heat and cold are known by scientists, but there are some unseen reasons that are informed of only by the Prophet ﷺ.

4320. It was narrated from Abu Hurairah that the Prophet ﷺ said: "The Hell-Fire was kindled for one thousand years and turned white. Then it was kindled for another thousand years and it turned red. Then it was kindled for another thousand years and it turned black. So it is black like the darkest night." (***Da'if***)

٤٣٢٠ - حَدَّثَنَا الْعَبَّاسُ بْنُ مُحَمَّدٍ الدُّورِيُّ: حَدَّثَنَا يَحْيَى بْنُ أَبِي [بُكَيْرٍ]: حَدَّثَنَا شَرِيكٌ عَنْ عَاصِمٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «أُوقِدَتِ النَّارُ أَلْفَ سَنَةٍ فَابْيَضَّتْ. ثُمَّ أُوقِدَتْ أَلْفَ سَنَةٍ فَاحْمَرَّتْ. ثُمَّ أُوقِدَتْ أَلْفَ سَنَةٍ فَاسْوَدَّتْ. فَهِيَ سَوْدَاءُ كَاللَّيْلِ الْمُظْلِمِ».

تخريج: [إسناده ضعيف] أخرجه الترمذي، صفة جهنم، باب منه في صفة النار أنها سوداء مظلمة، ح:٢٥٩١ عن العباس به، وانظر، ح:٢٥٥٧ لعلته، وقال أبو هريرة: أترونها حمراء كناركم هذه؟، لهي أسود من القار والقار الزفت أخرجه مالك:٢/ ٩٩٤، وإسناده صحيح، وقال الباجي: حكمه الرفع.

4321. It was narrated from Anas bin Mâlik that the Messenger of Allâh ﷺ said: "On the Day of Resurrection the disbeliever who lived the most luxurious will be brought, and it will be said: 'Dip him once in Hell.' So he will be dipped in it, then it will said to him: 'O so-and-so, have you ever enjoyed any pleasure?' He will say: 'No, I have never enjoyed any pleasure.' Then the believer who suffered the most hardship and trouble will be brought and it will be said: 'Dip him once in Paradise.' So he will be dipped in it and it will be said to him: 'O so-and-so, have you ever suffered any hardship or trouble?' He will say: 'I have never suffered any hardship or trouble.'" (*Sahih*)

٤٣٢١ - حَدَّثَنَا الْخَلِيلُ بْنُ عَمْرٍو: حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ الْحَرَّانِيُّ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ حُمَيْدٍ الطَّوِيلِ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «يُؤْتَى يَوْمَ الْقِيَامَةِ بِأَنْعَمِ أَهْلِ الدُّنْيَا مِنَ الْكُفَّارِ. فَيُقَالُ: اغْمِسُوهُ فِي النَّارِ غَمْسَةً. فَيُغْمَسُ فِيهَا. ثُمَّ يُقَالُ لَهُ: أَيْ فُلَانُ هَلْ أَصَابَكَ نَعِيمٌ قَطُّ؟ فَيَقُولُ: لَا مَا أَصَابَنِي نَعِيمٌ قَطُّ. وَيُؤْتَى بِأَشَدِّ الْمُؤْمِنِينَ ضُرًّا وَبَلَاءً. فَيُقَالُ: اغْمِسُوهُ غَمْسَةً فِي الْجَنَّةِ. فَيُغْمَسُ فِيهَا غَمْسَةً. فَيُقَالُ لَهُ: أَيْ فُلَانُ هَلْ أَصَابَكَ ضُرٌّ قَطُّ أَوْ بَلَاءٌ؟ فَيَقُولُ: مَا أَصَابَنِي قَطُّ ضُرٌّ وَلَا بَلَاءٌ».

تخريج: [صحيح] رواه ثابت البناني عن أنس به عند مسلم، صفات المنافقين، باب صبغ أنعم أهل الدنيا في النار وصبغ أشدهم بؤسًا في الجنة، ح:٢٨٠٧/ ٥٥.

Comments:

a. The blessings of this world compared to the blessings of Paradise are like a drop of water in an ocean. The same fact is true if the hardship of this world is compared to the punishments of Hell.
b. Displeasing Allâh for the comforts of this world which are very insignificant, incomplete and temporary, is great foolishness.

4322. It was narrated from Abu Sa'eed Al-Khudri that the Prophet ﷺ said: "The disbeliever will be made huge so much so that his

٤٣٢٢ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا بَكْرُ بْنُ عَبْدِ الرَّحْمٰنِ: حَدَّثَنَا عِيسَى بْنُ الْمُخْتَارِ عَنْ مُحَمَّدِ بْنِ أَبِي لَيْلَى، عَنْ عَطِيَّةَ

molar will be bigger than (Mount) Uhud, and the size of his body in relation to his molar will be like the size of the body of anyone of you in relation to his molar." (*Da'if*)

الْعَوْفِيِّ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ الْكَافِرَ لَيَعْظُمُ حَتَّى إِنَّ ضِرْسَهُ لَأَعْظَمُ مِنْ أُحُدٍ. وَفَضِيلَةُ جَسَدِهِ عَلَى ضِرْسِهِ، كَفَضِيلَةِ جَسَدِ أَحَدِكُمْ عَلَى ضِرْسِهِ».

تخريج: [إسناده ضعيف] وضعفه البوصيري من أجل العلتين انظر، ح:٣٧،٨٥٤ وغيرهما، وقال زيد بن أرقم في حديثه: إن الرجل من أهل النار ليعظم للنار حتى يكون الضرس من أضراسه كأحد(أحمد:٤/٣٦٧، وإسناده صحيح)، وأصله في صحيح مسلم، ح:٢٤٠٨، وجاء في صحيح مسلم، ح:٢٨٥١ قال رسول الله ﷺ: ضرس الكافر . أوناب الكافر . مثل أحد وغلظ جلده مسيرة ثلاث.

Comments:

a. Enlargement of the bodies of the inhabitants of Hell is a form of punishment.
b. It is mentioned in the Qur'ân that the inhabitants of Hell will be placed in a narrow space. (*Surat Al-Furqân*:13). In addition, they will sense the place to be narrower due to their large bodies.
c. The reason of enlarging the body is to increase the punishment.

4323. 'Abdullâh bin Qais said: "I was with Abu Burdah one night, and Hârith bin Uqaish entered upon us. Hârith told us that night that the Messenger of Allâh ﷺ said: 'Among my nation are some by whose intercession more (than the members of the tribe of) Mudar will enter Paradise, and among my nation are some who will be made huge for the Fire until they fill one of its corners.'" (*Hasan*)

٤٣٢٣ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ عَنْ دَاوُدَ بْنِ أَبِي هِنْدٍ: حَدَّثَنَا عَبْدُ اللهِ بْنُ قَيْسٍ قَالَ: كُنْتُ عِنْدَ أَبِي بُرْدَةَ ذَاتَ لَيْلَةٍ. فَدَخَلَ عَلَيْنَا الْحَارِثُ بْنُ أُقَيْشٍ. فَحَدَّثَنَا الْحَارِثُ لَيْلَتَئِذٍ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِنَّ مِنْ أُمَّتِي مَنْ يَدْخُلُ الْجَنَّةَ بِشَفَاعَتِهِ أَكْثَرُ مِنْ مُضَرَ. وَإِنَّ مِنْ أُمَّتِي مَنْ يَعْظُمُ لِلنَّارِ حَتَّى يَكُونَ أَحَدَ زَوَايَاهَا».

تخريج: [إسناده حسن] وهو في المصنف:١١/٤٦٣، ح:١١٧٤٨، وصححه الحاكم على شرط مسلم:١/٧١، ووافقه الذهبي، وقال الهيثمي في المجمع:٣/٨: ورجاله ثقات.

Comments:

a. Whenever the Companions of the Prophet ﷺ, visit any one, or whenever the Companions and their followers met each other, they used to narrate *Ahâdith* or listen to them, or teach religious matters and learn them, instead

of being busy in useless talks.

b. Becoming a corner of Hell means that the room where he is imprisoned has a corner that is filled with his body. Allâh knows best.

4324. It was narrated from Anas bin Mâlik that the Messenger of Allâh ﷺ said: "The people of Hell will be made to weep and they will weep until they run out of tears. Then they will weep blood until something like trenches appears on their faces, and if ships were placed in them they would float." (*Da'if*)

٤٣٢٤ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ: حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ عَنِ الأَعْمَشِ، عَنْ يَزِيدَ الرَّقَاشِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «يُرْسَلُ الْبُكَاءُ عَلَى أَهْلِ النَّارِ. فَيَبْكُونَ حَتَّى يَنْقَطِعَ الدُّمُوعُ. ثُمَّ يَبْكُونَ الدَّمَ حَتَّى يَصِيرَ فِي وُجُوهِهِمْ كَهَيْئَةِ الأُخْدُودِ. لَوْ أُرْسِلَتْ فِيهِ السُّفُنُ لَجَرَتْ».

تخريج: [إسناده ضعيف] وانظر، ح:١٧٨، ١٠٨٠ لعلتيه، وأخرج الحاكم:٤/ ٦٠٥ من حديث أبي موسى رفعه: إن أهل النار ليبكون حتى لو أجريت السفن في دموعهم لجرت وإنهم ليبكون الدم يعني مكان الدمع، وصححه، ووافقه الذهبي، وسنده حسن.

Comments:

a. Hell has many types of torment; one of them is torment of sorrow and grief which causes crying.

b. Crying in this world relieves one from his grief, but it becomes a kind of torment in Hell, so it does not reduce grief.

c. Weeping out of fear of Allâh in this world makes one enter Paradise in his next life. Those who live careless lives and laugh too much in this world will cry too much in Hell.

4325. It was narrated from Ibn 'Abbâs that the Messenger of Allâh ﷺ recited: "O you who believe! Have fear of Allâh as is His due, and die not except as Muslims.[1] (Then he said): 'If a drop of *Zaqqum* were to be dropped on the earth, it would ruin the livelihood of the people of this world, so how about those who have no food other than it (i.e. *Zaqqum*)?'" (*Sahih*)

٤٣٢٥ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ شُعْبَةَ، عَنْ سُلَيْمَانَ، عَنْ مُجَاهِدٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَرَأَ رَسُولُ اللهِ ﷺ: ﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱتَّقُوا۟ ٱللَّهَ حَقَّ تُقَاتِهِۦ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُم مُّسْلِمُونَ﴾ [آل عمران: ١٠٢] «وَلَوْ أَنَّ قَطْرَةً مِنَ الزَّقُّومِ قُطِرَتْ فِي الأَرْضِ لأَفْسَدَتْ عَلَى أَهْلِ الدُّنْيَا مَعِيشَتَهُمْ. فَكَيْفَ بِمَنْ لَيْسَ لَهُ طَعَامٌ غَيْرُهُ؟».

[1] *Âl 'Imrân* 3:102.

تخريج: [إسناده صحيح] أخرجه الترمذي، صفة جهنم، باب ماجاء في صفة شراب أهل النار، ح:٢٥٨٥ من حديث شعبة به، وقال: حسن صحيح.

4326. It was narrated from Abu Hurairah that the Prophet ﷺ said: "The Fire will consume all of the son of Âdam except the mark of prostration. Allâh has forbidden the Fire to consume the mark of prostration.'" (*Sahih*)

٤٣٢٦ - حَدَّثَنَا مُحَمَّدُ بْنُ عُبَادَةَ الْوَاسِطِيُّ: حَدَّثَنَا يَعْقُوبُ بْنُ مُحَمَّدٍ الزُّهْرِيُّ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ [عَنِ] الزُّهْرِيِّ، عَنْ عَطَاءِ ابْنِ يَزِيدَ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: **«تَأْكُلُ النَّارُ ابْنَ آدَمَ إِلَّا أَثَرَ السُّجُودِ. حَرَّمَ اللهُ عَلَى النَّارِ أَنْ تَأْكُلَ أَثَرَ السُّجُودِ»**.

تخريج: أخرجه البخاري، التوحيد، باب قول الله تعالى: وجوه يومئذ ناضرة * إلى ربها ناظرة، ح:٧٤٣٧، ومسلم، الإيمان، باب معرفة طريق الرؤية، ح:١٨٢/٢٩٩ من حديث إبراهيم ابن سعد به مطولاً.

Comments:

A sinner believer, who enters in Hell, after receiving his punishment and being burnt, would become like coal, and then he will be admitted in Paradise. (See *Hadith*: 4309). The above *Hadith* refers to such a believer who will be recognized through the sign of his prostration and will be rescued from Hell.

4327. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: 'Death will be brought on the Day of Resurrection and made to stand on the *Sirât* (the Bridge over Hell). It will be said: "O people of Paradise!" And they will look. Anxious and afraid lest they be brought out of the place they are in. Then it will be said: "O people of Hell!" and they will look, hoping that they will be brought out of the place they are in. Then it will be said: "Do you know what this is?" They will say: "Yes, this is Death." Then the command will be given for it to be slaughtered on the *Sirât*, and it will be said to both groups: "It is

٤٣٢٧ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: **«يُؤْتَىٰ بِالْمَوْتِ يَوْمَ الْقِيَامَةِ. فَيُوقَفُ عَلَى الصِّرَاطِ. فَيُقَالُ: يَا أَهْلَ الْجَنَّةِ فَيَطَّلِعُونَ خَائِفِينَ وَجِلِينَ أَنْ يُخْرَجُوا مِنْ مَكَانِهِمُ الَّذِي هُمْ فِيهِ. ثُمَّ يُقَالُ: يَا أَهْلَ النَّارِ فَيَطَّلِعُونَ مُسْتَبْشِرِينَ فَرِحِينَ أَنْ يُخْرَجُوا مِنْ مَكَانِهِمُ الَّذِي هُمْ فِيهِ. فَيُقَالُ: هَلْ تَعْرِفُونَ هٰذَا؟ قَالُوا: نَعَمْ. هٰذَا الْمَوْتُ. قَالَ: فَيُؤْمَرُ بِهِ فَيُذْبَحُ عَلَى الصِّرَاطِ. ثُمَّ يُقَالُ لِلْفَرِيقَيْنِ كِلَاهُمَا: خُلُودٌ فِيمَا تَجِدُونَ. لَا مَوْتَ فِيهَا أَبَدًا»**.

eternal wherever you are, and there will never be any death therein." (*Hasan*)

تخريج: [أسناده حسن] أخرجه أحمد: ٢/ ٢٦١، ٣٧٧، ٥١٣ من حديث محمد بن عمرو به، وصححه البوصيري، وله شواهد كثيرة جدًا.

Comments:

a. The purpose of slaughtering death after presenting it in a physical form is to make them certain that there is no more death.
b. Slaughter of death increases joys of the inhabitants of Paradise and causes more grief for those who are in Hell.
c. This is announced when all the believers who have been rescued from Hell by the intercession enter Paradise, and only those who will live forever in Hell remain in Hell.

Chapter 39. Description Of Paradise

(المعجم ٣٩) - بَابُ صِفَةِ الْجَنَّةِ

(التحفة ٣٩)

4328. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "Allâh says: 'I have prepared for My righteous slaves that which no eye has seen, no ear has heard, and it has never crossed the mind of man.'" (*Sahih*)

Abu Hurairah said: "And there is more than what Allâh has told you. Recite, if you wish: 'No person knows what is kept hidden for them of joy as a reward for what they used to do.'"[1]

He (the narrator) said: Abu Hurairah used to recite it as: *Qurrâti A'yunin*, i.e., joys.

٤٣٢٨ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: **«يَقُولُ اللهُ عَزَّ وَجَلَّ: أَعْدَدْتُ لِعِبَادِيَ الصَّالِحِينَ مَا لَا عَيْنٌ رَأَتْ، وَلَا أُذُنٌ سَمِعَتْ، وَلَا خَطَرَ عَلَى قَلْبِ بَشَرٍ»**.

قَالَ أَبُو هُرَيْرَةَ: وَمِنْ بَلْهَ مَا قَدْ أَطْلَعَكُمُ اللهُ عَلَيْهِ. اقْرَأُوا إِنْ شِئْتُمْ: ﴿فَلَا تَعْلَمُ نَفْسٌ مَّآ أُخْفِىَ لَهُم مِّن قُرَّةِ أَعْيُنٍ جَزَآءًۢ بِمَا كَانُوا۟ يَعْمَلُونَ﴾. [السجدة: ١٧]

قَالَ: وَكَانَ أَبُو هُرَيْرَةَ يَقْرَأُهَا: (مِنْ قُرَّاتِ أَعْيُنٍ).

تخريج: أخرجه البخاري، التفسير، باب قوله: فلا تعلم نفس ما أخفي لهم من قرة أعين ح: ٤٧٧٩ تعليقًا من حديث أبي معاوية به، وتابعه أبوأسامة عن الأعمش حدثنا أبوصالح به، البخاري، ح: ٤٧٨٠، ومسلم، الجنة ونعيمها، باب صفة الجنة، ح: ٢٨٢٤/ ٤ عن ابن أبي شيبة به.

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[1] *As-Sajdah* 32:17.

Comments:

a. A human being can imagine only the blessings that he knows or those which are similar to what he has, while the blessings of Paradise are totally unusual and extraordinary.

b. Many blessings of this world have the same names of the blessing which exist in Paradise; for example different fruits, meat of birds, various drinks and the like, but they have very huge and radical differences. In addition, there are many other blessings which are beyond our imagination, since they are not like the blessings of this world.

4329. It was narrated from Abu Sa'eed Al-Khudri that the Prophet ﷺ said: "A hand span in Paradise is better than the earth and everything on it." (*Da'if*)

٤٣٢٩ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنْ حَجَّاجٍ، عَنْ عَطِيَّةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ عَنِ النَّبِيِّ ﷺ قَالَ: «لَشِبْرٌ فِي الْجَنَّةِ خَيْرٌ مِنَ الأَرْضِ وَمَا عَلَيْهَا».

تخريج: [إسناده ضعيف] وضعفه البوصيري، وانظر، لعلله، ح:١٨٦٤، ٤٩٦، ١١٢٩، ٢٥٨٧، ٣٧.

4330. It was narrated from Sahl bin Sa'd that the Messenger of Allâh ﷺ said: "A place the size of a whip in Paradise is better than this world and everything in it." (*Sahih*)

٤٣٣٠ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا زَكَرِيَّا بْنُ مَنْظُورٍ: حَدَّثَنَا أَبُو حَازِمٍ عَنْ سَهْلِ ابْنِ سَعْدٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَوْضِعُ سَوْطٍ فِي الْجَنَّةِ، خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا».

تخريج: أخرجه البخاري، الجهاد والسير، باب فضل رباط يوم في سبيل الله، ح:٢٨٩٢، ٣٢٥٠، ٦٤١٥ من حديث أبي حازم به.

Comments:

a. A whip which is used by a horse driver to control a horse, if it is spread on the earth it covers only a little place. In this world such a little spot does not have any value, but in Paradise even such size of earth is priceless. The reason is that the blessings of Paradise are eternal, while all the blessings of this world are temporary, regardless of how huge they are.

b. A person of the lowest grade in Paradise will get a place that will be many times larger than the greatest empire that ever existed in this world. Moreover, his place in Paradise will contain many palaces, rivers of milk, fruit, gardens, and many more blessings. How foolish is a person who sacrifices such great wealth, honor, and status for the insignificant benefits of this world.

4331. Mu'âdh bin Jabal said: "I heard the Messenger of Allâh ﷺ say: 'Paradise has one hundred

٤٣٣١ - حَدَّثَنَا سُوَيْدُ بْنُ سَعِيدٍ: حَدَّثَنَا حَفْصُ بْنُ مَيْسَرَةَ عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ

عَطَاءِ بْنِ يَسَارٍ أَنَّ مُعَاذَ بْنَ جَبَلٍ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «الْجَنَّةُ مِائَةُ دَرَجَةٍ. كُلُّ دَرَجَةٍ مِنْهَا مَا بَيْنَ السَّمَاءِ وَالأَرْضِ. وَإِنَّ أَعْلَاهَا الْفِرْدَوْسُ. وَإِنَّ أَوْسَطَهَا الْفِرْدَوْسُ. وَإِنَّ الْعَرْشَ عَلَى الْفِرْدَوْسِ. مِنْهَا تُفَجَّرُ أَنْهَارُ الْجَنَّةِ. فَإِذَا مَا سَأَلْتُمُ اللهَ فَسَلُوهُ الْفِرْدَوْسَ».

grades, each of which is as big as the distance between heaven and earth. The highest of them is *Firdaws* and the best of them is *Firdaws*. The Throne is above *Firdaws* and from it spring forth the rivers of Paradise. If you ask of Allâh, ask Him for *Firdaws*.'" (***Sahih***)

تخريج: [صحيح] أخرجه الترمذي، صفة الجنة، باب ماجاء في صفة درجات الجنة، ح: ٢٥٣٠ من حديث زيد به مطولاً، وقال: عطاء لم يدرك معاذ بن جبل، وله شاهد عند الترمذي، ح: ٢٥٣١، وإسناده حسن، ورواه عطاء بن يسار عن أبي هريرة نحوه (البخاري)، وعبدالرحمٰن بن أبي عمرة عن أبي هريرة به (أحمد: ٢/ ٣٣٥، ٣٣٩).

Comments:

a. Grades of believers will be different based on their faith and deeds, similarly there are many grades in Paradise, some are more superior to others.
b. *Firdaws* is the highest and best place of Paradise.
c. The throne of Allâh is a creation which is real. So, explaining it as might of Allâh, His prestige, rule, etc., is not correct.

٤٣٣٢ - حَدَّثَنَا الْعَبَّاسُ بْنُ عُثْمَانَ الدِّمَشْقِيُّ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنَا مُحَمَّدُ بْنُ مُهَاجِرٍ الأَنْصَارِيُّ: حَدَّثَنِي الضَّحَّاكُ الْمَعَافِرِيُّ عَنْ سُلَيْمَانَ بْنِ مُوسَى، عَنْ كُرَيْبٍ مَوْلَى ابْنِ عَبَّاسٍ قَالَ: حَدَّثَنِي أُسَامَةُ بْنُ زَيْدٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ، ذَاتَ يَوْمٍ لِأَصْحَابِهِ: «أَلَا مُشَمِّرٌ لِلْجَنَّةِ؟ فَإِنَّ الْجَنَّةَ لَا خَطَرَ لَهَا. هِيَ، وَرَبِّ الْكَعْبَةِ نُورٌ يَتَلَأْلَأُ، وَرَيْحَانَةٌ تَهْتَزُّ، وَقَصْرٌ مَشِيدٌ، وَنَهَرٌ مُطَّرِدٌ، وَفَاكِهَةٌ كَثِيرَةٌ نَضِيجَةٌ، وَزَوْجَةٌ حَسْنَاءُ جَمِيلَةٌ، وَحُلَلٌ كَثِيرَةٌ، فِي مَقَامٍ أَبَدًا، فِي حَبْرَةٍ وَنَضْرَةٍ. فِي دُورٍ عَالِيَةٍ سَلِيمَةٍ بَهِيَّةٍ»

4332. Usâmah bin Zaid said: "The Messenger of Allâh ﷺ said one day to his Companions: 'Who will strive hard with sincerity for Paradise? For there is nothing like Paradise. By the Lord of the Ka'bah, it is sparkling light, sweet basil waving in the breeze, a lofty palace, a flowing river, abundant ripe fruit, a beautiful wife and many fine garments, in a place of eternal abode, in ease and luxury, in beautiful, strongly-built, lofty houses.' They said: 'We will strive hard for it, O Messenger of Allâh.' He said: 'Say: *In shâ' Allâh* (if Allâh wills).' Then he mentioned *Jihâd* and encouraged them to engage in it." (***Da'if***)

قَالُوا: نَحْنُ الْمُشَمِّرُونَ لَهَا، يَا رَسُولَ اللهِ قَالَ: «قُولُوا: إِنْ شَاءَ اللهُ» ثُمَّ ذَكَرَ الْجِهَادَ وَحَضَّ عَلَيْهِ.

تخريج: [إسناده ضعيف] وصححه ابن حبان، ح:٢٦٢٠ * الضحاك المعافري وثقه ابن حبان وحده، وقال المنذري: مجهول، وقال الذهبي: لا يعرف، وله شاهد ضعيف جدًا عند الخطيب: ٤/ ٢٥٢.

٤٣٣٣ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ عَنْ عُمَارَةَ بْنِ الْقَعْقَاعِ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: **«أَوَّلُ زُمْرَةٍ تَدْخُلُ الْجَنَّةَ عَلَى صُورَةِ الْقَمَرِ لَيْلَةَ الْبَدْرِ. ثُمَّ الَّذِينَ يَلُونَهُمْ عَلَى ضَوْءِ أَشَدِّ كَوْكَبٍ دُرِّيٍّ فِي السَّمَاءِ إِضَاءَةً. لَا يَبُولُونَ وَلَا يَتَغَوَّطُونَ وَلَا يَمْتَخِطُونَ وَلَا يَتْفُلُونَ. أَمْشَاطُهُمُ الذَّهَبُ. وَرَشْحُهُمُ الْمِسْكُ. وَمَجَامِرُهُمُ الأَلُوَّةُ. أَزْوَاجُهُمُ الْحُورُ الْعِينُ. أَخْلَاقُهُمْ عَلَى خُلُقِ رَجُلٍ وَاحِدٍ. عَلَى صُورَةِ أَبِيهِمْ آدَمَ، سِتُّونَ ذِرَاعًا».**

4333. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "The first group to enter Paradise will enter with (faces) like the moon in the night when it is full. Then those who follow them will be shining with a light brighter than the brightest star in the sky. They will not urinate or defecate, or blow their noses or spit. Their combs will be of gold, their sweat will be musk, their braziers* will be pearls and their wives will be houris. Their form will be that of a single man, the form of their father Âdam, sixty forearm's length tall.'" (***Sahih***)

* Brazier: Receptacle for holding live coals for burning incense.

تخريج: (الف) أخرجه البخاري، أحاديث الأنبياء، باب خلق آدم وذريته، ح:٣٣٢٧، ومسلم، الجنة ونعيمها، باب أول زمرة تدخل الجنة على صورة القمر ليلة البدر وصفاتهم وأزواجهم، ح:٢٨٣٤/ ١٥ من حديث عمارة به.

حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، مِثْلَ حَدِيثِ ابْنِ فُضَيْلٍ عَنْ عُمَارَةَ.

Another narration with similar meaning. (***Sahih***)

تخريج: (ب) أخرجه مسلم، أيضًا، ح:٢٨٣٤/١٦ عن ابن أبي شيبة به انظر الحديث السابق.

Comments:

a. Beauty and attraction to the people of Paradise are granted according to their deeds.
b. The believers of high grades will enter Paradise before others.
c. Entering Paradise first means entering after the Prophets and before other people. Or, they will be among those who enter first from the Muslim nation.
d. A pleasing smell is also a blessing from Allâh. It is used in many forms in this world, like aloe sticks and the like. This blessing exists in the Hereafter too. For this purpose, there will be best aromatic woods which will be burnt in large censers.
e. All who enter Paradise will have the most beautiful and perfect features.
f. When Âdam ﷺ was created he was about sixty cubits (ninety feet in height). So, whoever will enter Paradise, will be of the shape and appearance of Âdam ﷺ.

٤٣٣٤ - حَدَّثَنَا وَاصِلُ بْنُ عَبْدِ الأَعْلَىٰ، وَ عَبْدُ اللهِ بْنُ سَعِيدٍ، وَ عَلِيُّ بْنُ الْمُنْذِرِ قَالُوا: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ مُحَارِبِ بْنِ دِثَارٍ، عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «الْكَوْثَرُ نَهَرٌ فِي الْجَنَّةِ. حَافَتَاهُ مِنْ ذَهَبٍ. مَجْرَاهُ عَلَى الْيَاقُوتِ وَالدُّرِّ. تُرْبَتُهُ أَطْيَبُ مِنَ الْمِسْكِ، وَمَاؤُهُ أَحْلَىٰ مِنَ الْعَسَلِ وَأَشَدُّ بَيَاضًا مِنَ الثَّلْجِ».

4334. It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ said: "*Kauthar* is a river in Paradise whose banks are of gold and its bed is of rubies and pearls. Its soil is more fragrant than musk, its water is sweeter than honey and whiter than snow." (***Hasan***)

تخريج: [حسن] أخرجه الترمذي، تفسير القرآن، [باب] ومن سورة الكوثر، ح:٣٣٦١ من حديث ابن فضيل به، وقال: حسن صحيح، وله شواهد.

Comments:

a. The river of Paradise is so superior and distinguished above the rivers of this world, as the other blessings of Paradise are different from the blessings of this world.
b. The bottom of the *Kauthar* River is filled with gems like, corundum and the like, instead of stones and pebbles, which increase its beauty and make it more attractive.

٤٣٣٥ - حَدَّثَنَا أَبُو عُمَرَ الضَّرِيرُ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ عُثْمَانَ عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ

4335. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "In Paradise there

is a tree under whose shade a rider could travel for one hundred years and never leave it."

"Recite, if you wish: 'And in shade long-extended.'"[1] (***Hasan***)

أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ فِي الْجَنَّةِ شَجَرَةً يَسِيرُ الرَّاكِبُ فِي ظِلِّهَا مِائَةَ سَنَةٍ، وَلَا يَقْطَعُهَا».

وَاقْرَأُوا إِنْ شِئْتُمْ: ﴿وَظِلٍّ مَّمْدُودٍ﴾. [الواقعة: ٣٠]

تخريج: [حسن] أخرجه أحمد: ٢/٤٣٨ من حديث محمد بن عمرو به، وله شواهد كثيرة جدًا، وهو متواتر عن أبي هريرة رضي الله عنه.

Comments:

Paradise does not have sunshine but the existence of trees is also a blessing which enhances the beauty of the scenery. Each tree of Paradise is so huge that its branches will cover the area of thousands of miles. It also shows the vastness of Paradise.

4336. Sa'eed bin Al-Musayyab said that he met Abu Hurairah, and Abu Hurairah said: "I supplicate Allâh to bring you and I together in the marketplace of Paradise," Sa'eed said: "Is there a marketplace there?" He said: "Yes. The Messenger of Allâh ﷺ told me that when the people of Paradise enter it, they will take their places according to their deeds, and they will be given permission for a length of time equivalent to Friday on earth, when they will visit Allâh. His Throne will be shown to them and He will appear to them in one of the gardens of Paradise. Chairs of light and chairs of pearls and chairs of rubies and chairs of chrysolite and chairs of gold and chairs of silver will be placed for them. Those who are of

٤٣٣٦ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا عَبْدُ الْحَمِيدِ بْنُ حَبِيبِ بْنِ أَبِي الْعِشْرِينَ: حَدَّثَنِي عَبْدُ الرَّحْمٰنِ بْنُ عَمْرٍو الْأَوْزَاعِيُّ: حَدَّثَنِي حَسَّانُ بْنُ عَطِيَّةَ: حَدَّثَنِي سَعِيدُ بْنُ الْمُسَيَّبِ أَنَّهُ لَقِيَ أَبَا هُرَيْرَةَ فَقَالَ أَبُو هُرَيْرَةَ: أَسْأَلُ اللهَ أَنْ يَجْمَعَ بَيْنِي وَبَيْنَكَ فِي سُوقِ الْجَنَّةِ. قَالَ سَعِيدٌ: أَوَ فِيهَا سُوقٌ؟ قَالَ: نَعَمْ. أَخْبَرَنِي رَسُولُ اللهِ ﷺ أَنَّ أَهْلَ الْجَنَّةِ، إِذَا دَخَلُوهَا، نَزَلُوا فِيهَا بِفَضْلِ أَعْمَالِهِمْ. فَيُؤْذَنُ لَهُمْ فِي مِقْدَارِ يَوْمِ الْجُمُعَةِ مِنْ أَيَّامِ الدُّنْيَا. فَيَزُورُونَ اللهَ عَزَّ وَجَلَّ. وَيُبْرِزُ لَهُمْ عَرْشَهُ. وَيَتَبَدَّى لَهُمْ فِي رَوْضَةٍ مِنْ رِيَاضِ الْجَنَّةِ. فَتُوضَعُ لَهُمْ مَنَابِرُ مِنْ نُورٍ. وَمَنَابِرُ مِنْ لُؤْلُؤٍ. وَمَنَابِرُ مِنْ يَاقُوتٍ. وَمَنَابِرُ مِنْ زَبَرْجَدٍ. وَمَنَابِرُ مِنْ ذَهَبٍ. وَمَنَابِرُ مِنْ فِضَّةٍ. وَيَجْلِسُ أَدْنَاهُمْ،

[1] *Al-Wâqi'ah* 56:30.

a lower status than them, and none of them will be regarded as insignificant, will sit on sandhills of musk and camphor, and they will not feel that those who are sitting on chairs are seated better than them."

Abu Hurairah said: "I said: 'O Messenger of Allâh, will we see our Lord?' He said: 'Yes. Do you dispute that you see the sun and the moon on the night when it is full?' We said: 'No.' He said: 'Likewise, you will not dispute that you see your Lord, the Glorified. There will be no one left in that gathering with whom Allâh does not speak face to face, until He will say to a man among you: "Do you not remember, O so-and-so, the day you did such and such?" And He will remind him of some of his sins in this world. He will say: "O Lord, have You not forgiven me?" He will say: "Yes, it is by the vastness of My forgiveness that You have reached the position you are in." While they are like that, a cloud will cover them from above and will rain down on them perfume the like of whose fragrance they have never smelled before. Then He will say: "Get up and go to the honor that has been prepared for you, and take whatever you desire." So we will go to a marketplace surrounded by the angels, in which will be such things as eyes have never seen, ears have never heard and it has not entered the heart of man.

وَمَا فِيهِمْ دَنِيءٌ عَلَى كُثْبَانِ الْمِسْكِ وَالْكَافُورِ. مَا يُرَوْنَ أَنَّ أَصْحَابَ الْكَرَاسِيِّ بِأَفْضَلَ مِنْهُمْ مَجْلِسًا.

قَالَ أَبُو هُرَيْرَةَ: قُلْتُ: يَا رَسُولَ اللهِ هَلْ نَرَىٰ رَبَّنَا؟ قَالَ: «نَعَمْ. هَلْ تَتَمَارَوْنَ فِي رُؤْيَةِ الشَّمْسِ وَالْقَمَرِ لَيْلَةَ الْبَدْرِ؟» قُلْنَا: لَا. قَالَ: «كَذٰلِكَ. لَا تَتَمَارَوْنَ فِي رُؤْيَةِ رَبِّكُمْ عَزَّ وَجَلَّ. وَلَا يَبْقَىٰ فِي ذٰلِكَ الْمَجْلِسِ أَحَدٌ إِلَّا حَاضَرَهُ اللهُ عَزَّ وَجَلَّ مُحَاضَرَةً. حَتَّى إِنَّهُ يَقُولُ لِلرَّجُلِ مِنْكُمْ: أَلَا تَذْكُرُ، يَا فُلَانُ يَوْمَ عَمِلْتَ كَذَا وَكَذَا؟ يُذَكِّرُهُ بَعْضَ غَدَرَاتِهِ فِي الدُّنْيَا فَيَقُولُ: يَا رَبِّ أَفَلَمْ تَغْفِرْ لِي؟ فَيَقُولُ: بَلَىٰ. فَبِسَعَةِ مَغْفِرَتِي بَلَغْتَ مَنْزِلَتَكَ هٰذِهِ. فَبَيْنَمَا هُمْ كَذٰلِكَ، غَشِيَتْهُمْ سَحَابَةٌ مِنْ فَوْقِهِمْ. فَأَمْطَرَتْ عَلَيْهِمْ طِيبًا لَمْ يَجِدُوا مِثْلَ رِيحِهِ شَيْئًا قَطُّ. ثُمَّ يَقُولُ: قُومُوا إِلَى مَا أَعْدَدْتُ لَكُمْ مِنَ الْكَرَامَةِ. فَخُذُوا مَا اشْتَهَيْتُمْ. قَالَ: فَنَأْتِي سُوقًا قَدْ حُفَّتْ بِهِ الْمَلَائِكَةُ. فِيهِ مَا لَمْ تَنْظُرِ الْعُيُونُ إِلَى مِثْلِهِ، وَلَمْ تَسْمَعِ الْآذَانُ، وَلَمْ يَخْطُرْ عَلَى الْقُلُوبِ. قَالَ: فَيُحْمَلُ لَنَا مَا اشْتَهَيْنَا. لَيْسَ يُبَاعُ فيه شَيْءٌ وَلَا يُشْتَرَىٰ. وَفِي ذٰلِكَ السُّوقِ يَلْقَىٰ أَهْلُ الْجَنَّةِ بَعْضُهُمْ بَعْضًا. فَيُقْبِلُ الرَّجُلُ ذُو الْمَنْزِلَةِ الْمُرْتَفِعَةِ، فَيَلْقَىٰ مَنْ هُوَ دُونَهُ وَمَا فِيهِمْ دَنِيءٌ فَيَرُوعُهُ مَا يَرَىٰ عَلَيْهِ مِنَ اللِّبَاسِ. فَمَا يَنْقَضِي آخِرُ حَدِيثِهِ حَتَّى يَتَمَثَّلَ لَهُ عَلَيْهِ أَحْسَنُ مِنْهُ. وَذٰلِكَ أَنَّهُ لَا يَنْبَغِي لِأَحَدٍ أَنْ

يَحْزَنَ فِيهَا».

قَالَ: «ثُمَّ نَنْصَرِفُ إِلَى مَنَازِلِنَا، فَتَلْقَانَا أَزْوَاجُنَا فَيَقُلْنَ: مَرْحَبًا وَأَهْلًا. لَقَدْ جِئْتَ وَإِنَّ بِكَ مِنَ الْجَمَالِ وَالطِّيبِ أَفْضَلَ مِمَّا فَارَقْتَنَا عَلَيْهِ. فَنَقُولُ: إِنَّا جَالَسْنَا الْيَوْمَ رَبَّنَا الْجَبَّارَ عَزَّ وَجَلَّ. وَيَحِقُّنَا أَنْ نَنْقَلِبَ بِمِثْلِ مَا انْقَلَبْنَا».

Whatever we desire will be carried for us. Nothing will be bought or sold therein. In that marketplace the people of Paradise will meet one another. A man of elevated status will meet those who are of lower status than him, but none shall be regarded as insignificant, and he will be dazzled by the clothes that he sees on him. He will not finish the last of his conversation before better clothes appear on him. That is because no one should be sad there.'"

"He said: 'Then we will go back to our homes where we will be met by our wives, and they will say: 'Welcome. You have come looking more handsome and with a better fragrance than when you left us.' And we will say: 'Today we sat with our Lord, the Compeller, the Glorified, and we deserve to come back as we have come back.'" (*Da'if*)

تخريج: [إسناده ضعيف] أخرجه الترمذي، صفة الجنة، باب ماجاء في سوق الجنة، ح:٢٥٤٩ من حديث هشام به، وقال: غريب، علته اختلاط هشام بن عمار، قال في التقريب: صدوق مقرئ، كبر فصار يتلقن، فحديثه القديم أصح، وراجع كتب المختلطين.

٤٣٣٧ - حَدَّثَنَا هِشَامُ بْنُ خَالِدٍ الأَزْرَقُ، أَبُو مَرْوَانَ الدِّمَشْقِيُّ: حَدَّثَنَا خَالِدُ بْنُ يَزِيدَ بْنِ أَبِي مَالِكٍ عَنْ أَبِيهِ، عَنْ خَالِدِ بْنِ مَعْدَانَ، عَنْ أَبِي أُمَامَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَا مِنْ أَحَدٍ يُدْخِلُهُ اللهُ الْجَنَّةَ، إِلَّا زَوَّجَهُ اللهُ عَزَّ وَجَلَّ ثِنْتَيْنِ وَسَبْعِينَ زَوْجَةً: ثِنْتَيْنِ مِنَ الْحُورِ الْعِينِ، وَسَبْعِينَ مِنْ مِيرَاثِهِ مِنْ أَهْلِ النَّارِ. مَا

4337. It was narrated from Abu Umâmah that the Messenger of Allâh ﷺ said: "There is no one whom Allâh will admit to Paradise but Allâh will marry him to seventy-two wives, two from houris and seventy from his inheritance from the people of Hell, all of whom will have desirable front passages and he will have a male member that

never becomes flaccid (i.e., soft and limp).'" (*Da'îf*)

Hishâm bin Khâlid said: "From his inheritance from the people of Hell" means: "Men who enter Hell, and the people of Paradise will inherit their wives, just as the wife of Pharaoh will be inherited."

مِنْهُنَّ وَاحِدَةٌ إِلَّا وَلَهَا قُبُلٌ شَهِيٌّ. وَلَهُ ذَكَرٌ لَا يَنْثَنِي».

قَالَ هِشَامُ بْنُ خَالِدٍ: مِنْ مِيرَاثِهِ مِنْ أَهْلِ النَّارِ، يَعْنِي رِجَالًا دَخَلُوا النَّارَ. فَوَرِثَ أَهْلُ الْجَنَّةِ نِسَاءَهُمْ. كَمَا وُرِثَتِ امْرَأَةُ فِرْعَوْنَ.

تخريج: **[إسناده ضعيف]** أخرجه ابن عدي: ٣/ ٨٨٤ من حديث هشام بن خالد به * خالد ابن يزيد ضعيف مع كونه فقيهًا، وقد اتهمه ابن معين(تقريب)، وطعن في روايته عن أبيه كما في التهذيب وغيره.

4338. It was narrated from Abu Sa'eed Al-Khudri that the Messenger of Allâh ﷺ said: "When the believer wants a child in Paradise, he will be conceived and born and grown up, in a short while, according to his desire." (*Hasan*)

٤٣٣٨ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُعَاذُ ابْنُ هِشَامٍ: حَدَّثَنَا أَبِي عَنْ عَامِرٍ الْأَحْوَلِ، عَنْ أَبِي الصِّدِّيقِ النَّاجِيِّ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**الْمُؤْمِنُ إِذَا اشْتَهَى الْوَلَدَ فِي الْجَنَّةِ، كَانَ حَمْلُهُ وَوَضْعُهُ وَسِنُّهُ فِي سَاعَةٍ وَاحِدَةٍ، كَمَا يَشْتَهِي**».

تخريج: **[إسناده حسن]** أخرجه الترمذي، صفة الجنة، باب ماجاء ما الأدنى أهل الجنة من الكرامة، ح: ٢٥٦٣ عن ابن بشار به، وقال: حسن غريب.

Comments:

a. Common rules of reason and their effects which Allâh has established in this world do not exist in Paradise, so every wish will be fulfilled immediately.

b. Allâh will admit some people in Paradise, even if they do not have any good deed, such as the fair and beautiful women and the boy servants who are created in Paradise. Similarly, a baby who comes into existence in Paradise will live there.

c. Entering Paradise will be only out of the grace of Allâh, and grace does not depend on any reason (deed and the like). On the other hand, entering in Hell is a punishment; and punishment is not inflicted on a person without involving some crime. So, no one will enter Hell without committing sins.

4339. It was narrated from 'Abdullâh bin Mas'ud that the

٤٣٣٩ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ عَنْ مَنْصُورٍ عَنْ إِبْرَاهِيمَ، عَنْ عَبِيدَةَ،

عَنْ عَبْدِ اللهِ بْنِ مَسْعُودٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنِّي لأَعْلَمُ آخِرَ أَهْلِ النَّارِ خُرُوجًا مِنْهَا. وَآخِرَ أَهْلِ الْجَنَّةِ دُخُولًا الْجَنَّةَ. رَجُلٌ يَخْرُجُ مِنَ النَّارِ حَبْوًا. فَيُقَالُ لَهُ: اذْهَبْ فَادْخُلِ الْجَنَّةَ. فَيَأْتِيهَا فَيُخَيَّلُ إِلَيْهِ أَنَّهَا مَلأَىٰ فَيَرْجِعُ. فَيَقُولُ: يَا رَبِّ وَجَدْتُهَا مَلأَىٰ. فَيَقُولُ اللهُ: اذْهَبْ فَادْخُلِ الْجَنَّةَ. فَيَأْتِيهَا فَيُخَيَّلُ إِلَيْهِ أَنَّهَا مَلأَىٰ فَيَرْجِعُ فَيَقُولُ: يَا رَبِّ وَجَدْتُهَا مَلأَىٰ. فَيَقُولُ اللهُ سُبْحَانَهُ: اذْهَبْ فَادْخُلِ الْجَنَّةَ. فَيَأْتِيهَا فَيُخَيَّلُ إِلَيْهِ أَنَّهَا مَلأَىٰ. فَيَرْجِعُ فَيَقُولُ: يَا رَبِّ إِنَّهَا مَلأَىٰ. فَيَقُولُ اللهُ: اذْهَبْ فَادْخُلِ الْجَنَّةَ. فَإِنَّ لَكَ مِثْلَ الدُّنْيَا وَعَشَرَةَ أَمْثَالِهَا. أَوْ إِنَّ لَكَ مِثْلَ عَشَرَةِ أَمْثَالِ الدُّنْيَا فَيَقُولُ: أَتَسْخَرُ بِي أَوْ أَتَضْحَكُ بِي وَأَنْتَ الْمَلِكُ؟».

قَالَ: فَلَقَدْ رَأَيْتُ رَسُولَ اللهِ ﷺ ضَحِكَ حَتَّى بَدَتْ نَوَاجِذُهُ.

فَكَانَ يُقَالُ: هٰذَا أَدْنَىٰ أَهْلِ الْجَنَّةِ مَنْزِلًا.

Messenger of Allâh ﷺ said: "I know the last of the people of Hell who will be brought forth from it, and the last of the people of Paradise to be admitted to Paradise. (It is) a man who will emerge from Hell crawling, and it will be said to him: 'Go and enter Paradise.' He will come to it and it will be made to appear to him as if it is full. So he will say: 'O Lord, I found it full.' Allâh will say: 'Go and enter Paradise.' He will come to it and it will be made to appear to him as if it is full. So he will say: 'O Lord, I found it full.' Allâh will say: 'Go and enter Paradise.' He will come to it and it will be made to appear to him as if it is full. So he will say: 'O Lord, I found it full.' Allâh will say: 'Go and enter Paradise, for you will have the like of the world and ten times more, or you will have ten times the like of the world.' He will say: 'Are You mocking me, or are You laughing at me, when You are the Sovereign?'"

He said: "And I saw the Messenger of Allâh ﷺ smiling so broadly that his molar teeth could be seen."

And he used to say: "This is the lowest of the people of Paradise in status." (***Sahih***)

تخريج: أخرجه البخاري، الرقاق، باب صفة الجنة والنار، ح:٦٥٧١، ومسلم، الإيمان، باب آخر أهل نار خروجًا، ح:١٨٦/٣٠٨ عن عثمان بن أبي شيبة به.

Comments:

a. A person of the lowest grade in Paradise will get ten times more space than the kingdom of any king in this world.

b. A person is repeatedly informed that there is no empty place in Paradise to

multiply his joys when he enters Paradise.

c. Laughing at the time of happiness or astonishment is not contrary to piety and asceticism.

4340. It was narrated from Anas bin Mâlik that the Messenger of Allâh ﷺ said: "Whoever asks for Paradise, three times, Paradise will say: "O Allâh, admit him to Paradise." And whoever asked to be saved from Hell, three times, Hell will say: "O Allâh, save him from Hell." (*Sahih*)

٤٣٤٠ - حَدَّثَنَا هَنَّادُ بْنُ السَّرِيِّ: حَدَّثَنَا أَبُو الأَحْوَصِ عَنْ أَبِي إِسْحَاقَ، عَنْ بُرَيْدِ بْنِ أَبِي مَرْيَمَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ سَأَلَ الْجَنَّةَ، ثَلَاثَ مَرَّاتٍ، قَالَتِ الْجَنَّةُ: اللَّهُمَّ أَدْخِلْهُ الْجَنَّةَ. وَمَنِ اسْتَجَارَ مِنَ النَّارِ، ثَلَاثَ مَرَّاتٍ، قَالَتِ النَّارُ: اللَّهُمَّ أَجِرْهُ مِنَ النَّارِ».

تخريج: [صحيح] أخرجه الترمذي، صفة الجنة، باب ماجاء في صفة أنهار الجنة، ح:٢٥٧٢ عن هناد به، وصححه ابن حبان(موارد)، ح:٢٤٣٣، والحاكم:١/٥٣٥، والذهبي، وله شواهد منها ما أخرجه ابن حبان في صحيحه (الإحسان)، ح:٢/١٧٨، ح:١٠١٠ وغيره، وبه صح الحديث.

Comments:

a. Supplicating three times is *Sunnah*.

b. Supplication should always be for entering Paradise and escaping from Hell.

c. Paradise and Hell do not supplicate for anyone without the permission of Allâh. If they supplicate for a person it means that Allâh wants to accept their supplication and enter him in Paradise.

4341. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "There is no one among you who does not have two abodes: An abode in Paradise and an abode in Hell. If he dies and enters Hell, the people of Paradise inherit his abode. This is what Allâh says: 'These are indeed the inheritors.'"[1] (*Sahih*)

٤٣٤١ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَ أَحْمَدُ بْنُ سِنَانٍ، قَالَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ «مَا مِنْكُمْ مِنْ أَحَدٍ إِلَّا لَهُ مَنْزِلَانِ: مَنْزِلٌ فِي الْجَنَّةِ، وَمَنْزِلٌ فِي النَّارِ. فَإِذَا مَاتَ، فَدَخَلَ النَّارَ، وَرِثَ أَهْلُ الْجَنَّةِ مَنْزِلَهُ. فَذٰلِكَ قَوْلُهُ تَعَالَى: ﴿أُولَٰئِكَ هُمُ الْوَارِثُونَ﴾.

[1] *Al-Mu'minun* 23:10.

تخريج: [صحيح] أخرجه الطبراني، ح:١٨/ ٥، وابن أبي حاتم، وابن كثير:٣/ ٢٥٠، وفي نسخة:٥/ ٤٥٩ في تفسيريهما من حديث أحمد بن سنان به، وصححه البوصيري، وله شواهد عند البخاري، ح:٦٥٦٩/ ١٣٧٩، ومسلم، ح:٢٨٦٦/ ٦٥، ٦٦ وغيرهما.

Comments:

a. A house for everyone is built in Paradise as well as in Hell; it shows the unlimited justice and mercy of Allâh.
b. Both mentioned houses are shown to every person after his death, when he is buried. (See *Hadith*: 4268).
c. The one who enters Hell, his house that is in Paradise remains empty, so it will be granted to the one who enters Paradise. It also manifests the great mercy and grace of Allâh.

[This is the end of the *Sunan* of Imâm Hâfiz Abu 'Abdullâh Muhammad bin Yazid bin Mâjah Al-Qazwini ﷺ. Praise is to Allâh, the Lord of the worlds, and blessings and peace be upon our Master Muhammad, the Messenger of Allâh and the Seal of the Prophets, and upon all his family and Companions]

[وَهَذَا آخر سنن الإمَام الحَافظ أَبِي عَبْدِ اللهِ مُحَمَّد بن يزيد بن مَاجه القزويني رَحِمه اللهُ والحَمْدُ للهِ رَبِّ العَالمين والصلاة والسلَام على سيدنا محمد رسول اللهِ وَخَاتم النَّبِيين وَعَلى آله وَصحبه أجمعين.]

Glossary of Islamic Terms

'Abd: (العبد) Literally meaning 'a male slave'. Also used as a prefix in many Muslim male names in conjunction with a Divine Attribute of Allāh, meaning servant or slave. Examples include Abdullah ('Abd-Allāh—servant of Allāh), Abdur-Rahmān ('Abd Ar-Rahmān—servant of the Most Merciful), and Abdul-Khāliq ('Abd Al-Khāliq—servant of the Creator).

'Ābid: (العابد) One who preoccupies himself with 'Ibādah (worship) and shows relatively less interest towards knowledge.

'Abîr: (العبير) A mixture of saffron with other perfumes.

'Abtah or Bathā': (الأبطح أو البطحاء) (See Muhassab) Literally means earth of small pebbles. These are found usually on the course where water flows at times. Usually this word is used for the former valley between Safa and Marwah, and an open land between Makkah and Mina called Muhassab.

'Abyār 'Alî: (أبيار علي) The name of a place where Shajarah Mosque is situated, 7 km outside of Al-Madînah.

'Ād: (عاد) An ancient tribe or nation that lived after the Prophet Noah ﷺ. It was prosperous, but naughty and disobedient to Allāh, so Allāh destroyed it with violent destructive westerly wind.

Ad-Dabūr: (الدبور)Westerly wind.

'Adāhî: (الأضاحي) Sacrifices.

Ādam: (آدم) The first human being created by Allāh and the first Prophet sent on earth to establish monotheism as the original religion for mankind.

'Adhān: (الأذان)The call for the daily five obligatory prayers is called 'Adhān. The person who calls the 'Adhān is called a Mu'adhdhin. The 'Adhān consists of specific phrases, recited aloud in Arabic prior to each of the five daily worship times. These phrases are as follows: *Allāhu 'Akbar, Allāhu 'Akbar; Allāhu 'Akbar, Allāhu 'Akbar; 'Ash-hadu 'an lā 'ilāha 'illallāh, 'Ash-hadu 'an lā 'ilāha 'illallāh; 'Ash-hadu 'anna Muhammadan Rasūl-Ullāh, 'Ash-hadu 'anna Muhammadan Rasūl-Ullāh; Hayya 'alas-Salāh, Hayya'alas-Salāh; Hayya 'alal-Falāh, Hayya 'alal-Falāh; Allāhu 'Akbar, Allāhu 'Akbar; Lā 'ilāha' illallāh.* Upon hearing the Adhān, Muslims discontinue all activity and assemble at a local mosque for congregational prayers.

'Adl: (العدل) Justice and equity. A fundamental value governing all social behavior, and forming the basis of all social dealings and legal framework

in Islam.

'Afdal: (الأفضل) The best.

'Adwā: (العدوى) Contagion. An influence that spreads rapidly.

'Ahābish: (الأحابيش) The settlers in the Makkan outskirts.

'Ahādîth: (الأحاديث) (sing. Hadîth) Sayings and doings of the Prophet Muhammad ﷺ.

'Ahd: (العهد) Literally means Covenanta solemn agreement between two or more persons or groups.

'Ahd 'Alastu: (عهد ألست) (Covenant of 'Alast) Before creating human beings, Allāh asked their souls: "Am I not ('Alastu) your Lord?" And they all answered: "Yes! We testify!" At the Resurrection it will be determined whether each individual remained faithful to his original testimony. In other words, did his actions reflect his pre-creation acceptance of servanthood and Allāh's Lordship? Or did his actions demonstrate that he lived the life of a denier—one whose life was a denial of the Covenant of 'Alast? This Covenant is mentioned in Sūrat Ar-Ra'd (13:20) and Sūrat Yā-Sîn (36:60). The Old Testament tells of the covenant the Jews made with Allāh.

'Ahkām: (الأحكام) (Orders) According to Islamic Law, there are five kinds of orders: 1. Compulsory or obligatory (Wājib الواجب), 2. Desirable or recommended, ordered without obligation (Mustahabb المستحب), 3. Lawful, legal, permissible, or allowed (Halāl الحلال), 4. Undesirable but lawful or legal, disliked but not forbidden (Makrūh المكروه), 5. Unlawful, forbidden, prohibited and punishable from the viewpoint of Islam. (Muharram or Harām المحرم أو الحرام).

'Ahlāf: (sing. Hilf) (الأحلاف) Covenants and oaths.

'Ahlul-Bayt: (أهل البيت) Literally means 'the people of the house', a polite form of addressing the members of the family, including husband and wife. The words occur in the Noble Qur'ān when angels came to give glad tidings of a son to Prophet Ibrahim ﷺ at an old age. See Sūrat Hūd (11:73). Generally the term 'Ahl-Bayt refers to the household of the Prophet ﷺ.

'Ahlul-Hadîth: (أهل الحديث) Refers to the group of scholars in Islam who specialize in the study of 'Ahādîth and its sciences, like Imām Bukhari, Imām Muslim, Imām Tirmidhi, Imām Abu Daud, Imām Albāni and others.

'Ahlul-'Arūd: (أهل العروض) and ('Awālîyul-Madînah): وعوالي المدينة Outskirts of Al-Madînah up to a distance of four or more miles. South-eastern part

of Al-Madînah in the valleys of Mahzur.

'Ahlul-Kitāb: (أهل الكتاب) Literally meaning 'People of the Scripture'. This term, found in the Qur'ān, describes adherents of divinely revealed religions that preceded Islam. Most commonly, the term refers to Jews and Christians, and confers upon these two groups a special status within Muslim society, owing to the monotheistic basis of their religions.

'Ahlul-Kitāb was-Sunnah: (أهل الكتاب والسنة)
Literally means 'the People of the Book (the Noble Qur'ān) and the Sunnah, i.e., the sayings and deeds of the Prophet Muhammad ﷺ.

'Ahludh-Dhimmah: (أهل الذمة) See Dhimmis.

'Ahlul-Baqar: (أهل البقر) Those keeping cows.

'Ahlul-Jabr: (أهل الجبر) See Jabriyyah.

'Ahlul-Qadar: (أهل القدر) See Qadariyyah.

'Ahlul-Qurā: (أهل القرى) The town-dwellers.

'Ahlul-'Uqad: (أهل العقد) The chiefs.

'Ahlur-Rā'y: (أهل الرأي) Literally means 'the people of opinion'. It refers to people highly learned in Islam that are consulted on Islamic matters.

'Ahlus-Suffah: (أهل الصفة) People of the Platform. See 'Ashābus-Suffah.

'Ahmad: (أحمد)Ahmad is another name of Muhammad ﷺ. See the Noble Qur'ān, Sūrat As-Saff (61:6). See Muhammad for more details.

'Alayhis-Salām: (عليه السلام) See (Peace be upon him).

Al-'Ahzāb: (الأحزاب) (The Confederates) 'Ahzāb means parties. This term is used to describe the different tribes that united together to fight the Muslims in the battle of the Ditch at Al-Madînah in 627 CE (5 AH).

'Ayyāmut-Tashrîq: (أيام التشريق) 11th, 12th and 13th of Dhul-Hijjah. On these days the pilgrims throw pebbles on Jamrāt.

'Ayyim: (الأيم) A woman who already has a sexual experience, she may be a widow or a divorced.

'Ajj: (العج) Raising the voice with Talbiyah during Hajj and 'Umrah.

Al-'Ajmā': (العجماء) Grazing livestock such as sheep, goats, cattle, camels and others.

'Ajnād: (أجناد) 'Ajnād stands for five regions of Syria—Palestine, Jordan, Damascus, Hima and Qansarin. (Nawawi)

'Ajwah: (العجوة) Pressed soft dates, also a kind of high quality dates.

Al-Ākhirah: (الآخرة) This term refers to Afterlife, Hereafter, and the Next World and embraces the following ideas: That man is answerable to Allāh That the present order of existence will some day come to an end that when that happens, Allāh will bring another order into being in which He will resurrect all human beings, gather them together and examine their conduct, and reward them with justice and mercy, That those who are reckoned good will be sent to Paradise whereas the evil-doers will be consigned to Hell. That the real measure of success or failure of a person is not the extent of his prosperity in the present life, but his success in the Afterlife.

'Akhyāf: (أخياف) Uterine brother or sister. Born of the same mother but by a different father.

Al-Hamdu Lillāh: (الحمد لله) This is a part of the beginning Verse of the first Sūrah of the Noble Qur'ān. The meaning of it is 'all praise is due to Allāh'. Other than being recited daily during prayers, a Muslim says this expression after almost every activity of his daily life to thank Allāh for His favors. A Muslim is grateful to Allāh for all His blessings, and it is a statement of thanks, appreciation, and gratitude from the creature to his Creator.

'Aynul-Yaqîn: (عين اليقين) Assured knowledge, assured sight, that which one sees with the eye.

'Alayhis-Salām: (عليه السلام) Peace be upon him (pbuh).

'Ālim: (العالم) (pl. 'Ulamā') A Muslim religious scholar who has attained a considerable amount of Islamic knowledge.

Allāh: (الله) It is an Arabic word of rich and varied meaning, used as the proper name for God. Derives from the word 'Ilāh which means 'the One deserving all worship'. Muslims view Allāh as the Creator and Sustainer of everything in the universe, He is the Merciful, the Beneficent, the Magnificent, the Protector, the Provider, the Loving, the Wise, the Mighty, the Exalted, the Lord, the All-Knowing, the All-Hearing, the All-Seeing, the First, the Last, and the Eternal. Who is Supreme and Incomparable, has no physical form, and has no associates who share in His Divinity. It is exactly the same word as, in Hebrew, the Jews use for God (Eloh), the word which Jesus Christ used in Aramaic when he prayed to God. Allāh has an identical name in Judaism, Christianity and Islam; Allāh is the same God worshipped by Muslims, Christians and Jews. In the Qur'ān, Allāh is described as having at least ninety-nine Divine Names, which describe His Perfect Attributes. Unlike other Divine Names, Allāh is the Name which is

invested with the sum of all the Divine Attributes. The name Allāh has no plural and no feminine form.

Allāhu 'Akbar: (الله أكبر) This phrase, known as the Takbîr (Magnification), means 'Allāh is the Most Great' and is said by Muslims at various times. Most often it is pronounced during the daily calls for prayers, during prayers, when they are happy, and wish to express their approval of what they hear, when they slaughter an animal, and when they want to praise a speaker, they also use it to express surprise thankfulness or fear, thereby reinforcing their belief that all things come from Allāh. Actually it is the most said expression in the world.

'Amah: (الأمة) A female slave.

'A'māl: (الأعمال) The acts of worship.

'Amālîq: (العماليق) A tribe from the progeny of Imlîq bin Laudh bin 'Iram bin Sām bin Nūh, between the period of Prophet Hud and Ibrāhîm, having big bodies, strong and of arrogant type.

Al-'Amānah: (الأمانة) The trust, moral responsibility or honesty, and all the duties which Allāh has ordained.

Amber: (عنبر) It has been called ambergris and then amber in later times, named after the whale as it is a product that it regurgitates. It is not the same as as the sap from trees that hardens and is called 'amber'.

'Amîn: (الأمين) Custodian or guardian. Someone who is loyal or faithful.

Āmîn: (آمين) O Allāh, accept our invocation.

'Āmiluz-Zakāh: (عامل الزكاة) The Zakāh (obligatory charity) collector.

'Amîr: (الأمير) 'Amîr is used in Islam to mean leader or commander.

'Amîrul-Mu'minîn: (أمير المؤمنين) It means commander of the believers. This title was given to the caliphs after Prophet Muhammad ﷺ.

'Amlah: (أملح) There is a difference over its description. Some say it is a black and white ram (male sheep),some say rams having more white color, some say it is pure white, while some say white and red, and some say black and red.

'Amma Ba'd: (أما بعد) An expression used for separating an introductory from the main topics in a speech; the introductory being usually concerned with Allāh's praises and glorification. Literally it means 'whatever comes after' or 'then after'.

'Anbijāniyyah: (الأنبجانية) A plain thick woolen sheet or garment with no

markings on it.

'Ansār: (الأنصار) (sing. 'Ansāri) Literally meaning helpers or supporters, 'Ansār were the Companions of the Prophet ﷺ from the inhabitants of Al-Madînah, who embraced Islam and supported it, and who received and entertained the Muhājirîn (sing. Muhājir) who were the Muslim emigrants from Makkah and other places.

'Anazah: (العنزة) A spear-headed stick.

'Aqabah: (العقبة) A place just outside of Makkah, in Mina where the first Muslims from Yathrib (Al-Madînah) pledged allegiance to the Prophet ﷺ in the year 621 CE. A similar meeting took place the next year when more Muslims from Yathrib pledged their allegiance to the Prophet ﷺ.

'Aqd: (العقد) A contract.

'Aqd Sahîh: (العقد الصحيح) A legal contract.

'Aqîdah: (العقيدة) Literally means belief. In Islamic terms, it means the following six Articles of Faith: 1. Belief in Allāh, the One God. 2. Belief in Allāh's angels. 3. Belief in His revealed Books. 4. Belief in His Messengers. 5. Belief in the Day of Judgment. 6. Belief in Fate and the Divine Decree.

'Āqilah: (العاقلة) The near male relatives on the father's side who are obliged to pay the Diyah (blood money) on behalf of any of the clan's members who kills a person. (See also 'Asabah and Ashābul-Furūd.)

Al-'Aqîq: (العقيق) A valley about seven kilometers west of Al-Madînah.

'Aqîqah: (العقيقة)It is the sacrificing of one or two sheep on the occasion of the birth of a child, as a token of gratitude to Allāh.

'Aqrā Halqā: (عقرى حلقى) Is just an exclamatory expression, the literal meaning of which is not meant always. It expresses disapproval.

'Arafah: (عرفة) The ninth day of the last Islamic month Dhul-Hijjah.

'Arafāt: (عرفات) 'Arafāt is a pilgrimage site, a plain about 25 kilometers southeast of Makkah Al-Mukaramah. Standing on 'Arafāt on the 9th of Dhul-Hijjah and staying there from mid-day to sunset is the essence of the Hajj (the Pilgrimage). It is on this plain that humanity will be raised on the Day of Resurrection for questioning and Judgment.

'Arba'înîyāt: (الأربعينيات) Collections of the forty 'Ahādîth.

Al'Arba'ah: (الأربعة) The four compilers of 'Ahādîth . Abu Dāwud, Nasa'i, Tirmidhi, Ibn Mājah.

'Arāk: (الأراك) A tree from which Siwāk (tooth stick) is made.

'Ariyyah: (العرية) (pl. 'Arāyā) A contract of barter in dates. When the fruits of a designated tree were given as a gift to another person, then the giver was troubled by the recipient's coming again and again to his garden to gather the dates, so he was permitted to buy the fresh dates in return for dried dates. (See Bay'ul-'Ariyyah)

'Arkān: (الأركان) (sing. Rukn) The elements or essential ingredients of an act, without which the act is not legally valid.

'Arkānul-Islam: (أركان الإسلام) A term referring to the Five Pillars of Islam that demonstrate a Muslim's commitment to Allāh in word and in deed. They are as follows: 1. To testify that none has the right to be worshipped but Allāh and that Muhammad is the Messenger of Allāh. 2. To offer the prayers. 3. To observe fasts during the month of Ramadān.4. To pay the Zakāt (obligatory charity). 5. To perform Hajj (pilgrimage to Makkah).

Armageddon: (هَرْمجَدّون) The place where the final battle will be fought between the forces of good and evil (probably so called in reference to the battlefield of Megiddo). (Rev. 16:16)

'Arsh: (الأرش) Compensation given in case of someone's injury caused by another person.

'Arsh: (العرش) The Throne of Allāh the Exalted.

'Asabah: (العصبة) All male relatives of a deceased person or a killer, from the father's side.

'Asabiyyah: (العصبية) Tribal loyalty, nationalism.

'Asb: (العصب) A very coarse type of Yemenite cloth of cotton threads, some of them are dyed by means of knots before spinning with others that are not.

'As-hābul-'A'rāf: (أصحاب الأعراف) These will be the people who are neither righteous enough to enter Paradise nor wicked enough to be cast into Hell.

'As-hābul-Furūd: (أصحاب الفروض) These are the heirs who are the first responsibility holders to pay the Diyah or the blood money due towards a person. (These are said to be: Husband, wife, father, mother, grandfatherfather's father, grandmotherfather's mother, son's daughtergranddaughter, daughter, real sister, uterine brother, uterine sister, stepbrother. These are the near male relatives on the father's side like brother, nephew, father's brother etc. In the absence of them, the 'Asabah are the inheritors, in their absence the legacy or inheritance goes to Dhul-'Arhām, meaning the relatives through mother's side like maternal

uncle, mother's sister and mother's father etc.

'As-hābush-Shajarah: (أصحاب الشجرة) Those Companions of the Prophet ﷺ who took oath to defend the religion against Quraysh at Hudaibiyah.

'As-hābus-Suffah: (أصحاب الصفة) Some Muslims who had migrated from Makkah, had no place to live and they were very poor people. The Prophet of Islam built a large platform Suffah of bricks and clay in the mosque for these people to rest at night. He also built a canopy to protect them from the heat of the sun during the day. The canopy was covered by date-palm leaves and branches. As the place was called Suffah, therefore the people who stayed there were called as 'As-hābus-Suffah or 'Ahlus-Suffah. They were about eighty men or more who used to stay and have religious teachings in the Prophet's mosque in Al-Madînah. Whosoever belonged among them is today recognized as an eminent personality of Islam. Suffah, a place that was once the refuge of the poor and the shelterless, became the centre of learning and excellence. It was there the first University of Islam came into being.

'As-hābusSunan: (أصحاب السنن) The compilers of the Prophetic 'Ahādîth on Islamic jurisprudence.

Al-'Ashhurul-Hurum: (الأشهر الحرم) The sacred months. The months of Dhul-Qa'dah, Dhul-Hijjah, Muharram and Rajab.

Al-'Asharatul-Mubashsharah: (العشرة المبشرة) The ten Companions that were given the glad tiddings of assurance of entering Paradise. They were Abu Bakr, 'Umar, 'Uthman, 'Ali, 'Abdur-Rahmān bin 'Awf, Abu 'Ubaidah bin Jarrah, Talhah bin 'Ubaidullah, Zubair bin Awwām, Sa'd bin Abu Waqqās and Sa'eed bin Zaid.

Ash-Shām: (الشام) The region comprising Syria, Palestine, Lebanon and Jordan.

'Āshūrā': (العاشوراء) The 10th of the month of Muharram (the first month of the Islamic calendar).

Al-'Asmā'ul-Husnā: (الأسماء الحسنى) The term Al-'Asmā'ul-Husnā, literally meaning the 'most excellent names' is used to express Allāh's most Beautiful Names and His most Perfect Attributes. These are atleast 99 in number.

'Asmā'ur-Rijāl: (أسماء الرجال) The science of Biographies of Narrators.

'Asr: (العصر) It is the afternoon prayer, the third obligatory prayer of the day. It can be offered between mid afternoon and a little before sunset. It is also the name of Sūrah 103 of the Noble Qur'ān.

As-Salāmu 'Alaykum: (السلام عليكم) This is an expression Muslims say whenever they meet one another. It is a statement of greeting meaning 'peace be upon you'. The appropriate response is Wa'A laykumus-Salām, meaning 'and peace be upon you also'. The extended forms of it are As-Salāmu 'Alaykum wa Rahmatullāh meaning 'peace be upon you and mercy of Allāh' and As-Salāmu 'Alaykum wa Rahmatullāhi wa Barakātuhu meaning 'peace be upon you and mercy of Allāh and His blessings.' The response will also be changed accordingly.

'Astaghfirullāh: (أستغفر الله) This is an expression used by a Muslim when he wants to ask Allāh's forgiveness. The meaning of it is 'I ask Allāh's forgiveness'.A Muslim says this phrase many times, when he is talking to another person, when he abstains from doing wrong, or even when he wants to prove that he is innocent of an incident. After every payer, a Muslim says this statement three times.

Al-'Aswāf: (الأسواف) Name of the area of Al-Madînah that Allāh's Messenger ﷺ made sacred. (An-Nihāyah) Bayhaqi said it to be the wall around Al-Madînah. (Sunan Al-Kubrā)

Āthār: (الآثار) Sayings of the Sahābah, the Companions of the Prophet ﷺ.

'Atîrah: (العتيرة) A sacrifice offered during the month of Rajab (in Jāhiliyyah and it was canceled after Islam). It was also called Rajabiyyah.

'Atūd: (العتود) A young sheep that is old enough (of about one year) to fend for itself and no longer needs its mother.

'A'ūdhu Billāhi minash-Shaytānir-Rajîm: (أعوذ بالله من الشيطان الرجيم) This is an expression and a statement that Muslims have to recite before reading the Qur'ān, before speaking, before doing any work, before a supplication, before doing ablution, before entering the washroom, and before doing many other daily activities. The meaning of this phrase is 'I seek refuge in Allāh from the outcast Satan'. Satan is the source of evil and he always tries to misguide and mislead people, so Muslims recite this expression to keep them safe from the whispering of Satan.

'Awliyā': (الأولياء) (pl. of Walî) Literally means friend. But in Islamic terminology it refers to the close friends of Allāh.

'Awrah: (العورة) Nakedness. Parts of the body that are not to be exposed to others. For men this is from the navel to the knee. For women it is all of her body except the hands, feet and face.

Al-'Awālî: (العوالي) Villages surrounding Al-Madînah.

'Awāliyul-Madînah: (عوالي المدينة) See Ahlul-'Arūd.

Al-'Awāmir: (العوامر) Snakes living in houses.

'Awāq: (أواق) (sing. Ūqiyyah also called Waqiyyah) 5 'Awāq = 22 Silver Riyals of Yemen or 200 Silver Dirhams (i.e., 640 grams approx.; 12 Ūqiyyah is equal to 40 tolas). [Ūqiyyah is 40 dirhams, and 5 'Awāq is 200 dirhams. It may be less or more according to different countries. (Sindi)] [An ounce; for silver 119.4 grams, for other substances 127/128 grams, modern use of ounce 28.349 grams.]

'Awqāf: (الأوقاف) Property voluntarily transferred to a charity or trust to be used for public benefits.

'Awsāq or 'Awsuq: (أوساق أو أوسق) See Wasq.

'Awwābîn: (الأوابين) This prayer's time is stated to be when the hooves of the young ones of camels begin to be scorched with the extremity of the heat. Obviously it is a little before the decline of the sun from its zenith.

Āyah: (الآية) (pl. Āyāt) Āyah means a proof, evidence, verse, lesson, sign, miracle, revelation, etc. The term is used to designate a Verse in the Qur'ān. There are over 6,600 Verses in the Qur'ān.

'Ayyām Bîd: (أيام بيض) The bright days or the moonlit days. The 13th, 14th and 15th of every lunar month when the moon is at its full.

'Ayyāmul-Jahiliyyah: (أيام الجاهلية) A term designating a state of ignorance and immorality. It is a combination of views, ideas, and practices that totally defy and reject the guidance sent down by God through His Prophets. This term is commonly used by Muslims to refer to the pre-Islamic era in Arabia. 'Ayyāmul-Jāhiliyyah, or 'the days of Ignorance' in the books of history, indicate the period before the prophethood of Muhammad when immorality, oppression, and evil were rampant.

'Ayyāmut-Tashrîq: (أيام التشريق) 11th, 12th and 13th of Dhul-Hijjah. On these days the pilgrims throw pebbles on Jamarāt.

Āyatul-Kursî: (آية الكرسي) Verse No. 255 in Sūrat Al-Baqarah.

'Azfār: (الأظفار) A type of incense.

'Azl: (العزل) Coitus Interruptus. Coitus in which the penis is withdrawn prior to ejaculation.

'Azlām: (الأزلام) Literally means 'arrows'. Here it means arrows used to seek good luck or a decision, practiced by the Arabs of pre-Islamic period of Ignorance.

Bābur-Rayyān: (باب الريان) The name of one of the gates of Jannah (Paradise) through which the people who often observe fasting will enter

on the Day of Judgment.

Bābus-Salām: (باب السلام) It is one of the famous gates of the Sacred Mosque in Makkah.

Badanah: (البدنة) (pl. Budn) A camel driven to be offered as a sacrifice by the pilgrims at the sanctuary of Makkah.

Bādhaq or Bādhiq: (الباذق) An alcoholic drink made from the juice of grapes by slowly boiling it down until two-thirds of it has gone.

Bādiyah: (البادية) (pl. Bawādi) A desert or semi-arid environment.

Badr: (بدر) A place about 150 kilometer to the south of Al-Madînah, where the first great battle in Islamic history took place between the early Muslims and the infidels of Quraysh in the second year of Hijrah (624 CE). The Muslim army consisted of 313 men and the Quraysh had a total of about 1,000 soldiers, archers and horsemen. Eventhough the Muslims were outnumbered, the final result was to their favor. [See Sūrat Al-Anfāl (8:5-19, 42-48) and Sūrat Āl-Imrān (3:13).]

Bahîmah: (البهيمة) (pl. Bahā'im) signifies every quadruped animal (of which the beasts of prey are excluded). Bahîmah thus refers to goats, sheep and cows.

Al-Bahîrah: (البحيرة) A milking she-camel, whose milk used to be spared for idols and other false deities.

Bay': (البيع) Literally means sale. It is also taken to mean exchanging a commodity for another commodity. Commonly used as a prefix in referring to different types of sales.

Bay'ul-'Înah: (بيع العينة) One form of it is that suppose a person asks someone to lend him a certain amount of money, he refuses the money in cash, instead offers him an article at a higher price than his demand of the required money, and later on buys the same article from him at a less price, i.e., equal to his required money. In this way, he makes him indebted for the difference.

Bay'ul-'Ariyyah: (بيع العرية) (pl. ***'Ara Cyā)*** It is a kind of sale by which the owner of an 'Ariyyah is allowed to sell the fresh dates while they are still over the palms by means of estimation, for dried plucked dates because of the irritation of again and again coming of him whom the gift was given, so they give him from their stock. 'Ariyyah is lawful for an amount of five Wasq while one Wasq is of sixty Sā'. (See Sahîh Al-Bukhārî, Vol.3, Ahâdîth Nos. 389, 394 and 397).

Al-Bay'ul-Bātt: (البيع البات) Absolute sale.

Al-Bay'ul-Bātil: (البيع الباطل) Vain sale (that a Muslim sells unlawful things, e.g., wine, pigs).

Bay'ul-Gharar: (بيع الغرر) Uncertainty, hazard, chance or risk, ambiguity and uncertainty in transactions. Technically, selling something which has not yet been obtained, for example, selling eggs which have not yet been hatched, or an event where assurance or non-assurance is subject to chance and thus not known to parties of a transaction. Can also mean uncertainty or a hazard that is likely to lead to a dispute in a contract. Al-Gharar is also said to be selling goods that appear sound but contain some hidden fault or concerning which something is unclear.

Bay'u Habalil-Habalah: (بيع حبل الحبلة) The sale of a pregnant animal. There were two forms of this trade, the example of the first form is that to buy an offspring of an animal which itself is yet to be born by making the payment in advance. Second form is to sell an animal on condition to have the offspring of the sold animal. Both forms of this kind of transaction are prohibited.

Bay'ul-Hasāt: (بيع الحصاة) The sale of pebble. When the seller says to the buyer, "I sell you the goods that the pebble falls on with a certain sum of money." It is forbidden in Islam. It was observed in three ways: (i) the seller throws pebbles onto the goods and gives the buyer whatever the pebbles land on; (ii) the seller sells land then tells the purchaser that he will get the land as far as a pebble thrown by the seller reaches; (iii) the seller tells the purchaser that he has the option to change his mind until he (the seller) throws a pebble, at which point the transaction becomes binding.

Bay'ul-Istisnā': (بيع الاستصناع) This is a kind of sale, where a commodity is transacted before it comes into existence. It means to order a manufacturer to manufacture a specific commodity for the purchaser. If the manufacturer undertakes to manufacture the goods for him with material from the manufacturer, the transaction of Istisnā' comes into existence. But it is necessary for the validity of Istisnā' that the price is fixed with the consent of the parties and that necessary specification of the commodity (intended to be manufactured) is fully settled between them. This kind of sale, used as a mode of financing, is also called Parallel Istisnā'.

Bay'ul-Khiyār: (بيع الخيار) Optional sale.

Bay'ul-Malāqîh: (بيع الملاقيح) A kind of sale practiced in the pre-Islamic period of Ignorance. One would pay the price of a she-camel that was not yet born.

Bay'ul-Mu'āwamah: (بيع المعاومة) Selling the produce of a tree for many

years ahead.

Bay'ul-Muhāqalah: (بيع المحاقلة) It is the estimate of wheat in the harvest (corn ears) and selling them for the same amount in weight.

Bay'ul-Mukhābarah: (بيع المخابرة) To lend the land or rent against a part of the produce like half or one third. It is forbidden because may be there no produce.

Bay'ul-Mukhādarah: (بيع المخاضرة) The sale of grain or vegetables before it is ripe and that they are free from diseases and blights, and their benefit is evident.

Bay'ul-Mulāmasah: (بيع الملامسة) A sale in which thedeal is completed if the buyer touches the item, without seeing or checking it properly. It is usually done in the night and two men trade garments with each other by feeling or touching the garments by hands.

Bay'ul-Munābadhah: (بيع المنابذة) A sale in which the deal is completed when the seller throws a thing to the buyer, giving him no opportunity to see, touch or check it. Usually two men trade garments with each other by throwing garments to another.

Bay'ul-Muqāyadah: (بيع المقايضة) Sale of things for things corresponding nearly with barter, but the 'thing' is here opposed to 'obligations', so it is properly an exchange of specific for specific things.

Bay'ul-Muzābanah: (بيع المزابنة) The sale of fresh dates for dried dates by measure, and the sale of fresh grapes for dried grapes by measure. In both cases the dried fruits are measured while the fresh ones are only estimated as they are still on the trees. This term is mostly used for fruits.

Bay'ul-Muzayadah: (بيع المزايدة) Public sale.

Bay'un-Najsh: (بيع النجش) A trick (of offering a very high price) for something without the intention of buying it but just to allure and cheat somebody else who really wants to buy it although it is not worth such a high price.

Bay'un-Nājiz: (بيع الناجز) Final sale.

Bay'us-Salaf: (بيع السلف) A sale in which the price is paid at once for goods to be delivered later.

Bay'us-Salam (Bay'us-Salaf): (بيع السلم أو بيع السلف) It is also called Bay'us-Salaf. This term refers to the advance payment for goods which are delivered later. Normally, no sale can be effected unless the goods are in existence at the time of the bargain. But this type of sale is the exception to

the general rule provided the goods are defined and the date of delivery is fixed. The objects of this type of sale are mainly tangible but exclude gold or silver as these are regarded as having monetary value. Barring these, Bay'us-Salam covers almost all things which are capable of being definitely described as to quantity, quality and workmanship. One of the conditions of this type of contract is advance payment; the parties cannot reserve their option of rescinding it but the option of revoking it on account of a defect in the subject matter is allowed. It is also applied to a mode of financing adopted by Islamic banks. It is usually applied in the agricultural sector, where the bank advances money for various inputs to receive a share in the crop, which the bank sells in the market.

Bay'us-Sarf: (بيع الصرف) An exchange of obligations for obligations. The usual objects of this contract are dirhams and dinars, which being obligations; the definition is generally correct.

Bay'ut-Talji'ah: (بيع التلجئة) Simulated sale, protective sale.

Bay'ut-Tawliyah: (بيع التولية) Released at cost price.

Bay'uth-Thunyā or Bay'ul-Istithnā': (بيع الثنيا أو بيع الاستثناء) Selling a thing leaving a part of it. For example, selling his fruits but except a part of it.

Bay'ul-'Urbun: (بيع العربون) Earnest sale. The buyer pays some of the cost to the seller. If the buyer takes the goods, the paid money will be part of the price, but if the buyer rejected the goods, the paid money will be of the seller.

Bay'ul-Wadī'ah: (بيع الوضيعة) Resale at a loss.

Bay'ah: (البيعة) A pledge or an oath of allegiance given by the citizens etc., to their Imām (Muslim ruler or leader) to be obedient to him according to the Islamic religion.

Baydā': (البيداء) A place to the south of Al-Madînah on the way to Makkah.

Baytul-Māl: (بيت المال) An Islamic treasury intended for the benefit of the Muslims and the Islamic state and not for the leaders or the wealthy.

Al-Baytul-Ma'mūr: (البيت المعمور) Allāh's House over the seventh heaven.

Baytul-Maqdis: (بيت المقدس) It is popularly referred to as Baytul-Muqaddas. Also known as Aqsā Mosque, the famous mosque in Al-Quds (Jerusalem). It was the first Qiblah (prayer direction) of Islam. Then Allāh ordered Muslims to face the first House of Allāh, the Ka'bah, at Makkah (Saudi Arabia). Baytul-Maqdis is the third most sacred place in the Islamic world, the first being the Sacred Mosque (Masjidul-Harām) in Makkah, and the second being the Masjid Nabawî (the Mosque of the Prophet ﷺ). It is

from the surroundings of Baytul Maqdis that Prophet Muhammad ﷺ ascended to heaven.

Baytul-Midrās: (بيت المدراس) A place in Al-Madînah (and it was a Jewish centre).

Bay'atur-Ridwān: (بيعة الرضوان) (Pledge of Contentment) The oath and pledge taken by the Companions at Hudaibiyah in the year 6 H to fight Quraysh in case they harmed 'Uthmān who had gone to negotiate with them and reported to have been taken captive.

Bakkah: (بكة) Another name for Makkah. (See the Noble Qur'ān, Al-Imrān 3:96)

Balām: (بالام) Means an ox.

Balāt: (البلاط) A place in Al-Madînah between the mosque and the marketplace.

Balah: (البلح) The date once it begins to ripen.

Bāligh: (البالغ) The one who has reached the age of maturity and is an adult.

Banî Labūn: (بني لبون) A two-year-old male camel.

Banî Makhād: (بني مخاض) One-year-old male camel.

Banū Asfar: (بنو الأصفر) The Byzantines (the Romans).

Banū Israel: (بنو إسرائيل) Literally means the Children of Israel. It refers to the progeny of Prophet Ya'qub ﷺ.

Al-Baqî': (البقيع) Also called Baqî' Al-Gharqad or Jannatul-Baqî'. The cemetery of the people of Al-Madînah; many of the family members and Companions of the Prophet ﷺ are buried in it.

Barakah: (البركة) Literally means blessing or Divine grace.

Barîd: (البريد) See Burud.

Bārakallāh: (بارك الله) This is an expression meaning 'may the blessings of Allāh (be upon you)'.When a Muslim wants to thank another person, he uses different statements to express his thanks, appreciation, and gratitude. One of them is to say Bārakallāh.

Barrah: (البرّة) Pious.

Barzakh: (البرزخ) Literally means partition or barrier. In Islamic terminology, it usually means the life in the grave, because the life in the grave is the interspace between the life on earth and the life in the Here-

after. Life in the Barzakh is real, but very different from the life we know. Its exact nature is known only to Allāh. It is during our life in the Barzakh that we will be asked about Allāh, our faith and the Prophet ﷺ. We will also be shown the Jannah (Paradise) and the Jahannum (Hell) there and which of these two places we will occupy after we are judged.

Basmalah: (البسملة) The recitation of Bismillāh (Bismillāhir-Rahmānir-Rahîm . In the Name of Allāh, the Most Gracious, the Most Merciful). It is said before any act or activity of importance, such as reciting the Qur'ān, traveling, eating a meal, rising from sleep, etc.

Bathā': (البطحاء) See 'Abtah.

Bātil: (الباطل) Falsehood, null and void.

Batshah: (البطشة) Grasp.

Bawādî: (البوادي) See Bādiyah.

Bid'ah: (البدعة) Any heresy or innovated practice introduced in the religion of Allāh which have no basis in the Qur'ān or Sunnah and to regard these new things as acts of Ibādah. The Prophet ﷺ said that every Bid'ah is a deviation from the true path and every deviation leads to Hell-fire.

Bikr: (البكر) A virgin.

Bint Labūn: (بنت لبون) Two year old she-camel.

Bint Makhād: (بنت مخاض) One year old she-camel.

Bisāt: (البساط) Anything that can be spread on the ground, be a mat, a carpet or a piece of cloth.

Bismillāhir-Rahmānir-Rahîm: (بسم الله الرحمن الرحيم) In the Name of Allāh, the Most Gracious, the Most Merciful. This is the first Verse of Sūrat Al-Fātihah (Chapter 1) of the Noble Qur'ān. While reciting the Qur'ān, it is to be read immediately after one reads the phrase: A'udhu Billāhi minash-Shaytānir-Rajîm (I seek refuge in Allāh from the outcast Satan). It is also recited before doing any daily activity.

Bi'thah: (البعثة) The beginning of the Prophet's mission, his call to prophethood in 610 CE.

Bit': (البتع) Mead. Intoxicating drink made from fermented honey or honeycombs, barlee sprouts and water.

Black Muslims: A term designating African-Americans who adhere to the teachings of the organization known as the Nation of Islam. So-called 'Black Muslims' are not to be confused with Muslims (followers of uni-

versal Islam) of African-American or African origin. Likewise, the Nation of Islam, a nationalistic organization, is not to be confused with the mainstream, universal world religion Islam.

Bu'āth: (بعاث) A place about two miles from Al-Madînah where a battle took place between the Ansār tribes of Aus and Khazraj before Islam.

Budn: (البدن) (sing. Badanah) Camels to be offered as sacrifice by the pilgrims at the sanctuary of Makkah.

Buhtān: (البهتان) A false accusation, calumny, slander.

Bulūgh: (البلوغ) Puberty

Burāq: (براق) A white animal having wings, bigger than a donkey and smaller than a horse, it carried the Prophet Muhammad ﷺ from Makkah to Jerusalem and from there to heavens during his miraculous Night Journey and Ascension (Isrā' and Mi'rāj) in 619 CE.

Burd or Burdah: (البرد أو البردة) A Yemeni cloth. A black squared narrow dress. Also a sheet with a woven border.

Burnus: (البرنس) (pl. Barānis) A type of hooded cloak called burnous.

Burqu': (البُرقع) A covering dress worn by women.

Burud: (pl. Barîd) The distance equal to sixteen Farsakhs.

Busr: (البسر) Partially ripe dates that have begun to take on a red or yellow color.

Busrā: (بصرى) is a city in Harran in the south of Damascus in Syria.

Buthān: (بطحان) A valley in Al-Madînah.

CE: Christian Era or Common Era. It is used instead of AD in Islamic text referring to the dates before the Hijrah (migration) of the Prophet Muhammad ﷺ from Makkah to Al-Madînah.

Dabb: (الضب) (Mastigure) A lizard that grows to be a foot or longer. They are not the same as the gecko for which there are orders, or encourangement to kill.

Dab'u: (الضبع) Hyena (Charkh or Lakkar Bhaggah).

AdDabūr: (الدبور) Westerly wind.

Daff: (الدف) Tambourine used in Arabia.

Daghābîs: (الضغابيس) (sing. Daghabūs) Snake cucumbers.

Dahn: (الدهن) Any thick oil applied to hair.

Dā'ī: (الداعي) (pl. Du'āt) Muslim missionary involved in Da'wah (preaching).

Dayyān: (الديان) Allāh; the One Who judges people from their deeds after calling them to account.

Dajjāl: (الدجال) (Al-Masîh Ad-Dajjāl المسيح الدجال) Antichrist, False Christ or Pseudo Messiah, also known as the one-eyed Dajjāl. He will be from among the Jews and will appear before Qiyāmat (Resurrection). He will cause a lot of corruption in the world and will eventually be killed by Prophet 'Eisa (Jesus) ﷺ.

Damm: (الدم) An expiation for a missed or wrongly practiced obligatory religious act, usually in the form of sacrificing an animal (term specially used regarding expiation of missed or wrongly performed acts of Hajj and 'Umrah).

Dāniq: (دانق) A coin equal to one-sixth of a dirham.

Dārul-'Ahd: (دارالعهد) Country linked in a peace treaty.

Dārul-Bawār: (دارالبوار) The abode of perdition.

Dārul-Fanā': (دارالفناء) The abode which passes away (earth).

Dārul-Ghurūr: (دارالغرور) The abode of delusion.

Dārul-Harb: (دار الحرب) It means Domain of War, and refers to the territory under the control of disbelievers, which is on terms of active or potential conflict with the Domain of Islam, and presumably hostile to the Muslims living in its domain.

Dārul-Islām: (دار الإسلام) It means Domain of Islam, and refers to the territory under the control of the believers.

Dārul-Khilāfah: (دارالخلافة) The seat of Imām or Khalîfah.

Dārul-Kufr: (دار الكفر) It means Domain of Disbelief, and refers to the territory under the control of the disbelievers.

Dārul-Qarār: (دارالنعيم) The blessed abode (paradise).

Dārul-Qadā': (دارالقضاء) Justice House (court).

Dārul-Qarār: (دارالقرار) The abode that abides.

Dārus-Salām: (دار السلام) The abode of peace.

Dārush-Shuhadā': (دارالشهداء) The Home of Martyrs.

Da'wah: (الدعوة) The act of inviting others to Islam. Propagation of Islam

through word and action, calling the people to follow the commandments of Allāh and His Messenger Muhammad ﷺ.

Dāwūd: (داود) Prophet David ﷺ, a Prophet of Allāh mentioned in the Qur'ān and the Old Testament.

Dayn: (الدَّين) Loan or debt.

Deen: (الدِّين) The meaning of the word Deen is obedience. A term commonly used to mean 'religion', but actually referring to the totality of Muslim beliefs and practices. Thus, 'Islam is a Deen' means Islam is the complete way of life.

Dhabh: (الذبح) Slaughtering small animals by cutting their jugular vein only at the root of the neck, in comparison Nahr is slaughtering the camels by poking the jugular vein with a spear or sharp item.

Dhan-Nis'ah: (ذا النسعة) The one with the rope. (See Ahādîth 2690 and 2691, Sunan Ibn Mājah)

Dhāt 'Irq: (ذات عرق) Mîqāt for the pilgrims coming from Iraq.

Dhātun-Nitāqayn: (ذات النطاقين) It literally means a woman with two belts, and refers to Asma', the daughter of Abu Bakr (. She was named so by the Prophet ﷺ.

DhāturRiqā': (ذات الرقاع) It is name of a Ghazwah and it may be translated as 'the one having stripes'. Muslims were suffering from an extreme poverty, they were bare-footed without shoes, when their feet blistered, they wrapped them with rags and tattered clothes. Thus this battle came to be known as DhāturRiqā'.

Dhîkh: (الذيخ) An animalmale hyena.

Dhikr: (الذكر) The Mention or Remembrance of Allāh through verbal or mental repetition of His Divine Attributes or various religious formulas such as Subhān-Allāh (Glorified is Allāh), Al-Hamdu Lillāh (praise is due to Allāh), Allāhu Akbar (Allāh is the Most Great), or the recitation of special invocations.

Dhimmî or Ahludh-Dhimmah: (الذمي أو أهل الذمة) A non-Muslim living under the protection of an Islamic government, and has been guaranteed protection of his rights . life, property and practice of their religion, etc. He is exempt from duties of Islam like military and Zakah but must instead pay a tax called Jizyah. Historically, Jews and Christians traditionally received this status due to their belief in One God, but others such as Zoroastrians, Buddhists and Hindus were also included. Dhimmis (protected) had full rights to practice their faith and implement their own religious

laws within their communities.

Dhul-'Arhām or Dhur-Rahm: (ذو الأرحام أو ذو الرحم) Kindred of blood from mother's side, like mother's father (grandfather), sister's son, son of the daughter (grandson), maternal uncle, etc.

Dhul-Farā'id: (ذوالفرائض) Those persons whose share of inheritance is described in the Qur'ān are called Dhul-Farā'id, and the rest are 'Asabah (العصبة).

Dhul-Hijjah: (ذوالحجة) The twelfth month of the Islamic calendar. The month in which the great pilgrimage to Makkah takes place.

Dhul-Hulayfah: (ذو الحليفة) The Mîqāt of the people of Al-Madînah now called Abyār 'Ali.

Dhul-Khalasah: (ذو الخلصة) Al-Ka'bah Al-Yamāniyah, a house in Yemen where idols used to be worshipped. It belonged to the tribes of Khath'am and Bujaylah.

Dhul-Qa'dah: (ذو القعدة) The eleventh month of the Islamic calendar.

Dhul-Qarnayn: (ذو القرنين) A great ruler in the past who ruled all over the world and was a true believer. His story is mentioned in the Qur'ān (18:83).

Dhul-Qurbā: (ذو القربى) Relatives, kinsfolk.

Dhū Mahram: (ذو محرم) A male, whom a woman can never marry because of close relationship (e.g., a brother, a father, a son, a brother's son, a sister's son, an uncle from either side etc.). See Mahram.

Dhun-Nūn: (ذو النون) Jonah, Jonas. It is the nickname given to Prophet Yunus because of his story with the whale that swallowed him, and then threw him ashore.

Dhun-Nūrayn: (ذو النورين) It means 'Possessor of the Two Lights'. It is used to refer to 'Uthmān bin 'Affān (because he married two of the Prophet's daughters.

Dhî Tuwā: (ذي طوى) A well-known well in Makkah. In the lifetime of the Prophet ﷺ, Makkah was a small city and this well was outside its precincts. Now-a-days Makkah is a larger city and the well is within its boundaries.

Dîbāj: (الديباج) Pure silk cloth, silk brocade.

Dinār: (الدينار) Gold coinage; in the days of the Prophet ﷺ, one dinār was having the weight of 4.4 grams of gold.

***Dhirā'*:** (الذراع) Cubit . any of various ancient units of length based on the length of the forearm from the elbow to the tip of the middle finger and usually equal to about 18 inches (45.7 centimeters).

***Dirāyah*:** (الدراية) Cognizance, observation, note, remark.

***Dirham*:** (الدرهم) A silver coin weighing 50 grains of barley with cut ends. Name of a unit of currency, usually a silver coin used in the past in several Muslim countries and still used in some of them, such as Morocco and United Arab Emirates.

***Diyah*:** (الدية) Blood money (for wounds, killing etc.), compensation paid by the killer to the relatives of the victim (in unintentional cases).

***Du'ā'*:** (الدعاء) Supplication, prayer, request, plea; invoking Allāh for whatever one desires. It is distinct from Salāt (formal worship or prayer). Personal Du'ās can be made in any language, whereas Salāt (prayer) is performed in Arabic. Muslims make Du'ās for many reasons and at various times, such as after Salat, before eating a meal, before retiring to sleep, or to commemorate an auspicious occasion such as the birth of a child.

***Dubbā'*:** (الدباء) Gourd, squash and pumpkin. Also a name of a pot made from gourd in which Nabîdh used to be prepared, and used to hold alcoholic drinks. Also called Qara' or Tounmba.

***Duhā*:** (الضحى) Forenoon (prayer). Its time begins a little after the beginning of Ishrāq, i.e., sunrise, meaning when the sun gains considerable height and lasts until before noon.

***Dunyā*:** (الدنيا) This world or life, as opposed to the Hereafer that is the next life.

***'Eid*:** (العيد) An Arabic word to mean a festivity, a celebration, and a feast. Muslims celebrate two major religious celebrations known as 'Eidul-Fitr (which takes place after Ramadān), and 'Eidul-'Adhā (which occurs at the time of the Hajj). A traditional greeting used by Muslims around the time of 'Eid is 'Eid Mubārak, meaning 'May your celebration be blessed'. A special congregational 'Eid prayer, giving charity to the needy persons, visiting the family members and friends, wearing new clothing, specially-prepared foods and sweets, and gifts for children characterize these events.

***'Eidul-'Adhā*:** (عيد الأضحى) Literally means 'the Feast of the Sacrifice'. A four-day celebration from tenth to the thirteenth day of Dhul-Hijjah that completes the rites of pilgrimage. The tenth is the day of Nahr (sacrifice) and eleventh to thirteenth are the days of Tashrîq.This event com-

memorates Prophet Ibrahim's obedience to Allāh by being prepared to sacrifice his only son Ismā'īl (Ishmael).

'Eidul-Fitr: (عيد الفطر) Literally means 'the Feast of breaking the Fast'. A three-day celebration after fasting the month of Ramadān as a matter of thanks and gratitude to Almighty Allāh. It takes place on the first of Shawwal, the tenth month of the Islamic calendar.

'Eisā or 'Isā: (عيسى) Jesus, an eminent Prophet in Islam. Muslims believe that Maryam (Mary), the mother of Jesus, was a chaste and pious woman, and that God miraculously created Jesus in her womb. After his birth, he began his mission as a sign to humankind and a Prophet of God, calling people to righteousness and worship of God alone. Muslims do not believe Jesus was crucified, but rather that God spared him such a fate and ascended him to Heaven.

Fadak: (فدك) (also Fidak) A town near Al-Madînah.

Fāhish: (الفاحش) One who talks evil.

Fajr: (الفجر) The dawn or early morning before sunrise, and denotes the prime time for prayer, also the name of the first obligatory Salāt (prayer) of the day to be offered at any time between the first light of dawn and just before sunrise. Sūrah 89 of the Noble Qur'ān has also this name.

Faqîh: (الفقيه) (pl. Fuqahā') An Islamic scholar who is an expert on Islamic jurisprudence (Fiqh), and can give an authoritative legal opinion or judgment.

Faqîr: (الفقير) (pl. Fuqarā') A poor person.

Fara':(الفرع) In Jāhiliyyah, the firstborn of a she-camel or sheep was sacrificed for their deities, or when anyone became the owner of 100 camels' flock, or a meal given on the occasion of the birth of camels.

Farā'id: (الفرائض) See Farîdah.

Faraq: (الفرق) A bowl measuring about 16 Ratls or ounces, i.e., about 10 liters or 3 Sā'.

Fard: (الفرض) Obligatory. In Islam it refers to those acts and things which are compulsory on a Muslim. Abandoning or abstaining from a Fard act is a major sin. To reject a Fard act amounts to Kufr (disbelief). It is also used in reference to the obligatory part of Salat (prayers). Also obligatory share of inheritance.

Fard 'Ayn: (فرض عين) An action which is obligatory on every Muslim individually.

Fard Kifāyah: (فرض كفاية) Collective duty (a duty on the whole community). However, if the duty has been fulfilled by a part of that community then the rest are not obliged to fulfill it, but if no one carries it out all incur a collective guilt.

Farîdah: (الفريضة) (pl. Farā'id) An enjoined duty.

Farrūj: (الفروج) A Qabā' opened at the back.

Farsakh: (الفرسخ) (Parasang.Persian unit of distance) A distance of three miles (approx.) or five and a half kilometers or (12000) Twelve thousand yards.

Fārūq: (الفاروق) It means 'One who distinguishes the truth from falsehood.' This name was given to 'Umar bin Khattab (.

Fasl: (الفصل) Separation. After each Sūrah separation occurs through Basmalah, the recitation of Bismillāhir-Rahmānir-Rahîm.

Fāsiq: (الفاسق) Transgressor, evildoer, disobedient. A person of corrupt moral character who engages in various sins. The one who commits Fisq.

Fatāt: (الفتاة) A female slave or a young lady.

Al-Fātihah: (الفاتحة) Arabic word meaning 'the Opening', the first Sūrah (chapter) of the Noble Qur'ān.

Fatwā: (الفتوى) (pl. Fatāwā) A legal verdict given on a religious basis. The sources on which a Fatwa is based are the Noble Qur'ān, and the Sunnah of the Prophet ﷺ.

Fawāhish: (الفواحش) All those acts whose abominable character is self-evident. In the Qur'ān all extra-marital sexual relationships, sodomy, nudity, false accusation of unchastity, are specifically reckoned as shameful deeds.

Fay': (الفيء) War booty gained without fighting.

Fidyah: (الفدية) Compensation for a missed or wrongly practiced obligatory religious act, it is usually in the form of money, foodstuff, sacrifice of an animal or freeing of a slave (term specially used regarding the missed fasts of Ramadan or ransom for freeing slaves).

Fiqh: (الفقه) Islamic jurisprudence. The meaning of the word Fiqh is understanding, comprehension, knowledge and jurisprudence. A jurist is called a Faqîh who is an expert in matters of Islamic legal matters, he has to pass verdicts within the rules of the Islamic Law namely Sharî'ah.

Firdaws: (الفردوس) The middle and the highest part of Paradise.

Fî Sabîlillāh: (في سبيل الله) In the way of Allāh. A frequently used expression in the Qur'ān which emphasizes that good acts should be done exclusively to please Allāh. Generally the expression has been used in the Qur'ān in connection with striving or spending for charitable purposes.

Fisq: (الفسق) Transgression, immorality, evildoing, and disobedience to the Commands of Allāh.

Fitnah: (الفتنة) It means civil strife, war and riots. It also refers, firstly, to persecution, to a situation in which the believers are harassed and intimidated because of their religious convictions. Secondly, it refers to the state of affairs wherein the object of obedience is other than the One True God.

Fitrah: (الفطرة) Natural disposition, nature. An Arabic term designating the innate, original spiritual orientation of every human being towards the Creator Allāh. Muslims believe that Allāh endowed everything in creation with a tendency towards goodness, piety and God-consciousness, and that one's environment, upbringing and circumstances serve to enhance or obscure this tendency. It is also the charity due on every Muslim on the occasion of 'Eidul-Fitr, on the night after Ramadān.

Fuqahā': (الفقهاء) See Faqîh.

Furqān: (الفرقان) The criterion that enables one to distinguish between truth and falsehood. This term is attributed to Qur'ān.

Ghābah: (الغابة) Literally means 'forest'. A well-known place near Al-Madînah.

Ghadā': (الغداء) Meal taken in the beginning of the day. Breakfast or lunch.

Ghadîr: (الغدير) The name of a place near Makkah.

Ghadîr Khum: (غدير خم) (Lake of Khum) A place between Makkah and Al-Madînah where the Prophet ﷺ stopped to offer the congregational prayer and prayed about 'Ali: "Allāh, take as friends those who take him as a friend, and take as enemies those who take him as an enemy."

Ghayb: (الغيب) Literally means 'the Unseen'. In Islam it refers to all those things that are unseen by man and at the same time believing in them is essential. Examples of the Unseen are: Hell, Paradise, angels, etc. A Muslim has to believe that no one has the knowledge of the Unseen except Allāh.

Ghayr Mahram: (غير محرم) Refers to all those people with whom marriage is permissible. Based on this, it is also incumbent to observe veil with all Ghayr Mahrams.

Ghayy: (الغي) Meaning deception. The name of a pit in Hell-fire.

Ghamus: (الغموس) False oath to deceive one.

Al-Gharqad: (الغرقد) It is a thorny plant which is well known in the area of Palestine. Some say it to be boxthorn or matrimony vine.

Ghāzi: (الغازي) A Muslim soldier returning alive after participation in Jihād.

Ghazwah: (الغزوة) (pl. Ghazawāt) A military expedition in which Prophet Muhammad ﷺ himself took part leading the army.

Ghazwatul-Khandaq: (غزوة الخندق) The name of a battle between the early Muslims and the infidels in which the Muslims dug a Khandaq (trench) round Al-Madînah to prevent any advance by the enemies.

Ghîbah: (الغيبة) Backbiting or talking evil about someone in his or her absence.

Ghîlah: (الغيلة) Intercourse with a breast-feeding woman.

Ghîrah: (الغيرة) This word covers a wide meaning, jealousy as regards women, and also it is a feeling of great fury and anger when one's honor and prestige is injured or challenged.

Ghulūl: (الغلول) Stealing from the war booty before its distribution. It refers to withholding goods captured among the spoils of war, and the meaning includes deceitfully taking what one has no right to.

Ghuraf: (الغرف) Special abodes.

Ghurrah: (الغرة) A slave or slave woman.

Ghurratush-Shahr: (غرة الشهر) The first three days of the month.

Al-Ghurrul-Muhajjalūn: (الغر المحجلون) A name that will be given on the Day of Resurrection to the Muslims because the parts of their bodies which they used to wash in ablution will shine then.

Ghusl: (الغسل) Literally means bath or wash. In Islam it refers to the washing of the entire body from head to toe without leaving a single place dry. This is especially necessary for one who is Junub (in an impure state after sexual intercourse, menstruation, seminal discharge, etc.) and also on other occasions like before Friday and 'Eid prayers.

Habalul-Habalah: (حبل الحبلة) See Bay' Habalil-Habalah.

Al-Habwah or Al-Ihtibā': (الحبوة أو الاحتباء) A sitting posture, putting the arms around the legs while sitting on the hips. It is to sit with one's thighs

gathered up against the stomach, while wrapping arms or garment around them, or sitting in the same manner when the private area becomes exposed.

Hadath: (الحدث) That which invalidates the state of purification.

Hadath 'Akbar: (الحدث الأكبر) State of major impurity caused by sexual discharge, it needs Ghusl (bath) for purification.

Hadath 'Asghar: (الحدث الأصغر) State of minor impurity caused by passing wind or urine or answering the call of nature, it needs Wudū' (ablution) for purification.

Hadd: (الحد) Prescribed punishments, ordained punishments, legal laws for punishments.

Hady: (الهدي) A cow, sheep, goat or a camel that is offered as a sacrifice by a pilgrim during the Hajj.

Hadîth: (الحديث) (Plural: Ahādîth أحاديث) The word Hadîth literally means speech, narration or communication. In Islamic context it refers to any of the sayings, deeds and approvals accurately narrated from the Prophet Muhammad ﷺ through a chain of known intermediaries. According to some scholars, the word Hadîth also covers reports about the sayings and deeds, etc., of the Companions of the Prophet ﷺ that were performed in the presence of the Prophet ﷺ. There is also a subcategory of oral statements made by the Companions of the Prophet ﷺ.in addition to the Prophet himself. Khabar (الخبر) (report), 'Athar (الأثر) (track, trace, sign, impression, tradition) and Sunnah (السنة) (practice, usage, etc) are the terms also to denote a Hadîth.The word Hadîth is generally translated as a Narration or Tradition. The main text of a Hadîth is called Matn(المتن) (main text), which is preceded by Sanad (السند) (chain of narrators).

There are two kinds of Ahādîth: Ahādîth Nabawîyyah (الأحاديث النبوية) and Ahādîth Qudsîyyah. (الأحاديث القدسية) Ahādîth are found in various collections compiled by Muslim scholars in the early centuries of the Muslim civilization. Six such collections are considered most authentic. Some famous collectors of Ahādîth are Imām Bukhārî, Imām Muslim, Imām Nasa'i, Imām Abū Dāwud, Imām Tirmidhi and Imām Ibn Mājah.

Hadîth Nabawî: (الحديث النبوي) (Prophetic Tradition) A saying of the Prophet ﷺ himself transmitted outside the Noble Qur'ān.

Hadîth Qudsî: (الحديث القدسي) (Sacred Tradition) A Statement of Allāh, generally outside the Noble Qur'ān, reported by the Prophet ﷺ in his sayings. The meaning of these Ahādîth were revealed to him and he put them in his own words, unlike the Qur'ān that is the Word of Almighty

Allāh, and the Prophet ﷺ conveyed it exactly as it was revealed to him. The scholars of Hadîth say that Ahādîth Qudsiyyah are from Allāh only as far as the meaning of the text is concerned and they are from the Prophet of Allāh as to the actual wordings of these messages. It would be erroneous to attribute any of the Qudsi Hadîth to Allāh and claim, for example, "Allāh said..."

The basic kinds of Ahādîth are:

Qawlî (القولي) (Verbal): It records the utterances of the Prophet ﷺ.

Fi'li (الفعلي) (Practical): It records the deeds of the Prophet ﷺ.

Taqrîrî (التقريري) (Tacit): It records the Prophet's silent approval of some action, behavior, etc.

Shamā'il (الشمائل) (physical characteristics): It records the physical characteristics, appearance, habits or behavior of the Prophet ﷺ.

Below is the list of common classifications used by scholars to identify the various categories of the compiled narrations:

Āhād: (الآحاد) (Isolated)

'Azîz: (العزيز) (Precious)

Bātil: (الباطل) (False)

Da'îf: (الضعيف) (Weak)

Gharîb: (الغريب) (Unfamiliar)

Hasan: (الحسن) (Good)

Jayyid: (الجيد) (Perfect)

Majhūl: (المجهول) (Unknown)

Ma'lūl: (المعلول) (Defective)

Mansūkh: (المنسوخ) (Abrogated)

Maqbūl: (المقبول) (Acceptable)

Maqtū': (المقطوع) (Intersected)

Mardūd: (المردود) (Rejected)

Marfū' (Traceable) (المرفوع)

Mashhūr: (المشهور) (Well-known)

Matrūk: (المتروك) (Abandoned)

Mawdū': (الموضوع) (Fabricated)

Mawqūf: (الموقوف) (Discontinued)

Mawsūl: (الموصول) (Complete)

Mawthūq: (الموثوق) (Trustworthy)

Mu'allaq: (المعلق) (Suspended)

Munqati': (المنقطع) (Interrupted)

Musalsal: (المسلسل) (Uninterrupted)

Musnad: (المسند) (Traceable to Prophet)

Mutawātir: (المتواتر) (Continuous)

Muda'af: (المضعف) (Doubtful)

Mudallas: (المدلس) (Truncated)

Mudraj: (المدرج) (Interpolated)

Mudtarib: (المضطرب) (Confounding)

Munfarid: (المنفرد) (Unique)

Munkar: (المنكر) (Denounced)

Mursal: (المرسل) (Disconnected)

Muttasil: (المتصل) (Connected)

Muttafaq 'Alayh (المتفق عليه) (Agreed upon)

Qawî: (القوي) (Strong)

Sahîh: (الصحيح) (Sound)

Shādhdh: (الشاذ) (Contradictory)

Thābit: (الثابت) (Authentic)

Thiqah: (الثقة) (Trustworthy)

Hāfiz: (الحافظ) One who has memorized the entirety of the Qur'ān. Thousands of Muslim men and women throughout the world dedicate their time and energy to this tradition, which serves to maintain the Qur'ānic Scripture as it was revealed to Prophet Muhammad ﷺ over 1,400 years ago.

Hayd: (الحيض) Monthly periods or menstruation experienced by a woman.

Hays: (الحيس) A dish made of butter, dates and cheese.

Hajafah: (الجحفة) A kind of shield.

Hājar: (هاجر) (Hagar/Agar/Hājira) One of Ibrāhîm's wives who, along with her infant son Ismā'il (Ishmael), was settled in Arabia by Prophet Ibrāhîm (Abraham) ﷺ. She may be considered the founder of the city of Makkah, since it was a desolate valley prior to her arrival, and discovery of the sacred well known as Zamzam.

Hajar: (هجر) Places in Bahrain, Jāzan, Najrān.

Al-Hajarul-Aswad: (الحجر الأسود) (The Black Stone) A stone which is said to have fallen from heavens, set into one corner of the Ka'bah in Makkah by Prophet Ibrahim ﷺ. The pilgrims kiss it following the practice of Prophet Muhammad ﷺ.

Hājj: (الحاج) A person who has performed the Hajj, or pilgrimage to Makkah.

Hajj: (الحج) (Major Pilgrimage) The Hajj is performed annually by over 20,000,000 people during Dhul-Hijjah, the twelfth month of the Islamic lunar calendar. It is one of the five pillars of Islam, a duty Muslims must perform at least once in their lives, provided their health permits and they are financially capable. There are rules and regulations and specific dress to be followed. The Hajj rites symbolically remind the trials and sacrifices of Prophet Ibrāhîm, his wife Hajar, and their son Ismā'il over 4,000 years ago. In addition to Tawāf and Sa'y, there are a few other requirements but especially one's standing (i.e., stay) at 'Arafāt during the daytime on ninth of Dhul-Hijjah, and the sacrifice of an animal. There are three types of Hajj: Ifrād (الإفراد single), Qirān (القران combined), Tamattu' (التمتع interrupted).

Hajj 'Akbar: (الحج الأكبر) The day of Nahr (i.e., the 10th of Dhul-Hijjah).

Hajj 'Asghar: (الحج الأصغر) The minor pilgrimage ('Umrah).

Hajjul-Bayt: (حج البيت) Making a pilgrimage to the House of Allāh.

Hajj Ifrād: (حج الإفراد) (Single Hajj) Performing Hajj without performing the 'Umrah. It is generally for the inhabitants of Makkah.

Hajj Mabrūr: (الحج المبرور) A Hajj that is free of sin and is accepted by Allāh because of its perfection in both inward intention and outward observation of the Sunnah of the Prophet Muhammad ﷺ and with legally earned money.

Hajj Qirān: (حج القران) (Combined Hajj) Performing the 'Umrah followed by the Hajj, without taking off the Ihrām in between.

***Hajj Tamattu'*:** (حج التمتع) (Interrupted Hajj) 'Umrah is followed by Hajj, but the Ihrām is taken off in between these two stages.

***Hajjatul-Wadā'*:** (حجة الوداع) The last Hajj of the Prophet ﷺ, the year before he died.

***Hajjām*:** (الحجام) One who performs cupping.

***Hajr*:** (حجر) A place in the way to Basrah & Kufah from Yamāmah where the vessels were made, also the place of Banu Sulaim.

***Halāl*:** (الحلال) That which is lawful or permissible in Islam.

***Halālah*:** (الحلالة) *To marry a divorced woman temporarily with the* intention of making her remarriage to her former husband lawful. This act is unlawful. Marriage based on intended divorce is unlawful, whether its period is prescribed or not.

***Halif*:** (الحليف) A person who enjoys the protection of a tribe but does not belong to it by blood.

***Halq*:** (الحلق) To shave off the hair from the head (during Hajj).

***Halqah*:** (الحلقة) A group of students involved in the study of Islam.

***Hām*:** (الحام) A stallion camel freed from work for the sake of idols, after it had finished a number of copulations assigned for it.

***Hāmah*:** (الهامة) There are different meanings of this pre-Islamic belief: It is a worm that comes out of a murdered person's head seeking vengeance; it refers to the owl that was considered a bad omen if seen in different circumstances; or it was a bird that came from the bones of a dead person that would fly away.

***Hanafi*:** (حنفي) Islamic school of law founded by Imām Abū Hanîfah. Followers of this school are known as the Hanafis.

***Hantāh*:** (هنتاه) An expression used when you don't want to call somebody by her name. (It is used for calling a female).

***Hanbali*:** (حنبلي) Islamic school of law founded by Imām Ahmad bin Hanbal. Followers of this school are known as the Hanbalis.

***Hanîf*:** (الحنيف) People who during the time of Jahiliyyah (Ignorance) rejected the idolatry in their society and were in search for the true religion of Prophet Ibrahim (Abraham) ﷺ. Hanîf literally means 'one who is *inclined', it is used in the Qur'ān at ten places.* The term as such connotes sincerity, uprightness and single-mindedness in one's inclination, dedication and commitment to Allāh or to His faith, that is, monotheism (wor-

shipping Allāh Alone and nothing else).

Hunafā': (الحنفاء) The Makkans claimed descent from Abraham through Ishmael, and tradition stated that their temple, the Ka'bah, had been built by Abraham for the worship of the One God. It was still called the House of Allāh, but the chief objects of worship there were a number of idols which were called daughters of Allāh and intercessors. The few who felt disgust at this idolatry, which had prevailed for centuries, longed for the religion of Abraham and tried to find out what had been its teaching. Such seekers of the truth were known as Hunafā' (sing. Hanîf), a word originally meaning 'those who turn away' (from the existing idol-worship), but coming in the end to have the sense of 'upright' or 'by nature upright,' because such persons held the way of truth to be right conduct. These Hunafā' did not form a community. They were the agnostics of their day, each seeking truth by the light of his own inner consciousness. Muhammad son of 'Abdullāh became one of these.

Hantam or Hantamah: (الحنتم أو الحنتمة) A name of a pot in which alcoholic drinks used to be prepared, it was an earthenware container. Also called Jarrah.

Hanūt: (الحنوط) A kind of scent used for embalming the dead.

Haqq: (الحق) The Truth, also used for the legal right or claim to something.

Harām: (الحرم) A Harām is a sanctuary, a sacred territory. Makkah has been considered a Harām since the time of Prophet Ibrāhîm (Abraham) ﷺ . All things within the limit of the Harām are protected and considered inviolable. Al-Madînah was also declared a Harām by the Prophet ﷺ. Although the boundary of any Masjid (mosque) is also a sanctuary, but usually this term is used with regard to the Sacred Mosque (Masjid Harām) in Makkah and the Prophet's Mosque (Masjid Nabawî) in Al-Madînah. This is why they are referred to as 'Al-Harāmayn Ash-Sharîfayn', the two Holy Mosques. (Al-Hill is the area outside the sacred precincts of Makkah.)

Harām: (الحرام) Unlawful, forbidden and punishable from the viewpoint of Islam.

Harawra': (الحروراء) A town in Iraq.

Harbah: (الحربة) A small spear.

Harbî: (الحربي) Who is in the state of war.

Harîr: (الحرير) Silk.

Harj: (الهرج) Killing.

Harrah: (الحرة) A well-known rocky volcanic region in and around Al-Madînah covered with black stones.

Hārūn: (هارون) (Aaron) The brother of Prophet Musa (Moses) ﷺ and a Prophet of Allāh.

Al-Harūriyyah: (الحرورية) A special unorthodox religious sect of Khawārij. Nicknamed as such because they were stationed at the place known as Harūrā'.

Al-Hasba': (الحصباء) A place outside Makkah where pilgrims go after finishing all the ceremonies of Hajj on twelfth of Dhul-Hijjah.

Hasanah: (الحسنة) (pl. Hasanāt) It means merit, virtue, reward, good deed, good point. The merit or reward recorded for one on doing a good thing or abstaining from something wrong or bad. It is the opposite of Sayyi'ah السيئة (demerit, sin, bad deed).

Al-Hashr: (الحشر) Another name for the Day of Judgment, Yawmul-Hashr (يوم الحشر) (Day of the Gathering). Place or vast ground or Field of Gathering. It is also the name of Sūrah 59 of the Noble Qur'ān.

Hasîr: (الحصير) A mat that is made of leaves of date-palms and is fit for one man or more to stand up and pray upon. It may be used for other purposes also.

Hawd Kawthar: (حوض كوثر) The watering-place (Cistern/Basin/Tank/Fountain/River) of Prophet Muhammad ﷺ, whose pure drink will refresh the believers on the Day of Judgment.

Hawālah: (الحوالة) The transference of a debt from one person to another. It is an agreement whereby a debtor is released from a debt by another becoming responsible for it.

Hawārî: (الحواري) Sincere supporter or disciple.

Hawāzin: (الهوازن) A tribe of Quraysh.

Hāwiyah: (الهاوية)The lowest pit of Hell.

Hawl: (الحول) The minimum period of time after which Zakāt becomes due upon property.

Hawwa: (حواء) Eve, the wife of Adam. The Qur'ān indicates that Hawwa was created as an equal mate for Adam, and that both Adam and Hawwa sinned equally when they disobeyed Allāh by eating fruit from the forbidden tree in the heaven. Upon turning to Allāh in repentance, both were likewise equally forgiven.

Hayā': (الحياء) This term covers a large number of concepts. It may mean modesty, self-respect, bashfulness, honor, etc. Hayā' is of two kinds: good and bad; the good Hayā' is to be ashamed to commit a crime or a thing that Allāh عزوجل and His Messenger ﷺ has forbidden, and bad Haya' is to be ashamed to do a thing, which Allāh and His Messenger ﷺ ordered to do.

Henna: (الحناء) A kind of plant used for dyeing hair etc.

Hibah: (الهبة) present, gift.

Hibarah: (الحبرة) A sheet from Yemen with colored stripes of red or green. Some say it is of green color.

AlHidānah: (الحضانة) The nursing and caretaking of children.

Hifz: (الحفظ) It means to memorize. In the religious sense, Muslims try to memorize the whole Qur'ān. Any person who achieves this task is called Hāfiz. There are millions of Muslims who memorize the whole Qur'ān.

Hijāb: (الحجاب) Veil, partition, curtain, covering the body. Screening between non-Mahram men and women. Any kind of veil, it could be a curtain or a facial veil, etc. A long dress prescribed for Muslim women to cover their whole body from head to feet.

Hijāz: (الحجاز) The region along the western seaboard of Arabia, in which Makkah, Al-Madînah, Jeddah, and Ta'if are situated.

Hijr: (حجر) The place of Thamūd before Tabūk between Al-Madînah and Shām. Also the unroofed portion of the Ka'bah called Hatîm, which at present is in the form of a compound towards the north of it.

Hijrah: (الهجرة) It signifies migration from a land where a Muslim is unable to live according to the precepts of his faith to a land where it is possible to do so. Hijrah can also mean to leave a bad way of life for a good or more righteous way. The Hijrah par excellence for Muslims is the Hijrah of the Prophet ﷺ that not only provided him and his followers refuge from persecution, but also an opportunity to build a society and state according to the ideals of Islam.

Hijrî: (الهجري) Name of the Islamic lunar calendar. It refers to the Prophet's migration from Makkah, because of the mounting hostility, there to Yathrib (200 miles north) whose people had invited him. This journey took place in the twelfth year of his mission. He arrived on the 20th of September 622 CE, and the city proudly changed its name to Madînatun-Nabî (the Prophet's city), commonly known as Al-Madînah. This is the beginning of the Islamic lunar calendar, often called the Hijri calendar, it is

dated from this important event, which marks the beginning of an Islamic state (in Al-Madînah) in which the Sharî'ah (Islamic law) was implemented. The months of the Islamic calendar are: Muharram, Safar, Rabî'ul-Awwal, Rabî'uth-Thânî, Jumâdal-Ûlâ, Jumâdath-Thâniyah, Rajab, Sha'bân, Ramadân, Shawwâl, Dhul-Qa'dah, Dhul-Hijjah.

Hilâb: (حلاب) A kind of scent.

Al-Hill: (الحل) The area outside the sacred precincts of Makkah.

Himâ: (الحمى) A private pasture.

Hims: (حمص) A city in Shâm (Syria, Lebanon, Palestine, Israel and Jordan) now it is in Syria.

Himyân: (حميان) A kind of belt, part of which serves as a purse to keep money in it.

Hiqqah: (الحقة) A three-year-old she-camel.

Hirâ': (الحراء) The cave in a mountain named Jabalan-Nûr on the outskirts of Makkah where Muhammad ﷺ, at the age of forty, received the first revelations of the Qur'ân, beginning with the word Iqra' that means 'read'. The cave was a favorite place of retreat for Muhammad ﷺ prior to his call to prophethood, where he could contemplate alone and seek Allâh free from the distractions of the city below.

Hubal: (هبل) Hubal, the chief of the minor deities, was an image of a man, and was said to have been originally brought to Arabia from Syria. It was one of the so many false gods of Arabs housed in the Ka'bah in the pre-Islamic period of Ignorance.

Hublâ: (الحبلى) A kind of desert tree.

Hudâ': (الحداء) Chanting of camel-drivers keeping pace of camel's walk.

Al-Hudaybiyah: (الحديبية) A well-known place ten miles from Makkah on the way to Jeddah.

Hudûd: (الحدود) (sing. Hadd) Allâh's set boundary limits for Halâl (lawful) and Harâm (unlawful). Whoever transgresses these limits may be punished or forgiven by Allâh as He wills. Legal punishment for certain crimes like robbery (to cut the hands), adultery or fornication (stoning or lashes and exile for one year), apostasy (killing), etc.

Hujjâj: (الحجاج) Pilgrims. Persons who have been on the pilgrimage to Makkah during the Hajj season in the month of Dhul-Hijjah. (*Singular:* Hâjj = الحاج a male pilgrim; Hâjjah = الحاجة a female pilgrim)

Hujrah: (الحجرة) Courtyard of a dwelling place, or a room.

Hukm: (الحكم) Literally meaning verdict, judgment, decision (see Verse 6:57), sometimes gives the meaning of wisdom, discretion, knowledge and the power to see things in their true perspective (Verse 26:83).

Hukmiyyah: (الحكمية) One of the Khawārij sects. So named because they had rejected the verdict of the arbitrators appointed by 'Ali and Mu'āwiyah under the plea that judgment rests only with Allāh.

Hullah: (الحلة) A Najrāni garment or shroud or coffin consisting of two parts, two-piece garment, lower wrap and upper wrap. Two pieces of a garment made of the same material.

Humaz: (الهمز) Madness or evil suggestions.

Hums: (حمس) The tribe of Quraysh, their offspring and their allies were called Hums. Those who were either lived in Harām or born there or were in the area of Harām or were from the tribes of Kinānah and Jadîlah. This word implies enthusiasm and strictness. The Hums used to say: "We are the people of Allāh." They thought themselves superior to other people.

Hunayn: (الحنين) A valley between Makkah and Tā'if where the battle took place between the Prophet ﷺ and Quraysh pagans.

Huqūq: (الحقوق) (sing. Haq) Rights.

Hūr: (الحور) (Houris) Very fair females of Paradise wide-eyed with intense black irises and intense white scleras created by Allāh as such not from the offspring of Adam. (Hūr'în-wide-eyed houris)

Hūr'în: (حور عين) Wide-eyed houris.

Ibādah: (العبادة) Literally means worship, it refers to all those acts with which one renders worship and adoration, obedience and submission, service and subjection to Allāh (. Thus in Islam, visiting the sick, giving charity, hugging one's spouse, or any other good act is considered an act of worship.

Iblîs: (إبليس) The word literally means 'thoroughly disappointed, one in utter despair'. It is the personal name of Shaytān (Satan) or the cursed devil, as found in the Qur'ān. Iblîs is believed to be a prominent member of the jinn, a class of Allāh's creation. When Adam (the first human) was created, Allāh commanded Iblîs and all the other angels to prostrate themselves before Adam. He rebelled against Allāh out of vanity and refused the Command of Allāh to prostrate before Adam, and was cast out from heavens. Iblîs reasoned to himself that he was superior to Adam since he was made of fire while Adam was only made of clay. By this one act of

defiance, Iblîs introduced the sins of pride, envy, and disobedience into the world. Hence, Allāh told him that he will dwell in Hell. Iblîs asked Allāh for a postponement until the Hereafter. He also asked Allāh to allow him to mislead and tempt humankind to error. This term was granted to him by Allāh whereafter he became the chief promoter of evil and prompted Adam and Eve to disobey Allāh's order. Allāh told him that only the misguided ones would follow him and that He would fill Hell with him and his followers. Iblîs swore that he would mislead and misguide all the people except those sincere and devoted worshippers of Allāh.Allāh warns human beings repeatedly in the Qur'ān that Iblîs is an avowed enemy of humankind, whose temptations must be resisted in order to stay on the Straight Path. He is possessed of a specific personality and is not just an abstract force.

Ibn: (الابن) (also used as bin) Arabic term meaning 'son of'. Many famous Muslim men in history are known by a shortened version of their names begining with Ibn. Examples include, Ibn Khaldūn (a historian), Ibn Sîna (a physician), Ibn Rushd (a judge and philosopher), and Ibn Batūtah (a world traveler).

Ibn Hajar: (ابن حجر) Allamah Hāfiz Ahmad bin Hajar 'Asqalānî.

Ibn Labūn: (ابن لبون) Two year old camel.

Ibrāhîm: (إبراهيم) Abraham, a Prophet and righteous person revered by Muslims, Jews, and Christians alike as the patriarch (father-figure) of monotheism. Muslims commemorate Ibrāhîm's devotion, struggles and sacrifices during the annual Hajj rites.

'Iddah: (العدة) The waiting period prescribed by Allāh that a woman is required to observe as a consequence of the nullification of her marriage with her husband or because of the husband's death, during which a woman may not remarry after being widowed or divorced.

'Idhkhir: (الإذخر) A kind of grass well-known for its good smell, and is found in Hijaz, Saudi Arabia.

Idtibā': (الاضطباع) In Ihrām, putting the upper wrap (Ridā') under the right armpit leaving the right shoulder bare, and placing part of it over the left shoulder.

Ifādah: (الإفاضة) See Tawāful-Ifādah.

Iftār: (الإفطار) Breaking of the fast immediately after sunset at Maghrib as soon as the Call to Prayer (Adhān) is called.

Ihdād: (الإحداد) Mourning for a deceased husband.

Ihlāl: (الإهلال) Raising the voice while reciting the Talbiyah during Hajj or 'Umrah.

Ihrām: (الإحرام) The state of consecration into which Muslims enter in order to perform the Hajj or 'Umrah (lesser pilgrimage). In which one is prohibited to practice certain deeds that are lawful at other times. The ceremonies of 'Umrah and Hajj are performed during such state. When one assumes this state, the first thing one should do is to express mentally and orally one's intention to assume this state for the purpose of performing Hajj or 'Umrah. Then Talbiyahpilgrimage recitation (Labbayk Allāhumma Labbayk... Here I am, O Allāh, here I am) is recited, and two sheets of white unstitched seamless cloth are the only clothes men wear; the sheet wrapped below one's waist is called Izār, and the other wrapped round the upper part of the body is Ridā'. This dress worn by pilgrims serves to reinforce a sense of humility, purity, and human equality. In the state of Ihrām the pilgrim is required to observe many prohibitions, for example, he may not hunt, shave or trim his hair, shed blood, use perfume, or indulge in sexual gratification.

Ihsān: (الإحسان) Right action, goodness, sincerity. Doing something in a goodly manner. The highest level of deeds and worship with perfection, i.e., when you worship Allāh or do deeds, consider yourself as if you see Him; and if you cannot achieve this feeling or attitude, then you must bear in mind that He sees you. In other words, Ihsān means to be patient in performing your duties to Allāh, totally for Allāh's sake and in accordance with the Sunnah (legal ways) of the Prophet ﷺ in a perfect manner.

Ihtikār: (الاحتكار) It means a planned hoarding of something for future profit. Ihtikār is prohibited and unlawful as it creates artificial scarcity of essential foodstuff.

Al-Ihtibā': (الاحتباء) See Al-Habwah.

Ibn Makhād: (ابن مخاض) One-year-old camel.

Ijārah: (الإجارة) Literally means to give something on rent.

Ijmā':(الإجماع) Consensus of opinion among scholars and leaders. It is one of the means employed by Muslims for joint decision-making, and for interpreting the Sharī'ah. Ijmā' comes next to the Qur'ān and the Sunnah as a source of Islamic doctrines.

Ijtihād: (الاجتهاد) Independent interpretive or discretionary reasoning. The intellectual effort of Muslim scholars to employ reason and analysis of the authoritative sources Qur'ān and Sunnah for the purpose of finding legal

solutions to new and challenging situations or issues. It is also said to exercise personal judgment based on the Qur'ān and the Sunnah.

?lā' or Iylā': (الإيلاء) A husband's oath to abstain from sexual relations with his wife. The maximum permissible limit for abstaining from sexual relations in wedlock under such a vow is four months, after which it would automatically mean repudiation of the marriage.

Ilhām: (الإلهام) Literally means inspiration. Here it refers to those things or ideas that Allāh puts into the minds of His pious servants.

?liyā': (إيلياء) Eilat seaport near Israel at head of Gulf 'Aqabah.

'Ilm: (العلم) Arabic term meaning knowledge. The Qur'ān and Hadîth encourage Muslims to constantly strive to increase their knowledge, of both religious and worldly matters.

'Ilm Jafar: (علم الجفر) The science of numerical symbolism of letters. It is said to come down from 'Ali bin Abu Tālib. Some say it to be Numology, Number manipulation, and some name it to be the art of ciphering or deciphering.

Imām: (الإمام) Generally, the term Imām refers to one who leads congregational worship. More broadly, the term also applies to religious leaders within the Muslim community, it is also used with reference to the founders of the different systems of theology and law in Islam, and in its highest form, refers to the head of the Islamic state.

'Imāmah: (العمامة) The turban or similar head covering.

Imām Mahdî: (الإمام مهدي) He will make his appearance when the Muslims will be at their weakest position. With his advent, the greater signs of Qiyāmah (Resurrection) will commence. He will be the leader of the Muslims, and after his death, Prophet 'Eisa (Jesus) ﷺ will take over the leadership.

Imān: (الإيمان) Literally means faith or belief. Here it refers to believing in Allāh (as the One and only God and believing that Muhammad ﷺ is His Messenger, and also having belief in other articles of faith.

Imlās: (الإملاص) An abortion caused by being beaten over one's (a pregnant wife's) abdomen.

Imsāk: (الإمساك) To abstain completely from foods, drinks, intimate intercourses and smoking, before the break of the dawn till sunset.

Inbijāniyah: (الإنبجانية) A woolen garment without marks.

Injîl: (الإنجيل) Arabic name for the Holy Scripture revealed to Prophet 'Eisa

(Jesus) ﷺ during the last two or three years of his earthly life. The Injîl mentioned by the Qur'ān should, however, not be identified by the four Gospels of the New Testament that contain a great deal of records of the life of Jesus written by his closest contemporaries in addition to the inspired statements of Prophet Jesus ﷺ. It is significant, however, that the statements explicitly attributed to Jesus ﷺ in the Gospels contain substantively the same teachings as those of the Qur'ān.

Innā Lillāhi wa Innā Ilayhi Rāji'ūn: (إنا لله وإنا إليه راجعون) When a Muslim is struck with a calamity, when he loses one of his loved ones, or when he has gone bankrupt, he should be patient and say this statement meaning 'We are from Allāh and to Him we return'. Muslims believe that Allāh is the One Who gives and it is He Who takes away. He is testing us sometimes by giving something and sometimes by taking away. Hence, a Muslim submits himself to Allāh. He is grateful and thankful to Allāh for whatever he gets. On the other hand, he is patient and says this expression in times of turmoil and calamity.

In shā' Allāh: (إن شاء الله) The meaning of this Arabic phrase is 'If Allāh wills'. When a person wishes to plan for the future, when he promises, when he makes resolutions, and when he makes a pledge, he says this phrase. Muslims are to strive hard and to put their trusts with Allāh. They leave the results in the Hands of Allāh.

Intiqās: (الانتقاص) Sprinkling water on private parts while performing Wudū'.

'Iqāl: (العقال) The rope by which the camel's foreleg is fettered.

Iqāmah: (الإقامة) It refers to the second call for the prayer that follows the first call (Adhān). Iqāmah means that the obligatory prayer in congregation is just to begin. It is to be recited in Arabic before every obligatory prayer. It is composed of specific words and phrases very closely related to the Adhān. The statements of the Adhān are recited reduced so that the statements that are expressed twice in the Adhān are recited once in Iqāmah except the last utterance of Allāhu-Akbar. The prayer is offered immediately after Iqāmah has been pronounced.

Iqāmatus-Salāt: (إقامة الصلاة) The offering of the prayers perfectly. This is not understood by many Muslims. It means: (A) Each and every Muslim, male or female, is obliged to offer his prayers regularly five times a day at the specified times; the male in the mosque in congregation and the female at home. As the Prophet ﷺ has said: "Order your children for prayer at the age of seven and beat them (about it) at the age of ten." The chief (of a family, town, tribe, etc.) and the Muslim ruler of a country are held re-

sponsible before Allāh in case of non-fulfillment of this obligation by the Muslims under his authority. (B) To offer the prayers in a way just as the Prophet Muhammad ﷺ offered it with all its rules and regulations, as he ﷺ said: "Offer your prayers the way you see me offering them." Please see Sahîh Al-Bukhârî, Vol. 1 for the Prophet's way of praying, in the book of characteristics of the prayer and that the prayer (Salāt) begins with Takbîr (Allāhu-Akbar) with the recitation of Sūrat Al-Fātihah etc., along with its various postures, standing, bowing, prostrations, sitting etc., and it ends with Taslîm.

Iqra': (اقرأ) It means 'read' or 'recite,' it was the first word of the Qur'ān revealed to Muhammad ﷺ during one of his retreats to the cave of Hirā' above Makkah. Muslims refer to this word to remind themselves of the importance of acquiring knowledge, 'from the cradle to the grave' as Prophet Muhammad ﷺ said.

Irfāh: (الإرفاه) To comb the hair everyday.

Isbāghul-Wudū': (إسباغ الوضوء) To perform ablution properly. It means either covering all required areas completely or washing them three times. (Likewise, Ahsanal-Wudū' means performing ablution well, and Atammal-Wudū' means performing ablution perfectly.)

Isbāl: (الإسبال) Making one's lower garment too long below the heels.

'Ishā': (العشاء) It is the commencement of darkness, and the beginning of the time of 'Isha' (night) prayer. The time for it starts about one hour and a half after sunset, till the middle of night.

Ish'ār: (الإشعار) Marking the Budn. This was done by grazing the skin of the camel's hump until some blood appeared, and then wiping that blood in such a way as to leave a mark. This mark then indicated that the camel was set aside for sacrifice.

Ishrāq: (الإشراق) Sunrise.

Ishtimālus-Sammā': (اشتمال الصماء) The wearing of clothes in the following two ways: 1. To cover one shoulder with a garment and leave the other bare. 2. To wrap oneself (with hands enclosed) in a garment while sitting in such a way that nothing of that garment would cover one's private parts. (See Ihtibā')

Ishtirāk: (الاشتراك) Equivocally; participation; partnership. While Istidānah means the raising or building up credit through credit purchases. It however does not apply to the raising of cash loans.

Islam: (الإسلام) Its meaning encompasses the concepts of peace, greeting,

salutation, surrender, obedience, loyalty, allegiance and commitment. Literally means 'submission to the will of Allāh,' and refers commonly to an individual's surrender and commitment to God the Creator through adherence to the religion by the same name.The most important and pivotal concept in Islam is the Oneness of God. See Allāh for more on the conept of God. Islam teaches that all faiths have, in essence, one common message: the existence of a Supreme Self, the one and only God, whose sovereignty is to be acknowledged in worship and in the pledge to obey His teachings and commandments, conveyed through His Messengers and Prophets who were sent at various times and in many places throughout history. Islam demands a commitment to submit and surrender to God so that one could live in peace; peace (Salām) is achieved through active obedience to the revealed commandments of God, for God is the Source of all peace. Commitment to Islam entails striving for peace through a struggle for justice, equality of opportunity, mutual caring and consideration for others' rights, and continuous research and acquisition of knowledge for the better protection and utilization of the resources of the universe.

The basic beliefs of Islam are: the Oneness of the only God who is Sovereign of the universe; the Revelation of the teaching and commandments of God through angels in heaven to Prophets on earth, and written in sacred writings that all have the same transcendent source; these contain the will of God marking the way of peace for the whole universe and all mankind; the Day of Judgment which inaugurates the Afterlife in which God rewards and punishes with respect to human obedience to His will.

Islam is the last and final religion to all mankind and to all generations irrespective of color, race, nationality, ethnic background, language, or social position. Islam teaches that human diversity is a sign of the richness of God's mercy, and that God wills human beings to compete with each other in goodness in order to test who is the finest in action; this is, according to Islam, the reason for the creation of the universe.

Islam was revealed to the Prophet ﷺ (Sūrah 3 Āl 'Imrān–The Family of Imrān, Verse 19) "Truly, the religion with Allāh is Islam," and again (Sūrah 5: Al-Mā'idah–The Table Spread, Verse 3) "This day I have perfected your religion for you,and have chosen for you Islam as your religion."A person who enters the fold of Islam is called a Muslim. The religion of Islam is not to be confused with Mohammedanism. The latter is misnomer to Islam. Muslims do not accept this name as it gives wrong information about Islam and Muslims.

Ismā'īl: (إسماعيل) (Ishmael) The elder son of Abraham, Prophet of Allāh and the father of the Arabs, born to his wife Hajar. When he was about

thirteen years old, Ismā'īl helped Abraham build the Ka'bah as a place for monotheists to worship the One God. He, along with his younger brother Ishāq (Isaac), are considered by Muslims to have been Prophets in their own right.

Isnād: (الإسناد) (sing. Sanad السند). The chain of narrators of a Prophetic Hadîth.

Isrā': (الإسراء) Another name for Sūrah Banî Israel (17) of the Noble Qur'ān.

Isrā' wa Mi'rāj: (الإسراء والمعراج) The miraculous 'Night Journey' and 'Ascension' of Prophet Muhammad ﷺ, respectively, from Makkah to Al-Aqsā Mosque in Jerusalem, which took place in 619/620 CE. This important event, which took place in the year of Muhammad's wife Khadijah's death, gave strength to him by reaffirming God's support for him. During this event, instructions for the formal Muslim prayer were revealed to Muhammad ﷺ, making them a cornerstone of Muslim faith and practice.

Istabraq: (إستبرق) Thick Dîbāj (pure silk brocade).

Istibrā': (الاستبراء) The elapse of one menstruation period in the case of a newly purchased slave-woman.

Istighfār: (الاستغفار) To seek Allāh's forgiveness. It is something that must be done continuously in a Muslims life.

Istihādah: (الاستحاضة) Bleeding from the womb of a woman in between her ordinary periods. (See Sahîh Al-Bukhārî, Vol. 1, Hadîth No. 303)

Istihsān: (الاستحسان) To give a verdict with a proof from one's heart with satisfaction, and one cannot express it [only Abū Hanifah and his pupils say so but the rest of the Muslim religious scholars of Sunnah (and they are the majority) do not agree to it].

Istijmār: (الاستجمار) Purification by stone.

Istikhārah: (الاستخارة) A prayer consisting of two Rak'āt in which the praying person appeals to Allāh to guide one to the right decision, regarding a certain deed, or a particular problem, or a situation with which one is confronted. (See Hadîth No. 263, Vol. 2; Hadîth No.391, Vol. 8; Hadîth No. 487, Vol. 9; Sahîh Al-Bukhārî)

Istinjā': (الاستنجاء) Cleansing of one's private parts after having relieved oneself. A person can cleanse himself with water or clods of earth.

Al-Istinshāq: (الاستنشاق) Rinsing the nose.

Istisqā': (الاستسقاء) A prayer consisting of two Rak'āt, invoking Allāh for rain in seasons of drought. (See Sahîh Al-Bukhārî, Hadîth 119, Vol. 2)

Ithm: (الإثم) Ithm denotes negligence, dereliction of duty and sin.

Ithmid: (الإثمد) Antimony that clears the vision and makes the eyelashes grow.

I'tikāf: (الاعتكاف) Seclusion in a mosque for the purpose of worshipping Allāh only. It refers to the religious practice of spending the last ten days of Ramadān (either wholly or partly) in a mosque so as to devote oneself exclusively to worship. The one in such a state should not have sexual relations with his wife, and one is not allowed to leave the mosque except for a very short period, and that is only for very urgent necessity, e.g., answering the call of nature or joining a funeral procession etc.

Izār: (الإزار) A sheet worn below the waist to cover the lower half of the body.

Jabriyyah: (الجبرية) The Jabriyyah sect has the belief that a person is free to do according to his will and he is responsible solely what deeds he performs, good or badas against the Qadariyyah sect whose belief is just the opposite.

Jad'ā': (جدعاء) An animal with the cut nose, ear or lip. But it is more specific for the nose being most common cases.

Jadha'ah or Jadha': (جذع ، جذعة) A four-year-old she-camel, or a sheep more than one year and less than two years, or cow of three years age, or a horse five years age. The criterion in goat, cow, ox and camel is having two teeth and in sheep who has reached the age of one year.

Jahālah: (الجهالة) Uncertainty in a contract that may lead to a later dispute; see Gharar.

Jahannam: (جهنم) Most commonly understood to mean Hell described as a place of torment, sorrow, and remorse. Islam teaches that God does not wish to send anyone to Hell, yet justice demands that righteous people be rewarded and those who insist on evil living without repentance and on denial of God be punished.. In fact, it is one of the levels of Hell. There are seven levels of Hell-fire: 1. Jahîmthe shallowest level of Hell. It is reserved for those who believed in Allāh and His Messenger ﷺ, but who ignored His commands. 2. Jahannama deeper level where the idol-worshippers are to be sent on the Day of Judgment. 3. Sa'îris reserved for the worshippers of fire. 4. Saqarthis is where those who did not believe in Allāh will be sent on the Day of Judgment. 5. Ladhawill be the home of the Jews. 6. Hāwiyahwill be the abode of the Christians. 7. Hutamahthe

deepest level of Hell-fire. This is where the religious hypocrites will spend eternity. The worst of Allāh's creation are the Munāfiqîn (hypocrites), whether they be of mankind or jinn, for they outwardly appear to accept, but inwardly reject Allāh and His Messenger ﷺ. A dweller of Hell is called a Jahannamî.

Jāhil: (الجاهل) Literally means 'an ignorant person.' Here it refers to one who is ignorant of the knowledge of Islam irrespective of whether it is general knowledge of Islam, or knowledge of the rules and regulations of Islam.

Jāhiliyyah: (الجاهلية) Literally 'ignorance' is a concise expression for the pagan practice of the days before the advent of the Prophet Muhammad ﷺ. Jāhiliyyah denotes all those world-views and ways of life that are based on rejection or disregard of heavenly guidance communicated to mankind through the Prophets and Messengers of God; the attitude of treating human life . either wholly or partly . as independent of the directives of God.

Jahîm: (الجحيم) See Jahannam.

Jahmiyyah: (الجهمية) Taken its name from its progenitor Jahm bin Safwān. This sect denies seeing Allāh in the Hereafter.

Jahrî Salāt: (الصلاة الجهرية) Prayer of audible recitation.

Jayshul-'Usrah: (جيش العسرة) Army of Hardship, meaning the campaign to Tabūk.

Jalîl: (الجليل) A kind of good smelling grass grown in Makkah.

Jāriyah: (الجارية) A young girl.

Jā'iz: (الجائز) see Halāl.

Jalab & Janab: (جلب وجنب) Jalab (bringing) and Janab (avoidance) meaning the tax collector should not stop in one place and demand that people bring their goods and livestock to him for assessment of tax; and also the people should not go to remote areas away from where they are expected to be so that the tax collector has to travel far and face hardship in doing his job.

Jallālah: (الجلالة) The animal that eats dung or the dropping of other animals.

Jalsah: (جلسة) Sitting between the two prostrations.

Jam':(الجمع) Muzdalifah, a well-known place near Makkah.

Jāmi': (الجامع) Collection of Ahādîth on a list of topics like belief, laws, Sunan, purification, piety, manners, interpretation, history, etc.

Jamā'at: (الجماعة) It is a group or a congregation for communal worship.

Jamrah: (الجمرة) (pl. Jimār) White hot coal. A small stone-built pillar in a walled place. There are three Jimār situated at Mina. One of the ceremonies of Hajj is to throw pebbles at these Jimār on the four days of 'Eidul-Adhā at Mina.

Jamratul-'Aqabah: (جمرة العقبة) One of the three stone pillars at Mina. The last and the greatest one. It is situated at the entrance of Mina from the direction of Makkah.One of the rites of Hajj is to throw pebbles at these stone pillars, which represent Satan.

Jamratul-Ūlā: (جمرة أولى) The first one.

Jamratul-Wusta: (جمرة وسطى) The middle one.

Janābah: (الجنابة) The state of a person after having sexual intercourse with his wife or after having a sexual discharge in a wet dream, whether intentional or otherwise. A person in such a state should perform Ghusl (i.e., have a bath) or do Tayammum, if a bath is not possible; otherwise the person may not perform Salāh (prayer) or recite or touch the Qur'ān.

Janāzah: (الجنازة) The Muslim funeral prayer, performed as a sign of respect and goodwill for a deceased Muslim, immediately prior to burial. The prayer reminds all Muslims of their ultimate mortality, thereby reinforcing an ethic of righteous and God-conscious living.

Janîb: (الجنيب) A good kind of date.

Jannah: (الجنة) Paradise, described as a place of happiness, contentment, and vitality. A reward for the righteous and God-conscious, who believe in the Oneness of Allāh and in all His Prophets and Messengers, and who follow the way of life of the Prophets. A created abode in the Hereafter as a blissful garden, where people live in eternal comfort and joy. Jannah has eight gates around it and each of these eight gates has eleven doors. The names of the eight gates are:

1. Bābul-Imān (باب الإيمان). 2. Bābul-Jihād (باب الجهاد). 3. Bābul-Kazmînal-Ghayz (باب الكاظمين الغيظ). 4. Bābur-Rayyān (باب الريان). 5. Bābur-Rādîn (باب الراضين). 6. Bābus-Sadaqah(باب الصدقة). 7. Bābut-Tawbah (باب التوبة). 8. Bābus-Salāt (باب الصلاة). A dweller of Paradise is called a Jannati.

Al-Jarhu wat-Ta'dîl: (الجرح والتعديل) The Science of Validation of Ahādîth, validation or invalidation.

Jāriyah: (الجارية) Bondmaid, a female bond servant.

Jazākallāhu khayran: (جزاك الله خيرًا) This is a statement of thanks and appreciation to be said to the person who does a favor. Instead of saying thanks (Shukran), the Islamic statement of thanks is to say this phrase. Its meaning is: May Allāh reward you for the good. It is understood that human beings can't repay one another enough. Hence, it is better to request Almighty Allāh to reward the person who did a favor and to give him the best.

Ji'ah: (الجعة) Beer. A drink made from barley and wheat.

Jibrîl or Jibra'îl: (جبريل/جبرئيل) (Gabriel) Muslims believe that angels are among God's many creations. He is believed to be one of the most important angels, as he was reponsible for transmitting God's Divine revelations to all of the human Prophets, ending with Muhammad ﷺ. Due to his special role in bridging the divine and human realms, he is referred to in the Qur'ān as a Spirit (Rūh) from God.

Jibt: (الجبت) It signifies a thing devoid of any true basis and bereft of usefulness. In Islamic terminology the various forms of sorcery, divination and soothsaying, in short, all superstitions are called Jibt.

Jihād: (الجهاد) The word literally means 'to strive' or 'to exert to the utmost.' It is an Arabic word the root of which is Jahada, which means to strive for a better way of life. The nouns are Juhd, Mujāhid, Jihād, and Ijtihād. The other meanings are: struggle, endeavor, strain, exertion, effort, diligence, fighting to defend one's life, land, and religion. Usually understood in terms of personal betterment, Jihād remained a highly nuanced concept, it should not be confused with Holy War, a common misrepresentation, the latter does not exist in Islam nor will Islam allow its followers to be involved in a Holy War. The latter refers only to the Holy War of the Crusaders. Jihād is not a war to force the faith on others, as many people think of it. It should never be interpreted as a way of compulsion of the belief on others, since there is an explicit Verse in the Qur'ān that says: "There is no compulsion in religion."(Qur'ān: Al-Baqarah 2:256). Jihād is not a defensive war only, but a war against any unjust regime, or any evil that is rampant in the society. If such a regime or a group exists that is spreading disinformation, and by that creating the chaos, a war is to be waged against the leaders, but not against the people to stop it. People should be freed from the unjust regimes and influences so that they can freely choose to believe in Allāh and worshipping Him. Not only in peace but also in war, Islam prohibits terrorism, kidnapping, and hijacking, when carried against civilians. Whoever commits such violations is considered a murderer in Islam, and is to be punished by the

Islamic state. During defensive wars, Islam prohibits Muslim soldiers from harming civilians, women, children, elderly, and the religious men like priests and rabbis. It also prohibits cutting down trees and destroying civilian constructions. In short, any cruelty or unjust practice with the enemies is also prohibited in Islam, in fact introducing the highest human rights first time before the world.

Jilbāb: (الجلباب) (pl. Jalābîb) It is a long loose fitting garment worn by the Arabs as an overgarment or outer garment or outer covering.

Jimār: (الجمار) See Jamrah.

Jinn: (الجن) A creation, created by Allāh from fire, like human beings from mud, and angels from light. Like man, a Divine Message has also been addressed to them and they too have been endowed with the capacity, again like man, to choose between good and evil, between obedience and disobedience to God. See Sūrah 72 of the Noble Qur'ān. These are spiritual beings that inhabit the world and are required to follow the orders of Allāh and are accountable for their deeds. They can be good or bad, just like people. The word Jinn in Arabic means hidden, which indicates that they are invisible creatures. It is said that they take on different shapes and forms. Occasionally they involve themselves in the lives of human beings, causing confusion and fright, though not all jinns are believed to be malevolent.

Ji'rānah: (الجعرانة) A place, few miles from Makkah. The Prophet ﷺ distributed the war booty of the battle of Hunayn there, and from there he assumed the state of Ihrām to perform 'Umrah.

Jirār: (الجرار) (Also called Qullah - القلة) A large drinking water container like a barrel whose size the scholars differ over, from five to fifty water skins (Qirbahs - القربة).

Jizyah: (الجزية) Head tax or poll tax. A uniform tax or surcharge imposed upon every person or every adult in a specific group, as on those entering or leaving a country or using a particular service or conveyance. Tax imposed by Islam on all non-Muslims living in an Islamic government in lieu of the guarantee of security and protection provided to them as the Dhimmis (Protected People) of an Islamic state, and their exemption from military service and payment of Zakāh or other taxes imposed on Muslims, they should pay this tax to compensate. If the State cannot protect those who paid Jizyah, then the amount they paid is returned to them.Jizyah symbolizes the submission of the non-Muslims to the suzerainty of Islam. (See Sahîh Al-Bukhārî, Vol. 4, Ahādîth No. 384, 385 and 386)

Jubbah: (الجبة) A cloak, outer garment.

Al-Jubār: (الجبار) Bloodshed with impunity (exemption), i.e., without liability.

Juhfah: (الجحفة) The Mîqāt of the people of Shām.

Jumu'ah: (الجمعة) Friday, the Muslims' day of gathering, when all Muslim males must go to the mosque to hear the Friday Khutbah (sermon) and to offer the Jumu'ah congregational prayer, instead of Zuhr prayer. On this special day, Muslims make an extra effort to go to the main mosque of the vicinity with their fellow Muslim brothers. Also Sūrah 62 of the Noble Qur'ān.

Jumu'ah Masjid: (مسجد الجامع) *Refers to the mosque in which Jumu'ah* prayer is offered.. It is generally the main mosque in a town or city.

Junub: (الجنب) A person who is in a state of Janābah . means to be in a state of ceremonial impurity or defilement. A male becomes Junub on having sexual intercourse or simply on the emission of semen in sleep or otherwise. A female also becomes Junub as a result of sexual intercourse as well as when she is menstruating or having postnatal bleeding. These are the general causes of Janābah, which is also referred to in the books of jurisprudence as Hadath Akbar. A full bath is required for a Junub to receive purification or Tahārah, without which a man or woman is not allowed to touch or read the Qur'ān, enter the mosque or offer the prayers. In the absence of water, however, *one is allowed to resort to Tayammum* (dry ablution). It substitutes for both, a full bath (Ghusl) and ablution (Wudū').

Juyūb: (الجيوب) Bosom or breast.

Juz': (الجزء) Collection of Ahādîth handed over by a single individual, a Companion, a Successor or a succeeder

Ka'bah: (الكعبة) The first house of worship built for mankind as the first building dedicated to the worship of the One God. The Ka'bah is an empty cube-shaped stone building whose foundations were built by the angels and originally built by Adam and later on reconstructed by Prophet Abraham and his son, Prophet Ishmael ﷺ about *4,000 years ago. It was rebuilt* with the help of Prophet Muhammad ﷺ, and is covered by a black and gold cloth embroidered with Verses from the Qur'ān. It is located within the court of the Sacred Mosque (Al-Masjidul-Harām) at Makkah, it is the most sacred place in Islam and commonly referred to as the 'House of Allāh.' It is the focal point towards which Muslims all over the world face in their five daily prayers. Pilgrims at Makkah are supposed to circumambulate the Ka'bah. The Ka'bah contains the sacred Black Stone.

Al-Kabā'ir: (الكبائر) The biggest sins, such as polytheism, murder, illegal sex, usury, theft, etc.

Kabsh: (الكبش) Ram, a male sheep.

Kafan: (الكفن) The shroud for the dead.

Kafālah: (الكفالة) The pledge given by somebody to a creditor to guarantee that the debtor will be present at a certain specific place to pay his debt or fine, or to undergo a punishment etc.

Kaffārah: (الكفارة) Expiation for any loss, injury, lack of services, etc., also an expiation or atonement for a missed or wrongly practiced obligatory religious act, it is usually in the form of money or foodstuff or a sacrifice of an animal to free oneself from the consequences of sin (term specially used regarding the non-fulfillment of a pledge).

Kafīl: (الكفيل) A person providing surety, or a guarantor.

Kāfir: (الكافر) It signifies one who denies or rejects the truth. A person who disbelieves in Allāh, His Messengers, all the angels, all the holy Books, Day of Resurrection and in the Qadar (Divine Preordainments). It also refers to one who does not believe in Muhammad ﷺ as the final Messenger of Allāh.

Kāfūr (الكافور)Literally means camphor. It is a special heavenly perfume that will be mixed with non-intoxicating, pure wine and be given to the righteous in the Hereafter. See the Holy Qur'ān, Al-Insan (76:5).

Kalālah: (الكلالة) One who leaves behind no heir. According to some scholars, it refers to those who die leaving neither any issue nor father nor grandfather. According to others, it refers to those who die without any issue (regardless of whether they are succeeded by father or grandfather).

Kalām: (الكلام) Talk or speech; has also been used through the ages to mean logic or philosophy.

Kalām Majīd: (كلام مجيد) Refers to the Noble Qur'ān, the Message of God.

Kalimah: (الكلمة) Refers to the basic tenet of Islam, i.e., bearing witness that none has the right to be worshipped but Allāh and that Muhammad is the Messenger of Allāh.

Kallā: (الكل) Poor dependents and a debt.

Kanz: (الكنز) Hoarded up gold, silver and money, the Zakāt of which has not been paid. (See the Qur'ān 9:34).

Karāmāt: (الكرامات) (sing. Karāmah) Literally means a miracle. But in Islam

it refers to miracles performed by saints and other pious slaves of Allāh. These miracles are performed only by the will of Allāh. Saints cannot perform any miracles of their own accord.

Kasafat: (كسفت) An Arabic verb meaning 'eclipsed', used for a solar eclipse: Ash-Shamsu Kasafat (the sun eclipsed).

Kashf: (الكشف) Literally means 'manifestation'.

Katam: (الكتم) A plant used for dyeing hair (Wasmah).

Al-Kawthar: (الكوثر) A sacred fountain in Jannah (Paradise). It is the source of all the four rivers of Jannah, and feeds the Hawd of Prophet Muhammad ﷺ, which is at the end of the *Sirātul-Mustaqîm. It is a gift from* Allāh to the Prophet ﷺ to quench the thirst of true believers. (See Hawd Kawthar). Also the name of Sūrah No. 108.

Khabāl: (الخبال) The (mire of) pus or sweat of the people of Hell.

Khabat: (الخبط) The leaves of a thorny desert tree.

Khadhf: (الخذف) The act of throwing small pebbles (like in Ramy).

Khadirah: (خضرة) A kind of vegetation.

Khaybar: (خيبر) A well-known town in the north of Al-Madînah on the road to Syria.

Khayf: (خيف) A valley.

Khalās: (الخلاص) A condition stipulating that the seller will deliver the product when it comes into his possession.

Khilfah: (الخلفة) Pregnant she-camels those are halfway through their pregnancy.

Khalîfah: (الخليفة) (Caliph) The Imām or the Muslim ruler.

Khalîfah: (الخليفة) An Arabic term meaning 'successor,' it refers to the rightful successor of Prophet Muhammad ﷺ as leader of the Ummah (worldwide Muslim community). The Khalîfah is not a Prophet; rather, he is charged with upholding the rights of all citizens within an Islamic state and ensuring application of the Sharî'ah (Islamic law). Another title for the Khalîfah (caliph) is Amîrul-Mu'minîn meaning 'the Leader of the Believers'. In the political history of Islam, Khalîfah became the title of the successors of the Prophet Muhammad ﷺ, notably the first four Rightly-Guided Caliphs known as Al-Khulafā'ur-Rāshidūn. The immediate successors of Prophet Muhammad ﷺ, were Abū Bakr Siddiq, 'Umar bin Khattāb, 'Uthman bin 'Affān, and 'Ali bin Abu Tālib (11-35 AH, 632-655

CE). With the establishment of the Umayyad hereditary rule immediately after this, the institution of the Caliphate changed into monarchy. Yet the rulers called themselves Caliphs. Formally the institution of the Caliphate came to an end in 1924 CE when Kamal Ataturk of Turkey arbitrarily declared its abolition.

Khalîfah: (الخليفة) Khalîfah or vicegerent is one who exercises the authority delegated to him by his principal, and does so in the capacity of his deputy and agent. Another use for this word is for humanity in general. The human being is considered the Khalîfah (representative) of Allāh on earth according to Allāh.This term has been used in the Qur'ān with reference to man: "Just think when your Lord said to the angels: 'Lo! I am about to place a vicegerent on earth...'" (2:30). At certain places in the Qur'ān, Khulafā' (pl.) also means (a) people with power to mobilize all that is on earth (27:62); (b) successors or inheritors who will inherit the earth and succeed one after another (24:55; 38:26).

Khalîl: (الخليل) A close friend. The one whose love is mixed with one's heart and it is superior to a friend or beloved. The Prophet ﷺ had only one Khalîl, i.e., Allāh, but he had many friends.

Khalūq: (الخلوق) A kind of perfume and dye made from saffron.

Khamr: (الخمر) It literally means 'wine', and has been prohibited by Islam. This prohibition covers everything that acts as an agent of intoxication, and includes all kinds of alcoholic drinks. See Noble Qur'ān, Al-Baqarah (2:219), Al-Mā'idah (5:93).

AlKhamsah: (الخمسة) The five compilers of Ahādîth . Abu Dāwud, Nasā'i, Tirmidhi, Ibn Mājah, Ahmad.

Khamîsah: (الخميصة) A black woolen square blanket with marks on it.

Khandaq: (الخندق) It means a ditch. Generally referred to the battle of Khandaq.

Kharāj: (الخراج) Tax imposed on the revenue from land taken from non-Muslims to ensure their equal rights under Islamic law.

Kharāj: (الخراج) Zakāt imposed on the yield of the land (1/10th or 1/20th).

Kharqā': (الخرقاء) An animal with pierced ears.

Khasafa: (خسف) A word meaning 'eclipsed' used for lunar eclipse: Al-Qamaru Khasafa (the moon eclipsed).

Khatîb: (الخطيب) Orator, speaker.

Khawārij: (الخوارج) (Khārijites or the Seceders) The people who dissented

from the religion and disagreed with the rest of the Muslims. According to their belief a sinner is out of the folds of Islam.

Khazîr or Khazîrah: (الخزير، الخزيرة) A special dish prepared from ground meat, white flour, fat etc.

Khibr: (الخبر) The agreement to Mukhābarah, i.e., selling fruit before it ripens.

Khilābah: (الخلابة) Deception. See Musarrah:

Khilāfah: (الخلافة) The Muslim state or the office of the caliph.

Khilāl: This term is generally used in the act of Wuḍū' (ablution). It refers to the passing of fingers either through one's beard or passing of fingers of one hand through the fingers of the other hand, or even passing of the little finger through the toes.

Khimār: (الخمار)Headcloth, head and face veil, head cover, veil covering the face but leaving the eyes exposed. Any scarf like piece of cloth used to cover the whole head and neck and may also be used to cover the bosom of a woman.

Khuff: (الخف) (pl. Khifāf) Leather socks or slippers.

Khul': (الخلع) It signifies a woman's securing the annulment of her marriage through the payment of some compensation like returning back the Mahr to her husband which he gave her. See Verse 2:229.

Khumrah: (الخمرة) A small mat just sufficient for the face and the hands (on prostrating during prayers).

Khums: (الخمس) It literally one fifth. One fifth of the spoils of war is earmarked for the struggle to exalt the Word of Allāh and to help the orphans, the needy, the wayfarer and the Prophet's kinsmen. Since the Prophet ﷺ devoted all his time to the cause of Islam, he was not in a position to earn his own living. Hence a part of Khums was allocated for the maintenance of the Prophet ﷺ as well as for his family and the relatives dependent upon him for financial support. See Qur'ān, Al-Anfāl (8:41).

Khushū': (الخشوع) Submissiveness and attentiveness during the prayer with homage, humbleness and fear of Allāh.

Khutbah: (الخطبة) Sermon or religious talk. The weekly community address given by an *Imām* immediately prior to the Friday congregational prayer. The address serves as a venue for leaders to share with members of the congregation religious insights, to discuss Islamic viewpoints on important contemporary issues, and to reinforce teachings of Islam. The greatest ser-

mon in the history of mankind is called Khutbatul-Wadā' (the Farewell address), given by the Prophet Muhammad ﷺ, during his last Hajj in 10 AH. There are various types of sermons:

1. Khutbatul-Jumu'ah (the Friday sermon). This is given immediately before the Jumu'ah (Friday) prayer. 2. Khutbatul-'Eid (the 'Eid sermon). This is given immediately after the prayer of the two 'Eids. 3. Khutbatun-Nikāh (the marriage sermon). This is given during the marriage ceremony.

Khutbatun-Nikāh: (خطبة النكاح) A speech delivered at the time of concluding the marriage contract.

Kifāyah: (كفاية)An obligatory Islamic rule. If one person performs the act, then it is not required for others to perform. For example, the burial of a deceased Muslim is obligatory on any one person to perform.

Kifl: (الكفل) Share or portion, a like part.

Ki'āb: (الكعاب) Ki'āb is plural of Ka'b and refers to bones taken from the knees of sheep which were used in gambling similar to dice. Dice (for playing).

Kohl: (الكحل) Antimony eye powder.

Kūfah: (الكوفة) A city of Iraq.

Kuffār: (الكفار) Plural of Kāfir (see Kāfir).

Kūfi: (كوفي) An Arabic script. Angular writing style often used for early hand-written copies of the Qur'ān.

Kufr: (الكفر) The state of disbelief. Its original meaning is 'to conceal'. This word has been variously used in the Qur'ān to denote: (1) state of absolute lack of faith; (2) rejection or denial of any of the essentials of Islām that constitute to believe in Allāh, His angels, His Messengers, His revealed Books, the Day of Resurrection, and Al-Qadar (i.e., Divine Preordainments whatever Allāh has ordained must come to pass); (3) attitude of ingratitude and thanklessness to Allāh; and (4) non-fulfillment of certain basic requirements of faith. In the accepted technical sense, Kufr consists of rejection of the Divine guidance communicated through the Prophets and Messengers of God. More specifically, ever since the advent of the last of the Prophets and Messengers, Muhammad ﷺ, rejection of his teaching constitutes Kufr. Killing a believer also constitutes disbelief.

Kufu': (الكفو) It means to be similar or resembling or peer. Similarity or equality in four things - religion, lineage, profession and freedom is regarded reliable. Among these four, religion is agreed upon. Lineage is not proved from any true and authentic Hadīth, rest of the two, profession

and freedom are admitted by all. To marry other than Kufu' is not prohibited, but it is better to marry in Kufu' for many reasons.

Kunyah: (الكنية) Surname. Calling a man, O 'father of so-and-so!' Or calling a woman, O'mother of so-and- so!' This is a custom of the Arabs.

Kursî: (الكرسي) Literally a footstool or chair, and sometimes wrongly translated as Throne. The Kursî mentioned in this Verse should be distinguished from the 'Arsh (Throne) mentioned in V.7:54, 10:3, 85:15 and elsewhere. Prophet Muhammad ﷺ said: "The Kursî compared to the 'Arsh is nothing but like a ring thrown out upon open space of the desert." If the Kursî extends over the entire universe, then how much greater is the 'Arsh. Indeed Allāh, the Creator of both the Kursî and the 'Arsh, is the Most Great.

Ibn Taymiyyah said in the chapters: a) To believe in the Kursî, b) To believe in the 'Arsh (Throne):

It is narrated from Muhammad bin 'Abdullāh and from other religious scholars that the Kursî is in front of the 'Arsh (Throne) and it is at the level of the Feet. (Fatāwa Ibn Taymiyyah, Vol. 5, Pages 54, 55)

Kusūf: (الكسوف) Solar eclipse. See Kasafat.

Labbayk: (لبيك) Literally means a response to the call.

Labbayka wa Sa'dayka: (لبيك وسعديك) I respond to Your call; I am obedient to Your orders.

Laghw: (اللغو) That which is not suitable-vain talks, useless discussion and playfulness.

Lā hawla wa lā quwwata illā billāh: (لا حول ولا قوة إلا بالله) The meaning of this expression is: 'There is no power and no strength except with Allāh the Almighty.' This expression is read by a Muslim when he is struck by a calamity, or is taken over by a situation beyond his control. A Muslim puts his trust in the Hands of Allāh, and submits himself to Allāh.

Lahd: (اللحد) Niche type of grave.

Lāhut: (اللاهوت) Divine.

Lā Ilāha 'illallāh: (لا إله إلا الله) This expression is the most important one in Islam. It is the creed that every person has to say to be considered a Muslim. It is part of the first pillar of Islam. The meaning of which is: 'None has the right to be worshipped but Allāh.' The second part of this first pillar is to say: 'Muhammadun Rasūlullāh,' which means:Muhammad is the Messenger of Allāh.

Lāt: (اللات) A chief goddess of the Thaqif tribe in Tā'if, and among the most famous idols in the religion of the pre-Islamic Arabia. See the Noble Qur'ān, An-Najm (53:19)..

Laylatul-Qadr: (ليلة القدر) 'The Night of Power,' concealed in one of the odd last ten nights of the month of fasting (i.e., Ramadān). The night on which the Qur'ān was first revealed by Jibra'il to the Prophet Muhammad ﷺ in 610 CE, during his retreat in the cave of Hirā' above Makkah. Allāh تعالى describes it as better than one thousand months, and the one who worships Allāh during it by performing optional prayers and reciting the Noble Qur'ān, etc., will get a reward better than worshipping Him for one thousand months (i.e., 83 years and four months). Muslims commemorate this night, believed to be the 27th of Ramadān (though unknown for certain), by offering additional prayers and supplications late into the night. [See the Qur'ān Sūrat 97 (V.97: 1-5)] (See Sahîh Al-Bukhārî, Vol. 3, Hadîth No. 231 and Chapter No.2)

Al-Latîf: (اللطيف) The Subtle One Who is All-Pervading. One of the ninety-nine Attributes of God. The exact meaning of this word is very difficult to fully understand. It includes all of the following meanings: 1. So fine that He is imperceptible to the human sight. 2. So pure that He is unimaginable to the human mind. 3. So kind that He is beyond human comprehension. 4. So gracious that He is beyond human grasp. 5. So near that He is closer to us than our jugular veins. See the Noble Qur'ān, Al-Hajj (22:63), Ash-Shūrā (42:19).

Al-Lawh Al-Mahfūz: (اللوح المحفوظ) A guarded Tablet in the Seventh Heaven. The Noble Qur'ān was first written on the Lawh Mahfūz in its entirety before it was sent down to the Baytul-'Izzah in the First Heaven.

Li'ān: (اللعان) Mutual cursing. Both the wife and the husband take an oath when he accuses her of committing illegal sexual intercourse and after it invoking the curse of Allāh upon the liar. (Sūrat An-Nūr, 24:6, 7, 8, 9)

Liwā': (اللواء) A standard, it is smaller than Rāyah (الراية flag).

Al-Lizām: (اللزام)The settlement of affairs, in the Hadîth, it refers to the battle of Badr, which was the means of settling affairs between the Muslims and the pagans.

Luqatah: (اللقطة)Any article or a thing (any document or a purse) found by somebody other than the owner who has lost it.

Ma'āfirî: (معافري) A Yemeni *Burd* (sheet).

Madhhab: (المذهب) A term used in reference to a particular 'school of thought' in Islam. As Islam spread to new regions outside the Arabian pe-

ninsula and new social, economic and religious issues arose, many scholars studied the sources of Islam to find permissible and practical solutions that believers could employ to address these issues. Over time, the teachings and thoughts of five respected scholars gained prominence, and Muslims tend to adhere to any one or the other school of thought of these scholars. Each school's opinions, while differing to some degree with the others, are considered equally valid as a source of practical guidance for the 'lay' Muslim.

Madhî: (المذي) Pre-coital fluid. A thin fluid generally released by the private parts of both men and women at the time of passion.

Ma'dhūr: (المعذور) Literally means 'one who is excused.' In Islamic jurisprudence it refers to that person who has certain sickness due to which he is excused or exempted from certain acts.

Al-Madînah: (المدينة) The well-known sacred city of Saudi Arabia, where the Prophet's Mosque is situated, it was the first city-state that came under the banner of Islam. *Madînah* means city, and *Madînatun-Nabî* (the city of the Prophet) was the name taken by the citizens of the city formerly named Yathrib, often called Madînah Munawarrah - the Illuminated, or the Enlightened City. Tābah and Taibah were also the former names for Al-Madînah. It became the center of the first Islamic community and political state after Prophet Muhammad ﷺ migrated there from Makkah in 622 CE. The people of Al-Madînah welcomed the persecuted Muslims of Makkah with open arms, establishing a sense of brotherhood and sisterhood viewed as a tangible ideal for Muslims today. Prophet Muhammad ﷺ died in Al-Madînah in 632 CE and was buried in his room adjacent to the city's central mosque, which he established.

Al-Madmadah: (المضمضة) Rinsing the mouth.

Maghāfir: (المغافير) A bad smelling gum.

Maghāzî: (المغازي) Plural of *Maghza* or *Ghazwah* (i.e., holy battle). The military campaigns inwhich the Prophet ﷺ himself participated.

Maghrib: (المغرب) Sunset, evening obligatory prayer, that is performed right after the sun sets over the horizon. It consists of three *Rak'ahs* and can be offered between just after sunset and before the stars appear in the sky.

Mahr: (المهر) (*Sadāq* الصداق) Bridal-money given by the husband to the wife. It is part of the Muslim marriage contract. It can never be demanded back under any circumstances. *Mahr* signifies the amount of payment that is settled between the two spouses at the time of marriage, and which the

husband is required to make to his bride. *Mahr* seems to symbolize the *financial responsbility that a husband assumes towards his wife by virtue* of entering into the contract of marriage. (*Mahr Muwajjal*: Deferred dower or dowry; *Mahr Mu'ajjal*: Immediate dower or dowry)

Mahram: (المحرم) The person with whom marriage is not permissible and with whom strict *Hijāb* is not obligatory. A *Mahram* refers to the group of people who are forbidden for a woman to marry due to marital or blood relationships. These people include: Her permanant *Mahrams* due to blood relationship, and those seven are: her father, her son (who passed puberty), her brother, her uncle from her father's side, her brother's son, her sister's son, and her uncle from her mother's side. Her *Radā' Mahrams* due to sharing the nursing milk when she was an infant, and their status is similar to the permanent seven *Mahrams* (i.e., nothing can change their status). Her in-law *Mahrams* because of marriage and they are: her husband's father (father-in-law), her husband's son (stepson), her mother's husband (stepfather), and her daughter's husband. These categories of people, along with the woman's husband, form the group of allowable escorts for a Muslim woman when she travels.

Maytah: (الميتة) Dead meat (meat of a dead animal).

Maysir: (الميسر) Gambling. Literally means getting something too easily.

Al-Majîd: (المجيد) The Most Glorious. One of the ninety-nine Attributes of Allāh.

Majūs: (المجوس) (Magians) Fire worshippers. These people lived mainly in Persia and the eastern Arabian peninsula in the pre-Islamic period of Ignorance. See Noble Qur'ān, *Al-Hajj* (22:17).

Makkah: (مكة) An ancient city in Saudi Arabia where Abraham and Ishmael built the Ka'bah. Muhammad ﷺ, a member of the Quraysh tribe, which traced its lineage back to Abraham, was born in Makkah in 570 CE. After migrating to Al-Madînah to further the message of Islam, Muhammad ﷺ returned to Makkah in 629 CE with fellow Muslims to reinstitute the age-old monotheistic *Hajj*. In 630 CE, after the Quraysh violated a peace treaty, Muhammad ﷺ marched on Makkah and gained control of the city peacefully, thereafter clearing the Ka'bah of idols and reintegrating the city into the fold of Islam.

Makkūk: (المكوك) Weight equal to 6 *Mudd* or 3 kilo and 258 gram.

Makr: (المكر) It signifies a secret strategy of which the victim has no inkling until the decisive blow is struck. Until then, the victim is under the illusion that everything is in good order. See Noble Qur'ān, *Āl-Imrān* (3:54).

Makrūh: (المكروه) Lawful or legal but Undesirable or disliked but not prohibited such as growing fingernails or sleeping on the stomach. Not doing the *Makrūh* counts as a good deed and doing it does not count as a bad deed. *Makrūh* is of two types: *Makrūh Tahrîmî* and *Makrūh Tanzîhî*. *Makrūh Tahrîmî* is that which has been established by a proof which is not absolute. The one who rejects it is regarded as a *Fāsiq* (open sinner). A person who does something that falls under this category without any valid reason will be committing a sin and will deserve punishment. *Makrūh Tanzîhî* is that which if left out, will be worthy of reward and if carried out, will not entail any punishment.

Malā'ikah: (الملائكة) (sing. *Malak*) Angels, a class of God's creations. Angels inhabit the unseen world, and constitute a group of beings who do God's commands and who perpetually engage in His glorification. Muslims believe each human being is assigned two special angels as recorders - one records a person's good deeds while the other records a person's evil deeds. These records will be summoned on the Day of Judgment and each individual will be called to account for his or her deeds. A few angels are named in the Qur'ān, such as Jibra'il (angel of revelation), Mikā'il (angel of rain and plant), and Isrāfil (angel who sounds the horn on Judgment Day, calling all souls to account).

Al-Malā'ikah: (الملائكة) Another name for *Sūrat Fātir*, *Sūrah* 35 of the Noble Qur'ān.

Malhamah: (الملحمة) (pl. *Malāhim*) The Fierce Battles that will take place near the End Times before the coming of *Dajjāl*. (Antichrist or False Masih).

Māliki: (مالكي) Islamic school of law founded by Imām Mālik. Followers of this school are known as the Māliki.

Mamlūk: (المملوك) A male slave.

Manāt: (مناة) It was the chief idol worshipped by the Khuzā'ah and Hudhail tribes.

Manārah: (المنارة) A tower-like structure, more commonly called a minaret, from which the *Mu'adhdhin* (caller to prayer) calls out the *Adhān* (call to prayer). The minaret is usually located adjacent to the mosque, though for architectural reasons they may be placed at various places on the mosque grounds for practical as well as decorative effect.

Manāsik: (المناسك) The acts of *Hajj* like *Ihrām*, *Tawāf* of the *Ka'bah* and *Sa'y* of Safā and Marwah, stay at 'Arafāt, Muzdalifah and Mina, *Ramy* of *Jamarāt*, slaughtering of *Hady* (animal) etc. For details, see The Book of *Hajj* and

'Umrah, *Sahîh Al-Bukhârî*, Vol.2-3.

Manâsi':(المناصع) A vast plateau on the outskirts of Al-Madînah.

Mandûb: (مندوب) (Recommended) This category is recommended for the Muslim to do such as extra prayers after *Zuhr* and *Maghrib* prayers. Doing the *Mandûb* counts as a good deed and not doing it does not count as a bad deed or a sin.

Manî: (المني) Semen or sperm.

Manîhah: (المنيحة) (pl. *Manâ'ih*) A sort of gift in the form of a she-camel or a sheep that is given to somebody temporarily so that its milk may be used and then the animal is returned to its owner.

Mann: (المن) The Divine food sent to Israelites from heaven. It was in the form of sweet grains. A small round thing, as small as the hoar frost on the ground. It usually rotted if left over till next day; it melted in the hot sun; they used to eat it according to their necessity. It is also said that the actual manna found to this day in the Senai region is a gummy saccharine secretion found on a species of Tamarisk. Some say it was truffles while some say mushrooms.

Mannân: (المنان) The one who reminds others of what he has given to them.

Manzil: (المنزل) (pl. *Manâzil*) Portion. There are seven *Manâzil* in Qurân to be recited over seven days. The last *Manzil* nicknamed as *Mufassal*. or *Hizbul-Mufassal*.

Maqâm Ibrâhîm: (مقام إبراهيم) The Station of Ibrâhîm or the standing place of Ibrâhîm, a place near the Ka'bah, where there is a stone bearing the footprint of Prophet Ibrâhîm ﷺ on which Abraham ﷺ stood while he and Ishmael ﷺ were building the *Ka'bah*.

Maqâm Mahmûd: (المقام المحمود) The highest place in Paradise, which will be granted to Prophet Muhammad ﷺ and none else.

Mâriqah: (المارقة) (Passers through) One of the Khawârij sect. so named because they had strayed away from the true faith.

Ma'rûf: (المعروف) It refers to the conduct that is reckoned fair and equitable by the generality of disinterested people.

Marwah: (المروة) Granite, a sharp-edged stone. Ibn Hajar says in *Hadyus-Sârî* that *Marwah* is a sharp stone after which the mountain across from Safâ was named.A mound near the Ka'bah that is referred to in the Qur'ân as one of the symbols of Allâh. It is in conjuction with Safâ. Now

it is a remnant of a mountain in Makkah.

Maryam: (مريم) Mary, the mother of Jesus. Maryam is considered by Muslims to be the most favored of women to God, for her chastity, piety and dedication. Muslims believe she miraculously bore Prophet Jesus ﷺ in her womb and gave birth to him, while remaining a chaste virgin. The fact that an entire chapter of the Qur'ān is titled *Maryam* indicates that the lessons of her life are extremely important for Muslims.

Mas'alah: (المسئلة) Literally means an issue, problem or question. In Islamic jurisprudence, it refers to a rule, or regulation. The plural of *Mas'alah* is *Masā'il.*

Mash: (المسح) The act of passing of wet hands over a particular part of the body.

Mā shā' Allāh: (ما شاء الله) An Arabic sentence meaning literally, 'What Allāh wishes,' and it indicates a good omen.

Mash'ar: (المشعر) Shrine. A place appointed for sacred rites.

Al-Mash'arul-Harām: (المشعر الحرام) The boundary of Al-Masjid Al-Harām in Makkah. It is prohibited to kill any game, to damage any plant or tree, or to act in any manner that will violate the sanctity of the Sacred Mosque.

Mashrubah: (المشربة) Attic room, something of a room or space just below the roof to be used for storage.

Al-Masîh Ad-Dajjāl: (المسيح الدجال) The lying christ. The anti-christ which Prophet Muhammad said would appear before the Day of Resurrection.

Masjid: (المسجد) (pl. *Masājid*) Mosque. A term meaning 'place of prostration,' *Masjid* designates a building where Muslims congregate for communal worship. The term comes from the same Arabic root as the word *Sujūd* (prostrations), designating the important worship position in which Muslims touch their forehead to the ground. Often, the French word mosque is used interchangeably with *Masjid,* though the latter term is preferred by Muslims. The *Masjid* also serves various social, educational, and religious purposes. There are three sacred *Masājid* in the world, which Muslims hope to visit and pray within

Masjid Aqsā: (المسجد الأقصى) The 'Furthest Mosque' built by the early Muslims in Al-Quds in Jerusalem, on or near where the Temple of Solomon once stood. It is the third sacred mosque of the Muslims. See *Baytul-Maqdis.*

Al-Masjidul-Harām: (المسجد الحرام) (The Inviolable Mosque). The Grand

Masjid in Makkah. The Ka'bah (the *Qiblah* of the Muslims) is situated within it. It is the first sacred mosque of the Muslims.

Masjid Nabawî: (المسجد النبوي) Another name for the Masjidur-Rasūl in Al-Madînah. The body of the Prophet ﷺ is buried there. It is the second sacred mosque of the Muslims.

Masjid Shajarah: (مسجد الشجرة) A mosque outside Al-Madînah, where most of the *Hājis* go for wearing *Ihrām*; a *Mîqāt*.

Matāf: (المطاف) Area of *Tawāf*.

Mathānî: (المثاني) The oft-repeated Verses of the Qur'ān, and that is *Sūrat Al-Fātihah*, recited repeatedly in the prayer.

Ma'thurah: (المأثرة) Custom.

Mawlā: (المولى) Literally means protector, and a person of slave origin who does not have tribal protection. Allāh describes Himself as the *Mawlā* or the Lord (Allāh) of the believers. *Mawlā* is a word with dual meaning, and can mean either master or slave. It may also be considered as friend, relative, cousin, son of paternal uncle, ally, supporter, etc. It is also the term used to describe a freed slave who remains as part of the family.

Mawlāya: (مولاي) My lord, my master (an expression used when a slave addresses his master (also used for freed slave). Also a form of address to a ruler implying protector.

Mawqūdhah: (الموقوذة) An animal beaten to death with a stick, a stone or the like without proper slaughtering.

Mawālî: (الموالي) Non-Arabs and originally former slaves.

Mawāqît: (المواقيت) See *Mîqāt*.

Mayāthir: (المياثر) (pl. of *Mîtharah*) Red silk cushions stuffed with cotton that were placed under the rider on the saddle.

Mayyit: (ميت) A corpse, dead body of a human being

Mazhar: (المظهر) A symbol, apparently a finite thing that points toward something unbounded and indescribable. The knowledge conveyed by the symbol cannot be apprehended in any other way, nor can the symbol ever be explained once and for all. Its true meaning becomes known via visible manifestation of anything associated.

Mihjan: (المحجن) A walking stick with a bent handle.

Mihrāb: (المحراب) A niche in the wall of a mosque that indicates the place of standing of the *Imām*, and the *Qiblah*, the direction of Ka'bah, towards

which all Muslims turn during the formal worship. Architecturally, the *Mihrāb* serves to amplify the voice of the *Imām* as he leads the worshippers in prayer.

Mijannah: (المجنّة) A place at Makkah.

Mîlād: (الميلاد) Literally means 'birth, birthday.' In this context it refers to the birthday celebrations held in respect for the Prophet ﷺ. In most cases these celebrations are innovations which are accompanied by many other evils.

Millah: (الملة) See *Ummah.*

Minā: (منى) A plain five miles from Makkah and approximately ten miles from 'Arafāt within the bounds of the *Harām* (sanctuary) of Makkah. During the *Hajj* the pilgrims pass the night between the eighth and ninth day, before proceeding to 'Arafāt on the ninth day. An essential place to visit during the *Hajj.*

Minbar: (المنبر) Steps with a pulpit on which the *Imām* stands to deliver the *Khutbah* (sermon or address).

Mîqāt: (الميقات) (pl. *Mawāqît*) The appointed places specified by the Prophet ﷺ for entering the state of *Ihrām* (consecration) before entering Makkah when intending to perform *'Umrah* or *Hajj.*

Mi'rād: (المعراض) A hunting instrument, part of which has a sharp-edged piece of wood, or a piece of wood with a sharp piece of iron attached to it. It is sometimes referred to as a hunting adze.

Mi'rāj: (المعراج) Literally means 'ascension'. In Islam it refers to the Night Journey of the Prophet ﷺ from Makkah to Jerusalem and then the Ascention through the realms of the seven heavens wherein he communicated with Allāh. (See *Hadîth* No. 345, Vol. 1, *Hadîth* No. 429, vol. 4 and *Ahādîth* No. 345, Vol. 1, 227, Vol. 5, *Sahîh Al-Bukhārî*) [Also see (V. 53:12, 17:1) the Qur'ān] See also *Isrā' and Mi'rāj.*

Mirbad: (المربد) A place where dates are dried, also said for a small enclosure for animals.

Mirt: (المرط) (pl. *Murūt*) A sheet of wool or silk to wrap around.

Miskîn: (المسكين) (pl. *Masākîn*) The word denotes helplessness, destitution. Thus *Masākîn* are those who are in greater distress than the ordinary poor people. Explaining this word the Prophet ﷺ declared that *Masākîn* are those who cannot make both ends meet, who face acute hardship and yet whose sense of self-respect prevents them from asking for aid from others and whose outward demeanor fails to create the impression that they are

deserving of help.

Misr: (مصر) Egypt.

Miswāk: (المسواك) A thin stick or twig made of Arak-tree roots that is used to clean the teeth.

Mîtharah: (الميثرة) See *Mayāthir.*

Mithqāl: (المثقال) A special kind of weight (equals 4 2/7 grams approx., used for weighing gold). It may be less or more. (20 *Mithqāl* = 94 grams approx.)

Mizr: (المزر) Beer.

Mu'adhdhin: (المؤذن) A call-maker who pronounces the *Adhān* (call to prayer) loudly from a minaret or other suitable location near a mosque prior to the five daily worship times calling people to come and perform the prayer. The *Mu'adhdhin* may also perform other duties, such as reciting the Qur'ān while worshippers assemble at the mosque and perform the *Wudū'* (ritual washing, ablution) a few minutes prior to commencement of congregational worship.

Mu'āhad: (المعاهد) Protected. A non-Muslim who has a treaty with the Muslims, or is living under Muslim protection. Technically, it refers to the People of the Scripture who have been promised protection by the Muslim state. It is similar to *Dhimmî.*

Mu'allafatul-Qulūb: (مؤلفة القلوب) New Muslims who were given *Sadaqah* by the Prophet ﷺ to keep them firm in the fold of Islam.

Mu'arras: (المعرس) A place nearer to Mina than Ash-Shajarah.

Mu'āmalah: (المعاملة) (pl. *Mu'āmalāt*) A term used for a transaction, dealing or an agreement wherein some money or other type of wealth is involved.

Mu'an'an: (المعنعن) Those *Ahādîth* in which narrator relates the text using the preposition *'an*.

Mu'aqqadah: (المعقدة) It is an oath that a person swears to express his determination and definite intention to do something in future. The expiation becomes obligatory for breaking this oath. The expiation for this oath is to feed ten poor persons, or to clothe them or to set a slave free.

Mu'asfar: (المعصفر) Garments lightly died with safflower-almost orange color.

Mu'āsharah: (المعاشرة) Literally means society. In Islamic terminology, it refers to one's social relationships and social dealings.

Mu'attilah: (المعطلة) This sect does not believe in the primacy of Allāh's Attributes.

Mu'awwidhāt: (المعوذات) The last three *Sūrahs* of the Qur'ān.

Mu'awwidhatān or Mu'awwidhatayn: (المعوذتان أو المعوذتين) i.e., *Sūrat Al-Falaq* (113) and *Sūrat An-Nas* (114)..

Mubāh: (المباح) Things or acts Permissible or allowed in Islamic law. This category is left undecided for the person, such as eating apples or oranges. Doing or not doing the *Mubāh* does not count as a good or bad deed.

Mubashshirāt: (المبشرات) Heralds. Glad tidings. True dreams that are a part of prophethood. [See the F.N. of (V. 10:64), *Sahīh Al-Bukhārî*, Vol. 9, *Hadîth* No. 119].

Mūbiqāt: (الموبقات) Great destructive sins.

Mudābarah: (المدابرة) An animal with the sides of its ears cut off.

Mudabbar: (المدبر) A slave who is promised by his master to be manumitted after the latter's death.

Mudārabah: (المضاربة) (Sleeping partnership or limited partnership) An agreement between two or more persons whereby one or more of them provide finance, while the other(s) provide enterpreneurship and management to carry on any business venture whether trade, industry or service with the objective of earning profits. The profit is shared in an agreed proportion. The loss is borne by the financiers only in proportion to their share in the total capital.

Mudārib: (المضارب) The partner who provides entrepreneurship and management in a *Mudārabah* agreement, i.e., the one who contributed his labor to the partnership.

Mudd: (المد) A dry measure of two thirds of a kilogram (approx.). It may be less or more. *Sā'* equals 4 *Mudds* (3 kilograms approx.).

Mufaddamah: (المفدمة) Garments deeply dyed with safflower-almost red color.

Mufassal or Mufassalāt: (المفصل أو المفصلات) The shorter *Sūrahs* starting from *Qāf* to the end of the Noble Qur'ān (i.e., from No. 50 to the end of the Qur'ān 114).

Mufāttaqah: (المفتقة) A mixture of sugarcane, molasses, sesame and fenugreek.

Mufāwadah: (المفاوضة) A basic contract of partnership based on *Wakālah*

and *Kafālah*. It requires full commitment from the partners. In order to achieve this purpose, the partners must try to maintain equality in the capital, labor, liability and the legal capacity and also declare each partner to be a surety for the other.

Muftî: (المفتي) One who issues verdicts.

Muhaddith: (المحدث) (pl. *Muhaddithîn*) An Islamic scholar of *Hadîth* (sayings and traditions of the Prophet Muhammad ﷺ).

Muhaffalah: (المحفلة) Animals that have not been milked. See *Musarrāt*.

Muhājir: (المهاجر) A person who does *Hijrah* (emigration). Anyone of the early Muslims who had migrated from any place to Al-Madînah in the lifetime of the Prophet ﷺ before the conquest of Makkah and also the one who emigrates for the sake of Allāh and Islam and also the one who quits all those things which Allāh has forbidden. According to a *Hadîth*, *Muhājir* is the one who forsakes mistakes and sins. (*Ibn Mājah*: 3934)

Muhallal lahū: (المحلل له) The first husband for whom another man marries his divorced wife in order to divorce her so that the first husband can marry her again.

Muhallil: (المحلل) The man who marries a woman in order to divorce her so that she can go back to her first husband.

Muhammad: (محمد) The one who is much praised, the last Messenger Muhammad ﷺ. The Prophet and righteous person believed by Muslims to be the final Messenger of God, whose predecessors are believed to include the Prophets Adam, Noah, Abraham, Moses, David, Jesus and others. Born in 570 CE, Muhammad ﷺ grew up to become a well-respected member of Makkan society. In 610 C.E., he received the first of many revelations that would eventually form the content of the Qur'ān. Soon after this initial event, he was conferred prophethood and began calling people to righteousness and belief in One God. Muhammad ﷺ died in 632 CE, after successfully (re)establishing the religion known as Islam and providing Muslims with a model for ideal human behavior.

Muhāqalah: (المحاقلة) Renting land in return for one third or one quarter of the produce. This term is mostly used concerning cultivation.

Muharram: (المحرم) An act that is strictly forbidden in Islam.

Muharram: (المحرم) The first month of the Islamic calendar. Also called the month of Allāh.

Muhassab: (المحصب) (See *Abtah*) A valley outside Makkah on way to Mina, sometimes called Khayf Banî Kinānah.

Muhassar: (مُحسَّر) A place between Mina and Muzdalifah to make hurry while passing it. At this place the army of Abrahah was destroyed. It is said to be a place of satans.

Muhdath: (مُحدَث) Innovation.

Muhdith: (مُحدِث) An innovator of heresy.

Muhkam: (المحكم) Qur'ānic Verses the orders of which are not cancelled (abrogated), non-allegorical and are clear.

Muhrim: (المحرم) One who enters into the consecration state of *Ihrām*. for the purpose of performing the *Hajj* or *'Umrah*.

Muhrimah: (المحرمة) A female who assumes *Ihrām*.

Muhsan: (المحصن) One who is married.

Muhsanāt: (المحصنات)

It means 'protected women'. It has been used in the Qur'ān in two different meanings. First, it has been used in the sense of 'married women', that is, those who enjoy the protection of their husbands. Second, it has been used in the sense of those who enjoy the protection of families as opposed to slave-girls.

Muhsar: (المحصر) A *Muhrim* who intends to perform the *Hajj* or *'Umrah* but cannot because of some obstacle.

Mujāhid: (المجاهد) (pl. *Mujāhidîn*) One who takes an active part in *Jihād* and fights for Islam. A Muslim fighter. The opposite of *Qā'idîn*. See *Jihād*.

Mujazziz: (المجزز) A *Qā'if*: a learned man who reads the foot and hand marks.

Mu'jizah: (المعجزة) Literally means a miracle. In Islam it refers to miracles performed by Prophets. Prophets do not perform miracles out of their own accord but through the direction and will of Allāh.

Mu'jam: (المعجم) Collection of *Ahādîth* alphabetically arranged by the names of the traditionist irrespective of subject matter

Mujtahid: (المجتهد) (pl. *Mujtahidūn*) Independent religious scholar, a specialist on the deduction of the Islamic rules who do not follow religious opinions except from four major sources: the Qur'ān, *Hadîth*, conscience of the community from all over the Muslim world, and reasoning.

Mukātab: (المكاتب) A slave (male or female) who binds himself (or herself) under a contract of manumission to pay a certain ransom for his (or her) freedom.

Mukhābarah: (المخابرة) Selling fruit before it ripens. Some say it is leasing the land for cultivation, while the owner will get whatever is produced from one area of it, and another area is for the cultivator. Ibn Hajar says *Mukhābarah* refers to sharecropping when the seeds are supplied by the cultivator, while *Muzāra'ah* refers to sharecropping when the seeds are supplied by the owner of the land.

Mukhādarah: (المخاضرة) The buying of a raw crop before it is ready to be reaped is *Mukhādarah*.

Mukhadram: (المخضرم) (pl. *Mukhadramūn*) A person who became a Muslim during the Prophet's lifetime but did not see him.

Mulā'anah: (الملاعنة) The act of performing *Li'ān*.

Mulabbadah: (الملبّدة) Cloak made from a thick patched sheet.

Mulāmasah: (الملامسة) *Mulāmasah* is a buy for prefixed price with closed eyes or in darkness just by the first touch of hand. For instance, a man goes to a cloth merchant and proposes him to buy a roll of cloth for a prefixed price on the condition that he will close his eyes and will go to touch the rolls, whatever the roll will come under his first touch, he will have it. This kind of trade is prohibited. It is also called *Limās*.

Mulhid: (الملحد) Atheist, one who denies the existence of God.

Mulhidūn: (الملحدون) Heretical, unorthodox, one relating to or characterized by departure from accepted beliefs or standards.

Multazam: (الملتزم) The area between the Black Stone and the door of the Ka'bah where it is recommended to make supplications.

Mu'min: (المؤمن) A person who has deep faith in Allāh and is a righteous and obedient slave of Allāh.

Munābadhah: (المنابذة) The sale by *Munābadhah* is like gambling: Two persons may agree to barter one thing for another without seeing or checking either of them. One may say to another, "I barter my garment for your garment," and the sale is achieved without either of them seeing the garment of the other. Or one may say, "I give you what I have and you give me what you have," and thus they buy from each other without knowing how much each has had.

Munāfiq: (المنافق) Hypocrite, a person who puts on a false appearance of virtue or religion. One whose external appearance is of a Muslim, people see him praying, fasting, etc., but whose inner reality conceals his *Kufr* (disbelief). (See *Al-Baqarah* 2:8-23). A *Munāfiq* is more dangerous and worse than a *Kāfir*.

Munkar wa Nakîr: (منكر ونكير) The names of the two angels who question the dead in the graves.

Muqābalah: (المقابلة) The animal whose ears have been severed.

Muqallid: (المقلد) A follower of a qualified specialist on religious matters.

Muqāradah: (المقارضة) Another name for *Mudārabah* used by the Mālikis. It has two explanations: a) To lend money or something to someone. b) To be a partner, i.e., one person invests money and the other does practical work and the profit is shared between the two according to the agreed percentage.

Muqarrabūn: (المقربون) Literally means, 'those who have been brought near.' On the Day of Resurrection, Allāh è will sort out the good and the evil into three groups: 1. *Muqarrabūn* - the exalted class, those who will be nearest to Allāh. Also described as the *Sābiqūn*, meaning 'those who outstrip the rest.' 2. *Ashābul-Maymanah* - literally means, 'the Companions of the Right.' The righteous people destined to enter Paradise. 3. *Ashābul-Mash'amah* - literally, 'the Companions of the Left.' These will be the inheritors of Hell-fire. See *Al-Wāqi'ah* (56:11-56).

Al-Muqatta'āt: (المقطعات) The initial abbreviated letters prefixed to certain *Sūrahs* of the Qur'ān.

Muqayyar: (المقير) A name of a pot with a coating of tar or pitch in which alcoholic drinks used to be prepared.

Murābit: (المرابط) A person who is on the road spreading Islam.

Murji'ah: (المرجئة) (Also called the people of *Irjā'*.) The *Murji'ah* sect has the belief that *Imān* (faith) concerns with words only, it has no link as far as deeds are concerned.

Murtad: (المرتد) Apostate. One who commits apostasy, renunciation of a religious faith or the abandonment of the previous loyalty.

Mūsa: (موسى) Moses, an eminent Prophet in Islam mentioned in the Qur'ān and the Old Testament. The Qur'ān contains accounts similar to those in the Hebrew Bible regarding Moses' early life and upbringing. Muslims believe Moses was chosen as a Prophet by God, and his mission was to call Pharoah and the Egyptians to believe in One God and cease oppression of the Hebrew people. Muslims believe the Torah, a Divine scripture, was given to Moses as a guidance for those who heeded his leadership.

Mustad'afin: (المستضعفين) Weak and oppressed persons.

Musaddiq: (المصدق) The person discharging voluntary charity.

Musallā: (المصلى) A praying place.

Musallî: (المصلي) One who is offering the prayer.

Musannaf: (المصنف) More comprehensive collection of *Ahādîth* divided into books and chapters.

Musāqāt: (المساقاة) Watering and doing watchman's job in the fields or gardens and sharing the produce or cultivating the land and sharing the produce with the owner is called *Musāqāt*. This is also called *Muzāra'ah* (المزارعة). The difference between *Musāqāt* and *Muzāra'ah* is that the first mentioned is for grains and the last mentioned is for fruit trees.

Musarrat or Muhaffalah or Khilābah: (المصراة أو المحفلة أو الخلابة) Such she-camels and sheep whose udders are bind to avoid milking them for two or three days to sell them for a higher price as buyer thinks that they deliver great amount of milk.

Mushabbihah: (المشبهة) (Anthropomorphist) Those who ascribe human characteristics to Almighty Allāh.

Mushaf: (المصحف) A copy of the Qur'ān.

Mushāwarah: (المشاورة) It means consultation.

Mushrik: (المشرك) (pl. *Mushrikîn* or *Mushrikūn*) A polytheist, pagan or idolater. A person who ascribes partners to Allāh. Someone who offers his adoration to anything besides the one God. Hence, polytheists and idolators are associators. However, on a more subtle level, anyone who adores God with an impure love is an associator too.

Musinnah: (المسنة) A female three-year-old cattle, cow or ox (entered its third year). (Also *Thanîy* or *Thaniyyah*, those having two teeth.)

Muslim: (المسلم) A person who accepts Islam as his or her way of life. Literally (and in the broadest sense), the term means 'one who submits to God.' More commonly, the term describes any person who accepts the creed and the teachings of Islam. The word 'Muhammadan' is a pejorative and offensive misnomer, as it violates Muslims' most basic understanding of their creed- Muslims do not worship Muhammad, nor do they view him as the founder of the religion. The word 'Moslem' is also incorrect, since it is a corruption of the word 'Muslim.' Muslim is the one who believes in Allāh, His Prophets, His Books, the Day of Resurrection (*Qiyāmah*), recites the *Kalimah*, and accepts the commandments of Allāh and His Prophet ﷺ as the Truth.

Musnad: (المسند) Collection of *Ahādîth* with complete chains.

Musallā: (المصلى) The place where the 'Eid prayer is performed.

Mustadrak: (المستدرك) Collection of *Ahādîth* a compiler collected according to the conditions of a former compiler but that were missed by him.

Mustahabb: (المستحب) An act in Islam that is Desirable, preferable or recommended, ordered without obligation. *Mustahabb* is something that is recommended and performed in desire for (Divine) love. Refers to those acts done by the Prophet ﷺ or the Companions very occasionally. The acts whose neglect is not punished, but whose performance is rewarded, e.g., the call for prayers (*Adhān*).

Mustahādah: (المستحاضة) A woman who has bleeding from the womb in between her ordinary periods.

Mustakhraj: (المستخرج) Collection of *Ahādîth* in which a later compiler collects fresh and additional *Isnād* (chains) cited by the original compiler.

Mustawsilah: (المستوصلة) The women who has her hair extensions done.

Mut'ah: (المتعة) A temporary marriage. A custom that was common in Arabia. It was allowed in the early period of Islam when one was away from his home, but later on it was cancelled (abrogated) by the Prophet ﷺ at Khaybar, as is related by 'Ali bin Abu Tālib in *Sahîh Muslim* and *Sahîh Al-Bukhārî*.

Muta'awwilūn: (المتأولون) Those (ones) who form wrong opinions of *Kufr* about their Muslim brothers.

Mutafahhish: (المتفحش) A person who conveys evil talk.

Mutafallijāt: (المتفلجات) The women who have their teeth separated for the sake of beauty.

Mu'takif: (المعتكف) One who is in a state of *I'tikāf*.

Mu'tamir: (المعتمر) The person performing *'Umrah*.

Mutanammisah or Mutanammisāt: (المتنمصة أو المتنمصات) The women who have their eyebrows plucked, some say it includes the face.

Mutashābihāt: (المتشابهات) Allegorical. Qur'ānic Verses that are not clear and are difficult to understand.

Mu'tazilah: (المعتزلة) A member of a medieval theological sect that maintained that nothing but eternity could be asserted regarding Allāh, that the eternal nature of the Qur'ān was questionable, and that humans have free will.

Mustawshimāt: (المستوشمات) The women who get themselves marked with

tattoos.

Mutras: (مترس) A Persian word meaning 'don't be afraid.'

Muttafaq 'Alayh: (متفق عليه) Meaning 'Agreed upon'. The term is used for such *Ahādîth* that are found in both the collections of *Ahādîth*: *Bukhari* and *Muslim*.

Muttaqî: (المتقي) Derived from its noun *Taqwā* (piety and fear of Allāh), which signifies God-consciousness, a sense of responsibility and accountability, dedication and awe-the things that prompt one to fulfill his duty. *Taqwā* or heedfulness is the main criterion by which God values the deeds of a Muslim (*Al-Hujurāt* 49:13).

Muttaqūn: (المتقون) Pious and righteous persons who fear Allāh much (abstain from all kinds of sins and evil deeds which He has forbidden) and love Allāh much (perform all kinds of good deeds which He has ordained).

Muwalladūn: (المولدون) The children of female slaves from other nations.

Muzābanah: (المزابنة) The sale of fresh dates for dried dates by measure, and the sale of fresh grapes for dried grapes by measure. In both cases, the dried fruits are measured while the fresh ones are only estimated as they are still on the trees.

Muzaffat: (المزفت) A name of a pot in which alcoholic drinks used to be prepared, it is coated with pitch. Also called *Muqayyar*.

Muzāra'ah: (المزارعة) Sharecropping or farming partnership. An arrangement in which the owner of a land provides the land while another takes care of the farming, and they share the crops. Ibn Hajar says *Muzāra'ah* refers to sharecropping when the seeds are supplied by the owner of the land, while *Mukhābarah* refers to sharecropping when the seeds are supplied by the cultivator.

Muzdalifah: (المزدلفة) (Also called *Mash'ar*) A place between 'Arafāt and Mina, about 20 km from Makkah, where the pilgrims while returning from 'Arafāt, have to stop and stay for the whole night or greater part of it (the night), between the ninth and tenth of Dhul-Hijjah and to perform the *Maghrib* and *'Ishā'* prayers (together) there.

Nār: (النار) The fire of Hell.

Nabî: (النبي) (pl. *Anbiyā'*) The meaning of the word *Nabî* is a Prophet. To be a Prophet, he should receive a revelation from Allāh that does not necessarily mean a revealed book. When a Prophet is instructed to deliver his message to a certain group of people, he is a Messenger. It is stated in

the Qur'ān that there are no more Prophets and Messengers after Muhammad ﷺ the last of the Prophets and Messengers.

Nabîdh: (النبيذ) Water in which dates or grapes etc., are soaked and left overnight and is not yet fermented. It is lawful. But it begins to ferment as the time passes, effervescence and bubbling appear and it turns out to be intoxicating and becomes unlawful.

Nadhr: (النذر) is one of the three types of vows to Almighty Allāh.

Nādihah: (الناضحة) A camel used for agricultural purposes.

Nadiy: (النّضي) A part of an arrow.

Nafath: (النفث) Witchcraft.

Nafkh: (النفخ) Puffing of Satan.

Nāfilah: (النافلة) The recommended prayers after or before the daily obligatory prayer.

Nafl: (النفل) Literally means 'optional'. A voluntary act of supererogatory devotion such as *Nafl* prayer or *Nafl* fast. According to the jurists it has a similar ruling to that of *Mustahabb.*

Nafs: (النفس) In Arabo-Persian usage, *Nafs* (soul or self) is used both for the immortal soul of a human, which survives death, and also for the carnal, or lower, soul. Muslims believe that humans are ultimately spiritual beings, housed temporarily in a physical body. The *Nafs* represents that core of each individual which exhibits an innate orientation towards God, called *Fitrah,* and which passes into a different unknown realm upon a person's physical death in the present world.

Nahd: (النهد) Sharing the expenses of a journey or putting the journey food of the travelers together to be distributed among them in equal shares.

Nahyun 'anil-Munkar: (نهي عن المنكر) Forbidding evil.

Nahr: (النحر) (Literal: slaughtering of the camels only and is done by cutting carotid artery or by poking the jugular vein with a spear or sharp item at the root of the neck); the day of *Nahr* is the tenth of Dhul-Hijjah on which pilgrims slaughter their sacrifices.

Najāsah: (النجاسة) Refers to impurity. It is of two types: *Najāsah Ghalîzah* (heavy impurity) and *Najāsah Khafîfah* (light impurity).

Najash: (النجش) A trick (of offering a very high price) for something without the intention of buying it but just to allure and cheat somebody else who really wants to buy it although it is not worth such a high price.

An-Najāshî: (النجاشي) (Title for the) king of Ethiopia (Abyssinia) - Negus.

Najd: (نجد) Lexically means 'the elevated land'. The expanse of land between Tihamah and Iraq.

Najis : (النجس) Something that is impure.

An-Najwā: (النجوى) The private talk between Allāh and each of His slaves on the Day of Resurrection. It also means, a secret counsel or conference or consultation. [See the Qur'ān (V.58:7-13), and also see the footnote of (V.11:18)] (See *Sahîh Al-Bukhārî*, Vol.3, *Hadîth* No. 621)

Na'l: (النعل) Slipper or sandal.

Namîmah: (النميمة) (Calumnies) conveyance of disagreeable false information from one person to another to create hostility between them.

Namirah: (النمرة) (pl. *Nimār*) A thick sheet of woolen material with stripes like the skin of tiger or leopard. It is used to wrap around the waist.

Nāmisah: (النامصة) The women who plucks the eyebrows of other women.

Naqdul-Hadîth: (نقد الحديث) The Methodology of Critical Evaluation of *Ahādîth*.

Naqîb: (النقيب) A person heading a group of six persons in an expedition (tribal chiefs).

Naqîr: (النقير) A name of a pot in which alcoholic drinks used to be prepared. It is the trunk of a date palm that is hollowed out or curved.

Nasab: (النسب) Lineage or geneology.

Nasārā: (النصارى) The name given to the followers of the Christian faith both in the Qur'ān and *Hadîth*.

Nash: (النش) Half portion of anything. It is also said to be twenty Dirhams. Also a measure of weight equal to *Uqiyyah* (60 grams approximately).

Nasî': (النسيء) A practice in vogue among the pre-Islamic Arabs. They used to alter the duration of the four sacred months. Whenever they wished to start fighting or to loot and plunder - and they could not do so during the sacred months - they carried out their expedition in one of the sacred months and then later on compensated for this violation by treating one of the non-sacred months as a sacred month.

Nasîhah: (النصيحة) Sincere good advice.

Naskh: (النسخ) A style of curved writing often used for early hand-written copies of the Qur'ān.

Nasl: (النصل) A part of an arrow.

Nāsut: (الناسوت) Human, as opposed to Divine.

Nawāfil: (النوافل) (pl. of *Nāfilah*) Optional practice of worship in contrast to obligatory *(Farîdah)*. See *Nafl* and *Nāfilah.*

Nawāt: (النواة) Equal to the weight of 5 Dirhams. Some differ and say between three Dirhams to five.

Nifāq: (النفاق) Hypocrisy.

Nifās: (النفاس) Refers to the flowing of postnatal blood after childbirth.

Nihal: (النحل) Present. (*Hibah*: Gift; *'Umrā*: Lifelong gift; *Ruqbā*: Gift of house given for lifelong use).

Nikāh: (النكاح) Pronouncement of marriage or wedlock according to *Sharī'ah* (Islamic law).

Niqāb: (النقاب) Face veil with the exception of the eyes. Veil covering full face including the eyes.

Nisāb: (النصاب) A threshold of wealth of which any excess is subject to *Zakāh* (obligatory charity). So *Nisāb* is the minimum amount of wealth or property which makes one liable to pay *Zakāt*. Minimum amount of property liable to payment of the *Zakāt*, e.g., *Nisāb* of gold is twenty (20) *Mithqāl*, i.e., approx. 94 grams; *Nisāb* of silver is two hundred (200) Dirhams, i.e., approx. 640 grams; *Nisāb* of food grains and fruit is 5 *Awsuq*, i.e., 673.5 kgms; *Nisāb* of camels is 5 camels; *Nisāb* of cows is 5 cows; and *Nisāb* of sheep is 40 sheep; etc.

Niyyah: (النية) It is an intention to perform an activity.

Nubūwwah: (النبوة) Prophethood.

Nūh: (نوح) A Prophet of Allāh mentioned in the Qur'ān and the Old Testament.

Nūn: (نون) Fish.

Nūr: (النور) Light

An-Nūr: (النور) 'The Light.' One of the ninety-nine Attributes of Allāh, and the name of a *Sūrah*. See *An-Nūr* (24:35-36).

Nusk: (النسك) Religious act of worship.

Nusub: (النصب) (pl. *Ansāb*) *Nusub* were stone alters at fixed places or graves, etc., whereon sacrifices were slaughtered during fixed periods of occasions and seasons in the name of idols, jinns, angels, pious men,

saints, etc., in order to honor them, or to expect some benefit from them. These signify all places consecrated for offerings to others than the One True God.

Nusuk: (النسك) A ritual sacrifice as well as other forms of devotion and worship.

Qabā': (القباء) (pl. *'Aqbiyah*) An outer garment with full-length sleeves.

Qabr: (القبر) Grave.

Qadā': (القضاء) A prayer said after due time. Literally means 'carrying out' or 'fulfilling'. In Islamic jurisprudence it refers to fulfilling or completing those duties such as prayers or fasting, that one may have missed due to some reason or other.

Qadariyyah: (القدرية) (Also called the people of *Qadar/Ahlul-Qadar*.) The *Qadariyyah* sect has the belief that a person is bound to do what has been written for him, he is not free to do anything he wants-as against the *Jabriyyah* sect whose belief is just the opposite.

Qadar: (القدر) Divine Preordainment or the Divine Decree.

Qadîd: (القديد) Jerked meat, cured meat. Meat cut into strips and dried.

Al-Qadr: (القدر) 'The Power.' The name of *Sūrah* 97 of the Qur'ān also.

Qādî : (القاضي) Judge.

Qā'idîn: (القاعدين) People who remain inactive and do not actively fight. The opposite of *Mujāhid*.

Qaylūlah: (القيلولة) Siesta, midday nap. Rest in the middle of the day even if one does not sleep.

Qalîb: (القليب) A well.

Qamîs: (القميص) meaning 'shirt'. However, due to constant usage, it refers to the long flowing robe worn by Muslim men and which has come to be regarded as an Islamic dress.

Qār: (القار) Tar or pitch.

Qaraz: (القرظ) The leaves of Mimosa Flava used for tanning.

Qard: (القرض) A loan given for a good cause in the Name of Allāh, in the hope of repayment or reward in the Hereafter.

Qard Hasanah: (قرض حسنة) A loan extended fixed for a definite period of time without interest or profit-sharing.

Qāri: (القارىء) (pl. *Qurrā'*) A reciter. Early Muslim religious scholars were called *Qurrā'*. These were teachers of the early Muslims. This word is now used mainly for a person who knows the Qur'ān by heart, and due to vocal beauty and skill, publicly recite Verses from the Qur'ān. Such recitations serve to inspire and comfort believers, and are often performed early in the morning or prior to the daily worship services, and also to solemnize important occasions and events.

Qārin: (القارن) One who performs *Hajj Qirān*.

Qarîn: (القرين) The Devil companion that is with everyone.

Qarnul-Manāzil: (قرن المنازل) The *Mîqāt* of the people of Najd, in Arabia (from the east). It is situated on the way to Makkah.

Qasab: (القصب) Pipes made of gold, pearls and other precious stones. Reference to Khadîjah's home in Paradise.

Qasāmah: (القسامة) The oath taken to clear him by 50 men of the tribe of a person who is being accused of killing somebody.

Qasr: (القصر) Literally means 'to shorten,' it is technically used to signify the Islamic rule that during one's journey it is permissible, and indeed preferable, to pray only two *Rak'āhs* in those obligatory prayers in which a person is required to pray four *Rak'āhs*.

Qaswā': (القصواء) The name of the Prophet's she-camel.

Qatîfah: (القطيفة) Thick soft cloth like velvet or plush material.

Qattāt: (القتات) A person who conveys information from someone to another with the intention of causing harm and enmity between them. (*Sahîh Al-Bukhārî*, Vol. 8, *Hadîth* No. 82)

Qawmah: (القومة) Raising one's head in prayer from bowing and standing up straight.

Qawwām or Qayyim: (قوام أو قيم) A person responsible for administering or supervising the affairs of either an individual or an organization, for protecting and safeguarding them and taking care of their needs.

Qaza':(القزع) Shaving part of the head and leaving part.

Qiblah: (القبلة) The term used in reference to the direction Muslims face during prayers. The focal point of the *Qiblah* is the Ka'bah, the house of worship located in the city of Makkah. Depending upon where one is at any given time upon the earth, the *Qiblah* direction may vary. From North America, the direction is roughly northeast, and worship halls in local mosques are oriented accordingly.

Qîl wa Qāl: (قيل وقال) Sinful, useless talk (e.g., backbiting, lies, etc.).

Qintār: (القنطار) A weight-measure for food grains, etc., e.g., wheat, maize, oat, barley, etc., that is equal to 256.4 kilograms. It is also said that in matters of reward, a *Qintār* is equal to twelve thousand *Uqiyyah*, each *Uqiyyah* of which is better than heaven and earth.

Qirā'ah: (القراءة) The audible recitation during prayers.

Qirād: (القراض) Sleeping partnership (see *Mudārabah*).

Qirām: (القرام) A thin marked woolen curtain.

Qîrāt: (القيراط) A special weight; sometimes a very great weight like Uhud mountain. Otherwise usually a small weight that is equal to a gram or less than it. 1 *Qirat* = 1/2 *Dāniq* & 1 *Dāniq* = 1/6 Dirham. In currency it is twentieth or twenty-fourth of a Dinar.

Qirbah: (القربة) A water skin.

Qirsh: (القرش) A unit of money.

Qisās: (القصاص) Retaliatory punishment, retaliation in kind (eye for an eye). In Islam though, retaliation should be forgone as an act of charity. See *Al-Mā'idah* (5: 48). Laws of equality when punishing a person for injuries intentionally inflicted on someone else. See *Al-Baqarah* (2:178-179).

Qassiy or Qassiyyah: (القسي أو القسية) A linen cloth containing silken lines prepared at Qass in Egypt.

Qithām: (القثام) A plant disease that causes fruit to fall before ripening.

Qiyām: (القيام) The standing during the prayer for recitation of *Sūrat Al-Fātihah* or *Sūrat Al-Hamd* and the second *Sūrah* that follows after it, while the standing after the *Ruku'* is *Qawmah*. And the voluntary prayers at night are also called *Qiyām* for night prayers.

Qiyāmah: (القيامة) The Day of Resurrection, or the Day of Judgment.

Qiyās: (القياس) In simple terms, the verdict given by a *Mujtahid* or *Faqīh* who considered the case similar in comparison with a case judged by the Prophet ﷺ. In complex issues, using analogies for the purpose of applying laws derived from the Qur'ān and *Sunnah* to situations not explicitly covered by these two sources. *Qiyās* is one of the most important tools for interpreting and implementing the *Sharī'ah* (Islamic law). Verdicts and judgments are given by the Islamic religious scholars, after due considerations on the following proofs respectively: (a) From the Qur'ān; (b) From the Prophet's *Sunnah*. (c) Conscience of the community from all over the Muslim world; (d) and *Qiyās*, i.e., reasoning. It is not to be practiced ex-

cept if the judgment of the case is not found in the first three above mentioned proofs, (a), (b) and (c). According (the Muslim scholar Imām Shāfi'ī), *Qiyās* is a method for reaching a legal decision on the basis of evidence (a precedent) in which a common reason, or an effective cause, is applicable.

Qadā': (قضاء) Paying in a debt.

Qubā' (القباء) A place on the outskirts of Al-Madînah. The Prophet ﷺ established a mosque there, which bears the same name. A visit to that mosque on Saturday forenoon and offering a two *Rak'ah* prayer is regarded as a performance of *'Umrah* in reward according to the Prophet's saying.

Qubbah: (القبة) A small and round one-room tent.

Qubbatus-Sakharah: (قبة الصخرة) (Dome of the Rock) The rock within the dome built around 691 CE by the Umayyad Caliph Abdul-Malik in the area of the famous mosque, Aqsā Mosque or Baytul-Maqdis, in Jerusalem. It is believed to be the point from where Prophet Muhammad ﷺ was miraculously ascended to heavens.

Qudāt: (القضاة) Plural form of *Qādi*.

Qudhadh: (القذذ) A part of an arrow.

Al-Quds: (القدس) Literally, 'The Holy,' this is the name used by Muslims for Jerusalem. It is the third holiest city in Islam, following Makkah and Al-Madînah, because of its significance to Islamic history in the broadest sense

Qullah: (القلة) (Also called *Jirār* - الجرار) A large drinking water container like a barrel whose size the scholars differ over, from five to fifty water skins (*Qirbahs*). Even some say them to be the size of two-and-a-half water skins. Scholars have described the quantity of two *Qullahs* as equivalent to 500 Ratls One Ratl weighs half a seer, i.e., forty tolas. Thus the total quantity of five water skins of water measures approximately 240 kilograms or, according to some scholars, about 227 kilograms.

Qumqum: (قمقم) A narrow-headed vessel.

Qunūt: (القنوت) Invocation in the prayer. The act of raising both palms in fornt of the face while praying in the second *Rak'ah* of prayer.

Qunūt Nāzilah: (قنوت نازلة) Supplication in the event of a calamity.

Quraysh: (قريش) One of the greatest and prominent tribes in all of Arabia in the Prophet's era. The Quraysh were the keepers of the Ka'bah and

therefore the wealthiest and most powerful tribe. The Prophet Muhammad ﷺ belonged to this tribe, which had great powers spiritually and financially both before and after Islam came. When Prophet Muhammad ﷺ started to preach the true religion of Allāh and persisted in calling people to worship Allāh alone, most of the Quraysh disavowed him and attempted to thwart his efforts, the Quraysh violently persecuted him and his followers, the Quraysh continued to plot Muhammad's downfall, even going so far as to attempt killing him. They were badly defeated at the battle of Badr by the Muslims and their days of *Jāhiliyyah* were finally ended when the Muslims liberated Makkah and destroyed all the idols in the Ka'bah in the year 630 CE, after that they yielded and entered the fold of Islam.

Qurayshî or ***Qurashî:*** (قريشي أو قرشي) A person belonging to the Quraysh, the well-known tribe of Arabia. The Prophet Muhammad ﷺ belonged to this tribe, all his descendants are also called Qurayshî.

Qur'ān: (القرآن) Meaning 'the recitation,' or 'the reading.' Qur'ān is the Noble Book, the Living Miracle, the last revelation from Allāh to mankind and the jinn before the end of the world, revealed to Prophet Muhammad ﷺ, through the angel Jibra'il, over a period of 23 years, the first thirteen of which were spent in Makkah and the last ten of which were spent in Al-Madînah. There is only one Qur'ān in the whole world and it is in the Arabic language. The Qur'ān has one text, one language, and one dialect. It has been memorized by millions of Muslims in different parts of the world. The Qur'ān continues to be recited by Muslims throughout the world in the language of its revelation, Arabic, exactly as it was recited by Prophet Muhammad ﷺ nearly fourteen hundred years ago. It consists of 114 *Sūrahs* (chapters). It is to be read and recited with rules and regulations. When to be touched and to be recited, a Muslim is to be in a state of cleanliness and purity. The authenticity and the totality of the Qur'ān have been documented and recognized. The Qur'ān cannot be translated at all as the Qur'ān represents the exact Words of Allāh. Any translation is considered to be the explanation to the meaning of the Qur'ān. The Qur'ān is so rich and comprehensive in matter that it can easily guide men and women in all walks of their life. It is the ultimate source of guidance for people in all aspects of their spiritual and material lives. The Qur'ān is viewed as the authoritative guide for human beings, along with the *Sunnah* of Muhammad ﷺ. The Qur'ān amends, encompasses, expands, surpasses and abrogates all the earlier revelations revealed to the earlier Prophets. The names and attributes that are given to the Qur'ān in the Qur'ān speak for themselves. The Qur'ān is also described to be bounteous, glorious, mighty, honored, exalted, purified, wonderful, blessed,

and confirming the truth of previous revelations. The Qur'ān has practically proved the truth and effectiveness of all of its names and epithets in the life of all true believers, who practiced its teachings sincerely and devoutly. The Qur'ān has a universal appeal, regardless of peoples' color, creed, nationality, and geographical divisions of the world.

Qurbān: (القربان) Literally means 'sacrifice'. In Islam it refers to the sacrificing of animals solely for the pleasure of Allāh è on the day of *'Eidul-Adhā* and the two days following it.

Qust: (القسط) A type of incense.

Qu'ūd: (القعود) Sitting posture in prayer while *Tahiyyah* and *Tashahhud* are recited.

Rabā'i: (الرباعي) A male camel whose quadricuspid teeth have appeared, usually about in the seventh year.

Rabā'iyah: (الرباعية) A female camel whose quadricuspid teeth have appeared, usually about the seventh year.

Rabb: (الرب) (Lord) There is no proper equivalent for *Rabb* in English language. It means the One and the Only Lord for the entire universe, its Creator, Owner, Organizer, Provider, Master, Planner, Sustainer, Cherisher, and Giver of security, etc. *Rabb* is also one of the Names of Allāh. We have used the word 'Lord' as nearest to *Rabb*. All occurances of 'Lord' actually mean *Rabb* and should be understood as such. For example see Qur'ān 2:21.

Rabbuka: (ربك) Your Lord, Your Master.

Rabbul-'Ard: (رب الأرض) Owner of the land in *Musāqāt* and *Muzāra'ah* contracts.

Rabbul-Māl: (رب المال) A person who invests in *Mudārabah* or *Musharakah*. See *Sāhibul-Māl*.

Rabī'ul-Awwal: (ربيع الأول) The third month of the Islamic calendar.

Radiyallāh 'Anhu (رضي الله عنه) May Allāh be pleased with him (RAA) is said whenever the name of a Companion of the Prophet ﷺ is read or heard or written.

Radā'ah: (الرضاعة) The suckling of one's own or someone's child.

Rāhilah: (الراحلة) A she-camel used for riding. (Literally means: a mount to ride).

Rahmān and ***Rahīm:*** (الرحمن والرحيم) These words are from the root *rahm*

which denotes mercy. In the Qur'ān this attribute of Allāh has been mentioned side by side with the attribute *Rahmān* (literally 'merciful'). As such *Rahîm signifies Allāh's mercy and beneficence towards His creatures.* Moreover, according to several scholars, the word *Rahîm* signifies the dimension of permanence in Allāh's mercy, that the One Who is exceedingly merciful; the One Who is overflowing with mercy for all. See *Sūrah* 55 of the Qur'ān.

Rahn: (الرهن) Pledge or mortgage.

Rayhān: (الريحان) A sweet-smelling plant sweet basil and perfume made from it.

Rayyān: (الريّان) The name of one of the gates of Paradise through which the people who often observe fasting will enter.

Rajab: (رجب) It is the seventh month of the Islamic calendar.

Rajabiyyah: (الرجبية) See *'Atîrah.*

Rajaz: (الرجز) Name of poetic meter.

Raj'ah: (الرجعة) The bringing back of a wife by the husband after the first or second divorce.

Rajm: (الرجم) Means to stone to death those married persons who commit the crime of illegal sexual intercourse. In Islamic law the *Hadd* (prescribed) punishment of illegal sex is *Rajm.*

Rak'ah: (الركعة) (pl. *Raka'āt*) Literally, 'a bowing,' This term represents a unit of the prayer and consists of one standing, one bowing and two prostrations. Verses from the Qur'ān, special prayers and phrases are stated in these different positions. Each of the five formal worship times is comprised of varying numbers of such cycles.

Ramadān: (رمضان) The month of fasting. It is the ninth month of the Islamic calendar. In it the Noble Qur'ān started to be revealed to our Prophet ﷺ and in it occurs the night of *Qadr* and in it also occurred the great decisive battle of Badr. Thus, it is considered a blessed and holy month. Furthermore, Ramadān is the month in which Muslims fast daily from dawn to sunset to develop piety and self-restraint.

Ramal: (الرمل) Fast walking accompanied by the movements of the arms and legs to show one's physical strength. This is to be observed in the first three rounds of the *Tawāf* around the Ka'bah, and is to be done by the men only and not by the women.

Ramy: (الرمي) The throwing of pebbles at the pillars (*Jimār*) at Mina.

Ra'sul-Māl: (رأس المال) Capital invested in *Mudārabah* or *Musharakah.*

Rasūl: (الرسول) The meaning of the word *Rasūl* is a Messenger. Allāh sent many Prophets and Messengers to mankind. Amongst them, the names of twenty-five are mentioned in the Qur'ān. From within the list, the Qur'ān states the names of five Messengers who are the Mighty ones. These are: Nūh (Noah), Ibrāhîm (Abraham), Mūsa (Moses), 'Eisa (Jesus), and Muhammad ﷺ. See *Nabî.*

Ratl: (الرطل) Measurement equal to half a seer or a liter. See *Qullah.*

Rāwi: (الراوي) A narrator. In *Hadîth* literature, it means the narrator of *Ahādîth.*

Rāyah: (الراية) A flag, it is bigger than *Liwā'* (standard).

Ribā: (الربا) It literally means 'to grow; to increase, to expand.' Technically, *Ribā* denotes the amount that a lender receives from a borrower at a fixed rate in excess of the principal. It is of two kinds: 1. *Ribā Nasî'ah* (ربا النسيئة) - taking interest on loaned money. 2. *Ribā Fadl* (ربا الفضل) - taking something of superior quality in exchange for giving less of the same kind of thing of poorer quality. See *Al-Baqarah* (2:275-280), *Āl Imrān* (3:130).

Ribāt: (الرباط) Guarding Muslim frontier. Guarding the boundaries of Muslim lands against possible attacks from the enemies. It is considered one of the highly praiseworthy forms of worship.

Ridā': (الرداء) A piece of cloth (sheet etc.) worn around the upper part of the body.

Rijz: (الرجز) Whispering, evil suggestions.

Rikāz: (ركاز) Buried wealth or treasure (from the pre-Islamic period) discovered in any land, whose ownership and burial period is not known. One-fifth of it goes to the public treasury and the rest to the founder or owner of the land.

Risālah: (الرسالة) Regarding *Hadîth* compilations: collection of *Ahādîth* dealing with a particular topic.

Riwāyah: (الرواية) Narration.

Riyā: (الرياء) A minor *Shirk* (polytheism). Carrying out a religious act for worldly gains and not for the pleasure of Allāh.

Riyādul-Jannah: (رياض الجنة) A part of the Masjid Nabawi that is said to be a part of Paradise.

Rūhullāh: (روح الله) According to the early religious scholars from among

the Companions of the Prophet ﷺ and their students and the *Mujtahidūn*, there is a rule to distinguish between the two nouns in the genitive construction. (A) When one of the two nouns is Allāh, and the other is a person of a thing, e.g., (i) Allāh's House (*Baytullāh*), (ii) Allāh's Messenger; (iii) Allāh's slave (*'Abdullāh*); (iv) Allāh's spirit (*Rūhullāh*) etc. The rule of the above words is that the second noun, e.g., House, Messenger, slave, spirit, etc. is created by Allāh and is honorable with Him, similarly Allāh's spirit may be understood as the spirit of Allāh, in fact, it is a soul created by Allāh, i.e., Jesus, and it was His Word: "Be!" - and he was created (like the creation of Adam). (B) But when one of the two is Allāh and the second is neither a person nor a thing, then it is not a created thing but is a quality of Allāh, e.g., (i) Allāh's Knowledge (*'Ilmullāh*); (ii) Allāh's Life (*Hayātullah*); (iii) Allāh's Statement (*Kalāmullāh*); (iv) Allāh's Self (*Dhātullāh*) etc.

Rūhul-Qudus: (روح القدس) 'The Holy Spirit.' Another name for the Angel Gabriel (Jibra'il) ﷺ.

Rukn: (الركن) (pl. *Arkān*) Pillar, basic article.

Rukū':(الركوع) It means to bend the body to bow. This bowing is one of the acts required in Islamic prayer. Additionally, the same word denotes a certain unit in the Qur'ān. The whole Book, for the sake of the convenience of the reader is divided into thirty parts (*Ajzā'*, sing. *Juz'*), and each *Juz'* consists usually of sixteen *Rukū'*.

Ruqbā: (رقبى) A kind of gift in the form of a house given to somebody to live in as long as he is alive.

Ruqyah: (الرقية) Incantation, amulet. Divine Speech recited as a means of curing disease. (It is a kind of treatment, i.e., to recite *Sūrat Al-Fātihah* or any other *Sūrah* of the Qur'ān and then blow one's breath with saliva over a sick person's body-part).

Rushd: (الرشد) It means the right way (see 2:256). It also implies integrity and maturity in thought and action (see 21:51).

Rutab: (الرطب) Ripe dates, opposite of *Busr*.

Sā':(الصاع) A volume measure that equals four *Mudds* (3 kg. approx) (also 2.172 kg.), one *Sā'* of Al-Madînah was equal to about two and a half kilograms

Sabā: (الصبا) Easterly wind.

As-Sab'ah: (السبعة) The seven compilers of *Ahādîth* - Bukhārî, Muslim, Abū Dāwud, Nasā'i, Tirmidhi, Ibn Mājah, Ahmad.

Saba' or ***Sheba:*** (سبأ) The queen who visited Solomon to test his wisdom..Biblical name of Saba. (See *Sābi'ūn* or Sabean)

As-Sab'ul-Mathānî: (السبع المثاني) The seven repeatedly recited Verses, i.e., *Sūrat Al-Fātihah*.

Sabāhāh: (صباحاه) An exclamation indicating an appeal for help.

As-Sabat: (السبت) It means Saturday, which was declared for the Israelites as the holy day of the week. God declared the Sabbath as a sign of the perpetual covenant between God and Israel. (Exodus 31:12-16.) The Israelites were required to strictly keep the Sabbath, which meant that they may not engage in any worldly activity; they may not cook, nor make their slaves or cattle serve them. Those who violated these rules were to be put to death. The Israelites, however, publicly violated these rules. For further details, see *Sūrah* 7, *Al-A'rāf.*

Sābi': (الصابىء) (pl. Sābians) Those who change their religion.

Sābiqūn: (السابقون) See *Muqarrabūn.*

As-Sābiqūnal-Awwalūn: The first forerunners in the faith.

Sābirūn: (الصابرون) People who are patient and steadfast.

Sābi'ūn or ***Sabean:*** (الصابئون) Of or pertaining to Saba, an inhabitant of Saba or Sheba, Biblical name, Sheba. an ancient kingdom in southwestern Arabia noted for its extensive trade, esp. in spices and gems.The Sabaeans played an important role in the history of early Arabia. They had a flourishing kingdom in the Yemen tract of South Arabia about 800-700 BC, though their origin may have in North Arabia. Probably the Queen of Sheba is connected with them. They succumbed to Abyssinia about 350 AD and to Persia about 579 AD. Their capital was near San'ā'. They had beautiful stone buildings in which the pointed arch was noticeable. It is said that this passed nation used to say *Lā Ilāha ill allāh* (none has the right to be worshipped but Allāh) and used to read *Zabūr* (The Psalms of the *Sābi'ūns*) and they were neither Jews nor Christians. (See note of Yusuf Ali, 76)

Sabr: (الصبر) Sabr is a comprehensive term having various shades of meaning. It implies (a) patience in the sense of being thorough, dedicated and devoted, (b) constancy, perseverance, steadfastness and firmness of purpose, (c) disciplined and planned effort with confidence and belief in the mission itself and (d) a cheerful attitude of acceptance and understanding under suffering and hardship and in times of strife and violance, and thankfulness to God in happiness, success and chievement.

Sa'dān: (السعدان) A thorny plant suitable for grazing animals. Some say it to be Neurada peocumbens.

Sadāq: (الصداق) This word has the same meaning as *Mahr*.

Sadaqah: (الصدقة) Literally, 'righteousness.' This terms refers to the voluntary giving of alms (charity). *Sadaqah* is distinct from *Zakāh*, which is a mandatory contribution paid yearly and calculated based on one's wealth or assets. *Sadaqah* can consist of any item of value, and can be provided to any needy person. The Qur'ān states that Allāh loves those who are charitable and promises great reward and forgiveness for those who give regularly to others in need.

Sadaqatul-Fitr: (صدقة الفطر) Refers to the charity that is given on or prior to the day of *'Eidul-Fitr*.

Sadūq: (الصدوق) Truthful.

As-Safā wal-Marwah: (الصفا والمروة) Two mountains at Makkah neighboring *Al-Masjidul-Harām* (the Great Sacred Mosque) to the east. One who performs *'Umrah* and *Hajj* should walk seven times between these two mountains and that is called *Sa'y*. These are referred to in the Qur'ān as one of the symbols of Allāh. See *Al-Baqarah* (2).

Safar: (الصفر) It is a disease that afflicts the abdomen, and it is not a contagious one.

Saghîrah: (الصغيرة) A child or minor girl underage.

Sahābah: (الصحابة) (sing. *Sahābī*)A term meaning 'companions,' commonly used in reference to those followers of Prophet Muhammad ﷺ who were closest to him in his lifetime, kept frequent company with him, and strove to emulate his sayings and doings. The *Sahābah's* piety, knowledge and love for the Prophet ﷺ were important factors in the perpetuation of his teachings and the painstakingly careful recording of his *Ahādîth* in the years following his death.

Sahbā': (صهباء) A place near Khaybar.

Sāhibul-Māl: (صاحب المال) (pl. *Ashābul-Māl*) (also, *Rabbul-Māl*) The financier in the *Mudārabah* form of partnership agreement. provides the finance while the *Mudārib* provides the entrepreneurship and management. There can be many *Ashābul-Māl* and *Mudāribs* in a given *Mudādrabah* agreement.

Sahîfah: (الصحيفة) A page or manuscript. Collection of *Ahādîth* by a Companion.

Sahîhayn: (الصحيحين) The Twins. The two most authentic books of *Ahādîth*-

Sahîh Al-Bukhârî and *Sahîh Muslim.*

Sahîh Al-Bukhârî: A book of *Ahâdîth* compiled by Imām Bukhârî.

Sahîh Muslim: A book of *Ahādîth* compiled by Imām Muslim.

Sahūr: (السحور) A light meal taken by Muslims before dawn prior to beginning the daily fast of Ramadān. Arising for this meal is an emulation of Prophet Muhammad ﷺ, since it was his practice to do so, and thus is part of his *Sunnah.*

Sahw: (السهو) Forgetting (here it means forgetting how many *Rak'āt* a person has prayed in which case he should perform two prostrations of *Sahw*).

Sā'imah: (السائمة) A flock of about one hundred grazing animals.

Sā'ibah: (السائبة) A she-camel used to be let loose for free pastures in the name of idols, gods, and false deities, and nothing was allowed to be carried on it. (See the Noble Qur'ān 5:103)

Sayhah: (الصيحة) Torment-awful cry.

Sayhān wa Jayhān: (سيحان وجيحان) Sayhān (Oxus or Amu Darya) and Jayhān (Jaxartes or Syr Darya) are two rivers in the country of Syria. These are different from *Sayhūn* and *Jayhūn* that are in the territory of Khurasan. (*Mu'jam Al-Buldān* of Baladharî, 2/227, 3/333). Some maintain that *Sayhūn* is in India and *Jayhūn* in *Khurasān.* Furāt (Euphrates) flows from Turkey through Syria and Iraq and joins Tigris to form *Shati'ul-Arab,* and Nil (Nile) is the well-known river in Egypt.

Sayyi'ah: (السيئة) (pl. *Saiyy'āt*) Sins or demerits or bad deeds (opposite of *Hasanah*), often means what one earns by doing something wrong (committing a sin). According to a *Hadîth,* if one does one thing wrong, he will receive one demerit, but if he intends to do it and restrains himself, he will get a reward.

Sajdah: (السجدة) (pl. *Sujūd*) The act of prostration in the prayer, when seven portions of the body touch the earth: the forehead on pure ground, two palms, two knees, and the two big toes. The two prostrations together are called *Sajdatayn.*

As-Sajdah: (السجدة)

Sūrah 32 of the Qur'ān.

1. Sajdatus-Sahw: (سجدة السهو) Prostrations for forgetfulness. Remedial Prostrations to recompense forgetting a required act of prayer.

Sakînah: (السكينة) Tranquility, calmness, peace and reassurance etc.

Salab: (السلب) Belongings (arms, horse, etc.) of a deceased warrior killed in a battle.

Salaf: (السلف) A sale in which the price is paid at once for goods to be delivered later.

Salaf: (السلف) Predecessers, ancesters, forefathers, ascendants.

Salam: (السلم) Synonym of *Salaf.*

Salām: (السلام) Literally means 'peace'. It is a salutation or a way of greeting among Muslims. With the greetings of peace or with safety. In prayer it refers to the saying of *'As-Salāmu 'Alaykum wa Rahmatullāh'* which denotes the end of the prayer.

Salāt: (الصلاة) Prayers. *Salāt* is a spiritual relationship and communication between the creature and his Creator. *Salāt* refers to the prescribed form of worship in Islam, and is one of the 'five pillars' of Islam. Muslims perform the prayers five times throughout each day as a means of maintaining God-consciousness, to thank Him for His blessings and bounty, and to seek His help and support in one's daily life. These prayers and their time zones are: 1. *Fajr* (dawn or morning prayer), after dawn but before sunrise; 2. *Zuhr* (noon prayer), early afternoon till late afternoon; 3. *'Asr* (afternoon prayer) late afternoon prayer till sunset; 4. *Maghrib* (sunset prayer); just after sunset; 5. *'Ishā'* (night prayer); late evening till late at night. Consult a prayer manual for full details. Each prayer consists of a fixed set of standings, bowings, prostrations and sittings in worship to Allāh. Prayers are to be performed with mental concentration, verbal communication, vocal recitation, and physical movements to attain the spiritual uplift, peace, harmony, and concord. To perform *Salāt*, a Muslim has to have ablution (*Wudū'*). He/she should make sure that cleanliness of body, clothing, and place are attained before performing *Salāt.*

Salāt: (الصلاة) (pl. *Salawāt*) We are told to send the blessings of Allah whenever the name of the Prophet Muhammad ﷺ is mentioned. There are great merits of sending the blessings through our supplication and invocation (*Du'ā*). So *Salāt* (the act of sending the blessings) is not to be confused with *Salāt* (prayer). The supplication of sending the blessings upon the Prophet ﷺ is: "O Allāh, send Your grace, honor and mercy upon Muhammad and upon the family of Muhammad, as You sent Your grace honor and mercy upon Ibrāhîm, You are indeed Praiseworthy, Most Glorious. O Allāh, send Your blessings upon Muhammad and upon the family of Muhammad, as You sent Your blessings upon Ibrāhîm, You are indeed Praiseworthy,

Most Glorious." Muslims are informed that if they proclaim such a statement once, Allāh will reward them ten times.

Salātul-Awwābîn: (صلاة الأوابين) It is another name for *Salātud-Duhā,* that is prayer after sunrise.

Salātud-Duhā: (صلاة الضحى) That is optional prayer after sunrise.

Salātul-Hājah: (صلاة الحاجة) Prayer at times of need.

Salātul-Istikhārah: (صلاة الاستخارة) Prayer for (seeking) guidance. See *Istikhārah.*

Salātul-Istisqā': (صلاة الاستسقاء) Prayer for rain.

Salātul-Janāzah: (صلاة الجنازة) Funeral prayer *in absentia.* The prayer is done in standing position only and consist of four *Takbîrs*: 1. After the first *Takbîr,* recite *Al-Fātihah.* 2. After the second *Takbîr,* recite *Tashahhud* and *As-Salātul-Ibrāhîmiyyah.* 3. After the third *Takbîr,* pray for the deceased person, his or her relatives, and all Muslims in general. 4. After the fourth *Takbîr,* finish the prayer by uttering *As-Salāmu 'Alaykum* while turning to the right.

Salātul-Jam':(صلاة الجمع) Combined prayer.

Salātul-Jamā'ah: (صلاة الجماعة) Congregational prayer.

As-Salātul-Jāmi'ah: (الصلاة الجامعة) Prayer is about to begin.

Salātul-Jumu'ah: (صلاة الجمعة) Friday prayer. See *Jumu'ah.*

Salātul-Khawf: (صلاة الخوف) Prayer in the state of insecurity. For its procedure see *Sūrat An-Nisā'* 4:102.

Salātul-Kusūf wal-Khusūf: (صلاة الكسوف والخسوف) The prayer for the Eclipse of the moon and the Eclipse of the sun.

As-Salātul-Maktūbah: (الصلاة المكتوبة) Prescribed prayers/obligatory prayers.

Salātul-Qasr: (صلاة القصر) Shortened prayer.

Salātut-Tatawwu': (صلاة التطوع) A voluntary prayer.

Salātut-Tasbîh: (صلاة التسبيح) The prayer of glorification.

Sālih: (الصالح) The word means to reconcile, to put things in order, signifies behavior that is righteous, just and dignified. *'Amal Sālih,* honorable or righteous action, is often combined in the Qur'ān with *Imān* and made a condition for success in this world, as well as in the Hereafter. Also a Prophet of Islam, peace be on him.

Salwā: (السلوى) Quails. It is told that along with manna, quails were also sent to Israelites as a food. Quails in large flights are driven through winds in the Eastern Mediterranean in certain seasons of the year.

As-Samad: (الصمد) One of the ninety-nine Attributes of Allāh. It means Absolute, Eternal, and Everlasting. It refers to the One to Whom all created beings turn to for all their needs, and Who is not dependent on anything or anyone for any need. The Most Perfect in His Attributes.

Sami'allāhu Liman Hamidah: (سمع الله لمن حمده) Allāh heard him who sent his praises to Him. The phrase that is uttered in the prayer while one stands upright from the bowing position.

Samur: (السمر) A kind of tree.

Sanāh: (سناه) Means 'good' in the Ethiopian language.

Sannūt: (السنّوت) Fennel or aniseed.

Saqîfah: (السقيفة) A shelter with a roof. The Companions of the Prophet ﷺ met in a *Saqîfah* in Al-Madînah to pledge their loyalty to Abu Bakr after the death of the Prophet ﷺ.

Sarf: (الصرف) Exchange. (Neither *Sarf* nor *'Adl* means neither exchange nor substitute, or no repentance nor ransom, or no obligatory or voluntary deed.)

Sarif: (سَرِف) A place six miles away from Makkah.

Sariyyah: (السرية) A small army sent by Prophet Muhammad ﷺ for *Jihād*, in which he did not personally take part.

Satr: (ستر) Means 'cover, shield'. And it refers to that area of the body that has to be covered. It is also referred to as the *'Awrah*.

Sawm: (الصوم) (pl. *Siyām*) Fasting. The daily fasts Muslims undertake during the month of Ramadān, and is one of the 'five pillars' of Islam. For Muslims, fasting means total abstinence from all food, drink, and marital sexual relations from dawn to sunset. Muslims fast for many reasons, including to build a sense of willpower against temptation, to feel compassion for less fortunate persons, and to re-evaluate their lives in spiritual terms. Fasting is also a training process to attain self-restraint, self-control, self-discipline, self-obedience, and self-education. Few people are excused from fasting during Ramadān. Some are required to make up later for the days they did not fast such as the travelers (over 50 miles by any means), sick, pregnant women, women nursing babies, and women during their periods. Other excused people are required to feed a poor person one meal for each day they do not fast if they can afford it, such as the elderly

people and the ones who have permanent diseases like ulcers.

Sawād A'zam: (السواد الأعظم) The great majority.

Sawîq: (السويق) A kind of mash made of powdered roasted wheat or barley grain (also with sugar and dates).

Sa'y: (السعي) The going for seven times between the mountains of Safā and Marwah in Makkah during the performance of *Hajj* and *'Umrah*. It is done to symbolize Hajar's search for water for her son Ismā'īl.

Sā'î: (الساعي) The person responsible for collecting the *Zakāt* is sometimes called *Sā'î*.

Sayyid: (السيد) A descendant of the Noble Prophet ﷺ. See *Qurayshî*.

Sayyid: (السيد) Leader or chief.

Sayyidî: (سيدي) My master.

Sayyidul-Istighfār: (سيد الاستغفار) The Master Supplication for forgiveness.

Sha'ā'irullāh: (شعائر الله) These refer to all those rites which, in opposition to polytheism and outright disbelief and atheism, are the characteristic symbols of exclusive devotion to Allāh.

Sha'bān: (شعبان) The eighth month of the Islamic calendar.

Shāfi'î: (شافعي) Islamic school of law founded by Imām Shāfi'i. Followers of this school are known as the Shāfi'î.

Shahādah: (الشهادة) An Arabic word meaning 'witnessing'. The declaration of faith: *Lā ilaha illallāh Muhammadur-Rasūlullāh* (I testify that none has the right to be worshipped but Allāh and I testify that Muhammad is the Messenger of Allāh). A person must recite the *Shahādah* to convert to Islam. The *Shahādah* constitutes the first of the 'five pillars' of Islam.

Shahîd: (الشهيد) (pl. *Shuhadā'*) A martyr. Someone who dies in the way of Allāh.

Shāhid: (الشاهد) A witness.

Shaykh: (الشيخ) A title or a nickname for an elderly person or a religious leader in a community. This title is also given to a wise person. The meaning of the word Shaykh has been distorted, misused, and abused by some mass media to reflect the wrong meanings. In the Sufi tradition, the term has a more specific application, referring to leaders within various *Tarîqahs* (spiritual orders or groups).

Shaytān: (الشيطان) (pl. *Shayātîn*) Satan, the enemy of mankind and the

source of evil in the world. See *Iblîs*.

Ash-Shajarah: (الشجرة) A well-known place on the way from Al-Madînah to Makkah.

Shām: (الشام) The region comprising Syria, Palestine, Lebanon and Jordan.

Shamlah: (الشملة) Turban, head wrap, cloak, mantle.

Shaqq: (الشق) Ditch type of grave.

Sharî'ah: (الشريعة) These are the rules and regulations of Islam, the Divine law. *Sharî'ah* is the totality of of Allāh's Commandments relating to man's activities. It signifies the entire Islamic way of life, especially the Law of Islam. The *Sharî'ah* is based upon the Qur'ān and the *Sunnah* of the Prophet Muhammad ﷺ, and is interpreted by scholars in deliberating and deciding upon questions and issues of a legal nature.

Sharikah: (الشركة) The term is used for joint-stock companies and corporations as well, but is qualified with an adjective to indicate its nature. Thus, *Sharikah Musāhamah* (شركة مساهمة) for a public limited company or a corporation whose capital has been subscribed to by the general public.

Sharqā': (الشرقاء) An animal with split ears.

Shawwāl: (شوال) The tenth month of the Islamic calendar.

Shî'ah: (الشيعة) Literally, 'party' or 'partisans.' This term designates those Muslims who believe that the rightful successor to Prophet Muhammad should have been 'Ali bin Abu Tālib, rather than the first caliph Abu Bakr Siddiq. Moreover, *Shî'ahs* believe that 'Ali was granted a unique spiritual authority, which was passed on to certain of his descendants given the title of Imām (leader). The largest group in Shi'ism believes that 'Ali was the first of twelve Imāms, and that the last one continues to exist, albeit miraculously and in a state of occultation (concealment from human view). The teachings of these spiritual leaders are an additional source of *Sharî'ah* (Islamic law), used by Shî'i religious scholars to derive legislation and issue religious opinions. So, a *Shî'ah* is a follower of the twelve Imāms. Shî'ah Muslims may be found in Iran, Iraq, Afghānistan, Lebanon, Syria, Pakistan, India, and some Gulf States. A branch of Islam comprising about 10% of the total Muslim population.

Shi'b: (الشعب) A narrow pass.

Shighār: (الشغار) A type of marriage in which persons exchange their daughters or sisters in marriage without *Mahr*.

Shiqāq: (الشقاق) Difference between husband and wife.

Shirāk: (الشراك) A leather strap.

Shirk: (الشرك) Polytheism and it is to worship others along with Allāh. This term commonly used to mean association of something other than God with God. For Muslims, Allāh is Absolute, Complete, and Self-Sufficient. To set anything alongside or in place of God as reality is to commit the sin of association, which is the only sin that Allāh does not forgive, according to the Qur'ān. Thus, paganism, or even atheism, is viewed as expression of *Shirk*.

Shirkah: (الشركة) Partnership between two or more persons, whereby unlike *Mudārabah*, all of them have a share in finance as well as entrepreneurship and management, though not necessarily equally.

Shirkah 'Āmmah: (الشركة العامة) A partnership in which each partner is a general attorney for the other partner; a partnership that permits trading in all types of goods.

Shirkatul-Amwāl: (شركة الأموال) A partnership in which participation is based on the contribution of wealth by all partners, but the partnership has to be of the type *'Inān* or *Mufāwadah*.

Shirkatul-'Aqd: (شركة العقد) A partnership created through contract as opposed to co-ownership that may be the result of a joint purchase or agreement or it may result from inheritance or from some other legal situation.

Shirkatul-'Inān: (شركة العنان) A basic contract of partnership based on agency in which participation may either be on the basis of wealth or labor or credit-worthiness, and in which, equality of contribution or legal capacity is not necessary.

Shirkatul-Jabr: (شركة الجبر) Mandatory co-ownership created by an act of law, like inheritance.

Shirkah khāssah: (الشركة الخاصة) Partnership for a single venture or for trading in a particular item; partnership in which each partner is a special attorney of the other partner.

Shirkat Mafālis: (شركة المفالس) A partnership between persons, whose assets have been reduced to copper coins and who have to buy on the basis of credit-worthiness; see *Shirkatul-Wujūh*.

Shirkah Mufāwadah: (الشركة المفاوضة) An unlimited partnership.

Shirkatul-Wujūh: (شركة الوجوه) Partnership based on credit-worthiness of

the partners in which the ratio of profit and loss is based on the liability borne, but the partnership has to be of the type *'Inān* or *Mufāwadah.*

Shirkatuz-Zimām: (شركة الزمام) It is a term used by the Mālikis to indicate a situation, where two or more persons are buying goods on credit. It is different from the Hanafî *Shirkatul-Wujūh* insofar as it requires the physical presence of all the partners at the time of purchase.

Shuf'ah: (الشفعة) Pre-emption.

Shukūk: (الشكوك) (sing. *Shakk*) Check, certificate of debt, certificates of investment.

Shūrā: (الشورى) Consultation.

Shurāt: (الشراة) (Purchasers) One of the Khawārij sect. So called because they thought that they had sold their lives for the pleasure of Allāh.

Shurūt: (الشروط) Terms and conditions in Islamic law.

Sibtiyyah: (السبتية) (pair *Sibtiyyatayn*) A hairless sandal dyed with the leaves or pods of *Qaraz* which is a species of Mimosa tree, making a brown color.

Siddîq wa Siddîqūn: (الصديق والصديقون) The steadfast affirmers of truth. Those followers of the Prophets who were first and foremost to believe in them. (See the Qur'ān 4:69)

Siddîq: (الصديق) Abū Bakr, one of the closest Companions of Prophet Muhammad ﷺ, was given the appelation as-Sadîq, 'the Truthful.' Upon the death of the Prophet in 632 CE, Abū Bakr became the first caliph (successor) and served as leader of the Muslim community until his death in 634 CE.

Sidr: (السدر) Lote tree (or *Nabk* tree).

Sidratul-Muntahā: (سدرة المنتهى) 'The lote-tree of the furthest limit.' A *Nabk* tree over the seventh heaven near Paradise, the place where form ends and beyond which no created being may pass. See *An-Najm* (53:14-18).

Siffîn: (صفين) A battle that took place between 'Ali's followers and Mu'awiyah's followers at the river of the Euphrates in Iraq.

Sihāh Sittah: (الصحاح الستة) The term *As-Sihāh us-Sittah* (The Sound Six authentic collections of *Ahādîth*), is used for the compilations done by Imāms and Scholars named, Bukhārî, Muslim, Tirmidhi, Nasa'i, Abu Dāwud and Ibn Mājah. Today, Muslim scholars have found the collections by the latter scholar (Ibn Mājah) to have defective narrations. The majority of the Shi'ah reports are of even later date than the early compilations. For the most part, they are from the *Buyid* period of around 454 Hijri.

Sihāq: (سحاق) Lesbian sex act. Sexual act between females. This is strongly condemned in Islam, and is considered a major sin.

Sijjīn: (السجين) It is a 'prison' where the records of the evil doers are kept. See *Al-Mutaffifīn* (83:7-9).

Sin nul-Bulūgh: (سن البلوغ) This is the age of maturity and puberty. It is the age at which the Muslims are considered an adult and becomes accountable for his/her duties in Islam. There is no fixed age for that in terms of years, and it is decided by three signs: having a menstruation, period or pregnancy for girls, and being physically mature or having a wet dream for boys, growing pubic hair, or reaching the age of fifteen, whichever comes first.

Sin nut-Tamîz: (سن التميز) This is the age of distinguishing. This age is used in *Fiqh* to decide the age before which the mother has the right to keep the child after divorce. It varies from one person to another. The age is reached when the child can take care of himself or herself and no longer needs an adult to help him eat, get dressed, and clean himself or herself. In the school of thought of Abu Hanîfah, it is seven years for the boy and nine years for the girl. The girl is given longer time so that she can learn more of the habits of women.

Siyarā': (السيراء) A sheet of pure or mixed silk having yellow stripes.

Sîrah: (السيرة) The writings of the Companions of the Prophet ﷺ about him, his personality, his life story, and his ways of handling different situations is called *Sîrah*. The famous collections of the *Sîrah* are At-Tabari, Ibn Ishaq, and Ibn Hisham. These days *Ar-Rahîq Al-Makhtūm* in many languages is very famous. The *Sîrah* is a source of reference that Muslims rely on in their daily life situations and problems.

Sirāt: (الصراط) The bridge that will be laid across Hell-fire for the people to pass over on the Day of Judgment. It is described as sharper than a sword and thinner than a hair. It will have hooks over it to snatch the people.

As-Sirātul-Mustaqîm: (الصراط المستقيم) 'The straight path,' the path that the Prophet Muhammad ﷺ demonstrated to mankind by way of the Noble Qur'ān. The path that leads to Paradise.

Sirri Salāt: (الصلاة السرية) Prayer of inaudible recitation. The congregational prayers of *Zuhr* and *'Asr.*

Sirwāl: (السروال) (pl. *Sarāwīl*) Long under garment (pyjama) worn by the Arabs, and Muslims of Turkey, Bangladesh, India, and many countries of Africa and Near East.

Siwāk: (السواك) A piece of a root of a tree called *Arāk*, used as a tooth stick.

Also called a *Miswāk*.

Subh Sādiq: (الصبح الصادق) Literally means 'true dawn.' It refers to the time when whiteness (brightness) can be noticed on the breadth of the horizon. It is at this time that the *Fajr* prayer commences.

Subhānallāh: (سبحان الله) To esteem Allāh by saying 'Glorified is Allāh' and holding that He is free from all that (unsuitable evil things) that are ascribed to Him by the polytheists.

Subhānahu wa Ta'ālā: (سبحانه وتعالى) 'He is Glorified and Exalted.' This is an expression that Muslims use whenever the Name of Allāh is pronounced or written. The meaning of this expression is:Allāh is pure of having partners and He is exalted from having a son. Muslims believe that Allāh is the only God, the Creator of the universe. He does not have partners or children. Sometimes Muslims use other expressions when the Name of Allāh is written or pronounced. Some of which are:*'Azza wa Jalla:* 'He is the Mighty and the Majestic'; *Jalla Jalāluhu*: 'He is the Exalted Majestic.'

Suffah: (الصفة) A shaded verandah with raised platform attached to the Prophet's Mosque in Al-Madînah where poor Muslims, including some of the most exalted Companions, used to take shelter, seek knowledge and sleep during Prophet Muhammad's time. It was also used by the Prophet ﷺ as a welcoming point for newcomers or poor people. It was part of his mosque.

Sūfi: (صوفي) One who endeavors to achieve direct inward knowledge of God through adherence to various spiritual doctrines and methods. These include repeatedly invoking the Divine Names and reciting other religious expressions, living an austere lifestyle, and participating in various spiritual gatherings usually formed around a spiritual master with the title Shaykh. Historically, sufis have been grouped into organizations known as *Tarîqahs*.

Sufism: (الصوفية) A particular spiritual approach and lifestyle adopted by some Muslims (known as Sufis), rather than a distinct branch of Islam. Sufism holds that direct and intimate knowledge of God can be achieved through spiritual discipline, exertion, and austerity. Essentially, Sufism is seen as an 'inward' path of communion with God, complementing the *Sharî'ah*, or 'outward' religious law.

Sufrah: (السفرة) Dining sheets, eating cloth, when the meal is ready, food is served. A piece of cloth, sheet or skin spread out on the ground, and food is put over it, either in the form of heap or in a dish type utensil to eat it combinedly.

Suhuf: (الصحف) pages or manuscripts.

Suhūliyyah: (السحولية) A cotton cloth, its name is derived from the name of a village in Yemen called Suhul.

Suhūr: (السحور) Predawn meal. A meal taken before *Fajr* in the month of Ramadān to begin fasting.

Sujūd: (السجود) See *Sajdah.*

Sunan: (السنن) Collection of *Ahādîth* only containing legal traditions (*Ahādîthul-Ahkām*).

Sundus: (السندس) A kind of silk cloth.

Sunnah: (السنة) Literally means legal ways, orders, acts of worship and statements etc., of the Prophet ﷺ. The *Ahādîth* are reports on the *Sunnah.* The two major legal sources of jurisprudence in Islam are the Qur'ān and the *Sunnah.* The *Sunnah* may confirm what is mentioned in Qur'ān, interpret and explain it, specify what is meant by some general Verses, limit and restrict the meaning of any Verse in it, or may explain something that has been revealed in Qur'ān.

As-Sunnat ut-Taqrîriyyah: (السنة التقريرية) The Prophet's remaining silent on any Companion's explanation of his action amounts to his approval, as we know, the Prophet's abstaining from disapproving anything said or done before him means his approval.

Sunnah or ***Mustahabb***: (السنة أو المستحب) means recommendable, desirable. The acts whose neglect is not punished, but whose performance is rewarded, e.g., the call for prayers (adhān). See *Mustahabb.*

Sunnah: (السنة) That action which the Prophet ﷺ did or sanctioned. *Sunnat* prayers are of two types: *Sunnat Mu'akkadah* and *Sunnat Ghayr Mu'akkadah.*

Sunnah Mu'akkadah: (السنة المؤكدة) Compulsory prayers. Those prayers the Prophet ﷺ continuously carried out. To leave out such a type of *Sunnat* is a sin and one is punished for this. However, there is no harm if one leaves it out because of some valid excuse.

Sunnah Ghayr Mu'akkadah: (السنة غير المؤكدة) Unascertained prayers. These prayers the Prophet ﷺ carried out, but also left out at times without any reason. To follow such a type of *Sunnat* entails reward and to leave it out does not necessitate any punishment. These types of optional prayers were much, but not always, practiced by the Prophet ﷺ.

Sunnî: (السني) A term designating those Muslims who recognize the first four successors of Prophet Muhammad ﷺ as the 'Rightly-Guided Caliphs,'

and who attribute no special religious or political function to the descendants of the Prophet's son-in-law 'Ali bin Abu Tālib. Sunnis hold that any pious, just, and qualified Muslim may be elected a caliph. Sunnis comprise the majority of Muslims, numbering about 90% of the total.

Sūrah: (السورة) A distinct chapter of the Qur'ān, designated by a title such as Abraham, The Pilgrimage, or The Table-Spread. An individual Verse within a *Sūrah* is called an *Āyah*. The Qur'ān is comprised of 114 *Sūrahs* of varying lengths. Each *Sūrah* in the Qur'ān is named from some subject or word that is particularly striking in that chapter..

Sutrah: (السترة) Screen. An object like a pillar, wall or stick, a spear etc., the height of which should not be less than a foot and must be in front of a praying person to act as a symbolical barrier or screen between him and the others.

Tābah: (الطابة) Madinatun-Nabî (City of the Prophet), Madînah Munawarrah (the Illuminated or the Enlightened City), Tābah, Taybah, Yathrib are the other names for Al-Madînah. See *Al-Madînah*.

Tabî':(تبيع) A male two-year-old cattle, cow or ox (entered its second year).

Tabî'ah: (تبيعة) A female two-year-old cattle, cow or ox (entered its second year).

Tābi'ūn: (التابعون) (sing. *Tābi'ī*) Successors, are those who benefited and derived their knowledge from the Companions of the Prophet ﷺ.

Tabūk: (تبوك) A well-known town about 700 kilometers north of Al-Madînah.

Tadbîr: (التدبير) About freeing a slave.

Tadlîs: (التدليس) (Truncation) For some reasons, like explicit affirmation of a *Mudallis* (Truncated - immediate narrator not known) having directly heard from whom he is reporting, references from outside the Sound Six have also been given. See, for example, *Hadîth* no. 35, *Ibn Mājah*, collected by Ahmad from *Hadîth* of Muhammad bin Ishāq about whom it was affirmed that he had heard directly from him. See also *Introduction*.

Tafsîr: (التفسير) Any kind of explanation, but especially a commentary on the Qur'ān. Translations of the Qur'ān from Arabic into other languages such as Spanish, Urdu, or English are considered interpretations of the Qur'ān, since only the original Arabic text actually constitutes the content of the Qur'ān.

Tāghūt: (الطاغوت) Literally it denotes the one who exceeds his legitimate limits. In Qur'ānic terminology it refers to the creature who exceeds the

limits of his creatureliness and abrogates to himself godhead and lordship. In the negative scale of values, the first stage of man's error is *Fisq* (i.e., disobeying Allāh without necessarily denying that one should obey Him). The second stage is that of *Kufr* (i.e., rejection of the very idea that one has to to obey Allāh). The last stage is that man not only rebels against Allāh but also imposes his rebellious will on others. All those who reach this stage are said to be *Tāghuts*. So, the word *Tāghūt* covers a wide range of meanings: It means anything worshipped other than the Real God (Allāh), i.e., all the false deities. It may be Satan, devils, idols, stones, sun, stars, angels, human beings, e.g., Jesus, Messengers of Allāh, who were falsely worshipped and taken as *Tāghūts*. Likewise saints, graves, rulers, leaders, etc., are falsely worshipped, and wrongly followed.

Tahajjud: (التهجد) The *Tahajjud* prayer is an optional or voluntary prayer that is supposed to be performed in the middle of the night. It is required that a person sleep a little before he gets up for the *Tahajjud* prayer. It may be performed anytime between *'Isha'* and *Fajr*.

Tahārah: (الطهارة) It is the state of being clean and not impure.

Tahiyyah: (التحية) (Blessed compliments) All compliments, prayers and good words are due to Allāh; peace be upon you, O Prophet, and the mercy of Allāh and His blessings; peace be upon us and upon the righteous slaves of Allāh.

Tahiyyatul-Masjid: (تحية المسجد) Two *Rak'at Sunnat* offered as greetings of the mosque on entering the mosque for prayer.

Tahiyyatul-Wudū': (تحية الوضوء) Two *Rak'at Sunnat* offered as greetings of the *Wudū'*.

Tahlīl: (التهليل) Assertion of the Oneness by saying *Lā ilāha illallāh* (None has the right to be worshipped but Allāh).

Tahlīl: (التحليل) Saying *As-Salāmu 'Alaykum* at the end of the prayer, after which all the actions prohibited because of prayer are legalized, loosened or permissible again.

Tahmîd: (التحميد) Praising Allāh by saying *Al-Hamdulillāh* (the praise is for Allāh).

Tahnîk: (التحنيك) It is the Islamic customary process of chewing a piece of date etc., and putting a part of its juice in the child's mouth as his first food, and then pronouncing *Adhān* in child's ears. (See *Sahîh Al-Bukhārî*, the Book of *'Aqîqah*, Vol. 7, Page No. 272)

Tā'if: (الطائف) A well-known town near Makkah.

Taylasān: (طيلسان) (Green sheet) is the dress of the Shaykhs of the non-Arab nations.

***Tajwîd*:** (التجويد) Recitation with precise articulation and exact intonation. It is a saying or an act of reciting Qur'ān in accordance with the established rules of *Nutq*, pronunciation and intonations, such as *Tafkhîm*, velarization, *Ghunnah*, chanting, and *Iqlāb*, transposition.

Takāful: (التكافل) Islamic Insurance. A scheme of mutual support that provides insurance to individuals against hazards of falling into unexpected and dire need.

Takbîr: (التكبير) (Magnification) Saying *Allāhu Akbar* (Allāh is the Most Great). See *Allāhu Akbar*.

Takbîrah: (التكبيرة) A single utterance of *Allāhu Akbar*.

Takbîratul-Ihrām: (تكبيرة الإحرام) Saying *Allāhu-'Akbar* (Allāh is the Most Great) at the start of the prayer, after which all other acts are prohibited except the acts of prayer. Hence it is called *Takbîr Tahrimah* (formula of prohibition).

Talāq: (الطلاق) The repudiation of marriage. Divorce.

Talāq Raj'î: (الطلاق الرجعي) Revocable divorce.

Talāq Bā'in: (الطلاق البائن) Irrevocable divorce or final divorce.

Talbînah: (التلبينة) A kind of porridge prepared from white flour, milk and honey.

Talbiyyah: (التلبية) Pilgrimage Recitation. A special prayer or call that Muslim pilgrims make during *Hajj* or *'Umrah* attributed to Prophet Abraham ﷺ and uttered by Muslims in emulation of him during the *Hajj*. This is the central, ritual recitation of the pilgrimage, recited from the moment pilgrims don the *Ihrām*, the pilgrim's plain white attire. It is saying of: *Labbayka, Allāhumma labbayk. Labbayka lā sharîka laka labbayk. Innal-hamda wanni'mata, Laka wal-mulk. Lā sharîka laka*. (Here I am at Your service, O Allāh, here I am. Here I am. No partner do You have. Truly, the praise and the favor are Yours, and the dominion. No partner do You have.)

Tamā'im: (التمائم) Amulets.

Tā'mîn: (التأمين) Insurance, assurance, Security.

Tamr: (التمر) Dates.

Tan'îm: (التنعيم) A place towards the north of Makkah outside the sanctuary from where Makkans may assume the state of *Ihrām* to perform

'Umrah.

Tanzîh: (التنزيه) To declare Allāh to be free of imperfection and everything falsely attributed to Him, such as having a son, partner of the trinity.

Taqdîr: (التقدير) Predestination. That is, whatever befalls a person, whether good or bad, has been predestined by Allāh.

Taqlîd: (التقليد) Putting colored garlands around the necks of *Budn* (animals for sacrifice).

Taqlîs: (التقليس) Play or merriment. Swordplay and playing *Daff* (tumbourin). To indulge in celebrations on a festive occasion through playing national sports or the singing of nationalistic songs by the girls inside their houses. This sort of celebration has been permitted by the Prophet ﷺ. *Muqallis* are those who make a show.

Taqwā: (التقوى) Condition of piety and God-consciousness that all Muslims aspire to achieve or maintain. It can be said that one's *Taqwā* is a measure of one's faith and commitment to God. It means fearing Allāh as He should be feared, and loving Allāh as He should be loved. A person with *Taqwā* desires to be in the good pleasures of Allāh and to stay away from those things that would displease Allāh. He remains careful not to go beyond the bounds and limits set by Allāh.See Qur'ān, *Āl 'Imrān* (3:102-103), *Al-Hashr* (59:18-19).

At-Taqwîmul-Hijrî: (التقويم الهجري) The *Hijrah* (migration) of Prophet Muhammad ﷺ from Makkah to Al-Madînah (in 622 CE), marks the starting point of the Muslim calendar, comprised of twelve lunar months [a lunar year is roughly eleven days shorter than a solar year (365 days), since each lunar month begins when the new moon's crescent becomes visible every 29 or 30 days]. In their religious duties, Muslims depend on both the solar and lunar calendars. Fasting the month of Ramadān, celebrating the two major feasts (*'Eidul-Fitr* and *'Eidul-Adhā*), performing the pilgrimage to Makkah, and other religious activities depend upon the lunar months. The names of the lunar months are: Muharram, Safar, Rabi'ul-Awwal, Rabi'uth-Thāni, Jumāda Al-Ūla, Jumāda Al-Ākhirah, Rajab, Sha'bān, Ramadān, Shawwāl, Dhul-Qa'dah, and Dhul-Hijjah. Many contemporary sources on Islam include both the Gregorian (CE-common era or AD-anno domini) and Hijri (AH-after *Hijrah*) dates for historical events.

Tarāwîh: (التراويح) Optional prayers offered after the *'Ishā'* prayers on the nights of Ramadān. These may be performed individually or in congregation.

Taribat Yamînuka: (تربت يمينك) (May your right hand be in dust). It is an

expression of exhortation, meaning, if you do not do what I tell you, you will lose great advantage and win nothing but dust.

Tarjî':(الترجيع) Repetition of recitation (especially in *Adhân*)

Tartîl: (الترتيل) Measured recitation of the Qur'ân taking extreme care with regard to the rules of slow reading, pausing and stopping at every indicated point. The Prophet ﷺ has recommended it saying: "Whoever does not chant the Qur'ân is not among us." (*Abû Dâwûd*).

Tasbîh: (التسبيح) Glorification, saying *Subhânallâh*, Praise, saying *Al-Hamdu Lillâh*, and magnification, saying *Allâhu Akbar*. A rosary that is used to glorify Allâh è is also called a *Tasbîh.*

Tashahhud: (التشهد) Testimony. It is the declaration of the Muslim faith towards the end of the prayers, immediately after the recitation of *Tahiyyah*, while sitting with the first finger of the right hand extended as a witness to the oneness of God. It is to say: "I bear witness that none has the right to be worshipped but Allâh, and I bear witness that Muhammad is his slave and Messenger."

Tashbîh: (التشبيه) Ascription of human characteristics to Allâh.

Tashmît: (التشميت) To say *Yarhamukallâh* (may Allâh have mercy on you) when someone sneezes and says *Al-Hamdu Lillâh* (all praise is due to Allâh).

Taslîm: (التسليم) Salutations or greetings, saying of *Salâm-As-Salâmu 'Alaykum*. On finishing the prayer, one turns one's face to the right and then to the left saying, *As-Salâmu 'Alaykum wa Rahmatullâh* (Peace and mercy of Allâh be upon you), and this action is called *Taslîm.*

Tasmiyyah: (التسمية) Giving a name, Nomination. A title given to the Basmalah.

Ta'til: (التعطيل) Denying all attributes of Allâh.

Tathwîb: (التثويب) Saying of *As-Salâtu khaîrum-minan-Nawm* (The prayer is better than sleep) in the *Adhân.*

Tawhîd: (التوحيد) It has three aspects; A, B and C: (A) Oneness of the Lordship of Allâh; *Tawhîdur-Rubûbiyyah*: (توحيد الربوبية) To believe that there is only one Lord for all the universe, its Creator, Organizer, Planner, Sustainer, and the Giver of Security, etc., and that is Allâh. (B) Oneness of the worship of Allâh; *Tawhîdul-Ulûhiyyah*: (توحيد الألوهية) To believe that none has the right to be worshipped [e.g. praying, invoking, asking for help (from the unseen), swearing, slaughtering sacrifices, giving charity, fasting, pilgrimage, etc.], but Allâh. (C) Oneness of the Names and the

Qualities of Allāh; *Tawhîdul-Asmā' was-Sifāt*: (توحيد الأسماء والصفات) To believe that: (i) we must not name or qualify Allāh except with what He or His Messenger ﷺ has named or qualified Him; (ii) none can be named or qualified with the Names or Qualifications of Allāh; e.g. *Al-Karîm*; (iii) we must confirm Allāh's all qualifications which Allāh has stated in His Book (the Qur'ān) or mentioned through His Messenger (Muhammad ﷺ) without changing them or ignoring them completely or twisting the meanings or giving resemblance to any of the created things; e.g., Allāh is present over His Throne as mentioned in the Qur'ān. (V. 20:5): "The Most Beneficent (i.e., Allāh) *Istawā* (rose over) the (Mighty) Throne" over the seventh heaven; and He only comes down over the first (nearest) heaven (to us) during the day of 'Arafāt (*Hajj*, i.e., 9th Dhul-Hijjah) and also during the last third part of the night, as mentioned by the Prophet ﷺ, but He is with us by His Knowledge only, not by His Personal Self (*Bi-Dhātihi*), "There is nothing like Him, and He is the All-Hearer, the All-Seer." (The Qur'ān, V. 42:11). This noble Verse confirms the quality of hearing and the quality of sight for Allāh without resemblance to others; and likewise He also said: "To one whom I have created with Both My Hands," (V. 38:75); and He also said: "The Hand of Allāh is over their hands.": (V. 48:10). This confirms two Hands for Allāh, but there is no similarity for them. This is the Faith of all true believers, and was the Faith of all the Prophets of Allāh from Noah, Abraham, Moses and Christ till the last of the Prophets, Muhammad ﷺ. It is not like as some people think that Allāh is present everywhere, here, there and even inside the breasts of men. These three aspects of *Tawhîd* are included in the meanings of *Lā ilāha illallāh* (none has the right to be worshipped but Allāh). It is also essential to follow Allāh's Messenger Muhammad ﷺ: *Wujūbul-Ittibā'* and it is a part of *Tawhîdul-Ulūhîyyah*. This is included in the meaning: "I testify that Muhammad ﷺ is the Messenger of Allāh" and this means, "None has the right to be followed after Allāh's Book (the Qur'ān), but Allāh's Messenger ﷺ". [See the Qur'ān (V. 59:7) and (V. 3:31)].

Tawarruk: (التورك) Sitting in the prayer with the left foot brought forward so that the buttocks are in direct contact with the ground.

Tawbah: (التوبة) Repentence, turning to Allāh to seek forgiveness of sins or other wrong actions. Often it should be a component of the personal prayers.

Tawāf: (الطواف) The circling or circumambulation of the Holy Ka'bah. It is a part of the worship of *Hajj* and *'Umrah*. It is done in sets of seven circuits, after each of which it is necessary to pray two *Rak'at*, preferably at or near Maqām Ibrāhîm. It refers to the act of walking around the Ka'bah. It is not permissible to make *Tawāf* of any other place irrespective of how

sacred it may be.

Tawāful-Ifādah: (طواف الإفاضة) The circumambulation of the *Ka'bah* by the pilgrims after they come from Mina to Makkah on the tenth day of Dhul-Hijjah. This *Tawāf* is one of the essential ceremonies (*Rukn*) of the *Hajj*. It is also called *Tawāfuz-Ziyārah.*

Tawāf ul-Qudūm: (طواف القدوم) The 'Arrival *Tawāf*, the *Tawāf* of the Ka'bah that the pilgrim must do on first entering the Sacred Mosque in Makkah. It is one of the essential rites of both the *Hajj* and *'Umrah.*

Tawāful-Wadā':(طواف الوداع) The 'Farewell *Tawāf*The *Tawāf* made before leaving Makkah, as the last activity there. It should be connected directly to the trip of departure, and whoever is delayed and stays on afterwards should do it again.

Tawāfuz-Ziyārah: (طواف الزيارة) See *Tawāful-Ifādah.*

Tawrāh: (التوراة) (Torah) Arabic name for the holy book revealed to Prophet Moses ﷺ thousands of years ago. It is the Jewish Holy Book. For Muslims, the Torah was a scriptural precursor to the Qur'ān, just as Moses was a predecessor of Muhammad ﷺ in the history of Divinely revealed monotheism.

Tā'wîl: (التأويل) A vision of reality in which everything seen takes on symbolic meanings.

Ta'wîdh: (التعويذ) An amulet that is generally suspended around the neck.

Tayālisah: (الطيالسة) (sing. *Taylasān*) A famous decorated cloth usually kept on shoulders, and they say it is black.

Tayammum: (التيمم) It literally means 'to intend to do a thing.' Dry ablution, sand ablution, dust ablution. The act of purifying oneself with pure sand in the absence of water. It means spiritual cleansing that is sometimes a substitute for *Wudū'* and *Ghusl*. As an Islamic legal term, it refers to wiping one's hands and face with clean earth as a substitution for ablution when water cannot be obtained. To put or strike lightly the hands over clean earth and then pass the palm of each on the back of the other, blow off the dust and then pass them on the face. This is performed instead of ablution (*Wudū*)' and *Ghusl* (in case of *Janābah* etc.) See *Sahîh Al-Bukhārî*, Vol. 1, *Hadîth* No. 334 and 340.

Tayyibāt: (الطيبات) Literary good things and good deeds, also the monetary acts of worship, like *Zakāt*, alms, etc. (See *Salawāt* also)

Ta'zîr: (التعزير) Penalization, to inflict a penalty. Discretionary punishment.

Thaghāmah: (الثغامة) A type of grass having white color; or a white fruit from a type of plant.

Ath-Thalāthah: (الثلاثة) The three compilers of *Ahādîth* - Abū Dāwud, Nasā'i, Tirmidhi.

Thanî or Thaniyyah: (الثني أو الثنية) Those having two teeth. See *Musinnah.*

Thaniyyah: (الثنية) Mountain or valley pass or path.

Thaniyyatul-Wadā': (ثنية الوداع) A place near Al-Madînah.

Thajj: (الثج) Performing the sacrifice on camels.

Tharîd: (الثريد) A kind of meal, prepared from meat and bread.

Thawb: (الثوب) Garment.

Thawr: (الثور) It is the cave wherein Prophet Muhammad ﷺ stayed before finally migrating to Al-Madînah.

Thawāb: (الثواب) Reward of a good deed is a Divine blessing.

Thayyib Gowment: (الثيب) A non-virgin married or previously married woman.

Thiqah: (الثقة) Trustworthy.

Thunyā: (الثنيا) is a kind of trade in which a person sells the fruit of his garden still on trees for a certain price but on condition that he will keep some of its fruit. This is unlawful because 'some' is not a fixed measure, and it is fraudulent.

Tijārah: (التجارة) Trade. Act of buying and selling.

Tilā': (الطلاء) A kind of alcohalic drink prepared from grapes by thickening it through boiling, two third has gone and one third left.

Tiwalah: (التولة) Charms.

Tiyarah: (الطيرة) Drawing an evil omen from birds etc..

Tubbān: (تبان) Shorts that cover the knees (used by wrestlers).

Tulaqā': (الطلقاء) Those persons who had embraced Islam on the day of the conquest of Makkah.

Tūr: (الطور) A mountain.

Turbah: (التربة) Earth, especially from the shrines of the Imāms, on which Shi'ahs place their heads during *Sajdah.*

Turs: (الترس) A kind of shield.

Udhiyah: (الأضحية) Sacrifice (on *'Eidul-Adhā*).

Uhud: (أحد) A well-known mountain in Al-Madînah. One of the great battles in the Islamic history took place at its foot. This battle is called *Ghazwah Uhud*.

'Ulamā': (العلماء) See *'Ālim*.

Ūlul-'Amr: (أولو الأمر) The term includes all those entrusted with directing Muslims in matters of common concern.

Uluwwah: (الألوة) They say it is a Persian word for *'Ud* (aloeswood).

Ummah: (الأمة) Community or nation. It is a special name given to Muslim brotherhood and unity (worldwide Muslim community whose population exceeds 1.2 billion). The Qur'ān refers to Muslims as the best *Ummah* or *Millat* raised for the benefit of all mankind (3:110). At another place (2:143), it calls them 'the middle nation' (*Ummah Wasat*) a unique characteristic of the Islamic community that has been asked to maintain equitable balance between extremes, pursue the path of moderation and establish the middle way. Such a community of Muslims will be a model for the whole world to emulate.

Ummî: (الأمي) It signifies the 'unlettered.' It is also used to refer to those who do not possess Divine revelation.

Ummul-Mu'minîn: (أم المؤمنين) It means 'Mother of the Believers.' This was the title of the Prophet's wives; *Sūrah* 33 *Āyah* 6 stipulated that they could not marry after the Prophet's death because all of the believers were their spiritual children.

Ummul-Walad: (أم الولد) (pl. *Ummahātul-Awlād*) A slave woman who begets a child for her master.

***'Umrā*:** (العمرى) See *Nihal*.

'Umrah: (العمرة) (Minor Pilgrimage) It is an Islamic rite performed in ritual purity wearing the *Ihrām*, the seamless ceremonial garments consisting of a white sheet from the navel to the knees and a white sheet covering the left shoulder, back and breast, knotted on the right. Like *Hajj*, it consists of pilgrimage to the Ka'bah, with the essentialities of *Ihrām*, *Tawāf* (circumambulation) around the Ka'bah (seven times), and *Sa'y* (walking and running) between Safa and Marwah (seven times). It is called minor *Hajj* since it need not be performed at a particular time of the year and its performance requires fewer ceremonies than the *Hajj* proper. (See *Sahîh Al-Bukhārî*, Vol. 3, Page 1)

Umratul-Qadā': (عمرة القضاء) Making up for the missed *'Umrah*. The

fulfilled *'Umrah*-the *'Umrah* that the Prophet ﷺ performed in the seventh year after *Hijrah,* which he intended to do in the sixth year but the Quraysh disbelievers had not allowed him to complete.

Ūqiyyah: (أوقية) (pl. *Awāq*) An ounce; for silver 119.4 grams, for other substances 127/128 grams, modern use of ounce 28.349 grams. One *Ūqiyyah* is equal to 40 dirhams or 147 grams of silver. It may be less or more according to different countries. (See *Awāq*)

'Urbān: (العربان) *Urbān* means earnest money. If somebody settles the price of an animal and pays a certain amount as earnest money that if he did not buy this animal, the seller will keep the earnest money and in case the deal is accomplished, the buyer will deduct the earnest money from the price paid. It is prohibited.

'Urfut: (العرفط) The tree which produces *Maghāfir*.

'Usfur: (العصفر) Safflower.

'Ushr: (العشر) Ten percent (in some cases five percent) of the agricultural produce payable by a Muslim as part of his religious obligation, like *Zakāh,* mainly for the benefit of the poor and the needy. (See *Sahīh Al-Bukhārî,* Vol. 2, *Hadîth* No. 560)

Al-'Usrah: (العسرة) The battle of Tabūk, called so because of the poverty the Muslim were facing at that time.

Usūlud-Dîn: (أصول الدين) The principles of Islam.

'Uzzā: (العزى) A chief goddess identified with Venus, but it was worshipped under the form of an acacia tree, and was the deity of the Ghatafān tribe.in the religion of the pre-Islamic Arabs during the days of *Jāhiliyyah.*

Wa 'Alaykumus-Salām: (وعليكم السلام) 'And on you be peace.' The reply to the Muslim greeting of *'As-Salāmu 'Alaykum'* (peace be on you).

Wadî'ah: (الوديعة) This refers to deposits in trust, in which a person may hold property in trust for another, sometimes by implication of a contract.

Wafāt: (الوفاة) The death of a person.

Wahy: (الوحي) It refers to Revelation that consists of communicating God's Messages to a Prophet or Messenger of God. The highest form of revelation is the Qur'ān of which even the words are from God.

***Wahy Ghayr Matlū*:** (الوحي غير المتلو) Revelation unrecited.

***Wahy Matlū*:** (الوحي المتلو) Revelation recited.

Wayhaka: (ويحك) May Allāh be merciful to you.

Waylaka: (ويلك) 'Woe upon you!'

Wājib: (الواجب) (pl. *Wājibāt*) Compulsory or obligatory. An act that must be performed. In Islamic jurisprudence, it refers to that act which has not been established by an absolute proof. Leaving out a *Wājib* without any valid reason makes one a *Fāsiq* and entails punishment. Imām Abū Hanîfah makes *Wājib* a separate category between the *Fard* and the *Mubāh.*

Al-Wakālatul Mutlaqah: (الوكالة المطلقة) Resale of goods with a discount on the original stated cost.

Wakîl: (الوكيل) A person who is an authorized repesentative or proxy. Also can mean lawyer in Urdu.

Walā': (الولاء) A kind of relationship, i.e., loyalty (between the master who freed a slave and the freed slave) about the right of inheritance.

Walî: (الولي) (pl. *Awliyā'*) legal guardian. A friend, protector, ruler, officer, supporter, caretaker, helper etc. Someone who is supposed to look out for your interest.

Walîmah: (الوليمة) A marriage banquet, wedding feast, or the reception after the wedding. A traditional dinner feast provided to wedding guests by the groom's family after a marriage is consummated. Providing a *Walîmah* was highly recommended by the Prophet ﷺ, whether it be a grand or humble affair. Friends, relatives, and neighbors are invited in it.

Waqf: (الوقف) Endowment.Term designating the giving of material property by will or by gift for pious works or for the public good. A charitable trust in the Name of Allāh, usually in perpetuity, and usually for the purposes of establishing the religion of Islam, teaching useful knowledge, feeding the poor or treating the sick. Properties with *Waqf* status, such as schools or hospitals, remain so perpetually, providing endless benefit to the community and endless heavenly blessings to the donor.

Wars: (الورس) A kind of perfume. It is said to be Memecyclon Tinctorium, a plant of Yemen used as a liniment and yellow dye.

Warsiyyah: (الورسية) A cloth dyed with *Wars.*

Wasāyā: (الوصايا) Wills or testaments.

Wāshimāt: (الواشمات) The women who do the job of tattoo marking.

Al-Wāsil: (الواصل) One who keeps good relations with his kith and kin.

Wāsilah: (الواصلة) The women who affixes hair extensions.

Wasîlah: (الوسيلة) A she-camel set free for idols because it had given birth to a she-camel at its first delivery and then again gave birth to a she-camel at its second delivery.

Wasmah: (الوسمة) A plant used for dyeing hair (*Katam*).

Wasq: (الوسق) (plural *Awsāq* or *Awsuq)* A volume measure equal to 60 *Sā's* = 135 kg. approx. It may be less or more. [One *Wasq* of Hijāz is equal to 180 kilos (Ibn Bāz) and 629.856 kilograms (Shaykh Fāruq Asghar Sāram Pakistani) and according to modern measures, one Iraqi *Wasq* is equal to 189 kilograms.]

Wisāl: (الوصال) Fasting for more than one day continuously.

Witr: (الوتر) Odd number. *Witr Rak'ahs* are odd number of *Rak'ahs* such as 1, 3, 5, etc. - usually 1 or 3 - that are offered after the last prayer at night.

Wudū': (الوضوء) Literally means 'purity or cleanliness.' It refers to the ablution made before performing the prescribed prayers. It requires washing (1) the face from the top of the forehead to the chin and as far as each ear; (2) the hands and arms up to the elbow; (3) wiping with wet hands a part of the head; and (4) washing the feet to the ankle. *Wudū'* serves as an act of physical cleansing as a well as a precursor to the mental and spiritual cleansing necessary when in the worship of God. If clean water is unavailable, a ritual purification known as *Tayyamum,* which involves symbolically touching clean earth, may be substituted.

Yā'jūj wa Mā'jūj: (يأجوج ومأجوج) (Gog and Magog) Two evil empires. They are mentioned in the Qur'ān and *Ahādîth* when mentioning some of the scenes just before the Final Hour. According to Bible, Gog was a chief prince of Meshech and Tubal who came from Magog. While Magog a people descended from Japheth (son of Noah). Gog and Magog will be two nations led by Satan in a climactic battle at Armageddon against the kingdom of God. [See Qur'ān, *Al-Anbiyā'* (21:96), *Sahîh Muslim, Kitābul-Fitan wa Ashrāt us-Sā'ah*]

Yakhsifān: (يخسفان) Eclipse.

Yalamlam: (يلملم) The *Mîqāt* of the people of Yemen.

Yamāmah: (اليمامة) A place in Saudi Arabia towards Najd.

Yaqîn: (اليقين) Perfect absolute Faith.

Ya'qūb: (يعقوب) A Prophet of Allāh, mentioned in the Qur'ān and the Old Testament.

Yarmūk: (اليرموك) A place in Shām.

Yathrib: (يثرب) See *Al-Madînah.*

Yawmud-Dār: (يوم الدار) The Day of the House, this refers to the day when the rebels besieged 'Uthmān in his house and murdered him.

Yawmud-Dîn: (يوم الدين) Literally 'Day of Faith,' one of several Arabic terms for Judgment Day. See Day of Judgment.

Yawmul-Qiyāmah: (يوم القيامة) (Day of Judgment) Belief in the Day of Judgment is a basic article of faith in Islam. After God ends the present world and order of creation, a day will follow on which He will judge every person according to his or her intentions, deeds, and circumstances. Judgment by God is followed by punishment in Hell or eternal reward in Paradise.

Yawmun-Nafr: (يوم النفر) The day of *Nafr.* The 12th and 13th of Dhul-Hijjah when the pilgrims leave Mina after performing all the ceremonies of *Hajj* at 'Arafāt, Al-Muzdalifah and Mina. See *Nafr.*

Yawmun-Nahr: (يوم النحر) The day of slaughtering the sacrificial animals, i.e., the 10th of Dhul-Hijjah.

Yawmur-Ru'ūs: (يوم الرؤوس) Meaning 'day of heads'. It is the name of the day following the *'Eid* day (*'Eidul-Adhā*).

Yawmut-Tarwiyah: (يوم التروية) The eighth day of the month of Dhul-Hijjah, when the pilgrims leave Makkah for Mina.

Yūsuf: (يوسف) A Prophet of Allāh, mentioned in the Qur'ān and the Old Testament.

Zabūr: (الزبور) Arabic name for the holy scripture revealed to Prophet David (Dāwud ﷺ) thousands of years ago. For Muslims, the Zabur, analogous to the Christian Psalms (the Old Testament), was a scriptural precursor to the Qur'ān, just as David was a predecessor of Muhammad ﷺ in the history of Divinely revealed monotheism.

Zahw: (الزهو) Unripe dates that have begun to ripen.

Zakariyya': (زكرياء) (Zacharia) A Prophet of God and father of John the Baptist.

Zakāt: (الزكاة) One of the five pillars of Islam is *Zakāt,* which means purification and increment of one's wealth. A Muslim who has money beyond a certain quantity is to pay the *Zakāt.* It is also called the alms due or poor due. It is to be used in eight categories for welfare of the society that are mentioned in the Qur'ān, namely: the poor, the needy, the sympathizers, the captives, the debtors, the wayfarers, in the cause of Allāh,

and for those who are to collect it. The *Zakāt* is compulsory on all Muslims who have saved (at least) the equivalent of 85g of 24 carat gold at the time when the annual *Zakāt* payment is due. The amount to be collected is 2.5%, 5%, or 10%, depending on the assets and the method used to produce it. For example, it is 2.5% of the assets that have been owned over a year, 5% of the wheat when irrigated by the farmer, and 10% of the wheat that is irrigated by the rain. [See *Sahīh Al-Bukhārī*, Vol. 2, Book of *Zakāt* (24)]

Zakātul-Fitr: (زكاة الفطر) An obligatory *Sadaqah* to be given by Muslims before the prayer of *'Eidul-Fitr* (See *Sahīh Al-Bukhārī*, Vol. 2, The Book of *Zakātul-Fitr*, Page No. 339).

Zakātul-Hubūb: (زكاة الحبوب) *Zakāt* of grain/corn.

Zakātul-Ma'din: (زكاة المعدن) *Zakāt* of minerals.

Zakātur-Rikāz: (زكاة الركاز) *Zakāt* of treasure or precious stones.

Zālim: (الظالم) The wrongdoer, he who exceeds the limits of right, the unjust.

Zamzam: (زمزم) The sacred well inside Al-Masjid Al-Harām near Ka'bah in Makkah. The water that comes out from this well is called Zamzam water.

Zanādiqah: (الزنادقة) Atheists.

Zanjabīl: (الزنجبيل) A special mixture that will be in one of the drinks of the people of Paradise. See the Qur'ān, *Al-Insān* (76:17).

Zaqqūm: (الزقوم) An extremely bitter and thorny tree that grows at the bottom of the Hell-fire. See the Qur'ān, *Al-Isrā'* (17:60), for example.

Zarnab: (زرنب) A kind of good smelling grass.

Zihār: (الظهار) It is a condition similar to divorce that was common in pre-Islamic Arabia, but was made unlawful by Islam. It was a way when the husband wanted to divorce his wife he would selfishly say to her, "You are like my mother." This way she would have not conjugal rights, but at the same time, she would still be bound to him like a slave. See Qur'ān, *Al-Ahzāb* (33:4), *Al-Mujādilah* (58:1-5).

Zina: (الزنا) Illegal sexual intercourse and embraces both fornication and adultery.

Zindīq: (الزنديق) One who goes so far into innovated and deviant beliefs and philosophizing, etc., without sticking to the truth found in the Qur'ān and the *Sunnah* to such an extreme extent that they actually leave Islam altogether.

Ziyārah: (الزيارة) To visit or to recite special salutations for the Prophet Muhammad ﷺ and his household.

Zuhr: (الظهر) The noon or the mid-day prayer, that is performed right after the sun moves away from it's zenith. The second obligatory prayer of the day.

Zulm: (الظلم) *Zulm* literally means placing a thing where it does not belong. Technically, it refers to exceeding the right and hence committing wrong or injustice.